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An Investigation Into the Methods By Which Cultural Understanding Can Be Taught in the Yakima Elementary Schools

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AN INVESTIGATION INTO THE METHODS BY WHICH CULTURAL UNDERSTANDING CAN BE TAUGHT IN THE YAKIMA ELEMENTARY SCHOOLS

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by

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CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

The importance of intercultural education has recently been recognized as a possible solution for the aversion of another world conflict. The institution which has the most influence on shaping attitudes which would promote better intercultural understanding is the public school of America. The Yakima Public School system has no specific program of intercultural education.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study to determine what is being done at the present time in the Yakima Public School system concerning the problem of intercultural education, and in lieu of a systematic program to structure an outline which may be used as a basis for intercultural education in the Yakima School system. To carry out the purpose of the study the author will (1) state the aims of the American philosophy of education; (2) define intercultural education in terms of its importance, aims, and purposes; (3) determine the importance of America's role as a leader in promoting world understanding; (4) cite the failure of America

through nationalism and prejudice to qualify itself as a world leader; (5) review the findings as to the nature of prejudice; (6) determine the school's and the teacher's role in intercultural education; (7) determine which minority groups are present in Yakima; (8) determine present practice and attitudes among the teachers in Yakima; (9) state qualities which should be cultivated by teacher and student to permit full understanding of various cultures; and (10) set forth aims, goals, and teaching aids for an intercultural education program for the Yakima Public Schools.

Importance of the study. It has long been mankind's goal to live "the good life" in peace, contentment, and freedom from fear. Many men through the ages have advanced theories which were intended to bring about these desires of man. In the last three decades the world has endured two devastating wars. The problem of living together on earth in peace has become more acute as its people venture to contemplate the outcome of a third world war. It is the author's intention to introduce a theory which may in a small way help to solve the problem by suggesting that a program of intercultural education be introduced in the Yakima Public Schools.

Limitations of the study. To satisfy an urgent need and a basic aim of American education, an intercultural program should be started in the kindergarten and be systematically and sequentially developed through high school. This study will be limited to the elementary grades one through six.

Interesting problems for further research in this field might be:

1. development of a systematic program of intercultural education in the Yakima junior high and high schools.
2. comparison of attitudes of a group of students who have studied in a system in which intercultural education was systematically taught, and a control group who have studied in a system in which systematic intercultural education was absent.
3. research to determine how many public schools in the United States have systematic programs of intercultural education.
4. research to determine how many school systems of other countries consider the problem of intercultural education an important one.

II. DEFINITION OF THE TERMS USED

Culture. The habits, mores, beliefs, and ways of living of a particular social group.

Intercultural education. The study of the various cultures of the world in an effort to understand their needs, beliefs, and ways of living; and the attempt to change or erase negative attitudes which children may have toward minority groups.

Prejudice. Pre-judging without knowing the facts; especially in reference to a culture which varies from one's own culture.

Ethnic group. Groups or races discriminated on the basis of common traits, customs, habits, beliefs, etc.

Systematic program. A program which is planned according to specific aims, goals, and purposes, and which is recognized by and made available to teachers, administrators, and patrons of the public schools.

Minority group. An ethnic group whose culture is visually different from the majority of the people's, and is often the object of discrimination because of its difference from the majority culture.

CHAPTER II

REVIEW OF THE LITERATURE

The bulk of literature on intercultural education has been published since the close of World War II. A brief summary of the more important literature and the latest thought relating to the subject will be given here.

I. LITERATURE ON THE PHILOSOPHY OF AMERICAN EDUCATION

Education for the past centuries can be divided into several stages, or movements. Beginning with Plato, Plutarch, Aristotle, and Quintilian the idea or philosophy of education was to prepare man for civic life. The second movement was toward church control as reflected in the philosophies of Ignatius, Luther, Christ, Hillel, the Catholic Church, and Erasmus. Then began the emergence of the individual with the philosophies of Bacon, Montaigne, and Descartes and the beginning of scientific method. The trend back toward the secular control is found in the philosophies of Descartes, Galileo, and Cominius, who attempted to relate scientific thinking to religious faith. The triumph of the individual is the most progressive and recent of educational philosophies. Locke, Rousseau,

Jefferson, and Franklin realized man as an individual and initiated the idea of child-centered education. From this idea of children's education literacy became the goal of the educated adult in America.

During the eighteenth century in the United States education was divided between the churches and individual instruction in reading, writing, and arithmetic. The church was in control of moral education, and the home was in control, for the most part, of literacy. Gradually a system of secular, then private schools emerged. Then, following the principles outlined in the Constitution of the United States regarding separation of state and church, there was established by each individual state a system of public schools. These early schools were instruments to achieve literacy in a child, and their primary concern was with academic subjects, i.e., reading, writing, arithmetic, limited history and geography, etc.

At the beginning of the twentieth century, through the emergence of psychology and sociology as sciences relating to the individual and his surroundings, there arose the philosophy of John Dewey, who was influenced by the thoughts of Pestalozzi, Froebel, Herbart, and Darwin.

Dewey's theory is the belief that education is individual development designed on a complete psychological

theory that "learning is doing." The central concept taken over from the Darwinian evolutionary movement for growth, and the primary aim of the school is to guarantee favorable conditions for growth. Five basic conditions for the school are sought:

> 1. Freedom for the child to investigate and experiment.
> 2. Choice of school experiences to fit the child's changing interests, attitudes, and stages of growth.
> 3. The program built around the solving of problems--considered important beyond all the rest.
> 4. The use of scientific material and the scientific way of working.
> 5. Provision for cooperative activity, because the school is a miniature community.[1]

Rugg and Withers have carried Dewey's theory one step farther. They believe that the primary task of education is to promote the healthy development of children and adults within the culture, or society.[2] Their definition of culture embraces not only the community as Dewey's did, but the local, national, and international cultures.

Wilson and Kolb define their philosophy of education by stating:

> The subject matter of education is no less than man's entire cultural heritage, and educational processes

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[1]Harold Rugg and William Withers, Social Foundations of Education (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1955), p. 41.

[2]Ibid., pp. 502-503.

> are the primary means through which culture is passed on from generation to generation.[3]

Norman Cousins believes that American education is too nationalistic. He believes that:

> What is needed is fundamental recognition that, although the world may be split politically, mankind does not exist in compartments. The human race is the new frame of reference, not geographical or cultural groupings--however great their old historical validity.[4]

There is common agreement among Redden and Ryan;[5] the Committee on International Relations of the National Education Association, the Association for Supervision and Curriculum Development, and the National Council for the Social Studies;[6] Thomas R. Adam;[7] Vickery and Cole;[8] and

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[3]Logan Wilson and William L. Kolb, Sociological Analysis (New York: Harcourt, Brace, and Company, 1949), p. 620.

[4]Norman Cousins, "The Real Problem of the Liberal Arts," edited by Henry Ehlers, Crucial Issues in American Education (New York: Henry Holt and Company, 1955), p. 249.

[5]John D. Redden and Frances A. Ryan, Intercultural Education (Milwaukee: Bruce Publishing Co., 1951), chap. 1.

[6]The Committee on International Relations of the National Educational Association, the Association for Supervision and Curriculum Development, and the National Council for the Social Studies, Education for International Understanding in American Schools (Washington, D. C.: National Education Association, 1948), chap. 1.

[7]Thomas Adam, Education for International Understanding (New York: Columbia University, 1948), Part One.

[8]W. E. Vickery and S. G. Cole, Intercultural Education in American Schools (New York: Harper & Bros., 1943), chap. 1.

many others that the purpose of American education is not only to educate the individual to live with his family, his community, and his country, but to educate him to live as a member of the largest social organization we know--the world.

II. LITERATURE ON THE IMPORTANCE OF INTERCULTURAL EDUCATION

Particularly since World War II has the need for intercultural education been recognized as a major aim of American education. The Committee on Intergroup Education in Cooperating Schools stated the purpose and need for intercultural education in this way:

> Our imperative need today is to understand other people and ourselves in order to be able to deal with those differences and forces that create barriers between human beings. By every means at our disposal . . .we are called upon to enlarge our daily experience to the point of grasping the values, traditions, mind-sets, and social expectations of a variety of people. To do so is practical necessity because none of us can exist in isolation in the modern world. Whether we like it or not, people different from ourselves have moved into our consciousness and, more and more demonstrably, into our daily lives. Many of us are coming to feel increasingly how provincial and culture-bound we are in the face of current demands. . . .
>
> Intergroup education must address itself to several tasks, the task of enlarging sensitivities so that we are equipped to live in an expanding world; the task of revising our notions about people both in terms of the differences that exist among them; the task of gaining insight into the expectations and values we

> ourselves bring to bear upon personal relationships and upon intergroup situations.[9]

The basis on which peace and understanding in the world today may most expediently be brought about is through the establishment of a systematic program of intercultural education in our country's largest educational institution, the Public Schools. Democracy, freedom, the "American way of life," are in danger of being lost unless America can demonstrate to the world her sincerity in democracy and all it implies for minority peoples.

Redden and Ryan report the need for demonstrative democracy by stating:

> Intercultural education embraces much more than instilling a measure of respect for certain minority groups within the United States. It includes the formation of an intellectual understanding and appreciation of the real purpose, ideals, and contributions of all racial, religious, and socio-economic groups . . . intercultural education seeks a sympathetic, intellectual acceptance of the real dignity and worth of all groups and individuals.[10]

Elliot describes the function of intercultural education as follows:

Intercultural education seeks to create harmony and

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[9]The Committee on Intergroup Education in Cooperating Schools of the American Council on Education, Literature for Human Understanding (American Council of Education, 1948), p. 1.

[10]Redden and Ryan, op. cit., p. vii.

> understanding among the various national, racial, religious, and socio-economic groups which make up our country's people, to the end that they may be united, and be striving for the good of all individuals and of the larger society in which they live. Such education would make each individual member of these various groups comfortable in being identified with his group, proud of the contribution which that group makes toward the advancement of all, and willing to use his individual powers and abilities in developing himself to the limit of his own endowments and in advancing the good of all Americans. Furthermore, intercultural education seeks to extend these feelings of brotherhood beyond the narrow range of nationalism to include mankind everywhere. Such goodwill is essential to the maintenance of world peace.[11]

III. LITERATURE ON AMERICA'S ROLE AS A WORLD LEADER IN PROMOTING INTERNATIONAL UNDERSTANDING

The logical leader to promote world understanding is the United States. Since 1870, the United States has grown in stature from a small isolationist power to the most powerful military, political, and economic country in the world. It has used its technology, natural resources, manpower, and capital to attain a standard of living unequaled anywhere else in the world. It has introduced mass production and distribution of products on a world-wide basis. It has learned also, that with technological

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[11] Eugene B. Elliott, Understanding Others (Lansing, Michigan: Superintendent of Public Instruction, 1946), p. 1.

advancement at its present level, that nations must learn to act cooperatively on employment, trade, agriculture, and health. America has discovered that its economic system depends on the economic and political conditions of other countries of the world.[12]

Many of the countries around the world look to America and its progress with envy and respect. They have been led to believe that in the United States, the government was founded on the fundamental principles of Christian democracy. These were basic truths expressed in the Declaration of Independence and the Constitution of the United States, and may be reduced to the following five:

> (1) Recognition is given to God's existence and His eternal law. (2) All men are equal in the eyes of the Creator and before the law. (3) The inalienable rights of the individual have their origin in God. (4) Freedom and authority come from God and are governed by His law. (5) Government exists to preserve and protect, for each individual, the rights endowed on him by his Creator.[13]

Elliott sums up America's responsibility as the leader to international and intercultural education and understanding in this way:

Our form of government is based on the assumption

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[12]Rugg and Withers, op. cit., pp. 149-212; and the Committee on International Relations, op. cit., pp. 2-6.

[13]Redden and Ryan, op. cit., p. 3.

> that each human being has definite worth; that each is endowed with 'certain inalienable rights, . . . life, liberty, and the pursuit of happiness.' . . .The aim of intercultural education is to make democracy work better and better for more and more people.[14]

A country which believes in the freedom and equality of its citizens; recognizes the importance of education and human understanding; is a strong economic, political, and military power should be in a position to promote world understanding.

IV. LITERATURE ON THE EFFECT OF PREJUDICE AND NATIONALISM AS DETERRENTS TO UNITED STATES' LEADERSHIP IN INTERNATIONAL UNDERSTANDING

For a country which sets itself as an example of a fortress of democracy, the United States has a record concerning prejudice and social segregation which is a source of dissolusionment for a segment of its own population, as well as the people of Asia, Africa, South America, Mexico, and parts of Europe who have representatives in this country enduring prejudice to a degree which renders their lives uncomfortable. The Mexican-United States Naval personnel riot in Los Angeles in June and July of 1943 caused a strain in international relations between the United States and Mexico at a time when Pan-American relations were vital to the defense of our continent. The

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[14]Elliott, op. cit., pp. 1-2.

treatment of the Chinese during the building of the transcontinental railroad in the 1860's to 1880's; the present discrimination against the Negroes and the denial of several Southern states to provide equal educational facilities for Negro children; the internment of thousands of loyal Americans of Japanese ancestry during World War II; the present prejudice against the Jew, are all examples of America's denial of equal opportunity to all its citizens and the failure of its government to insure the equality and freedom which the Constitution guarantees.

While advocating America's leadership in intercultural education, Elliott criticizes the present condition of its own internal attitude:

> The ideals of our democracy have not yet been realized equally for all groups of citizens within our country. Democratic practices have not developed to the point where we consider each individual citizen on his individual merits. Discriminations frequently are practiced against individuals because they belong to a certain racial group. Since these discriminations may make it difficult or impossible to get employment, find a place to live, secure an education, or enjoy recreational facilities, they have caused a considerable proportion of citizens in our country to feel that they are 'second class' citizens, prevented from full participation in the rights and privileges which the more favored groups enjoy. The awareness that democracy is not functioning equally well for all groups leads to friction and disunity among these groups. Likewise, it brings the realization that our national life is losing a great deal when the contributions of groups and of individuals within groups are consciously stifled and

rejected.[15]

A program of intercultural education should have as its first goal the education of our own citizens in understanding each other and our differences and likenesses. The rise of America as a world power leaves its doors open to international inspection, and if it is to lead the world in intercultural understanding it must make democracy work for all its citizens.

Attempts have been made during the past two decades to analyze and explain the nature of prejudice, hostility, and discrimination and the ways by which it can be resolved. Following is a summary of the findings on the nature of prejudice and hostility:

1. Infants and pre-school children typically do not exhibit prejudice toward ethnic or racial groups. Prejudice is learned.[16]

2. All individuals brought up in human society manifest some hostility toward other individuals or social groups.[17]

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[15]Elliott, op. cit., pp. 1-2.

[16]E. L. Horowitz, "The Development of Attitudes Toward the Negro," The Archives of Psychology No. 194, 1936; E. L. Hartley, M. Rosenbaum and S. Schwartz, "Children's Perception of Ethnic Group Membership," Journal of Psychology, 26, 1948, pp. 387-396; Elliott, op. cit., pp. 12-13.

[17]Wilson and Kolb, op. cit., p. 741.

3. Whatever is different in social custom always arouses attention and tends to set up antagonisms.[18]

4. The identification of an individual with the group gives emotional security, without the pang of conscience which accompanies it apart from the group.[19]

5. The greater the group feeling, that is the stronger the identification between members of a group, the greater is the strength of the prejudice against an alien group or against individuals who are not within one's own group.[20]

6. Prejudices are closely tied in with certain negative emotions: fear of not being able to make a living, and therefore fear of competition with certain individuals or groups; fear of not succeeding and jealousy of those who do succeed; fear of not being liked and of the consequent failure to attain security by identifying one's self with a group; the tendency to blame one's own frustrations on a 'scapegoat.'[21]

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[18]Kimball Young, Social Psychology (New York: F. S. Crofts and Company, 1935), p. 489.

[19]H. A. Miller, Races, Nations, and Classes (Philadelphia: J. B. Lippencott and Company, 1924), p. 134.

[20]I. D. MacCrone, Race Attitudes in South Africa (London: Oxford University Press, 1937), p. 249.

[21]Elliott, op. cit., pp. 12-13.

7. Prejudice takes form in 'racism,' that is, the tendence to give biological explanations for behavior differences between different groups. It assigns inferiority to non-white races.[22]

8. The more marked the racial differences, the more intense is the racial self-consciousness, and the greater the social distance that separates groups.[23]

9. Prejudice as an attitude is always accompanied by incorrect or inadequate beliefs regarding the people against whom there is prejudice.[24]

10. Prejudices are similar to and may eventually become serious psychopathic disorders, e.g., delusions of persecution. Thus prejudice tends to affect adversely not only those against whom it is directed but also the individual who has the prejudice.[25]

11. Prejudices are inferred from a person's actions, both verbal and non-verbal. The principal identifying marks of prejudices are (1) the inconsistent, unreasonable,

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[22]The United Nations Educational, Scientific, and Cultural Organization, "The Roots of Prejudice," in Race Prejudice and Discrimination edited by Arnold Rose (New York: Alfred A. Knopf, 1953), p. 425.

[23]Robert E. Park, "The Physical Appearance and the Character of Peoples," Arnold Rose, ibid., p. 462.

[24]Rose, ibid., p. 429.

[25]Kimball Young, op. cit., Chapters XVIII and XIX.

or illogical behavior which stems from it, and (2) the unwillingness (or inability) of the prejudiced person to change his opinion when its fallacy has been demonstrated.[26]

To establish leadership in the world in intercultural understanding, all those involved in such an undertaking should first understand the nature of prejudice and be willing to help resolve the reasons behind it.

In addition to the prejudice which is practiced in America against cultural minorities, the factor of nationalism is a deterrent to America's leadership in international and intercultural understanding.

Nationalism is a product of the nation-state system, and has been in existence for about three hundred years. It is characterized by the adoption of patriotic songs, national holidays, the worship of a national flag or emblem, the teaching of the greatness of a nation's heritage, a uniform language, and establishment of schools where children are taught patriotism and their duties to their native land.

But nationalism has been found to be too narrow in the modern world where one country depends on another so vitally. It has been found to produce two world wars as

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[26] Ibid.

a means of acceptable national prestige. It limits one's loyalties to a national frontier instead of embracing the whole world and all its peoples and cultures. It leads to the impression that one's country is best, is always right, and its actions can never be questioned. The world today has some sixty independent nation-states. Attempts to bring about world cooperation in trade, social welfare, control of armaments and education are blocked by nations which are too selfish or too unenlightened to be willing to cooperate. Enduring peace cannot be attained until the nation-states surrender to a unified plan to solve those problems with which they have found themselves unable to deal with singly in the past.[27]

V. LITERATURE ON THE ROLE OF THE SCHOOL AND THE TEACHER IN A PROGRAM OF INTERCULTURAL EDUCATION

As the largest institution for the education of its citizens, the American Public School Systems should take the initiative in organizing systematic programs of intercultural education.

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[27]Rugg and Withers, op. cit., pp. 159-207; and The Committee on International Relations of the National Education Association, op. cit., pp. 44-45.

The General Assembly of the United Nations in 1947 unanimously passed a resolution calling upon the member states of the United Nations to provide for effective teaching about the aims and the purposes of the United Nations in promoting intercultural understanding and a feeling of brotherhood among the nations of the world.

Rugg and Withers believe the duty of education in social and intercultural understanding lies with the colleges and universities who train teachers, and with the teachers themselves.[28]

The National Council of Teachers of English stress that:

> All aspects of school and college programs share the responsibility for the development of social sensitivity and effective participation in the group life. . . .the 'group' assumes world proportions. It is important that the reading of literature at all levels of instruction should foster appreciation of other national cultures than our own. . .should promote an intelligent acceptance of differences and a recognition of the interdependence of cultures within our nation and among the peoples of the world.[29]

William Heard Kilpatrick has stated that while the problem of good intercultural relations will take some time, the schools should start now to educate its youth

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[28]Rugg and Withers, op. cit., pp. 712-727.

[29]The National Council of Teachers of English, The English Language Arts.

to face the evils of prejudice squarely. He believes that the youth can help mitigate the problem by leading their elders to consider some of the unfounded bases on which their prejudices have been built.[30]

Redden and Ryan believe that:

> The school ought to assume a position of leadership in creating good will, and in developing an intelligent understanding of various minority groups. . . a school that promotes attitudes of understanding and loyalty to the American way of life, and respect for the dignity of man, is truly fostering intercultural education according to the principles of democracy.[31]

The specific responsibilities of the school in a program of intercultural education may be listed as follows:

1. To sift out the best and most acceptable behavior patterns in each culture.

2. To effect a mutual understanding among racial and national groups.

3. To develop mutual tolerance and creativeness among members of various cultures.

4. To teach youth the democratic way of life, together with the essential unity of effort needed for its perpetuation.

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[30]Vickery and Cole, op. cit., from an introduction by William Heard Kilpatrick.

[31]Redden and Ryan, op. cit., p. 8.

5. To emphasize the truly aesthetic and spiritual contributions of specific racial and national traits to culture and education.

6. To be concerned with the contributions of racial and national groups not only in the past but also in the present.

7. To help preserve the racial, national, and spiritual traditions of all the cultures of the United States.

8. To teach knowledge and understanding about how other peoples live.

9. To develop the attitude of seeing ourselves as others see us.

10. To emphasize the reasons why other cultures exist.

11. To teach the perception of the common humanity underlying all differences of culture.

12. To teach the value of understanding others.

13. To attempt to change faulty attitudes concerning other cultures.[32]

It is the teacher's role to examine himself concerning his own attitudes and prejudices. He must formulate his

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[32]Redden and Ryan, op. cit., p. 34.

own philosophy on the basis of intercultural education. Redden and Ryan believe that the teacher's function is to teach the truth dispassionately and effectively, and that this obligation is imposed both by society and morality in order that the content of the social heritage may be learned by all. Through the teacher's example and personal integrity, he can help pupils to develop an interior regard for the truth.[33]

Elliott also comments on the importance of the teacher's attitude by stating:

> The selections of materials for teaching intercultural relations in the early elementary grades is not so important as the teacher's own attitude and interpretation in the handling of that material.[34]

It is argued by some people that intercultural education need not be a major responsibility of those schools or systems which are predominantly of the majority group where there are no inter-racial or intercultural differences to a marked degree. Elliott answers this argument by saying:

> Many teachers recognize the need for intercultural education in schools composed of many different cultural groups, particularly if there are strong group tensions in the school or in the community. They may,

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[33] Ibid.

[34] Elliott, op. cit., p. 2.

> however, see little or no need for it in schools where 'all the children get along together' or where 'all the children are mostly from one group'--partcularly if these children are of the prevailing majority group in the United States, that is, white, Protestant, Anglo-Saxon. To think of intercultural education only as a cure for a fever spot in a particular school or community is to limit greatly its potential value in the improvement of our national life and of international affairs. In a country and in a world as interdependent as ours, where all kinds of peoples must work together on political, social, and economic issues, it is of paramount importance that every group know and respect the good in every other group. Supposedly homogeneous communities have as much responsibility in this area as any other group.[35]

It has been stated that only by living together with members of another culture or national group can effective understanding come about. The possibility of a major portion of the world's population never meeting this opportunity would eliminate them from the responsibility of understanding another culture. This major group of the world's population must learn intercultural understanding secondhand through education.

