From the Religion in Elementary Social Studies Project (RESS), this second-grade unit is the second 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 second-grade unit consists of three modules which focus on areas of inquiry about religious meaning and commitment in a particular cultural setting. Religion is explored as a community experience in a homogeneous society, a society of cultural diversity, and in the child’s own community. 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 second-grade unit. (Author/JR)
Teachers Guide

Level Two

Elementary Social Studies

in

Religion
The Religion in Elementary School Project

The Florida State University
Department of Religion
Dr. Rodney P. Allen

Principal Investigators

The Religion in Elementary School Project

The Florida State University
Department of Religion
Dr. Rodney P. Allen

Director

July 1, 1972 -- June 30, 1975

The Humanities Foundation, D.C.
The Luce Foundation, Chicago, Illinois, and National Endowment for the Humanities, Washington, D.C.

Funded by

The Florida State University

The Religion in Elementary School Project
LEVELS STRUCTURED TO CORRELATE WITH INTERDISCIPLINARY APPROACHES AND PROGRAMS IN SOCIAL EDUCATION

- Emphasizing search for meaning, personal knowledge
- Conceptually structured
- Emphasizing cross-cultural content samples
- Using mixed media
- Inquiry-oriented
- Teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

Each grade-level set of three modules consists of three modules on each of the six grade levels. A module focuses on the development of a main idea. An encounter typically consists of four to six sequential learning encounters which develop concepts and opinion 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.

Each grade-level set of three modules consists of three modules on each of the six grade levels. A module focuses on the development of a main idea. An encounter typically consists of four to six sequential learning encounters which develop concepts and opinion 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.

At each module, level, and grade level, the modules fit into an interdisciplinary approach and program in social education.
RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

"One's education is not complete without a study of compare religion and its relationship to the movement of civilization.

Nothing has been done here that such study when presented objectively as part of a secular program of education, may not be produced consistent with the First Amendment."

from the majority opinion of the United States Supreme Court: 1963, Schempp Case

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:

- The role of a variety of religious groups in our society, both past and present, included.
- The legitimacy of a variety of life styles acknowledged.
- In dealing with various matters, do the authors commit "sins of omission?"
- Is the book likely to encourage a positive self-image?

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person or a community makes sense of life. This perspective is reflected in lifestyle, 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 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.

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person or a community makes sense of life. This perspective is reflected in lifestyle, 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.

One's education is not complete without a study of compare religion and its relationship to the movement 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 the incorporation into the elementary curriculum makes the study of religion in the proper and necessary

In this way, a well-structured, non-denominational, and non-proselytizing program is developed that provides a broad conceptual framework, empirical evidence, and academic study, at the same time, learning about religion is non-denominational, non-proselytizing, and non-pedagogical. The RESS program is designed to meet the needs of the early childhood level, maintaining correct information and avoiding inappropriate materials in the area of religion. As the child's understanding of religion grows, learning about religion should receive a "comprehensive education" from earliest entry into school, learning about religion.
The purpose of the RESS Project is to develop the following main ideas:

1. The religious dimension has to do with world view and life style.
   - World view is a sense of reality from which a person and/or a community makes sense of life.
   - Life style is the way one lives and adapts to the world view.

Main Ideas and Objectives

Behavioral Objectives

The purpose of the RESS Project is to develop the following main ideas:

1. The religious dimension has to do with world view and life style.
2. World view is a sense of reality from which a person and/or a community makes sense of life.
3. Life style is the way one lives and adapts to the world view.

Basic Concepts

Functional Religious Concepts

Religious/secular:
- traditions
- acculturation
- community interaction
- institutions, change leaders
- interdependence
- cooperation
- dispute resolution
- space
- time
- sacred/profane
- faith
- the sacred
- worship
- ceremony
- ritual
- symbol
- object
- literature
- art
- science
- sacred/profane
- storytelling (story)
- world view (story)
- spiritual
- physical

Behaviors

Behavioral Objectives
Life style is the way in which a person or a community moves, acts, and lives. Life style reflects world view.

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, rituals, 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 study of the religious dimension and of religious traditions is an integral part of the study of humankind.

11. Religious experience and expression change over time.

12. Religious dimension and culture are mutually interdependent.

Religious traditions are both a personal and a community phenomenon.
Developing self concept

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

2. Living openly by the commitments which this worldview entails.

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 behaviors 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 for persons in the living out of their traditions.

Introducing Encounters

1. Relating knowledge or real experience to the learning situation.

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

3. Considering a problem by examining a single concept or a set of pictures.

4. Considering a problem by developing a plan of action.
Developing Encounters

1. Developing concepts and generalizations by stating and checking hypotheses.
   - Acquiring information through:
     - Listening
     - Viewing
     - Interacting with graphic materials
     - Reading
     - Locating information

2. Comparing and contrasting information.

4. Internalizing the learning.
5. Attaining concepts.
6. Applying generalizations.
7. Becoming sensitized through:
   - Exploring feelings
   - Expressing feelings
   - Empathizing
   - Expressing feelings

8. Demonstrating concepts, sensitivities, skills through:
   - Creative activity
   - Manipulative activity
   - Creative activity
   - Manipulative activity
   - Creative activity
   - Manipulative activity

9. Working with others effectively.
10. Demonstrating comprehension of concepts, organizing ideas.

Evaluating Encounters:

- Classroom behavior toward others
- Role play
- Oral expression
- Manipulative activity
- Creative activity
- Manipulative activity
- Creative activity
- Manipulative activity
- Creative activity
- Manipulative activity

- Developing concepts and generalizations by
The content 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 to present activities in the areas of knowledge, sensitivities, and skills, so that the RESS program accredits in the areas of knowledge, sensitivities, and skills.

Levels Already Under Development

Level 1

Social Studies Corelationship: Cross-Cultural Family Studies

Level 2

Social Studies Corelationship: Cross-Cultural Community Studies

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community

Religious Experience: Sacred Time—Celebrations

Module 1: Religion as a community experience in a society of cultural diversity

Module 2: Religion as a community experience in a homogeneous society

Module 3: Religion as a community experience in a society of cultural diversity

Realizing and Reflecting on Sacred Space—The Home

Module 1: The Temple Mound Builders

Module 2: The Temple Mound Builders

Realizing and Reflecting on Sacred Space—The Home

Module 3: Our Community
Level 6

Social Studies Correlation: Studies of the United States as Part of a World Community

Modules to compare system of values and beliefs of the United States and other societies and to investigate the interaction of these societies in areas of mutual concern.

Level 5

Social Studies Correlation: United States, Economics, History

Modules to study the religious dimension of religion in its varied secular and non-secular manifestations, the United States, past and present.

Level 4

Social Studies Correlation: Environmental Studies

Modules to explore religious values and practices within changing societies and humankind's relation to nature.

Level 3

Social Studies Correlation: Studies of Societal Change in Urban Societies

Modules to explore religious values and practices within changing societies.

Level 2

Social Studies Correlation: Studies of Societal Change

Modules to explore religious values and practices within changing societies.

Level 1

Social Studies Correlation: Religious Studies

Modules to explore religious values and practices within changing societies.

Projections for Remaining Levels:
METHODOLOGY

The bleic strat4gy 3.s theinqiery.mettiod applied to the prog'm parasite, sensitivities, and skills objectives. The-primary !levels provide a broad background of experience for the development of religious concepts for learning about religion. At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in the classroom. The encounter begins with the teacher, who prepares the area of study and promotes a purpose for seeking further knowledge and understanding.

Active learning is initiated through a variety of media, such as slides, audio cassettes, study prints, sort cards, globes, maps, student booklets, and various activities. Many of these Opening activities involve the senses of tasting, smelling, and hearing, as well as seeing and hearing. The Opener provides a focus for the area of inquiry and a purpose for the child to affirm his or her family's world view and life style and to empathize with persons of different world views.

Learning activities provide opportunities for the child to affirm the area of study, to engage in creative activities, to make predictions, and develop hypotheses. Children derive information from hypotheses and later check them, organize, and manipulate information to develop further knowledge. Learning activities provide opportunities for the child to affirm his or her family's world view and life style and to empathize with persons of different world views.

Activities are designed to help the child internalize the learning through a variety of media. Art activities, such as music, drama, role playing, poetry, story writing, and through real life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets or individual creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student.
IMPLEMENTATION

Under dissemination of

The curriculum for use for urban or small groups in instruction.

Frequent options are provided for individual study of varying abilities and interests.

Thorough study of the teacher's guide and materials with the learning materials are provided for individual students or small groups. Numerous options are available for use in the public school setting.

In the development of the prototype materials, in order to provide the developer's both writer and artist, a day-to-day feedback local pretests are scheduled for each level during the early stages of development.

NATIONAL FIELD TEST PROGRAM

In the writing and development of the prototypes, with the writer and artist, an immediate feedback is provided to the developer. 

The revised materials are then ready for national testing. The purpose of the national testing program is to evaluate the curriculum, methodology, and materials among a variety of student populations. Experiential use of the materials will be located in four approved national testing centers in the east, south, west coast, and Canada. Project-approved national testing centers will be located in four of student populations. EXPERIENTIAL USE OF THE MATERIALS WILL BE LOCATED IN FOUR APPROVED NATIONAL TESTING CENTERS IN THE EAST, SOUTH, WEST COAST, AND CANADA.

Local pretests are scheduled for each level during the early stages of development.

NATIONAL FIELD TEST PROGRAM

In the writing and development of the prototypes, with the writer and artist, a day-to-day feedback is provided to the developer. 

The revised materials are then ready for national testing. The purpose of the national testing program is to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in four project-approved national testing centers in the East, South, West Coast, and Canada. These centers have been chosen to include representative student diversity in academic, ethnic, and religious backgrounds.
INTRODUCTION TO LEVEL TWO

CONTENTS

1. ENCOUNTER

2. INTRODUCTION TO LEVEL TWO

3. CORRELATION OF MAIN IDEAS WITH LEVEL TWO

4. CONCEPTS AND ORGANIZING IDEAS FOR LEVEL TWO

5. RESOURCES FOR LEVEL TWO

** MODULE ON MOUND BUILDERS, INTRODUCTION **

** MODULE ON JAVA, INTRODUCTION **

** MODULE ON OUR SOCIETY, INTRODUCTION **

** The Encounters within a particular Module provide a series of sequential contacts between the child and the religious environment of a particular cultural setting. At this level the child explores three interrelated learning Modules, each Module focusing on a particular area of inquiry about religious meaning and commitment within a particular cultural setting. **

** It is expected that the learning outcomes will differ for each child in relation to the individual perceptions, dispositions and prior learning. The potential of each Encounter depends upon the child's prior religious environment of human societies. **

The potential of each Encounter varies in relation to the child's prior learning.
<table>
<thead>
<tr>
<th>Encounter 1: Community Leaders</th>
<th>Encounter 2: Conservation, Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community leaders, ceremony, dependence</td>
<td>Priest and chiefs acted as leaders in the Temple Mound Building' Community</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Encounter 3: Thanksgiving, Tradition</th>
<th>Encounter 4: Cooperation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious, non-religious, celebration</td>
<td>Cooperation in a community where they could live and receive help.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Encounter 5: Rijaja, Tradition</th>
<th>Encounter 6: Cooperation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time, tradition, celebration</td>
<td>Cooperation among the mound builders who worked together to build the mound.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Encounter 1: Community Leaders</th>
<th>Encounter 2: Conservation, Tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community leaders, ceremony, dependence</td>
<td>Priest and chiefs acted as leaders in the Temple Mound Building' Community</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Encounter 3: Thanksgiving, Tradition</th>
<th>Encounter 4: Cooperation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious, non-religious, celebration</td>
<td>Cooperation in a community where they could live and receive help.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Encounter 5: Rijaja, Tradition</th>
<th>Encounter 6: Cooperation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time, tradition, celebration</td>
<td>Cooperation among the mound builders who worked together to build the mound.</td>
</tr>
</tbody>
</table>
The religious dimension has to do with world view and lifestyle.

2. 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 moves, acts, and lives; it reflects world view.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in persons, documents, artifacts, rites, customs, beliefs, and ideas.

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

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

8. The religious dimension is universal and a community experience.

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 expression change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of human development and of human nature.

The study of the religious dimension is an integral part of the study of human development and of human nature.

1. The religious dimension 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.
### Materials for Level Two

#### Teacher’s Guide
- pp. 9-49
- pp. 50-109
- pp. 110-116

#### Activity Books
- "Shadow Puppet: A Visit to Jogjakarta"
- "The Name Changing Ceremony"
- "The New Fire"

#### Audio Cassette
- "Javanese Traditions"
- "The Story of Rama and Sita"
- "Javanese Traditions"

#### Read-Along Books
- "The Story of Thanksgiving"
- "Religious Traditions in Our Society"
- "Our American Tradition"

#### Activity Sheets
- "Our American Tradition"
- "The Story of Thanksgiving"
- "Javanese Traditions"

#### Mound & Builders
- pp. 110-116
- pp. 50-109
- pp. 9-49

#### PowerPoint Presentations
- "The Story of Rama and Sita"
- "Javanese Traditions"
- "Javanese Traditions"

#### Teacher’s Guide
- "Shadow Puppet: A Visit to Jogjakarta"
- "The Name Changing Ceremony"
- "The New Fire"
Preceding each module, the Teacher's Guide provides the following information:

**Conceptual Framework for the Module:**

Concepts introduced at each grade level are used throughout successive levels.

**Learning Strategies for the Module:**

Serves to develop the Main Ideas. (See pages 2 and 3.)

**Role of the Teacher:**

Organizing ideas are introduced in sequential order so that each provides further development of the ideas from the preceding encounter.

**NAME OF MODULE**

**NUMBER AND NAME OF ENCOUNTER**

**NAME OF MODULE**

**KNOWLEDGE CONCEPTS:**

Concepts introduced at each grade level are used throughout successive levels.

**KNOWLEDGE ORGANIZING IDEA:**

Organizing ideas served to develop the Main Ideas. (See pages 2 and 3.)
and, on a higher level, forming generalized
interrelationships and analytic tasks which contribute to making associations
employment of academic and social skills in a sequenced series of
The Development is the major portion of the Encounter. It involves the

curiosity.
If lighter be something designed to excite the student's
encounter, it must present a problem, to provide an opportunity for
and further development of the organizing idea from the preceding
organizing idea to be developed. It must be in the form of a review.
The Introduction provides a way to focus the child's interest on the

persons.
for role play, arranging the room for small group work, or contacting resource
an encounter, such as: setting up and checking the audio visual system, previewing
the Preparation refers only to procedures which match very from one encounter to
because it is assumed that the teacher will have read the Module in the entirety.
materials the teacher will need to have available.

MATERIALS NEEDED: This list includes ResS materials, audio visual equipment, and any special
and skills

BEHAVIORAL OBJECTIVE(S): The behavioral objective(s) provide an evaluative check on the
skill(s) component of the concept, organizing ideas, sensitivities.
which is located on the previous page(s). The behavioral objective(s) are located in the
perspective. A complete list of skills may also be found on pages vii and viii.
Each Encounter, a complete list of skills may also be found on pages vii and viii.
The skills are listed in the left margin at the point where they are introduced in
SENSITIVITIES: These reference to the two areas of self concept and empathy. (see page vii).
Some encounters might require 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. This symbol indicates statements spoken by the teacher and provides 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 student's interests and abilities. It provides an outline for the teacher in planning, expanding, or eliminating the content of the lesson. The model encounters are spoken by the teacher and provide her with suggestions for shorter learning segments. The teacher may wish to divide the longer encounters into shorter learning segments. Some encounters might require more than one day to complete. This document has been reviewed by the project staff. The poems, books, films, filmstrips, and records used in the extending experiences have been reviewed by the project staff. They frequently suggest alternate uses for RESS materials. These are additional activities which serve to enrich the learning and to provide opportunities to evaluate the student's understanding of the content or to synthesize or reflect on the encounter. The evaluation requires the student to internalize the learning and to apply it to an activity designed to measure the fulfillment of the behavioral objective.
RESOURCES
Poems, books, films, filmstrips, and records which are listed under Resources and annotated where they appear in the Extending Experience. Scripts for slide-tape presentations or audio cassettes are at the very end of the Encounters.

SCRIPTS
INTRODUCTION TO MODULE ON MOUND BUILDERS

CONCEPTUAL FRAMEWORK

In his book, The Sacred Canopy, Peter Berger describes the religious dimension of the community.

We have chosen the prehistoric (1000 A.D.) mound builders of Ocmulgee, Georgia, to introduce the study of the religious dimension of the community. It is doubtful that the inhabitants of the Ocmulgee village differentiated the "religious" life of the community from the "secular." But they did have ceremonies, rituals, sacred time and place, which provided order and a sense of social solidarity for the community's life.

Of all the annual round of ceremonies the most important was that in honor of the deity whose gift of corn had the miraculous power to renew itself every year. The summer temple, then, was the scene of the year's biggest festival when the new corn was ripe. All the fires of the village were put out, and after the men had fasted and purified themselves with the sacred fire, the new fire was lit and offered to the Master of Breath, with this act the year's work was forgiven, and the corn emerged again, as a new year with rejoicing. But even so often the temple needed to be rebuilt, perhaps as a mark of extra devotion, and every man would have given his allotment of working days to complete the project, even if several years were required before it was finished. For the new mound was proof to the divine forces of how much their gifts had been appreciated, and a plea that their favor might continue and the town prosper. Also it was proof to all the surrounding tribes of the wealth and strength of the village which was able to erect and maintain these large structures and at the same time to live in plenty and defend itself from its enemies.

All the evidence, then, points to the existence here at Ocmulgee of a town of Indians who lived in a state of culture as advanced in some respects as any to be found north of Mexico. We see a prosperous community devoted chiefly to the yearly round of activities designed to cement its relationship with the powerful unseen forces on which its well-being depended. Not too much work was required with the abundant rainfall on this fertile soil, to raise the principal food supply for an entire family. The men, like all later Indians, hunted to supply the meat for their diet; but they had plenty of free time to devote to the construction and repair of the town's several temple buildings. Here they gathered at stated intervals to go through the time-honored ritual first taught to their fathers by the very spirits themselves, those spirits which gave man the fish and the game and finally the wonderful gift of the corn plant. All of these gifts and many more must be accepted with reverence and treated according to the rules established for their proper use; otherwise the spirits would be offended, the game would disappear, and the fields would wither and die.
Much of this reconstruction depends heavily on our knowledge of the later tribes of the Southeast, and on broader analogies. Archeological proof does not exist for much that we have inferred. Yet we know that what we find here could not have been built by villagers living at the level of bare subsistence. Economic surplus was essential, and we know the Indians had the Corn with which to create it. Strong leadership was needed to carry such large projects to completion; and with it there must have been a specialized warrior class which controlled the governing function of the group, or it may be that these were combined with the religious duties of the priests. Whatever the system employed, several hundred unusually important individuals, the temple priests and their assistants and retainers, would have formed a rather numerous class with high status in a society so clearly impressed with the importance of the physical expression of the religious ideas. Wealth and power my lie atop the other social classes which controlled the government. Children are provided with slides of the prehistoric mound builders. The diagram is left open-ended to encourage the children to hypothesize about why the Indians put so much time and work into building the huge earthworks. The mound is used as a tool for analyzing the information from the slides, map, and study drawings. Visual clues are needed to encourage the children to hypothesize about the organization and effort that were required to build the mounds without modern machinery. The teacher is left open-ended to encourage the children to hypothesize about why the Indians put so much time and work into building the huge earthworks...
The huge temple construction projects and the ceremonies at the temples suggest a high degree of social organization. The role of community leaders is explored in Encounter 3. It may be that ceremonial and governmental roles were filled by the same leaders, or these roles might have been differentiated. We have opted to differentiate the community leaders as "chiefs" and "priests" in the story for Encounter 4. The council system of government is introduced and the ceremonial role of the priests in conducting the New Fire Ceremony and the funerary ceremonies is reconstructed in a slide presentation mixing real photographs with drawings of events at Ocmulgee as scholars believe they might have occurred. The slide presentations for Encounter 2 and 3 provide the children with a background of graphic and verbal information for developing role plays about the life of the Mound Builders. Suggestions for costumes, props, and action are outlined in the teacher's guide, but the teacher should feel free to encourage the students to improvise their own role plays. The module ends with Encounter 4 by posing a series of problem situations in the Mound Builders' community. The children are invited to pretend that they belong to a family of Mound Builders 1000 years ago. They must be able to empathize with the Mound Builders and to appreciate their way of life in order to act out likely resolutions to each problem situation. The children are introduced to the idea that a family of mound builders at Ocmulgee 1000 years ago had no power of their own. They were dependent on other families and community leaders to solve some of the problems. The last encounter emphasizes skills involved in working in small groups or committees. The Extending Experiences for Encounter 4 suggest several activities which introduce archaeological methodology and which correlate well with science lessons on organic and inorganic materials. These are important understandings for this Module and the Module on Java in which the children examine archeological excavations for evidence of religious activities in past cultures. Archeological methodology, role plays, and problem solving are key strategies in this Module. The Learner's Guide is intentionally untitled; students derive an appropriate title as a tabling activity in Extending Experiences for this Module. The activity book is an integral part of the lesson. Materials for this Module include: four introductory slides for Encounter 1, two slide presentations "The New Fire Ceremony" and "Community Leaders," and an activity book. The RESC materials for this Module include: four introductory slides for Encounter 1, two slide presentations "The New Fire Ceremony" and "Community Leaders," and an activity book. The RESC materials for this Module include: four introductory slides for Encounter 1, two slide presentations "The New Fire Ceremony" and "Community Leaders," and an activity book.
ROLE OF THE TEACHER

It is suggested that the teacher read the Module in its entirety, previewing the slide series and examining pupil materials as they are introduced with each Encounter. Further information on the Round Builders Wad on the Creek Indians who are descendants of the Ocmulgee Indians can be found in the books suggested in References for this Module. Scripts for slide presentations and read-along books are provided in the Resources for each Encounter. The teacher will need to refer to a copy of the Student Activity book as she reads each Encounter. The teacher will need to refer to some of the reference books provided in the Resources for each Encounter. Scripts for slide presentations and read-along books on the Round Builders are available. The教师 should provide the children with a copy of the Student Activity book as she reads each Encounter. Scripts for slide presentations and read-along books on the Round Builders are available. It is important that the children are made aware that each Indian tribe has its own special story and lifestyle.

ARCHAEOLOGICAL SOCIETY
H. Howard, Jamestown, Va.

MOUND BUILDERS

ARCHAEOLOGICAL RESEARCH SERIES NO. 3, NATIONAL PARK SERVICE, GOVERNMENT PRINTING OFFICE, WASHINGTON, D.C.

REFERENCES

MOUND BUILDERS


For information write to the Missouri Archaeological Society, P.O. Box 956, Columbia, Missouri, 65201.
MODULE ON MOUND ENCOUNTER

INDIANS AT OCMULGEE LONG AGO

CONCEPTS: space, time, community, interaction

SKILLS:listed in the left margin

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

PREPARATION: Set up and check the AV system

PREPARATION: Preview the slides

PRESENTATION: Mound Builders activity book for each child (pages 2-6)

MATERIALS NEEDED: Mound Builders activity book for each child (pages 2-6)

RESOURCES: Reuse slides 1-4

Optional: Well in advance of beginning the Module, order the Ocmulgee coloring book from the source listed under Basics for this Encounter.

Behavioral Objective: The child will be able to complete the evaluation activity on page 4.

Encounter 1: Indians at Ocmulgee Long Ago

Knowledge:
INTRODUCTION

This encounter opens the inquiry about the Mound Builders by examining clues to the prehistoric culture of the Ocmulgee Indian settlement near the present day city of Macon, Georgia. Children are provided with many opportunities to use the clues to make reasoned guesses about how and why the Indians built the mounds, rather than trying to find "right" answers. The goal is for the children to develop a better understanding of the past of the prehistoric Indians who lived long ago in Georgia, in the southern part of our country.

Optional: Read Annette Wynne's poem, "Indian Children," (see Resource) to the children. Suggested procedure is provided in the Extending Experience for this encounter.
Distribute copies of activity book to each pupil.

We'll use this book to find out how close your guesses were about information how the Indians built the mounds.

Look at the picture map on page 2. The town where the mounds were built 1,000 years ago looked something like this. What do you think the mounds are made of? What materials were used to build them? (wood)

A temple is not a place for a family to live. A temple is a special place. Where are the people's homes? (on top of the mounds)

How are the temples different? (There are buildings on top.) Where are the temples? (on the mounds)

The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.) How many temples can you find in the drawing? (three)

Write "temples" on chalkboard.

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a home. A temple is a special place. Where are the people's homes? (around the mounds)

Where are the three temples? (on top of the mounds)

How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a place for a family to live. A temple is a special place. Where are the people's homes? (on top of the mounds)

How are the temples different? (There are buildings on top.) Where are the temples? (on the mounds)

The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.) How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a home. A temple is a special place. Where are the people's homes? (around the mounds)

Where are the three temples? (on top of the mounds)

How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a place for a family to live. A temple is a special place. Where are the people's homes? (on top of the mounds)

How are the temples different? (There are buildings on top.) Where are the temples? (on the mounds)

The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.) How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a home. A temple is a special place. Where are the people's homes? (around the mounds)

Where are the three temples? (on top of the mounds)

How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a place for a family to live. A temple is a special place. Where are the people's homes? (on top of the mounds)

How are the temples different? (There are buildings on top.) Where are the temples? (on the mounds)

The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.) How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a home. A temple is a special place. Where are the people's homes? (around the mounds)

Where are the three temples? (on top of the mounds)

How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)

Suppose the temples had been made of stone. Could stone temples last 1,000 years? Why? Why not?

A temple is not a place for a family to live. A temple is a special place. Where are the people's homes? (on top of the mounds)

How are the temples different? (There are buildings on top.) Where are the temples? (on the mounds)

The buildings on top of the mounds are called temples. (Write "temples" on chalkboard.) How many temples can you find in the drawing? (three)

What do you think the temples are made of? What materials were used to build them? (wood)
Acquiring information

Checking hypotheses

EVALUATION

demonstrating comprehension of the organizing idea

Open your book to page 80. That you can see pages 3 and 4 together.

What are the Indians in the drawing doing?
- (digging earth, carrying it, dumping it, cutting trees)

What tools are they using?
- (picks, baskets, axes)

What materials are they using?
- (earth, clay, wood)

EXTENDING EXPERIENCES

To expand the children's understanding of how the Ocmulgee Indians might have lived, order for your class copies of the Ocmulgee Coloring Book: A Story of Southeastern Indians (see Resources.)

To check the children's understanding of how the Ocmulgee Indians might have lived, order for the children to complete the activity independently.

Record the children's hypotheses to check later.

Georgia mounds.

We'll find out the next time we talk about the Indians at the Georgia mounds.

What do you suppose was so important about the temple mounds?

Why do you think the Indians went to so much trouble?

It took a great deal of hard work to build the temple mounds.

After the children have completed the pages, check their responses with them.

Then, as a transition to the next encounter, end the activities by asking:

T: Why do you think the Indians went to so much trouble?

We'll find out the next time we talk about the Indians at the Georgia mounds.

The children should enjoy coloring the pictures and discussing the information in the drawings.

Then, as a transition to the next activity, end the activities by asking:

T: What do you suppose was so important about the temple mounds?

What materials are they using?

What tools are they using?

