

DOCUMENT RESUME

ED 064 181

SO 001 615

TITLE Social Studies, Grade 3. Cultures Around the World: Cultural and Geographic Relationships. Course of Study and Related Learning Activities. Preliminary Materials.

INSTITUTION New York City Board of Education, Brooklyn, N.Y. Bureau of Curriculum Development.

PUB DATE 69

NOTE 649p.

AVAILABLE FROM Board of Education of the City of New York, Publications Sales Office, 110 Livingston Street, Brooklyn, New York 11201 (\$7.00)

EDRS PRICE MF-\$0.65 HC Not Available from EDRS.

DESCRIPTORS *Anthropology; Area Studies; Cross Cultural Training; Cultural Awareness; *Cultural Differences; Curriculum Guides; Discovery Learning; Elementary Grades; Environmental Influences; Fundamental Concepts; Grade 3; History; *Human Geography; Inquiry Training; Multimedia Instruction; Non Western Civilization; Resource Guides; *Social Sciences; *Social Studies Units; Sociocultural Patterns

ABSTRACT

This course of study for the third grade explores a potent force in the development of all civilizations: the interplay of man and his natural environment. Patterns of culture have evolved in response to environmental conditions. Though cultural traditions vary from one society to another, all groups of people attempt to use nature to create a better environment. Each theme introduces young learners to the characteristics of a particular geographic region. To develop insights into the ways in which men respond to natural conditions, pupils undertake case studies of two cultural groups presently living within similar geographic regions. These studies foster an understanding and appreciation of cultural similarities and differences through conceptual teaching rather than memorization of facts about a group of people. The teacher will also make a conscious effort to help pupils use these understandings to build a global frame of reference by placing emphasis upon human ingenuity and inventiveness in shaping societies and cultures. The course of study guide contains an introduction, suggested learning activities, six themes for teaching areas, a bibliography and an appendix covering basic concepts and skills in the social studies. (Related documents are: ED 016 625, ED 016 675-676, ED 023 694; ED 028 046-48, ED 029 681-82, ED 029 694, and SO 000 984.) (Author/AWW)

CG

1

HISTORY AND SOCIAL SCIENCE SERIES

ED 064181

GRADE 3

Cultures Around the World

*Course of Study and
Related Learning Activities*

001615

S# 001615

GRADE 3

Cultures Around the World

*Course of Study and
Related Learning Activities*

BUREAU OF CURRICULUM DEVELOPMENT
BOARD OF EDUCATION OF THE CITY OF NEW YORK

00-4073-20

Permission to reproduce this copyrighted work has been granted to the Educational Resources Information Center (ERIC) and to the organization operating under contract with the U.S. Office of Education to reproduce documents included in the ERIC system by means of microfiche only, but this right is not conferred to any users of the microfiche received from the ERIC Document Reproduction Service. Further reproduction of any part requires permission of the Board of Education of the City of New York.

New York City public schools should order additional copies of this publication from the Bureau of Supplies. Curriculum Publications List No. 00-4073-20.

Copies of this publication may be purchased by outside agencies from: Board of Education of the City of New York, Publications Sales Office, 110 Livingston Street, Brooklyn, N. Y. 11201. Checks should be made payable to: Auditor, Board of Education.

Price: \$7.00

PERMISSION TO REPRODUCE THIS COPY
RIGHTED MATERIAL BY MICROFICHE ONLY
HAS BEEN GRANTED BY

5

Board of Education / New York City

TO ERIC AND ORGANIZATIONS OPERATING
UNDER AGREEMENTS WITH THE U.S. OFFICE
OF EDUCATION FURTHER REPRODUCTION
OUTSIDE THE ERIC SYSTEM REQUIRES PER-
MISSION OF THE COPYRIGHT OWNER

CURRICULUM BULLETIN

1969-70 SERIES

No. 15

SOCIAL STUDIES

GRADE 3

CULTURES AROUND THE WORLD: CULTURAL AND GEOGRAPHIC RELATIONSHIPS

Course of Study and Related Learning Activities

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRO-
DUCED EXACTLY AS RECEIVED FROM
THE PERSON OR ORGANIZATION ORIG-
INATING IT. POINTS OF VIEW OR OPIN-
IONS STATED DO NOT NECESSARILY
REPRESENT OFFICIAL OFFICE OF EDU-
CATION POSITION OR POLICY.

Preliminary Materials

SOCIAL STUDIES

GRADE 3

CULTURES AROUND THE WORLD: CULTURAL AND GEOGRAPHIC RELATIONSHIPS

Course of Study and Related Learning Activities

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRO-
DUCED EXACTLY AS RECEIVED FROM
THE PERSON OR ORGANIZATION ORIG-
INATING IT. POINTS OF VIEW OR OPIN-
IONS STATED DO NOT NECESSARILY
REPRESENT OFFICIAL OFFICE OF EDU-
CATION POSITION OR POLICY.

Preliminary Materials

BUREAU OF CURRICULUM DEVELOPMENT
BOARD OF EDUCATION OF THE CITY OF NEW YORK



BOARD OF EDUCATION

MURRY BERGTRAUM, President
ISALAH E. ROBINSON, JR., Vice-President
SEYMOUR P. LACHMAN
MARY E. MEADE
JOSEPH MONSERRAT

Chancellor
HARVEY B. SCRIBNER

Deputy Chancellor
IRVING ANKER

Deputy Superintendents of Schools

THEODORE H. LANG
Personnel

SEELIG LESTER
Instructional Services

Bureau of Curriculum Development

DAVID A. ABRAMSON
Director (Acting)

DANIEL A. SALMON
Assistant Director (Acting)

LEONARD SIMON
Assistant Director (Acting)

Chancellor
HARVEY B. SCRIBNER

Deputy Chancellor
IRVING ANKER

Deputy Superintendents of Schools

THEODORE H. LANG
Personnel

SEELIG LESTER
Instructional Services

Bureau of Curriculum Development

DAVID A. ABRAMSON
Director (Acting)

DANIEL A. SALMON
Assistant Director (Acting)

LEONARD SIMON
Assistant Director (Acting)

COPYRIGHT 1970
BY THE BOARD OF EDUCATION OF THE CITY OF NEW YORK

Application for permission to reprint any section of this material should be made to the Chancellor, 110 Livingston Street, Brooklyn, New York 11201. Reprint of any section of this material shall carry the line, "Reprinted from (title of publication) by permission of the Board of Education of the City of New York."

FOREWORD

New dimensions are offered in the courses of study in history and the social sciences to cope with the realities of today and meet the challenges of the future. Our world is changing so rapidly that any static presentation of subject matter becomes obsolete. Also, the explosion of knowledge necessitates a functional approach to facts as related to concepts, the most important raw material of instruction. This course of study emphasizes student development of concepts and understandings that can be applied to new situations.

As pupils learn about each group of people, basic concepts from the social science disciplines will be introduced and developed. Pupils will find that people develop a culture relating to their geography and satisfying to the needs of their society. At the same time, they will understand the similarities and differences in man's response to a particular type of geographic region.

Pupils will be expected to draw inferences and make generalizations about how environment influences the way people live and how people change their environment in order to live better. They should be helped to understand their own culture and to develop an appreciation for others. With these understandings and appreciations, pupils will be better prepared to live in harmony among people of different backgrounds.

Seelig Lester
Deputy Superintendent

ACKNOWLEDGMENTS

The project was conducted under the supervision of the Office of Instructional Services, Seelig Lester, Deputy Superintendent.

Direction of the project was the collaborative responsibility of the Bureau of Curriculum Development, David A. Abramson, Acting Director, and the Bureau of Social Studies, Leonard Ingraham, Director.

Albert G. Oliver, Bureau of Curriculum Development, was the principal writer of the Suggested Learning Activities.

Mary Ann Wright, Bureau of Curriculum Development, developed the revised course of study during the 1968-1969 school year.

The revised course of study was reviewed and evaluated by Henry Berkman, Principal, J.H.S. 38X; Virginia Fitzpatrick, Assistant Principal, J.H.S. 38X; Malcolm Friedman, Principal, P.S. 14R; Jeanette Hadley, Teacher, P.S. 154M; Joyce Haynes, Dist. 13; Carmen Jones, Principal, P.S. 92M; Theresa Rakow, Assistant Superintendent, Office of Elementary Education; Rose Risifoff, Executive Assistant, Office of Instructional Services; Harold Schiff, Director, Anti-Defamation League; June Shagaloff, Education Director, N.A.A.C.P.; Albert Shapiro, Principal, P.S. 31R; Rufus Shorter, Director, Community Education Center; Murray Sussman, Principal, P.S. 26Q; Frederick H. Williams, Assistant Superintendent, Office of Personnel.

Original suggestions for the pupil learning activities were developed by Irving Cohen, Chairman, Sheepshead Bay H.S.; Clara Donow, Teacher, P.S. 179Q; Yetta Haralick, Teacher, I.S. 72Q; Florence Jackson, Acting Assistant Director, Bureau of Social Studies; John B. Jackson, Acting Assistant Principal, J.H.S. 136X; Judy Thomas, Teacher Trainer; Albertha Toppins, Teacher (on leave), P.S. 154M; Mary Ann Wright, Teacher, P.S. 21K.

The Curriculum Assistants in each district, who gathered data and material from pilot schools, introduced and helped to implement experimental materials, and participated in frequent conferences at the Bureau of Curriculum Development, in districts, and in schools include: Ruth D. Abramowitz (Dist. 22); Gustava O. Anderson (Dist. 27), Evelyn A. Balz (Dist. 11), Agnes Clark (Dist. 14), Beatrice Cooper (Dist. 21), Marian Carson (Dist. 8), Virginia Lee (Dist. 25), Mary V. Lyons (Dist. 15), Gwendolyn Martin (Dist. 7), Jeanette M. McInerney (Dist. 28), Margaret McNamara (Dist. 20), Kate P. Miano (Dist. 18), Jacqueline Brown (Dist. 29), Joan Mullen (Dist. 19), Edith Shapiro (Dist. 17), Sylvia W. Shepard (Dist. 2), Leah Spanier (Dist. 16), Roberta Streich (Dist. 9), Ada T. Towne (Dist. 26), Elsa H. Voss (Dist. 4), Helen Lapidus (Dist. 10), Roslyn Weissman (Dist. 23), Carlos Freitas (Dist. 12), Flora Belle Zaluskin (Dist. 1).

Florence Jackson, Acting Assistant Director, Bureau of Social Studies; Leonard Simon, Acting Assistant Director, Bureau of Curriculum Development; and Carolyn Jones, Curriculum Coordinator, Bureau of Curriculum Development, actively supervised the project and in addition, provided editorial assistance. Additional editorial services were provided by Murray Sussman, Principal, P.S. 26Q.

Edythe Kahn, Editor, was responsible for the printing production. Simon Shulman designed the cover; Elwood White prepared it for printing.

CONTENTS

INTRODUCTION	vi.i
COURSE OF STUDY	1
SUGGESTED LEARNING ACTIVITIES	
THEME A - How People Live in the Desert	46
THEME B - How People Live in the Tropical Rain Forest	106
THEME C - How People Live in Grasslands	196
THEME D - How People Live in Northern Forests	264
THEME E - How People Live in Mountain Regions	298
THEME F - How Man Shows His Inventiveness	348
BIBLIOGRAPHY	353
APPENDIX	
Basic Concepts from the Social Studies	365
Skills in the Social Studies	371
Scope and Sequence	375
Development of the Program	378

INTRODUCTIONPhilosophy of the Program

The curriculum revision program in history and the social sciences has been guided by several major considerations. These may be summarized as follows:

1. It emphasizes the teaching of concepts rather than the accumulation of data. The revision program has been predicated on the same theory of learning that inspired recent changes in the teaching of science and mathematics. Impetus for the program results from the conviction - held by many scholars and educators - that social studies is often inadequately taught. Much of the traditional content is at variance with current scholarship in history and the social sciences. Too often the subject is presented as a series of "facts" bearing little apparent relationship to the student's concerns and contributing little or nothing to the maturation of his intellectual powers.

If it is to be truly meaningful, instruction in history and the social sciences should focus on the development of critical thinking. The student must learn to "think as a scholar" -- to search out and deal with authentic source materials, to use techniques of inquiry and discovery, and finally, to arrive at conclusions supported by evidence. He should not be asked to accept the answers of others to questions he may not fully understand. The hope is that the student will learn to question and probe -- to formulate hypotheses and test conclusions in the light of carefully sifted evidence. He will thus be able to perceive the shortcomings of his own generalizations and to modify them accordingly. Rather than learning "facts" as ends in themselves, he will learn what the facts are, how significant they might be, and to what uses they can be put. This program does not suggest that "discovery learning" is necessarily the only route to better teaching. It does, however, pose the question of whether conceptual learning and the use of inquiry techniques offer a more satisfactory educational venture than the traditional "telling" of content.

2. It seeks to provide all students with the values, skills, understandings, and knowledge needed to cope with the pressing social problems of our age. We live in an era of change and challenge, a time when new and complex forces are reshaping our society. Our students must, of necessity, be receptive to change. They must recognize the sources of change and be prepared to deal effectively with issues raised by change. They must also strengthen their commitment to democratic values. Our students should be helped to appreciate not only the worth of the individual but also the importance of basic civil rights, civil liberties, and civic responsibilities.

3. It attempts to incorporate into the curriculum basic concepts drawn from the disciplines of history and the social sciences. The factual data to be derived from the study of history and the social sciences have increased enormously during the past few decades. There is now much more to be learned from each of the disciplines than any one person can possibly learn. Each discipline, nevertheless, offers a set of basic concepts variously known as "key ideas," understandings, or generalizations. These concepts provide a structure around which learning may be organized within each grade and from the prekindergarten through grade twelve. Recent educational research indicates that students can learn significant concepts at the earliest levels of instruction. They may use these concepts, moreover, to organize and apply factual information.

learning that inspired recent changes in the teaching of science and mathematics. Impetus for the program results from the conviction - held by many scholars and educators - that social studies is often inadequately taught. Much of the traditional content is at variance with current scholarship in history and the social sciences. Too often the subject is presented as a series of "facts" bearing little apparent relationship to the student's concerns and contributing little or nothing to the maturation of his intellectual powers.

If it is to be truly meaningful, instruction in history and the social sciences should focus on the development of critical thinking. The student must learn to "think as a scholar" -- to search out and deal with authentic source materials, to use techniques of inquiry and discovery, and finally, to arrive at conclusions supported by evidence. He should not be asked to accept the answers of others to questions he may not fully understand. The hope is that the student will learn to question and probe -- to formulate hypotheses and test conclusions in the light of carefully sifted evidence. He will thus be able to perceive the shortcomings of his own generalizations and to modify them accordingly. Rather than learning "facts" as ends in themselves, he will learn what the facts are, how significant they might be, and to what uses they can be put. This program does not suggest that "discovery learning" is necessarily the only route to better teaching. It does, however, pose the question of whether conceptual learning and the use of inquiry techniques offer a more satisfactory educational venture than the traditional "telling" of content.

2. It seeks to provide all students with the values, skills, understandings, and knowledge needed to cope with the pressing social problems of our age. We live in an era of change and challenge, a time when new and complex forces are reshaping our society. Our students must, of necessity, be receptive to change. They must recognize the sources of change and be prepared to deal effectively with issues raised by change. They must also strengthen their commitment to democratic values. Our students should be helped to appreciate not only the worth of the individual but also the importance of basic civil rights, civil liberties, and civic responsibilities.

3. It attempts to incorporate into the curriculum basic concepts drawn from the disciplines of history and the social sciences. The factual data to be derived from the study of history and the social sciences have increased enormously during the past few decades. There is now much more to be learned from each of the disciplines than any one person can possibly learn. Each discipline, nevertheless, offers a set of basic concepts variously known as "key ideas," understandings, or generalizations. These concepts provide a structure around which learning may be organized within each grade and from the prekindergarten through grade twelve. Recent educational research indicates that students can learn significant concepts at the earliest levels of instruction. They may use these concepts, moreover, to organize and apply factual information.

A list of the concepts from history and the social sciences on which this program is based may be found on pages 365 through 370.

4. It attempts to develop skills and research techniques sequentially. The social science disciplines provide important tools for analysis and encourage the use of objective, rational methods in the study of contemporary problems. In the new program, the development of fundamental skills parallels the development of concepts. When taught functionally and in a sequential manner, these skills enable students to relate information to key generalizations. A chart of the basic skills indicating suggested grade placements may be found on pages 371 through 374.

5. It attempts to provide learning activities that aim at conceptualization through techniques of inquiry and discovery. Understandings are developed as pupils find, analyze, and weigh available evidence - including their own experiences - in the search for truth. In the early grades, the "discovery method" relies largely upon activities in which the child is a participant as well as upon vicarious experiences and illustrative materials such as pictures, books, films, and other media. More challenging materials and methods may be used in the middle and upper grades. Probing discussion questions, careful analysis of primary source materials, case studies of concrete social phenomena, the use of contrasting evidence to underscore man's varied social responses -- these and other strategies are used to obtain pupil interest and to develop understandings. More than the usual emphasis is placed upon inductive techniques of teaching. These techniques may be used with equal advantage in the self-contained classroom, in team teaching, in independently programmed study, and with both large and small groups of pupils of varying abilities.

No one method, however, is mandated for this program. Children learn in many different ways. The learning process justifies a variety of techniques or strategies and a wide range of teaching materials.

6. It emphasizes the use of multi-media resources rather than the traditional textbook. The new program requires the use of a variety of materials. Traditional textbooks invite "coverage"; they are geared to expository learning rather than inquiry and discovery. Far more useful are pupil materials which lend themselves to the process of drawing inferences and forming generalizations. These materials require students to find, analyze, and weigh evidence, and to reach conclusions. They secure pupil interest and may be used to develop basic skills and understandings.

Especially useful in the new program are the audiovisual materials of instruction -- motion pictures, filmstrips, maps, globes, transparencies, 8 mm. single-concept films, programmed instruction, records, tapes, pictures and other nonbook resources.

An effective program in history and the social sciences depends to a very large extent upon the use of multi-media resources. Differences in the backgrounds, abilities, interests, and learning styles of students cannot be served if only a single type of pupil material is presented.

How to Use This Bulletin

The materials for this grade are arranged in two sections. Section I presents the course of study. It includes a brief introduction, a summary of the course, the course objectives, a list of the major themes, suggested time allocations, and an outline of content. Basic understandings and related concepts from history and the social sciences are indicated for each theme.

Section II contains suggested learning activities and resources. The learning activities are organized around the same themes that appear in Section I and reflect a variety of teaching techniques. Included are samples of specific lesson suggestions. These highlight major

with equal advantage in the self-contained classroom, in team teaching, in independently programmed study, and with both large and small groups of pupils of varying abilities.

No one method, however, is mandated for this program. Children learn in many different ways. The learning process justifies a variety of techniques or strategies and a wide range of teaching materials.

6. It emphasizes the use of multi-media resources rather than the traditional textbook. The new program requires the use of a variety of materials. Traditional textbooks invite "coverage"; they are geared to expository learning rather than inquiry and discovery. Far more useful are pupil materials which lend themselves to the process of drawing inferences and forming generalizations. These materials require students to find, analyze, and weigh evidence, and to reach conclusions. They secure pupil interest and may be used to develop basic skills and understandings.

Especially useful in the new program are the audiovisual materials of instruction -- motion pictures, filmstrips, maps, globes, transparencies, 8 mm. single-concept films, programmed instruction, records, tapes, pictures and other nonbook resources.

An effective program in history and the social sciences depends to a very large extent upon the use of multi-media resources. Differences in the backgrounds, abilities, interests, and learning styles of students cannot be served if only a single type of pupil material is presented.

How to Use This Bulletin

The materials for this grade are arranged in two sections. Section I presents the course of study. It includes a brief introduction, a summary of the course, the course objectives, a list of the major themes, suggested time allocations, and an outline of content. Basic understandings and related concepts from history and the social sciences are indicated for each theme.

Section II contains suggested learning activities and resources. The learning activities are organized around the same themes that appear in Section I and reflect a variety of teaching techniques. Included are samples of instructional materials and specific lesson suggestions. These highlight major concepts and skills that pupils should derive from the learning experience.

1. Read both Sections I and II before planning.
2. Consult the lists of books and audiovisual materials for useful instructional resources.
3. Select and adapt learning activities in accordance with the interests, backgrounds, and abilities of the pupils. (In general, more activities have been provided than most teachers will be able to use within a single year.)
4. Create learning activities for those aspects of a particular theme for which additional activities are desired.

16

COURSE OF STUDYTITLE -- CULTURES AROUND THE WORLD: CULTURAL AND GEOGRAPHIC RELATIONSHIPSOverview

The course of study for the third grade explores a potent force in the development of all civilizations: the interplay of man and his natural environment. ~~To a very large extent,~~ patterns of culture have evolved in response to environmental conditions. Though cultural traditions vary from one society to another, all groups of people attempt to use nature to create a better environment. Today man continues to devote much of his time to meeting the challenges of his environment.

Each theme in this course of study introduces young learners to the characteristics of a particular geographic region. To develop insights into the ways in which men respond to natural conditions, pupils undertake case studies of two cultural groups presently living within similar geographic regions. These studies should help children to identify regional cultural patterns and to understand how different groups of people react to similar geographic circumstances. However, it is important to foster an understanding and appreciation of cultural similarities and differences through conceptual teaching rather than memorization of facts about a group of people. The teacher should make a conscious effort to help pupils use these understandings to build a global frame of reference by placing emphasis upon human ingenuity and inventiveness in shaping societies and cultures.

Selecting Themes and Case Studies

The case studies developed in this bulletin have been selected to present a variety of ethnic and cultural groups. Nevertheless, they should not be regarded as prescriptive. They are simply examples of what might be done in terms of overall objectives of the course of study. It is quite possible, and even desirable, for the teacher to select other cultural groups for study within each theme. The selection of case studies must, of course, reflect the pupils' interests and needs as well as the availability of suitable instructional materials. In developing a case study of the Puerto Rican Rain Forest, it must be noted that there is limited habitation in this region.

The sequence of themes should be regarded as suggestive. The Desert and Rain Forest themes are particularly useful in initiating instruction since they point up marked contrasts in geography and culture. The theme on "How Man Shows His Inventiveness" is most valuable in summarizing the major understandings of the course of study; it should therefore follow the first five themes. The final theme, "How We Practice Good Citizenship," connects the course of study to the social studies.

all civilizations: the interplay of man and his natural environment. To a very large extent, patterns of culture have evolved in response to environmental conditions. Though cultural traditions vary from one society to another, all groups of people attempt to use nature to create a better environment. Today man continues to devote much of his time to meeting the challenges of his environment.

Each theme in this course of study introduces young learners to the characteristics of a particular geographic region. To develop insights into the ways in which men respond to natural conditions, pupils undertake case studies of two cultural groups presently living within similar geographic regions. These studies should help children to identify regional cultural patterns and to understand how different groups of people react to similar geographic circumstances. However, it is important to foster an understanding and appreciation of cultural similarities and differences through conceptual teaching rather than memorization of facts about a group of people. The teacher should make a conscious effort to help pupils use these understandings to build a global frame of reference by placing emphasis upon human ingenuity and inventiveness in shaping societies and cultures.

