These third-grade materials, from the Religion in Elementary Social Studies (RESS) project, explore the relationship of religion to ethnic traditions in our multiethnic and multireligious society. Included here are the teacher's guide, the printed student materials, and an evaluation report from RESS level 3. The materials stress active learning. Interest centers are used to introduce seven modules on ethnicity. Students are involved in a discovery approach to learning through the use of printed, visual, and auditory materials. The modules on ethnicity presented in the teacher's guide include the following: (1) A Metropolitan Area: the San Francisco-Oakland Bay Area; (2) Ethnicity in a Metropolitan Area; (3) A Spanish-Speaking American Tradition in an Inner-City Neighborhood; (4) A Chinese-American Tradition in an Inner-City Neighborhood; (5) A Black-American Tradition in an Inner-City Ethnic Neighborhood; (6) A White, Protestant-American Tradition in a Suburban Neighborhood; and (7) A Jewish-American Tradition in a Suburban Neighborhood. For each module the guide provides the major concepts and organizing ideas, skills and behavioral objectives, lists of the classroom and student materials needed, specific teaching methods, evaluation techniques, and lists of additional print and nonprint resources. (Author/RM)
Teachers Guide

Level Three

Elementary Social Studies in Religion
The Religion in Elementary Social Studies Project
The Florida State University
Tallahassee, Florida
funded by
July 1, 1972 -- June 30, 1975
Director
Dr. Robert A. Spivey
Department of Religion
The Florida State University
Principal Investigators
Joan G. Dye, Dr. Rodney F. Allen
Department of Religion
Science and Human Affairs Program
The Florida State University

Tallahassee, Florida
The Religion in Elementary Social Studies Project

Fund This

The Religion in Elementary Social Studies Project
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 Preface
SERIES SCOPE:

- Centered on learning about religion as part of in-school instruction in the social studies curriculum
- Emphasizing the search for meaning, personal knowledge
- Conceptually structured
- Inquiry-oriented
- Using mixed media
- Employing cross-cultural content samples
- Correlated with interdisciplinary approaches and programs in social education

Each grade-level set of materials contains:

- A teacher's guide with general and behavioral objectives, teaching strategies, and resources.
- A variety of student materials such as reading books, activity books, sort cards, picture-sequence cards, data metaphors, and maps.
- Packages of multi-media learning materials such as slide series, audio cassettes, and background information.

The RESS program is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society.

Each of the six grade level programs is organized for the spiral development of concepts, main ideas, sensitivities, and skills which comprise the program's general objectives (see pages vi-vii). In the third level program each encounter is divided into a series of sequential learning segments. An entire encounter may take from three days to a week or longer to complete.

Each grade level program is correlated with educational research on stages of learning.

Each program is interdisciplinary. Approaches and programs in social education are correlated with interdisciplinary approaches and programs in social education.

Emphasizing cross-cultural content samples
- Using mixed media
- Inquiry-oriented
- Conceptually structured

Inquiry-oriented search for meaning, personal knowledge

Curriculum focused on learning about religion as part of in-school instruction in the social studies.

Special Features:

SERIES SCOPE: SIX LEVELS
RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. Nothing we have said here indicates that such study, when presented objectively as part of the 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. Religion 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. 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 were the following:

1. Is the role of a variety of religious groups in our society, both past and present, acknowledged?
2. Is the legitimacy of a variety of life styles acknowledged?
3. In dealing with various matters, do the authors commit "sins of omission"?
4. Is the religious dimension of life included in our society, both past and present?

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. Religion is a significant dimension of life in all human societies.
The RESS Project,


The RESS Project develops a conceptual framework for religious education that is based on recent research in psychology and sociology. The project emphasizes the importance of developing children's ability to think critically and reflect on their own beliefs and values.

The program is designed to provide children with the knowledge and skills necessary to understand and appreciate their own religious traditions, as well as those of others. It is based on the idea that religion is an integral part of life and that it should be approached with respect and openness.

The RESS Project is also committed to promoting social justice and ethical behavior. It seeks to help children develop a sense of responsibility for the welfare of others, and to understand the importance of working towards a more just and equitable society.

In summary, the RESS Project provides a comprehensive approach to religious education that is grounded in the latest research and is designed to meet the needs of children in today's diverse and complex world.
The purpose of the RASS Project is to develop the following concepts, main ideas, and skills: Sensitivities, and Skills.

The purpose of the RASS Project in the six levels is to develop the following concepts, main ideas, and skills.

### GENERAL OBJECTIVES

- Religious Traditions
- Religious Adherents
- Religious Community
- Religious Symbols
- Sacred Objects
- Sacred Time
- Sacred Space

### Key Concepts

- [Worldview, Commitment]
- Story
- Myth
- Ritual
- Ceremony
- Celebration
- Religious Traditions
- Religious Adherents
- Religious Community
- Religious Symbols
- Sacred Objects
- Sacred Time
- Sacred Space

### Behavioral Objectives

For each encounter, the behavioral objectives provide an evaluation check for the child's understanding.
The religious dimension has to do with worldview and lifestyle.

1. Worldview is a sense of reality from which a person and/or a community moves, acts, and lives; it reflects worldview.

2. This sense of reality is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rituals, customs, beliefs, and ideas.

3. Religious experience and expression change over time.

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

5. Religious traditions are patterns of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rituals, customs, beliefs, and ideas.

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

7. Religious traditions are universal in human societies.

8. The religious dimension is institutionalized in human societies.

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

10. Religious and nonreligious traditions are mutually interdependent.

11. Religious experience and culture change over time.

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

Developing self-concept

1. Feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular tradition.

2. Living openly by the commitments which her 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.

Skills

1. Relating one's knowledge and personal experience to the learning situation.

2. Participating in a real experience through sense experience.

3. Considering a problem which needs a solution or an explanation.

4. Developing and testing concepts, generalizations, and interpretations by stating and checking hypotheses.

5. Acquiring information through listening, viewing, interpreting graphic materials, reading, and locating information.

- Developing empathy for others

- Developing self-concept
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
    expressing feelings and values
    exploring feelings and values
    attaining personal meaning of events and behaviors
    making associations
    analyzing information
    comparing and contrasting
    organizing information

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

Social Studies Correlation: Cross-Cultural Family Studies

Level 1

Social Studies Correlation: Cross-Cultural Family Studies

CONTENT

9. working with others effectively
8. becoming sensitized through exploring feelings and values
7. applying generalizations and interpretations to make judgments
6. attaining personal meaning of events and behaviors
5. making associations
4. analyzing information
3. comparing and contrasting
2. organizing information
1. exploring feelings and values

Level 2
Social Studies Correlation: Cross-Cultural Community Studies

Module 2:
The Temple Mound Builders
Religion as a community experience in a homogeneous society

Module 3:
Our Community
Religion as a community experience in the child's own community

Level 3
Social Studies Correlation: Ethnic Studies

Explore the relationship of religion to ethnic traditions in our multi-ethnic and multi-religious society.

Level 4
Social Studies Correlation: Environmental Studies

Investigates secular and non-secular frameworks for explaining human behavior.

Level 5
Social Studies Correlation: Studies of Old World Civilizations

Studies the religious dimension, or religion in its varied secular and non-secular manifestations, in North America, past and present.

Level 6
Social Studies Correlation: Studies of Old World Civilizations

Traces the origins of living religions to early civilizations in the Middle East and the Far East.
The basic strategy is the inquiry method applied to the program's objectives, which is focused on the development of basic concepts for learning about religious dimensions in human societies. At the intermediate levels, these experiences and concepts form the basis for further explorations of the religious dimension in human societies.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experiences, or to provide her with an initial experience. Many of these openers involve the senses of tasting, touching, and smelling, as well as hearing and seeing. The opener provides focus for the area of inquiry and a purpose for seeking knowledge and understanding.

Active learning is initiated through a variety of media: slides, audio cassettes, study prints; sort cards, globes, maps, charts, and student booklets. At the early levels, printed materials are read with the teacher rather than independently. Children derive information for hypotheses and later check their own understanding and analyze information, make predictions, and develop hypotheses.

Learning activities provide opportunities for the child to affirm his own or his family's world view and life style, and to empathize with persons of differing world views. Children derive information from their experiences in the classroom, and learning is integrated through a variety of media: audio, video, and print.

In the classroom, the area of inquiry and a purpose for seeking knowledge and understanding.

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Learning activities provide opportunities for the child to affirm his own or his family's world view and life style, and to empathize with persons of differing world views. Children derive information from their experiences in the classroom, and learning is integrated through a variety of media: audio, video, and print.
IMPLEMENTATION

The encounters may be used for large or small group instruction. Frequent options are provided for individual students of varying abilities and interests. Thorough study of the teacher's guide and familiarity with the learning materials are essential before introducing the program to the students. A one-day service workshop for teachers and a thorough study of the learning materials are essential for individual students of varying abilities and interests. Frequent options are provided. 

NATIONAL FIELD TEST PROGRAM

Local pretests are scheduled for each level during the experimental stage of development. The revised materials are then ready for national testing. The purpose of the national testing is to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in six project-approved national testing centers in Orinda and Oakland, California; Wilmington, Delaware; Kennettsville, Pennsylvania; Hamilton, Ontario; and Hamilton, Florida. These centers have been chosen to include representative populations. Experimental use of the materials will be located in six project-approved national testing centers. The materials are then ready for national testing.

The teacher's guide and provide the feedback necessary to further refine the program for eventual implementation. The feedback will be developed to facilitate implementation of the program. Thorough study of the learning materials and instruction of the program will be developed to facilitate implementation of the program. Thorough study of the teacher's guide and instruction of the program will be developed to facilitate implementation of the program. Thorough study of the teacher's guide and instruction of the program will be developed to facilitate implementation of the program. Thorough study of the teacher's guide and instruction of the program will be developed to facilitate implementation of the program.
USING THE TEACHER'S GUIDE

The format and annotations used in the modules are described below:

NAME OF MODULE
NUMBER AND NAME OF ENCOUNTER
KNOWLEDGE
CONCEPTS:
Concepts introduced at preceding levels receive increasingly complex and abstract development at successive levels.

ORGANIZING IDEAS:
An organizing idea gives an example of the operation of a main idea in a particular content sample.

SENSITIVITIES:
These relate to the two areas of self concept and empathy. (See page vi.)

SKILLS:
The skills are listed in the left margin at the point where they are introduced in each encounter. A complete list of skills may also be found on pages vi and vii. A complete list of skills may also be found on pages vi and vii.

BEHAVIORAL OBJECTIVES:
The behavioral objectives provide an evaluative check on the child's comprehension of the concepts, organizing ideas, sensitivities, and skills. This list includes RES sources, audio visual equipment, and any special materials the teacher will need to procure.

MATERIALS NEEDED: The list includes audio visual equipment, and any special materials the teacher will need to procure.
PREPARATION:

Because it is assumed that the teacher will have read each encounter in its entirety, the preparation refers only to procedures which might vary from one encounter to another, such as:

- Setting up an interest center on a particular ethnic or religious tradition
- Gathering a variety of materials to enrich the interest center
- Making signs, labels, or simple props for simulations or role plays
- Procuring additional enrichment materials from your school system's resource centers (see Resources for each encounter)
- Arranging space for charts and displays which students will develop
- Previewing slide series and audio tapes (or reading scripts printed in the guide)
- Setting up and checking the audio-visual system for any technical difficulties which might detract from the presentation
- Room darkening facilities, optimal sound level capacity, a good cassette tape recorder, a movable audio-visual stand on which to place the carousel projector, a projection screen, and a seating arrangement which allows for the projection of a large, clear image on the screen.

Information for the teacher is provided in margin-to-margin boxes. This information may relate to the content or to a particular approach which should be used. Information for the teacher may be placed in several boxes throughout an encounter, each box relating to the activity which immediately follows. Each box relating to the activity which immediately follows may take up to two boxes, each box relating to the activity which immediately follows.

INTRODUCTION

The introduction provides a way to focus the child's interest on the area of inquiry. It might be in the form of a review and further development of the organizing idea from the preceding encounter. It might involve sorting materials which relate to the particular content sample. It might present a problem to provide an opportunity for hypothesizing. It might be a game, a simulation which will allow the child to develop a variety of skills and to compare these skills with the real-life experience of the ethnic group being studied.

Immediately follows this introduction information for the teacher is provided in margin-to-margin boxes, each box relating to the activity which immediately follows. Each box relating to the activity which immediately follows may take up to two boxes, each box relating to the activity which immediately follows.

From one encounter to another, such as:

The encounter, the preparation refers only to procedures which might vary because it is assumed that the teacher will have read each encounter.
The development is the major portion of each encounter. It involves the employment of academic and social skills in a sequential series of investigative and analytic tasks which culminate in making associations or, on a higher level, formulating generalizations.

Each encounter is divided into three or more learning segments. The dotted line indicates where one day's activities should end and the next begin. The teacher might wish to divide these segments into still smaller segments.

The evaluation provides students with activities to internalize the learning and to apply it to other real situations.

### EVALUATION

<table>
<thead>
<tr>
<th>Acetivities</th>
<th>Indicates the point at which the encounter continues</th>
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<tbody>
<tr>
<td>CONTINUE:</td>
<td>The teacher should rephrase, expand, or eliminate questions in relation to her assessment of the students' understanding, backgrounds, and interests.</td>
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</table>
These are additional activities which serve to enrich the learning and to provide opportunities to further individualized instruction. Planning for enrichment experiences should be done during the teacher's initial preparation for presenting the encounter. The teacher should intersperse some of the extending experiences throughout the encounter at those points where she feels they would be most supportive. Other activities, such as reading books on the particular content sample, might be done by individual students during their free time throughout the encounter's development.

Certain extending experiences will be most appropriate when used as culminating activities. The creative teacher will wish to add many of her own to the activities we have suggested in the guide. They are additional activities, which serve to enrich the learning and to provide opportunities for further individualized instruction. Planning for enrichment experiences should be done during the teacher's initial preparation for presenting the encounter. The teacher should intersperse some of the extending experiences throughout the encounter at those points where she feels they would be most supportive. Other activities, such as reading books on the particular content sample, might be done by individual students during their free time throughout the encounter's development.

REFERENCES

A suggested list of poems, books, films, filmstrips, and recordings which might be needed to enrich the encounter's activities or to develop the extending experiences. The teacher should use the list as a guide in selecting materials from resource centers in her own school system.

SCRIPTS

Scripts for slide-tape presentations are reprinted in the guide to enable the teacher to refer to them when preparing each day's activities. The teacher might prefer to narrate the slide presentation herself using the script. In this way, the presentation could be more easily interrupted for discussion during the viewing.

RESOURCES
INTRODUCTION TO RESS LEVEL THREE

CONCEPTUAL FRAMEWORK

A balanced program of ethnic studies should deal with a cross-sampling of ethnic minority and majority groups in our society. Most ethnic studies programs define ethnicity as a feeling of belonging together and of sharing a common past, present problems, and future aspirations.

Distinctive patterns of family life, language, customs, and religion frequently differentiate ethnic groups. The RISS third level program treats all these aspects of ethnicity, but its particular emphasis is on the role of religion in ethnicity.

While some members of all religious-ethnic traditions may choose an increasingly secular path to a fuller participation in our society, many others continue to preserve their religio-ethnic tradition and to find ways to incorporate its particular attributes into the rich tapestry of our pluralistic society.

Barbara Sizemore's Power-Inclusion-Model for Excluded Groups* (see Figure 1, next page) lists five stages for full citizenship and group mobility in the American social order. Religion is an important dynamic in this model.

The initial stage of this process (separatism), the excluded group defines its identity. Religion emphasizes the "in" group feeling which results in group cohesion. Religion continues to play a highly visible role in Stage 2 (nationalism). By building a religio-cultural community of beliefs around its creation, history, and development, the excluded group's cohesion is intensified. This cohesion enables it to enter Stage 3 (pluralism). According to Sizemore, nationalization and religion provide the dynamic for the establishment of the economic base which is essential for Stage 4 (pluralism). In the pluralism stage the excluded group has organized itself into a political bloc with a measure of economic and political power. According to Sizemore, religion provides the values and development, the excluded group's nationalization, to enter Stage 4 (pluralism), which results in group cohesion. Religion continues to play a high role in the pluralism stage of this process (pluralism), the excluded group defines its identity. Religion

*Barbara A. Sizemore, "Is There a Case for Separate Schools?" Phi Beta Kappa, January, 1972, p. 282.

Noted educator James A. Banks urges the development of ethnic studies programs which treat both the student's own ethnicity as well as other ethnic traditions. "When studied from an interdisciplinary and comparative perspective, it can help students to broaden their understanding of what it meant to be human and enable them to better understand other cultures and life," Banks says.

Banks has identified a number of concepts within the social studies disciplines which relate to ethnic content. Many of these concepts correlate with Banks' "List of Organizing Concepts for Ethnic Studies Curricula." These concepts include:

- Immigration
- Migration
- Liberation and Equal Rights Movements
- Ethnicity
- Language
- Cultural Adaptation
- Peoplehood
- Ethnic Group
- Ethnic Neighborhoods
- Multi-Ethnic Neighborhoods
- Change
- Interaction
- Community
- Sacred Time
- Religious Adherence
- Religious Leaders
- Religious Ceremonies
- Religious Symbols
- Religious Literature
- Religious Adherent

Banks believes that the development of ethnic studies programs which treat both the student's own ethnicity as well as other ethnic traditions is crucial for students to gain a deeper understanding of human diversity and the rich cultural traditions of various groups.

**Ibid., P. 749.
The RES 3rd level program emphasizes active learning. The interest centers are used to introduce encounters with a discovery approach to learning. Manipulative, printed, visual and auditory materials which relate to the area of inquiry are provided. Students are given the opportunity to examine these materials without direction and are then asked to respond to questions such as: "What is this?"; "How do you suppose it is used?"; "What do you think it is?"; "What does it tell us about the people who use it?"; and so on.

Students are invited to bring other appropriate items from home to add to the interest center. These might include vacation souvenirs, costume dolls, religious objects, empty-ethnic food packages, recordings of music, and items of clothing. The interest center becomes a rich resource center on the ethnic group being studied.

Slide presentations are used to establish each neighborhood as a real place and to give the child a visual introduction to the lifestyle of each ethnic group. RES maps of the San Francisco-Oakland Bay Area are used with globes and world maps to explore spatial relationships among communities in the large multi-urban area and between ethnic homelands and the ethnic groups input centuries.

The concept of equal rights is introduced through a simulation game. A series of story booklets develop fictional characters who live in the real neighborhoods viewed in the slide presentations. The illustrations in the story booklets are matched to streets, people, and places in the slides.

The booklets are written in three or more parts. One part of a booklet is usually written in three or more parts. One part of a booklet usually comprises a separate learning segment within an encounter. In this way it may take several days to read the entire story booklets, while children with higher ability levels might proceed at a faster rate.

The stories usually develop some problem situations involving the story characters, ethnicity and/or religion. One part of the story often ends in a crisis situation so that students might discuss alternate solutions to the problem or write their own story endings.

Teaching Aids:

The teacher should read the preface material on pages A through A, with particular attention to the Teaching Aids section. The teacher should also read the preface material on pages A through A, with particular attention to the Teaching Aids section.
The dotted lines on the page divide each encounter into a series of sequential learning segments. The goal should be for the children to enjoy each day's activities rather than feel under pressure to "cover" the whole program within a given amount of time.

Audio Visual Presentations:

An ideal audio visual situation is essential to the effectiveness of the sound-slide presentations. The room should be sufficiently darkened and the projector mounted on a moveable AV stand, not on a desk or table top. The distance between the projector and the screen should allow for a large image to be projected. The visual clarity of the slides is dependent on the use of a regular projection screen. The slides should not be projected on a wall, a chalkboard, or a bulletin board...

Volume on the cassette recorder should be adjusted so that the children farthest away from it can hear the narration without straining. Because many small cassette recorders do not have amplifiers, this may mean that children will need to sit in a group near the recorder rather than remain in their seats spread across the whole classroom.

It is recommended that teachers keep the slides in the carousel trays. The slides are numbered to match the scripts provided at the end of each encounter. However, it is easy to misplace loose slides or to re-insert them upside down or sideways.

Evaluating the Program:

A member of the RESS staff will visit each trial teacher in order to explain the evaluation program in detail. It is important that, as a part of this program, each participating teacher use one of the two copies of her teacher guide to write in. This copy will be returned to the Project Center. The "clean" copy is for the teacher to keep for her own future use. In the copy which is to be returned, the teacher should write comments, anecdotal notes, additional activities, and evaluations on the appropriateness of the content and materials. The teacher should write comments, anecdotal notes, additional activities, and evaluations on the appropriateness of the content and materials.

Relating the Learning to the Child's Own Experience:

This is perhaps the most important role of the teacher, perfectly with each unique learning situation throughout the encounter. The creative teacher will find ways to apply the RESS learnings about living in our multi-ethnic society. It is important that, as a part of this program, each participating teacher use one of the two copies of her teacher guide to write in. The teacher should write comments, anecdotal notes, additional activities, and evaluations on the appropriateness of the content and materials.
### Concepts and Organizing Ideas

#### Level Three

<table>
<thead>
<tr>
<th>CONCEPTS</th>
<th>ENCOUNTER</th>
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<tbody>
<tr>
<td>1. A Metropolitan Area: The San Francisco-Oakland Bay Area</td>
<td>People move in and out of neighborhoods for reasons that are important to them. People must plan how to meet their needs in the city that are important to them. Urban areas usually offer many choices of lifestyles. All of us are members of some ethnic group. Bread has been a symbol of life in many times and places. People move in and out of neighborhoods for reasons that are important to them. People must plan how to meet their needs in the city that are important to them. Urban areas usually offer many choices of lifestyles. All of us are members of some ethnic group.</td>
</tr>
<tr>
<td>2. Ethnic Neighborhood</td>
<td>All of us are members of some ethnic group. Religion and language are important common elements of Spanish-speaking American ethnic groups. Bread has been a symbol of life in many times and places. People move in and out of neighborhoods for reasons that are important to them. People must plan how to meet their needs in the city that are important to them. Urban areas usually offer many choices of lifestyles. All of us are members of some ethnic group.</td>
</tr>
<tr>
<td>3. A Spanish-Speaking American Tradition in an Inner-City Ethnic Neighborhood</td>
<td>There are many different Spanish-speaking American traditions, each with the unique culture of the country of origin. Religion and language are important common elements of Spanish-speaking American ethnic groups. Bread has been a symbol of life in many times and places. People move in and out of neighborhoods for reasons that are important to them. People must plan how to meet their needs in the city that are important to them. Urban areas usually offer many choices of lifestyles. All of us are members of some ethnic group.</td>
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**Notes:**
- The Virgin of Guadalupe is a Mexican national symbol of life, hope, and liberation.
- The Last Supper is a Christian tradition that commemorates the final meal of Jesus with his disciples.
- The Mass is a Christian Sacrament where bread and wine are consumed in remembrance of Jesus' body and blood.
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<th>Page 7</th>
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<tr>
<td><strong>ENCOUNTER CONCEPTS</strong></td>
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<tr>
<td><strong>ORGANIZING IDEAS</strong></td>
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**4. A Chinese American Tradition in an Inner-City Ethnic Neighborhood**
- Change (immigration)
- Acculturation (ethnicity)
- Traditions (Chinese, Confucian)
- Myth (Chinese)
- Celebration (Chinese New Year)
- Many Chinese American parents provide training for their children in both their old Chinese tradition and their new American tradition. Right behavior, respect for elders, and loyalty are traditional Chinese values based on Confucianism. Many Chinese American children in both their old Chinese tradition and their new American tradition celebrate Chinese New Year.