Carrying (fire), dumping (fire), cutting (trees), digging (earth), (clay)

Open your book to page 80. That you can see pages 3 and 4 together.

What are the Indians in the drawings doing?

What tools are they using?

Carrying (fire), dumping (fire), cutting (trees), digging (earth), (clay)

what materials are they using?

Carrying (fire), dumping (fire), cutting (trees), digging (earth), (clay)
To help children gain perspective of how long ago the Indians at Ocmulgee lived, the teacher can prepare a timeline divided into ten sections, each section representing 100 years. The first section should be labeled "Ocmulgee, Mound Builders." The last hundred years could be divided into ten sections the children can see their place on a time continuum.

To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book. Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no sidewalks or streetlights? Would there have been just bare ground? What kind of things would have grown here?" The teacher might also base an art lesson on the poem, "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived here. They might label the drawings simply "Then" and "Now." As an exercise in creative writing the pupils might write brief stories about each scene.

Artifacts

With great care, because why it is important to preserve information that is uncovered, begin by teaching the children how to handle artifacts patiently, quietly, and carefully. Ask the children why artifacts are handled this way. Encourage them to explore the items, observe, record, describe, and then discuss their observations. Some suggested ones include:

- picks
- shovels
- trowels
- screens
- dentists' probes
- ice picks
- paintbrushes
- whisk brooms
- insect spray guns.

Artifacts are handled with great care because it is important to preserve information that is uncovered. To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book. Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no sidewalks or streetlights? Would there have been just bare ground? What kind of things would have grown here?" The teacher might also base an art lesson on the poem, "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived here. They might label the drawings simply "Then" and "Now." As an exercise in creative writing the pupils might write brief stories about each scene.

To check for construction in your area which might be unearthing areas of prehistoric settlements, check with any local universities to find out about any archaeological excavations which might be in close proximity to your school. The children might visit the sites to find out about archaeological methods. Make a display of the tools an archaeologist uses to uncover artifacts. Some suggested ones include:

- picks
- shovels
- trowels
- screens
- dentists' probes
- ice picks
- paintbrushes
- whisk brooms
- insect spray guns.

To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book. Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no sidewalks or streetlights? Would there have been just bare ground? What kind of things would have grown here?" The teacher might also base an art lesson on the poem, "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived here. They might label the drawings simply "Then" and "Now." As an exercise in creative writing the pupils might write brief stories about each scene.

To check for construction in your area which might be unearthing areas of prehistoric settlements, check with any local universities to find out about any archaeological excavations which might be in close proximity to your school. The children might visit the sites to find out about archaeological methods. Make a display of the tools an archaeologist uses to uncover artifacts. Some suggested ones include:

- picks
- shovels
- trowels
- screens
- dentists' probes
- ice picks
- paintbrushes
- whisk brooms
- insect spray guns.

To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book. Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no sidewalks or streetlights? Would there have been just bare ground? What kind of things would have grown here?" The teacher might also base an art lesson on the poem, "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived here. They might label the drawings simply "Then" and "Now." As an exercise in creative writing the pupils might write brief stories about each scene.

To check for construction in your area which might be unearthing areas of prehistoric settlements, check with any local universities to find out about any archaeological excavations which might be in close proximity to your school. The children might visit the sites to find out about archaeological methods. Make a display of the tools an archaeologist uses to uncover artifacts. Some suggested ones include:

- picks
- shovels
- trowels
- screens
- dentists' probes
- ice picks
- paintbrushes
- whisk brooms
- insect spray guns.

To expand the children's understanding of a map, have the class build a model of the Ocmulgee village from clay following the map on page 1 in the activity book. Read Annette Wynne's poem, "Indian Children," (see Resources) to the children. Tell them to close their eyes and try to imagine what it was like when the Indians lived here. The teacher might help them to visualize the scene by saying, "What would it have looked like when our school building wasn't here, when there were no sidewalks or streetlights? Would there have been just bare ground? What kind of things would have grown here?" The teacher might also base an art lesson on the poem, "Indian Children." After using the questioning technique above to create visual images, the children might draw two scenes of their own neighborhood as it is now and as it might have been when prehistoric Indians lived here. They might label the drawings simply "Then" and "Now." As an exercise in creative writing the pupils might write brief stories about each scene.

To check for construction in your area which might be unearthing areas of prehistoric settlements, check with any local universities to find out about any archaeological excavations which might be in close proximity to your school. The children might visit the sites to find out about archaeological methods. Make a display of the tools an archaeologist uses to uncover artifacts. Some suggested ones include:

- picks
- shovels
- trowels
- screens
- dentists' probes
- ice picks
- paintbrushes
- whisk brooms
- insect spray guns.
To help the children understand how certain artifacts endure while others decay, make time capsules.

Empty/tin coffee cans with plastic lids would make good containers for the artifacts and materials to be buried. The children should choose artifacts that would give future archaeologists good clues to our present-day culture. As an experiment, they might place organic materials (an apple, a message on paper, a piece of wood and a small piece of soft wood) in one "capsule," and inorganic materials (messages recorded on audio-tape, objects of metal, glass, pottery or clay) in another "capsule." Bury the time capsules and make a map marking their location.

In the spring, dig up the capsules to find which materials are better preserved—organic or inorganic. Re-buy the capsules with the well-preserved artifacts to avoid premature closure on the concept of "temple."

As a resource, ask the children if they know of any temples in their own community.

To allow pupils to see authentic artifacts, arrange a field trip to a museum. Reserve time with a guide who can direct the children to artifacts which are relevant to this module. The museum at Ocmulgee National Monument near Macon is one of the largest United States museums devoted to Indian history. It has exhibits which explain the early Indian burials, and the prehistoric cultures, and the earthlens council chamber which are referred to in this module. The museum is one of the largest United States museums devoted to Indian history. It has exhibits which explain the early Indian burials, and the prehistoric cultures, and the earthlens council chamber which are relevant to this module. Reserve time with a guide who can direct the children to artifacts which are relevant to this module.

To avoid premature closures on the concept of "temple," ask the children if they know of any temples in their own community.

Bottles, tin cans, an inner tube, a pump, buried in the ashes at the city dump.

Buttons, hubcaps, pots made out of clay. All sorts of treasures people throw away.

Others folks who call this trash discard it carelessly. But when washed and polished brightly it's beautiful to me.

Broken bits of glass strung together in the light, glitter softly through the night.

Bits of pipes and worn out springs from old machinery become the trashpile sculptures that I fashion carefully.

Some children only look for toys beneath a Christmas tree. But broken toys found near the dump will fit in the trash can with me.

When they find my things, they'll see.

Two hundred years from now, some children only look for toys beneath a Christmas tree, but broken toys found near the dump will fit in the trash can with me.

A secret joke I'm planning.

When they find my things, they'll see.

Two hundred years from now, people throw away. But broken toys found near the dump will fit in the trash can with me.

All sorts of treasures, pots made out of clay, buttons, hubcaps, some children only look for toys beneath a Christmas tree, but broken toys found near the dump will fit in the trash can with me.

That I fashion carefully.
Bunce, William. *Chula, Son of the Moundbuilder.* New York: E.P. Dutton and Co., 1942. 120 pages. A material for teaching about Indian life in the Mississippi Valley region prior to white contact.


Zion, Gena. *Dear Garbage Man.* New York: Harper, 1957. A garbage man who does not want to collect anything still useful finds that garbage has its positive uses as material to fill in swamplands.

Books.
ENCOUNTER 2: THE NEW FIRE CEREMONY

KNOWLEDGE

ORGANIZING IDEA: In the New Fire Ceremony at the Big Temple Mound the Ocmulgee Indians asked the spirits to help them to grow corn.

CONCEPTS: Ceremony, sacred space, the sacred, interaction

SKILLS: The child will demonstrate his comprehension of the organizing idea by completing pages 7-8 of his activity book correctly, by making statements which in the judgment of the teacher indicate his understanding, and by choosing an appropriate name for the Indian at Standing, and by choosing an appropriate name for the Indians at Ocmulgee.

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

MATERIALS NEEDED: RESM Mound Builders Activity Books (pages 2, 7-8), "The New Fire Ceremony" cassette tape recorder, carousel projector, cassette tape reorder, set up and check audiovisual equipment, audiovisual slide series, cassette tape reorder, cassette tape reorder, audiovisual slide series.

PREPARATION: Preview the slide-tape presentation.

PREPARATION: Set up and check audiovisual equipment.

PREPARATION: Set up and check audiovisual equipment.
INTRODUCTION

focusing on the area of inquiry making inference considering: 7a-

Hypothesizing distribute activity, hoolcs.

T: Do you think the Indians at the Ocmulgee mounds bought their food at a supermarket? Do you see some places on the map where they might get food?

(river; for d cornfields)

What do you see in the middle of one cornfield?

(mound)

Why do you suppose the Indians built a mound right in the middle of a cornfield?

T: What might happen then? Suppose their corn didn't grow. What might happen then?

(Tewart; forest, etc. and cornfields)

Do you see some places on the map where they might get food? a supermarket?

T: Do you think the Indians at the Ocmulgee mounds bought their food at a supermarket, activity books.

DEVELOPMENT

Viewing/listening for information giving items Corn was the Indians most important food. Suppose their corn didn't grow. What might happen then?

OPTIONAL: Use one or more of the sensitizing activities suggested in the Extending Experiences for this Encounter. Ann Nolan Clark's Little Elder in Winter would be especially appropriate.

What did you see? What else? And what else?

T: What did you see? What else? And what else?
Let's open our activity books to page 1. We're going to look at the same slide story again (or tomorrow, if the teacher decides to break the Eencounter at this point.) You might want to change some of your answers after you see the story.

1. The Indians' most important food was hamburgers, corn, potatoes.
2. To ask the spirits to help them grow corn: they went hunting, stayed home, burned sacred corn. To get ready for the New Fire Ceremony, Father Agent fishing, put out the old fire, made arrows.
3. To get ready for the New Fire Ceremony, Father Agent hunting, stayed home, burned sacred corn.
4. The town seemed strange when there was no smoke coming from the smokeholes of the houses. All the smokeholes in the town were smoking.
5. The Indians held the New Fire Ceremony at the river, the Iron Temple Mound, the earth lodge.
6. The Indians gave the spirits sacred money, corn, burned sacred corn.
7. In the ceremony, the leaders or priests poured water on corn, burned sacred corn, poured water on corn.

The children should be permitted to mark the drawings as the discussion progresses.

Let's open our activity books to page 7.
Can you think of another name that would suit them well? Do both names suit them? Which name would you give them? Why? Temple Mound Builders. Sometimes they are called the Master Farmers.

Sometimes the Indians who lived at the Ocmulgee mounds are called the Temple Mound Builders. Sometimes they are called the Master Farmers.

Write these two names on the chalkboard:

| Temple Mound Builders | Master Farmers |

Did you find out why there was a path from the Cornfield Mound to the Temple Mound?

Did you find out why the Indians at Ocmulgee were called the Temple Mound Builders or the Master Farmers?

Write these two names on the chalkboard:

| Temple Mound Builders | Master Farmers |

Master of Breath was pleased, future crops would be good. Why were the people happy when the New Fire was lit? 

 sometime the Indians who lived at the Ocmulgee mounds are called the Temple Mound Builders. Sometimes they are called the Master Farmers. Which name would you give them? Why? Can you think of another name that would suit them well?

After the second showing, the children should be permitted to revise or correct their answers on the basis of the information in the slide series.

The presentation, the teacher might wish to omit the tape narration during the second showing, the teacher might wish to omit the tape narration during the presentation. To enable the children to discuss the multiple-choice activities on pages 7 and 8 of the activity book during the presentation, the teacher might wish to omit the tape narration.

Evaluate understanding:

Did you find out why the Indians at Ocmulgee were called the Temple Mound Builders or the Master Farmers?
Extending Experiences

To sensitize the children to hunger, and thus help them understand the importance of a successful corn crop to the town builders, ask the following questions:

Have you ever been hungry?
What did it feel like?
Have you ever been so hungry that you had a pain in your stomach?/had a headache?/were dizzy?

Ask the children:

Have you ever been as hungry as Little Herder was—for days or weeks?
What did her father do to get money for food?
How did that make her mother feel?
How might you get food if you had no money?
(food stamps, free lunch program, go to friends, etc.)

Have the class name as many corn products as they can think of.

A table could be arranged for displaying a variety of corn products brought by the children from home.

How much do you eat when you have no money (food stamps, free lunch program, go to friends, etc.)?
How did that make her mother feel?
What did her mother do to get money for food?
When was—Little Herder was hungry?
How have you ever been as hungry as Little Herder?
the story tells how he was able to change his ways and his name. The story tells how he got the name "Indian corn," a second name by the family, "Put It Pick It." The story tells how corn stalks and several varieties of colorful Indian corn to show the children. They might compare an ear of modern hybrid corn with an ear of corn grown in prehistoric Indian culture, reach the children the reality of the life of a little Navajo Indian girl, with sensitivity and authenticity.

**RESOURCES**

**BOOKS**


Includes:

- Little Herder in Winter
- Little Herder in Spring
- Little Herder in Summer
- Little Herder in Autumn

All of the "Little Herder" books are written in distinctive prose and poetry.

**To emphasize the importance of corn in prehistoric Indian culture, take the children on a trip or have them read for themselves "How Indian Corn Came," an Ojibway tale by W. and Marguerite R. Dolch. (See Resources)**
FILM


SONGS

The mound building was a wooden building which we call a temple. The mound itself was made of the red Georgia earth. On top of the mound there is a monument made of one of the mounds as it looked when the Indians built it at a thousand years ago. Kelly saw a model of one of the mounds at the museum. "Here we are," Kelly shouted excitedly when he saw the entrance to the park. "Here we are!" Kelly shouted excitedly when he saw the entrance to the museum. The guard suggested that they first look at some of the exhibits at the museum. The guard suggested that they first look at some of the exhibits at the museum. "Here we are!" Kelly shouted excitedly when he saw the entrance to the park. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

The mound itself was made of the red Georgia earth. On top of the mound there is a monument made of one of the mounds as it looked when the Indians built it at a thousand years ago. Kelly saw a model of one of the mounds at the museum. "Here we are!" Kelly shouted excitedly when he saw the entrance to the park. "Here we are!" Kelly shouted excitedly when he saw the entrance to the park. "Here we are!" Kelly shouted excitedly when he saw the entrance to the park. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia. Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.

Kelly and his family had come to visit the old Indian mounds at the Ocmulgee National Monument near Macon, Georgia.
After they had seen the other exhibits, Kelly and his mother left the museum to visit the mounds themselves.

They were surprised to find that now the mounds are covered with grass and the wooden temples are gone from the tops of the mounds. The earthlodge was different from the mounds. It had a large inside room. Kelly read that the earthlodge was different from the mounds.

The biggest mound is called the Big Temple Mound. They read that long ago the Indians held their summer celebrations here.

The next mound came to the earthlodge. They read that the earthlodge had never had a temple on top of it.

Long ago the Indians held their summer celebrations here. The earthlodge was built in the middle of what had once been a sacred cornfield.

Kelly tried to imagine what it would have been like a thousand years ago. The field would have been filled with golden wok then. There would have been a wooden temple on top of the mound. Some Indians would have been working in the cornfield. Others might have been building or repairing the cornfield mound.

Our National Park Service has planted grass on the mounds to keep the rain and wind from damaging them.

Kelly was3 tired and droopy. He soon fell asleep.

Kelly dreamed that he was an Indian boy living in the town at Occmulgee long ago and that his name was Tome.
22. Tome hurried toward home with his load of firewood. He had searched a long time to find the best dry, kindling for the new fire. He passed the sacred cornfield. Large ears of ripe, golden corn grew around the temple mound in the cornfield:

23. "Tome, you're just in time. Already some of our neighbors have put out their fires. It's almost time to go to the New Fire Ceremony."

24. "Thank you, mother. You're right. The corn and vegetables here were large and ripe too. These crops were grown for the people."

25. "You're right, father. We are waiting at the doorway when Tome reached home. We'll watch as father puts out the fire that has been burning all year long."

26. "Ah," said Tome's mother, "you're just in time. Already some of our neighbors have put out their fires. It's almost time to go to the New Fire Ceremony."

27. "The old fire was ending. The old fire had to be put out."

28. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."

29. "The town seemed somehow strange and quiet now. All-year long smoke from the fires in each house rose from the smokeholes in the roofs. Now not a single puff of smoke was to be seen. All the fires in the town had been put out."

30. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."

31. "The town had been put out. The old fire had to be put out."

32. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."

33. "The town had been put out. The old fire had to be put out."

34. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."

35. "The town had been put out. The old fire had to be put out."

36. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."

37. "The town had been put out. The old fire had to be put out."

38. "The cacao beans were gathered and gathered again. They all watched as father put out the fire that had been burning all year long."
The people gathered at the mound in the sacred cornfield. Everything would be done as the spirits had taught their fathers long ago. The spirits had given them fish and the wonderful gift of corn. In return, they would offer the first new corn from the sacred field to their most important spirit, the Master of Breath.

The leaders, whom we might call priests, stood outside the temple on top of the mound. The sacred corn had been stored in the temple on top of the cornfield mound. Now men carrying baskets climbed the steps to the temple. There the priests filled the baskets with the sacred corn. When the procession reached the Big Temple Mound, the men carried the sacred corn in a long procession to the Big Temple Mound. The priests went inside the temple. The big crowd was silent. Every eye was on the smokehole in the roof of the temple. It was important to please the spirits. If the spirits were angered, the crops would wither and the game would disappear. The crops would wither and the game would disappear. Every eye was on the smokehole in the roof of the temple. It was important to please the spirits. If the spirits were angered, the fish and game would disappear. The people would starve. The priests worked hard to please the spirits. They would offer the first new corn from the sacred field to their most important spirit, the Master of Breath.

The priests filled the baskets with the sacred corn. The big crowd was silent. Every eye was on the smokehole in the roof of the temple. It was important to please the spirits. If the spirits were angered, the fish and game would disappear. The crops would wither and the game would disappear. Every eye was on the smokehole in the roof of the temple. It was important to please the spirits. If the spirits were angered, the fish and game would disappear. The people gathered at the mound in the sacred cornfield. The Master of Breath had been pleased. A great cheer rose from the crowd. The procession to the Big Temple Mound.
37. Drawing of priest handling lighted torch to father.

38. Drawing of rooftops smoking.

39. Drawing of rejoicing scene.

40. Drawing of Indian boy asleep by fire.

41. Photo of mother waking Kelly.

42. Photo of Kelly looking at picture postcards and brochures.

43. Photo of scene at the Monument Park showing Indian mounds.

44. Audio of scene of Tome's father giving the torch from the sacred fire to light the new fire in their house.

45. Audio of scene of Tome celebrating the end of the trip to Ocmulgee by dancing and singing.

46. Audio of scene of Tome feeling safe and happy at home.

47. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

48. Audio of scene of Tome's trip to Ocmulgee and his dream about living there long ago.

49. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

50. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

51. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

52. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

53. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

54. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

55. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

56. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

57. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

58. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

59. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

60. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

61. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

62. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

63. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

64. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

65. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

66. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

67. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

68. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

69. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

70. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

71. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

72. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

73. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

74. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

75. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

76. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

77. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

78. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

79. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

80. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

81. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

82. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

83. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

84. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

85. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

86. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

87. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

88. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

89. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

90. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

91. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

92. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

93. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

94. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

95. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

96. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

97. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

98. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

99. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.

100. Audio of scene of Tome remembering his trip to Ocmulgee and his dream about living there long ago.
MODULE ON MOUND BUILDERS

ENCOUNTER "COMMUNITY LEADERS" KNOWLEDGE CONCEPTS:

Leaders, ceremonies, interaction, community

ORGANIZING IDEA: Important roles in the life of the community were filled by workers and leaders. Workers were needed to do the farming and to build the mounds, and to do the ceremonial work. Leaders were needed to plan the work and to hold the important ceremonies. Important roles in the life of the community were filled by workers and leaders.

MATERIALS NEEDED:

- Cassette tape recorder
- Projector
- Mound Builders activity book, page 2

BEHAVIORAL OBJECTIVES:

In response to questions analyzing the roles of people in the Mound Builders community, the child will make statements which, in the judgment of the teacher, indicate his understanding of the organizing idea.

In response to questions analyzing the roles of people in the Mound Builders community, the child will make correct associations between social institutions and leaders who performed particular ceremonial or economic functions.

The child will make correct associations between social institutions and leaders from the Temple Mound Builders community by marking correctly the places on page 2 of the activity book for this Module, the child

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

SKILLS: Intered in the left margin

RESOURCES:

- Mound Builders activity book, page 2
- Cassette tape recorder
- Projector
- Slide tape, presentation: "Community Leaders"
PREPARATION:

INTRODUCTION
review and transition

Set up and check audiovisual equipment.
Pre-view slide-tape presentation.
Have activity books and crayons ready for distribution.
Write the following directions where they can be easily seen:

DEVELOPMENT

Find the place where the chiefs held their meetings. Draw a red circle around it. What did the chiefs do at their meetings in the earthlodge? (planned work)

What important people did you see? (priests, chiefs, farmers, workers, etc.)

T: What important people did you see? (priests, chiefs, farmers, workers, etc.)

PREPARE RESS ALI-TAPE PRESENTATION: "COMMUNITY LEADERS." SCRIPT(6)

DEVELOPMENT

Find the place where the priests held ceremonies. Draw a green circle around it. What did the priests do for the community at the mounds? (held ceremonies)

What did the chiefs do for the community at the mounds? (held ceremonies)

T: What did the priests do for the community at the mounds? (held ceremonies)

T: What did the chiefs do for the community at the mounds? (held ceremonies)

Builders Community. Try to find out why these special people were important.

Today we'll see some more about some special people in the mound.

What important people did you see? (priests, chiefs, farmers, workers, etc.)

T: What important people did you see? (priests, chiefs, farmers, workers, etc.)

New Fire Ceremony

What ceremony would you take part in when the old fires were put out?

What kind of work would you do? (build and repair mounds, farm, etc.)

What did the priests do for the community at the mounds? (held ceremonies)

What did the chiefs do at their meetings in the earthlodge? (planned work)

T: Suppose you lived in the town at Ocmulgee 1,000 years ago.

1000 Yrs.
Role Play #2: Working. Chiefs make plans inside the Earth lodge, then come out to tell which

children should set up their Earth lodge and go inside.

The three chiefs should set up their Earth lodge and go inside.

Each chief should set up an earth lodge on top of the mound.

The three chiefs should set up their Earth lodge and go inside.

The three chiefs should set up their Earth lodge and go inside.

The children should follow the directions written on the chalkboard to complete the activity on page 2 of the activity book. Allow time for the children to complete page 2, then check their responses with them. They might wish to finish coloring the map.

EXTENDING EXPERIENCES
Suggested Strategy for Role Play #2:

Gather props such as:
- 3 sturdy, flat tables for temple mounds
- A large table to serve as the Earth lodge
- 6 empty egg cartons to represent baskets of shells

Assign the roles:
- Assign three cards labeled "Priest" and three labeled " Chief..." to six children. Pin or tape the cards to the shirts of all the other children acting as Indians living in the town at Oclemulgee.

Set the stage:
- Each priest should set up a mound where he is to go: one in the sacred cornfield, one to be the Big Temple Mound in the middle of the room, and one off to the side. All other children act as Indians living in the town at Oclemulgee.

Role play #2: Working. Chiefs make plans inside the Earth lodge, then come out to tell which children should work repairing mounds and which should harvest the sacred corn.

Farmers should work repairing mounds and which should harvest the sacred corn. Workers and farmers harvest sacred corn and store it in temple at cornfield mound. Farmers harvest sacred corn and store it in temple at cornfield mound.

EVALUATION
- Demonstration: Have children act out the different roles of the chiefs and priests by presenting the monologues in the manner in which they are written.
- Interpersonal: Have children work in groups to act out the ceremonial and economic life of the community.
- Intrapersonal: Have children write poems or stories about their experiences.
Role Play #2: New Fire Ceremony.

All pretend to go home and put out their old fires. Go back to cornfield mound. Priests lead way as others carry sacred corn in procession around the room to Big Tehiple Mound. Everyone watches for smoke. Priests burn corn on top of mound. Everyone can see the smoke rising into the sky. Everyone pretends to watch the smoke as it rises. Priests then lead way as others carry sacred corn to process around the room. Go back to cornfield mound. Everyone pretends to go home and put out their old fires. Go back to cornfield mound.
f

ReView the radians' council. system of goverment -in which all the grown men 'of the village made
decisions unanimously.

--Ask the children:why all the people in the UnitedStates can't have their
own say about each new rule or plan that is made - why do U.S. citizens elect just a,
few leaders to speak for many people?
The problems of gaining consensus among the millions of
people in this nation as opposed to gaining consensus among a small
number of leaders, should be obvious. should be obvious. They

membership in the Indian council was limited to adult males. To show that people in
our society still use some of these traditions, have the children find out the required age and sex
credentials for admission to Brownies, Girl Scouts, and Boy Scouts. Ask them if they think
children should be grouped by age and sex for scouting activities. Why, or why not?

In the two slide series for this module, the pupils see special places and buildings for various
group activities in the Mound Builders' town at Ocmulgee. Help the children to locate the places in
their own community for religious, governmental, and work activities, such as churches,
governmental offices, and factories. Help the children to locate the places in their

Indian instruments can be made of a variety of materials and decorated with paints, construction paper,

The assignment of roles on the basis of age or sex is changing rapidly in our modern society.
Any prehistoric Indian cultures, membership in a group such as chieftains, chieftainesses, and
dog owners, required certain age and sex qualifications for admission in some cases. Why, or why not?

In the Indian council system, which only men had a vote, the Indians' council system in which only men had a vote.

The assignment of roles on the basis of age and sex is changing rapidly in our modern society. In

Indian instruments can be made of a variety of materials and decorated with paints, construction paper,
The children may enjoy weaving Indian rugs from construction paper. Prepare pieces of construction paper as follows:

a. Large pieces for background. These should have rows of 2" slits cut in them (see diagram)

b. Strips of paper should be cut into 17 lengths which can then be used to weave a design.

c. The ends of the strips can be cut to give the finished look.

RESOURCES

FILMS

The Longhouse Indians. Ottawa, Canada: The National Film Board. Highly recommended, a 12 minute authentic presentation of contemporary Iroquois. The Longhouse Indians, October, Canada: The National Film Board. Highly recommended.

BOOKS


Primary reading level. Story about a young Indian boy and his efforts to participate in the New Year Ceremony. Also relates to Encounter 2, "The New Fire Ceremony.


Many comparisons can be made between the Indians in this film and the Indians who lived at Ocmulgee 1,000 years ago. Shows Iroquois culture, dancing, music instruments, healing ceremony, death of a chief, selection ceremony, and much more. Appropriate for all age levels. Suitable for grades 4-8.

RESOURCES

In the Indian community, we might call them chiefs and priests. The men who sat in the roof were the most important leaders. These were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.}

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.

Audio

Video


50. Community Leaders

51. Photo of park entrance

52. Photo of Cherokee park guard

53. Photo of entrance to garthlodge

54. Drawing of Earthlodge - interior

55. Drawing of smoking pipes and earth lodge

56. Drawing of three chiefs

In the Indian community, the men who sat in the roof were the most important leaders. They were the chief leaders of the community.

