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

RELIGION
The Religion in Elementary Social Studies Project

The Florida State University

funded by


July 1, 1972 -- June 30, 1975

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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 project, funded by the Danforth Foundation, developed and tested student learning materials and teacher's guides for religion in social studies education on the secondary level. A teacher training program was designed and implemented to disseminate the curriculum. These materials were developed and implemented to recruit student learning materials and teachers guides for religion education in social studies education on the secondary level. The project, funded by the Danforth Foundation, developed and implemented teacher education at The Florida State University in the area of religion-study in public education. This is the second major effort in curriculum development and teacher education.
The regular social studies program is centered on learning the development of the child in the social education and social education are designed to correlate with educational programs.

Each grade-level set of three modules consists:

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

Inquiry-oriented and conceptually structured

Emphasizing search for meaning, personal knowledge

Each 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 in one to two weeks. While the encounters within each module are sequential, the modules themselves may be used interchangeably. In this way, the teacher can use each module when it best correlates with educational research on the 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 is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society.

Levels of learning

Correlated with interdisciplinary approaches and programs in

Employing cross-cultural content samples

Using mixed media

Inquiry-oriented

Conceptually structured

Emphasizing search for meaning, personal knowledge

Centered on learning about religion as part of in-school instruction in the social studies curriculum

SPECIAL FEATURES:

SERIES SCOPE: SIX LEVELS
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 when presented objectively as part of a secular program of education, such study may not be effected consistent with the First Amendment.

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.

Religious experience is a significant dimension of life in all human societies.


"Would the book tend to encourage a positive self-image?"

"In dealing with various matters, do the authors commit sins of omission?"

"Is the legitimacy of a variety of life styles acknowledged?"

"Is the role of a variety of religious groups in our society, both past and present, included?"

Committee of seven educators were the following:

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

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:

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

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

With the First Amendment, the program of education may not be effected consistent when presented objectively as part of a secular study, we have made here understandings that such study.

Moreover, the advancement of civilization is not complete without a study of comparative religion and its relationship to the advancement of civilization.
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 in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes and skills, and a level of development for investigating varied world views, life styles, and traditions. The child should receive "complete" education from his earliest entry into school, learning 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 tempered with empathy and compassion.

The purpose of the R.E.S.S. Project in the six levels is to develop the following main ideas:

Main Ideas

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

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

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

The behavioral objectives provide an evaluative check for the child's understanding of each encounter's organizing idea, sensitivities, and skills.

Behavioral Objectives

Objectives

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

World view is a sense of reality from which a person and/or a community makes sense of life.
3. Life style is the way in which a person or a community moves, acts, and lives; life style reflects world view.

4. 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 events, persons, documents, artifacts, rites, customs, beliefs, and ideas; it points beyond itself.

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

8. The religious dimension is universally manifested in human societies.

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

10. The religious dimension is necessarily manifested in human societies.

11. Religious experiences and expression change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.
Sensitivities

Developing self concept

1. feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

2. living openly by the commitments which her world view and life style entail

Developing empathy for others

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

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

Introducing encounters

Skills

1. relating knowledge or real experience to the learning situation

2. participating in a real experience through sense experience, simulation, field trips

3. developing empathy for others

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

5. living openly by the commitments which his world view and life style entail

6. considering the values of particular traditions which might be involved in a problem-solving situation
Developing Encounters

1. Examining a single concept series of pictures
2. Considering a problem by
3. Examining a problem by
4. Developing concepts
5. Attaining concepts
6. Internalizing the learning
7. Applying generalizations
8. Becoming sensitized through
   8. Listening
   7. Viewing
   6. Interpreting graphic materials
5. Making associations
4. Analyzing information
3. Comparing and contrasting
2. Organizing information
1. Locating information

9. Internalizing the learning
8. Applying generalizations
7. Becoming sensitized through
   7. Expressing feelings
   6. Exploring feelings
   5. Becoming sensitized through
5. Listening
4. Viewing
3. Interpreting graphic materials
2. Making associations
1. Analyzing information

9. Internalizing the learning
8. Applying generalizations
7. Becoming sensitized through
6. Attaining concepts
5. Internalizing the learning
4. Applying generalizations
3. Working with others effectively
2. Internalizing the learning
1. Developing concepts

Developing Encounters
Evaluating Encounters

10. demonstrating comprehension of concepts, organizing ideas,
sensitivities, skills through creative activity,
completion of worksheet activities,
manipulative activity,
oral statements,
role play,
classroom behavior toward others.

- classroom behavior toward others.
The content of the RESS modules is multidisciplinary, although particular disciplines may have greater emphasis at a given level. A conscious effort has been made to balance the content so that it will present activities in the areas of knowledge, sensitivities, and skills. The concern of the RESS modules is multi-disciplinary, though particular disciplines may have greater emphasis at a given level. A conscious effort has been made to balance the content so that it will present activities in the areas of knowledge, sensitivities, and skills.

Level 1

Social Studies Correlation: Cross-Cultural Family Studies

Module 1: Our Community
- Realization as a community experience in the child's own community

Module 2: Java
- Realization as a community experience in a society of cultural diversity

Module 1: The Temple Mound Builders
- Realization in a homogeneous society

Social Studies Correlation: Cross-Cultural Community Studies

Level 2

Social Studies Correlation: Cross-Cultural Community Studies

Module 1:
- Realization and reconstruction meaningful time

Module 2:
- Realization and reconstruction meaningful space

Module 1: Our Community
- Religion as a community experience in the child's own community

Module 1: A Community Experience in a Homogeneous Society
- Religion as a community experience in a homogeneous society
Projections for Remaining Levels

Level 3
- Social Studies Correlation: Studies of Societal Change in Urban Settings
  Modules to explore religious values and practices within changing societies

Level 4
- Social Studies Correlation: Environmental Studies
  Modules to investigate secular and non-secular frameworks for exploring humankind's relationship to nature

Level 5
- Social Studies Correlation: Studies of the United States
  Modules to study the religious dimension of religion in the varied and present secular and non-secular manifestations in the United States, past and present

Level 6
- Social Studies Correlation: Studies of the United States as Part of a World Community
  Modules to compare systems of values and beliefs of the United States and other societies and to investigate the interaction of these

Projections for Remaining Levels
The basic strategy is the inquiry method applied to the program's knowledge, sensitivities, and skills objectives. The primary levels provide a broad background of experience for the development of basic concepts for learning about religion.

At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in human societies. Experiences, activities, and materials are designed to help the child internalize the learning through active learning, as well as through real life experiences in the classroom. Learning activities provide opportunities for the child to affirm his own or his family's world view and to empathize with persons of different world views.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experience, or when it seems likely that the area of study is entirely new to the child, to provide an initial experience. Many of these opening activities involve the senses of tasting, touching, and smelling, as well as hearing and seeing.

The opener provides focus for the area of inquiry and a purpose for seeking further knowledge and understanding. The area of inquiry and a purpose for seeking further knowledge and understanding. The area of inquiry and a purpose for seeking further knowledge and understanding. The area of inquiry and a purpose for seeking further knowledge and understanding. The area of inquiry and a purpose for seeking further knowledge and understanding.

Learning activities provide opportunities for the child to affirm his own or his family's world view and to empathize with persons of different world views.
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.

Administrators and community support should be encouraged with administrators and community support should be encouraged to work cooperatively.

A one-day service workshop for teachers and administrators will be developed to facilitate implementation of the program. Strategies for effective use of the materials will be provided. Videotapes of varying abilities and interests 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 community support should be encouraged to work cooperatively.

Thorough study of the teacher's guide and familiarity with the materials are essential before introducing the program to the students. Videotapes of varying abilities and interests will be used to promote confidence in the legality of learning about religion in the public school.
NATIONAL FIELD TESTS TO BE CONDUCTED IN 1974-75

During the spring of 1973, the modules for the first level were pretested in the Leon County School System, Tallahassee, Florida. Similar local pretests will be scheduled for each level during the spring of 1973, the modules for the first level were pretested in the Leon County School System, Tallahassee.

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 and feedback from the testing situations and provide the feedback necessary to revise and restructure the program, with day-to-day feedback to the developers, both writer and artist, in order to achieve the earliest stage of development. In order to achieve this goal, the first level materials will be scheduled for each location. Simultaneous, similar local pretests will be scheduled in the Leon County School System, Tallahassee.
INTRODUCTION TO LEVEL ONE

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. 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 predisposition and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.

MODULE ON STORY AND WAY

1. Story
2. Wonder
3. Joy
4. Mercy
5. Tradition

164
171
180
177
166

9. Module on Story and Way

194
203
210
217
224
231

MODULE ON SACRED SPACE

1. Personal Space
2. Homes
3. Making a Home
4. Diversity of Homes
5. Moving

114
122
130
138
146

18. Module on Sacred Time

1. Birthday
2. Passover
3. Traditions
4. Diversity of Traditions
5. Perahera

1.65
1.93
19.7
19.8
20.1

0.00029

195
202
211
218
225

2
3
4
5
1
Every person has his own story.

Every celebration has a story.

People everywhere wonder at things around them.

A home is a place for a family’s meaningful space.

A home can be a special place in its own way.

A person in his own special way can make new homes when remembering story, homes, moving.

A variety of homes are places, family in its own way can make a home.

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.

The things you wonder at and the way of her family and of every person’s way is a part of your story.

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

People everywhere find joy in living.

People who share the same celebration are said to belong to the same tradition.

People who share the same story and way are said to belong to the same tradition.

A variety of people share different celebrations and belong to different traditions.

A variety of people share the same celebration and belong to the same tradition.

To the same traditions they move.

A variety of people share the same celebration and belong to the same tradition.

To different traditions people who share the same story celebrate.

Every celebration has a story.

Every person has his own way.

Each family’s special space, homes, story, celebration.

Every person’s way is a part of the way of her family and of other groups of which she is a part.

Families can make new homes when moving.

A variety of homes are places; family in its own way can make a home.

A home is a place for a family’s meaningful space.

A home can be a special place in its own way.

A person in his own special way can make new homes when remembering story, homes, moving.

A variety of homes are places, family in its own way can make a home.

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.

The things you wonder at and the way of her family and of every person’s way is a part of your story.

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

People everywhere find joy in living.

People who share the same celebration are said to belong to the same tradition.

People who share the same story and way are said to belong to the same tradition.

A variety of people share different celebrations and belong to different traditions.

A variety of people share the same celebration and belong to the same tradition.

To the same traditions they move.

A variety of people share the same celebration and belong to the same tradition.
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.
3. Lifestyle is the way in which a person, 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 events, persons, documents, artifacts, rites, customs, beliefs, and ideas.
7. Religious communication is symbolic; it points beyond itself.
8. The religious dimension is universal, manifested in human societies.
9. The religious dimension is both a personal and a community experience.
10. The religious dimension and culture are mutually independent.
11. Religious experiences and expression change over time.
12. The study of the religious dimension and religious traditions is an integral part of the study of humankind.

Key development:
- No marks indicate supportive development.
<table>
<thead>
<tr>
<th>SLIDE, TAPE-PRESENTATION</th>
<th>AUDIO CASSETTES</th>
<th>READ-ALONG BOOKS</th>
<th>ACTIVITY BOOKS</th>
<th>RESS MATERIALS FOR LEVEL ONE</th>
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<tr>
<td>&quot;The Jewish Passover Celebration&quot;</td>
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<td>&quot;The Jewish Passover Celebration&quot;</td>
<td>&quot;The Jewish Passover Celebration&quot;</td>
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<td>&quot;The Buddhist Perahera Tooth&quot;</td>
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<td>TEACHER'S GUIDE, Pp. 6-12</td>
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<td>&quot;Ways of Other Children&quot;</td>
<td>&quot;Wonders of Other Children&quot;</td>
</tr>
</tbody>
</table>
Preceding ENCOUNTER.
Provides further development of the understandings from the

Organizing Ideas are introduced in sequential order so that each

ORGANIZING IDEA: Organizing Ideas serve to develop the Main Ideas. (see pages 2 and 3.)

Levels. (see page v.)

CONCEPTS: Concepts introduced at each grade level are used throughout successive

KNOWLEDGE

NUMBER AND NAME OF ENCOUNTER

NAME OF MODULE

The format and annotations used in the ENCOUNTER AS IS DESCRIBED BELOW:

Role of the Teacher

Learning Strategies for the Module

Conceptual Framework for the Module

Preceding each module, the Teacher's Guide provides the following information:

USING THE TEACHER'S GUIDE
designed to excite the student's curiosity.

Provide an opportunity for hypothesis testing. It might be something from the preceding encounter. It might present a problem to form of a review and further development of the organizing idea.

The introduction provides a way to focus the child's interest on the organizing idea to be developed. It might be in the left margin at the point where they are introduced.

PREFPARATION: Because it is assumed that the teacher will have read the module in its entirety, the preparation refers only to procedures which might vary from one encounter to another, such as: setting up and checking the audio-visual system, previewing slide series and audio tapes, assembling materials, or contacting resource persons.

Special materials the teacher will need to have available.

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

The introduction provides a way to focus the child's interest on the organizing idea to be developed. It might present a problem to motivate the student's curiosity.

It might be in the left margin of the organizing idea, or even a hypothesis to test.

VAIIAL OBJECTIVES: The behavioral objective(s) provide(s) an evaluative check on the child's comprehension of the concepts, organizing ideas, and sensitivities.

Sensitivities: These relate to the two areas of self-concept and empathy. (See page vii.)

SKILLS: The skills are listed in each encounter. A complete list of skills may also be found on pages vii and viii.

In each encounter, a complete list of skills may also be found on pages vii and viii.
The development is the major portion of the ENCOUNTER. It involves the employment of academic and social skills in a sequential series of investigative and analytic tasks which culminate in making associations and, on a higher level, forming generalized statements or inferences. This portion of the ENCOUNTER may be more than one day to complete. The dotted line suggests logical points at which the teacher may wish to divide the ENCOUNTER into shorter learning segments. Large boxes are used to insert background information for the teacher. The information may relate to the content or to the particular approach which should be used. The symbol indicates statements spoken by the teacher and provides her with a model for the proper treatment of religion in public education. It provides a guide for the teacher in rephrasing, expanding, or eliminating questions in relation to her assessment of the students interests and abilities. Some ENCOUNTERS might require more than one day to complete. The development is the major portion of the ENCOUNTER.
EVALUATION:

EITHER:

These words indicate alternate learning activities within an ENCOUNTER. They usually present the DR: the teacher with the choice of a more expanded or a more direct procedure for information analysis.

CONTINUE:

indicates the point at which the ENCOUNTER continues following completion of one or more of the selected learning activities.

The evaluation requires the student to internalize the learnings and to apply and synthesize them in an activity designed to measure the fulfillment of the behavioral objective.

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.

RESOURCES:

Poems, books, films, filmstrips, and records which appear in the EXTENDING EXPERIENCES are listed under RESOURCES.

REFERENCES:

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

SCRIPTS:

Scripts for slide-tape presentations or audio cassettes are at the very end of the ENCOUNTER.
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

MODULE ON STORY AND WAY
People are a riddle, a mystery and a song which must be learnt again and again, which must be learnt slowly — with care, with reverence, with wonder, with love. Learned endlessly and joyfully, a mystery and a song, a poem. People are a poem.

CONCEPTUAL FRAMEWORK

June 1972
The YWCA Magazine

Page 27

-Zambian Grandfather

...the word 'religious' is used, then, in two quite different senses.

The two fundamental religious questions are: Who am I? and Who are we, we human beings under these aspects? (p. 46)

In its most neutral sense it simply means that a human life is a declaration of humanity, of humanity, of identity, of place, of action; the living out of a story in a context. In this sense, whether they are aware of it or not, all men and women live out a commitment, a faith, a selection. In its second, more normative sense, religion is the awareness of the story dimension of life. It is an awakening from a mere routine, a pragmatistic round of actions and a sense of being responsible for one's own identity, of being part of a community, of taking on a commitment, of having a faith, of making a selection. All action is the living out of a story in a context. In this sense, whether they are aware of it or not, all men and women live out a commitment, a faith, a selection. In the second, more normative sense, religion is the awareness of the story dimension of life.

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 I contribute.

(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.
The Module on Story and Way presents a series of encounters in which the child explores his personal identity and self concept by reviewing significant events from his own world view (Encounter 1: Story) and by identifying the norms and 'customs of his own lifestyle (Encounter 3: Way).

He recognizes the social context of his story and way by placing them within a particular tradition, or system of a shared world view and lifestyle (Encounter 4: Tradition).

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. Encounter 2: Wonder and Encounter 4: Joy sensitize the child to those levels of perception and endeavor which give added meaning and value to the human experience in both a personal and a social context.

After the fourth encounter, the teacher should begin to assemble the books presented throughout the development of the module. Every child is unique, so that they will participate more easily as the module develops. These children are invited to respond verbally to the slides during the viewing. The first three encounters are accompanied by an audio cassette. The slides 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.

After each of these four encounters, the child is encouraged to draw a picture of a similar experience from his own story or way. Early in the module, some children may block at drawing either because they have not yet been able to focus on what it is they are to describe or because they have not yet been able to focus on the slides. The slide series in the fourth encounter is accompanied by a discussion activity during which the children are invited to respond verbally to the slides during the viewing.