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[35] Ibid.

CHAPTER III

REPORT OF THE STUDY

In order to determine the present practice and attitude in regard to intercultural education in the Yakima Elementary Schools, questionnaires were sent to 167 teachers in the eleven elementary schools. The questionnaire was preceded by the following introduction:

> You, as an elementary teacher can give me valuable information which will help me to complete my master's thesis, which is entitled 'AN INVESTIGATION INTO THE METHODS BY WHICH CULTURAL UNDERSTANDING CAN BE TAUGHT IN THE YAKIMA ELEMENTARY SCHOOLS.'
>
> Intercultural education is the study of cultural groups of the world, and the various cultural groups in the United States (such as Negroes, Jews, Japanese-Americans, etc.) and their position in our democracy. A committee on intergroup relations was recently formed by the Department of Classroom Teachers of the NEA thereby recognizing the need for intercultural education in our schools.

Of the 167 questionnaires sent out, 104 were answered.

Following is a list of the questions and the response to them in percentages.

1. "In view of the relation of one country to another at the present time, do you think the problem of teaching intercultural understanding is an important one?" Every teacher, or 100% answered this question in the affirmative, indicating complete awareness of the importance of teaching

cultural understanding.

2. "Do you think democracy offers equal advantage to all culture groups within our own country." 33% answered "yes", that democracy offered equal opportunity to all culture groups, and 67% answered "no", indicating the belief that democracy is not yet adequate for offering complete equality.

3. "Do you find that the students in your classes hold faulty knowledge of minority groups, e.g., Jew, Mexicans, Negroes, etc.?" More than half, or 52% answered in the affirmative, and 48% answered in the negative. In more than half of Yakima's elementary classrooms there are children who have knowledge and opinions that should be corrected.

4. "Do you believe that a major aim of your teaching duties is to correct any faulty knowledge concerning minority groups?" 80% answered in the affirmative, recognizing a responsibility toward correcting attitudes and information which is faulty, but 20% answered in the negative, disclaiming responsibility.

5. "Do you teach your daily lessons with intercultural understanding as a major goal?" 61% of the teachers answered "yes," while 39% answered "no." Even though 80% feel the responsibility, only 61% teach intercultural education as diligently as they do the academic

subjects.

6. "Do you have children of minority groups in your room?" Teachers answered 61% in the affirmative, and 39% in the negative. Since 61% of the city's classrooms contain children of minority groups, and 52% of the teachers report faulty knowledge of minority groups among the children in their rooms, a program of intercultural education would seem necessary.

7. "Do you believe intercultural understanding is as important in the education of a child as the academic subjects (reading, writing, arithmetic) are?" 83% of the teachers questioned realize the importance of attitudes and the teaching of cultural understanding by answering in the affirmative, while 17% believe the academic subjects are more important.

8. "Can you recall two lessons in which you consciously taught intercultural understanding?" 75% answered in the affirmative and wrote out the two lessons on the back of the questionnaire; while 25% could not recall two lessons in intercultural understanding. This percentage is in line with the percentage of teachers who feel an obligation to correct faulty knowledge concerning minority groups and with those who teach their daily lessons with intercultural understanding as a major goal.

9. "If you do believe intercultural education is a vital part of your educational duties, would it help you to have specific aids geared to your grade level to guide you?" 82% of the teachers answered in the affirmative, while 18% answered in the negative. The negative percent is 2% lower than the percentage of teachers who do not believe that a major aim of their teaching duties is the teaching of intercultural understanding, which indicates that 2% of the teachers who do not now teach intercultural understanding systematically, would perhaps do so if there were a guide to help them.

The following are a representative sampling of some of the comments which were requested on the questionnaire:

> I think this is taught through social studies in primary grades but not in an open manner. Why build barriers that aren't even there yet? I do not feel that these questions were geared to be used in elementary grades.

> I believe learning to get along with one another is a very important part of today's living. It certainly should be part of today's education but the need varies with schools and their localities.

> Work of this nature has to be taught incidentally to lower grade children. It is beyond their understanding. Lower grades are tool grades and all we can do is to teach kindness to each other, and everybody. Much of this depends if you have people of different race and cultural background in your room. Younger children do not need this as they are naturally kind.

> I have never lived near any minority groups and have only taught one Negro and two Chinese children. I have often wondered if my race tolerance was because I have never had experience with them.

I think we should have some directed activities especially geared to teach some of these important segments in our educational program. I think our emphasis has been mostly incidental as in my case and not as a unit.

In these troubled times a better understanding might help to keep the peace.

I was in a minority situation until the time I was 17 years old. Until the time I entered college there were only from three to ten white children in the school I attended. You need a deep understanding of how the underdog feels. Children are far more ready to accept the minority than adults.

In any Christian society cultural understanding should be a major goal.

Although we do not have a problem in our school concerning this, I believe the children should be made aware of it and be prepared to face it when it should come into their lives.

I believe this is a strong objective. May it bear much fruit for us as we participate in one world.

To summarize the attitude of the Yakima Elementary teachers, the survey indicates that they unanimously realize the importance of intercultural education; the majority (67%) of them believe that democracy does not offer equal advantage to culture groups within our country; the majority (80%) believe that to correct faulty knowledge and teach intercultural understanding is a major aim of their teaching duties; a majority (83%) believe that intercultural understanding is as important in the education of the child as the academic subjects; and a majority (82%) believe that specific aids would be of help to them.

In practice 61% teach their daily lessons with intercultural understanding as a major goal; and 75% can recall two lessons in which intercultural understanding was specifically taught.

In the Yakima Elementary Schools over half (52%) of the teachers find that children in their classes hold faulty knowledge of minority groups, and 61% of the teachers have minority group children in their rooms. These figures indicate that a program of intercultural education would be relative to Yakima.

CHAPTER IV

PROPOSED PROGRAM OF INTERCULTURAL EDUCATION FOR YAKIMA ELEMENTARY SCHOOLS

Based on research done into the philosophy of American education as being the education of the child to live in the American and world culture; the role of America as a world leader; the causes and reasons for prejudice; the role of the American school and the teacher in a program of intercultural education; and the desire of teachers for aids in teaching intercultural education in the Yakima Elementary Schools, the following program is structured as an experiment to be conducted in the Yakima Elementary Schools.

This program consists of units dealing with various minority culture groups in the United States which have undergone periods of discrimination in our history, and is based on two assumptions: first, that democracy must provide equal opportunity and thorough understanding among its own culture groups before attempting to set an example for democracy for the world; and second, that prejudice against minority groups is learned, and as such can be unlearned or prevented altogether by correct and adequate intercultural education.

The units cover the following minority groups: Chinese-Americans, Japanese-Americans, Mexican-Americans, Negroes, American Indians, and miscellaneous foreign born Americans.

These units are not to be placed in the hands of the students but are to be used for background and resources for the teacher.

Each unit contains an explanation of the significance of the area; place of the material in the sequence; factual background information; anticipated outcomes in understanding, attitudes, and specific skills; suggested fact finding questions; suggested activities and experiences; evaluation suggestions; and instructional materials available in Yakima.

CHINA AND CHINESE AMERICANS

A Resource Unit For Use In Elementary Intercultural Education

CHINA AND CHINESE AMERICANS

I. SIGNIFICANCE OF THE AREA

Through a study of China and Chinese Americans it is the main objective to build in children an attitude of appreciation and understanding of people as visually different as the Chinese. They should learn through their study that the similarities among people are greater than their differences, and that the worth of each individual is determined not by his appearance, race, religion, socio-economic differences, but by his individual merit.

Although it is important that children see that peoples around the world are more alike than different, it is equally important for them to understand the ways in which they differ and the reasons for these differences. To teach children that there are no differences in people around the world is to neglect an important objective in teaching intercultural understanding, that the customs which differ from our own makes the world interesting. Research has pointed out that children as a whole are unaffected by prejudice and it is while they are open-minded and inquisitive that a thorough study of a culture can be of great value in offsetting negative attitudes encountered by the child as he grows older.

Chinese Americans represent an integral part of the American population. The study of this group should contribute to the realization that it is cultural differences which characterizes American society. That the Chinese Americans have undergone a difficult period of prejudice and survive as a harmonious piece in the patchwork of American society should serve as an example that democracy embraces all groups of people who have chosen the United States as their home.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

The color, quaintness, and exotic atmosphere of orientalism, as well as the fact that most pre-school children have heard of China, makes the Chinese a good group with which to begin intercultural education. Children in the first grades learn about home, school, and community, and a unit on China in the first grade may be the first introduction to simple principles of the globe, such as oceans, continents, and countries. Because of television and the movies, children already have a curiosity for, and some knowledge of other countries and peoples of the world. Interest will be stimulated if children begin with concepts with which they are familiar, such as holidays, clothing, home, family, school, games, songs, ways of travel, and food.

Because of the wealth of material on the Chinese, the study should be repeated in the fourth and sixth grades along with the regular geography units presented in those grades. It is in the sixth grade that concentrated study can be made on the social customs of the Chinese, the American Chinatowns, the history of the Chinese Americans, the reason for heavy Chinese immigration during the California gold rush, and the reasons for the prejudice against them from the 1870's to the 1930's.

This unit is also arranged to provide opportunity for study for slow, average, and gifted children. In any one grade questions for study may be selected to suit the child's individual interest and ability.

III. BACKGROUND MATERIAL

China

China's biggest problem is its overpopulation and its lack of food. All its tillable land is now in use, yet starvation and deprivation are rife.

China is a land of contrasts. Rainfall ranges from less than one inch per year in the deserts to more than 100 inches per year on the southern coasts. Vegetation is almost non-existant in the northern mountains and deserts, yet in the south exists lush tropical growth. Shanghai

is a modern cosmopolitan city, while a few hundred yards beyond its borders lies primitive countryside.

China's culture is the oldest in the world. It was old when Europe was young. It has contributed paper, printing, gunpowder, compasses, silk, tea, porcelain, and the highest type of philosophy, religion, literature, and art.

In spite of many different tribes and groups of people and impressive natural barriers, China has achieved a measure of unity while Europe is still in strife.

The pressure of the people on arable land is great. No more arable land lies unused. In 1944 the population of China was estimated at 472,580,216 as compared to 170 million for the United States. China's birth rate is impressive, and if it continues it will double the population in 65 years. There are 1,485 people per each square mile of agricultural land. There is a tremendous food problem and an estimated 100 million people have died of starvation in the past century.

Many races or tribes reside in China besides the Han, or Chinese proper as paralleled by the many Indian tribes and world nationalities which make up the United States.

Railways date from 1876, but by 1940 only 15,000

total miles existed in China, half of which are in the Manchurian provinces of the northeast. There are none in the mountainous area of western China.

Automobiles must be imported and are expensive. Travel is confined to cartroads and flagstone trails. Two-wheeled carts manned by coolies are the major means of transportation. It is cheaper to wear men down than to keep roads up. This is an example of the low value of human life where men overcrowd the land.

Three river systems and their valleys support the bulk of the Chinese population. The Hwang Ho River is 2,700 miles long. Toward the sea the slow-flowing river has built up so much silt in its bed that in some places the river bed is above the surrounding land area, and is supported by dykes constructed to keep it from flooding. The Hwang Ho is not navigable for steamships. Between the Hwang in the north and the Yangtze in the south lies the Hwa river system, which floods thousands of square miles of land during the rainy season. The Yangtze River in the south is the most important to the Chinese. It is 3,200 miles long, the sixth longest in the world.

There is a series of eleven topographic regions with their sixty subregions in China. These include the Tibetian Highlands, Tien Shan Highlands, Altai-Sayan Highlands,

Mongolian-Sinkiang Uplands, Mongolian Border Uplands, Eastern Uplands, Eastern Lowlands, Central Uplands, Szechwan Lowland, and the Southwestern Uplands.

Climate is important to the Chinese, as they live close to nature. There are frequent weather changes, as in the United States, and China is subjected to cyclones, drought, monsoons, and floods. China extends north to south, and experiences climatic variences as extreme as the North American continent from Northern Cadada to Southern Mexico.

Forests remain only on hillsides too steep for crops. All other land where trees will grow has been cleared for farming.

There is extensive farming, and grains supply 90 per cent of the Chinese diet. In their intensive quest for food, the farmers give none of their land to the support of livestock, such as cattle. The land can be used best for raising crops for human consumption than for the feeding of livestock to eat. Pigs and chickens are kept but they live on household refuse. Manpower rather than machines are used to work the farms. The farms, once large, are now very small, the land having been subdivided among sons and all descendents of sons. China's greatest resources are its land and its people.

Hillsides are terraced for maximum use. The most important crops are rice and wheat, followed by millet, soybeans, grain sorghum, barley, corn, sweet potatoes, rapeseed, broad beans, and peanuts. Crop regions correspond to those in the United States, e.g., corn belt, winter wheat belt, rice area, wheat area, and tea area.

China is the world's largest producer of silk and cotton. The cotton is used at home, but silk exporting is a big industry. Fishing also is a leading industry.

China was ruled for thousands of years by royal families forming periods of history called dynasties. The first one was the Shang dynasty dating back 1766 years before Christ. Evidence of Chinese civilization goes back to 2500 B.C. during the Stone Age. It is thought that civilization first began in China.

Great scholars have come from China, including Confucious, Mencious, and Lao-tze, who are considered the founding fathers of Chinese philosophy. This philosophy has received great respect and consideration in the western world, for it emphasizes the values of human relationships, such as friendship, honor, getting along with each other and with nature, and politeness rather than materialism.

Village customs have a background of thousands of years, and remain unchanged. Even in the modern cities,

such as Shanghai, are found many old style customs. There are more rickshaws than automobiles, side streets are lined with old-fashioned shops, there are more Chinese restaurants and theaters than western ones, many small handicraft industries remain, and there are peddlars with wheelbarrows hawking their wares from door to door.

Interesting tourist cities are Shanghai, the largest, and Peiping, second largest. Around Peiping is the Great Wall of China, one of the wonders of the world. Twenty feet high, it created a barrier westward to protect China from the fierce warriors of Mongolia.

For centuries the family formed the basis of the Chinese way of life. The old style family was authoritarian, filial piety was considered the most important virtue, and old people, especially men, were rigidly obeyed. Several generations or branches of the same family lived together in a large house built around a central courtyard and containing numerous apartments, one for each family group. Parents engineered most marriages, and children were strictly obedient. Women were, and in most places still are, considered inferior.

There is widespread illiteracy in China because the Chinese system of writing is so complex and difficult to learn that only the leisure class has time to learn. Also,

books and newspapers are, or were, until the 1920's, written in such a classic style as to be unintelligible to the average man. A movement was begun in the 1920's to simplify Chinese writing.

Chinese Americans

It was from this country, and this society with its 3600 years of background and tradition that thousands of young Chinese immigrated in the 1850's to 1870's to the infant society of western United States. After the gold rush in California in 1849 services were so slow and material so scarce that trade in lumber, food, hardware, and services between San Francisco and China boomed. Laundry service was so slow and so inferior in San Francisco that many of the early day miners and business men sent their shirts to Hawaii and China for less expense than would be incurred in the overcrowded, makeshift city. On the returning ships came thousands of young Chinese men to seek their fortunes in the newly opened west. Opportunity in their already overpopulated land was lacking, and they provided cheap labor to build the railroads and work in the mines of western United States. After the need for them was terminated, when the railroads were finished and the mines were no longer lucrative, they were considered a nuisance and were forcibly herded into Chinatowns,

principally in San Francisco, Seattle, Portland, Stockton, Oakland, and Los Angeles. They faced occupational as well as social discrimination and the only jobs open to them were as workers in hand laundries, restaurants, and curio shops. These Chinese, mostly males, were primarily from the uneducated peasant stock and tended to preserve the only customs they knew, those of old China.

Prejudice reached its height in the 1880's in the West, when the Chinese were violently evacuated from Seattle. In 1882 the prejudice against them was legalized through the passage in Congress of the Oriental exclusion act limiting Oriental immigration to teachers, students, and travelers, and imposing a head tax on Oriental immigrants. The head tax was formerly fifty cents. Through the Oriental Exclusion Act it was raised to $8.00 per immigrant. Few Chinese could afford such a great amount of money. This law was spearheaded by Californian farmers fearful and envious of the success of the Japanese farmers, and by businessmen fearful of the success of the few Orientals who were successful in businesses.

Prejudice against the Chinese reamined strong until the 1930's when Japan invaded China and the Chinese gained the political sympathy of the United States, spurred on by the emotional appeal of Madam Chiang Kai-shek and her

personal appearance tour of America. Since then the Chinese have been emancipated from their ghetto-like existance in the socially segregated Chinatowns, and have become more and more absorbed into the general population. Prejudice against them may rise again as China becomes more and more associated with communism in the public's mind.

Chinatowns, particularly in San Francisco and Seattle add charm and color to those cities and are tourist attractions. Chinese Americans have good service records; have good university and college records; statistics have reported a lower tendency for delinquency than the general population; crime rate among Chinese adults is lower than other American groups; and Chinese art has had widespread influence of the past two decades on American home decoration and clothes design.

Background material for the unit "China and Chinese-Americans" was obtained from the following sources:

Ayscough, Florence. A Chinese Mirror. Boston: Houghton Mifflin, 1925. Attempt to correct faulty western attitudes.

Fetter, George, PhD. Lectures delivered in a course entitled "Inter-Racial and Inter-Cultural Relations."

Lattimore, Owen and Elenor. China, A Short History. New York: W. W. Naton and Co., 1944.

Peck, Graham. Through China's Wall. Boston: Houghton Mifflin, 1940.

Yutang, Lin. The Wisdom of China and India. New York: Random House, 1942.

IV. ANTICIPATED OUTCOMES

Understandings (In ascending order of growth and progression from grades one through six)

1. That children all over the world are fundamentally alike.
2. That some of our customs seem as strange to the Chinese as theirs do to us.
3. That to be different does not mean necessarily to be inferior.
4. That people living in different parts of the world have different social customs, ways of living, etc., depending on their environment.
5. That there are different peoples in China as well as in our country.
6. That population affects a people's way of living.
7. That terrain, climate, and geography affects Chinese way of life, as it does in all countries.
8. That China is mainly a farming country.
9. That the Chinese contributed much to European, and therefore to American civilization.
10. That China is the oldest civilization on earth.
11. That the Chinese prize human values rather than commercial gain.
12. That Chinese philosophy gained world wide study and respect.
13. That Chinese customs based on 3600 years of civilized tradition.

14. That the Chinese in our country brought here to serve commercial purposes.

15. That prejudice against the Chinese surfaced after the need for them was satisfied.

16. That Chinese Americans form an integral part of the total culture of America.

17. That the Chinese contribute much to modern American living.

Attitudes (In ascending order of growth and progression from grades one through six)

1. An interest in and curiosity about children and people of other lands.

2. An appreciation of the important contributions the Chinese have made to the world.

3. An on-going interest in China which will develop further study as children mature and are able to comprehend more of the history, geography, and social concepts of China.

4. An interest in and appreciation of all culture groups that make up American society.

5. A tolerance toward the social customs of other people as the understanding grows about the reason for their differences.

6. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.
   c. shares ideas and materials with others.
   d. is concerned about the welfare of others.
   e. places group above personal interests.
   f. seeks equal opportunities for all people, including educational, vocational, political, social, and religious opportunity.

Specific Skills (In ascending order of growth and progression from grades one through six)

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about countries and peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevant data from books, conversations, films, recordings, museums, globes, maps, television.

8. Ability to elicit interest in people outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions of a particular culture group.

12. Ability to work as individuals and not to depend on each other.

13. Ability to make generalizations about the effect of geography, climate, and tradition on a people's culture.

14. Ability to realize that if we are to develop firm bases for peace we must grow toward wider international and intercultural understanding.

15. Desire for self improvement of judgment formed only after thorough research of a problem.

16. Ability to develop healthy skepticism in regard to negative attitudes of other people.

V. SUGGESTED FACT FINDING QUESTIONS (In ascending order of growth and progression from grades one through six)

1. What is China?

2. Where is China?

3. What do you know about the Chinese?

4. How long would it take to travel to China by boat?

5. How does the size of China compare to the United States?

6. How does the climate of China compare to that of the United States?

7. How do seasons compare to the United States' seasons?

8. What are Chinese homes like?

9. How do Chinese earn a living?

10. What sort of food do they eat?

11. How do they dress?

12. What sort of travel vehicles do the Chinese have?

13. Do they have railroads?

14. Do they have extensive highways as in the United States?

15. What is the Chinese language like?

16. What are their schools like?

17. What games and songs do Chinese children enjoy?

18. What animals live in China?

19. What are some of the important holidays?

20. What places in China interest tourists?

21. What sort of terrain does China have?

22. What crops are grown in China?

23. How does the population of China compare to that of the United States?

24. How much of China is in farmland?

25. What sort of art does China produce?

26. What sort of philosophy has arisen in China?

27. How old is Chinese civilization?

28. How has the west influenced the Chinese culture?

29. What important contributions has China given the world?

30. How is China governed?

31. How many of the Chinese can read and write?

32. Why did large number of Chinese come to the United States?

33. What is the history of Chinese Americans?

34. What caused the expulsion of the Chinese from Seattle in 1885?

35. What sort of work do Chinese Americans do?

36. What kind of citizens do Chinese Americans make?

37. What are the rights of Chinese Americans under the Constitution?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which would lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.
6. Integrative unit, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Examine well selected pictures about some phase of life in China.
2. Listen to the teacher's reading of a story about Chinese children.
3. Arrange a Chinese reading shelf.
4. Display, arrange, and label Chinese articles brought from home.
5. List questions under the title, "What We Want To Know About China."

6. Make charts listing committees to work on various projects.

7. Locate China on a beginner's globe. (Let each child have opportunities to handle the globe.)

8. On a large outline map of China, fill in the names of the provinces. Draw, cut, and paste pictures showing activities in different parts of the country.

9. Examine slides about Chinese life.

10. Examine and discuss materials in the Chinese Kit from Traveling Study Collections from the University State Museum.

11. Invite resource persons to talk about ways of living in China.
    a. Prepare questions to ask resource persons.
    b. Write "thank you" notes to visitors.

12. Write original poetry about Chinese.

13. Learn Chinese songs. (See bibliography)

14. Learn Chinese games. (See bibliography)

15. Make clay figures, stand up cardboard figures, papier mache, or clothes pin dolls, of Chinese of different occupations and dress with crepe paper or cloth scraps.