On a low stage built in the shape of an eagle, were three special leaders called the "Community Leaders." Written by Joan G. Dye. Illustrated by Harold Mayo.
The chiefs made rules to keep the town safe. They planned the work of the community.

The mound/must be kept in good repair. Sometimes the wind and rain would cause the sides of a mound to break away.

The chiefs would decide which workers should fix the mound. The crops had to be carefully tended so that there would be food to eat. The corn and vegetables had to be planted and harvested.

The priests held many other ceremonies. The priests also important leaders in the Indian community. The priests performed the important New Fire Ceremony when they offered the sacred corn to the Master of Breath.

The priests held the important ceremonies at the mounds. In the community, the priests held the important ceremonies at the mounds.

Scientists who have studied the mounds believe that the whole community must have attended the funeral of a great chief. Many skeletons have been studied the mounds believe that the whole

One mound is farther away from the others. In this mound we have found skeletons buried with baskets of beautiful shells and ornaments.

But in the warm summer months, the priests held many other ceremonies. The priests performed the important New Fire Ceremony when they offered the sacred corn to the Master of Breath.

During the warm summer months, the priests held many other ceremonies. The priests performed the important New Fire Ceremony when they offered the sacred corn to the Master of Breath.

65. One mound is farther away from the others. In this mound we have found skeletons buried with baskets of beautiful shells and ornaments.

64. Drawing of three priests on top of a mound.

63. Drawing of New Fire Ceremony, four priests.

62. Drawing of a priest.

61. Drawing of work at the mounds and ear work.

60. Drawing of farm work at the mound.

59. Drawing of work at a mound.

58. Drawing of a damaged mound.

57. Drawing of one chief.

56. Drawing of another mound.

55. Drawing of a tomb.

54. Drawing of Indian tomb.

53. Photo of Funeral Mound.

52. Drawing of a priest.

51. Audio.
Video

Audio

If we lived here long ago, we can guess from things which have been found in the mounds what life in the townlight have been like. Many workers were needed to build the mounds and to do the farming. The Indians needed leaders to plan the work of the community. They also needed leaders to perform their important ceremonies.

Here at Ocmulgee National Monument it is possible to catch a glimpse of the past and to find out something about the people who lived here long ago.
ENCOUNTER 4: INTERACTION IN THE COMMUNITY

KNOWLEDGE

The Mound Builders lived together in a community where they could give and receive help.

SENSITIVITY: considering the values of a particular tradition which are involved in a problem-solving situation.

SKILLS: listed in the left margin.

BEHAVIORAL OBJECTIVE: Being assigned to a committee on one of the problem situations from the Mound Builders society listed on page 9 of the activity book, the child will participate effectively in a discussion on the probable outcome of the situation.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy, "Kelly," went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.

PROBLEM-SOLVING SITUATION:  

Participating in a real experience and a real decision-making process for the benefit of the community.

Today we're going to imagine what it would be like to have belonged to a community long ago.

PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.


PREPARATION: Plan seating arrangement of committees of four or five children.

INTRODUCTION: Remember how the little boy "Kelly" went to visit the mound at Ocmulgee and dreamed he was an Indian boy. Today we're going to imagine what it would be like to have belonged to a community long ago.

Imagine that you and the other people in your group belong to the same family of Temple Mound Builders. Decide if your family can take care of the situation by itself. Plan what your family will do about the situation. If your family needs outside help, think about who might help your family. Ask if the family will need outside help to do it. Ask who will help the family (chiefs, other workers). Assign roles (family members, chiefs, other workers.) Extra helpers from other groups/families might need to be drafted.

Pantomime the activities. It might be necessary to demonstrate solving two of the situations before students can follow through with the activity independently. Then divide the class into groups of four or five children each. Arrange conversational seating for each group. Assign one situation to each group. Direct the children to underline their assigned problem situation. Later, you'll have time to put your answers on the page.
EVALUATION

demonstrating comprehension through role play

Eich's group should present a "report" on its solution to the problem situation. The "report" might be presented in a dramatization, a drawing, or a written statement. Encourage suggestions or other insights from the rest of the class. "Right" answers are not the goal. The ability to support statements is the important objective.

After all groups have reported, the children should complete page 9 in the activity book. The teacher should check their responses with them.

EXTENDING EXPERIENCES

Field Trip to Mounds:
Indian mounds are found in many parts of our country, particularly the Mississippi Valley, Georgia, Florida, and Wisconsin. If the school is near some authentic Indian mounds, the class might plan to carry bag lunches on a field trip to the mounds. After lunch, committees might act out their solutions to the problem situations on page 9 of the activity book. Artifacts or props which might have evolved as extending experiences throughout the module might be packed and carried along to add authenticity to the role play. The teacher might plan to carry bags with some authentic Indian artifacts to the mounds.

Mural:
Plan a mural with the children. The background might be painted, and the various mounds and people might be pasted on. The children could make a figure of themselves in the role of one of the Indians (chief, priest, mound builder, farmer, parent). The children could make a figure of themselves in the role of one of the Indians (chief, priest, mound builder, farmer, parent). The children could make a figure of themselves in the role of one of the Indians (chief, priest, mound builder, farmer, parent). You might suggest that each child make a figure of himself in the role of one of the Indians (chief, priest, mound builder, farmer, parent). The children could make a figure of themselves in the role of one of the Indians (chief, priest, mound builder, farmer, parent).

To gain an understanding of the diversity of the various Indian cultures, the teacher might use the various series on four different Indian cultures listed in the Resource Guide for this encounter.

The teacher may want to make two charts with the class to show what jobs their families can do for themselves and what jobs they might need outside help to do. The teacher may want to make two charts with the class to show what jobs their families can do for themselves and what jobs they might need outside help to do.

To gain an understanding of the diversity of the various Indian cultures, the teacher might use the various series on four different Indian cultures listed in the Resource Guide for this encounter.
Show one or more of the filmstrips and books suggested in the Resources for this encounter.

**RESOURCES**

**BOOXS**

*Bulla, Clyde R.*


Second grade reading level. Exciting adventure story of a modern Navajo Indian boy. Authentic picture of Navajo life.

*Lenski, Lois.*


*Worthaleke, Mary.*


*POEMS*

Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

_A Thousand Years Ago_

Mike Logh

and never tear them down.

So please take care of them.

Very, very hard to build them.

My father & people worked

There are Indian mounds.

_A Thousand Years Ago_

Mike Logh


Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

_PILSMSTIPS_

_of California and Oregon_.


& Adve

Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.

Some poems and stories written by second graders from the Research and Development School, Florida State University, Tallahassee, Florida, after a field trip to some Indian mounds near Tallahassee, November, 1973.


_A Thousand Years Ago_

Mike Logh

and never tear them down.

So please take care of them.

Very, very hard to build them.

My father & people worked

There are Indian mounds.

_A Thousand Years Ago_

Mike Logh

How To Save The Indian Mounds

If a bulldozer comes ask him a reason why you should wreck them down. If the bulldozer does not listen put it in the news. Sid Jones

How To Save The Indian Mounds
Religious experience for the Javanese is strongly communal as well as personal in its orientation. In his book, Religion in Java, Clifford Geertz describes the many religions of Java: the abangan form based on communal feasts in the village, the santri religion of Islam which is traditionally associated with trading and the market, and the aristocratic prijaji religious influence which has its roots in the cast rule by Hindu princes before Dutch colonization.

In Java each of these seemingly diverse forms of religious experience is participated in some way by the entire neighborhood. Indeed it is unthinkable to exclude anyone in the neighborhood from attendance at a slametan (abangan ritual feast), or a performance of the wayang purwa (Javanese shadow puppet plays) in that community. Everyone participates, even those who do not belong to the neighborhood. In Java, each of the many different Javanese religions act in concert as a cohesive force in a society of rich diversity.

Geertz describes the traditions in the following:

Because of the recurring theme of community participation in the many different Javanese traditions, regardless of the strength of adherence to a particular one, the religions of Java act in concert as a society of rich diversity.

The influence of religion on the arts is the focus of Encounter 4. Students read a simplified version of several of the Hindu Ramayana stories. They view a slide presentation which explains the famous Javanese art form, wajang purwa, in which stories from the Ramayana and the Mahabharata are retold in shadow puppet plays.

Community participation is a basic element in the wajang purwa and it serves to reinforce the understanding of the importance of community interaction in the Javanese tradition. The senses of hearing, tasting, and smelling are involved in providing the child with real experiences which can be related to the Javanese tradition and shared. These experiences are used to help students make comparisons between the Hindu and the Javanese, and to form hypotheses about the possibility of finding similar phenomena and relationships within their own community.

LEARNING STRATEGIES

The study of Java lends itself to activity-based experiential learning. The senses of hearing, tasting, and smelling are involved in providing the child with real experiences which can be related to the area of inquiry. A student activity book provides graphic clues which enable less verbal students to participate more actively in inquiry activities not entirely dependent on verbal skills. Teachers are encouraged to allow the child to interact with the child to understand the use of stilt puppet plays in the spint puppets of Java. The student activity book provides a graphic representation of the Ramayana and Mahabharata. A visit to the shrines and temples introduces the child to the similarity of the Hindu tradition and the Javanese tradition. The child is guided to form hypotheses about the possibility of finding similar phenomena in their own community.

The same theme of community interaction and the communal sharing of celebrations within a particular religious tradition recurs again at the end of the module in Encounter 5. Islamic breaking of the fast is the most celebrated national holiday. It is called "Rijaji" and is an occasion of much visiting from house to house as people of lower prestige call on people of higher prestige to "humbly ask forgiveness" for any real or imagined transgressions during the year. All of this is done in a gracious spirit and the "forgiveness" and hospitality are seen as basic elements in the Javanese tradition. The child is guided to form hypotheses about the occurrence of the breaking of the fast in their own community and the child is encouraged to make comparisons between the Hindu and the Javanese in this area of inquiry.
Many of the learning activities correlate well with the primary level science education curriculum, especially those on shadow and light and on spices. Primary level geography is emphasized in Encounter 2. Children practice the use of correct directional terms, locate the oceans and the continents, and review such primary geographic terms as: equator, island, country, continent. An appreciation for archeological evidence as clues to the past is developed as children observe the reconstruction of ancient Hindu and Buddhist shrines.

The Module provides a rich background of information and stimulation for the language arts program. Role plays, puppet plays, and dramatizations are suggested in the Extending Experiences and are often included within the main development of the Encounters. Many opportunities for creative expression occur as children write and narrate plays, improvise props, and design puppets. The gamelan orchestra is made up entirely of percussion instruments and lends itself well to classroom improvisation.

A rather detailed chart is developed at the end of the Module. The purpose of the chart is to make comparisons between the Javanese and the Mound Builders who were studied in the previous Module. Students who have had experience in charting may be able to develop the chart in small groups or by working in pairs. If this is the first charting experience for the class, it should be done as whole group activity following the suggestions in the guide.

ROLE OF THE TEACHER

It is suggested that the teacher read the Module in its entirety, previewing the slide series and examining the pupil materials as they are introduced with each Encounter. Because the pages from the student activity book, Java, have not been reproduced in this guide, a copy of the activity book should be kept with the guide for the teacher's reference. Scripts for the slide presentations and the texts of the read along books are provided in the Resources at the very end of each Encounter.

It will be helpful to check the listing, Materials Needed, well in advance of introducing an Encounter. Aside from the materials provided by the RESS Project, the following items will be needed:

- a variety of spices (Hopefully these can be found in the teacher's own spice closet.)
- incense (This is usually available for a small sum in most novelty stores.)
primary world maps and globes (Preferably correlated ones so that symbols and colors will be
the same on both. It will probably be necessary to borrow extra maps and globes from fellows
primary teachers so that you have four of each on hand for the Module's map activities.)

An ideal audio visual situation is essential to the effectiveness of the sound slide presentation.
The room should be sufficiently darkened and the projector should be mounted on a movable stand.
The slides should not be projected on a wall, a chalkboard, or a bulletin board.

Volumen on the tape recorder should be adjusted so that the children farthest away from it can hear the narration without
the slides being heard.

Further information on the Javanese Tradition can be found in the books suggested in the References
below.

REFERENCES


Java. Chapters which relate directly to this Module are: Chapter 1, "The Islamc Commonal Pattern;
Chapter 7, "The Slametan Cycles: Calendar and Intermittent Slametan;" Chapter 8, "Culture, Society, and Magic;" Chapter 16, "The Development of Islam in Modjokuto;" Chapter 18, "The Role of Classic Art;" and Chapter 22, "Conflict and Integration (section titled "Rijaja: The End of
the Peace Holiday")."


A description of the popular folk art shadow theater of Indonesia, its origins, meaning, and artistic value.


Introductory chapter provides information on Chinese, Javanese, Indian, and Greek Shadow theatre art forms. Directions for making shadow puppets and producing shadow plays are provided.


Accurate information and illustrations on Javanese shadow puppet plays as a retelling of ancient epic tales.
KNOWLEDGE CONCEPTS:

ORGANIZING MODULE ON JAVA

ENCOUNTER 1: THE $LAMETAN ceremony, community, interaction, the sacred

IDEA:
The Javanese people's belief in spirits is evidenced by the frequent holding of slametans for the quieting of troublesome neighborhood spirits.

Sensitivity:
Shoving an interest in learning about other world views and lifestyles

Skills:
Interest in learning about other world views and lifestyles

Behavioral Objective: The child will demonstrate his understanding of the organizing idea by completing pages 2 and 3 in the activity book correctly and by making connections between the Javanese and the Mbundbuilder's belief in spirits.

Materials Needed:
- RES$ slide series presentation: "A Name-Change Slametan"
- RES$ Java activity books (pages 1-4)
- incense and incense burner
- cassette tape recorder
- record player
- carousel slide projector
- record of authentic Javanese or Indonesian gamelan music (optional)

Resources for Encounter A of this module:
- Primary world map (several if possible)
- Primary globe (several if possible)
- Primary world map (several if possible)
- "A Name-Changing Slametan" resource slide series (presentation)
- RES$ Java activity books (pages 1-4)
- Incense and incense burner

Organizing Idea: The Javanese people's belief in spirits is evidenced by the frequent holding of slametans for the quieting of troublesome neighborhood spirits.
PREPARATION:
- Set up and test audio-visual system.
- Preview the sound-slide presentation.
- Set up incense burning materials.
- Set up several map and glove centers in the room to allow for small group study activities.

OPTIONAL:
- Purchase an authentic Javanese gamelan music.

INTRODUCTION

The neighborhood slametan is the core Javanese ritual. It is a communal feast which mixes animistic beliefs in the Spirits of dead neighbors and ancestors with Islamic chants and prayers. According to Javanese tradition, at a slametan the neighborhood spirits partake of the odors of the incense and spicy foods. These odors, along with the sound of the chanting of prayers from the Koran and the participation of many guests, calm the spirits and restore equilibrium to the neighborhood.

The teacher might set the stage for introducing the module while the children are outside the room by burning some incense and putting the Javanese record on the record player. When the children enter the room, she should ask:

What do you smell?

If you have ever smelled it before, where? (Incense is burned during Catholic Benediction Celebrations. Many contemporary families have incense in their homes.)

If you had been born in Java, you would have learned the smell of incense when you were very young. If you had been born in Java, you would have learned the smell of incense in your home.

Participating in a real experience makes associations through interpreting graphic materials (using maps and globes). Where is Java? Let's find it on the globe.
After the children have viewed the slide, ask:

Present RPP slide series-Rape presenta
tion: "A Name Changing Slametan"

Purpose: Learning for a
tening and
encase?

Development

After seeing the slide of Slametan, ask:

What is Slametan?

What is Slametan's new name?

What happened when you are very sick/What do your parents do to help you get well?

What else can you find out about Java from looking at the globe?

It is the size of our state of North Carolina. It is south of India.

Where else can you find out about Java from looking at the globe?

Guide further observation by asking:

What can you find out about Java from the globe?

It is an island. It is part of Indonesia. It is south of the equator. It is about the size of our state of North Carolina. It is south of India.

The correct directional terms (north, south, east, west) should be used rather than "up," "down," "above the equator," "below the equator." Rather than "up," "down," "above the equator," "below the equator.

Use a globe to locate Java in relation to the United States.

Use a flat primary map of the world to derive the same geographic concepts.

Several maps would allow the children to work in small groups to discover relationship.

It is to the east of Japan. It is part of Indochina. It is south of the equator.

(Try to find out what your parents did to help you get well.)

We're going to see a story about a little Japanese girl who was very ill.

If you have a general map and globe centers the children should be reassured.

What is Slametan?

What is Slametan's new name?

What happened when you are very sick/What do your parents do to help you get well?

What else can you find out about Java from looking at the globe?
Checking hypotheses: T: What people helped Siti to get well and stay well? (mother, father, dukun, prayer leader, neighbors.)

For more directed information analysis of the slide series, reshaw the slides without the narration and ask the questions given in the Extending Experience.

Do you think your answers will be different this time?

Find the words that are different on line two. (New Fire Ceremony)

How is the title different?

Find the words that are different on line one. (New Fire Ceremony)

How are the titles different?

Making comparisons I: How is this page different from the one you just completed?

When continuing with page 6 by asking:
Quickly check the responses with the entire class.

Give them time to select each answer independently.

Direct attention to page 3. Read the page with the children.

For more directed information analysis of the slide series, reshaw the slides without the narration and ask the questions given in the Extending Experience.

After they have completed the activity, check their responses with them.

Distirbute activity books. Direct attention to page 2. Read the directions.

Before continuing to page 7 of the activity book.

Doctor, name choosar, prayer leader, neighbors.)

Direct attention to page 3. Read the page with the children.

For more directed information analysis of the slide series, reshaw the slides without the narration and ask the questions given in the Extending Experience.

Check the responses with them.

T: Have they have completed the activity, check their responses with them.

Direct attention to page 2. Read the directions.

Before continuing to page 7 of the activity book.
After the children have had time to complete the activity, check their responses with them. Then direct them to open their books to both page 3 and 4 so that they can make the following comparisons:

**Comparing and Contrasting: Temple Mound Builders and the Javanese**

- **Why are your answers different on these two activity-sheets?**
- **In what ways are the Temple Mound Builders and the Japanese alike?** (Both believe in some kind of spirits. Both have ways of gaining the good will of their spirits. Both give offerings to their spirits. Both have important food.)
- **What did the family hold the temple ceremony (change name,而去 spirits, get well)?**
  - Why did the family hold the temple ceremony (change name, 去 spirits, get well)?
  - What did they take more of their food home to share with their family? (to share with their families)
  - What did the family eat the temple ceremony? (rice, fish, chicken, tea)
  - Who led the chanting of the prayers? (an Islamic prayer leader)

**Extending Experiences**

For more directed information analysis of "The Name-Changing Slametan" reshow slides without narration and ask the following questions:
- **What did the little girl’s parents think had something to do with her illness?** (spirits)
- **Who chased away the spirits?** (dukun)
- **What did she do this?** (made special tea and said spell over it)
- **Who else helped her become well again?** (doctor)
- **How did he do this?** (medicine)
- **Why did her parents want a new name for her?** (to keep her well)
- **Who helped to choose her new name?** (a man skilled in name-choosing)
- **How did he do this?** (judging her personality and appearance)
- **What did the little girl’s parents want a new name for her?** (to keep her well)
- **What did the family get ready for the temple ceremony (change name)?**
  - Why did mother burn incense? (for the spirits to enjoy it)
  - Why did he do the prayer (meditation)?
  - Who came to the temple ceremony? (guests and spirits)
  - What did the girls and women watch? (the speeches, chanting and feasting at the temple)
- **What did the family get ready for the temple ceremony? (change name)?**
  - Why did mother burn incense? (for the spirits to enjoy it)
  - Why did he do the prayer (meditation)?
  - Who came to the temple ceremony? (guests and spirits)
  - What did the girls and women watch? (the speeches, chanting and feasting at the temple)
- **What did father tell the guests?** (the purpose of the temple ceremony was to change the daughter’s name)
- **What did he ask the spirits?** (to be quiet and calm so that no one in the neighborhood would be troubled)

and ask the following questions:

**Important Foods:**

- **What did the family get ready for the temple ceremony? (change name)?**
  - Why did mother burn incense? (for the spirits to enjoy it)
  - Why did he do the prayer (meditation)?
  - Who came to the temple ceremony? (guests and spirits)
  - What did the girls and women watch? (the speeches, chanting and feasting at the temple)
- **What did father tell the guests?** (the purpose of the temple ceremony was to change the daughter’s name)
- **What did he ask the spirits?** (to be quiet and calm so that no one in the neighborhood would be troubled)
Why did the neighborhood seem calm and peaceful to Siti on the morning after her name-changing slametan (spirits quieted)? Is Siti happy with her new name? (Yes)

Role Play:

Invite the children to role play the curing and the name-changing slametan in small groups. The children should sit in a circle at the slametan. The "prayer leader" could be wrapped in a towel, turban-style. One of the rice recipes below might be prepared and served. The children should choose new names for one another based on personal tastes or interests. Each child must agree to his new name for in, Java it is believed that a person's name should "fit" her and that it should "feel comfortable" to him/her.

After the role play, the teacher or the children might list some of the new names on the chalkboard. Children who did not participate in the same slametan could then try to guess which names belong to which person.

Arrange a display of rice products or empty rice product packages which the children might be able to bring from home to share with the class. Discuss favorite products and especially the following rice recipes which the children might be able to prepare and sample.
Because her mother is ill and her father is in the army, Siti leaves her city home in Indonesia to live with her great-grandfather in a tiny village near the jungle. Woven into the story are Muslim customs and everyday life of the village. Intermediate grade reading level but the teacher might read selected excerpts.
The Name Changing Slametm written by Joan C. Dye, illustrated by Harold Mayo.

Video | Tape Narration for the slide series "The Name Changing Slametm"
Six slides: 1. Module on Java: Encounter 1 Audio

1. Tape Narration for the slide series "The Name Changing Slametm."

Picture map of Indonesia, south of the equator, further away on the other side of the world, farther away than India and China. Scribner's Encount 2. "The Name Changing Slametm" written by Joan C. Dye, illustrated by Harold Mayo.

Picture map of Indonesia. Here is where Suriema was born in the town of Modjokuto 7 years ago.

She had always been a healthy child. Suriema was a cheerful and helpful person. She had always been a healthy child.

Until two weeks ago when she became very sick. Her family felt that the many disturbing spirits in the neighborhood had something to do with her illness.

To chase away the troublesome spirits, the worried parents sent for the dukun to work her curative magic. To do with her illness.

First the dukun made some tea. She said a spell over it. After Suriema drank the dukun's tea, she began to feel a little better.

Then her parents sent for the doctor. The doctor ordered some medicines for her. She took the medicines until the sickness was gone.

After the dukun made some tea, she said a spell over it. After Suriema drank the dukun's tea, she began to feel a little better.

Then her parents sent for the doctor. The doctor ordered some medicines for her. She took the medicines until the sickness was gone.

Java is one of the many islands of Indonesia. In Java and China, south of the equator, lies the country of Indonesia.

Far away on the other side of the world, farther away than India and China, lies the country of Indonesia, south of the equator, further away on the other side of the world, farther away than India and China.

Here is where Suriema was born in the town of Modjokuto 7 years ago. She had always been a healthy child. Suriema was a cheerful and helpful person. She had always been a healthy child.

Until two weeks ago when she became very sick. Her family felt that the many disturbing spirits in the neighborhood had something to do with her illness.

To chase away the troublesome spirits, the worried parents sent for the dukun to work her curative magic. To do with her illness.

First the dukun made some tea. She said a spell over it. After Suriema drank the dukun's tea, she began to feel a little better.

Then her parents sent for the doctor. The doctor ordered some medicines for her. She took the medicines until the sickness was gone.

Java is one of the many islands of Indonesia. In Java and China, south of the equator, lies the country of Indonesia.

Far away on the other side of the world, farther away than India and China, lies the country of Indonesia, south of the equator, further away on the other side of the world, farther away than India and China.
man entering house

11. Video

12. close up of Suriema's face

13. man with vision of Site

14. Suriema smiling at man

15. 'girls and mother preparing food

16. copse up of hands lighting incense, smoke

17. guests sitting in a circle on floor around auestra, suggest spirits'

18. Suriema standing in a circle on floor

Audio

11. Next, to keep her well, Suriema's parents decided to give her a new name.

12. So they sent for a man who was very good at choosing the right name for a person.

13. He thought it would be good to name her Siti after the Hindu princess Sita.

14. Everyone loved her. She was very happy with the choice and so the new name Siti was agreed upon.

15. To quiet the neighborhood spirits, Suriema, her mother, and her sisters began to prepare food for a name-changing slametan at their house.

16. Certain preparations had to be made for the spirits who would be invited.

17. So in the smelia of the incense and of the spicy foods filled the room where the guests and the spirits gathered for the slametan.

18. The women and girls peeking at the slametan were very curious about what was happening and the new name Siti was revealed.
In this way every home in the neighborhood takes part in a
slashetan. Each guest was given a cup of tea to drink,
which makes it easier to seek the good will of the neighborhood
or change job, or moving to a new house, or for any reason.

25. Siti's family is happy. The spirits have been quieted. They
are some her little girl will stay healthy and strong. The name
of a princess would fit her well.

26. Another celebration scene. In Siti's neighborhood many
slametans are held for changing names.
27. 'Many women cooking food, showing them smiling, gay, an occasion for them to interact socially.

28. Siti's father entering a neighborhood house.

29. Crowd of people sweeping, etc. neighborhood outdoor neighborhood.

29. Everyone in the family will attend all the neighborhood slametans.

30. Stilt, Stilt Entering a neighborhood house.

30. With her kite flying after her, Stilt ran to meet them.

31. Children calling to Siti. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name! The neighborhood seemed peaceful and quiet.

31. Stilt Entering a Neighborhood.

32. Stilt running with kite. The next morning Stilt went outside to fly her kite. The neighborhood seemed peaceful and quiet.

32. Stilt Entering a Neighborhood.

33. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name: Siti.

33. Stilt Entering a Neighborhood.

34. With her kite flying after her, Stilt ran to meet them. Yes, this new name would surely bring her good fortune. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name! The neighborhood seemed peaceful and quiet.

34. Stilt Entering a Neighborhood.

35. The next morning Stilt went outside to fly her kite. The neighborhood seemed peaceful and quiet.

35. Stilt Entering a Neighborhood.

36. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name: Siti. Yes, this new name would surely bring her good fortune. She heard her friends calling, "Siti, Siti!" At first she didn't answer. Then she realized they were calling her by her new name: Siti. Yes, this new name would surely bring her good fortune.
MODULE ON JAVA

ENCOUNTER 2: A MIXTURE OF SPICES

KNOWLEDGE

CONCEPTS: acculturation, tradition, the sacred

ORGANIZING IDEAS: Because of its spice trade, ideas and practices from many traditions were brought to Java.

ENCOUNTER 2: A MIXTURE OF SPICES

PREPARATION: Arrange one or more taste trays with small pieces of lettuce and tomato, boxes of cinnamon, nutmeg, mace, peas, and pepper and a paper cupful of applesauce and plastic spoons for each child.

SENSITIVITY: Showing an interest in learning about other world views and lifestyles

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by completing page 6 of the activity book correctly.