Selecting Themes and Case Studies

The case studies developed in this bulletin have been selected to present a variety of ethnic and cultural groups. Nevertheless, they should not be regarded as prescriptive. They are simply examples of what might be done in terms of overall objectives of the course of study. It is quite possible, and even desirable, for the teacher to select other cultural groups for study within each theme. The selection of case studies must, of course, reflect the pupils' interests and needs as well as the availability of suitable instructional materials. In developing a case study of the Puerto Rican Rain Forest, it must be noted that there is limited habitation in this region.

The sequence of themes should be regarded as suggestive. The Desert and Rain Forest themes are particularly useful in initiating instruction since they point up marked contrasts in geography and culture. The theme on "How Man Shows His Inventiveness" is most valuable in summarizing the major understandings of the course of study; it should therefore follow the first five themes. The final theme, "How We Practice Good Citizenship" permeates the work of the year.

Planning for Instruction

Instruction should be planned to maximize opportunities for inquiry and discovery learning. Through appropriate experiences pupils should be helped to gather information, to construct hypotheses and to test conclusions. Teachers should help pupils discover ideas, see relationships and use supporting evidence before making generalizations about cultures. The approaches and activities suggested in this bulletin will assist the teacher in planning for inquiry and discovery.

It would be most useful to develop early in each theme the geographic understandings which influence cultural development. Such instruction will help the children to understand the basic environmental characteristics of each region under study. It is suggested that the teacher use bulletin, Science: Grades 3-4, in planning instruction on climate and topography.

The content of the course of study provides more information than third grade pupils might reasonably be expected to learn. Such additional information is presented for teacher background and for use by pupils capable of pursuing more advanced studies.

18

Summary Of The Course

In the previous grade, pupils studied ways of life in a variety of communities. They examined social, political and economic conditions in New York City, in suburban areas and in other selected communities around the world.

In this grade, pupils will examine the ways in which people live in different regions of the world. They learn that regions may be classified according to predominant geographic characteristics. They develop understandings about living conditions in such regions as deserts, rain forests, grasslands, mountains and northern forests. Case studies reveal the impact of the geographic setting on human society, the ways in which man modifies his environment and the role of inventiveness in cultural development. In the course of their work, pupils gain experience in using the tools of the geographer and other social scientists.

Case studies are made of two cultural groups within each region. Pupils discover that while certain cultural patterns prevail throughout a region, others are characteristic only of the group under study. They will thus understand and appreciate values, attitudes, technical skills and other aspects of culture for each group studied.

Listed below are the regions designated for study and their principal locations. A case study of a cultural group is provided for those areas marked with an asterisk. As indicated earlier, other case studies may be substituted for those presented here.

REGIONSLOCATIONS

THEME A. HOW PEOPLE LIVE IN THE DESERT

*The Arabian Peninsula
*The Negev
The Gobi Desert
The Kalahari Desert
The Sahara
The Great Australian Desert
The American Desert

THEME B. HOW PEOPLE LIVE IN THE TROPICAL RAIN FOREST

*The Amazon River Valley
*The Congo Basin and the Guinea Coast
The Mekong River Valley
The Central American Lowlands
The Puerto Rican Rain Forest

THEME C. HOW PEOPLE LIVE IN GRASSLANDS

*The Argentine Pampas
*The African Savanna
The American Prairies
The Russian Steppes
The Australian Bush

THEME D. HOW PEOPLE LIVE IN NORTHERN FORESTS

*The Canadian Forest Lands
*The Forest Lands of Northern Scandinavia
The Alaskan Forest Lands
The Taiga Lands of Russia and Siberia

THEME E. HOW PEOPLE LIVE IN MOUNTAIN REGIONS

*The Alps
*The American Rockies
The Andes
The Himalayas

which man modifies his environment and the role of inventiveness in cultural development. In the course of their work, pupils gain experience in using the tools of the geographer and other social scientists.

Case studies are made of two cultural groups within each region. Pupils discover that while certain cultural patterns prevail throughout a region, others are characteristic only of the group under study. They will thus understand and appreciate values, attitudes, technical skills and other aspects of culture for each group studied.

Listed below are the regions designated for study and their principal locations. A case study of a cultural group is provided for those areas marked with an asterisk. As indicated earlier, other case studies may be substituted for those presented here.

REGIONS

LOCATIONS

THEME A. HOW PEOPLE LIVE IN THE DESERT	*The Arabian Peninsula *The Negev The Gobi Desert The Kalahari Desert The Sahara The Great Australian Desert The American Desert
THEME B. HOW PEOPLE LIVE IN THE TROPICAL RAIN FOREST	*The Amazon River Valley *The Congo Basin and the Guinea Coast The Mekong River Valley The Central American Lowlands The Puerto Rican Rain Forest
THEME C. HOW PEOPLE LIVE IN GRASSLANDS	*The Argentine Pampas *The African Savanna The American Prairies The Russian Steppes The Australian Bush
THEME D. HOW PEOPLE LIVE IN NORTHERN FORESTS	*The Canadian Forest Lands *The Forest Lands of Northern Scandinavia The Alaskan Forest Lands The Taiga Lands of Russia and Siberia
THEME E. HOW PEOPLE LIVE IN MOUNTAIN REGIONS	*The Alps *The American Rockies The Andes The Himalayas The Pyrenees The Canadian Rockies The Atlas Mountains
THEME F. HOW MAN SHOWS HIS INVENTIVENESS	Theme F summarizes the year's work and provides additional insights into social and cultural developments.
THEME G. HOW WE PRACTICE GOOD CITIZENSHIP	The final theme in this bulletin, "How We Practice Good Citizenship," should be developed concurrently with the other themes.

Choice Of Themes And Time Allotments

The number of regions and case studies provided is more than most third-grade students are able to study during a school year. For this reason, suggested choices of themes and time allotments are presented for flexibility and easier planning. The teacher's choice of themes should be based on pupil needs and interests.

CHOICE I

Theme A-C	(9 weeks per theme)	27 weeks
Theme D or E		8 weeks
Theme F		3 weeks
Theme G	(concurrent with the above)	
		<hr/> 38 weeks

CHOICE II

Themes A-B	(8-9 weeks per theme)	17 weeks
Themes C-E	(choice of two themes)	17 weeks
Theme F		4 weeks
Theme G		
		<hr/> 38 weeks

CHOICE III

Themes A-B or B-C	(11 weeks per theme)	22 weeks
Themes D or E		11 weeks
Theme F		5 weeks
Theme G		
		<hr/> 38 weeks

Objectives

1. To develop the understanding that human beings are much more alike than different - that men have similar basic needs but meet them in different ways.
2. To develop an understanding of man's varied responses to the challenges of his environment.
3. To develop the understanding that interaction of man and his environment often leads to change.
4. To develop an appreciation of man's inventiveness in meeting the challenges of his environment.

and time allotments are presented for flexibility and easier planning. The teacher's choice of themes should be based on pupil needs and interests.

CHOICE I

Theme A-C	(9 weeks per theme)	27 weeks
Theme D or E		8 weeks
Theme F		3 weeks
Theme G	(concurrent with the above)	
		<hr/>
		38 weeks

CHOICE II

Themes A-B	(8-9 weeks per theme)	17 weeks
Themes C-E	(choice of two themes)	17 weeks
Theme F		4 weeks
Theme G		
		<hr/>
		38 weeks

CHOICE III

Themes A-B or B-C	(11 weeks per theme)	22 weeks
Themes D or E		11 weeks
Theme F		5 weeks
Theme G		
		<hr/>
		38 weeks

Objectives

1. To develop the understanding that human beings are much more alike than different - that men have similar basic needs but meet them in different ways.
2. To develop an understanding of man's varied responses to the challenges of his environment.
3. To develop the understanding that interaction of man and his environment often leads to change.
4. To develop an appreciation of man's inventiveness in meeting the challenges of his environment.
5. To develop appreciation for the ways in which group living satisfies basic human needs and fosters cultural growth.
6. To develop the understanding that the culture in which man lives helps to shape his personality, values, and patterns of behavior.
7. To develop skill in using the basic tools and techniques of the geographer and other social scientists.
8. To develop skills in information gathering, research and critical thinking
9. To develop an awareness that people take pride in the cultural achievement of their group.
10. To develop an understanding that all present-day cultures are products of the past.
11. To develop an awareness that basic social institutions - the family, religion, education, government - exist in all human societies.
12. To develop the understandings that cooperative efforts are essential to human survival and progress.

Scope

The following content guide and suggested plan for teaching may be used to develop case studies of any cultural group in Themes A through E. The plan is one possible way of organizing lessons to help children develop the understanding found in the course of study.

BASIC GEOGRAPHIC FEATURES OF THE REGION UNDER STUDY

Location

Physical features: climate, topography, rainfall, resources

MAJOR PATTERNS OF THE CULTURE UNDER STUDY

Population: distribution, ethnic background

Historical background

Family life: family organization, role of family members, family customs

Securing basic family needs: food, clothing, shelter

Government: provision for law, order, and leadership

Religion: beliefs and practices

Education: formal and informal education

The Arts: fine and decorative arts; music and the dance

Language and Literature: oral and written traditions

Agriculture: tools; trade

Industry: arts and crafts; tools; trade

Transportation and communication

Major problems: social, economic, political, cultural

The outline of content which follows refers to the case study materials provided in this bulletin for Themes A through E. The above content guide may be used whenever other case studies are undertaken.

A Suggested Plan For Teaching

1. Formulating and stating the problem question.

This serves as an introduction to the lesson or theme and will usually be done by the teacher, though it may be accomplished, with some classes, through the process of teacher-led discussion. In any event, the purpose of starting with a problem is to induce thinking on the part of the children.

2. Collecting, organizing, and evaluating information.

This part of the sequence might best be undertaken by discussing with the children "What information do we need?" A series of questions could be drawn up which would specify those items of information needed to gain knowledge about the problem. The process of collecting needed information could then be undertaken in a variety of ways such as small group or individual reading or research, using multimedia resources, setting up projects and activities, and so on. As collected, the information would be organized and evaluated in terms of its relevancy to the specific questions listed and its value in bringing insight to the problem question.

3. Recognizing cause and effect relationships

Though not always possible, it is usually the case that children will be able to see that people do, or have done, certain things because of a particular set of circumstances. Helping them to recognize such relationships is an important part of developing understandings as to why people live as they do in our own and other cultures.

4. Drawing inferences and making hypothesis

Having collected and organized relevant information, and having inferred cause and effect relationships, the next step is to set up hypothetical answers to the problem question and then to check these answers as to their validity in terms of known facts. This requires the highest level of cognitive skill and could be said to represent the goal toward which the whole sequence is directed, that of teaching children to reason and to think in a logical manner.

5. Generalizing and applying understandings to new situations

This is a final step which indicates whether or not cognitive skills are really being learned. Hopefully, children will be able to reason that, under a similar set of social, economic, and geographic conditions, people who live in "A" will carry on activities very similar to those in "B".

Evaluation

Since the intent in a modern social studies program is to help the children develop understandings as to how and why people live as they do in our own and other cultures, evaluation procedures should be aimed at finding out whether such understandings are actually a part of each child's mental equipment. This would indicate that traditional testing methods, based upon recall of specific details, would no longer be adequate.

It is suggested instead that teachers use much classroom discussion, giving all children a chance to demonstrate the extent to which they are using cognitive skills in selecting appropriate information, expressing ideas based on cause and effect relationships, and thinking through to the answers to problem questions. This can also be done by having the children write short answers to essay questions which will call for real thinking on their part

drawn up which would specify those items of information needed to gain knowledge about the problem. The process of collecting needed information could then be undertaken in a variety of ways such as small group or individual reading or research, using multimedia resources, setting up projects and activities, and so on. As collected, the information would be organized and evaluated in terms of its relevancy to the specific questions listed and its value in bringing insight to the problem question.

3. Recognizing cause and effect relationships

Though not always possible, it is usually the case that children will be able to see that people do, or have done, certain things because of a particular set of circumstances. Helping them to recognize such relationships is an important part of developing understandings as to why people live as they do in our own and other cultures.

4. Drawing inferences and making hypothesis

Having collected and organized relevant information, and having inferred cause and effect relationships, the next step is to set up hypothetical answers to the problem question and then to check these answers as to their validity in terms of known facts. This requires the highest level of cognitive skill and could be said to represent the goal toward which the whole sequence is directed, that of teaching children to reason and to think in a logical manner.

5. Generalizing and applying understandings to new situations

This is a final step which indicates whether or not cognitive skills are really being learned. Hopefully, children will be able to reason that, under a similar set of social, economic, and geographic conditions, people who live in "A" will carry on activities very similar to those in "B".

Evaluation

Since the intent in a modern social studies program is to help the children develop understandings as to how and why people live as they do in our own and other cultures, evaluation procedures should be aimed at finding out whether such understandings are actually a part of each child's mental equipment. This would indicate that traditional testing methods, based upon recall of specific details, would no longer be adequate.

It is suggested instead that teachers use much classroom discussion, giving all children a chance to demonstrate the extent to which they are using cognitive skills in selecting appropriate information, expressing ideas based upon cause and effect relationships, and thinking through to the answers to problem questions. This can also be done by having the children write short answers to essay questions which will call for real thinking on their part. It is probably true that, as of now, most elementary children cannot do well in writing essay answers, but this situation can be remedied by teaching and by practice. As early as the first and second grades, they should be taught to write one and two sentence answers to simple questions. Such instruction, continued through the grades, should help most children develop the ability to write succinct, cogent essay answers in the later elementary years.

Perhaps it would be of help to many teachers to use some sort of a check list to evaluate pupil progress both in developing understandings and the skills needed to do well in the social studies program. Included here are two sample charts adapted from one of the Bureau's Teaching Systems bulletins.
New York State Education Department Social Studies 4 - 6, 1969

Content Outline

Emphases

Man has an ability to adapt and to change a wide variety of environments - physical, social and economic.

Different ways of living exist in the same or similar geographic regions.

Man has an ability to adapt and use different cultural ideas.

Man's inventiveness changes his way of living.

Increasing urbanization and modern technology are affecting cultures.

THEME A - HOW PEOPLE LIVE IN THE DESERT

Basic Geographic Features of the Desert

1. Location

- a. Most of the major desert areas of the world are in the middle latitudes.
- b. Large desert areas include the Sahara, the deserts of Arabia, the Kalahari Desert, the Gobi, the Great Australian Desert, and the American Desert.

2. Physical features

- a. Desert areas receive less than 10 inches of rainfall each year.
- b. Relative humidity is low.
- c. During the daylight hours it is very hot; the nights are very cool.
- d. Few hardy plants grow in the desert.
- e. Wind-eroded rocks are characteristic of many deserts.
- f. Some deserts have oases where underground water rises to the surface.

Understandings

Major desert areas of the world are in the middle latitudes.

Man has found ways of living in desert areas.

Man uses irrigation to grow foods or instead depends to a greater extent upon desert animals for food.

The use of modern technology influences life on the desert.

Concepts

Maps and globes are visual representations of the earth. (G)

Where man lives influences the way he lives. (G)

Man has always used the earth's resources for living. (G)

Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills. (G)

THEME A: Case Study: Bedouins of the Arabian Peninsula**1. Population**

- a. A considerable portion of the inhabitants of Saudi Arabia are Bedouins; about ten percent of the entire Middle Eastern population belongs to this group.
- b. The Bedouins are nomad herders who move every few days toward the most recent rainfall.

2. Historical background

- a. Relatively little is known about the early history of the Bedouins.
- b. Bedouins helped to spread the faith and culture of Islam in the Middle East.

3. Family Life

- a. Bedouins live in large (extended)family groups.
- b. Bedouins have a patriarchal family system; the grandfather is normally the head of the family.
- c. Women have fewer rights than men; they do heavy household chores, watch the herds, and pitch the tents.
- d. Men herd camels, goats and sheep.
- e. The harshness of desert life makes the practice of hospitality to strangers vital to survival.

4. Securing basic family needs

- a. Food: principal sources of meat are camels, goats and sheep; dates, cheese and milk are the usual fare, since many tribes eat meat only on special occasions such as festivals.
- b. Housing: goat hair, woven into cloth, is used for tents which protect the nomads from sand and sun; rugs may be used for decoration and comfort.
- c. Clothing: Bedouins wear a loose-fitting robe called a burnoose(usually with white and black designs); flowing robes and headdresses provide protection against the sun.
- d. Scarcity of food still exist in some areas.

5. Government

- a. People live in tribes or clans (several related family groups).
- b. The sheik is the leader of the tribe.
- c. A council of elders (family heads) meets with the sheik for decision making.
- d. Civil Laws are based upon the Koran, the scriptures of the Islamic world.
- e. Tribal loyalties are often stronger than national loyalties.
- f. Under the control of the King, the national government provides rules and regulations for the nation.

4. Historical Background
- a. Relatively little is known about the early history of the Bedouins.
 - b. Bedouins helped to spread the faith and culture of Islam in the Middle East.

3. Family Life

- a. Bedouins live in large (extended) family groups.
- b. Bedouins have a patriarchal family system; the grandfather is normally the head of the family.
- c. Women have fewer rights than men; they do heavy household chores, watch the herds, and pitch the tents.
- d. Men herd camels, goats and sheep.
- e. The harshness of desert life makes the practice of hospitality to strangers vital to survival.

4. Securing basic family needs

- a. Food: principal sources of meat are camels, goats and sheep; dates, cheese and milk are the usual fare, since many tribes eat meat only on special occasions such as festivals.
- b. Housing: goat hair, woven into cloth, is used for tents which protect the nomads from sand and sun; rugs may be used for decoration and comfort.
- c. Clothing: Bedouins wear a loose-fitting robe called a burnoose (usually with white and black designs); flowing robes and headdress provide protection against the sun.
- d. Scarcity of food still exist in some areas.

5. Government

- a. People live in tribes or clans (several related family groups).
- b. The sheik is the leader of the tribe.
- c. A council of elders (family heads) meets with the sheik for decision making.
- d. Civil Laws are based upon the Koran, the scriptures of the Islamic world.
- e. Tribal loyalties are often stronger than national loyalties.
- f. Under the control of the King, the national government provides rules and regulations for the nation.

6. Religion

- a. Islam is the religion of the Bedouins.
- b. Mohammed is their Chief Prophet of God, whom they call Allah.
- c. The Koran, a holy book, includes a collection of Mohammed's sayings as well as writing from the Hebrew and Christian Scriptures.
- d. Followers of Islam are called Muslims.
- e. Mecca is the holy city of Islam.

7. Education

- a. Informal education is given by elders.
- b. The majority of the people do not receive formal education and do not know how to read and write.

8. The Arts

- a. Ornamental rugs show artistic skill in the use of color and design.
- b. Women embroider cloth.
- c. Limited sculpture is due to religious beliefs prohibiting the making of images.
- d. Flutes and drums are popular instruments.

9. Language and literature

- a. Language is Arabic and is read from right to left.
- b. Only the rich or those trained as religious leaders, know how to read and write.
- c. The folktales of the "Arabian Nights," especially "Ali Baba and the Forty Thieves," are among the well-known works of literature.

10. Agriculture

- a. A Bedouin's wealth is determined by the size of his herd.
- b. Land is used for grazing.
- c. People constantly search for grass for their herds.
- d. Camels, sheep and goats provide food and clothing; their skins are used in the making of tents for shelter.
- e. Some planting and gathering occurs on the oases.

11. Industry

- a. People use their crafts in trade; they make rugs, embroidery, geometric sculptures, hand-dyed cloth, etc.
- b. Horse-breeding is a major source of wealth for some tribes.
- c. Some Bedouins have given up their nomadic ways to work in the oil industry.

12. Transportation and communication

- a. Camels, horses and donkeys provide land transportation.
- b. News is carried from tribe to tribe by camel riders or men on horseback.
- c. In recent years, transportation and communication have improved in the desert region.

13. Major problems

- a. Difficulties are related to the climate (lack of grass for herds, lack of rainfall, etc.)
- b. Poor health and poverty prevail.
- c. Transportation and communication are still inadequate.
- d. Inadequate education is a major problem among the Bedouins seeking a more developed way of life.
- e. Tribal loyalties often conflict with national interests.

Understandings

Bedouins live in extended families.

Concepts

Family organization has taken different forms in different societies. (A-S)

- a. Language is Arabic and is read from right to left.
- b. Only the rich or those trained as religious leaders, know how to read and write.
- c. The folktales of the "Arabian Nights," especially "Ali Baba and the Forty Thieves," are among the well-known works of literature.

10. Agriculture

- a. A Bedouin's wealth is determined by the size of his herd.
- b. Land is used for grazing.
- c. People constantly search for grass for their herds.
- d. Camels, sheep and goats provide food and clothing; their skins are used in the making of tents for shelter.
- e. Some planting and gathering occurs on the oases.

11. Industry

- a. People use their crafts in trade; they make rugs, embroidery, geometric sculptures, hand-dyed cloth, etc.
- b. Horse-breeding is a major source of wealth for some tribes.
- c. Some Bedouins have given up their nomadic ways to work in the oil industry.

12. Transportation and communication

- a. Camels, horses and donkeys provide land transportation.
- b. News is carried from tribe to tribe by camel riders or men on horseback.
- c. In recent years, transportation and communication have improved in the desert region.

13. Major problems

- a. Difficulties are related to the climate (lack of grass for herds, lack of rainfall, etc.)
- b. Poor health and poverty prevail.
- c. Transportation and communication are still inadequate.
- d. Inadequate education is a major problem among the Bedouins seeking a more developed way of life.
- e. Tribal loyalties often conflict with national interests.

Understandings

Bedouins live in extended families.

Individuals are expected to share available resources and bear burdens equally.

The camel provides food, clothing and shelter for nomadic Bedouins.

Family members have responsibilities to each other.

Education is provided by the clan elders; religious duties are followed and passed on to the children.

Concepts

Family organization has taken different forms in different societies. (A-S)

Group living requires cooperation within and between groups. (A-S)

All human beings have certain basic needs. (A-S)

Human beings are much more alike than different. (A-S)

Customs, traditions, values and beliefs are passed from one generation to another. (H)

The sheik and a council of elders make the rules and regulations for the clan.

Man develops rules and laws to live together. (PS)

Agricultural difficulties create a scarcity of food.

Decision making on how to use limited resources is the basis of every economic system. (E)

Case Study: People of the Negev

1. Population

- a. Most of the people living in the Negev are of the Jewish faith.
- b. The Jewish population includes not only the native-born but also many immigrants from other lands.
- c. The Arabs are the largest minority group.
- d. The rural population of the Negev numbers approximately 64,000 inhabitants (excluding some 20,000 Bedouins).