LEARNING STRATEGIES

In the four encounters on Story, Wonder, Way, and Joy, slide-tape presentations are used to provide a basis for exploring related elements in the child's own experience. The slides 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 child is encouraged to draw a picture of a similar experience from his own story or way. The teacher should make frequent statements about how each drawing tells another part of the child's story or way, so that the child's collection of drawings could go together in a book which tells a real story about the child. After two or more encounters, the teacher will be able to suggest that the child's collection of drawings could go together in a book which tells a real story about the child. After two or more encounters, the teacher will be able to suggest that the child's collection of drawings could go together in a book which tells a real story about the child. After two or more encounters, the teacher will be able to suggest that the child's collection of drawings could go together in a book which tells a real story about the child. After two or more encounters, the teacher will be able to suggest that the child's collection of drawings could go 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 way and to introduce the concept of tradition. The child then shares his personal experience and to introduce the concept of tradition. The child then shares his personal experience and to introduce the concept of tradition. The child then shares his personal experience and to introduce the concept of tradition. The child then shares his personal experience and to introduce the concept of tradition.
ENCOUNTER 1:

STORY

KNOWLEDGE

CONCEPT: story

ORGANIZING IDEA: Every person has his own story.

SENSITIVITIES:

SKILLS:

feeling free to make appropriate references to and statements about his own story, worldview, life style, and religious or secular traditions

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

MATERIALS NEEDED:

RESS sound-slide presentation: "Stories of Other Children"
cassette tape recorder
carousel slide projector
drawing paper
crayons

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

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

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

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

APPRaising the diversity of world views and life styles in human societies

APPRaising the diversity of world views and life styles in human societies

APPRaising the diversity of world views and life styles in human societies

APPRaising the diversity of world views and life styles in human societies

Organizing idea: Every person has his own story.

Concept: Story

KNOWLEDGE

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KNOWLEDGE
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.
Acquiring Information

Learning

Internalizing the information

1. acquirng Information

EVALUATION

demonstrating comprehension of concept, organizing idea, and sensitivities through creative activity.

**EXTENDING EXPERIENCES**

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

---

What sound did you hear when you saw each of these pictures?

At the beginning of the presentation it was many different sounds.

---

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

---

Slide Number

3

Discussion Question

Sound:

Other children, by using the following questions as you re-show the slides without sound:

---

Invite the children to share their drawings with each other and then to put them away carefully so that they can add more pictures later. A child 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.

---

Creative activity can be extended through sensitization through organizing ideas, and presentation of concepts.
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 when you were born? How did they tell about your birth? How did they make a baby known? How are these children different from one another? They are different in some ways, but in other ways they are alike.

Choose a word that would best complete this sentence:

Every baby that was ever born has a name. What is your complete name? How was your name chosen? Does the baby need his hair washed? Why is the priest doing this? What is the priest doing? Why is the baby being given a hatchet to touch? Why is this child getting shoes? What things would children need as they grow up? What is happening in this picture? This is the way some babies in India are given a name. This is the way some babies in India are given a name. This is the way some babies in India are given a name. This is the way some babies in India are given a name. This is the way some babies in India are given a name. This is the way some babies in India are given a name. This is the way some babies in India are given a name.

How did they tell about your birth? Did they fire a cannon? Did they ring a bell? Did anyone tell your birth story? Can you remember what kind of good news it was? All of these sounds were ways of spreading good news.
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? He will have needs for special things.

As a child grows up, he will be able to do more things.
Bring to class a facsimile of a birth certificate for all the children to examine.

Direct the above questions to the children in a discussion of making "birth certificates" for their story books. If the children do not make such a page, ask them who is the baby/child's name? When was she/he born? What year was born? Very big when she/he was born? How do you know? Who are some of the people in the baby/child's story? How do you know? Ask the children to bring a facsimile of a birth certificate for all the children to examine.

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

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

Ask the children if they have sequences of photographs from each year of their lives which they could bring to school to share. After looking at the photographs together, lead the children in a discussion of growing as a part of their stories.

Read to the children Marie Louise Allen's poem, "Five Years Old" (see RESOURCES).
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 is the earliest thing you can remember?

Close your eyes and think.

Part of your life you can't remember, can't you?

Can you actually remember being a tiny newborn baby?

Yes, you were a baby once.

What is the earliest thing you can remember?

Can you remember before that?

Can you remember something that happened to you before you were five?

Now I want you to think very hard.

Can you remember being in kindergarten?

Can you remember being five years old?

Sometimes parts of different persons' stories are alike.
Rea4 to the children selections from the title Herter series by Ann Clark (See RESOURCES).

Help the children recall Little Herder from slide 13 of Stories of Other Children.

After listening to “Possessions,” perhaps each child in the class could make his own poem of the blank poem could be mimeographed or written on the board for the children to complete and add to their story books.

The children’s attention should be called to likenesses and differences among their classmates.

I have six fingers on each hand.

I have a nickname.

I have a first name.

I have a middle name.

I have a last name.

I have names.

My legs are with many toes.

My arms are with many fingers.

My feet are.

My hands are.

I have.

It isn’t strange isn’t it strange.

I still am only.

But with all those things.

I have names.

Read the next six lines without blanks.

But with all those things.

I still am only.

I have names.

I still am only.

I have names.

I have names.

I still am only.

I have.

I have.

I have.

I have.

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I have.

I have.
After reading to the children "Herding," 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.

After reading to the children "Herding," ask them to tell back how this little girl received her name.

Puppy Love by Marie Carey (A young girl learns to love and care for her puppy and her brother.)

Other stories about a Puerto Rican boy.

Around Another Corner by Emily Heatn (The theme of growing up and wanting to help experiences.)

Took Part to Fly by Adelaide Holl (This delightful tale of the happiness of the event.)

Jut important is told about an elephant, but could easily be transferred to children's appropriate books.

With various animals, appropriate selections from the "Adventure Book Reading Program" for Grade 1 which relate to the concept of a personal story:

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

All About Me - Verses by Leland B. Jacobs (Simple verses reflect inner thoughts, wishes, moods, and activities that are universal to childhood.)

I Don't I Do by Leland B. Jacobs (Strong repetitive verses about activities enjoyed.)

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All About Me - Verses by Leland B. Jacobs (Simple verses reflect.

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

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All About Me - Verses by Leland B. Jacobs (Simple verses reflect inner thoughts, wishes, moods, and activities that are universal to childhood.)
Talk with the children about their families as part of their stories.

Has the class given names to any children?

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

Talk with children about their families as part of their stories.

Has the class given names to any children?

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

Talk with children about their families as part of their stories.

Has the class given names to any children?

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

Read to children What Mary Jo Shared by Janice May Udry.

Mary Jo, a little Negro girl, makes an original contribution when she thinks of something new for show-and-tell. The children are pleased by Janice May Udry.

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

Lee Lu is a Chinese boy who has many different names and is pleased by Helen Cloutier (see RESOURCES.)

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

Talk with children about their families as part of their stories.

Has the class given names to any children?

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

Talk with children about their families as part of their stories.

Has the class given names to any children?

Do any of the children in your class have many different names?
Read to the children The Shy Was Blue by Charlotte Zolotow, a story about a little girl who finds pictures of other little girls who resemble her in the family album (see RESOURCES).

Some children might be able to bring photos from their own family albums which show parents or grandparents when they were children.

The focus of the ensuing discussion would be on these generalizations:

- Everyone has his own story.
- Parents' and grandparents' stories had a beginning just as children's stories do.
- Stories within a family are interconnected. (i.e., "I am part of my Mommy's story, and she is part of my story.")
- Stories within a family are interconnected. (i.e., "I am part of my Mommy's story, and she is part of my story.")
- Everyone has his own story.

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

- What did you see in the filmstrip?
- What story?
- Did you find out something about someone's story?
- What?
- Did you think of any ways that your story is different from someone's story?
- What?
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- Did you think of any ways that your story is different from someone's story?
- What?
- Did you think of any ways that your story is different from someone's story?
- What?
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:

- "Can you sing a lullaby?"
- "How do you think a little child feels when someone sings a lullaby to him?"
- "Do you think the child might feel happy to have that person in his story?"
- "Do you think a little child feels when someone sings a lullaby to him?"

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

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Five Years Old

by Marie Louise Allen

RESOURCES

[Additional text and resources are mentioned here, but they are not fully legible or within the scope of the current query.]
Everybody Says by Dorothy Aldis

All About Me - Verses I can Read by Walter de la Mare (From the Favorite Poems Old and New, p. 30. Ferris, Helen (Ed.). Doubleday & Co., Inc., Garden City, New York, 1957.)

Glad by Lee Blair

Everyone Says
My Drawings
by B. J. Lee

In the Mirror
by Merlin Miller

Can Read, Chapman, 1971:
All About Me - Verses I
Jacobs, Leland B. (Ed.), p. 5

My Drawings
by B. J. Lee
Herding
by Ann Clark

Division of Education, Bureau of Indian Affairs, U.S. Department of the Interior.

Illustrated by Hoke Deereste.

Little Herder in Autumn

pp. 14-15

Clark, Ann. Little Herder in Winter
Little Herder in Spring
Little Herder in Winter
Little Herder in Autumn


Books
Tell Mary, Mary what Mary Joe shared. (Illustrated by Eleanor Milly.) Whitman, 1966.


Lee Lan and the Dragon Kite. (20-2, China, 2 parts.)

River Boy. (20-4, Amazon River, 2 parts.)

Children of the North Pole. (20-5, Greenland, 2 parts.)

Children of the South Pole. (20-6, Antarctica, 2 parts.)

North American Indian Songs (B-4025)

Folk Songs of Africa (B-4001)

Folk Songs of Many People (4002)

Children's Songs of Mexico (4005)

Stephen Bosustow Sound Filmstrips, 20548 Pacific Coast Highway, Malibu, CA 90265

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

WITH FILMSTRIPS
BACKGROUND INFORMATION ON NAMES AND NAMING

Surname

Your last name is called your "surname." What would happen if there were three-clasp? The second name would be used to tell the Johns apart. Surnames might have come from where a man lived (Wood) or how he worked (Smith) or they might have come from where a man lived (Wood) or how he worked (Smith) or they might come from where a man lived (Wood) or how he worked (Smith) or they might come from where a man lived (Wood) or how he worked (Smith) or they might come from where a man lived (Wood) or how he worked (Smith) or they might 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). John is used in many countries. Other forms of it are: Ryan, Terry, Ian, Jack, John.

Nicknames and Pet Names

A nickname might be an endearing or humorous phrase. It would come from anything outstanding about a person. A small person might be called Dolly. When children first names they may be shortened. Richard might be called Dick. A shorter name would be Kathy.

Name Days

Often, Christian parents named children for Christian saints. The child would celebrate his name day. December 4, Saint Barbara's Day, was celebrated by all girls named Barbara. All boys named George celebrated April 23, Saint George's Day. "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. The child would celebrate his name day. Children would be given to a son by his father (Johnson). John is used in many countries. Other forms of it are: Ryan, Terry, Ian, Jack, John.

Names Around the World

Mary is a popular name. Other forms of it are: Marie, Dolores, Marya, Mire, Marie, Dolores. John is used in many countries. Other forms of it are: Evan, Ivan, Eric, Jean, Hans.

Greek Jewish Names/Story/Meaning

Barbara: Foreigner

David: King

George: Farmer

Jonathan: Chosen

Sandra: Defender

Mary: Virgin

Stephen: Crowned

Peter: Rock

Timothy: Honored by God

Old English Celtic

Raymond

Edward

Christian

Harmony

Kenneth (a hero)

Brayan

Sparda

Brenda

Who is like God

Twin

Lily

Rock

Matched-for child

God had given

Chieftain

Harmony

Names

Story/meaning

Jewish

Greek

REFERENCE


Symbols: Names.


REFERENCES


Popular Names from Various Countries

Boys: Australia Winmati, Mhniya

Girls: China Cheng, Didi

Japan Kazuo, Kazuko

Philippines Rogelio, Feliza

India Ramu, Shikuntala

Africa Bola, Aya

For more information see: 'Price, Christine. Happy Days, a UNICEF Book of Birthdays, United States Committee for UNICEF, New York, 1969.'

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
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<th>Meaning</th>
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<tbody>
<tr>
<td>Ralph</td>
<td>Counsel-Wolf</td>
<td>Diana</td>
<td>(a goddess)</td>
</tr>
<tr>
<td>Richard</td>
<td>Nobleman</td>
<td>Lucy</td>
<td>Light</td>
</tr>
<tr>
<td>Roger</td>
<td>Fame-spur</td>
<td>Robert</td>
<td>Fame-bright</td>
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<tr>
<td>William</td>
<td>Helmet</td>
<td>James</td>
<td>Man of the Franks</td>
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French

There are many stories behind names. Many years ago a child was always given a name that had a meaning.
The birth of a new baby gives people everywhere cause to rejoice. When the men in the family read their holy book, three times you hear of the birth of a new baby, (boom, boom, boom). Listen! A new little prince has been born! The country of England; a cheer from the crowds in cities and towns all across (cannon booming, women shouting, bell ringing). A burst of cannons (boom, boom, boom). 

In France everyone may hear of the birth of a new baby from the ringing of the church bell; three rings for a boy, two rings for a girl. How many times does the bell ring? (ding, ding, ding). 

Listen! 

When the men in the family read their holy book, the Galla women of Ethiopia shout the news of a new baby's coming into the world. The birth of a new baby gives people everywhere cause to rejoice.
Every new baby must have a name.

Then the child is given a new name. The priest prays the moccasins on the child's feet. He gives the father of moccasins old enough to walk.

An Omaha Indian child's feet and baby's name when he is old enough to walk.

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

What else will the baby need besides a name?

Every baby that was ever born has a name.

Then the godfather speaks the baby's name. The Christian priest points water on the baby's head. The name is chosen by the baby's godfather.

Some babies in Yugoslavia are named at a christening. Some babies in Yugoslavia are named at a christening.

They are singing it to her in a naming song. Her aunt has chosen the name. She is being rocked in a red sikh sarit.

A baby in India is being named.

Every new baby must have a name.

Peter, Janice, Linda, Jeff.
12. When children are no longer babies, they are ready to learn to do more grown up things.

13. Navaho Indian families keep herds of sheep. When Navaho children are six or seven, they are old enough to help care for the herds. They keep the baby sheeps from getting lost or from falling into ditches. The children herd the animals to places where there is grass to eat. They keep the baby sheeps from getting lost or from falling into ditches.

14. 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 age. The children take the birds to the temple to be blessed by the priest. And then the child gives the birds the gift of life and freedom by letting them fly away.

15. Young children

16. Credit

17. Credit

18. Credit

Audio

Video
ENCOUNTER 2: WONDER

KNOWLEDGE CONCEPTS:
- story, wonder

ORGANIZING IDEA:
- People everywhere wonder at things around them.

RECOGNIZING IDEA:
- People everywhere wonder about things,
- or someone wonderful, or something wonderful.

CONCEPTS:
- story, wonder

MATERIALS NEEDED:
- J.S. slide-tape presentation: "Wonder in My Story"
- Slide-projector
- Cassette tape recorder
- Crayons, drawing paper
- Drawing paper, crayons

BEHAVIORAL OBJECTIVE:
The child will be able to draw a picture of "someone wonderful" or "something wonderful," or recount verbally some experience of wonder in her life.

SENSITIVITIES:
- Feeling free to make appropriate references to her own world view, lifestyle, and religious and/or secular traditions
- Supporting a person in her beliefs and behavior which are unique to her secular or religious tradition
- Appreciating the diversity of world views and life styles in human societies
- Feeling free to make appropriate references to and statements about the things you wonder at are part of your story.

SKILLS:
- Listed in the left margin

MODULE ON STORY AND WAY

00058
PREPARATION:

INTRODUCTION
Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "Wonder in My Story." Relating knowledge or real experience to the learning situation.

DEVELOPMENT
Acquiring information through listening and viewing.

EVALUATION
Evaluating the learning and reflecting through listening and viewing.
Internalizing the learning.
Expressing feelings by becoming sensitized through exploring.

T: (Yesterday) You drew some pictures about your story. Some of your pictures might tell about your name, or the people in your story, or things that have happened to you, or things you have done. Perhaps your something wonderful is a person. Or is something that you saw on a trip or vacation. Is there something wonderful in your story?

T: How did the pictures make you feel?

Present RESS slide-tape presentation, "Wonder in My Story."

T: Let's see how the pictures make us feel. We're going to see some pictures.

T: Your feelings are also part of your story. All these things are part of your story.

T: (Yesterday) You drew some pictures about your name, or the people in your story, or things that have happened to you, or things you have done. Some of your pictures might tell about your name, or the people in your story.

T: How did the pictures make you feel?
WHAT YOU THINK IS WONDERFUL IS PART OF YOUR STORY.

Could you draw a picture of something that is wonderful to you?

EXTENDING EXPERIENCES

From ENCOUNTER I.

Could you draw a picture of something that is wonderful to you?

Help the children write an appropriate title on their picture.

Distribute drawing materials.

Could you draw a picture of something that is wonderful to you?

EXTENDING EXPERIENCES

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Help the children write an appropriate title on their picture.

Distribute drawing materials.

Could you draw a picture of something that is wonderful to you?
Read to the children Aileen Fisher's poem, "Snow Color," given in the RESOURCES.

Ask the children:

- What else do you wonder about?
- Do you ever wonder at those things?
- What else Lance wondered at?
- Can you think of something else Lance wondered at?

People can wonder at many different things.

Discuss with the children:

Read to the children Langston Hughes' poem, "April Rain Song", given in the RESOURCES.

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

Read to the children Christina Rossetti's poem, "Who Has Seen the Wind?", given in the RESOURCES.