MATERIALS NEEDED:
- taste tray of spices (cinnamon, nutmeg, mace, peas, pepper), applesauce
- several primary globes (optional)
- cassette tape recorder
- Javanese Traditions cassette tape presentation
- Javanese Traditions read-along book
- Javanese Activity Book (pages 5 and 6)

PREPARATION: Read the background information in the introduction of this Encounter. Make sure each child has the activity book for the Module.

SKILLS: Listing in the left margin

MATERIALS NEEDED:
- taste tray of spices (cinnamon, nutmeg, mace, peas, pepper), applesauce
- several primary globes (optional)
- cassette tape recorder
- Javanese Traditions cassette tape presentation
- Javanese Traditions read-along book
- Javanese Activity Book (pages 5 and 6)

PREPARATION: Arrange one or more taste trays with small pieces of lettuce and tomato, boxes of cinnamon, nutmeg, mace, peas, and pepper and a paper cupful of applesauce and plastic spoons for each child.

SENSITIVITY: Showing an interest in learning about other world views and lifestyles

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by completing page 6 of the activity book correctly.

MATERIALS NEEDED:
- taste tray of spices (cinnamon, nutmeg, mace, peas, pepper), applesauce
- several primary globes (optional)
- cassette tape recorder
- Javanese Traditions cassette tape presentation
- Javanese Traditions read-along book
- Javanese Activity Book (pages 5 and 6)
INTRODUCTION

Cinnamon, nutmeg, mace, and pepper come from Java. Ginger and cloves come from nearby Macassar.

In referring to the religion of Islam, correct usage is a believer, a "Muslim," of the religion of Islam. "Islamic" is the adjective. In this Encounter, we have limited ourselves to the use of the adjective "Islamic" in this Encounter.

DEVELOPMENT

Put your finger on Java. Java is one of the islands of Indonesia. Sometimes people call Indonesia the "Spice Islands." Why do you suppose that is?

Divide the class into as many groups as you have taste trays. Give each child a plastic spoon and a paper cupful of applesauce. The children should smell the various spices first before smelling the various spices. The spices can then be tasted by sprinkling a bit of each on a spoonful of applesauce. Pepper could be sampled on a shred of lettuce or a bit of tomato.

PUT YOUR FINGER ON JAVA.
Let's read together to find out about the old Javanese tradition. Where kinds of mountains are in the picture? (volcanoes)

What are the people in the picture doing? Let's read the picture together. (The old Javanese tradition)

Turn to page 1.

Distribute read-along books. Javanese Traditions.

The town where still lives.

The room is small but bright. Let's read to find out how these ideas are related to the Javanese tradition in Asia, the Middle East, and Europe.

They brought new ideas from Asia, from the Middle East, and from Europe, into the town where still lives.

Many of the people who came to Java lost a lot of their families to live.

Asia, the Middle East, and Europe in relation to Java.

South across the equator, they should then find Java in Indonesia and locate to travel westward from the Indian Ocean and across the Pacific Ocean, by using their ships.

Each group should work together to locate Indonesia by using their ships and divide the country into as many groups as you have groups.

Optional: Have several primary blocks available.

Trace the route that traders traveled from Europe to Java for spices.

Put your finger on the Middle East.

Prepare materials.

Interpretation.

Purpose.

Reading.

Graphic materials.
From her house, Siti can see rice fields and volcanoes. Long ago, people in Java believed there were spirits in the volcanoes. They believed that angry spirits could make the volcanoes erupt and ruin people's rice crops. They started to hold worship services and make offerings to keep the spirits quiet. Today, people still believe in spirits and hold worship services to keep them quiet. In the center of Siti's village, there is a shrine with an elephant statue. Some people believe there is a spirit in the shrine, and others believe in the Hindu traditions. They come to the shrine to ask the spirit to help them. Today, people still hold worship services in the shrine just as they did in the old Javanese tradition. They believe that these services can keep the spirits quiet and make the volcanoes safe.
The Islami6 Tradition

What are the people inside the building doing?
(beat the drum, put on sarongs, remove shoes).

What are the people outside the building doing?

Why do you suppose they are doing these things?

Let's read together to find out about the Islamic tradition in Java.

How is the mosque different from the village shrine?

The men will put on sarongs before they enter the mosque.

They will leave their shoes outside.

The drum is calling people to prayer in the mosque.

Today many people in Java wear the Islamic tradition very closely.

Some people come to Java from the Middle East.

Let's read together, (see Resources and Extending Experiences for this Encounter).
There are both religious traditions which were brought to Java from Asia.

Copy these words (Hindu and Buddhist) on your map above Asia.

Where did the Hindu and Buddhist traditions come from? (Asia)

1. Turn to the map on page 5.

Look at page 5.

Let's read the title together.

(The Dutch Tradition)

What do you see in the picture?

Let's read to find out about the Dutch tradition in Java.

"At one time Java was ruled by the Dutch."

The people of Java took some of these ideas.

They had other ideas about how government could help families.

They brought Dutch ideas about schools and hospitals.

Dutch people came to Java from far off Europe.

"Hindu was ruled by the Dutch."

Today they are part of the Javanese tradition.

Let's read to find out about the Dutch tradition in Java.

What do you see in the picture?

Let's read the title together. (The Dutch Tradition)
People sometimes change their way when they get new ideas from people.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Correct?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Many different traditions are part of the Javanese tradition.</td>
<td>Yes</td>
</tr>
<tr>
<td>Many different traditions are part of the Javanese tradition.</td>
<td>Yes</td>
</tr>
<tr>
<td>People from other countries brought new ideas to the Javanese tradition.</td>
<td>Yes</td>
</tr>
<tr>
<td>People from other countries brought new ideas to the Javanese tradition.</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Write yes by each sentence you think is right. Write no by each sentence you think is wrong.

- Where did the Islamic tradition come from? (the Middle East)
- This is the name of the most important religious tradition in Java today.
- Where did the Dutch tradition come from? (Europe)
- What does your map tell you about the Javanese tradition? (many traditions)

The completed page might be used to discuss the differences between the Javanese traditions. Encourage the children to support their statements with specific examples from the text.

People from other countries brought new ideas to the Mound Builders.

Many different traditions are part of the Javanese tradition. People sometimes change their ways when they get new ideas from people with other traditions.

People from other countries brought new ideas to Java.

Read the page with them and provide time for them to record their answers independently.

The completed page might be used to discuss the differences between the Mound Builders and the Javanese traditions. Encourage the children to support their statements with specific examples from the text.

Write yes by each sentence you think is right. Write no by each sentence you think is wrong.

- People from other countries brought new ideas to Java.
- Many different traditions are part of the Javanese tradition.
- People sometimes change their ways when they get new ideas from people with other traditions.

The completed page might be used to discuss the differences between the Mound Builders and the Javanese traditions. Encourage the children to support their statements with specific examples from the text.

Write yes by each sentence you think is right. Write no by each sentence you think is wrong.

- Where did the Islamic tradition come from? (the Middle East)
- This is the name of the most important religious tradition in Java today.
- Where did the Dutch tradition come from? (Europe)
- What does your map tell you about the Javanese tradition? (many traditions)
EXTENDING EXPERIENCES

The children might read The Smelling Activities on this page of children at a time close to the smell alone. First Book Encounter. Children might role play going to prayer at the village mosque. One child might beat a drum to call the others to prayer. Before entering the "mosque," the participants should pretend to remove their shoes and wrap on sarongs. (See activity below.)

To reinforce the learning, the children might enjoy listening to the audio tape for the read along book. Javanese Traditions. If a listening post with headphones is available, the students might follow along in their books independently as they listen to the tape.

RESOURCES

BOOKS


Kimishima, Hisako. The Princess Of the Rice Fields. Illustrated by Sumiko MiCushi. New York: Walker-Weatherhill, 1970. 62 pp. Grades 2-5. Beautifully illustrated, this Indonesian folktale is about a princess of the sky who falls in love with a young man, a rice farmer. Her bridegroom refused to permit her to marry her earthly lover. This Indonesian folklore is about a princess of the sky who falls in love with a young man, a rice farmer. Her bridegroom refused to permit her to marry her earthly lover.

Glossary:

To help the children understand that people dress differently in other parts of the world, have the class make sarongs of brightly colored fabric. Provide pieces of cotton approximately 3 yards long. The ends should fall over the pleats slightly to the left. To help the children understand that people differ in their attire, the students should pretend to remove their shoes and wrap on sarongs. (See activity below.)

The children might enjoy listening to the audio tape for the read along book. Javanese Traditions. If a listening post with headphones is available, the students might follow along in their books independently as they listen to the tape.

EXTENDING EXPERIENCES
Klagsburn, Francine; 1968

Elementary activities on spices

The First Book of Spices.

Provides information, and further tasting and smelling.

Taylor, Carl. 1961

To Know Indonesia.
Illustrated by Eleanor Mill.
64 pp. [Pilot introduction to geography and history of Indonesia, covered in course, 1961.]

Films: Understanding Islam, Understanding Buddhism, Understanding Hinduism.

Society for Visual Education, 331/3 RPM Filmspeed Recording.

Pilgrims

of Indonesia.


Klagsburn, Francine. The First Book of Spices.
From her house, Siti can see rice fields and volcanoes. Long ago people in Java believed there were spirits in the volcanoes. They believed that angry spirits could make the volcanoes erupt. They believed that other angry spirits could make the volcanoes erupt. From her house, Siti can see the fields and volcanoes.

The Hindu and Buddhist Tradition

Many people came to Java from India. Some of the people brought ideas about the Hindu tradition. Others brought ideas about the Buddhist tradition.

In the center of Siti's village there is a shrine. The elephant statue has both a Buddhist name and a Hindu name. People in Siti's town believe there is a spirit in the shrine. They come to the shrine to ask the spirit to help them. Today many people in Java still believe in spirits. They sacrifice to hold ceremonies to keep the spirits quiet. They believe that angry spirits could make the volcanoes erupt. From her house, Siti can see the fields and volcanoes.

The Old Javanese Tradition

They are part of the Javanese tradition today. They come to the shrines to ask the spirits to help them. They believe that angry spirits could make the volcanoes erupt. From her house, Siti can see the fields and volcanoes.

"Javanese Traditions," written by Joan G. Dye, illustrated by Harold Mayo. STORY 1

RESS READ-ALONG BOOK: "Javanese Traditions" written by Joan G. Dye, illustrated by Harold Mayo.
The Islamic Tradition

Some people came to Java from the Middle East.

They brought Islamic ideas about the Islamic tradition.

Today many people in Java follow the Islamic tradition.

The people of Java took some of these ideas.

They had other ideas. They brought Dutch ideas about schools and hospitals.

Some people came to Java from far off Europe.

At one time Java was ruled by the Dutch.

The Dutch Tradition

They brought Dutch ideas about the Islamic tradition.

They built mosques to prayer for the people.

They believed that prayer should be done together at their village mosque.

They believed that prayer should be done together.

They also believed that prayer should be done together.

Some people in Java followed the Islamic tradition.

The Islamic Tradition

Today some of the Dutch ideas are part of the Javanese tradition.

The people of Java took some of these ideas.

They brought Dutch ideas about the Islamic tradition.

Today many people in Java follow the Islamic tradition.

The people of Java took some of these ideas.

They had other ideas. They brought Dutch ideas about schools and hospitals.

Some people came to Java from far off Europe.

At one time Java was ruled by the Dutch.

The Dutch Tradition

They brought Dutch ideas about the Islamic tradition.

They built mosques to prayer for the people.

They believed that prayer should be done together at their village mosque.

They believed that prayer should be done together.

Some people in Java followed the Islamic tradition.

The Islamic Tradition

Today some of the Dutch ideas are part of the Javanese tradition.

The people of Java took some of these ideas.

They brought Dutch ideas about the Islamic tradition.

Today many people in Java follow the Islamic tradition.

The people of Java took some of these ideas.

They had other ideas. They brought Dutch ideas about schools and hospitals.

Some people came to Java from far off Europe.

At one time Java was ruled by the Dutch.

The Dutch Tradition

They brought Dutch ideas about the Islamic tradition.

They built mosques to prayer for the people.

They believed that prayer should be done together at their village mosque.

They believed that prayer should be done together.

Some people in Java followed the Islamic tradition.
KNOWLEDGE CONCEPTS:
- sacred
ORGANIZING IDEAS:
- space, tradition, acculturation
SKILLS:
- listed in behavioral objectives
SENSITIVITY:
- showing an interest in learning about other world views and life styles

ENCOUNTER 3: A VISIT TO THE SHRINES

MODULE ON JAVA

PREPARATION: Set up and check audio-visual system.

MATERIALS NEEDED:
- cassette tape, tape recorder
- carousel slide projector
- Ja4a activity book (pages 7, 8, 9)

PREPARATION:
- Preview slide series-talk presentation.
- Complete pages 7, 8, 9 of activity book correctly.

BEHAVIORAL OBJECTIVE: The child will demonstrate the understanding of the organizing idea by:
- making statement which, in the teacher's judgment, indicates the child's comprehension of the organizing idea.

RESS slide series-talk presentation: "A Visit to the Shrines" Space, tradition, acculturation

RESS Ja4a activity book (pages 7, 8, 9)
I NTRODU.CT I ?N
relating knoWledge to the learning situation
participating in a simulated eerlence
DEVELOPMENT
making observations
noting differences
"Two traditions. They are part of the Hindu and the Buddha
How are these two shrines different from her little village shrine?
(about knives and strie, Shiva temple, wall carvings of stories
What did she see at the famous Hindu shrine? (wall carvings in wall, serer about Buddhism carried in wall)
What did Siti see at the famous Buddha statue shrine? (many stories of Buddha, carvings, rice field, farmers, silver
volcanoes, rice fields, farmers, silver
What did she see in the big city? (puppet makers, batik makers, silver
volcanoes, rice fields, farmers, silver
What did Siti see as she rode through the countryside? (water buffalo, round as you ask the following questions:

Presentation slide series—tape presentation: "A trip to the shrines."

Let's ride with Siti through the Javanese countryside.
Let's pretend that we're going on a bus with Siti and her mother.
Today Siti is going to visit two famous shrines in another city.
"Buddhist, Hindu"
Which two of these ways are mixed together in Siti's village shrine?
(Buddhist, Buddhist, Ismantic, Dutch)
(Hindu, Buddhist, Ismantic, Dutch)
Can you name some of the ways that have become part of the Javanese way?"
reading, sorting and pasting.

Reviewing similarities

1. T: All these drawings tell about the Javanese Tradition? (no)

Discussion:

- Find the drawings that tell us about growing important crops.
- Find the drawings that tell us that both the Mound Builders and the Javanese have special burial places for their important leaders.
- Find the drawings that tell us both had important community leaders.
- Let's find some ways in which the Mound Builders and the Javanese are alike.
- Find the drawings that tell us about the Buddhist Tradition (statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno).
- Find the drawings that tell us about the Hindu Tradition (Buddhist shrine).
- Find the drawings that tell us about the Islamic Tradition (mosque).
- Find the drawings that tell us about the Javanese Tradition (statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno, rice fields and volcano, Siti's village shrine).

- Find the drawings that tell us that both had important community leaders.
- Find the drawings that tell us both had important community leaders.
- Find the drawings that tell us both had important community leaders.
- Find the drawings that tell us both had special places for prayers and ceremonies.

Distribute a pair of scissors to each child. The children should cut out the drawings into various groups in response to the following directions:

- Among the heavy lines to make a set of drawings. They can sort the drawings into various groups in response to the following directions:
- Find all the drawings that tell about the Buddhist Tradition (statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno).
- Find the drawings that tell us about the Hindu Tradition (statue of Buddha, Buddhist shrine).
- Find the drawings that tell us about the Islamic Tradition (mosque).
- Find the drawings that tell us about the Javanese Tradition (statue of Buddha, Buddhist shrine, Buddhist monk, President Sukarno, rice fields and volcano, Siti's village shrine).
- Find the drawings that tell us that both had important community leaders.
- Find the drawings that tell us both had important community leaders.
- Find the drawings that tell us about growing important crops.
- Find the drawings that tell us both had special places for prayers and ceremonies.
- Find the drawings that tell us all the drawings tell about the Javanese Tradition (no).
EVALUATION

P tabulating data
making inferences

EXTENDING EXPERIENCES

Distribute paste to glue to each child.

Read the directions on pages 7 and 8 of the Java activity book with the children.

Provide time for the children to complete the activity independently by pasting all the drawings about Java on the page marked "The Javanese Tradition," and all the drawings about the Mound Builders on the page marked "The Mound Builders." Two "shrines" could be established in the classroom, one for each tradition.

The children might wish to color their sets of drawings.

The children might role-play a tour of the two different shrines. Why do you think this is so? How many traditions can you find that are part of the Javanese Tradition?

To strengthen understanding of Hinduism and Buddhism, and to observe variations of these traditions as they are followed in various parts of Java, present the sound filmstrips: Understanding Buddhism (in Thailand) and Understanding Hinduism (in Ceylon, India). (See Resources for the previous Encounter.)

The children might wish to keep their sets of drawings in envelopes in their desks. In their free time, some logical way, they might work in pairs to make associations by sorting the cards into groups which belong together. Why do you think this is so? How many traditions can you find that are part of the Javanese Tradition?

A series of adventures by the folk-hero Rantijil, the folk-hero of Indonesia, becomes King of the Jungle.

Courander, Harold. Rantijil's Lime Pit and Other Stories from Indonesia. Illustrated by Robert Kane. Harcourt, 1950. 150 pp. $2.75. Grades 4-7. This is an unusual collection of folk tales.

In the same vein, Adele de Leeuw. Indonesian Legends and Folk Tales. Illustrated by Ronni Solbert. New Jersey: Thomas Nelson, 1961. 760 pp. $2.95. Grades 4-6. Through these enjoyable legends and folk tales from Indonesia, one gains useful information about the people and their country. The kris (sword), growing of rice, the snakes, the mouse deer, and other stories are all subjects of these stories and so much a part of Indonesia. Glossary with pronunciation appended.

Part of the same series is the equally enjoyable Legends and Folk Tales from Indoneeia. Illustrated by Bert Rene: Harcourt, 1950. 150 pp. $2.75. Grades 4-7. This is an unusual collection of folk tales.

New York: Doubleday, 1966. 127 pp. $2.95. Grades 4-7. Series of adventures by which Rantijil, the folk-hero of Indonesia, becomes King of the Jungle.

Bro, Margarette Harmon. How the Mouse Deer Became King. Illustrated by Joseph Low.
Siti could see other workers planting rice in a freshly plowed field. They would please them with good crops.

Long ago, Javanese farmers had made offerings to a rice goddess. She was a student at the National University. They were already at work with the water buffalo. The heavy animals pushed through the soft mud, splashing the brown water with greasy feet. The men were already at work with the water buffalo. The heavy animals pushed through the soft mud, splashing the brown water with greasy feet.

The University was in Jogjakarta, several hundred miles west. It would take them all day to get there. They drove out of town past great fields divided into neat squares of growing rice. They drove out of town past great fields divided into neat squares of growing rice.

They would please them with good crops. Still by the window so that she could watch the countryside fly by, Siti sat next to the window so that she could watch the countryside fly by. They were already at work with the water buffalo. The heavy animals pushed through the soft mud, splashing the brown water with greasy feet. They would please them with good crops.

The University was in Jogjakarta, several hundred miles west. It would take them all day to get there. Still by the window so that she could watch the countryside fly by, Siti sat next to the window so that she could watch the countryside fly by.

They drove out of town past great fields divided into neat squares of growing rice. They drove out of town past great fields divided into neat squares of growing rice.

The men were already at work with the water buffalo. The heavy animals pushed through the soft mud, splashing the brown water with greasy feet. They would please them with good crops.
10. Photo of woman in dry field.

11. Photo of mountain a

12. Photo of rice terraces.

13.2 photo of mountain

14. Photo of countryside

In other dry fields, the rice was ready to be harvested. The ripened stalks of grain were almost as tall as the workers. Many of the batik makers worked Hindu designs into their cloth. It was strange to think that it could erupt and send a river of hot flowing lava down its sides to destroy the rice fields, the towns, and the people in its way. Mt. Bromo had been quiet for many years now, but it was still just that the spirits of the volcanoes quarrel there. Mt. Bromo was once a volcano of the Javanese people had thrown offerings into to quiet the spirits that live there. Today, the village of Jogjakarta was the first person in the family to attend the university; Siti and her mother were very happy to see Made (Mah-day).

15. Drawing of meeting with Siti's sister

How happy Siti and her mother were to see Made (Mah-day). Siti's sister was the first person in their family to attend the university. How happy Siti and her mother were to see Made (Mah-day).

16. Photo of batik maker

They drove through small villages and bamboo groves until by evening they had reached what was then the town of Jogjakarta. They drove through small villages and bamboo groves until by evening they came to Jogjakarta. On their journey, they passed many other volcanoes and rice fields.

17. Photo of silver craftsman

Other shops displayed beautiful hand crafted silversmith.

18. Photo of silver maker

The streets of Jogjakarta were lined with shops and stores. They drove through small villages and bamboo groves until by evening they came to Jogjakarta. They drove through small villages and bamboo groves until by evening they came to Jogjakarta.

19. Overlays on photo show Siti watching batik maker.

Many of the batik makers worked Hindu designs into their cloth. Many of the batik makers worked Hindu designs into their cloth. Many of the batik makers worked Hindu designs into their cloth.

20. Overlay on photo show Siti watching batik maker.

In the distance, one could see one of the largest volcanic mountains in Java, Mt. Bromo. Mt. Bromo is beautiful and peaceful. Mt. Bromo is beautiful and peaceful. Mt. Bromo is beautiful and peaceful.

21. Photo of mountain

In the distance, one could see one of the largest volcanic mountains in Java, Mt. Bromo. Mt. Bromo is beautiful and peaceful.

22. Photo of rice terrace

In other dry fields, the rice was ready to be harvested. The rice was ready to be harvested.

23. Photo of rice terrace

It looked strange to think that it could erupt and send a river of hot flowing lava down its sides to destroy the rice fields, the towns, and the people in its way. Mt. Bromo was once a volcano of the Javanese people had thrown offerings into to quiet the spirits that live there.

24. Photo of rice terrace

It was strange to think that it could erupt and send a river of hot flowing lava down its sides to destroy the rice fields, the towns, and the people in its way. Mt. Bromo was once a volcano of the Javanese people had thrown offerings into to quiet the spirits that live there.

25. Overlay on photo show Siti watching batik maker.

Siti thought this batik would be just right for her mother's new sarong. Siti thought this batik would be just right for her mother's new sarong. Siti thought this batik would be just right for her mother's new sarong.

26. Overlay on photo show Siti watching batik maker.

They drove through small villages and bamboo groves until by evening they had reached what was then the town of Jogjakarta. They drove through small villages and bamboo groves until by evening they had reached what was then the town of Jogjakarta.

27. Overlay on photo show Siti watching batik maker.

The streets of Jogjakarta were lined with shops and stores. They drove through small villages and bamboo groves until by evening they came to Jogjakarta. Other shops displayed beautiful hand crafted silversmith.

28. Overlay on photo show Siti watching batik maker.

In other dry fields, the rice was ready to be harvested. The ripened stalks of grain were almost as tall as the workers.
In a bookstore display, Siti found books about the famous Javanese puppet plays. She and Made took her to a shop where skilled puppet makers were fashioning puppet plays. There they saw puppet makers called 'paichment.'

Siti could recognize some of the well-known characters from the Ramayana stories she had heard before. There were picture stories carved in the walls. Some pictures told about good and evil deeds in everyday life. Other pictures told about people who were reborn into other lives.

They entered the lowest floor where they saw picture stories carved everywhere. Tomorrow they were to visit two religious shrines; the next morning they set out for Borobudur, the Buddhist shrine built over 1,000 years ago. Made told them that Borobudur is the largest Buddhist shrine in the world. It was a training place for Buddhist monks who lived there. Long ago there was a monastery at the base of the temple. The top of the temple was a training place for Buddhist monks who lived there. It was made of wood and has since decayed.

As they entered the lowest floor, Siti and Made were to visit two temples. The next morning they set out for Borobudur, the Buddhist shrine built over 1,000 years ago. Made told them that Borobudur is the largest Buddhist shrine in the world. It was made of wood and has since decayed. They climbed steep stairs to a higher level. There they saw pictures which told stories from the life of Gautama Buddha who taught people to be kind to all living things.
video

The pictures of the Hindu Ramayana stories tell about Prince Rama and his beloved princess Sita. The pictures show dancers, musicians, and others. This has a picture on the wall. These pictures of Buddha’s birth at Borobudur were more delicate.

Still, think that the Hindu shrine Prambanan is more beautiful. It too has pictures on its walls. These pictures show dancers, musicians, and animals. The pictures of the Hindu Ramayana stories tell about Prince Rama and his beloved princess Sita. The pictures show dancers, musicians, and others.

By the time they were ready to leave the Buddhist shrine, they were very hungry. So they stopped to have a picnic lunch before they took the bus to the famous Hindu shrine not far away. They took the bus to the famous Hindu shrine not far away.

Some Buddhists believe that they can in the present life to the level at the level where one has carefully studied the Buddha’s way of meditation. The pictures carved on its walls. These pictures show dancers, musicians, and animals.

By studying the pictures long and thoughtfully, one level at a time, he can slowly move one step at a time, between the pictures and thinking about them to learn more about the Buddha’s way. A Buddhist monk could spend many years or even a lifetime looking down on them from shadowy niches. Some Buddhists believe that when one has carefully studied his way to this level, he has learned the Buddhist way as perfectly as in his present life.

She looks at the long way she had climbed. She adored Buddha’s people who might spend a lifetime of careful meditation to reach the top of the Great Buddhist shrine.

Finally, they reached the top. Unlike the lower levels, this last and highest level is practically decorated.

Siti took the bus to the famous Hindu shrine not far away. She took the bus to the famous Hindu shrine not far away.
This Hindu shrine was built as a burial place for Javanese princes and kings who ruled there 1,000 years ago. Only princes and kings could afford such costly burials. In this way the shrine is really a huge Hindu cemetery.

The Shiva temple in the center of the shrine was once the tallest building in Java. For a long time after the Hindu princes ceased to rule there, the beautiful shrine lay in ruins. Stones and statues tumbled down and the jungle grew over it.

It took 25 years to restore the shrine to a state near its original beauty. Stones were carefully sorted and fitted back into place. Statues were repaired and lifted back into place. In his speech, President Sukarno said that this beautiful Hindu shrine should be a symbol and an inspiration not only for Java but for all of Indonesia.

When the work was completed a grand opening ceremony was held. It was a salute to the great achievements of Java's past by those who would build the future.

The huge Buddhist shrine with its countless Buddhas and the beautiful Hindu shrine with its towering Shiva Temple were mixed together in the little village shrine back home in Modjokuto.

Today Siti felt proud that her sister knew so much about the Hindu and Buddhist ideas that were mixed together in the little village shrine back home. In his speech President Sukarno said that this beautiful Hindu shrine should be a symbol and an inspiration not only for Java but for all of Indonesia.

Siti felt proud that her sister knew so much about the Hindu and Buddhist ideas that were mixed together in the little village shrine back home in Modjokuto.

