From the Religion in Elementary Social Studies Project (RESS), this first-grade unit is the first of six classroom material packages containing teacher's guides and student learning activities. Designed to infuse religion study into the elementary social studies curriculum, the content of the RESS modules is multidisciplinary. The basic strategy employed is the inquiry method. The first-grade unit consists of three modules which stress religious meaning and commitment, focusing on realizing and reconstructing meaningful space and time and relating experiences of wonder and joy. Each module in the teacher's guide contains the following information: conceptual framework; learning strategies; role of the teacher; learning activities; materials needed; preparation; evaluation; and resources and references. The document also includes student materials and an evaluation report of the first-grade unit. (Author/JR)
Teachers' Guide
Level One
Elementary Social Studies
In Religion
The Religion in Elementary Social Studies Project
The Florida State University
W. B. Clement and Jessie V. Stone
Tallahassee, Florida
funded by the W. Clement and Jessie V. Stone Foundation, Chicago, Illinois, and National Endowment for the Humanities, Washington, D.C.

July 1, 1972 -- June 30, 1975

Director
Dr. Robert A. Spivey
Professor, Department of Religion
The Florida State University

Principal Investigators
Dr. Rodney F. Allen
Assistant Professor, Department of Social Studies Education
The Florida State University

Research Associate
Joan G. Dye
Department of Religion
The Florida State University

Research Assistant for Levels One and Two
Elizabeth Malbon
Department of Religion
The Florida State University
The Religion in Elementary Social Studies Project (RESS) is the second major effort in curriculum development and teacher education at The Florida State University in the area of religion study in public education. An earlier teacher education program in social studies education on the secondary level, developed student teaching materials and teacher guides for the Danforth Foundation-funded project, funded by the Danforth Foundation, developed and implemented a curriculum in religion study in public education. An earlier area of religion study at The Florida State University in the teacher education curriculum development and the Religion in Elementary Social Studies Project (RESS)
SERIES SCOPE:
Six levels

SPECIAL FEATURES:
* Centered on learning about religion as part of in-school instruction in the social studies curriculum
* Emphasizing search for meaning, personal knowledge
* Conceptually structured
* Using mixed media
* Employing cross-cultural content samples
* Correlated with interdisciplinary approaches
* Levels structured to correlate with educational research on stages of learning

RESS is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. It consists of three modules on each of the six grade levels.

A module focuses on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of work. In this way, a module may be completed. While the encounters within each module are sequential, the modules themselves may be used interchangeably. Each grade-level set of three modules contains:

1. A teacher's guide with general and behavioral objectives, teaching strategies, and programs in social education
2. Packets of multi-media learning materials which include: slide sets, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts

In this way, the teacher can use each module when it best correlates with the regular social studies program.

Each grade-level set of three modules contains:

- A teacher's guide with general and behavioral objectives, teaching strategies, and programs in social education
- Packets of multi-media learning materials which include: slide sets, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts

While the encounters within each module are sequential, the modules themselves may be used interchangeably. Each encounter focuses on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. A module usually provides activities for one or two days of work. In this way, a module may be completed.
RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. Nothing we have said here indicates that such study, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment.

From the majority opinion of the United States Supreme Court, 1963, Schempp Case.

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person or a community makes sense of life. Religious experience is a significant dimension of life, in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at all levels of education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education.

The religious experience is a significant dimension of life, in all human societies.

Committee of seven educators were the following:

1. Is the legitimacy of a variety of life-styles acknowledged?
2. Is the role of a variety of religious groups in our society, both past and present, included?
3. In dealing with various matters, do the authors commit errors of omission?
4. Would the book tend to encourage a positive self-image?
5. Is the religious perspective of a variety of life-styles acknowledged?
6. Is the study of religion presented objectively as part of a secular program of education, consistent with the First Amendment?
7. What is often overlooked, however, is the impoverishment of elementary level education.

Among the criteria used by the committee were the following:

1. Is the role of a variety of religious groups in our society, both past and present, included?
2. Is the legitimacy of a variety of life-styles acknowledged?
3. Is the religious perspective of a variety of life-styles acknowledged?
4. Would the book tend to encourage a positive self-image?

The religious experience is a significant dimension of life, in all human societies.

The religious experience is a significant dimension of life, in all human societies.

From the majority opinion of the United States Supreme Court, 1963, Schempp Case.
The rationale for the RESS Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early-elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education. The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society. The RESS program places upon educators the responsibility of determining a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

In this way religion in public education supports a primary goal of elementary social studies -- educate children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

The RESS program draws upon educators to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion. Learning about religion provides a "complete" education from the earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society. The RESS program draws upon educators the responsibility of determining a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

In this way religion in public education supports a primary goal of elementary social studies -- educate children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.
Main Ideas

1. The religious dimension has to do with world view and life style.

2. World view is a sense of reality from which a person and/or a community makes sense of life.

Concepts

- Discrepancy
- Commitment
- Religious/secular traditions
- Community institutions
- Leaders
- Secular/secular traditions
- Sacred/profane symbols
- Objects
- Space/time
- Secular/profane sacred
- Faith
- World view (story)
- Interdependence
- Change
- Acculturation
- Diversity
- Celebration/ceremony
- Ritual
- Myth
- Scripture
- Time/main purpose:
  - The purpose of the RISS Project is to develop the following main ideas:

- Behavioral objectives, guide for each level.

- General objectives

- Behavioral objectives

- Identification, organizing ideas, sensitivities, and skills.

For each encounter within a module, the behavioral objectives are clearly stated in the teacher's guide for each level. The behavioral objectives provide an evaluative check for the child's growth and development. The behavioral objectives for each encounter within a module are clearly stated in the teacher's guide.
3. Life style is the way in which a person or a community moves, ages, and lives.

4. Religious traditions develop out of the interaction of the adherents with the sacred.

5. Religious traditions are maintained in both religious and nonreligious traditions.

6. A religious tradition is a pattern of thinking, feeling, valuing, acting, and preserving beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is manifest in both religious and nonreligious traditions.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension is part of the study of human kind.

11. Religious experiences and expression change over time.

12. The study of the religious dimension and religious traditions is an integrated part of the study of human kind.
Developing self concept

1. Feeling free to make appropriate references to and statements about her own world view, lifestyle, and religious and secular traditions.
2. Living openly by the commitments which her world view and lifestyle entail.

Developing empathy for others

1. Appreciating the diversity of world views and life styles in human societies.
2. Learning openly by the commitments which her world view and lifestyle entail.
3. Developing empathy for others.
4. Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition.
5. Being willing to negotiate accommodations for persons in the living out of their traditions.
6. Considering the values of particular traditions which might be involved in a problem-solving situation.
7. Introducing encounters with different world views and cultural traditions.

Skills

- Field trips
- Simulation
- Sense experience
- Participating in a real experience through
- Developing knowledge of real experience to the learning situation
Developing Encounters

1. Examining a single concept series of pictures
2. Experiencing feelings
3. Examining those feelings
4. Developing generalizations
5. Attaining concepts
6. Internalizing the learning
7. Developing concepts and generalizations by acquiring information through sorting and checking hypotheses
8. Becoming sensitized through applying generalizations
9. Working with others effectively
10. Empathizing
11. Making associations
12. Analyzing information
13. Comparing and contrasting
14. Organizing information
15. Reading
16. Interpreting graphic materials
17. Writing
18. Interacting
Evaluating Encounters

10. demonstrating comprehension of concepts, organizing ideas, manipulative activity, completion of worksheet activities, role play, oral statements, manipulative activity, creative activity, sensitivities, role play, classroom behavior toward others.
The content of the RESS modules is greater emphasis at a given level, so that it will present activities in the areas of knowledge, sensitivities, and skills.

A conscious effort has been made to balance the content at an even level. A consistent effort has been made to balance the content across the content. The content of each module is multi-disciplinary, though particular disciplines may have greater emphasis at a given level.
Level 6
Social Studies Correlation: Studies of the United States as Part of a World Community
- Modules to explore religious values and beliefs of the United States and other societies and to investigate the interaction of these societies in areas of mutual concern
- Modules to compare systems of values and beliefs of the United States and other societies

Level 5
Social Studies Correlation: Studies of United States Sociology, Economics, and History
- Modules to study the religious dimension of religion in the varied secular and non-secular frameworks for exploring humankind's relation to nature

Level 4
Social Studies Correlation: Environmental Studies
- Modules to explore religious values and practices within changing societies

Level 3
Social Studies Correlation: Studies of Societal Change in Urban Settings
- Projections for Remaining Levels: Social Studies Correlation

This text likely discusses the integration of social studies with other disciplines at different educational levels, focusing on religious aspects and societal changes.
The basic strategy is the inquiry method applied to the program's objectives. The primary advantage of this approach is that it promotes the development of basic concepts and skills of critical thinking, problem-solving, and creative expression. The method encourages students to engage actively with the material, fostering a deeper understanding of the subject matter.

The evaluation instruments for the encounters are most often individual activity sheets or creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student. The approach emphasizes the importance of individualized instruction and fosters a supportive learning environment.

Active learning is facilitated through a variety of creative activities, such as art, music, drama, role-playing, poetry, story writing, and the use of creative activities such as art, music, drama, role-playing, poetry, story writing. These activities are designed to help the child integrate the learning through a variety of hands-on experiences. The emphasis is on the child's own experiences and on real-life experiences in the classroom.

Active learning is an integral part of the program, and it is implemented through a variety of creative activities, such as art, music, drama, role-playing, poetry, story writing. The approach is designed to help the child integrate the learning through a variety of hands-on experiences. The emphasis is on the child's own experiences and on real-life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets or creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student. The approach emphasizes the importance of individualized instruction and fosters a supportive learning environment.

In human societies, experiences and concepts form the basis for further explorations of the religious dimension. Adolescents are more often individuals whose beliefs change, develop, and skills are emphasized. The primary focus is on the development of basic concepts and skills of critical thinking, problem-solving, and creative expression. The method encourages students to engage actively with the material, fostering a deeper understanding of the subject matter.

The basic strategy is the inquiry method applied to the program's objectives. The primary advantage of this approach is that it promotes the development of basic concepts and skills of critical thinking, problem-solving, and creative expression. The method encourages students to engage actively with the material, fostering a deeper understanding of the subject matter.
IMPLEMENTATION

While the encounters within each module are sequential, modules on each level may be worked into the academic calendar where they best correlate with the existing social studies curriculum. The encounters may be used for large or small group instruction. Frequent options are provided for individual students of varying abilities and interests. Thorough study of the teacher's guide and familiarity with the learning materials are essential before introducing the program to the students. Videotapes will be used to promote confidence in the legality of learning about religion in the public school. Administrative and community support should be encouraged and the teacher should be willing to work cooperatively with administrators and interested parents. Videotapes will be used to promote confidence in the legality of learning about religion in the public school. Videotapes will be used to promote confidence in the legality of learning about religion in the public school.
A national testing program will be designed during the summer of 1973. The purpose of the national testing program will be to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in four project-approved national testing centers in the East, South, Midwest, and West Coast beginning in January, 1974. These centers have been chosen to include staff personnel will monitor the testing situations and provide the feedback necessary to revise the program for eventual wider dissemination.
EXPERIMENTAL MATERIALS

For further information write to:

RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT

The Florida State University
426 Hull Drive
Tallahassee, Florida 32306
**INTRODUCTION TO LEVEL ONE**

**Encounter Organization of Content and Learning Experiences**

At this first level, the child explores three interrelated learning modules, each module focusing on a particular area of inquiry about religious meaning and commitment.

<table>
<thead>
<tr>
<th>Module on Sacred Time</th>
<th>197</th>
<th>198</th>
<th>199</th>
<th>200</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diversity of Traditions</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Tradition</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Passover</td>
<td>171</td>
<td>170</td>
<td>169</td>
<td>168</td>
</tr>
<tr>
<td>Perahera</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Birthday</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Module on Sacred Space</th>
<th>191</th>
<th>192</th>
<th>193</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moving</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Diversity of Homes</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Making a Home</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Homes</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Personal Space</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Module on Story and Way</th>
<th>194</th>
<th>195</th>
<th>196</th>
<th>197</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tradition</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Joy</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>May</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Wonder</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Story</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

*The ENCOUNTERS within a particular module provide a series of sequential contacts between the child and the religious environment of numap societies. The potential of each ENCOUNTER depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.*
<table>
<thead>
<tr>
<th>ENCOUNTER 1: Story</th>
<th>ENCOUNTER 2: Wonder</th>
<th>ENCOUNTER 3: Making a Home</th>
<th>ENCOUNTER 4: Joy</th>
<th>ENCOUNTER 5: Moving</th>
</tr>
</thead>
<tbody>
<tr>
<td>space, personalization</td>
<td>space, homes</td>
<td>meaning space, homes, construction</td>
<td>space, homes, diversity</td>
<td>moving, homes, remembering</td>
</tr>
<tr>
<td>A person in his own special way can make a space his own.</td>
<td>Every person has his own way. People everywhere wonder at the things you wonder at are part of your story.</td>
<td>Every person can make a living space its home.</td>
<td>Joy you find in living is a part of your way.</td>
<td>A person can remember his old home.</td>
</tr>
<tr>
<td>ENCOUNTER 1: Birthday</td>
<td>ENCOUNTER 2: Passover</td>
<td>ENCOUNTER 3: Traditions</td>
<td>ENCOUNTER 4: Diversity</td>
<td>ENCOUNTER 5: Diversity of Traditions</td>
</tr>
<tr>
<td>story, celebration</td>
<td>story, celebration</td>
<td>traditions</td>
<td>diversity</td>
<td>different celebrations and belong to different traditions.</td>
</tr>
<tr>
<td>Every celebration has a story, as seen in other lands.</td>
<td>Every celebration has a story, as seen in other lands.</td>
<td>A variety of homes are places for each family's special way.</td>
<td>A family in its own way can make a meaningful space.</td>
<td>People who share the same story and way are said to belong to the same tradition.</td>
</tr>
<tr>
<td>ENCOUNTER 3: Way</td>
<td>ENCOUNTER 4: Joy</td>
<td>ENCOUNTER 5: Traditions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every person's way is a part of the way of their family and of other groups of which she is a part.</td>
<td>People everywhere find joy in living is a part of your way.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ENCOUNTER 1: Story, celebration</td>
<td>ENCOUNTER 2: Wonder</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ENCOUNTER 3: Making a Home</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ENCOUNTER 4: Joy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ENCOUNTER 5: Moving</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL ONE
<table>
<thead>
<tr>
<th>TIME</th>
<th>SPACE</th>
<th>MAIN IDEAS FOR RELIGIOUS CURRICULUM</th>
<th>SUPPORTIVE DEVELOPMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>I. The study of the religious dimension and culture are manifest in both religious and nonreligious traditions.</td>
<td>Key development</td>
</tr>
<tr>
<td></td>
<td></td>
<td>II. Religious experiences and expression are mutually independent.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>III. Religious communication is symbolic; it points beyond itself.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>V. Religious traditions become part of the study of humankind.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>VI. Religious traditions are an integral part of the study of the religious dimension and culture.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>VII. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>VIII. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>IX. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>X. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>XI. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>XII. Religious traditions are a pattern of thinking, feeling, valuing, and acting preserved, by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.</td>
<td></td>
</tr>
</tbody>
</table>

*Key development

No mark indicates supportive development.
## Resources Materials

### For Level One

<table>
<thead>
<tr>
<th>Module</th>
<th>___</th>
<th>___</th>
</tr>
</thead>
<tbody>
<tr>
<td>Story</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Sacred Space</td>
<td>___</td>
<td>___</td>
</tr>
<tr>
<td>Sacred Time</td>
<td>___</td>
<td>___</td>
</tr>
</tbody>
</table>

### Teacher's Guide

- Teacher's Guide, pp. 9-107
- Teacher's Guide, pp. 108-158
- Teacher's Guide, pp. 159-212

### Activity Books

- About Me
- About My Special Places
- Special Places
- Special Time
- Module on Sacred Space

### Read-Aloud Books

- About Me
- Special Places
- Special Time
- Module on Sacred Space

### Audio Cassettes

- Joy
- Slide-Tape Presentations
- Audio Cassette Presentations
- Joy

### Slide-Tape Presentations

- Children's Stories of Other Stories
- "Wonders in My Children"
- "Stories of Other Children"

### Slide Presentations

- "The Story of Buddha's Tooth"
- "The Buddhist Perahera Celebration"
- "The Jewish Past Over Celebration"
- "The Story of Hebrew Freedom"
- "The Story of Hebrew Celebration"
- "The Buddhist Perahera Tooth"

### Slide Tape Presentations

- "Stories of Other Children"
- "Ways of Other Children"
- "The Water Jar Story"
- "Ways of Other Children"

### Slide Presentation

- Joy
- Slide Presentations

### Teacher's Guide

- Teacher's Guide, pp. 9-107
- Teacher's Guide, pp. 108-158
- Teacher's Guide, pp. 159-212

### Read-Aloud Books

- About Me
- Special Places
- Special Time
- Module on Sacred Space

### Audio Cassettes

- Joy
- Slide-Tape Presentations
- Audio Cassette Presentations
- Joy

### Slide-Tape Presentations

- Children's Stories of Other Stories
- "Wonders in My Children"
- "Stories of Other Children"

### Slide Presentations

- "The Story of Buddha's Tooth"
- "The Buddhist Perahera Celebration"
- "The Jewish Past Over Celebration"
- "The Story of Hebrew Freedom"
- "The Story of Hebrew Celebration"
- "The Buddhist Perahera Tooth"

### Slide Presentation

- Joy
- Slide Presentations

### Teacher's Guide

- Teacher's Guide, pp. 9-107
- Teacher's Guide, pp. 108-158
- Teacher's Guide, pp. 159-212

### Read-Aloud Books

- About Me
- Special Places
- Special Time
- Module on Sacred Space

### Audio Cassettes

- Joy
- Slide-Tape Presentations
- Audio Cassette Presentations
- Joy

### Slide-Tape Presentations

- Children's Stories of Other Stories
- "Wonders in My Children"
- "Stories of Other Children"

### Slide Presentations

- "The Story of Buddha's Tooth"
- "The Buddhist Perahera Celebration"
- "The Jewish Past Over Celebration"
- "The Story of Hebrew Freedom"
- "The Story of Hebrew Celebration"
- "The Buddhist Perahera Tooth"
USING THE TEACHER'S GUIDE

Preceding each module, the teacher's guide provides the following information:

- Conceptual Framework for the Module
- Learning Strategies for the Module
- Role of the Teacher

The format and annotations used in the ENCOUNTERS is described below:

NAME OF MODULE

NUMBER AND NAME OF ENCOUNTER

KNOWLEDGE

CONCEPTS: Concepts introduced at each grade level are used throughout successive levels. (See page v.)

ORGANIZING IDEA: Organizing ideas serve to develop the Main Ideas. (See pages 2 and 3.) Organizing ideas are introduced in sequential order so that each provides further development of the understandings from the preceding ENCOUNTER.
**SENSITIVITIES**: These relate to the two areas of self-concept and empathy.

**INTRODUCTION**: Provides a way to focus the child's interest.

**MATERIALS NEEDED**: This list includes resource materials, audio visual equipment, and any special materials the teacher will need to have available.

**BEHAVIORAL OBJECTIVE(S)**: The behavioral objective(s) provided are on an evaluative check on V1 and V11.

**SKILLS**: The skills are listed in each encounter where they are introduced. A complete list of skills may also be found on pages V11 and V11.
Directions for organizing particular learning activities appear below in the smaller boxes. Please relate to the content or to the particular approach which should be used.

Large boxes are used to insert background information for the teacher. This information may be used to divide the ENCOUNTER into shorter learning segments.

The dotted line suggests logical points at which the teacher may wish to divide the ENCOUNTER into shorter learning segments.

When to divide the ENCOUNTER into shorter learning segments.

Some ENCOUNTERS might require more than one day to complete. The dotted line suggests logical points at which the teacher may divide the ENCOUNTER into shorter learning segments.

This symbol indicates statements spoken by the teacher and provides a guide for the teacher in rephrasing, eliminating questions in relation to the assessment. It provides a guide for the teacher in rephrasing, eliminating questions in relation to the assessment. It provides a guide for the teacher in rephrasing, eliminating questions in relation to the assessment.

The use of large boxes is to insert background information related to the content or to the particular approach which should be used. This information may be used for the proper treatment of religion in public education.

This information is relevant to the major portion of the ENCOUNTER. It provides a guide for the teacher in rephrasing, eliminating questions in relation to the assessment. It provides a guide for the teacher in rephrasing, eliminating questions in relation to the assessment.

Generalizations are made in making associations and on a higher level forming sequential sets of investigatory and analytic tasks which involves the employment of academic and social skills in a developmental approach to the ENCOUNTER. It involves the employment of academic and social skills in a developmental approach to the ENCOUNTER. It involves the employment of academic and social skills in a developmental approach to the ENCOUNTER.
EVALUATION:

EITHER:

These words indicate alternate learning activities within an ENCOUNTER.

They usually present the DR teacher with the choice of a more expanded or a more direct procedure for information analysis.

CONTINUE the ENCOUNTER at which the student continues following completion of one or more of the alternate learning activities.

SCRIPTS

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESOURCES materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

The references used by the project staff in developing the ENCOUNTER are included here.

REFERENCES

Announced where they appear in the EXTENDING EXPERIENCES.

Poems, books, films, filmstrips, and records which are listed under RESOURCES.

RESOURCES

In the EXTENDING EXPERIENCES have been reviewed by the project staff.

Uses for RESOURCES. The poems, books, films, filmstrips, and records used are annotated where they appear in the EXTENDING EXPERIENCES.
Encounter 1: Story

Encounter 2: Wonder

Encounter 3: Way

Encounter 4: Joy

Encounter 5: Tradition

p. 14

p. 40

p. 59

p. 82

p. 100
CONCEPTUAL FRAMEWORK

People are like this: with wonder, with love, with care, with reverence, which must be learnt again and again. Which must be learnt again and again, which must be learnt again and again, with mystery and a song, with mystery and a song, with mystery and a song. People are like this.

The word 'religious' is used, that in quite different senses. In its most neutral sense it simply means that a human life is a decoration of identity, significance, role, place of all action. In the second, more normative sense, religion is the awareness of the story dimension of life, it is an awe, reverence, wonder at the risk and terror of human freedom. It is an awakening from a mere routine, pragmatic round of actions and a sense of being responsible for one's own identity and for one's own involvement with the identities of others. The two fundamental questions are: Who am I and who are we, we human beings under these terms? (p. 46)*


June 1972

The YWCA Magazine

Page 17

---Zambian grandfather

People are like this: with wonder, with love, with care, with reverence, which must be learnt again and again, which must be learnt again and again, which must be learnt again and again, with mystery and a song, with mystery and a song, with mystery and a song. People are like this.
What are the criteria for which story I ought to be acting out? Proximately, these criteria may be stated as if they were ethical principles.

(a) My story ought to be proper to me and no one else; there ought to be elements of uniqueness in it.

(b) My story ought to be appropriate to the times: partly in harmony with and partly in dissonance with the general cultural story to which it contributes.

(c) My story ought to be appropriate to my own possibilities. It ought to maximize the liberation of my potential, mine, not that of some other.

(d) My story ought to be appropriate to the stories of those to whom I am bound by family, friendship, community — partly in harmony with and partly in tension with theirs.

What makes actions ethical is awareness, choice, decision; these are always singular. Moreover, they distinguish human action from all other processes. They are the essence of story.

In answer to the question 'Who am I?' the early primary child seeks to establish his own identity and personal worth in relation to the world around him. He is adapting to a wider social environment as he broadens his contacts at school and in his neighborhood. For the first time he is directly confronted with contrasts between the family, the community's traditions and the style of life with which he is faced.

What makes actions ethical is awareness, choice, decision; these are always singular. Moreover, they distinguish human action from all other processes. They are the essence of story.

Moreover, they distinguish human action from all other processes. They are the essence of story.
The Module on Story and Tradition presents a series of encounters in which the child explores his personal identity and self-concept by reviewing significant events from his own world, viewpoint (Encounter 1: Story) and by identifying the norms and customs of his own lifestyle (Encounter 3: Tradition). He recognizes the social context of his story and way of life by placing them within a particular tradition, system of a shared worldview and lifestyle (Encounter 4: Traditions). He discovers that, while his identity is unique to himself, it is also linked to close ties with his own family and with a wider community of other families. He also observes the similarities and differences in the stories and ways within the traditions of his classmates and begins to accept diversity as natural.

After the fourth encounter, the child is encouraged to draw a picture of a similar experience. From this on, story or way, the child is encouraged to draw a picture of a similar experience. After each of these four encounters, the child is encouraged to draw a picture of a similar experience. After each of these four encounters, the child is encouraged to draw a picture of a similar experience. After each of these four encounters, the child is encouraged to draw a picture of a similar experience. After each of these four encounters, the child is encouraged to draw a picture of a similar experience.

LEARNING STRATEGIES

In the four encounters on Story, Wonder, and Joy, slide-tape presentations are used to provide a basis for exploring related elements in the child's own experience. The slide series in each of these four encounters is accompanied by an audio cassette. The slide series in the fourth encounter is presented without sound as a discussion activity during which the children are invited to respond verbally to the slides during the viewing. The children are invited to respond verbally to the slides during the viewing. The children are invited to respond verbally to the slides during the viewing. The children are invited to respond verbally to the slides during the viewing.

After the fourth encounter, the child's collection of drawings could go together in a book which tells a real story about the child. The teacher should make drawings together in a book which tells a real story about the child. The teacher should make drawings together in a book which tells a real story about the child. The teacher should make drawings together in a book which tells a real story about the child.
In Encounter 5:

Tradition a "read-along" book is used to review the concepts of story and essay. The child then shares his personal story book with others in the class to compare his own story and those of his classmates.

The child's acceptance of diversity will be modeled on the teacher's attitude and behavior in the classroom. While the teacher may not approve of certain beliefs, she should support the child's right to hold them. At the same time, she should not pretend one belief is superior to another. Teachers' attitudes and behavior in the classroom will be modeled on the teacher's acceptance of diversity and the child's story, symbol, and value of secular as well as religious traditions.

In addition to reading the module in its entirety, the teacher may wish to read Chapters 2 and 4 in Michael Novak's Ascent of the Mountain, Flight of the Dove for a deeper understanding of the conceptual framework for this module. In his book, Novak presents religious studies and a deeper understanding of the child's story, symbol, and value of secular as well as religious traditions. Many children, in our society come from nonreligious families, and any implication that every child should belong to a particular tradition should be avoided. In addition to reading the module in its entirety, the teacher may wish to read Chapters 2 and 4 in Michael Novak's Ascent of the Mountain, Flight of the Dove for a deeper understanding of the conceptual framework for this module. In his book, Novak presents religious studies as an inquiry into possible identities, a full articulation of ways of life, the choices you have made and the ones you are yet to make, the things you make important and those irrelevant, the choices you make up your sense of reality, your story, your symbol, your worldview. With an awareness of the story dimension of life, we are open to awe, reverence, and wonder at the risk and terror of human freedom.
KNOWLEDGE

ENCOUNTER 1: STORY

MODULE ON STORY AND WAY

PREPARATION: Set up and test slide projector and tape recorder.