Discuss with the children:

- What did Lance wonder at?
- Can you think of something else Lance wondered at?
- Do you ever wonder at those things?
- What else do you wonder about?

Ask the children:

Read to the children Lance Walsh's poem, "Bedtime", given in the RESOURCES.

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

Read to the children Lanston Hughes' poem, "April Rain Song", given in the RESOURCES.

Ask the children:

- What else do you think of other wonderful things that cannot be seen, that cannot be seen?
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 inborn sense of wonder, he needs the companionship of at least one adult who can share it. "Miss Carson writes, "The world is full of奇."

The beautiful photographs of the natural world which illustrate *The Sense of Wonder* could be appropriately shared with the children. Read to the children, or have available for them to read for themselves, another legend about the rainbow.

The Garden is the Limitless Desert where a Little Boy and His Aunt Discover Beauty and Wonder

Read to the children Aliki's *Five Senses* (see RESOURCES). Ask the children to think of wonderful things they have discovered with their senses.

Explain to the children that the story about the wonderful rainbow and what it means could be appropriately shared with the children.

The biblical story of the rainbow found in the seventh through the ninth chapters of Genesis, especially verses 8 through 17 of chapter 9, can be read and told by Jewish people and Christian people.

Read to the children, or tell from reading, the biblical story of the rainbow. The beautiful story of the biblical story of the rainbow could be appropriately shared with the children.

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)."
Have available for the children to look at *Birds in Wintertime: A Story Without Words*, illustrated by Allen Eitzen (see RESOURCES).

Ask the children:

"Do you think this child has her/his own story?"

Remind the children that:

"The Stony Indians in Canada wondered at the rainbow, and told a special story."

"Do any of the pictures show something you think is wonderful?"

Ask the children:

"Do you think this child has her/his own story?"

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 to the children selections which particularly relate to wonder.

bedtime for bears deals with the wonder of the changing seasons.

(Pink, Pink is a brightly illustrated, catchy story concerning the colors of the rainbow.

(by Paris de Ferrera, both from the Carrot Venture Book Reading Program for Grade 1.)

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Ask the children:

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Remind the children that:

"The Stony Indians in Canada wondered at the rainbow, and told a special story."

"Do any of the pictures show something you think is wonderful?"

Ask the children:

"Do you think this child has her/his own story?"

Have available for the children to look at *Birds in Wintertime: A Story Without Words*, illustrated by Allen Eitzen (see RESOURCES).
Read to the children Ezra Jack Keats' Caldecot 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, or have available for them to read for themselves, Green Is Like a Meadow, a collection of poems by six- to twelve-year-old children (see RESOURCES).

Perhaps some children in your class would be encouraged to write or tell stories about wonderful things around them.

Ask the children: Do you think children everywhere wonder about things around them? Did you see any pictures in this book that were like your pictures of wonder?

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.

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).

Ask the children: Do you think children everywhere wonder about things around them? Did you see any pictures in this book that were like your pictures of wonder?

Perhaps some children in your class would be encouraged to write or tell stories about wonderful things.

These ideas that people wonder at different things, if the children have not experienced snow, this book would serve as a good example of other things they think are wonderful.

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

Rdad Eleanor Jayeon's poem, "Waves," and orchestrate it with rhythmic activities as directed on page 124 of the teacher's edition of Book I of Making Music Your Own (see RESOURCES).

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

- **Sky** (time-lapse photography captures and conveys 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 underwater photography, this fascinating film opens up the world of animal life in a watery environment."
- **Ocean** (the varied moods of the ocean as viewed from the shore, where it appears to be a water and earth environment."
- **Rainshower** (captures the beauty of rain)

Invite the children to respond verbally or in drawings.

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:

- **The Legend of Star-Boy** (Plains Indians)
- **How Raven Brought the Sun** (Pacific Northwest Indians)
- **Great Rabbit and the Moon Man** (Eastern Woodland Indians)
- **The Songs of Cloud (Nootka Indians)**
- **How the Indians Learned from the Animals** (Northwest Coastal Indians)
- **How Summer Came to the Northwest** (Nootka Coastal Indians)
- **American Indian Legends:**

In the midst of all this color and activity a somber drama of life and death is being acted out.

The following filmstrips of American Indian Legends combine a well-written narration and something "wondered at." Show the children a sound filmstrip of a legend which takes its inspiration from:

- **American Indian Legends:**
  - **How Summer Came to the Northland** (Northeast Coastal Indians)
  - **How the Indians Learned from the Animals** (Northwest Forest Indians)
  - **The Sons of Cloud** (Nootka 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)
  - **American Indian Legends:**

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

* "The World Is Wonderful"
* "Snow Color"
* "North American Indian Songs"
* "Cherokee Quail Song"
* "Navajo Deer Song"
* "Hopi Rain Song"
* "Japanese Rain Song"
* "Folk Songs of Many People"
* "Hawaiian Rainbows"
* "Fork Songs of Many People"

_Poems_

* "Snow Color" by Aileenisher
  * "North American Indian Songs"
  * "Cherokee Quail Song"
  * "Navajo Deer Song"
  * "Hop Rain Song"
  * "Japanese Rain Song"
  * "Folk Songs of Many People"
  * "Hawaiian Rainbows"
  * "Folk Songs of Many People"

Resources

  * "Snow Color"
April Rain Song

by Langston Hughes

(from Navaho Night Chant)
Who Has Seen the Wind?
by Christina Rosetti

Bedtime
by Lance Walsh, age 11

Garden City, New York:
Favorite Poems Old and New,
Fortes, Helen (Ed.),
p. 69

By Christina Rossetti
Who has seen the wind?
Books


UNICEF Book of Children's Songs.
UNICEF Book of Children's Prayers.
UNICEF Book of Children's Poems.
UNICEF Book of Children's Legends.


Holt, Adelaide. Bedtime for Bears (Venture Book. Reading Program for Grade I).


Illustrated by Robert S. Kerr. Public Stories (A Dolch Basic Book). Dorch, Edward W. and Marguerite P.


Yashima, Taro. 'Seashore Story'. Viking, 1967.


Sky (code 407389, 10 minutes, color, sale $1.39, rental $1.50).

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 (Plains Indians) (S-110-5)
- How the Indians Learned from the Animals (Northwest Forest Indians) (S-110-2)
- How Summer Came to the Northland (Northeast Coastal Indians) (S-110-1)
- The Legend of Scar-Boy (Plains Indians) (S-117-6)
- Grease Rabbit and the Moon Man (Eastern Woodland Indians) (S-110-4)
- The Sons of Cloud (Desert Indians) (S-110-3)
- Great Rabbit and the Moon Man (Eastern Woodland Indians) (S-110-4)

Available from Coronet Films, 65 East South Water Street, Chicago, Illinios 60601.
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 My Family and My Community

Songs and Music for Who Am I?

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)

REFERENCE

Everyone has his own ideas about what is wonderful.

The world is full of wonderful things.

Have you ever looked at a baby's hand with ever so tiny but perfect fingernails on each finger tip?

Can you remember how you felt when you first saw how the ocean was?

Have you ever been to the seashore?

Among all the millions of snowflakes falling at one time, did you know that every tiny snowflake is made in the shape of a perfect six-pointed star?

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

How do you feel when you see a Christmas tree sparkling with tinsel and lights?

Have you ever watched fireworks on the Fourth of July?

Have you ever looked at a baby's hand with ever so tiny but perfect fingernails on each finger tip?

Have you ever seen the face of a child?

Have you ever been to the seashore?

How do you feel when you first saw how the ocean was?

Did you know that every tiny snowflake is made in the shape of a perfect six-pointed star?

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

How do you feel when you see a Christmas tree sparkling with tinsel and lights?

Have you ever watched fireworks on the Fourth of July?
It might be something as tiny and perfect as a baby's fingernail or snowflakes. 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."

The Stoney Indians wondered at the beauty of a rainbow near a lake. They tell their children that powerful giants once lived there.

"What a beautiful ribbon of color!" One day a giant saw a rainbow over the lake and he thought, "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.

He never saw the wonderful miracle that happened: all of the rainbow's bright colors sparkled and glittered in the water. 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.

 Indians in Canada saw beauty everywhere they walked, and they wondered at it. They wondered at the beauty of a rainbow. The Stoney Indians wondered at the beauty of a rainbow near a lake. They tell their children that powerful giants once lived there.

Sometimes wonderful things can be a beautiful person or a beautiful leaf. It might be something as big and powerful as the ocean. It might be something as tiny and perfect as a baby's hand.
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.

They wondered at this, and they called it "The Star Which Never Moves."

The Iroquois told their children that once a band of Indians was lost far from home. A strange girl came to them and led them to the land of the Little People of the Iroquois Indians.

The great chief of the Little People said, "I have placed a star in the sky. It will always be there to be a guide for you whenever 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.

What is wonderful to you?
Each person has his own way. Each person's way is part of the way of his family and of other groups of which he is a part.

1. Each person has his own way.
2. Each person's way is part of the way of his family and of other groups of which he is a part.
3. Each person has his own way.
4. Each person's way is part of the way of his family and of other groups of which he is a part.

STORY AND WAY ENCOUNTER 3: WAY OF OTHERS

Given information in the RESS slide-tape presentation, "Ways of Other Ways of Other In Social-Dramas, the child will be able to demonstrate through participation in social-dramas, the child will be able to demonstrate through participation in social-dramas, the child will be able to demonstrate through participation in social-dramas, the child will be able to demonstrate through participation in social-dramas.

SKILLS: Interpreted in the left margin

- Feeling free to make appropriate statements about one's own world view, life style, and religious or secular traditions
- Appreciating the diversity of world views and life styles in human societies
- Considering the values of particular traditions which might be involved in a problem-solving situation
- Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition
- Feeling free to make appropriate references to and statements about his own world view, life style, and religious or secular traditions

ENCOUNTER 3: WAY OF OTHERS

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

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

DEVELOPMENT:

T: We're going to see some slides.

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

INTRODUCTION
relating knowledge or real experience to the learning situation

DEVELOPMENT

T: How did you greet me when you came to school this morning?

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.

What did you use to eat your dinner last night?

In China, people use chopsticks to eat their food.

Why don't you use chopsticks?

In Japan, children bow low to older people.

What did you use to eat your dinner last night?

Why don't you use chopsticks?

Girls in India wear long silk saris that wrap around to make a long skirt and shawl.

What do girls in our country wear?

In India, girls wear long silk saris that wrap around to make a long skirt and shawl.

Why don't they wear saris?

In Japan, children bow low to older people.

How did you greet me when you came to school this morning?

We're going to see some slides.

Look for ways of living that are different from your ways.
acquiring information through listening and viewing

Present RESS slide-tape presentation, "Ways of Other Children."

- Sequences after each of the three segments.
- Then show it a second time without sound with the questioning.
- OR show the slide series all the way through with sound and FOR the three teacher-directed questioning sequences
- EITHER be prepared to turn off the projector and recorder

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- EITHER be prepared to turn off the projector and recorder
A special prayer?

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

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

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

Have you or someone you know shared food with people who don't have enough? How?

Do you or does someone you know share water, why wouldn't they take it?

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

Why do you or any of your friends have a certain time of day to eat?

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

Let's find out.

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

Suppose Goola's family needs food or water, why wouldn't they take it from some other family's land? Why does Goola's family listen to and obey the wise men?

If Goola can't find any food to eat, will she have to go without eating?

Did you find any ways of living that are different from your ways?
Imagine that you belong to Goola's family. You are living in the hot desert. You are hungry. What will you do?

Now imagine that it is dinner time in your own home. You are hungry. What happens next?

(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 grubs and some honey ants to eat. No one else in the family found any food. What will you do?

Now pretend that you have money to buy a coke. Your friend is with you. You and your friend are both very thirsty, but he doesn't have money to buy a coke. 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. What will you do?

Suppose your parents are fixing dinner in your own home. They need some water. What will they do?

(Not all American families have private sources of running water in their homes; some families share a communal water tap or carry water from a spring or a well.)
EVALUATION

Creative activity

Demonstrating through

Organization, idea, and

Presentation of concept.

Drumming

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

Distribute drawing materials.

Think about your own way of doing things.

What will you do with the dishes?

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

What will you do with the table?

Dinner is over.

You have eaten your dinner from a green leaf.

Think about how you eat (or special foods you eat or don’t eat).

Think about how you eat with your family.

Think about how you eat (or special foods you eat or don’t eat).

Think about how you eat with your family.

What will you do?

You juggle with your family.

You eat from a green leaf.

How will you do?

Your friend looks at her watch and tells you it is six o’clock.

How will you do?

You are outside playing.

What will you do?

You are in Rogelio’s family.

Pretend you are in Rogelio’s family.

What will you do?

You are outside playing.

What will you do?

You are in Rogelio’s family.

What will you do?

You are outside playing.

What will you do?

You are in Rogelio’s family.

What will you do?

You are outside playing.

What will you do?

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You are outside playing.

What will you do?

You are in Rogelio’s family.

What will you do?

You are outside playing.

What will you do?
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.

**Adojoa's Way**

- 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?
- 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?
- Does your family do anything special before everyone starts to eat?
- 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?

**Rogelio's Way**

- Where does Rogelio's mother wash dishes?
- Who washes clothes in your family?
- Where does he or she wash clothes?
- How did Rogelio know it was time to eat?
- How did he know it was time to pray the Angelus?
- Where does he or she wash clothes?
- Who washes clothes in your family?
- Does your family do anything special before everyone starts eating?
- What did they have to do first?
- Why did Rogelio touch the hands of his parents to his forehead?
- What are some ways you can show respect for parents or other grownups?
- Why did Adojoa's family use for dinner plates?
- Have you ever had stew for dinner?
- What was in it?
- Where does Rogelio's mother wash clothes?
- Who washes clothes in your family?
- Does anyone stay home?
- Who goes to work in your family?
- Who takes care of you when you're not in school?
- Why?

*Children* By using the following questions as you re-show the slides without sound.

*Extending Experiences*
Goola's Way

If Goola's family needs food or water, why wouldn't they take it from others? Who would tell the family which way to go to a new family's land? Why does Goola's family listen to and obey the wise men? Who do you listen to in your family? Do you or does someone you know share food with people who don't have enough? Do you or does someone you know share your food to hear the wisdom of the elders? Why does Goola's family listen to and obey the wise men? Who would tell the family which way to go to a new family's land? If Goola's family needs food or water, why wouldn't they take it from someone other than their own family?
Read to the children ALL KINDS OF NEIGHBORS by Howard R. Welsby, illustrated by Alki.

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

"Where 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 something 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 something of the differences and similarities of other children's ways. (see RESOURCES)

by Jack Ling and Judith Spiegelman
Two Brothers of Peru
Shahr of Afghanistan
Ketut, Boy Wood Carver of Bali
Galang, River Boy of Thailand
Bagdad of Egypt
All of Turkey

Dayapala of Ceylon
Galong, River Boy of Thailand
Ketut, Boy Wood Carver of Bali
Shaer of Afghanistan

Two Brothers of Peru

by Jack Ling and Judith Spiegelman

Ask the children to tell you something they learned about other children's ways from the books. The above books have numerous black and white photographs which would serve to communicate something of the differences and similarities of other children's ways even without the text. (see RESOURCES)

the children that each of the neighbors has his own way.

Discuss with the children that each of the neighbors has his own way.

"Why Caribou Eskimo Families Live as They Do?"
"Why Bushman Families Live as They Do?"
"Why Pueblo Families Live as They Do?"

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?"
"Does every family have its own way?"

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?"
"Does every family have its own way?"

Ask the children:

Read to the children the three stories, "Why Caribou Eskimo Families Live as They Do?" "Why Bushman 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 Laurence Seheshr (see RESOURCES).
Read with the children "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.

Do some cooking in your classroom! You might try some of the children's own recipes or arrange for the class to cook and serve several frames per song and descent and then let them pantomime the actions.

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

"Work Song" (Folk Songs of Africa)
"Maya Quetlyal" (Children's Songs of Mexico)
"Before Dinner" (Folk Songs of Many People and Folk Songs of Africa) (see RESOURCES). The above records are accompanied by filmstrips which give several frames per song and would help to illustrate "ways.

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

Go walkabout!


Bowmar Records, Inc., 622 Rodeger Drive, Glendale, California 91201 (each with two filmstrips)

Children's Songs of Mexico (4005)

Folk Songs of Africa (B-4001)

Folk Songs of Many People (4002)

Bowmar Records, Inc., 622 Rodeger Drive, Glendale, California 91201.
SONG

Wagga's Song.


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

**Dabl (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 pepper. Pour into greased loaf baking pan.

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

<table>
<thead>
<tr>
<th>Eggs</th>
<th>2 pcs</th>
<th>Salt</th>
<th>1/2 cup milk</th>
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</table>

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

**Peanut Loaf (Africa)**

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

Mix rice and peanuts.

Beat eggs slightly.

Add milk gradually to eggs.

Combine with rice and peanuts. Add salt and pepper.

Serve with white sauce or cheese sauce.

**Dahl (Nepal and parts of India)**

Observe the lentils swell should be an interesting part of preparing dahl.
Baked bananas give every child a chance to participate as he fixes his own (or his own half!)

**Bananas 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
1/2 cup chopped pecans

Beat the egg with a fork. Beat in the syrup. Pour into unbaked pastry shells; sprinkle with nuts. Bake the egg with a fork. Pour into the syrup. Place in buttered baking pan.

1/2 cup chopped pecans
1 large egg
1 cup maple syrup

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)

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

You may buy it in any bazaar or from street vendors. Over the ice, people in Puma have bought and liked puffed rice for a real Burman touch. Now, this new candy is available at all shops.