16. Draw and color the flag of China.

17. Make a picture dictionary of words relating to China.

18. Make a chart or a booklet showing animals or plants of China.

19. Make a book of stories about life in China.

20. Write and solve original arithmetic problems such as a Chinese might encounter.

21. Prepare a wall mural depicting scenes of Chinese life.

22. Dramatize Chinese myths, legends, or fairy tales for other groups.

23. Invite parents to see a Chinese exhibit.

24. Prepare bulletin board or exhibit for a hall in the building.

25. Give a "television show" with make-believe screen; have voices recorded on tape recorder.

26. Work out dramatic presentation of a phase of Chinese life, legend, fairy tale, myth, or some period or event of Chinese history.

27. Color in an outline map of China, the provinces, and rivers, valleys, mountains, and deserts.

28. Collect current news items about China, discuss, and display on bulletin board.

29. Have talks by people who have visited China.

30. Display travel agency type pictures on colorful bulletin board.

31. Construct Chinese farm house.

32. Make reports on one of the following phases of Chinese life or history:
    a. Homes.
    b. Clothing.
    c. Art.
    d. Handicrafts.
    e. Holidays.
    f. Family customs.
    g. Schools.
    h. Crops.
    i. Methods of travel.
    j. Music and instruments.
    k. Dynasties.
    l. Food.
    m. Philosophers.
    n. Work of Chinese in the United States.
    o. Chinatowns.
    p. Climate.
    q. Geography.
    r. Rivers.
    s. Games and recreation.

33. Use almanacs to find populations of other countries and compare with China. Make bulletin boards, charts, or graphs from the statistics obtained.

34. Make notebook of pictures of American clothing designs and home decorations to show Chinese influence.

35. Make a relief map of China on a table. Use opaque projector to outline map, then use wheat paste mixture to shape mountains, hills, valleys, and rivers.

VII. EVALUATION SUGGESTIONS

1. Direct observation of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check lists.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a globe, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure, use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in the planning of the report.

5. Students may evaluate themselves concerning ways of working together and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the light of Dr. Wynn's "Qualities of Experience."

VIII. INSTRUCTIONAL MATERIALS

All instructional materials are available at the Yakima Valley Regional Library unless otherwise annotated.

A. AUDIO-VISUAL AIDS

Records:

Chinese Classical Music, played by the Chinese Cultural Theater group. Moonlight on the Ching Yang River, The Reminiscence Song, and Buddhist Chanting.

Chinese Opera. Recorded in Paris by the Peking Opera Company.

Films:

Children of China #1-68. (Available from the Audio-Visual Department, Yakima District #7.)

Display Kits:

Obtain order card from Principal's Office, send to:

Traveling Study Collections
University State Museum
University of Washington
Seattle 5, Washington

Pictures:

Picture file at the Yakima Valley Regional Library.

China, 21 plates. Life in Other Lands Library, available from the Audio-Visual Department of Yakima District #7.

B. BOOKS

Fiction:

Bishop, Claire Huchet. Five Chinese Brothers. New York: Coward-McCann, 1938. Primary and intermediate. Story of the five Chinese brothers who save themselves by their wit.

Bro, Marguritte. Su Mei's Golden Year. New York: Doubleday, 1950. Intermediate. Su Mei and her best friends help preserve the wheat crop and save their village from famine. Tradition versus progress.

Buck, Pearl S. Chinese Children Next Door. New York: John Day, 1942. Intermediate.

_____. The Dragon Fish. New York: John Day, 1944. Primary and intermediate. Lan-May, a Chinese girl meets a blonde American girl over a dragon fish. After misunderstanding, friendship follows.

_____. Water Buffalo Children. New York: John Day, 1943. The story of the author's experience as a child in China with Chinese children.

Bulla, Robert Clyde. Johnny Hong of China Town. New York: Crowell, 1953. Intermediate. A Chinese-American boy looks for friends to invite to his birthday party.

Chan, Chin-Yi and Plato. Good Luck Horse. New York: Whittlesey House, 1943. Primary. The Chinese legend of small Wah-Toong's paper cut out horse which becomes real and brings good luck.

Coatsworth, Elizabeth. Cherry Ann and the Dragon Horse. New York: Macmillan, 1955. Primary and intermediate. Cherry Ann, a Chinese-American's attempt to understand why her father is to be drafted into the Army. Picture of San Francisco's Chinatown.

Creekmore, Raymond. Little Fu. New York: Macmillan, 1947. Primary. The story of a Chinese boy who accompanies his father down the Min River to Foochow to sell a load of tea.

De Jong, Meindert. House of Sixty Fathers. New York: Harper, 1956. Intermediate. Story of a Sampan boy.

Flack, Marjorie, and Wiese, Durt. Story About Ping. New York: Viking, 1933. Primary. Story of a Chinese duck.

Handforth, Thomas. Mei Li. New York: Doubleday, 1955. Primary and intermediate. Mei Li's adventures at a fair.

Huggins, Alice Margaret. Wan Fu, Ten Thousand Happinesses. New York: Longmans, 1957. Intermediate.

Lampman, Evelyn Sibley. Elder Brother. New York: Doubleday, 1951. Intermediate.

Lattimore, Eleanor Frances. Bells for a Chinese Donkey. New York: Morrow, 1951. Primary. Attempts to get bells for a donkey.

_____. Little Pear. New York: Harcourt, 1931.
Little Pear and His Friends. New York: Harcourt, 1934.
Little Pear and the Rabbits. New York: Morrow, 1956.
The adventures of a five-year-old Chinese boy. Toys, family and village life, customs, games.

_____. The Journey of Ching Lai. New York: Morrow, 1957.

_____. Three Little Chinese Girls. New York: Morrow, 1948. Primary and intermediate. Picture of Chinese family and village life.

_____. Wu, the Gatekeeper's Son. New York: Morrow, 1953. Primary and intermediate. Fiction of Chinese life written by a woman who lived in China.

_____. The Story of Lee Ling. New York: Harcourt, 1940. Primary and intermediate. Adventures of a Chinese girl, her home, and her American friends.

_____. Willow Tree Village. New York: Morrow, 1955. Intermediate. The story of Mimosa, who ran away from her father's house but realized her mistake.

Lee, Millicent Humason, and Ho, Jung. Chang Chee. New York: Harper, 1939. Intermediate.

Lenski, Lois. San Francisco Boy. Philadelphia: Lippencott, 1955. Intermediate. Chinese children move from the country to San Francisco's Chinatown. Adjustments to city life.

Lewis, Elizabeth. Young Fu of the Upper Yangtze. Philadelphia: Winston, 1952. Intermediate. The adventures of a country boy who goes with his mother to live in Chungking; life in a modern Chinese city.

Liang, Yen. Dee Dee's Birthday. Fair Lawn, New Jersey: Oxford, 1952. Primary. Chinese boy celebrates birthday amid fireworks, parade, excitement.

_____. The Pot Bank. Philadelphia: Lippencott, 1956. Primary. Tommy and Dee Dee break their pot bank, gather up all the pennies and have a happy day spending them at the Chinese fair.

_____. Tommy and Dee-Dee. Fair Lawn, New Jersey: Oxford, 1953. Primary. Tommy in America and Dee Dee in China are alike in many ways.

Liu, Beatrice. Little Wu and the Watermelons. Chicago: Follett, 1954. Primary and intermediate. Family life, boy tends watermelons to buy his mother a gift.

MacKay, Margaret. The Flowered Donkey. New York: John Day, 1950. Upper primary and intermediate.

Oakes, Virginia. The Bamboo Gate. New York: Macmillan, 1946. Upper intermediate. Stories of modern Chinese children.

_____. Footprints of the Dragon. Philadelphia: Winston, 1949. Intermediate. Story of a fifteen-year-old boy who works on the railroad in America in 1860. Excellent for studying the Chinese-American history.

_____. Willy Wong, American. New York: Julian Messner, 1951. Intermediate. Chinese boy in San Francisco's Chinatown.

Reiss, Malcolm. China Boat Boy. Philadelphia: Lippencott, 1954. Upper intermediate. In World War II, heroic Chinese boy attempts to reunite his family with the help of an American airman.

Rowland, Florence. Jade Dragons. Fair Lawn, New Jersey: Oxford, 1954. Intermediate. Family and river life in China. A boy who finds valuable bracelet in the mud is rewarded.

Stafford, Kay. Ling Tang and the Lucky Cricket. New York: McGraw-Hill, 1944. Primary and intermediate. A Chinese boy and his cricket.

Stillwell, Alison. Chin Ling, Chinese Cricket. New York: MacMillan, 1947. Primary and intermediate. Chinese boy and his pet cricket who wins him and his mother security.

Trefflinger, Carolyn. Li Lun, Lad of Courage. Nashville, Tennessee: Abingdon, 1947. Primary and intermediate. Chinese boy who raises grain.

Urbahns, Estelle. Tangled Web. New York: Dutton, 1943. Primary and intermediate. Story of a Chinese potter boy.

Wiese, Kurt. Chinese Ink Stick. New York: Doubleday, 1929. Primary and intermediate. An unusual ink stick tells about people of China, schools, and how the son of a tea merchant learned the 4,000 Chinese characters.

_____. Chinese Language. New York: Viking, 1945. Primary and intermediate. The writing of Chinese becomes a game. The explanation of the formation of Chinese characters.

_____. Fish in the Air. New York: Viking, 1948. Primary and intermediate. The adventures of a Chinese boy and his kite.

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JAPAN AND JAPANESE AMERICANS

A Resource Unit For Use In Elementary Intercultural Education

JAPAN AND JAPANESE AMERICANS

I. SIGNIFICANCE OF THE AREA

The main objective of an intercultural unit of Japan and Japanese Americans is to build an interest in and an appreciation for a culture which is as different from the American culture as that of Japan. Children should learn from their study that similarities in peoples throughout the world are greater than their differences, and that the worth of each individual is determined not by appearance, race, religion, socio-economic differences, but by his individual merit.

Although it is important that children see that peoples around the world are more alike than different, it is equally important for them to understand the ways in which they differ and the reasons for these differences. To teach children that there are no differences in people around the world is to neglect an important objective in teaching intercultural understanding, that the customs which differ from our own makes the world interesting.

Research has pointed out that children as a whole are unaffected by prejudices, and it is while they are open-minded and inquisitive that a thorough study of a culture can be of great value in offsetting negative

attitudes encountered by the children as they grow older.

There are 120,000 Japanese Americans in the United States, mostly on the west coast. Many children have relatives who were actively engaged in the war with the Japanese. Most children, at one time or another, have heard hatred expressed against the Japanese. They have also learned that Japan is being occupied and re-educated to Western ways. These children are confused about how they should feel and what they should believe about the Japanese.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

After a study of China in the first grade, a unit on Japan could be introduced early in the second grade. The children already have a background of the study of Oriental culture. Many comparisons could be made between the Chinese culture and that of Japan, which assimilated a great deal of the Chinese ways into its own. A study of Japanese homes, schools, art, music, games, clothing, holidays, and food will acquaint children with the visual culture of Japan.

A more concentrated study of the unit should be repeated in the sixth grade. There the children will learn of the many foreign influences on the culture of

Japan, the power of the military faction at the time of World War II, characteristics of the Japanese personality, beliefs about their religion, treatment of Japanese Americans during World War II, and contributions of Japanese Americans to American society.

This unit is arranged to provide opportunity for study for slow, average, and gifted children. In any one grade questions for study may be selected to suit the child's individual interest and ability.

III. BACKGROUND MATERIAL

Japan

Japan is located on 3,000 islands, the smallest are only rocks jutting out of the water, but all are mountainous. The islands stretch from sub-Arctic waters to tropical waters, which accounts for the great difference in climate from north to south.

Four main islands, Hokkaido, Honshu, Shikoku, and Kyushu lie stretched like a serpent off the coast of Asia. These islands were formed from the eruptions of active volcanoes and rose from the sea. Fujiyama (called Fujisan by the Japanese) is the largest volcano in the islands, but is no longer active. There are over five hundred volcanoes in Japan, sixty of them erupting in historical

times. These volcanoes provide many hot springs which are tourist attractions.

Earthquakes are common giving the islands about 1500 shocks a year. There are seven principle seismic zones offshore, and as many as eleven shocks in one day have been felt in Japan. Where these earthquakes center near cities they may cause great destruction.

There is moderate to heavy rainfall over most of Japan, and the country experiences four seasonal changes, as in the northern half of the United States. Northern Japan becomes quite cold in the winter, having heavy snowfall. Late summer and fall brings typhoons from the Pacific.

Half of Japan is covered with forests. It has beautiful fall foliage comparable to Northeastern United States. The springtime flowering plum and cherries are world reknown, and in 1912 a gift of these beautiful flowering cherries was received from Japan to be planted in Potomac Park in front of the White House in Washington, D. C. Japan's forests provide much lumber, but the supply is inadequate for national use, and lumber is imported from Washington, Oregon, and British Columbia. Reforestation is in progress for the logged-off regions. The forests also provide charcoal, which is the chief household fuel.

Japan has a wide variety of mineral resources, but none is adequate for current industrial needs. Only sulphur and gold are in quantities large enough to export. There is a comfortable supply of coal and hydroelectricity, but little oil and no natural gas. On the basis of imported raw material has Japan achieved its great industrial development.

Japanese civilization is reported to extend back to Emporer Jimmu in 660 B.C. The people are made of several racial elements, including Indonesiu, Malayo-Polynesian, and Mongoloid. Unlike a self sufficient culture such as China's, Japan has borrowed from the Polynesian Islands and Asia. It has adopted the Tang Dynasty civilization, Confucianism, Buddhism, and art forms from China. Japan has also borrowed Western ideas rapdily, and is the most westernized of the Asiatic countries.

There are seventy million people in Japan, mostly on the lowland plains near the seacoast. Always reaching out for new land for the overcrowded mainland they conquered and colonized Formosa and Korea. Good land on Japan has long been filled to capacity and more, only the mountains remain unpopulated and untilled. The cities are large. The 1940 census reveals nearly seven million people in Tokyo, three million in Osaka, around one million each for

Nagoya, Kyoto, Yokohama, and Kobe. In areas in Korea, Formosa, and Manchuria was another 105 million. Japan's birth rate is nearly as high as India's and twice that of the United States. There are four babies born every minute and no more room for agriculture, which makes Japan's greatest problem that of overpopulation and lack of food. There is little inclination to colonize in Hokkaido or Manchuria and immigration laws have kept them from emigrating to other countries, so the country has turned to industry, which has been rapidly declining since World War II.

Japan is a nation of farmers. Forty-three per cent of all households are occupied in farming in an attempt to feed the vast population. The main crop, rice, accounts for more than one half of the crop area, and it is planted on terraced and irrigated hillsides. Rice constitutes the main food in the Japanese diet, and one fifth of the rice must be imported from Korea and Formosa. Other crops include wheat, barley, rapeseed, and potatoes. Silk is a great cash crop, with flax, hemp, pyrethrum, tobacco, peppermint, and camphor following in importance. The farmers are poor and heavily taxed.

Japan has a scarcity of domestic animals due to land overpopulation, lack of good pasture, long hot summers, and the reluctance of the rice farmers to keep animals. The

main meat in the diet is fish. Fishing is an important industry and the fishermen gather seaweed for food in addition to fish and crustaceans.

Modern science has added commercial fertilizer, seed improvement, and protection from crop disease, but machinery is too large for the tiny fields.

Japan is a strong maritime country, having the world's third largest merchant fleet. It was also a strong naval power before World War II.

At the present time, Japan is a strong industrial country. It has many small factories, scarcely discernible from the family handicraft shops of former years. Cotton textiles is the leading product. Others are artistic crafts (weaving, pottery, lacquering, bamboo, bronzes, and toys), silk reeling and weaving, electrical goods, printing, shipbuilding, glass, and steel.

Modern highways and railroads reach all parts of the islands. Water transportation is also important and Japan has 758 seaports. The islands are the hub of two great ocean highways, Asia to the United States, and Japan south along the China coast to Europe.

Japan is a land of visual beauty. Beautiful landscapes, mountains, forests, waterfalls, rice fields, farms, artistic gardens, tea and mulberry plantations, ancient

temples, and modern cities are interesting to tourists.

Traditional Japanese houses are wooden to withstand earthquake shocks. Each house is built around a courtyard and each has a formal flower garden. Windows are latticed, and roofs are of thatch or tile. Stoves are used for cooking, and a coal brazier is used for heating. Floors are covered with mats which are kept clean because the Japanese do not wear shoes indoors. Eating is done on the floor. Flowers are used as decoration and every Japanese woman studies flower arrangement. Shopkeepers often live above their shops. Shops open right onto the narrow streets. They have no doors but are boarded up at night.

Most Japanese in the small communities still wear the traditional Japanese dress. Western dress is seen in the larger cities. The most common garments are the "kimono," which is a loose fitting robe with one side overlapping the other in front held closed by an "obi" or sash; the "houri," a dark coat worn over the kimono; two-toed stockings called "tabi"; clogs made of wood ("geta") for ordinary occasions; or "zori" which are sandals made of either straw or leather worn for special occasions.

The women have elaborate hairdresses with 35 styles to choose from. To add to the beauty of the coiffure the women have additional knots, combs, pins, wigs, and flowers.

For the traditional marriage ceremony, which is arranged entirely by the parents, the bride wears an elaborate ceremonial robe and has her face dusted white with powder. The bridegroom wears silk trousers and a black short coat.

Shintoism formerly was the religion of the State. It is from this religion that the idea of the Divine Birth of the Emporer arose, and the custom of worshipping ancestors. Buddhism is also a common religion of Japan, adopted from the Chinese. Many beautiful Shinto and Bhuddist shrines and temples dot the countryside.

New Year's Day is celebrated gaily with firecrackers, street parades, and parties.

The Festival of the Dolls on March third brings out dolls which are centuries old. Every family has one or two such dolls.

Once a year the Imperial Court Poem Contest is held. The custom allegedly started in 950 A.D.. Japan is very poetry conscious.

In the spring of every year is the Cherry Viewing Festival. It was this festival which prompted the gift to the United States in 1912 of two thousand cherry trees to frame Potomac Park in front of the White House.

Japan is sports minded. The new Tokyo Sport Center

in Tokyo rivals Madison Square Garden and is the scene of skating, ice hockey, wrestling, sumo, movies, religious ceremonies, judo, and ken-jutso (fencing). Baseball is also played by the Japanese.

Japan produced many beautiful fabrics, paintings, music, temples, and formal gardens. Its art forms are among the most graceful in the world.

It is of the greatest importance to understand the Japanese philosophy and way of thinking, in order to better understand their culture. Before World War II the Japanese considered the emporer as descended from the Sun Goddess who alighted on Mount Kirishima-Yama on Kyushu Island to become the first Japanese emporer. All emporers since then, the Japanese believe, are descendents from the original Sun Goddess and are therefore part gods. All Japanese who die as heroes fighting for their god-emporer will become gods themselves.

Japanese philosophy may be explained by contrasting it with that of the United States. The Japanese have an internal sense of owing. Obligation is their prime purpose of life. "Gimu" is a debt of unlimited payment. The Japanese believe they must repay their ancestors, superiors, and the emporer for their birth. "Giri" is the compulsion to pay everything back, to even the score exactly and pay

the penalty of suicide if they fail. Our culture is one of external pressure, personal competition, and a feeling that we are forced to do our duty. Japanese obligation is self imposed.

The Japanese have a controlled quality of their lives which shows itself in quiet controlled discipline and little show of emotion. Americans are rather impetuous.

The Japanese have an internal sense of guilt and shame; Americans are more guided by social guilt and shame.

The Japanese show industriousness and ambition but with politeness and control. America's business world is characterized by ruthless competition and the social world by competition and the lack of politeness.

Japan's people are cooperative, always working together to survive, while American's are competitive and honor free enterprise.

The difference between the American and the Japanese personality helps to explain why the Japanese have been unpopular and misunderstood on the West Coast, and why this misunderstanding may have been a contributing factor leading to World War II.

Japanese Americans

There are about 120,000 Japanese Americans in the United States, mostly on the West Coast. A few Japanese

entered the country before the Oriental Exclusion Act of 1882. These consisted mostly of young men who came to America for two reasons. One was overpopulation and lack of land and opportunity in Japan, and the other was that they wished to escape the military regime which was then in power in Japan.

From 1908 to 1920 was called the "Picture Bride Era" in the United States. The young men already in America were sent little booklets with twelve pictures of marriageable Japanese maidens on each page. From these pictures the young man selected four which appealed to him and his choices were sent back to his parents in Japan. The parents arranged for the girl to be sent to the United States as the young man's bride. America thought the idea was quaint and picturesque and were amused for awhile. But after 1920 Americans began to feel that there were beginning to be too many Japanese in the United States, and that they were becoming too successful. Led by California farmers who were envious of Japanese agricultural success, the Hearst papers, and the citizens of California, legislation was passed excluding Japanese children from public schools. Also in 1920 they were also declared ineligible for United States citizenship because they were not Caucasian. Increasing rejection formed against them until 1924 when Oriental immigration was completely blocked. The Japanese

considered this an insult, and according to their philosophy was not to be forgotten. After the invasion of China in 1931, hatred for the Japanese and for Japanese Americans increased steadily, culminating during World War II.

Immediately after December 7, 1941, 109,000 Japanese Americans were evacuated from the West Coast and put in concentration camps. America has since regretted this unfortunate incident caused by fear, panic, and prejudice which was instituted mainly by Californian citizens. It has since been proven that first and second generation Japanese Americans were completely loyal to the United States. Ninety-five per cent of them lost their land, houses, and crops which were taken over by white farmers and never given back.

The Nisei, or second generation Japanese Americans, have been highly praised for their efforts in defeating the Japanese military machine in World War II. Lt. General Mark Clark, in a message to his Japanese American soldiers on July 17, 1944, had this to say:

> You are always thinking of your country before yourselves. You have never complained through your long periods in the line. You have written a brilliant chapter in the history of the fighting men of America. You are always ready to close with the enemy, and you have always defeated him. The 34th Division is proud of you and the whole United States is proud of you.

This is the tribute of an important United States Military Officer in the South Pacific:

> On our Pacific fronts the thousand Nisei in the intelligence, radio, and other units, are uniquely valuable. I say deliberately that they can contribute more per man than any other racial group in our victory over Japan. They have proved their loyalty by risking or giving their lives. They are playing a part in winning the war far beyond that played by those non-combatants safe at home who have glibly assailed the loyalty and Americanism of all Nisei -- who would deny them the rights we are fighting to preserve.

H. A. Millis, author of The Japanese Problem in the United States has this to say about the Japanese Americans:

> The Japanese are peaceable, law-abiding, tirelessly industrious, moral, temperate, grateful, and generous. They require no policing . . . .Japanese tenants improve the land while white tenants, as a rule, permit the land to deteriorate. They apply scientific knowledge as well as hard industry.

The Japanese Americans today are divided. The older generations still preserve their native culture, while the younger generation have become assimilated into the American culture.

The Japanese Americans have an excellent reputation for farming on the West Coast, they are industrious, loyal, and polite; their customs add variety and color to the pattern of American society; the Nisei have a good war record; and they have a low crime and delinquency rate. Few other culture groups have made such good American citizens.