MATERIALS NEEDED: RESS sound-slide presentation; "Stories of Other Children".

PREPARATION: Set up and test slide projector and tape recorder.

CONCEPT: Story

KNOWLEDGE

ORGANIZING IDEA: Every person has his own story.

SENSITIVITIES:
- Feeling free to make appropriate references to and associations about his own story
- Supporting the view that a person's beliefs and behavior which are unique to his secular or religious tradition
- Appreciating the diversity of world views and life styles in human societies
- Supporting the belief that life styles and religious and/or secular traditions

SCLLLS:
- Listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to tell something about his own story verbally.

PREPARATION:
- Set up and test slide projector and tape recorder
- Preview RESS sound-slide presentation, "Stories of Other Children"

MATERIALS NEEDED:
- Slide projector
- Drawing paper
- Cassette recorder
- Carouselslide projector
- "Stories of Other Children"

RESOURCES:
- "Stories of Other Children"
INTRODUCTION

The concept of the family should be one which has meaning for all children. The definition of family as simply "the people you live with" seems to have the most universal application.

DEVELOPMENT

acquiring information through listening and viewing

analyzing information

acquiring information

DEVELOPMENT

Learning situations based on real experience to the extent knowledge of

PRESENTATION

- sound-slide presentation (Stories of Other Children)

Review the content of the presentation with the class by:

- showing the slides without sound and by
- asking the children to tell what is happening in each picture and encouraging them to tell what is happening in their lives or tell of similar experiences in their lives. If any of the pictures are like something that happened to you, see if any of them are like something that happened to you.

We're going to look at some pictures about other children.

Some are tiny babies. Some are two to five years old. Some of the children are tiny babies. Other are your age. As we look at each picture carefully, it tells about something that happened to a child when he grew. We're going to look at some pictures about other children.

REFLECTION

- family as simply "the people you live with" seems to have the most universal application.

The concept of the family should be one which has meaning for all children. The definition of
Like boys and girls all over the world you too were born into a certain place. You were given your special name. You learned your ideas about the world from the people who were close to you. If you were too small to remember, which things happened, then you have been told about them. Which of these things can you remember? Write the following titles on the chalkboard:

- When I Was Born
- How I Was Given a Name
- Things I Needed As I Grew Older
- Some Things I Was Taught
- What people are in them?
- Where did these things take place?
- What happened?
- Which things happened when you were too small to remember?
- What are the parts of your story?
- Which of these things can you remember?

If a book, it would tell a story about you. It would put all of these things about yourself together into a certain family. You learned your ideas about the world from the people who were like boys and girls all over the world you too were born into.
demonstrating cot prehension of concept, organizing idea, and sensitivities through creative activity.

EXTENDING EXPERIENCES

See if you can draw a picture about something that happened to you. You can choose a title for your picture from these I wrote to you. See if you can draw a picture about something that happened.

Review with the children the content of the Pres Sound-slide presentation, "Stories of Other Children," by using the following questions as you re-show the slides without sound:

Slide Number 3

Discussion Question:

At the beginning of the presentation there were many different sounds. What sound did you hear when you saw each of these pictures?

Other Children" by using the following questions as you re-show the slides without sound:

Other Children" by using the following questions as you re-show the slides without sound:

Sound:

Your picture will be a part of your story. Each child should write an appropriate title on his picture. Distribute drawing materials.

Other pictures may be added later.

 Invite the child to share their drawings with each other and then to put them away carefully so that some children may wish to draw more than one picture.

 Each child who has thinking of a picture to draw may start by writing his full name on a page. Talk with him, stressing that his name is an important part of his story.

 Some children may wish to draw more than one picture.

 A child who has difficulty thinking of a picture to draw may start by writing his full name on a page and decorating the page. Talk with him, stressing that his name is an important part of his story.

 Slide 4

 Slide 5

 Slide 6

 Slide 7
All of these sounds were ways of spreading good news. Can you remember what kind of good news it was?

The three pictures showed different ways of telling about births. Did anyone tell about your birth? How did they tell about your birth? Did they burn a cannon, ring a bell, or shout outside? Why was your name chosen? What is your complete name? Every baby that was ever born has a name. Choose a word that would best complete the sentence. What is the priest doing in this picture? Does the baby need his hair washed? What is happening in this picture? How are these children different from one another? One way they are all alike is that each one of them has a name. They are different in some ways, but in other ways they are alike. How do they tell about your birth? Did they write a comment, give a ball, or shout outside? Why is this child getting shoes?

Choose a word that would best complete the sentence. Every baby that was ever born has a name. What is happening in this picture? Does the baby need his hair washed?

Choose a word that would best complete the sentence. Every baby that was ever born has a name. What is happening in this picture? Does the baby need his hair washed?

Choose a word that would best complete the sentence. Every baby that was ever born has a name. What is happening in this picture? Does the baby need his hair washed?
Discussion Questions

As a child grows up he will be able to do more things.
He will have needs for special things.

What things did you need as you became older?

What things did you need to learn how to do?

What things will children be taught to do when they are older?

Children grow up and add to their stories.

He will have needs for special things.

As a child grows up he will be able to do more things.

Have each child make a "People in My Story" chain, similar to paper chains for Christmas.

Read the Background Information on Names and Naming given in the RESOURCES and share this information with the children.

Help the child think of the names of people who are important in his story: himself, mother, father, brothers, sisters, grandparents, cousins, close friends. It would be good for each child's chain to be long enough to wear as a necklace or to string across a window at home. Several links of the names of people who are important in his story: himself, mother, father, brothers, sisters, grandparents, cousins, close friends. It would be good for each child's chain to be long enough to wear as a necklace or to string across a window at home.

Have each child make a "People in My Story" chain, similar to paper chains for Christmas.

Read the Background Information on Names and Naming given in the RESOURCES and share this information with the children. Help each child think of the names of people who are important in his story: himself, mother, father, brothers, sisters, grandparents, cousins, close friends. It would be good for each child's chain to be long enough to wear as a necklace or to string across a window at home. Several links of the names of people who are important in his story: himself, mother, father, brothers, sisters, grandparents, cousins, close friends. It would be good for each child's chain to be long enough to wear as a necklace or to string across a window at home.

Have each child make a "People in My Story" chain, similar to paper chains for Christmas.
Bring to class a facsimile of a birth certificate, for all the children to examine. Ask the children:

"What can you discover from the birth certificate?"

A birth certificate tells us about the beginning of someone's story. Who's story is this? Who are some of the people in the story? How do you know?

Ask the children if they have sequences of photographs from each year of their life which they could bring to school to share. Directing the above questions toward the children could lead into their making "birth certificates" for their story books. If the children do make such a page, ask them where they will put it in their books and why?

Bring some baby clothes to school and let the children compare the size of the infant garments with the size of their own clothing. Lead the discussion on growing as a part of their stories.

How do you know?

Where was born when he/she was born?

Who are some of the people in this story?

What can you discover from the birth certificate?
"Can you remember being five years old? Can you remember being in kindergarten? Now I want you to think very hard. Can you remember something that happened to you before you were five? Can you remember before that? What's the earliest thing you can remember? Close your eyes and think. Part of your life you can remember, can't you? Can you actually remember being a tiny newborn baby? You were a baby once. Can you actually remember being a tiny newborn baby? Part of your life you can't remember, can't you? If you close your eyes and think, what is the earliest thing you can remember? Can you remember something that happened to you before you were five? Now I want you to think very hard. "Can you remember being five years old? Can you remember being in kindergarten?"
Read to the children selections from the Little Herder series. Ask the children to complete and add to their story books. Of this fill-in-the-blank poem could be mimeographed or written on the board for the children to complete and add to their story books.

I'm little and only one little thing. I know all those things.

I have hair.
I have teeth.
My hands are full of fingers.
My feet are full of toes.
My arms are strong.
My ears are full of hearing.
I have a first name.
I have a middle name.
I have a nickname.
I have a first name.
I have a middle name.
I have a nickname.

Isn't it strange? But with all those things I still can only be one little thing. Isn't it strange?
After reading to the children, ask them to tell back how this little girl received her name. Then ask the children how they received their names—first names, last names, nicknames.

The four books in the Little Herder series (see RESOURCES) would be a real treat for you and your class. Little Herder's story is narrated in simple, beautiful free verse and illustrated with pen and ink drawings. Appropriate selections from the books could be used in conjunction with each ENCOUNTER of MODULE ONE; or reading the books to the class (and discussing the organizing ideas) after the MODULE is completed could serve as a delightful and helpful review.

Read to the children, or have available for the children to read for themselves, the following books from the Garrard "Venture Book Reading Program for Grade 1," which relate to the concept of a personal story:

- All About Me—Verse! I Can Read edited by Leland B. Jacobs (Simple verses reflect one's thoughts, wishes, moods, and activities, and are universal to childhood.)
- I Don't I Do by Leland B. Jacobs (Strong repetitive verses about activities enjoyed by children, help the reader appreciate the unique joys of being a child, as compared with various animals.)
- Too Fat to Fly by Adelaide Holl (This delightful tale of the uniqueness of the individual is told about an elephant, but could easily be transferred to children's experiences.)
- Around Another Corner by Emily Hearn (The themes of growing up and wanting to help others are basic to this story about a Puerto Rican boy.)
- Puppy Love by Wayne Carley (A young girl learns to love and care for her puppy and then her baby brother.)

The following books from the Garrard "Venture Book Reading Program for Grade 1," which relate to the concept of a personal story:

- All About Me—Verse! I Can Read edited by Leland B. Jacobs (Simple verses reflect one's thoughts, wishes, moods, and activities, and are universal to childhood.)
- I Don't I Do by Leland B. Jacobs (Strong repetitive verses about activities enjoyed by children, help the reader appreciate the unique joys of being a child, as compared with various animals.)
- Too Fat to Fly by Adelaide Holl (This delightful tale of the uniqueness of the individual is told about an elephant, but could easily be transferred to children's experiences.)
- Around Another Corner by Emily Hearn (The themes of growing up and wanting to help others are basic to this story about a Puerto Rican boy.)
- Puppy Love by Wayne Carley (A young girl learns to love and care for her puppy and then her baby brother.)

The four books in the Little Herder series (see RESOURCES) would be a real treat for you and your class. Little Herder's story is narrated in simple, beautiful free verse and illustrated with pen and ink drawings. Appropriate selections from the books could be used in conjunction with each ENCOUNTER of MODULE ONE; or reading the books to the class (and discussing the organizing ideas) after the MODULE is completed could serve as a delightful and helpful review.
Talk with the children about their families as part of their stories.

Read to the children what Mary Jo shared by Janice May Udry.

Has the class given other names to any children?

Do any of the children in your class have many different names?

Read to the children Many Names of Lee Lu by Helen Cloutier (see RESOURCES.)

Lee Lu is a Chinese boy who has many different names and is pleased by the names given to him in American school.

Do any of the children in your class have many different names?

Has the class given any names to any children?

Read to the children from Life With Grandfather by Shanker, the story of a child in Kerala in India (see RESOURCES).

If the children become interested in the story about "Raja," they might wish to make a story book like their own for "Raja" as a class project. Such an activity would help bring out the generalization that every person has his own story. Ask the child if he knows how his name was chosen. This book features beautiful line and wash drawings in the Chinese style and relates a folktale about why Chinese parents always give children short names. Read to the children "Tiki Ti II Timbo," retold by Arlene Mosel (see RESOURCES.)

Tell the children how their names were chosen. The teacher can use a chart to keep track of the different names given to children during the week. Ask the children if they think the Chinese system of two names is a better way to name children.
Do you think everyone has a story of his or her own?

Can you think of any ways that your story is like

Can you think of any ways that your story is different from

Did you find out something about

What did you see in the filmstrip?

After the sound filmstrip, discuss with the children such questions as these:

(See Resources.)

River Boy

Chi-Jen of the North Pole

Lee Lam and the Dragon Knife

excellent color photographs and well-written, adventurous scripts.

Each of the three filmstrips listed below are focused around one child and contain

show a sound filmstrip illustrating part of a child's story (and why).

and my story is part of my story.

mites within a family are interconnected. (I.E. they are part of my family's story.

Parents and Grandparents' stories had a beginning, just as children's stories do.

Everyone has his or her story.

The focus of the ensuing discussion would be on these Generalizations.

albums which show parents or grandparents when they were children.

Some children may be able to bring to school to share photos from their own families

Resources.

who finds pictures of other little girls who resemble her in the family album (see

Read to the children The Sky Was Blue by Charlotte Zolotow, a story about a little girl.
Let the children listen to and/or sing or hum along with lullabies which are parts of children's stories all around the world, such as:

- "Duerme" (Children's Songs of Mexico)
- "All Through the Night" (Folk Songs of Many People)
- "Congo Lullaby" (Folk Songs of Africa)
- "lullabies of the Quinault, Objibway, Cherokee, and Creek Indians (North American Indian Songs"

The above records are accompanied by filmstrips which give several frames per song and would help to illustrate "stories." Ask the children:

Do you think the child might feel happy to have that person in his story?

How do you think a little child feels when someone sings a lullaby to him?

Can you sing a lullaby?

Resources

POEMS

Five Years Old

By Marie Louise Allen

RESOURCES


Making Music Your Own.

Everybody, Says Dorothy Aldis
All About Me - Verses I
Jacobs, Leeland B. (Ed.).

Glad
by Lee Blair

(from)
by Walter de la Mare

Everybody Says
by Dorothy Aldis

Favorite Poems Old and New.
Ferris, Helen (Ed.).
P. 30

Favorite Poems Old and New.
Ferris, Helen (Ed.).
P. 5

All About Me - Verses I
by Dorothy Aldis
In the Mirror

by Merlin Miller

All About Me — Verses I Can Read.


p. 5

Jacobs, Leland B. (Ed.).

My Drawings

by B. J. Lee
Something About Me

Possessions

By Ann Clark

Herding

by Ann Clark


Boomer Records, Inc., 622 Roder Drive, Glendale, California 91201

with Filmstrips

North American Indian Songs (8-4025)

Folk Songs of Africa (8-4001)

Folk Songs of Many People (4002)

Children's Songs of Mexico (4005)

RECORDS

Stephen Bosustow Sound Filmstrips, 20548 Pacific Coast Highway, Malibu, Calif. 90265

River Boy (2-4), Amazon River, 2 parts

Children of the North Pole (2-5), Greenland, 2 parts

Lee Lan and the Dragon Kite (2-2), China, 2 parts

FILMSTRIPS


BACKGROUND INFORMATION ON NAMES AND NAMING

Surname

Your; last name is called your "surname." What would happen if there were three Johns in class?

The second name would be used to tell the Johns apart.

Names might have come from where a man lived (Wood) or how he worked (Smith) or they might have been given to a son by his father (Johnson).

Nicknames and Pet Names

A nickname might be an endearing or humorous phrase. It would come from anything odd or outstanding about a person. A small person might be called Dolly.

When children have long first names they may be shortened. Richard might be called Dick. A shorter name for Katherine would be Kathy.

Name Days

Often, Christian parents named children for Christian saints. The child would celebrate his "name day" instead of his birthday.

December 4, Saint Barbara's Day, was celebrated by all girls named Barbara.

All boys named George celebrated April 23, Saint George's Day.


Names Around the World

Names have changed from country to country. Mary to Marya; Marie, Marie, Dolores.

John is used in many countries. Other forms of it are: Evan, Ivan, Ian, Jack, Juan.

Other common names are:

John to Marjan, Mate, Mate, Mato.

Mary to Marya, Maria, Marie, Dolores.

Names have changed from country to country. Mary is a popular name. Other common names are:

Juan, Hans.

Jean, Hans.

Other forms of it are: Evan, Ivan, Ian, Jack, Juan.

December 4, Saint Barbara's Day, was celebrated by all girls named Barbara.

All boys named George celebrated April 23, Saint George's Day.

Often, Christian parents named children for Christian saints. The child would celebrate his "name day.""
<table>
<thead>
<tr>
<th>Greek/Jewish Name</th>
<th>Story/ Meaning</th>
<th>Celtic Name</th>
<th>Story/ Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timothea</td>
<td>Honored by</td>
<td>George</td>
<td>Defender</td>
</tr>
<tr>
<td>Seaphean</td>
<td>Crowned</td>
<td>George</td>
<td>Defender</td>
</tr>
<tr>
<td>Sanda</td>
<td>Helper</td>
<td>Foreigner</td>
<td></td>
</tr>
<tr>
<td>Berta</td>
<td>Peri-protector</td>
<td>Jonathan</td>
<td>Happy-guardian</td>
</tr>
<tr>
<td>Chieftain</td>
<td>Sword</td>
<td>Harmony</td>
<td></td>
</tr>
<tr>
<td>George</td>
<td>Farmer</td>
<td>Brian</td>
<td>Harmony</td>
</tr>
<tr>
<td>Sandra</td>
<td>Defender</td>
<td>Commissioner, (a hero)</td>
<td></td>
</tr>
<tr>
<td>Mary</td>
<td>Mother</td>
<td>Sandra</td>
<td></td>
</tr>
<tr>
<td>God</td>
<td>Who is like god</td>
<td>Timothea</td>
<td></td>
</tr>
<tr>
<td>Raymond</td>
<td>Joyous</td>
<td>Michael</td>
<td>Might-protection</td>
</tr>
<tr>
<td>Edward</td>
<td>Harmony</td>
<td>Edward</td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>Happy-protector</td>
<td>Johnathan</td>
<td></td>
</tr>
<tr>
<td>Hands</td>
<td>Sword</td>
<td>Michael</td>
<td></td>
</tr>
<tr>
<td>Brenda</td>
<td>Harmony</td>
<td>Brenda</td>
<td></td>
</tr>
<tr>
<td>Patricia</td>
<td>Harmony</td>
<td>Patricia</td>
<td></td>
</tr>
<tr>
<td>Brenda</td>
<td>Harmony</td>
<td>Brenda</td>
<td></td>
</tr>
<tr>
<td>Brenda</td>
<td>Harmony</td>
<td>Brenda</td>
<td></td>
</tr>
</tbody>
</table>

Popular Names from Various Countries

**Boys**

- Australia: William, Peter
- China: Chang, Didi
- Japan: Kazuo, Kazuko
- Philippines: Rogelio, Feliza
- India: Ramu, Francis, Rohit, Kishan
- Africa: Bola, Aya

---

**Girls**

- Australia: Winmati, Mhniya
- China: Xiao Li, Didi
- Japan: Umiko, Sugako
- Philippines: May, Karla
- India: Madhu, Shabnam

---

**Stories/ Meanings**

There are many stories behind names. Many years ago a child was always given a name that had a meaning.

- **French**
  - Ralph: woodman
  - Robert: man of the forests
  - Roger: the wolf
  - Richard: counsel
  - William: willpower

- **Ralph**: child was always given a name
  - Diana: (a goddess)
  - Lucy: light (a goddess)
  - Richard: year-end
  - Ralph: year-end

---

The birth of a new baby gives people everywhere cause to rejoice. When the mother of ethiopia bears the news of a new baby, the family reads their holy book, and when the woman in the family sees the child, they shout: "A new little prince has been born!"

In France everyone may hear of the birth of a new baby from the ringing of the church bell. From the ringing of the church bell in the country of England, everyone in cities and towns across the country can hear the news: "A burst of cannons! (Boom, boom, boom.)"

In Ethiopia, when the women in the family read their holy book, the Galla women shout the news of a new baby's coming into the world: "The birth of a new baby gives people everywhere cause to rejoice."
When he grows up, a Mayan baby will need certain tools. A boy will need farm tools. A Mayan girl will need tools for sewing and cooking. The godmother puts each tool in the baby's hand.

She tells him how the baby will use it when he grows up.

When he grows up, a Mayan baby will need certain tools.

Every baby that was ever born has a name.

Every new baby must have a name.

Some babies in Yugoslavia are named at a christening.

A baby in India is being named. She is being rocked in a red silk sari. Her aunt has chosen the name.

Every new baby must have a name.

Some babies in Yugoslavia are named at a christening.

When he grows up, a Mayan baby will need certain tools. A boy will need farm tools. A Mayan girl will need tools for sewing and cooking. The godmother puts each tool in the baby's hand.

She tells him how the baby will use it when he grows up.

When he grows up, a Mayan baby will need certain tools.

Every baby that was ever born has a name.

Every new baby must have a name.

Some babies in Yugoslavia are named at a christening.

A baby in India is being named. She is being rocked in a red silk sari. Her aunt has chosen the name.

Every new baby must have a name.
And then the child gives the bird the gift of life.

The children are taught to be kind to all living things.

When Navaho children are six or seven, they buy birds, one for each year of their life. The children herd the animals to places where there is grass to eat. They keep the baby sheep from getting lost or from falling into ditches. The children herd the sheep to teach them things. They are old enough to help care for the herds.

Children in Thailand are taught that they should be kind to all living things.

On their birthdays, they buy birds, one for each year of their life. The birds are taken to the temple to be blessed by the priest. And they give the birds the gift of life and freedom by letting them fly away.
MODULE ON STORY AND WAY

ENCOUNTER 2: WONDER

KNOWLEDGE

CONCEPTS: story, wonder

ORGANIZING IDEA: People everywhere wonder at things around them.

SENSITIVITIES: Feeling free to make appropriate references and statements about the things you wonder at are part of your story.

SKILLS: Intered in the story margin

MATERIALS NEEDED:
R.5 slide-tape presentation: "Wonder in My Story"
"World Around Us" or "My Story"

BEHAVIORAL OBJECTIVE: The child will be able to draw a picture of "something wonderful" or "someone wonderful," or she will be able to recount verbally some experience of wonder, or the thin & you wonder at are part of your story, organizaing idea, and sensitivities.

Supporting a person in her beliefs and behaviors which are unique to her secular or religious tradition

Appreciating the diversity of world views and life styles in human societies.

Crayons
drawing paper
carousel slide projector
cassette tape recorder

ENCOUNTER 2: WONDER

Module on Story and Way
**PREPARATION:**

Set up and test slide projector and tape recorder. Preview slide-tape presentation, "Wonder In My Story."
HELP THE CHILD CREATE A "SONG OF WONDER". 

EXTENDING EXPERIENCES

CREATE A SENSITIVE ACTIVITY

ORGANIZING IDEAS, AND SHARING CONCEPTS

What is wonderful?

Encourage the child to compose and construct their collages and their ideas about what is wonderful.

A picture may also be drawn for each verse.

Each verse could be an expression about something wonderful to see (hear, taste, smell).

What you think is wonderful is part of your story.

Could you draw a picture of something that is wonderful to you?
Could you make a poem about the things you wonder at? Like Lance did?

What else do you wonder about?

Do you ever wonder at those things?

Can you think of something else Lance wondered at?

People can wonder at many different things.

People can wonder at everyday things, can’t they?

Discuss with the children:

Ask the children if they can think of other wonderful things that cannot be seen.

Ask the children Lance Walsh’s poem, “Bedtime” given in the RESOURCES.

Read to the children Langston Hughes’s poem, “April Rain Song” given in the RESOURCES.

Read to the children Christina Rossetti’s poem, “Who Has Seen the Wind?” given in the RESOURCES.

Read to the children Christmas Watch’s poem, “Snow Color” given in the RESOURCES.

Could you make a poem about the things you wonder at? Like Lance did?

What else do you wonder about?

Do you ever wonder at those things?

Can you think of something else Lance wondered at?

People can wonder at many different things.

People can wonder at everyday things, can’t they?

Discuss with the children:

Ask the children if they can think of other wonderful things that cannot be seen.

Ask the children Lance Walsh’s poem, “Bedtime” given in the RESOURCES.

Read to the children Langston Hughes’s poem, “April Rain Song” given in the RESOURCES.

Read to the children Christina Rossetti’s poem, “Who Has Seen the Wind?” given in the RESOURCES.

Read to the children Christmas Watch’s poem, “Snow Color” given in the RESOURCES.
To sensitize yourself to your role as an adult working with children developing a sense of wonder, read Rachel Carson's beautiful essay, *The Sense of Wonder* (see RESOURCES).

"If a child is to keep alive his sense of wonder, he needs beauty with the beauty of nature which illustrates the sense of wonder. Joy, excitement, and mystery of the world we live in. The companionship of at least one adult who can share it, to discover with him the beautiful photosgraphs of the natural world which illustrate the sense of wonder needs. If a child is to keep alive his sense of wonder, he needs..."

Read to the children or have available for them to read for themselves, another legend about the rainbow.

"If a child is to keep alive his sense of wonder, he needs beauty with the beauty of nature which illustrates the sense of wonder. Joy, excitement, and mystery of the world we live in. The companionship of at least one adult who can share it, to discover with him the beautiful photosgraphs of the natural world which illustrate the sense of wonder needs. If a child is to keep alive his sense of wonder, he needs..."

Ask the children if they know of a "garden" where wonderful things can be seen. The garden is the limitless desert where a little boy and his aunt discover wonder. Ask the children to think of wonderful things they have discovered with their senses.

"If a child is to keep alive his sense of wonder, he needs beauty with the beauty of nature which illustrates the sense of wonder. Joy, excitement, and mystery of the world we live in. The companionship of at least one adult who can share it, to discover with him the beautiful photosgraphs of the natural world which illustrate the sense of wonder needs. If a child is to keep alive his sense of wonder, he needs..."

Read to the children, or have available for them to read for themselves, another legend about the North Star.

"The North Star," in Pueblo Stories (see RESOURCES).

Ask the children if they know of a "garden" where wonderful things can be seen. The garden is the limitless desert where a little boy and his aunt discover beauty and wonder. Ask the children to think of wonderful things they have discovered with their senses.

"If a child is to keep alive his sense of wonder, he needs beauty with the beauty of nature which illustrates the sense of wonder. Joy, excitement, and mystery of the world we live in. The companionship of at least one adult who can share it, to discover with him the beautiful photosgraphs of the natural world which illustrate the sense of wonder needs. If a child is to keep alive his sense of wonder, he needs..."
Have available for the children to look at: "Birds in Winftime--A Story Without Words," illustrated by Allen Eitzen (see RESOURCES). Ask the children: "Do you think this child wonders at things around her/him?" "Do you think this child has her/his own story?"

Remind the children that: "The Stoney Indians in Canada wondered at the rainbow, and told a special story about it. The story about it: "The Stoney Indians in Canada wondered at the rainbow, and told a special story," illustrated by Allen Eitzen (see RESOURCES). Ask the children: "Do you think any of the pictures show something you think is wonderful?"