**5. A Black American Tradition in an Inner-City Neighborhood**
- Change (civil rights movement)
- Acculturation (ethnicity)
- Traditions (Black American, Black Baptist, African)
- Change (equality)
- Many Black churches have been centers for social change. Black religious leaders have fed the struggle for equal rights.

**6. A White Protestant American Tradition in a Suburban Neighborhood**
- Change (population mobility)
- Acculturation (ethnicity)
- Traditions (White Protestant American, Methodist, Anglo Saxon)
- Ritual (worship service)
- Sacred scriptures (the Christian Bible)
- Story (Resurrection)
- Celebration (Easter)
- Worship, fellowship, and the study of the Bible as God's word are important in most Protestant traditions. Easter Sunday is the Christian weekly holy day of worship and rest.
The Jewish Sabbath is a weekly holy day of rest, enjoyment, and peace. The Sabbath is two celebrations in one. It celebrates the coming into being of the world and the Jewish people. It celebrates the coming into being of the world and the Jewish people. The Jewish Sabbath is a weekly holy day.

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<tr>
<th>ORGANIZING IDEAS</th>
<th>CONCEPTS</th>
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<tr>
<td></td>
<td>Sacred scripture (Torah)</td>
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<td>Bread</td>
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<td>Symbols (light, wine)</td>
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<td>Celebration (sabbath)</td>
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<td>Men</td>
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<td>Law and Ten Commandments</td>
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<td>Story (creation, Moses)</td>
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<td>Hebrew</td>
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<td>American, Reform</td>
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<td></td>
<td>Tradition (Jewish)</td>
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<td>Community (peoplehood)</td>
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<td>City, diversity</td>
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<td>Acculturation, cement</td>
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<td>Depression, free</td>
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<td>Change (population)</td>
</tr>
<tr>
<td></td>
<td>A Reform Jewish boyhood</td>
</tr>
</tbody>
</table>

- Reform Judaism in a Suburban Neighborhood
1. The religious dimension has to do with world view and 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 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, rites, customs, beliefs, and ideas.

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

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 is an integral part of the study of mankind.

11. Religious experiences and expression change over time.

12. The study of the religious dimension and culture are mutually interdependent.

Key:

- Development
- Continuing Development
- Key

MAIN IDEAS FOR RESS CURRICULUM
# Materials for Level Three Encounter

## Teacher's Guide

- **OJ PRESS MATERIALS FOR LEVEL THREE ENCOUNTER**
- **STUDENT BOOKLETS**
- **SLIDE-AUDIO CASSETTE PRESENTATIONS CARDS**

## Supplement

1. pp. 11-18
   - Slides: 1-83: The San Francisco-Oakland Bay Area
   - Audio Cassette: entire narration

2. pp. 19-39
   - Slides: 1-83: The San Francisco-Oakland Bay Area
   - Audio Cassette: entire narration

3. pp. 40-68
   - Slides: 7-26: The Mission District
   - Audio Cassette: special English-to-Spanish narration

4. pp. 69-82
   - Slides: 27-47: Chinatown
   - Audio Cassette: original narration

5. pp. 83-106
   - Slides: 50-66: Oakland
   - Audio Cassette: set of game cards

6. pp. 107-23
   - Slides: 67-83: Walnut Creek
   - Audio Cassette: original narration

## Interest Center Materials

A packet of interest center materials is provided to teachers in the RESS Project Center.

### Slides
- **Slide: 102-138: Shabbat Hallah Bread of Walnut Creek**
- **Slide: 64-101: Learning to Make Jane of Walnut Creek Audio Cassette: original narration**

### Audio Cassette
- **Slide: 67-83: Walnut Creek Audio Cassette: entire narration**

### Game Cards
- **Card: 50-66: Oakland Audio Cassette: original narration**

### Slides
- **Slide: 27-47: The Mission District Audio Cassette: special English-to-Spanish narration**
- **Slide: 27-47: The Mission District Audio Cassette: original narration**

### Slides
- **Slide: 7-26: The Mission District Audio Cassette: special English-to-Spanish narration**
- **Slide: 7-26: The Mission District Audio Cassette: original narration**

### Audio Cassette
- **Slide: 1-83: The San Francisco-Oakland Bay Area Audio Cassette: entire narration**
- **Slide: 1-83: The San Francisco-Oakland Bay Area Audio Cassette: original narration**

### Presentations
- **Slide-Audio Cassette CARDS PRESENTATIONS**
- **Slide-Audio Cassette CARDS PRESENTATIONS**

### Student Booklets
- **Student Booklets**

### Teacher's Guide
- **Teacher's Guide**
MODULE ON ETHNICITY

ENCOUNTER 1: A METROPOLITAN AREA: THE SAN FRANCISCO-OAKLAND BAY AREA

KNOWLEDGE

'CONCEPTS: change (population mobility),

ORGANIZING IDEA: People move in and out of cities for reasons that are important to them. People must plan how to meet their needs in the city. Cities usually offer many choices in lifestyle to people who live there.

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

SKILLS: Interpreting the diversity of world views and life styles in human societies

MATERIALS NEEDED: RESS Supplement for Encounters 1 and 2

BEHAVIORAL OBJECTIVE: From materials provided in an interest center, the child will be able to derive some answers to questions he formulates about city living.

REQUIREMENTS: Listed in the left-hand margin
Street games:
- ball and jacks
- jumping rope
- chalk for sidewalk game
- roller skates
- stick ball

Cultural and Sports Events:
- ticket stubs from football games
- theater, etc.
- programs of cultural or sports events
- Chamber of Commerce brochures from large cities
- Maps of points of interest in cities (Chamber of Commerce)

**PREPARATION:**
Set up an interest center on a table or counter top. Arrange a rich display of items such as:
- Maps of points of interest in cities (Chamber of Commerce)
- Chamber of Commerce brochures from large cities
- Programs of cultural or sports events
- Theater, etc.
- Ticket stubs from football games
- Cultural and Sports Events

**General Procedure for distributing RESS print materials:**
Provide each child with a manila folder. Direct the students to write their names on their folders. Explain that they will receive many materials such as booklets and maps. They will also make materials of their own, such as pictures and written reports. These should be kept in their folders. When distributing new RESS booklets, always direct the student to write his name on the booklet. After students have written their names on their manila folders, distribute copies of the RESS Supplement for Encounters 1 and 2. Provide each child with a manila folder. Direct the student to write their name in it. After each day's activities, always remind the students to return their materials to their folders. When distributing new RESS booklets, always direct the student to write his name on the booklet.

**INTRODUCTION:**
After students have written their names on their manila folders, distribute copies of the RESS Supplement for Encounters 1 and 2 to each student. They should also write their names on the cover of the supplement, and then open it to the drawing of a family loading household belongings into a U-Haul van. Explain that they will make a family tree by tracing the family in the drawing. Fold the sheet of construction paper or oaktag in half lengthwise. Print the words "City Living" on it to make a stand-up sign which will be placed among the items on display in the interest center. Provide each child with a manila folder. Direct the student to write their name in it. After each day's activities, always remind the students to return their materials to their folders. When distributing new RESS booklets, always direct the student to write his name on the booklet.
The family is moving to a big city. What are some things they will need to find out about the city?

Some possible questions are:

- Where will the family live, work, play, go to school, go to church, shop, find transportation?
- Where will the family live?
- What else? And what else?

After all of the children have examined the materials, ask:

What answers do we still need?

What answers did you find? How did you find that answer?
Did you find the answer to any of our questions over center at some time during the day? Post the list of questions over center at some time during the day.

Provide an opportunity for each child to spend 10-15 minutes at the center.

During the day you will have a chance to spend some time at the center.

Place the stand-up sign labeled City Living Center.

Write CITY LIVING over the questions on the chart paper.

The new interest center is about City Living.

You probably noticed the new interest center in our room. The new interest center is about City Living.
**Extending Experiences**

The teacher may wish to discuss the need for mass transportation. The teacher may provide mass transportation. The teacher may make a list of resources which people in a neighborhood share (playgrounds, libraries, hospitals, etc.).

To make the children aware of the importance of personal contact in a neighborhood, choose a book to read and report to the class.

Arrange a collection of books (see resource for this encounter) which realistically depict contemporary city life. Individual students might choose a book to read and report to the class.

To help the children gain an understanding of where they live, fill in the following chart with the class. Provide the students with a globe and various maps (U.S., state, local) for reference.

Students should think of an appropriate title for the chart. The completed chart should be placed in their manila folders.

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To develop the concept of mobility the children can mark places they have lived or visited on a map with colored pins. The city in which the children are presently living can also be marked.

To make the children aware of the importance of public transportation, have the children make a list of vehicles which provide mass transportation. The teacher may wish to discuss the need for mass transportation. The teacher may provide mass transportation. The teacher may make a list of resources which people in a neighborhood share (playgrounds, libraries, hospitals, etc.).

So that the children can make friends in the community, after finding out from their parents where they may go to make friends, the teacher can provide a list of places where they have made friends (church, school, playground, etc.).

The children can also find out from their parents where they might go to make friends in the community. A large city with your family.

Perhaps you have visited a large city with your family. You might have souvenirs—maps, placemats, stickers, etc.—to use in the classroom. You might have postcards from the trip. If you did, you could put them in your folder. We'll use them again tomorrow when we imagine what it would be like to move to San Francisco, a big city on our country's West Coast.

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Perhaps you have visited a large city with your family. You might have souvenirs—maps, placemats, stickers, etc.—to use in the classroom. You might have postcards from the trip...
The following activities may be used to guide students in thinking about the quality of their lifestyle and environment in their own city and neighborhood.

**About Your Town Or City:**

a. Imagine that you are about to meet a friend, visiting your town or city from another country. Take him on a tour of your city. What's important for your friend to see? do? find out? How do you like these changes? do you dislike any of the changes? What? How have your neighborhood changed in the last few years?

b. Copy the words which would best describe your town or city to a visitor.

- Religious
- Noisy
- Happy
- Dirty
- Modern
- Safe
- Crowded
- Dangerous
- Clean
- Old-fashioned
- Exciting
- Friendly
- Changing

What could you do to make things better in your neighborhood? How do you like these changes? do you dislike any of the changes? Why?

Think!

Playgrounds, stores, libraries, buses, parks, places you share near every day...

Your neighborhood is where you can walk to...

**About Your Neighborhood:**

Your neighborhood is:

- Place you can walk to
- People you see every day or nearly every day
- Playgrounds, stores, libraries, bus stops you share nearly every day

Think!

Now has your neighborhood changed in the last few years? How do you like these changes? Do you dislike any of the changes? Why?

What could you do to make things better in your neighborhood? What would you do if:

- There were no churches, synagogues, or temples in your neighborhood?
- The trash collection stopped?
- The bus service stopped?
- A new playground was built in your neighborhood?
- A library "Bookmobile" started stopping in your neighborhood every Tuesday?
RESOURCES

BOOKS


"For children who live on the flat and crowded streets of a large city, a pile of real dirt left behind by builders can easily become a mountain where all sorts of adventures can be played out.... The photographs... capture the vigor which big city children seize upon whatever their environment affords their imaginations and increase the book's value as a realistic image of life among urban children...." - Library Journal.


Charlie and his friend Tony take a walk through the city and out to the country. They realize that it is people who make messes no matter where you live, city or country, and only people can prevent them.

Brown, Myra Berry. *Pip Moves Away.* Illustrated by Polly Jackson. San Carlos, California: Golden Gate Junior Books, 1967. A family moves to a new neighborhood and the little boy feels excited and apprehensive as the moving progresses. He is reassured as he meets a little boy in his new neighborhood and explores his new house.


Busch, Phyllis S. *Exploring as You Walk in the City.* Photographed by Mary N. Thacher. Philadelphia: 6th & Spruce Book Enterprises, 1972. A family moves to a new neighborhood. The photographs show where to look, and things that might be found in a natural setting. The text is simple but comprehensive, describing many scientific concepts in relation to what can be discovered on a walk in the city.


Keith, Eros. *A Small Lot.* Englewood Cliffs, New Jersey: Prentice-Hall, 1968. "I want a chance to be lonely...in my own way...in my own corner."


Every day Luigi the organ grinder added his pet monkey Piccolo rode the cable car down Bunker Hill to the big Los Angeles park. As Piccolo danced to the organ music, the audience gave the tiny monkey pennies as he bowed and tipped his hat. One afternoon Piccolo gets into mischief that almost brings disaster.

Phillips, Reid. We're a Good Way for Them.


Woodward, Hildegard. The Garners Move to the City. The suburban family moves into the city. Although they have lived in a small community where employment is no longer available, the children miss their old home but also realize there are good things about the new life.

REFERENCES

Books


ENCOUNTER 2: ETHNICITY IN A METROPOLITAN AREA

KNOWLEDGE

CONCEPTS:
- acculturation
- immigrants
- ethnic group
- ethnic neighborhood
- multicultural neighborhood

ORGANIZING IDEAS:
- All of us are members of some ethnic group (immigrant, ethnic group, ethnic neighborhood)

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

TO THE LIFE AND GROWTH OF THE CITY
- People of many different ethnic and religious traditions contribute parts of their heritage, customs, and family life style to the city
- Some people hold many of the same hopes, the future, to ethnic group as a feeling of belonging together, shares the

ENCOUNTER 2: ETHNICITY IN A METROPOLITAN AREA

MATERIALS NEEDED:
- Wall map of the United States
- Cassette tape recorder
- Projector
- RESL sound-slide series: The San Francisco-Oakland Bay Area

PREPARATION:
- Setup and check AV system

BEHAVIORAL OBJECTIVES:
- By viewing a sound slide presentation on ethnicity, students should be able to chart information about ethnic groups and ethnic neighborhoods in the San Francisco-Bay Area
- Given a map of the Bay Area, students should be able to identify the bodies of water, bodies of land, major bridges, and the sister cities of San Francisco and Oakland
- Given examples of ethnic groups and ethnic neighborhoods, the child should be able to ascertain whether he lives in an ethnic or a multicultural neighborhood

SKILLS:
- Listed in the left-hand margin

MODULE ON ETHNICITY
s'INTRODUCTION

You've all had a chance to look at the things in our City Living, Center. You found many pictures, maps, and other items about San Francisco. Today we're going to take an imaginary tour of San Francisco. First we'll need some maps to find our way there. Use a wall map of the United States to locate San Francisco in relation to your own community. Begin by reviewing basic map reading skills:

a. Read title of map.

b. Use directional indicator to establish cardinal directions on the map.

c. Identify land and water areas on the map.

Then continue:

T: Find San Francisco. Color it orange.

Find Oakland. Color it green.

What body of water is east of San Francisco? (San Francisco Bay) Color it blue.

What body of water is west of San Francisco? (Pacific Ocean) Color it blue.

All the land which touches on the San Francisco Bay is called the Bay Area.

Bridges, Golden Gate Bridge, Oakland Bay Bridge, San Francisco-Oakland Bay Bridge

Oakland, the Pacific Ocean, San Francisco Bay, San Francisco, the Oakland Bay

Use the following coloring activity to identify: San Francisco, Oakland, San Francisco-Oakland Bay Area (San Francisco-Oakland Bay Area)

Tell them to find Map #1 (San Francisco-Oakland Bay Area) in the RES Supplement. Tell them to find Map #1 (San Francisco-Oakland Bay Area) in the RES Supplement and use a set of crayons to color each map. Distribute a set of crayons to each student.

Students should take the RES Supplement out of their manila folders. Distribute a set of crayons to each student.

Tell them to find Map Ill (San Francisco-Oakland Bay Area) in the RES Supplement. Tell them to find Map Ill (San Francisco-Oakland Bay Area) in the RES Supplement and use a set of crayons to color each map.

Use the following coloring activity to identify:

San Francisco, Oakland, the Pacific Ocean, San Francisco Bay, the Oakland Bay, Golden Gate Bridge

Then continue:

T: Find our community.

Is it north or south of San Francisco?

Is it east or west of San Francisco?

Then continue:

T: Interpreting maps

a. Use a wall map of the United States to locate San Francisco in your own community. Begin by reviewing basic map reading skills:

b. Use directional indicator to establish cardinal directions on the map.

c. Identify land and water areas on the map.

T: You've all had a chance to look at the photos in our City Living, Center.
Suppose you were to drive from San Francisco to Oakland. What bridge would you cross? (Oakland Bay Bridge) Color it red.

Suppose you sailed across the Pacific Ocean to San Francisco. What bridge would you sail under first? (Golden Gate Bridge). Do you think that is a good name for this bridge? Why?

Color it that color. What would be a good color for the Golden Gate Bridge? Do you think that is a good name for this bridge? Why?

DEVELOPMENT

Introduce the slide series by indicating on the chalkboard the terms "Ethnic Neighborhoods" and "Ethnic Groups." (The terms "Ethnic Neighborhoods" and "Ethnic Groups" will be substituted for "Neighborhoods" and "People" later in the encounter.) Sketch the chart above on the chalkboard. (The terms "Ethnic Neighborhoods" and "Ethnic Groups" will be substituted for "Neighborhoods" and "People" later in the encounter.)

We're going to take an imaginary visit to the San Francisco-Oakland Bay Area. We'll visit some neighborhoods in each city. We'll meet some of the people who live there.
noting similarities, noting a difference
attaining concepts (inner-city, suburb)

2 T: Some of the neighborhoods we "visited" were city neighborhoods. What three inner-city neighborhoods did you see?
(Mission District, Chinatown, Oakland Inner-City.)

I: List the three inner-city neighborhoods under Neighborhood's in the chart.

T: One neighborhood was outside of the city of Oakland. What neighborhood did you see outside of Oakland?
(Walnut Creek)

Many people who live in Walnut Creek work in nearby Oakland. We say that Walnut Creek is a suburb of Oakland.

"Add "Walnut Creek" to the list under Neighborhoods in the chart.

OPTIONAL:
On this chart how many people does one man stand for?
(500,000 people)
The chart tells us how many people live in large cities around our country.

The chart tells us how many people live in the inner-city and how many live in the suburbs.

The chart tells us how many people live in large cities around our country.

I: Look at the Population Chart.

OPTIONAL:
look at the picture map #2 of San Francisco.

41

Director the students to look at the picture map #2 of San Francisco.

Do you live in a suburb? What makes you say that?
Do you live in an inner-city neighborhood? What makes you say that?

Find a city where just as many people live in the inner-city as live in the suburbs.
(Chicago, Detroit, Boston, Denver, Oakland.)

Find cities where more people live in the inner-city.
(Dallas, New York, Atlanta, Baltimore, Boston.)

I: Find cities where more people live in the suburbs. (San Francisco, Walnut Creek).

ask students to interpret the symbols by telling how many people live in the inner-city and how many live in the suburbs of each city on the chart.

We say that Walnut Creek is a suburb of Oakland.

I: "Add "Walnut Creek" to the list under Neighborhoods in the chart.

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We say that Walnut Creek is a suburb of Oakland.
interpreting maps

T: Look at picture map #2 of San Francisco.

What two neighborhoods did we "visit" in San Francisco?
(Mission District, Chinatown.)

What does the picture map tell you about the Mission District?
About Chinatown?

Label both neighborhoods on your map of San Francisco.

Direct the students to look at the picture map #3 of Oakland-Walnut Creek.

T: Look at picture map #3 of Oakland and Walnut Creek.

What does the picture map tell you about Oakland?
About Walnut Creek?

Label both neighborhoods on your map of Oakland-Walnut Creek.

OPTIONAL:
It might be wise to close the day's activities at this point by suggesting that the children color the picture maps.
Tell them that they will be using the maps again and they might wish to color the maps so that they will be more colorful and attractive to use.
Remind students to return all materials to their manila folders.

Indicate the chart:

We saw slides of four neighborhoods in the Bay Area.

Let's look at the slide again.
This time think about the people (indicate this label on the chart) who live in each neighborhood.

Let's name them (children can review names by reading from the chart: Mission District, Chinatown, Oakland, Inner-City, Walnut Creek.)

We saw slides of our neighborhoods in the Bay Area.

Put the title "Three neighborhoods that the children can review from the chart: Mission District, Chinatown, Oakland, Inner-City, Walnut Creek." on the chart.

The children will be able to review the neighborhoods from the chart.

OPTIONAL:
It may be wise to close the day's activities at this point by suggesting that the children color the picture maps.
Tell them that they will be using the maps again and they might wish to color the maps so that they will be more colorful and attractive to use.
Remind students to return all materials to their manila folders.

Direct the students to look at the picture map #3 of Oakland-Walnut Creek.

T: Look at picture map #3 of Oakland and Walnut Creek.

Label both neighborhoods on your map of Oakland-Walnut Creek.

Direct the students to look at the picture map #3 of Oakland-Walnut Creek.

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Label both neighborhoods on your map of Oakland-Walnut Creek.

Interpreting maps
<table>
<thead>
<tr>
<th>Neighborhood/Ethnic Neighborhood</th>
<th>People/Ethnic Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>White Protestant Americans</td>
<td>Walnut Creek</td>
</tr>
<tr>
<td>Black Americans</td>
<td>Oakland Inner-City</td>
</tr>
<tr>
<td>Chinese Americans</td>
<td>Chinatown</td>
</tr>
<tr>
<td>Spanish-speaking Americans</td>
<td>Mission District</td>
</tr>
<tr>
<td></td>
<td>People/Ethnic Group</td>
</tr>
</tbody>
</table>

**Charting Information**

- **Last Category, People:** Write the name of people they live in (name of neighborhood).
- **White Protestant Americans**
- **Black Americans in chart:** Write what special group of people belong to what.
- **Chinese Americans in chart:** Write what special group of people live in the Oakland Inner-City.
- **Spanish-speaking Americans in chart:** Write what special group of people live in Chinatown.