2. Historical background

- a. The people of the Negev and the surrounding territories have a long history.
- b. Three important religions (Judaism, Christianity, and Islam) developed in the Middle East - the region where the Negev is located.
- c. Many different peoples occupied this area during the long course of its history. In ancient times, the Negev was a densely populated farming area.
- d. In 1948, Israel became an independent nation. As of 1969, the boundary is still not agreed upon.
- e. Many Jewish refugees have come to Israel since 1948.
- f. Because of the pressure of growing population, the Negev is being redeveloped as a farming region

3. Family Life

- a. The kibbutz, a cooperative settlement of farmers, is one of several forms of farming communities in Israel.
- b. As a cooperative enterprise, the kibbutz takes over some of the family's cares and responsibilities.
- c. Children of the kibbutz live and study away from their parents.
- d. The parents take part in the work of the kibbutz with the other adults.
- e. Children of the kibbutz are with their parents at certain times of the day and on special occasions.
- f. Women are equal members of the kibbutz in rights and duties.

4. Security basic family needs

Case Study: People of the Negev1. Population

- a. Most of the people living in the Negev are of the Jewish faith.
- b. The Jewish population includes not only the native-born but also many immigrants from other lands.
- c. The Arabs are the largest minority group.
- d. The rural population of the Negev numbers approximately 64,000 inhabitants (excluding some 20,000 Bedouins).

2. Historical background

- a. The people of the Negev and the surrounding territories have a long history.
- b. Three important religions (Judaism, Christianity, and Islam) developed in the Middle East - the region where the Negev is located.
- c. Many different peoples occupied this area during the long course of its history. In ancient times, the Negev was a densely populated farming area.
- d. In 1948, Israel became an independent nation. As of 1969, the boundary is still not agreed upon.
- e. Many Jewish refugees have come to Israel since 1948.
- f. Because of the pressure of growing population, the Negev is being redeveloped as a farming region

3. Family Life

- a. The kibbutz, a cooperative settlement of farmers, is one of several forms of farming communities in Israel.
- b. As a cooperative enterprise, the kibbutz takes over some of the family's cares and responsibilities.
- c. Children of the kibbutz live and study away from their parents.
- d. The parents take part in the work of the kibbutz with the other adults.
- e. Children of the kibbutz are with their parents at certain times of the day and on special occasions.
- f. Women are equal members of the kibbutz in rights and duties.

4. Security basic family needs

- a. Food: members of the kibbutz eat together; the principal foods are dairy products, poultry, vegetables and fruits.
- b. Housing: the adults have private living quarters which are built and furnished by the kibbutz; the children are housed and cared for in special quarters.
- c. Clothing: each member receives his clothes from a communal store.
- d. Food, housing and clothing in the moshava are obtained on an individual or family basis.

5. Government

- a. Rules and regulations for the kibbutz are made by its members.
- b. All property in the kibbutz is owned by the community and all work is shared.
- c. Membership in the kibbutz is on a voluntary basis.
- d. The kibbutz follows democratic procedures, such as voting, frequent general meetings, etc.
- e. The government of Israel provides law and order for the entire nation.

6. Religion

- a. There is freedom of worship in Israel.
- b. Many of the inhabitants observe the traditional festivals and holidays of Judaism.
- c. Those inhabitants who consider themselves orthodox strictly observe all the religious holidays; others observe some of the holidays. These include the Sabbath, Rosh Hashanah, Yom Kippur, Hanukkah, Purim, Passover and Shevuoth.
- d. The Sabbath is considered by some as a day of rest and not as a holy day; work ceases on Friday at sunset and begins again on Saturday after sunset.

7. Education

- a. Education up to the secondary-school level is universal, compulsory and free.
- b. Secondary schools and universities train qualified students in the larger towns and cities.

8. The Arts

- a. Many collective settlements provide their members with time to develop their talents in the arts.
- b. Folk dancing, the drama and music help to preserve the traditions of the people.
- c. A number of talented painters and sculptors live and work in Israel.
- d. There are museums, theatrical troupes and symphony orchestras.

9. Language and literature

- a. Official languages are Hebrew and Arabic.
- b. English is the principal foreign language spoken in Israel. Its study is compulsory in the schools.
- c. In addition to Hebrew, Arabic and English, works are printed in Yiddish and other European languages.
- d. Israeli literature closely resembles modern European and American literature.

10. Agriculture and trade

- a. Agriculture occurs in the northern and central sections of the Negev; farming is the main occupation on the kibbutzim.
- b. The principal food products are poultry, vegetables, fruits and dairy products.
- c. Water for irrigation is obtained by pipelines or is collected in cisterns during the short rainy period. Desalinization is presently being researched.
- d. In return for their labor, the members of the kibbutz receive food, clothing, housing and social services.
- e. Profits are invested in livestock, new buildings and equipment.
- f. The government is encouraging the development of farming and industry in the Negev.

include the Sabbath, Rosh Hashanah, Yom Kippur, Hanukkah, Purim, Passover and Shevuoth.

- d. The Sabbath is considered by some as a day of rest and not as a holy day; work ceases on Friday at sunset and begins again on Saturday after sunset.

Education

- a. Education up to the secondary-school level is universal, compulsory and free.
- b. Secondary schools and universities train qualified students in the larger towns and cities.

8. The Arts

- a. Many collective settlements provide their members with time to develop their talents in the arts.
- b. Folk dancing, the drama and music help to preserve the traditions of the people.
- c. A number of talented painters and sculptors live and work in Israel.
- d. There are museums, theatrical troupes and symphony orchestras.

9. Language and literature

- a. Official languages are Hebrew and Arabic.
- b. English is the principal foreign language spoken in Israel. Its study is compulsory in the schools.
- c. In addition to Hebrew, Arabic and English, works are printed in Yiddish and other European languages.
- d. Israeli literature closely resembles modern European and American literature.

10. Agriculture and trade

- a. Agriculture occurs in the northern and central sections of the Negev; farming is the main occupation on the kibbutzim.
- b. The principal food products are poultry, vegetables, fruits and dairy products.
- c. Water for irrigation is obtained by pipelines or is collected in cisterns during the short rainy period. Desalinization is presently being researched.
- d. In return for their labor, the members of the kibbutz receive food, clothing, housing and social services.
- e. Profits are invested in livestock, new buildings and equipment.
- f. The government is encouraging the development of farming and industry in the Negev.

11. Industry and mining

- a. Most of Israel's mineral resources are in the Negev.
- b. The mineral wealth of the Negev includes copper and phosphates.
- c. Oil and natural gas have been discovered in the northern Negev.
- d. Electricity is the main source of power for industry and irrigation; it is generated by thermal stations.
- e. Small workshops produce clothing, machine tools, etc. for home use or for trade.
- f. Textile plants are in operation.

12. Transportation and communication

- a. A railroad between Beersheba, the major city of the Negev, and Haifa on the Mediterranean Sea has facilitated transportation between the two cities.
- b. A harbor has been built at Elath on the gulf of Aquaba.
- c. Buses are the principal means of passenger transportation.
- d. There are roads connecting the major cities and settlements.
- e. Air routes have been developed in Israel and between Israel and other countries.
- f. Radio, television and newspapers are popular means of communication.

3. Major problems

- a. Hostility of the neighboring Arab states continues to affect the people's way of life (e.g., defense, budget, military service).
- b. The economy is heavily based on investments from abroad.
- c. There is still a need to import foodstuffs, consumer goods and raw materials.
- d. More water pipelines and dams are needed to speed the conversion of the Negev into fertile farmland.
- e. More railroad and highway facilities are needed.
- f. Efforts must still be made to water, fertilize and preserve the soil of the Negev.

Understandings

Special times of the day and special occasions are reserved for parents and children to be together in the kibbutzim.

The kibbutz takes over some of the family's cares and responsibilities.

Basic needs are provided for by family members in the moshava or by the kibbutz.

Children learn about their culture from their parents and in school; traditional festivals and holidays of Judaism are observed by many people.

Kibbutz members make the rules and regulations for working together.

All property in the kibbutz is owned by the community and all work is shared.

Concepts

Family organization has taken different forms in different societies. (A-S)

Group living requires cooperation within and between groups. (A-S)

All human beings have certain basic needs. (A-S)

Customs, traditions, values and beliefs are passed from one generation to another. (H)

Man develops rules and laws to live together. (PS)

Decision making on how to use limited resources is the basis of every economic system. (E)

THEME B - HOW PEOPLE LIVE IN THE TROPICAL RAIN FOREST

Basic Geographic Features of the Tropical Rain Forest

1. Location

- a. Tropical rain forests are located in the low latitudes near the equator.
- b. Tropical rain forests are found in the Amazon River Valley, the Congo Basin, and the Guinea Coast of Africa, the eastern lowlands of Central America, the Mekong River Valley and the islands of Indonesia.

2. Physical features

- a. Tropical rain forests have fairly uniform high temperature and humidity.
- b. Warm, moist ocean winds bring abundant rainfall.
- c. The land is covered with a dense growth of tall, broadleaf trees.
- d. Although different trees lose their leaves at different times during the year, the forest is evergreen.
- e. Poor soil is due to excessive rainfall, which leaches the soil and removes important minerals needed for fertility.

Understandings

Tropical rain forests are located in the low latitudes near the equator.

Excessive rainfall challenges man's ingenuity in fulfilling basic needs.

Forest products are exchanged for manufactured goods; crop cultivation is limited.

Transportation difficulties create a need for aerial photography.

Concepts

Maps and globes are visual representations of the earth. (G)

Natural occurrences over which man has no control either improve or destroy life and property. (G)

Man has always used the earth's resources for living. (G)

Aerial photography is now essential in mapping the physical features and cultural development of an area. (G)

Case Study: Indians of the Amazon River Basin

1. Population

- a. Large concentrations of population in Amazon River Basin are located in river edge settlements and cities, such as Belem and Manaus.
- b. Various ethnic groups - Indians, people of African and European descent - live in the region.
- c. Indian groups which follow traditional customs live in the interior of the rain forest.

2. Historical background

2. Physical features

- a. Tropical rain forests have fairly uniform high temperature and humidity.
- b. Warm, moist ocean winds bring abundant rainfall.
- c. The land is covered with a dense growth of tall, broadleaf trees.
- d. Although different trees lose their leaves at different times during the year, the forest is evergreen.
- e. Poor soil is due to excessive rainfall, which leaches the soil and removes important minerals needed for fertility.

Understandings

Tropical rain forests are located in the low latitudes near the equator.

Excessive rainfall challenges man's ingenuity in fulfilling basic needs.

Forest products are exchanged for manufactured goods; crop cultivation is limited.

Transportation difficulties create a need for aerial photography.

Concepts

Maps and globes are visual representations of the earth. (G)

Natural occurrences over which man has no control either improve or destroy life and property. (G)

Man has always used the earth's resources for living. (G)

Aerial photography is now essential in mapping the physical features and cultural development of an area. (G)

Case Study: Indians of the Amazon River Basin

1. Population

- a. Large concentrations of population in Amazon River Basin are located in river edge settlements and cities, such as Belem and Manaus.
- b. Various ethnic groups - Indians, people of African and European descent - live in the region.
- c. Indian groups which follow traditional customs live in the interior of the rain forest.

2. Historical background

- a. Indians are probably the descendants of people who emigrated from Asia to America (by way of the Bering Strait), over 10,000 years ago.
- b. Many Indians fled into the interior of the rain forest to escape capture and enslavement by Portuguese colonizers.
- c. The pace of change in the area has been slow although some parts are rapidly industrializing.

3. Family life

- a. Extended family groups live together and follow a traditional Indian way of life.
- b. Women and girls grow and prepare food; men and boys clear the land, hunt and fish. In some families men gather wild forest products to trade for family needs.
- c. Some families of the various ethnic backgrounds live and work on rubber and lumber plantations; other families live and work in towns and cities.

4. Securing basic family needs

- a. Food: principal cultivated foods are manioc, and other root crops; beans; wild fruits and nuts; hunting and fishing provide small supplies of meat and fish.
- b. Housing: pole and palm - thatched houses in traditional villages, wood and thatched in settlements; some European architecture in cities.
- c. Clothing: needs are minimal; traditional groups make some cloth from plant fibres; in the cities people wear western dress.

5. Government

- a. Leadership of Indian villages is provided by chiefs or priests. Villages without chiefs sometimes have a headman who derives his authority through his personal prestige and charisma. A headman can enforce his will on the group.
- b. National government agencies supervise Indian affairs but groups in the interior maintain a traditional form of self-government.

6. Religion

- a. Religion is an important aspect of family and group life.
- b. Indians believe in a Supreme Being.
- c. Ceremonials are usually conducted by priests.
- d. Ceremonialism devoted to purposes of groups or village interest.
- e. Religious rituals used in initiatory and death ceremonies, harvest, fish and first-fruit festivals, etc.
- f. Christian missionaries have influenced traditional religious beliefs.

7. Education

- a. Adults prepare children for their specific role in the traditional society.
- b. Missionaries and government agencies are instituting new forms of education.

8. The Arts

- a. Weaving, netting, pottery, basketry, extensive featherwork and painting comprise most artistic skills.
- b. Musical instruments include: panpipes, flutes, clarinets, oboes, jingles and stamping tubes.
- c. Music and dancing are related to religious ceremonials.

9. Language and literature

- a. Most Indians speak the Tupi-Guarani language.
- b. Some Spanish or Portuguese is spoken.
- c. Traditional Indian groups use oral tradition to transmit folklore.

10. Agriculture

- a. Land in the rain forest is cultivated for a few years and then abandoned due to soil leaching and rapid growth.
- b. Slash and burn farming method is generally used; new methods are being introduced by government agricultural agents.
- c. Work is performed with few tools: metal axes, knives and shovels

5. Government

- a. Leadership of Indian villages is provided by chiefs or priests[&]chiefs. Villages without chiefs sometimes have a headman who derives his authority through his personal prestige and charisma. A headman can enforce his will on the group.
- b. National government agencies supervise Indian affairs but groups in the interior maintain a traditional form of self-government.

6. Religion

- a. Religion is an important aspect of family and group life.
- b. Indians believe in a Supreme Being.
- c. Ceremonials are usually conducted by priests.
- d. Ceremonialism devoted to purposes of groups or village interest.
- e. Religious rituals used in initiatory and death ceremonies, harvest, fish and first-fruit festivals, etc.
- f. Christian missionaries have influenced traditional religious beliefs.

7. Education

- a. Adults prepare children for their specific role in the traditional society.
- b. Missionaries and government agencies are instituting new forms of education.

8. The Arts

- a. Weaving, netting, pottery, basketry, extensive featherwork and painting comprise most artistic skills.
- b. Musical instruments include: panpipes, flutes, clarinets, oboes, jingles and stamping tubes.
- c. Music and dancing are related to religious ceremonials.

9. Language and literature

- a. Most Indians speak the Tupi-Guarani language.
- b. Some Spanish or Portuguese is spoken.
- c. Traditional Indian groups use oral tradition to transmit folklore.

10. Agriculture

- a. Land in the rain forest is cultivated for a few years and then abandoned due to soil leaching and rapid growth.
- b. Slash and burn farming method is generally used; new methods are being introduced by government agricultural agents.
- c. Work is performed with few tools; metal axes, knives and shovels are obtained through barter; spears, darts, blow-guns, bows and arrows are used in hunting and fishing in traditional Indian villages.
- d. Brazil nuts, wild rubber, cabinet woods, and other forest products are exchanged for needed goods.
- e. Large scale agriculture, cattle raising and mining are limited to a very small part of the region.
- f. Large plantations are found in some areas.

11. Industry

- a. Some arts and crafts are practiced by Indians: pottery making, woodwork (dug-out canoes) for their own consumption.
- b. Robes are made for ceremonial occasions in the upper Amazon region.
- c. A few factories manufacture goods from forest products; jute sacks, paper and plywood.
- d. The government is trying to promote industrial and agricultural development in the region.

12. Transportation and Communication

- a. Most transportation is by water.
- b. Railroads and highways are few in number; some construction is now in progress.
- c. Air routes are under development to connect major cities.
- d. Communication facilities remain poor in the interior regions.

13 Major Problems

- a. Some difficulties are related to climate; e.g., the lack of soil fertility.
- b. Tropical diseases cause high mortality.
- c. Acculturation and a system of commerce has created a dispersed peasant class.
- d. Transportation, communication and power facilities need to be increased as the area undergoes development.

Understanding

The Indians live in extended family groups.

Male and female family members have specific responsibilities.

Religion is an important aspect of family and group life.

Elders train children to perform necessary responsibilities and ceremonial rites; children attend schools in urban areas.

The great need for improved educational facilities.

Groups living in the interior have a traditional form of self-government; the national government provides laws for the country.

The need to overcome the difficulty of living in the rain forest and to conserve natural resources.

Concepts

Man lives in groups. (A-S)

Group living requires cooperation within and between groups. (A-S)

The culture in which a man lives influences his thoughts, values, and actions. (A-S)

Institutions, customs, traditions, values and beliefs are passed from one generation to another. (H)

All men have the right to an education that will insure maximum development and fulfillment. (C.L.)

Governments are established to do for the individual what he cannot do for himself. (P.S.)

The conservation of natural resources is necessary for their future availability. (E)

40

Case Study: People of the Congo Rain Forest (Bantu-speaking people)

(Note: This case study focused on the Bantu speaking people of the rain forest area of the Republic of the Congo (Kinshasa). The ancestors of the Bantu speaking people moved southward from the western coast and Cameroon highlands areas several hundred years ago to the Katanga area where they settled. As the population grew, they split into distinct groups which spread across parts of the east, central, and south Africa. Each group developed a variant of the original Bantu language. This nation gained its independence from Belgium in 1960.)

1. Population

- a. Bantu-speaking people make up nearly two-thirds of the population of the Republic of the Congo.
- b. There are about fifty distinct groups within the Bantu speaking people.
- c. Bantu speakers live both in principal towns and cities and in rural communities.

2. Historical background

- a. The Bantu-speaking people moved into the Congo Basin from the area of the Cameroon highlands many hundreds of years ago.
- b. Many groups developed widespread kingdoms such as the Kingdom of the Kongo, and empires which date back many hundreds of years; rulers of the kingdoms received the right to their role through divine authority.
- c. Under Belgian colonial rule, the Bantu speaking people were subjected to such inhuman treatment that the Congo area became the focal point of adverse world opinion.
- d. The Bantu-speaking people were responsible for the development and spread of iron-working in Africa.
- e. Much of the advanced culture developed by the Bantu speaking people was destroyed as a result of wars, slavery, proselytizing, and conquest by Moslems and Christians. The people of the Congo achieved their independence from Belgium in June 1960, and became known as the Democratic Republic of the Congo (Kinshasa).
- f. The Republic of the Congo (Brazzaville) became independent on August 15, 1960.
- g. Pre-colonial history is recorded through oral tradition.

3. Family Life

- a. Bantu speakers in rural communities live in extended families.
- b. Traditional family life is essentially based on the economic needs of the family.
- c. Because of growing urbanization, traditional family ties and responsibilities to members of the extended family are difficult to maintain, e.g., male family members find it necessary to leave the villages to find jobs in the city; city dwellers are pressured through tradition to accommodate newly arrived extended family members.
- d. Voluntary associations are formed in cities to bring together people of the same kin group; some of the responsibilities usually provided for by the social structure of the family or village is taken on by the associations.
- e. Families are adjusting to a changing culture by taking some Western values

into distinct groups which spread across parts of the east, central, and south Africa. Each group developed a variant of the original Bantu language. This nation gained its independence from Belgium in 1960.)

1. Population

- a. Bantu-speaking people make up nearly two-thirds of the population of the Republic of the Congo.
- b. There are about fifty distinct groups within the Bantu speaking people.
- c. Bantu speakers live both in principal towns and cities and in rural communities.

2. Historical background

- a. The Bantu-speaking people moved into the Congo Basin from the area of the Cameroon highlands many hundreds of years ago.
- b. Many groups developed widespread kingdoms such as the Kingdom of the Kongo, and empires which date back many hundreds of years; rulers of the kingdoms received the right to their role through divine authority.
- c. Under Belgian colonial rule, the Bantu speaking people were subjected to such inhuman treatment that the Congo area became the focal point of adverse world opinion.
- d. The Bantu-speaking people were responsible for the development and spread of iron-working in Africa.
- e. Much of the advanced culture developed by the Bantu speaking people was destroyed as a result of wars, slavery, proselytizing, and conquest by Moslems and Christians. The people of the Congo achieved their independence from Belgium in June 1960, and became known as the Democratic Republic of the Congo (Kinshasa).
- f. The Republic of the Congo (Brazzaville) became independent on August 15, 1960.
- g. Pre-colonial history is recorded through oral tradition.

3. Family Life

- a. Bantu speakers in rural communities live in extended families.
- b. Traditional family life is essentially based on the economic needs of the family.
- c. Because of growing urbanization, traditional family ties and responsibilities to members of the extended family are difficult to maintain, e.g., male family members find it necessary to leave the villages to find jobs in the city; city dwellers are pressured through tradition to accommodate newly arrived extended family members.
- d. Voluntary associations are formed in cities to bring together people of the same kin group; some of the responsibilities usually provided for by the social structure of the family or village is taken on by the associations.
- e. Families are adjusting to a changing culture by taking some Western values and adapting them to traditional customs.

4. Securing basic family needs

- a. Food: principal foods in the rain forest are plantain, cassava, corn, rice and berries.
- b. Housing: city houses are made of cement; village houses have thatched walls and roofs which provide shelter from rain and heat (while the sides are left open for ventilation).
- c. Clothing: traditional and Western clothing are worn in the cities; most village people wear traditional clothing.
- d. Many of the people work on large plantations and in mines. Others hold jobs in the towns and cities.

5. Government

- a. A traditional village is composed of several extended families, (kin groups), who are related through a common ancestor.
- b. Each village has a council of elders who provide guidance for following the existing traditional values.

6. Religion

- a. Traditional religion expressed itself in a complicated pattern of social relationships.
- b. Today many of the people practice their traditional religious beliefs: proselytizing by Moslems and Christians has converted some people to these religions.
- c. Some of the people combine aspects of traditional and Christian rites.
- d. The priest is the spiritual leader of the people.

7. Education

- a. Many children in the villages receive traditional education, in values and beliefs from their parents and elders.
- b. Government and missionary schools in towns and cities provide modern educational facilities.
- c. The number of schools in the interior region is increasing.
- d. A growing number of the people are attending colleges either in Africa or abroad and are entering the profession; after completing their education, many return to their countries to develop the resources and strengthen the government.

8. The Arts

- a. As with all African peoples, art is an intricate part of their lives; it is an expression of the traditional religious beliefs about man as a force in the universe. The creation of masks and statues which symbolize spiritual powers is used as psychological and social influences - e.g., in ceremonies aimed at stabilizing the community during periods of crisis (drought, funerals, etc.).
- b. Sculptures made of many materials such as wood, ivory, metal and horn rank among the world's finest art work.
- c. The art of the Baluba and Bushongo peoples is particularly well known because of its refined aristocratic beauty and bold geometric forms.
- d. This art has greatly influenced modern Western painting and sculpture.
- e. People are skilled in making string and percussion instruments.
- f. As with all of the arts, the dance is closely related to the lives and experiences of the people.