Siti's felt proud that her sister knew so much about the Hindu and Buddhist ideas that were mixed together in the little village shrine back home in Modjokuto.
49. The rugged volcanoes rising through the misty clouds.
50. Siti felt that all of these were part of her Javanese tradition.
51. Vidiex
52. Photo of rice fields
53. Photo of volcanoes
54. Drawing of Siti with butterfly
55. Credit
56. Credit
57. Credit
58. Credit
59. Credit
60. Credit
ENCOUNTER 4: SHADOW PUPPETS

KNOWLEDGE CONCEPTS: symbols, myth, tradition; community, acculturation

ORGANIZING IDEA: The famous Javanese shadow puppet plays are held to recount the Hindu Ramayana stories and to quiet the spirits.

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

BEHAVIORAL OBJECTIVE: The child will demonstrate the comprehension of the organizing idea by completing page 10 of his activity book correctly.

SKILLS: listed in the left margin

PREPARATION: Set up and check audio-visual system.

MATERIALS NEEDED:
- RRESS tape cassette: The Story of Rama and Sita
- RRESS slide series-tape presentation: Shadow Puppets
- RRESS Java activity book (page 10)
- RRESS read-along book: The Story of Rama and Sita
- RRESS slide series-tape presentation: Shadow Puppets
- Projector, cassette tape recorder
To the Javanese, their famous, shadow puppet plays are more than an entertaining theater form. Palled wayana purwa, meaning shade of the mist, they recount Hindu tales from the Ramayana and the Kambaramayana, both Indian epics. The shadow puppet, rather than the colorful parchment puppets themselves, are of first importance to the Javanese audience. They represent the spirits of the past, with the Punchinello of the puppeteer, rather than the colorful parchment puppets, standing in for the mask and the face of the performer. Just as the frequent holding of slametans is believed to quiet troublesome spirits, so too, the holding of shadow puppet plays is beneficial to a neighborhood. As with the slametan, the benefits accrue as the number of guests increases, so that while the costly productions are usually paid for by the more well-to-do families, everyone in the neighborhood is invited to attend.

A favorite of Siti's is the story of Rama and Sita. Do you remember if Siti was named after?

In the slides of Siti's trip to Prambanan, we saw pictures of Prince Rama and Princess Sita carved in the temple walls. Siti has heard these stories many times. Let's read her favorite ones.

Distribute a copy of the book, The Story of Rama and Sita, to each child. See text in Resources.

In the picture, the characters have been drawn with shadows on their faces. Can you draw the shadow on your face?

Do you have a favorite fairy tale? What is it?

OPTIONAL: In addition to the activities suggested below, read one of the books about shadows listed in the Resources.
providing a real experience as a basis for understanding.

"Invite the children to experiment with their own shadows. Turn on the projector lamp so that they can take turns casting their own shadows onto the screen."

To understand the shadow puppet technique, hold a piece of paper a few feet from the projector lamp. Let the children observe that they can only see the shadow of the pencil, whereas they can see the pencil itself on the other side of the paper. Explain that the shadow is formed on the side of the paper closest to the light source. Stop the presentation on frame 16 and ask the children to respond to the questions in the tape narration."

After they have had a chance to make shadows, ask:

"How is your shadow like you? (perform the same actions)"

"How is your shadow not like you? (It is completely black instead of colored in person and clothing; you can't pick it up or handle it. It can change size and position.)"

Remember the story we read about Rama and Sita? In Java, people tell the Ramayana stories with shadow puppets. Titi loves to see the Javanese shadow puppet plays about Rama and Sita. She and her brother watch tape presentations "Shadow Puppets." (See script.)

Let's watch some slides to find out more about the Javanese shadow puppets. Sit down to see the shadow puppet plays about Rama and Sita. The puppets represent the characters in the stories. In Java, people tell the Ramayana stories with shadow puppets. Remember the story we read about Rama and Sita.

Relating prior knowledge to the learning experience:

Purpose:

For understanding as a base.
EVALUATION

Direct the children to open their activity books to page 10. Read the directions, the statements, and the pictures with them. They may then complete the activity independently.

Some children may be unable to 'reread' the statements by themselves. Work with these children in a small group. Read each statement with them, allowing time to complete each response before progressing to the next statement.

After the activity is completed, check the responses with the class. Then ask:

EXTENDING EXPERIENCES

With those children needing direction in analyzing and interpreting the Ramayana stories, you may wish to reread the Ramayana stories, or as a class:

T: Why are shadow puppet plays a good way to tell the Ramayana stories?

What do the shadow puppet plays in Java tell us about the Javanese people?

Making Generalizations:

RETEACH, AS THE FOLLOWING QUESTIONS:

Why did baby Rama cry?

How did his mother stop his crying?

What did the Holy man ask young Prince Rama to do?

How did Rama get the magic weapon?

What did Rama have to do to marry Sita?

Page 3. What did Rama have to do to marry Sita?

Page 4. What did Rama have to do to marry Sita?

Page 5. What did Rama have to do to marry Sita?

Page 6. What did the Monkey People cross the ocean to the giant's island?

Page 7. What did the Holy man ask young Prince Rama to do?

How did Rama get the magic weapon?

Where did the giant king take Sita?

Page 8. Why did baby Rama cry?

Page 9. How did Rama get the magic weapon?

Page 10. Why did baby Rama cry?
To acquaint children with the gamelan instruments and their sounds, comparable instruments can be borrowed from the school music department or resource center: The xylophone, gong, and drums would provide a good sampling of the instruments used. If instruments are not available, they can be made from cardboard boxes or large cans. Oatmeal boxes or large cans can be used as drums. The xylophone can be made from paper towel tubes cut in different lengths. The children may write their own version of a Rama and Sita story either individually or in a group. Ideas can be suggested such as:

a. What happens next?

b. A volcanoe begins to give off fire and smoke. The people are frightened. They go to Rama for help. What will Rama do?

c. A wicked magician casts a spell over the castle where Rama and Sita live. What happens next?

d. How do you think the music is saying this?

The children may then be asked to suggest movements appropriate to the gamelan music. The actual movements may be preceded by several listening experiences: the rhythmic changes of the music, how it makes the children feel when they listen to it, and what they think the music is saying can be discussed. The children may then be asked to suggest movements appropriate to the gamelan music. The actual movements may be preceded by several listening experiences: the rhythmic changes of the music, how it makes the children feel when they listen to it, and what they think the music is saying can be discussed. The actual movements may be preceded by several listening experiences: the rhythmic changes of the music, how it makes the children feel when they listen to it, and what they think the music is saying can be discussed.
This Encounter correlates well with curriculum materials in your school (see Resources). You may also want to use this book, What Makes A Shadow, while teaching lessons on light and shadow.

Paperback: Educational, instructive story of a boy's shadow and what happens to it as the day progresses.


Baby Rama laughed at the big yellow moon. He reached out his arms to touch the moon, but it was too far away. So he began to cry.

Then his mother put a mirror in his hands. Rama saw the moon in the mirror. He thought he held the moon in his hands. He stopped crying. He was happy again.

When Rama grew up, he was a very strong young man. A Holy Man came to Prince Rama. He told Rama that demons were robbing the altar in the temple. He asked Rama to kill the demons.

The Holy Man prayed a powerful prayer. Then the heavens opened up. Magic weapons fell down for Rama. Rama used the weapons to kill the demons.

In a nearby kingdom, lived the Princeess Sita. Her father said that Sita would marry the man who could bend the bow. Rama and Sita loved each other all the rest of their lives.

When Rama grew up, he was a very strong young man. A Holy Man came to Prince Rama. He told Rama that demons were robbing the altar in the temple. He asked Rama to kill the demons.

Rama picked up the Great Bow of Shiva. He bent it so hard that it broke in two. The god Shiva had given a great bow to their father. Her father said that Sita would marry the man who could bend the bow. Rama and Sita loved each other all the rest of their lives.

In a nearby kingdom, lived the Princeess Sita. Her father said that Sita would marry the man who could bend the bow. Rama and Sita loved each other all the rest of their lives.

Rama picked up the Great Bow of Shiva. He bent it so hard that it broke in two. The god Shiva had given a great bow to their father. Her father said that Sita would marry the man who could bend the bow. Rama and Sita loved each other all the rest of their lives.
Prince Rama killed the King of the Ganges. The thousands of monkeys killed the Ganges. When the monkeys crossed the bridge, they had to cross an ocean to reach the Ganges' castle. Rama went to the Monkey People. He asked them to help him fight the Ganges. While he was away, a giant stole Sita. She asked Rama to catch it for her.

One day Sita saw a golden deer with silver spots. She would stay in the forest for fourteen years. He kept the promise he had made. But Rama did not return to become the new King. Now the golden sandals were for Rama. The King had always worn golden sandals. Soon after, the old King died. So he went away to the forest with Sita. He promised to live in the forest for fourteen years. Rama made a promise to his father, the King.
At last the fourteen years were up. Rama had kept his promise. Now he and Sita returned to their country. Rama was a good king to all his people. He put on the golden sandals of his father. The Ramayana is the story of Rama and Sita. All of these adventures are part of the Ramayana. To this day, people in Java act out these Hindu stories in their famous shadow puppet plays. The Ramayana is the story of Rama and Sita.
The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head. The puppet play begins at nightfall when the puppet master lights the oil lamp over his head.
The crowd becomes silent. The puppet master plays the puppets between the lamp light and the screen. A well-known story begins to unfold.

The puppet master places the puppets between the lamp light and the screen. Each kind of character is introduced with the own well-known melody. The music helps the audience to understand the story. A hero is usually given a long, thin nose. His eyes will be carved into narrow slits so that they appear to be almost closed. His body will be large. A wicked character is given a thicker nose and round, wide open eyes. He will have huge jaws with sharp teeth. His body will be large.

People on the other side of the screen cannot see the colors. How will they be able to tell the characters apart?

They are able to tell the characters apart by the puppet master. The puppet master introduces the puppet. He says, "This puppet is a good or a bad character."

The puppet master uses the puppet to perform evil deeds, and the puppet master says, "This puppet is a bad character."

Other puppets have red faces. They represent demons, ogres, ghosts, etc. They perform deeds of kindness and bravery. The face of this puppet has been painted black, black faces are used. It may have huge jaws with sharp teeth. Its body will be large. A hero is usually given a long, thin nose. His eyes will be carved into narrow slits so that they appear to be almost closed. His body will be large. A wicked character is given a thicker nose and round, wide open eyes. He will have huge jaws with sharp teeth. His body will be large.

The huge black shadows of the puppets move across the screen. The puppet master places the puppets between the lamp light and the screen. A well-known story begins to unfold.
The most important form of art and entertainment in Java today is the Javanese shadow play. These shadow plays are famous all over the world, and they are one of the most important forms of art and entertainment in Java today.

The Javanese shadow play helps the audience to know when the scene changes, or when one part of the story has ended and the next part is about to begin. The marker helps the audience to know when the scene changes, or when the shadow puppet master can make the spirits of the characters come alive on the screen.

In plays from the Ramayana, Prince Rama represents the ideal hero. His beloved wife, Princess Sita, represents the perfect woman. Most Javanese people feel that the shadow play performances quiet down the troublesome spirits. It is usually felt that the more people who attend the shadow play performance, the more quiet the spirits will become.

Children in Java like to play with shadow puppets as much as they like to play with model airplanes. Watching the play, some troublesomeness of people is removed. More Javanese people feel that the shadow play performances quiet down the troublesome people.

It seems to the Javanese audience that the puppet master can make the spirits of the characters come alive in the shadow play. Most Javanese people feel that the more people who attend the shadow play, the more quiet the spirits will become.

Children in Java like to play with shadow puppets as much as they like to play with model airplanes. Watching the play, some troublesomeness of people is removed. More Javanese people feel that the shadow play performances quiet down the troublesome people.

Most Javanese people feel that the shadow play performances quiet down the troublesome people. It is usually felt that the more people who attend the shadow play performance, the more quiet the spirits will become.
KNOWLEDGE

CONCEPTS:

MODULE ON JAVA

ENCOUNTER 5: RIJAJA

MATERIALS NEEDED:
- Rijaja read-along book
- Java activity books (pages 11 and 12)
- Java read-along book: Javanese Traditions (page 3)

PREPARATION:
- Prepare the following vocabulary list on a sheet of chart paper large enough for the class to read from their seats:

<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rijaja</td>
<td>Islamic fast holiday</td>
</tr>
<tr>
<td>Mound Builders</td>
<td></td>
</tr>
<tr>
<td>Big Temple, Mounds</td>
<td></td>
</tr>
<tr>
<td>Hindu Shrine</td>
<td></td>
</tr>
<tr>
<td>Buddhist Temple</td>
<td></td>
</tr>
<tr>
<td>Celebration</td>
<td></td>
</tr>
<tr>
<td>New Fire Ceremony</td>
<td></td>
</tr>
<tr>
<td>Funeral Monument</td>
<td></td>
</tr>
<tr>
<td>President Sukarno</td>
<td></td>
</tr>
<tr>
<td>Funeral Monument</td>
<td></td>
</tr>
<tr>
<td>Mosque</td>
<td></td>
</tr>
<tr>
<td>Priest</td>
<td></td>
</tr>
<tr>
<td>Hindu Shrine</td>
<td></td>
</tr>
<tr>
<td>Buddhist Temple</td>
<td></td>
</tr>
<tr>
<td>New Fire Ceremony</td>
<td></td>
</tr>
<tr>
<td>Big Temple, Mound</td>
<td></td>
</tr>
<tr>
<td>Funeral Monument</td>
<td></td>
</tr>
</tbody>
</table>

SKILLS: Listed in the left margin

CONCEPTS: Sacred time, tradition, celebration, community

KNOWLEDGE

SENSITIVITY:

ORGANIZING IDEA: Nearly everyone in Java celebrates Rijaja, the end of the Islamic fast holiday.
INTRODUCTION

Rijaja, the End of Fast holiday, is easily Java's most important general holiday. Rijaja comes as a gala climax to the Islamic Ramadan (month of fast) and is celebrated by nearly everyone in Java.

At the end of Fast holiday, it is usually given as a gala climax to the Islamic Ramadan (month of fast) and is celebrated by nearly everyone in Java.

There are traditional and Muslim societies. The tradition in Java is that the end of the year when markets are closed.

Famous Burial Places

Other Special Places

Leaders

Celebrations

Other Special Places

MOUND BUILDERS

JAVANESE

Prepare the following chart by drawing it on the chalkboard or on another sheet of paper. Words from the vocabulary list above are to be filled in on the chart with the children at the end of the encounter.
DEVELOPMENT

List the responses on the blackboard.

Did you find out why Islamic people fast for one month every year?

Read pages 1 and 2 with the class or use the recorded tape narration.

Develop copies of RESS Read-Aloud Book #1. (See text in Resources.)

Write the word breakfast on the chalkboard.

1. Ask the children to recall what they read about the Islamic tradition in their activity books.

2. For those children who require a more careful review, reread the information on page 3 of Javanese Traditions with the class.

Because the most important religious tradition in Java today is the Islamic tradition, the most important holiday is an Islamic one.

During the month of fasting, people who closely follow the Islamic way only eat at night. For the entire month of fasting, they eat a meal during the daytime.

What is a fast? (When fasting, a person abstains from eating by choice.)

It celebrates the breaking of the Islamic month of fasting.

The most important holiday is an Islamic one.

Write the word breakfast on the blackboard.

What is breakfast? jadid Javanese

Dutch

Islamic

Buddhist

Hindu

The Javanese tradition is: Old Javanese
Why do you think we call our first meal of the day breakfast? What do you suppose people in Java do to celebrate Rijaja; the breaking of the fast?

Let's read to find out on pages 3 and 4.

Did you find out what people in Java do when the month of fasting is over?

Let's use the words on this list to complete the chart.

Write the vocabulary words in the spaces as the children select the correct space.

Complete the chart using the following procedure:

Read the names of the categories on the chart with the children.

Direct the children's attention to the chart on the chalkboard.

Review and discuss the vocabulary list prepared before the lesson (see preparation).

Information about Rijaja:

Use the pencil and paper activity on page 11 in the activity book to analyze the chart.
<table>
<thead>
<tr>
<th>MOUND BUILDERS</th>
<th>JAVANESE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Funeral Mound</td>
<td>Hindu shrine</td>
</tr>
<tr>
<td>Big Temple Mound</td>
<td>Buddhist shrine</td>
</tr>
<tr>
<td>Cornfield Mound</td>
<td>Mosque</td>
</tr>
</tbody>
</table>

Many of the words on our chart tell about the religious life of the Mound Builders and of the Javanees. People can go to pray or to hold other religious ceremonies.

Look at the words we have listed under "Leaders:" Which of these words tell us about religious leaders who lead prayers and religious ceremonies like the Fire New Ceremony?

Do you suppose there are religious leaders in our community who might lead prayers and other religious ceremonies or worship services?

Look at the words we have listed under "Famous Burial Places." What do you suppose we have any burial places in our community?

The Big Temple Mound and the Cornfield Mound were important burial places in the Mound Builders town. What did the people do at these burial places?

The mosque is a religious place for Islamic people.

What do Islamic people do at a mosque?

Do you suppose we have any religious places in our community where people can go to pray or to hold other religious ceremonies?
Both the Javanese people and the religious leaders, religious places, and religious ceremonies that are an important part of their religious tradition, have their own religious leaders, religious places, and religious ceremonies that are an important part of their life. We'll learn more about them in our next lesson.

EXTENDING EXPERIENCES

I extended experiences using the tape narration and the book. The children made cards for sending on Rijaja. The outside of the card could be any picture or design. The message should be a request for forgiveness preferably written in Javanese or in its short form—"I humbly beg your forgiveness." The entire class could take part in the visiting and giving and receiving a treat. They could read and pray from the book. They could give money to the poor, have a feast, watch the puppet play, give and receive a treat, and make cards for sending on Rijaja. The class into four groups, each to role-play one of the following activities:

- Following the text: "In the short form—"I humbly beg your forgiveness." The message should be a request for forgiveness preferably written in Javanese or in its short form—"I humbly beg your forgiveness.""

- Giving money to the poor
- Having a feast
- Watching a puppet play
- Giving and receiving a treat

Rijaja. Divide the class into four groups, each to role-play one of the following activities:
Alone with their parents, forgiveness.

The children get candy and treats.

They politely ask their parents to forgive them.

Children go to other parents.

Then the happy greetings begin.

There are many statements.

Money is given to the poor.

Many people go to mosque to pray.

No one goes to work during Friday.

There pleased Allah so much that he forgave the man.

He fasted for one month.

This time the man obeyed Allah.

Allah told him to fast for one month.

So Allah sent the first man to earth.

The Koran tells that the first man disobeyed Allah.

They read their holy book, the Koran.

Islamic people call God Allah.

Story
Every year during the month of fasting, Islamic people fast as the first man did. They obey the word of Allah. They too want Allah to forgive them.

When the fast is over, everyone has a celebration. The celebration is for people who fasted. But it is also for people who did not fast. People in Java call this celebration Rijaja.

People visit from house to house. Students go to their teachers. Patients go to their doctors. Each visitor politely asks forgiveness. Each time he gets a treat.

Rijaja is a happy time for all.
 Unlike the communal and religious syncretisms of Java, religious adherents in our society usually feel a sense of primary membership in a single religious tradition. Frederic J. Streng discusses the significance of religious pluralism in our society:

The first three encounters explore the composition and history of our religiously diverse society. These encounters are designed to introduce students to the diversity of religious traditions in our nation. In Encounter 1, the learning about religious traditions is continued to develop an understanding of the different religious beliefs and practices. The charting activity from Encounter 1 is used to develop the understanding that both adherents and non-adherents of religious traditions are part of our national heritage.

Encounter 2 explores the national tradition which unites all the people of our country. The charting activity from Encounter 1 is continued to develop the understanding that both adherents and non-adherents of religious traditions are part of our national heritage. In Encounter 3, Thanksgiving provides an example of a national celebration which unites all the people of our country.

Encounter 4 explores the composition and history of our religiously diverse society. These encounters are designed to introduce students to the diversity of religious traditions in our nation. In Encounter 1, the learning about religious traditions is continued to develop an understanding of the different religious beliefs and practices. The charting activity from Encounter 1 is used to develop the understanding that both adherents and non-adherents of religious traditions are part of our national heritage.

Encounter 2 explores the national tradition which unites all the people of our country. The charting activity from Encounter 1 is continued to develop the understanding that both adherents and non-adherents of religious traditions are part of our national heritage. In Encounter 3, Thanksgiving provides an example of a national celebration which unites all the people of our country.

Encounter 4 explores the composition and history of our religiously diverse society. These encounters are designed to introduce students to the diversity of religious traditions in our nation. In Encounter 1, the learning about religious traditions is continued to develop an understanding of the different religious beliefs and practices. The charting activity from Encounter 1 is used to develop the understanding that both adherents and non-adherents of religious traditions are part of our national heritage.
Community interaction has been the unifying theme for the entire Second Level program.

Frederick J. Strang describes the relationship between the religious and the secular community.


Community interaction has been the unifying theme for the entire Second Level program.
sources on service or volunteer programs. In the local community, much of the learning in Encounter 4, which requires the understanding developed throughout the entire level to the child's own situation, is dependent on the teacher's research and providing information.

For these materials have not been reproduced in this guide.

An ideal audiovisual situation is essential to the effectiveness of the sound slide presentations. An ideal audiovisual situation is essential to the effectiveness of the sound slide presentations. The classroom should be sufficiently darkened and the projector should be mounted on a movable stand, not on a desk or tabletop. The distance between projector and screen should allow for a large image to be projected. The clarity of the slides is dependent on the use of a regulation projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board. Volume on the tape reader should not be increased so that the child can hear the narration without straining.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.

For these materials have not been reproduced in this guide.


Blau, Joseph L. Modern Varieties of Judaism. New York: Columbia University Press. $7.95

Callinikos, C. The History of the Orthodox Church. New York: Columbia University Press. $7.95

Constantelos, Demetrios J. The Greek Orthodox Church. New York: Seabury Press. $1.95

Davis, Moshe. The Emergence of Conservative Judaism. Philadelphia: Jewish Publication Society of America. $3.95


Gordis, Robert. Judaism for the Modern Age. New York: Philosophical Library. (paper) $1.50


Labaton, Solomon. Jewish History and Modern Political Thought. New York: Schocken. (paper) $2.95


Mintz, Harvey S. The World of the Moslem North Africans. New York: Schocken. (paper) $2.95

Pfefferberg, Bernard. The Battle of Midway. New York: Schocken. (paper) $1.95

Rabinovitch, Ely. Of All Your Children: The Crisis of Jewish Life in America. New York: Schocken. (paper) $1.95

Rabinovitch, Ely. Of All Your Children: The Crisis of Jewish Life in America. New York: Schocken. (paper) $1.95

REFERENCES


Covarrubias, C. The History of the Orthodox Church. New York: Columbia University Press. $7.95


Gordis, Robert. Judaism for the Modern Age. New York: Philosophical Library. (paper) $1.50


Labaton, Solomon. Jewish History and Modern Political Thought. New York: Schocken. (paper) $2.95


Pfefferberg, Bernard. The Battle of Midway. New York: Schocken. (paper) $1.95

Rabinovitch, Ely. Of All Your Children: The Crisis of Jewish Life in America. New York: Schocken. (paper) $1.95

Rabinovitch, Ely. Of All Your Children: The Crisis of Jewish Life in America. New York: Schocken. (paper) $1.95

REFERENCES
MODULE ON OUR SOCIETY

ENCOUNTER 1: RELIGIOUS TRADITIONS

CONCEPTS: religious tradition, diversity, adherent

ORGANIZING IDEA: There are many different religious traditions in our country.

SENSITIVITIES: Religions Traditions, Diversity, Adherent

KNOWLEDGE

MATERIALS NEEDED:
- RESC slide tape presentation
- Carousel projector
- Cassette recorder
- Crayons and paper
- Bulletin board

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by drawing a picture which would be an appropriate addition to the RESC slide series, "Religious Traditions in Our Country.

SKILLS: Intered in the title margin showing an interest in learning about other world views and life styles.

_LISTED IN THE LEFT MARGIN_

SENSITIVITIES: Intered in the title margin showing an interest in learning about other world views and life styles.

MATERIALS NEEDED:
- RESC slide tape presentation
- Carousel projector
- Cassette recorder
- Crayons and paper
- Bulletin board
PREPARATION:
Set up and check AV system.
Preview the Sound slide presentation, "Religious Traditions in Our Country." (See script)
Prepare the slide series, "Religious Traditions in Our Country."

Optional:
Begin planning field trip or selecting resource person for encounter 4. (See Preparation for Encounter 4.)

INTRODUCTION:
Let's read the words in the chart; (Read four labels with class.)
We're going to look at some slides that tell about people who belong to religious traditions in our country. Let's listen for information about these things: religious leaders, religious places, religious celebrations, and religious traditions.

DEVELOPMENT:
Let's fill in the chart as the students respond to the following questions:

After the presentation fill in the chart as the students respond to the presentation.

PREPARATION:
See up and check AV system.
What did you see/find out about?

What religious leaders did you see in the slides? (rabbi, priest, minister, ...)

What religious places, did you see in the slides? (churches, synagogue, ...)

What religious celebrations or ceremonies did you see? (wedding, baptism, blessing of sponge divers, Hare Krishna parade, ...)

What religious traditions can you name from the slides we saw? (Hare Krishna, Mormon, Baptist, Catholic, ...)

Do we have listed all the religious traditions/leaders/places/celebrations of our country? (no)

Can you add any others to our chart?

We need a title for our chart.

The children should draw from their own experiences to add to the list.

What did you see/find out about? (allow time for some free observations.)

Can you add any others to our chart?

We have listed all the religious traditions/leaders/places/celebrations of our country (no).

Have we listed all the religious traditions/leaders/places/celebrations of our country?

What did religious traditions can you name from the slides we saw? (Hare Krishna, blessing of sponge divers, Hare Krishna parade, ...)

What religious places did you see in the slides? (church, synagogue, ...)

What religious leaders did you see in the slides? (rabbi, priest, minister, ...)

What religious celebrations or ceremonies did you see? (wedding, baptism, blessing of sponge divers, Hare Krishna parade, ...)

What religious traditions can you name from the slides we saw? (Hare Krishna, Mormon, Baptist, Catholic, ...)

Do all the people in our country belong to a religious tradition? (no)

Why do you suppose our country has so many different religious traditions?

How are they different? (people from other lands) (people from other lands)

What does this chart tell us about many of the people who live in our country? (belong to many different religious traditions.)

We studied about Java and we studied about the mound builders who lived long ago in our country. (Which people from other lands did you see?)

What does this chart tell us about many of the people who live in our country? (belong to many different religious traditions.)

We studied about Java and we studied about the mound builders who lived long ago in our country. (Which people from other lands did you see?)

We studied about Java and we studied about the mound builders who lived long ago in our country. (Which people from other lands did you see?)
Possible suggestions might include: "Religious Ways of People We Live With," "Religious Living in Our Country," "The Many Different Religious Traditions of Our Country," etc. Write the title at the top of the chart. If the students are unable to derive a title, the teacher should suggest one. Save this chart. It will be referred to again in Encounter 2 and 4.

Include children to share their completed drawings by telling about them and mounting them on a bulletin board. Provide paper and crayons for the children to draw. Be sure your drawing tells about a religious tradition in our country. You might want to draw a picture of a religious celebration or ceremony. Maybe a religious leader of the tradition will be in your drawing. You might show a religious place. Think about what would be in your drawing about that religious tradition.