After the room is lighted again, continue the development of the chart (see completed chart below). Complete the charting information.
Ethnic Groups Live Together? What Makes You Say That?

1. Is it a multi-ethnic neighborhood, where many people from many different ethnic groups live together? If so, what are the different ethnic groups?
2. Is it an ethnic neighborhood, which makes you say that it is?

What Kind of Neighborhood Do You Live In?

Would you say that Walnut Creek is an ethnic neighborhood? Why?

What about Walnut Creek? Most of the people in Walnut Creek belong to what ethnic group? Why?

What ethnic group lives in the Mission District?

Would you say that the Oakland Inner-City is also an ethnic neighborhood? Why?

What ethnic group lives in Chinatown?

Would you say that Chinatown is an ethnic neighborhood? Why?

What ethnic group lives in the Oakland Inner-City (Black Americans)?

What ethnic group lives in Chinatown (Chinesee Americans)?

What ethnic group lives in the Mission District (Spanish-Speaking)?

Are these neighborhoods and sub-neighborhoods ethnic neighborhoods? In what way?

Read them together.

Distribute copies of the blue RESS booklet, Ethnic America.

Let's read to find out what this means.

Each one of us belongs to some ethnic group.

We can say that the Mission District is an ethnic neighborhood because most of the people belong to the same ethnic group.

We can say that Chinatown is an ethnic neighborhood because most of the people belong to the same ethnic group.

We call each of these special groups of people an "ethnic group".

Refer to "People" category in completed chart.
Add information about the students' own neighborhoods to the chart.

Remind students to place their booklets, Ethnic America, in the manila folder.

OPTIONAL:
Begin a wall mural on Ethnic Groups. The mural should include ethnic groups represented in the classroom in addition to those presented in the RESS material. This might require committee work and library research.

EXTENDING EXPERIENCES

You can speak a little of the ethnic language. He/she does not speak English. You have never met him before, but you have a photograph of him in your wallet. He/she is just arriving from your country's ethnic homeland. You have come to the airport to pick up your cousin. You have just arrived on a plane in New York or San Francisco (coastal country).
You have never met your cousin before, but you have a photograph of him/her.

A. Give the "American-born cousin" a paper on which the following directions are written:

    a. How will you make him understand you since he only speaks a little of your language?
    b. Will you greet him/her?
    c. How will you find your cousin? What do you have to help you find him/her?
    d. How do you feel about leaving your homeland?
    e. How do you feel about coming to the United States?

    Will you greet him/her? How will you find your cousin? What do you have to help you find him/her?
    How will you feel about leaving your homeland?
    How will you feel about coming to the United States?

B. Give the "newly-arrived immigrants" a paper on which the following directions are written:

    a. How will you make him understand you since he only speaks a little of your language?
    b. How will you greet him/her?
    c. How will you find your cousin? What do you have to help you find him/her?
    d. How do you feel about leaving your homeland?
    e. How will you make him understand you since he only speaks a little of your language?

C. Give the "American-born cousin" a paper on which the following directions are written:

    a. You have come to the airport to pick up your cousin. He/she is just arriving from your family's ethnic homeland. He/she does not speak English. You can speak a little of his/her ethnic language.
    b. You have never met him/her before, but you have a photograph of him/her.
    c. How will you make him understand you since he only speaks a little of your language?
    d. How will you find your cousin? What do you have to help you find him/her?
    e. How will you greet him/her?
    f. Will you greet him/her?
    g. How will you find your cousin? What do you have to help you find him/her?
    h. How do you feel about leaving your homeland?
    i. How will you make him understand you since he only speaks a little of your language?

D. Give the "newly-arrived immigrants" a paper on which the following directions are written:

    a. You have just arrived on a plane in New York or San Francisco (coastal country). You have just arrived on a plane in New York or San Francisco (coastal country).
    b. Your American cousin is to be waiting for you in the terminal. You have never met him/her before, but you have a photograph of him/her.
    c. How will you greet him/her?
    d. How will you find your cousin? What do you have to help you find him/her?
    e. How will you make him understand you since he only speaks a little of your language?
    f. How will you make him understand you since he only speaks a little of your language?
    g. How will you greet him/her?

TO REINFORCE THE USE OF THE TERM "IMMIGRANT", AND TO PROVIDE THE CHILDREN WITH SOME INSIGHT INTO THE DIFFICULTY OF MOVING TO A NEW COUNTRY WITH LITTLE OR NO KNOWLEDGE OF THE LANGUAGE OR CUSTOMS, INSTRUCT THE CHILDREN TO PLACE THEIR BOOKLETS, EThnic America, IN THEIR MANILA FOLDER. ADD INFORMATION ABOUT THE STUDENTS' OWN ETHNIC HOURLDHOODS TO THE CHART.
How do you think your immigrant cousin will feel about leaving his homeland? What do you think he will want to know about right away? How will you find him? What will you say to him first? In what language will you say it? What could you do to make him feel welcome right away? Suppose he gets homesick. What could you and your family do to help him get over his homesickness?

To help the children trace their own ethnic origins, have each student locate the homelands of the first immigrants of his family on a globe or a map. Homelands might be marked with colored tacks. A "family tree" could be written on the branches. The various relatives and their countries of origin (homelands) could be written on the branches. The various relatives and their countries of origin (homelands) could be written on the branches. To strengthen the concepts of "ethnicity" and "immigration," read Leo Politi's Little Leo. Actually, it is a story about the author himself as a young boy. In the story, "Leo" and his family return to their homeland (Italy) for a visit. "Leo's" Italian relatives think his American customs are "strange." After reading the story ask:


After each pair of students has had a chance to work out a role play, ask them to present it to the class.

To help the children develop an understanding of their own ethnic traditions, they might draw a "family tree." The various relatives and their countries of origin (homelands) could be written on the branches. The children could be asked:

D. After each pair of students has had a chance to work out a role play, ask them to present it to the class.

How do you think your immigrant cousin will feel about leaving his homeland? What could you and your family do to help him get over his homesickness? What will you say to him first? In what language will you say it? How will you find him? What do you think he will want to know about right away? How do you think he will feel about leaving his homeland?
To develop the child's appreciation for the richness that ethnic groups provide for our society, arrange a field trip to several ethnic neighborhoods in a nearby city. Provide the children with art categories such as clothing, language, food, churches, customs, and decorations. Let the children see how many items they are able to list under each category. On returning to the classroom, have the children make an exciting and much-needed place for the child and his friends to play. The mayor's empty lot makes an excellent and much-needed place for the child and his friends to play. The mayor's empty lot makes an excellent and much-needed place for the child and his friends to play.

RESOURCES

BOOKS


To develop the child's appreciation for the richness that ethnic groups provide for our society, arrange a field trip to several ethnic neighborhoods in a nearby city. Provide the children with art categories such as clothing, language, food, churches, customs, and decorations. Let the children see how many items they are able to list under each category. On returning to the classroom, have the children make an exciting and much-needed place for the child and his friends to play.
Micah finds a job on Sullivan Street during the Italian festival of Saint Anthony.

The quiet story of aged, lonely Maxie conveys a real feeling of community and shows the interdependence of all people in a neighborhood. The Little American, New York: Parents Magazine Press, 1970.


Together he and his father prepare for the festival of the Blessing of the Boats, in which they go out with the boats and to anchor near a bay. It tells of Pope's faith that he will return. They tell of how Pope's family, a Sicilian-American fisherman in the old California capital of Monterey, goes out with the boats and to anchor near a bay. It tells of Pope's faith that he will return.


The quiet story of aged, lonely Maxie conveys a real feeling of community and shows the interdependence of all people in a neighborhood.


Roliti, Leo. *Little Leo.*, New York: Charles Scribner's Sons, 1961. "Little Leo" (actually Leo Politi himself as a boy) and his family return to their native Italian village. They retrace his parents' immigration eastward from California to New York and then across the ocean to Italy.

Squire, Roger. *Wizards and Wampum: Legends of the Iroquois.* New York: Abelard, 1972. These legends of the Seneca (Iroquois) Indians are most enjoyable. Beyond this, illustrations serve as an excellent base for creative writing or art.


FILMSTRIPS

1. *Holidays and Festivals in the City.* Two filmstrips by Edward Dubrowaky: Available from Urban Media Materials, 212 Mineola Avenue, Roslyn Heights, N.Y. 11577. The filmstrip is designed to explore the multi-ethnic nature of our urban communities and to develop the concept that each ethnic group has its own culture and tradition. Several events are highlighted in the program; they include an Afro-American Day in Harlem, the Feast of Saint Anthony, the New Year Celebration in Chinatown, a Puerto Rican Folklore Festival, and a Week Indian Day Parade. The program is bilingual, with both English and Spanish sound tracks. Festival music provides authentic background to the narration of each celebration.


RESS LEVEL THREE

Module on Ethnicity

Tape Narration for RESS Sound-slide Series

The San Francisco-Oakland Bay Area

Module on Ethnicity

RESS LEVEL THREE
10. The people who live here come from Mexico and from other Spanish-speaking countries in Central and South America.
11. The sidewalks of Mission Street are decorated with red and blue tiles.
12. The people who live in this apartment building can walk to the stores right around the corner on Mission Street.
13. The movie theater is there. If we go inside we would hear the actors in the movie speak in Spanish.
14. Would you like to try some Mexican bread from the La Victoria Bakery?
15. Or perhaps you'd rather choose one of the many delicious Spanish pastries in the window of La Victoria Bakery.
16. In the Mission District many people buy religious articles for their homes.
17. In the Gift Shop on the corner they can find crucifixes and statues.
18. The families who live in this apartment building can walk in the street outside and talk to their neighbors. Dogs are allowed to play on the sidewalk.
19. In the photographer’s window there are photos of little girls in white dresses and veils. Do you think they could be brides?
20. In the photographer’s window there are photos of little girls.
21. This is the door to Saint Peter’s Catholic Church. Let’s look inside.
As part of their school day, these children have come to the church to spend some quiet time in prayer. Light streams through the beautiful colors in the stained glass window.

Out of doors on the other side of the window, children from Saint Peter's Catholic School line up to have their pictures taken by us.

The students at Saint Peter's Catholic School wear school uniforms.

Here come our bus. It's time to leave the Mission District.

"Everyone off for Chinatown," calls the conductor. We join the crowds of tourists walking down the steep street.

"Mission Street" (Title)

"Chinatown"

"Cable Car"

"City Hall"

"Gift Shop Window"

"Woman on Balcony"

"Red-canopied Balconies"

"Streetcorner with Stores"

"Chinatown"

"Porcelins in Gift Shop"

"Chinese Woman Lives in an Apartment over her Store"

"Mission Street"

"Gift Shop Window"

"Gift Shop Window"

"Chinatown"

"Cable Car"

"City Hall"

"Gift Shop Window"

"Woman on Balcony"

"Red-canopied Balconies"

"Streetcorner with Stores"

"Chinatown"

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"Chinese Woman Lives in an Apartment over her Store"

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"Gift Shop Window"

"Gift Shop Window"

"Chinatown"

"Cable Car"

"City Hall"

"Gift Shop Window"

"Woman on Balcony"

"Red-canopied Balconies"

"Streetcorner with Stores"

"Chinatown"

"Porcelins in Gift Shop"

"Chinese Woman Lives in an Apartment over her Store"
Many Chinese Americans follow religious beliefs brought from their homeland. They probably also follow the teachings of Confucius.

In the late afternoon, many of these children also attend a Chinese Language School to learn about Chinese culture and history.

Video

A place to meet your best friend — a special place for the children of Chinatown has been fitted into the towering buildings — it's the Chinese Playground.

The door to another special place for the children of Chinatown is decorated with golden dragons. This is the public school, as well as an English newspaper office.

People of the neighborhood stop at the Chinese newspaper office to read the want ads — written in Chinese, of course.

No language problem here — prices are marked in Chinese and as well as in English.

A special place for the children of Chinatown has been fitted even a single room.

Even a single room. Several families often share an apartment or even a single room. Many families live in apartments above the shops and stores of Chinatown. Several families often share an apartment or even a single room.

40.

Shoppers

Any family that lives in apartments above the shops and stores of Chinatown. Several families often share an apartment or even a single room.

40.

A place to meet your best friend — a special place for the children of Chinatown has been fitted into the towering buildings — it's the Chinese Playground.

The door to another special place for the children of Chinatown is decorated with golden dragons. This is the public school, as well as an English newspaper office.

People of the neighborhood stop at the Chinese newspaper office to read the want ads — written in Chinese, of course.

No language problem here — prices are marked in Chinese and as well as in English.

A special place for the children of Chinatown has been fitted into the towering buildings — it's the Chinese Playground.

The door to another special place for the children of Chinatown is decorated with golden dragons. This is the public school, as well as an English newspaper office.

People of the neighborhood stop at the Chinese newspaper office to read the want ads — written in Chinese, of course.
45. Many other Chinese Americans have become Christians.

46. This little girl goes to a private school run by a Christian church.

47. The most important holiday is the Chinese New Year, which lasts for two weeks. During the first week, everyone is invited to the New Year's parade.

48. The highlight of the parade is the great golden dragon that stretches for a whole block down the city street.

49. Would you like to carry one of the smaller dragons? How fierce would you make the dragon look?

50. On the east side of the Bay is the city of Oakland. This time we'll ride a sleek new train to the Oakland Inner-City.

51. Bart closeup

52. It slows to a stop at our station.

53. Bart closes up. The neighborhood restaurant specializes in Soul Food -- black-eyed peas, cornbread, greens, sweet potato pie.

54. Hair stylist shop

55. One old Victorian house

56. The neighborhood restaurant specializes in Soul Food -- black-eyed peas, cornbread, greens, sweet potato pie.
Today each of these houses are occupied by several families. Most of the houses have small front yards and long narrow back yards. These girls seem to enjoy playing on their front steps. New housing projects are being built in Oakland. Families in the Projects live in modern apartments. Playgrounds are usually fenced to protect the children from the traffic. New housing projects are being built in Oakland. Today each of these houses are occupied by several families.
In the morning it's a short drive from home to the train station. People can park their cars, then take the train for the long ride to the City. Maybe that's why almost every house in Walnut Creek has a kind of community center where people shop, eat, and exercise. Most of the neighborhoods we've visited have large parking lots for the shoppers. Shopping centers are usually surrounded by large parking lots.

The street is shaded with trees and many families enjoy gardening in their free time. To get to school most children must either use their bicycles or ride the school bus. A bicycle is like the family car, a necessary mode of transportation for children in this quiet neighborhood.

Baseball seems to be a favorite pastime for children in most of the neighborhoods we've visited. Baseball and softball fields are usually surrounded by large parking lots for the shoppers. Many enclosed shopping malls like this one have become a kind of community center where people shop, play crafts, hold bake sales, exhibit paintings, and listen to band concerts.}

Many enclosed shopping malls like these have become a kind of community center where people shop, eat, and exercise. Most of the neighborhoods we've visited have large parking lots for the shoppers. Shopping centers are usually surrounded by large parking lots.

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Baseball seems to be a favorite pastime for children in most of the neighborhoods we've visited. Baseball and softball fields are usually surrounded by large parking lots for the shoppers. Many enclosed shopping malls like this one have become a kind of community center where people shop, play crafts, hold bake sales, exhibit paintings, and listen to band concerts.
This United Methodist Church is one of many White Protestant churches in Walnut Creek.

The stained glass windows show pictures from the Bible.

Methodists come to this church to worship together and to share ideas about how to live as Christians.
REFERENCES

Books


Articles


Encounter 3: A Spanish-Speaking American Tradition

**Concepts:**
- Immigration
- Adaptation

**Knowledge:**
- Change (immigration, adaptation, acculturation)
- Language, ethnicity, traditions

**Organizing Ideas:**
- Celebration (Mass, communion)
- Story (The Last Supper, the story of Quahatupa)
- Symbols (holy bread, wine)
- Communication (bilingual, bicultural)
- Religion and Language are important common elements of Spanish-speaking American traditions, each with the unique culture of its country of origin.

**Skills:**
- Showing an interest in learning about other world views and lifestyles
- Making free to make appropriate statements about one's own religious or secular traditions

**Sensitivities:**
- Feeling free to make appropriate statements about one's own religious or secular traditions

**Behavioral Objectives:**
- Given interest-center materials; a chart on ethnic groups, a map of the Mission District, RESS maps, a chart on ethnic center materials, and a chart on ethnic groups, students will make statements which indicate their appreciation for the religious and cultural life of the people of the Mission District.
- Given resource materials on the making of bread and wine, students will be able to make statements which indicate their understanding of the use of bread and wine as symbols of life and nourishment.

**Concepts:**
- Change (immigration, adaptation, acculturation)
- Language, ethnicity, traditions
Given the RESS booklet, Bread of Life, as an example of one Christian communion celebration, students report on and compare communion celebrations in other Christian traditions.

**MATERIALS NEEDED:**
- interest center materials
- wall map of the world
- RESS Map #2 (San Francisco)
- carousel projector
- cassette tape recorder
- RESS slides 1-26
- RESS tape narration in Spanish and English (reprinted in Resources for this encounter)
- RESS booklet, Bread of Life
- sign reading "Spanish-speaking Americans"
- chart developed in Encounter 2
- science books from your school library on bread-making (see suggestions in Resources)
- tray containing as many of the following ingredients as possible: flour, wheat, barley, yeast, grapes, grape juice, matzah crackers, bread, breaded, Spanish

**PREPARATION:**
- Set up and check AV system.
- Set Spanish narration on audio cassette.
- Make a stand-up sign reading "Spanish-speaking Americans."
- Set slide trap to begin on slide #7.
- Find Spanish narration on audio cassette.

As citizens of the United States we sometimes assume that the term "Americans" applies only to the people of our country. In presenting this encounter, it is important to remember that Spaniards were "Americans" before immigrating to the United States.

**INTRODUCTION**

"Spanish-speaking Americans" refers to people who were "Americans" before immigrating to the United States. In this encounter, it is important to remember that the term "Americans" applies to the children of the United States. We sometimes assume that the term "Americans" applies only to the people of our country. In presenting this encounter, it is important to remember that Spaniards were "Americans" before immigrating to the United States.

T: Find the Mission District.

F: Is it in Oakland or in San Francisco?

"Spanish-speaking Americans" refer to people who were "Americans" before immigrating to the United States. In this encounter, it is important to remember that the term "Americans" applies to the children of the United States. We sometimes assume that the term "Americans" applies only to the people of our country. In presenting this encounter, it is important to remember that Spaniards were "Americans" before immigrating to the United States.
Direct attention to the wall map of the world.

Let's find these countries on our map. What are the common languages?

The people of the Mission District came to the United States from many neighborhoods, in cities and in the countryside. Where else might Spanish-speaking Americans live? (in multi-ethnic neighborhoods, in suburbs and in the country.)

Who can find Mexico? Puerto Rico? Cuba? (list on chalkboard under heading Country.)

T: What is this item? How is it used? What does it tell us about living in the Mission District? What does it tell us about Spanish-speaking Americans?

Developed in the following activity:

Let's sort through the things on the table or counter where a second interest center is to be developed. Display the sign reading "Spanish-speaking Americans." Place it under the heading "City Living Center."

Direct attention to the chart on ethnicity developed in encounter 2.

What ethnic groups of people live in the Mission District? (Spanish-speaking Americans)

Display the sign reading "Spanish-speaking Americans." Place it on a table or counter where a second interest center is to be developed.

Let's start a center about Spanish-speaking Americans. Let's sort through the things on the "City Living Center."

What is this item? How is it used? What does it tell us about living in the Mission District? What does it tell us about Spanish-speaking Americans?


The people of the Mission District came to the United States from many countries where Spanish is the common language.
English

Each word and write Spanish above them.

Do you know what the words mean in English? Write translation beside each word.

Do you know any Spanish words? (Write on chalkboard, and write Spanish above them.)

What are the people of each country called?

T: Which is one important way most of the people of the Mission District are similar?

Tape. (See script for the tape narration in Resources for this encounter.)

Press slides 7 through 26 with the separate English-to-Spanish audio tape. She will tell us about each slide first in English, and then in Spanish.

T: What is one important way most of the people of the Mission District are similar?

Do you know any Spanish words? (List on chalkboard, and write Spanish above them.)

Do you know what the words mean in English?

Write translation beside each word and write English above them.

People

Country

- Panamanian Americans
- Mexican Americans
- Puerto Rican Americans
- Peruvian Americans
- Cuban Americans
- Puerto Rico
- Peru
- Cuba
- Mexico
- Panamá
- People

62

There are many American countries outside of the United States. Each country has its own special foods, its own customs, and special holidays. When people first move to the United States from one of these American countries, they continue to think of themselves as belonging to their "homeland" in a special way. They keep many of their old ways.

Let's look at the slides of the Mission District again.

We will hear someone telling us about the Mission District. We will hear someone telling us about the Mission District again.

T: There are many American countries outside of the United States.

Table

Language Translations

Listening to a Language Translation

Teacher information

Listing differences
Distribute copies of the yellow RESS booklet, Maria of the Mission District, to each student. They should put their names on their booklets.

T: Let’s read the title of the story.

Project slide #120 (photo of two girls in communion dresses) on the screen again.

The story should be read in two separate learning sessions. Part I of Maria of the Mission District. Read Part I of Maria of the Mission District. The story can be read in two separate learning sessions.

1. What school do Maria and Manuel attend? (Saint Peter’s Catholic School)
2. What language do they speak at home? (Spanish)
3. What language are they learning at school? (English)
4. What language are they speaking in the story? (Spanish)
5. Where can you find the name of the story in Maria of the Mission District?

Project slide #120 (photo of two girls in communion dresses) on the screen again.

The teacher will read the Spanish words from the story to the class.

The students will match the Spanish words from the story to the list on the chalkboard.

Project slide #120 (photo of two girls in communion dresses) on the screen again.

The students will match the Spanish words from the story to the list on the chalkboard.

Where can you find the English meaning (in parentheses following each word)? How many Spanish words can you find in the story? They have been underlined so that you can find them more easily.

Church and school playground.

Look at the picture on the cover. What places? (Maria of the Mission District)

(Excursion) Movie Theater, Mission Street, Bakery, Alter Shop, Saint Peter’s Church, Playground)

If you find any of the places we saw in the slides, what places? What places?

The girl in the bottom photo is her friend, Laura. Perhaps we’ll find out why the girls had their pictures taken in white dresses and veils.

The girl in the photographer’s window on Mission Street.