Ingredients:
- 2 cups sugar
- 1/2 cup water
- 1 tablespoon butter
- 1 teaspoon vanilla
- Curry powder or red chili powder

Instructions:
1. Preheat a rectangular baking pan. Butter a square or rectangular baking pan. Fill with puffed rice about 1/2 inch deep.
2. Boil sugar, water, and butter to the soft ball stage (230°).
3. Place saucepan in cold water. Beat sugar mixture until syrup begins to thicken. Add vanilla. Pour over rice.
4. Pour over rice until puffed rice is set aside to cool. Break into small bits. For a real Burman touch, add curry powder or red chili powder to the sugar mixture when the syrup is being prepared.

Hallock, Constance M. Fun and Festival from Southeast Asia, pp. 39-40.
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Communities at Home and Abroad: The Story of the Philippines (Global Culture Series/Know Your World).
Bilbo, *uennie M.
The Story of West Africa (Global Culture Series/Know Your World).
and the fresh fruit.
They sit down around the good pot of stew.
Now the family is ready to eat.

Adojoa helps her grandmother cook
and she has brought two birds for dinner.
Father has been hunting
She runs down the path to meet him.
Adojoa has been waiting for her father too.

On her head she is carrying a basket of rice, fruit and vegetables for the family's dinner.
Mother is coming down the path now:

Now she is waiting for her mother to come home.
While her mother has been working in the garden,
Adojoa's grandmother has been taking care of her.
Adojoa has been helping her grandmother sweep the path

Now the family is ready to eat.
They sit down around the good pot of stew and the fresh fruit.
Audio

51. Adojoa wonders if she will ever grow to be as wise as her grandfather.

Grandfather knows all the ways of the people of their village.

Her grandfather began to tell stories.

Her family sits around the fire.

Adojoa has heard these stories so often that she can already tell some of them by herself.

She just throws her leaf into the fire:

After dinner — no dishes to wash.

She uses a shiny green leaf as a dinner plate.

Adojoa uses pieces of vegetables to dip into the stew.

Adojoa's Way

Her grandfather tells her that he learned these stories from his grandfather.

Grandfather told her that the little bit of wine is an offering to the family's ancestors who lived in the past.

This is their way to show that their ancestors are still remembered and welcomed.

Adojoa eats from the ground. The little bit of wine is an offering to the family's ancestors who live in the east.

Her grandfather must pour a little palm wine onto the ground. Adojoa is hungry, but before anyone can eat:

Video

52. Adojoa eating from leaf

52. The little bit of wine is an offering to the family's relatives who lived in the past. This is their way to show that their ancestors are still remembered and welcomed.

Adojoa uses pieces of vegetables to dip into the stew. She just throws her leaf into the fire!

53. Grandfather telling stories

Now it is Adojoa's favorite time of day.

Her family sits around the fire.

Her grandfather begins to tell stories.

Adojoa has heard these stories so often that she can already tell some of them by herself.

Her grandfather tells her that he learned these stories from his grandfather. Grandfather knows all the ways of the people of their village.

Adojoa wonders if she will ever grow to be as wise as her grandfather.

54. Grandfather

Grandfather's Way

55. Adojoa

Adojoa wonders if she will ever grow to be as wise as her grandfather.

Grandfather knows all the ways of the people of their village.

Her grandfather began to tell stories.

Her family sits around the fire.

Adojoa has heard these stories so often that she can already tell some of them by herself.

She just throws her leaf into the fire:

After dinner — no dishes to wash.

She uses a shiny green leaf as a dinner plate.

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Her grandfather tells her that he learned these stories from his grandfather.

Grandfather told her that the little bit of wine is an offering to the family's ancestors who lived in the past.

This is their way to show that their ancestors are still remembered and welcomed.

Adojoa eats from the ground. The little bit of wine is an offering to the family's ancestors who live in the east.

Her grandfather must pour a little palm wine onto the ground. Adojoa is hungry, but before anyone can eat:
Boys in water

Rogelio's little brothers are playing in the river. They laugh when Rogelio pops his head out of the water nearby them.

Mother with laundry, by river

Rogelio's family lives on one of the Philippine Islands far across the Pacific Ocean. His mother has been washing clothes on the river bank.

The two younger boys run ahead of Mother. They laugh when Rogelio pops his head out of the water.

Rogelio fills water pails. By the time Rogelio reaches home, Mother has almost finished hanging the clothes to dry.

Grandfather is plowing one last row in the rice fields.

Grandfather plowing with buffalo.

Then the water buffalo must be unhitched. Rogelio fills two pails with water.

Grandfather plowing path.

Rogelio pours the water into the jar on the porch.

Mother calks to Rogelio who has been trying to catch small crabs and fish at the water's edge.

This is one of the jobs he does every day for his family.

Now Rogelio stops to fill two pails with water.

Mother fills the jar on the porch where she does cooking for the family.

Rogelio fills water pails. By the time Rogelio reaches home, Mother has almost finished hanging the clothes to dry.

The two younger boys run ahead of Mother.

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 near the ocean.

They laugh when Rogelio pops his head out of the water. Rogelio's little brothers are playing in the river.

Audio
Rogelio hurries to finish his chores for soon the churchbell in the village will ring the time for evening prayers.

The si,r1 is getting lower in the sky. It is six o'clock. The churchbell is ringing the Angelus for the third time today. All over the village, Catholic families like Rogelio's are praying the Angelus to the Mother of God. Every day they pray the Angelus when the churchbell rings in the morning, at noon, and again in the evening.

After prayers the children touch the hands of their mother and grandfather to their foreheads. This is their way to show their love and respect for them.

Rogelio and Grandfather

Goola's Way

Goola lives in the hot Australian desert. This is the land of her ancestors. Her ancestors are all the people of her Arunta family who lived before her. They are all the people who lived before her in the churchbell. The churchbell is ringing the Angelus. This is the time for evening prayers. After the Angelus, Rogelio hurries to finish his chores. The sun is getting lower in the sky.
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 with 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.

They listen to the wise men who are very old and know all the stories and ways of their people. The wise men will know which way they should walk.

The wise men will know which way to live in the desert. They know the best ways to live in the desert.

The women carry the babies. From another family’s land, Goola’s family would not take food or water no matter how hungry or thirsty they might get. Goola’s family believes that the spirits of their ancestors are in the rocks and trees and ponds.

Goola’s family is camping by a water hole, but now the water is all used up. Her family is sitting in circle.
74. Goola with hand on stomach
75. Family bringing food
76. Family sharing food
77. Goola asleep
78. Credit
79. Credit
80. Credit

74. Goola's stomach tells her she is very hungry. She goes to sleep dreaming of finding good things to eat. Everyone in the family must go walkabout for some food. The sky is full of bright stars. Tomorrow Goola goes to bed with a full stomach.

75. 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 toasted in the fire too.

76. Some people in the family did not find food. But no matter, the food is always shared equally with everyone. Tomorrow Goola's dinner might not be so big.

77. But she knows there is food. The next day there may not be any food at all. The food is always shared equally with everyone.

78. The food is always shared equally with everyone.

79. Goola asleep
80. Credit
81. Credit
KNOWLEDGE

ENCOUNTER 4: JOY

MODULE ON STORY AND WAY

ORGANIZING IDEA: People everywhere find joy in living.

SENSITIVITIES: Feeling free to make appropriate references to and statements about

CONCEPTS: Joy, Joy

SKILLS: Supporting a person in her beliefs and behavior which are unique to her secular

MATERIALS NEEDED: RESS slide presentation on joy.

PREPARATION: Set up and test slide projector.

crayons

drawing paper

carousel slide projector

PREPARATION: RESS slide presentation on joy.

EXPERIENCE OF JOY IN HER WAY OF LIVING.

BEHAVIORAL OBJECTIVE: The child will be able to recount verbally or in picture form some

PREPARATION: RESS slide presentation on joy.

Suppose you find it living as part of your way.

ORGANIZING IDEA: People everywhere find joy in living.

OF RELIGIOUS TRADITIONS

SKILLS: Supporting a person in her beliefs and behaviors which are unique to her secular

ENTRY AND OR SECULAR TRADITIONS

Suppose you find it living as part of your way.

KNOWLEDGE

ENCOUNTER 4: JOY

MODULE ON STORY AND WAY
INTRODUCTION

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

DEVELOPMENT

We're going to see some pictures. Try to decide how the children in the pictures feel.

How do you think the children felt? What might make them look so joyful?

Acquiring information through interpreting graphic materials

Turn off the projector for the following sequence of questions.

Presents part A (children's faces) of RTSS slide on joy.

This time we'll find out what's making each of them happy.

Let's look at the children's faces again. What might make them look so joyful?

How do you think the children felt?
becoming sensitized through exploring feelings, empathizing

EVALUATION

carefully with their drawings from previous
inviting the children to share their drawings

Encounters

Present part B (children's faces/joyful situations)

of RESS slide presentation on joy.

On the closeup of each child's face ask, "Why do
you suppose this girl/boy is happy?" Then invite
comments on the joyful experience in the following
slide. Encourage the children to relate similar
experiences to their own.

Feeling's, expressing feelings, empathizing

through exploring becoming sensitized

Learning the internalizing the

Activity

evaluating the ideas, and sensitivities

organizing concepts, organizing

presentation of concepts,

demonstrating concepts.

Each child should write an appropriate title
drawing materials.

demonstrating concepts.

demonsrtoting concepts.

Face

EXPERIENCES

Feelings, expressing feelings.

Feeling's, expressing feelings.
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.

After listening to their spontaneous remarks, help focus the experience on joy by asking several questions, such as these:

- Have you ever surprised someone with something nice for them?
- How do you feel when someone surprises you with something nice?
- Do you like your surprise?

After listening to their spontaneous remarks, help focus the experience on joy by asking several questions, such as these:

- How did it make you feel?
- How do you feel when someone surprises you with something nice?
- Do you like your surprise?

After listening to their spontaneous remarks, help focus the experience on joy by asking several questions, such as these:

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After listening to their spontaneous remarks, help focus the experience on joy by asking several questions, such as these:

- How did it make you feel?
- How do you feel when someone surprises you with something nice?
- Do you like your surprise?
Lead the children in the action song, "If You're Happy and You Know It." After the first verse, tell the children:

> "This is a song of praise and joy."

Read to the children a children's version of Psalm 150 given in the RESOURCES.

> "Read the children a children's version of Psalm 150 given in the RESOURCES.

After the first reading, tell the children:

> "Read to the children a children's version of Psalm 150 given in the RESOURCES.

If enough different ideas are given, the children may be able to generalize that people have different ways for showing happiness and joy and that there are many possible expressions.

Read to the children the poem "My Kitten" by Jay Lee and "One Little Puppy" by Pauline C. Peck given in the RESOURCES. Lead the children in a discussion about the joys of having, caring for, loving, and being loved by pet animals.

Read to the children a children's version of Psalm 150 given in the RESOURCES. After the first reading, tell the children:

> "This is a song of praise and joy. Jews and Christians share this song."

Perhaps some of the children would like to write (or tell to an adult to write) a poem about what makes them joyful or how they show their joy. After discussing these questions, the children might enjoy hearing the poem again. Before the first reading, ask the children to listen carefully and try to discover:

1. What makes the person who wrote this poem happy and joyful?
2. How does this person show her joy?

Then tell the children that perhaps the person who wrote this poem is the same person who wrote Psalm 150. Lead the children in a discussion of what these Psalms have in common.

Read to the children a children's version of Psalm 150 given in the RESOURCES.
Ask questions such as these:

What is praise?
Has anyone ever praised you?
What did they praise you for?
How were you praised?
How did it make you feel?

Who are the people who sing this song praising?
Do you think praise and joy go together? Why?

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 song have. Read the psalm 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.

Read the psalm a second time; invite the children’s responses.

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:

Read to the children the Prayer from the Stotras given in the RESOURCES.

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Read to the children the Prayer from the Stotras given in the RESOURCES.
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 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. The following books from the Carstairs Venture Book Reading Program for Grade 1 have available for the children to read for their lives:

- *A Dog for Danny* by Inez Hogan (Danny's desire to have a dog of his own gets him into trouble first but is joyously fulfilled in the end.)
- *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-paced story.)
- *Playtime in the City* by Leland Jacobs (ed.) (The happy times and joyous fun of playtime in the city are captured in these easy-to-read poems about the activities youngsters like best.)
- *Dance to a Happy Song* by Jane Herriot Varson (a beggar's little song captivates everyone and starts a holiday so that everyone may dance.)

The following books from the Carstairs Venture Book Reading Program for Grade 1 have available for the children to read for their lives:

- *A Happy Song* by Judith Lawrence (The joys of having a pet, finding a lost pet, and a surprise birth radiate throughout this well-paced story.)
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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
- **Crossing the Red Sea** -- Exodus 14:1-31; (also the entire Exodus account)
- **The boy who saved his family by Alvie Beyrer (Joseph and his brothers)**
- **The Great Escape** -- Mary Warren (the Exodus from Egypt)
- **The lost sheep, the lost coin, the lost son** -- Luke 15:1-32
- **Healing of a lame man** -- Luke 5:17-26
- **Birth of Jesus** -- Matthew 1:18-2:12
- **Pearl of great price** -- Matthew 13:45-46

Tell the children before reading any of the above stories:

1. This story is about something joyful.
2. It is a very old story.
3. The story is shared by Jewish persons and Christian persons.
4. The story is about something joyful.
5. Tell the children before reading any of the above stories.

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 helpful for the children is the following:

- **The Great Escape** by Mary Warren (the Exodus from Egypt)
- **The boy who saved his family** by Alvie Beyrer (Joseph and his brothers)
- **Donkey Daniel in the Lion's Den** by Jane R. Latourette
- **Donkey Daniel in Bethlehem** by Janice Kramer (birth of Jesus)
- **Birth of Jesus** -- Matthew 1:18-2:12
- **Pearl of great price** -- Matthew 13:45-46

Some examples are:

1. The story is shared by Jewish persons and Christian persons.
2. This story is about something joyful.
3. Tell the children before reading any of the above stories.
4. Cross the Red Sea -- Exodus 14:1-31; (also the entire Exodus account)
5. Rescue of Moses -- Genesis 15:1-210
6. Jacob's reunion with his family -- Genesis 47-49
7. Birth of Isaac -- Genesis 18:1-12; 21:3-26
8. Birth of Jesus -- Matthew 1:18-2:12
9. Pearl of great price -- Matthew 13:45-46
The above records are accompanied by filmstrips which give several frames per song.

(see RESOURCES.)

(North American Indian Songs)

"Recess Teenty Bounce Song" – Sioux and Ojibway
"Ribbon Dance" – Creek
"Thanks for My Pony" – Cheyenne
"Tragedy of Tragedies" – Seneca
"Victory Song" – Omaha

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

- "La Pinata" (Children's Songs of Mexico)
- "Jarabe Tapatio" (Mexican Songs)
- "Spring Has Come" (Favorite Songs of Japanese Children)
- "Everybody Loves Saturday Night" (Folk Songs of Africa)
- "Funiculi, Funicula" (Folk Songs of Many People)
- "A Merry Life" (Folksongs, Punctuation)
- "The Bartering Teakettle" (Favorite Songs of Japanese Children)
- "The Peas That Changed a Life by Judy Hunt"
- "The Lame Man Who Walked Again by Mary Warren"
- "The Set of the Star by Dave Hill (the wise men)"

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

Invite the children to respond to the stories of joy and to retell similar personal experiences.

(see RESOURCES.)
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. This is a song Buddhist children in the United States sing about being happy or joyful.

Happy, happy, happy! When I'm happy, I'm happy. When happy, happy, happy, happy is the framework of the Buddhist song. The children could write their own song about being happy. By substituting their own words in the framework of the Buddhist song, the children could write their own song about being happy or joyful. Ask the children what songs they sing about being happy or joyful.

Tell the children:

"Buddha was a prince in India."

Tell or sing for the children "Lord Buddha Is With Me" given in the RESOURCES.

RESOURCES

POEMS

by Eleanor Farjeon

Music

for

"Happy, happy, happy!

When I'm happy, I'm happy.

When happy, happy, happy, happy.

"Happy, happy, happy!"
My Kitten

by Jay Lee

My kitten

From:


Prayer from the Psalms

Psalm 150 (Children's Version)

(c) Xerox Corporation, 1966.
By American Education Publications, from My Weekly Reader, published
Chambers, Leland B. (Ed.).
Poems About Pet and Feathered Friends.
Jacobs, Leland B. (Ed.).
pp. 6-7

By Pauline C. Peck
One Little Puppy


Hogan, Iren. A Friend is Someone Who Likes You.


And Co., 1939.


Preyers, Prasse, and Prezams.

Preyers, Prasse, and Prasams.

P. 324

Raghavan, V. (Translator).

Prayers, Praise, and Psalms.


North American Indian Songs (B 4025)
(all of the above accompanied by filmstrips)

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

North American Indian Songs (B 4025)
SONGS

Lord Buddha is With Me

Yumi Hojo

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Module Three

1. Video

Encounter 4

I. Module Three

Video

RESS SLIDE PRESENTATION: (joy)
CONCEPTS: story, way, tradition

MODULE ON STORY AND WAY

ENCOUNTER 5: TRADITION

KNOWLEDGE

ORGANIZING IDEA: People who share the same story and way have the same tradition.

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

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

MATERIALS NEEDED: Read-along books: About Me (one for each child) and the books of other children.