Have available for the children to read: "Pink, Pink" by Ida DeLage and/or "Bedtime for Bears" by Adelaide Holl, both from the Garrard "Venture Book Reading Program for Grade 111," (see RESOURCES.) "Pink, Pink" is a brightly illustrated, catchy story concerning the colors of the rainbow, or "Mother Rainbow's Ten Children." "Bedtime for Bears" deals with the wonder of the changing seasons.

Have available for the children to look through: the four books of the UNICEF "Children's Favorites Around the World" Series edited by William I. Kaufman (see RESOURCES.) The excellent black and white photographs of children from around the world should be intriguing for the children even without understanding the accompanying text.
Read the children Ezra Jack Keats's award-winning book, *The Snowy Day* (see RESOURCES), a small black boy's experience of wonder at the first snowfall of the winter in the city.

Ask the children to respond by sharing their feelings and thoughts about snow and about other things they think are wonderful.

If the children have not experienced snow, this book would serve as a good example of the idea that people wonder at different things.

Read to the children *Green Is Like a Meadow of Grass*, a collection of poems by six-to twelve-year-old children (see RESOURCES).

Perhaps some children in your class would be encouraged to write their own poems about wonderful things.

Choose drawings appropriate to the topic of wonder to show to the children from *Have You Seen a Comet? Children's Art and Writing from Around the World* (see RESOURCES), or have the book available for the children to look at on their own.

Ask the children to respond by sharing their feelings and thoughts about snow and about other things they think are wonderful.

Perhaps some children would like to write or tell a story about the picture they drew of the wonder that people wonder at different things.

The idea that people wonder at different things would serve as a good example of other things they think are wonderful.

Read to the children *Sea Shore Story*, by Taro Yashima (see RESOURCES). An ancient Japanese legend—full of wonder for every young reader—is presented by the author-artist in this book of unusual beauty.
Read Eleanor Jayson's poem, "Waves," and orchestrate it with rhythmic activities as directed on page 124 of the teacher's edition of Book 1 of Making Music Your Own.

The following filmstrips of American Indian legends combine a well-written narration with pleasing full-color drawings to re-create in the viewer a sense of wonder conveyed in the legends:

- How Summer Came to the Northland (Northeast Coastal Indians)
- How the Indians Learned from the Animals (Northwest Forest Indians)
- The Sons of Cloud (Desert Indians)
- Great Rabbit and the Moon Man (Eastern Woodland Indians)
- How Raven Brought the Sun (Pacific Northwest Indians)
- The Legend of Star-Boy (Plains Indians)

Show the children a filmstrip of a legend which takes its inspiration from something "wondered at" by the characters in the story and which may elicit expressions of wonder such as:

- Sky (Time-lapse photography catches and condenses the astounding spectacle of the sky from dawn to dusk and its effects on the mountains, prairies, etc.)
- Still Waters (A poetic combination of carefully chosen music and revealing under-and-above-water photography, this fascinating film opens up the world of animal life in a watery environment. In the midst of all this color and activity a somber drama of life and death is being acted out)
- Ocean (The varied moods of the ocean as viewed from the shore where it briefly touches upon the world of man)
- Rainshower (Captures the beauty of rain)

Show the children a film which may elicit expressions of wonder such as:

- How the Rain Came to the Earth (a combination of music, poetry, and film that provides a wrenching picture of the rain and its effects on the earth and nature)

Invite the children to respond verbally or in drawings.

(see RESOURCES.)
Have the children listen to and/or sing songs about wonder or wonderful things, such as:

- "The World Is Wonderful" (Songs and Music for My Family and My Community)
- "Hawaiian Rainbows" (Folk Songs of Many People)
- "Japanese Rain Song" (Folk Songs of Many People)
- "Hopi Rain Song"
- "Navaho Deer Song"
- "Japanese Quail Song"
- "Apache "Duck Song"
- "Cherokee "Duck Song"
- "North American Indian Songs"

Poems

"Snow Color" by Alleen Fisher

Resources

April Rain Song
by Langston Hughes

(from) Navaho Night Chant

P. 11
Prince, Christine.

Pp. 74-75
Ferris, Helen (Ed.).
by Christina Rossett

Who Has Seen the Wind?

by Lance Walsh, age 11

Bedtime


BOOKS


FILMS


(00021)

Ocean (by Fred Hudson. 10 minutes. Color. Sale $140. Rental $10.) Available from Pyramid Films, Box 1048, Santa Monica, California 90406.

Rainshower, (14-1/2 minutes. Color.) Available from Churchill Films.

American Indian Legends (Filmstrip Series):

How Raven Brought the Sun (Pueblo Indians) (#8-110-6)

Great Rabbit and the Moon Man (Eastern Woodland Indians) (8-110-2)

How the Indian Learned from the Animals (Northeast Forest Indians) (8-110-1)

The Sons of Cloud (Beast Indians) (8-110-3)

How Summer Came to the Northland (Northeast Coastal Indians) (8-110-4)

How the Indians Learned from the Animals (Northeast Forest Indians) (8-110-5)

RECORDS

Folk Songs of Many People (4002.2 filmstrips included).

North American Indian Songs (B4025-.2 filmstrips included).

Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201

Songs and Music for Who Am I?


Songs and Music for My Family and My Community.


REFERENCE


Folk Songs of Many People (4002.2 filmstrips included).

Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201

North American Indian Songs (B4025.2 filmstrips included).

Folk Songs of Many People (4002.2 filmstrips included).
Everyone has his own ideas about what is wonderful.
The world is full of wonderful things.

But perfect fingerprints on each finger tip?

Have you ever looked at a baby's hand with ever so tiny

the ocean wave?
Can you remember how you felt when you first saw how big

Have you ever been to the seashore?

no two are exactly alike.
Among all the millions of snowflakes falling at one time,
some of a perfect six-pointed star,

Did you know that every tiny snowflake is made in the

window?
Have you ever wondered at the beauty of a stained glass

with tinted and lighter?
How do you feel when you see a Christmas tree sparkling

Have you ever watched fireworks on the Fourth of July?

Wonder in My Story.

Audio

Video

Wonder in My Story.
It might be something as tiny and perfect as a baby's fingernail or snowflake. It might be something as big and powerful as the ocean. Something wonderful might be a beautiful person or a beautiful leaf. Each boy and girl around the world has his own idea about what he or she thinks is wonderful: This is part of each person's story.

Indians in Canada saw beauty everywhere they walked, and they wondered at it. The Stoney Indians wondered at the beauty of a rainbow. The Rainbow was so disappointing, he carelessly tossed it into the lake and walked away without looking back.

One day a giant saw a rainbow over the lake and he thought, "What a beautiful ribbon of color. I will take it and tie it into a huge bow." He grabbed it from the sky, but, as soon as he touched it, it broke into a million pieces.

The giant was so disappointed, he carelessly tossed it into the lake and walked away without looking back. He never saw the wonderful miracle that happened: all of the rainbow's bright colors sparkled and glittered into the lake and walked away without looking back.

If you get up very early in the morning to watch the sunrise, you can still see the rainbow's wonderful colors in the lake. You can still see the rainbow's wonderful colors in the lake. You can still see the rainbow's wonderful colors in the lake.
The Iroquois Indians wondered at the beauty of the North Star. Unlike the other stars in the heavens, the North Star never moved. It was always in the same place in the sky. "You are lost," I have placed a star in the sky," the Great chief of the Little People said. The wonderful star guided the Indians back home safely. To this very day they use it to guide them on their travels.
ENCOUNTER 3: WAY

KNOWLEDGE

CONCEPT:

Each person has his own way.

Each person's way is part of the way of his family and of other groups.

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own world views, life style, and religious or secular traditions.

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own world views, life style, and religious or secular traditions.

Each person's way is part of the way of his family and of other groups.

ORGANIZING IDEA: Each person has his own way.

KNOWLEDGE

ENCOUNTER 3: WAY

MODULE ON STORY AND WAY
MATERIALS NEEDED:
- Ser
- PREPARATION:
- RES slide-tape presentation: "Ways of Other Children"
- Carousel slide projector
- Cassette tape recorder
- Drawings
- Drawing paper
- Crayons
- MATERIALS NEEDED: RES slide-tape presentation: "Ways of Other Children"

PREPARATION:
- Set up and test slide projector and tape recorder.

INTRODUCTION:
- Relating knowledge or real experience to the learning situation.

DEVELOPMENT:
- "Ways of Other Children."

T: We're going to see some slides.

T: Look for ways of living that are different from your ways.

T: In Japan, children bow low to older people. Why didn't you bow to me this morning? In China people use chopsticks to eat their food. Why don't you use chopsticks? In Japan, children bow to other people. Why didn't you bow to me this morning? In India, girls wear long sricharts that wrap around to make a long skirt and shawl. What do girls in our country wear? Why don't they wear saris?"
acquiring information

Present RESS slide-tape presentation, "Ways of Other Children." through listening, and viewing.

Either be prepared to turn off the projector and recorder for the three teacher-directed questioning sequences or show the slide series all the way through with sound and then show it a second time without sound with the questioning sequences after each of the three segments.

The questions:

- Who took care of Adojoa during the day? Why?
- Who takes care of you when you’re not in school?
- Who goes to work in your family? Who goes to school?
- Does anyone stay home?
- Have you ever had stew for dinner? What was in it?
- What did Adojoa’s family use for dinner plates?
- Did they have to wash dishes?
- Why didn’t everyone start to eat as soon as they sat down around the stew pot?
- Why did the grandfather pour a little wine on the ground before they started eating?
- Does your family do anything special before everyone may start eating?
- Does your family ever remember in a special way its relatives who lived before you?
- How did Adojoa learn her people’s story?
- How did her grandfather learn the stories?
- How did you learn your family’s story?
- Where does Rogelio’s mother wash clothes?
- Who washes clothes in your family?
- Where does Rogelio’s mother wash clothes?
- Does your family do anything special before everyone may start eating?
- Does your family ever remember in a special way its relatives who lived before you?
- How did Adojoa learn her people’s story?
- How did her grandfather learn the stories?
- How did you learn your family’s story?
- Where does Rogelio’s mother wash clothes?
- Who washes clothes in your family?
- Where does Rogelio’s mother wash clothes?
- Does your family do anything special before everyone may start eating?
- Does your family ever remember in a special way its relatives who lived before you?
- How did Adojoa learn her people’s story?
- How did her grandfather learn the stories?
- How did you learn your family’s story?
- Where does Rogelio’s mother wash clothes?
- Who washes clothes in your family?
- Where does Rogelio’s mother wash clothes?
- Does your family do anything special before everyone may start eating?
- Does your family ever remember in a special way its relatives who lived before you?
- How did Adojoa learn her people’s story?
- How did her grandfather learn the stories?
- How did you learn your family’s story?
- Where does Rogelio’s mother wash clothes?
- Who washes clothes in your family?
- Where does Rogelio’s mother wash clothes?
- Does your family do anything special before everyone may start eating?
- Does your family ever remember in a special way its relatives who lived before you?
- How did Adojoa learn her people’s story?
- How did her grandfather learn the stories?
- How did you learn your family’s story?
comparing and contrasting

Do you or any of your friends have a certain time of day to say a special prayer?

Does your family have a special time of day to do something together?

Are there any special things you do every day at the same time?

Why did Rogério touch the hands of his parents to his forehead?

What are some ways you can show respect for parents or other grownups?

Do you or does someone you know share food with people who don't have enough food?

Do you or does someone you know share food with people who don't have enough food?

Dramatization in your class.

Choose three or more of the following socio-dramas for dramatization in your class.

Let's find out.

Families in your neighborhood.

Does your family have exactly the same way of doing things as other families in your neighborhood?

Everyone in the world eats and works and does other things the way you do.

What did you find any ways of living that are different from your ways?

I have enough food.

Do you or does someone you know share food with people who don't have enough food?

Suppose Goola can't find any food to eat. Will she have to go without eating?

Why does Goola's family listen to and obey the wise men?

What would tell the family which way to go to a new campsite?

If Goola's family needs food or water, why wouldn't they take it from some other family's land?

If Goola's family needs food or water, why wouldn't they take it from some other family's land?

Compare and contrast.
Imagine that you belong to Goola's family. You are living in the hot desert. You are hungry.

What will you do?

Now, that it is dinner time in your own home. You are hungry.

What will you do?

(Some children prepare their meals for themselves from whatever food is at hand; some families buy carry-out food; some parents cook the dinner.)

Pretend that you are in Goola's family. You have just finished going walkabout. You have found some juicy grub and some honey ants to eat. No one else in the family found any food.

What will you do?

This time pretend you are Rogelio's brother or sister.

You live in a village on an island in the Philippines. Your mother is fixing dinner, and she says that the big water jar on the porch is empty.

You have just grabbed some juicy greens and some honey ants to eat.

What will you do?

Not all American families have private sources of running water. Water from a spring or a well.

What will they do?

They need some water.

Suppose your parents are fixing dinner in your own home.

Your mother is fixing dinner, and she says that the big water jar is empty.

You have just grabbed some juicy greens and some honey ants to eat.

What will you do?
EVALUATION

Creative activity
sense of concept.
organizing ideas.
demonstrating through
internalizing concepts.

.../-
- Pretend you are in Rogelio's family.
- You are outside playing.
- It is six o'clock and you hear the churchbells ringing the Angelus.
- What will you do?

Now pretend you are outside your own home playing:

.../-
- Your friend looks at her watch and tells you it is six o'clock.
- What will you do?

Imagine you live with Adjoa's family in West Africa:

.../-
- You have eaten your dinner from a green leaf.
- Dinner is over.
- You have eaten your dinner from a green leaf.
- Imagine you live with Adjoa's family in West Africa.
- What will you do?

Your way tells about you.
Your special ways of doing things are part of your family's way.

Think about your ways of doing things.
Think about how you eat (or special foods you eat or don't eat).
Think about how you help your parents, how you show respect or love for grownups.

Think about the special rules your family has.

Your way tells about you.
Your special ways of doing things are part of your family's way.

Think about your ways of doing things.
Think about how you eat (or special foods you eat or don't eat).
Think about how you help your parents, how you show respect or love for grownups.

Think about the special rules your family has.

Distribute drawing materials.
Each child should write an appropriate title on his picture drawing materials.

Think about your own way of doing things.

What will you do with the dishes?

Imagine you are in your own home and have just finished eating.

What will you do with the tears?

Imagine you are in your own home and have just finished eating.

What will you do after you eat?

Imagine you are in your own home and have just finished eating.

What will you do after you eat?
Review with the children the content of the RESS slide-tape presentation, "Ways of Other Children," by using the following questions as you re-show the slides without sound.

Ado'oa's Way
Who took care of Ado'oa during the day?
Why?
Who takes care of you when you're not in school?
Who goes to work in your family?
Does anyone stay home?
Have you ever had oatmeal for dinner?
What was in it?
What did Ado'oa's family use for dinner plates?
Did they have to wash dishes?
Why didn't everyone start to eat as soon as they sat down around the stew pot?
What did the grandfather pour a little wine on the ground?
Does your family do anything special before everyone might start eating?
Does your family ever remember in a special way its relatives who lived before you?
How did Ado'oa learn her people's story?
How did her grandfather learn the stories?
How did you learn your family's story?
Rogelio's Way
Where does Rogelio's mother wash clothes?
Where does he or she wash clothes?
How did Rogelio know it was almost dinner time?
How did he know it was time to pray the Angelus?
Where does this mother wash clothes?
Who washes clothes in your family?

What are some ways you can show respect for parents or other grownups?

EXTENDING EXPERIENCES
"Every person has his own way.

Help the children to generalize that:

Read to the children In My Mother's House by Ann Nolan Clark (see RESOURCES), a description in simple free verse of the home and village life, farming, and values of a Pueblo Indian boy.

If Goola's family needs food or water, why wouldn't they take it from the land of their ancestors?

Who would tell the family where to find the new campsite?

Why does Goola's family listen to and obey the wise men?

Who do you listen to in your family?
Read to the children two of the neighbors' books. Ask the children if they share any of the ways of the neighbors in the book. Discuss with the children that each of the neighbors has his own way.

(see RESOURCES)

Read to the children All kinds of neighbors by Howard R. Wellesey. Illustrated by Alrik

Does every family have its own way?
Are their ways different from your ways? How?
Are their ways like your ways? How?

What did you find out about the ways of families?

Ask the children:

The above books have numerous black and white photographs which would serve to communicate some of the differences and similarities of other children's ways even without the text. The above books have numerous black and white photographs which would serve to communicate some of the differences and similarities of other children's ways even without the text.

(see RESOURCES)

By Jack Ling and Judith Speigelman
Two brothers of Peru
All by Judith M. Speigelman
Dear of Afghanistan
Kentuck, boy woodcutter of Bali
Children, River boy of Thailand
Davydaba of Leyton
All of Turkey

Ask the children if they share any of the ways of the neighbors, such as these produced for UNICEF.

Books about the ways of other children, such as those produced for UNICEF, such as theae produced for UNICEF.

All of Turkey
Dayapala of Ceylon
Thailand
Shaer of Afghanistan
Two Brothers of Peru
by Jack Ling and Judith Spiegelman

(see RESOURCES)

Read to the children the three stories, "Why Caribou Eskimo Families Live as They Do," "Why Bushmen Families Live as They Do," and "Why Pueblo Families Live as They Do," on pages 34-35 of Our Working World: Families at Work by Lawrence Senesh (see RESOURCES).

Ask the children:

"What did you find out about the ways of families?

"Are their ways like your ways?

How?

"Are their ways different from your ways?

How?

"What did you find out about the ways of families?

Ask the children:

Ask the children to tell you something they learned about other children's ways from the books.

Ask the children to tell you something they learned about other children's ways.
Part Four: "Me and You" (especially pages 94-101) and/or Part Two: "Their Families" of Here We Are by Charlotte Zolotow (see RESOURCES). A discussion with the children of the organizing idea for this ENCOUNTER should follow naturally.

Let the children listen to and/or sing songs about the ways of other people, for example:

- Before Dinner (Folk Songs of Many People and Folk Songs of Africa) (see RESOURCES)
- Work Song (Folk Songs of Africa)
- Maya Quetzal (Children's Songs of Mexico) (see RESOURCES)
- Wagga Wagga's Song (see RESOURCES)

The above records are accompanied by filmstrips which give several frames per song and would help to illustrate "ways.

Go walkabout! Teach the children about going walkabout in the Australian desert and then let them pantomime the actions.

Go walkabout! Teach the children about going walkabout in the Australian desert and then let them pantomime the actions.

Do some cooking in your classroom! Ask the children if any of them know how to fix their own breakfast or supper. You might try some of the children's own recipes or arrange for the class to cook and sample several of the simple recipes given in the RESOURCES. For example:

- Read with the children "Part Four: Me and You" (especially pages 94-101) and/or...
RESOURCES

BOOKS

Clark, Ann Nolan.

Ling, Jack and Judith M. Spiegelman.

Lawrence, Ann Nolan.


Families at Work. Our Working World. Chicago, Illinois:

Bowmar Records, Inc., 622 Koster Drive, Glendale, California 91201.

(Each with two filmstrips)

Children's Songs of Mexico. (4005)

Folk Songs of Africa. (8-4001)

Folk Songs of Many People. (4002)

Records


Zolotow, Charlotte. Here We Are (Book I/Social Studies/Focus on Active Learning).


Weinstein, Howard R. All Kinds of Neighbors (Illustrated by Altk).

SONG,
Wagua's Song.

Greater Cleveland Social Studies Project,
Waagua's Song. Greater Cleveland Social Studies Project,

Omitted due to copyright restrictions.
Observing the lentils swell should be an interesting part of preparing dahl.

Dahl (Nepal and parts of India)

1 cup lentils
3/4 tsp. salt
4 cups water
chips of onion

Cover lentils with cold water and soak overnight. Drain and add water, salt, and onion chips. Cook until soft and finely smooth. If dahl becomes too thick, add more water; as it should have the consistency of a thick soup. Serve with a cream white sauce or cheese sauce.

Mix rice and peanuts. Beat eggs slightly. Add milk gradually to eggs. Combine:

- 2 eggs
- 2 tsp. salt
- 1-1/2 cups milk
- 2 cups cooked rice
- 2 cups peanuts, ground fine
- pinch of pepper

Beat eggs slightly. Add milk gradually. Combine with rice and peanuts. Add salt and pepper. Pour into greased loaf baking pan.

Bake in a moderate oven (350°). Pour into dahl. Add salt and pepper. Pour into grease gree baking pan.

Drain and add water, salt, and onion chips. Cook until soft and finely smooth. If dahl becomes too thick, add more water; as it should have the consistency of a thick soup. Serve with a cream white sauce or cheese sauce.

This is a good meat substitute.

Perhaps the rice could be brought to the classroom cooked, and the children could take part in grinding the peanuts for this peanut loaf.

Peanut Loaf (Africa)

2 cups cooked rice
1-1/2 cups milk
2 cups peanuts, ground fine
2 tsp. salt
3 eggs
pinch of pepper


Bake in a moderate oven (350°). Serve with a cream white sauce or cheese sauce.

This is a good meat substitute.

Ceylon, Nepal, and parts of India

Wells, Irene and Bothwell, Jean. Fun and Festival from India, Nepal, Pakistan.

Baked bananas give every child a chance to participate as he fixes his own (or his own half!)

**Banana Assadas (Baked Bananas) (Brazil)**

Peel bananas and slice lengthwise in half. Place in buttered baking pan, sprinkle generously with sugar and cinnamon. Bake in a moderate oven until bananas are soft and sugar is slightly browned. Serve hot with a dash of whipped cream.

These tarts are easy for children to make when pastry shells are provided.

**Maple Syrup Tarts (Canada)**

1 large egg
1 cup maple syrup
2 cup chopped pecans

Beat the egg with a fork. Beat in the syrup. Pour into unbaked pastry shells; sprinkle chopped pecans. Bake at 400° for 20 minutes. Makes 18-24 small tarts, 8 medium ones.

These tarts are easy for children to make when pastry shells are provided.
A tasting test of this brittle with and without chili or curry powder would be an interesting experience for the children. Perhaps they could suggest how the Burmese way of cooking is like their way and how it is different.

Pauk Pauk Mow (Puffed Rice Brittle) (Burma)

Now means rice. 'Pauk Pauk' is the sound that heated rice makes as it pops in the heavy bowl-shaped iron pan. So the name of this candy makes as it pops in the heavy bowel-shaped iron pan. So the name of this candy is Pauk Pauk Mow and it is one of the best-liked Burmese sweetstuffs.

You may buy it in any bazaar or from street vendors over there. Incidentally, people in Bumma had and liked puffed rice before it was developed as a cereal here.

Prepare:

2 cups sugar
1 cup water
1 tablespoon butter
1 teaspoon vanilla
Curry powder or red chili powder
Puffed Rice

Butter a square or rectangular baking pan. Pile with puffed rice about 1/2 inch deep.

Prepared mixture:

Curry powder or red chili powder
1 tablespoon butter
1 teaspoon vanilla
1 cup water

Pour mixture over rice. Beat until the syrup begins to thicken. Add vanilla. Pour over rice. Set aside to cool. Break into small bits. For a real Burmese touch, add curry powder or red chili powder to the sugar mixture when the syrup is being prepared.
REFERENCES


Adojoa helped her grandmother sweep the path outside of their house in West Africa. Adojoa's grandmother has been taking care of her while her mother has been working in the garden. Adojoa's grandmother has been fetching care of her Outside of their house in West Africa. Adojoa has been helping her grandmother sweep the path.

Now she is waiting for her mother to come home. Her mother has been hunting. The mother is coming down the path to meet him. She runs down the path to meet him. Her mother is carrying a basket of rice, fruit, and vegetables for the family's dinner.

Adojoa has been waiting for her father too. She runs down the path to meet him. Father has been hunting. He has brought two birds for dinner. Adojoa, Adojoa's father has been waiting for her father to come home. Now she is waiting for her mother to come home. Her mother has been hunting. The mother is coming down the path to meet him. She runs down the path to meet him. Her mother is carrying a basket of rice, fruit, and vegetables for the family's dinner.

Adojoa helped her grandmother cook the vegetables and the birds into a delicious stew. Adojoa helped her grandmother cook the vegetables and the birds into a delicious stew. Now the family is ready to eat. They sit down around the good pot of stew.

Family sitting around meal.
51. Adofoa is hungry, but before anyone can eat, her grandfather must pour a little palm wine on the ground. This is their way to show that their ancestors are still remembered and welcomed. Anytime someone wants to eat, they must first pour a little palm wine as an offering to their family's relatives who lived in the past. This is the people's way to show that their forefathers are still remembered and welcomed.

52. Adofoa uses pieces of vegetables to dip into the stew pot with her fingers. She uses a shiny green leaf as a dinner plate. After dinner, no dishes to wash. She just throws her leaf into the fire! It is Adofoa's favorite time of day. Her family sits around the fire. Her grandfather begins to tell stories.

53. Now it is Adofoa's favorite time of day. Her grandfather tells her favorite stories from his own childhood. She has heard these stories so many times that she can already tell some of them by herself.

54. Her grandfather learned these stories from his grandfather around the fire long ago. He knew the ways of the people of their village. Now it is Adofoa's favorite time of day. She sits around the fire. Her grandfather begins to tell stories. She has heard these stories so often that she can already tell some of them by herself. These stories are still remembered and welcomed. This is their way to show that their ancestors lived in the past. They must pour a little palm wine on the ground. Her grandfather must pour a little palm wine on the ground. Adofoa is hungry, but before anyone can eat, her grandfather must pour a little palm wine on the ground. Adofoa is hungry, but before anyone can eat, her grandfather must pour a little palm wine on the ground.
Rogelio's little brothers are playing in the river. They laugh when Rogelio pops his head out of the water near their heads. Rogelio's family lives on one of the Philippine Islands far across the Pacific, on an island far from the mainland. Then the water bottle is opened last row in the rice fields. Grandfather is plowing one last row in the rice fields. Rogelio.pours the water into the jar on the porch by the steps of the house. His brothers run to help him carry the heavy pails. By the time Rogelio reaches home, Rogelio's family has almost finished hanging the clothes to dry. This is one of the jobs he does every day for his family. Now Rogelio stops to fill two pails with water. His mother has been washing clothes on the river bank. Islands far across the Pacific Ocean. Rogelio's family lives on one of the Philippine Islands far across the Pacific Ocean. They laugh when Rogelio pops his head out of the water near their heads. Rogelio's little brothers are playing in the river.
The sun is getting lower in the sky. Rogelio hurries to finish his chores for soon the churchbell in the village will ring the time for evening prayers.

It is six o'clock. It is evening.