Can you find any of the places we saw in the slides? What places? (Maria of the Mission District)

The name of the story is Maria of the Mission District. Maria’s picture is the one in the photographer’s window on Mission Street.

The girl in the bottom photo is her friend, Laura.

Perhaps we’ll find out why the girls had their pictures taken in white dresses and veils. Perhaps we’ll find out why the girls had their pictures taken in white dresses and veils.

Maria’s picture is the one in the photographer’s window on Mission Street.
Why didn't the children speak in English to the old priest? (He is Irish)

What kind of ethnic neighborhood did the Mission District use to be? (Irish Catholic)

Where do you suppose most people of that ethnic group live now? (Multi-ethnic neighborhoods)

Why was Laura's way of speaking Spanish a little different from Maria's? (Laura comes from Panama. Maria comes from Mexico.)

Did you find out why the girls were wearing white dresses and veils? (They had made their First Holy Communion. It might be wise to point out that while it is the custom at Saint Peter's for girls and boys to wear special clothes to make their First Communion, at other Roman Catholic and Protestant churches children may simply wear their Sunday best.)

The concepts of celebration and story were introduced with separate modules on each in the RESS Level One program. The same two concepts were expanded upon in the Level Two program when students studied the "New Fire Ceremony" (a ritual offering) of the prehistoric Temple Mound Builders culture, and the "slametan" (a communal ritual feast) of contemporary Javanese culture. This encounter continues the spiral development of these same two key concepts. Before initiating it with children who have not been exposed to the earlier RESS levels, it would be helpful to use the concept attainment activity immediately following the heading Extending Experiences at the end of this encounter. The story, Maria of the Mission District, Part I, provides entry into the study of the Mass as the core Catholic celebration.

The Catholic Mass is basically divided into two parts: the Liturgy of the Word, and the Liturgy of the Eucharist. The Liturgy of the Word centers on listening to a reading from the Bible. It is followed by the Liturgy of the Eucharist, a ritual meal which celebrates the Risen Christ.

In this encounter, particular emphasis is given to the latter half of the Mass. This is appropriate because Catholic children usually make their First Holy Communion at the second or third grade level. It is traditionally a momentous event in their spiritual life. While noting similarities among the communion services of the various Christian traditions, the uniqueness of each tradition's particular Eucharistic celebration should not be understated.

The encounter continues the efforts to develop understanding of these two key concepts. Before initiating with children who have not been exposed to the earlier RESS levels, it would be helpful to use the concept attainment activity immediately following the heading Extending Experiences at the end of this encounter.
The particular Catholic community treated in the preceding encounter— the Spanish-speaking people of San Francisco's Mission District—is somewhat more traditional in their religious practices than we might find in other Catholic parishes in this country. The students should be made aware that "Maria's" religious practices are unique to her ethnic tradition in some ways; at the same time, they are also part of the tradition of a larger multi-ethnic Catholic community.

The Catholic instructional material for young children follows sound guidelines in the fields of educational psychology and child development. The Mass is presented as a joyful celebration, a gathering together of the Catholic community, a holy meal, and an offering of prayer and thanks to God. The elements of the bread as the Body of Christ and the wine as the Blood are present, but they are not emphasized to young children. Rather, the celebration of the Eucharist is presented as the sharing of life—giving nourishment—the "Bread of Life." As Catholic children mature, they learn more about the mystery of the presence of Christ in the form of bread and wine and of the Risen Christ.

Among the unique elements of the Catholic Communion Celebration are the traditional practices of penance and fasting. Requirements for fasting before receiving the sacrament have been modified so that at present the communicant need refrain from taking food only one hour before receiving the sacrament. The sacrament of Penance is presented as a celebration of God's mercy and love. It has traditionally consisted of three major elements: confession, absolution, and amendment. The power of absolution vested in the priest and the proper disposition of the penitent are essential to the validity of the sacrament. For this reason, the power of the sacrament is vested in the priest and the proper disposition of the penitent are essential to the validity of the sacrament.

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A celebration is an important part of many celebrations. What food might be served at a celebration? Is an important part of many celebrations. What food might be served at a celebration? The children might wish to add several explanatory sentences at the bottom of the drawing. Allow time for students to draw pictures of a celebration they know or have experienced. Let’s think about what people do when they celebrate. What do people do when they celebrate? Let’s think about what people do when they celebrate. July’s birthday, baby’s first birthday, Passover, Easter, Fourth of July, birth of a baby, bar mitzvah, and so on. A celebration might be a birthday or a baby’s first birthday, Passover, Easter, Fourth of July, birth of a baby, bar mitzvah, and so on. A celebration might be a birthday or a baby’s first birthday, Passover, Easter, Fourth of July, birth of a baby, bar mitzvah, and so on. A celebration might be a birthday or a baby’s first birthday, Passover, Easter, Fourth of July, birth of a baby, bar mitzvah, and so on.
Can you find out?

About Bread

How is bread made?
What does yeast do to bread dough?

Look at the loaf of bread.
Look at the crackers (matzah).
Which was made with yeast?
Which was made without yeast?
Which would take longer to make?
Why?

About Wine

What fruit is used to make wine?
What must be done to the fruit?
Suppose you didn’t have a refrigerator.

Students should discover the answers to the study questions by:

- Examining and identifying the items on the tray
- Reading primary science books on bread and yeast
- Exchanging information based on personal experiences

Students should discuss their findings after they have had sufficient time to complete their investigations.

Optional:

Prepare bread dough. At the beginning of the school day, prepare two separate batches of bread dough from packaged bread mix. One batch of leavened bread dough, the other for matzah or unleavened bread without yeast. Let the children help with kneading the bread dough and punching down the leavened dough. Let the unleavened matzah dough be perforated so that it will not tend to rise. The children should observe that bread dough without yeast, after sufficient time, becomes more-appreciative of this grocery item which is a basic part of the American diet. In our present day economy, the average American home uses various kinds of bread. In the American home, the average American home uses various kinds of bread.

Students might visit the local supermarket to make notes on the prices of the various kinds of bread. In our present day economy, the average American home uses various kinds of bread. In the American home, the average American home uses various kinds of bread.

In our present day economy, the average American home uses various kinds of bread. In the American home, the average American home uses various kinds of bread.
Ask a student to break the leavened loaf of bread with his fingers and then give a small piece to each student. As students eat the bread, review the learning:

- This kind of bread was made with yeast.
- Yeast makes bread dough rise.
- This process takes several hours.

T: Long ago, in the country of Israel, bread was the most important food. Why do you suppose wine was the most common drink for the people?

Most people in Israel long ago drank wine.

The teacher should use the following information* to augment the children's responses:

- There were no supermarkets with a wide variety of enticing choices in Bible times.
- Most Palestinians at the time of Christ made their bread daily from barley flour, for it was a rich man who could afford bread made from wheat flour. The bread had to be made daily by the woman of the household. This time-consuming daily task gives us the expression "our daily bread."
- The loaves were round and could be tucked into a person's belt during the day when one was off tending sheep or working in the vineyards.
- The loaves were broken or torn apart with the fingers, in fact, cutting bread was thought of as "killing the bread."
- Small pieces of bread were expertly molded into scoops which could be dipped into a stew of meat and vegetables to be eaten with the fingers.
- Small pieces of bread were mixed with water and eaten with the fingers, for it was a rich man who could afford bread to be eaten in this manner.
- Tiny pieces of bread were expertly molded into tiny scoops which could be dipped into a stew of meat and vegetables to accompany the fingers.

The teacher should use the following information to supplement the children's responses:

Wine as a nourishing drink, easy to keep in the hot climate without modern refrigeration. At that time the climate was well-suited to growing grapes. Though much of Israel today is arid land, at the time of Christ, Israel is believed to have been a verdant land where vineyards and olive groves flourished. Scientists have hypothesized that the stopping of the forested hillsides by the inhabitants acted in combination with other climatic factors to turn most of the area into a desert.

The teacher should use the following information to support the children's responses:

This special kind of Jewish bread is called matzah. (Indicate the word "matzah" on the chalkboard.) Matzah is used in the Jewish Passover celebration. (Indicate "Jewish Passover" on the chalkboard.) Can anyone tell us why?

OPTIONAL: The Jewish Passover celebration was studied in some detail. The study of Passover may be found on pages 189-190 of the Passover Level I Program. The children may enjoy rethinking or reviewing it. The Jewish Passover celebration was studied in some detail. The study of Passover may be found on pages 189-190 of the Passover Level I Program. The children may enjoy rethinking or reviewing it.

In the Passover Feast, Kind of Jewish bread: called matzah. (Indicate the word "matzah" on the chalkboard.) Continue by breaking off pieces of matzah and strive to sample each student. Which could be made faster - matzah or yeast bread? (Matzah)

Matzah is used in the Jewish Passover celebration. (Indicate "Jewish Passover" on the chalkboard.) Can anyone tell us why?

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OPTIONAL: The Jewish Passover celebration was studied in some detail. The study of Passover may be found on pages 189-190 of the Passover Level I Program. The children may enjoy rethinking or reviewing it. The Jewish Passover celebration was studied in some detail. The study of Passover may be found on pages 189-190 of the Passover Level I Program. The children may enjoy rethinking or reviewing it.

In the Passover Feast, Kind of Jewish bread: called matzah. (Indicate the word "matzah" on the chalkboard.) Continue by breaking off pieces of matzah and strive to sample each student.
The Hebrews had to leave Egypt right away. There was no time to wait for the bread dough to rise. The Hebrews "passed over" from slavery in Egypt to freedom. On that Passover they had to eat flat bread. In Israel, "Passover" is celebrated with "Passover seder" meals. The Hebrews "passed over" from slavery in Egypt to freedom. There was no time to wait for the bread dough to rise. The Hebrews had to leave right away.

1. Do you know of other religious celebrations in which bread is used?

The picture tells about an important part of the Catholic Mass. Let's read the first paragraph again:

"The picture tells about an important part of the Catholic Mass. What is happening in the picture? (Pass the glowing bread to Eliza.)"

"Last year the girls had made their first Holy Communions together."

We read something about bread in Mass at the Mission District. Rather than give them ordinary bread, the priest gave them holy bread. They had worn white dresses and veils to Mass that Sunday.

T: Do you know of any other religious celebrations in which bread is used?
The symbolic term, "Bread of Life," appears as the title of the RESS booklet for this encounter. The term has been taken from the Gospel of St. John 6:48, 51, 55-56. (See Resources for this encounter.) The RESS emphasis on the Catholic Communion bread as life-giving nourishment follows a similar presentation in a current guide for Catholic education:


Distribute copies of the RESS booklet, Bread of Life. The booklet tells the story of the Last Supper and explains the basic elements of its reactualization in the Catholic Communion celebration. Discuss the many different symbols of bread as nourishment on the cover of the booklet. Allow the children time to color the cover. They should write their names on their booklets. Locate Jerusalem on a world map, then use the following questions as a model to guide the reading:

1. Find out what was done to the bread at the Last Supper and explain the basic elements of its reactualization in the Catholic Communion celebration.

2. Discuss the many different symbols of bread as nourishment on the cover of the booklet. Allow the children time to color the cover. They should write their names on their booklets.

3. Locate Jerusalem on a world map, then use the following questions as a model to guide the reading:

   T: This page tells a story about bread and name.
   P: Find out what was done to the bread at the Last Supper and explain the basic elements of its reactualization in the Catholic Communion celebration.
Read page 4.

What did Jesus do to the bread of Life? (He blessed it.)
What did he tell his friends to do with the blessed bread? (Eat it.)
What did Jesus tell them about the bread? ("This is the bread of my life. I share my life with you.")
What did Jesus do to the wine? (He blessed it.)
What did he tell his friends to do with the wine? (Drink it.)
What did Jesus tell them about the wine? ("This is my life. I will give my life for you.")

Read the first two paragraphs on page 2.

Find out what this meal is called. (It was the Last Supper.)
Why was the meal called the "Last Supper"? (It was the last supper Jesus had with his friends before he died.)
Why do Christians today share communion meals of holy bread and wine? (Jesus told them to do so in his memory.)

Have you ever been to a communion celebration? Did someone bless the bread and wine? What people shared the holy meal? (Adults? Children? Both?)

Read the next two paragraphs to find out about a Catholic communion celebration.

What is the table for the holy meal? (the altar)
What will be the food for the meal? (bread and wine)

After reading the paragraphs:

T: What did the priest do to the bread and wine? (He blessed it.)

Catholics believe the blessing changes the bread and wine. What do they believe the blessing does to the bread and wine? (makes it holy, makes it the Life of Christ, makes it the Bread of Life,...)
Read page 4.
T: What does the priest mean when he says, "Body of Christ?"
He means, "This is the Body of Christ."

What does the person mean when he answers, "Amen."
He means, "Yes, I do believe that this is the Life of Christ."

Jesus chose bread and wine as symbols of his life.

Why are bread and wine good symbols for life?

Interpreting symbols

Jesus chose bread and wine as symbols of his life.

What does the person mean when he answers, "Amen."
He means, "This is the Body of Christ."

The teacher should consult the child's parents on the appropriateness of the role play in the secular environment of the classroom. If the parents approve, the teacher should conduct the role play in the classroom, with the child and the teacher playing the communion celebration together.

Remind students to keep the new booklet in their manila folders. Students might report on communion celebrations in other Christian traditions. They should note similarities and differences. Students might role play the communion celebration of their own tradition.

Most Catholic children make their First Holy Communion when they are about seven years old. These children might be permitted to bring their communion veils, communion candles, or photographs of the occasion to school to share with their classmates. The traditional white veil is the symbol of innocence. Students might note similarities and differences.

The traditional Catholic Church wears the other white veil - the other white veil in the liturgical life of a Catholic church in that it is one of two times in the liturgical life of a Catholic where wine and bread are symbols of Innocence. It is interesting to note that the traditional communion veil's color changes from blue to white as the traditional occasion to school is shared with other catechism classes. The traditional communion veil's color changes from blue to white as the traditional occasion to school is shared with other catechism classes.

It is interesting to note that it is one of two times in the liturgical life of a Catholic girl that she might wear a white veil - the other time being in the traditional Catholic church wedding.
Part II of the story, *Naria of the Mission District*, introduces the story of a miracle and its present day celebration. The miracle happened on a hill at Guadalupe not far from Mexico City in 1531. According to Catholic tradition, the Virgin Mary appeared to an Indian peasant who became known as “Our Lady of Guadalupe.” The Virgin Mary inscribed on the earth a multitude of present day celebrations. The miracle happened on a hill at Guadalupe not far from Mexico City. In 1531, according to Catholic tradition, the Virgin Mary appeared to an Indian peasant, who became known as “Our Lady of Guadalupe.” The Virgin Mary inscribed on the earth a multitude of present day celebrations. The miracle happened on a hill at Guadalupe not far from Mexico City. In 1531, according to Catholic tradition, the Virgin Mary appeared to an Indian peasant, who became known as “Our Lady of Guadalupe.”
using maps

4,
interpreting
symbols

Direct the children’s attention to a wall map of the world. I

T: Maria was born in the capital of Mexico. Can you find it on the map? What is its name? (Mexico City)

Just outside of Mexico City is the city of Guadalupe. Write Guadalupe on the chalkboard. Guadalupe is a very special place for the people of Mexico because of something that happened a very long time ago.

The bishop said the lady was the "Virgin Mary." Of course, the Virgin Mary is another name for the mother of Jesus. Where did the Virgin Mary appear? (Near Guadalupe)

The image of the Lady of Guadalupe appeared on Junípero’s tule plant. (Direct the children to see the picture.)

The bishop said the Lady was the "Virgin Mary." What did he mean by that? ("Virgin Mary" is another name for the mother of Jesus.)

How did life change for the Indians after the miracle at Guadalupe? (The Indians had a new sense of pride and hope. In later years parents bearing the image of Guadalupe were carried into battle during the War of Mexican Independence and the Mexican Revolution in 1910.)

Would you say that Juan had a hard life? Many ethnic groups have lived under some kind of slavery. Would you say that Juan was a slave? Why? Why not? (He worked long hours without pay. He had to give up many of his Indian ways and follow the ways of the Spanish conquerors. He was forced to work in the classroom, wear uniforms, learn to follow the Catholic tradition.)

What happened to make the bishop believe Juan’s story? (The image of the lady of Guadalupe appeared on Juan’s tule plant. The bishop said the Lady was the "Virgin Mary." What did he mean by that? "Virgin Mary" is another name for the mother of Jesus.)

How did life change for the Indians after the miracle at Guadalupe? (The Indians had a new sense of pride and hope. In later years banners bearing the image of Guadalupe were carried into battle during the War of Mexican Independence and the Great Revolution in 1910.)

Why do you think this story that happened so long ago is still so important in Mexico today? (It has become a symbol of life, hope, national pride, and liberation.)
Maria shares an important part of her life with most of her Spanish-speaking neighbors. The old Irish people of the neighborhood also share it. What is it that she shares with them? (Her Catholic tradition.)

December 12 is the Catholic feast day of Our Lady of Guadalupe. The children might read the book Our Lady of Guadalupe (see Resources.) Ask them why they think the Virgin Mary is drawn with dark skin and the features of a Mexican Indian. What ethnic group lived there before them? (Irish Americans.) What ethnic group lives in the Mission District now? (Spanish-speaking Americans.)

Students should place yellow booklets in their manila folders. The children should put on a play with costumes and a few simple props to re-enact the story, "Maria's neighborhood." December 12 is the Catholic feast day of Our Lady of Guadalupe. The children might read the book Our Lady of Guadalupe (see Resources.) Ask them why they think the Virgin Mary is drawn with dark skin and the features of a Mexican Indian. What ethnic group lived there before them? (Irish Americans.) What ethnic group lives in the Mission District now? (Spanish-speaking Americans.)

The children might put on a play with costumes and a few simple props to re-enact the story, "Maria's neighborhood."
Shoebox deorama depicting the Mission District would be fun to make. A scene of Mission Street could be drawn with crayons and pasted to the inside walls. Cutouts of people could be made to stand up inside. Red and blue bits of paper pasted to the bottom of the interior could make a colorful "tile" sidewalk.

Palm trees can be made from brown and green construction paper.

To further develop an understanding of the countries of origin of Spanish-speaking Americans, display travel posters of Latin American countries. (See "Free Materials" in the Resources for this encounter.)

Locate Los Angeles on a map of California. Read several of the Polito books (see Resources), to the class. The books describe life in the "barrios" (Spanish-speaking neighborhoods) of Los Angeles. Ask the students how a Los Angeles barrio is different from San Francisco's Mission District. Ask them in what ways the two neighborhoods are alike.

Game: El lo Se Cayo (The Stick Fell Down).

To the tune of "The Bear Went Over the Mountain" the children sing:

"Pickety, pickety palo, El palo se cay. (The stick fell down)"

Boys and girls get into pairs and form 2 circles, boys on the outside, girls on the inside. The game may be varied by having the circle be in the inside circle. The extra boys go to the center with one as the stick holder and the game starts again. The extra boy gets the stick and the stick holder gets another stick. The extra boys go to the center with one as the stick holder and the game starts again. The extra boys go to the right. Then the boys in the center, holding the stick, go to the right. The stick holder gives the boys to the right to the boys to the left. The boys in the center, holding the stick, go to the left. The stick holder passes the stick to the boy to the right of the boy holding the stick. The game may be varied by having the girls be in the inside circle.}

Recipe for Flan (A Spanish caramel custard)

- 1/2 cup sugar
- 4 eggs
- 1 can condensed milk
- 1 8-ounces package cream cheese
- 1 can evaporated milk
- 1 tbs. vanilla

In the top of a double boiler place the 1/2 cup sugar. Cook over medium heat until caramelized (sugar turns rich brown).

Turn pan so that the bottom and the sides are coated with the sugar. Put aside.

In a blender add the remaining ingredients alternately and blend after each addition so that the mixture is smooth. When all the ingredients are blended, place the blender on low heat for about 1 1/2 hours. Cover.

When the bag is broken, the children try to pick up as many of the scattered candies as they can. When the bag is broken, the children try to pick up as many of the scattered candies as they can. When the bag is broken, the children try to pick up as many of the scattered candies as they can.

Pour the flan mixture into the sugar-coated pot. Cover tightly with aluminum foil so that no water can get into the flan mixture. Place the pot on the bottom of the double boiler which is about 2/3 full of boiling water. Cook on low heat for about 1 1/2 hours.

Let it cook for 1/2 hour in the pot and then turn it over on a plate.

Recipe for Dulce de Leche - Milk Candy

Take one can of unopened condensed milk and place in a pot of water so that the water covers the can. Boil for about 1 1/2 hours replacing the water that has evaporated, having the water at the same level. Remove from heat and cool in a pan unopened at room temperature. When cool, the candy can be removed from the saucepan. Remove from heat and cool in a pan unopened at room temperature. When cool, the candy can be removed from the saucepan.
RESOURCES

BOOKS

Binzen, Bill.
Carmen.
Written and photographed by Bill Binzen.
A photo story about Carmen, a little Puerto Rican girl,
newly arrived at a window in the opposite building.

Binzen, Bill.
Miguel's Mountain.
Miguel's mountain is a pile of dirt left behind by builders,
which makes a great place for the neighborhood kids to play.
When Miguel hears that the mountain is to be moved,
he knows that the only person who can do anything about it
is the mayor. The solution to Miguel's problem
will be considered simplistic by some and realistic by others.

Bolognese, Don.
A New Day.
A picture book story of a Mexican migrant farm worker
and his pregnant wife, which, without mention of God or Christmas,
is the story of the Nativity in a modern setting.

Brusselmans, Christian and A. Haggerty.
We Celebrate the Eucharist.

Burchard, Peter.
Chito.
Photographed by Katrina Thomas.
A photo story which explores the feelings of a newly arrived boy
in Spanish Harlem -- his doubts, his fears, and finally his acceptance
of an alien neighborhood.

Burt, Olive W.
Let's Find Out About Bread.
A primary level science book.

Cocagnac, A.M.
When I Go to Mass.
A delightfully illustrated presentation of the story and the celebration of the Catholic Mass.

Edell, Celeste.
Pesah and the Young Child (Jewish Childhood Education Library).

Feldman, Estel.
Pesah and the Young Child (Jewish Childhood Education Library).

-60-
Full text output:


Paliti, Leo. *Rosa*. New York: Charles Scribner's Sons, 1963. Mexican, Catholic. Rosa was a little Mexican girl. Every day after school, she went to the toy store. There, in the window of Olvera Street, was a beautiful doll which Rosa longed to have. On Christmas Eve, there was still not enough money to buy the doll, but her mother 8vies birth to a baby and Rosa feels her wishes have been exactly be re-enacted in a pageant.