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

Each child's set of drawings from the previous ENCOUNTERS.
Every person who has a story to tell.

It means that each of us is a special person.

What do you think that means?

In this book, we read: "Every person is an "I"."

1. Did you find any ways this book is like your book? What?

Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

T: Here's a book about one person's story and way.

Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

In this book, we read: "Every person is an "I"."

Every person who has a story to tell.

It means that each of us is a special person.

What do you think that means?

In this book, we read: "Every person is an "I"."

1. Did you find any ways this book is like your book? What?

Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

T: Here's a book about one person's story and way.

Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

In this book, we read: "Every person is an "I"."

Every person who has a story to tell.

It means that each of us is a special person.

What do you think that means?

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Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

T: Here's a book about one person's story and way.

Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

In this book, we read: "Every person is an "I"."

Every person who has a story to tell.

It means that each of us is a special person.

What do you think that means?

In this book, we read: "Every person is an "I"."

1. Did you find any ways this book is like your book? What?

Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

T: Here's a book about one person's story and way.

Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

In this book, we read: "Every person is an "I"."

Every person who has a story to tell.

It means that each of us is a special person.

What do you think that means?

In this book, we read: "Every person is an "I"."

1. Did you find any ways this book is like your book? What?

Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

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Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

In this book, we read: "Every person is an "I"."

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It means that each of us is a special person.

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1. Did you find any ways this book is like your book? What?

Every person has a story and a way.

Read aloud the first part of "About Me" through "Every person has a story and a way."

See if you can find any ways this book is like the book you made.

After we read the first part, we'll talk about what we've read.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

Let's read the title together.

I'll read it aloud while you follow the pictures and words.

T: Here's a book about one person's story and way.

Every person has a story and a way. Read aloud the part of "About Me" through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?
acquiring information
through listening.

Every person who raise your hand, now let's read the rest of this book.

Read aloud the second part of "About Me," starting with "If some things about me..."

Every person who has a way raise your hand.

Tell them why it is like your story or way.

In your book, show it to the people in your group. When you find something in someone's book, that is like something in your story, 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. Have each group arrange themselves so that the children each can see each other's books very easily.

Let's share 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 any part of your story like someone else's story.

How can we find out?

Are any parts of your story like someone else's story?

Children's books may be passed around easily.

Every person who has a way raise your hand.
demonstrating comprehension of concepts, organizing ideas, and sensibilities through oral statements, classroom behavior toward others comparing and contrasting experiences, asking questions such as those given above.

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.

Who do you think might share a tradition with this child?
Do you share a tradition with this child?
Do you share ways of living with this child?
"Is a part of your story the same as this child's story?"
For each example, ask the children:
"What is a part of your story the same as this child's story?"

REVIEW THE RESS SLIDE-TAPE PRESENTATIONS FOR ENCOUNTERS 1 AND 3, "STORIES OF OTHER CHILDREN"

EXTENDING EXPERIENCES

"Does anyone else share this tradition?"
In his or her own book? What?
Who found something in someone else's book like something like this?

"What stories of other children have shared with themselves?"

After the groups have shared with themselves,"
Read to the children Aileen Fisher's "The Red Man Speaks," given in the RESOURCES.

Ask:

1. What are some of the stories and ways the person speaking in this poem shared with others?

2. With whom does he share stories and ways?

3. Can you think of a name for this tradition?

Read to the children "A Song of Greatness," a Chippewa Indian song transcribed by Mary Austin, given in the RESOURCES.

Ask:

1. How does the person speaking in this poem feel about being a part of a tradition?

2. Are you a part of a tradition? How does sharing stories and ways with other people make you feel?

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 B'rith, could be most helpful:

- Little Stories by Gladys Baker Bond (short "real-life" stories for reading to children, some too old for first graders)
- The Rabbit Brothers by Robert Kraus (cartoon booklet and filmstrip)
- "Sing a Song of Friendship" (record of children's songs)
- "It Could Be a Wonderful World" (record of children's songs)
- "It Could Be a Wonderful World" (record of children's songs)
- "The Rabbit Brothers" by Robert Kraus (cartoon booklet and filmstrip)
- "Sing a Song of Friendship" (record of children's songs)
- "It Could Be a Wonderful World" (record of children's songs)

Read to the children "A Song of Greatness," a Chippewa Indian song transcribed by Mary Austin, given in the RESOURCES.
4.
The Red-Man Speaks. by Aileen Fisher, Skip Around The Year.

A Song of Greatness

(A Chippewa Indian Song)


A Song of Greenness

(A Chippewa Indian Song)


"The Rabbit Brothers" (also booklet). Filmstrip.

Anti-Defamation League of B'nai B'rith (booklet C501, filmstrip).
MODULE ON SACRED SPACE

Encounter 1: Personal Space

Encounter 2: Homes

Encounter 3: Making a Home

Encounter 4: Diversity of Homes

Encounter 5: Moving

Encounter 2: Homes

Encounter 1: Personal Space

Encounter 5: Moving
CONCEPTUAL FRAMEWORK

A House of Your Own by Robert A. Raines

CONCEPTUAL FRAMEWORK
For religious man, space is not homogeneous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others—a man's birthplace, for example, or places that are different in a qualitatively significant way. There is, then, a sacred space, the only, real and really existing space—and all other space, the formless expanse surrounding this sacred space; there are other spaces that are not sacred and so are without structure or consistency. For religious man, this spatial nonhomogeneity finds expression in the experience of an opposition between space that is sacred—the holy ground (Exodus 3:5)—and other space, and hence a strong, significant space, and hence a strong, significant boundary, a sacred boundary. For religious man, space is not homogeneous; his experience of interruptions, breaks in it.
Even for the most frankly nonreligious man, all these places still retain an exceptional, a unique quality; they are the 'holy places' of his private universe, as if it were in such spots that he had received the revelation of a reality other than that in which he normally exists.

To settle in a territory is, in the last analysis, equivalent to consecrating it.
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 sway.

In Encounter 1: Personal Space, the module begins by exploring the child's own unique experience of personal space. 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 Qall. For the child in a rural setting, it might be a favorite climbing tree or a moss-covered rook. A personal space might be a small box just large enough to contain his most precious possessions — a collection of shells or rocks, bubble gum wrappers, bottle caps, or whatever. The creation of some kind of a personal space is a common 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 sacred and profane space. The child recognizes the difference between "sacred" and "profane." The family shrine in the Japanese home is an example of the sacred function of the traditional Japanese home. 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 the shrine is not a part of the interior space, the child does not perceive it as separate from it.

The study of sacred space is relevant in the family shrine. It is enough for the child to recognize the difference between sacred and profane space. The child can experience the sacred as part of the profane/secular world. This intermingling of the secular and the sacred 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 "sacred" be formally introduced.
Learning Strategies

IRESS materials for this module include: a slide-tape presentation (The Water Jar Story), student activity books (Special Places), and read-along books (About My 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 delightful illustration in this book, About My Special Places, is to be read during Encounter 4: Diversity of Homes. It is hoped that the children will have the opportunity to re-read the book several times.

In his book, The Sacred and the Profane, Mircea Eliade traces the manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and life itself. He shows how the total human experience of the sacred is conditioned by the memory of the sacred, completely permeates myths and degenerated rituals. Chapter 1, "The Sacred Space and Making the World Sacred", provided the conceptual framework for the IRESS Module on Sacred Space.

While we have included excerpts from Eliade in our introduction to this module, it would be helpful to the teacher to read this chapter before introducing the module to the students.
MODULE ON SACRED SPACE
ENCOUNTER 1: PERSONAL SPACE

KNOWLEDGE

CONCEPTS: space, personalization

ORGANIZING IDEA: A person in his own special way can make a space his own.

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

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

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 describing his own personal space at school.

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

INTRODUCTION

Distribute RESS read-along books, About My Special Places.
Think about a special space you had. Perhaps you decorated it or put a sign on it. Or maybe it was a place for you alone. Maybe you shared the space with someone else.

Think about the things you kept there. It could be a special place or an inside place.

Think about how you made it or how you found it. How big was it? How did it was?

It might be real or it might be make-believe.

I: Think about a special space you may have had.

"A special space to be just your..."

Read aloud the first part of "About My Special Place" through the pictures and words in your own book.

T: 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.

I: We're going to read the first part of this book today.

Development

Allow time for the children to look at the pictures.

By yourself, look at all the pictures in this book.

T: Here's a book that we're going to read together.

Learning

Introducing the concept series of pictures

EVALUATION

Reading through the information

Acquiring information

EVALUATION

Listening

Developing the text

Presentation of a problem by pre-readers
demonstrating comprehension of concepts, organizing ideas, and sensitivities through creative activity.

Could you draw a picture of your special place?

Distribute to each child a copy of the RESS activity book, Special Places...

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.

Invite the children to share their completed drawings.

Describe how they can tell their very own desk.

In the classroom, their desk or table, etc., ask them to describe how they have no special place of their own, have a special place in the classroom, their desk or table, etc. Have a conversation with them about their special place or places that they have no special place of their own. Ask them to describe how they can tell their very own desk.

EXTENDING EXPERIENCES
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." Does the "asker" agree or disagree that this is a good place? Why? Then read the poem again and have the "asker" become the "finder" and a different child become the "asker." "Finder" and "asker" will have to talk about what makes a good space for what purpose. After a number of rounds of this game, the children could perhaps generalize that people have 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 it.

With the bottoms and tops cut out, the boxes (like collapsable, square tubes) could be provided to the children for use in their boxes after completion. Allow the children time to enjoy their boxes and talk about their special designs, colors, pictures, personalizing the inside and outside of the box in his or her own special way. Parents could help provide a box large enough for each child to get in. Also provide paint, paper, and paste for decorating the inside and outside of the box. Parents could help the children talk with the child about their special designs, colors, pictures for personalizing their box space. Talk with the children about their ideas and how to prepare the box for use. After the boxes are finished, the children could store them flat. Read to the children Evan's Corner by Elizabeth Starr Hill (see RESOURCES). Says Evan, a small boy in Harlen, "I want a chance to be lonely. In my own corner..."

I want a chance to be lonely. In my own corner. Say's Evan, a small boy in Harlen, "I want a chance to be lonely. In my own corner..."
Is 4?

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 Christa Cervenka
(from) Tree
By Water 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
that is my own
a special space
I have a place

And I just may
someday
a brand new way
someday
And I just may

Just right for me.

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 sit.

There I can go

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

That is my own

A special space
I have a place

Do you, too,

My own:
To make a place
have a brand new way
somewhat, someday.
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 sit.

There I can go

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

That is my own

A special space
I have a place
MODULE ON SACRED SPACE

ENCOUNTER 2: HOMES

KNOWLEDGE

CONCEPTS: space, homes

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.

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


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

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

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. The function of the home as a physical shelter with places to eat, sleep, and keep belongings should be remembered.

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 than they might outside their home.

In a Japanese home,

Most children will have been introduced to the idea of a home as "the place you live" in their first grade social studies program. The function of the home as a physical shelter with places to eat, sleep, and keep belongings should be remembered.

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 than they might outside their home.

In a Japanese home,
relying knowledge
or real experience
to the learning
situation
of real experience
or real experience

DEVELOPMENT

acquiring information through interpreting materials
interpretation
acquiring information

T: You drew a picture (or talked about) your own special place.
A family needs a special place of its own too.
A home is a family's special place.

DEVELOPMENT

acquiring information through interpreting materials
interpretation
acquiring information

T: Let's look at the inside of this Japanese home.

Direct attention to page 3.

Graphical materials
Interpretation
acquiring information

T: Which house would this family choose for their home? Why?
Other Japanese people have homes like this one.
Some people in Japan have homes like ours.
It is just one room.
The bottom picture is the home of a family in Japan.

Direct attention to page 2.
activity books, special places
distribute, or have the children take out, their activity books, Special Places.

What would this family choose for their home? Why?

Direct attention to page 3.

acquiring information through interpreting materials
interpretation
acquiring information

T: Which house would this family choose for their home? Why?
Other Japanese people have homes like this one.
Some people in Japan have homes like ours.
It is just one room.
The bottom picture is the home of a family in Japan.

Encourage the children to study the details of the tree house and of the house in terms of the needs of the family.

What would the family do in this home? Why?

Direct attention to page 2.
activity books, special places
distribute, or have the children take out, their activity books.

Which house would this family choose for their home? Why?

Direct attention to page 3.

Graphical materials
Interpretation
acquiring information

T: Which house would this family choose for their home? Why?
Other Japanese people have homes like this one.
Some people in Japan have homes like ours.
It is just one room.
The bottom picture is the home of a family in Japan.

Encourage the children to study the details of the tree house and of the house in terms of the needs of the family.

What would this family choose for their home? Why?

Direct attention to page 2.
activity books, special places
distribute, or have the children take out, their activity books.

Which house would this family choose for their home? Why?

Encourage the children to study the details of the tree house and of the house in terms of the needs of the family.

What would this family choose for their home? Why?
EVALUATION
demonstrating comprehension of concepts, organizing ideas, and sensitivity through role play.

Japanese people take their shoes off before coming into their home. Do you see anything in your home? (Pause)

Direct attention to page 4.

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.

ACTION:
The family greets the guests at the door. The family greets the guests at the door.

Action:

The shrine is a beautiful place to pray.

Japanese people take their shoes off before coming into their home. Do you see anything that you have in your home? (Pause)
applying generalizations

EXTENDING EXPERIENCES

T: Do you take your shoes off before you go into your home? Do you bow to your parents? Do you sleep on the floor? Do you sit on the floor to eat? In your home you do things in your own family way. In a Japanese home, people do things in their family way. Do you stay on the floor to eat? 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 Jacobson's poem, "Design for Living," given in the RESOURCES. Have available for the children to look at the delightful and gay "Children in Japan" section of Children in Other Lands (see RESOURCES). Direct the children to look at the tree house on page 2 of Special Places as you read. Read to the children the sections on "Families in Japan," "Houses in Japan," and "Schools in Japan" from Families and Social Needs: Concepts in Social Science (see RESOURCES). Extending Experiences

WEB OF EXPERIENCING

Read to the children the portion of Ethyl Jacobson's poem, "Design for Living."
view with the children a film about a Japanese child, for example, Japanese: The Story of Taro from Encyclopedia Britannica (see RESOURCES).

The Story of Taro 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.

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.

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

- "Chi chi pappa"
- "Japanese Rain Song"
- "Springtime Is Coming"
  (Making Music Your Own, Vol. 2)
  (also recorded on Favorite Songs of Japanese Children)
- "The Moon Is Coming Out"
- "Hato Popo"
- "Shoes Squawk"
- "I pi, po, po, po"
- "The Moon Is Coming Out"
  (Making Music Your Own, Vol. 1)
  (also recorded on Favorite Songs of Japanese Children)
- "Japenese Rain Song"
- "Chu, chu, chu, chu, chu, chu"
- "Chu, chu, chu"
- "The Story of Taro"

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

BOOKS

silver burdet company, 1971.

jaye, mary trimm (ed.), making music your own


August-September, 1966.

The Instructor.

by ethyl jacobsen

(from) design for living

JEFF

RESOURCES

POEM
RECORD

Favorite Songs of Japanese Children
Bowmar Records, 622 Rodier Avenue, Glendale, California 91201
MODULE ON SACRED SPACE

ENCOUNTER 3: MAKING A HOME

KNOWLEDGE

CONCEPTS:
space, home, constructing meaningful space

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

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

SKILLS:
Listed in the text margin

BEHAvIORAL OBJECTIVE:
The child will be able to show how a Japanese family and an Atoni family make homes correctly in an Atoni home and Japanese homes.

MATERIALS NEEDED:
RESS activity books: Special Places, pages 5-7
RESS slide-tape presentation: "The Water Jar Story"
cassette tape recorder
carousel slide projector
scissors
paste

PREPARATION:
Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "The Water Jar Story".
Read the information about Atoni houses given in the INTRODUCTION.

PREPARATION:
Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "The Water Jar Story".

RESS activity books: Special Places, pages 5-7

MATERIALS NEEDED:
RESS activity books: Special Places, pages 5-7
RESS slide-tape presentation: "The Water Jar Story"
cassette tape recorder
carousel slide projector
scissors
paste

PREPARATION:
Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "The Water Jar Story".
Read the information about Atoni houses given in the INTRODUCTION.

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INTRODUCTION

The house described in this ENCOUNTER is an Atoni house found in Indonesian Timor. Differences in access to different spaces in the Atoni house are limited to different people. The family uses the ground floor as their 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. 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. 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.
DEVELOPMENT
acquiring information
through listening
and viewing
analyzing
information
EVALUATION
demonstrating comprehension of concepts and organizing ideas through completion of worksheet activity
EXTENDING EXPERIENCES
present RESS slide-tape presentation, "The Water Jar Story," and turn off the projector and recorder.

EVALUATION
information analysis and viewing through listening
acquiring information
DEVELOPMENT
contrast and compare worksheet activity through completion of presentation of concepts and organizing ideas
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 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 ancestors 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 this a home? (by climbing the ladder; it was a gesture of their family rules)

Is the house a home now? Why or why not? (she believed that the spirits of their ancestors would leave; corn and rice, round stone for farming ceremony)

What things would be placed upstairs? (by climbing the ladder)

How would Hanji's parents get upstairs? (fireplace, benches, ladder, water jar)

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

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

In this final chapter, a "house" and a "home.

In contrast, "hous[es] and "homes," by absracting "in contrast to the question in the film, direct them as the work progresses. As the work progresses, updated construction methods and building materials can also be seen. Updated construction methods and building materials can also be seen.