9. Language and Literature

- a. The term Bantu refers to a family of languages which share a common grammatical structure.
- b. The term Bantu speakers refers to a group of people who may speak any one of a large number of related languages.
- c. Traditional literature is largely oral and is handed down from one generation to the next through oral historians whose duty is to

6. Religion

- a. Traditional religion expressed itself in a complicated pattern of social relationships.
- b. Today many of the people practice their traditional religious beliefs: proselytizing by Moslems and Christians has converted some people to these religions.
- c. Some of the people combine aspects of traditional and Christian rites.
- d. The priest is the spiritual leader of the people.

7. Education

- a. Many children in the villages receive traditional education, in values and beliefs from their parents and elders.
- b. Government and missionary schools in towns and cities provide modern educational facilities.
- c. The number of schools in the interior region is increasing.
- d. A growing number of the people are attending colleges either in Africa or abroad and are entering the profession; after completing their education, many return to their countries to develop the resources and strengthen the government.

8. The Arts

- a. As with all African peoples, art is an intricate part of their lives; it is an expression of the traditional religious beliefs about man as a force in the universe. The creation of masks and statues which symbolize spiritual powers is used as psychological and social influences - e.g., in ceremonies aimed at stabilizing the community during periods of crisis (drought, funerals, etc.).
- b. Sculptures made of many materials such as wood, ivory, metal and horn rank among the world's finest art work.
- c. The art of the Baluba and Bushongo peoples is particularly well known because of its refined aristocratic beauty and bold geometric forms.
- d. This art has greatly influenced modern Western painting and sculpture.
- e. People are skilled in making string and percussion instruments.
- f. As with all of the arts, the dance is closely related to the lives and experiences of the people.

9. Language and Literature

- a. The term Bantu refers to a family of languages which share a common grammatical structure.
- b. The term Bantu speakers refers to a group of people who may speak any one of a large number of related languages.
- c. Traditional literature is largely oral and is handed down from one generation to the next through oral historians whose duty is to devote their time to memorizing the history and literature and then to pass it on to the next historian.
- d. The folklore which includes mythology, fables and parables has been collected and translated into several foreign languages, including English.

10. Agriculture

- a. Most of the people are farmers; a short-handled hoe is traditionally used; they also catch fish and raise domestic animals.

44

- b. Land in the rain forest traditionally is used until it loses its fertility (shifting and fallow farming); the people then move to another part of the rain forest; and return to the original area when it has regained its fertility.
- c. Use of commercial fertilizers is increasing the land use.
- d. On large plantations, farmers raise crops of high cash value - palm oil, cotton, coffee, rubber, sugar and cocoa.

11. Industry

- a. Exported natural resources include lumber, iron, copper, and diamonds; many manufactured goods are imported.
- b. Members of traditional craft guilds now produce baskets, textiles, wood, ivory and horn sculpture for commercial use.
- c. The cities have modern industrial facilities for the manufacture of such goods as soap, cotton, clothing, cigarettes, beverages, bricks, cement, bicycles.
- d. More emphasis is being placed on developing technology and industry.
- e. Craft guilds and labor unions function in urban areas.
- f. Traditional methods and use of mining products are disappearing; large scale foreign mining companies are now in operation; copper and cobalt are major resources of the highlands while industrial diamonds are mined in the lowlands.

12. Transportation and Communication

- a. Shallow canoes are used for river transportation in the rain forest.
- b. Bicycles, autos and buses are used in the cities.
- c. Railroads carry freight from the interior to the major cities and ports.
- d. Air transportation is used and is being expanded.
- e. Although drums still provide an excellent means of communication in the interior of the rain forest region, short-wave radios and other modern facilities are also used.

13. Major Problems

- a. Since the colonial policy was to limit the amount and type of education for Africans there is need for improved educational facilities.
- b. Transportation facilities remain inadequate.
- c. Practical water-power systems are needed to provide electricity.
- d. Ways must be found to overcome the difficulties of living in the rain forest and to conserve natural resources.
- e. The people need help in fighting disease in the interior region.
- f. As a result of colonial rule and the struggle for control of the

- wood, ivory and horn sculpture for commercial use.
- c. The cities have modern industrial facilities for the manufacture of such goods as soap, cotton, clothing, cigarettes, beverages, bricks, cement, bicycles.
 - d. More emphasis is being placed on developing technology and industry.
 - e. Craft guilds and labor unions function in urban areas.
 - f. Traditional methods and use of mining products are disappearing; large scale foreign mining companies are now in operation; copper and cobalt are major resources of the highlands while industrial diamonds are mined in the lowlands.

12. Transportation and Communication

- a. Shallow canoes are used for river transportation in the rain forest.
- b. Bicycles, autos and buses are used in the cities.
- c. Railroads carry freight from the interior to the major cities and ports.
- d. Air transportation is used and is being expanded.
- e. Although drums still provide an excellent means of communication in the interior of the rain forest region, short-wave radios and other modern facilities are also used.

13. Major Problems

- a. Since the colonial policy was to limit the amount and type of education for Africans there is need for improved educational facilities.
- b. Transportation facilities remain inadequate.
- c. Practical water-power systems are needed to provide electricity.
- d. Ways must be found to overcome the difficulties of living in the rain forest and to conserve natural resources.
- e. The people need help in fighting disease in the interior region.
- f. As a result of colonial rule and the struggle for control of the mineral resources of the area, internal dissension was created hindering economic development and unity.
- g. Misinterpretation of traditional culture by colonial powers led to the use of labels such as primitive, and savage, which created a degrading image of African cultures in the minds of other peoples.
- h. There is a need to preserve the humanistic values of the traditional culture in a framework that allows for adaptation to the modern industrial world.

Understandings

The people in rural communities live in extended families; in urban areas they live in smaller family groups.

Individuals have responsibilities to the extended family and kin group.

People in the cities have difficulty in maintaining the traditional attitudes of responsibility to the extended family.

Parents and elders educate some of the children in the rural communities.

The number of schools is increasing and a growing number of people are entering the professions.

The central government provides laws for the nation.

Commercial fertilizers increase the effective use of land.

Concepts

Man lives in groups. (A - S)

Group living requires cooperation within and between groups. (A - S)

The culture in which a man lives influences his thoughts, values, and actions. (A - S)

Institutions, customs, traditions, values and beliefs are passed from one generation to another. (H)

All men have the right to an education that will insure maximum development and fulfillment. (C.L.)

Governments are established to do for the individual what he cannot do for himself. (P.S.)

The conservation of natural resources is necessary for their future availability. (E)

THEME C - HOW PEOPLE LIVE IN GRASSLANDS

Basic Geographic Features of Grasslands

1. Location

- a. Grasslands are found on most of the continents.
- b. Short grasslands, called steppes, are found in the middle latitudes where there is not much rainfall (e.g., the Great Plains of North America, the Steppes of Eurasia).
- c. Tall grasslands, or prairies, are found in the middle latitudes where there is an abundance of rainfall (e.g., central North America, northeast Argentina, Uruguay, Brazil, and western Soviet Union).
- d. Tall grasslands, called savannas, are found in the low latitudes where there is a long dry period of from three to eight months; this vegetation covers more of Africa than any other type.

2. Physical Features

- a. Grasslands generally have a level or gently-rolling land surface.
- b. Grasslands in the middle latitude are regions of agriculture.
- c. There are generally fewer obstacles to transportation in the grasslands than in the rain forest or desert.
- d. Large industry is possible in many grassland areas because raw materials can be brought together and processed without much difficulty.
- e. The soil and climate of the prairies favor most grain crops.

Understandings

Large cities are centers of industry, transportation and trade.

Grassland topography is suitable for industry as well as agriculture.

Concepts

The location of key sites (e.g., cities, farming regions, military bases) is based on their role in meeting the needs of the region or even the world. (G)

Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills. (G)

Case Study: People of the Argentine Pampas

1. Population

- a. A large portion of the population of Argentina lives on the pampas ("pampas" is the Spanish word for treeless, grassy plains); the pampas

- c. Tall grasslands, or prairies, are found in the middle latitudes where there is an abundance of rainfall (e.g., central North America, northeast Argentina, Uruguay, Brazil, and western Soviet Union).
- d. Tall grasslands, called savannas, are found in the low latitudes where there is a long dry period of from three to eight months; this vegetation covers more of Africa than any other type.

2. Physical Features

- a. Grasslands generally have a level or gently-rolling land surface.
- b. Grasslands in the middle latitude are regions of agriculture.
- c. There are generally fewer obstacles to transportation in the grasslands than in the rain forest or desert.
- d. Large industry is possible in many grassland areas because raw materials can be brought together and processed without much difficulty.
- e. The soil and climate of the prairies favor most grain crops.

Understandings

Large cities are centers of industry, transportation and trade.

Grassland topography is suitable for industry as well as agriculture.

Concepts

The location of key sites (e.g., cities, farming regions, military bases) is based on their role in meeting the needs of the region or even the world. (G)

Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills. (G)

Case Study: People of the Argentine Pampas

1. Population

- a. A large portion of the population of Argentina lives on the pampas ("pampas" is the Spanish word for treeless, grassy plains); the pampas have prairie vegetation.
- b. The people are largely European in background; the population includes members of various racial and ethnic groups.
- c. Immigrants from Europe, especially from Italy and Germany, have settled on the pampas in recent years.

2. Historical background

- a. People from Spain settled in Argentina after the time of Columbus.
- b. Many Indians were driven into the mountains by the settlers.
- c. Argentina won its independence from Spain in the early 1800's.

3. Family life

- a. The people of the pampas have a way of life similar to that of the American West.
- b. In the early days, there were few families on the pampas since women were unable to take the hard life.
- c. Today, family life is much like that of the rest of South America; families are usually organized in large (extended) groups.
- d. Gauchos (cowboys) "live on horseback" and perform a variety of tasks; they tend the herds, brand cattle, mend fences, and "cut" cattle for market; women and girls tend small gardens, cultivate crops, and perform household tasks.
- e. Many gauchos live on large ranches (estancias) and work for the ranch owners; gauchos without families live in bunkhouses, while family heads rent houses from the owner.
- f. Farm workers (peons) usually rent their houses from the large landowners; they have taken the place of the gauchos in the economy of the pampas.

4. Securing basic family needs

- a. Food: principal foods are vegetables, dried beef, yerba mate, (a hot tea-like beverage), dairy products, and coffee.
- b. Shelter: while with the herds, gauchos sleep on the ground wrapped in their panchos; on the estancias, bunkhouses and cottages are usually made of adobe (sun-dried) brick since timber is scarce. Tile roofs and iron grillwork are characteristic features. Farm workers and their families live in small houses.
- c. Clothing: men and women wear clothes similar to those of American westerners; gaucho-style clothing includes sombreros, boots, wide-legged trousers, leather belts with silver buckles, and ornamented shirts.

5. Government

- a. Owners of the estancias make rules and regulations for their employees.
- b. Gauchos observe a variety of customs and traditions while working together on the plains (e.g., rules of hospitality).
- c. The Argentine government and the provincial governments provide laws and services for the people of the pampas.
- d. The national government owns or operates many important industries: meat-packing plants, steel mills, the petroleum industry, etc.

6. Religion

- a. About 85 percent of the people are of the Roman Catholic faith.
- b. Other religious groups are represented in the population of the pampas.

7. Education

- a. Educational facilities have improved in recent years; ninety percent of the people know how to read and write.
- b. The government operates free schools in villages, towns and cities;

- owners; gauchos without families live in bunkhouses, while family heads rent houses from the owner.
- f. Farm workers (peons) usually rent their houses from the large landowners; they have taken the place of the gauchos in the economy of the pampas.

4. Securing basic family needs

- a. Food: principal foods are vegetables, dried beef, yerba mate, (a hot tea-like beverage), dairy products, and coffee.
- b. Shelter: while with the herds, gauchos sleep on the ground wrapped in their panchos; on the estancias, bunkhouses and cottages are usually made of adobe (sun-dried) brick since timber is scarce. Tile roofs and iron grillwork are characteristic features. Farm workers and their families live in small houses.
- c. Clothing: men and women wear clothes similar to those of American westerners; gaucho-style clothing includes sombreros, boots, wide-legged trousers, leather belts with silver buckles, and ornamented shirts.

5. Government

- a. Owners of the estancias make rules and regulations for their employees.
- b. Gauchos observe a variety of customs and traditions while working together on the plains (e.g., rules of hospitality).
- c. The Argentine government and the provincial governments provide laws and services for the people of the pampas.
- d. The national government owns or operates many important industries: meat-packing plants, steel mills, the petroleum industry, etc.

6. Religion

- a. About 85 percent of the people are of the Roman Catholic faith.
- b. Other religious groups are represented in the population of the pampas.

7. Education

- a. Educational facilities have improved in recent years; ninety percent of the people know how to read and write.
- b. The government operates free schools in villages, towns and cities; attendance is compulsory through high school.
- c. Mobile schools are sometimes used on the long cattle drives.
- d. Some people receive college education.

8. The Arts

- a. Objects of leather and silver (saddles, spurs, etc.) are decorated and sold.
- b. Music is played on a variety of instruments, including the guitar.
- c. Folksongs about life on the pampas are often heard.
- d. The gauchos enjoy dancing and have developed a number of dances associated with the region: resbalosa, zamacueca, vidalita and tristes.

51

9. Language and literature

- a. The people speak Spanish and use a variety of Indian words.
- b. The written language is Spanish.
- c. Poems, stories and novels have been written by and about the Gauchos.

10. Agriculture

- a. Cattle-raising is the principal occupation; grain-growing (wheat and corn) and the production of dairy foods are important activities on the pampas.
- b. Much of the work is done on large farms and cattle ranches (estancias); in recent years, many large cattle ranches have been divided into small farms which are rented out to immigrant farmers.
- c. More grain crops have been planted in recent years; some of these grains are used to feed the cattle.
- d. The cattle are raised on the higher areas of the pampas, then they are driven into the grain areas for fattening.
- e. Beef is exported to Europe, principally to Great Britain and Germany.
- f. Truck farming is popular in the region around Buenos Aires.

11. Industry

- a. The port city of Buenos Aires grew as a center of transportation and trade for the pampas.
- b. Industry has been growing in this region.
- c. Many industries use the by-products of the meat processing plants to manufacture such goods as soap, tallow and perfumes.
- d. Dried and salted meats are the principal exports.
- e. Gaucho arts and crafts are sold in the towns and cities.

12. Transportation and communication

- a. Horseback is the principal mode of transportation for the gauchos.
- b. Automobiles and small trucks are sometimes used in the herding and driving of cattle.
- c. A variety of boats is used on the rivers and their major tributaries; ocean steamers may be seen in the harbors of the larger port cities.
- d. The government owns and operates railroads.
- e. Airplanes are frequently used on the pampas, and the airline industry is expanding.
- f. Argentina has modern means of communication: radio, telephone, television, etc.

13. Major problems

- a. The government is attempting to integrate isolated Indian communities in the mountain areas into the life of the nation.
- b. There is a shortage of labor on the pampas and efforts are being made to encourage more immigration.
- c. Changing prices for beef and grain in other parts of the world affect the income of people on the pampas.
- d. There is a need to improve the living standards of the people on the

- corn) and the production of woolly
the pampas.
- b. Much of the work is done on large farms and cattle ranches (estancias); in recent years, many large cattle ranches have been divided into small farms which are rented out to immigrant farmers.
 - c. More grain crops have been planted in recent years; some of these grains are used to feed the cattle.
 - d. The cattle are raised on the higher areas of the pampas, then they are driven into the grain areas for fattening.
 - e. Beef is exported to Europe, principally to Great Britain and Germany.
 - f. Truck farming is popular in the region around Buenos Aires.

1. Industry

- a. The port city of Buenos Aires grew as a center of transportation and trade for the pampas.
- b. Industry has been growing in this region.
- c. Many industries use the by-products of the meat processing plants to manufacture such goods as soap, tallow and perfumes.
- d. Dried and salted meats are the principal exports.
- e. Gaucho arts and crafts are sold in the towns and cities.

2. Transportation and communication

- a. Horseback is the principal mode of transportation for the gauchos.
- b. Automobiles and small trucks are sometimes used in the herding and driving of cattle.
- c. A variety of boats is used on the rivers and their major tributaries; ocean steamers may be seen in the harbors of the larger port cities.
- d. The government owns and operates railroads.
- e. Airplanes are frequently used on the pampas, and the airline industry is expanding.
- f. Argentina has modern means of communication: radio, telephone, television, etc.

13. Major problems

- a. The government is attempting to integrate isolated Indian communities in the mountain areas into the life of the nation.
- b. There is a shortage of labor on the pampas and efforts are being made to encourage more immigration.
- c. Changing prices for beef and grain in other parts of the world affect the income of people on the pampas.
- d. There is a need to improve the living standards of the people on the pampas; they can use only a small part of the things they produce (grain and livestock) and must import many things they do not produce (fuel, machinery, cloth, etc.).

Understandings

Gauchos observe a variety of customs and traditions.

The population includes members of various racial and ethnic groups.

Indian, Spanish, German and Italian influences are evident.

Concepts

The culture in which a man lives influences his thoughts, values and actions. (A-S)

The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)

Societies draw upon ideas from other cultures. (A-S)

The Indian resented being pushed off the grasslands and forced to live in the mountains.

Cattle raising is the principal occupation.

Owners of estancias make rules and regulations for their employees, the national government provides law for the people of the pampas.

Free schools and compulsory attendance account for the large percentage of people who know how to read and write.

Varying attitudes toward change produce conflict. (H)

Specialization and the division of labor make possible greater efficiency in producing goods and services. (E)

Governments make rules to promote the interests of society. (P.S.)

All men have the right to an education that will insure maximum development and fulfillment. (C.L.)

Case Study: People of Northern Nigeria

(Note: The former Northern Region is subdivided into 6 states within the Federal Republic of Nigeria. The southern portion of this region, known as the Middle Belt, is moist savanna; the northern portion, called the Nigerian Sudan, is dry savanna characterized by a hot climate with a dry season ranging from three to eight months.)

1. Population

- a. Nearly 30 million people live in the northern states of Nigeria — Africa's most populous nation (55.6 million)
- b. The most important ethnic groups in the northern states are the Islamic Hausa (6 million) and Fulani (3 million).
- c. A number of smaller, mostly non-Islamic, ethnic groups live in the northern states.
- d. The population of the northern states is clustered in and around Kaduna, the regional capital, and the formerly walled cities of Kano, Katsinc, Sokoto, Zaria, and Maiduguri.
- e. The Middle Belt of moist savanna is thinly peopled; the dry savanna of the Nigerian Sudan is far more densely populated.

2. Historical background

- a. The Hausa and Fulani are peoples with a rich heritage who have been deeply influenced by their Islamic religion.
- b. The origins of the Hausa people are unclear. The best evidence indicates that they are people who migrated from the Sahara and the east.
- c. During Europe's Middle Ages, the Hausa founded seven self-governing states with well-developed systems of trade, education, and law; trade routes linked these states with North Africa and the Middle East.
- d. The Fulani, nomadic herders from the north, entered the region a few centuries after the Hausa; they established an empire which has had great influence on the history of Nigeria.

the people of the pampas.

Free schools and compulsory attendance account for the large percentage of people who know how to read and write.

All men have the right to an education that will insure maximum development and fulfillment. (C.L.)

Case Study: People of Northern Nigeria

(Note: The former Northern Region is subdivided into 6 states within the Federal Republic of Nigeria. The southern portion of this region, known as the Middle Belt, is moist savanna; the northern portion, called the Nigerian Sudan, is dry savanna characterized by a hot climate with a dry season ranging from three to eight months.)

1. Population

- a. Nearly 30 million people live in the northern states of Nigeria — Africa's most populous nation (55.6 million)
- b. The most important ethnic groups in the northern states are the Islamic Hausa (6 million) and Fulani (3 million).
- c. A number of smaller, mostly non-Islamic, ethnic groups live in the northern states.
- d. The population of the northern states is clustered in and around Kaduna, the regional capital, and the formerly walled cities of Kano, Katsinc, Sokoto, Zaria, and Maiduguri.
- e. The Middle Belt of moist savanna is thinly peopled; the dry savanna of the Nigerian Sudan is far more densely populated.

2. Historical background

- a. The Hausa and Fulani are peoples with a rich heritage who have been deeply influenced by their Islamic religion.
- b. The origins of the Hausa people are unclear. The best evidence indicates that they are people who migrated from the Sahara and the east.
- c. During Europe's Middle Ages, the Hausa founded seven self-governing states with well-developed systems of trade, education, and law; trade routes linked these states with North Africa and the Middle East.
- d. The Fulani, nomadic herders from the north, entered the region a few centuries after the Hausa; they established an empire which has had great influence on the history of Nigeria.
- e. Portuguese sailors explored Nigeria in the 1480's; for the next three centuries, the region was a source of slaves.
- f. During the nineteenth century, the British gained control over much of Nigeria. The British policy of indirect rule further solidified the power of the Hausa people and created conflict among the Nigerians.
- g. In 1960, Nigeria became a self-governing member of the British Commonwealth.
- h. In 1963, Nigeria adopted a new constitution and officially became the Federal Republic of Nigeria. In January 1966, the constitution was abolished and a new Federal Military Government was established.

3. Family Life

- a. The Islamic peoples of the Northern Region live in large (extended) family groups headed by the oldest male, usually the grandfather.
- b. Woman generally have fewer rights than men; some strictly observed the Islamic custom of wearing face veils in public or remaining secluded in the home; in rural areas, most women work in the fields with the men or help to watch the herds.
- c. In the towns and cities, the men earn their living as laborers, factory workers, merchants, civil servants, and members of the various professions; women usually take care of the home and the children.

4. Securing basic family needs

- a. Food: most families grow food crops for themselves and exchange any surplus for needed goods and services; important food products are guinea corn and millets (cooked as a porridge), other vegetables, dairy products, meat, fish, and groundnut (peanut) oil.
- b. Housing: homes resemble those found in the villages of the Middle East and North Africa; built of mud, clay or plaster, they have flat roofs, few doors, and usually no windows; in the cities, some houses are painted in various colors with arabesques scrolled over the walls facing the streets; nomadic herders or traders may carry tents for shelter; in the moist Middle Belt, some of the non-Islamic peoples build conical thatched houses for shelter from the rain.
- c. Clothing: Islamic people generally wear white embroidered collarless shirts, flowing robes, and headgear of various types; the women are often seen in long gowns and head veils; in the Northern cities, some Islamic people are abandoning traditional styles for Western dress.

5. Government

- a. Local emirs, hereditary rulers, exercise considerable religious and political power in the northern states.
- b. After abolishing the constitution, in January 1966, a Federal Military Government was established. As of 1969, the government consisted of The Supreme Military Council and The Federal Executive Council.
- c. The president is head of the Military Government and the Supreme Commander of the Armed Forces.
- d. The country is presently divided into twelve states within the Federal Government.