Full text output:

In the springtime, on the Saturday before Easter Sunday, the animals of Olvera Street were blessed. Juanita carries her dove, and Senora Carmela brings her burro. Goats and lambs, rabbits, roosters, and baskets of puppies, kittens, follow. The procession winds slowly through Olvera Street to the Old Mission Church where the Padre blesses the animals one by one.

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Politi, Lec. *Song of the Swallows*. New York: Charles Scribner’s Sons, 1949. Mexican American, Catholic. A Caldecott award-winning story of friendship between Juan, a little boy in the California town of Capistrano, and Julian, the old gardener and bell-ringer at the Catholic Mission at San Juan Capistrano. He tells Juan of old days at the Mission. Together they ring the bells to welcome the swallows as they come flying in from the sea on St. Joseph Day. Lovely colorful pictures show the Mission, the California coastline, and the swallows’ return. There are two songs with music which the children might enjoy learning.


**FILMSTRIPS**

*Puerto Rico and the Puerto Ricans*. Two filmstrips by Edward Dubrowsky. Available from Urban Media Materials, 212 Mineola Avenue, Roslyn Heights, N.Y. 11577. These filmstrips can be used as a resource for learning about another ethnic group, the Puerto Ricans. The focus is on both the life of Puerto Ricans in the United States and on the life and culture of their home island. This program is also bilingual, with English and Spanish sound tracks.

**FILM**


**FREE MATERIALS**

(Travel photos of Latin American countries)

Braniff International Air Lines
260 Stockton Street
San Francisco, California
(Flights to: Buenos Aires, La Paz, Lima, Rio de Janeiro, Santiago, Sao Paulo)
A large collection of authentic Latin American folk music is available from Folkways Records, 117 W. 46th Street, New York, N.Y. 10036. A free catalogue can be requested.

An "Introductory Set" of colorful accessories on Latin America is available for $1.50. For further information write "Creative Uses," 5264 Brookville Road, Indianapolis, Indiana 46219.

For my flesh is true food and my blood real drink.

For my flesh is real food and my blood real drink.

I am the bread of life.

I am the bread of life, for the life of the world.


I myself am the living bread. If anyone eats this bread, he shall live forever; the bread I will give is my flesh, for the life of the world.

For my flesh is real food and my blood real drink. The man who eats this bread and drinks my blood remains in me, and I in him.

Let's visit the Mission District.

Vayamos a visitar el Distrito de la Mission.

The bus is leaving! Let's run to catch it!

Se nos va el omnibus! Corriamos para alcanzarlo!

Look at the palm trees.

Miren las palmas.

Many Spanish-speaking people live here.

Muchas personas de habla hispana viven aqui.

Here is the movie theater.

Este es el cine.

This bakery sells Mexican bread.

Esta panaderia vende pan mexicano.

This bakery sells Spanish pastries.

La panaderia vende pasteleria hispanoamericana.

The sidewalks are decorated with red and blue tiles.

Las aceras estan decoradas con azulejos rojos y azules.

Boy beside palm tree, tile sidewalk.

Este nino se dirige al cine.

Shoppers.

Compradores.

Mexican Bakery.

La Victoria Bakery.

This shop sells religious articles.

Esta tienda vende artículos religiosos.

There are statues of saints, angels, and the Virgin Mary.

Hay esculturas de santos, angeles, y de la Virgen Maria.

Old couple outside sidewalk.

Esta pareja esta frente a la acera.

City bus.

El omnibus de la ciudad.

Mission District.

El Distrito de la Mission.

American Neighborhood.

El barrio hispano.
26. Let's read a story about Maria of the Mission District.

I learned about this child on an interview.

27. She went to school.

27. Ella va a la escuela.

28. Her teachers are Catholic nuns.

28. Sus maestras son monjas.

29. They go to Saint Peter's Catholic School. (Spanish: Los niños van a la escuela católica de San Pedro.)

30. They wear uniforms at school. (Spanish: Ellas usan uniformes en la escuela.)

31. So do the boys!

31. Y también los niños!
REFERENCES

Books


The following materials are available through regional offices of the Anti-Defamation League of B'nai B'rith (National Office: 315 Lexington Avenue, New York, N.Y. 10016).

Mexican Americans: An Historic Profile. 29 minutes/black and white/checked for TV.

A Brief History of Mexican Americans. 12 minutes/black and white.

Films

B. 102/Mexican Americans in the Southwest.

IF 107/Mexican Americans: A Brief Look at Their History.

Pamphlets
ENCOUNTER 4: A CHINESE AMERICAN TRADITION IN AN INNER-CITY ETHNIC NEIGHBORHOOD

MOD411E ON ETHNICITY

KNOWLEDGE CONCEPTS:
- change (immigration), acculturation (ethnicity), tradition (Chinese-American, Confucian), myth, celebration (Chinese New Year)

ORGANIZING IDEAS:
- Many Chinese American parents provide training for their children in Chinese values based on Confucianism.
- Asian values include respect for elders, family loyalty, and mutual respect.

CONCEPTS:
- change (immigration), acculturation (ethnology), tradition (Chinese-American, Confucian)

SKILLS:
- stereotypes in human societies
- appreciating the diversity of religious and non-religious world views and life-styles

SENSITIVITY:
- appreciating the diversity of religious and non-religious world views and life-styles

BEHAVIORAL OBJECTIVE:
- Given information on this ethnic group in the form of interest center materials, maps, slides, and an audio tape, the child will be able to make appropriate comparisons between this ethnic group and the ethnic group studied in the preceding encounter.

MATERIALS NEEDED:
- Interest center materials from Encounter 1
- Wall map of the world
- RESS #2 Map #2 (San Francisco) in Supplement booklet
- RESS slides 27 - 47
- RESS tape narration for Chinatown (see Resources for this encounter)
- RRESS green booklet, Phil of Chinatown
- Cassette tape recorder
- Carousel projector
- Cassette tape recorder, Phil of Chinatown

PREPARATION:
- Set up and check AV system.
- Set tape recorder to begin on Chinatown segment of narration.
- Set slide tray to begin on slide #27.
INTRODUCTION

Children should take the RESS Supplement out of their Manila folders and open to Map 1. Find Chinatown. What do the pictures on the map tell us about Chinatown? (Dragon parade and fireworks indicate some kind of celebration; distinctive storefronts and rooftops indicate that it is an ethnic neighborhood.)

Display the sign reading "Chinese Americans" which is to be placed on a table or countertop where an interest center on this ethnic group will be developed in the following activity:

The people of Chinatown belong to this ethnic group. Let's read it. ("Chinese American")

Sort through the things at the "City Living Center." See how many things you can find to tell us about this ethnic group.

I: The people of Chinatown belong to this ethnic group.

What does it tell us about Chinese Americans? How is it used? What does it tell us about living in Chinatown?

DEVELOPMENT

What does it tell us about Chinese Americans? How is it used? What does it tell us about living in Chinatown?

Chinese Americans. Encourage rational sorting by asking:

I: What does it tell us about Chinese Americans? How is it used? What does it tell us about living in Chinatown?

Children should sort our items to be placed with the sign "Chinese Americans."

Sort will be developed in the following activity:

Children should take the RESS Supplement out of their Manila folders and open to Map 2. Find Chinatown. What do the pictures on the map tell us about Chinatown? (Dargon parade and fireworks indicate some kind of celebration; distinctive storefronts and rooftops indicate that it is an ethnic neighborhood.)

In 1882 Congress enacted Chinese Immigration Act which was eventually excluded by the "national origins act." This law prohibited Chinese from entering the United States. Later, in 1929, Congress enacted Chinese Immigration Act which was eventually excluded by the "national origins act." This law prohibited Chinese from entering the United States. Later, in 1965, the Immigration and Nationality Act abolished the national origins quota system. It reiterated a provision of the Ellis Act that an individual could apply for a visa in the country of origin rather than the country from which he applied for a visa.

In 1880, a new wave of immigration to the United States began. Labor unions again voted for low wages. In the 1880's, a new wave of immigration to the United States began. Labor unions again voted for low wages. In the 1880's, a new wave of immigration to the United States began. Labor unions again voted for low wages.
interpreting maps

Let's find the continent of Asia. Look for the country of China in Asia.

How would Chinese people have to travel to get to San Francisco from China? (Children should trace routes with their fingers, chalk, or pieces of string on the wall map and the globe.) What ocean would they have to cross? The first Chinese came here over 100 years ago. Would they have crossed the ocean by airplane or by boat? Why do you suppose they wanted to leave China to live in a new country?

They came to find jobs. The early Chinese immigrants worked in the gold mines of California. They found jobs as cooks and laundrymen. Chinese workers helped to build the first railroad across our country.

In 1882 our government passed immigration laws against Asians. No more people from Asia were allowed into the United States. Chinese who already lived here could not become American citizens. They could not bring their wives or children to live here.

These laws have been changed in recent years. Today Asians can become American citizens. They can bring their families here to live with them.

Locate Hong Kong on a map and a globe.

Every month new Chinese immigrants arrive from Hong Kong. What will the new immigrants need to make a new life in America? (jobs, homes, schools, health services, English language, . . . ) Most of the new immigrants from Hong Kong want to live in Chinatown. Why do you think this is so?

Let's look at the slides of Chinatown again. Try to find out why new Chinese immigrants want to live in Chinatown. Try to find out why many American-born Chinese like to live in Chinatown.

Reshow slides 27 - 47 with the Chinatown segment of the audio tape narration. (See Resources for script of Chinatown audio tape.) After the viewing, ask:
Why do you think new immigrants from Hong Kong want to live in Chinatown?

(Their friends and relatives can help them to find jobs. They can often live with relatives until they find their own housing. Their neighbors speak Chinese. They can get Chinese newspapers and they can celebrate their traditional holidays.)

Why do you think many American-born Chinese still like to live in Chinatown?

(They enjoy living near Chinese relatives and friends. Many of them have good businesses there. They can buy Chinese food and other goods in the stores. They want their children to learn Chinese language and customs.)

The teachings of Confucius have exerted a profound influence on Chinese civilization. For many Chinese Americans, Confucian thought has remained a pattern for human and societal conduct. For others, these teachings play a more minor role, serving as simple proverbs which the individual may wish to know.

In the following story, Phil of Chinatown, Phil learns a proverb and finds that he can apply it to his own life. It is significant that his interaction with his grandfather helps him decide upon a course of action.

For Confucius, filial piety was the root of all good conduct. Confucius strongly stressed the quality and mode of human relationships. The duties, obligations, and privileges of each family member were clearly defined. It was primarily in the area of human relationships that man could come to realize his proper human essence.

Conduct toward others is strongly affected by the quality and mode of human relationships. It was primarily in this area of human relationships that man could come to realize his proper human essence.

Distribute copies of the green booklet, Phil of Chinatown, to the students. The story should be read in two parts.

EITHER: More advanced students might read Part I independently and then join in a whole group discussion of the information. More advanced students might read Part I independently.

OR: The following questions might be used to guide the reading of Part I.

1. Which cousin was born in America? (Phil)
2. Which cousin is the immigrant from Hong Kong? (Sam)
3. How is Phil's family helping Sam's family? (Letting them live with them.)
4. What two schools do the boys attend? (Public school and Chinese language school.)

The following questions might be used to guide the reading of Part I.

1. Why do you think many American-born Chinese still like to live in Chinatown?
2. They enjoy living near Chinese relatives and friends. Many of them have good businesses there. They can buy Chinese food and other goods in the stores. They want their children to learn Chinese language and customs.
3. The teachings of Confucius have exerted a profound influence on Chinese civilization. For many Chinese Americans, Confucian thought has remained a pattern for human and societal conduct. For others, these teachings play a more minor role, serving as simple proverbs which the individual may wish to know.

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The teachings of Confucius have exerted a profound influence on Chinese civilization. For many Chinese Americans, Confucian thought has remained a pattern for human and societal conduct. For others, these teachings play a more minor role, serving as simple proverbs which the individual may wish to know.
What is going to happen today at Chinese language school?

(Children will be picked to carry the Little Dragon in the Chinese New Year's parade.)

Why would it be especially nice if Sam were picked?

(This is his first New Year in his new country.)

Why would it be especially nice if Phil were picked?

(This is the first year he is old enough to be chosen.)

What proverb does Mr. Chen want the boys to learn?

(When you pay back kindness with kindness, then people will want to do good.)

Can you think of two reasons why a fairy tale about a dragon is a good story for this particular day at the Chinese language school?

(It will help the children to understand the proverb. The dragon is part of the Chinese New Year celebration.)

How does the proverb fit the fairy tale?

(The dragon returned Pan Ch'ui's kindness with kindness.)

After the students have read Part I either independently or with the whole group:

Write questions, discuss the information with the whole group.

How do you think Sam feels about not getting chosen?

How do you think Sam feels about not getting chosen?

Some day it might help them to choose the right way in their lives.

Why does Mr. Chen want the children to remember the proverb?

(Some day it might help them to choose the right way in their lives.)

How do you think Sam feels about not getting chosen?

The boys go to two kinds of schools. What are they?
Do you suppose all Chinese Americans, in our country follow the Confucian Tradition? (No, but it is part of their ethnic tradition.)

To what other traditions might Chinese Americans belong?

Comparing:

Remember the story, Maria of the Mission District?

How is her school like a public school?

How is Maria's Catholic School like her Chinese "language school"?

What does this tell us about these two ethnic groups?

(The) They both want their children to learn about their old and new traditions.

At the next learning session, students should continue reading Part II of the green booklet, Phil of Chinatown, either independently or as a guide reading activity with the following questions:

pp. 12-13 How did Sam follow the Chinese proverb? (He repeated Phil's kindness by doing and too.)

What did people do to get ready for the Chinese New Year?

The Great Dragon.

pp. 10-11 Why couldn't Phil be happy with the Good Luck? (He felt sorry for Sam.)

What did people do to get ready for the Chinese New Year?

(Bought flowers and food. Made costumes. Practiced for parade.)

How did Sam follow the Chinese proverb? (He repaid Phil's kindness by giving him firecrackers.)

OPTIONAL:

To what other traditions might Chinese Americans belong?

Confusion Tradition? (No, but it is part of their ethnic tradition.)

Do you suppose all Chinese Americans in our country follow the
After the students have read Part II discuss the story by asking:

T: Have you ever had a problem like Phil's?

Phil won a chance to be in the parade. But he was disappointed for his cousin who wasn't chosen.

What would you have done if you were Phil?

Can you think of any other way to solve the problem?

Why was Phil’s way right for him? (He followed the proverbs of the Chinese language school.)

Do you think all Chinese Americans live in ethnic neighborhoods in the city?

Do you think all Chinese Americans live in city neighborhoods?

Do you think all Chinese Americans live in ethnic neighborhoods?

Do you think all Chinese Americans live in the city?

The students might color the drawings in their manila folders before returning.

EXTENDING EXPERIENCES

The Art of Chinese Paper Folding for Young and Old by Maying Soong (see Resources) is one of many books on this subject with easy-to-follow directions. Young children will enjoy making the art of Chinese paper folding for young and old by Maying Soong (see Resources) is one of many books on this subject with easy-to-follow directions. Young children will enjoy making the art of Chinese paper folding for young and old by Maying Soong,\n
The Caldecott award-winning book, Mei Li, by Thomas Handforth, which may be read for a comparison of the present day San Francisco celebration with one in Peking in the 1930's.

Stilt-walking, house-decorating, chest-painting, and magic are all part of the celebration. For additional ideas for props and costumes, borrow books on the Chinese New Year celebration from the school library (see Resources). The Caldecott award-winning book, Mei Li, by Thomas Handforth, which may be read for a comparison of the present day San Francisco celebration with one in Peking in the 1930's. Stilt-walking, house-decorating, chest-painting, and magic are all part of the celebration. For additional ideas for props and costumes, borrow books on the Chinese New Year celebration from the school library (see Resources).
Learn to say "Happy New Year" in Chinese: "Gung Ho Sun nAn"

Kurt Wiese's book, You Can Write Chinese, might interest home students. It provides directions for writing some simple Chinese words.

Chinese proverbs have been passed on from generation to generation. The children might enjoy matching the following Chinese proverbs with the English equivalents.

Chinese: English:
A man who knows too many skills cannot feed his family. Jack of all-trades and master of none.

Outside he is dressed in a sheep skin, but inside his heart is a wolf's. A wolf in sheep's clothing.

When the cat has gone, the mice will come out to stretch themselves. When the cat's away the mice will play.

The mud buddha scolds the clay buddha. A pot calls the kettle black.

Chinese-American restaurants can be found in most cities and towns in the United States. These restaurants frequently have Chinese American proprietors. A field trip to such a restaurant might provide the students with an opportunity to see how the food is prepared.

Chinese-American restaurants can be arranged for the class. A tour of the kitchen would provide the students with an opportunity to see how the food is prepared.

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Game: Chopstick Relay. The children should be divided into equal teams with a set of chopsticks for each team. The teams line up in parallel rows. Next to the leader of each team is an empty bowl. Across the room is a bowl which is filled with peanuts or beans. When the teacher gives the signal, the leader runs, picks up a nut with his chopstick, and returns putting the nut in the empty bowl. Then he gives the chopsticks to the next person in line who repeats the relay. The first team to have a peanut in the bowl for each member wins.

Students might visit the school library. They should use the card catalogue to find books on Chinese and Chinese-American culture and fiction. Individual students might be assigned books to read and report on to the class. (See suggestions in Resources for this encounter.)

RESOURCES

BOOKS

[Books listed with authors and publishers.]

Game: Chopstick Relay. The children should be divided into equal teams with a set of chopsticks.
Johnny was a young orphan who would visit Mr. Chu every night for dinner. This book tells of the adventures they have together, the offices they go to, and the friendship they share. It shows many of the sights and sounds of Chinatown through its illustrations and poetic language.


Keating, Norma. Mr. Chu. Illustrated by Bernarda Bryson.

Liang, Yen. Happy New Year.

Lenski, Lois. San Francisco Boy.


Politi, Leo. Moy Moy.

Soong, Maying. The Art of Chinese Paper Folding for Young and Old.

Yoshiko, Samuel. Twelve Years, Twelve Animals.
Tape Narration for slide presentation on "Chinatown."

Audio

27. Now we're on our way to visit Chinatown.

28. Jump up on a cable car - old-fashioned cable car.


30..value

31. We join the crowds of tourists walking down the street.

32. Shopping for souvenirs, the tourists stop.

33. We might buy one of the beautiful porcelain statues she has for sale.

34. The Chinese woman lives in an apartment above her store.

35. So many shops and stores line the streets of Chinatown.

36. We turn to almost any store they want to see.

37. A trip to almost any store they want to see.

38. Portrait in gift shop

39. Gift shop windows

40. So much over-crowding, it's nice to have a balcony or a fire escape.

41. A small apartment or even a single room.

42. Several families share an apartment.

43. People of the neighborhood stop at the Chinese newspaper office to read the want ads.

44. Written in Chinese, of course.

45. Paper office to read the want ads written in Chinese.

46. People of the neighborhood stop at the Chinese newspaper office.

47. No language problem here -- prices are marked in Chinese as well as in English.

48. A trip to almost any store they want to see.

49. A trip to almost any store they want to see.

50. "Everyone off for Chinatown," calls the conductor.

51. Shopping for souvenirs, the tourists stop.

52. We might buy one of the beautiful porcelain statues she has for sale.

53. The Chinese woman lives in an apartment above her store.

54. So many shops and stores line the streets of Chinatown.

55. We turn to almost any store they want to see.

56. A trip to almost any store they want to see.

57. A small apartment or even a single room.

58. Several families share an apartment.

59. People of the neighborhood stop at the Chinese newspaper office to read the want ads.

60. Written in Chinese, of course.

61. Paper office to read the want ads written in Chinese.

62. People of the neighborhood stop at the Chinese newspaper office.
How far can you think you could make the dragon look?

Would you like to try out one of the smaller dragons?

The highlight of the parade is the Great Golden Dragon.

The door of another special place for the children of Chinatown.

Is it easy to try out your new skateboard?

A place to meet your best friend.

Audible

Audio

There are private family celebrations.

Big Dragon

Little Dragon

Chinese Playground

$^{49}$

Chinese New Year Parade

New Year Poster

Chinese Playground is the public school in Chinatown.

Many Chinese-American children also attend a Chinese Language School after they get out of public school.

Another Chinese-American is a Catholic.

Other Chinese-Americans are Christians.

The most important holiday is the Chinese New Year, which lasts for two weeks.

Children

Children decorate with golden dragons.

This is the public school in Chinatown.

The Chinese New Year parade.

Firecrackers pop.

Children line the street.

The highlight of the parade is the great golden dragon.

Would you like to try out one of the smaller dragons? How fierce do you think you could make the dragon look?
REFERENCES

Books


Han Fei Tzu. Han Fei Tzu: Basic Writings. Columbia paperback, 1964. Translated by Burton Watson. Selections from a prominent writer of the Legalist school, political strategists interested mainly in achieving a strong and well-controlled state regardless of traditional practices or the more recent feelings of men. (UNESCO Collection of Representative Works).


Mo Tzu, Hsun Tzu, and Han Fei Tzu. Basic Writings of Mo Tzu, Hsun Tzu, and Han Fei Tzu. Columbia, 1967. Translated by Burton Watson. Selected from three classical philosophers. Mo Tzu was known for his advocacy of universal love, a martial social order, and a definition of the good based on the desires of Heaven and material usefulness; Hsun Tzu, for his Confucian expounding of the function of rites, the value of education in correcting human nature, and a rationalistic, universal order; and Han Fei Tzu, for his advocacy of materialism, a martial social order, and a definition of the good based on the desires of Heaven and material usefulness. (UNESCO Collection of Representative Works).

References


Beware the Man Called "Newswave," August 30, 1971, pp. 63-64.


Articles


Beware the Man Called "Newswave," August 30, 1971, pp. 63-64.


Beware the Man Called "Newswave," August 30, 1971, pp. 63-64.


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Beware the Man Called "Newswave," August 30, 1971, pp. 63-64.

ENRCHFED THERETRY: RAGONIZING IDEA: ENCOUNTER 5: A BLACK AMERICAN TRADITION IN AN INNER-CITY ETHNIC NEIGHBORHOOD
The following two role plays should be introduced without reference to any particular ethnic group. The situations have applications for all people in our society. In the first role play certain students will be denied equal pay. In the second role play certain students will be denied access to certain public places, and will face the problems of limited purchasing power. This encounter's introduction should be presented as a single learning session. The day's activities should conclude with the discussion at the end of the role play experience.