Background material for the unit "Japan and Japanese Americans" was obtained from the following sources:

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IV. ANTICIPATED OUTCOMES

Understandings (In ascending order of growth and progression from grades one through six.)

1. That people all over the world are fundamentally alike.
2. That some of our customs seem as strange to the Japanese as theirs do to us.
3. That to be different does not mean necessarily to be inferior.
4. That people living in different parts of the world have different social customs, ways of living, etc., depending on their environment.
5. That there are different peoples in Japan as well as in our country.
6. That population affects a people's way of living.
7. That terrain, climate, and geography affects the Japanese way of life, as it does in all countries.

8. That Japan was a farming country until over-population forced it to industrialize.

9. That the Japanese philosophy is different from ours.

10. That Japan has borrowed much of its culture from China and is now borrowing much of it from the United States.

11. That anti-Japanese American feeling in the United States arose from fear and envy.

12. That since World War II Japan is being educated by the Americans in ideas of democracy.

13. That Japanese Americans make good American citizens.

14. That Japanese art forms have contributed to American clothing design and home decoration.

Attitudes (In ascending order of growth and progression from grades one through six.)

1. An interest in and curiosity about children and people of other lands.

2. An on-going interest in Japan which will develop further study as children mature and are able to comprehend more of the history, geography, and social concepts of Japan.

3. An interest in and appreciation of all cultures which make up American society.

4. A tolerance toward the social customs of other people as the understanding grows about the reason for their differences.

5. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.

c. shares ideas and materials with others.
d. is concerned about the welfare of others.
e. places group above personal interests.
f. seeks equal opportunities for all people, including educational, vocational, political, social, and religious opportunity.

Specific Skills (In ascending order of growth and progression from grades one through six.)

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about countries and peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevant data from books, conversations, films, recordings, museums, globes, maps, and television.

8. Ability to elicit interest in people outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions of a particular culture group.

12. Ability to work as individuals and not to depend on each other.

13. Ability to make generalizations about the effect of geography, climate, and tradition on a people's culture.

14. Ability to realize that if we are to develop firm bases for world peace we must grow toward wider international and intercultural understandings.

15. Desire for self improvement of judgment formed after complete research of a problem.

16. Ability to develop healthy skepticism in regard to negative attitudes of other people.

V. SUGGESTED FACT FINDING QUESTIONS (In ascending order of growth and progress from grades one through six.)

1. What is Japan?

2. Where is Japan?

3. What do you know about the Japanese?

4. Have any of your relatives ever been in Japan?

5. How would you travel to Japan?

6. How does the size of Japan compare to the United States?

7. How does the climate of Japan compare to that of the United States?

8. How do seasons compare to the United States' seasons?

9. What are Japanese homes like?

10. How do the Japanese make a living?

11. What sort of food do the Japanese eat?

12. What sort of travel vehicles do the Japanese have?

13. How extensive are the railroads and highways in Japan?

14. What is the Japanese language like and on what master language is it based?

15. What are their schools like?

16. What games and songs do Japanese children enjoy?

17. What animals live in Japan?

18. What kind of vegetation grows in Japan?

19. What are some of the important holidays?

20. What places would interest tourists?

21. What sort of terrain does Japan have?

22. What crops are grown in Japan?

23. How many of the Japanese are farmers?

24. How does the population of Japan compare to that of the United States?

25. What sort of art does Japan produce?

26. What sort of sports are the Japanese interested in?

27. What kind of religion does Japan have?

28. From what origin are the people of Japan?

29. Japan seems very much like China. How much of the Chinese civilization has Japan borrowed?

30. How has the West influenced Japanese culture?

31. How was Japan governed before the war?

32. How is Japan governed now?

33. How extensive is Japan's industrialization?

34. Does Japan have to import many of its raw materials?

35. Since Japan is surrounded by water, how much of the nation's economy depends on the sea?

36. What do the Japanese mean by "honor?"

37. Why do the Japanese worship their ancestors?

38. Why did so many Japanese enter the United States between 1908 and 1920?

39. What was the attitude of the California farmers toward the Japanese American farmers before World War II?

40. Why were 109,000 Japanese Americans evacuated from the West Coast after December 7, 1941?

41. What was the reputation of the Nisei, or American born Japanese in World War II?

42. What kind of citizens do Japanese Americans make?

43. What are the rights of Japanese Americans under the Constitution?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which will lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.

6. Integrative unity, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Examine well-selected pictures about some phase of life in Japan.

2. Listen to the teacher's reading of a story about Japanese children.

3. Arrange a Japanese reading shelf.

4. Display, arrange, and label Japanese articles brought from home.

5. List questions under the title, "What We Want to Know About Japan."

6. Make charts listing committees to work on various projects.

7. Locate Japan on a beginner's globe. (Let each child have opportunities to handle the globe.)

8. On a large outline map of Japan, fill in the names of the islands and the largest cities. Draw, cut, and paste pictures showing activities in different parts of the islands.

9. Examine slides about Japanese life.

10. Examine and discuss materials in the Japanese Kit from Traveling Study Collections from the University State Museum.

11. Invite resource persons to talk about ways of living in Japan.

12. Write original poetry about the Japanese.

13. Learn Japanese songs. (See bibliography)

14. Learn Japanese games. (See bibliography)

15. Make clay figures or stand up cardboard figures, papier mache, or clothespin dolls of Japanese of different occupations and dress with crepe paper or cloth scraps.

16. Draw and color the flag of Japan, or obtain one from a serviceman who has brought one from Japan.

17. Make a picture dictionary of words relating to Japan.

18. Make a chart or a booklet showing animals or plants of Japan.

19. Write and solve original arithmetic problems such as the Japanese might encounter.

20. Prepare a wall mural depicting scenes of Japanese life.

21. Dramatize Japanese myths, legends, or fairy tales for other groups.

22. Invite parents to see a Japanese exhibit.

23. Prepare a bulletin board or exhibit for a hall in the building.

24. Give a "television show" with make-believe screen; have voices recorded on tape recorder.

25. Work out dramatic presentation of a phase of Japanese life, legend, fairy tale, myth, or some period of event in Japanese history.

26. Color in an outline map of Japan, the islands, rivers, valleys, mountains, cities.

27. Collect current news items about Japan, discuss, and display on bulletin board.

28. Have talks by people who have visited Japan.

29. Display travel agency type pictures on colorful bulletin board.

30. Construct Japanese house.

31. Make reports on one of the following phases of Japanese life or history:
    a. Homes.
    b. Clothing.
    c. Art.
    d. Handicraft.
    e. Holidays.
    f. Religion.
    g. Family customs.
    h. Crops.
    i. Schools.
    j. Methods of travel.
    k. Food.
    l. Climate and weather.
    m. Industrialism.
    n. Personality and character.
    o. History in the United States.
    p. Record of Japanese Americans in World War II.
    q. Occupations of Japanese Americans.
    r. Volcanoes.
    s. Games and recreation.

32. Use almanac to find populations of other countries and compare with Japan. Make bulletin boards, charts, or graphs from the statistics obtained.

33. Make relief map of Japan on a table. Use opaque projector to outline map on butcher paper, then use wheat paste to shape hills, valleys, plains, etc.

VII. EVALUATION SUGGESTIONS

1. Direct observation of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check list.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a globe, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure, use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in planning the report.

5. Students may evaluate themselves concerning ways of working together, and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the light of Dr. Wynn's "Qualities of Experience."

VIII. INSTRUCTIONAL MATERIALS

All instructional materials are available at the Yakima Valley Regional Library unless otherwise annotated.

A. AUDIO-VISUAL AIDS

Records:

"Japanese Sketches," Dorothy Guyver Britton, Tokyo Impressions; Yedo Fantasy with Shin Ensemble of Tokyo.

"Japanese Koto," played by Shinichi Yuize.

Films:

Japan in Winter, 20 min., color, how the Japanese celebrate the New Year, Japanese children in the snow, scenic Japan in winter.

Japan: The Land and the People, Yakima District #7.

Display Kits:

Obtain order card from Principal's Office, send to:

Traveling Study Collections
University State Museum
University of Washington
Seattle 5, Washington

Pictures:

Picture file at Yakima Valley Regional Library.

B. BOOKS

Fiction:

Buck, Pearl. The Big Wave. New York: John Day, 1948. Intermediate. A tidal wave sweeps away the little fishing village where Jiya lived.

Creekmore, Raymond. Fujio. New York: MacMillan, 1954. Primary and intermediate. Story of Fujio who lived at the foot of Mt. Fujiyama which he always wished to climb.

Crockett, Lucy Herndon. Teru, A Tale of Yokohama. New York: Henry Holt. Intermediate. Story of a twelve-year-old Japanese girl and her experiences in a small Yokohama suburb.

Emery, Anne. Tradition. New York: Vanguard Press, 1946. Intermediate. Story of Japanese children in the United States.

Griffis, Faye Campbell. Lantern in the Valley. New York: MacMillan, 1946. Intermediate. Boy's Day Festival in Japan, life of a peasant family, fight to save rice crop.

Hawkes, Lester. Tami's New House. New York: Coward-McCann, 1953. Primary and intermediate. Description of home and family in Japan.

Johnson, Ryerson. Gozo's Wonderful Kite. New York: Crowell, 1951. Intermediate. The story of a Japanese family and the miracle which takes place when Gozo flies a kite on which is pasted ancient pictures of five geese.

Means, Florence. The Moved Outers. Boston: Houghton-Mifflin, 1945. Intermediate. Japanese children in the United States.

Oakes, Vanya. Roy Sato, New Neighbor. New York: Julian Messner, 1955. Intermediate. A Japanese boy's embarrassment of his grandmother's ancient ways. He learns to take pride in his heritage.

Reynolds, Barbara Leonard. Emily San. New York: Charles Scribner's Sons, 1955. Intermediate. The story of an American girl who went to Japan to live for two years.

Uchida, Yoshiko. New Friends for Susan. New York: Charles Scribner's Sons, 1951. Intermediate. A Japanese girl who goes to school in Berkeley, California; she shares her dolls with classmates for a doll festival.

Yashima, Taro. Crow Boy. New York: Viking Press, 1955. Primary and intermediate. Story of the Japanese boy with the universal problem of being left out. A new teacher discovered the boy's talents, which made him accepted.

_____. The Village Tree. New York: Viking Press, 1953. Primary and intermediate. Activities of a group of Japanese children at the swimming hole.

Yashima, Taro and Metsu. Plenty to Watch. New York: Viking Press, 1954. Primary. Story of two Japanese children who tour their village after school is out.

Games:

Harbin, O. E. Games of Many Nations. New York: Abingdon Press, 1954. Japanese section pp. 104-108.

Hunt, Sarah Ethridge, and Ethel Cain. Games the World Round. New York: Barnes, 1950. Section of Japanese games pp. 147-156.

History, Geography, People:

Comfort, Mildred Houghton. Temple Town to Tokyo. Chicago: Berkley-Cardy, 1952. Intermediate. An account of Tokyo, holidays, festivals, history, family.

Delts, Marian May. The Pageant of Japanese History. New York: Longmans, 1938. Intermediate. Short history for children.

Edelman, Lily. Japan in Stories and Pictures. New York: Harcourt, Brace, 1953. Primary and intermediate. The distinction between pre and post occupation in Japan.

Mears, Helen. The First Book of Japan. New York: Watts, 1953. Primary and intermediate. An introduction to the land and people of Japan.

Quinn, Vernon. Picture Map Geography of Asia. Philadelphia: J. B. Lippencott, 1946. Intermediate. Section on Japan pp. 118-122.

Riwkin-Brick, Anna. Eva Visits Nariko San. New York: MacMillan, 1957. Primary and intermediate. Actual photos of little girl's visit to Japan.

Spencer, Cornelia. Japan. New York: Holiday House, 1948. Intermediate. Description of religion, social structure, history.

Vaughan, Josephine Budd. The Land and People of Japan. Philadelphia: J. B. Lippencott, 1952. Intermediate. Geography, history, arts, customs, people of Japan.

Holidays:

McSpadden, Walter. The Book of Holidays. New York: Thomas Y. Crowell, 1917, 1940. Japanese holidays pp. 399-410.

Reck, Alma Kehoe. First Book of Festivals Around the World. New York: Franklin Watts, 1957. Doll Festival pp. 13-16.

Myths, Legends, Fairy Tales:

Williston, Teresa Pierce. Japanese Fairy Tales. New York: Rand McNalley, 1904. Collection of fairy tales.

Pamphlets: (Pamphlet file on Japan, Yakima Valley Regional Library)

Board of Tourist Industry Japanese Government Railways,
Hikayama, Kozo. "Sumo, Japanese Wrestling," 1940.
Huzii, Otoo. "Japanese Proverbs," 1940.
Matuzaki, Meizi. "Angling in Japan," 1940.
Nisizawa, Tekiho. "Japanese Folk Toys," 1939.
Saito, R. "Japanese Coiffure," 1939.
Yamagami, Hatiro. "Japan's Ancient Armour," 1940.

Songs:

Cummins, Dorothy Berliner. Lullabies of Many Lands. New York: Harper, 1941. "Sleep, Sleep, Lie Down Dear," p. 55.

Gordon, Dorothy. Around the World in Song. New York: E. P. Dutton, 1930. "Gombei is Sowing," p. 82.

Pitts, Lilla Belle, and others. Our Singing World Series. New York: Ginn and Company, 1950. (Series used in the Yakima Public School System:)
Book Three, Singing and Rhyming:
"Hail on the Pine Trees," p. 110.
"The Moon Ship," p. 108.
Book Four, Singing Every Day:
"The Sunrise Tints the Dew," p. 149.
"Mists of Daybreak," p. 119.
Book Five, Singing Together:
"The Lily Princess," p. 162.

MEXICO AND MEXICAN AMERICANS

A Resource Unit For Use in Elementary Intercultural Education

MEXICO AND MEXICAN AMERICANS

I. SIGNIFICANCE OF THE AREA

Through a study of Mexico and Mexican Americans it is the main objective to build in children an attitude of appreciation and understanding of people as visually different as the Mexicans. They should learn through their study that the similarities among people are greater than their differences, and that the worth of each individual is determined not by his appearance, race, religion, socio-economic differences, but by his individual merit.

Although it is important that children see that peoples around the world are more alike than different, it is equally important for them to understand the ways in which they differ and the reasons for these differences. To teach children that there are no differences in people around the world is to neglect an important objective in teaching intercultural understanding, that the customs which differ from our own makes the world interesting.

Research has pointed out that children as a whole are unaffected by prejudices, and it is while they are open-minded and inquisitive that a thorough study of a culture can be of great value in offsetting negative attitudes encountered by the children as they grow older.

There are many Mexicans and Mexican Americans in the United States, especially in California, Oregon, and Washington where many of them come each year as migratory farm workers. The Yakima Valley contains many Mexicans who are permanent residents, and the Yakima Public School System has Mexican-American children attending its schools.

An understanding of the culture and traditions of these people who live among us should promote better human relations between the groups, and should insure good political relations with their mother country, our neighbor to the South.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

After a study of China in the first grade and Japan in the second grade, the children should be oriented to the study of a foreign culture. A unit on Mexico should prove beneficial in the third grade. A study of Mexican homes, schools, art, music, games, clothing, holidays, and food will acquaint children with the visual culture of Mexico.

A more concentrated study of the unit should be repeated in the fifth grade. There the children will learn about the Indians who were the first inhabitants of Mexico, details about pre-Columbian civilization, much

of which is still carried on by the Indians of Mexico; the effect on the Indians of the Conquest; the geography of Mexico; the character of the Mestizo; the attitude of Americans toward Mexican Americans; and the kinds of jobs Mexican Americans can have.

III. BACKGROUND MATERIAL

Mexico

Mexico is a horn-shaped country just south of the United States, which includes Lower California, a peninsula covered with cactus, sagebrush, and desert. Mexico is about one-fourth the size of the United States.

The northern half of Mexico is in the Temperate Belt, while the southern half is in the Torrid Belt.

The Rocky Mountains of the United States stretch into Mexico but divide into two separate ranges, which the Mexicans call the Sierra Madre Occidental (West) and Sierra Madre Oriental (East).

The northeast trade winds blow across Mexico from the Gulf of Mexico gathering moisture which falls on the eastern slopes of the Sierra Madres, leaving the western slopes arid.

Between the two ranges of mountains lies a high plateau with blue lakes, snow capped peaks and green valleys

and plains. Mexico City, the capital, lies at the southern end of the plateau. Three mountains surround Mexico City: Popocatepetl, Ixtacihuatl, and Citlaltepetl, the latter which is the Fujiyama of Mexico because of its religious implications. Two-thirds of the population of Mexico lives on this plateau, which is only one-sixth of the total size of Mexico.

There are three kinds of weather in Mexico: Tierra Caliente, or hot lands along the eastern coast; Tierra Templada, the mild weather found on the mountain slopes and the plateau; and the Tierra Fria, or cold lands of the mountains.

The Hot Lands include the states of Yucatan and Campeche which form the tip of the horn of Mexico. Here lies henequen plantations from which sisal hemp is taken for rope and twine. Half of all the sisal in the world is raised in Yucatan. Chicle for making gum is obtained from the Zapote tree. Coffee, bananas, pineapples, and coconuts are raised in the Hot Lands, as are hardwoods, such as mahogany, rosewood and ebony. Tampico is the center of the Mexican oilfields, and Vera Cruz is an important seaport located in the Hot Lands.

The Temperate Lands are the center of vegetable and grain raising. Corn, beans, wheat, barley, potatoes,

carrots, peppers, cotton, tobacco, and vanilla beans are produced here. Grown also is cacao from which cocoa and chocolate, a favorite drink of Mexicans for over five hundred years, is made.

Cattle ranches or haciendas are also found in the Tierra Templada wherever there is a good supply of water. Haciendas are worked by men called peones, who live with their families in small straw-hut villages on the land of the hacienda. A bit of the European feudal system remains in the relationship of the hacienda owner and the peones. Many hacienda owners use modern machinery, but small farmers still use wooden plows and oxen.

The Tierra Fria contains much of Mexico's beautiful scenery. Mining and goat herding are carried on in the mountains. About half the silver in the world comes from the Sierra Madre mines, and much of the gold, copper, lead, and zinc is found there. Silver is plentiful, and ranchmen decorate their hats and green trousers with it. When Cortez arrived in Mexico he found many Indians eating from silver plates.

Mexican cities or villages are built around a plaza, or square. Houses are made of clay or adobe, and are built around courtyards called patios. Houses are often painted pretty pastel colors. In the cities houses are

built right out to the sidewalk and their lower windows have bars or grilles. Flowers, such as roses, carnations, geraniums, and poppies decorate the houses.

Because of the hot sun, Mexican men wear broad brimmed hats called sombreros. They carry a bright wool blanket, or serape, over their shoulder during the day and sleep under it at night. Women wear long colorful skirts and shawls called rebozos around their shoulders. Rebozos carry vegetables, flowers, and babies.

In small villages market day comes once a week. Dancing, singing, flowers, and music accompany the shopping. The booths contain everything. Of interest to tourists is the art and handicraft produced by the Mexicans, wood carving, weaving, silver craft, jewelry, pottery, and straw toys.

Mexico City, the capital, is a modern metropolis. Some of the most beautiful modern architecture in the world is found there. The University of Mexico attracts many students from the United States.

Both parents and children attend school in the villages to learn to read, write, figure, and grow crops. Many Mexicans are still illiterate.

After the noon meal, everyone in Mexico takes a nap, or siesta. Shops and stores close so everyone can rest.

In hot countries the heat makes this custom one of necessity.

The original inhabitants of Mexico were the Indians, possibly relatives of the United States Indians. Three principal tribes were there at the time of the Spanish Conquest, the Toltecs, the Chichimecs, and the Aztecs. The most advanced of these tribes was the Aztecs, the last of the three to arrive. Like gypsies they were a wandering tribe, but traveling around the Mexican Valley they saw an eagle perched on a cactus, his wings stretched to the rising sun, clutching a serpent in his bill and claws. The Aztecs took this as a sign to settle down, so they made floating gardens on rafts made by weaving branches together and covering them with earth. This was the beginning of Mexico City. The Aztecs built palaces, temples, roads, planted farms of corn and beans, and learned to mine.

When the Spaniards came to Mexico under Cortez, the gold and silver brought out their greed, so they quickly conquered the Indians with their horses, armor, and superior weapons.

Aztec beliefs still remain among the Indians today, however, in spite of the fact that the Catholic Church is the strong Christian church.

Many Spaniards married Indians, the result being the mestizo, which means mixed Indian and White. It is the mestizos which led the revolt against three hundred years of Spanish rule and established Mexico as a republic in 1821.

Mexican Americans

Most of the two and one-half million Mexican Americans live in the states of Texas, Arizona, New Mexico, and California. Most of these are migratory farm workers.

Having come from backward rural sections of Mexico and having the racial characteristics of their predominantly Indian ancestors, Mexican Americans find it difficult to assimilate into, or be accepted by the dominant American group. They are treated as the group lowest down, matched in low status only by the Negroes. As a result of migration of Mexicans to the midwest and to cities like Chicago and Detroit, the problem has become one of national importance.

The Mexican American as a whole is disillusioned by democracy. Their teenagers show their disdain by breaking the law which they do not respect and which does not respect them. Being rejected by American society, the Mexican Americans tend to collect in groups on the edges of cities where they can preserve their language, customs, and

traditions which in its turn makes assimilation and understanding even more difficult. They have an acute sense of personal dignity, a trait from their Spanish heritage, and feel that no man should be judged by the color of his skin. They resent this attitude in Americans and keep to themselves.

Mexicans have long been regarded by large American farm holders as a cource of cheap labor, and the reputations have stuck. The Mexican American still finds barriers to better paid jobs. Unscrupulous managers have promoted the smuggling of "wetbacks," illigally entered Mexicans, to add to the cheap labor market. Since 1942 the recruitment of "braceros," or Mexican Nationals, began as an agreement between the governments of the United States and Mexico to overcome the worker shortage in this country has been continued at the insistence of strong agriculture employers' associations to counteract the higher wage demands of the Mexican Americans long resident in this country.

On Olivera Street in Los Angeles is the largest colony of Mexican Americans. The race riots in 1943 was a clash between "zoot suit" Mexican Americans and United States sailors who objected to them wearing the flashy suits. It was criticized as being untimely to have a race

riot started by prejudice while America was fighting a war to preserve democracy.

By 1949, however, Southern California boasted four councilmen of Mexican ancestry.

Background material for the unit "Mexico and Mexican Americans" was obtained from the following sources:

Clark, Sydney. All the Best in Mexico. New York: Dodd, Mead, and Company, 1950.

Fetter, George, Ph.D. Lectures delivered in a course titled "Inter-Racial and Inter-Cultural Relations."

Parkes, Henry Bamford. A History of Mexico. Boston: Houghton-Mifflin, 1950.

Rose, Arnold M. Race Prejudice and Discrimination. New York: Alfred A. Knopf, 1953.

Strode, Hudson. Timeless Mexico. New York: Harcourt, Brace, 1944.