Every day they pray the Angelus when the churchbell rings three times. All over the village, Catholic families like Rogelio's...
Her family is camping by a water hole, but now the water is all used up.

All living things must have water. Goola's family must find a new campsite where there is water on the land of their ancestors.

Goola's family believes that the spirits of their ancestors are in the rocks and trees and ponds of their own land. No matter how hungry or thirsty they might get, Goola's family would not take food or water from another family's land.

From another family's land, Goola's family would not take food or water. Goola's family believe that the spirits of their ancestors are in the rocks and trees and ponds of their land.

On the land of their ancestors, Goola's family must find a new campsite with water. All living things must have water. But now the water is all used up.

Goola's family is camping by a water hole.

The wise men who are very old and know all the stories and ways of their people lead the way. They listen to the wise men who are very old.
Before long Goola's stomach tells her she is very hungry from her long walk. The family must go walkabout for food. Everyone walks around looking for something to eat. Goola finds some delicious honey ants. Her mother finds some grubs to toast over the fire. Father has killed a kangaroo. The kangaroo will be roasted in the fire, too. Everyone knows that if she cannot find food, she will get a share of whatever food the others find. But she knows that she cannot find food. The next day there may not be any food at all. Tomorrow Goola's stomach will be empty. She will get a share of whatever food the others find. The food is always shared equally with everyone. Some people in the family did not find food. Everyone knows that if she cannot find food, she will get a share of whatever food the others find.

Tonight Goola goes to bed with a full stomach. Her only blanket is the sky full of bright stars. She goes to sleep dreaming of finding good things to eat on tomorrow's walkabout. She is very hungry.
ENCOUNTER 4: JOY

KNOWLEDGE

CONCEPTS: way, joy

ORGANIZING IDEA: People everywhere find joy in living.

SKILLS

PREPARATION: Set up and test slide projector.

MATERIALS NEEDED: RESS slide presentation: (Joy)

PREVIEW RESS slide presentation on joy.

Participants must be free to make appropriate references to and statements about their own world view, life style, and religious or secular traditions.

The joy you find in living is part of your way.

SENSITIVITIES: Feeling free to make appropriate references to and statements about the diversity of world views and life styles in human societies.

Supporting a person in her beliefs and behavior which are unique to her secular or religious tradition.

Experience of joy in her way of living.

BEHAVIORAL OBJECTIVE: The child will be able to recount verbally or in picture form some experience of joy in her way of living.

PREPARATION: Set up and test slide projector.

PREVIEW RESS slide presentation on joy.

MATERIALS NEEDED: RESS slide presentation: (Joy)

Set up and test slide projector.

Drawing paper

Crayons

Carousal slide projector

EVALUATION: The child will be able to recount verbally or in picture form some experience of joy in her way of living.

PREVIEW RESS slide presentation on joy.

Preparation: Set up and test slide projector.

Drawing paper

Crayons

Carousal slide projector

MATERIALS NEEDED: RESS slide presentation: (Joy)
INTRODUCTION

You drew some pictures about your way of life. Maybe some of your pictures told about how you eat, or how you help your parents, or the special rules your family has. All of these things are part of your way.

DEVELOPMENT

We're going to see some pictures. You're about to see some pictures. What might make them look so joyful?

T: How do you think the children felt?

Try to decide how the children in the pictures feel.

We're going to see some pictures. What might make them look so joyful?

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>How do you think the children felt?</td>
<td>They felt joyful.</td>
</tr>
</tbody>
</table>

Graph materials through interpretation of real experience.

Situation to the learning.

Relating knowledge.
Activity
Through creative ideas, and sensitivities
Encouraging the child to relate similar experiences
During the following slide, ask "Why do you think this child is happy?"
Then invite the children to share their drawings and feelings on the joyful experience with each other and then put them away.
Write a title on each child's picture that would be appropriate for these experiences.

Evaluation
Encouraging the children to relate similar experiences
They relate to the joyful slide.
You suggest this boy/girl is happy.
On the close-up of each child's face ask: "Why do you think this child is happy?"
Present part B (children's faces/joyful situations) of the presentation on joyful feelings and emotions.

Learning
Internalizing the concept, of concepts, organization of concepts, demonstration of comprehension through creative ideas, and sensitivities.
EXTENDING EXPERIENCES

EXTENDING EXPERIENCES

Finger painting is a good medium for children who find it difficult to be expressive and might serve as an alternate for the crayon drawings for the children's books.

Audio tapes provide another medium of expression for the children to recount their experiences of joy. In addition to telling about joy, the children might make and record joyous sounds with rhythm instruments. OR, the children could compose their own song of joy and record it for playback on a tape recorder.

Give the children an opportunity to experience and reflect upon the joy of a surprise. With small candy surprises, where the children would not expect to find them, perhaps in their crayon boxes or inside small envelopes, direct them to take out their boxes or envelopes and say something about the surprise to someone who might be surprised. Ask several questions such as these:

"Have you ever surprised someone with something nice for them?"
"How did it make you feel?"
"How did it make that person feel?"

After listening to their spontaneous remarks, help focus the experience on joy by giving the children an opportunity to experience and reflect upon the joy of a surprise.

"How did it make you feel?"
"How did it make that person feel?"
"Have you ever surprised someone with something nice for them?"
"How did it make you feel?"

After listening to their spontaneous remarks, help focus the experience on joy by giving the children an opportunity to experience and reflect upon the joy of a surprise.
Lead the children in the action song, "If You're Happy and You-Know It." After the first verse, ask the children if they know of another way to show that they are happy or joyful. Then sing that way into the song. Continue with several more improvised verses. If enough different ideas are given, the children may be able to generalize that people have different ways for showing that they are happy or joyful.

Read to the children a children's version of Psalm 150 given in the RESOURCES: "Praise the Lord with the melody. Praise Him with harps and lyres, sounding cymbals on the tambourine. Let everything that breathes praise the Lord. Praise the Lord!

Read to the children the poem "If I Knew" by Jay Lee and "One Little Puppy" by Jay Lee and Eleanor Farjeon's poem "Music" given in the RESOURCES. Before the first reading, ask the children to listen carefully and try to discover what makes the person who wrote this poem joyful and how this person shows her joy. Perhaps some of the children would like to write (or tell an adult to write) a poem about what makes them joyful or how they show their joy. After discussing these questions, ask the children what else they enjoy hearing. Then lead the children in a discussion about the joys of having, caring for, loving, and being loved by a pet. Perhaps some of the children would like to write (or tell an adult to write) a poem about their pet or how it brings them joy. After the first reading, ask the children what else they enjoy hearing. Then lead the children in a discussion about the joys of having, caring for, loving, and being loved by a pet. Perhaps some of the children would like to write (or tell an adult to write) a poem about their pet or how it brings them joy.

Read to the children a children's version of Psalm 150 given in the RESOURCES: "Praise the Lord with the melody. Praise Him with harps and lyres, sounding cymbals on the tambourine. Let everything that breathes praise the Lord. Praise the Lord!"
Read the children a second time; invite the children's responses.

Perhaps the children (individually or as a group) would like to write their own song of praise and joy to be sung or chanted to the accompaniment of rhythm instruments.

Before reading Psalm 150 a second time, ask the children to listen carefully to find out how many different ways of praising (and showing joy) the people who sing this psalm express joy.

Read to the children A Friend Is Someone Who Likes You (see RESOURCES).

Ask questions such as these:

- What do you think would make people everywhere joyful?
- What things does he pray for that will make people everywhere joyful?
- He is praying that everyone will be joyful. This is a prayer of a Hindu person.
- Tell the children:

Tell the children the prayer from the stotras given in the RESOURCES.

This is a prayer of a Hindu person. He is praying that everyone will be joyful.

What things does he pray for that will make people everywhere joyful?

What things does he pray for that will make people everywhere joyful?

Tell the children:

Tell the children:

Ask the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:

Tell the children:
Read to the children Ezra Jack Keats’s *Apt. 13* (see RESOURCES), the story of a small boy and his older brother who wander through a tenement house trying to find the source of some music they hear. The harmonica-playing friend they meet in Apt. 13 introduces them to the joy of music.

Invite the children to share any parallel experiences of joy in their own lives, or share with them an experience of joy in your life.

Read to the children Efua Sutherland’s *Playtime in Africa* (see RESOURCES), a beautiful blend of children’s dialogue and black and white photographs of African children at play.

Invite the children to share verbally and/or in drawings the joy of their own play.

Read to the children, or have available for the children to read for themselves, the following books from the Garrard “Venture Book Reading Program” for grade 1:

- *A Dog for Danny* by Inez Hogan (Danny’s desire to have a dog of his own gets him into trouble but he joyously succeeds in the end.)
- *Playtime in the City* by Leland Jacobs (Ed.) (The happy times and joy of playtime in the city are captured in these easy-to-read poems.)
- *A Goat for Carlo* by Judith Lawrence (The joys of having a pet, finding a lost pet, and a surprise birth radiate throughout this well-told story.)
- *Deuce to a Happy Song* by Jane Werner Watson (A beggar’s joyous little song captivates chief after chief and finally the Nigerian sultan who proclaims a holiday so that everyone may dance.)

Read to the children Efua Sutherland’s *Playtime in Africa* (see RESOURCES), the story of a small boy and his older brother who wander through a tenement house trying to find the source of some music they hear. The harmonica-playing friend they meet in Apt. 13 introduces them to the joy of music.

Invite the children to share any parallel experiences of joy in their own lives, or share with them an experience of joy in your life.

Read to the children Efua Sutherland’s *Playtime in Africa* (see RESOURCES), the story of a small boy and his older brother who wander through a tenement house trying to find the source of some music they hear. The harmonica-playing friend they meet in Apt. 13 introduces them to the joy of music.
Biblical literature is filled with stories of joyful experiences which the children could enjoy as they broaden and deepen their sensitivity to joy -- their own and others. Some examples are:

- Jacob's reunion with his family -- Genesis 43-46:7
- Rescue of Moses -- Genesis 1:15-21
- Crossing the Red Sea -- Exodus 14:1-15:21

These stories are about something joyful. It is a very old story. The story is shared by Jewish persons and Christians. Further examples are:

Telling the biblical narratives yourself in simpler language would be more helpful for the children. Children's books which relate biblical narratives are available. Among those which relate stories of joy are the following:

- Donkey Daniel in Bethlehem by June R. Lauther (birth of Jesus)
- The Boy Who Saved His Family by Alice Berkey (Joseph and his brothers)
- The Great Escape by Mary Warren (the Exodus from Egypt)
- Daniel in the Lion's Den by James R. Latourette

Tell the children before reading any of the above stories: "This story is about something joyful. It is a very old story. The story is shared by Jewish persons and Christians."

Some examples are:

- Birth of Jesus -- Matthew 1:18-2:12
- The lost sheep, the lost coin, the lost son -- Luke 15:3-7
- The Parable of the Pearl of Great Price -- Matthew 13:44-46

Tell the children before reading any of the above stories: "This story is about something joyful. It is a very old story. The story is shared by Jewish persons and Christians."

Some examples are:

- Birth of Isaac -- Genesis 18:1-15
- Rescue of Moses -- Exodus 1:15-2:10
- Jacob's reunion with his family -- Genesis 43-46
- Birth of Jesus -- Matthew 1:22-2:12
Invite the children to respond to the stories of joy and to relate similar personal experiences.

Encourage the children to empathize with other people in their joy.

Let the children listen to and/or sing the songs of joy of other children or other people, such as:

- "La Piñata"
- "Jarabe Tapatio" (Children's Songs of Mexico)
- "Spring Has Come"
- "The Dancing Teakettle" (Favorite Songs of Japanese Children)
- "Everybody Loves Saturday Night" (Folk Songs of African Children)
- "A Merry Life" (Funkytai, Funkytai) (Folk Songs of Many People)
- "No Praise Jehovah"
- "The Dance, the Reck"
- "The Prayer Has Come"
- "Peace Treaty Dance Song" - Sioux and Othoway
- "Thank You" - Cheyenne
- "Prayer of Thanks" - Seneca
- "Vesper Song" - Omaha
- "Rope Songs of Many People"
- "Round Song" - Omaha
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
- "Everybody Loves Saturday Night"
- "Favorite Songs of Japanese Children"
- "Spring Has Come"
- "Merry Life"
- "A Merry Life"
Play or sing for the children "Lord Buddha Is With Me" given in the RESOURCES.

Tell the children:

"Buddha was a prince in India. He gave away all his riches. He taught people to be gentle and kind to every living thing. People who loved him followed his teachings. These people are called Buddhists. Many people in Asia are Buddhists. Some people in the United States are Buddhists. He taught people to be gentle and kind in every living thing. He gave away all his riches. "Buddha was a prince in India."

Ask the children what songs they sing about being happy or joyful. Tell the children the song about being happy or joyful.

"Happy, happy, happy, when I'm happy, I'm happy. "Happy, happy, happy, happy, happy, happy."

"This is a song Buddhists children in the United States sing about being happy or joyful."

The children could write their own song about being happy. By substituting their own words in the framework of the Buddhist song:

"Happy, happy, happy, when I'm happy, I'm happy."

Music

By Eleanor Farjeon

POEMS

RESOURCES

FOR

"Happy, happy, happy, when I'm happy, I'm happy."

"Happy, happy, happy, happy, happy."

"This is a song Buddhist children in the United States sing about being happy or joyful.

Some people in the United States are Buddhists. People who loved him followed his teachings. He taught people to be gentle and kind in every living thing. He gave away all his riches. "Buddha was a prince in India."

Ask the children for the children "Lord Buddha Is With Me" given in the RESOURCES.
My Kitten
by Jay Lee

1971.
Silver Burdett Company, Morristown, New Jersey.

P. 85


Folk Songs of Many People (4002)
Folk Songs of Africa (B 4001)
Folk Songs of Japanese Children (B 4000)
Children's Songs of Mexico (4005)

Records
North American Indian Songs (B 4025)

(all of the above accompanied by filmstrips)
Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201
Lord Buddha is With Me

Sung by: Yumi Hojo

Reprinted from Gauthas for Children, a publication of the Sunday School Department, Buddhist Churches of America, 1966, by permission of The Bureau of Buddhist Education, Buddhist Churches of America.
Download Image若有疑问，请与我们联系。
KNOWLEDGE MODULE ON STORY AND WAY ENCOUNTER 5: TRADITION

CONCEPTS: Story, Way, Tradition

SENSITIVITIES: Feeling free to make appropriate references to and statements about
his own world view, life styles, and religious or secular traditions

SKILLS: Selected in the left margin

FEELING FREE TO MAKE APPROPRIATE REFERENCES TO AND STATEMENTS ABOUT HIS
OWN WORLD VIEW, LIFE STYLES, AND RELIGIOUS OR SECULAR TRADITIONS

BEHAVIORAL OBJECTIVE: The child will be able to identify as a "tradition" parts of his story

MATERIALS NEEDED: RESS read-along books: About Me (one for each child)

with the books of other children.

and way which he shares with others by comparing his book of drawings
and way which he shares with others by comparing his book of drawings

ENCOUNTER 5: TRADITION

MODULE ON STORY AND WAY
INTRODUCTION
relating knowledge
or real experience
to the learning
situation
DEVELOPMENT
acquiring information
through listening,
reading
analyzing information
Help each child assemble his drawings into a book, add a cover, and staple them. Suggest the title, "About Me," for the covers or have the children devise their own appropriate titles. This assembling process should also serve as a review of the previous ENCOUNTERS with the children. Distribute read-along books, About Me. Here is a book about one person's story and way.
Read aloud the first part of About Me, through "Every person has a story and a way." What do you think that means? It means that each of us is a special person. Every person who has a story stands up. Every person who is an "I" sits down.
T: Did you find any ways this book is like your book? What?

Reading
through listening.
acquiring information

Distribution of the read-along books, About Me.

Retrieving the previous ENCOUNTERS with the child. This assembling process should also serve as a time for reflecting the learning to the child. The children decide their own appropriate titles. Suggest the title, "About Me," for the covers or have the children create their own cover, and staple them. Help each child assemble his drawings into a book, add a
acquiring information through listening, reading, internalizing the learning.

EVALUATION

working with others effectively

Let’s raise your hand if you have a way that is like your story.

Now let’s read the rest of this book.

Every person who has a way, raise your hand.

Let’s share our stories.

How can we find out?

Do you share a tradition with someone?

Are any of your ways like someone else’s ways?

Tell them why it is like your story or way.

Try to find things in a person’s story that are like your story.

Try to find ways that are like your ways.

Look through each other’s books very carefully.

Divide the class into groups of from six to eight children. Each group arrange themselves so that the children can pass their books around easily.

Children’s books may be passed around easily.

Children each.

Let’s raise our books.

How can we find out?

Do you share a tradition with someone?

Are any of your ways like someone else’s ways?

Tell them why it is like your story or way.

Read aloud the second part of About Me.

Starting with “If some things about me...”

Acquiring information through Literacy.

Internationalizing the Learning.

Evaluating
demonstrating comprehension, organizing idea, and sensitivities through oral statements, classroom behavior toward others comparing, and contrasting.

EXTENDING EXPERIENCES

After the groups have shared within themselves, bring the class together again.

T: Who found something in someone else's book like something in his or her own book? What?

Review the RESC tape-presentation for ENCOUNTERS 1 and 3, "Stories of Other Children" and "Ways of Other Children.

For each example, ask the children:

Do you share a tradition with this child?
Do you share ways of living with this child?
Is part of your story the same as this child's story?

Review any materials on other children's stories and ways which your class has used throughout MODULE ONE and then ask questions such as those given above.

EXTENDING EXPERIENCES

Does anyone else share this tradition?
In his or her own book? What?
Who do you think might share a tradition with this child?
Read to the children Aileen Fisher's "The Red Man Speaks," given in the RESOURCES.

Ask:
What are some of the stories and ways the person speaking in this poem shared with others?
With whom does he share stories and ways?
Can you think of a name for this tradition?

Read to the children "A Song of Greatness," a Chippewa Indian song transcribed by Claire Baker Bond (short "eat life" stories for reading to children, some too old for first graders).

Read to the children "The Rabbit Brothers" by Robert Kraus (cartoon book and filmstrip) or "Sing a Song of Friendship" (record of children's songs)

If your class could benefit from more direct teaching for empathy and tolerance (racial/ethnic/religious), materials such as the following, all available from the Anti-Defamation League of B'nai Britis, could be most helpful:
Little Stories by Gladys Baker Bond (short "eat life" stories for reading to children, some too old for first graders)
The Rabbit Brothers by Robert Kraus (cartoon book and filmstrip)
"Sing a Song of Friendship" (record of children's songs)
"It Could Be a Wonderful World" (record of children's songs)
(see RESOURCES.)

If your class could benefit from more direct teaching for empathy and tolerance (racial/ethnic/religious), materials such as the following, all available from the Anti-Defamation League of B'nai Britis, could be most helpful:
Little Stories by Gladys Baker Bond (short "eat life" stories for reading to children, some too old for first graders)

Read to the children "A Song of Greatness," a Chippewa Indian song transcribed by Claire Baker Bond (short "eat life" stories for reading to children, some too old for first graders)

Read to the children "The Rabbit Brothers" by Robert Kraus (cartoon book and filmstrip) or "Sing a Song of Friendship" (record of children's songs)

If your class could benefit from more direct teaching for empathy and tolerance (racial/ethnic/religious), materials such as the following, all available from the Anti-Defamation League of B'nai Britis, could be most helpful:
Little Stories by Gladys Baker Bond (short "eat life" stories for reading to children, some too old for first graders)
The Rabbit Brothers by Robert Kraus (cartoon book and filmstrip)
"Sing a Song of Friendship" (record of children's songs)

If your class could benefit from more direct teaching for empathy and tolerance (racial/ethnic/religious), materials such as the following, all available from the Anti-Defamation League of B'nai Britis, could be most helpful:
Little Stories by Gladys Baker Bond (short "eat life" stories for reading to children, some too old for first graders)
The Rabbit Brothers by Robert Kraus (cartoon book and filmstrip)
"Sing a Song of Friendship" (record of children's songs)
"It Could Be a Wonderful World" (record of children's songs)

(see RESOURCES.)
RESOURCES

POEMS

'The Red Man Speaks.

By Aileen Fisher


Crowell, 1965.
A Song of Greatness

(A Chippewa Indian Song)
Kraus, Robert.
The Rabbit Brothers (booklet C501, 35C; also filmstrip).

Anti-Defamation League of B'nai B'rith.

FILMSTRIP
"The Rabbit Brothers"

Available from:
Anti-Defamation League, 315 Lexington Avenue, New York, New York.


Available from:
Anti-Defamation League, 315 Lexington Avenue, New York, New York.

Ceasar, Irving. Songs for Bright Children: "Sing a Song of Friendship" (also known as "Sing a Song of Peace for Children"), a collection of nineteen songs that sing the story of human rights.

Playwell Records.

Available from:
Anti-Defamation League, 315 Lexington Avenue, New York, New York.


Available from:
Anti-Defamation League, 315 Lexington Avenue, New York, New York.

Ceasar, Irving. Songs for Bright Children: "Sing a Song of Friendship" (also known as "Sing a Song of Peace for Children"), a collection of nineteen songs that sing the story of human rights.

Playwell Records.

Available from:
Anti-Defamation League, 315 Lexington Avenue, New York, New York.
Encounter 1: Personal Space
p. 114

Encounter 2: Games
p. 122

Encounter 3: Baking a Home
p. 130

Encounter 4: Diversity of Homes
p. 141

Encounter 5: Moving
p. 152

MODULE ON SACRED SPACE
For religious man, space is not homogeneous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others. 'Draw not nigh hither,' says the Lord to Moses; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Exodus 3, 5).

There is, then, a sacred space, and hence a strong, significant space; there are other spaces that are not sacred and so are without structure or nonhomogeneity peculiar to the religious experience of space. These are, for example, formless expanses surrounding the sacred space; these are other spaces that are not sacred and so are without structure or nonhomogeneity. Not, then, a sacred space - the formless space of a man's birthplace, or the scenes of his first love, or the places visited in the first foreign city he traveled in youth.

Yet the experience of profane space still includes values that to some extent recall the

It is from Mircea Eliade, *The Sacred and the Profane*, that the following is quoted. spacer
"To exemplify the nonhomogeneity of space as experienced by nonreligious man, we may turn to any religion. For a believer, the church shares a different space from the street in which it stands. The door that opens on the interior of the church actually signifies a solution of continuity. The threshold that separates the two spaces also indicates the distance between two modes of being, the profane and the religious. The threshold is the limit, the boundary, the frontier that distinguishes and opposes two worlds - and at the same time the paradoxical place where those worlds communicate, where passage from the sacred world becomes possible. A similar ritual function falls to the threshold of the human habitation. The domestic threshold - a bow, a prostration, a pious touch of the hand, and so on - is for this reason that the threshold has its guardians - gods and spirits who forbid entrance both to human enemies and to demons and the powers of pestilence."

(p. 25)

"To settle in a territory is, in the last analysis, equivalent to consecrating it. When settlement is not temporary, as among the nomads, but permanent, as among sedentary peoples, establishment involves the existence of the entire community. Establishment in a particular place, organizing it, is a fact that presupposes an existential choice - the choice of the universe that one is prepared to assume by "creating it.""

(p. 34)
The child first asks, 'Who am I?', and then he inquires, 'Where am I?'. The need to make space meaningful, to attach emotional and cultural significance to it is as central to the child's developing self-concept as his need to answer such questions as 'In what place?', 'Which way?', and 'How far?' are to his cognitive development. The study of sacred space adds a new dimension to the purely geographic study of space in terms of location, direction, and distance.

In the RESS Module on Sacred Space, the child begins to define space in his environment in terms of how he interacts with it in the living out of his story and way. For the child in the ghetto, a personal space might be a corner of a room or a niche behind a loose brick in a wall. For the child in a rural setting, it might be a favorite climbing tree or a moss-covered rock. A personal space might be large enough to contain his whole body, or it might be a rectangle of a moss-covered rock, a personal space that is large enough to contain his stories and dreams.

In Encounter 1: Personal Space, the module begins by exploring the child's own unique experience of personal space. This creation of some kind of a personal space is a childhood experience. Because the child has defined it himself, it has special meaning for him. The child's own experience of personal space is related to shared or social space in Encounter 2: Homes. While some homes provide more security and love than others, any home, defined simply as 'the place you live', provides some measure of personal orientation and belonging. In the Japanese home, the distinction between 'sacred' and 'profane' space is ritually defined; the threshold ceremony or removing the shoes upon entering the home marks the difference between private and public space. In the Japanese home, the threshold between 'sacred' and 'profane' space is ritually defined; the Japanese home 'Where you live' provides some measure of personal orientation and belonging. The child's experience of personal space is related to shared or social space. In Encounter 1: Personal Space, the module begins by exploring the child's own unique experience of personal space. This creation of some kind of personal space is a childhood experience. Because the child has defined it himself, it has special meaning for him. The child's own experience of personal space is related to shared or social space in Encounter 2: Homes. While some homes provide more security and love than others, any home, defined simply as 'the place you live', provides some measure of personal orientation and belonging. In the Japanese home, the distinction between 'sacred' and 'profane' space is ritually defined; the threshold ceremony or removing the shoes upon entering the home marks the difference between private and public space. In the Japanese home, the threshold between 'sacred' and 'profane' space is ritually defined; the Japanese home 'Where you live' provides some measure of personal orientation and belonging.

Though we have limited ourselves to the study of interior spaces in this encounter, the sacred function of the traditional Japanese home is evident in the family shrine. It is enough for the child to recognize that, unlike the rest of the interior space, the shrine does not serve a function related to secular activities - it is not a place to eat, or to sleep, or to prepare food, but to worship.

Though we have limited ourselves to the study of interior spaces in this encounter, the sacred function of the traditional Japanese home is evident in the family shrine. It is enough for the child to recognize that, unlike the rest of the interior space, the shrine does not serve a function related to secular activities - it is not a place to eat, or to sleep, or to prepare food, but to worship.

This intermingling of the secular and the sacred in the Japanese home supports our intent at this level to provide experiences in which the child encounters the sacred as part of the profane/secular world. Not until the second level will the terms 'secular' and 'religious' be formally introduced.
LEARNING STRATEGIES

RESS materials for this module include: a slide-tape presentation (The Water Jar Story), student activity books (Special Places), and read-along books (About 2:12 Special Places). As an extension of the concept of personal space, the teacher might wish to have each child keep his activity book in his "own special place" at school (his desk, box, or part of a shelf). These books provide the student with manipulative as well as pencil and paper activities. The children are involved in cutting, pasting, folding, and sorting as they analyze information and make associations.