Save this chart. It will be referred to again in Encounter 2 and 4. If the students are unable to derive a title, the teacher should suggest one. Write the title at the top of the chart. Our Country," etc. Possible suggestions might include: "Religious Ways of People We Live With," "Religious Traditions in Our Country," "The Many Different Religious Traditions of Our Country," etc.
EXTENDING EXPERIENCES

To strengthen the concept "religious," use the drawings from the bulletin board display for the following sorting activity:

1. ____________
2. ____________
3. ____________
4. ____________

T: Do any of these drawings go together in some way?/Belong together in some way? Are any of these drawings alike in some way?/What makes you say that?/What can we call the things in this group? This questioning might be used several times for the children to derive and label several groupings.

Rearrange and label the groups as the children direct. Some possible groupings might be:

- religious leaders
- religious places
- religious ceremonies
- denominational groupings (Jewish, Methodist, Mormon, etc.)
- religious objects
- religious clothing
- religious books

It is not necessary for all the drawings to be placed in one of the groups.

Set up an interest center in one corner of the room where materials providing information about religious traditions in our society can be displayed, handled, tried out, or on. The teacher might gather some of the materials to start the center. The children could be invited to bring materials from home to add to the center. Opportunities should be provided for the child to explain the meaning of the religious object to others. The difference between a religious object and a play toy or a decorative item might be explained at the interest center mentioned above. Respectful handling or even ceremonial handling of certain religious objects would be an unusual exception. It is a toy with religious significance.

The Jewish dreidel, a kind of top, an object that can be explained by the child who brings it to school, the J. W. D. (a kind of top), and several other objects mentioned above, might be handled ceremonially in the interest center.

The teacher might gather some of the materials from home to display in the interest center. If a song is suggested by one of the children, it might be learned. The children might learn one of the songs from religious traditions suggested from each religious tradition represented in the classroom. The Jewish dreydl, a kind of top, and several other objects might be explained at the interest center.

Encounter.

Try to provide resources (see Resources).
There are two songs with music which the children might enjoy learning:

dedicated to the children and theDomains, and the Swallows, return.


The book list below is not a comprehensive one. The selection of books used with this encounter should provide balance among the major religious traditions as well as samples of minority-religious practices. It should be noted, however, that the selection may not reflect an equal number of books for each tradition.

- Crowell, 1966: Jewish, Cone, Molly. The Jewish Sabbath. Cone, Molly. The Jewish New Year.

A large farm wants a puppy of his very own.

- And friendship between June, a little boy in the California town of Capistrano, and Carlsito, the old gardener and bell-ringer at the Catholic Mission at San Juan Capistrano, tell the story of old days at the Mission. Together they sing the bells of Christmas time, in the Barrio of East Los Angeles. Carlitos' dog Blanco becomes lost in the holiday crowds. Carlitos and his family search everywhere for Blanco and Christmas day arrives without any sign of the dog. But at Christmas Mass something wonderful happens and Christmas day arrives with a puppy of its own.

- Together they sing the bells of Christmas time, in the Barrio of East Los Angeles. Carlitos' dog Blanco becomes lost in the holiday crowds. Carlitos and his family search everywhere for Blanco and Christmas day arrives without any sign of the dog. But at Christmas Mass something wonderful happens and Christmas day arrives with a puppy of its own.

- The mission, the California coastline, and the swallows. There are two songs with music which the children might enjoy learning:


- The book list below is not a comprehensive one. The selection of books used with this encounter should provide balance among the major religious traditions as well as samples of minority-religious practices.
Old Nantucket is the setting for this story about a Quaker boy.

The Old Order Amish.

SONGS.


"Dreydl Song," p. 66. A Yiddish folk song.

The Old Order Amish.

FILMS.

The Old Order Amish.

Produced by the National Film Board of Canada, 1958. 33 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

The Old Order Amish.

Produced by the National Film Board of Canada, 1958. 33 minutes. Black and white. Shot between the world and progress to practice the virtues of humility, and color. Shows the communal cooperation of the Amish of Pennsylvania Dutch country, who turn in the story of an Amish boy.

The Old Order Amish.

Produced by the National Film Board of Canada, 1958. 33 minutes. Black and white. Shows the communal cooperation of the Amish of Pennsylvania Dutch country, who turn in the story of an Amish boy.

The Old Order Amish.

Produced by the National Film Board of Canada, 1958. 33 minutes. Black and white. Shows the communal cooperation of the Amish of Pennsylvania Dutch country, who turn.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.

Bar Mitzvah. Produced by the National Film Board of Canada, 1958. 15 minutes. Black and white. A careful portrayal of the ceremonies in which a Jewish boy confirms his faith.
The first people who came to our country were the Indians. They came from the continent of Asia. They probably traveled over a bridge of land and ice to reach North America.

The Indians banded together into many different groups of families. Each group, or tribe, had its own special ideas about the world around them. Many Indians today still follow the traditions of their particular tribe. Much later people from Europe sailed across the Atlantic Ocean to the Americas. They brought new ideas and religions to our country. The Indians prayed to many different gods. They believed in many gods, some good, some bad. Each group believed in different gods. When the Indians came into contact with the people of Europe, they brought their religions with them. Each group of people had its own traditions. People who came to our country brought their own religions. The people who came from the continent of Asia had a different set of traditions than those who came from Europe.

Today there are so many different religious traditions in our society that we have a choice of religions to follow. There are so many religions in our society that we have a choice of religions to follow. The first people who came to our country were the Indians. They came from the continent of Asia. They probably traveled over a bridge of land and ice to reach North America. The Indians banded together into many different groups of families. Each group, or tribe, had its own special ideas about the world around them. Many Indians today still follow the traditions of their particular tribe. Much later people from Europe sailed across the Atlantic Ocean to the Americas. They brought new ideas and religions to our country. The Indians prayed to many different gods. They believed in many gods, some good, some bad. Each group believed in different gods. When the Indians came into contact with the people of Europe, they brought their religions with them. Each group of people had its own traditions. People who came to our country brought their own religions. The people who came from the continent of Asia had a different set of traditions than those who came from Europe.
The many Russian Orthodox churches in our country are easily recognized by their onion dome rooftops. Not so very long ago, people in Russia went to churches like this one. When Russian people came to live in our country, they built churches which looked like the ones they left behind in their homeland.

The beautiful white spire on this Methodist church is a common sight in the Eastern part of our country.

This Baptist minister is leading his congregation in prayer. In the Church of Jesus Christ of Latter Day Saints a boy may become a priest at about the age of sixteen. He belongs to the Mormon tradition.

For many religious traditions, a certain day of the week is set aside as a special time of worship. This Presbyterian congregation is holding its Sunday service.

In the Jewish tradition, Friday evening through Saturday afternoon is Sabbath. On the Sabbath many Jewish people greet each other by saying, "Shabbat Shalom," which means, "have a peaceful Sabbath." In the Jewish tradition, Friday evening through Saturday afternoon is a special time of worship. In the Church of Jesus Christ of Latter Day Saints, the Mormon people call their weekly Sabbath day their Holy Day of Rest.

In the Jewish tradition, prayer is a part of the Sabbath service. The Jewish people set aside a certain day of the week as the Sabbath.

In the Church of Jesus Christ of Latter Day Saints, the Mormon people call their weekly Sabbath day their Holy Day of Rest.

The Baptist minister is leading his congregation in prayer. In the Baptist church, the Eastern part of our country, the beautiful white spire on the Methodist church is a common sight.

Behind in their homeland, the Russian Orthodox churches which looked like the ones they left behind in their homeland, they built churches which looked like the one they left behind in their homeland. When Russian people came to live in our country, they built churches which looked like the one they left behind in their homeland. Not so very long ago, people in Russia went to churches like this one. When Russian people came to live in our country, they built churches which looked like the ones they left behind in their homeland.
In aliaptism ceremony new members are brought into the Christian tradition. A Methodist minister is baptizing a baby by pouring a small amount of water on the baby's head as he says a special prayer.

Every Christian tradition has its own special baptism ceremony. Each tradition has its own way of performing the ceremony.

In most religious traditions a man and a woman become husband and wife in a marriage ceremony. The marriage ceremony is usually performed by a priest, a rabbi, or a minister. The Catholic couple is being married by a priest.

When a person who belongs to a religious tradition dies, a religious funeral ceremony might be performed. After the funeral, the body of the person is usually buried in a cemetery.

In nature setting

We have seen just a few of the religious traditions of our country. Many other people belong to religious traditions which we have not talked about here.

Each person in our country is free to choose his own religious or non-religious path. Each country has its own special traditions. Each tradition has its own special customs and practices.
ENCOUNTER 2: OUR AMERICAN TRADITION

MODULE ON OUR SOCIETY

KNOWLEDGE

CONCEPT: non-religious tradition, adherent

ORGANIZING IDEA: All the people of our country share the same American tradition.

Many Americans belong to a religious tradition.
Many Americans belong to a non-religious tradition.
All the people of our country share the same American tradition.

PREPARATION: Set up and check AV system,
Prepare the slide presentation, "Our American Tradition."
Prepare the following chart on chart paper (3' x 5') or the chalkboard:

SENSITIVITIES:
Supporting others in their beliefs and behaviors which are unique to their secular or religious tradition.
Accepting diversity of world views and life styles in human societies.

SKILLS:
Interact in the letter matching activity of world views and life styles in human societies.
Tell religious traditions.
Supporting others in their beliefs and behaviors which are unique to their secular or religious tradition.

MATERIALS NEEDED:
Preschool tape presentation: "Our American Tradition."
Carousel Projector
cassette recorder
bulletin board
chart paper (3' x 5') or chalkboard
crayons and paper

PREPARATION:
Set up and check AV system.
Prepare the following chart on chart paper (3' x 5') or the chalkboard:

BEHAVIORAL OBJECTIVE: The child will demonstrate his comprehension of the organizing idea by drawing a picture which might be appropriate to add to the slide series "Our American Tradition."

PREPARATION:
Set up and check AV system.
Prepare the following chart:

SET UP AND CHECK AV SYSTEM.
PREPARE THE FOLLOWING CHART ON CHART PAPER (3' X 5') OR THE CHALKBOARD.
INTRODUCTION

Yesterday we saw a set of slides about religious traditions in our country. Then we drew some pictures that could belong to that set of slides. What do these drawings tell us about? (religious leaders, religious places, religious celebrations, religious traditions, religious living in our country, etc.)

Today we're going to see another set of slides. These slides will tell us about a tradition shared by all the people of our country. Present the sound slide series, "Our American Tradition." (See script in Resources.)

After the presentation, jot down responses on the chart as students answer these questions:

What did you see/find out about?
What special leaders? (President, Supreme Court Justices, Congress)
What special places? (White House, the Capitol, Mt. Rushmore)
What special celebrations (flag raising, Fourth of July)

All of these leaders, places, and celebrations are part of our American tradition.

Indicate the bulletin board display of student's drawings from Encounter I.
T: We learned that in our country, American people are free to follow their own religious or non-religious way. Are Methodist Americans? Are Jews, Catholics, the Hare Krishna people, ... Americans?

T: Suppose you were to draw another picture to add to the set of slides we saw today about Our American Tradition. Think about what you might put in a drawing today about Our American Tradition. Could an American leader, place, or celebration be in your drawing? Could a religious leader, place, or celebration be in your drawing? Could an American Leader, place, or celebration about Our American Tradition be in your drawing? Think about what you might put in a drawing about Our American Tradition. Could they be structured, or place might be in a drawing? Where other important people, celebrations, or places might be in a drawing about Our American Tradition? What other important people, celebrations, or places might be in a drawing about Our American Tradition?

We learned that in the previous Encounter, American Tradition was developed in the previous Encounter. You may re-display the chart about Religious Traditions in Our Country which was developed in the previous Encounter. After the charts are displayed, the label Our American Tradition should be placed over both displays. Here is a note to be used in the next Encounter: Provide the children with crayons and drawing paper. After the drawings are finished, they could be displayed beside the drawings from the previous Encounter. Both displays mounted for use in the next Encounter.

EVALUATION

Re-Grouping and re-Tabulating

Generalizing

Re-Grouping and re-Tabulating
The Silver Burdett CSSC Single Concept Module, Taking Part In Our Government (see Resources) correlates well with this Encounter and with Encounter 4. The activities in the CSSC activity book relate to understanding our representative system of government.

In the RPS Second Level program the council system of government in a simple society was introduced in the Module on Mound Builders (Encounter 3: Community Leaders.) The teacher might review the learnings about the council system of government as background for understanding why a representative system of government is more functional in our complex society.

To strengthen understandings about our representative system of government, use the songs, "We Have a Law" and "Let's Address Him Mr. President," from the record Sing a Song of Friendship (see Resources.) A song from the same record which promotes the feeling of brotherhood with people of mixed ethnic origins is "Thomas Jefferson.

An Extending Experience for Encounter 1 related to understanding the difference between a toy or a decorative object and a religious object. Students were guided to appreciate the feelings of an adherent who would handle a religious object reverently.

Some excerpts from the pamphlet are:

"It is the universal custom to display the Flag only from sunrise to sunset on buildings and on flagstaffs in the open. However, the Flag may be displayed at night upon special occasions. Some exceptions from the pamphlet are:

- The Flag should never touch anything beneath it, such as the ground, the floor, water, or merchandise.
- The Flag should be displayed in a manner that permits it to be easily seen, thus creating a patriotic effect.
- The Flag should be displayed on all days when weather permits.
- The Flag should be displayed on all days when the weather is inclement.
- The Flag should be hoisted briskly and lowered ceremoniously.
- The Flag should never be carried past a proper place for display.
- The Flag should not be draped in a manner that might permit it to become soiled, damaged, or mutilated.
- During the ceremony of hoisting or lowering the Flag or when the Flag is passing in a parade or in a review, all persons present should face the Flag, stand at attention, and salute.
- During the performance of hoisting or lowering the Flag or when the Flag is passing in a parade, all persons present should stand at attention, and salute.
- The Flag should never be fastened, displayed, used, or carried in such a manner as will permit it to be mutilated.
- The Flag should never be carried past a proper place for display.
- The Flag should not be draped in a manner that might permit it to become soiled, damaged, or mutilated.
- During the ceremony of hoisting or lowering the Flag or when the Flag is passing in a parade or in a review, all persons present should face the Flag, stand at attention, and salute.
- During the performance of hoisting or lowering the Flag or when the Flag is passing in a parade, all persons present should stand at attention, and salute.
- The Flag should never be carried past a proper place for display.
- The Flag should not be draped in a manner that might permit it to become soiled, damaged, or mutilated.
- The teacher might use the American Legion pamphlet, Let's Be Right on Flag Etiquette (see Resources), for information on the rules and customs pertaining to the display and handling of the American flag. The teacher might read Rebecca Caudell's book, Did You Carry the Flag Today? (see Resources,) as an introduction to learning more about our country's flag.

To strengthen understandings about our representative system of government, the teacher might review the learnings about the difference between a toy and a decorative object. 

The teacher might use Rebecca Caudell's book, Did You Carry the Flag Today? (see Resources), as an introduction to learning more about our country's flag.

The Silver Burdett CSSC Single Concept Module, Taking Part In Our Government (see Resources)
over the heart.

Men without hats should salute in the same manner. Women should salute by placing the right hand over the heart.

The salute to the Flag in the moving column should be rendered at the moment the Flag passes.

When the national anthem is played and the Flag is not displayed, all present should stand and face toward the music. Those in uniform should salute at the first note of the anthem, retaining this position until the last note. All others should stand at attention, men removing the headdress.

When the Flag is displayed, all present should face the Flag and salute. The salute is rendered at the moment the Flag passes.

School Flag-Raising Ceremony.

Arrange for your class to be present some morning and/or afternoon when the Flag is raised and/or lowered.

Before the ceremony, explain that they should stand at attention, face the Flag, and place their right hands over their hearts.

The pupils might be interested in learning about the symbols in their state flag.

Explain that when the State and National Flags are flown together, the State Flag must always be below the National Flag.

RESOURCES

BOOKS


Resources for your class to be present some morning or afternoon when the Flag is raised and/or lowered.
Rosita's family moves from Puerto Rico to New York.


Two black children in the neighborhood.

Two children learn about the customs of their homeland when they visit their Japanese-born grandparents.

In the city block, boys discover bread from the father's bakery.

German, Puerto Rican, and other ethnic groups in the city block.

In the neighborhood.

In the winter season.

In the first snowfall of the winter season.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.

New York City.
Judy Wong Moves to New Town from Chinatown.

In her new school, Judy adjusts to living outside a Chinese-American community. The teacher will have to read this story to the children.


PAMPHLETS

Let's Be Right on Flag Etiquette.


POEMS

From "The Life I Live" by Louis Lamer.


The American Legion. I'll Be Right on Flag Day.


"Up and Down the Mountain," p. 167.


"My Daddy Digs Coal," p. 104.

"Catch on the Knee," p. 121.


"Up and Down the Mountain," p. 167.


"My Daddy Digs Coal," p. 104.
FILMSTRIP
Sing the Story of Africa
69 frames. Color, script; recording.
Available from Friendship Press.

A grandfather tells his grandson a story of his native Africa with pride in their African tradition. Includes authentic African music, two folk tales of Africa, and a Protestant chorus from the Congo.

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD

SONGS

FILM

RECORD
Today we celebrate our country's birthday on Independence Day. The people came from places all over the world to live in America. They came to find religious freedom. Today there are many religious traditions in America. In our country people are free to follow their own religious way.

Many years ago, the colonies belonged to England. They wanted to be free to follow their own way. They had to fight for their freedom. They won the war.

Today, on July 4th, we celebrate our country's birthday. We can see the bell that was rung when the war was over. The Liberty Bell let the people know that our nation was free.

In Philadelphia, Pennsylvania, we can see the bell that was rung when the war was over. The Liberty Bell let the people know that our nation was free.

They had to fight for their freedom. They won the war. After the war, they had to live in America. They were no longer colonies. A new nation was born. Today we celebrate our country's birthday on Independence Day.

In Philadelphia, Pennsylvania, we can see the bell that was rung when the war was over. The Liberty Bell let the people know that our nation was free.

The first American flag had one star and one stripe for each of the thirteen states.
A flag drawing.

As the years passed, new states became part of our nation. Each new state wanted to have its own symbol sewn onto its flag. Today, our flag has one star for each of our fifty states and thirteen stripes. These thirteen stripes remind us of the thirteen brave colonies who won our freedom. Every day, flags all over our country are raised in the morning and carefully taken down at sunset. Because our flag is such an important part of our American Traditions, it must be cared for and handled in a special way. It is the president's job to see that our laws and rules are carried out. In our daily flag-raising ceremonies, we honor our flag. Who won our freedom.

We also have a flag that represents our country. All American flags are made to have the thirteen stripes and forty-six stars. These stars represent the states that have joined together to form our country. The stars also represent the states that are currently part of our country.

Flag waving and other activities.

Video and drawing:

All Americans are free to choose their own religion or non-religious way. Video:

Today, our flag has one star for each of our fifty states, but the thirteen stripes have never been changed. They remain as the thirteen brave colonies that have never been conquered. They remain as the thirteen brave colonies that have never been conquered. They remain as the thirteen brave colonies that have never been conquered. They remain as the thirteen brave colonies.

Video:

Many days of the year are set aside as national holidays. Stores and schools are closed. People stay home from work. We take time to remember what our forefathers did for us.

Photo:

Congress, the law makers, has been given the task of making sure that the laws are carried out. They choose leaders to work with the president. All of our chosen leaders in our nation's capitol are called the Congress. Inside the Capitol building, the Congress works to make the rules that Congress makes. These rules and laws help all the people of our nation to live and work together. Many laws follow our American Traditions.

Photo:

We know the laws will be fair because our law-makers, the Congress, work to make the rules fair. They choose leaders in our nation's capital and call the Congress. The people choose other leaders to work with the president. All of our chosen leaders are called the Congress. In our daily flag-raising ceremonies, we honor our flag. Who won our freedom.

Photo: A drawing of a flag.

All Americans are free to choose their own religion or non-religious way. Video:

Every day, flags all over our country are raised in the morning and carefully taken down at sunset. Because our flag is such an important part of our American Traditions, it must be cared for and handled in a special way. In our daily flag-raising ceremonies, we honor our flag. Who won our freedom.
What makes you say that? Is it an American celebration? Is Thanksgiving a religious celebration? What about Thanksgiving Day?

We've talked about religious celebrations. Which kind of celebration is a service in a church or synagogue (religion)?

We've talked about religious celebrations. We've talked about American celebrations. Which kind of celebration is the fourth of July? (American)

Introduction

Skills: listed in the left margin

Materials needed: RPS readalong book, "The Story of Thanksgiving"

Cassette recorder

RPS activity sheet

RPS tape narration for the read along book, "The Story of Thanksgiving"

What we're teaching: Religious and/or secular traditions

Sensitivity: Feeling free to make appropriate references about one's own world view, life style, and today Americans celebrate Thanksgiving in their own religious or non-religious way.

Organizing idea: Thanksgiving is an American celebration/holiday with a religious story.

Concepts: Religious, non-religious, tradition, celebration

Knowledge

Encounter 3: Thanksgiving

Module on our society
Let's read the name of the book together. (The Story of Thanksgiving.)

Let's read to find out what special kind of holiday Thanksgiving is -- religious or American.

Either: Let's read the name of the book together. (The Story of Thanksgiving.)

OR: Read the book aloud and invite the children to follow along in their books.

CONTINUE with one of the following two strategies:

Either: Analyze the information in the book by guiding a free discussion with your own line of questioning. The children should be free to turn back to the drawings in the book for visual cues to aid recall.

OR: Use the following questions to analyze the information on each page. The children should use their books as information sources to answer the questions.

Students: capable student reader: Read the book aloud and invite the children to follow along in their books. Again, these can be used as a small group activity by having a small circle of students sit together. The teacher might choose to read it in two parts. If the classroom has a listening post with head phones, this can be used as a self-instructional activity.

Either: Play the tape narration while the children follow along in their books.
1. What is a pilgrim? What kind of traveler is he?
2. Why did the pilgrims come to America?
3. Did the lookout call, "Land ho!" How do you think Johnathon felt when land was sighted?
4. What did it mean when the lookout called, "Land ho!"
5. What mystery did the pilgrims find when Utley went scouting?
6. Why was the first winter a time of sadness?
7. Were things a little better in the spring? Why?
8. Suppose the pilgrims could not use the field the Indians cleared. What would they have had to do before they could plant the seeds?
9. Suppose Squanto had not shown them how to plant the seeds. What might have happened to the seed they planted?
10. Was the first harvest a good one?
11. What else did the pilgrims remember about their first year in America?

Optional: Role play the story of the first Thanksgiving and several versions of the Thanksgiving celebration today.

Direct attention to two bulletin board displays (religious traditions, our American tradition) which were developed during the previous two encounters. Hold up the picture of the first Thanksgiving on page 14 of the read-along book.
We can say that Thanksgiving is an American holiday with a religious story. We can also tell us about Thanksgiving? (Wait for response)

**EXTENDING EXPERIENCE**

To clarify the difference between a pilgrimage and other kinds of journey, ask the children to recall the different kinds of traveling they have done: vacations, moves to new homes, visits to relatives or friends, pilgrimages to religious places, evacuations.

We can say that Thanksgiving is an American holiday with a religious story. We can also tell us about Thanksgiving? (Wait for response)

**EXTENDING EXPERIENCE**

To clarify the difference between a pilgrimage and other kinds of journey, ask the children to recall the different kinds of traveling they have done: vacations, moves to new homes, visits to relatives or friends, pilgrimages to religious places, evacuations.

**EVALUATION**

**Making Generalizations**

What do these tell us about Thanksgiving? (Wait for response)

Could it also belong to both places with either religious or American drawings?

Think about where this drawing of a Thanksgiving celebration today on a bulletin board.

Suppose we were to put this picture of a modern Thanksgiving celebration on a bulletin board. Hold up the picture of a modern Thanksgiving celebration on page 1 of the book.
Bead Alice

Dagliesh's Thanksgiving Day (see Resources) to the children. The class might work out a dramatization of the story with simple props and costumes. The dramatization might be presented to another class.

Use the following procedure to introduce the song, "Father We Thank Thee."

T: In the read along book, The Story of Thanksgiving, the Pilgrims spoke of their God as a "Father." Why do you think they called God "our Father"?

Many traditional religious Thanksgiving songs use the word "Father" for God. We would say that "Father We Thank Thee" is a religious Thanksgiving song.

"O'er the River and Through the Woods" (see Resources) is a good selection. Help the children to compare the Thanksgiving celebration in the song with more contemporary Thanksgiving celebrations by contrasting ways of traveling, kinds of foods, and family customs.

Compare the secular songs the children have learned in the two activities above. Ask them which song would be more appropriate for a religious celebration of Thanksgiving and which would be more appropriate for a non-religious celebration of Thanksgiving.

Relate the learning in this Encounter to prior learning in Module on Mound Builders by comparing the harvest celebrations in the Mound Builder's culture (the New Fire Ceremonies) to the Pilgrims' first Thanksgiving celebration.

Lee Whynant's book Thanksgiving (see Resources) provides information on the Iroquois, Roman, Greek, English, and other harvest and Thanksgiving celebrations.

The list below describes some of the foods the Pilgrims grew or gathered in the New Land. See how many of them the children can bring in to school. Display them on a table. Help the children to think of a title for the display which relates to the learnings in the Encounter, such as: Foods the Pilgrims Found, Foods the Pilgrims Grew, Food from the River, Food from the Forest, Food from the Ocean, Food from the New Land.

Apples
Beans
Carrots
Cranberries
Deer
Fish
Pumpkins
The class might work on a length of brown wrapping paper to create a mural depicting the First Thanksgiving celebration. The mural could be used to decorate a hall or lunchroom in the school.

Some children might wish to draw and then share pictures of how they celebrate Thanksgiving in their own homes in a religious or non-religious way.

Matching Game: Directions

1. Divide the class into 4 teams.
2. Have each team choose a leader.
3. Give each team a sheet of paper that is divided as follows:

<table>
<thead>
<tr>
<th>Traditions</th>
<th>Leaders</th>
<th>Places</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celebrations</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4. The teacher should make cards before class that have names of leaders, traditions, places and celebrations in the Modules Our Society, Thanksgiving, President Lincoln, etc.

5. Make sure the cards are well mixed then place an equal number of cards to each team.

6. The object of the game is for the team to decide under what headings the cards belong.

7. The first team to complete their game correctly wins.

The game can also be expanded to include leaders, places, ceremonies, and traditions from other modules.
RESOURCES

BOOKS


ESS Read Along Book: *The Story of Thanksgiving*.

FILMSTRIPS

*Holidays and Seasons*, Learn About Filmstrips Library, Educational Reading Service, Inc. Miller-Brody-Productions, Inc., 1968. The filmstrip presents the four seasons in sequence showing some well known holidays that occur within each season. Might be useful for those children whose concept of the repetition and sequence of the seasons needs to be strengthened.
The First Thanksgiving.

Tells the story of the Pilgrims' journey to the New World and their experiences during the first difficult year with their Thanksgiving.

The Thanksgiving Story.
Detailed account of the Pilgrims' flight first to Holland and then to the New World. The filmstrip would be appropriate for primary level use from frame 14 which shows their voyage and the first year.