IV. ANTICIPATED OUTCOMES

Understandings

1. That people all over the world are fundamentally alike.
2. That some of our customs seem as strange to the Mexicans as theirs do to us.
3. That to be different does not mean necessarily to be inferior.
4. That people living in different parts of the world have different social customs, ways of living, etc., depending on their environment.
5. That terrain, climate, and geography affects the Mexican way of life.

6. That Mexico was exploited by the Spanish for 300 years.

7. That Mexican customs are a mixture of Indian and Spanish traditions.

8. That Mexico is mainly a farming country.

9. That since Mexico is our neighbor, good international relations are a necessity.

10. That Mexican Americans have a low status in American society, and that this condition is not in keeping with the Constitution of the United States which guarantees equal rights of all its citizens.

Attitudes

1. An interest in and curiosity about children and people of other lands.

2. An on-going interest in Mexico and Mexican Americans which will develop further study as children mature and are able to comprehend more of the history, geography, and social concepts of Mexico and Mexican Americans.

3. An interest in and appreciation of all culture groups that make up American society.

4. A tolerance toward the social customs of other people as the understanding grows about the reason for their differences.

5. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.
   c. shares ideas and materials with others.
   d. is concerned about the welfare of others.
   e. places group above personal interests.
   f. seeks equal opportunities for all people, including educational, vocational, political, social, and religious opportunity.

Specific Skills (In ascending order of growth and progression from grades one through six.)

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about countries and peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevent data from books, conversations, films, recordings, museums, globes, maps, television.

8. Ability to elicit interest in peoples outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions of a particular culture group.

12. Ability to work as individuals and not to depend on each other.

13. Ability to make generalizations about the effect of geography, climate, tradition on a people's culture.

14. Ability to realize that if we are to develop firm bases for peace we must grow toward wider international and intercultural understanding.

15. Desire for self improvement of judgment formed after complete research of a problem.

16. Ability to develop healthy skepticism in regard to negative criticisms of other people.

V. SUGGESTED FACT FINDING QUESTIONS

1. What is Mexico?

2. Where is Mexico?

3. What do you know about the Mexican people?

4. How does the size of Mexico compare to the size of the United States?

5. How does the climate of Mexico compare to that of the United States?

6. What are Mexican homes like?

7. What are Mexican schools like?

8. What are some of the Mexican customs?

9. What language do the Mexicans speak? Why?

10. How do Mexicans travel?

11. How do they dress?

12. What holidays do Mexican celebrate?

13. What sort of foods do they eat?

14. What do Mexicans do for work?

15. What games, songs, and dances to the Mexican children enjoy?

16. What animals live in Mexico?

17. What places in Mexico interest tourists?

18. What sort of terrain does Mexico have?

19. Who were the original inhabitants of Mexico?

20. Why did the Spanish conquer Mexico?

21. How is Mexico governed?

22. What are some of the characteristics of the Mestizo?

23. How many of the Mexicans can read and write?

24. What large cities are found in Mexico?

25. What kinds of work do Mexican Americans do?

26. What kind of social status do Mexican Americans have?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which will lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.
6. Integrative unity, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Examine well selected pictures about some phase of life in Mexico.

2. Listen to the teacher's reading of a story about Mexican children.

3. Arrange a Mexican reading shelf.

4. Display, arrange, and label Mexican articles brought from home.

5. List questions under the title, "What We Want to Know About Mexico."

6. Make charts listing committees to work on various projects.

7. Locate Mexico on a globe. (Let each child have opportunities to handle the globe.)

8. On a large outline map of Mexico, fill in the names of the states of Mexico. Draw, cut, and paste pictures showing activities in various parts of the country.)

9. Examine slides about Mexican life.

10. Examine and discuss materials in the Mexican Kit from Traveling Study Collections from the University State Museum.

11. Invite resource persons to talk about ways of living in Mexico.
    a. Prepare questions to ask resource persons.
    b. Write "thank you" notes to visitors.

12. Write original poetry about Mexicans.

13. Learn Mexican songs. (See bibliography)

14. Learn Mexican games. (See bibliography)

15. Make clay figures, stand up cardboard figures, papier mache, or clothespin dolls of Mexicans of different occupations and dress with crepe paper or cloth scraps.

16. Draw and color the flag of Mexico.

17. Make a picture dictionary of Mexican words.

18. Make a chart or a booklet showing animals or plants of Mexico.

19. Make a book of stories about life in Mexico.

20. Write and solve original arithmetic problems such as a Mexican might encounter.

21. Prepare a wall mural depicting scenes of Mexican life.

22. Dramatize Mexican myths, legends, or fairy tales for other groups.

23. Invite parents to see a Mexican exhibit.

24. Prepare a bulletin board or exhibit for a hall in the building.

25. Give a "television show" with make-believe screen; have voices recorded on tape recorder.

26. Work out dramatic presentation of a phase of Mexican life, legend, fairy tale, myth, or some period of event in Mexican history.

27. Color in an outline map of Mexico, the states, rivers, valleys, mountains, plateaus, and deserts.

28. Collect current news items about Mexico, discuss, and display on bulletin board.

29. Have talks by people who have visited Mexico.

30. Display travel agency type pictures on colorful bulletin board.

31. Construct a Mexican peone house, a hacienda, or a town house from construction paper.

32. Make reports on one of the following phases of Mexican life or history:
    a. Homes.
    b. Clothing.
    c. Art.
    d. Handicrafts.
    e. Holidays.
    f. Family customs.

g. Schools.
h. Crops.
i. Music and instruments, and Spanish and Indian influence on music.
j. Climate.
k. Games and recreation.
l. Geography.
m. Spanish conquest.
n. Toltec, Chichimec, or Mayan civilization and culture.
o. Effect of Indians on present day religious ceremonies.
p. Food.
q. Revolt against Spaniards.
r. Number of Mexican Americans.
s. Locality of Mexican Americans.
t. Occupations of Mexican Americans.
u. Attitude of Mexican Americans toward American society and reasons for this attitude.

33. Make a relief map of Mexico using an opaque projector to make outline on butcher paper. Make mountains, valleys, plains, etc., of wheat paste mixture.

VII. EVALUATION SUGGESTIONS

1. Direct observations of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check lists.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a globe, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure,use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in the planning of the report.

5. Students may evaluate themselves concerning ways of working together and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the list of Dr. Wynn's "Qualities of Experience."

VIII. INSTRUCTIONAL MATERIALS

All instructional materials are available at the Yakima Valley Regional Library unless otherwise annotated.

A. AUDIO-VISUAL AIDS

Records:

Indian Music of Mexico, recorded by Henrietta Yurchenco, Folkways P 413 12 inch.

Mexican Folk Dances, by Manuel Acuna and his orchestra. Imperial LP 9008 12 inch.

Songs from Mexico, Carmen Prietto, soprano, and Bert Weedon, guitar. Westminster WN 18142 12 inch.

Viva! The Music of Mexico. Percy Faith and orchestra. Columbia CL 1075 12 inch.

Films:

Mexico. (Order #1-4, available from School District #7.)
Mexican Children. (Order #1-33, available from School District #7.)

Display Kits:

Obtain order card from Principal's Office, send to

Traveling Study Collections
University State Museum
University of Washington
Seattle 5, Washington

Pictures:

Picture file at the Yakima Valley Regional Library.

B. BOOKS

Fiction:

Bannon, Laura. Hat for a Hero. New York: Doubleday, 1954. Primary and intermediate. A Tarascan boy of Mexico, the adventures of Pablo and good description of family and village life.

_____. Manuela's Birthday in Old Mexico. Chicago: Albert Whitman, 1939. Primary and intermediate. Five-year-old Manuela receives a burro and an American doll for his birthday.

_____. Watchdog. Chicago: Albert Whitman, 1948. Primary and intermediate. The story of Alberto who receives a tiny dog for his pet. Celebrations, picture of family and village life.

Beim, Lorraine and Jerrold. The Burro That Had a Name. New York: Harcourt Brace, 1939. Primary. The adventures of Chucho and his pet burro.

Brenner, Anita. A Hero by Mistake. New York: William R. Scott, 1953. Primary. A boy who becomes a hero despite his fright. Good picture of village life.

Bulla, Clyde Robert. The Poppy Seeds. New York: Thomas Y. Crowell, 1955. Primary and intermediate. A Mexican boy attempts to brighten the lives of his neighbors by sowing poppy seeds.

Burbank, Addison, and Covelle Newcomb. Narizona's Holiday. New York: Longmans, 1946. Intermediate. Adventures at the festival.

Carden, Priscilla. Vanilla Village. New York: Doubleday, 1952. Intermediate.

Garrett, Helen. Angelo the Naughty One. Eau Claire, Wisconsin: E. M. Hale, 1944. Primary. The Mexican boy who didn't want to take a bath.

Garst, Doris Shannon. Golden Bird. Boston: Houghton Mifflin, 1956. Intermediate. Story of an Indian of Mexico.

Good, Loren D. Panchito. New York: Coward-McCann, 1955. Intermediate. The story of a parrot who journeys homeward through the black hills of Mexico.

Hader, Berta and Elmer. Midget and Bridget. Eau Claire, Wisconsin, 1934. Intermediate. The story of two burros who roam southern United States and Mexico. Mixed history and adventure.

_____. Pancho and the Bull.with the Crooked Tail. New York: MacMillan, 1951. Primary. The story of a Mexican boy who caught a runaway bull when the best riders failed.

Long, Eula. Pirate's Doll. New York: Alfred Knopf, 1956. Intermediate. The story of the China Poblana (China doll) and the adventures of a Chinese girl in seventeenth century Mexico.

Meigs, Elizabeth. Sunflight. New York: E. P. Dutton, 1951. Intermediate. Felipe wins a stallion in a contest only to have it stolen.

Morrow, Elizabeth. The Painted Pig. New York: Alfred Knopf, 1930. Primary and intermediate. The story of two Mexican children, Peta and Pedro who visit the market stalls to find a painted pig.

Parish, Helen Rand. Our Lady of Guadalupe. New York: Viking, 1955. Primary and intermediate. Legend of a humble Indian parrish to whom a vision of the Virgin Mary appeared 400 years ago, and the miracle which followed.

Peck, Ann Merriman, and Enid Johnson. Young Americans from Many Lands. Chicago: Albert Whitman, 1935. Upper primary and intermediate. "Lupeta and Pedro in New Mexico," pp. 112-133.

Politi, Leo. Juanita. New York: Charles Schribner's Sons, 1948. Primary and intermediate. Songs, celebrations, family life of Mexican Americans on Olivera Street in Los Angeles.

_____. The Song of the Swallows. New York: Scribner, 1949. Primary and intermediate. Life of a Mexican American boy who lives near the Mission of San Juan Capistrano in California.

Rydberg, Ernie. Bright Summer. New York: Longmans Green, 1953. Intermediate. The summer of Teresita, a Mexican American girl in California.

Trevin, Elizabeth. Carpet of Flowers. New York: Crowell, 1955. Intermediate.

Tripp, Edward. New Tuba. Fair Lawn, New Jersey: Oxford University Press, 1955. Intermediate.

Tyman, Loretta Marie. Julio. New York: Abelard-Schuman, 1955. Intermediate. A Mexican village boy visits the big city. Description of everyday life, celebrations, and religious festivals.

Yoman, Ben. Roberto, the Mexican Boy. Chicago: Albert Whitman. Primary. A small boy in Mexico, animals, family, colorful illustrations.

Games:

Harbin, O. E. Games of Many Nations. New York: Abingdon Press, 1954. Section on Mexico pp. 127-130.

Hunt, Sarah Ethridge, and Ethel Canin. Games the World Round. New York: Barnes, 1950. Section on Mexican games pp. 161-165.

History, Geography, People:

Bailey, Bernadine Freeman. Here's Carlos of Mexico. Chicago: Berkley-Cardy, 1955. Primary and intermediate. Description of holidays, markets, Mexico City.

Baker, Nina. Juarez, Hero of Mexico. New York: Vanguard Press, 1942. Intermediate. The history of Benito Juarez, the Zapatec Indian who became President of Mexico.

Busoni, Rafaello. Mexico and the Inca Lands. New York: Holiday House, 1942. Very brief descriptions of Mexico, Central and South America.

Castillo, Carlos. Mexico. Chicago: Wheeler, 1939. Intermediate. Travelogue of Mexico, customs, thoughts.

Diaz del Castillo, Bernal. Cortez, the Conqueror of Mexico. New York: Scott, 1942. Intermediate. The history of the Spanish Conquest in 1521. Eye-witness type narrative.

Emerson, Caroline D. Indian Hunting Grounds. Philadelphia: J. B. Lippencott, 1938. Intermediate. Includes Mexican Indian hunting grounds.

Epstein, Samuel. First Book of Mexico. New York: Watts, 1955. Primary and intermediate. Introduction to the land and the people.

Goetz, Delia. Neighbors to the South. New York: Harcourt, 1941. Intermediate. Pp. 34-51 section on Mexico. Excellent photographs, but too short to be valuable. Good biography section.

Hoffman, Gloria. Primitive and His Dog. New York: E. P. Dutton, 1949. Primary. Pictorial story of a Mexican boy and his dog. Good photographs of family life, costumes, village.

Lanks, Herbert Charles. Nancy Goes to Mexico. Philadelphia: McKay, 1938. Intermediate. Journey of a child by auto through Mexico, and the things which interested her.

Larralde, Elsa. The Land and People of Mexico. Philadelphia: 1950. Upper intermediate. Portraits of the Nations Series. Geography, history in relation to the United States, art, cities, customs.

May, Stella. Let's Read About Mexico. Grand Rapids, Michigan: Fideler, 1949. Intermediate.

White, Anne Terry. Lost Worlds. New York: Random House, 1941. Upper intermediate. Adventures in archeology. Part IV, pp. 231-297 pre-Columbian history of Indians in America including Mayas.

Holidays:

Rick, Alma Kehoe. First Book of Festivals Around the World. New York: Franklin Watts, 1957. Festival of Posadas pp. 51-58.

Sechrist, E. H. Christmas Everywhere. Philadelphia: MacCrae Smith, 1936. Mexican Christmas pp. 28-38.

Myths, Legends, Fairy Tales:

Bryan, Catherine, and Mabra Benjamin Madden. Pito's House. New York: MacMillan, 1943. Primary and intermediate. Mexican folk tale.

Frost, Frances. Legends of the United Nations. New York: Whittlesey House, 1943. Legends of Mexico pp. 190-199.

Ross, Patricia Fent. In Mexico They Say. New York: Alfred Knopf, 1942. Intermediate. Collection of folk tales.

_____. The Hungry Moon. New York: Knopf, 1946. Stories based on Mexican nursery tales which are given both in the original and the translation.

Storm, Dan. Picture Tales From Mexico. Philadelphia: J. B. Lippencott, 1941. Intermediate. Legends of explanation of nature.

Songs:

Pitts, Lilla Belle, and others. Our Singing World Series. New York: Ginn and Company, 1950. (Series used in the Yakima Public School System:)
Book Four, Singing Every Day:
"San Sereni," p. 43.
Book Five, Singing Together:
"Come My Dove," p. 41.
"Mariquita," p. 45.
"In the Plaza," p. 46.
Book Six, Singing in Harmony:
"In the Plaza," p. 7.
"The Gay Caballero," p. 43.
"Song of Mexico," p. 53.
"Cielito Lindo," p. 68.
"Morning Song," p. 162.

NEGROES AND AMERICAN NEGROES

A Resource Unit For Use in

Elementary Intercultural Education

NEGROES AND AMERICAN NEGROES

I. SIGNIFICANCE OF THE AREA

The main objective of an intercultural unit on Negroes and American Negroes is to build an interest in and an appreciation for people as visually different as the Negroes. Children should learn from their study that similarities in peoples throughout the world are greater than their differences, and that the worth of each individual is determined not by appearance, race, religion, socio-economic differences, but by his individual merit.

Although it is important that children see that peoples around the world are more alike than different, it is equally important for them to understand the ways in which they differ and the reasons for these differences. To teach children that there are no differences in people is to neglect an important objective in teaching intercultural understanding, that the customs which differ from our own makes the world interesting.

Research has pointed out that children as a whole are unaffected by prejudices, and it is while they are open-minded and inquisitive that a thorough study of a culture can be of great value in offsetting negative attitudes encountered by the children as they grow older.

One out of every ten American citizens is a Negro. Children have either seen Negroes in person, or have viewed them on television or in the movies. One-tenth of the American population is Negro, yet Negroes cannot go into many public establishments in the United States, and many of them have no voice in making laws or deciding how the country is governed, in spite of the fact that the Constitution of the United States recognized the equality of all men, and insures equal rights to all its citizens.

As a result of the "Little Rock Incident" in 1957 when Federal troops were stationed at the Little Rock Central High School to insure equal schooling opportunity for Negro and white alike, the United States has been under severe criticism from foreign countries who are beginning to wonder if the United States is a land of freedom and equality as it has publicized.

A unit on Negroes should serve as an instrument to teach children the facts about race and Negroes, and to help them realize that the Negro is a citizen and entitled to all the rights guaranteed a citizen under the Constitution.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

In the third grade a study of Mexico and Mexicans

could be followed by a study of Negroes. As the islands of Cuba and Haiti off the coast of Mexico are inhabited primarily by Negroes, and the Southern part of the United States, so similar in climate to Mexico is the home of the greatest Negro population in the United States, the transition seems a natural one. A study of the history of the Negro in Africa, the Negro's dances, songs, religious devotion, introductory facts about slavery, the kinds of work the Negroes do, and scientific data concerning the mental and physical equality of all races could be introduced in the third grade.

The unit should be repeated in the fifth grade along with the study of American history and the study of the Constitution of the United States. There the students will learn of the discrimination endured by the Negroes, the occupations open to them, famous American Negroes, political conditions concerning the Negro in the South, and the trends toward improvement in the status of the Negro.

III. BACKGROUND MATERIAL

Negroes Around the World

Negroes have attained distinction since pre-historic times. The Queen of Sheba whom King Solomon loved, was an

Ethiopean. Black people were well known in Biblical times.

Two thousand years before Christ Ethiopia was a civilization known throughout the world, producing astronomers, painters, and writers. Civilization spread into Egypt where brown skinned Pharaohs built pyramids and the Sphinx. Other great African kingdoms were Mandingo, Ghana, and Songhay. Timbuktoo more than 400 years ago had a school called the University of Sankoré, where scholars from all over the world came to study medicine, geography, literature, and law.

The Africans were the first to learn how to smelt iron, and the Europeans learned from them.

A great stream of civilization started in Africa and flowed northward into Europe. It did not cover all of Africa because of strong national barriers; rivers, deserts, mountains, and jungles. Later when Europeans began to go all over the world with inventions and scientific knowledge they were more interested in conquering than in teaching, so many Africans have not industrialized but remain hunters, farmers, herdmen, and fishermen today.

The shortest men in the world, the Pygmies, live in the heart of the African jungles. The tallest men in the world, the Watusi tribe, raise long-horned cattle on the plains of Africa.

Large portions of Africa are governed by European countries, but Ethiopia is an independent country ruled by Emporer Haile Selassie. Liberia, a republic founded by American Negroes, exports much rubber and iron.

There are many tribes, or groups of Negroes in Africa. Occupations include farmers, potters, basket weavers, artist, wood carvers, seamen, students, lion hunters, dancers. Just as among American Indians, these tribes have different languages, customs, traditions, religions, and dress differently.

The first Negro on American soil was Estavan of Morocco. He helped explore Florida, the southern, and the southwest part of our United States. He first saw the pueblos of the southwest Indians and broke the trail for the Spaniards to follow.

Born in Peru in 1579 was a Negro, Martin de Porres. This man, kind to animals, was declared a Saint by the Catholic Church.

Negroes quickly followed the Spaniards to settle on the Caribbean Islands, especially the islands of Cuba and Haiti. With them they brought their songs, dances, religious ceremonies, their bongo and Congo (tall) drums for sending messages and accompanying the religious ceremonies. French planters in Haiti were very cruel to their

Negro slaves, working them sixteen hours a day in the belief that it was cheaper to work a young Negro to death than to bear the expense of feeding him when he was too old to work. In 1679 the Negroes began a long series of revolts and by 1789 the Negro population of about one million had been cut in half. In 1801 the former slave Toussaint L'Ouvertoure seized the colony and appointed himself Governor. Thereby the first Negro Republic in the world was established.

There are many Negroes in South America, where no color line is recognized. The racial structure of Brazil is similar to that of the United States (10 per cent Negro with a majority of European origin) and there is no racial discrimination in that country. Uraguay also has a large Negro population.

Negroes around the world speak many different languages. In Cuba they speak Spanish; in Martinique, French; in Yucatan and Vera Cruz, the Indian languages; on the Black Sea in Russia, where there is a colony formed by escaped slaves from the Turks, they speak Russian; in Guiana they speak Dutch.

American Negroes

In 1619, twelve years after its settlement, the Jamestown colony experienced three important events which

helped shape American tradition for more than two hundred years. First, a shipload of women arrived from England, thereby establishing families, customs, and traditions which were to dominate the colonies to the present day; second, the House of Burgesses was formed, the first self-governing law body in America, and the basis for our present day self-government; and third, a shipload of Negroes arrived to work as slaves and to begin a caste system which the United States is still trying to overcome.

The Negroes are among the United States' oldest citizens.

There are fifteen million Negroes in the United States, they comprise ten per cent of the population, more than in any country in the world outside of Africa; more people than are in Australia, Denmark, Israel, or Ireland. There are 107 Negro colleges, 50,000 Negro churches, 200 Negro newspapers and magazines, two Negro Congressmen in Washington, D. C., 55 Negro insurance companies worth one hundred million dollars, 14 Negro banks with assets of more than thirty-one million dollars, and one million Negro workers in factories and foundries.

Negroes have succeeded nationally in sports and entertainment. Famous athletes include Joe Louis, heavyweight champion of the world for twelve years, the longest

period of time in which a single boxer ever held this record; Jackie Robinson who in 1947 was the first Negro to play in big league baseball; Isaac Murphy, a famous jockey of the late 1800's; Levi Jackson, first Negro student at Yale University to become a captain of the Yale football team; Althea Gibson, first colored woman to compete in the national singles tennis championships at Forest Hills in 1950; Jessie Owens, runner called "the world's fastest human" who won three first places for the American Olympic team at Berlin in 1936; the Harlem Globe Trotters, expert professional basketball players who have met and defeated teams around the world.

Famous Negroes in other fields include Frederick Douglass, a slave who ran away to freedom and became a great orator, newspaper publisher, writer, and the United States Minister to Haiti; Paul Laurence Dunbar, American poet born in Ohio, the son of slaves; Dr. Ralph Bunche, statesman who brought peace between the Arabs and Jews, was awarded the Nobel Peace Prize in 1950; Booker T. Washington who founded Tuskegee Institute for Negroes; Dr. George Washington Carver, famous chemurgist; Thurgood Marshall, brilliant lawyer and head of the legal staff of the National Association for the Advancement of Colored People who has won important cases before the United States

Supreme Court; W. C. Handy, American songwriter; and several entertainers, among them Nat King Cole and Duke Ellington.