6. Religion

- a. Most of the people in the northern states are followers of Islam, the religion founded by the prophet Mohammed.
- b. The sacred book of Islam is the Koran, which includes a selection of Mohammed's sayings as well as writings from the Hebrew and Christian Scriptures.
- c. Followers of Islam, known as Muslims, believe in one God (called Allah) and observe very strict rules of worship, personal cleanliness,

4. Securing basic family needs

- a. Food: most families grow food crops for themselves and exchange any surplus for needed goods and services; important food products are guinea corn and millets (cooked as a porridge), other vegetables, dairy products, meat, fish, and groundnut (peanut) oil.
- b. Housing: homes resemble those found in the villages of the Middle East and North Africa; built of mud, clay or plaster, they have flat roofs, few doors, and usually no windows; in the cities, some houses are painted in various colors with arabesques scrolled over the walls facing the streets; nomadic herders or traders may carry tents for shelter; in the moist Middle Belt, some of the non-Islamic peoples build conical thatched houses for shelter from the rain.
- c. Clothing: Islamic people generally wear white embroidered collarless shirts, flowing robes, and headgear of various types; the women are often seen in long gowns and head veils; in the Northern cities, some Islamic people are abandoning traditional styles for Western dress.

5. Government

- a. Local emirs, hereditary rulers, exercise considerable religious and political power in the northern states.
- b. After abolishing the constitution, in January 1966, a Federal Military Government was established. As of 1969, the government consisted of The Supreme Military Council and The Federal Executive Council.
- c. The president is head of the Military Government and the Supreme Commander of the Armed Forces.
- d. The country is presently divided into twelve states within the Federal Government.

6. Religion

- a. Most of the people in the northern states are followers of Islam, the religion founded by the prophet Mohammed.
- b. The sacred book of Islam is the Koran, which includes a selection of Mohammed's sayings as well as writings from the Hebrew and Christian Scriptures.
- c. Followers of Islam, known as Muslims, believe in one God (called Allah) and observe very strict rules of worship, personal cleanliness, dress, fasting and abstinence.

7. Education

- a. Until recent times, education among the Islamic peoples of Northern Nigeria was conducted in Arabic in religious schools which emphasized the study and memorization of the Koran; enrollment was limited to boys.
- b. Girls are now attending school, and secular subjects are gradually being introduced.
- c. Progress has been made in teaching adults to read and write and in providing better educational facilities for children.
- d. An increasing number of northerners are attending Nigeria's colleges and universities or foreign institutions of higher learning.

8. The Arts

- a. Decorations in mosques and dwellings reveal a wide range of artistic skills.
- b. Artistic abilities are displayed by craftsmen — workers in glass, weavers, brass and silversmiths, jewelers, embroiderers, leather workers, etc.
- c. In Kano and other large cities and towns of the North, craftsmen produce intricately designed saddles, spurs, swords, basketwork, bowls, carpets and woodcarvings.
- d. Music and the dance are popular art forms.

9. Language and literature

- a. Hausa, the language of the Hausa people, developed from ancient languages spoken in Asia, the Middle East, and Africa; Hausa is widely used in modern Africa as a language of commerce.
- b. Arabic is the language of instruction in the Koranic schools of the northern states.
- c. In addition to the Koran, the Islamic Bible, a wide variety of newspapers, magazines and books are read.
- d. Nigerians speak many different languages; English has become the official language of the nation.

10. Agriculture

- a. Many Fulanis are nomadic herders of cattle, goats, and sheep; these animals provide milk (from which a variety of dairy products is made) and meat; the herds, moreover, are a natural source of fertilizer needed on the farms; hides and skins (e.g., "Moroccan" leather) are major Nigerian exports.
- b. Many Hausas own farms; farms in the dry savanna are generally larger than those in moist savanna of the Middle Belt where shifting cultivation is widely practiced; important farm products in the Northern States are cotton, tobacco, guinea corn, millets, indigo, henna and groundnuts; rice is grown in flooded river valleys; a variety of livestock is raised; fish are caught in the lakes and rivers.

11. Industry

- a. In recent years, considerable industrial progress has been made in the Northern States.
- b. Among the major industries are weaving, cotton textiles, indigo dyeing, consumer goods, groundnut oil and trading.
- c. Tin, columbite and other minerals are mined and refined in the Northern States.

12. Transportation and Communication

- a. In rural areas, such animals as horses, donkeys and camels provide transportation.

d. Music and dance are popular art forms.

9. Language and literature

- a. Hausa, the language of the Hausa people, developed from ancient languages spoken in Asia, the Middle East, and Africa; Hausa is widely used in modern Africa as a language of commerce.
- b. Arabic is the language of instruction in the Koranic schools of the northern states.
- c. In addition to the Koran, the Islamic Bible, a wide variety of newspapers, magazines and books are read.
- d. Nigerians speak many different languages; English has become the official language of the nation.

10. Agriculture

- a. Many Fulanis are nomadic herders of cattle, goats, and sheep; these animals provide milk (from which a variety of dairy products is made) and meat; the herds, moreover, are a natural source of fertilizer needed on the farms; hides and skins (e.g., "Moroccan" leather) are major Nigerian exports.
- b. Many Hausas own farms; farms in the dry savanna are generally larger than those in moist savanna of the Middle Belt where shifting cultivation is widely practiced; important farm products in the Northern States are cotton, tobacco, guinea corn, millets, indigo, henna and groundnuts; rice is grown in flooded river valleys; a variety of livestock is raised; fish are caught in the lakes and rivers.

11. Industry

- a. In recent years, considerable industrial progress has been made in the Northern States.
- b. Among the major industries are weaving, cotton textiles, indigo dyeing, consumer goods, groundnut oil and trading.
- c. Tin, columbite and other minerals are mined and refined in the Northern States.

12. Transportation and Communication

- a. In rural areas, such animals as horses, donkeys and camels provide transportation.
- b. In towns and cities, there are a variety of modern transportation and communication facilities.
- c. Railroads and airlines connect important towns, cities and ports.

13. Major problems

- a. Nigeria's principal ethnic groups — the Hausa and Fulani in the North, the Yoruba in the West, and the Ibo in the East — have been divided by mutual suspicions, jealousies and hatreds; these, in turn, have led to secession and threaten Nigeria's future.
- b. The Northern Region's economic development is hampered by inadequate water resources and distance from roads and railways.
- c. Education in the Northern States has not kept pace with educational progress elsewhere in Nigeria.
- d. Each of Nigeria's regions has rich natural, human and cultural resources which can contribute to the rapid development of the nation.

Understandings

Hausa and Fulani people have consistently adhered to Islamic ways, thoughts and action.

The Hausa, Fulani, Ibo and Yoruba are all peoples with very definite customs and traditions.

The sacred book of Islam includes Mohammed's sayings as well as writings from the Hebrew and Christian Scriptures.

The Hausa people preferred to follow traditional Islamic ways which created conflict with the Yoruba and Ibo people.

Major industries use modern technology.

Emirs exercise considerable political power; the president is the head of the national government.

An increasing number of northerners are attending colleges and universities.

Concepts

The culture in which a man lives influences his thoughts, values and actions. (A-S)

The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)

Societies draw upon ideas from other cultures. (A-S)

Varying attitudes toward change produce conflict. (H)

Specialization and the division of labor make possible greater efficiency in producing goods and services. (F)

Man develops rules and laws to live together. (P.S.)

All men have the right to an education that will insure maximum development and fulfillment. (C.L.)

THEME D - HOW PEOPLE LIVE IN NORTHERN FORESTS

Basic Geographic Features of Northern Forests

1. Location

- a. Northern forests are found only in the northern hemisphere at latitudes of about 50 to 70 degrees.
- b. Northern forests are located in Alaska and the northern portions of Canada, Scandinavia, and the U.S.S.R.
- c. Northern forests grow in the sub-Arctic region just south of the tundra (rather barren land with small plants and shrubs found along the northern margins of North America and Eurasia).

2. Physical features

- a. Northern forests, also known as taiga or boreal forests, are covered largely with cedars, firs, pines, and spruces -- trees with needle-shaped leaves; since these trees are green throughout the year and produce cones, northern forests are called evergreen coniferous forests.
- b. The tree line separating tundra from taiga closely follows the 50-degree summer isotherm, north of which trees do not grow.
- c. Between the northern forests and the tundra is a transitional zone where trees are sparser and shorter; here are found evergreens mixed with dwarf willows, birches and alders as well as lichens, mosses and grasses.
- d. Northern forest lands are generally low-altitude plains which slope northward; these plants are sometimes broken by mountains, as in northern Scandinavia.
- e. Rivers in this region flow northward toward the Arctic Ocean.
- f. Winters are long and cold; average winter temperatures are about 20°F. except along the coasts where temperatures are higher.
- g. Summers are short and warm; temperatures range between 60° and 90° F.
- h. Relatively little rain and snow fall on the northern forests, especially in areas far from the ocean. The snow, nevertheless, remains throughout the winter months.
- i. The farther north one goes, the shorter the growing season.
- j. North of the Arctic Circle continuous daylight begins in April and lasts until late August.

Basic Geographic Features of Northern Forests

1. Location

- a. Northern forests are found only in the northern hemisphere at latitudes of about 50 to 70 degrees.
- b. Northern forests are located in Alaska and the northern portions of Canada, Scandinavia, and the U.S.S.R.
- c. Northern forests grow in the sub-Arctic region just south of the tundra (rather barren land with small plants and shrubs found along the northern margins of North America and Eurasia).

2. Physical features

- a. Northern forests, also known as taiga or boreal forests, are covered largely with cedars, firs, pines, and spruces — trees with needle-shaped leaves; since these trees are green throughout the year and produce cones, northern forests are called evergreen coniferous forests.
- b. The tree line separating tundra from taiga closely follows the 50-degree summer isotherm, north of which trees do not grow.
- c. Between the northern forests and the tundra is a transitional zone where trees are sparser and shorter; here are found evergreens mixed with dwarf willows, birches and alders as well as lichens, mosses and grasses.
- d. Northern forest lands are generally low-altitude plains which slope northward; these plants are sometimes broken by mountains, as in northern Scandinavia.
- e. Rivers in this region flow northward toward the Arctic Ocean.
- f. Winters are long and cold; average winter temperatures are about 20°F. except along the coasts where temperatures are higher.
- g. Summers are short and warm; temperatures range between 60° and 90° F.
- h. Relatively little rain and snow fall on the northern forests, especially in areas far from the ocean. The snow, nevertheless, remains throughout the winter months.
- i. The farther north one goes, the shorter the growing season.
- j. North of the Arctic Circle continuous daylight begins in April and lasts until late August.

Understandings

Some of the people live in nomadic groups.

Available resources are used for food, housing and clothing.

Transportation and communication have been improved.

Concepts

Man's life is affected by relationships between the earth and man. (G)

Man has always used the earth's resources for living. (G)

Relationships between cultural areas tend to expand with increased technological development. (G)

Case Study: People of Northern Canada

1. Population

- a. The Northern forest region, stretching across Canada from Newfoundland and Labrador to the Pacific coast and the Alaskan border, has a population of about 40,000.
- b. Approximately two-thirds of the people are Indian and Eskimo; the rest are of European descent.
- c. Eskimos in the forest region live close to the tundra and coastal areas; Indians generally are in the interior.

2. Historical background

- a. The Indians and Eskimos were Canada's first settlers.
- b. Thousands of years ago, ancestors of the American Indians probably crossed over the land bridge (now the Bering Straits) which connected Asia and North America.
- c. Eskimos may have entered North America in the same way, or they may have arrived more recently, crossing by water.
- d. Probably the first Europeans to visit Canada were the Norsemen or Vikings.
- e. John Cabot, an Italian employed by the English, discovered Newfoundland in 1497; Jacques Cartier, a Frenchman, sailed up the St. Lawrence River in 1534.
- f. The founding of the Hudson's Bay Company in 1670 stimulated interest in fur trading and in the development of Northern Canada.

3. Family life

- a. Relatively few family groups are found among the white trappers, traders and scientists living in the northern forest lands.
- b. Indians and Eskimos have strong family ties and live in large (extended) family groups.
- c. Indians live in tribal groups; Eskimos live in smaller groups composed of two or more families.
- d. Men of both groups hunt, trap, and fish; some men herd animals, operate fur farms, or work in the lumber or mining industries.
- e. Women care for the home and children, prepare the food, make clothing, gather wild berries and tend small gardens during the summers.

4. Securing basic family needs

- a. Food: Meat and fish, the major foods, are obtained through hunting, trapping and fishing; fish and meat are preserved by smoking, drying or freezing; salt, flour, tea and other food products are obtained from trading posts; some fruits and vegetables may be grown during the short summer months.
- b. Housing: Nomadic groups live in canvas tents or skin tepees during the summer months; in winter, they live in log cabins or igloos built from hard-packed snow or dirt; settled groups live in log cabins.
- c. Clothing: Indians and Eskimos use animal skins in the making of clothes; in cold weather, Eskimos wear two suits of furs—one with the fur turned in, the other with the fur exposed; during the summer, some Indians and Eskimos wear clothes made of cotton cloth purchased from the trading posts; boots, moccasins, parkas and mittens are made of skins and furs.

5. Government

crossed over the land bridge (now the Bering Straits) which connected Asia and North America.

- c. Eskimos may have entered North America in the same way, or they may have arrived more recently, crossing by water.
- d. Probably the first Europeans to visit Canada were the Norsemen or Vikings.
- e. John Cabot, an Italian employed by the English, discovered Newfoundland in 1497; Jacques Cartier, a Frenchman, sailed up the St. Lawrence River in 1534.
- f. The founding of the Hudson's Bay Company in 1670 stimulated interest in fur trading and in the development of Northern Canada.

3. Family life

- a. Relatively few family groups are found among the white trappers, traders and scientists living in the northern forest lands.
- b. Indians and Eskimos have strong family ties and live in large (extended) family groups.
- c. Indians live in tribal groups; Eskimos live in smaller groups composed of two or more families.
- d. Men of both groups hunt, trap, and fish; some men herd animals, operate fur farms, or work in the lumber or mining industries.
- e. Women care for the home and children, prepare the food, make clothing, gather wild berries and tend small gardens during the summers.

4. Securing basic family needs

- a. Food: Meat and fish, the major foods, are obtained through hunting, trapping and fishing; fish and meat are preserved by smoking, drying or freezing; salt, flour, tea and other food products are obtained from trading posts; some fruits and vegetables may be grown during the short summer months.
- b. Housing: Nomadic groups live in canvas tents or skin tepees during the summer months; in winter, they live in log cabins or igloos built from hard-packed snow or dirt; settled groups live in log cabins.
- c. Clothing: Indians and Eskimos use animal skins in the making of clothes; in cold weather, Eskimos wear two suits of furs—one with the fur turned in, the other with the fur exposed; during the summer, some Indians and Eskimos wear clothes made of cotton cloth purchased from the trading posts; boots, mocassins, parkas and mittens are made of skins and furs.

5. Government

- a. Eskimos have no tribal government or chiefs, but they follow strict rules of conduct designed to insure individual survival and well-being.
- b. Indians live in tribal groups governed by chiefs and councils of elders.
- c. Territorial or provincial governments enforce the laws, provide medical services and conduct schools in the towns.
- d. Canada's national government, a democratic constitutional monarchy, makes laws for the entire nation.

6. Religion

- a. Eskimos and Indians following the traditional religion believe that human beings, animals and objects have souls or spirits (animism); they also believe in life after death.
- b. Ceremonials are associated with special events in the life of the people, with the passing of the seasons and with other natural occurrences.
- c. Many Eskimos and Indians have been converted to Christianity.

7. Education

- a. Eskimo and Indian children learn to perform needed tasks through imitation; parents and elders teach the skills necessary for life in the northern forests.
- b. Many children attend free government or mission schools.

8. The Arts

- a. Ideas expressed through art are seen in the decoration of articles used in daily living; fur and skin garments are ornamented with various designs; furs and skins of different colors are combined to enhance appearance.
- b. Artistic skills are shown in carved bone and ivory miniatures and in woodcarvings.
- c. Indians and Eskimos have developed various kinds of music and ceremonial dance.

9. Languages and literature

- a. Northern Indian hunting tribes speak a variety of languages belonging principally to the Nadene group; Eskimos speak Eskimoan; members of both groups usually speak one or more European languages in order to conduct business at the trading posts.
- b. English and French, Canada's two official languages, are spoken throughout the northern forest region; other foreign languages are used by various groups of immigrant settlers.
- c. Indians and Eskimos tell a variety of legends and origin which are passed from one generation to the next; those who read English, French or other European languages have books and other printed matter.

10. Agriculture

- a. Food crops are difficult to grow in the northern forest region because of inadequate rainfall, low temperatures, short summers, numerous insects and poor soil (due to the lack of humus).
- b. Herds of reindeer and other animals supply a variety of dairy products, meat and skins for shelter and clothing.

11. Industry

- a. Fur-trapping is the most important industry; mink, muskrat, beaver, fox and ermine are caught during the winter months when furs are at their best condition; animals are skinned by trappers who take the pelts to fur-trading posts where they are exchanged for needed supplies; pelts are then shipped to Montreal and other Canadian cities with fur exchanges.
- b. Fur farming now accounts for nearly two-fifths of the total fur trade; various types of mink, fox and chinchilla are raised.
- c. Logging is an important industry in the southern portion of the taiga region; this area produces much of Canada's pulpwood (used in the making of paper); trees are cut in winter and moved by horse or tractor over the snow-covered ground.

- imitation; parents and elders teach the skills necessary for life in the northern forests.
- b. Many children attend free government or mission schools.

8. The Arts

- a. Ideas expressed through art are seen in the decoration of articles used in daily living; fur and skin garments are ornamented with various designs; furs and skins of different colors are combined to enhance appearance.
- b. Artistic skills are shown in carved bone and ivory miniatures and in woodcarvings.
- c. Indians and Eskimos have developed various kinds of music and ceremonial dance.

9. Languages and literature

- a. Northern Indian hunting tribes speak a variety of languages belonging principally to the Nadene group; Eskimos speak Eskimoan; members of both groups usually speak one or more European languages in order to conduct business at the trading posts.
- b. English and French, Canada's two official languages, are spoken throughout the northern forest region; other foreign languages are used by various groups of immigrant settlers.
- c. Indians and Eskimos tell a variety of legends and origin which are passed from one generation to the next; those who read English, French or other European languages have books and other printed matter.

10. Agriculture

- a. Food crops are difficult to grow in the northern forest region because of inadequate rainfall, low temperatures, short summers, numerous insects and poor soil (due to the lack of humus).
- b. Herds of reindeer and other animals supply a variety of dairy products, meat and skins for shelter and clothing.

11. Industry

- a. Fur-trapping is the most important industry; mink, muskrat, beaver, fox and ermine are caught during the winter months when furs are at their best condition; animals are skinned by trappers who take the pelts to fur-trading posts where they are exchanged for needed supplies; pelts are then shipped to Montreal and other Canadian cities with fur exchanges.
- b. Fur farming now accounts for nearly two-fifths of the total fur trade; various types of mink, fox and chinchilla are raised.
- c. Logging is an important industry in the southern portion of the taiga region; this area produces much of Canada's pulpwood (used in the making of paper); trees are cut in winter and moved by horse or tractor over the snow-covered ground; logs are shipped to mills by railroad or are floated down rivers in the spring.
- d. Mines in the northern forest region produce iron ore, gold, uranium and other minerals.
- e. Fish caught in the lakes and rivers of the interior are exported to the more densely populated areas in the south.

12. Transportation and communication

- a. Trappers and hunters walk or use canoes and kayaks during the summer months; once the snow hardens, they use snowshoes, skis, dogsleds and toboggans.
- b. Coastal ships, airplanes and railroads are the principal means of long-distance travel.
- c. Some roads cross the northern forest region, but only a small area is accessible.
- d. The radio is an important means of communication in the northern forest region.
- e. Transportation and communication facilities have been improved to meet scientific and military needs.

66

13. Major problems

- a. The physical features of the northern forest region hamper economic progress.
- b. Industrial development has been slow because of inadequate transportation facilities and small population.
- c. Many of the resources of the northern forests may be obtained elsewhere at lower costs.
- d. Much of the northern forest region has not been explored.

Understandings

The climate influences the type of occupations available to the people.

Eskimos follow strict rules of conduct to insure individual survival and well being; Indians are guided by chiefs and councils of elders.

Eskimos and Indians live in extended family groups.

The ethnic groups in the Northern forest region have similar basic needs.

Eskimo and Indian children learn skills necessary to live in the northern forests from their elders.

Food crops are difficult to grow in the northern forest region.

Canada's national government makes laws for the entire nation.

Indians, Eskimos and Caucasians travel freely in the northern forests of Canada.

Concepts

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

To achieve its goal, every society develops its own system of values and beliefs. (A-S)

Family organization has taken different forms in different societies and at different historical periods. (A-S)

Human beings are much more alike than different. (A-S)

Customs, traditions, values, and beliefs are passed from generation to generation. (H)

Human wants are always greater than the available resources. (E)

Governments exist to make rules for group living. (P.S.)

All men have the right to a nationality, to freedom of movement, and to residence within a country. (C.L.)

Case Study: The People of Lapland1. Population

- a. The physical features of the northern forest region hamper economic progress.
- b. Industrial development has been slow because of inadequate transportation facilities and small population.
- c. Many of the resources of the northern forests may be obtained elsewhere at lower costs.
- d. Much of the northern forest region has not been explored.

Understandings

Concepts

The climate influences the type of occupations available to the people.

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

Eskimos follow strict rules of conduct to insure individual survival and well being; Indians are guided by chiefs and councils of elders.

To achieve its goal, every society develops its own system of values and beliefs. (A-S)

Eskimos and Indians live in extended family groups.

Family organization has taken different forms in different societies and different historical periods.

The ethnic groups in the Northern forest region have similar basic needs.

Human beings are much more alike than different. (A-S)

Eskimo and Indian children learn skills necessary to live in the northern forests from their elders.

Customs, traditions, values, and beliefs are passed from generation to generation. (H)

Food crops are difficult to grow in the northern forest region.

Human wants are always greater than the available resources. (E)

Canada's national government makes laws for the entire nation.

Governments exist to make rules for group living. (P.S.)

Indians, Eskimos and Caucasians travel freely in the northern forests of Canada.

All men have the right to a nationality, to freedom of movement, and to residence within a country. (C.L.)

Case Study: The People of Lapland

1. Population

- a. The Lapps, an ethnic group of about 35,000 people, live in Lapland, a region that stretches across northern Norway, Sweden, Finland, and the U.S.S.R.; about 21,000 live on land belonging to Norway.
- b. Lapps are a short people who resemble somewhat the peoples of central and northern Asia, their appearance is changing since many Lapps have married individuals belonging to other ethnic groups.
- c. The Lapps may be grouped according to the countries in which they live or the surface features of the area they inhabit; mountain Lapps are nomadic reindeer herders who migrate with the seasons from plains to upland pastures and back to the plains; sea Lapps live in communities along the coast where they work as fisherman; river Lapps live in settlements along the rivers where they farm, fish, hunt and herd; forest Lapps live in the depths of the taiga region, moving their herds from one part of the northern forest to another.

2. Historical background

- a. The origin of the Lapps is uncertain: some authorities believe they entered Lapland from central or northern Asia; others believe they are related to the Stone-Age peoples of Europe who followed the retreating glaciers northwards; still others believe that the Lapps are the original Scandinavians.
- b. In the fourteenth century, merchants from Finland and other European nations began to trade with the Lapps.
- c. During the sixteenth and seventeenth centuries, the kings of Sweden claimed title to Lapland.
- d. The Lapps are citizens of the countries in which they reside, but they are largely self-governing and may cross some international borders with relative ease.