**Materials Needed:**
- Group Assignment tags (to be worn throughout both role plays)
- 36 colored paper tags: 18 red tags, 18 blue tags
- Pins for fastening tags on students
- Assignment Cards (for Role Play #1)
- A set of 36 picture cards:
  - 6 truck drivers
  - 6 car dealers
  - 6 airline pilots
  - 6 secretaries
  - 6 waiters or waitresses
- A set of 36 picture cards: "Supermarket Cashier"
- Envelopes (for both role plays)
  - 18 envelopes marked $10, containing 10 slips of paper
  - 18 envelopes marked $5, containing 5 slips of paper
- Job Assignment Tags (for Role Play #2)
  - 3 tags, one of each labeled: "Supermarket Cashier"
  - Direction Cards (for Role Play #1)
    - EITHER: clip the directions from the guide
    - OR: duplicate the directions from the guide
    - Print Assignment Cards (for Role Play #1)
    - Print Assignment Cards (for Role Play #2)
      - Salesperson
      - Restaurant Manager
      - Movie Theater Cashier
      - Supermarket Cashier

The following two role plays should be introduced without reference to any particular ethnic group. The situations have applications for all people in our society. In the first role play certain students will be denied equal pay. In the second role play certain students will be denied access to certain public places, and will face the problems of limited purchasing power. This encounter's introduction should be presented as a single learning session. The day's activities should conclude with the discussion at the end of the role play experience.
**Classroom Arrangement:**

<table>
<thead>
<tr>
<th>Business</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Movie Theater</strong></td>
<td>Arrange seating and set up a screen to make a pretend theater.</td>
</tr>
<tr>
<td><strong>Restaurant</strong></td>
<td>Arrange chairs around a table as a pretend restaurant.</td>
</tr>
<tr>
<td><strong>Supermarket</strong></td>
<td>Arrange a table with a large number of empty grocery bags on it.</td>
</tr>
</tbody>
</table>

**Post a sign reading “Supermarket” over the table.**  

**Mark the bags with even dollar sums of money from $1 to $10.**  

**The bags should be of many different sizes.**  

**Post a sign reading “Movie Theater, Admission $1” at the designated entrance to the theater.**

**Post a sign reading “Restaurant, Lunch $1” at the designated entrance to the restaurant.**

---

**Directions for: RESTAURANT MANAGER**

- Allow people with red tags to sit down in the restaurant.
- Do not allow people with blue tags to sit down in the restaurant.
- Be polite but firm: just say, “I'm sorry, people with blue tags can't come in here.”

---

**Directions for: MOVIE THEATER CASHIER**

- Allow people with red tags to pay admission.
- Do not allow people with blue tags to pay admission.
- Be polite but firm: just say, “I'm sorry, people with blue tags can't come in here.”
PROCEDURE:

1. Draw conclusions by comparing this role play with real-life situations:
   - Have you ever been treated unfairly at work?
   - Why?
   - What was the difference?
   - Refrigerators, more pay? Blue, less pay? Why?
   - How much did the truck drivers receive?
   - Some received $50, others $5?

2. Pin red tags on half of the students.
3. Pin blue tags on the other half.
4. Distribute job assignment cards in the following manner:
   - 3 of each card to students with red tags.
   - 3 of each card to students with blue tags.
5. Explain that the card tells what kind of work each person is to do.
6. Because the amount of pay workers in each job category received:
   - Envelopes marked $10 to workers with red tags.
   - Envelopes marked $5 to workers with blue tags.
7. At the end of the five-minute work period, distribute the pay envelopes.
   - The movie theater and the restaurant.
   - The "movie theater" will pay out spending money when they earn play money for doing good work and that the "restaurant" will pay out two hours of work on their jobs. Tell them that the five minutes is two hours of work.
   - each job will tell the students what kind of work they are to do.
   - Explain that the card tells which job each person is to do.

8. Because the kind of work done is each of the 6 job categories:
   - Three truck drivers with red tags.
   - Three truck drivers with blue tags.
9. For each job, each student will take the role of the student.
10. Discuss how the amount of pay workers in each job category may vary:
   - Some received $50, others $5.
   - How much did the truck drivers receive?
   - Some received $50, others $5.
11. Draw conclusions by comparing this role play with real-life situations:
   - What should the truck drivers receive less pay?
   - Did all of them do the same kind of work? (Yes)
   - Did all the truck drivers work the same amount of time? (Yes)
   - What was the difference? (Reds received more pay; blue, less pay.)
   - How much did the truck drivers receive? (Some received $50, others $5.)

Equal pay ≠ unequal pay
developing a concept:
equal rights

T: This was only a game we played. Do you suppose this ever happens in our country? Do you know of any real situations where workers are paid different wages for doing the same work for the same amount of time? How do you feel about that?

ROLE PLAY #2 - limited purchasing power, denied access to public places

Which two businesses are places where families go to enjoy themselves? Which business sells something that every family must have? (Supermarket) There are three businesses in our classroom.

1. Assign the roles of supermarket cashier, restaurant manager, and movie theater cashier to three students.
2. Give the appropriate direction card (see Materials Needed) to each of the three students. Make sure they understand their directions. Remind them that they are not to tell anyone else until you ask them to do so. They are not to tell anyone else what their directions are until after the game when I ask them to.
3. Give the following directions to the rest of the students:

We'll talk about the problems with the game later.

But remember — these are just a game.

Now this may make a problem for some of you. You must do what the businesses people tell you when you go to each place. You will have five minutes to spend the money you earned at these 3 places.

We'll talk about the problems with the game later.
analyzing a problem:

After 5 minutes of role play, ask the students to gather for a discussion. Direct the following questions to two students with the same job assignment (for example, two "airplane pilots") but different color tags.

T: (To red tag pilot) - (Laramie), suppose you were the head of a family of four people. Suppose you needed to use all of your pay to buy groceries for your family. How many dollars worth of groceries could you have bought?

T: (To blue tag pilot) - (Jerry), suppose you were the head of a family of four people. Suppose you needed to use all of your pay to buy groceries for your family. How many dollars worth of groceries could you have bought?

You both have the same job...
5. Ask the 3 students who acted as movie theater cashier, restaurant manager, and supermarket cashier to read their directions to the class.

6. Discuss how the students think the game should be played. Students should work in small groups to quickly rewrite the three directions for the game.

7. Recall the first game in which people received unequal pay envelopes. Discuss how the students think that game should be changed.

8. If time permits, allow the students to do the role plays over with their new rules. Ask them if the play is more fun when the rules are fair to everyone.

In real life, another way of saying that the rules are fair is to say that there could be equal rights for all Americans. Famous Americans who helped to change unfair rules in our country so that everyone has equal rights are the astronauts. We're going to be learning about a famous American who helped to change unfair rules in our country so that everyone has equal rights.

T: In real life, another way of saying that the rules are fair is to say that there could be equal rights for all Americans.

Thick God Almighty! We're free at last! The address ended with the first two lines of the old Negro spiritual: "Free at last, free at last. Thank God Almighty!"

These lines are engraved on the crypt of Martin Luther King. The words and music of the song are reprinted on page 9 of the RESS booklet Mark of the Oakland Inner-City...
Students should take out the RESS Supplement from their manila folders, and open to Map #1 (San Francisco-Oakland Bay Area).

T: We've learned something about two ethnic neighbors in San Francisco. Now we're going to look at an ethnic neighborhood on the other side of the Bay.

1. How would you get to Oakland from San Francisco? What bridge would you have to cross? (Oakland Bay Bridge)

Direct students to turn to Map #3 (Oakland-Walnut Creek).

T: Find Oakland on the map.

The Oakland Inner-City is an ethnic neighborhood. It's a kind of rapid transit train. It's a kind of public transportation people can use in Oakland. The Oakland Inner-City is an ethnic neighborhood. (The map shows a church, a rapid transit train, old Victorian houses, new apartment projects.) What does the picture map tell you about Oakland?

EITHER: Involve the students in free discussion during the viewing of the slides. OR: Use the following dialogue as a guide for the discussion.

ReSHOW SLIDES 50-66.

Direct students to turn to Map #3 (Oakland-Walnut Creek).
What kind of hairstyles do you think people might get at the Oakland Hair Styling Center? (Perhaps cornrow, Afro, natural, other)

This restaurant specializes in soul food. Have you ever eaten real soul food? What are some soul food dishes? (sweet potato pie, corn bread, black-eyed peas, greens, cracklins, ...)

When these homes were built, Oakland was just a suburb of San Francisco. How has Oakland changed since then? (It has grown into a city in its own right. As the city grew many older single family homes became multi-family homes.)

These new apartment buildings are called "projects." Why do you suppose these new projects are being built? Oakland's population has continued to grow while at the same time old homes have deteriorated. Some came old houses have been torn down and in their place apartment buildings have been erected. Why do you suppose people one of these new projects are being built?

This playground has a fence around it. Do you think that's a good idea? Why? (Fence protects children from auto traffic.)

Why are public parks and playgrounds important to city people? (People need reserves of open space for recreation, relaxation, and aesthetic enjoyment.)

Why are beautiful farm lands and estates important to city people? (In the country, one can travel and let the city dwellers admire how many other single family homes when these homes were built, Oakland was just a suburb of San Francisco. What did you eat at the Oakland Hair Styling Center? Perhaps at the Oakland Hair Styling Center, you eat healthy natural, organic, or other food? What kind of hairstyles do you think people might get at the Oakland Hair Styling Center? (Perhaps cornrow, Afro, natural, other)

A Black Baptist church in Oakland. Where do you suppose Black people might worship? What do you suppose Black people might worship about in this church?

A soup-like stew, sweet potato pie, green beans, crackers, and steak are some soul food dishes. Have you ever eaten real soul food? What are some soul food dishes? (sweet potato pie, corn bread, black-eyed peas, greens, cracklins, ...)

This restaurant specializes in soul food. Have you ever eaten real soul food? What are some soul food dishes? (sweet potato pie, corn bread, black-eyed peas, greens, cracklins, ...)

A story situation for a real setting for a real setting. What do you suppose Black people might sing about in this church? What do you suppose they might pray about? What do you suppose their minister might talk about with them? Perhaps we will find out when we read about one boy who belongs to a Black Baptist church in Oakland.

A Black Baptist church in Oakland.
developing a concept:

equal rights

applying a simulated experience to a real life situation

Distribute the RESS gold booklet, Mark of the Oakland Inner-City.

Read pages 1 - 3. The following questions may be used as a guide for further development of the concept of equal rights.

p.1

T: Why do you think the shades were pulled down in Mark's apartment? (to discourage burglars and break-ins.)

Who is Martin Luther King? (Black Baptist minister who led the civil rights movement.)

Why is this day so special for Mark? (It is Martin Luther-King's anniversary.)

Mark is tossing a solo at the church memorial service.

p.2

Martin Luther King believed in the teachings of two famous religious leaders. Who were they? (Jesus and Gandhi)

What did they teach? (love and non-violence)

p.3

How did Martin Luther King help his people to win equal rights? (boycotts, sit-ins, marches)

What does it mean to boycott a business? (not to buy any goods from the business.)

Would you say that boycotting is "violent"? Would it injure any person's body or destroy any person's property? (no)

What other non-violent ways did Black people use to gain equal rights? (sit-ins, marches)

What award did Martin Luther King win? (Nobel Peace Prize)

Why do you suppose he was given the award? (For winning equal rights for his people through peaceful means.)

T: Let's think about the games we played earlier. We decided that some of the rules for the game weren't fair. What did we do about that? (we changed the rules.)

What makes you say that? (For the advanced student)

Not too long ago many laws were unequal to certain ethnic groups.

Suppose unfair laws were made just for the ethnic group you belong to. What would you try to do about that? (Get the laws changed.)

Are equal rights important to your ethnic or religious group? Why?

Does Martin Luther King's life have anything to do with your freedom and equal rights? Why?
Distribute crayons to students who wish to color the first three pages in their booklets. Remind them to return their booklets to their folders.

The Black church has played a crucial role in the Black individual's life from the time of his arrival in the New World until the present. Under slavery, the church was a place where the slave could feel a sense of dignity and individual worth. There too the free Negroes in the North could search for a meaningful existence and achieve some measure of status denied them in a White World.

Although Christianity was the "White man's religion," it held out hope to the converted Blacks. The hope of escape from bondage and the promise of life in heaven were two themes which became part of the life of the Black community. After Emancipation, the church remained a rallying point for the traditions and aspirations of the people. The church was more than a place of worship; it was a social, educational, political, and recreational center. In the twentieth century Black ministers (notably Martin Luther King) have led the fight for civil rights. For them and for many others, Christianity called for involvement in the political arena; its ideal of social justice, equality, and cooperation served as a driving force for the people. The church was a focal point for the struggles for equality and a living symbol of the Black community's determination to overcome the obstacles in its path.

For the reading:

Writing a concluding paragraph, draw a picture, or act out one of the scenes.

Reading questions may be used to guide the reading:

p. 4: Why did Mark have to lock the door before leaving the apartment?

p. 5: What is a "project" (an apartment complex)?

p. 6: Why did the mother call Mark to take the short cut?"a face of city life?"

p. 7: Why did Mark have to take the short cut to the church service?

The reading should stop at the end of page 6 so that the students can work out alternative resolutions to the problem by:

- writing a concluding paragraph
- drawing a picture
- acting out a story
- continuing to read pages 4 through 6 of Mark of the Oakland Inner-City

Get information about a problem situation by:

The following questions may be used to guide the reading:

p. 4

Why did Mark have to lock the door before leaving the apartment? Why did his mother call locking the door "a fact of city life?"

p. 5

What is a "project" (an apartment complex)? Why was Mark afraid to take the short cut? (he was afraid to pass the "big boys.")

p. 6

Why did the mother call Mark to take the short cut? "a face of city life?"

p. 7

Why did Mark have to take the short cut to the church service? Would you have taken the short cut if you were Mark? Why? Why not?
Why did Leroy call Mark a "jaybird" (because he was dressed in his Sunday best)?

Why didn't Mark say anything at first? He was too frightened to speak.

Children should stop here to discuss an alternative story ending. Individual students might then write a paragraph, draw a picture, or act out a possible ending.

Iriedicting
Predicting
writing a map

1. Direct attention to a wall map of the world.
2. Find Africa on the map (and globe). How would people from Africa travel to reach our country? (they were on ships or by plane)
3. Why do you suppose that is? ("Afro" is derived from "Africa," their country of origin.)
4. Why did Black Africans first come to this country? (they were brought here as slaves.)
5. Suppose you were a slave. What might you have to do? (leave your homeland, work without pay.)
6. Suppose you were a slave. Why didn't they call you "Haitian"? (because they were from Haiti.)
7. Black Americans are sometimes called "Africans Americans." Why do you suppose that is? ("Afro" is derived from "Africa," their country of origin.)
8. Why did Black Americans first come to this country? (they were brought here as slaves.)
9. Suppose you were a slave. What might you have to do? (leave your homeland, work without pay.)
10. We learned about another ethnic group of people who were made to work without pay. Can you remember who they were? (the Indians in Mexico after the conquest by Spain.)
11. What symbol of Mexican freedom did we learn about? (guadalupe)
Why were slaves brought from Africa?

(as the Indians died off from disease and overwork, they were replaced by African slave laborers.)

Slavery was ended in our country over 100 years ago. But Black Americans have had to work to win equal rights for their people.

What famous Black minister helped to win equal rights for all the people of our country?

FURTHER INFORMATION FOR TEACHERS

BAPTISM: Our word "baptism" comes from the Greek word meaning "dipping water." John the Baptist baptized peoples by the River Jordan. Many churches in the Black Baptist Tradition practice baptism by immersion in the manner of John. Baptism by immersion in the manner of John, Jesus came to be baptized by John. The early Christians continued the custom of baptism, as John did, but in a different manner. It was called "baptism of water," because water was used in the ceremony.

The last page provides the words and music for one of Martin Luther King's favorite hymns. The children might enjoy learning to sing it.

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**EVALUATION**

Further questions may be used to guide the reading:

1. Why did the boys leave Mark go?
2. What does this tell us about the memory of Martin Luther King?
3. Did Mark get to the church on time for the service?
4. How do you suppose he felt when he sang his solo?
5. Would you say that the Black church has been an important part of Mark's ethnic tradition? Why? Why not?

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SYMBOLISM OF WATER: Palestine, like many lands in the Middle East, is a dry land. In Bible times, water was precious. Battles were sometimes fought over access to a water hole. Even so, the Jews emphasized cleanliness by using water, freely to wash their bodies. A good host always provided water for guests to wash their dusty hands and feet. A Jew could become "unclean" in many ways, such as: eating unclean food, being ill, or touching any dead thing. The symbol of washing made him clean again before God. That is why there were many religious rites in which water was used. It is also why so many shrines and places of worship were near rivers or springs.

EXTENDING EXPERIENCES

Make a collage on African culture. Our contemporary American lifestyle has been much enlivened by the expressions of African culture. Music, art, dance, clothing, hair styles, and slang expressions are often initiated by the African community and quickly become absorbed into the lifestyle of other Americans. Provide students with a collection of African ethnic magazines. They could cut out pictures from the magazine and paste them together on large sheets of colored paper. They could use their pictures from the magazines and place them together on large sheets of colored paper.
art activities such as mask-making, clay modeling, or making papier mache animals. Eight pages on Etheopian art include such Christian topics as: Meshach and Abeanego, an ikon painting of St. George, a holy trinity ikon, a detail from "The Lives of the Saints" manuscript, an engraved design on a chalice, and a painted manuscript of Madonna and child.

Start an ethnic interest center on Black Americans. Items might be included which represent not only Black Americans but the cultures of their African countries of origin.

About each item ask:
- What is this?
- How is it used?
- What does it tell us about people who belong to this ethnic group?

Teach the children the African song, "Kum Ba Yah," reprinted in the Resources for this encounter.

Organize small groups to discuss some problems of inner-city living.

Imagine that you belong to Mark's family. You live in Mark's neighborhood in the Oakland Inner-City.

What would you do about the following problems?
- Your family needs someone to care for the baby while they are both at work.
- Your family's income is too low to buy enough food for the family.
- Someone broke into your apartment and stole your television set.
- Some of the families in your apartment project building don't keep their lids on their garbage cans and it is causing a health problem.

Listen to a recording of Martin Luther King's speech, "I Have a Dream," and/or view the film, "Requiem for the Life of Martin Luther King," and then ask the following questions:
- How do you think Black Americans feel about the life or Martin Luther King (see Resources)?
- Do you think he deserved to win the famous Nobel Peace Prize? Why? Why not?
- Do you think he helped to safeguard your rights?
- Do you think he helped other black people? Did his work help to safeguard your rights?
- Do you think he had good ideas about how people should live together? Why? Why not?
- Do you think he had good ideas about how people should live together? Why? Why not?
- How do you think black americans feel about the life of Martin Luther King?

Play some recordings of Negro Spirituals for the class. Your school library probably has a collection of Negro Spirituals. The Resources for this encounter suggest several Folkways recordings which are especially appropriate.

Teach the children the African song, "Kum Ba Yah," reprinted in the Resources for this encounter.
Resources.

Books

A story of a young girl's fight to save her black neighborhood.

Short passages from their autobiographies recall childhood experiences of twenty black Americans. Short biographical notes precede each selection. Contributors include Dick Gregory, Lena Horne, Floyd Patterson, Claude Brown, Malcolm X and others.

A powerful story of a young black girl's life in a city slum.

Archie wants to enter his cat in a neighborhood pet show, but the cat disappears and Archie has to find another pet to enter. The story takes place in the inner-city and offers a colorful picture of life in the city.

A Black child becomes aware of the sounds of city life around him and makes them his own.


In 1930 Gandhi led a march to protest Britain's salt tax. When he passed through one of the small villages, young Tara gained some insight into the teachings of the great man. A fictionalized incident in an authentic setting.


A story of a young girl's fight to save her black neighborhood.


Keats, Ezra Jack. *Goggles.* Macmillan, 1959. Peter and Archie have a dangerous brush with the "big boys" in their ghetto neighborhood: Caldecott Award.


Lawrence, Jacob. *Harriet and the Promised Land.* New York: Simon and Schuster, 1968. Not really a biography, but more a tribute to Harriet Tubman, who guided more than 300 slaves to freedom. A folk ballad which resembles a spiritual, adds pathos to this part of American history.

Miles, Cyril, ed. *African Art Coloring Book.* Highland Park, Michigan: Highland Park College Press, 1971. This book of drawings by Highland Park College students is indeed an expression of black pride. The drawings represent the traditional art of Africa, unchanged by centuries of rich cultural heritage. The original art from which the drawings were taken was designed to serve special functions in the tribal way of life, for it was used in ceremonies and in religious celebrations.


RECORDS

Fisk Jubilee Singers, Folkways No. 2372
Early spirituals are sung by the famous Fisk University "Jubilee Singers." Organized in 1971, this group of black students introduced the spiritual to many Americans and, later, Europeans.

The Glory of Negro History, Folkways No. 7752
Written and recorded by Langston Hughes. Documentary from Columbus through the UN.


Songs of the American Negro Slaves, Folkways No. 5252
Sung by Michel LaRue. The album includes documentary notes by Negro scholar John Hope Franklin.

We Shall Overcome, Folkways No. 5591.
Spirituals, gospels, and new songs about civil rights are sung by various black groups.

The above records may be ordered from Folkways/Scholastic Records, 906 Sylvan Avenue, Englewood Cliffs, New Jersey 07632.

March on Washington: The Official Album. Produced by station WRVR, Riverside Church, New York City. The speech of Martin Luther King and several others recorded; dramatic and effective.

FILMS

Brotherhood of Man. 10 min., color, Contemporary Films, 267 W. 25th Street, New York, N.Y. 10001. An animated flip designed to show that all types of people must live together in the world today. Narrator disproves the differences in races and shows that environment is all important.

Requiem. color. Mass Media Ministries, 2116 North Charles Street, Baltimore, Maryland 21218.
"Free at last. Free at last. Thank God Almighty, I'm free at last." These are the words on the crypt of Martin Luther King, Jr., to whom this film is dedicated. It shows the constant and bitter struggle of his life. The struggle which was not merely a personal one, but was symbolic of millions of people around the world.
SPIRITUALS

1. I got shoes, you got shoes; All God's children got shoes. When I get to heaven going to put on my shoes. I'm going to walk all over God's Heaven. Heaven, Heaven.

2. Angels watching over me, Lord. Pray the Lord my soul to keep. Now I lay me down to sleep. Angels watching over me, Lord. All night, all day.

3. When I was a little boy, My Lord, And I played on this earth; My soul, my Lord, It played on this earth. Angels watching over me, Lord. All night, all day.