Negro women who have achieved national recognition include Harriet Tubman, who escaped from slavery at the onset of the Civil War and created her own "underground railroad" through which she smuggled many of her family and friends into the free North. During the Civil War she helped to recruit troops for Abraham Lincoln. Others are Marian Anderson, concert singer; Ethel Waters, actress; Dr. Ruth Temple, physician; Charlemae Rollins, librarian; Josephine Baker, dancer who returned to America from twenty-five years of success in Paris to play to the first mixed audience ever to assemble in the state of Florida; Gwendolyn Brooks, winner of the Pulitzer Prize for Poetry in 1950; Philis Wheatley, born in Africa, sold as a slave in Boston and praised for her poetry by George Washington; Mary McLeod Bethune, founder of Bethune-Cookman College and adviser to President Roosevelt during World War II; Ruth Sampson, noted lawyer in Chicago; and Lena Horne, entertainer.

These people worked hard and against great odds to achieve recognition.

In the United States Negro crime rate is high. According to criminologists there are several reasons for

this situation. In the South clashes between law enforcement personnel and Negroes is the primary point of contact between the Negro and the Whites. The South tends to look down on the police force as policing is considered an undesirable job and is accepted primarily by the lower socio-economic intelligence group which uses the badge as an instrument of authority and force rather than one of justice. The law is an instrument of maintaining prejudice rather than abolishing discrimination. Statistics point out that when a crime is committed in the South the person suspected is a Negro in the majority of cases; that a Negro gets a "hung" jury and a quick trial more often than in the case of a white offender; that Negroes receive sentences twice as long as do white offenders; that twice as many Negroes than whites are executed in the South; that parole is a white man's prerogative, Negroes usually serve their terms; over one-half of the Negroes killed in the South are killed by white policemen; the majority of white people in the South consider themselves deputies and execute wide scale citizen arrest.

One authority on the race problem, Gunner Myrdal, in An American Dilemma, The Negro Problem and Modern Democracy, regards the caliber of the southern policeman as the real stumbling block to integration, or even understanding.

The southern Negroes are the most underprivileged group in America. They are denied voting rights; they are forced to attend Negro schools, which are admittedly inferior to white schools; they are forced to obey Jim Crow laws (laws which enforce segregation in public places); they are told where they can and cannot live; and they are restricted to certain occupations, chiefly unskilled jobs.

There are certain occupations open to Negroes, however only a small percentage of Negroes hold these positions. There is a big demand for teachers in Negro schools, however the salaries are very low compared with those of white teachers. There are many Negro ministers, because of the deeply religious nature of the Negro; there are a few Negro doctors whose business is restricted to Negro patients; a few Negro lawyers who espouse the cause of their people. In the North an occasional Negro doctor or attorney holds the high regard of the courts and the hospitals. Social work among their people is also open to Negroes.

The Negroes dress colorfully, are hard working, patient, undemanding, and deeply religious. Because of their life of political, economics and social slavery their greatest desire is to die and go to heaven secure in the knowledge that in heaven they will gain the freedom

denied here on earth. A great contribution to American folklore and folk songs have been given by the Negro.

Care must be taken to avoid the stereotyped image of the lazy, stupid, feet-shuffling Negro portrayed by the movies when teaching children about Negroes.

Trends and Outlook for Improvement

As a result of their admirable service in World War II, and with the realization that democracy should extend to all Americans, the National Government has abolished segregation in the Armed Services. In 1954 the Supreme Court of the United States handed down favorable decisions concerning desegregation and the President in 1957 took a firm stand on segregation of schools in Little Rock, Arkansas. The Northern press is becoming sympathetic to the plight of the Southern Negro and is bringing pressure by exposing injustices done in the South. The National Association for the Advancement of Colored People is becoming stronger and is making progress toward helping the Negroes. Science has proved that no race is inferior or superior to any other in mentality, blood makeup, insanity, etc., as was formerly supposed. In Texas in 1944 the Negro was given the right to vote. The Nation as a whole is attempting to make democracy and equality work for all its people in the face of Communist criticism that the United States is

democratic in theory only.

Background material for the unit "Negroes and American Negroes" was obtained from the following sources:

Butcher, Margaret Just. The Negro in American Culture. New York: Knopf, 1956.

Fetter, George, Ph.D. Lectures delivered in a course titled "Inter-Racial and Inter-Cultural Relations."

Furnas, J. C. Goodbye to Uncle Tom. New York: Sloane, 1956. History, science and common sense about the Negro.

McWilliams, Carey. Brothers Under the Skin. Boston: Little, Brown, 1943. Study of minority groups in America.

Rose, Arnold M. Race Prejudice and Discrimination. New York: Knopf, 1953.

IV. ANTICIPATED OUTCOMES

Understandings:

1. That children all over the world are fundamentally alike.
2. That to be different does not mean necessarily to be inferior.
3. That people from different parts of the world have different social customs, ways of living, etc., depending on their environment.
4. That color of skin does not determine the character of a person.
5. That the Negro was brought to the United States against his will.
6. That there can be social and economic slavery as well as physical slavery.

7. That the Negroes have contributed much to American sports, entertainment, and folk music.

8. That the Negro civilization in Ethiopia contributed much to the later European civilization.

9. That the Negroes were among the first citizens of the United States, and are entitled to the freedom of religion, education, and occupation, and opportunity guaranteed to other Americans.

Attitudes

1. An interest in and curiosity about children and people of other lands and cultures.

2. An on-going interest in Negroes which will develop further study as children mature and are able to understand more of the history and social concepts pertaining to the Negroes.

3. An interest in and appreciation of all culture groups that make up American society.

4. A tolerance toward the social customs of the other people as the understanding grows about the reason for their differences.

5. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.
   c. shares ideas and materials with others.
   d. is concerned about the welfare of others.
   e. places group above personal interests.
   f. seeks equal opportunities for all people, including educational, vocational, political, social, and religious opportunity.

Specific Skills

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about other peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevant data from books, conversations, films, recordings, museums, globes, maps, television.

8. Ability to elicit interest in people outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions of a particular culture group.

12. Ability to work as individuals and not to depend on each other.

13. Ability to make generalizations about the effect of geography, climate, and tradition on people's culture.

14. Ability to realize that if we are to make a true democracy of our country we must grow toward wider intercultural understandings.

15. Desire for self improvement of judgment formed after complete research of a problem.

16. Ability to develop healthy skepticism in regard to negative criticisms of other people.

V. SUGGESTED FACT FINDING QUESTIONS

1. What are Negroes?
2. What do you know about Negroes?
3. Where did Negroes live before coming to the United States?
4. What kind of civilization did Ethiopia have in pre-historic times?
5. What contributions did Ethiopian civilization make to Europe?
6. Are there any independent Negro republics in Africa?
7. What is distinctive about the Pygmies and Watusis?
8. Who governs most of Africa?
9. What are the occupations of the African Negroes?
10. What part in the exploration of the United States did Estavan have?
11. Who was Martin de Porres?
12. How was the Negro Republic of Haiti established?
13. What is the social status of the Negroes in South America?
14. When, and under what circumstances, did the Negroes arrive in the United States?
15. What are the occupations of the Negroes today?
16. How do the Negro Spirituals contribute to the folk music of the United States?
17. What educational opportunities are open to the Negroes in the South?

18. What job opportunities are open to the Negroes in the South?

19. Do Southern law officials give Negroes and Whites the same sort of treatment?

20. What does desegregation mean?

21. What is the "Little Rock Incident?"

22. What do other countries think about democracy's regard for Negroes?

23. Who are some famous American Negroes and what did they do?

24. What has the United States government done recently to further equal rights for Negroes?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which will lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.
6. Integrative unity, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Examine well selected pictures about some phase of Negro life.

2. Listen to the teacher's reading of a story about Negro children.

3. Arrange a Negro reading shelf.

4. List questions under the title, "What We Want to Know About Negroes."

5. Make charts listing committees to work on various projects.

6. Locate Africa on a globe. (Let each child have opportunities to handle the globe.)

7. Examine and discuss materials in the Negro Kit from Traveling Study Collections from the University State Museum.

8. Invite resource persons to talk about ways of living among the Negroes in the South, and in Haiti and Africa.
   a. Prepare questions to ask resource persons.
   b. Write "thank you" notes to visitors.

9. Write original poetry about Negroes.

10. Learn Negro Spirituals.

11. Make clay figures, stand up cardboard figures, papier mache, or clothespin dolls, of Negroes of different occupations in different countries and dress with crepe paper or cloth scraps. (Suggested countries are those of Africa, and Haiti and the United States.)

12. Prepare a wall mural depicting scenes of Negro history in Africa, Haiti, and the United States.

13. Dramatize Negro legends, myths, and folklore for other groups.

14. Invite parents to see a Negro exhibit.

15. Work out a dramatic presentation of a phase of Negro life, myth, folklore, or some period of event of Negro history.

16. Collect current new items about Negroes, discuss, and display on bulletin board.

17. Have talks by people who have seen Negro celebrations or ceremonies in the Caribbean.

18. Display pictures on bulletin boards showing American Negroes and white Americans working or playing together.

19. Make reports on one of the following phases of Negro life or history:
    a. Homes in Africa.
    b. Clothing.
    c. Art.
    d. Handicrafts.
    e. Music.
    f. Work of the Negroes in Africa.
    g. Work of the Negroes in the United States.
    h. Folklore of American Negroes.
    i. History of Negroes in America.
    j. Educational opportunity of American Negroes.
    k. Effort of the United States government toward desegregation.

VII. EVALUATION SUGGESTIONS

1. Direct observation of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check lists.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a globe, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure, use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in the planning of the report.

5. Students may evaluate themselves concerning ways of working together and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the light of Dr. Wynn's "Qualities of Experience."

VIII. INSTRUCTIONAL MATERIALS

All instructional materials are available at the Yakima Valley Regional Library unless otherwise annotated.

A. AUDIO VISUAL AIDS

Records:

Gottschalk, Louis Moreau. The Banjo and Other Creole Ballads, Cuban Dances, Negro Songs and Caprices. With Eugene List, piano. Vanguard VRS 485 12 inch.

Gould, Morton. Spirituals for String Choir and Orchestra. Antal Dorate, Conductor. Minneapolis Orchestra. Mercury MG 50016 12 inch.

Ludbetter, Heddie. Heddie Ludbetter Memorial, Vol. 2, Rock Island Line. Folkways FP 14 10 inch.

Maynor, Dorothy. Spirituals and Sacred Songs. Camden CAL 344 12 inch.

Songs of the South. Norman Luboff Choir. Columbia CL 860 12 inch.

Waring, Fred. God's Trombone and other Spirituals. Fred Waring and his Pennsylvanians. Decca DL 8047 12 inch.

Pictures:

Picture file at the Yakima Valley Regional Library.

B. BOOKS

Fiction:

Bannon, Laura. Nemo Meets the Emperor. Chicago: Albert Whitman, 1957. Primary. Story of a Negro boy in Ethiopia, his pet burro, and his presentation to the Emperor.

Beim, Jerrold. Swimming Hole. New York: William Morrow, 1951. Primary and intermediate. Story of Negro and white boys playing together.

_____, and Lorraine Beim. Two is a Team. New York: Harcourt, 1945. Negro and white boys find they can build a coaster better if they cooperate.

Brooks, Gwendolyn. Bronzeville Boys and Girls. New York: Harper, 1956. Poems about Negro boys and girls.

Burgwyn, Mebane. Lucky Mischief. Fair Lawn, New Jersey: Oxford, 1949. Intermediate. The adventures of two Negro boys.

De Angeli, Marguerite Lofft. Bright April. New York: Doubleday, 1946. Primary and intermediate. The story of April, a small Negro girl, and her friends of the Brownie troop.

Evans, Eva Knox. Araminta. New York: Minton, 1935. Primary and intermediate. A Negro girl who lives in the city visits her grandmother in Alabama.

_____. Jerome Anthony. New York: Putnam, 1936. Primary and intermediate. One of Araminta's friends goes to Atlanta to visit.

Faulkner, Nancy. Melindy's Happy Summer. New York: Messner, 1949. Upper primary and intermediate. The story of a ten-year-old Negro girl.

_____. Melindy's Medal. New York: Messner, 1945. Upper primary and intermediate. Melindy is eight years old.

_____. The West is on Your Left Hand. New York: Doubleday, 1953. Intermediate. A Negro, an Indian, and a white boy move into the Ohio Valley with their families in 1753.

Hayes, Florence Sooy. Skid. Boston: Houghton Mifflin, 1948. Intermediate. The story of a boy who finds common ground in Connecticut through his interest in baseball.

Hunt, Mabel Leigh. Ladycake Farm. Philadelphia: Lippencott, 1952. Intermediate. Negro children on a farm.

Lattimore, Eleanor Francis. Bayou Boy. New York: Morrow, 1946. Upper primary and intermediate. A Negro boy of Louisiana.

Means, Florence. Reach for a Star. Boston: Houghton Mifflin, 1957. Intermediate.

_____. Shuttered Windows. Boston: Houghton Mifflin, 1938. Upper intermediate. A Negro girl from the North moves to the South where ways are different.

Mirsky, Reba Paeff. Thirty One Brothers and Sister. Chicago: Wilcox and Follet, 1952. Intermediate. Village life among the Zulus of South African veld. Nomusu, the daughter of the chief wants to go with the boys on elephant hunt. Engrossing story about a primitive civilization of today.

Rey, Margaret. Spotty. New York: Harper, 1945. Primary. Story of a family of two rabbits, one spotted and one white who learned that color doesn't matter.

Sharpe, Stella Gentry. Tobe. University of North Carolina Press, 1939. Primary. Story and photographs of a Negro boy's life in the South.

White, William Chapman. Mouseknees. New York: Random House, 1939. Intermediate.

Yates, Elizabeth. Amos Fortune, Free Man. New York: Dutton, 1950. Upper intermediate. The story of an African slave boy brought to the United States, finally wins freedom.

_____. Prudence Crandall: Woman of Courage. New York: Dutton, 1955. Upper intermediate. Against the prejudice of Northern townspeople, a schoolmistress in pre-Civil War days opens a Negro school.

Games:

Harbin, O. E. Games of Many Nations. Nashville, Tennessee, Abingdon Press, 1954. African section pp. 15-19.

Hunt, Sarah Ethridge, and Ethel Cain. Games the World Round. New York: Barnes, 1951. African section pp. 35-44.

History and People:

Bontemps, Arna. We Have Tomorrow. Boston: Houghton Mifflin, 1945. Upper intermediate. The struggles and successes of famous Negroes.

Cottler, Joseph. Champions of Democracy. Boston: Little Brown, 1936. Intermediate. George Washington Carver pp. 235-238.

Coy, Harold. The Real Book About George Washington Carver. New York: Franklin Watts, 1941. Intermediate. The life of Carver.

Eppse, Merl Raymond, and Austin Powers Foster. An Elementary History of America. National Education Publishing Co., 1939. Intermediate. Includes the contribution of Negroes.

Evans, Eva Know. All About Us. New York: Capital, 1947. Primary and intermediate. Shows the common interests and variety of all members of the human race.

Gordon, Dorothy. You and Democracy. New York: Dutton, 1957. Intermediate. How democracy works, including the rights of all colors and nationalities who make American their home.

Graham, Shirley. Booker T. Washington. New York: Julian Messner, 1955. Upper intermediate. The Negro leader's progress from slavery to the founding of Tuskagee Institute.

_____, and George D. Lipscomb. Dr. George Washington Carver, Scientist. New York: Messner, 1944. Intermediate. Life of Carver.

_____. The Story of Phyllis Wheatley. New York: Messner, 1949. Intermediate. The life of the Negro poetess.

Hughes, Langston. Famous American Negroes. New York: Dodd, 1954. Intermediate. Biography of Negroes.

_____. The First Book of Negroes. New York: Franklin Watts, 1952. Upper primary and intermediate. The history of the American Negro from arrival to now.

Mayer, Edith H. Our Negro Brother. Cambridge, Massachusetts: Shady Hill Press, 1945. Intermediate. Famous Negroes.

Petry, Ann. Harriet Tubman: Conductor of the Underground Railway. New York: Crowell, 1955. Upper intermediate. Biography of Harriet Tubman.

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"Swing Low, Sweet Chariot," p. 74.
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"Lullaby," p. 71.
Book Five, Singing Together:
"One More River," p. 25.
"Jacob's Ladder," p. 83.
"When Moses Smote the Water," p. 83.
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"There's a Little Wheel a Turnin' in My Heart," p. 85.
Book Six, Singing in Harmony:
"It's Me, O Lord," p. 114.

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AMERICAN INDIANS

A Resource Unit For Use In Elementary Intercultural Education

AMERICAN INDIANS

I. SIGNIFICANCE OF THE AREA

Through a study of American Indians it is the main objective to build in children an appreciation of the heritage of culture and tradition which was already several centuries old when the white man arrived in America.

Children should learn through their study that although peoples around the world appear to be different that their similarities are greater than their differences, and that the worth of each individual is determined not by his appearance, race, religion, socio-economic differences, but by his individual merit.

Research has pointed out that children are unaffected by prejudice, and it is while they are open minded and inquisitive that a thorough study of a culture can be of great value in offsetting negative attitudes encountered by the child as he grows older.

Children of the Yakima area live near a large Indian reservation and have seen the Indians who live near and among us. They have also seen the warrior type of Indian too often portrayed on the television and motion picture screens. To offset the glamorization of the television

and movies, and to counteract the remarks made by older people concerning Reservation Indians, a thorough study of the ways of living and traditions of the Indians should be beneficial to these children.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

Through the study of Chinese, Japanese, Mexicans, and Negroes, children should be oriented to the study of a culture different from their own and should be able to accept and understand the primitive traditions and ways of living found among the American Indian. As history is usually introduced to children at the end of the third grade and the beginning of the fourth grade, a unit on American Indians should be given in the third grade as the first American history. Because of the wealth of material on the American Indians, the unit could be repeated or expanded in the fourth grade.

III. BACKGROUND MATERIAL

American Indians are believed to have come from Asia across the narrow strip of land between Russia and Alaska thousands of years ago. They settled in small groups scattering farther and farther to the south until they thinly populated all the Americas. Some groups, such as

the Incas in Peru, and the Mayas and Aztecs in Mexico achieved a civilization more advanced than that in Europe at the time of the discovery of the New World.

At the time of Columbus' arrival there were more than two thousand tribes in North America alone, now there are only a few hundred tribes left within the borders of the United States. Since the tribes were always small, there were never more than a million Indians in the United States, but there are only 400,000 at the present time.

All around us today we feel the remnants of the Indian way of life. We live in cities named after Indians, railroads and highways follow old Indian trails; we use Indian hammocks, canoes, toboggans, snowshoes; enjoy his clambakes, barbecues, cornpone, buckwheat cakes, scrapple, popcorn, corn, succotash, hominy, clam chowder, cornmeal, Indian pudding, nut butter, cranberries, celery, tamales, turkey, peanuts, artichokes, tomatoes, strawberries, white potatoes, sweet potatoes, chili peppers, pumpkins, squash, beans, melons, maple syrup, wintergreen, arnica, and witch hazel. We even use the Indian name for an animal, skunk.

The Indian tribes are as different from one another as were the Europeans who came from different cultures and and countries of Europe. Indians can be divided into seven great culture groups, according to their geographic

locations: Eastern Woodland Indians, Southeast Indians, Southwest Indians, Basin-Plateau Indians, California Indians, Northwest Indians, and Great Plains Indians.

Eastern Woodlands Indians

Eastern Woodlands Indians, living in all states north of Tennessee and east of the Mississippi River, included the Erie; Huron; Iroquois (Onandaga, Cayuga, Oneida, Mohawk, Seneca, Tuscarora;) Susquehanna; Winnebago; Eastern Algonquin tribes of Abnaki, Chickahominy, Delaware, Mahican, Massachusetts, Micmac, Montauk, Nanticoke, Narragansett, Pennacook, Penobscot, Pequot, and Wampanoag; Central Algonquin tribes of Illinois, Kickapoo, Menominee, Miami, Ojibwa, Ottawa, Peoria, Piankashaw, Potawatomi, Sauk and Fox; and the transitional Algonquin tribes nearest the Southeast of Pamunkey, Pohatan, and Shawnee.

These were the Indians the English settlers encountered. They lived in longhouses or wigwams made of bark, were hunters, planters of corn and beans. Both the Southeast and Eastern Woodlands Indians practiced wildlife conservation and set aside areas which could be hunted only during season. To overcome the waste of war, five tribes, the Onandaga, Cayuga, Oneida, Mohawk, and Seneca formed the famous League of the Longhouse, called the Five

Civilized Nations by the English. This was a highly civilized alliance with an intricate government. After the coming of the whiteman the League attempted to offer refuge for any tribe misplaced by the white settlers. Many tribes were completely annihilated, however, by warfare, loss of their homes, or like the Algonquin, killed by white man's disease.

The wampum, or bead money, used by the Eastern Woodlands Indians was accepted by both Dutch and English colonies. The peace pipe was originally an Eastern Woodlands Indian idea, and its use gradually spread to the Great Plains. Eastern Woodlands Indians dress was of skins.

Southeast Indians

Southeastern Indians occupied the states south of Virginia and Kentucky and westward to the Mississippi River as well as parts of eastern Texas, Arkansas, and Oklahoma. They included the Caluse, Chickasaw, Choctow, Creek (Alabama, Hitchiti, Apalachee, and Muskogee,) Natchez, Seminole, Timucua, Cherokee, Tuscarora (until they moved to the woodlands,) Bilozi, Catawba, Tunica, Yuchi, Caddo, Wichita, and Waco tribes.

These tribes were in the Southeast as early as 4200 B.C., as simple foodgatherers. Other tribes wandered into the Southeast bringing customs with them. From the

Northwest came bows and arrows and burying the dead in mounds; from the North came the gods and the customs of the hunting people; from the Mayans came a caste society, sun god worship, corn and war gods. These customs got mixed together to produce a civilization of mound building, sun worshipping, war-like people. Throughout the Southeast today are scattered conical and temple shaped mounds. Mound building was abandoned when the Indians decided there must be easier ways of pleasing their gods than carrying 33,000 cubic feet of dirt in baskets on their backs for building six or seven acre mounds. The Natchez, however, retained their old ways after the white men came, and they still had class distinction between Suns, Nobles, Honored Men, and Stinkards. They had the temple fires of the Sun God eternally burning and sacrificed human beings to their god.

The Southeast was a warrior cult with war their main objective for being. However, they were brave, cheerful, honorable, had neat villages, and a well ordered tribal government. United States Governmental records refer to the Creek, Choctaw, Cherokee, Seminole, and Chickasaw as "the Five Civilized Tribes." Congress even talked of carving an Indian state out of the Southeast and admitting it to the Union. The Cherokees had a constitution modeled

after the Constitution of the United States. When Sequoyah worked out an alphabet for them the whole Cherokee nation learned to read and write within three months.