What helps determine how a house will be built? (climate, materials, technology)

What helps determine how a house will be built? (climate, materials, technology)

After the children respond freely to the information in the film, direct them in contrasting "houses" and "homes." Illustrate how construction techniques reflect a history of living conditions. Illustrate how construction techniques reflect a history of living conditions. Illustrate how construction techniques reflect a history of living conditions. Illustrate how construction techniques reflect a history of living conditions.

Shelter compares ... conditions determine the type of shelter people build. In contrasting a pioneer's log cabin with a modern house, "Shelter" illustrates how construction techniques reflect a history of living conditions. "Shelter" illustrates how construction techniques reflect a history of living conditions. "Shelter" illustrates how construction techniques reflect a history of living conditions.

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

In this final chapter, a "house" and a "home.

In contrast, "houses" and "homes," by abstracting "in contrast to the question in the film, direct them as the work progresses.

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

What helps determine how a house will be built? (climate, materials, technology)

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 clan name of social group outside the lodge is part of making a "home" a "house." A "Totem Pole Song" of the Haida Indians is recorded on North American Songs (see RESOURCES). An accompanying filmstrip gives several frames and brief information about the totem pole song of the Haida Indians as recorded on North American Indian Songs.

RESOURCES

BOOKS


FILMS

Building a House: 2nd Edition, 12 minutes Color, No. 2099, Sale $135, Rental $6.50

Shelter: 2nd Edition, 12 minutes Color, No. 2099, Sale $135, Rental $6.50

Building a House: B/W, No. 8694, Sale $135, Rental $6.50
RECORD

North American Indian Songs by Muriel Dawley and Roberta McLaughlin (B4025)
(accompanied by two filmstrips)

Bowmar Records, 622 Rodier Drive, Glendale, California 91201

REFERENCE

1. Module on Sacred Space

Audio

Video

RESS SLIDE-TAPE PRESENTATION: "The Water Jar Story"

1. Module on Sacred Space

Audio

Video

RESS SLIDE-TAPE PRESENTATION: "The Water Jar Story"

1. Module on Sacred Space

Audio

Video

RESS SLIDE-TAPE PRESENTATION: "The Water Jar Story"

1. Module on Sacred Space

Audio

Video

RESS SLIDE-TAPE PRESENTATION: "The Water Jar Story"
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 Hanji. "One post is special. On it we hang 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 Hanji, "I want to see the stone upstairs."

"And when we have our celebration for the growing of rice and corn too," said Hanji. "We keep a special stone for the rice and corn celebration upstairs."

"Mother," said Hanji, "I want to see it now!"

"No, no, Hanji!" she shouted. "Children must not go upstairs."

"And that is where we hold our celebrations when someone in our family is born, when they get married, or when they die." said Mother.

8. "Mother," asked Hanji, "I want to see the stone upstairs. I want to see it now!"

\[\text{Hanji run to the ladder. His mother jumped up and ran after him. "Children must not go upstairs." She caught him just as he was starting up the ladder.} \]

9. Hanji run to the ladder. His mother jumped up and ran after him. "Children must not go upstairs." She caught him just as he was starting up the ladder.
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. "Soon it will be time for our farming celebration. Father will bring the stone down for the celebration, and then you will see it."

"All right, mother. I won't go upstairs. I'll listen to the rest of the story," said Hanji.

12. Mother continued, "After all of our things were inside, the house was ready for the water jar celebration. We carried in the big empty jar. We were very careful to put it in the right place by the fire. We looked at our ancestors' things on the post by the altar. We looked at the full water jar."

13. We looked at the full water jar. Then we began to fill it. We were very careful to put it in the right place by the fire. We were ready for the water jar celebration.

"12. Mother continued, "After all of our things were inside, I'll listen to the rest of the story."

"11. Right, mother. I won't go upstairs."

14. Hanji stood up beside the water jar. "Look, mother," he said, "I used to be smaller than the water jar. Now I am just as tall as it is."


"Someday you will be taller than the water jar. Someday you will have your own family. Then you will fill another water jar."

11. "Look, mother," he said. "I need to be smaller than the water jar."
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:
feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

BEHAVIORAL OBJECTIVES:
given examples of living spaces, the child will be able to

MATERIALS NEEDED:

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

crayons

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

RESS activity books, Special Places, pages 8-11

RESS read-along books: About a Special Place (one for each child)
crayons
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

In our country, do we all live in the same kind of house?

ALL AROUND FAMILIES LIVE IN THE SAME KIND OF HOUSE.

T: ENCOURAGE THE CLASS TO NAME A VARIETY OF HOUSE TYPES.

(p. 1)

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

Direct attention to page 8.

(p. 8)

(p. 9)
What kind of house is this? How many families do you think live here? What helped you guess?

Each apartment is a different family's home. Let's find out what each family is doing in its home.

Find the windows with

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

When all the families in all the apartments have been discussed.

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.

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

Each apartment is a different family's home.

How many families do you think live here? What helped you guess?

What kind of house is this?
Questions:

For children needing more direction, ask the following:

Dr., for children needing immediate work, demonstrate the two pictures and have the children begin reading the two pictures for filling in the blanks and beginning creative activity. Distribute re-sequencing books, Special Places. Direct attention to pages 10-11.

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

...home and another picture of what your family does inside it.

You can draw a picture of the outside of your own family's home and a picture of the families in their homes inside.

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

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

J: My family has...
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 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? Think about the people who will be inside your home. Write your family's name, your last name, in the blank. You can draw the inside of your family in it. Write your family's name in the blank. You can draw the inside of your home with your family in it. Which room do they usually like to be in together? Think about the things they like to do together. Write your family's name in the blank. You can draw the outside on page 10, labeled 'The Home.' Where will you draw the windows? Where will the door be in your picture? Where will the door be in your picture? Where will the door be in your picture? Where will the door be in your picture? Write your family's name in the blank. You can draw the inside of your family in it. Which room do they usually like to be in together? Think about the things they like to do together. Write your family's name in the blank. You can draw the outside on page 10, labeled 'The Home.' WRITE YOUR FAMILY'S NAME IN THE BLANK. You can draw the inside of your home with your family in it. Which room do they usually like to be in together? Think about the things they like to do together.
Read to the children Elza Jane Werner's "Houses" (see RESOURCES), illustrating everyone's need for a house and the variety of house types.

Read to the children "Evening Hymn" from Song in the Meadow by Elizabeth Madox Roberts (see RESOURCES). Ask the children if they know any other prayers for houses or homes.

Read to the children "Our House" by Dorothy Brown Thompson (see RESOURCES).

Perhaps the child would like to write a poem about his home.

Ask the children: Is your house like this house in any way? How?

Is your house different from this house in some way? How?
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
There's lots of space to play in,
Where few and far between,
Homes may be old or new,
Lowers and grass
On streets with trees and
For each apartment family
There is a separate door
In a big apartment house

To move a family speedily,
Mobile homes can travel too
To another dock,
Until it's time to sail away
And there they gently rock
Houseboats on up at a wharf
A row of living spaces.
They stand together, wall to wall,
Have many different faces,
Other homes, side by side,
By Joan Dye
Living Spaces

Poems
Resources
Other Children
by Helen Wing
Hubbard, Alice (Ed.), pp. 206-207
The Golden Flute
A

Evening Hymn

by Elizabeth Madox Roberts

From Song in the Meadow

Instructor

August-September, 1966

Our House

by Dorothy Brown Thompson

Instructor Book

SRA, Level I

p. 13

Resource Book


My family has a special place,
That is your home,
Have a special place,
Does your family too?

Our home,
To make a new place,
We have a way,
We move away,
And sit some day.

Just right for our family,
A home to make our space,
You see,
We have a special way,
Our family,
And we can be,
Our special days,
Or celebrate,
In our own way,
Or play or work
Or sleep and eat.
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
My family has a special place.
MODULE ON SACRED SPACE

ENCOUNTER 5: MOVING

KNOWLEDGE

CONCEPTS:

space, homes, moving, remembering

ORGANIZING IDEA:

Families can make new homes when they move.

SENSTIVITIES:

A person can remember his old home.

SKILLS:

A person can make new home when they move.

BEHAVIORAL OBJECTIVE:

Given pictures or objects relating to a fictional child, the child will be able to categorize them into two groups: things which she could remember and things which she could move to her new home.
INTRODUCTION

relating knowledge or real experience to the learning situation

DEVELOPMENT

acquiring information through interpreting graphic materials

comparing and contrasting

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.

What story do the pictures tell?

Why are the houses different?

How has the child changed?

How are the three pictures different?

(T: The child moved with her family as she grew up.)

Do you see anything she still took with her to a new home?

Direct attention to the right column of pictures.

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

Direct attention to page 12.

Have the children read the pictures in the left column, from top to bottom.

The child moved with her family as she grew up.

Did you have to leave anything behind?

Think about the things you moved with you to your new home.

Have you ever lived in a different home?

(T: You drew a picture of your home.)
Acquiring Information

T: What is happening in each picture? Who is in each picture? These pictures tell a story. What is happening in each picture?

The child at same age.

1. Look at the pictures of the houses and the pictures of each family. Direct the children to draw a line from each family picture to the "matching" house picture. (parallel pictures of child at same age).

2. Look at these pictures. Who is in each picture? How would you put the pictures in order? The child celebrated Easter each year as she grew up. Can you match the family with the house? (The child celebrated Easter each year as she grew up.)

3. What story do the pictures tell? Direct the children to number their pictures in the order to tell a story. Direct the children to number their pictures in the order to tell a story. Let's look at some things that tell about where Bonnie lives now. Bonnie likes to play with her friends and her dog. Bonnie is your age. She goes to school just as you do. Bonnie is named Bonnie.

4. The little girl in these pictures is named Bonnie. Bonnie is your age. She goes to school just as you do. The child celebrated Easter each year as she grew up. Let's look at some things that tell about where Bonnie lives now. Bonnie likes to play with her friends and her dog. Bonnie is your age. She goes to school just as you do. Bonnie is named Bonnie.
Bonnie's family is going to move again.

What is this?

Find the pictures of things that Bonnie's family will move with them to their new home.

Do you see some pictures of things that Bonnie and her family cannot take with her?

Why can't they take those things with them when they move?

Bonnie will remember the things she cannot take with her.

What is this?

Here is a picture of Bonnie remembering the things that she cannot take with her.
demonstrating T: comprehension of con- or- A: anizing idea through manipula-

EXTENDING EXPERIENCES

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. Direct the children to cut pages 13, 14, and 15 from their activity books. Read to the children. The Rooftop Mystery by Joan M. Lexay (see RESOURCES), a mystery...

Ask the children: Which young children solve set in a moving day context.

Read to the children. The Rooftop Mystery by Joan M. Lexay (see RESOURCES), a mystery...

EXTENDING EXPERIENCES

- The activity through manipulation
- Sorting ideas and concepts
- Comprehension of demonstrate:

Directions:

Remember:

Cannot take with her, in the envelope that shows Bonnie cannot take with her, in the envelope that shows Bonnie, put the pictures of things Bonnie will remember, put the pictures of things Bonnie will remember, but move to their new home in the moving van.

I: Put the pictures of things Bonnie and her family will remember, put the pictures of things Bonnie and her family will remember, but move to their new home in the moving van.

What are things friends can do to help on moving day? What are things that would be easily forgotten? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely? What are things that special things each family member moves himself or herself or is quite careful to see that are moved safely?

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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 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 to a new town, with new friends to meet, and the adventures that await. My books and roller skates, the furniture and dishes, in cartons and crates, we are all boxed up in packages. "We're Moving," by Joann Dye.

RESOURCES

- POEM
  - "We're Moving" by Joann Dye

"We're all boxed up in packages."
"In cartons and crates, we are all boxed up in packages."
"We're Moving," by Joann Dye.
"All the days of my life will be a part of me wherever I go."
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 new boy is coming to live here
Our old home and our old friends
MODULE ON SACRED TIME

Encounter 1: Birthdays p. 165
Encounter 2: Perahera p. 171
Encounter 3: Passover p. 180
Encounter 4: Tradition p. 193
Encounter 5: Diversity of Traditions p. 209

MODULE ON SACRED TIME
CONCEPTUAL FRAMEWORK

Time binds not nor space the moment of experience of that which is eternal which has been before and I've read and can imagine what's eternal for it's now and then and here and there all universally unique.

Elizabeth Struthers Nalbon

(October, 1966)
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 of course, solution of continuity; but sacred time, ordinary temporal duration, in which acts without religious meaning have their solution, is neither homogeneous nor continuous. On the one hand the religious man can pass without danger from ordinary to sacred time. Hence sacred time is indefinitely repeatable. The religious festival is the reactualization of a primordial event, of a sacred history in which the actors are the gods or semidivine beings. But sacred history is recounted in the mythical, hence the participants become contemporaries of the gods and the mythical. Every religious festival, any liturgical time, represents the reactualization of a sacred event that took place in a mythical past, 'in the beginning.' Religious participation in a festival implies emerging from ordinary temporal duration and reintegration of the mythical time reactualized by the festival itself. Hence sacred time is indefinitely repeatable, (p. 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 darkness and light 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 - if new life will spring from awakening of the earth, if morning will follow darkness, if he himself will sleep, if Halloween, Easter, or a birthday will come again. Always there is sense in the repetition of the seasons, of day and night, and of the holidays (holy days).

The Interrelationship of Story, Way, and Celebration is reinforced.

In Encounter 2 on the Buddhist celebration of Peraherai, the association between a celebration and its story, or originating event, is reinforced in a content sample from another culture. The story of how a relic of Buddha was brought to the island of Ceylon from India explains the meaning of the yearly festival of the Tooth in Kandy. The celebration is related to a particular tradition (Buddhist). The child discovers related elements from the story of the buddha's tooth in the Perahera festival. The child has been introduced to a particular tradition in which the child is introduced to a content sample from another culture.

In Encounter 3 on the Passover celebration, the child is led to infer that the celebration must have some special meaning within the Jewish tradition. After hearing the Passover story, the child is introduced to the concept of celebrating a particular tradition. He learns that a particular tradition shares the same story, way, and celebration.

Contrastance 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

RESs materials for this Module include:

- Student activity books (Special Times) and audio cassette (The Story of Buddha's Tooth, "The Buddhist Perahera Celebration", "The Passover Celebration", "The Story of Hebrew Freedom").

The sorting materials for Encounters 1 through 3 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 class. The sorting activities for Encounters 4 and 5 are derived from pupil drawings about stories and celebrations in their secular and/or religious traditions.

For this purpose a real tooth for the Tooth Festival role play was provided by a youngster who had just lost it the night before. In one pretest situation a real tooth for the Tooth Festival role play was provided by a teacher. The teacher passed out several tooth-shaped first graders before they were 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 activity book are designed to make associations among particular traditions and their stories and celebrations. The children are led to make associations among particular traditions and their stories and celebrations. The sorting activities in the first three encounters are done individually. The activity book provides sorting pictures for Encounter 1 through 3. The sorting activities in 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.
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 for the teacher to read Chapter 2 before introducing the Module to the students.
MODULE ON SACRED TIME

ENCOUNTER 1: BIRTHDAY

KNOWLEDGE

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITIES: Feeling free to make appropriate references to and statements about his own world.

BEHAVIORAL OBJECTIVES: The child will be able to make statements which, in the teacher's judgment, indicate his ability to make correct associations between a given event and its celebration.

MATERIALS NEEDED: The child will be able to group pictures of the story of a child's birth. Given a set of six picture cards (RESS materials), the child will be able to make statements which, in the teacher's judgment, indicate his ability to make correct associations between a given event and its celebration.

SKILLS: Interest in the left margin.

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

VERSATILITY: Feeling free to make appropriate references to and statements about his own world.

CONCEPTS: story, celebration

KNOWLEDGE

MODULE ON SACRED TIME
INTRODUCTION

Distribute to each child a copy of the RESS activity book, Special Times...

Give general directions for the use of the activity books throughout the MODULE.

RELATING KNOWLEDGE

Have the children read the title and write their names on the covers.

Graphic materials

Look for pictures that tell about the birthday celebration.

How are these two pictures different?

How are they alike?

The birthday celebration is held on the date of the boy's birth.

Through interpreting

Ask children how they celebrate birthdays.

The people are celebrating because he is six years old now.

Direct attention to pages 1 and 2.

The people remember the story of his birth six years ago.

Look for pictures that tell about the story of the boy's birth.

Look for pictures that tell about his birthday celebration.

Direct attention to page 3.

The boy is six years old now.

How are these two pictures different?
EVALUATION

Distribute scissors. Direct the children to cut pages 3, 4, and 5 from their activity books. Page 4 and page 5 are to be folded in half on the black line, then fastened with tape or staples at the bottom and left. The pictures on page 3 are to be cut apart on the heavy, black lines.

Encourage the children to use their picture cards in a variety of ways.

EXTENDING EXPERIENCES

Manipulative activity
Organizing ideas through demonstration
Understanding concepts and
demonstrating comprehension
Analyzing information

Directions:

Envelopes and picture cards are to be grouped together. When the children have prepared their envelopes, have them prepare their picture cards. Place the picture cards in the envelopes as follows:

- Staple the envelope and the picture cards together on the black line.
- Place the picture cards in the envelopes as follows:
  - Page 1 and page 2 are to be folded in half from the left to the right.
  - Pages 3, 4, and 5 are to be folded in half from the right to the left.
  - Pages 6 and 7 are to be folded in half from the left to the right.