Refrain: All night, all day, I thank God I'm free at last, 0 (Refrain).

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

Other verses (robe, crown, harp, and wings in place of shoes).

I thank God I'm free at last, 0 (Refrain).

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.

I thank God I'm free at last, I'm going to walk all over God's Heaven.
KUM BA YAH!

When the Saints Go Marching By

This Negro spiritual has been widely sung by many Americans, both in and out of church.
SOUL FOOD RECIPES

Corn Sticks
1 cup yellow cornmeal
1 cup flour
2 Tbsp. sugar
1 Tbsp. baking powder
1 tsp. salt
1 egg
1 cup milk (or buttermilk)
1/2 cup melted butter

Heat oven to 425°. Grease an 8-inch baking pan with salad oil. In bowl, stir together cornmeal, flour, sugar, baking powder and salt. Add egg, milk and butter. Beat with rotary beater or whisk until smooth - but one or two minutes. Pour into greased pan and bake in preheated oven for 15 to 20 minutes until golden brown. Cut into stick-like strips and serve hot. (If cooked ahead and reheated, don't cut into stick-like strips until serving time).

Hoppin' John
1/2 lb. salt pork, diced
2 medium onions, coarsely chopped
2 cloves garlic, minced
3 or 4 stalks celery, chopped
2 10-oz. packages frozen black-eyed peas
4 cups water
2 tsp. salt
1/4 tsp. Tabasco
2 cups rice

In large pot, fry salt pork over low heat until most of its fat has been rendered (melted). Add onions, garlic and celery, cook over moderate heat until vegetables are soft, but not brown. Add black-eyed peas, water, salt and Tabasco. Bring to a boil, cover, reduce heat; simmer for 30 minutes. Stir in rice and continue to cook until rice is tender and liquid has been absorbed. Check for seasoning, add more salt and Tabasco if needed. Stir in rice and continue to cook until rice is tender and soft. When rice has been tendered, add salt pork, black-eyed peas and black-eyed peas, rice, onion and Tabasco. Bring to a boil, lower heat and simmer, covered, for two hours. Add enough water to cover. Place ham hocks and salt pork in large pot. Add enough water to cover. Bring to a boil, lower heat and simmer, covered, for two hours. Add greens, onion and Tabasco, then cook for 45 minutes more. Taste for seasonings, add more salt and Tabasco if needed. (If cooked ahead and reheated, don't cut into stick-like strips until serving time.)
Sweet Potato Pie

1 unbaked (frozen or package-mix) 9-inch pie shell
4 Tbsp. butter, softened
3/4 cup sugar
1 cup cooked sweet potatoes, mashed
3 eggs, lightly beaten
1/3 cup dark corn syrup
1/3 cup milk
1/2 teaspoon salt
2 teaspoons grated lemon peel
1 tsp. lemon juice
1 tsp. vanilla
Pinch of nutmeg
Sweetened whipped cream

Prepare pie shell according to directions.

Cream (mix together, with hand-beater, even a time, and returning ingredients) butter and sugar until smooth. Pour into pie shell, bake at 425° for 10 minutes. Reduce oven temperature to 325° and bake 30 minutes longer or until set.

Add remaining ingredients (except for whipped cream) until mixture is smooth. Mix together with hand-beater, beat until fluffy. Beat in with hand-beater, beat again with hand-beater, beat cream (mix together with hand-beater, even a time, and returning ingredients).

Serve (hot, or cold) with topping of sweetened whipped cream.
REFERENCES

Books


Archibald, Helen A. Negro, Riatoma, mad. Culture-Splelitiuma fax.ubturtrh Chtldrin Chicago: Community. Renewal Soc>ty, undated. A handbook for teachers with numerous examples of materials which can be used to teach about the Black experience.

Bailey, Ronald W., and Janet C. Saxe. Teaching Black: An Evaluation of Methods And Materials. Stanford, California: Multi-Ethnic Education Resources Center of Stanford University, 1971. This book includes chapter's on Black history, teaching the Black experience, and an evaluation of a national sample of 40 curriculum packages which deal with the Black experience. It is a national resource for teachers, curriculum developers, and an evaluation of a national sample of 40 curriculum packages which deal with the Black experience.


Bennett, Leron Johnson. Teaching the Black Experience: Methods and Materials. 1970. A handbook for teachers which illustrates ways to incorporate the Black experience into social studies curriculum. Historical and anthropological approaches, typography, and social studies curriculum are among the topics included.


MODULE ON ETHNICITY

ENCOUNTER 6: A WHITE PROTESTANT AMERICAN TRADITION IN A SUBURBAN NEIGHBORHOOD

KNOWLEDGE

CONCEPTS:
- change (population mobility)
- acculturation (ethnicity)
- tradition (White Protestant American, United Methodist)
- ritual (worship service)
- interaction (fellowship, community)
- sacred scriptures (the Christian Bible)
- story (the Resurrection)
- celebration (Easter)

ORGANIZING IDEAS:
- Worship, fellowship, and study of the Bible are important in most Protestant Traditions.
- On Easter Sunday, Christians celebrate the Resurrection of Jesus Christ.

SENSITIVITIES:
- feeling free to make appropriate references to and statements about one's own religious and secular traditions
- appreciating the diversity of world views and life styles in human societies

SKILLS:

BEHAVIORAL OBJECTIVES:
- Given a list of study questions, appropriate interest center materials, a chart on ethnic groups, the RESS map, slides, and audio tape on Walnut Creek, the students will be able independently to research and prepare a preliminary report on the life style of people who live in a particular suburb of Oakland.

MATERIALS NEEDED: multiple copies of a Sunday church bulletin from a local United Methodist church

1) MATERIALS NEEDED:
- multiple copies of a Sunday church bulletin from a local United Methodist church
- RESS story, June of Walnut Creek (to be provided by the teacher)
- RESS Support, map #3 (Oakland-Walnut Creek)
- Carousel projector
- Cassette tape recorder
- Christian Bible, multiple copies, any version will be appropriate (in fact, a more balanced approach would include a variety of Protestant and Catholic editions of the Christian Bible)
- Bible stories for children (see suggestions in Resources)

107-
Interest Center Materials Representing White Protestant American Neighborhood

A collection of items such as the following which represent the particular ethnic group (White Protestant American) studied in this encounter:

- Christian Bibles
- Books of Bible stories for children (see Resources)
- Crosses

Classroom (Spanish-speaking, Chinese, Black)

We have already established in the other interest centers already established in the classroom ethnic traditions in our society. These would include items representing the rich diversity of the particular ethnic group (White Protestant American) studied in this encounter:

- Tall buildings
- Trees
- Factories
- Gardens
- Office buildings

Where are some animals, birds, or wildlife?

Where do the outdoors look like there?

Can people walk to churches, schools, stores, work, other?

What kind of homes do people live in?

Apartments?

Rooms over shops?

Projects?

Single-family houses?

Other?

How do people in this area travel to and from Walnut Creek?

Where is Walnut Creek?

How do people in this area travel to and from Walnut Creek?

What does the outdoors look like there?

Can people walk to churches, schools, stores, work, other?

What kind of homes do people live in?

Apartments?

Rooms over shops?

Projects?

Single-family houses?

Other?

Where is Walnut Creek?

How do people in this area travel to and from Walnut Creek?

What does the outdoors look like there?

Can people walk to churches, schools, stores, work, other?

What kind of homes do people live in?

Apartments?

Rooms over shops?

Projects?

Single-family houses?

Other?

Where is Walnut Creek?

How do people in this area travel to and from Walnut Creek?

What does the outdoors look like there?

Can people walk to churches, schools, stores, work, other?

What kind of homes do people live in?

Apartments?

Rooms over shops?

Projects?

Single-family houses?

Other?

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Other?
PREPARATION:

To map work to chart.

Informal source to another (from AV setup, to Interest Center materials). If possible, organize the classroom so that children can move freely from one.

Make a list reading "white Protestant Americans" for a new Interest Center.

Prepare tea, frame little correctives, organize Interest Center procedures.

For Interest Center, use if individual headphones are available.

See up and check AV system. Check sound level of tape recorder, check focusing.

Prepare a collection of Interest Center materials (see suggestions in Watertown Field Guide).

Distribute copies of the Study Questions or post them where they can be seen by all.

Post the chart where it can be seen by all the students.

From a United Methodist Church in her community.

The teacher will need to procure multiple copies of a Sunday worship service bulletin.

A collection of items which relate to the Jewish American Tradition.

Which will be studied in the next encounter.

A collection of items related to the Jewish American Tradition.

Other relatives materials which would relate to a

Sunday church bulletin (worship and fellowship)
INTRODUCTION

retrieving information

Direct attention to the chart.

(Reprinted in Materials Needed.)

DEVELOPMENT

identifying information needed

planning research

identifying research materials

T: What three neighborhoods have we studied? (Mission District, Chinatown, Oakland)

Can you think of some ways that all three neighborhoods are alike? (inner-city, ethnic neighborhoods, located in Bay Area,)

What is the next neighborhood on our chart? (Walnut Creek)

I have some new materials to make an interest center about Walnut Creek.

T: What is this? How is it used? What do you do with it? What does it tell us about people who live in Walnut Creek? Would you say that Walnut Creek is an ethnic neighborhood? To what ethnic group do most of the people who live here belong?

T: Here are some things to find out about Walnut Creek and the people who live there. (Read the questions with the class.)

All these materials tell us something about living in Walnut Creek.

I have some new materials to make an interest center about Walnut Creek.

What is the next neighborhood on our chart? (Walnut Creek)

(Inner-city, ethnic neighborhoods, located in Bay Area, located in San Francisco)

Can you think of some ways that all three neighborhoods are alike?

I: What three neighborhoods have we studied? (Reprinted in Materials Needed.)

Direct attention to the chart.

Information Materials

Where might we look for the answers to these questions? Where could we find this information?

Do you know any materials in our classroom we can use to find out more about how people live in Walnut Creek?
identifying research procedures

Write student responses on the chalkboard under the heading, Information Materials.

At this point in the module, students should be able to transfer the investigative procedures used in the previous encounters to this task. They should be able to identify the following sources of information available to them:

- RESS slides of Walnut Creek
- RESS tape narration on Walnut Creek
- Chart on ethnic groups
- Interest Center materials
- RESS map #3 in Supplement

Students should be able to explain how to use these materials. The teacher should summarize the procedures by saying:

T: Read the study questions.

Use the materials we have listed to find the answers.

Visit the interest center and try to make good guesses from the materials you see there.

Study your copy of picture map #3.

Look at the slides of Walnut Creek.

Listen to the audio-tape.

Read the chart to find out what ethnic group lives in Walnut Creek.

You see there.

After the students have had time to investigate by using the resource materials, they should exchange information in a discussion. The study questions (see Materials Needed) can serve as an outline for the discussion.

Later we'll share our information with one another.

For this encounter:

Look at the slides of Walnut Creek.

Read the chart to find out what ethnic group lives in Walnut Creek.

Study your copy of picture map #3.

You see there.

T: Read the study questions.

The teacher should summate the procedures by saying:

Students should be able to explain how to use these materials.

Later we'll share our information with one another.

For this encounter:

Look at the slides of Walnut Creek.

Read the chart to find out what ethnic group lives in Walnut Creek.

Study your copy of picture map #3.

You see there.

T: Read the study questions.

The teacher should summarize the procedures by saying:

Students should be able to explain how to use these materials. The teacher should summarize the procedures by saying:
The first European immigrants to settle on the eastern coast of our country belonged to this ethnic group. Many of these White Protestants came from England. (Find England on the world map.) What would their native language have been? (English). What is the most common language spoken in our country today? (English). Why do you suppose that is? (Early immigrants of this ethnic group established lasting settlements which became our first states.)

Underline the word "Protestant" where it is written on the chalkboard. What does it tell us about Protestant people? How is it used? When is the time (tense) correct? Can anyone find something that tells about the word "Protestant"? Some of the things in the interest center tell us more about the word "Protestant." As: White Protestant Americans. Read the underlined word on the chalkboard. The girl in this story belongs to the United Methodist Tradition. (If "Methodist" was included in the list above, you might indicate it. If not, add it to the list.)

Distribute copies of the RESS booklet, Jane of Walnut Creek, to each student.
The story, Jane of Walnut Creek, is divided into two parts which should be read in two separate learning sessions. Before reading Part I, "A New Beginning," introduce the following vocabulary-words to the students:

- **Methodist**
- **hymn**
- **worship**
- **choir**
- **minister**
- **worshippers**
- **sermon**

The following questions may be used to guide the reading of Part I.

What do you see? What else? and what else? Has Jane lived in Walnut Creek very long? (She just moved there.) What season of the year would you say it is? (Spring) How do you suppose Jane feels about moving to a new neighborhood? Let's read page 2 to find out.

How does Jane feel? (homesick and lonely for her old friends) How do you suppose her mother feels? (contented, about Jane) Mother said she knew of something that might help them feel more at home. What was that? (Methodist church in their neighborhood) Do you suppose Jane's family will be welcome at the church? Read page 2 to find out.

What makes you say that? (people smiled at Jane's family) Do visitors seem to be welcome in this church? What do you suppose June's family will be welcome at the church? What was that? (Methodist church in their neighborhood) Mother said she knew of something that might help them feel more at home. How do you suppose her mother feels? (contented, about June) How does June feel? (homesick and lonely for her old friends)

Cover Page:

"A New Beginning" is introduced, which is a concept to find further. Source material using a primary source material.
developing a concept:

fellowship

reading for a purpose

making comparisons

The teacher should be aware that the term "Bible" is used in reference to both the Christian scriptures and the Jewish sacred scriptures (Torah).

The Bible was mentioned as part of the liturgy of the Catholic mass in Encounter 4. In this encounter the concept of the Bible is expanded to develop the understanding that the study of the Bible as the Word of God is given major emphasis in most Protestant traditions.

The teacher should be aware that the term "Bible" is used in reference to both the Christian scriptures and the Torah.

Throughout the week, churchbulletin.

Developing a concept:

Church bulletin. Direct attention to the schedule of fellowship activities in the church bulletin.

T: Fellowship is another important part of the United Methodist tradition. What information can you find about fellowship in the bulletin? What activities do the people share at church during the week? Are there any meetings for friendship, for Bible study?
Using a primary source material, charting information, making associations, and distributing multiple copies of the Christian Bible to the students.

How was the Christian Bible used in the Methodist worship service we read about?

The minister read a story from the Bible. He based his sermon on the Bible story.

We also read about Maria of the Mission District. Do you think the Bible is read at a Catholic Mass? (Yes)

Christians call their Bible a holy book. Write Christian Bible on the chalkboard.

The study of the Bible is an important part of most Protestant traditions.

The Christian Bible is divided into two parts. Find the place where the second part begins.

Jesus was a Jew. Because he was born into this ethnic group, the story of the Jewish people who lived before him is part of the story of Jesus. Does anyone know who that person is? (The story of Jesus)

The Old Testament is the story of a certain ethnic group. What is the second part of the Christian Bible called? (The New Testament)

Does anyone know what ethnic group the "Old Testament" talks about? (The story of the Jewish people who were called Hebrews before the Exodus)

The "New Testament" is the story of a famous person. Does anyone know who that person is? (The story of Jesus)

What does the story of Jesus have to do with the story of the Jewish People, long ago? (Jesus was a Jew. Because he was born into this ethnic group, the story of the Jewish People who lived before him is part of the story of Jesus.)

The Old Testament Begins...

<table>
<thead>
<tr>
<th>Story of Jesus</th>
<th>Story of Jewish People</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Testament</td>
<td>Old Testament</td>
</tr>
<tr>
<td>Christian Bible</td>
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</tr>
</tbody>
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**Making associations:**

Distribution of the Christian Bible to the students.

Did you know that there should be one copy for every two or three children?
Many Jews think that Jesus was a good and wise man. But Christians believe that Jesus was more than that. Does anyone know who Christians believe Jesus was? (Son of God, God, Saviour, Redeemer, Resurrection)

What do you suppose that means?

Part II of Jane of Walnut Creek tells about Easter Sunday. The first Easter Sunday happened long ago in the time of Jesus. What country do you suppose it happened in? (Locate Israel on a map)

Does anyone know what famous city it happened in? (Jerusalem)

The story of the first Easter happened long ago in the city of Jerusalem.

Does anyone know where famous city it happened in? (Jerusalem)

The first Easter Sunday happened long ago in the time of Jesus.

Part II of Jane of Walnut Creek tells about Easter Sunday. What do you suppose that means?

/Many Jews think that Jesus was a good and wise man.

Does anyone know who Christians believe Jesus was? (Son of God, God, Saviour, Redeemer, Resurrection)
The children in Jane's Sunday school class are going to dye eggs. This is one way Christians celebrate Easter. Let's read on pages 10 and 11 to find out why that is.

After the reading:

What does the egg make people think of?

(New life, birth)

Why do you suppose Christians celebrate new life at Easter?

Maybe the story Mr. Wilson is going to read will tell us.

Let's read page 12.

We heard the story of the Last Supper when we learned about the Catholic Mass.

Do Christians remember the Last Supper?

(With Communion services)

On page 13 we'll find out what happened to Jesus and his disciples after the meal was over.

After the meal was over, the disciples thought that when Jesus died on the Cross, he would be gone forever. But he came back. Read the page.

Where did we see this word before? (In the Bible: Matthew Chapter 28.)

The disciples thought that when Jesus died on the Cross, he would be gone forever. But he came back. Read the page.

How do you suppose the disciples felt when Jesus went away?

Suppose your dearest friend were to go away. How would that make you feel?

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reviewing And
information
EXTENDING EXPERIENCES

T: What does Jane learn at United Methodist Sunday School? (Bible stories, the Methodist way)

What does Phil earn at Chinese language school? (Chinese language and culture)

What does Maria learn at her Catholic school? (Catholic way)

Mark belongs to a Baptist Church in Oakland. Do you suppose he might go to a special school to learn the Baptist way?

What would be likely to learn at a Black Baptist Sunday School? (Bible stories, Black culture)

about the Catholic Mass? the Chinese language? the Baptist way?

In which law, special schools would Bible study be most important? (Christian? Catholic? Chinese? Baptist?)

If it is near Eastertime, students might enjoy making an egg tree. A branch should be firmly based in a sturdy container. The children should bring blown eggs to school. Eggs can be blown by piercing a tiny hole in either end and then blowing out the white and yolk. The intact eggshells may then be dyed and decorated in school. Strings can be attached to one end of each egg to hang it from the ceiling. If it is near Easter, students might enjoy making an egg tree. Students should be asked to sort out items which tell about the first Easter Sunday in the Christian Tradition from items which tell about how Easter has come to be celebrated as a Christian's spring holiday in our society.

Activities: Jelly beans, chocolate bunnies, candy eggs, marshmallow rabbits, baskets, cellophane straw in baskets.

If Palm Sunday is near, children might be permitted to bring these things to school. Because Catholic "sacramentals" must be handled with special reverence, Catholic children may not be able to bring their "sacramentals" to school, because Catholic="sacramentals" are "sacramentals" by tradition. Each classroom should have a small tree planted on Palm Sunday. Several ideas are suggested in the various Protestant and Catholic traditions. Some

In which school would Bible study be most important? (Baptist? Catholic? Methodist? Chinese?)

Where does Mark belong? (Baptist Church in Oakland)

What does Jane learn at United Methodist Sunday School? (Bible stories, Methodist way)

What does Phil earn at Chinese language school? (Chinese language and culture)

What does Maria learn at her Catholic school? (Catholic way)

In which law, special schools would Bible study be most important? (Christian? Catholic? Chinese? Baptist?)

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Children might collect other church bulletins which outline Sunday worship services. The bulletins might be used to note similarities and differences among worship services of different Protestant Traditions. Students may examine the bulletins to see if the service has an opening hymn, an opening prayer, a silent prayer and meditation, a minister's prayer, a reading from the Bible, a sermon, an offering, a closing hymn, and a benediction. A student might be assigned to research and report to the class on the Cross as a Christian symbol of the Resurrection. The student might be asked to find out the difference between a "Cross" and a "Crucifix." (A crucifix has the figure of Christ affixed to it and is more commonly used in the Catholic Tradition.)

A field trip to several Protestant churches in the nearby neighborhood might be arranged. Before going on the field trip the children should make up a schedule of questions, such as the one below: Did all the churches have:
- stained glass windows
- altars
- Bibles
- hymnbooks for the worshippers
- an organ or piano
- a cross on the altar or elsewhere
- an altar table
- seats for the worshippers
- a room for holding Sunday School classes for children and adults
- a crucifix on the wall
- fresh flowers
- a cross on the altar
- a sign outside the church to tell what next Sunday's sermon will be about
- a bulletin board
- a bulletin board for the upcoming week

Where the church is different from one another in any way?

RESOURCES

BOOKS


There for the shoppers.

Shopping centers are usually surrounded by large parking lots.

The family also depends on the car to do the shopping.

In most of the suburban neighborhoods we've visited, baseball seems to be a favorite pastime for children.

People or ride the school bus.

To get to school, most children must either walk or take a bicycle.

The car is often the family car, the almost a necessity.

There is room for a dog pen in most backyards.

And many families enjoy gardening in their free time.

The street is shaded with trees.

It lives in each house.

The kind of neighborhood away from the more crowded city is called a "suburb." Usually only one family might live in each house.

Maybe that's why almost every house in Walnut Creek is

Then take the train for the long ride to the city.

In the morning, it's a short drive from home to the train station. People can park their cars.

In the morning, it's a short drive from home to the train station.

Many people in Walnut Creek must drive or take the bus to get to the train. People can park their cars.

The train to get to the their job in the city.

The family who live here are White Protestants.

Most of the people who live here are White Protestants.

Just outside the city of Oakland is Walnut Creek.

Audio

Video

Tape Narration for Slides 67-83 on Suburb of Walnut Creek.
80. Interior of an enclosed shopping mall

Many enclosed shopping malls like this have become a kind of community center where people shop, display crafts, hold bake sales, listen to band concerts, and exhibit paintings. The stained glass windows show pictures from the Bible, and to share ideas about how to live as Christians. Bible study is an important part of most Protestant churches. The stained glass windows show pictures from the Bible, and to share ideas about how to live as Christians. Bible study is an important part of

81. United Methodist Church is one of many White Protestant churches in Walnut Creek. Methodists come to this church to worship together, and to share ideas about how to live as Christians. Bible study is an important part of most Protestant religions.