Instead of recognizing the suggested Indian state, white men decided they wanted the land of the Five Civilized Tribes, and they were forced to walk the "Trail of Tears" from the Southeast to a reservation in Oklahoma. Of the first 12,000 Indians moved, 4,000 died on the trail. Yet once they were in Oklahoma, they began again and today are a political power in their state. Many of them are wealthy from oil discoveries made on their lands. Their children are among the few Indians in the United States who attend public schools. They have provided their state with doctors, lawyers, statesmen, and businessmen. Congressman William Stiger from Oklahoma was a Choctow. Vice President John Garner was part Cherokee. The President of the National Congress of American Indians, Mr. N. B. Johnson, is justice of the Supreme Court of Oklahoma. Will Rogers was part Cherokee.

The word "Seminole" means outlaw, and the Seminole tribe which inhabits the Florida swamps are descendents of those who escaped the Trail of Tears.

Southwest Indians

The Southwest Indians in Arizona and New Mexico

include the Corngrowers, Pueblo (descendents of the Anasazai tribes), Desert Pueblo with the Hopi and Zuni tribes, River Pueblo with the Tanoan and Keresan villages; Pima; Papago; Nomada (Athapascan) with the Apache and the Eastern bands of Chiricahua, Jicarilla, Lipan, and Mescalero, and the Western or Coyotero branch with bands of Cibecue, San Carlos, Tonto, and White Mountain; and the Navajo tribe.

These are the pueblo Indians and nomads of the Southwest. Pueblo dwellers built houses among the cliffs and learned to farm. Farming, weaving, and pottery making characterize these people. One cliff pueblo is preserved in Mesa Verde National Park in Arizona.

Apache means "enemy" to the pueblo dwellers. These nomads raided for their living, making life hectic for the Pueblo Indians. Up until their surrender to the United States Army in 1886, the Apaches under Geronimo terrorized Indian and white alike. Now the Apaches are sheep or cattle ranchers.

The Navajo today is the largest (70,000) and one of the most industrious tribes, famous for their weaving, pottery, silver and turquoise jewelry, and ceremonies.

Foodgatherers of the Basin-Plateau

The foodgatherers of the Basin-Plateau between the

Rocky Mountains and the Sierra and Cascade ranges include the Bannock, Chemehuevi, Havasupai, Paiute, Shoshone, Ute, Walapai, and Yavapai tribes of the Basin; and the Flathead, Lillooet, Thompson, Wenatchi, Klickitat, Nez Perce, Umatilla, Walla Walla, and Yakima tribes of the Plateau.

These Indians, before the introduction of horses into the United States by the Spanish were the poorest and most primitive of the American Indians. Finding food on the desert which characterizes the Basin-Plateau region was difficult and the tribes were nomadic. Hunting buffalo on foot was dangerous, but the Mandan Indians of the Great Plains introduced a method by which they covered themselves with a wolf's skin and crept close enough to the buffalo to shoot safely. After horses became numerous in the United States, the plateau Indians, such as the Shoshone and the Nez Perce, and the Plains tribes of Blackfeet and Comanche became mounted Indians.

Basin-Plateau Indians are now on reservations in Idaho, Montana, Oregon, Washington, and Nevada, each adult Indian being alloted 160 acres. For the first time in their poverty stricken existence many of these tribes are learning to live with money from gold and oil discoveries on some of their lands.

California Indians

California, with its mild climate, was the home of 104 different tribes by the time the white man arrived. Major among these groups were the Chumash, Esselen, Salinan, Cahuilla, Gabrieleno Mission Indians, Luiseno Mission Indians, Serreno, Costanoan, Maidu, Miwok, Wintun, Yokut, Wappo, Yuki; the Transitional Tribes of the boundaries of the Southwest culture including the Diegueno Mission Indians, Kamia Mission Indians, Mohave, and Yuma tribes; and the Indians on the boundary of the Basin culture including the Kern River, Koso or Panimint, Mono, and Washo tribes.

California tribes were small and independent. Chieftans included women. All tribes feared that the dead would get lonesome and return to steal the souls of relatives to keep them company.

The Yuma and Mohave were the most warlike, and had a special scalpkeeper to care for these battle badges. Prisoners taken were used as slaves.

The rest of the California tribes were foodgatherers. Acorns were the most important food and much work was involved to make it edible and to make the perfect baskets used to gather it.

Because of the mild climate, these Indians wore

little or no clothing.

Ceremonies were elaborate and colorful. Shamans (medicine men) had "medicine" contests; the dead were burned on elaborate funeral pyres; houses of the dead were burned; and dead people were not mentioned after they died.

The Californian Indians now live under the supervision of one state agency. Many tribes have died out entirely, having died out under the paternal care of the Franciscans who forced them to settle down and farm.

Northwest Indians

The Northwest Indians were the richest tribes in America, not in wampum, but food.

These tribes included the Chemakum, Quileute, Wiyot, Yurok, Hupa, Tolowa, Umpqua, Karok, Alsea, Chinook, Klamath, Modoc, Chehalis, Nisqually, Nootka, Puyallup, Quinault, Sanetch, Swinomish, and Tillamook tribes.

These Indians lives were ruled by wealth, and a badge of distinction was to give things away in a gigantic potlatch, or feast and gift giving celebration.

The caste system prevailed among the Northwest Indians, and their social world was divided into nobility, commoners, and slaves.

The dead were very strongly feared.

In a country where the natural food supply of fish,

birds, berries, animals, and roots was so plentiful, the Indians were able to devote much time to carving, and they developed a high form of this art.

The most characteristic of the Northwesterners' ceremonies was the medicine man's dramatization of the journey by spirit canoe in search of lost souls. Dramatic play was outstanding in their ceremonies.

The white men turned this culture upside down more than any other Indians' culture. They destroyed the wild game in their quest for skins, they destroyed fishing grounds with the building of dams, and they forced them to live on inferior reservations.

Great Plains Indians

The Great Plains Indians are the ones America is acquainted with through movies and television. They include the Arikara, Pawnee, Hidatsa, Iowa, Kansa, Mandan, Missouri, Omaha, Osage, Ponca, Santee Dakota, Yankton Dakota, Arapaho, Blackfeet, Cheyenne, Gros Ventre, Plains Cree, Kiowa, Sarsi, Crow, Teton Dakota or Sioux, and Comanche tribes.

The Plains Indians grew rich (in food) after horses became numerous and they could chase the buffalo. By 1600 many Basin-Plateau, Southwest, and Southeast Indians had taken to horseback. Many tribal ceremonies grew up

around the buffalo.

Plains Indians had a war culture containing many of the customs of the Southeast: torturing of prisoners, a special rank for warriors, and ceremonial boasting of great deeds. Warbonnets were badges on which each feather meant a great deed had been performed.

These Indians became expert horsemen, and took great pride in the stealing of horses, which was regarded as a high honor.

Fighting desperately to retain their hunting grounds against the onslought of the whites, they took their toll of United States Army personnel. They were all subdued by 1890, however, and tragically confined to reservations. By World War II they had done nothing for themselves, but were shaken out of their apathy to answer the call to fight again. They are now regaining their self respect and are taking part in reservation life, education, and ranching.

The "Indian" Problem

By 1900 the Indian was considered the "vanishing American," so the United States Government renewed efforts to help them. Many of them have become assimilated into the general population, but most of them are still on Indian-owned reservations.

By 1934 the Indian Problem was worse than ever, and

the government ordered an investigation into the situation. As a result of this investigation, the Indians were given the opportunity for internal government, the allotment system (the selling of any surplus reservation land to whites) was ended, scholarship funds and loan funds were set up for tribes, rules restricting the use of tribal languages and ceremonies were abolished, and Indians were consulted on legislature affecting their tribes.

Employers report good records for Indian workers, and the record of Indian troops during World War II is admirable. Communication details of Navajo or Comanche using their own languages baffled enemies trying to decipher American "codes."

Background material was obtained from the following sources:

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Fletcher, Sydney E. The American Indian. New York: Groseset, 1953.

Gridley, Marion E. Indians of Yesterday. Chicago: Donahue, 1940.

Hofsinde, Robert. Indian's Secret World. New York: Morrow, 1955.

IV. ANTICIPATED OUTCOMES

Understandings

1. That children all over the world are fundamentally alike.

2. That to be different does not mean necessarily to be inferior.

3. That our customs seemed as strange to the Indians as theirs did to us.

4. That people have different social customs, ways of living, and beliefs depending on their environment.

5. That color of skin does not determine the character of a person.

6. That the Indians had a long period of development for their civilization, which was destroyed in a few hundred years after the white man arrived.

7. That the Indian was the original inhabitant of the American continents, and his way of living should be preserved and understood.

8. That the Indians made life easier for the first European settlers by teaching them to take advantage of the abundant food supply on the land.

9. That there were as many different tribes, beliefs, ways of living among the Indians as there were among the people of Europe.

10. That the Indians of today have a pride in their heritage and a desire to achieve recognition and appreciation of that heritage.

11. That as citizens of the United States the Indian is entitled to the freedom and equality guaranteed by the Constitution for all its citizens.

Attitudes

1. An interest in and curiosity about children and people of other cultures.

2. An on-going interest in Indians which will develop further study as the children mature and are able to understand more of the history and social concepts pertaining to the Indians.

3. A tolerance toward the social customs of all other people as the understanding grows about the reason for their differences.

4. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.
   c. shares ideas and materials with others.
   d. is concerned about the welfare of others.
   e. places group above personal interests.
   f. seeks equal opportunities for all people, including educational, vocational, political, social and religious opportunity.

Specific Skills

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about other peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevant data from books, conversations, films, recordings, museums, globes, maps, television.

8. Ability to elicit interest in people outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions of a particular culture group.

12. Ability to work as individuals and not to depend on each other.

13. Ability to make generalizations about the effect of geography, climate, and tradition on people's culture.

14. Ability to realize that if we are to make a true democracy of our country we must grow toward wider indercultural understandings.

15. Desire for self improvement of judgment formed after complete research of a problem.

16. Ability to develop healthy skepticism in regard to negative criticisms of other people.

V. SUGGESTED FACT FINDING QUESTIONS

1. What do you know about Indians?

2. Where did prehistoric Indians come from?

3. What are the different tribes of Indians in the United States?

4. What are the seven big groups of Indians, and why are they grouped in seven divisions?

5. What were the occupations of Indians before the white man came?

6. Why were the customs and beliefs of each tribe or group of tribes different?

7. What are some of the contributions the Indians made to our living today?

8. What is Indian art like, and how does it differ from section to section?

9. What were the Indian dances like?

10. How did the Indians dress?

11. Why did the Indian dress differ among the groups?

12. What kind of ceremonies did the different groups perform?

13. What were the Indians' beliefs regarding the explanation of nature and gods? (Refer to myths and legends.)

14. How did environment affect the different kinds of homes the Indians built?

15. What was the "League of the Longhouse?"

16. What were the "Five Civilized Tribes?"

17. What was the "Trail of Tears?"

18. What destroyed many of the New England tribes?

19. What is the chief difference between the Apache and Pueblo Indians?

20. Why were there so many tribes in California, and why are there so few now?

21. Where are the Indian Reservations located?

22. What part did the Indians play in the history of the United States?

23. What do Indians do now?

24. Why were many Indian tribes apathetic between 1900 and 1941?

25. How did World War II shake many Indians from their apathy?

26. Can the Indians speak their own language and practice ceremonial customs now? Could they always?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which will lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness, and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.
6. Integrative unity, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Examine well selected pictures, slides, or a film about some phase of Indian life.

2. Listen to the teacher's reading of a story about Indian children.

3. List questions under the title, "What We Want to Know About Indians."

4. Arrange an Indian reading shelf.

5. Make charts listing committees to work on various projects.

6. Examine and discuss materials in the Indian Kit from Traveling Study Collections from the University State Museum.

7. Learn some Indian songs.

8. Write original poetry and songs about Indians.

9. Learn an Indian dance.

10. Create a design such as the Indians use for their blankets and weave a replica on a simple loom.

11. Fashion a bowl from clay and paint with an Indian design.

12. Make clay figures, stand up cardboard figures, papier mache or clothespin dolls of Indians of different groups and dress with crepe paper or cloth scraps.

13. Prepare a wall mural depicting scenes of Indian life.

14. Make a picture dictionary of Indian picture writing.

15. On a large outline map of the United States fill in the names and locations of the seven groups of Indians. Draw, cut, and paste pictures showing activities in different parts of the country.

16. Invite resource persons to talk about ways of living among the Indians of the Yakima Reservation.
    a. Prepare questions to ask resource persons.
    b. Write "thank you" notes to visitors.

17. Make a book of stories about Indian life.

18. Dramatize Indian myths, legends, or fairy tales for other groups.

19. Invite parents to see an Indian exhibit.

20. Prepare bulletin board or exhibit for a hall in the building.

21. Give a "television show" about Indian life with a make-believe screen; have voices recorded on the tape recorder.

22. Work out a dramatic presentation of a phase of Indian life, legend, fairy tale, myth, or some period or event in Indian history.

23. Prepare an Indian village using construction paper and wood.

24. Collect current news items about Indians, discuss, and display on bulletin board.

25. Collect material relating to present day Indian reservations. The Bureau of Indian Affairs, United States Department of Interior, Washington, D. C., will send information on this subject.

26. Make a list of Indian names in Yakima County and the State of Washington. Find out what these names mean.

27. Make a list of the tribes which formerly lived in Washington.

28. Visit the Franklin Museum in Franklin Park to see exhibits of the Indian materials there.

29. Make reports on one of the following phases of Indian life or history:
    a. Culture areas.
    b. Clothing.
    c. Weapons.
    d. Occupations.
    e. Art and crafts.
    f. Ceremonies.
    g. Methods of transportation.
    h. Houses.
    i. Music and instruments.
    j. Dances.
    k. History of one of the culture groups.
    l. Reservations.
    m. Life on the reservation as contrasted to pre-reservation life.
    n. Record of Indians in World War II.
    o. Games and recreation.
    p. Food.

VII. EVALUATION SUGGESTIONS

1. Direct observation of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check lists.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a map, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure, use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in the planning of the report.

5. Students may evaluate themselves concerning ways of working together and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the light of Dr. Wynn's "Qualities of Experience."

VIII. INSTRUCTIONAL MATERIALS

All instructional materials are available at the Yakima Valley Regional Library unless otherwise annotated.

A. AUDIO-VISUAL AIDS

Films:

Adobe Village (#1-E-1) Available from Audio-Visual Department of the Yakima Public School System District #7.

Navajo Children (1-5) Available from Audio-Visual Department of the Yakima Public School System District #7.

Pictures:

Picture file at the Yakima Valley Regional Library.

B. BOOKS

Fiction:

Agnew, Edith J. The Gray Eyes Family. New York: Friendship Press, 1952. Primary and intermediate.

Anderson, A. M. Friday the Arapaho Indian. Chicago: Wheeler, 1951. Upper primary and intermediate. Story of an Arapaho brave.

Armer, Laura Adams. Dark Circle of Branches. New York: Longmans, 1933. Upper intermediate. Story of Navajos.

_____. Waterless Mountain. New York: Longmans, 1931. Intermediate. Present day Navajo boy who wants to be a medicine man for his people.

Baker, Charlotte. Sunrise Island. New York: McKay, 1952. Intermediate. Story of Northwest Indians before the coming of the white man.

Balch, Glenn. Indian Paint. New York: Crowell, 1942. Intermediate. An Indian boy and his horse.

_____. Little Hawk and the Free Horses. New York: Crowell, 1957. Adventures of a Comanche boy.

Brannon, Laura. When the Moon is New. Chicago: Albert Whitman, 1953. Primary and intermediate. The story of a Seminole girl who lives in the swamps.

Beatty, Hetty Burlingame. Little Owl Indian. Boston: Houghton. Primary. Story of an Indian boy, his pony, and his forest friends.

Beck, Ethel Fyles. Lummi Indian How Stories. Caldwell, Idaho: Caxton Press, 1955. Northwest Indian stories and legends.

Buff, Mary. Hah-Nee of the Cliff Dwellers. Boston: Houghton, 1956. Intermediate. Pueblo Indians.

_____. Dancing Cloud, the Navajo Boy. New York: Viking, 1937, 1957. Intermediate. Story of the Navajos.

Burt, Olive. Ouray the Arrow. New York: Messner, 1953. Intermediate.

Clark, Ann Nolan. In My Mother's House. New York: Viking, 1941. Primary and intermediate. Description in poetry of homes, farms, wildlife, folklore, ways of living of Pueblo boy.

_____. Little Indian Pottery Maker. Los Angeles: Melmont Publishers, 1955. Primary. Description of pottery making among the Pueblos.

_____. Little Navajo Bluebird. New York: Viking, 1943. Intermediate. An Indian girl's adjustment in learning the ways of her white friends.

Derleth, August William. The Country of the Hawk. New York: Dutton, 1952. Upper primary and intermediate. The Winnebago tribe as the white man came.

Gibson, Katharine. Arrow Fly Home. New York: Longmans, 1945. Intermediate. The Shawnees and the white settlers.

Hayes, Florence Sooy. Chee and His Pony, the Story of a Navajo Boy. Boston: Houghton, 1950. Intermediate. A Navajo's conflict with family about old customs and new white man's ways.

Hoadley, Mabel Veatch. Chi-Keeta and the Puk-Wudjis. Caldwell, Idaho: Caxton, 1950. Intermediate. The adventures of Pueblo Indians.

Holling, C. Holling. Paddle to the Sea. Boston: Houghton, 1941. Primary and intermediate. An Indian boy's toy canoe which sails from the Great Lakes through the St. Laurence River to the sea.

James, Harry C. A Day with Honau, A Hopi Indian Boy. Los Angeles: Melmont Publishers, 1957. Primary and intermediate. Description of Hopi life. Includes good vocabulary section.

La Rue, Mabel Guinnip. Hoot-Owl. New York: MacMillan, 1936. Primary. An Indian boy in Pilgrim days.

Lee, Melicent Humason. Salt Water Boy; Pi-Yuck of the West Coast. Caldwell, Idaho: Caxton, 1941. Life of a Northwest Indian boy.

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"In the Ground Here I Lie," p. 50. (Chippewa.)
Book Four, Singing Every Day:
"The Buffalo Head Dance," p. 55. (Plains.)
"Down the Stream," p. 128. (Miwok.)
Book Five, Singing Together:
"The Sunrise Call," p. 138. (Zuni.)
"Sunset Call," p. 139. (Zuni.)
"Deep in the Forest," p. 140. (Ojibway.)
Book Six, Singing in Harmony:
"Tribal Prayer," p. 113. (Omaha.)

FOREIGN CONTRIBUTION TO THE UNITED STATES

A Resource Unit For Use In

Elementary Intercultural Education

FOREIGN CONTRIBUTION TO THE UNITED STATES

I. SIGNIFICANCE OF THE AREA

The main objective in teaching a unit on Foreign Contribution to the United States is to build an interest in and an appreciation for the cultures, language groups, and traditions which makes the United States unique as a functional democracy. Each culture group which has chosen the United States as its home has added a bit of its culture to the total pattern which we call America. Without the contribution of each of these cultures the United States would be merely a transplanted replica of one of the European countries. Many of the great inventions, works of art, architecture, engineering, science, exploration, and finance were accomplished by men who were the product of one of these cultures yet gave his gift to his new country. Children should be made aware of these men and the fact that they were born in a foreign country in order to better understand that our country was built through the cooperative efforts of men from all over the world.

II. PLACE OF THE MATERIAL IN THE SEQUENCE

Through the study of other intercultural units,

children have learned that many of the world's culture groups are represented in the United States. The study of the contributions of some of these culture groups could be made in the fifth grade along with the now established curriculum which involves the study of the Constitution and the history and geography of the United States.

III. BACKGROUND MATERIAL

Since America was originally inhabited by the Indians and the white civilization which dominates it now comes from all the countries of the world, the American culture today is a mixture of traditions and customs. A student of American culture can name at least one custom from almost every other country. Among them are the traditions of the holidays, which especially appeals to children. From the Dutch we get the custom of hanging stockings (originally wooden shoes in Holland); from the English, the Yule log; from Scotland, St. Valentine's Day; from the Swedes the coloring of Easter eggs; from Germany, the Christmas tree; from Ireland St. Patrick's Day.

The foods we eat have their origin in other lands, also. We eat Danish pastry; Italian pizza, macaroni, and spaghetti; German liverwurst and weiners; Austrian Vienna sausages; Russian borsch; Chinese food and tea; and many others.

The United States is dependent on other countries of the world for many of the foods and products we use in our homes. We get coffee from Brazil; tin from Bolivia; tea from China; vanilla, chicle, hemp, and bananas from Mexico; pineapple from Hawaii; clocks from Switzerland and Germany; tulip bulbs from Holland; cashmere yarn from India; Angora yarn from Turkey; Madeira napkins from the Madeira Islands; cinnamon from India; cloves from the East Indies, tapioca from South America; allspice from the West Indies; ginger from India; pepper from South America; cocoa from South America and Mexico; bananas from Central America; rice from China; perfume from France; lace from Belgium; linen from Ireland; mats from China; rugs from Persia; silk from China and Japan; bamboo rakes from Japan; foreign cars from Europe.

Spain, The Netherlands, England, Russia, Mexico, and France at one time have each claimed a part of the United States as its own.

Men born in other countries and who became citizens of the United States have made great contributions in all fields. The greatest gift to America from another country is its people, for it is these people who have made America.

From Italy have come Christopher Columbus, the man who made possible the American civilization; Enrico and

Alfonso Tonti, assistants of LaSalle; Giovanni and Sebastiano (John and Sebastian) Cabot, Venetian navigators, who in the service of King Henry VII of England discovered Nova Scotia; Philip Mazzai, personal friend of Thomas Jefferson who made clear the aims of the American revolution, and who influenced thousands of Italians to join the cause of the Revolution; Giuseppe Maria Francesco Vigo, who put men, money, equipment, and information at the disposal of George Rogers Clark, thereby financing a project which led to the British surrender, brought the vast Ohio Valley region under United States control, making possible the subsequent Louisiana Purchase, the opening of the West, and the establishment of the United States as a Pacific power; Fiorello H. LaGuardia, mayor of New York City; Enrico Caruso and Arturo Toscanini, musicians; Marconi, inventor of the wireless; Enrico Fermi, Nobel Prize physicist who contributed to the realization of the Atom Bomb in 1945; Frank Sinatra and Perry Como, singers; and Sergeant John Basilone, first enlisted marine to win the Congressional Medal of Honor in 1942.

From Spain and Mexico have come Ponce de Leon, discoverer of Florida; Hernando de Soto who explored the Mississippi River; Cabeza de Vaca, explorer of the South and Southwest; Francisco Vasquez de Coronado who first

saw the Grand Canyon; Senator Dennis Chavez from New Mexico, contemporary figure in politics; Miguel Otero, governor of New Mexico (before it was a state) and personal friend of President McKinley; Mexican American Medal of Honor winners Jose Martinez of Colorado, Jose Lopez and Macario Garcia of Texas, Silvestre Herrera of Arizona, and Manuel Perez of Chicago; musicians Jose Iturbi and Xavier Cugat; painter Salvadore Dali; and author, teacher, and philosopher George Santayana.