Direct the children to cut pages 3, 4, and 5 from their activity books.
Read to the children Rose Fyleman's poem, "The Birthday Child" (see RESOURCES).

What is everyone one's birthday favorite? Do 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 you knew what, ring-a-bell-and-run day is? Tell me what you know about the other celebrations in the poem. Sunday? Labor Day?

Ask the children:

Read to the children Rose Fyleman's poem, "Christmas" (see RESOURCES).

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", but you knew it was a birthday celebration for a school or a school organization. Ask the children:

Do you know of anyone or anything that has a birthday celebration besides a person?

Read to the children Aileen Fisher's poem, "Birthday" (see RESOURCES).

May Junius (see RESOURCES).

Read to the children Rose Fyleman's poem, "The Birthday Child" (see RESOURCES).
"The Birthday Child"

By Rose Fyleman


MODULE ON SACRED SPACE

ENCOUNTER 72: PERAHERA

KNOWLEDGE

CONCEPTS: Story, celebration

SKILLS:

- Listed in the left margin

MATERIALS NEEDED:

- 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 the Perahera celebration.
- Given a worksheet showing pictures about a birthday and Perahera celebration, the child will be able to role play the Perahera celebration.
- Be able to group pictures of the story of Buddha's tooth and the Perahera celebration.

BEHAVIORAL OBJECTIVES:

- Given a set of six picture cards (RESS materials), the child will be able to draw a circle around all the pictures which tell a story and put an X on all the pictures of the Perahera celebration.

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITY:

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

RESS audio tape:

- "The Story of Buddha's Tooth" and "The Buddhist Perahera Celebration"

RESST activity books:

- Special Times, pages 6-9

- Story and celebration envelopes from ENCOUNTER I

- Scissors

- Rhythm instruments

- Small boxes, or books, and string for role play

- Rhythm instruments

- Scissors
INTRODUCTION

Have you ever lost a tooth?

DEVELOPMENT

T: We're going to listen to a story about a very important tooth.

This wonderful tooth belonged to a prince who lived in India. Long, long ago.

T: 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:

Play the RESS audio tape, "The Story of Buddha's Tooth.

Direct attention to page 6. Activity books, Special Time. Distribute, or have the children take out, their activity books.

Locate India and Ceylon on a globe and a wall map.

acquiring information

acquiring information

graphic materials

through interpretation

acquiring information

acquiring information

graphic materials

through interpretation

acquiring information

DEVELOPMENT

learning situation

real experience to the

relating knowledge or

acquiring information

acquiring information

graphic materials

through interpretation

acquiring information

DEVELOPMENT

learning situation

real experience to the

relating knowledge or

acquiring information

acquiring information

graphic materials

through interpretation

acquiring information

DEVELOPMENT

learning situation

real experience to the

relating knowledge or

acquiring information
Every year they have a celebration in honor of the tooth. Buddha's tooth is still remembered the story of how the princess

CONTINUE:
EVALUATION

People in the procession: why?

Who would the celebration mean more to, you or one of the
suppose you could watch the real procession pass by you.
suppose you were to travel to Ceylon so that you could be in

Temple of the Tooth.

This would be a good activity for outdoors where a large area
behind the mustard.

An assembly of chiefs, priests, and attendants should come
dancers to provide rhythm for their movements.

Children playing cymbals and drums should come after the
Kandy dancers should follow the standards and should interate
long trunks dangling down.

and bend over as they walk to imitate elephants with their
center one carries the tooth, represented perhaps by a
or books tied to their backs for "seats." The box on the
Three "elephants" come first: They should have small boxes
Role play the Perahera celebration.

feelings, empathyizing

feelings, expressing

through expression

become sensitized
Direct attention to page 9.

Bead the directions with the children.

EITHER instruct the children to work individually OR instruct children needing more direction, use the following sequence of questions:

A second time the children might speak their own parts.

You might read the story while the children pantomime the action the first time. 

Read the directions with the children.

Scene 1

- Check responses with the children.

CONTINUE:

- What is the story?
- What is the celebration we had yesterday?
- Did the celebration have a story?
- Does a birthday celebration have a story?
- What celebration did we talk about yesterday?
- What is the story?
- Do you remember the name of the celebration we had today?

EXTRACTION EXPERIENCES

Role play "The Story of Buddha's Tooth.

Assign the roles: Kings, Princesses, children to represent doorway to the Temple.

TARGET ACTIVITY: Assigning the roles of the princess, kings, and children to represent different elements.

Use chalk or crayon as the tooth.

Designate areas of the room as the king's palace and 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 with arms crossed on their chests.

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.

Designate areas of the room as the King's Palace and the Temple of the Tooth.

The princess would place the tooth in the "shrine" in the Temple of the Tooth.

Use a piece of chalk or a crayon as the tooth.

Assign the roles: Kings, Princesses, children to represent doorway to the Temple.

Role play "The Story of Buddha's Tooth.

EXTRACTION EXPERIENCES

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’s Perahera celebration using their picture cards. Ask the children to look at a 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. Read to the children, and/or have available for them to look at the good black and white photographs of Perahera on pages 46-51 of Dayapala of Ceylon by Judith M. Spiegelman (see RESOURCES). Read to the children, and/or have available for them to look at: The True Story of the Tooth Fairy and why brides wear engagement rings by Otto Whittaker (see RESOURCES). Ask the children: "How do you think Dayapala felt as he watched the procession?"

Resources

REFERENCE


Prince 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 and kind to every living thing. He was so good that people who loved him called him 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. After Buddha died, some of his teeth and bones were saved.

The temples are called the Temple of the Tooth. The shrines are covered with jewels and rest on a silver table. A beautiful temple was built there for the tooth. A beautiful island near India, she tied on an elephant to the city of Kandy in Ceylon. She hid it in her hair. But the princess was afraid someone would see the tooth. She told her to carry the tooth to safety in a distant city.

So he called his daughter, the princess. But he was afraid someone would try to take it from him. The king was able to get one of the Buddha's teeth. For this, he was called the daughter, the princess.

Every important king in India wanted to have a tooth or a bone. He was so good that people who loved him called him Blessed One. He taught people to be gentle and kind to every living thing. When he grew up, Buddha gave away all his riches. He was able to talk and walk. Prince Buddha was a remarkable child. For as soon as he was born,
Every year during Perahera, the festival which honors Buddha's tooth, people come from all over India and Ceylon to the city of Kandy.

At last the procession returns to the Temple of the Tooth and circle the grassy banks three times. At Kandy's lovely artificial lake, the two parts of the procession meet. The procession's round trip to the city of Kandy is 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.

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, and on his back he carries a gold and silver seat. His gray skin is painted in beautiful designs. A white carpet is rolled out for the temple elephant to walk upon.

At the boom of a gun, the procession begins. The Buddhist Perahera Celebration
MODULE ON SACRED TIME

ENCOUNTER 3: PASSOVER

CONCEPTS: Story, Celebration

ORGANIZING IDEA: Every celebration has a story

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

SKILLS: Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

MATERIALS NEEDED: RESST activity books: Special Times, pages 10-12

RESST audio cassettes: "The Jewish Passover Celebration" and "The Story of Hebrew Freedom"

Ft 180 tasting trays (see PREPARATION)

PREPARATION

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.

Given a set of six picture sort cards (RESST materials), the child will be able to group pictures of the story of Hebrew freedom and pictures of the Passover celebration.
PREPARATION:

INTRODUCTION

Prepare one or more tasting trays as appropriate for your class and the procedure you will use to allow each child to taste each food.

Each tasting tray is to include the following items:

- A bowl of salt water (symbolic of tears)
- Sprigs of parsley (to be dipped in the salt water)
- Pieces of hard-boiled egg
- Matzah (symbolizing the hurried escape from Egypt)
- Toothpicks (symbolic of the bitterness of slavery)
- Small cups of grape juice (symbolizing God's promise)
- Horseradish and loquat pips (symbolic of the bitterness of slavery)


RELATING KNOWLEDGE OR REAL EXPERIENCE TO THE LEARNING SITUATION

On Passover, Jewish families have a dinner with many special foods! Other celebrations besides birthdays have special foods too. What foods? Do birthday celebrations have any special foods? What?

T: We're going to taste some of them today.

(Allow guesses.)

This is a kind of bread. It has a special Jewish name -- matzah.

Why do you think matzah is flat?

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.

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. We're going to taste some of them today.

What is this? Allow guesses.

This is a kind of bread. It has a special Jewish name -- matzah.

How is matzah different from regular bread?

Why do you think matzah is flat?

Preparation:

Prepare one or more tasting trays as appropriate for your class and the procedure you will use to allow each child to taste each food.

RELATING KNOWLEDGE OR REAL EXPERIENCE TO THE LEARNING SITUATION

On Passover, Jewish families have a dinner with many special foods! Other celebrations besides birthdays have special foods too. What foods? Do birthday celebrations have any special foods? What?
acquiring information through listening

participating in a real experience through sense experiences

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.

- Leavening or yeast makes bread dough rise.
- Regular bread is made from leavened dough.

Matzah is an important food at the Jewish Passover celebration.

- We can taste some matzah and some of the other special foods.
- One must wait for the bread to rise before baking it.

After the rising, because the flavors and the children's preferences.

- Each child should be invited to taste each food.
- Present tasting trays.

We can have the children direct you in filling it in.

Draw the following chart on the chalkboard or newsprint and have the children fill in the blanks.

<table>
<thead>
<tr>
<th>Food</th>
<th>Taste Good or Not Good</th>
</tr>
</thead>
</table>

Present tasting trays.

After the tasting, discuss the flavors and the children's preferences.

- Each child should be invited to taste each food.
- Present tasting trays.

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<th>Taste Good or Not Good</th>
</tr>
</thead>
</table>

Present tasting trays.

After the tasting, discuss the flavors and the children's preferences.

- Each child should be invited to taste each food.
- Present tasting trays.
Let's listen to the story.

This picture tells us the story of Passover.

Why do you think these people are?

T: What is happening in this picture?

Play the Yiddish audio tape, "The Jewish Passover Celebration."

They listen to the story.

Instruct the children to look at this picture as they listen.

Direct attention to page 10.

Ask them to notice the special time.

Direct the children to take out their activity books, Special Times.

T: What do you suppose the word "Passover" means?

What do you suppose the word "Passover" mean?

Let's learn more about the celebration of Passover.

Do Jewish people eat only good-tasting foods for Passover?

Why do you think Jewish people eat some things on Passover?

Do Jewish people eat only good-tasting foods for Passover?
acquiring information through listening.

analyzing information

EVALUATION

comparing and contrasting

Play the RESS audio tape, "The Story of Hebrew Freedom."

T: What do you think is the most important thing Jewish parents want their children to remember about Passover? What does God promise to the Hebrews? How did He keep it? What promise did God make to the Hebrews? How did He keep it? What does the Passover help remember about Passover? What does matzah or flat bread help Jewish people remember about Passover? What do some of the other foods of the Passover dinner help remember about Passover? What does matzah or flat bread help Jewish people remember about Passover?

How are the story pictures and the celebration pictures different?

Check their groupings as they are working.

pictures together.

pictures together and all the celebration pictures.

Instruct the children to put all the story pictures apart. Pictures together and then cutting the six different pictures from the activity book.

Give directions for cutting page 12 from the Direct attention to page 12.

pictures are alike?

Can you find any ways that the story pictures and the celebration pictures are different?
M1 demonstrating concept, organizing ideas, and sensitivities through role play.

How do you think Jewish people feel at their Passover celebration?

- Picture cards: Father responds by telling the Passover story from the "youngest child" asks, "Why is this night different from other nights?"
The "mother" sets the tables. The crumbs are to be taken out of the room. The "youngest child" asks, "What is this night different from all other nights?"
The "father" responds by telling the story. The crumbs are to be taken out of the room. The "father" responds by telling the story.

- Divide the children into "families" of five or six.
- Assign the roles: father to conduct the search, mother to set the table, youngest child to ask the question, other children and relatives.
- Each group should arrange themselves around a table.
- There should be some matzah and cups of grape juice to each guest.
- Each guest should arrange themselves around a table.
- Youngest child to ask the question, other children and relatives.
- "Father" to conduct the search, "mother" to set the tables.
- Pass the matzah around the table, everyone eats a piece.
- "Father" responds by telling the story from the picture cards.
- "Father" responds by telling the story.
- "Father" responds by telling the story.

- Role play:
  - Sensitization through organizing ideas and demonstration of concepts.
  - Empathy, expressing feelings, and becoming sensitized.

1. How do you think Jewish people feel at their Passover celebration?
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 the story of the Hebrew slaves also thought of themselves, and they hoped they would soon be free too. The Hebrew slaves also thought of themselves, and they hoped they would soon be free.

When Negro slaves in American sang this song, they thought about the story of the Hebrew slaves. They felt like the Hebrew slaves did; they wanted to be free. In the past, Negro people were slaves in the United States.

The story could be dramatized as it is sung.

Teach the children the Negro spiritual "Go Down, Moses." The song could be dramatized as it is sung.

Teach the children the Negro spiritual "Go Down, Moses.

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 unleavened bread. Let the children help with kneading the bread and punching down the leavened dough. However, if it is possible, the unleavened matzah should be perforated, so that it will not tend to rise.

Read to the children stories and poems about Passover, including "First Night of Passover" and "Passover, From Skip Around the Year" by Aileen Fishman (see RESOURCES), The Great Escape by Mary Warren (see RESOURCES), and Pesah and the Young Child by Estelle Feldman (see RESOURCES). Aileen Fishman's poems, "First Night of Passover" and "Passover, From Skip Around the Year" are also good.

Prepare bread dough.
To broaden your own understanding of Passover, read from The Living Heritage of Passover edited by Rabbi Solomon St. Bernard (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 such as growing wheat, visiting a bakery, studying yeast, and baking homemade bread may be used.

After viewing the film ask the children:

- "Bread is very important for people, isn't it. People include things that are important to them in their celebrations. Can you think of a celebration in which bread is important?" (Passover)
- "Can you think of another celebration in which bread is important? People include things that are important to them in their celebrations. Can you think of any celebrations in which cake is important?" (Birthdays, Weddings)

Flour is made into bread, but it can also be made into cake. Can you think of any celebrations in which cake is eaten? (Birthdays, Weddings)

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). Information-rich booklets from the anti-defamation league of B'nai B'rith, an excellently prepared and edited by Rabbi Solomon St. Bernard (see RESOURCES), an excellently prepared and extended by Rabbi Solomon St. Bernard (see RESOURCES), an excellently prepared and extended by Rabbi Solomon St. Bernard (see RESOURCES), an excellently prepared and
RESOURCES

BOOKS AND BOOKLETS


(available as item 59C1125 for 39c per copy from Abbey Press, St. Mary, Indiana 47577).
At Passover Jewish people eat matzah for a special reason. At the Passover celebration, no leavened bread may be eaten. At Passover, Father and the children search the home for any leavened bread. They look in every corner and inside every cupboard and on every shelf to be sure no leavened bread has been left about. 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 family gathers around the table. Meanwhile, Mother has been cooking a wonderful Passover dinner. She sets the table with special Passover dishes and special foods. Each person will drink some wine or grape juice. At Passover each food has a special meaning. She serves the table with special Passover dishes and special foods. The sad times in the story of their people help Jewish people remember some of the special foods do not taste good. They help Jewish people remember some of the special foods taste good. They help Jewish people remember good times in the story of their people. At Passover, each food has a special meaning.

The youngest child in the family asks a question about Passover. She asks, "Why is this night different from all other nights?" This means, "Why is this night different?" She asks, "What is the meaning of this night?" The language of the Jewish people is Hebrew. She has practiced it all week for she wants to say it in Hebrew. The youngest child in the family asks Father a question about Passover. They read special prayers for Passover.

"What is this night different from all other nights?" She asks, "Why is this night different from all other nights?" This means, "Why is this night different from all other nights?" The language of the Jewish people is Hebrew. She has practiced it all week for she wants to say it in Hebrew.

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The ancestors of the Jewish people were the Hebrews. Long, long ago the Hebrews lived in Egypt. They were slaves there. They had to work for the Pharaoh who ruled Egypt.

God promised the Hebrews that they would be free in a new land. He asked Moses to be the leader of the Hebrews.

God told Moses to say to the Pharaoh, "Let my people go." But the Pharaoh would not let the Hebrews go free. So God sent the Angel of Death to Egypt. But first, God warned the Hebrews to put a mark on the doors of their homes. The Angel of Death saw the marks on the doors of the Hebrews and passed over their homes without harming them. But the Angel of Death came to the homes of the Egyptians. In the Egyptian homes, many children died.

Pharaoh ordered the Hebrews to leave right away. They packed their belongings and they took the bread they would need to start the long journey. But there was no time to knead the dough or to wait for it to rise. This night they would have to be satisfied with flat bread. Moses led the way out of Egypt toward the land God had promised them. But 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!

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 knead the dough or to wait for it to rise. This night they would have to be satisfied with flat bread. But the Pharaoh made them work long hours in the hot sun. They had to work for the Pharaoh who ruled Egypt. They were slaves there.

The ancestors of the Jewish people were the Hebrews. "The Story of Hebrew Freedom"
KNOWLEDGE MODULE ON SACRED TIME

ENCOUNTER 4: TRADITION

CONCEPTS: Story, Way, Celebration, Tradition

SENSITIVITIES: Feeling free to make appropriate references to and statements about her own world

SKILLS: Supporting a person in her beliefs and behaviors which are unique to her

BEHAVIORAL OBJECTIVES:
The child will be able to draw a picture of a celebration that she participates in.
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, the child will be able to make a correct association between each celebration and the tradition of which it is a part.