The activity book also provides information on the Japanese home to be derived from study of the tape-slide series, The Water Jar Story. Comparisons are then made between meaningful space in the Japanese and the Atoni homes. Diversity within our own society is explored by discussing a fold-out drawing of an apartment building in which people from a variety of traditions live. Finally, the children sort drawings to discover that sacred/meaningful space can be reconstructed.

The delightfully illustrated book, About 2:12 Special Places, is to be presented in two separate readings. The first part of the book, which relates to personal space, is to be read during Encounter 1: Personal Space. The second part of the book, which deals with shared space (the home), is to be read during Encounter 4: Diversity of Homes. The teacher, in Encounter 2, places the activity book next to the second part of the book, which he will discuss with the teacher during Encounter 1. The second part of the book, which relates to personal space, is to be presented in two separate readings. The first part of the book, about My Special Places, is to be presented to two children, sort drawings to discover that sacred/meaningful space can be reconstructed.

ROLE OF THE TEACHER

It is hoped that the children will have the opportunity to re-read the book several times during the module. It would be helpful to the teacher to read excerpts from Eliade's book, The Sacred and the Profane, in order to introduce the concept of sacred space. He will provide the students with an introduction to the module, it would be helpful to the teacher to read excerpts from Eliade's book, The Sacred and the Profane, in order to introduce the concept of sacred space. He will provide the students with an introduction to the module, it would be helpful to the teacher to read excerpts from Eliade's book, The Sacred and the Profane, in order to introduce the concept of sacred space.

In this book, the Sacred and the Profane, Eliade traces the manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and the interplay between sacred and profane. The teacher will discuss the concept of sacred space with the students, using examples from both the Japanese and the Atoni homes. He will encourage the children to think about the concept of sacred space in their own lives, and to consider how they might reconstruct it in their own homes.

While the teacher will provide an introduction to the concept of sacred space, he will also encourage the children to explore this concept on their own. He will offer them opportunities to engage in activities that will help them to understand the concept of sacred space, such as cutting, pasting, folding, and sorting. He will also encourage them to talk about their own experiences with sacred space, and to consider how they might reconstruct it in their own homes.
ENCOUNTER I: PERSONAL SPACE

MODULE ON SACRED SPACE

INTRODUCTION

Distribute RESS read-along books: About My Special Places.

MATERIALS NEEDED:
- RESS activity books: Special Places (one for each child)
- RESS read-along books: About My Special Places (one for each child)
- crayons

DESCRIPTION of his own personal space at school.

BEHAVIORAL OBJECTIVE: The child will be able either to draw a picture of a real or imagined space which he has defined and personalized or to participate in a discussion about how he can make a space his own.

SKILLS: Listed in the left margin

INTERNATIONAL
- Supportive in the belief that behavior which are unique to the person in his religious or secular traditions.
- Appreciating the diversity of world views, life styles, and religious and/or secular traditions.

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own concepts: Space, personalization.

KNOWLEDGE:

ENCOUNTER I: PERSONAL SPACE
Here's a book that we're going to read together. Let's read the title. By yourself, look at all the pictures in this book. Read aloud the first part of About a Special Place, through listening, reading, and acquiring information. We're going to read the first part of this book today. I'll read aloud and you follow the pictures and words in your own book. We'll save the last part of the book to read another day. We're going to read the first part of this book today. Allow time for the children to look at the pictures. Perhaps you decorated it or put a sticker on it. It could be a busy place or an inside place. Maybe you shared the place with someone else. It might be real or it might be make-believe. It might be an inside place or an outside place. Maybe you made it or how it was. It could be where it was. Think about where it was. It might be real or it might be make-believe. Think about a special space you may have had. Think about a special place to be just you?"
demonstrating comprehension of concepts, organizing ideas, and sensitivities through creative activity.

Could you draw a picture of your special place?
Lead the children in a game in which they find special places for each other, either within the classroom or outside.

Choose one child to be the "asker" and one to be the "finder."

Read the verses of Walter de la Mare's poem, "Somewhere" given in the RESOURCES.

Instruct the "finder" to find a good special place for the "asker.

The "asker", agree or disagree that this is a good place? Why?

Ask the children what makes a good place? (clear boundaries, quiet, smallness, largeness, appropriateness to intended use, etc.)

After a number of rounds of this game the children could perhaps generalize that people share some ideas about what makes a good space and differ on other ideas and that the purpose for which the space is needed helps determine this.

Parents could help provide a box large enough for each child to get in. Also provide paper, paint, and paste for decorating the inside and outside of the box. In this way the children could help personalize it. After the bottoms and tops are cut out the boxes (like collapsible, square tubes) could be stored flat.

Parents could help with the children about their special designs, colors, pictures, personalizing the space for their own corner.

Read to the children Evan's Corner by Elizabeth Starr Hill (see RESOURCES).

"Says Evan, a small boy in Harlem, "I want a chance to be lonely, in my own corner.

lead the children in a game in which they find special places for each other, either within the classroom or outside.
RESOURCES

POEMS

(from) Halfway Down

by A. A. Milne

This Is My Rock

by David McCord

by Robert Louis Stevenson
(from The Land of Story Books)

by Christena Cerevka
(from Tree)
By Walter de la Mare

(from Somewhere)

Somewhere by Walter de la Mare

I have a place
a special space
that is my own.

It can be big.
It can be small.
But most of all
it is my own.

There I can go
and sit
or think
or read
or play
in my own way.

And I can be
what I want to be.

I have a special way,
you see,
to make my space
just right for me.

Just right for me.

I can be me.

I can be what I want to be.
And I can be in my own way.

or play
or read
or think
and still
there I can go.

It is my own.

But most of all,
It can be small.
It can be big.

That is my own.

I have a place
a special space
that is my own.

Do you, too,
have a special place
that is your own.

for you to do
what you want to do.

That is your own.

I have a special place
you have too.

My own.

just right for me.

to make a place
have a brand-new way.

some day, some day,
and I just may

Some day, some day,
and I just may

just right for me.

to make my space
you see,
I have a special way,

me.

I can be what I want to be.

And I can be in my own way.

or play
or read
or think
and still
there I can go.

It is my own.

But most of all,
It can be small.
It can be big.

That is my own.

I have a place
a special space
that is my own.
MODULE ON SACRED SPACE
ENCOUNTER 2: HOMES

KNOWLEDGE
CONCEPTS: Space, homes

ORGANIZING IDEA: A home is a place for a family's special way.

SENSITIVITY: Appreciating the diversity of world views and life styles in human societies

SKILLS: Listed in the left margin

MATERIALS NEEDED: RESS activity books: Special Places, pages 2-4

PREPARATION: Review script for role play for ease in directing this activity.

Optional: Mats or rugs to represent the interior of a Japanese home.

INTRODUCTION

Most children will have been introduced to the idea of a home as the place you live. In their first grade social studies program they have been introduced to the concept of the home as a place where people usually have a greater measure of freedom to live by their own world view and life style than they might outside their home.

The function of the home as a physical shelter with places to eat, sleep, and keep belongings should be reviewed. This ENCOUNTER explores the concept of the home as a place where people usually have a greater measure of freedom to live by their own world view and life style.

BEHAVIORAL OBJECTIVE: Through participation in role play, the child will be able to demonstrate her comprehension of the use and meaning or space in a Japanese home.

PREPARATION: Review script for role play for ease in directing this activity.

Optional: mats or rugs to represent the interior of a Japanese home.

Demonstrate her comprehension of the use and meaning of space.
Distributing activity books, special places.
EVALUATION
demonstrating comprehension of concepts, organizing ideas, and sensitivity through role play

Japanese people take off their shoes before coming into their home.

Do you see anything that you have in your home? (Pause)

Direct attention to page 4.

Action:

Japanese people take off their shoes before coming into their home.

The entire class may participate by dividing into Japanese family members and guests. The role plays will be occurring simultaneously with the aid of the narrator. The doorways can be designated by a space between two desks, chalk lines, etc.

The family greets the guests at the door. All bow politely.

Guests remove shoes to enter. (Family already has shoes off.)

The family greets the guests at the door. All bow politely.

The entire class may participate by dividing into Japanese family members and guests, with many sets. The role plays will be occurring simultaneously with the aid of the narrator. The doorways can be designated by a space between two desks, chalk lines, etc.

The family greets the guests at the door. All bow politely.

In their home, the shrine is a beautiful place to pray.

The family keeps flowers and a picture in a special place.

In their home, the family keeps flowers and a picture in a special place.

The shrine is a beautiful place to pray.

The family keeps flowers and a picture in a special place.

The priest tells guests to eat. After dinner.

All sit on the floor around a low table with legs folded under white matting.

Family member closes sliding doors.

Guests remove shoes to enter. (Family already has shoes off.)

The family greets the guests. All bow politely. "Sayonara."
extending experiences

applying generalizations

in a japanese home, people do things in their family way.
in your home you do things in your own family way.
do you sit on the floor to eat?
do you sleep on the floor?
do you bow to your parents?
do you take your shoes off before you go into your home?

read to the children the portion of ethyl jacobsen's poem "design for living." given in resources.

have available for the children to look at the delightful and gay "children in japan" section of children in other lands (see resources).

resources:

schools in japan from families and social science (see resources).

house in japan, "houses in japan," and "families in japan" (see resources).

read with the children the sections on "families in japan," "houses in japan," and "schools in japan" from families and social science.

direct the children to look at the tree house on page 2 of special places as you read.

read to the children the portion of ethyl jacobsen's poem "design for living." given in resources.

 EXTENDING EXPERIENCES
View the children a film about a Japanese child, for example, Japanese 132r--The Story of Taro from Encyclopedia Britannica (see RESOURCES).

Japanese Tikor--The Story of Tare presents the story of a Japanese child who loses a friend, gains a treasured possession, and learns that growing up often means sacrificing one end to gain another. The film shows a Japanese home and school, revealing the attitudes, customs, and problems of a farm family.

Ask the children to tell you what they learned about this Japanese family's way and home.

Teach the children some Japanese songs to sing, for example:

- "Chi chi pappa"
- "Japanese Rain Song"
- "Springtime Is Coming"
- "The Moon Is Coming Out"
- "Hato Popo"
- "Shoes Squelch"
- "Ha ro ro to go" (Making Music Your Own, 2)
- "The Moon Is Coming Out" (Making Music Your Own, 1)
- "The Story of Taro Preserves the Story of a Japanese child who loses a friend" (Making Music Your Own, 3)
- "Chir can passe" (Making Music Your Own, 2)
- "Favorite Songs of Japanese Children" (see RESOURCES)

Have the children listen to and/or sing along with some Japanese songs, such as those recorded on Favorite Songs of Japanese Children (see RESOURCES).

Favorite Songs of Japanese Children is accompanied by two filmstrips which illustrate each song with several frames.
RESOURCES

POEM

by Ethyl Jacobson
(from) Design for Living

by Mary Timlin (ed.), Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


A - Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Jaye, Mary Timlin (ed.). Making Music Your Own (K). Morristown, New Jersey:


Families and Social Needs; Concepts in Social Science (1).
King, Frederick M., Dorothy Kendall Bracken, and Margaret A. Sloan.

Making Music Your Own (1).
Landeck, Beatrice, Elizabeth Crook, Harold C. Youngberg, and Otto Luening (Eds.);

Making Music Your Own (2).
Landeck, Beatrice, Elizabeth Crook, Harold C. Youngberg, and Otto Luening (Eds.);

Children in Other Lands; Concepts and Inquiry (K).
Social Science Staff of the Educational Research Council of America.

Japanese Boy--The Story of Taro
20 minutes
Color, No. Z033, Sale $265, Rental $9.00
Black and White, No. Z024, Sale $135, Rental $6.00

Encyclopedia Britannica Educational Corporation
Preview/Rental Libraries, 2494 Teagarden Street, San Leandro, California, Tel: (415) 483-8220
or 1822 Pickwick Avenue, Glenview, Illinois, Tel: (312) 729-6710

Letters to the Editors: Concepts and Inquiry (K).
Encyclopedia Britannica Educational Corporation
Preview/Rental Libraries, 2494 Teagarden Street, San Leandro, California, Tel: (415) 483-8220
ENCOUNTER 3: MAKING A HOME

Read the information about Atoni homes given in the INTRODUCTION.

PREPARATION: Set up and test slide projector and tape recorder.

MATERIALS NEEDED: RESS activity books: Special Places 5-7

PREPARATION: Set up and test slide projector and tape recorder.

MATCHLESS: RESS slide tape presentation: "The Water Jar Story"

PREPARATION: Set up and test slide projector and tape recorder.

MATCHLESS: RESS slide tape presentation: "The Water Jar Story"

SKILLS: Listed in the left margin.

ORGANIZING IDEA: A family in its own special way can make a living space its home.

SENSITIVITY: Appreciating the diversity of world views and life styles in human societies.

CONCEPTS: Space, homes, constructing meaningful space.

BEHAVIORAL OBJECTIVE: The child will be able to show how a Japanese family and an Atoni family make homes by completing activities in which he arranges objects correctly in an Atoni home and identifies characteristics of Atoni and Japanese homes.

PREPARATION: Set up and test slide projector and tape recorder.

SENSITIVITY: Appreciating the diversity of world views and life styles in human societies.

CONCEPTS: Space, homes, constructing meaningful space.

PREPARATION: Set up and test slide projector and tape recorder.

MATCHLESS: RESS slide tape presentation: "The Water Jar Story"
The house described in this ENCOUNTER is an Atoni house found in Indonesia Timor. Access to different spaces in the Atoni house is limited to different people. 

The family uses the ground floor as its living space. Strangers are not permitted inside the house. Guests are entertained on a porch under the grass roof outside the door. When the door is closed, it usually indicates that the family does not wish to receive visitors or that they are eating. It is considered very rude to disturb the family at mealtime. A closed door may also be a sign of enmity.

The upstairs is used to store supplies of corn and rice. Members of the family other than the parents are forbidden to go upstairs, for it is believed "the soul of the rice and maize will flee" if others go there.

The water jar ceremony is a home consecration ceremony. In an Atoni village there is no common ceremonial plaza or lodge. All of the family's celebrations and rituals of birth, marriage, and death take place around the family altar.

In this ENCOUNTER, we are going to hear a story about a boy your age who lives in a house like this. Could a family live in this house? How is it different from a Japanese house?
DEVELOPMENT
acquiring information
through listening and viewing
analyzing information

EVALUATION
demonstrating non-prehension of concepts
diagnosing ideas through completion of worksheet activity

EXTENDING EXPERIENCES
comparing and contrasting worksheet activity
through completion of presentation of concepts
comprehending ideas

PRESENT RESS SLIDE-TAPE PRESENTATION, "The Water Jar Story"
What things do they put at that place?

(flat altar stone, the things of relatives who lived in the past)

What other things does the Atoni-family put downstairs?

What are some things you see?

(fireplace, benches, ladder, water jar).

How would Hanji's parents get upstairs?

(by climbing the ladder)

What things would be placed upstairs?

(corn and rice, round stone for farming ceremony)

Why did Hanji's mother stop him from going upstairs?

(she believed that the spirits of their corn, and rice would leave if children went upstairs; it was against their family rules)

Is this house an Atoni home yet?

(what else is needed? water jar, family)

What special ceremony do Atoni people have to make their house a home?

(carrying in, placing, and filling the water jar)

Is the house a home now? Why or why not?

(a home? carrying in, placing, and filling the water jar)

Is this house an Atoni home yet?

(leave it children went upstairs, it was against their family rules)

What special ceremony do Atoni people have to make their house a home?

(corn and rice, round stone, for farming ceremony)

How would Hanji's parents get upstairs?

(by climbing the ladder)

Some things you see? (fireplace, benches, ladder, water jar)

What other things does the Atoni family put at that place?

(flat altar stone, the things of relatives who lived in the past)
Read to the children "A New 'Year Housewarming" in Holidays, in No-End Hollow by May Justus (see RESOURCES), or have a good reader from the upper elementary grades read this story to your class, to illustrate how some people in the Smokey Mountains make a "house" a "home."

Read to the children (or tell from reading) Chapter 4 of The Magnificent House of Man Alone by Helen Rushmore (see RESOURCES), a well written story, contrasting in this final chapter a "house" and a "home."

View with the children a film showing persons building their houses, for example, Building a House or Shelter from Encyclopedia Britannica (see RESOURCES).

Building a House gives children the opportunity to see the main stages in building a house, beginning with the surveyor, and to observe the various skills of the workmen. Updated construction methods and building materials can also be seen as the work progresses.

Building a House also gives children the opportunity to see the main stages in building a house, beginning with the surveyor, and to observe the various skills of the workmen. Updated construction methods and building materials can also be seen as the work progresses.

Using the film, direct them to contrast how a house will be built and how a home will be built. After the children respond freely to the information in the film, direct them in contrasting how a house and a home will be built.

In this final chapter, a "house" and a "home. Through the Magnificent House of Man Alone by Helen Rushmore (see RESOURCES), a well written story, contrasting Smokey Mountains make a "house" a "home.

Read to the children (or tell from reading) Chapter 4 of The Magnificent House of Man Alone by Helen Rushmore (see RESOURCES), a well written story, contrasting Smokey Mountains make a "house" a "home.

What helps determine how a house will be made? (climate, geography, technology, materials, economics)

What helps determine how a home will be built? In contrasting houses and homes, by asking:

- What helps determine how a house will be built? (climate, materials, technology, economics)
- What helps determine how a home will be built? (a family's way of living, thinking, valuing)

Using the film, direct them in contrasting "houses" and "homes, by asking:

- What helps determine how a house will be built? (climate, materials, technology, economics)
- What helps determine how a home will be built? (a family's way of living, thinking, valuing)
For Indians of the northwest coast, placing a totem pole representing the family's clan name of social group outside the lodge is part of making a "house" a "home." "A Totem Pole Song" of the Haida Indians is recorded on North American Indian Songs (see RESOURCES). An accompanying filmstrip gives several frames and brief information on how to make a "house." A filmstrip can be made of social group outside the lodge to represent the family's clan name or making a "house." For Indians of the northwest coast, placing a totem pole representing the family's clan name of social group outside the lodge is part of making a "house" a "home."
REFERENCE


Bowman Records, 622 Rodier Drive, Glendale, California 91201

(accompanied by two filmstrips)

North American Indian Songs by Muriel Dawley and Roberta Michalofius (B4025)

RECORD

TEL: (312) 729-6710

or 1822 Pickwick Avenue, Glendale, California 91202

(415) 439-8220

San Rafael, California 94977

Prevent/Public Libraries, 2494 Teagarden Street

Encyclopedia Britannica Educational Corporation
The Water Jar Story

Building House

1. Encounter 3: Making a Home

2. The Water Jar Story

3. Hariji's mother lifted a cool dipper of water from the water jar. She gave it to Hanji. The water jar had been there as long as he could remember. "Mother," said Hanji, "tell me the story of the water jar." Remember, the big water jar had been there as long as he could see it.

4. In bench

5. Parents moving

6. Parents outside

"Mother," said Hanji, "tell me the story of the water jar." Remember, the big water jar had been there as long as he could see it.

Hariji's mother laughed. She had told Hanji the water jar's story many times, but she began again.

"Before you were born, your father and I built this house. We built the round walls and the grass roof and the cool porch.

We would live in the big room on the ground floor. We would keep our corn and rice upstairs. Our friends would visit with us outside on the porch.

Our furniture would be with us outside on the porch.

We would keep our corn and rice upstairs.

We would live in the big room on the ground floor.

We built the round walls and the grass roof and the cool porch.

"Mother," said Hanji, "tell me the story of the water jar." Remember, the big water jar had been there as long as he could see it.

Hariji's mother lifted a cool dipper of water from the water jar.
6. We made a fireplace downstairs. We would need the fire to light the dark inside and to cook our food. Hanji said, "I like to lie on the floor near the fire when I go to sleep at night. It keeps me warm."

7. "Four big posts hold up our roof," said Mother. "One post is special. On it we hung things that belonged to our relatives who lived in the past. We placed our flat altar stone there. This is where we pray, isn't it, Mother?" asked Hanji. "Yes," said Mother. "On it we hang things that belonged to our relatives. These posts are special. This is where we hold our celebrations when someone in our family is born, when they get married, or when they die. And when we have our celebration for the growing of rice and corn, we hold it here."

8. "And when we have our celebration for the growing of rice and corn, we hold it here."

9. "Mother, I want to see the stone upstairs," said Hanji. "I want to see that stone upstairs."

10. "And when I go to sleep at night, I like to lie on the floor near the fire and cook our food."

11. "And when I go to sleep at night, I like to lie on the floor near the fire and cook our food."

12. "And when I go to sleep at night, I like to lie on the floor near the fire and cook our food."

13. "And when I go to sleep at night, I like to lie on the floor near the fire and cook our food."
10. "Father and I may go upstairs. But if children go upstairs, the spirits of our corn and rice will leave. Then our food would not be good to eat."

11. "Mother, he said. "I need to be smaller than the water jar."

12. "Mother continued, "After all of our things were inside, the house was ready for the water jar celebration. We were very careful to put it in the right place by the fire."

13. "Sooner or later, I'll be as tall as the water jar."

14. "Look, Mother," he said. "I'm not as tall as it is now."

15. "Soon it will be time for our farming celebration. Father will bring the stone down for the celebration."

16. "All right, Mother. I won't go upstairs. I'll listen to the rest of the story," said Hanji.
MODULE ON SACRED SPACE

ENCOUNTER 4: DIVERSITY OF HOMES

KNOWLEDGE CONCEPTS: space, homes, diversity

ORGANIZING IDEA: A home is a place for a family's special way

SENSITIVITIES: appreciating the diversity of world views and life styles in human society

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: Given examples of living spaces, the child will be able to identify those which are homes and to appreciate the diversity of world views, life styles, and traditions in homes in our society.

The child will be able to make drawings of her own home and family.

MATERIALS NEEDED: RESS read-along books: About My Special Place, Special Places, Pages 8-11, RESS activity books: Special Places

CRAYONS

RESS activity, books, Special Places, pages 8-11

ABOUT MY SPECIAL PLACE (one for each child)

RESS read-along books: About My Special Place, Special Places, Pages 8-11

CRAYONS

RESS activity, books, Special Places, pages 8-11

ABOUT MY SPECIAL PLACE (one for each child)
INTRODUCTION
relating knowledge or real experience to the learning situation

DEVELOPMENT

All Atoni families live in the same kind of house. Do we all live in the same kind of house? Think about the many different kinds of homes people have. How many kinds can you name? In our country. All Atoni families live in the same kind of house. (Encourage the class to name a variety of house types.)

Distribute activity books, Special Places. Direct attention to page 8.
It is about special places for families -- homes.

Let's read the rest of it now.

We just read the first part of the book.

Do you remember the book we read about special places?

A home is a family's special place.

---

continue:
When all the families in all the apartments have been discussed

---

T: Is this apartment a home? Why? Why not?

---

When the children discover that one apartment is empty, ask:

What is the family doing?

Look behind the windows to find the family who lives inside.

---

T: Find the windows with

---

Use the following procedure for each apartment.

Let's find out what each family is doing in its home.

Each apartment is a different family's home.

---

Graphic materials

through interpretation

acquiring information
acquiring information through listening, reading

EVALUATION

Distribute read-along books, About It. Special Places.

T: Turn to the page that has a picture of a family on it.

Distribute or have the children take out their activity books, Special Places.

We saw a picture of the outside of an apartment house and a picture of the families in their homes inside.

Does your family have a special place that is your home?

1. Does your family have a special place that is your home?

T: Follow the words and pictures in your book as I read it aloud.

"My family has..."

My family has... "My family has..."

EITHER give directions for filling in the blanks and drawing the two pictures and have the children begin working immediately.

Distribute the read-along books and have the children begin working immediately.

T: Does your family have a special place that is your home?

"Read aloud about My Special Places, starting from..."

Questions:

1. Does your family have a special place that is your home?

2. Does your family have a special place that is your home?

Creative activity

Sensitivities through organizing ideas and demonstrating concepts,

demonstrating concepts,
Think first of the outside of your home. Where will the door be in your picture? How many windows can you see on the front of your house? Where will you draw the windows? You can draw the outside on page 10, labeled "The Family at Home." Write your family's name, your last name, in the blank.

Think about the people who will be inside your home. Which room do they usually like to be in together? Write about the people who will be inside your home. You can draw the inside of your home on page 10, labeled "The Family at Home." Write your family's name, your last name, in the blank.

Think about the things they like to do together. You can draw the inside of your home with your family in it.

Invite the children to share their drawings with each other. One child could knock on another child's door and be invited to come in to see his family on the inside. The children can have their families do things together, like eating breakfast or playing in the backyard.

Extend the learning experiences. Work with others to think about the diversity of house types in our society. Read to the children Helen Wing's poem, "The House," and Joan Dye's poem, "Living Spaces." (see RESOURCES).
Read to the children. Ask the children, "Is your house different from this house in some ways? How? Is your house like this one in any ways? How?"

Perhaps the child would like to write a poem about his home.

Permit the children, "The Hogan" from Song in the Meadow by Elizabeth Madox Roberts (see RESOURCES).

Is your house like this one in any ways? How?" And, "Is your house different from this one in some ways? How?"

Ask the children: "Is your house different from this one in some ways? How?"

Ask the children: "Is your house like this one in any ways? How?"

Read to the children "The Hogan". From Song in the Meadow by Elizabeth Madox Roberts (see RESOURCES).
In a big apartment house
There is a separate door
For each apartment family
On each apartment floor.

On streets with trees and
flowers and grass
Homes may be old or new,
While some hold just one family,
Others can hold two.

In the country houses
Are few and far between,
There's lots of space to play in,
The air is fresh and clean.

Mobile homes can travel too,
But never on the sea,
For homes on wheels need roads
To move a family speedily.

Houseboats tie up at a wharf
And there they gently rock
Until it's time to sail away
To another dock.

Other houses, side by side,
Have many different faces,
A row of living spaces.
They stand together, wall to wall.
Other Children
by Helen Wing
other Children

The Golden Flute
Hubbard, Alice (Ed.), pp. 206-207
Our House
by Dorothy Brown Thompson

Evening Hymn
from Song In The Meadow
by Elizabeth Madox Roberts

August-September, 1966
Instructor

Resource Book
SRA, Level 1
p. 13

Page 149

004637


Kansas 66044. 50 cents each for four parts.

Available from: Publications Service, Haskell Institute, Lawrence, Kansas 66044.
My family has a special space, a place that is our home. It can be big, it can be small. But most of all it is our home.

Here we can come and eat or sleep or work or play and we can be our family. Just right for our family. Our family can be our special days, our special way to celebrate in our own way. Here we can come.

It is our home. But most of all it can be small. It can be big. That is our home, a place our family has a special place.
KNOWLEDGE

MODULE ON SACRED SPACE

ENCOUNTER 5: MOVING

BEHAVIORAL OBJECTIVE: Given pictures of objects relating to a fictional child, the child will be able to categorize them into two groups: things which the child could move and things which she could not. The child will be able to name these two groups.