3. Family Life

- a. Lapps live in large (extended) family groups.
- b. Among nomadic Lapps, the men and boys are responsible for the herds and fish and hunt; in farming villages, they tend the crops and domestic animals.
- c. Nomad women often assist the men in watching the herds and setting up camps; they take care of the household, cook the food and make the clothes.
- d. Women are equal in status to the men; a woman who marries keeps her own reindeer and, in former times, her maiden name; among nomads, a newly married couple will usually live with the wife's family.
- e. In the villages and towns, family life follows the same pattern as that found in other settled communities.

4. Securing basic family needs

- a. Food: Reindeer meat, game and fish are the principal foods and are preserved by drying, smoking or freezing; other foods include dried reindeer milk, cheese, wild birds' eggs, wild berries and flat bread baked without yeast; coffee, the commonest drink, is served to adults and children alike; supplies other than meat and fish are bought in towns in exchange for furs, skins, reindeer and handicrafts.
- b. Housing: Nomads use tents resembling tepees; semi-nomads live mainly in dwellings made from branches and earth; log cabins, found in permanent settlements, usually consist of a single room with a boarded floor and few windows.
- c. Clothing: Lapps wear clothing made of skins and wool; headgear varies with the locality, but the typical man's cap has four points and is nicknamed "the hat of the four winds"; most Lapps have coats which look like a blouse and which are worn thigh-length by men and knee-length by women; a belt made of leather and studded with metal disks is worn around the coat; coats are usually decorated with multi-colored ribboning or braidwork; men wear trousers which look like ski pants; these trousers were once worn by women as well as men but today the women wear long gowns like those seen throughout Scandinavia; moccasins

are related to the Stone-Age peoples of Europe who followed the retreating glaciers northwards; still others believe that the Lapps are the original Scandinavians.

- b. In the fourteenth century, merchants from Finland and other European nations began to trade with the Lapps.
- c. During the sixteenth and seventeenth centuries, the kings of Sweden claimed title to Lapland.
- d. The Lapps are citizens of the countries in which they reside, but they are largely self-governing and may cross some international borders with relative ease.

3. Family Life

- a. Lapps live in large (extended) family groups.
- b. Among nomadic Lapps, the men and boys are responsible for the herds and fish and hunt; in farming villages, they tend the crops and domestic animals.
- c. Nomad women often assist the men in watching the herds and setting up camps; they take care of the household, cook the food and make the clothes.
- d. Women are equal in status to the men; a woman who marries keeps her own reindeer and, in former times, her maiden name; among nomads, a newly married couple will usually live with the wife's family.
- e. In the villages and towns, family life follows the same pattern as that found in other settled communities.

4. Securing basic family needs

- a. Food: Reindeer meat, game and fish are the principal foods and are preserved by drying, smoking or freezing; other foods include dried reindeer milk, cheese, wild birds' eggs, wild berries and flat bread baked without yeast; coffee, the commonest drink, is served to adults and children alike; supplies other than meat and fish are bought in towns in exchange for furs, skins, reindeer and handicrafts.
- b. Housing: Nomads use tents resembling tepees; semi-nomads live mainly in dwellings made from branches and earth; log cabins, found in permanent settlements, usually consist of a single room with a boarded floor and few windows.
- c. Clothing: Lapps wear clothing made of skins and wool; headgear varies with the locality, but the typical man's cap has four points and is nicknamed "the hat of the four winds"; most Lapps have coats which look like a blouse and which are worn thigh-length by men and knee-length by women; a belt made of leather and studded with metal disks is worn around the coat; coats are usually decorated with multi-colored ribboning or braidwork; men wear trousers which look like ski pants; these trousers were once worn by women as well as men but today the women wear long gowns like those seen throughout Scandinavia; moccasins and fur boots, usually stuffed with dry grass, are worn by men and women.

5. Government

- a. Lapps live in large family groups (clans) rather than tribes; among nomads, the group refers to itself as a "village" and bears the last name of the leading family.
- b. Decisions are made by agreement among the adults; older and more experienced members of the group are often consulted and usually have much influence.
- c. Nomadic groups are governed by traditional rules and regulations regarding the sharing of responsibilities and hospitality to strangers.
- d. Lapps living in permanent settlements -- villages, towns and cities -- usually elect local officials and make rules and regulations like settled people elsewhere in Europe.
- e. Lapps obey the rules and regulations of the nation in which they have citizenship.

6. Religion

- a. Traditionally, Lapps practiced shamanism, a religion in which the priest or shaman was the person believed to have supernatural powers that could be used for the welfare of the group; the bear was regarded as an animal-king whose actions could reveal the future.
- b. During the Middle Ages, missionaries from other parts of Europe entered Lapland and converted the Lapps to Christianity.
- c. Today most Lapps are Protestants, belonging to the Lutheran or Eastern Orthodox faiths; some travel great distances to attend church services on important holidays and family occasions.

7. Education

- a. Young boys and girls receive informal education at home and are taught the skills needed for survival in the north; boys are taught to hunt and herd while girls learn to be helpful in the household.
- b. Many older children attend schools in the towns; nomad children live apart from their families while at school.

8. The Arts

- a. Lapp clothing shows highly developed skills in ornamentation and decoration.
- b. Artistic skills may be seen in bone and horn carvings, hand-carved wooden coffee mugs, blankets, carved designs on cabins, metalwork and other handicrafts.

9. Language and literature

- a. The Lapp language is like that spoken in Finland and is thought to be related to languages spoken in central Asia.
- b. People in various areas speak sharply different dialects; incorporated into the dialect are words taken from the national languages of northern Europe.
- c. Lapps who have received formal education read books and other printed matter in languages used for instruction.
- d. Lapps have an oral literature of legends and folktales which are passed from generation to generation.

10. Agriculture

- a. The Lapp economy is based largely on the breeding and herding of reindeer; between 200 to 400 animals are required to meet the needs of a small family group; a "village" may own more than a thousand reindeer; during the eight or nine months of winter, the herds are kept in the forests where there is less snow and where lichens are

- used for the welfare of the group; the bear was regarded as an animal whose actions could reveal the future.
- b. During the Middle Ages, missionaries from other parts of Europe entered Lapland and converted the Lapps to Christianity.
 - c. Today most Lapps are Protestants, belonging to the Lutheran or Eastern Orthodox faiths; some travel great distances to attend church services on important holidays and family occasions.

7. Education

- a. Young boys and girls receive informal education at home and are taught the skills needed for survival in the north; boys are taught to hunt and herd while girls learn to be helpful in the household.
- b. Many older children attend schools in the towns; nomad children live apart from their families while at school.

8. The Arts

- a. Lapp clothing shows highly developed skills in ornamentation and decoration.
- b. Artistic skills may be seen in bone and horn carvings, hand-carved wooden coffee mugs, blankets, carved designs on cabins, metalwork and other handicrafts.

9. Language and literature

- a. The Lapp language is like that spoken in Finland and is thought to be related to languages spoken in central Asia.
- b. People in various areas speak sharply different dialects; incorporated into the dialect are words taken from the national languages of northern Europe.
- c. Lapps who have received formal education read books and other printed matter in languages used for instruction.
- d. Lapps have an oral literature of legends and folktales which are passed from generation to generation.

10. Agriculture

- a. The Lapp economy is based largely on the breeding and herding of reindeer; between 200 to 400 animals are required to meet the needs of a small family group; a "village" may own more than a thousand reindeer; during the eight or nine months of winter, the herds are kept in the forests where there is less snow and where lichens are easier to find; in the spring, the herds migrate to the transitional forests of dwarf birches and to pasture lands on the mountain slopes where calving and milking take place; in some areas, the herds move from the evergreen forests to pasture lands along the sea coasts; herds of different owners are carefully marked (ear notches) and pastured together for protection against wolves, eagles and other predatory animals; reindeer meat, which is eaten throughout Scandinavia, is obtained from the sale of surplus reindeer.
- b. In some areas, Lapps herd cattle and sheep as well as reindeer.
- c. In permanent communities along the coast, Lapps work primarily as fishermen.
- d. Furs obtained through hunting and trapping are exchanged for needed supplies in the villages and towns; furs are then shipped to the south where they are made into coats and other articles or sold to foreign merchants.

11. Industry

- a. Iron and nickel are mined in various parts of Lapland and carried to the south by railroad.
- b. Big hydroelectric power plants have been built in the river areas.
- c. Other important industries are tourism, the manufacture and sale of handicraft articles, and transportation.

12. Transportation and communication

- a. Nomads, hunters and trappers follow the trails by foot in the summer and use skis, snowshoes and reindeer sleds during the winter.
- b. Lapland is crossed by railroads and highways and a variety of surface vehicles are used.
- c. Air routes link the major towns and cities and ships ply the coastal waters during the warmer months.
- d. Modern communication facilities are available in the towns and cities; modern facilities are not found in the dense forest region.

13. Major problems

- a. Modern times have brought the Lapps better housing, transportation and education, but these have challenged traditional ways of life.
- b. Compulsory education in schools away from home has led many young Lapps to abandon traditional nomadic ways of life based on a subsistence economy.
- c. The building of dams and hydroelectric power plants has resulted in a loss of pasture lands needed for herding.
- d. Herds have been forced out of their traditional grazing grounds by the construction of railroads and highways, by the fencing of land and by new rules and regulations concerning the crossing of some international borders.

Understandings

Compulsory education in schools away from home has led many young Lapps to abandon traditional nomadic life based on a subsistence economy.

Nomadic groups have traditional rules and regulations regarding responsibilities and hospitality to strangers.

Lapp families in villages and towns live much like other families in settled communities.

Family members have specific responsibilities like other

Concepts

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

To achieve its goals, every society develops its own system of values and beliefs. (A-S)

Family organization has taken different forms in different societies and at different historical periods. (A-S)

Human beings are much more alike than different. (A-S)

- b. Lapland is crossed by railroads and highways and motor vehicles are used.
- c. Air routes link the major towns and cities and ships ply the coastal waters during the warmer months.
- d. Modern communication facilities are available in the towns and cities; modern facilities are not found in the dense forest region.

13. Major problems

- a. Modern times have brought the Lapps better housing, transportation and education, but these have challenged traditional ways of life.
- b. Compulsory education in schools away from home has led many young Lapps to abandon traditional nomadic ways of life based on a subsistence economy.
- c. The building of dams and hydroelectric power plants has resulted in a loss of pasture lands needed for herding.
- d. Herds have been forced out of their traditional grazing grounds by the construction of railroads and highways, by the fencing of land and by new rules and regulations concerning the crossing of some international borders.

Understandings

Compulsory education in schools away from home has led many young Lapps to abandon traditional nomadic life based on a subsistence economy.

Nomadic groups have traditional rules and regulations regarding responsibilities and hospitality to strangers.

Lapp families in villages and towns live much like other families in settled communities.

Family members have specific responsibilities like other nomadic groups.

Young children receive informal education at home and are taught skills needed for survival in the north.

Lapp economy, based largely on breeding and herding of reindeer, is hampered by the construction of railroads and highways.

Lapps obey the rules and regulations of the nation in which they have citizenship.

Lapps are citizens of the countries in which they reside.

Concepts

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

To achieve its goals, every society develops its own system of values and beliefs. (A-S)

Family organization has taken different forms in different societies and at different historical periods. (A-S)

Human beings are much more alike than different. (A-S)

Customs, traditions, values, and beliefs are passed from generation to generation. (H)

Human wants are greater than the available resources. (E)

Governments exist to make rules for group living. (P.S.)

All men have the right to a nationality, to freedom of movement, and to residence within a country. (C.L.)

74

THEME E - HOW PEOPLE LIVE IN MOUNTAIN REGIONS

Basic Geographic Features

1. Location

- a. A mountain is a natural elevation rising at least 2,000 feet above the surrounding land; it has steep slopes and a summit.
- b. Mountains are not restricted to any latitude and are found on all the continents.
- c. The major mountain ranges of the Western Hemisphere run north to south from Alaska to the southern tip of South America.
- d. The major mountain ranges of the Eastern Hemisphere run in a west to east belt, going from Spain across Europe into Asia and across Southeast Asia to the Pacific.
- e. The major mountain ranges of Africa run from north to south in the eastern part of the continent.

2. Physical features

- a. Mountains stand between a sea and a desert in several parts of the world.
- b. Mountains affect the climate of a country by blocking moisture-laden winds.
- c. The windward side of a mountain receives moisture, while the leeward side remains relatively dry.
- d. Temperature varies according to altitude; many mountain tops are permanently covered with snow.
- e. Hardwood trees often grow at the base of the windward side of mountains; evergreens may grow up to the tree line.
- f. Land for farming is limited in steep mountainous areas.
- g. Mountain streams may provide an important source of hydro-electric power.
- h. Some mountains contain important mineral resources.
- i. Some mountains may be a source of wealth by attracting tourists.
- j. Some mountain slopes are suitable for grazing and growing tree crops.
- k. A variety of vegetation zones is found on the slopes of mountains.

Understandings

Mountains affect the climate of an area by blocking moisture-laden winds.

Some mountain slopes are used for grazing and growing tree crops.

Man uses streams as a source of hydro-electric power; man mines mineral resources found in some mountains.

Concepts

Man's life is affected by relationships between the earth and man. (G)

Man has always used the earth's resources for living. (G)

Earth changes man and man changes earth. (G)

Basic Geographic Features

1. Location

- a. A mountain is a natural elevation rising at least 2,000 feet above the surrounding land; it has steep slopes and a summit.
- b. Mountains are not restricted to any latitude and are found on all the continents.
- c. The major mountain ranges of the Western Hemisphere run north to south from Alaska to the southern tip of South America.
- d. The major mountain ranges of the Eastern Hemisphere run in a west to east belt, going from Spain across Europe into Asia and across Southeast Asia to the Pacific.
- e. The major mountain ranges of Africa run from north to south in the eastern part of the continent.

2. Physical features

- a. Mountains stand between a sea and a desert in several parts of the world.
- b. Mountains affect the climate of a country by blocking moisture-laden winds.
- c. The windward side of a mountain receives moisture, while the leeward side remains relatively dry.
- d. Temperature varies according to altitude; many mountain tops are permanently covered with snow.
- e. Hardwood trees often grow at the base of the windward side of mountains; evergreens may grow up to the tree line.
- f. Land for farming is limited in steep mountainous areas.
- g. Mountain streams may provide an important source of hydro-electric power.
- h. Some mountains contain important mineral resources.
- i. Some mountains may be a source of wealth by attracting tourists.
- j. Some mountain slopes are suitable for grazing and growing tree crops.
- k. A variety of vegetation zones is found on the slopes of mountains.

Understandings

Mountains affect the climate of an area by blocking moisture-laden winds.

Some mountain slopes are used for grazing and growing tree crops.

Man uses streams as a source of hydro-electric power; man mines mineral resources found in some mountains.

Concepts

Man's life is affected by relationships between the earth and man. (G)

Man has always used the earth's resources for living. (G)

Earth changes man and man changes earth. (G)

Case Study: The People of the Swiss Alps

1. Population

- a. Most of the population is centered in cities on the Mittelland Plateau, on the lower slopes and in the valleys.
- b. The population has a diverse background with cultural ties to Germany, France and Italy.

2. Historical background

- a. Most of the Swiss people are of Latin or Germanic descent.
- b. The original people were fishermen (lake dwellers) who later became farmers and herders.

3. Family life

- a. Women and girls take care of the household, sew and embroider clothes, cook and perform farm chores.
- b. Men and boys herd animals, raise crops and do various arts and crafts.
- c. Many men make watch parts and are skilled in mechanics.
- d. In the cities, men and women work at many jobs and professions.

4. Securing basic family needs

- a. Food: principal foods are milk and dairy products (cheese), meat and vegetables; fruits and other food products are limited in supply and must be imported.
- b. Housing: winter homes (in the valleys) are made of wood and stone; many have steep roofs to shed the snow; summer homes, called chalets, are made of wood; thatched roofs are covered with heavy stones for wind protection.
- c. Clothing: clothing is similar to that worn in America and western Europe; Swiss costumes are worn on festival days.

5. Government

- a. The Federal Republic, known as the Swiss Confederation, has 22 cantons or states; cantons send representatives to the two houses of Parliament.
- b. Some of the cantons practice a form of democracy in which all the people take part in the making of laws.

6. Religion

- a. The people enjoy freedom of religion.
- b. The major religions of western society are represented among the people.

7. Education

- a. There is a high degree of literacy with free and compulsory elementary education.
- b. There are many secondary schools, universities, medical and trade schools.

8. The Arts

- a. Woodcarvings, musical toys and handcarved furniture display the artistic and mechanical talents of the Swiss people.
- b. Music festivals feature group-singing yodeling.
- c. Alpenhorns and flutes are important musical instruments.

- cook and perform farm chores.
- b. Men and boys herd animals, raise crops and do various arts and crafts.
- c. Many men make watch parts and are skilled in mechanics.
- d. In the cities, men and women work at many jobs and professions.

4. Securing basic family needs

- a. Food: principal foods are milk and dairy products (cheese), meat and vegetables; fruits and other food products are limited in supply and must be imported.
- b. Housing: winter homes (in the valleys) are made of wood and stone; many have steep roofs to shed the snow; summer homes, called chalets, are made of wood; thatched roofs are covered with heavy stones for wind protection.
- c. Clothing: clothing is similar to that worn in America and western Europe; Swiss costumes are worn on festival days.

5. Government

- a. The Federal Republic, known as the Swiss Confederation, has 22 cantons or states; cantons send representatives to the two houses of Parliament.
- b. Some of the cantons practice a form of democracy in which all the people take part in the making of laws.

6. Religion

- a. The people enjoy freedom of religion.
- b. The major religions of western society are represented among the people.

7. Education

- a. There is a high degree of literacy with free and compulsory elementary education.
- b. There are many secondary schools, universities, medical and trade schools.

8. The Arts

- a. Woodcarvings, musical toys and handcarved furniture display the artistic and mechanical talents of the Swiss people.
- b. Music festivals feature group-singing yodeling.
- c. Alpenhorns and flutes are important musical instruments.

9. Language and literature

- a. There is no official Swiss language.
- b. The principal languages are German, French, Italian and Romansh (dialects descended from Latin).
- c. There are folktales and stories based on history (e.g., "William Tell").
- d. Johanna Spyri, a writer of children's books, is best known for Heidi.
- e. Johann Pestolozzi is known for his writings and theories in education.

10. Agriculture

- a. Dairying is a major activity; the Swiss convert bulk milk into smaller, more valuable products that can be shipped without difficulty and sold at higher prices; principal products are cheese, milk, chocolate and various forms of processed milk.
- b. Herding is widely practiced; the Swiss herd special breeds of cows and mountain goats; herds are moved to the higher meadows during the summer and are taken to the valleys in the fall.

11. Industry

- a. The Swiss add their labor to raw materials which brings them income when processed and sold.
- b. The Swiss manufacture watches, clocks, precision tools, custom-made machinery, optical goods, textiles, lace, embroidery, electric generators and chemical products.

78

- c. Most goods are produced for the European market since Switzerland is near the center of that market.
- d. Important service industries are tourism, education, health care and banking.
- e. Important cities are Berne, Lucerne, Basel, Geneva and St. Moritz.

12. Transportation and communication

- a. Railroads are government-operated and use hydro-electric power.
- b. Automobiles and trucks travel the mountain roads.
- c. Air transportation is widely used.
- d. Cable cars carry people up and down the mountains.
- e. Toboggans and sleds are used during the winter months.
- f. Automobile and railroad tunnels have been dug through the mountains.
- g. Freighters on the Rhine River carry goods to other parts of Europe.

13. Major problems

- a. The country must import a variety of raw materials and foods.
- b. Cities are becoming overcrowded since there is little area for expansion.
- c. The mountains present many difficulties to economic growth and development.
- d. The Swiss have succeeded in unifying people of different cultural backgrounds - a major problem in other countries of the world.

Understandings

Folktales and stories based on history are still in use today.

The Swiss have succeeded in unifying people of different cultural backgrounds.

The people display many artistic and musical talents.

Family members perform specific responsibilities.

Most manufactured goods are produced for the European market.

The Swiss have cultural ties with the German, French and Italian people.

Some cantons practice a form of democracy in which all the people

Concepts

Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past. (A-S)

The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)

Cultural contributions are not the monopoly of any ethnic group. (A-S)

The family is the basic unit of human society. (A-S)

Specialization makes for greater economy and increased production. (F)

Man is a product of his past. (H)

Active participation by citizens

12. Transportation and communication

- a. Railroads are government-operated and use hydro-electric power.
- b. Automobiles and trucks travel the mountain roads.
- c. Air transportation is widely used.
- d. Cable cars carry people up and down the mountains.
- e. Toboggans and sleds are used during the winter months.
- f. Automobile and railroad tunnels have been dug through the mountains.
- g. Freighters on the Rhine River carry goods to other parts of Europe.

13. Major problems

- a. The country must import a variety of raw materials and foods.
- b. Cities are becoming overcrowded since there is little area for expansion.
- c. The mountains present many difficulties to economic growth and development.
- d. The Swiss have succeeded in unifying people of different cultural backgrounds - a major problem in other countries of the world.

Understandings

Folktales and stories based on history are still in use today.

The Swiss have succeeded in unifying people of different cultural backgrounds.

The people display many artistic and musical talents.

Family members perform specific responsibilities.

Most manufactured goods are produced for the European market.

The Swiss have cultural ties with the German, French and Italian people.

Some cantons practice a form of democracy in which all the people help to make the laws.

The Swiss enjoy freedom of religion.

Concepts

Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past. (A-S)

The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)

Cultural contributions are not the monopoly of any ethnic group. (A-S)

The family is the basic unit of human society. (A-S)

Specialization makes for greater economy and increased production. (F)

Man is a product of his past. (H)

Active participation by citizens in the process of government helps to insure the continuation of democracy. (P.S.)

All men have the right to freedom of conscience and religion. (C.L.)

Case Study: The People of the American Rockies

1. Population

- a. The American Rockies, which begin in northern New Mexico and stretch across Colorado, Utah, Wyoming, Idaho and Montana, have a population density of about five persons to the square mile; in large parts of the region there is less than one person to the square mile.
- b. The most densely populated areas are the cities (built in or near mountain passes), the irrigated river valleys and the lower mountain slopes; the population is about equally divided between rural and urban areas.

- c. The population includes persons belonging to every major racial, religious and national group.

2. Historical background

- a. The Rockies were formed millions of years ago when hot, molten materials raised the earth's crust thousands of feet above sea level.
- b. Archeologists have discovered evidence that men lived in the region about 15,000 years ago.
- c. Many Indian tribes inhabited the region before it was reached by European explorers.
- d. Spanish explorers passed through parts of the Rocky Mountains during the sixteenth and seventeenth centuries.
- e. After the purchase of the Louisiana Territory in 1803, President Thomas Jefferson sent Lewis and Clark to explore and map the area.
- f. A group of Mormons, driven west because of their religious beliefs, crossed the Rockies in the middle 1800's and settled in Utah; there they pioneered in land irrigation
- g. The mountain region was first settled by prospectors seeking gold and silver.
- h. After Congress passed the first Homestead law in 1852, a large number of farmers, cattlemen, miners and trappers entered the area.