From France have come Jacques Cartier, Jean Nicolet, Rene Robert Cavelier de la Salle, Samuel de Champlain, and Father Marquette, discoverers and explorers of the St. Lawrence and Mississippi Rivers; John Jay, first Justice of the Supreme Court; the mothers of John Greenleaf Whittier and Alexander Hamilton; antecedents of Franklin D. Roosevelt; Lafayette, who offered his services to George Washington; Pierre Charles L'Enfant, who fought for the Americans during the Revolution, designed the eagle which symbolizes the spirit of the United States, and designed many public and private buildings for the new nation; Stephen Girard, philanthropist, founder of Girard College in Philadelphia, and provider of six million dollars in his will to educate poor white orphan boys; antecedents of the Dupont family, industrialists; John James Audabon,

naturalist; John C. Garand, inventor of the Garand rifle, one of the most effective American weapons in World War II; entertainers Lily Pons, Claudette Colbert, Adolphe Menjou; and scientists Rene J. Dubos and Vincent du Vigneaud who have worked with wonder drugs.

From Holland have come Peter Stuyvesant, colonist of New York; Klaes Martensen, common ancestor of Presidents James Madison, Martin Van Buren, Zachary Taylor, William H. Taft, Ulysses S. Grant, and Theodore and Franklin D. Roosevelt, and also of Jefferson Davis, President of the Confederacy; Edward Bok, publisher; and Paul de Kruif, bacteriologist and author.

From Sweden have come John August Ockerson, engineer who constructed the levees to control the flood waters of the Colorado River from overflowing the Salton Sea; David L. Lindquist, engineer who developed the gearless-traction electric elevator which makes possible the building of sky-scrapers; and Philip G. Johnson, engineer who was director of experiments that resulted in the Flying Fortress and Superfortress.

From Russia have come Peter Demyanov (Peter Demens) who became a successful businessman and railroad builder; architect Vladimir Soleshnikov who is partly responsible for Carnegie Hall in New York; Sophie Irene Simon Loeb,

pioneer social worker stressing the need of aid for widows with young children; Conrad Hubert, who invented the "portable electric light," containing the basic patents of today's flashlight; Maurice William who wrote a book called The Social Interpretation of History which Dr. Sun Yat-sen used in forming the Chinese Republic; musicians Andre Kostelanetz, Sergei Rachmaninoff, and Irving Berlin; Louis B. Mayer, the Warner brothers, and the Schencks of the film industry; and David Sarnoff, president of the Radio Corporation of America who was a brigadier general in the United States Army during World War II. There are the cities of St. Petersburgs or Petersburgs in fifteen of our states, Moscows in ten, Odessas in nine, and Kremlins in two.

From Germany have come Franz Daniel Pastorious, perhaps the most educated man in the colonies and instigator of the first public protest against slavery in the New World; Mary Heis (Molly Pitcher), who carried water to the hard-pressed colonial forces at Monmouth; Kuester, one of the 10,000 Hessian soldiers who elected to stay in America after the American Revolution, who was ancestor to General George A. Custer; Margarethe Meyer Schurz, founder of the first kindergarten (kinder means children) in the United States; ancestors of American generals and

admirals Nimitz, Wedemeyer, Spaatz, Schmidt, Krueger, and Eisenhower; ancestors of Babe Ruth, Herbert Hoover, Hershey, Kraft, Wyerhaeuser, and many others; Dr. Simon Baruch, father of Bernard Baruch, financier, philanthropist, and advisor to Presidents; and Albert Einstein and Horace Mann, Nobel Prize winners.

American Negroes from Africa include Estavan, who accompanied Cabeza de Vaca in his exploration of the South and Southwest; Crispus Attucks, the first American killed in the Revolution; Barzilla Lew, one of the three patriots in the painting called "The Spirit of 1776"; educators Booker T. Washington and W. E. Burghard Du Bois; Phyllis Wheatley, poetess; Harriet Tubman, founder of the "underground railroad" through which were smuggled slaves into the North; Dr. Daniel Hale Williams, charter member of the American College of Surgeons and first to operate successfully on the human heart; Charles Richard Drew, pioneer in plasma which has saved innumerable lives; George Washington Carver, chemurgist; singers Roland Hayes, Paul Robeson, Marion Anderson, and Dorothy Maynor; entertainers Rex Ingram, Hattie McDaniel, Ethel Waters, Sammy Davis Jr., Lena Horne, Josh White, Hazel Scott, Katherine Dunham, and Nat King Cole; band leaders Louis Armstrong, Lional Hampton, Cab Calloway, and Duke Ellington;

song writer W. C. Handy; athletes Jessie Owens, Joe Louis, Ray Robinson, Joe Wolcott, Jackie Robinson, and Althea Gibson; and Brigadier General Benjamin O. Davis, a West Pointer active during World War II.

From Yugoslavia have come Michael Pupin, inventor after whom the Pupin Institute of Columbia University is named; Nikola Tesla, inventor and electrical genius; and Medal of Honor winners Peter Tomich and Mitchell Paige in 1944.

From Norway have come the Vanderbilts, financiers; Olaf Hoff, who invented a new method of building underwater tunnels; Clifford Holland who died in the midst of building the Holland Tunnel; Ole Singstad, who finished the Holland Tunnel; E. A. Cappelen-Smith, metallurgist; one-third of the engineers who constructed the Panama Canal; Knute Rockne, Notre Dame coach; Ole Edvart Rovaag, writer; Gunvald Aus and Kort Berle, who were in charge of the construction of the Woolworth Building in New York City; Bernt Balchen, Arctic explorer and rescuer; Sonja Henie, ice queen; Congressman Henry Jackson of Washington; and Dr. Ernest O. Lawrence, Nobel Prize winner in physics, who had a hand in the production of the atomic bomb.

From Greece have come Theodore, who arrived in Florida in 1528 with the ill-fated Narvaez expedition;

a Greek mariner for whom the Straits of Juan de Fuca is named; Anagnos, whose work at the Perkins Institute for the Blind laid the foundation for modern methods of educating the blind; Architects Socrates T. Stathes, George N. Lykos and Stamo Papadake; Dimitri Mitropoulas, conductor of the Minneapolis Symphony Orchestra; Lucas Petrou Kyrides, who invented the first American process for making synthetic rubber; and Alex Kampouris, the first Greek American to crash major league baseball.

Americans from Poland include engineer Tadeusz Kosciuszko, aide to General Washington during the Revolution, who fortified Fort Ticonderoga and West Point; Count Casimir Pulaski who participated in the Revolution, and who has statues of him in Savannah, Georgia and Washington, D. C., and about a dozen towns in the United States named after him; Haym Salomon, who financed a large portion of the Revolution (as late as 1926 the United States recognized a $658,007.43 debt owing to him); and conductors Leopold Stokowski and Arthur Rodzinski.

Americans from Ireland include a large percentage of the men who fought the Revolutionary War. Ireland has always been bitter about British rule in Ireland, and it was the group of Irishmen who came to the colonies to live more than any other who stirred up feeling against British

rule. From 1700 to 1800 Ireland contributed more people to the American colonies than did any other nation. Nine natives of Ireland or of Irish descent signed the Declaration of Independence. Twenty-two men of Irish birth or background sat in the Continental Congress. Outstanding men from Ireland include Robert Fulton, inventor of the steamboat; Cyrus McCormick, inventer of the reaper and harvester; John Marshall Harlan and Frank Murphy, Supreme Court Justices; Michael M. O'Shaughnessy who is largely responsible for the Golden Gate Bridge; John Robert Gregg, inventor of the Gregg shorthand system; and Edgar Allan Poe, poet.

Most American citizens can trace their ancestry to one or more of these countries, since these represent all the major cultures of the world except Oriental. Japanese Americans, Chinese Americans and American Indians distinguished themselves admirably during World War II proving themselves to be good American citizens. Since the war many of these men have attended colleges and may soon add their names to the contributor's roll of Louis Adamic's names for the United States, the "Nation of Nations."

Background material for the unit "Foreign Contribution to the United States" was obtained from the following

sources:

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IV. ANTICIPATED OUTCOMES

Understandings

1. That people all over the world are fundamentally alike.

2. That to be different does not necessarily mean to be inferior.

3. That people from different parts of the world have different social customs, ways of living, etc., depending on their environment and tradition.

4. That color of skin, religious, or national differences do not determine the character of a person.

5. That America, except for the American Indians, is made up of people of foreign background.

6. That each group of people from another country brought with them the culture and tradition characteristic of his native country.

7. That the "American culture" is the combination of all the cultures of the people from other countries who make their home here.

Attitudes

1. An interest in and curiosity about people of other lands and cultures.

2. An on-going interest in the foreign contribution to the United States which will develop further study as children mature and are able to understand more of the history and concepts of a heterogeneous society.

3. A pride in the heritage which is contributed by each national group that inhabits the United States.

4. A tolerance toward the social customs of other people as the understanding grows about the reason for their differences.

5. The recognition that a student with good social attitudes:
   a. is tolerant of the ideas and opinions of others.
   b. does not speak disparagingly of people who differ from him socially, economically, or politically.
   c. shares ideas and materials with others.
   d. is concerned about the welfare of others.
   e. places group above personal interests.
   f. seeks equal opportunities for all people, including educational, vocational, political, social, and religious opportunity.

Specific Skills

1. Ability to listen, view films and remember what has been presented.

2. Ability to formulate relevant questions about other peoples.

3. Ability to cooperate with teacher and classmates to obtain pertinent information about a subject.

4. Ability to improve reading rate and comprehension.

5. Ability to improve vocabulary.

6. Ability to read for a definite purpose.

7. Ability to gather, organize, and interpret relevant data from books, conversations, films, recordings, museums, globes, maps, television.

8. Ability to elicit interest in people outside one's own group.

9. Ability to use library facilities, such as titles, table of contents, chapter headings, pictures, word lists, encyclopedias, and card file to help in finding material.

10. Ability to organize committees to find information, make studies, prepare and present reports.

11. Ability to find geographical and sociological reasons behind the actions and traditions of a particular culture group.

12. Ability to realize that if we are to make a true democracy of our country we must grow toward wider intercultural understanding.

13. Ability to work as individuals and not to depend on another's judgment.

14. Desire for self improvement of judgment formed after complete research of a problem.

15. Ability to develop healthy skepticism in regard to negative criticisms of other people.

V. SUGGESTED FACT FINDING QUESTIONS

1. How many of the countries of the world are represented in the United States?

2. From what countries of the world do we import products used in daily living?

3. What is the national origin of each child in the room?

4. What are some of the foreign contributions to the celebration of our holidays?

5. What food customs of other countries are represented in our daily eating habits?

6. Is there any similarities in the games American children play as compared with those of other countries?

7. How is American industry dependent on other countries of the world?

8. What are some of the great men and contributions by foreign born Americans?

9. How many national origins were represented by our fighting men in World War II?

10. What were some of the contributions made by foreign born Americans to the Revolutionary War?

11. How many nations laid claim to North America after it was discovered?

12. What does the United States Constitution guarantee to all its citizens?

VI. SUGGESTED ACTIVITIES AND EXPERIENCES

Each activity or experience should be planned to cultivate certain qualities which will lead to fuller understanding of world and group cultures. These qualities are called "Qualities of Experience" by their creator, J. P. Wynn, Ph.D., Professor of Education and Philosophy, Longwood College, Farmville, Virginia. These qualities include:

1. Sensitive contingency, as evidenced by a child's efficiency, analytical ability, and adjustability.
2. Pervasive satisfaction, as evidenced by persistency, concern, and interest.
3. Widening sociality, as evidenced by sympathy, sincerity, and responsibility.
4. Creative originality, as evidenced by responsiveness and contribution.
5. Intelligent selectivity, as evidenced by serious reflection, and ability to think out decisions.
6. Integrative unity, as evidenced by purposeful activity, and the ability to relate everything to the whole.

Activities and Experiences

1. Arrange a biography shelf about the lives of famous foreign born Americans.

2. List questions under the title, "What are some foreign contributions to the United States?"

3. Make charts listing committees to work on various projects.

4. Locate each country making a contribution to the United States on a globe.

5. Locate each country making a contribution to the United States on a map and use yarn to connect that country to the United States.

6. Invite resource persons from other countries to talk about a custom or tradition characteristic of that country.
   a. Prepare questions to ask resource persons.
   b. Write "thank you" notes to visitors.

7. Have choral reading of "I Am An American," by Elias Lieberman. (See bibliography.)

8. Learn songs characteristic of the countries which make up the United States.

9. Prepare a wall mural picturing each national group represented in the room. Use native costumes.

10. Make clay figures, stand up cardboard figures, papier mache, or clothespin dolls, of people of different nationalities that make up America, and dress with crepe paper or cloth scraps.

11. Work out a dramatic presentation of United States history bringing in all the countries which have contributed to the culture of the United States.

12. Make reports on the following phases of foreign contribution to the United States:
   a. Foods which we eat which come from other countries.

b. Products which we use in the home which come from other countries.
c. Industrial materials which must be imported from other countries.
d. The great Americans who were foreign born.
e. Influence of foreign born Americans on the American revolution.
f. Holiday customs which were introduced to America by other countries.
g. Affect of other countries on architecture. (Especially Greece.)
h. Contribution of foreign born Americans in the field of science.
i. Influences felt today as a result of occupation of the United States by other countries.
j. Rights and privileges guaranteed to all American citizens under the Constitution.

VII. EVALUATION SUGGESTIONS

1. Direct observation of attitudes, skills, cooperation with classmates and teacher, oral contribution in discussions, interest, and appreciation recorded on check lists.

2. Simple paper and pencil objective tests on facts learned through study of the unit.

3. Ability to perform a task, e.g., measuring distance on a globe, interpreting a map, or making a graph, may be measured by asking the student to perform the task.

4. Reports may be evaluated in terms of the report, by correct sentence structure, use of the voice, content of the report, ease of delivery, or any other criteria which may have been decided upon as the objective in the planning of the report.

5. Students may evaluate themselves concerning ways of working together and planning their own procedures. Children will grow in ability to turn and look back at themselves to ask "Why aren't we getting anywhere in our planning?" or "Why did this activity go off well?"

6. Evaluate instruction in the light of Dr. Wynn's "Qualities of Experience."

VIII. BOOKS FOR CHILDREN

(All books for children are available at the Yakima Valley Regional Library unless otherwise annotated.)

Angelo, Valenti. The Bells of Bleeker Street. New York: Viking, 1940. Intermediate. Italian-American children.

_____. Big Little Island. New York: Viking, 1955. Intermediate. Italian-American children.

Beard, Annie S. Our Foreign-Born Citizens. New York: Crowell, 1922, 1925. Intermediate. Short biographies of foreign-born.

Beim, Jerrold, and Lorraine Beim. Two is a Team. New York: Harcourt, 1945. Negro and white boys find they can build a coaster better if they cooperate.

Benet, Sara. Festive Menus 'Round the World. New York: Abelard-Schuman, 1939. Foreign foods.

Bennett, Mabel R. The Hidden Garden. New York: John Day, 1955. Intermediate. A Dutch girl comes to America and attempts to grow a garden in the trash of a tenement section.

Bolton, Sarah. Lives of Poor Boys Who Became Famous. New York: Crowell, 1947. Includes James Watt, Scotland; Carver, Negro; and Edward Bok, Holland.

Bulla, Clyde. Johnny Hong of Chinatown. New York: Crowell, 1953. Chinese American.

Cottler, Joseph. Marconi. Evanston, Illinois: Row Peterson, 1953. Italian born inventor of the wireless.

DeAngeli, Marguerite. Henner's Lydia. New York: Doubleday, 1946. Intermediate. Story of a Pennsylvania Amish girl.

_____. Skippack School. New York: Doubleday, 1939. German American children in Pennsylvania.

_____. Thee, Hannah. New York: Doubleday, 1940. Intermediate. Quaker girl in Pennsylvania.

Eichelberger, Rosa K. Bronko. New York: Morrow, 1955. Upper primary and intermediate. A displaced Polish boy finds a home in America.

Encyclopedias. Will give short biographies of most of the foreign born men mentioned in the background material.

Harbin, E. O. Games of Many Nations. Nashville, Tennessee: Abingdon Press, 1954.

Hogarth, Grace Allen. The Funny Guy. New York: Harcourt, 1955. Intermediate. Children make fun of a girl with odd clothes.

Hunt, Sarah Ethridge, and Ethel Cain. Games the World Round. New York: Barnes, 1941.

Jordan, Nina. Homemade Dolls in Foreign Dress. New York: Harcourt, 1939. Intermediate. Directions for making dolls and foreign costumes.

Leaf, Monroe. Three Promises to You. Philadelphia: Lippencott, 1957. Upper primary and intermediate. How the United Nations works together for fairness and justice.

Lenski, Lois. San Francisco Boy. Philadelphia: Lippencott, 1955. Chinese American children.

Levinger, Alma Erlich. Albert Einstein. New York: 1947. Intermediate. Biography of the German-born physicist.

Literature Committee of the Association for Childhood Education, Told Under the Stars and Stripes. New York: MacMillan, 1951. Intermediate. Twenty-seven stories about Americans of various national and racial origin.

Malvern, Gladys. Dancing Star. New York: Messner, 1942. Intermediate. Story of the Russian born dancer Anna Pavlova.

Means, Florence. Shuttered Windows. Boston: Houghton Mifflin, 1938. Upper Intermediate. Negro girl from the North moves to the South where ways are different.

_____. The Moved Outers. Boston: Houghton Mifflin, 1945. Intermediate. Japanese American children.

_____. Carver's George. Boston: Houghton Mifflin, 1953. Biography of George Washington Carver, Negro.

Noble, Iris. Joseph Pulitzer, Front Page Pioneer. New York: Messner, 1957. Hungarian-born man who shaped the pattern of present day journalism.

Peck, Anne Merriman, and Enid Johnson. Young Americans from Many Lands. Chicago: Whitman, 1935. Foreign born children in America.

Rydberg, Ernie. Bright Summer. New York: Longmans Green, 1953. Intermediate. Mexican American girl in California.

Shippen, Katherine B. Passage to America: The Story of the Great Migrations. New York: Harper, 1950. Intermediate. Migrations of English, Irish, Swedes, Germans, Chinese, etc., and the contributions of each group.

Sorenson, Virginia. Plain Girl. New York: Harcourt, 1955. Intermediate. Story of an Amish girl in Pennsylvania.

Sullivan, Peggy. The O'Donnells. Chicago: Follett, 1956. Intermediate. Irish American children.

Taylor, Sydney. All-of-a-Kind Family. Chicago: Follett, 1951. Intermediate. Jewish children.

_____. More All-of-a-Kind Family. Chicago: Follett, 1954. Intermediate. Jewish children.

Uchido, Yoshiko. New Friends for Susan. New York: Scribner, 1951. Japanese American children.

Wagner, Ruth H., and Ivah E. Green. Put Democracy to Work. New York: Abelard-Schuman, 1952. Responsibility and dignity of all United States citizens.

Poem for choral reading:

I Am An American
by
Elias Lieberman

Native Born Boy

I am an American.
My father belong to the Sons of the Revolution.
My mother to the Colonial Dames.
One of my ancestors pitched tea overboard in Boston;
Another stood his ground with Warren;
Another hungered with Washington at Valley Forge.
My forefathers were America in the making;
They spoke in her council halls;
They died on her battlefields;
They led her armies;
They commanded her ships;
They cleared her forests;
Dawns reddened and paled.

Staunch hearts of mine beat fast at each new star
In the nation's flag.

Keen eyes of mine foresaw her greater glory:
The sweep of her seas;
The plenty of her plains;
The riches of her mountains;
The man-hives in her billion-wired cities.
Every drop of blood in me holds a heritage of patriotism.
I am proud of my past.
I am an American.

Foreign Born Boy

I am an American.
My father was an atom of dust,
My mother a straw in the wind, to his Serene Majesty.
One of my ancestors died in the mines of Siberia;
Another was cripped for life by twenty blows of the knout;
Another was killed for defending his home during the massacres.
The history of my ancestors is a trail of blood
To the palace of the Great White Czar.
And then the dream came--
The dream of America.
In the light of the liberty torch
The atom of dust became a man
And the straw in the wind became a woman
For the first time.

"See," said my father, pointing to the flag that fluttered near,
"That flag of stars and stripes is yours;
"It is the emblem of the promised land;
"It means, my son, the hope of humanity.
"Live for it--die for it!"
Under the open sky of my new country I swore to do so;
And every drop of blood in me will keep that vow.
I am proud of my future.
I am an American.

CHAPTER V

THE SUMMARY

The problem of intercultural education has recently been recognized as a possible solution for the aversion of another world conflict. As a result of the "Little Rock Incident" and other incidents of prejudice, discrimination, and inequality, democracy has been criticized for not putting into practice the theory of equality and opportunity which it expounds. The United States has lost face rapidly since World War II because of internal misunderstanding which becomes widely publicized throughout the world.

It was the purpose of this paper to determine the present practice and attitude in the Yakima Elementary Schools and to structure a program of intercultural education according to the needs indicated by the survey.

A review of the literature written since World War II reveals that the philosophy of American Education has as one of its goals the healthy development of the child in the total culture, and that the total culture now involves the world. Authorities in the field have pointed out that it is the role of the United States as the world's leader in democracy to promote better international and intercultural

understanding. Nationalism has been a deterrent to world understanding by restricting the thoughts of Americans to the prosperity and well-being of Americans only, and prejudice against minorities has been a deterrent to international understanding by promoting internal intergroup unrest. Science has discovered an important fact about prejudice against minority groups: that it is learned, and as such can be unlearned, or prevented altogether by proper intercultural education. As public education has a more widespread influence on American children than any other institution, it is the obligation and responsibility of the public school system to teach correct attitudes and facts about cultures.

The study has demonstrated the need for a systematic program of intercultural education, which Yakima does not now have. The survey reveals that over half of Yakima's teachers have children of minority groups in their room, and that a majority of these teachers have children who harbor faulty knowledge or attitudes toward minority groups. A majority of the teachers recognize the teaching of intercultural understanding as one of their major educational duties and expressed the need for aids to help them fulfill their responsibility.

An attempt was made to structure a program of

intercultural education for the Yakima Elementary Schools to fulfill the needs revealed in the study. This program consists of units of work dealing with minority groups which have undergone periods of prejudice and discrimination in the history of the United States. There are units on Chinese Americans, Japanese Americans, Mexican Americans, Negroes, American Indians, and miscellaneous foreign-born Americans. Each unit contains an explanation of the significance of the area; place of the material in the sequence; factual background information; anticipated outcomes in understanding, attitudes, and specific skills; suggested fact finding questions; suggested activities and experiences; evaluation suggestions; and instructional materials available in Yakima.

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