ORGANIZING IDEA: Families can make a new home when they move. Remember...

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own world view and life style entails being open to the commitments which his world view and life style entail.

SKILLS: Intered in the text margin

MATERIALS NEEDED: RSVP activity books: Special Place pages 12-15

A person can remember his old home. Families can make a new home when they move.
INTRODUCTION

relating knowledge or real experience to the learning situation

DEVELOPMENT

acquiring information through interpreting graphic materials

comparing and contrasting

J:

T: You drew a picture of your home. Have you ever lived in a different home?

(The child moved with her family as she grew up.)

Think about the things you moved with you to your new home. Did you have to leave anything behind?

The child moved with her family as she grew up.

ATTENTION to the right column of pictures.

The child moved with her family as she grew up.

Do you see anything the girl took with her to a new home?

What story do the pictures tell?

Why are the houses different?

How has the child changed?

The child moved with her family as she grew up.

How are the three pictures different?

The child moved with her family as she grew up.

Have the children read the pictures in the left column from top to bottom.

Direct attention to page 12.

Have the children take out their activity books, Special Places.

Direct attention to the right column of pictures on page 12.

Do you see anything the girl took with her to a new home?
Acquiring information through interpreting graphic materials

The little girl in these pictures is named Bonnie.

What story do the pictures tell? (The child celebrated Easter each year as she grew up.)

What is happening in each picture? Who is in each picture? What is happening in each picture?

Direct the children to number their pictures in the order to tell a story.

In the order to tell a story, can you match the family with the house?

Look at the pictures of the house and the pictures of the family picture (parallel pictures of child at same age). Direct the children to draw a line from each family picture to the "matching" house picture.

The little girl in these pictures is named Bonnie. Bonnie is your age. Bonnie likes to play with her friends and her dog. Bonnie is your age. She goes to school just as you do.

Let's look at some things that tell about where Bonnie lives now.
Read the pictures with the children.

Bonnie will remember the things that she cannot take with her to their new home.

Do you see some pictures of things that Bonnie and her family will not be able to take with them when they move? Why can't they take those things with them?

Bonnie's family is going to move again.

Here is a picture of Bonnie remembering the things that she cannot take with her.
demonstrating comprehension of concepts and organizing idea through manipulative activity

EXTENDING EXPERIENCES

Read to the children The Rooftop Mystery by Joan M. Lexay (see RESOURCES), a mystery which young children solve set in a moving day context.

Ask the children:

- "How does everyone help on moving day?"
- "What are things that would be easily forgotten?"
- "What things are special things that each family member moves himself or is quite careful to see that are moved safely?"
- "What are things friends can do to help on moving day?"

Distribute scissors.
Direct the children to cut pages 13, 14, and 15 from their activity books.
Page 14 and page 15 are to be folded in half on the black line, then fastened with tape or staples at the bottom and the right.
The pictures on page 13 are to be cut apart on the heavy, black lines.
When the children have prepared their envelopes and pictures continue with these directions:

T: Put the pictures of things Bonnie and her family will move to their new home in the moving van.
Put the pictures of things Bonnie will remember, but cannot take with her, in the envelope that shows Bonnie remembering.
Have the children listen to a song about remembering an old home, "Cuatro Milpas" (Four Cornfields), recorded on Children's Songs of Mexico (see RESOURCES).

The chorus of "Cuatro Milpas" contains this line: "All the days of my life will the dreams of my house be a part of me wherever I go.

Playing the song, reading the words, then playing the song again, would probably be the most useful strategy.

Perhaps the children, individually or as a group, could compose a song about moving.

We're all boxed up and packaged.

We're moving to a new town.

My books and roller skates.

The furniture and dishes.

We're boxed up in packages.

We're moving.

-- By Joan Dye

RESOURCES
Our old home and our old friends
- We must leave behind
  But happy memories of them'  
  Will linger in my mind.

A new boy is coming to live here
  To play in my climbing tree.

He's nice and I know you'll like him -
But old towns and new towns

are bundled together too
So that I'll still visit you.

Tell me he won't be the same as me.
He's nice and I know you'll like him.

To play in my climbing tree,
A new boy is coming to live here.

With ribbons or speedyhighway
The bands are together too
But old towns and new towns

are bundled together too
So that I'll still visit you.

Tell me he won't be the same as me.
He's nice and I know you'll like him.

To play in my climbing tree,
A new boy is coming to live here.
Elizabeth Struthers Malbon

(October, 1966)

CONCEPTUAL FRAMEWORK

Time

bindi not

nor space

the moment

'Or experience

of that

which is

eternal

which has been

before

for it's

eternal

and can imagine

ve read

and I

It's

have written of

for men

before

which is

which has been

of that

or experience

the moment

not space

but not

Time

untrue.

all universally

and here

and there

and then

now

for it's

eternal

what's
For religious man time too, like space, is neither homogeneous nor continuous. On the one hand there are the intervals of a sacred time, the time of festivals; on the other-there is profane time, ordinary temporal duration, in which acts without religious meaning have their setting. Between these two kinds of time there is solution of continuity; but by means of rites, religious man can pass without danger from ordinary temporal duration to sacred time.


The Religious Festival is the Reactualization of a Primordial Event, in which the actors are the gods or semidivine beings. But sacred history is recounted in the mythical past, in which the actors are the gods or semidivine beings. The presence of the gods enables man periodically to live in the temporal duration and participates in a mythical time reactualized by the festival. Hence sacred time is indefinitely repeatable.

The religious experience of the festival—participation in a sacred—enables man periodically to live in the mythical time that is sanctified by the presence and activity of the gods. Hence the participants in the festival become contemporaries of the gods.

Hence sacred time is indefinitely repeatable. (pp. 68-69)
The young child is concerned with orienting himself in time as well as in space. The concept of recurring time is a frequent theme in children's literature. The child never tires of stories which deal with the rotation of day and night, or with the cycle of the seasons. The early primary child seeks to recover time which is special for him in some way. He wants to know if certain events will happen again—will morning follow darkness, will he himself awaken from sleep, will Halloween, Easter, or a birthday come again. Always there is reassurance in the repetition of the seasons, of day and night, and of the holidays (holy days).

The young child is concerned with orienting himself in time as well as in space. The concept of recurring time is a frequent theme in children's literature. The child never tires of stories which deal with the rotation of day and night, or with the cycle of the seasons. The early primary child seeks to recover time which is special for him in some way. He wants to know if certain events will happen again—will morning follow darkness, will he himself awaken from sleep, will Halloween, Easter, or a birthday come again. Always there is reassurance in the repetition of the seasons, of day and night, and of the holidays (holy days).
In Encounters 4 and 5, the child identifies the celebrations of his own tradition and recounts the originating events of those celebrations. He is guided to appreciate the diversity of secular and religious traditions in our society. He discovers that at least one national holiday (Thanksgiving) has both religious and secular elements.

**Learning Strategies**

The sorting materials for Encounters 1 through 3 are designed to help children make associations among particular traditions and their stories. The activity book provides sorting pictures for Encounter 1 through 3. Pretests of the materials indicated that young children usually need to have the category established before they are able to follow through with a sorting activity. For this reason, folders labeled "Story" and "Celebration" are also provided in the activity book. The sorting activities in the first three encounters are to be done individually. To internalize the learning, the children participate in role plays of the Perahera and Passover stories and celebrations. The tooth festival seems to lend itself surprisingly well to role play by snaggle-toothed first graders.

The sorting materials for Encounters 4 and 5 are derived from pupil drawings about stories and celebrations in their secular and/or religious traditions. These sorting activities are to be done in large groups so that the children can discover the diversity of traditions within their own class. The Extending Activities for the last two encounters provide many opportunities for students to identify and share the stories and celebrations of their own traditions with their friends at school.

Younger who had just lost a tooth the night before.

In one pretest situation a real tooth for the tooth festival role play was provided by a parent. The child reported that he would like to use the tooth to make a necklace. For this reason, folders labeled "Story" and "Celebration" are also provided in the activity book. The sorting activities in the first three encounters are to be done individually. To internalize the learning, the children participate in role plays of the Perahera and Passover stories and celebrations. The tooth festival seems to lend itself surprisingly well to role play by snaggle-toothed first graders.

The sorting materials for Encounters 4 and 5 are derived from pupil drawings about stories and celebrations in their secular and/or religious traditions. These sorting activities are to be done in large groups so that the children can discover the diversity of traditions within their own class. The Extending Activities for the last two encounters provide many opportunities for students to identify and share the stories and celebrations of their own traditions with their friends at school.

**Learning Strategies**

The sorting materials for Encounters 4 and 5 are derived from pupil drawings about stories and celebrations in their secular and/or religious traditions. These sorting activities are to be done in large groups so that the children can discover the diversity of traditions within their own class. The Extending Activities for the last two encounters provide many opportunities for students to identify and share the stories and celebrations of their own traditions with their friends at school.
ROLE OF TEACHER

Chapter 2, "Sacred Time and Myths" in Mircea Eliade's The Sacred and the Profane provided the conceptual framework for the RESS Module on Sacred Time. It would be helpful to the teacher to read Chapter 2 before introducing the Module to the students.
KNOWLEDGE MODULE ON SACRED TIME

ENCOUNTER I: BIRTHDAY

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SPECIAL TIMES: (one for each child)

MATERIALS NEEDED: RESs activity books: Special Times and pictures of a birthday celebration.

Given a set of six picture cards (RESs materials), the child will be able to group the pictures of the story of a child's birth and pictures of a birthday celebration.

BEHAVIORAL OBJECTIVES: The child will be able to make statements about the story of his birthday and the picture cards.

SKILLS: Listed in the left margin

Supporting a person in his beliefs and behavior which are unique to his secular or religious traditions.

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own world.

Every celebration has a story.
INTRODUCTION

relating knowledge or real experience to the learning situation

Distribute to each child a copy of the RESS activity book, Special Times.

Give general directions for the use of the activity books throughout this MODULE.

Have the children read the title and write their names on the covers.

Read together the titles of both pages.

Then direct attention to pages 1 and 2. Have the children read the title and write their names on throughout this MODULE.

DEVELOPMENT

acquiring information through interpreting graphic materials

The birthday celebration is held on the date of the boy's birth. People remember the story of his birth six years ago. The people are celebrating because he is six years old now.

T: How are these two pictures different?

P: How are they alike?

Look for pictures that tell about his birthday celebration.

Look for pictures that tell the story of the boy's birth.

Comparing and contrasting the learning situation or real experience to relating knowledge

through interpreting

acquiring information

through listening

acquiring information

Development
Distribute scissors. Direct the children to cut pages 3, 4, and 5 from their activity books. Pages 4 and 5 are to be folded in half on the black line, then fastened with tape or staples at the bottom and left edge. The pictures on page 3 are to be cut apart on the heavy, black lines. When the children have prepared their envelopes and pictures, continue with these directions:

EXTENDING EXPERIENCES

- Encourage the children to use their picture cards in a variety of ways. The children may color the pictures. Invite the children to tell about the story of a baby's birth and the birthday celebration by using their picture cards.
- The children may color the pictures. Put the story pictures in the story envelope. Put the celebration pictures in the celebration envelope.

EVALUATION

Directions:
- Envelopes and pictures continue with these steps. When the children have prepared their on the heavy, black lines. The pictures on page 3 are to be cut apart. Or staples at the bottom and left edge. On the black line, then fastened with tape. Page 4 and page 5 are to be folded in half from their activity books. Direct the children to cut pages 3, 4, and 5 from their activity books. Different ways to group any of them. (For example, "presents for the new baby" ask the children to look at all the picture cards and see if they can find a birthday celebration by using their picture cards. Invite the children to tell about the story of a baby's birth and the birthday celebration. Put the story pictures in the story envelope. Put the celebration pictures in the celebration envelope. And "presents for the birthday child" might be grouped together.)
Read to the children Rose Fyleman's poem, "The Birthday Child" (see RESOURCES).

Is everyone a birthday person sometimes? Can you think of anything else that is different about a birthday? Did you ever have a day like that? When?

Ask the children:

Read to the children Aileen Fisher's poem, "Birthday" (see RESOURCES). Perhaps on the first reading you could not read the title or the word "birthday". In the next to the last line and let the children guess the day. Perhaps on the first reading you could not read the title or the word "birthday". Ask the children:

Tell me what you know about the other celebrations in the poem. Sunday? Labor Day?

Do you know what "ring-a-bell-and-run day" is? Ask the children:

What is a story about a birthday celebration for a school? (Institutions, organizations, cities, states, nations, etc.)

Do you know of anyone or anything that has a birthday celebration besides a person?

Before the reading, ask the children: Why Jeremiah (see RESOURCES)? May Juneau (see RESOURCES)? Read to the children "A Big Day at Kettle Creek School" in Holidays in No-End (see RESOURCES). Birthday, Birthday, Birthday. By J.D. Shirkey (see RESOURCES). Read to the children (or have an older child read to them) from Birthdays, by Lillie Patterson, a Holiday Book in the Garrard series (see RESOURCES). Information on birthday and name day customs around the world is given.

"A Big Day at Kettle Creek School" in Holidays in No-End by May Justus (see RESOURCES). Before the reading ask the children:

"Do you know of anyone or anything that has a birthday celebration besides a person?"

"Have you heard of a birthday celebration for a school?"

"Where do you think of anything else that is different about a birthday?"

Before the reading, ask the children:

"What do you know about the other celebrations in the poem?"

"Do you know what "ring-a-bell-and-run day" is?"

"What is a story about a birthday celebration for a school?" (Institutions, organizations, cities, states, nations, etc.)

"Do you know of anyone or anything that has a birthday celebration besides a person?"

"What do you know about the other celebrations in the poem?"

"Do you know what "ring-a-bell-and-run day" is?"
Birthday

The Birthday Child

By Rose Fyleman

Resources

Poems


KNOWLEDGE
LEARNING ON SACRED SPACE
ENCOUNTER:

CONCEPTS:

story, celebration

ORGANIZING IDEA:
Every celebration has a story.

SENSITIVITY:
Appreciating the diversity of world views and life styles in human societies

BEHAVIORAL OBJECTIVES:
Given a set of six picture cards (RESS materials), the child will be able to:
- Group pictures of the story, of Buddha's tooth and pictures of the Perahera celebration.
- Draw a circle around all the pictures which tell about a story and put an X on all the pictures of the Perahera celebration.

MATERIALS NEEDED:
RESS activity books: Special Times, pages 6-9
RESS audio tapes: "The Story of Buddha's Tooth" and "The Buddhist Perahera Celebration"
RESS audio tapes: special recordings from ENCOUNTER I

- Story and celebration envelopes from ENCOUNTER I
- Scissors
- Rhythm instruments
- Small boxes, or books, and string for role play
INTRODUCTION
relating knowledge or real experience to the learning situation

DEVELOPMENT
acquiring information through interpreting graphic materials
acquiring information through listening

OPTIONAL:
Special Times
- Have you ever lost a tooth?
- How did you celebrate losing your tooth?
- What did you do with it?
- Have you ever lost a tooth?
- We're going to listen to a story about a very important tooth.
- This is a story that Buddhist parents in India and Ceylon tell their children.

OPTIONAL:
Mole play the story of the princess's flight to Kandy with Buddha's tooth.

NOTE
Long, long ago, this wonderful tooth belonged to a prince who lived in India. We're going to listen to a story about a very important tooth.

locating India and Ceylon on a globe and a wall map.

acquiring information through listening
acquiring information through interpreting graphic materials
Check their groupings as they are working.

Story envelopes and the celebration pictures into their

Instruct the children to put the story pictures into their

and then cutting the six picture apart.

Give directions for cutting page 8 from the activity books.

Direct attention to page 8.

CONTINUE:

Buddhists in Ceylon still remember the story of the princess—brought the Buddha's tooth to Kandy.

Every year they have a celebration in honor of the tooth.

They remember the story of how the princess

CONTINUE.
EVALUATION, internalizing the learning, becoming sensitized through exploring feelings, expressing feelings, empathizing.

Role: play the Perahera Celebration.

Three elephants come first. They should have small boxes or books tied to their backs for "seats." The box on the center carries the tooth, represented perhaps by a piece of chalk. Other "elephants" follow. The children should clasp their hands together, stretch out their arms, and bend over at the waist, with long trunks dangling down. Randy dancers should follow to imitate elephants with their movements and should imitate the twirling movements described on the tape. Children playing cymbals and drums should come after the elephants to provide rhythm for their movements.

An assemblage of chiefs, priests, and attendants should come behind the musicians. The children playing cymbals and drums should come after the people in the procession to provide rhythm for their movements. A Temple of the Tooth may be erected three times. A return to the classroom might represent a return to the city of Kandy for the celebration of Perahera. This would be a good activity for outdoors where a large area can be designated for the event. The tooth might be omitted if there is a large crowd.

Did you like having our own procession? Who would the celebration mean more to, you or one of the people in the procession? Suppose you could watch the real procession pass by you. Suppose you were to travel to Ceylon so that you could be in the city of Kandy and see the Perahera celebration. Did you like having our own procession? A return to the classroom might represent a return to the Temple of the Tooth. Why?
EXTENDING EXPERIENCES

Check responses with the children.

CONTINUE:

What is that story?
Does a birthday celebration have a story?
What celebration did we talk about (yesterday)?
What was the story about?
Did the celebration have a story?
I: Do you remember the name of the celebration we had today?

(Or:)

The following sequence of questions:

1. Direct attention to the children.
2. Either instruct the children to work individually
3. Read the directions with the children.
4. Either instruct the childred to work individually
5. Read the directions with the children.
6. Another child might volunteer to narrate the action in his own words, using his picture.

Another child might volunteer to narrate the action in his own words, using his picture.

A second time the children might speak their own parts.

A second time the children might speak their own parts.

The two children representing the doorway should stand in front of the tooth.

The two children representing the doorway should stand in front of the tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

Designate areas of the room as the King's Palace and the Temple of the Tooth.

Designate areas of the room as the King's Palace and the Temple of the Tooth.

Role play "The Story of Buddha's Tooth."

Role play "The Story of Buddha's Tooth."

Assign the roles: Kings, princess, children to represent doorway to the Temple.

Assign the roles: Kings, princess, children to represent doorway to the Temple.

Use a piece of chalk or a crayon as the tooth.

Use a piece of chalk or a crayon as the tooth.

Role play "The Story of Buddha's Tooth."

Role play "The Story of Buddha's Tooth."

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

The two children representing the doorway should stand in front of the tooth.

The two children representing the doorway should stand in front of the tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

Designate areas of the room as the King's Palace and the Temple of the Tooth.

Designate areas of the room as the King's Palace and the Temple of the Tooth.

Role play "The Story of Buddha's Tooth."

Role play "The Story of Buddha's Tooth."
Encourage the children to use their picture cards in a variety of ways. The children may color the pictures. Invite the children to "tell back" the story of Buddha and the Perahera celebration using their picture cards. Ask the children to look at all six picture cards and see if they can find a different way to group any of them. (For example, all the pictures which show elephants might be grouped together.)

Have the children combine the picture cards for ENCOUNTERS 1 and 2 and find ways of grouping them together. Have the children compare the picture cards for ENCOUNTERS 1 and 2 and find ways of grouping them together. (For example, all the pictures which show elephants might be grouped together.) Ask the children to look at all six picture cards and see if they can find a different way to group them. Encourage the children to use their picture cards in a variety of ways.

Read to the children other stories about teeth, such as The True Story of the Tooth Fairy — and why brides wear engagement rings by Otto Whittaker (see RESOURCES).

Read to the children, and/or have available for them to look at — the good black and white photographs of Pageara on pages 46-51 of Dayapala of Ceylon by Judith M. Spiegelman (see RESOURCES).

RESOURCES


Reference

The Story of Buddha's Tooth

Princ, Buddha was a remarkable child. For as soon as he was born, he was able to talk and walk. When he grew up, Buddha gave away all his riches. He taught people to be gentle, kind, and to every living thing. He was so good that people who loved him called him the Blessed One.

After Buddha died, some of his teeth and bones were saved. Every important king in India wanted to have a tooth or a bone. The tooth is kept in a golden shrine in the shape of a bell. The shrine is covered with jewels and rests on a silver table. The temple is called the Temple of the Tooth. It is a beautiful temple near India, on an island near the city of Kandy in Ceylon.

But the princess was afraid someone would see the tooth. So she hid it in her hair. She led an elephant to the city of Kandy in Ceylon. She fled on an elephant to the city of Kandy in Ceylon. The tooth is kept in a golden shrine in the shape of a bell. The shrine is covered with jewels and rests on a silver table. The temple is called the Temple of the Tooth.

The princess was afraid someone would see the tooth. So she hid it in her hair. She led an elephant to the city of Kandy in Ceylon. She fled on an elephant to the city of Kandy in Ceylon. The tooth is kept in a golden shrine in the shape of a bell. The shrine is covered with jewels and rests on a silver table. The temple is called the Temple of the Tooth.
At last the procession returns to the Temple of the Tooth, and circles its grassy banks three times. At Kandy's lovely artificial lake, the two parts of the procession meet. They are followed by many chiefs and temple priests and attendants, so that the Kandy dancers can dance even faster. Every now and then the procession stops, whirling to the beat of the drums and cymbals. Next come the wonderful Kandy dancers and they carry cases of jewels. Their backs are spread with the Princess's royal blue cloth. Two other elephants walk on either side. On his back the carrires a gold and silver seat. His grey skin is painted in beautiful designs. A white carpet is rolled out for the temple elephants to walk upon. It starts off from the Temple of the Tooth in two sections. At the boom of a gun, the procession begins. People come from all over India and Ceylon to the city of Kandy, every year during Perahera, the festival which honors Buddha's tooth.
ENCOUNTER 3: PASSOVER

CONCEPTS: Story, celebration

ORGANIZING IDEA: Every celebration has a story.

EXPERIENCE: The child will be able to role play the Passover celebration.

SKILLS: Listed in the left margin

SENSITIVITIES: Appreciating the diversity of world views and life styles in human societies

MATERIALS NEEDED: RESS materials, activity books, audio cassettes, Hebrew Freedom, six picture sort cards

Given a set of six picture sort cards (RESS materials), the child will be able to group pictures of the story of Hebrew Freedom and pictures of the Passover celebration.

The child will be able to role play the Passover celebration.

The child will be able to role play the Passover celebration.

The child will be able to role play the Passover celebration.

The child will be able to role play the Passover celebration.
INTRODUCTION

NAME.

PREPARATION.

Why do you think matzah is flat?

How is matzah different from regular bread?

It has a special Jewish name -- matzah.

This is a kind of bread.

What is this? (allow guesses.)

Hold up matzah.

We're going to taste some of them today.

On Passover, Jewish families have a dinner with many special foods.

Other celebrations besides birthdays have special foods too.

Do birthday celebrations have any special foods? What?

On Passover, Jewish families have a dinner with many special foods.

matzah (symbolizing the hurried escape from Egypt)

pieces of hard-boiled egg (symbol of Passover, to be dipped in the salt water)

sprigs of parsley (symbolic of tears)

a bowl of salt water (symbol of tears)

Each tasting tray is to include the following items:

a bowl of salt water (symbolizing tears)

sprigs of parsley (to be dipped in the salt water)

pieces of hard-boiled egg

matzah (symbolizing the hurried escape from Egypt)

Small cups of grape juice (symbolizing God's promise).

Do birthday celebrations have any special foods? What?

Tasting tray includes:

How is matzah different from regular bread?

It has a special Jewish name -- matzah.

This is a kind of bread.

What is this? (allow guesses.)

Hold up matzah.

We're going to taste some of them today.

On Passover, Jewish families have a dinner with many special foods.

other celebrations besides birthdays have special foods too.

Do birthday celebrations have any special foods? What?

On Passover, Jewish families have a dinner with many special foods.

matzah (symbolizing the hurried escape from Egypt)

pieces of hard-boiled egg

sprigs of parsley

a bowl of salt water

Each tasting tray includes:

a bowl of salt water (symbol of tears)

sprigs of parsley (to be dipped in the salt water)

pieces of hard-boiled egg

matzah (symbolizing the hurried escape from Egypt)

Small cups of grape juice (symbolizing God's promise).

Do birthday celebrations have any special foods? What?
Matzah is made from unleavened dough. Unleavened dough does not rise. It can be baked as soon as it is mixed. Matzah is flat bread. Regular bread is made from leavened dough. Leavening or yeast makes bread dough rise. The leavened dough rises very slowly. We can taste some matzah and some of the other special foods. One must wait for the bread to rise before baking it. Matzah is a very important food at the Jewish Passover celebration. Each child should be invited to taste each food.

<table>
<thead>
<tr>
<th>Food</th>
<th>Taste</th>
<th>Good or Not Good</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Present tasting trays. After the tasting, discuss the flavors and the children's preferences. Present experience through a real experience through participating in a sense experience. We can taste some matzah and some of the other special foods.
Let's listen to the story.

What is happening in this picture?

Do Jewish people eat only good-tasting foods for Passover?

Why do you think Jewish people eat some things on Passover that do not taste good?

Let's learn more about the celebration of Passover.

Passover that do not taste good?

Why do you think Jewish people eat some things on Passover?
I. Acquiring Information through Listening.

EVALUATION

1. What do you think is the most important thing Jewish parents want their children to remember about Passover?
2. What does God promise to the Hebrews and how did He keep it?
3. What does matzah or flat bread help Jewish people remember about Passover?
4. What do some of the other foods of the Passover dinner help about Passover?
5. What deeps marks on fish bread help Jewish people remember?
6. What promise did God make to the Hebrews? How did He keep it?
7. What do you think is the most important thing Jewish parents want their children to remember about Passover?

Play the RES audio tape, "The Story of Hebrew Freedom."
demonstrating concepts, organizing ideas, and sensitivities through role play. 

How do you think Jewish people feel at their Passover celebration?

1. Picture cards.
   - "Father" responds by telling the Passover story from the sort cards.
   - "Mother" sets the table.
   - The crumbs are to be taken out of the room.
   - The "fathers" should lead the search.
   - The "youngest" child asks, "Is this night different from another nights?"

2. Divide the children into "families" of five or six.
   - Assign the roles: father to conduct the search for leavened bread, tell the Passover story from the sort cards.
   - Youngest child to ask the question.
   - Mother and other children to pass the matzah around the table and the crumbs of leavened bread.
   - Every one drinks some grape juice.

3. Do have one group run through a demonstration of the action.
   - "Father" responds by telling the Passover story.
   - "Mother" sets the table.
   - Pass the matzah around the table. Everyone eats a piece.
   - The "fathers" should lead the search.
   - The crumbs are to be taken out of the room.
   - The "fathers" should lead the search.
   - The "youngest" asks, "Is this night different from another nights?"