3. Family life

- a. Most of the people live in small family groups consisting of parents, children and sometimes other close relations.
- b. In rural areas, men and boys cultivate crops, herd animals, fish and hunt, and perform other chores; women and girls take care of the household.
- c. In urban areas, family life is like that in other large American cities; men and women work at many different jobs and professions.

4. Securing basic family needs

- a. In the large towns and cities, food, housing and clothing are typical of that found in American urban communities; needed goods and services are purchased.
- b. In rural communities in the valleys and on the lower mountain slopes, homes are made of wood and stone; many houses have steep roofs to shed the snow; some food is produced by the family or procured through fishing and hunting, but much is purchased at stores; clothing is similar to that worn elsewhere in America where winters are cold and summers are warm and pleasant.

5. Government

- a. Local officials are elected in the towns and cities; local governments provide services such as water supply, sewage system, police protection and education.
- b. The various state governments and the federal government provide law

- a. The Rockies were formed millions of years ago when hot, molten materials raised the earth's crust thousands of feet above sea level.
- b. Archeologists have discovered evidence that men lived in the region about 15,000 years ago.
- c. Many Indian tribes inhabited the region before it was reached by European explorers.
- d. Spanish explorers passed through parts of the Rocky Mountains during the sixteenth and seventeenth centuries.
- e. After the purchase of the Louisiana Territory in 1803, President Thomas Jefferson sent Lewis and Clark to explore and map the area.
- f. A group of Mormons, driven west because of their religious beliefs, crossed the Rockies in the middle 1800's and settled in Utah; there they pioneered in land irrigation.
- g. The mountain region was first settled by prospectors seeking gold and silver.
- h. After Congress passed the first Homestead law in 1862, a large number of farmers, cattlemen, miners and trappers entered the area.

3. Family life

- a. Most of the people live in small family groups consisting of parents, children and sometimes other close relations.
- b. In rural areas, men and boys cultivate crops, herd animals, fish and hunt, and perform other chores; women and girls take care of the household.
- c. In urban areas, family life is like that in other large American cities; men and women work at many different jobs and professions.

4. Securing basic family needs

- a. In the large towns and cities, food, housing and clothing are typical of that found in American urban communities; needed goods and services are purchased.
- b. In rural communities in the valleys and on the lower mountain slopes, homes are made of wood and stone; many houses have steep roofs to shed the snow; some food is produced by the family or procured through fishing and hunting, but much is purchased at stores; clothing is similar to that worn elsewhere in America where winters are cold and summers are warm and pleasant.

5. Government

- a. Local officials are elected in the towns and cities; local governments provide services such as water supply, sewage system, police protection and education.
- b. The various state governments and the federal government provide law and order and offer various services.

6. Religion

- a. The people enjoy freedom of religion.
- b. The major religious groups in American life are found in the area.

7. Education

- a. There is a high degree of literacy with free and compulsory elementary and secondary education.
- b. Many colleges, universities and specialized schools are located in the larger towns and cities.

8. The Arts

- a. Major cities have theaters, concert halls, museums and other facilities for artistic pursuits.
- b. Some of the cities and resort areas conduct special cultural festivals which are attended by people from other parts of the nation and from foreign countries.

82

- c. Several well-known painters, sculptors and musicians have produced works reflecting regional themes and interests.

9. Language and literature

- a. The principal language is English; other languages are spoken by members of various ethnic groups.
- b. A number of writers who have lived in the Rockies have produced works describing the customs and traditions of the region.

10. Agriculture

- a. Sheep and cattle raising are the most important agricultural activities; livestock graze in the basins (level areas with sloping sides) and on some mountain slopes; herds provide beef, milk (from which a variety of dairy products is made), skins and wool.
- b. Potatoes, wheat, sugar beets and fruits such as cherries and apples are grown in irrigated areas in river valleys and on the lower slopes.

11. Industry

- a. Manufacturing plants in the larger towns and cities produce consumer goods such as canned goods, beet sugar and processed meat.
- b. Mines produce minerals and metals such as gold, silver, copper, lead, petroleum, phosphates, bituminous coal and uranium; the region has many refineries to process ores and refine metals.
- c. Wood products such as lumber, pulp and paper are made from the pine, fir, cedar and spruce that grow in the region.
- d. Tourism is a major regional industry; thousands of tourists each year visit the national and state parks; hunting, fishing and skiing are major tourist attractions.
- e. Other important industries are transportation, marketing, furniture, chemicals, fertilizers, electric power and electronic equipment.

12. Transportation and communication

- a. Relatively few major railroads and highways cross over the Rockies.
- b. Airline routes link the major cities with other areas in the United States; privately-owned airplanes provide transportation to some remote areas.
- c. Communication facilities of every type are available, but communication may be difficult in the wilderness areas.

13. Major problems

- a. Industrial development has been hampered by the long distances from markets and major population centers.
- b. Transportation facilities are inadequate for rapid industrial development; transportation costs are high.
- c. Although many streams and rivers are found in the Rockies, the region lacks a large dependable water supply.
- d. The failure to practice conservation has resulted in

- members of various ethnic groups.
- b. A number of writers who have lived in the Rockies have produced works describing the customs and traditions of the region.

10. Agriculture

- a. Sheep and cattle raising are the most important agricultural activities; livestock graze in the basins (level areas with sloping sides) and on some mountain slopes; herds provide beef, milk (from which a variety of dairy products is made), skins and wool.
- b. Potatoes, wheat, sugar beets and fruits such as cherries and apples are grown in irrigated areas in river valleys and on the lower slopes.

11. Industry

- a. Manufacturing plants in the larger towns and cities produce consumer goods such as canned goods, beet sugar and processed meat.
- b. Mines produce minerals and metals such as gold, silver, copper, lead, petroleum, phosphates, bituminous coal and uranium; the region has many refineries to process ores and refine metals.
- c. Wood products such as lumber, pulp and paper are made from the pine, fir, cedar and spruce that grow in the region.
- d. Tourism is a major regional industry; thousands of tourists each year visit the national and state parks; hunting, fishing and skiing are major tourist attractions.
- e. Other important industries are transportation, marketing, furniture, chemicals, fertilizers, electric power and electronic equipment.

12. Transportation and communication

- a. Relatively few major railroads and highways cross over the Rockies.
- b. Airline routes link the major cities with other areas in the United States; privately-owned airplanes provide transportation to some remote areas.
- c. Communication facilities of every type are available, but communication may be difficult in the wilderness areas.

13. Major problems

- a. Industrial development has been hampered by the long distances from markets and major population centers.
- b. Transportation facilities are inadequate for rapid industrial development; transportation costs are high.
- c. Although many streams and rivers are found in the Rockies, the region lacks a large dependable water supply.
- d. The failure to practice conservation has resulted in the loss of important natural resources.

Understandings

Writers living in the Rockies have produced works describing the customs and traditions of the region.

Various ethnic groups live in the region.

Some of the cities have cultural festivals.

Most of the people live in small family groups.

Concepts

Man's present material and cultural level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)

Cultural contributions are not the monopoly of any ethnic group. (A-S)

The family is the basic unit of human society. (A-S)

Several important industries which require specialization are found in the region.

Several generations of farmers, cattlemen and miners live in the area.

Local officials are elected in the towns and cities.

Major religious groups in American life are found in the region.

Several important industries produce goods which are transported to other places.

Specialization makes for greater economy and increased production. (E)

Man is a product of his past. (H)

Active participation by citizens in the process of government helps to insure the continuation of democracy. (P.S.)

All men have the right to freedom of conscience and religion. (C.L.)

Specialization makes for greater economy and increased production. (E)

THEME F - HOW MAN SHOWS HIS INVENTIVENESS

Note: This theme makes use of understandings developed earlier in the course of study. It is designed to provide a meaningful summary of the year's work.

1. The way man gets his food.
 - a. Fishing
 - b. Farming
 - c. Herding
 - d. Hunting
 - e. Gathering
 - f. Trading
 - g. Trapping
 - h. Buying
2. The way man prepares his food.
3. The way man gets his clothing.
 - a. The use of animal materials
 - b. The use of plant materials
 - c. The use of synthetics
4. The way man builds his house.
 - a. The use of natural and man-made materials
 - b. The use of tools
 - c. The ways in which housing meets natural conditions
5. The way man lives in groups.
 - a. Family organization and the role of family members
 - b. Village and tribal organizations
 - c. Local and national governmental organizations
 - d. Rights and responsibilities of group membership
6. The way man teaches his young.
 - a. Family, tribal, and national customs and traditions
 - b. The role of schools
 - c. The role of myths and legends.
7. The way man communicates.
 - a. Picture stories
 - b. Sign languages, gestures and signals
 - c. Counting systems
 - d. Spoken and written languages
 - e. Music

1. The way man gets his food.

- a. Fishing
- b. Farming
- c. Herding
- d. Hunting
- e. Gathering
- f. Trading
- g. Trapping
- h. Buying

2. The way man prepares his food.

3. The way man gets his clothing.

- a. The use of animal materials
- b. The use of plant materials
- c. The use of synthetics

4. The way man builds his house.

- a. The use of natural and man-made materials
- b. The use of tools
- c. The ways in which housing meets natural conditions

5. The way man lives in groups.

- a. Family organization and the role of family members
- b. Village and tribal organizations
- c. Local and national governmental organizations
- d. Rights and responsibilities of group membership

6. The way man teaches his young.

- a. Family, tribal, and national customs and traditions
- b. The role of schools
- c. The role of myths and legends.

7. The way man communicates.

- a. Picture stories
- b. Sign languages, gestures and signals
- c. Counting systems
- d. Spoken and written languages
- e. Music
- f. Electronic devices - telephones, radio, television, etc.

8. The way man expresses himself.

- a. The arts and crafts: painting, beadcraft, shell craft, tapestry, basketry, pottery, wood carvings, metal work, architecture.
- b. Music
- c. The dance
- d. Literature
- e. The drama
- f. Religious observances

9. The way man makes and uses tools.

- a. Man's physical characteristics enable him to perform a variety of tasks.
- b. Man makes and uses many different kinds of tools - from simple pebble tools to complex machines.

10. The way man tries to satisfy his wants through the use of limited resources

- a. Allocation of natural resources
- b. Production of goods and services
- c. Specialization

11. The way man uses and changes the earth.

- a. Fills up swamps.
- b. Builds dams to save water and make electricity.
- c. Digs tunnels through mountains.
- d. Builds bridges over rivers.
- e. Irrigates land.
- f. Moves rivers.
- g. Digs canals.
- h. Builds roads and makes paths.
- i. Drains water.
- j. Uses bodies of water.

Understandings

Man uses the earth's resources for food, clothing and shelter.

Man uses and changes the earth.

Man teaches his young, the family, group, and national traditions and customs.

Man creates village, tribal, local and national government organizations.

Man tries to satisfy his wants by using his limited resources.

Man lives in groups and organizes other groups to meet his social, intellectual and political needs.

Man makes and uses tools; man expresses himself in various ways.

Man uses previous knowledges as a basis for developing new ideas, e.g., electronic devices, complex machines.

Man uses traditional values, beliefs, religion and customs as guides for living.

Man has similar needs, desires and abilities, but may try to fulfill them in different ways.

Concepts

Man has always used the earth's resources to meet his basic needs. (G)

Man's life is affected by relationships between the earth and the universe. (G)

Customs, traditions, values, and beliefs are passed from generation to generation. (H)

Governments exist to make rules for group living. (P.S.)

The economic wants of society are never satisfied. (E)

Man organizes many kinds of groups to meet his social needs. (A-S)

Cultural contributions are not the monopoly of any ethnic group. (A-S)

Man's present material and cultural level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

Men and civilizations have been motivated by moral and spiritual values and beliefs. (A-S)

Human beings are much more like than different. (A-S)

THEME G - HOW WE PRACTICE GOOD CITIZENSHIP

Note: A fundamental goal of the curriculum in the social sciences is the development of patriotic citizenship. The observance of traditional holidays, the commemoration of events of historical importance, and the conduct of patriotic exercises within the classroom, school and community offer numerous opportunities for meaningful instruction about the national heritage.

No less important to the development of patriotic citizenship is instruction on current events and issues. Wherever possible, such studies should be planned as an integral part of the pupils' work. The teacher, however, should feel free to conduct lessons on significant local, national and international events whenever they occur.

This theme is designed for use in connection with the other themes of the grade. The content and concepts listed below will be most meaningful when they are incorporated into the regular, daily work of the class.

Content Outline

1. We observe and celebrate holidays that relate to our national heritage.
 - a. Days celebrating events, personalities and movements of national historical significance.
 - b. Days marking the observances of religious, ethnic and cultural groups.
2. We show respect for the symbols of nationhood: the Flag, the Pledge, the National Anthem and other patriotic songs and observances.
3. We respect the rights of others.
 - a. The basic rights of American citizenship.
 - b. Responsibilities of citizens in a democracy.
 - c. Basic human rights.
4. We observe rules and laws made for the common good - at home, at school and in the community.
5. We keep informed about current local, national and international events.

Understandings

We observe and celebrate holidays that relate to our national heritage.

Rules and laws are observed for the common good of all people.

Citizens in a democracy have rights and responsibilities.

The necessity for respecting the rights of others.

We respect the observances of religious, ethnic and cultural groups.

We keep informed about current events.

Concepts

Every event, movement, and institution has roots in the past. (H)

Man develops rules and laws to live together. (P.S.)

Democratic governments have become increasingly concerned with the problem of providing equal rights and opportunities for all. (P.S.)

All men have inalienable rights. (C.L.)

Societies vary in culture. (A.S.)

The present influences our understanding of the past. (H)

The Skills Program For Grade Three
(See "Skills in the History and Social Sciences Program,")

SKILLS TO BE INTRODUCED

Time and spatial relationship skills

Developing critical thinking about events and dates

Skills in locating and gathering information

1. Using a dictionary
2. Using an index
3. Using a glossary
4. Using encyclopedias
5. Using an appendix

Skills in problem-solving and critical thinking

- A. Analyzing and evaluating information
Interpreting pictures, graphs, tables.
- B. Organizing ideas
 1. Describing important people and events
 2. Using outlines
 3. Grouping related ideas
- C. Reaching a constructive compromise
Suggesting solutions

Skills in interpersonal relations and group participation

Suggesting means of group evaluation

SKILLS TO BE DEVELOPED SYSTEMATICALLY

(Note: The skills in this category have been introduced in previous grades. Ability to use these skills is developed through lessons which are planned to provide practice and through the re-teaching of those aspects of any skill in which the pupil lacks sufficient ability. Further practice on these skills is provided for in later grades.)

Specific map and globe skills

1. Recognizing various kinds of maps and globes
2. Orienting one's direction
3. Learning to make map plans
4. Devising symbols for maps and globes
5. Learning names of cardinal directions
6. Becoming familiar with map symbols
7. Interpreting map symbols
8. Interpreting maps

Skills in locating and gathering information

1. Using a dictionary
2. Using an index
3. Using a glossary
4. Using encyclopedias
5. Using an appendix

Skills in problem-solving and critical thinking

- A. Analyzing and evaluating information
Interpreting pictures, graphs, tables.
- B. Organizing ideas
 1. Describing important people and events
 2. Using outlines
 3. Grouping related ideas
- C. Reaching a constructive compromise
Suggesting solutions

Skills in interpersonal relations and group participation

Suggesting means of group evaluation

SKILLS TO BE DEVELOPED SYSTEMATICALLY

(Note: The skills in this category have been introduced in previous grades. Ability to use these skills is developed through lessons which are planned to provide practice and through the re-teaching of those aspects of any skill in which the pupil lacks sufficient ability. Further practice on these skills is provided for in later grades.)

Specific map and globe skills

1. Recognizing various kinds of maps and globes
2. Orienting one's direction
3. Learning to make map plans
4. Devising symbols for maps and globes
5. Learning names of cardinal directions
6. Becoming familiar with map symbols
7. Interpreting map symbols
8. Interpreting maps
9. Interpreting product maps
10. Locating places on maps and globes
11. Tracing routes
12. Interpreting topographic features
13. Interpreting scale of miles
14. Interpreting weather maps.

Time and spatial relationship skills

1. Relating dates and locations to personal experiences
2. Making use of calendar

Skills in locating and gathering information

1. Recognizing appropriate pictures
2. Locating appropriate pictures
3. Telling main ideas
4. Asking questions
5. Selecting facts and ideas
6. Using newspapers and current magazines
7. Recording main ideas
8. Locating books related to subject
9. Interviewing
10. Locating magazines and periodicals
11. Using title page
12. Using table of contents
13. Making inventories
14. Developing a questionnaire

90

15. Making outlines
16. Using key words

Skills in problem-solving and critical thinking:

- (1) Analyzing and evaluating information
 1. Listening intently
 2. Identifying difficulties and problems
 3. Interpreting titles
 4. Re-reading for clarification
 5. Checking with other sources
 6. Differentiating fact from opinion
 7. Determining how to arrange and organize data
- (2) Organizing ideas
 1. Recounting experiences
 2. Placing ideas in order
 3. Following directions
 4. Separating relevant from unrelated ideas
 5. Keeping to the point
 6. Selecting appropriate titles
 7. Listing
 8. Using technical terms
- (3) Reaching a constructive compromise
 1. Seeing rights as a majority-rule principle
 2. Seeing cause and effect relationships
 3. Comparing problems with previous experiences
 4. Recognizing what inferences may be made

Skills in interpersonal relations and group participation

1. Engaging in fair play
2. Taking turns
3. Following rules and laws
4. Listening to reason
5. Withholding judgment until facts are known
6. Observing actions of others
7. Developing courteous behavior
8. Learning how to disagree
9. Giving and accepting constructive criticism
10. Finding ways to include newcomers
11. Introducing people
12. Inviting people
13. Planning and contributing ideas
14. Dividing responsibilities
15. Keeping to the task
16. Showing appreciation of others' efforts
17. Making choices and decisions
18. Handling interruptions
19. Suggesting alternatives
20. Anticipating consequences of group discussion or action
21. Defending a position

2. Identifying difficulties and problems
3. Interpreting titles
4. Re-reading for clarification
5. Checking with other sources
6. Differentiating fact from opinion
7. Determining how to arrange and organize data

(2) Organizing ideas

1. Recounting experiences
2. Placing ideas in order
3. Following directions
4. Separating relevant from unrelated ideas
5. Keeping to the point
6. Selecting appropriate titles
7. Listing
8. Using technical terms

(3) Reaching a constructive compromise

1. Seeing rights as a majority-rule principle
2. Seeing cause and effect relationships
3. Comparing problems with previous experiences
4. Recognizing what inferences may be made

Skills in interpersonal relations and group participation

1. Engaging in fair play
2. Taking turns
3. Following rules and laws
4. Listening to reason
5. Withholding judgment until facts are known
6. Observing actions of others
7. Developing courteous behavior
8. Learning how to disagree
9. Giving and accepting constructive criticism
10. Finding ways to include newcomers
11. Introducing people
12. Inviting people
13. Planning and contributing ideas
14. Dividing responsibilities
15. Keeping to the task
16. Showing appreciation of others' efforts
17. Making choices and decisions
18. Handling interruptions
19. Suggesting alternatives
20. Anticipating consequences of group discussion or action
21. Defending a report

Evaluative Suggestions

Understandings

Understands and uses descriptive geographic terms.

Understands that different cultures have developed in similar geographic regions.

Understands the factors underlying cultural diversity within a geographic region.

- Understands that people are much more alike than different.
- Understands that people have basic needs and that these needs are fulfilled in similar ways.
- Understands the roles of various social institutions (e.g., the family, government, religion, the village, the tribe, the community) in cultural development.
- Understands that inventiveness may be shown in all human activities.
- Understands how man overcomes the disadvantages of his environment to create a culture.
- Understands that geographic factors influence the development of cultures.
- Understands that cultural differences cannot be explained in terms of racial characteristics.
- Understands how man's abilities to use tools, develop language, educate his children, and devise social organizations have made possible the growth of civilization.
- Understands that all men have devised myths and legends to explain the unknown.
- Understands that political systems have been created to provide law, order, and security.

Appreciations and Attitudes

- Appreciates man's uniqueness and individuality.
- Appreciates the central role of human resources in the development of civilization.
- Appreciates man's use of knowledge in achieving a better life.
- Respects ways of life in addition to his own.
- Appreciates man's dependence upon other men.
- Appreciates the role of moral and spiritual values in shaping human society.
- Appreciates the extent to which the past has influenced the present.
- Appreciates the values of cultural diversity.
- Values the attributes of good citizenship.

Skills

development.

Understands that inventiveness may be shown in all human activities.

Understands how man overcomes the disadvantages of his environment to create a culture.

Understands that geographic factors influence the development of cultures.

Understands that cultural differences cannot be explained in terms of racial characteristics.

Understands how man's abilities to use tools, develop language, educate his children, and devise social organizations have made possible the growth of civilization.

Understands that all men have devised myths and legends to explain the unknown.

Understands that political systems have been created to provide law, order, and security.

Appreciations and Attitudes

Appreciates man's uniqueness and individuality.

Appreciates the central role of human resources in the development of civilization.

Appreciates man's use of knowledge in achieving a better life.

Respects ways of life in addition to his own.

Appreciates man's dependence upon other men.

Appreciates the role of moral and spiritual values in shaping human society.

Appreciates the extent to which the past has influenced the present.

Appreciates the values of cultural diversity.

Values the attributes of good citizenship.

Skills

Finds and uses information in books, newspapers, pamphlets, and magazines.

Obtains information from dictionaries, indices, glossaries, encyclopedias, and appendices.

Finds and uses information in audiovisual sources (motion pictures, filmstrips, records, radio and television programs, etc.)

Uses museums as cultural resources.

Gains information from oral presentations.

Reads maps and globes and understands major map symbols.

Thinks critically about events and patterns of human behavior.

Organizes ideas through categorizing and outlining.

Begins to use appropriate chronological terms in describing time relationship.

Expresses ideas effectively in oral and written work.

Relates basic geographic facts to appropriate regions.

Describes important events, trends, movements, and people.

Arranges ideas sequentially.

Interprets pictures, graphs, and tables.

Works effectively in groups.

Evaluates information and makes judgments on the basis of adequate information.

Uses facts to support generalizations and conclusions.

SUGGESTED LEARNING ACTIVITIES - A TEACHING SYSTEM GRADE 3

Sample lessons and activities are presented for each theme in the course of study. These are indicative of the infinite variety of learning activities that the broad scope of this course makes possible. The wide choice will facilitate the selection and adaptation of activities in accordance with the interests, backgrounds and abilities of the pupils. The number of activities provided for each theme generally exceeds that required for achieving the objectives of instruction. Activities from one case study may be adapted for use in other case studies.

THEME A - HOW PEOPLE LIVE IN THE DESERT

Introduction

The desert is a region where, without man's help, few animals and plants can live. Living things, however, have adapted to life in the desert. It is through man's inventiveness that he is able to make continuing changes in desert areas. Where desert lands need only water to be productive, irrigation is changing some areas into thriving communities. Where natural resources exist, modern transportation, communication and technology are transforming deserts into highly productive areas.