82. Church pews

83. Stained glass windows
REFERENCES

Books


Articles


MODULE ON ETHNICITY

ENCOUNTER 7: A JEWISH AMERICAN TRADITION IN A SUBURBAN NEIGHBORHOOD

KNOWLEDGE

CONCEPTS:
- change (population dispersion, liberation)
- acculturation (diversity, ethnicity)
- community (Jewish peoplehood)
- tradition (Jewish American, Reform Jewish)
- story (creation, Moses and the Ten Commandments)
- celebration (Sabbath)
- symbols (light, bread, wine)
- sacred scripture (Torah/Jewish Bible)

ORGANIZING IDEAS:
The Jewish Sabbath is a weekly holy day of rest, enjoyment, and peace.

1. The Sabbath is two celebrations in one. It celebrates the coming into being of the world and the coming into being of the Jewish people.
2. Many Jewish people feel they belong to two peoples: the people of the country where they live and the Jewish people all over the world.

SKILLS:
- listed in the left-hand margin

MATERIALS NEEDED:
- wall map of world
- globe
- wall map of world

SENSITIVITIES:
- feeling free to make appropriate references to and statements about one's own religious and/or secular traditions
- appreciating the diversity of world views and lifestyles in human societies
- being able to identify important elements, such as: the Sabbath as the form of a narrative story and two slide presentations; students will

BEHAVIORAL OBJECTIVES:
Given information on a particular Jewish Tradition (Reform), students will be able to identify important elements, such as:

- the Sabbath as the celebration of the Creation and of the coming into being of the Jewish people
- the coming into being of the world
- population dispersion in relation to the search for religious freedom* and the symbols of light, wine, and bread.

RESS student booklet, David of Walnut Creek
RESS slide series: "Shabbat Shalom: The Jewish Sabbath in a Reform Tradition"
RESS slide series: "Learning to Make the Braided Bread"
carousel projector and projection screen
RESS student booklet, David of Walnut Creek
Though the traditionalist (Jew) and the modernist differ over Torah, both revere it, each after his own understanding and fashion; both look to it for guidance and inspiration.

Toward the beginning of the fifth century, the codified regulations and commentaries which evolved from the writings of the prophets and the rabbinical scholars on the Torah were drawn together in the Talmud. Since then the Talmud has remained as an authoritative guide to every aspect of life for traditional Jews. Though the traditionalist (Jew) and the modernist differ over Torah, both revere it.
Adventure Center Materials on Judaism (see Materials Needed).

Let's take a closer look at some things that Jane might see in David's house.

Jane often goes to play at her friend David's house. To what ethnic group do most of Jane's neighbors belong? (White, Protestant American, Native American, Chinese American, Black, American, Jewish American)

Do you suppose all of Jane's neighbors belong to that ethnic group? (White, Protestant American)

To what ethnic group do most of Jane's neighbors belong? (White, Protestant American)

Let's read about Jane of Walnut Creek.

INTRODUCTION
focusing on a new area of inquiry providing background information hypothesizing

Use the procedure established in the six preceding encounters to investigate interest in other materials on Judaism (see Materials Needed and Preparation).

About each item ask such questions as:
- What is this made of?
- Why do you suppose it is used?
- Where do you think it came from?
- What do you think it is?
- What does it tell us about David's family?
- To what ethnic group do you suppose David's family might belong?
- What makes you say that?

Let's read to find out/to find out if you're right.

Read Part I of David of Walnut Creek. The following questions may be used to guide the reading.

Read Part I of David of Walnut Creek. The following questions may be used to guide the reading.

1. What day of the week is it? (Friday)
2. What problem does David have? (The local bakery was sold out of braided bread when he got there.)
3. To what religious tradition does David belong? (Reform Jewish)
4. What time of the week is the Jewish Sabbath? (From sundown Friday to sundown Saturday)
5. What "Commandment" did David think of? ("Remember to keep holy the Sabbath.")
6. What do you suppose a "Commandment" is? Is it an order? A law?

Maybe we'll find out on the next page.

The Jew also called the Torah. The Old Testament of the Christian Bible is similar to the "Torah. It tells the story of the coming into being of the world and the coming into being of the Jewish people.

In the Torah, David's people read the story of Moses and the Ten Commandments.

Why do the Jewish people celebrate this story? (It recalls the coming into being of the Jewish people.)

Can anyone retell the story of Moses and the Ten Commandments?

Hebrew

Read the following questions:

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2. What problem does David have? (The local bakery was sold out of braided bread when he got there.)
3. To what religious tradition does David belong? (Reform Jewish)
4. What time of the week is the Jewish Sabbath? (From sundown Friday to sundown Saturday)
5. What "Commandment" did David think of? ("Remember to keep holy the Sabbath.")
6. What do you suppose a "Commandment" is? Is it an order? A law?
What are the Ten Commandments? (Written laws handed down from Moses).

Do you suppose a written law is so important to a people?

What else might Jewish children learn at their Sunday school?

Do you think they were having a good time to make their own hallah.

The children in the picture were learning to make their own hallah.

The children in the slides were learning to make their own hallah.

What else might Jewish children learn at their Sunday school?

a. language? (Hebrew);

b. stories? (history of the Jewish people through study of the Torah);
c. rules of Jewish worship and behavior? (study of Torah and Talmud);
d. about Jewish holy days? (Rosh Hashanah, the Jewish New Year, and Yom Kippur, the Day of Atonement).

Jewish children often attend religion classes on Sunday mornings.

Let's look at some slides of a Jewish Sunday school class.

PREVIEW: Present the RESS-slide series: "Learning to Make the Braided Bread." Allow free discussion of the hallah-baking process.

OPTIONAL: Provide a loaf of hallah (baked eggbread available in many supermarkets and bakeries) for the children to break and eat. Draw on information the children gained in Encounter 3 when they learned about communion as the "Bread of Life." Read aloud the story of the children baking in the slide at the end of this encounter.
Making Comparisons: Jewish City Neighborhood

Part I of our story about David ended with his grandmother arranging for Sabbath dinner.

What problem did David have? (No braided bread for Sabbath dinner)

Read the title of Part II. ("Grandma's Big Brown Shopping Bag.")

The following questions may be used to guide the reading.

1. What other foods had Grandma brought in her shopping bag?
2. What makes you say that?
3. Do you suppose the title might have something to do with David's problem? (She had brought homemade hallah in it.)
4. What special surprise had she baked just for David? (Two little hallahs)
5. What other foods had Grandma bought for Sabbath dinner? (Bagels, pickles; cheesecake, blintzes)

Making comparisons: world religions

In June, 5th (United Methodist tradition, White Protestant tradition)
In March, 8th (Baptist tradition, Black American tradition)
In April, 5th (Teachings of Confucius, Chinese language and culture)
In March, 8th (Roman Catholic tradition, Mexican American tradition)
What would they study in each different school's religion or religious education class? (They learn about their traditions)

How are it like Bible's Sunday School class? (Yes)

Did Martha, Phil, Mark, and Jane receive any special training in their religious traditions?

-Jewish City neighborhood-

Have you ever eaten any of these? (loaves, gefilte fish, salami, kosher pickles, cheese sauce, blintzes)

Making inferences

What problem did David have? (No braided bread for Sabbath dinner)

Do you suppose the title might have something to do with David's problem? (She had brought homemade hallah in it.)

What special surprise had she baked just for David? (Two little hallahs)

What other foods had Grandma brought in her shopping bag? (Bagels, pickles; cheesecake, blintzes)

Making comparisons: world religions

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What would they study in each different school's religion or religious education class? (They learn about their traditions)

How are it like Bible's Sunday School class? (Yes)

Did Martha, Phil, Mark, and Jane receive any special training in their religious traditions?
for themselves and their families.

Page 8: What country is the homeland of Grandma Liebman's parents? (Germany)

Page 9: Why was it difficult for Jewish couples to get married at that time in Germany? (It was hard for Jewish couples to get married at that time. They had to pay special taxes. Their children were often barred from public schools.)

Page 10: Why did Grandma Liebman's parents decide to immigrate to the United States? (So that they could be married by a Jewish rabbi and have a better chance to live as free Jews.)

Page 11: How do you suppose supermarkets in Walnut Creek would carry all of these foods? (Few Jewish families live there. What Jewish foods might David find in a supermarket in Walnut Creek? (braided bread, kosher pickles, salami, ...)

Page 12: How was the last bundle in Grandma's shopping bag different from the packages wrapped in white paper? (It was wrapped in soft cloth.)

Page 13: How do you suppose David knew what was in the bundle even before it was unwrapped? The candlesticks were at the bottom of the shopping bag. Would you say that means they are the least important thing she packed for Sabbath dinner? (If they were at the bottom of the bag, she must have put them in first. They must be one of the most important things for Sabbath dinner.)

Page 14: Locate Germany on a map and globe. Indicate other countries from which European Jews have immigrated, such as: Poland, Russia, South America, the Middle East. It is interesting to note that some of the earliest settlers in our country were Spanish Jews.
page 10: Who was "Rebecca"?
(David's great-grandmother)

What happened the night before Rebecca was to sail to the United States?
(Her mother gave her the candlesticks.)

What did her mother tell her to do with the candlesticks?
(Always light them on the Sabbath.)

Look at the picture at the top of page 10. What does it tell us about how Grandma Liebman feels when she lights her candles every Sabbath evening?

Has our country or have the people of our country ever been unfair to Native Americans? Chinese Americans? Spanish-speaking Americans? Jewish Americans? Black Americans?

The Constitution is the law of our American people. What does it say about equal rights? About religious freedom?

Darken the room and light two candles. Discuss light as a symbol for Sabbath.

Page 11: The Sabbath table will have bread and light. Other important things did Grandma ask David to put on the table? (Kiddush cup and wine, table cover, candles.)

What does "Shabbat shalom" mean? (A "peaceful Sabbath.")

Can you think of any time when you might want to say this to someone?

Look at the picture at the top of page 10. What does it tell us about how Grandma Liebman feels when she lights her candles every Sabbath evening?

T: Why do you suppose candlelight is a good symbol for the Jewish Sabbath?

(Wendy, 12, reading Part III, "Come, Let Us Light the Sabbath Candles.")

Let's read Part III, "Come, Let Us Light the Sabbath Candles.

What does "Shabbat shalom" mean? (A "peaceful Sabbath.")

Can you think of any time when you might want to say this to someone?

On the Jewish Sabbath to a Jewish friend or neighbor.

Look at the picture at the top of page 10. What does it tell us about how Grandma Liebman feels when she lights her candles every Sabbath evening?

What do your great-grandparents mean when they talk about "conscience"? (Her mother gave her the candlesticks.)
T: Lee's look at some slides about the Sabbath celebration in a Jewish Reform Tradition.

Present the REST slide series presentation:

"Shabbat (See a description of the slides at the end of this page.)

Encourage the children to discuss what is happening in each slide.

Guide the discussion to emphasize the symbols of light, and bread.

T: Do you suppose all Jewish Americans belong to a temple or synagogue? (no)

Do you suppose all American belong to a church, temple, or synagogue? (no)

T: Do you suppose all Jewish Americans belong to a temple or synagogue?

The Constitution is the highest law of our land. It is the homeland of their immigrant families before them. Belonging to a particular religious tradition or the Constitution is as important to the American way of life as being part of the tradition is to be a Jew. Many people in our country no longer have a strong feeling of belonging to a church, temple, or synagogue.

What does the Constitution protect people who wish to practice their own religion? How does the Constitution protect people who do not wish to practice their own religion? How does the Constitution protect the homeland of their immigrant families before them?

Many people in our country feel that their religious or ethnic tradition is no longer of great importance to them. Many people in our country no longer have a strong feeling of belonging to a church, temple, or synagogue.

The students match the symbols of the Sabbath celebration:

Jewish Reform Tradition:

Present the REST slide series presentation: "Shabbat celebration: A look at some slides about the Sabbath celebration in a Jewish Reform Tradition."
EXTENDING EXPERIENCES

Explore the importance of foods in the lifestyle of religious and non-religious Jews:

Plan a field trip to a Jewish Delicatessen.

At the Jewish foodstore make a list of special Jewish foods on sale there.

Then take a similar field trip to a local supermarket.

Again, make a list of Jewish foods on the shelves.

Students might be surprised to find the large number of Jewish foods available in their neighborhood supermarket.

Find out about Jewish dietary laws which are followed by religious Jews. The laws direct the food preparation as well as what foods are to be eaten.

Usually dairy and meat products may not be consumed at the same meal.

Jewish dietary laws ban the consumption of pork products. When entertaining Jewish guests, a considerate hostess might provide "parve" snacks. These are foods such as nuts and fruits which are neither meat nor dairy. Separate dishes and cooking utensils for dairy and meat meals are kept.

The laws direct the food preparation as well as what foods are to be eaten.

Students should discover that people came to our country for a variety of reasons: to escape oppression, to find work, to be free to practice their religion. They should realize that people were also brought to our country involuntarily to work as bond servants or as slaves. Students should discover that people immigrated to the United States.

Jewish dietary laws are followed by religious Jews. They should realize that people came to our country for a variety of reasons: to escape oppression, to find work, to be free to practice their religion.

Students should discover that people came to the United States.

Arrange a field trip to a Jewish synagogue or temple. The rabbi might show the children the scrolls which are kept in the ark in the temple.

The report might be about the children's experiences of the trip.

Students should discover that people came to the United States.

Jewish dietary laws are followed by religious Jews. They should realize that people came to our country for a variety of reasons: to escape oppression, to find work, to be free to practice their religion.

Students should discover that people came to the United States.

Students should discover that people immigrated to the United States.

Jewish dietary laws are followed by religious Jews. They should realize that people came to our country for a variety of reasons: to escape oppression, to find work, to be free to practice their religion.
Plore the symbolism of light in the Jewish "Festival of Lights," the Hanukkah celebration. 

In a public school setting, it seems to be more appropriate to study Hanukkah as an extension of the symbolism of light in the Jewish Tradition, rather than as a Jewish alternative to the Christian Christmas. 

Hanukkah celebrates the first great victory for religious freedom won by the Jews more than two thousand years ago. A special candlelabra called a menorah is used for the lighting ceremony. It is traditionally made of clay with Hebrew letters standing for the words: A GREAT MIRACLE HAPPENED HERE.

Every night of the festival, the father lights one candle until all eight candles are lit on the last night. The Hanukkah candles symbolize the light of freedom. Teach the children to light a candle in the menorah. The children can sing the candle-lighting song as they light the candles.

In your classroom, you might invite a Jewish child to tell the story of the Hanukkah celebration. Teach the children the song "One little, two little, three little candles" to the tune of "Ten Little Indians." Teach the class a Hanukkah song. (See Resources.)

As an addition to the singing game above, the children might sign the Hanukkah song in the glow of the lit menorah. Teach the children to light a candle in the menorah. The children can sing the candle-lighting song as they light the candles.

Procure a "dreydl." This is a toy top associated with Hanukkah. It is traditionally made of clay with Hebrew letters standing for the words: A GREAT MIRACLE HAPPENED HERE.

Explore the symbolism of light in the Jewish Tradition, rather than as a Jewish alternative to the Christian Christmas.
RESOURCES

BOOKS


The following books for lower elementary children are taken from the bibliography accompanying an article by Ann Hildebrand to be published in Elementary English.

A. Creation Stories

An article by Ann Hildebrand to be published in Elementary English.

This is a collection of poems and drawings done by children in Terezin Concentration Camp during the years 1942 to 1944 — a powerful, evocative book. The first-person account by Berries of the Goodman family's move from a New York apartment to a suburban community. The book is about assimilation, but the theme is not belabored to the detriment of plot, style, and characterization. Grades 4 - 9.


**Grades 4 - 9.**


Grades 4 - 9. Interprets customs of oldest religions.

Reciting of the Kiddush, the ancient prayer sanctifying the Sabbath.

Let us praise God with the symbol of joy, and thank Him for the blessings of the past week, for life, health, and strength, for home, love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors.

Thou hast ennobled us, 0 God, by the blessings of our work, and in love and kindness Thou hast sanctified us by the Commandment. For the happiness that has come to us out of our labors, for the love and friendship, for the discipline of our trials and temptations, for the happiness that has come to us out of our labors. Let us praise God with the symbol of joy, and thank Him for the Sabbath, (Father raises Kiddush cup as he recites it.)

Blessing Over the Wine:

Blessed are Thou, 0 Lord, our God, ruler of the Universe, who createst the fruit of the vine.

Blessing Over the Hallah:

Blessed are Thou, 0 Lord, our God, Ruler of the Universe, Who brought forth bread from the earth.

Recipe:

Breaded Bread of Hallah

8 cups flour
3 tbsp. salt
2 cups warm water
1 tbsp. sugar
1/4 cup lukewarm water
2 yeast cakes dissolved in
3 eggs
8 cups flour

Dissolve the salt, sugar, and oil in the warm water. When cooled to lukewarm, add the dissolved yeast and the beaten eggs. Add the flour gradually, stirring well. Turn out on a floured board and knead steadily for about ten minutes, pressing the dough away from you with the palms of your hand and knead swiftly for about ten minutes, pressing the dough away from you with the palms of your hand and knead swiftly. Add the flour and beat well, fold the dough over towards you, press down, and press again, folding over the dough over the board, pressing it around a little bit each time, folding the dough over towards you, and pressing the dough away from you with the palms of your hand and knead swiftly for about ten minutes, pressing the dough away from you with the palms of your hand and knead swiftly. Turn out on a floured board, add the dough, and knead swiftly. When cooled to lukewarm, add the dissolved yeast and the beaten eggs, and knead swiftly.

2 tbsp. salt
1 tbsp. sugar
1/4 cup lukewarm water
2 yeast cakes dissolved in
3 eggs
8 cups flour
RECIPE: (Continued)

Divide the dough in half for two breads and cut each half into three equal parts. Roll these lengthwise, about 1 1/2 inches thick, pinch all three together at one end, twist into a braid and then press the other ends also firmly together. Place on an oiled baking sheet and allow the breads to rise until more than double their size. Meanwhile, make the topping:

Brush lightly with beaten egg, and sprinkle with poppy or caraway seeds and bake in a hot oven (400 degrees) for twenty minutes.

Turn down to 375 degrees and continue baking for forty minutes until golden brown on top. Remove from oven and cool before slicing. Serve warm.

The following filmstrips might be used as a parallel to the study of ethnic diversity within Israel:


FS-C-23. The Sabbath, color, 24 frames, captions. Shows observance of Sabbath in accordance with traditional practice. K, p, i levels.


PS-C-33. Shabbat Shalom, color, 25 frames, captions. Shows observance of Sabbath in accordance with traditional practice. K, p, i levels.


The following filmstrips are available through:

Audio Visual Department, Bureau of Jewish Education, of the Jewish Federation-Council of Greater Los Angeles, 590 Nosh Vermont Avenue, Los Angeles, California 90004.

Include catalogue number in any requests.

Filmsstrips:

Turn down to 375 degrees and continue baking for forty minutes until golden brown on top.

Sprinkle with poppy or caraway seeds and bake in a hot oven (400 degrees) for twenty minutes. Brush lightly with beaten egg, and after the breads cool, cut in half and slice. Place on an oiled baking sheet and allow to rise about 1/2 inch thick. Place all three together at one end, fasten into a braid. Drive the dough in half for two breads and cut each half into three equal parts. Roll these....

RECIPE: (Continued)
Filmstrip 6: A Child of Jerusalem

This filmstrip tells the story of a thirteen-year-old boy belonging to an orthodox Jewish sect, explaining some of the rituals of his tradition. Several holy places in the city are visited, and Gershon is seen at home with his family. The information given is fairly detailed.

Filmstrip 5: A Yemenite Child

This filmstrip tells of a sixteen-year-old girl whose parents moved from Yemen to Israel in 1949. It gives a picture of traditional customs, focusing on the girl's wedding. It also provides insight into the fact that Israel, like the United States, is a country which has received many different immigrant groups.

Filmstrip 4: A Bedouin Child

Ibrahim, a ten-year-old Arab boy, is a member of a nomadic Bedouin tribe. His home is a tent in the hot, dry Negev Desert. He tells the viewer of various activities in his life, such as fetching water several times a day and caring for the sheep. Nothing of their religious life is shown.

Filmstrip 3: A Child of a Kibbutz

Dahlia, an eleven-year-old girl, introduces the viewer to a communal form of life on a kibbutz. The children lead lives independent of their parents, and are a part of a working group which farms. The orientation is towards an older audience than third grade.

Filmstrip 2: A Child of Acre

Passir, an eleven-year-old Arab boy, narrates this view of the daily life of a fisherman who lives near the Mediterranean Sea. The historical sections of Acre, including a crusade inn and a Turkish mosque, are explored. Also, several Muslim rituals are presented.

Filmstrip 1: A Child of Tel Aviv

Ophir, a thirteen-year-old boy belonging to an orthodox Jewish sect, explains some of the rituals of his tradition. Several holy places in the city are visited, and Ophir is seen at home with his family. The information given is fairly detailed.
Video

84. Learning to make the braided bread (title)
85. Making the dough
86. Breaking the eggs
87. Watching the yeast act
88. Putting the yeast in the dough
89. Working the dough - the first time
90. The bread rises
91. Working the dough again
92. The bread rises again
93. Dividing the dough - #1
94. Dividing the dough - #2
95. The three rolls are joined together
96. The dough is braided
97. The bread is put in pans
98. The bread is made ready for cooking
99. Putting the bread into the oven
100. The bread is taken out of the oven
101. The bread is completed

Video

102. The Sabbath (title)
103. Friday daytime (title)
104. Buying the bread
105. The wine is bought
106. Cleaning the house
107. The white cloth is spread
108. Setting up the candlesticks
109. And the candles are put in
110. Filling the Kiddush cup with wine
111. Friday evening (title)

112. The reading of the Torah - #2
113. The scrolls
114. The candles at the temple
115. At Temple Israel
116. Friday night (title)
117. Everyone departs for the temple
118. The family shabbat table song
119. The family gathers for the temple
120. The son is blessed
121. Saturday night (title)
122. They hold hands and wish one another a good week ahead
123. The family gathers around the candle
124. The "havdala" candle is lit
125. Flickered candle, spice box, and wine for "havdala"
126. Saturday evening (title)
127. They spend time reading and studying with each other
128. The family relax and talk
129. Children play together
130. Saturday daytime (title)
131. Father blesses the daughter
132. Parents relax and talk
133. Saturday afternoon (title)
134. Talking with friends at Oneg Shabbat
135. Braided candle, spice box, and wine for "havdala"
136. The family gathers around the candle
137. The "havdala" candle is lit
138. They hold hands and wish one another a good week ahead
139. At Temple Israel
140. The candles
141. The scrolls
142. The reading of the Torah - #2
REFERENCES

Books


Articles