4. "Father" responds by telling the Passover story.
   - "Fathers" to conduct the search.
   - The crumbs are to be taken out of the room.
   - The "fathers" should lead the search.
   - The crumbs are to be taken out of the room.
   - The "fathers" should lead the search.

5. Each group should arrange themselves around a table.
   - Give some matzah and cups of grape juice to each group.
   - Each group should arrange themselves around a table.
   - Youngest child to ask the question.
   - Sort cards:
     - bread and tell the Passover story from the sort cards.
EXTENDING EXPERIENCES

Encourage the children to use their picture cards in a variety of ways. The children may color the pictures. Invite the children to "tell back" the story of Hebrew freedom and the Passover celebration using their picture cards.

Ask the children to look at all six picture cards and see if they can find a different way to group any of them. An example, a child might group pictures of the Passover dinner and pictures showing the birthday cake because they both show food. That many celebrations have special foods is a valid generalization.

Teach the children the Negro spiritual "Go Down, Moses.

Do you know why Negro people made up this song? Ask the children: The song could be dramatized as it is sung. The song is an important song for people who are free, for people who are not free, for people who want to be free. It is an important song for people who are not free. Negro people were slaves in the United States. They felt like the Hebrews slaves did; they wanted to be free. In the part, Negro people were slaves in the United States. They felt like the Hebrews slaves did; they wanted to be free.

Teach the children the Negro spiritual "Go Down, Moses.

Show food. That many celebrations have special foods like a Passover Seder meal. Ask the children to look at all six picture cards and see if they can find a different way to group any of them. An example, a child might group pictures of the Passover dinner and pictures showing the birthday cake because they both show food. That many celebrations have special foods is a valid generalization.

Encourage the children to use their picture cards in a variety of ways.
Prepare bread dough. At the beginning of the school day, prepare two separate batches of bread dough from packaged bread mix. One batch for leavened bread with yeast, the other for matzah or unleavened bread without yeast. Let the children help, with kneading the bread and punching down the leavened dough.

The unleavened matzah should be perforated—so that it will not tend to rise. It is only necessary that the children see that bread dough without yeast does not rise as does the leavened bread dough. However, if it is possible, the two batches of dough might be baked in the school cafeteria's oven so that the children might sample them. Read to the children stories and poems about Passover, accompanied by simple, dramatic illustrations.

To broaden the children's understanding of Passover, read to them (or have a good reader read) from the upper elementary textbook Passover and the Festival of Freedom by Betty Morrow and Louis Hartman (see RESOURCES).

Read to the children The Great Escape by Mary Warren (see RESOURCES), the retelling of Exodus 3:1-15:1 (Passover and the Festival of Freedom) in catchy verse for children. Pesach and the Young Child by Estelle Feldman (see RESOURCES) gives an excellent selection of stories, poems, and songs, in addition to background information.

Prepare bread dough. At the beginning of the school day, prepare two separate batches of bread dough from packaged bread mix. One batch for leavened bread with yeast, the other for matzah or unleavened bread without yeast. Let the children help, with kneading the bread and punching down the leavened dough.

The unleavened matzah should be perforated—so that it will not tend to rise. It is only necessary that the children see that bread dough without yeast does not rise as does the leavened bread dough. However, if it is possible, the two batches of dough might be baked in the school cafeteria's oven so that the children might sample them. Read to the children stories and poems about Passover, accompanied by simple, dramatic illustrations.

To broaden the children's understanding of Passover, read to them (or have a good reader read) from the upper elementary textbook Passover and the Festival of Freedom by Betty Morrow and Louis Hartman (see RESOURCES).
To broaden your own understanding of Passover, read from Thee, Living Heritage alL Passover edited by Rabbi Solomon St. Bernards (see RESOURCES), an excellently prepared and information-rich booklet from the Anti-Defamation League of B'nai B'rith.

If the children are excited by the bread making activity, the experience may be extended by adapting ideas from the Readiness for Religion unit entitled "The Importance of Bread" by Margaret E. Hughes (see RESOURCES). Although not all of the materials in "The Importance of Bread" folders are appropriate for public school use, many suggestions (growing wheat, visiting a bakery, studying yeast, reading about the process of making bread, preparing wheat and the like, preparing Easter cakes, reading about bread, etc.) are helpful. After showing the film, ask the children:

Can you think of any celebrations in which bread is important? You may want to make bread, a trip through a bakery, a trip through the process of making bread.

"Bread" presents the story of bread-from the grain fields, to food on the table. It shows wheat being harvested and stored in grain elevators; flour being ground; bread being baked; and finally, a trip through a baker, shows the process of making bread.

After viewing the film ask the children:

"Bread is very important for people, isn't it? Can you think of another celebration in which eating a little piece of bread is important? (Passover)

Do you know of another celebration in which eating a little piece of bread is important? (Passover)

"Bread" presents the story of bread-from the grain fields, to food on the table.

View the film "Bread," for example, "Bread" by Encyclopedia Britannica.

After viewing the film ask the children:

Can you think of any celebrations in which bread is important? (birthdays, weddings)

Flour is made into bread, but it can also be made into cake. (Passover)

Can you think of any celebrations in which cake is important? (birthdays, weddings, etc.)

Have the children listen to and/or sing along with a traditional Hebrew Passover song, "Dayenu" (enough for us), from the Bowmar records, Holiday Songs (see RESOURCES).
RESOURCES

BOOKS AND BOOKLETS

Bernards, Rabbi Solomon S. (Ed.): The Living Heritage of Passover; with an abridged Passover Haggadah in English. New York: Anti-Defamation League of B’nai B’rith, (available as item G408 for 75c per copy from Anti-Defamation League of B’nai B’rith, 315 Lexington Avenue, New York, New York 10016)


Benardt, Rabbi Solomon S. (Ed.). The Living Heritage of Passover; with an abridged
"Bread" 2nd Edition
11 minutes
Color, No. 1813, Sale: $135
B/W, No. 1814, Sale: $70

Encyclopaedia Brittanica Educational Corporation, Preview/Rental Libraries, 2494 Teagarden Street, San Leandro, California 94577, Tel: (415) 483-8220.


RECORD

FILM
At Passover, Jewish people eat matzah for a special reason.

At the Passover celebration, no leavened bread may be eaten. The youngest child in the family asks Father a question about Passover. They read special prayers for Passover. The family gathers around the table.

"Why is this night different from all other nights?"

She asks WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

The language of the Jewish people.

She has practiced it all week for she wants to say it in Hebrew.

The family asks Father to tell a story about Passover. They read special prayers for Passover.

The family gathers around the table.

She sees the table with special Passover dishes and special foods.

Meanwhile, Mother has been cooking a wonderful Passover dinner.

Some of the special foods taste good. They help Jewish people remember some of the special times in their story. They help Jewish people remember good times in their story.

Some of the special foods taste bad. They help Jewish people remember bad times in their story.

Each person will drink some wine or grape juice too.

Every crumb of leavened bread is taken out of the house. To be sure no leavened bread has been left about.

They look in every corner and inside every cupboard and on every shelf.

At Passover, Father and the children search the home for any leavened bread.

At the Passover celebration, no leavened bread may be eaten.

At Passover, Jewish people eat matzah for a special reason.
The ancestors of the Jewish people were the Hebrews. Long, long ago the Hebrews lived in Egypt. They had to work for the Pharaoh who ruled Egypt. They were slaves there. This was a sad time for the Hebrews.

The Pharaoh made them work long hours in the hot sun. The Hebrews were free at last. How happy they were!

God had kept His promise. The Hebrews were free at last. How happy they were!

God helped the Hebrews get away. But the Pharaoh and his army chased after them. Moses led the way out of Egypt toward the land God had promised them.

But there was no time to leaven the dough or to wait for it to rise. 

Pharaoh ordered the Hebrews to leave Egypt. They packed their belongings and they took the bread they would need.

But first, God warned the Hebrews to put a mark on the doors of their homes. The Angel of Death saw the marks of the doors of the Hebrews. The Angel passed over the Hebrews' homes without harming them. But the Angel of Death came to the homes of the Egyptians. In the Egyptian homes, many children died.

Pharaoh was sorry. He asked the Hebrews to stay. They packed more baskets and left Egypt. The Pharaoh and his army chased after them. God helped the Hebrews get away. The Hebrews were free at last. How happy they were!

God had kept His promise.

The Hebrews were free at last. How happy they were!
KNOWLEDGE

MODULE ON SACRED TIME

ENCOUNTER

TRADITION

CONCEPTS: Story, Way, Celebration, Tradition

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

CONCEPTS: Feeling free to make appropriate references to and statements about her own world

SENsitivities: Feeling free to make appropriate references to and statements about her own world

SKILLS: Supporting a person in her beliefs and behavior which are unique to her societal view, beliefs, and traditions and/or secular traditions

supporting the diversity of world views and life styles in human societies

BEHAVIORAL OBJECTIVES:
The child will be able to draw a picture of a celebration in which she participated.
The child will be able to identify celebrations which are shared by persons of a common tradition (religious or secular) by sorting and labeling drawings of celebrations.

Given a worksheet containing pictures of four celebrations (RESS materials), the child will be able to make a correct association between each celebration and the tradition of which it is a part.

Given a worksheet containing pictures of four celebrations, the child will be able to identify the tradition to which it belongs.

The child will be able to identify celebrations which are shared by persons of a common tradition (religious or secular) by sorting and labeling drawings of celebrations.

The child will be able to draw a picture of a celebration in which she participated.

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

CONCEPTS: Story, Way, Celebration, Tradition

KNOWLEDGE

MODULE ON SACRED TIME
MATERIALS NEEDED:

INTRODUCTION
relating knowledge or real experience to the learning situation comparing and contrasting

DEVELOPMENT
relating knowledge or real experience to the learning situation internalizing the learning activity books: Special Times, pages 7, 10, 13-16 crayons. large bulletin board and tacks for sorting drawings canons

REVIEW activity books: Special Times, pages 7, 10, 13-16
Direct each child to draw a picture of his celebration on the back cover of his activity book.

Assist each child in writing in the first blank the name of the celebration she has drawn. The second blank is to be filled in later in this ENCOUNTER when the children have completed their drawings and labeled them.

Display the labeled pictures on the bulletin board. Arrange pictures of the same celebrations in groups on the bulletin board.

Do you see any pictures that tell about the same celebration? Let's put them together.

Call attention to each group of celebrations (including groups of one) as I name them.

Think about each of these special days as I name them.

I: LOOK AT THESE GROUPS OF CELEBRATIONS.

Arrange pictures of the same celebrations in groups on the bulletin board.

Let's put them together.

Do you see any pictures that tell about the same celebration?

T: Call attention to each group of celebrations (including groups of one) as I name them.

Think about each of these special days as I name them.

I: LOOK AT THESE GROUPS OF CELEBRATIONS.

Arrange pictures of the same celebrations in groups on the bulletin board.

Let's put them together.

Do you see any pictures that tell about the same celebration?

T: Think about each of these special days as I name them.
relating knowledge or real experience. The learning situation making associations.

T: What other celebrations have you learned about?

IT-Perahera, Passover, Easter, and Thanksgiving have not been named. Specific questions of the children should elicit them.

Pictures of these celebrations, taken from pages 7, 10, 13, and 14 from your copy of the RBSS activity book, Special Times, should be added to the bulletin board at this time.

Where do you celebrate Easter?

Christian people celebrate Easter.

Do you know the Christian story of Easter?

Easter is the time for remembering the story of Jesus' life.

What do you remember about the Christian celebration of Easter?

About the story of Jesus' life.

People who celebrate Easter belong to the Christian tradition.

Do you celebrate all of these special times?

Making associations.

Situation Reating Knowledge of real experience

If Perahera, Passover, Easter, and Thanksgiving have not been named, specific questions of the children's experiences should elicit them.

Do you celebrate Perahera?

Buddhists in India and Ceylon celebrate Perahera.

Do you know about the Buddhist celebration of Perahera?

About the story of Buddha's tooth.

What do you remember about the Buddhist celebration of Perahera?

Buddhists in India and Ceylon celebrate Perahera.

Who celebrates Perahera?

Buddhists in India and Ceylon celebrate Perahera.

Do you celebrate Perahera?
If pictures of Christmas or other Christian celebrations have been drawn by your class, ask some questions from the above sequence for each Christian celebration drawn before going on.

1. Do you celebrate Christmas?
2. Do you know of someone who celebrates Christmas?
3. Who celebrates Christmas?
4. What do you remember about Christmas?
5. Do you know of other Christian celebrations?

T: Do you celebrate Christmas?

If pictures of Hanukkah or other Jewish celebrations have been drawn by your class, ask some questions from the above sequence for each Jewish celebration drawn before going on.

1. Do you celebrate Hanukkah?
2. Do you know of other Jewish celebrations?
3. Who celebrates Hanukkah?
4. What do you remember about Hanukkah?
5. Do you know of any other Jewish celebrations?

T: Do you celebrate Hanukkah?

If pictures of Passover or other Jewish celebrations have been drawn by your class, ask some questions from the above sequence for each Jewish celebration drawn before going on.

1. Do you celebrate Passover?
2. Do you know of other Jewish celebrations?
3. Who celebrates Passover?
4. What do you remember about the story of Hebrew freedom?
5. Do you know of any other Jewish celebrations?

T: Do you celebrate Passover?
EVALUATION
demonstrating comprehension of concepts and organizing ideas through completion of worksheet activities.

EXTENDING EXPERIENCES
If pictures of other American celebrations have been drawn by your class, ask some questions from the above sequence for each American celebration drawn before going on.

Take the children's activity books with the drawings of their celebrations off of the bulletin board and distribute them to the children.

Assist each child in writing the name of the tradition of which her celebration is a part in the second blank on the back cover.

Then direct attention to page 15.

Read the directions with the children, pausing between each of the directions to allow time for completion of the task.

Check responses.

Each American celebration drawn before going on.

Your class, ask some questions from the above sequence for pictures of other American celebrations have been drawn by them.

If they can find any new ways to group cards that go together.

Invite the children to combine their cards with cards from the previous ENCOUNTERS. Ask the children to call each other about their celebrations and/or their stories for extended help.

Read the directions with the children, pausing between each of the directions to allow time for completion of the task.

Then direct attention to page 15.

Have each child draw a picture of the story for the celebration she drew.

These pictures could be labeled and attached to the end of the children's activity books.

Have each child make a set of picture cards for the celebration and/or its story which she drew.

These picture cards, depicting three elements of the celebration and three elements of the story, would parallel the cards given for ENCOUNTERS 1, 2, and 3. These cards, labeled as above, would greatly facilitate the children's work.

Invite the children to tell each other about their celebrations and/or their stories for extended help.

Assist each child in writing the name of the tradition of which her celebration is a part in the second blank on the back cover.

Then direct attention to page 15.

Read the directions with the children, pausing between each of the directions to allow time for completion of the task.

Check responses.
All or nearly all of the holidays or celebrations your class has been talking about come once a year. Ask the children:

"Do you know of any holidays or special days that come every week?"

(Responses may vary.)

You might also read to the children the poem "Remember the Sabbath" from Holiday Songs. You might also read to the children the poem "Days of the Week" from Holiday Songs. You might also read to the children a special poem or song about the Sabbath, such as "Days of the Week."
Read to the children. R. N. Twiner's poem "The Reason Why" given in the RESOURCES. P'ause after the first two verses to let the children guess what celebration the poem is describing. Then read the final verse.

Any celebration mentioned in the children's guesses could be substituted into the last verse of the poem, by placing the name of the celebration at the end of line 1 in place of "Thanksgiving" and re-writing the reason why (or story) in line 7. Then the entire poem could be re-read for the new celebration to see if it is still a good description.

Help the children generalize that certain elements are common to many celebrations, such as:

- Joy, laughter
- Families coming together
- Greeting
- Songs

Read, to the children, or have available for the children to read to themselves, the following books from the Garrard "Venture Book Reading Program for Grade 1" which are about holidays:

- Mitzi's Magic Garden by Beverly Allinson (Each of the unusual things Mitzi plants in her fantasy garden grows into a remarkable tree laden with wondrous things readers can't wait to read about)
- April Fool! by Leland B. Jacopd (Young readers will share the fun of April Fool's jokes as they follow Nancy's adventures on this silliest of holidays)

Have available for the children to look at, and read to the children from, books about different holidays and celebrations, and the customs surrounding them.

UNICEF's Festival Book by Judith Spiegelman (see RESOURCES) gives brief descriptions of different holidays and celebrations and the customs surrounding them.

Read to the children, or have available for the children to look at, and read to the children from, books about holidays and celebrations, such as:

- Garrard "Holiday Books" (see RESOURCES) an illustrated and well-prepared series of fourteen books on a third grade reading level, could be read to your class by good readers in upper elementary grades with a little preview help for certain or difficult words. The series offers interesting information on the stories and celebrations of numerous holidays under extraneous grades with a little preview help for certain or difficult words. The series features original and lively illustrations, which are sure to appeal to children. Each book focuses on a different holiday, and each is divided into three sections: the story of the holiday, the customs surrounding it, and the symbols and traditions associated with it.

Have available for the children to look at, and read to the children from, books about different holidays and celebrations, and the customs surrounding them.

UNICEF's Festival Book by Judith Spiegelman (see RESOURCES) gives brief descriptions of different holidays and celebrations, and the customs surrounding them.

Read to the children, or have available for the children to look at, and read to the children from, books about different holidays and celebrations, and the customs surrounding them.

UNICEF's Festival Book by Judith Spiegelman (see RESOURCES) gives brief descriptions of different holidays and celebrations, and the customs surrounding them.
Use resource books on holidays and celebrations for gaining background information about special days of interest to your classes or for telling about holidays unfamiliar to the children which may help them avoid closure on the variety of celebrations.

Many resource books are available among them:

- Customs and Holidays Around the World by Lavinia Dobler (very thorough, arranged by season.
- All About American Holidays by Maymie R. Krythe (in addition to general material about dates and meanings of holidays, gives descriptions of specific celebrations in the past in various parts of the United States; fifty-one holidays described).
- Festivals for You to Celebrate: Facts, Activities, and Crafts by Susan Purdy (ordered by seasons; includes instructions for making and carrying out cards, costumes and masks, decorations and designs, dolls and puppets, games, and crafts). "An introduction to general material about holidays and celebrations of various holidays and festivals around the world by Lavinia Dobler (very thorough, arranged by season.)."
- Every Day's a Holiday by Ruth Hutchison and Ruth Adams (a holiday listed and briefly described for every day of the year, therefore, some of the holidays included: dancing, party games and foods--all related to various holidays and festivals around the world).

"Through discussion, drawing, role play, or making picture cards the children should associate each celebration with the story and background that all celebrations have stories."

(See Resources)
Read to the children stories which have a holiday setting and discuss with them what they learn from the story about the celebration and its story and the tradition of which it is a part. Many such stories are available. Two, stories which could be read to your class by good readers in upper elementary grades are "Peter Pocket's Thanksgiving Pie" and "Little Lihu'e Christmas Gift" in Aoliday in No-End Hollow by May Justus (see RESOURCES). Read to the children poems about various holidays. You might like to have the children suggest a holiday first, then read a poem about it from a collection. Discussing briefly with the children the story and the celebration of the holiday and the tradition of which it is a part would strengthen the learning of the ENCOUNTER. This procedure (suggestion, poem, discussion) could be repeated several times consecutively or could be spread out over several days, as long as interest remains high. The procedure (suggestion, poem, discussion) could be repeated several times consecutively. Traditions of which it is a part would strengthen the learning of the ENCOUNTER. You might like to have the children suggest a holiday first, then read a poem about it from a collection. Two good collections of holiday poems for children are: Skip Around the Year by Aileen Fisher (a wide selection of poems by one author) and Poetry for Holidays selected by Nancy Larrick (containing some excellent poems on nine holidays and birthdays, however, not representing Jewish holidays, part of Garfield's Poetry for Grades 3-6 series). The script of the second filmstrip would probably be too difficult for first graders to take in one sitting, but parts of the filmstrip could be shown at a time and then discussed. Both filmstrips are: Easter Around the World (both from Super 8 source film, full color drawings) and How We Got Our Easter Customs (from Super 8 source film, full color drawings). Have the children view sound filmstrips which describe holidays and their celebrations.
Show the children a filmstrip which describes a variety of celebrations and joyous moments of one group of people, for example, "Fun *and Festivals of the Eskimo" (see RESOURCES).

Let the children listen to and sing songs about and for various celebrations. Holiday Songs from Bowmar Records includes songs representative of numerous holidays, included are:
- December Holidays
- Winter Days

Bowmar Records also presents an excellent collection of holiday records which coordinate songs with rhythmic and reading activities. Included are:
- Halloween
- February Holidays
- December Holidays

Let the children listen to and sing songs about and for various celebrations.

RESOURCES

(see RESOURCES)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Justus, May. (Holidays in No-End Hollow)


Krythe, Maymie R. (All About American Holidays)


Larrick, Nancy (Ed.). (Poetry for Holidays)


Morrow, Betty and Louis Hartman. (Jewish Holidays (A Holiday Book))


Parlin, John. (Patriot's Day (A Holiday Book))


Patterson, Lillie. (Birthdays (A Holiday Book))


Parth, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


Parlin, John. (Parth Day (A Holiday Book))


Krythe, Maymie R. (About American Holidays)


Jacobs, Leland B. (April Fool! (Venture Book Reading Program for Grade 1))


FILMSTRIPS

Easter Around the World (A862-1. CM)

How We Got Our Easter Customs (A862-2 CM)

Fun and Festivals of the Eskimo from the series, Eskimos of St. Lawrente (JH 2930)

RECORDS

Holiday Songs by Alan Mills and Carrole Rinehart (6 2055)

Singer SVE, 1345 Diversey Parkway, Chicago, Illinois 60614

208
MODULE ON SACRED TIME
ENCOUNTER 5: DIVERSITY OF TRADITIONS

KNOWLEDGE

CONCEPTS: story, celebration, tradition

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

SENSEITIVITIES: Making appropriate references to and statements about the own world view,
Life style and religious or secular traditions.
Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition.
Appreciating the diversity of world views and life styles in human societies.
Making appropriate references to and statements about the own world view,
Life style and religious or secular traditions.
Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition.
Appreciating the diversity of world views and life styles in human societies.

SKILLS: Intered in the Jerk marrin
on religious traditions
Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition.
Appreciating the diversity of world views and life styles in human societies.

MATERIALS NEEDED: RES activity books, pages 7, 10, 13, and 14 and back cover

INTRODUCTION:

Direct attention to pages 7, 10, 13, and 14 in sequence.
Distribute, or have the children take out their activity books, Special Times.

BEHAVIORAL OBJECTIVES: The child will be able to participate in an action song with the name of a tradition, the name of a celebration, an appropriate greeting, and an attitude of acceptance.

The child will be able to participate in an action song, associating the name of a tradition, the name of a celebration, an appropriate greeting, and an attitude of acceptance.
Each celebration is happier when everyone adds special greetings.

Some celebrations are shared by people in other parts of the world. Others may be celebrated by just a few people. Some are shared by many people.

What special greetings can people say to a Jewish person on Passover? How do you think of a greeting for a Buddhist child on Perahera? What could you say to an American on Thanksgiving? How do you greet a Christian on Easter? What special greetings can people say to you on your birthday? How do you feel on your birthday? Each tradition has its own celebrations.

EVALUATION

Each celebration has its own greetings. Why not?

Do you celebrate all of these special times? Why?
demonstrating comprehension of concepts, organizing ideas, and sensitivities through creative activity.

The first two appropriate lines for the picture are sung to the tune of...

"Twinkle, Twinkle, Little Star."

The next two lines are spoken enthusiastically...

To our Jewish friends we say:

"Passover is a special day."

"Have a happy day!"

"Happy Passover! Happy Passover!"

To our Buddhist friends we say:

"Perahera is a special day."

"Have a happy day!"

"Happy Perahera! Happy Perahera!"

The children may wave to the child in the center as they greet him.

Then another child is selected to hold a different picture and the action continues as before. The children may wave to the child in the center as they greet him.

After the four pictures from the activity book (pages 7, 10, 13, and 14) have been employed, the children's drawings of their own celebrations on the back covers determine the verses. Each child should have the opportunity to stand in the center and have a celebration picture; either singly or within a small group sharing the same celebration.

Special Days: An Action Song

by Joan G. Dye

Perahera is a special day...

To our Buddhist friends we say:

"Happy Perahera! Happy Perahera! Have a happy day!"

Passover is a special day.

To our Jewish friends we say:

"Happy Passover! Happy Passover! Have a happy day!"

Easter is a special day.

To our Christian friends we say:

"Happy Easter! Happy Easter! Have a happy day!"

The first two appropriate lines for the picture are sung to the tune of...
EXTENDING EXPERIENCES

Let the children tape record the action song, perhaps adding the accompaniment of rhythm instruments.

Playing back the tape is half the fun!

Thanksgiving is a special day.

To American friends we say: "Happy Thanksgiving! Happy Thanksgiving! Have a happy day!"

To our friends we say: "Happy Thanksgiving! Have a happy day!"

When special celebrations occur throughout the year, recall for the children the action song and invite them to sing it in honor of those children sharing the particular celebration.

Have the children mark all the holidays and celebrations they can think of on a large wall calendar. Both the name of the celebration and the name of the tradition of which it is a part should be listed.

Let the children tape record the action song, perhaps adding the accompaniment of rhythm instruments.

EXTENDING EXPERIENCES

Have a happy day!"
My Special Places
My Special Places

Story by
Liz Malbon
Pictures by
Harold Mayo
for my parents whose love makes a place special

Elizabeth Ann
I have a place a special space that is my own.
It can be big.

It can be small.
But most of all, it is my own
There I can go and sit or think or read
or play in my own way.
And I can be what I want to be.
I can be me.
I have a special way, you see,
to make my space just right for me.
And I just may someday, someday, have a brand-new way
to make a place my own.
Do you, too, have a special place that is your own — for you to do what you want to do —
a special space to be just you?
My family has
a special space, a place that is our home.
It can be big.

It can be small.
But most of all, it is our home.
Here we can come and eat.

or sleep
or work

or play in our own way,
or celebrate our special days.
And we can be our family!
We have a special way you see,
to make our space a home
just right for our family.
And if someday we move away,
we'll have a way
to make a new place

our home.
Does your family too have a special place that is your home — where your family may live its own way —
a special space for everyday?
Religion and Elementary Social Studies Project
The Florida State University
ABOUT ME by Liz Malbon
Religion and Elementary Social Studies Project
The Florida State University
Story by
Liz Malbon
Pictures by
Harold Mayo
for Eulalie
whose story
is of love
I am me.