SONGS
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
"Over the River and Through the Wood," p. 58.
"Father, We Thank Thee," p. 59.
The Pilgrims

Johnathon and his family waited in the long line to board the ship. It was called the Mayflower. It was very small. How could it hold all the Pilgrims? It was 1620. It was across the ocean. They were going to the New Land. So they had to leave England. But Johnathon's family wanted to worship in their church. In England everyone had to belong to the King's religion. They had to follow the King's religion. It was 1620. They had to leave England. They wanted to worship in their own way. They had to leave England. The Pilgrims
The Voyage

At last all the Pilgrims were crowded on board.

The Mayflower set sail.

It was a stormy voyage.

The little ship was tossed on huge waves.

Many people were sick.

A baby was born during the crossing.

The New Land

They were at sea for over two months.

Then one morning Johnathon heard the lookout call, "Land ho!"

They landed at Plymouth, Massachusetts.

It was already autumn.

They had to hurry to build homes before winter came.

A Mystery

Johnathon saw a strange mound of earth.

He dug it up.

He found a store of seed corn.

Who had buried the seed corn?

Johnathon went scouting with the men.

They gathered wood.

They also found an open field.

The trees and rocks had been cleared there.

Who had cleared the field?

They landed at Plymouth, Massachusetts.

It was already autumn.

They had to hurry to build homes before winter came.

A baby was born during the crossing.
The Pilgrims were cold and hungry. They became very weak. Over half of them died. There was not enough food. It was very cold.

Winter came. The trees were bare. The Pilgrims were cold and hungry. There was not enough food. It was very cold.

Over half of them died. The trees were bare.

Winter came.

Spring came. Green buds grew on the bushes. The frozen streams melted. They caught a few fish.

They found a few berries to eat.
One day an Indian came. His name was Squanto. His people had cleared the field, but then they had all died of a sickness. Some of the corn had been buried. It would be seed for the next crop.

Squanto said the Pilgrims could use the field and the corn seed now.

Squanto showed Johnathon how to plant the seed. He threw two fish in each hole to make the soil rich. This helped the corn to grow. A stream was nearby. Squanto showed Johnathon how to fish.

Squanto showed Johnathon how to hunt. In the forest lived turkeys and deer. He showed Johnathon how to trap them.

Squanto taught Johnathon how to find a good place to build a house. Squanto and Johnathon became good friends.

They found clams, mussels, oysters, and crabs. They went to the ocean's edge.

A stream was nearby. Squanto showed Johnathon how to fish.

Squanto showed Johnathon how to hunt.

Squanto taught Johnathon how to plant the seed. He threw two fish in each hole.

Squanto showed Johnathon how to trap the deer.

They went to the ocean's edge.
It was autumn.

The Pilgrims harvested their first crop.

They harvested many vegetables.

The Indian corn grew best of all.

There were pumpkins and squash.

Trees and bushes bore fruit.

They gathered nuts and berries.

They stored the food in their Common House.

The Pilgrims invited the Indians.

The Pilgrims decided to have a Thanksgiving feast.

They invited Squanto.

Some other Indians lived nearby.

Massasoit was their chief.

The Pilgrims invited these Indians to their feast.

Massasoit and 90 braves came.

They brought deer as gifts.

The Thanksgiving feast was full.

A hard year had passed.

A Pilgrim minister stood.

All was quiet.

He said a prayer.

Johnathon bowed his head.

He gave thanks to God.

A hundred Pilgrims had sailed to America.

Now only 50 Pilgrims were left.

The Pilgrims cooked many good foods.

Their table was full.
Let us give thanks.

They looked at all the good food.
They remembered their first year.
They thought of how Squanto came to help.
They thought of finding the cleared fields
and the seeds.
They said, "God has been good to us.
Let us give thanks."
We Gather. Together

Family and friends may live far from each other.

Thanksgiving has become a part of our Thanksgiving tradition.

Today we have games on Thanksgiving too.

The Pilgrims played games on the first Thanksgiving.

---

Thanksgiving: A Time for Games

The Pilgrims played games on the first Thanksgiving.

Today we have games on Thanksgiving too.

Football has come part of our Thanksgiving tradition.

Some people play football or other games on Thanksgiving.

The Pilgrims played games on the first Thanksgiving.

---

Thanksgiving: A Time for Family and Friends

Sometimes people play football or other games on Thanksgiving.

Some people travel to see their favorite team play.

Children may travel to be with their parents.

Today we have games on Thanksgiving too.

The Pilgrims played games on the first Thanksgiving.

---

Thanksgiving: A Time for People

People greet each other happily.

Grandchildren, brothers, sisters, and friends are filled with warm, happy, and brotherly love.

People greet each other happily.

---

Thanksgiving: A Holiday For People

The Fields were filled with aunts, uncles, grandparents, brothers, sisters, and friends.

The kitchen is one of the busiest places.

Smells of cooking fill the air.

The Fields are filled with aunts, uncles, grandparents.

People greet each other happily.
Many people celebrate Thanksgiving in a religious way. They gather together as the pilgrims did long ago. Some people go to churches. Others go to synagogues. They may sing or listen to music. They pray and give thanks to God.

Thanksgiving is a time of giving together of feasting and fun. Of remembering the first Thanksgiving when the pilgrims said, "God has been good to us. Let us give thanks."

"Giving Thanks to God," 21
KNOWLEDGE MODULE ON OUR SOCIETY

ENCOUNTER 4: COMMUNITY INTERACTION

CONCEPTS:
- Community
- Interaction
- Diversity

ORGANIZING IDEA:
- Religious groups interact with the community in many ways to make the community a better place to live.

SENSITIVITIES:
- Feeling free to make appropriate references to and statements about one's own world view and lifestyle
- Accepting the diversity of world views and lifestyles in one's community

BEHAVIORAL OBJECTIVES:
The child will use the RESS schedule of research questions to gather information and report on a community service program in his own community.
The child will make correct associations between community service programs in his own community and the sponsoring religious or non-religious organizations.

MATERIALS NEEDED:
- RESS activity poster
- RESS schedule of research questions
- Local community telephone directory
- Local community newspaper
- Yellow pages (churches)

PREPARATION:
- Churches and religious groups usually place notices of religious services in the Sunday edition of the local community newspaper. Bring several copies of the Sunday or holy day edition of your community newspaper to school to use in finding out what religious traditions are in your community.

CONCEPTS:
- Community, interaction, diversity

KNOWLEDGE MODULE ON OUR SOCIETY

ENCOUNTER 4: COMMUNITY INTERACTION
Find out about community service programs sponsored by religious and non-religious groups in your community. These might include: hospitals, homes for the elderly, daycare centers, schools, Christmas toy drives, "Food On Wheels" programs, and camps.

If possible, arrange a field trip to one or more of these centers. A resource person involved in one of the programs might be invited to talk to the children. A resource person should be carefully selected. Some suggested criteria are: personal commitment to the community service program, ability to explain the religious traditions to young children, and willingness to refrain from proselytizing about his/her religion.

INTRODUCTION

Direct attention to the chart the children developed in Encounter 1: Religious Traditions in Our Society. Let's read the title of our first chart again. (The children will probably have labeled it something like "Religious Traditions in Our Country." Today we're going to talk about some of the religious traditions in our own community. We've talked about some of the religious traditions in our country. Have labels like "Religious Traditions in Our Community." I'll let the children write their chart again. The children will probably identify the area of inquiry relating the learning to personal experience. Then, let's look at the religious traditions we listed in our chart. I'll post a new sheet of paper on the bulletin board for the following grouping activity. In this activity the students will list religious traditions which are part of their own community. If possible, arrange a field trip to one or more of these centers by religious and non-religious programs sponsored by religious and non-religious groups in your community.
Directions to the Teacher:

Let's put the religious traditions we circled on a new list.

Why did we circle these? (They are religious traditions in our own community.)

Do you know anyone who belongs to one of these religious traditions?

Let's put the religious traditions we circled on a new list. (Copy circled items onto new sheet of paper.)

Are these the only religious traditions in our community? Do you know of any others? (Add to list.)

Provide the class with several copies of the local newspaper section described in Preparation. Several copies would allow the children to work in small groups and have free access to the information. The yellow pages of the local telephone directory can also be used to find the same information. The children can use these materials to find the name of religious groups and organizations to add to the new list. The children can also be used to find the same information. The children can use these materials to find the name of religious groups and organizations to add to the new list. The children can also be used to find the same information. The children can use these materials to find the name of religious groups and organizations to add to the new list.

That we haven't listed here.

Let's find out if there are any other religious traditions in our community.

Are these the only religious traditions in our community? Do you know of any others? (Add to list.)

Write Religious Traditions in (name of your community) at the top of the list.
relating new area of inquiry to prior learning
working with others effectively interpreting graphic materials '

making inferences

For many religious and non-religious groups alike, helping other people in their community is also an important part of their tradition's way. They look around their community and they see people in need of some kind of help. Here is a poster to find out how these people give help to others. Let's put our posters away for awhile. We'll be using them again.

Let's find out. Let's put our posters away for awhile. We'll be using them again.

Learning to one's own experience

Reflecting the experience

Think about what kind of help they would get at each different place. See how many different places you can find where people could get help. In this community there are many places where people can go when they need help.

Allow time for the study groups to study their posters thoughtfully before

The activity develops:

The members of each study group should write their names on the back of their poster. They will be studying on the poster, adding to it, and then coloring it as they work. Each student should mount the poster on a wall or bulletin board. Each study group will have the poster for the class activity poster for this encounter. Provide the class into small study groups (about four students in each group.)

Working effectively

in their community. Here is a poster for us to find out how these people give help to others.

Prior learning of inquiry to relating new area
A summary of a display of seasonal artwork for a hospital.

To create a display, prepare a project for children in which they could participate in the program. The project might include constructing a neighborhood, before 8 a.m., the children might plan a visit to each home before 8 a.m. 

For: Arrange a field trip to a community service program in your

Prepare to select a resource person.

Or: The teacher might invite a resource person to describe a community

community or religious group which help people.

Or: The child might ask at home to find out if the/her parents know of any

And community service program the group sponsors.

Either: If the child belongs to a religious group, the Walther Institute about

Identifying

some children match with to do individual research project(s).

Information

Collecting

Locating and

Can children help too? How?

in time of need.

- emergency, food, donation, roof, clothing, place to stay

- what kind of help can they get? (food, day care, school)

- what people else help? (old, young, aged, sick)

Name of community service program (food on wheels, blood mobile,)

Identity

needed information

Collect the responses so that the children’s attention is directed to the

Distribute copies of the RESQ schedule of questions to each child: 

Questions below.


EVALUATION

Individual children or committees should plan ways in which to arrange their information and to present it to the rest of the class. Projects should be included.

The reports might be done in the form of drawings, poems, dramatizations, or written reports.

It is important for the children to appreciate that everyone, no matter whether he/she is rich or poor, young or old, of a religious or non-religious tradition, can find some way to help others.

The teacher should help the class to decide if each report did provide the information outlined in the questionnaire. Once again divide the class into the four study groups which were organized at the beginning of the Encounter. The names of the children in each group were recorded on the back of each group's poster.

The following procedure may be used to make correct associations between community services and sponsoring organizations in the child's own community.

1. Divide the class into the four study groups which were organized at the beginning of the Encounter. The names of the children in each group were recorded on the back of each group's poster.

2. Distribute the posters to each study group.

3. Use the following procedure to make correct associations between community services and sponsoring organizations.

   a. Noting differences:
   - Our community looks exactly like this one; does it?
   - Our community has more differences, such as: houses, closer together, less play space, more stores, more trains and buses.
   - But our community has more similarities, such as: schools, hospitals, roads, churches, grocery stores.

   b. Noting similarities:
   - Our community looks exactly like this one; does it?
   - Our community has more similarities, such as: schools, hospitals, roads, churches.
   - Our community has more differences, such as: houses, closer together, less play space, more stores, more trains and buses.

4. The teacher should help the class to decide if each report did provide the information outlined in the questionnaire.
internalizing the learning

FURTHER EVALUATION

Lees pretend that this is our community, even though it doesn't look exactly the same.

Let's pretend that the hospital in the poster is our hospital.

What is the name of our hospital(s)? (Write it/them on the board.)

What people run our hospital/s? (Write on the board.)

Rondo they help people there?

Can children help sick people?

On Tour poster there is a blank space on the hospital-sign.

Let one person in your group copy in the name of one of our hospitals.

(If there are several hospitals in your community:
Let one person in your group copy in the name of one of our hospitals.
Add more services may be drawn and colored in, or cut out of colored paper and pasted on.

Mount completed posters in various parts of the room and allow children to circulate,

After students have returned to their seats, ask the following discussion questions:

How did the people in the mound builders community help each other?

How did the people in the neighborhood help each other?

Are religious people the only people who help others (help each other)?

What do our posters tell us about the people in our community?

Making Generalizations

After students have returned to their seats, ask the following discussion questions:

What do our posters tell us about the people in our community?

Are religious people the only people who help others?

We studied about the Mound Builders.

How did the people in the Mound Builders community help each other?

Why is it important for people to help others in their community?
EXTENDING EXPERIENCES

The class might wish to plan a Community service project of their own. They might collect old newspapers, books, clothing, and other items and assemble them for a donation to an appropriate organization. The class might then select an organization that serves their community, such as the Salvation Army or the Goodwill Industries. Other projects that children could organize would be collecting and repairing toys, games, and books to give to a neighborhood day care center, making greeting cards to send to people in nursing homes for the sick or elderly, collecting canned foods for the needy, and gathering other basic necessities. If the United Way is being collected, the class might keep a "thermometer" to chart how close the drive is to reaching its goal.

The children whose parents participate in a community service program might wish to draw a picture of their parents at work helping others. The children might caption their drawings with simple statements such as, "My mother gives help by bringing hot food to old people," or "My father drives people to the supermarket." The children whose parents work in their community should be encouraged to find out if their parents give any time to help someone in need. The children should ask their parents why they like to do volunteer community work. They might record the answers to share with the rest of the class.

RESOURCES

BOOKS


FILMS

The Wish to Give. 15 minutes, color, Educational Film Sales, University of California. The film communicates the spirit of volunteering to help those in need of aid, and the feeling of reward that accompanies it.

Prepared by - The Red Cross for Junior and Senior High School Level, but could be used for Primary Level Students. Prepared by the University of California, the film communicates the spirit of volunteering to help those in need of aid, and the feeling of reward that accompanies it.

The Wish to Give. 15 minutes, color, Educational Film Sales, University of California.
What do you see here?

My guess is ______.
Ocmulgee Long Ago
the Mounds
Long ago, Indians built a town at Ocmulgee.

Here are some questions about their town.

Circle all the pictures that answer the questions correctly.

1. What tools did the Indians use to build the mounds?

2. What materials did the Indians use to build the mounds?

3. Where did an Indian family live?
4. What did a neighborhood in the Indians' town look like?

5. How many Indians were needed to build a temple mound?

6. Which of these were in the Indian town?
Indians at Ocmulgee celebrated the New Fire Ceremony.

Here are some sentences about the New Fire Ceremony. Circle the picture that completes each sentence correctly.

1. The Indians' most important food was

2. To ask the spirits to help them grow corn, they

3. To get ready for the New Fire Ceremony, Father
4. The town seemed strange when

5. The Indians held the New Fire Ceremony at

6. The Indians gave the spirits sacred

7. In the ceremony, the leaders or priests
Sometimes Families Need Outside Help.

Pretend that you belong to a family of Temple Mound Builders. You are living in the town of Ocmulgee 1,000 years ago. The people in your family help each other. But sometimes your family needs outside help. Some jobs are too big for one family. Sometimes you need help from a special person outside your family.

Read the ten situations below. Circle yes if your family would need outside help. Circle no if your family would not need outside help.

<table>
<thead>
<tr>
<th>Family Needs Outside Help</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>4.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>5.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>6.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>7.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>8.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>9.</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>10.</td>
</tr>
</tbody>
</table>
JAU A

Name ____________________________

School __________________________
Draw a line from each person to the way he or she helped Siti to get well.
In Java

Draw a line under the right answer to each question.

1. The most important reason for a slametan is
   - to grow corn.
   - to eat good food.
   - to quiet the spirits.

2. At a slametan the most important food is

3. For the spirits there is

4. The best way to please the spirits is
In the Ancient Moundbuilders' Town

Draw a line under the right answer to each question.

1. The most important reason for the New Fire Ceremony is
   to grow corn.
   to eat good food.
   to quiet spirits.

2. At the New Fire Ceremony the most important food is.

3. For the spirits there is

4. The best way to please the spirits is.
Write yes by each sentence you think is right.
Write no by each sentence you think is wrong.

1. People from different countries brought new ideas to Java.

2. People from different countries brought new ideas to the Mound Builders' town.

3. Many different traditions are part of the Javanese tradition.

4. Many different traditions are part of the Mound Builders' tradition.

5. People sometimes change their ways when they get new ideas from other traditions.
The Javanese Tradition

Paste the pictures which tell about Java here.
The Temple Mound Builders' Tradition

Paste the Temple Mound Builders pictures here.
Javanese Shadow Puppet Plays

Circle the picture or pictures that answer each question correctly.

1. Siti was

2. In the Ramayana, people read about

3. In Java the best way to tell the Ramayana stories is

4. In Java people quiet the spirits by
Rijaja

1. Islamic people fast to
   - obey the word of Allah.
   - quiet the spirit.
   - grow rice.

2. Rijaja is celebrated
   - every Friday.
   - only at night.
   - at the end of the month of fasting.

3. Draw a line to show where each person would visit on Rijaja.
   - parents' house
   - older person's house
   - doctor's house
   - teacher's house
   - student
   - child
   - younger person
   - patient

4. Draw a circle around the ways people celebrate Rijaja.
   - going to a mosque
   - dyeing eggs
   - eating candy
   - watching a puppet play
   - cooking a big turkey dinner
   - holding a slametan
   - making batik
   - begging forgiveness
   - saying "trick of treat"
   - being polite
   - giving money to the poor
   - burning candles
   - burning incense
   - visiting friends and relatives
<table>
<thead>
<tr>
<th>FAMOUS BURIAL</th>
<th>CEREMONIES AND CELEBRATIONS</th>
<th>TRADITIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>OTHER SPECIAL PLACES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MOUND BUILDERS</td>
<td></td>
<td>JAVANESE</td>
</tr>
</tbody>
</table>
Javanese Traditions
From her house, Siti can see rice fields and volcanoes. Long ago people in Java believed there were spirits in the volcanoes. They believed that angry spirits could make the volcanoes erupt. They believed that other angry spirits could ruin their rice crops. They started to hold slametans to keep the spirits quiet. Today many people in Java still believe in spirits. They still hold slametans just as people did in the Old Javanese tradition.
Many people came to Java from Asia. Some of the people brought ideas about the Hindu tradition. Others brought ideas about the Buddhist tradition.

In the center of Siti's village there is a shrine. The elephant statue has a Buddhist name and a Hindu name. People in Siti's town believe there is a spirit in the shrine. They come to the shrine to ask the spirit to help them.

Ideas from the Hindu tradition and from the Buddhist tradition are mixed together in this shrine. They are part of the Javanese tradition today.
Some people came to Java from the Middle East. They brought ideas about the Islamic tradition. Today many people in Siti's village follow the Islamic tradition very closely. They chant Islamic prayers five times every day. They believe it is best to pray together at their village mosque. The drum is calling people to prayer in the mosque.
At one time Java was ruled by the Dutch.
Dutch people came to Java from far off Europe.
They brought Dutch ideas about schools and hospitals.
They had other ideas about how government could help families.
The people of Java took some of these ideas.
Today some of the Dutch ideas are part of the Javanese tradition.
The Story of
Rama and Sita

-EXPERIMENTAL MATERIALS
Not for general distribution-

Religion-Social Studies Project
Florida State University
Tallahassee, Florida 32306
Baby Rama laughed at the big yellow moon. He reached out his arms to touch the moon, but it was too far away. So he began to cry.

Then his mother put a mirror in his hands. Rama saw the moon in the mirror. He thought he held the moon in his hands. He stopped crying. He was happy again.
When Rama grew up, he was a very strong young man. A Holy Man came to Prince Rama. He told Rama that demons were robbing the altar in the temple. He asked Rama to kill the demons.

The Holy Man prayed a powerful prayer. Then the heavens opened up. Magic weapons fell down for Rama. Rama used the weapons to kill the demons.
In a nearby kingdom, lived the Princess Sita. The god Shiva had given a great bow to her father. Her father said that Sita would marry the man who could bend the bow.

Rama picked up the Great Bow of Shiva. He bent it so hard that it broke in two. So Prince Rama married Princess Sita. Rama and Sita loved each other all the rest of their lives.
Rama made a promise to his father, the king. He promised to live in the forest for fourteen years. So he went away to the forest with Sita.

Soon after that the old king died. The king had always worn golden sandals. Now the golden sandals were for Rama. But Rama did not return to become the new king. He kept the promise he had made. He would stay in the forest for fourteen years.
One day Sita saw a golden deer with silver spots. She asked Rama to catch it for her. While he was away, a giant stole Sita.

When Rama returned, Sita was gone. A big bird told Rama that the giant had taken Sita. He had carried her away to his castle on an island.
Rama went to the Monkey People. He asked them to help him fight the giants. They had to cross an ocean to reach the giant's castle. So they made a bridge of rocks.

When the monkeys crossed the bridge, the giants rushed out of the castle. The thousands of monkeys killed the giants. Prince Rama killed the king of the giants. Then Rama and Sita were together again.
At last the fourteen years were up.
Rama had kept his promise.
Now he and Sita returned to their country.

Rama put on the golden sandals of his father.
Now he was King and Sita was Queen.
Rama was a good king to all his people.
All of these adventures are part of the Ramayana. The Ramayana is the story of Rama and Sita. To this day, people in Java act out these Hindu stories in their famous shadow puppet plays.
Islamic people call God Allah. They read their holy book, the Koran. The Koran tells that the first man disobeyed Allah. So Allah sent the first man to earth. Allah told him to fast for one month.

This time the man obeyed Allah. He fasted for one month. This pleased Allah so much that he forgave the man.
Every year during the month of fasting, Islamic people fast as the first man did. They obey the word of Allah. They too want Allah to forgive them.

When the long fast is over, everyone has a celebration. The celebration is for people who fasted. But it is also for people who did not fast. People in Java call this celebration Rijaja.
No one goes to work during Rijaja.
Many people go to mosque to pray.
Money is given to the poor.
There are many slamatans.

Then the happy greetings begin.
Children go to their parents.
They politely ask their parents to forgive them.
The children get candy and treats along with their parents' forgiveness.
People visit from house to house. 
Students go to their teachers. 
Patients go to their doctors. 
Young people go to older people. 
Each visitor politely asks forgiveness. 
Each time he gets a treat. 
Rijaja is a happy time for all.
The Story of Thanksgiving

The Pilgrims

Johnathon and his family waited in the long line to board the ship.
It was called the Mayflower.
It was very small.
How could it hold all the Pilgrims?
It was 1620.
In England everyone had to belong to the King's church.
But Johnathon's family wanted to worship in their own way.
So they had to leave England.

They were going to the new land.
It was across the ocean.
There they would be free to follow their own religious way.
The Voyage

At last all the Pilgrims were crowded on board.
The Mayflower set sail.
It was a stormy voyage.
The little ship was tossed on huge waves.
Many people were sick.
A baby was born during the crossing.
The New Land

They were at sea for over two months. Then one morning Johnathon heard the lookout call, "Land ho!"

They landed at Plymouth, Massachusetts. It was already autumn. They had to hurry to build homes before winter came.
Johnathon went scouting with the men. They gathered wood. They found fresh water. They also found an open field. The trees and rocks had been cleared there. Who had cleared the field?

Johnathon saw a strange mound of earth. He dug it up. He found a store of seed corn. Who had buried the seed corn?
Winter came.
It was very cold.
There was not enough food.
The Pilgrims were cold and hungry.
They became very weak.
Over half of them died.
This was a time of sadness.

The First Winter

Winter came.
It was very cold.
There was not enough food.
The Pilgrims were cold and hungry.
They became very weak.
Over half of them died.
This was a time of sadness.
Spring

Spring came!

Green buds grew on the bushes.  
They found a few berries to eat.

The frozen streams melted.  
They caught a few fish.

The earth grew warmer.  
They wanted to plant a crop,  
but they knew little about farming.
Squanto

One day an Indian came.
His name was Squanto.
His people had cleared the field,
but then they had all died of a sickness.

Some of the corn had been buried.
It would be seed for the next crop.
Squanto said the Pilgrims could use
the field and the corn seed now.
Squanto Helps

Squanto showed the Pilgrims how to plant the seed.
He threw two fish in each hole.
This made the soil rich.
It helped the corn to grow.
An Indian Friend

Squanto and Johnathon became good friends.
A stream was nearby.
Squanto showed Johnathon how to fish.

In the forest lived turkey and deer.
Squanto taught Johnathon how to hunt!

They went to the ocean's edge.
They found clams, mussels, oysters, and crabs.
The First Harvest

It was autumn.
The Pilgrims harvested their first crop.
They harvested many vegetables.
The Indian corn grew best of all.
There were pumpkins and squash.
Trees and bushes bore fruit.
They gathered nuts and berries.
They stored the food in their Common House.
The Pilgrims Invite the Indians

The Pilgrims decided to have a thanks-giving feast. They invited Squanto. Some other Indians lived nearby. Massasoit was their chief. The Pilgrims invited these Indians to their feast. Massasoit and 90 braves came. They brought deer as gifts.
The Thanksgiving Feast

The Pilgrims cooked many good foods. Their table was full. A hard year has passed. A hundred Pilgrims has sailed to America. Now only 50 Pilgrims were left.