R E S S

CONCEPTS: Story, Way, Celebration, Tradition

SENSITIVITIES: Feeling free to make appropriate references to and statements about her own world

SKILLS: Supporting a person in her beliefs and behaviors which are unique to her

BEHAVIORAL OBJECTIVES:
The child will be able to draw a picture of a celebration that she participates in.
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R E S S

CONCEPTS: Story, Way, Celebration, Tradition

SENSITIVITIES: Feeling free to make appropriate references to and statements about her own world

SKILLS: Supporting a person in her beliefs and behaviors which are unique to her

BEHAVIORAL OBJECTIVES:
The child will be able to draw a picture of a celebration that she participates in.
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, the child will be able to make a correct association between each celebration and the tradition of which it is a part.
MATERIALS NEEDED:

- MSS activity books
- Crayons
- Large bulletin board and tacks for sorting drawings

INTRODUCTION

Relating knowledge or real experience to the learning situation.

DEVELOPMENT

- Relating knowledge or real experience to the learning situation.
- Comparing and contrasting.

Sometimes, pages 7, 10, 13-16

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

T: How are these pictures alike? How are these pictures different?

Suppose you were to draw a picture of that holiday or celebration. Look like?

Think of where your celebration would take place. What does it look like?

Think of things you use in the celebration. What kinds of things?

Think of the people who celebrate it with you. Who are they?

Think of how you celebrate it. Think of a holiday that you like to celebrate.

T: Sometimes celebrations are called holidays. How many other celebrations or holidays can you think of? Name some.

Think of the places where you celebrate it. Think of where your celebration would take place.

Think of what you do. Think of the people who celebrate it. Think of where your celebration would take place.

What do you think to celebrate?

Who are they? What kinds of things? Where do you do?

Suppose you were to draw a picture of that holiday or celebration. What would you put in the picture?
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.

THINK ABOUT EACH OF THESE “SPECIAL DAYS” AS I NAME THEM. Organize pictures of the same celebrations in groups on the bulletin board.

When the children have completed their drawings and labeled them, display them on the bulletin board. 

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.

Let’s put them together. 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. Arrange pictures of the same celebrations in groups on the bulletin board.

THINK ABOUT EACH OF THESE “SPECIAL DAYS” AS I NAME THEM.
Do you know of any other Christian celebrations?

- Easter is the time for remembering the story of Jesus's Life.
- Who celebrates Easter?
- Do you celebrate Easter?

Buddhist tradition.

- People who share the celebration of Perahera belong to the Buddhist tradition.
- What do you remember about the Buddhist celebration of Perahera?
- Who celebrates Perahera?
- Do you celebrate Perahera?

What other, celebrations have you learned about?
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.

T: Do you celebrate Passover?
Do you know of anyone who celebrates Passover?
Who celebrates Passover?
Jewish people celebrate Passover.
What do you remember about the Passover celebration? About the story of Hebrew freedom?

T: Do you celebrate Hanukkah?
Do you know of anyone who celebrates Hanukkah?
Who celebrates Hanukkah?

T: Do you celebrate Thanksgiving?
Do you know of other people who celebrate Thanksgiving?
Who celebrates Thanksgiving?
American people celebrate Thanksgiving.
Do you know the American Thanksgiving story?

T: Do you celebrate other Christian celebrations?

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.
EVALUATION

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.

EXTENDING EXPERIENCES

Take the children's activity books 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 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.

EXTENDING EXPERIENCES

Have each child draw a picture of the celebration for which she drew. These pictures could be labeled and attached to the end of the child's activity books. Have each child make a set of picture cards for the celebration and/or its story which she drew. Sheets of 8 1/2" x 11" paper divided into six blocks of six squares would make the cards the same size as the cards they have received.

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. The children would practice the cards given for ENCOUNTERS 1, 2, and 3. They could be labeled and attached to the end of the children's work and distributed into six blocks of six squares. Each child could make a set of picture cards for the celebration and/or its story which she drew.

Invite the children to tell each other about their celebration, its traditions, and their drawings of it. Have each child draw a picture of the celebration for which she drew. These pictures could be labeled and attached to the end of the child's activity books. Have each child make a set of picture cards for the celebration and/or its story which she drew.

 Invite the children to combine their cards with cards from the previous ENCOUNTERS. Ask if they can find any new ways to group cards that go together.

Write the directions to allow time for completion of the task.

Read the directions with the children, pausing between each of the directions. Then direct attention to page 15.
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?"

Tell the children:

"Sunday is the holy day for Christians. The first Easter was on a Sunday. Since then Sunday has been a day of joy for Christians. Most people do not have to go to work on Sunday. Stores and businesses are often closed. Many Christians gather together in their churches to read the Bible, to sing, to pray, and to talk about their way of living. There are many Christian churches in our country. Each one has its special way to keep Sunday holy."

"The Sabbath is the Jewish day of rest and peace. It begins on Friday evening and ends on Saturday evening. Many Jewish people in our country and all over the world keep the Sabbath holy. On the Sabbath, Jews rest as God did. The families do not work on the Sabbath. Many Jewish people in our country and all over the world keep the Sabbath holy. At dinner, the family says a special blessing and lights special candles."

Or have the children listen to and/or sing along with "Hamenu" (about the Sabbath) and "Days of the Week" (for Sunday) from Holiday Songs (see RESOURCES). You might also read to the children Aileen Fisher's poem, "Remember the Sabbath" from Skip Around the Year (see RESOURCES).
Read tc (the children. R. N. Twiner's poem 'The Reason Why' given in the RESOURCES.Pause 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 lines 1 and 2 instead 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 of the celebration. Help the children generalize that certain elements are common to many celebrations, such as:

Joy, laughter, families coming together, greeting, songs.

Have available for the children to look at and 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 (In her fantasy garden, Mitzi plants unusual things that grow into a remarkable tree laden with wonder and some holiday.)
- April Fool! by Leland B. Jacopd (Young readers will share the April Fool joke as they follow Nancy's adventures on this silliest of holidays.)

Have available for the children to look at and read to themselves the following books from the Garrard 'Holiday Books' (see RESOURCES). These books give brief descriptions of different holidays and celebrations. Read to the children or have available for the children to look at, and read to them, books about different holidays and celebrations and the customs surrounding them.

UNICEF's Festival Book by Judith Spiegelman (see RESOURCES) gives brief descriptions of festivals from a dozen countries with gay impressionistic drawings. Garrard's 'Holiday Books' (see RESOURCES) offers brief descriptions of different holidays and celebrations and the customs surrounding them.
Each of these sources will help you to collect information about specific celebrations and customs around the world. The following books are available:

- *All About American Holidays* by Maymie R. Krythe
- *Custums and Holidays Around the World* by Lavinia Dobler
- *Festivals for You to Celebrate* by Susan Purdy
- *Every Day's a Holiday* by Ruth Hutchison and Ruth Adams
- *Facts, Activities, and Crafts* by Susan Purdy
- *Through discussion, drawing, role play, or making picture cards the children should associate* dates and events of holidays, as well as the foods, games, crafts, costumes, and decorations associated with them.

Many resource books are available, arranged by seasons (very thorough, arranged by holidays and celebrations around the world). Some include:

- *Valentine's Day* by Elizabeth Guilfoile
- *Spring Holidays* by Sam and Beryl Epstein
- *Summer Holidays* by Sam and Beryl Epstein
- *Thanksgiving* by Lee Young
- *New Year's Day* by Lee Young
- *July 4th* by Charles P. Graves
- *Easter* by Beryl Epstein
- *Christmas in America* by Beryl Epstein
- *Christmas in Britain* by Beryl Epstein
- *Christmas Feasts and Festivals* by Beryl Epstein
- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
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- *Birthdays* by Beryl Epstein
- *Birthdays* by Beryl Epstein
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, of course, 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's Christmas Gift" in Holidays 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.

Two good collections of holiday poems for children are:  
- Skip Around the Year by Aileen Fisher (a wide selection of poems by one author)
- Poetry for Holidays selected by Nancy Larrick (containing some excellent poems on nine holidays plus birthdays; however, not representing Jewish holidays; part of Garrard's "Poetry-Grade 3" series; see RESOURCES).

Have the children view sound filmstrips which describe holidays and their celebrations.

Two such sound filmstrips are:  
- Easter Around the World
- How We Got Our Easter Customs (both from Singer SITE, both with full color drawings)

If you use the filmstrips, however, not representing Jewish 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.

Two such filmstrips are:  
- Easter Around the World
- How We Got Our Easter Customs

This procedure (suggestion, poem, discussion) could be repeated several times consecutively or could be spread out (one holiday after lunch each day) as long as interest remains high. The procedure, however, would strengthen the learning of the ENCOUNTER.

Two such filmstrips are:  
- Easter Around the World
- How We Got Our Easter Customs

The script of the second filmstrip would probably not be suitable for first-graders to take in one sitting, but parts of the filmstrip could be shown at a time and then discussed. Both filmstrips give a Christian conclusion, so be certain that the children understand that the person speaking is a part of the Christian tradition.
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. Bowmar Records also presents an excellent collection of holiday records which coordinate with rhythmic and reading activities, included are:

- December Holidays
- Winter Days
- February Holidays
- Halloween

Let the children listen to and sing songs about and for various celebrations. (see RESOURCES)

POEMS

(From) The Reason Why

by R. N. Turner

RESOURCES
BOOKS

(drawings by George Buckett)


KNOWLEDGE

MODULE ON SACRED TIME

ENCOUNTER 5: DIVERSITY OF TRADITIONS

CONCEPTS: story, celebration, tradition

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

SENSITIVITIES: People appropriate references to and statements about his own world view.

BEHAVIORAL OBJECTIVES: 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.

MATERIALS NEEDED: Activity books, pages 7, 10, 13, and back cover.

SKILLS: Listed in the left margin.

Direct attention to pages 7, 10, 13, and back cover.

Introduction:

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

Direct attention to pages 7, 10, 13, and back cover.

Materials: Activity books, pages 7, 10, 13, and back cover.

SKILLS: Listed in the left margin.

Supporting a person in his beliefs and behavior which are unique to his secular or religious traditions.

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

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

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

Appre...
holding a picture of a celebration.

Child: I'd like to stand in the center of the circle.

Directions:

appropriate greetings, and an attitude of acceptance.

name of the tradition, the name of the celebration, an

acquiring information through interaction

Feelings, expressing

becoming sensitized

To the learning

or real experience

relating knowledge
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 in unison.

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.

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 with his own celebration picture, either singly or within a small group sharing the same celebration.

The children may wave to the child in the center as they greet him.

Happy Easter; Happy Easter; Easter is a special day.

Happy Perahera; Happy Perahera; Perahera is a special day.

Happy Passover; Happy Passover; To our Jewish friends we say: "Have a happy day!"

Happy Perahera; Happy Perahera; To our Buddhist friends we say: "Happy Perahera! Happy Perahera! Have a happy day!"

Happy Passover; Happy Passover; To our Jewish friends we say: "Passover is a special day. Happy Passover! Happy Passover! Have a happy day!"

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!
Thanksgiving is a special day.

To American friends we say:

"Happy Thanksgiving! Happy Thanksgiving:

Have a happy day!"

To our friends we say:

"Have a happy day!

Thanksgiving is a special day!"

When special celebrations occur throughout the year, recall for the children the particular celebration.

Let the children tape record the action song and invite them to sing it in honor of those children sharing the celebration.

EXTENDING EXPERIENCES

See also the EXTENDING EXPERIENCES and RESOURCES for ENCOUNTER 4.
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.

Q0258
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.

Let’s see!
how I’ve grown
things I’ve done
things I’m shown
00768things 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 —

00274 a story about me.

Let’s see!
how I eat

what I wear
a special treat

grownups' care

00276
games I play

songs I sing
happy days
joyful things
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.

And I have a way to be.

I have a story and a way.
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.
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 be
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
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.
A Thanksgiving Celebration
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.
LEVEL ONE FIELD TEST TEACHERS AND ADMINISTRATORS

Local Test:

Irene Berko,..rit4,
Timberlane Elementary School
Tallahassee, Florida

Ms. Elizabeth Slincy
Glenview School
Oakland, California

Ms. Garner-Lu Retchwig
Sleepy Hollow School
Orinda, California

Ms. Elizabeth K. Doyle
Alfred I. DuPont Elementary School
Wilmington, Delaware

Ms. Grace B. Ford
Kemblesville School
Kemblesville, Pennsylvania

Ms. Jenna Platt
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

Mr. James Gilchrist, Principal
Timberlane Elementary School
Tallahassee, Florida

Mr. Kenneth Matheson
Social Studies Coordinator
Oakland Unified School District
Oakland, California

Mr. William D. Grafft
Assistant Superintendent
Instructional Services
Orinda Union School District
Orinda, California

Mr. Claude E. Spencer
Director of Instruction
Alfred I. DuPont School District
Wilmington, Delaware

Dr. Harry B. Gordon
Superintendent
Avon Grove School District
West Grove, Pennsylvania

Ms. Edna Owens
Principal
Astoria Park Elementary School
Tallahassee, Florida

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
- Sacred Space
- Sacred Literature
- Sacred Objects
- Sacred Symbols

- Myth
- Ritual
- Ceremony
- Celebration
- Religious Leaders

**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*  MODULE ON SACRED SPACE  MODULE ON SACRED TIME

Encounters:**
5. Tradition 5. Moving 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

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<thead>
<tr>
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<th><strong>Module on Sacred Space</strong></th>
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<td><strong>Encounter 1: Personal Space</strong></td>
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<tr>
<td>- story</td>
<td>- space, personalization</td>
<td>- story, celebration</td>
</tr>
<tr>
<td>Every person has his own story.</td>
<td>A person in his own special way can make a space his own.</td>
<td>Every celebration has a story.</td>
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<tr>
<td><strong>Encounter 2: Wonder</strong></td>
<td><strong>Encounter 2: Homes</strong></td>
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<tr>
<td>- story, wonder</td>
<td>- space, homes</td>
<td>- story, celebration</td>
</tr>
<tr>
<td>People everywhere wonder at things around them.</td>
<td>A home is a place for a family's special way.</td>
<td>Every celebration has a story, as seen in other lands.</td>
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<tr>
<td><strong>Encounter 3: Way</strong></td>
<td><strong>Encounter 3: Making a Home</strong></td>
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<tr>
<td>- way</td>
<td>- space, homes, construction meaningful space</td>
<td>- story, celebration</td>
</tr>
<tr>
<td>Every person has his own way.</td>
<td>A family in its own way can make a living space its home.</td>
<td>Every celebration has a story, as seen in our land.</td>
</tr>
<tr>
<td><strong>Encounter 4: Joy</strong></td>
<td><strong>Encounter 4: Diversity</strong></td>
<td><strong>Encounter 4: Tradition</strong></td>
</tr>
<tr>
<td>- joy</td>
<td>- space, homes, diversity</td>
<td>- story, celebration tradition</td>
</tr>
<tr>
<td>People everywhere find joy in living.</td>
<td>A variety of homes are places for each family's special way.</td>
<td>People who share the same celebration are said to belong to the same tradition.</td>
</tr>
<tr>
<td><strong>Encounter 5: Tradition</strong></td>
<td><strong>Encounter 5: Moving</strong></td>
<td><strong>Encounter 5: Diversity of Traditions</strong></td>
</tr>
<tr>
<td>- story, way, tradition</td>
<td>- space, homes, moving, remembering</td>
<td>- story, celebration</td>
</tr>
<tr>
<td>People who share the same story and way are said to belong to the same tradition.</td>
<td>Families can make new homes when they move.</td>
<td>A variety of people share different celebrations and belong to different traditions.</td>
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# RESS Materials for Level One

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<td>Activity Books</td>
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<td>Read-Along Books</td>
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<td>Audio Cassettes</td>
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<td></td>
<td>&quot;The Story of Buddha's Tooth&quot;</td>
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<td></td>
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<td>&quot;The Buddhist Perahera Celebration&quot;</td>
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<td>&quot;The Jewish Passover Celebration&quot;</td>
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<td>&quot;The Story of Hebrew Freedom&quot;</td>
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<td>Slide-Tape Presentations</td>
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</tr>
<tr>
<td>Slide Presentation</td>
<td>Joy</td>
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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 material 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 teacher 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>
<th>Pictures</th>
<th>Correct</th>
</tr>
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<tr>
<td>1</td>
<td>My Special Place</td>
<td>32</td>
<td>100</td>
<td>96</td>
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<td>5</td>
<td>Atoni Cut-outs</td>
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<td>7</td>
<td>Homes Worksheet</td>
<td>35</td>
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<td>10</td>
<td>The _____ Home</td>
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<td>11</td>
<td>The _____ Family at Home</td>
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<td>12</td>
<td>Moving Sequence Cards</td>
<td>32</td>
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<tr>
<td>13, 14</td>
<td>Moving Envelopes &amp; Sort Cards</td>
<td>4</td>
<td>128</td>
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</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 RIES 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.

Anti-Defamation League Reviewers

Page in Teacher's Guide

Comment

[Responses and revision suggestions of the RESS staff are given in brackets.]

We found the material sensitive and sound.

For the most part the following are minor suggestions:

There is mention of "horseradish and toothpicks." Toothpicks have no (?) the tray. Certainly no religious significance. This word should be removed. [Suggestion to be followed in revision.]
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 transliteration 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, Goold, 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 Adayod 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 1/2 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.