And I have a way to be —

a way just right for me.
how I’ve grown
things I’ve done
things I'm shown

00268 things for fun
my family
people I know
things I see
places I go
things that hold wonder for me

00271
things I’m told
and more, you see
00272
are part of me
and of my story —
a story about me.
I am me.

And I have a story —

Let's see!

a story about me.
how I eat

what I wear
a special treat

grownups' care
games I play

songs I sing
happy days
joyful things
MAMA
BIRD
LOVE
FUN

words I say

things I do
prayers I pray

and more too
are part of me

and of my way to be —
   a way just right for me.
I am me.

And I have a story.
Every person is an "I"
(though it may seem strange to me)
And every “I” has a story
and a way to be.

Every person has a story and a way.
If some things about me
and some things about you
are the same
then part of my story
is your story too,
and we share it —
we two.

00285
If some things I do
and some things you do are the same
then part of my way is your way too, and we share it — we two.
If we two share with two
then there are four,
and there could
who share in a story
and share in a way.
When that happens
it’s a tradition,
we say.
My story is about me. My way is just right for me.
But stories and ways can be shared, you see. Because every person has a story and a way to be.
We all have a story and a way.
Special Places

Name __________________________

School _______________________

00294
My Special Place
Make the house an Atoni home.

Cut these out.

Paste them where they belong in the house.
Circle the things you would see in a home.

Mark the things you would see in a home.
The _______ Home
The ______ Family
at Home
Bonnie remembers
Special Times

Name ____________________

School ____________________
The Story of Baby's Birth
The Birthday Celebration
Story
Celebration
The Story of Buddha's Tooth
The Buddhist Perahera Celebration
Draw a circle around all the pictures that tell about a story.

Put an X on all the pictures that show a celebration.
The Jewish Passover Celebration
The Story of Jewish Freedom
An Easter Celebration

Rejoice. He is risen.
Each tradition has its own celebrations.

Draw an orange circle around the Buddhist celebration.
Draw a green circle around the Christian celebration.
Draw a blue circle around the Jewish celebration.
Draw a red circle around the American celebration.
My Celebration in my Tradition.
EVALUATION REPORT

RELIGION IN ELEMENTARY SOCIAL STUDIES
LEVEL ONE

Compiled By

ELIZABETH S. MALBON
RODNEY F. ALLEN

RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
FLORIDA STATE UNIVERSITY
426 HULL DRIVE
TALLAHASSEE, FLORIDA
32306

My wedding Celebration
in my religious Tradition.

00327
LEVEL ONE FIELD TEST TEACHERS AND ADMINISTRATORS

Local Test:

Ms. Irene Berkowitz
Timberlane Elementary School
Tallahassee, Florida

Mr. James Gilchrist, Principal
Timberlane Elementary School
Tallahassee, Florida

National Test:

Ms. Elizabeth Sliney
Glenview School
Oakland, California

Mr. Kenneth Matheson
Social Studies Coordinator
Oakland Unified School District
Oakland, California

Ms. Garner-Lu Retchwig
Sleepy Hollow School
Orinda, California

Mr. William D. Grafft
Assistant Superintendent
Instructional Services
Orinda Union School District
Orinda, California

Ms. Elizabeth K. Doyle
Alfred I. DuPont Elementary School
Wilmington, Delaware

Mr. Claude E. Spencer
Director of Instruction
Alfred I. DuPont School District
Wilmington, Delaware

Ms. Grace B. Ford
Kemblesville School
Kemblesville, Pennsylvania

Dr. Harry B. Gordon
Superintendent
Avon Grove School District
West Grove, Pennsylvania

Ms. Jenna Platt
Astoria Park Elementary School
Tallahassee, Florida

Ms. Edna Owens
Principal
Astoria Park Elementary School
Tallahassee, Florida

Ms. Leota Houston
Pineland Public School
Burlington, Ontario
Canada

Ms. D. Jai Turnbull
Clarksdale Public School
Halton Board of Education
Burlington, Ontario
Canada

Dr. John R. Meyer
Project Director
Moral-Value Education Project
Burlington, Ontario
Canada
"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. . . . Nothing we have said here indicates that such study . . ., when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

"Is the role of a variety of religious groups in our society, both past and present, included?"

"Is the legitimacy of a variety of life styles acknowledged?"

"In dealing with various matters, do the authors commit 'sins of omission'?"

"Would the book tend to encourage a positive self-image?"

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early, elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide

---

correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.
9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts

Sacred Time  Myth  Religious Traditions
Sacred Space  Ritual  Religious Community
Sacred Literature  Ceremony  Religious Institutions
Sacred Objects  Celebration  Religious Adherents
Sacred Symbols

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through sense experience simulation field trips
4. developing and testing concepts, generalizations, and interpretations by
   stating and checking hypotheses
   acquiring information through
   listening
   viewing
   interpreting graphic materials
   reading
   locating information
   organizing information
   comparing and contrasting
   analyzing information
   making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   exploring feelings and values
   expressing feelings and values
   empathizing
   exploring implications and consequences

9. working with others effectively
   social participation skills
   creativity and expressive communications skills

LEVEL ONE: ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES

**MODULE ON STORY AND WAY**

Encounters:*
1. Story
2. Wonder
3. Way
4. Joy
5. Tradition

**MODULE ON SACRED SPACE**

Encounters:
1. Personal Space
2. Homes
3. Making a Home
4. Diversity of Homes
5. Moving

**MODULE ON SACRED TIME**

Encounters:
1. Birthday
2. Perahera
3. Passover
4. Tradition
5. Diversity of Traditions

*At this first level, the child explores three interrelated learning MODULES, each MODULE focusing on a particular area of inquiry about religious meaning and commitment.

**The ENCOUNTERS within a particular MODULE provide a series of sequential contacts between the child and the religious environment of human societies. The potential of each ENCOUNTER depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.*
## CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL ONE

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Every person has his own story.</td>
<td>People everywhere wonder at things around them. The things you wonder at are part of your story.</td>
<td>Every person has his own way. Every person's way is a part of the way of her family and of other groups of which she is a part.</td>
<td>People everywhere find joy in living. The joy you find in living is part of your way.</td>
<td>People who share the same story and way are said to belong to the same tradition.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENCOUNT 1: Personal Space</th>
<th>ENCOUNT 2: Homes</th>
<th>ENCOUNT 3: Making a Home</th>
<th>ENCOUNT 4: Diversity</th>
<th>ENCOUNT 5: Moving</th>
</tr>
</thead>
<tbody>
<tr>
<td>A person in his own special way can make a space his own.</td>
<td>A home is a place for a family's special way.</td>
<td>A family in its own way can make a living space its home.</td>
<td>A variety of homes are places for each family's special way.</td>
<td>Families can make new homes when they move. A person can remember his old home.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENCOUNT 1: Birthday</th>
<th>ENCOUNT 2: Perahera</th>
<th>ENCOUNT 3: Passover</th>
<th>ENCOUNT 4: Tradition</th>
<th>ENCOUNT 5: Diversity of Traditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every celebration has a story.</td>
<td>Every celebration has a story, as seen in other lands.</td>
<td>Every celebration has a story, as seen in our land.</td>
<td>People who share the same celebration are said to belong to the same tradition.</td>
<td>A variety of people share different celebrations and belong to different traditions.</td>
</tr>
</tbody>
</table>
### RESS MATERIALS FOR LEVEL ONE

<table>
<thead>
<tr>
<th>RESS MATERIAL</th>
<th>MODULE ON STORY AND WAY</th>
<th>MODULE ON SACRED SPACE</th>
<th>MODULE ON SACRED TIME</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTIVITY BOOKS</td>
<td></td>
<td>Special Places</td>
<td>Special Times</td>
</tr>
<tr>
<td>READ-ALONG BOOKS</td>
<td>About Me</td>
<td>About My Special Places</td>
<td></td>
</tr>
<tr>
<td>AUDIO CASSETTES</td>
<td></td>
<td></td>
<td>&quot;The Story of Buddha's Tooth&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&quot;The Buddhist Perahera Celebration&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&quot;The Jewish Passover Celebration&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>&quot;The Story of Hebrew Freedom&quot;</td>
</tr>
<tr>
<td>SLIDE-TAPE PRESENTATIONS</td>
<td>&quot;Stories of Other Children&quot;</td>
<td>&quot;The Water Jar Story&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Wonder in My Story&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&quot;Ways of Other Children&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SLIDE PRESENTATION</td>
<td>Joy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
THE RESS EVALUATION PROCESS

The Religion in Elementary Social Studies Project set out to explore two major aspects of religion study in elementary school social studies curriculum. In our evaluation we wanted to find out:

1. Can religion study be introduced into elementary school social studies programs in a way that would prove acceptable to
   a) diverse communities;
   b) professional educators (classroom teachers and administrators);
   and
   c) religion scholars?

2. Can students learn about religion effectively within the context of elementary school social studies curriculum consistent with
   a) the diverse needs, concerns, and developmental levels of elementary school students; and
   b) the extant goals of social education and emerging instructional methods defined as the "new" social studies?

Our evaluation process reflected these two broad questions. First, we were concerned with an Evaluation for Program Implementation which sought answers—however tentative—to questions concerning: Will schools elect to teach about religion? Will administrators, teachers, and communities be receptive? Will educators perceive religion study as another important aspect of social education? Will they accept a religion study based upon more than mastering facts about religions, and be willing to employ teaching methods based upon inquiry and reflection? What kinds of services and materials are needed to encourage successful program implementation?

Second, we were concerned with an Evaluation for Program Design and Revision. In this evaluation we needed information which would guide the development of a format and rationale for our program, and then, we sought critical feedback from classroom trials, teachers, religion scholars, etc. for a series of revisions in the teaching strategies and student materials.

The evaluation process involved each of the following stages:

Formative Research. While writing the initial proposal for this curriculum project and for the first six months after our funding, the project staff interviewed religion scholars and educators interested in the study of religion in public elementary schools. Information from these interviews was supplemented by searches in current literature on 1) approaches to the academic study of religion, 2) religion in public schools, 3) developmental educational psychology, and 4) current curriculum and instructional models. As our project's goals and format took initial shape, a consultation was held with religion scholars from across the continent. The staff interviewed experienced teachers and administrators for their responses and suggestions. Copies of the initial rationale and goals were circulated to community leaders expressing an interest—a procedure which has been followed throughout the Project's existence.
Classroom Trials. With a statement of rationale, goals, and format, the project staff began writing instructional materials and teachers' guides. As each draft of student lessons was prepared, classroom trials followed:

a) **Initial Writing Stage**—Each lesson was used with a small group of students or with one class by the author who used his/her observations to revise the lesson;

b) **Local Intensive Stage**—Once the materials for an entire Level had been written, initially tested, and revised by the author, a local teacher (independent of the project staff) used the materials. Video-tapes, teacher interviews, and student products (art, activity sheets, etc.) were used to guide revisions in the materials and guides;

c) **Extensive Stage**—The revised sets of materials on each Level were tested in six centers by experienced classroom teachers (Kemblesville, Pennsylvania; Orinda, California; Oakland, California; Tallahassee, Florida, and Burlington, Ontario). Data was collected to guide revision by: 1) interviews with teachers, administrators, and students; 2) teachers' comments recorded daily in their Guides and in occasional correspondence; 3) reviews of student products (activity sheets, art work, stories, etc.); and 4) observations of classroom interaction on brief visits to the schools.

d) **Scholarly Reviews**—While the extensive tests were conducted, samples of the revised materials were submitted for review by religion scholars and by others concerned about instructional materials in this subject area, and

e) **Summary of Findings Stage**—This report is a summary of the findings, stressing revisions which seem necessary—after stages "c" and "d" above.

At this point, the project has conclusions about needed revision based upon: 1) teacher-community acceptance of our materials, 2) teacher judgments on the success of the program in their classrooms, 3) reviewers' judgments of the appropriateness of the materials, and 4) limited data on student learning. Based upon this experience, the project staff is seeking support for an intensive study of our program in the classroom under conditions which control for teacher competency factors and maximize the diversity of student abilities and needs within classrooms. We are especially interested in a closely monitored set of field trials with careful data collection on the attainment of knowledge objectives (concepts and "main ideas") and our sensitivity objectives. Based upon such new information the staff would undertake a final revision of the materials and guides at each grade level.

**I EVALUATION FOR PROGRAM IMPLEMENTATION**

Data was collected for this phase of the evaluation by using interviews. First, the project staff interviewed a number of administrators and other professional educators when designing the project's rationale and later in establishing field trial centers across the continent. Second, the staff
interviewed teachers and administrators at school sites as the field tests were in progress. Finally, the staff worked with, and interviewed, teachers and administrators at school district meetings and workshops and, occasionally, at professional meetings. The results of these interviews were most revealing to the staff, but it is important to note that the conclusions are not the result of any systematic survey procedures.

The major implementation problem centers on the word "religion." In discussions with administrators, the universal response was a wariness about teaching about religion in public schools. The degree of confusion about the Supreme Court decisions of 1962 and 1963 which affected the place of religion and religious activities is pervasive. Few school administrators seem aware that the Court banned the practice of religion but encouraged the study of religion. Also, upon suggesting that schools become involved in learning about religion, administrators and teachers became wary. They are concerned about the motives and intentions of the persons who make the suggestion and the goals of any program which set out to make the suggestion a reality. This response is generally linked to a belief that religion in public schools is a "controversial area" and will arouse community questions and challenges—an item that most school administrators feel they have in adequate quantity now! Underlying these areas of concern is the perplexity about what learning about religion and teaching about religion will "look like" in public school classrooms. Here images are diffuse but administrators and teachers tend to have trouble seeing teaching about religion as involving similar techniques, competencies, and materials as in teaching about other facets of human behavior.
These same responses are present in our Canadian experience except that in the absence of any Supreme Court decisions administrators and teachers are emerging from a state-sponsored curriculum area which involved religious instruction and from which many teachers are pleased to be disassociated. Such reactions were explicit and implicit in teacher reactions during a briefing of a primary school curriculum task force until the rationale and objectives were set forth. The common response was an approval of those objectives and concerns. As the briefing continued, teachers shared their initial perceptions of religion study as set against their appreciation for the concepts and sensitivities which constitute the RESS objectives and procedures.

This antedote in Canada is typical. Once administrators and teachers get beyond the abstract term "religion" in discussions and in interviews to the project objectives and materials, their reservations tend to disappear and statements of support emerge. Almost every administrator who got into reading the rationale, the statement of objectives, and the materials suggested that the project ought to avoid confusion and resistance by dropping the term "religion." As did the teachers in Canada, the administrators suggested that our objectives were superb humanities and social studies objectives and should be presented as such -- without "religion."

Teachers who used the Level I materials and school administrators who supervised the field trials in their schools did not become embroiled in any critical community reaction. Parents were informed of the field tests and visitors to classes saw the materials. In several cases, the trials were reported in PTA meetings and via school newsletters. In one case, a local newspaper carried a story. Persons in the community who asked questions were supportive. Parents were accepting.

The major project implementation difficulty is, and continues to be, confusion surrounding the term "religion" and all of the reservations and images which the term conjures up. Persons who get beyond the word to the rationale, objectives, and teaching materials are accepting and supportive.

Level I field test teachers reported that the RESS materials, their content and objectives, related well to the regular social studies curriculum. Teachers used the extending activities and almost every teacher added activities which they normally did in another context (i.e., Who am I? lessons, building terrarium guest speakers, etc.). One of the reasons the classroom use of our materials took much longer than expected was the creative extension of our materials by teachers who added their own activities within the format and objectives set forth by RESS.
The teachers reported favorably on the match between the objectives and activities in Level I and their students' needs, concerns, and real life experiences. Students could relate to the lessons and teachers further this aspect by adding extending activities beyond those provided. Teachers in Canada had the same experience, even though many of the resources suggested were unavailable in their libraries. Teachers in rural communities did not have the extensive diversity of religious expression as did urban schools and students did not have such experience, but that was not noted as a major obstacle. Indeed, teachers used the diversity available as a springboard to heighten student awareness of the pluralistic nature of North America.

While the field test schools were selected to obtain sites in inner city schools, rural schools, and suburban schools, schools with homogeneous student populations and students with rich ethnic, racial, and religious diversity, and schools in the United States and in Canada, there was not a significant difference in teacher judgments of the materials and their impact upon student attainment of our objectives. The approaches and materials related well to student experiences and teachers were skilled in helping to build such relationships. When differences did appear among the field trial sites (in teacher judgments and student achievement), those differences seem better explained by difference in time available for use of the materials and teacher competency factors, rather than to the differences in the location of the field trial site and the children involved.

Teachers reported that student motivation and interest was as high or higher than the usual topics and materials explored by classes. They reported that students' attention and achievement was equal to or exceeded their performance on the usual social studies content.

Teachers were delighted that they could retain the materials, noting that they would use the materials in subsequent years. In some cases, colleagues in the school had heard about the field test, expressed an interest, and wanted to try out some of the materials in their own classes. Each teacher said that she would recommend the use of the materials -- and the study of religions -- to colleagues.

These comments from teachers who used the materials are most encouraging, especially after the general and pervasive reactions to the term "religion" and to the thought of teaching about "religion" when simply discussing the idea without reference to instructional objectives and materials. Those who have done it -- teach about religion -- are positively disposed toward such instruction, see it as complementing the social education of their students, and find it non-controversial in class and in their communities.

II EVALUATION FOR PROGRAM REVISION

ACTIVITIES BASIC TO THE ENCOUNTERS. Teachers reported that the children enjoyed making books of their "Story and Way." Since the national field test was begun during the second half of the school year, several teachers found it appropriate to have their students write stories to accompany their drawings. (Only drawings were suggested in the teacher's guide.) The stories and drawings show a very good understanding of the main ideas and an internalization of the sensitivities in the objectives.

Role playing and socio-dramas were praised as ways of getting concepts across clearly to first-graders, and as ways to develop the sensitivities specified in the objectives.
The read-along books were enjoyed -- both the books themselves and the activity of "reading along."

Most teachers reported that the children enjoyed the slides and tapes and that the children's recall of information so presented was good. However, two teachers suggested that more variety in the narrators and in the picture styles was needed.

One teacher commented that there was not enough variety in the format of the Module on Story and Way. Her students tired of seeing slides and drawing pictures. One teacher felt that the Activity Books came too close together in use.

One teacher commented that an exercise in sequencing pictures into proper chronological order was very difficult for her class to complete. Regarding the same sorting task, none of the classes followed the RESS directions of cutting the pictures apart and then sequencing them. All numbered the pictures instead.

When sort cards were used in another location, involving sorting them into two categories and putting them into two envelopes, one teacher commented that the children enjoyed working with them.

One teacher commented (in regard to a suggested Extending Activity for an Encounter that her class did not get to complete before the end of the school year) that it would probably be difficult for first-graders to work with more than six sort cards at one time.

Several teachers commented that an Encounter contained too much material and too many activities to be covered at one time with a class. In several cases the teachers made similar divisions of the material into "one day's work" segments. Generally, the modules took more class time than the RESS staff had predicted. This was due, in part, to the teachers' use of Extending Activities, and questions and activities borne of their use of community resources and examples.
This is a summary of student performance on the SPECIAL TIMES booklet. The first two columns on the left show the number of activities completed by students. The boxes below show student success. For example, on the Tradition Worksheet there were four items to be completed and all students were successful. On the Celebration activity students were asked to draw a picture (s=satisfactory picture, u=unsatisfactory, judged by whether the picture showed comprehension of "celebration") and they were asked to complete two statements. 71 students did so successfully, 12 did one successfully, and 14 either did not answer the question or did not do so successfully.
<table>
<thead>
<tr>
<th>Page</th>
<th>Activity</th>
<th>Blank</th>
<th>Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>My Special Place</td>
<td>32</td>
<td>100</td>
</tr>
<tr>
<td>5</td>
<td>Atoni Cut-outs</td>
<td>9</td>
<td>123</td>
</tr>
<tr>
<td>7</td>
<td>Homes Worksheet</td>
<td>35</td>
<td>97</td>
</tr>
<tr>
<td>10</td>
<td>The _______ Home</td>
<td>7</td>
<td>125</td>
</tr>
<tr>
<td>11</td>
<td>The _______ Family at Home</td>
<td>10</td>
<td>122</td>
</tr>
<tr>
<td>12</td>
<td>Moving Sequence Cards</td>
<td>32</td>
<td>100</td>
</tr>
<tr>
<td>13, 14</td>
<td>Moving Envelopes &amp; Sort Cards</td>
<td>4</td>
<td>128</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pictures</th>
<th>S</th>
<th>U</th>
</tr>
</thead>
<tbody>
<tr>
<td>96</td>
<td></td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total Books: 132</th>
</tr>
</thead>
<tbody>
<tr>
<td>0   1   2   3   4   5   6</td>
</tr>
<tr>
<td>1   1   2   1   1   6   85</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Correct</th>
</tr>
</thead>
<tbody>
<tr>
<td>32  24  71</td>
</tr>
<tr>
<td>1   1   2   1   1   6   85</td>
</tr>
<tr>
<td>5   5   1   50   8   1   22</td>
</tr>
</tbody>
</table>
EXTENDING EXPERIENCES. Many of the Extending Activities were utilized by the field test teachers.

Poems related to an Encounter and printed in full in the teacher's guide seemed especially helpful and enjoyable. However, several poems were marked by the teachers as being too difficult in vocabulary or too abstract for first grade children to understand and make a response.

A number of suggested books were read and teachers made frequent suggestions for additional books relevant to the Encounters. However, some of the materials (books, films, etc.) suggested for use in Extending Experiences were difficult or impossible to obtain in Canada.

Simple recipes were tried to the delight of several classes.

The activities of making "name chains," collages, and student booklets were praised as being of interest to the children.

MECHANICAL PROBLEMS. One class experienced difficulty in hearing and understanding the tapes because the tape recorder in use in the classroom was too small and had to be turned to full volume, thus magnifying any white noise.

Several teachers reported that stapling or taping (as suggested in the RESS directions for an activity) are not practical in first grade classrooms and that pasting would be more appropriate.

One teacher suggested that we include a prominent note to the teacher in the text of the teacher's guide at any point where a piece of material needs to be kept in the classroom for use in a later Encounter.

One class became confused when an activity called for drawing pictures in the Activity Booklets in a prescribed way (leaving the backs of pages blank.) These directions, on the format for this activity must be changed.
CONCLUSIONS. A system for designating (or suggesting) activities for able students, less able students, and more able students needs to be devised for the teacher's benefit.

Many Encounters need to be divided into suggested segments, appropriate for completion at one time.

The poems in the Extending Experiences which have been marked as "too difficult" do seem to be genuinely too difficult and should be removed.

Some additional resources should be added, especially using Canadian sources.

The whole activity of the sequence cards concerning Bonnie moving could be dropped without a significant loss to the main point of the encounter on moving which is sacred space and its re-establishment (not time). This activity caused a lot of problems.

When tapes are re-cut, some additional narrators must be used for variety and interest. Taping techniques must be improved.
You have separated into two words that which is one. 
*Nishtanoh* is one word. You may wish to use the 
pronunciation used in Israel and by more and more 
Jews in America today. Therefore, the translitera-
tion for that sentence would be "Mah Nishtanoh 
Halailah Hazeh?" [Correction to be made in revision.]

**Individual Teacher's Overall Comments**

The bibliography was not helpful given our library 
resources. There are many books, films, records, 
and filmstrips available which will fit into the course. 
Another year (assuming I will start earlier) I will 
strive to work up a bibliography for my use. [Full 
revision will include expansion of suggested resources.]

I wasn't happy with the pictures in the "Special Places" 
and "Special Times" activity books. They just weren't 
first grade pictures.

Concepts were a little hard for first grade.

As far as evaluation was concerned, I felt this 
group had a greater understanding and willingness 
to accept differences than many previous groups 
I have had. However, in addition to RESS, I had 
pupils who fostered this -- a Spanish-speaking 
Puerto Rican child, a little Chinese girl who spoke 
only Chinese, and two black children.

I am happy to have been a part of this program and 
will use most of it another year.

The children really have enjoyed the project. The 
parents have been interested and most pleased.

We've gotten very interested and possibly spent too 
long on American Indian beliefs and traditions.

We completed everything and included Memorial Day 
on our own.

We've even gotten into weddings, baptisms, funerals, 
and such.

There has been a "lot of learning."

In the beginning we intended to write our own stories 
and write about our favorite celebrations changing 
the use of the pages in the Activity Books but as 
new students came in we gave up the idea and returned 
to the activities suggested.

The children especially enjoyed role-playing.

Thank you for the opportunity to teach the unit.

I'm planning to use it again next year and start it 
in the Fall when we begin our first Social Studies Unit 
"Who Am I?" in the Man Develops Responsibilities Unit.
With the exception of some poems that were too difficult and a very hard lesson on ordering of pictures, the program went very nicely. I think you have a fine, motivating variety of activities for the children.

[Some difficult poems and one picture sequencing exercise will be cut from the revised edition.]

The encounters seem long and I've had to break them up into smaller sections. Listening, looking, discussing sessions can only go on 15 or 20 minutes with my six and seven year olds.

[In the revised Level One Teacher's Guide more Encounters will be marked with dotted lines suggesting shorter learning segments.]

I have listened to all of the tapes for Level One on two different cassette players. The problem seems to be particularly on the following sections: Story, Wonder, Good, Buddha's Tooth (worst), and Passover. Water Jar had some problems but was the best for the narrator of all the above. The narrator's enunciation is fine and her voice is very pleasant for children; however, it does not come through as sharp and clear. Some adjectives might be blurred, fuzzy, muffled. It seems as though she had the mike too close when recording. There is rather an effect of double or over-sound. The voices of the woman and man who did Rogelio and Adayo seem sharp and clear. There are some elements of fuzziness but they are generally better for commanding attention and understanding when the sound is going out to a large group. I thought they spoke a little too fast for the children's best comprehension. Another problem is that we must play the tapes at top volume. There is a certain amount of movement, noise, or whispering, etc. from 32 wiggly little ones -- just sitting in a group. On account of the number in class and the physical set-up there is a certain amount of spread away from the cassette. The fuzziness exists at 7 on the volume scale, but at 10 where I must play it the problem is compounded. Very low, it's satisfactory.

[Field tests have shown some technical problems to be due to tapes and slides, some due to cassette tape players and slide projectors used in the classrooms. Revision will include seeking technical improvements in recording slide reproduction and encouraging the use of high quality equipment in the classroom.]

Could there be more variety in voices and picture styles used in stories?

Activity books came too close together in time and the children lost interest in keeping the book for coloring.

The project staff has compiled a dozen pages of detailed comments by teachers on specific aspects of the student materials and teachers' guides. Each comment is keyed to one or more suggested revisions. Readers would need a copy of the Level I guide and a set of the materials in order to comprehend this detailed set of suggested revisions. Due to the length of this compilation, copies have been made only for our office files and for funding agency review.