A Pilgrim minister stood. All was quiet. He said a prayer. Johnathon bowed his head. He gave thanks to God.
Let Us Give Thanks

They looked at all the good food.
They remembered their first year.
They thought of how Squanto came to help.
They thought of finding the cleared fields
and the seeds.
They said, "God has been good to us.
Let us give thanks."
Thanksgiving Fun

The Thanksgiving feast lasted for three days.
The Pilgrims and Indians ate and ate.
They also did other things.
They played games.
They had races.
There was singing and laughter.
Thanksgiving: A National Holiday

There were many good autumn harvests. The Pilgrims celebrated Thanksgiving year after year. Other people came to America. They wanted to give thanks, too. They celebrated Thanksgiving. Thanksgiving became an American tradition. In 1941 it was made a national holiday. Our government set aside the fourth Thursday in November to celebrate Thanksgiving.
Today families and friends may live far from each other. Thanksgiving has become a time of traveling. Children may travel to be with their parents. Friends may travel to be with other friends. They take trains and buses. They drive in cars. They fly in planes. Airports, bus stations and highways are crowded.
Thanksgiving: A Holiday For People

People greet each other happily. Houses are filled with aunts, uncles, grandmothers, grandfathers, brothers, sisters, and friends. The kitchen is one of the busiest places. Smells of cooking fill the air. The table is set with extra plates. Families and friends have come together to give thanks.
The Pilgrims played games on the first Thanksgiving. Today we have games on Thanksgiving too. Football has become part of our Thanksgiving tradition. Many people watch it on television. Some people travel to see their favorite team play. Sometimes people play football or other games on Thanksgiving with family and friends.
Giving Thanks to God

Many people celebrate Thanksgiving in a religious way. They gather together as the pilgrims did long ago. Some people go to churches. Some people go to synagogues. Others go to temples. They may sing or listen to music. They pray and give thanks to God.
Thanksgiving is a time
of gathering together
of feasting and fun
of giving thanks.
Of remembering the first Thanksgiving
when the Pilgrims said,
"God has been good to us.
Let us give thanks."
LEVEL TWO FIELD TEST TEACHERS AND ADMINISTRATORS

Local Test:

Ms. Marvel Lou Sandon  
Developmental Research School  
Florida State University  
Tallahassee, Florida

Dr. Janice Smith  
Director of Research  
Developmental Research School  
Florida State University  
Tallahassee, Florida

National Test:

Ms. Karen Johnson  
Glenview School  
Oakland, California

Mr. Kenneth Matheson  
Social Studies Coordinator  
Oakland Unified School District  
Oakland, California

Ms. Theo Anderson  
Del Ray School  
Orinda, California

Mr. William D. Grafft  
Assistant Superintendent  
Instructional Services  
Orinda Union School District  
Orinda, California

Ms. Harriet Shaffner  
Alfred I. DuPont Elementary School  
Wilmington, Delaware

Mr. Claude E. Spencer  
Director of Instruction  
Alfred I. DuPont School District  
Wilmington, Delaware

Ms. Phyllis Seidel  
Kemblesville Elementary School  
Kemblesville, Pennsylvania

Dr. Harry B. Gordon  
Superintendent  
Avon Grove School District  
West Grove, Pennsylvania

Ms. Linda Presnell  
Astoria Park Elementary School  
Tallahassee, Florida

Ms. Edna Owens  
Principal  
Astoria Park Elementary School  
Tallahassee, Florida

Ms. D. Jai Turnbull  
Clarksdale Public School  
Halton Board of Education  
Burlington, Ontario  
Canada

Dr. John R. Meyer  
Project Director  
Moral/Value Education Project  
Burlington, Ontario  
Canada
"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization... Nothing we have said here indicates that such study... when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

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

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

- "Is the role of a variety of religious groups in our society, both past and present, included?"
- "Is the legitimacy of a variety of life styles acknowledged?"
- "In dealing with various matters, do the authors commit 'sins of omission'?"
- "Would the book tend to encourage a positive self-image?"

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide

correct information and guided-sensitizing experiences in the area of
religion may result in the early formation of stereotypes, misconceptions,
distrust, and prejudice. The RESS program in learning about religion is
non-denominational, non-proselytizing, and academically responsible. The
program develops a broad conceptual framework, empathetic attitudes, and
analytic skills at each child's level of development for investigating
varied world views, life styles, and traditions.

The RESS program draws upon established research in determining content and
methodology appropriate to the child's level of cognitive and moral development.
At the elementary level, study about religion contributes to the development of
self-concept as the child affirms his own or his family's world view and life
style, whether it is secular or non-secular. At the same time, learning about
religion in the elementary school fosters attitudes of empathy and appreciation
that are vital to the working out of equitable mutual accommodations in our
multi-religious society.

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

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following
main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. **Main Ideas**

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community
   makes sense of life; this sense of reality is a belief about what is, and
   a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and
   lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious
   traditions.

5. Religious traditions develop out of the interaction of the adherents
   with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and
   acting preserved by a community and manifested in symbols, events, persons,
   documents, artifacts, rites, customs, beliefs, and ideas.

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

8. The religious dimension is universally manifest in human societies.
9. The religious dimension is both a personal and a community experience.
10. The religious dimension and culture are mutually interdependent.
11. Religious experiences and expressions change over time.
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts
Sacred Time Myth Religious Traditions
Sacred Space Ritual Religious Community
Sacred Literature Ceremony Religious Institutions
Sacred Objects Celebration Religious Adherents
Sacred Symbols 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 TWO: ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES 

MODULE ON MOUND BUILDERS* 
   Encounters:** 
   1. Indians at Ocmulgee Long Ago 
   2. The New Fire Ceremony 
   3. Community Leaders 
   4. Interaction in the Community 

MODULE ON JAVA 
   Encounters: 
   1. The Slametan -- A Mixture of Spices 
   2. A Visit to the Shrines 
   3. Shadow Puppets 
   4. Rijaja 

MODULE ON OUR SOCIETY 
   Encounters: 
   1. Religious Traditions 
   2. Our American Tradition 
   3. Thanksgiving 
   4. Community Interaction 

*At this level the child explores three interrelated learning Modules, each Module focusing on a particular area of inquiry about religious meaning and commitment in a particular cultural setting. 

**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.
<table>
<thead>
<tr>
<th>MODULE ON MOUND BUILDERS</th>
<th>MODULE ON JAVA</th>
<th>MODULE ON TRADITIONS IN OUR SOCIETY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ENCOUNTER 1:</strong> Indians at Ocmulgee Long Ago space, time, community, interdependence The Indians who lived at Ocmulgee long ago worked together to build the mounds.</td>
<td><strong>ENCOUNTER 1:</strong> The Slametan community, ceremony, interdependence, the sacred The Javanese people's belief in spirits is evidenced by the frequent holding of slametans for the quieting of troublesome neighborhood spirits.</td>
<td><strong>ENCOUNTER 1:</strong> Religious Traditions in Our Society religious, tradition, diversity, adherent There are many different religious traditions in our country. Many people of our country belong to one of these religious traditions. Many people of our country do not follow a religious tradition.</td>
</tr>
<tr>
<td><strong>ENCOUNTER 2:</strong> The New Fire Ceremony ceremony, space, the sacred, community The Indians at Ocmulgee built the Cornfield Mound in the sacred cornfield. In the New Fire Ceremony at the Big Temple Mound they asked the spirits to help them to grow corn.</td>
<td><strong>ENCOUNTER 2:</strong> Modjokuto: Many Traditions acculturation, tradition, the sacred The Javanese people have mixed ideas from many other traditions into the Javanese tradition.</td>
<td><strong>ENCOUNTER 2:</strong> Our American Tradition non-religious, tradition, adherent All the people of our country share the same American tradition. Many Americans belong to a religious tradition. Many other Americans do not belong to a religious tradition.</td>
</tr>
<tr>
<td><strong>ENCOUNTER 3:</strong> Community Leaders leaders, ceremony, dependence Priests and chiefs acted as leaders of the Temple Mound Builders' community.</td>
<td><strong>ENCOUNTER 3:</strong> Prambanan and Borobudur myth, acculturation, tradition, the sacred space, tradition The famous shrines at Borobudur and Prambanan are centers of the Buddhist and Hindu traditions which have been mixed together in the Javanese Tradition.</td>
<td><strong>ENCOUNTER 3:</strong> Thanksgiving religious, non-religious, tradition, celebration Today Americans celebrate Thanksgiving in their own religious or non-religious way.</td>
</tr>
<tr>
<td><strong>ENCOUNTER 4:</strong> Cooperation community, interdependence The Mound Builders lived together in a community where they could give and receive help.</td>
<td><strong>ENCOUNTER 4:</strong> Shadow Puppets symbols, myth, tradition, community, acculturation The famous Javanese shadow puppet plays are held to recount the Hindu Ramayana stories and to quiet the spirits.</td>
<td><strong>ENCOUNTER 4:</strong> My Community religious, non-religious, community, interaction, service There are many religious groups in our country. There are many non-religious groups in our country. These groups work to make our community a good place to live.</td>
</tr>
<tr>
<td><strong>ENCOUNTER 5:</strong> Rijaja time, tradition, celebration community Nearly everyone in Java celebrates Rijaja, the end of the Islamic fast holiday.</td>
<td><strong>ENCOUNTER 5:</strong></td>
<td><strong>ENCOUNTER 5:</strong></td>
</tr>
</tbody>
</table>
### RESS MATERIALS FOR LEVEL TWO

<table>
<thead>
<tr>
<th>RESS MATERIAL</th>
<th>MODULE ON MOUND BUILDERS</th>
<th>MODULE ON JAVA</th>
<th>MODULE ON TRADITIONS IN OUR SOCIETY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ACTIVITY BOOKS</strong></td>
<td>Mound Builders</td>
<td>Java</td>
<td>2 Activity Sheets Activity Poster</td>
</tr>
<tr>
<td><strong>READ-ALONG BOOKS</strong></td>
<td></td>
<td>Javanese Traditions</td>
<td>The Story of Thanksgiving</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Story of Rama and Sita</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rijaja</td>
<td></td>
</tr>
<tr>
<td><strong>AUDIO CASSETTES</strong></td>
<td></td>
<td>&quot;Javanese Traditions&quot;</td>
<td>&quot;The Story of Thanksgiving&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;The Story of Rama and Sita&quot;</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>&quot;Rijaja&quot;</td>
<td></td>
</tr>
<tr>
<td><strong>SLIDE PRESENTATIONS</strong></td>
<td>4 Slides</td>
<td>&quot;The Name Changing Slametan&quot;</td>
<td>&quot;Religious Traditions in Our Country&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;The New Fire Ceremony&quot;</td>
<td>&quot;A Visit to Jogjakarta&quot;</td>
<td>&quot;Our American Tradition&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;Community Leaders&quot;</td>
<td>&quot;Shadow Puppets&quot;</td>
<td></td>
</tr>
</tbody>
</table>
THE RESS EVALUATION PROCESS

The Religion in Elementary Social Studies Project set out to explore two major aspects of religion study in elementary school social studies curriculum. In our evaluation we wanted to find out:

1. Can religion study be introduced into elementary school social studies programs in a way that would prove acceptable to
   a) diverse communities;
   b) professional educators (classroom teachers and administrators); and
   c) religion scholars?

2. Can students learn about religion effectively within the context of elementary school social studies curriculum consistent with
   a) the diverse needs, concerns, and developmental levels of elementary school students; and
   b) the extant goals of social education and emerging instructional methods defined as the "new" social studies?

Our evaluation process reflected these two broad questions. First, we were concerned with an Evaluation for Program Implementation which sought answers—however tentative—to questions concerning: Will schools elect to teach about religion? Will administrators, teachers, and communities be receptive? Will educators perceive religion study as another important aspect of social education? Will they accept a religion study based upon more than mastering facts about religions and be willing to employ teaching methods based upon inquiry and reflection? What kinds of services and materials are needed to encourage successful program implementation?

Second, we were concerned with an Evaluation for Program Design and Revision. In this evaluation, we needed information which would guide the development of a format and rationale for our program, and then, we sought critical feedback from classroom trials, teachers, religion scholars, etc. for a series of revisions in the teaching strategies and student materials.

The evaluation process involved each of the following stages:

Formative Research. While writing the initial proposal for this curriculum project and for the first six months after our funding, the project staff interviewed religion scholars and educators interested in the study of religion in public elementary schools. Information from these interviews was supplemented by searches in current literature on 1) approaches to the academic study of religion, 2) religion in public schools, 3) developmental educational psychology, and 4) current curriculum and instructional models. As our project's goals and format took initial shape, a consultation was held with religion scholars from across the continent. The staff interviewed experienced teachers and administrators for their responses and suggestions. Copies of the initial rationale and goals were circulated to community leaders expressing an interest—a procedure which has been followed throughout the project's existence.
Classroom Trials. With a statement of rationale, goals, and format, the project staff began writing instructional materials and teachers' guides. As each draft of student lessons was prepared, classroom trials followed:

a) Initial Writing Stage—Each lesson was used with a small group of students or with one class by the author who used his/her observations to revise the lesson.

b) Local Intensive Stage—Once the materials for an entire Level had been written, initially tested, and revised by the author, a local teacher (independent of the project staff) used the materials. Video-tapes, teacher interviews, and student products (art, activity sheets, etc.) were used to guide revisions in the materials and guides.

c) Extensive Stage—The revised sets of materials on each Level were tested in six centers by experienced classroom teachers (Kemblesville, Pennsylvania; Orinda, California; Oakland, California; Tallahassee, Florida, and Burlington, Ontario). Data was collected to guide revision by: 1) interviews with teachers, administrators, and students; 2) teachers' comments recorded daily in their Guides and in occasional correspondence; 3) reviews of student products (activity sheets, art work, stories, etc.); and 4) observations of classroom interaction on brief visits to the schools.

d) Scholarly Reviews—While the extensive tests were conducted, samples of the revised materials were submitted for review by religion scholars and by others concerned about instructional materials in this subject area.

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, at the suggestion 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 anecdote 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 II 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 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 II 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. 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.

I think the Holy Bible and the church and the Book of Mormon is sacred.

Brian Ewell
Second Grade
Kemblesville Elementary School
The teachers reported favorably on the match between the objectives and activities in Level II 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 by 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

The national field trials of Level II materials indicated fewer revisions were needed than did the trials of Level I. This was due in part to the fact that the materials had already undergone two revisions from earlier trials and in part to the fact that the project staff was learning.*

*During the local trials of Level II materials, J. Susan Austin who is a research associate with the project conducted an intensive case study assessment of the classroom performance of students using the materials. Her work shows that students increased their awareness of religion and interviews and surveys show an increase in tolerance for students who experienced the Level II program. These findings and others are reported in Ms Austin's master's degree thesis. An abstract of this thesis was printed and distributed by the project. The entire thesis is available at the Florida State University Library, Tallahassee 32306.
For the field trials at both the local and national levels the teachers taught the three Modules in sequence one following upon the other. While this is efficient for collecting data, perhaps two alternatives will enhance the effectiveness of learning. First, it is possible to use the RESS LEVEL II program to structure a longer time-frame learning experience, wherein the teacher would use more suggested extending activities and insert self-designed learning activities which relate to the objectives. A second approach would involve teaching the modules throughout the school year, rather than an immediate sequence. This would be most helpful for the attainment of attitude-sensitivity objectives, and permits the interspersion of learning activities from the regular social studies program—which, of course, would have complementary knowledge, skills, and affective concerns.

The Funeral of a Chief

When an Indian Chief dies the Indians have a funeral. The funeral is at the Funeral Mound. All of the Indians in the tribe come. They put the dead Chief in a casket. They decorate the baskets with shells and stones. The girls cry a little. Even some boys cry. They sometimes make the mound bigger. Some of the Indians wish that they did not know the Chief died. If you had a Chief die, would you cry?

Linda Bird
Second Grade
DuPont Elementary
School

Students did find the materials relevant to their own experience and made statements of similarity and difference. They made comparisons with their own behavior as a route to understanding, not in any adverse way. In this process they saw the diversity of human experience and the diversity of belief systems, religious and secular, in human behavior and institutions.

Teachers reported that student interest was high. While not reported in Level I, in the Level II field trials teachers noted that students wanted to discuss the concerns of the stories and media. In guiding such discussions the teachers observed that the leading questions in the Guide were useful to get such discussions started.

Several classes utilized resource persons from their communities, including natives of other countries, businesspersons, exchange students, etc. The role-playing activities were effective for sensitivity and concept development. Each teacher reported using extending experiences, including many which were quite involved (e.g., clay models, "slametan (feast)", building houses, murals, model villages, etc.). The activity booklets reveal concept development by those students who used them.

Problems included the location of suggested resources, especially in Canada; a module on religion in Java which contained too much detailed, factual information (especially one slide series); and an assignment which called for group work in a
class where student were not experienced in group tasks. Revisions will have
to build up to the group task, teaching participatory skills and offering
experience in gradations. Also, a revision of the materials will shorten the
slide series on religious shrines in Java and modify the entire module.

A second area of concern involves the last module and its stress upon
Thanksgiving. If the Level II program is to be used in Canada (as we decided
to do after the unit was in the writing stage), this module will have to be
rewritten to reflect a North American perspective—rather than continue its
emphasis upon religion in communities in an "American" (United States) setting.

**Individual Teacher's Overall Comments**

[Responses and revision suggestions of the RESS staff are given in brackets]

I learned from this material and enjoyed the experience.

The children found this study very interesting.

Resources not in line with those available in district library (small K-4 school). But we
had enough.

[Full revision will include expansion of suggested resources. This is especially needed in the area
of Canadian source materials. The full revision will add Canadian books and other sources for teacher
selection.]

The program was favorably received by children and parents!
<table>
<thead>
<tr>
<th>Page</th>
<th>Activity</th>
<th>Correct</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Total Books: 68</td>
</tr>
<tr>
<td>2</td>
<td>Helping Siti</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 1</td>
</tr>
<tr>
<td>3</td>
<td>In Java</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 4</td>
</tr>
<tr>
<td>4</td>
<td>In the Moundbuilders’ Town</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 6</td>
</tr>
<tr>
<td>5</td>
<td>The Spice Trade</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 25</td>
</tr>
<tr>
<td>6</td>
<td>Yes or No</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 3</td>
</tr>
<tr>
<td>7</td>
<td>The Javanese Tradition</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 5</td>
</tr>
<tr>
<td>8</td>
<td>The Temple Moundbuilders’ Tradition</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 7</td>
</tr>
<tr>
<td>9</td>
<td>Javanese Puppet Plays</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 3</td>
</tr>
<tr>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Rijaja</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 4</td>
</tr>
<tr>
<td>12</td>
<td>Chart</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank: 6</td>
</tr>
<tr>
<td>Page</td>
<td>Activity</td>
<td>Correct</td>
</tr>
<tr>
<td>------</td>
<td>------------------------------------------------------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>2</td>
<td>Ocmulgee Long Ago</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Blank</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Completed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>5-6</td>
<td>Long ago, Indians built a town at Ocmulgee.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>0 1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>7-8</td>
<td>Indians at Ocmulgee celebrated the New Fire Ceremony.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Sometimes families need outside help.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Comments from 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 materials sensitive and sound.

For the most part these are minor suggestions:

114

There is the sentence "Much of the learning ... is dependent on the teacher's researching and providing information sources on service and volunteer programs in the local community." Perhaps a sentence might be added cautioning the teacher to be careful in evaluating the sources of information and, if inviting members of a particular religious group to speak, to be very careful as to what the presentation might be, or some such caveat.

[An additional sentence to the teacher concerning her/his role in providing appropriate information sources will be included in the revision.]

115

The Hartstein book which is listed is now out of print. The book with which we are replacing it is Jews in American History—A Teacher's Guide by Jerome Ruderman.

[The updated resource will be listed in the revised edition.]

121

In the statement, "The Jewish dreydle, a kind of top, would be an unusual exception. It is a toy with religious significance." More accurately it could be described as a toy used in the celebration of the holiday. The dreydle is not a holy object in any way.

121

Another Jewish reviewer reacted: "The dreydle has religious significance, in the same degree that a Christmas tree has religious significance. I.e., those who want or need to see religious significance can find it. The letters on the side of the dreydle stand for 'a great-miracle happened here.' To me, that's a statement with religious significance."

[The revised version of the materials and the Guide will point out the variety of understandings on this point.]

125

Narration for slide number 50: In the Jewish tradition, Friday evening until Saturday night is kept as a holy day each week, not Saturday afternoon. Jewish holidays begin and end at sundown.

[Correction made and will appear in revision.]
In the unit on Thanksgiving it would seem appropriate that mention be made that the Pilgrims' Festival of Thanksgiving had its roots in the Jewish festival of Succoth.

[The EXTENDING ACTIVITIES and RESOURCES of the revised edition will suggest consideration of other harvest festivals, including Succoth.]

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 II 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.
Individual Teacher's Specific Comments

[You should have the RESS-Level Two Teacher's Guide before you for reference as you read the following specific comments.]

"Encourage a variety of guessing"
Children were very curious.

Children were much concerned about what these Indian children played with. "No cars?"

"prepare a time line"
Most effective.

Interesting.

"build a model of the Ocmulgee village from clay"
We divided the class into three groups; we made three villages and the boys and girls did a great job! They used a mud base, blue modeling clay stream, green clay mounds with natural toothpick houses and temples and yellow toothpick cornfields. Evergreen twigs made an effective forest.

An all day project!

Made a temple mound of clay and sticks. Made the sacred cornfield. Made small individual mounds.

"Read ... 'Indian Children"
Very good. Children enjoyed this. It was difficult for them to "image."

"draw two scenes... "Then" and 'Now"
Very successful.

We buried a time capsule in a child's backyard, but didn't have time to dig it up.

Good museum in Oakland, but difficult to get to at this time. Maybe in Fall.

Teacher needs a phonetic representation of Ocmulgee to make certain her pronunciation is correct.
[Suggestion to be incorporated into revision.]

The tape was not clear when the volume was turned up.
[Field tests have shown some technical problems to be due to tapes, some due to cassette tape players used in the classrooms. Revision will include seeking technical improvements in recording and encouraging the use of high quality equipment in the classroom.]
Children liked activity books.

"You might want to change some of your answers after you see the story a second time."

No need to change answers!!

Good listeners.

Children brought in lists of things that were sacred in their homes. Wonderful assortment -- from pets to marriage vows. Some children, about one-eighth, could not get the concept of "sacred."

[Suggested extending activity to be included in revised edition.]

"checking hypotheses"
Answered all questions correctly.

"EXTENDING ACTIVITIES"
It would be helpful to have these grouped into pre- and post- encounter activities.

"sensitize the children to hunger"
Did.

Made cornbread. First, ground corn in a grinder.

"show the growth of the seeds"
Did.

Good experiment.

"compare an ear of Indian corn"
Did.

Plan to do this module in the Fall.

Add to "EXTENDING EXPERIENCES":
Talk about the "new fire ceremony." Are there any ceremonies at home?

[This suggestion will be incorporated into the revised edition.]

I tried to find these books in library at school without success.

[Full revision will include expansion of suggested resources, especially those from Canadian sources.]

"Little Runner of the Longhouse"
Excellent for independent reading.

"RESS SLIDE SERIES - TAPE NARRATION:
The New Fire Ceremony"
The illustrations or drawings were easy to see, but the photos of the people were dark. [Field tests have shown some technical problems to be due to slides, some due to slide projectors used in the classrooms. Revision will include seeking technical improvements in slide
reproduction and encouraging the use of high quality equipment in the classroom.]

Some children were confused about the purpose of the Earthlodge.
[Revision will suggest labeling the tables or props which serve as the "Earthlodge" and the various mounds for the role playing.]

"Role Play"
Children understood the roles better when they role played the different people in community.

"The Longhouse Indians"
Couldn't find this.

Discussed Mormon Temple.

"weaving Indian rugs"
Good activity.

Children had difficulty with this encounter because they had not had any experience in group work. It worked out better when we worked on it together with the entire class.

I would have liked to do some of these Extending Experiences, but time did not permit.

"make two charts"
Tried.

"take a neighborhood walk"
Tried.

Concepts were difficult in Module on Java, but interesting.

Not enough globes or maps in my classroom to show decent pictures of Java.

"directed information analysis"
Put on ditto.

"role-play the curing and name-changing slametan"
We served Pauk Pauk Mow and "weak" Assam tea at a Name-Changing Slametan. Fun for all!

Had a "slametan" in class. Cooked rice in morning. After lunch had rice (plain), colored rice (saffron), bananas, coconut, peanuts, Javanese candy, tea, milk, banana chips, pineapple. (Several mothers made the candy from recipe on p.61). One parent lived in Java (Indonesia) as a child; brought batiks and several artifacts plus Indonesian spices (chilli, peppers, etc.) to sample. The girls helped light incense, boys were served first, and all tried to observe "no talking" belief! They had a ball!
For Open House night we made a Slametan out of clay (and in miniature) with a few "goodies" to sample (coconut, peanuts, banana chips).

Add to RESOURCES:

"taste trays"
Marvellous experience.

Difficulty with new words: Islamic, Hindu, Buddhist.

Showed movie, "Indonesia," Coronet Films. Excellent: Stresses traditions all the way through.

Set up spice smelling cups and chart with names of spices on it. The children tried to identify by smell.

"The First Book of Spices" Excellent.

"RESS READ ALONG BOOK: Javanese Traditions"
Too much information is being presented. They are interested but overwhelmed. No retention. [This book will be reworked and simplified during revision.]

"ENCOUNTER 3: A Visit to the Shrines"
In many ways this is too detailed for the kids. Some are turned off. But such an enthusiastic response to Buddha. They were aware or made aware that people considered Buddha as "God." They were surprised, some of them alarmed. They wanted me to assure them Jesus was really the God. We had a marvellous conversation. [This slide series and narration will be drastically cut and simplified during revision.]

Add to list of books:
Sperry, Armstrong (author and illustrator). All About the Jungle. New York: Random House, 1959. pp. 53-78, The Indonesian Jungle. (This describes plants, wild animals, and men of jungle islands.)

"RESS SLIDE-TAPE PRESENTATION: A Visit to the Shrines"
They want Siti to be real. A good suggestion for the finished program.

"RESS SLIDE-TAPE PRESENTATION: A Visit to the Shrines" Slide #4 is too small.

Lesson on shadow puppets could be expanded by teachers into a great unit.

Converted puppet theatre into "shadow" theatre. Did stories of Kantjil, the mouse-deer.
We made puppets and used them. Told stories. Great fun.

Add to RESOURCES:
Science -- A Process Approach
Part B
Using Space/Time Relationship/9 Shadows/q
by American Association for Advancement of Science.

Add to RESOURCES:
Film: Percussion Instruments
(Excellent part on gamelan, showing children and adults playing instruments of Java.)

Children are confusing tradition and celebration. [Revised edition will suggest strategies for clarifying this confusion. Students who have participated in the RESS program for Level One should have less difficulty since this distinction was carefully developed at that level.]

"chart"
We did this together on board and were successful. Children did not want to do it individually. It has been too much for them to assimilate.

Person in community who had lived in Indonesia for six years presented slides and talked informally with the children. He was greatly impressed with this study!!

MODULAR ON JAVA
The unit on Java was interesting but "too much" for these children. The brighter children enjoyed themselves throughout. The others began to laugh as the new words were introduced. The last evaluation was hopeless. I'm not sure what the answer to this problem is. I have had incredibly bad attendance this Spring so several children missed a large part of each presentation. This idea of the diverse culture was good. But it has to be simplified for this level. [This module will be extensively cut and simplified during revision. (See notes in brackets above.) Added attention will be directed to the main ideas developed.]

Have gone into this somewhat at Christmas time. Have two Jewish boys, so the Christian and Jewish celebrations are both discussed. Used a film strip, "Benny and Bernie," which explains both religions quite well.

Suggested chart title:
"Religious Ways of Living in Our Country."
Listed nationalities of each member of class to see various backgrounds and where their ancestors come from and what churches they go to. Orinda has many denominations for a small community.

"sorting activity"

Finally, these broad divisions were made: Funeral drawings (2), Mother's Day drawings (2), Communion drawings (2), In church - miscellaneous (5), Sunday school (2).

Narration for slide number 50:

A Jewish boy in fourth grade (one of my ex-students) talked to me and we changed "Friday evening through Saturday afternoon" to "Friday at sunset through Saturday when three stars are in the sky." [Clarification made and will appear in revision.]

Did an extensive unit on Thanksgiving in November. Used films, film strips, etc.

"Matching Game"

Did.

Lots of fun. Very successful. Used list of 18.

This encounter not entirely applicable. Rural, unsophisticated, conservative area. Decided to use entire school district (65 square miles) as our community. Area too rural and spread apart to be considered a community. The school and hospital are the only two area-wide services. The ORGANIZING IDEA is not so in this area. Only three small churches in this rural area. No newspaper listing. No community services listed in phone book.

Children overwhelmed by large number of churches found in phone directory!

"RESS activity poster"

They are enjoying this. Would have been nice to have fire station.

Completed "reports" on Community Service Programs. Questions included: Name of Community Service Program, What people give help? What people can get help? What kind of help can they get? Can children help too? How?