How might young learners form and refine generalizations through comparative case studies of cultures within similar geographic regions? The following selection indicates strategies for learning:

Let us suppose that a third-grade class is embarking on a study designed to help children discover and revise one of the central concepts of human geography. The aim is to help them formulate a concept and to revise it as they encounter fresh information. The organizing concept we will use for illustration is that culture and environment interact to affect patterns of human life. This is one of the most important ideas in human geography because the interaction between culture and environment is the focus of geographic study; it is, in fact, the source of its subject matter.

Our third grade begins with the study of Bedouin groups in the Sahara about the turn of the twentieth century. They find that the Bedouins wore white clothing to reflect the heat. They used camels for transport because the camel is such an effective desert carrier. Their tents are constructed to shield the sun, admit the daytime breeze, and keep out the cold night wind. Trails and settlements closely follow the incidence of surface water. Their literature tends to be oral rather than written. One of their main sources of fuel is camel dung, because trees are scarce in the desert and precious for shade and food. The cloth for their tents is made of spun camel hair. They are Moslems, followers of Mohammed, and may take more than one wife.

When guests come, the Bedouin feels honored and prepares a feast. The more guests there are, the more honored he feels.

interests, backgrounds and abilities of the pupils. The number of activities provided for each theme generally exceeds that required for achieving the objectives of instruction. Activities from one case study may be adapted for use in other case studies.

THEME A - HOW PEOPLE LIVE IN THE DESERT

Introduction

The desert is a region where, without man's help, few animals and plants can live. Living things, however, have adapted to life in the desert. It is through man's inventiveness that he is able to make continuing changes in desert areas. Where desert lands need only water to be productive, irrigation is changing some areas into thriving communities. Where natural resources exist, modern transportation, communication and technology are transforming deserts into highly productive areas.

How might young learners form and refine generalizations through comparative case studies of cultures within similar geographic regions? The following selection indicates strategies for learning:

Let us suppose that a third-grade class is embarking on a study designed to help children discover and revise one of the central concepts of human geography. The aim is to help them formulate a concept and to revise it as they encounter fresh information. The organizing concept we will use for illustration is that culture and environment interact to affect patterns of human life. This is one of the most important ideas in human geography because the interaction between culture and environment is the focus of geographic study; it is, in fact, the source of its subject matter.

Our third grade begins with the study of Bedouin groups in the Sahara about the turn of the twentieth century. They find that the Bedouins wore white clothing to reflect the heat. They used camels for transport because the camel is such an effective desert carrier. Their tents are constructed to shield the sun, admit the daytime breeze, and keep out the cold night wind. Trails and settlements closely follow the incidence of surface water. Their literature tends to be oral rather than written. One of their main sources of fuel is camel dung, because trees are scarce in the desert and precious for shade and food. The cloth for their tents is made of spun camel hair. They are Moslems, followers of Mohammed, and may take more than one wife.

When guests come, the Bedouin feels honored and prepares a feast. The more guests there are, the more honored he feels.

The wives live together in the harem side of the tent. They sew, cook, weave, and care for the children.

The men herd sheep and camels and grow tobacco. The sheep and camels, with their wool, are traded for money, which is used to buy rice, coffee, pottery, and utensils. Market towns and grazing lands are near sources of water.

Any of this information, and much more, can be found in encyclopedias, geographies, and trade books like Sonia and Tim Gidal's Sons of the Desert (New York: Pantheon, 1964).

Encouraged by fiction, Bible stories, and folklore, the children begin to form ideas about life in the desert:

97

"Grazing herds, moving from place to place, are the source of food, cloth, fuel, goods to trade."

"Desert people are Moslems."

"They use camels for transportation."

"They wear white flowing robes to keep off the heat."

"The desert is too dry to grow crops. They have to buy rice and tobacco unless they live by a river, like the Nile."

"The sheik, or clan leader, makes the rules."

We encourage them to form these ideas and to point out the information that supports them.

They read about Israel, and find that not far from Beersheba, one of the main Bedouin trading villages in the Negev, huge modern air-conditioned apartment houses rise from the desert. A copper refinery operates in the Negev. Dead Sea salts are dug and used for fertilizer and glass. Canals, pipes, and pumps bring water where the desert had prevailed, bringing forth fruit trees and vegetables from the sand. The religion is mostly Jewish, but Druses, Moslems, Greek Catholics, Greek Orthodox, Roman Catholics, Maronites, Circassians, Protestants, Armenian-Gregorians, and Copts are also found.

Fuel includes natural gases, obtained chiefly from a deposit in the Negev.

Some families are banded together in kibbutzim, in which children are raised in common. Others are gathered in extended-family groups. Others form conjugal units that keep to themselves. The people are individualistic and the government republican.

Both men and women in Israel receive military training; and most jobs, including high government positions, are open to both sexes. All this information and much more can be found in Israel, in encyclopedias, in the Gidals' My Village in Israel (New York: Pantheon, 1959), and in other trade books and films.

Now we help our third-graders to take another look at the ideas they have formed about life in the desert.

Every idea has to be modified, for in this second desert group, life was quite different indeed.

"Maybe it's got something to do with the history of your people. Maybe history shows how you're going to live."

"The Bedouins seem to live as they did a long time ago. In Israel almost everybody but the Bedouins seems very modern."

The children are beginning to get the idea that environment alone is not the determinant of human life. They are ready, perhaps to study

"They wear white flowing robes to keep off the heat."

"The desert is too dry to grow crops. They have to buy rice and tobacco unless they live by a river, like the Nile."

"The sheik, or clan leader, makes the rules."

We encourage them to form these ideas and to point out the information that supports them.

They read about Israel, and find that not far from Beersheba, one of the main Bedouin trading villages in the Negev, huge modern air-conditioned apartment houses rise from the desert. A copper refinery operates in the Negev. Dead Sea salts are dug and used for fertilizer and glass. Canals, pipes, and pumps bring water where the desert had prevailed, bringing forth fruit trees and vegetables from the sand. The religion is mostly Jewish, but Druses, Moslems, Greek Catholics, Greek Orthodox, Roman Catholics, Maronites, Circassians, Protestants, Armenian-Gregorians, and Copts are also found.

Fuel includes natural gases, obtained chiefly from a deposit in the Negev.

Some families are banded together in kibbutzim, in which children are raised in common. Others are gathered in extended-family groups. Others form conjugal units that keep to themselves. The people are individualistic and the government republican.

Both men and women in Israel receive military training; and most jobs, including high government positions, are open to both sexes. All this information and much more can be found in Israel, in encyclopedias, in the Gidals' My Village in Israel (New York: Pantheon, 1959), and in other trade books and films.

Now we help our third-graders to take another look at the ideas they have formed about life in the desert.

Every idea has to be modified, for in this second desert group, life was quite different indeed.

"Maybe it's got something to do with the history of your people. Maybe history shows how you're going to live."

"The Bedouins seem to live as they did a long time ago. In Israel almost everybody but the Bedouins seems very modern."

The children are beginning to get the idea that environment alone is not the determinant of human life. They are ready, perhaps to study how culture is passed down and evolves. Perhaps now they can compare a Virginia plantation of colonial times with a modern cotton or tobacco farm, in order to see how things have and have not changed. Or, possibly, they can study the Navajo and the ways and things he has borrowed from others, in order to determine how culture is transmitted from people to people.

They are on their way. They cannot yet define culture. They still lack the depth knowledge of another culture - knowledge they will need in order to see how culture forms and operates.

They have, however, made concepts, found them wanting, and revised them. They are beginning to develop the habits of analysis and self-doubt that drive the social sciences. When they study a rainforest people, they will not be so likely to say "This is how people live in the rainforest."

More likely, they will say "This is how one rainforest people lives. Let's see how some others manage it."

Adapted from Bruce R. Joyce, Strategies for Elementary Social Science Education, Chicago: Science Research Associates, Inc., 1965. pp.33-35.

Case Study: Bedouins of the Arabian Peninsula

1. Suggested Approaches

- a. Discuss the effects of a water shortage on the northeast or on New York City. Ask such questions as:

How would a water shortage affect you?

Why is a supply of water necessary?

How long could you live without water?

What problems are created by a lack of water?

How would you live if there were a permanent water shortage?

What steps could be taken to conserve water?

- b. Pupils who have crossed the American desert may be asked to relate their experiences to the class. A teacher who has visited a desert area may be invited to describe what was seen and present pictures of the region.

2. Learning About the World Through Maps

- a. As a lead-in to activities involving world maps, use the following material to acquaint children with the problem of distortion in map-making. For further development and reinforcement, see David Hackler, How Charts and Drawings Help Us, Benefic Press, Chicago, 1965. Ask the students the following questions:

What are some disadvantages of a globe? (Allow time for pupils to think of some answers to the question.)

Tell the children:

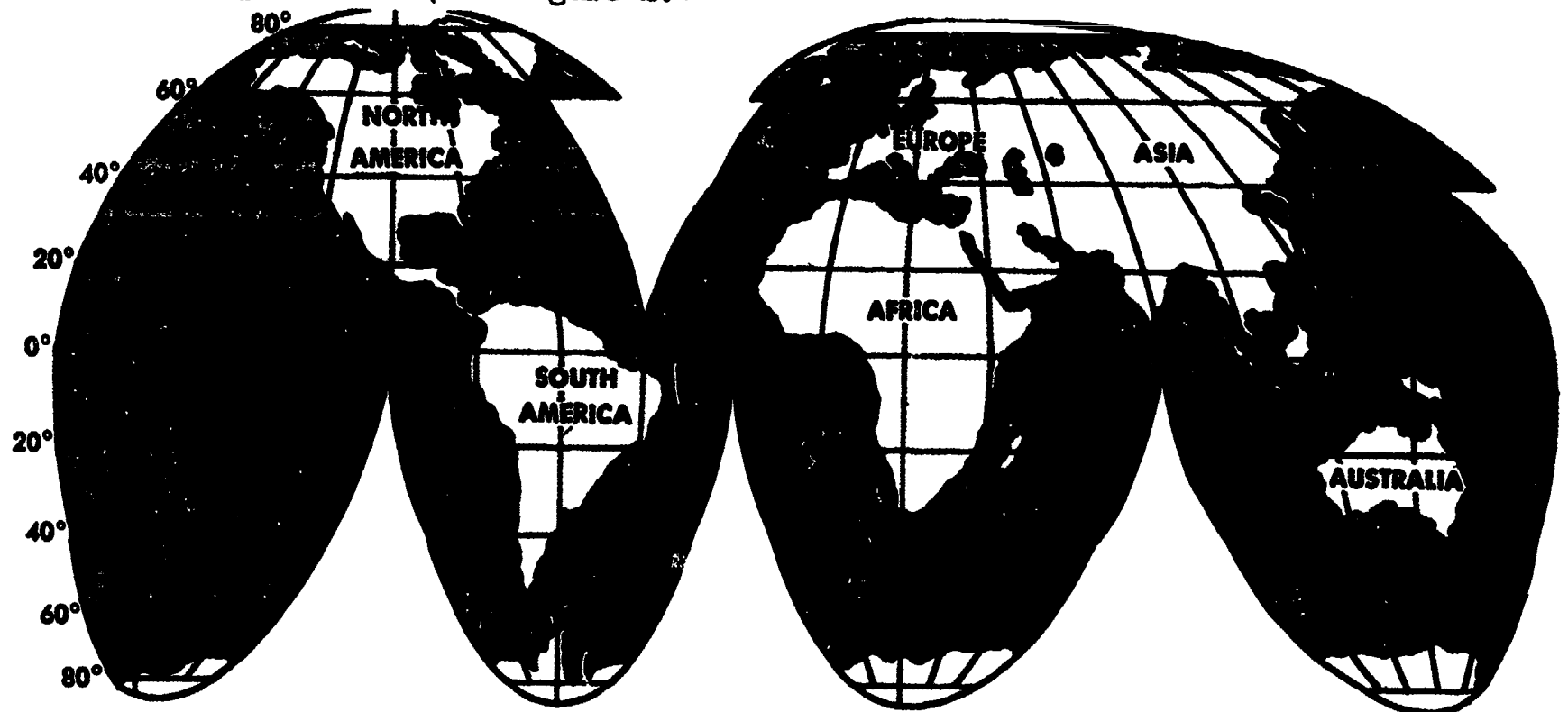
Because the earth is round, the best way to draw it is on a round globe. However, globes that are big enough to show many facts about the earth are much too big to carry. Also, globes cannot be folded or made flat for printing in books. Finally, only one-half of a globe's surface is visible at one time.

To gain the convenience of picturing the earth on a flat sheet of paper, we have to "pay a price." We have to make the picture less real than it would be if it were drawn on a round globe.

One way to show the earth on a flat surface is to cut it up, much as you would cut up a hollow paper ball to make it lie flat.

This kind of map is all right for some purposes, but it is not good when distances have to be measured across the cut places. It also may be inconvenient and confusing if the cut places happen to be in the part of the map that you are studying.

Here we can see some of the problems that this type of map might present. (See Figure 1.)



INTERRUPTED PROJECTION—With ocean areas cut away, landmasses are shown with little distortion of size or shape.

The maps are presented for use with the Special Map Section. See the teaching article for suggestions on their use. American Education Publications grants permission for duplication of this page for classroom use.

Figure 1

Scholastic Teacher, Reprinted with permission.

- b. Project the map of "Principal Arid Desert Regions of the World" with an opaque projector (See Figure 2). Large globes (relief and geographical) may also be used to locate arid desert regions with relation to latitude and climatic zones.

What does 'arid' mean?

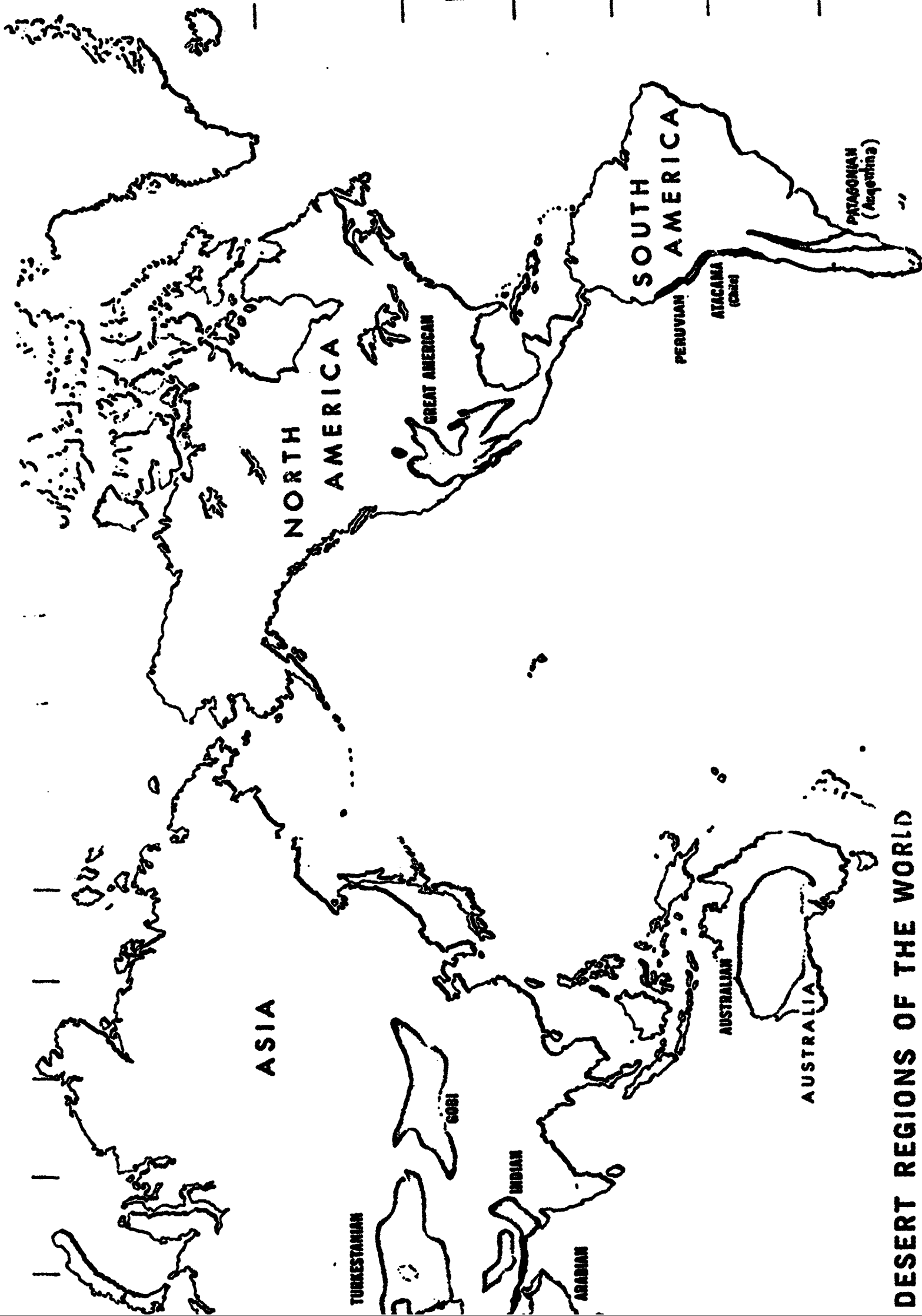
Where are the arid desert areas of the world located?

Why are most arid desert areas mainly north and south of the equator and not in the immediate area of the equator?

What land formations are found near the arid desert regions?

What conditions help to create an arid desert?

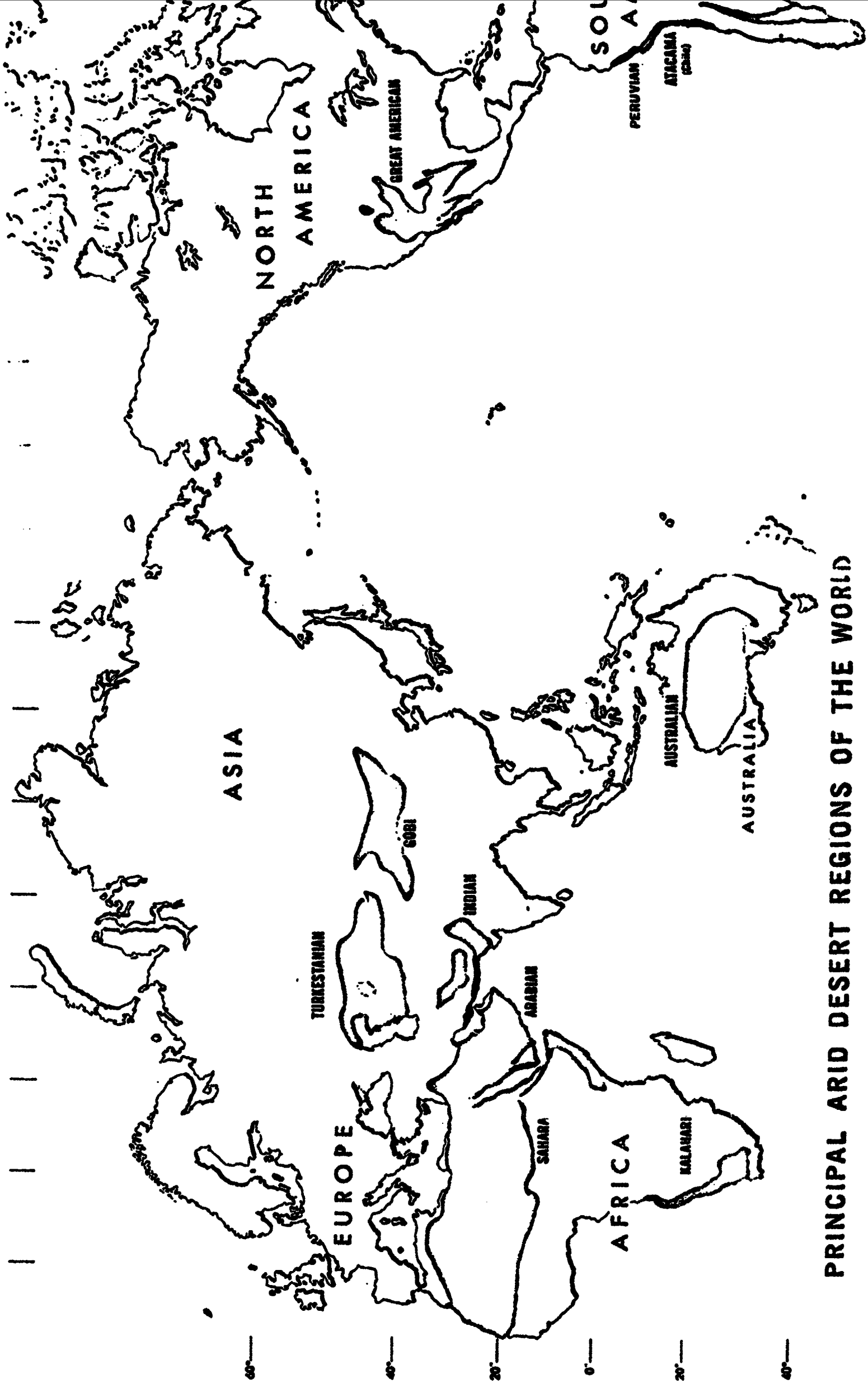
How do high temperatures and little rainfall affect life in arid desert regions?



DESERT REGIONS OF THE WORLD

Figure 2

--from First Book of the Desert, p.125



PRINCIPAL ARID DESERT REGIONS OF THE WORLD

Figure 2

-from First Book of the Desert, P.12

- c. Use an opaque projector to display a map of the Near East. Through map study, pupils may be encouraged to formulate other questions for further study.

Which countries have desert lands?

Why is there such a large desert area in this part of the world?

Who are the people that live in the desert area shown on the map?

How can people live in desert areas?

What type of homes can be built in desert areas? What materials are available?

How can people change the desert so that crops may be grown?

What kinds of crops would you grow? Why?

What resources, if any, are indicated on the map?

How can the available resources affect the way people live on a desert?

- d. Distribute at the beginning of the year individual copies of an outline map of the world. These should be pasted into the pupils' notebooks and maintained as the course progresses. Whenever a new case study is undertaken, pupils should locate and label the areas involved.

3. Visualizing a Desert Region and Determining Some Important Problems Related to Desert Life

- a. Display pictures of arid deserts which illustrate the physical appearance of the area and the lack of plant growth. Analysis of the pictures should help students realize that desert life is harsh for both people and animals. (See Figure 3.)

How is a desert different from where we live in New York City? Are there any similarities between city life and desert life? Explain your answer.

What problems are created for people who live in arid desert regions? How can people solve the problems of insufficient water? Too much heat? Few plants for food and clothing?

How would you change the desert life to make life more comfortable for people?

What animals are found in desert areas? Plants?

How do animals live without much water? Plants?

How might shepherds provide water for their animals? (See Figure 3.)

How was water made available in one part of the desert? (See Figure 4.)

Why are the shepherds dressed in long loose clothing? (See Figure 3.)

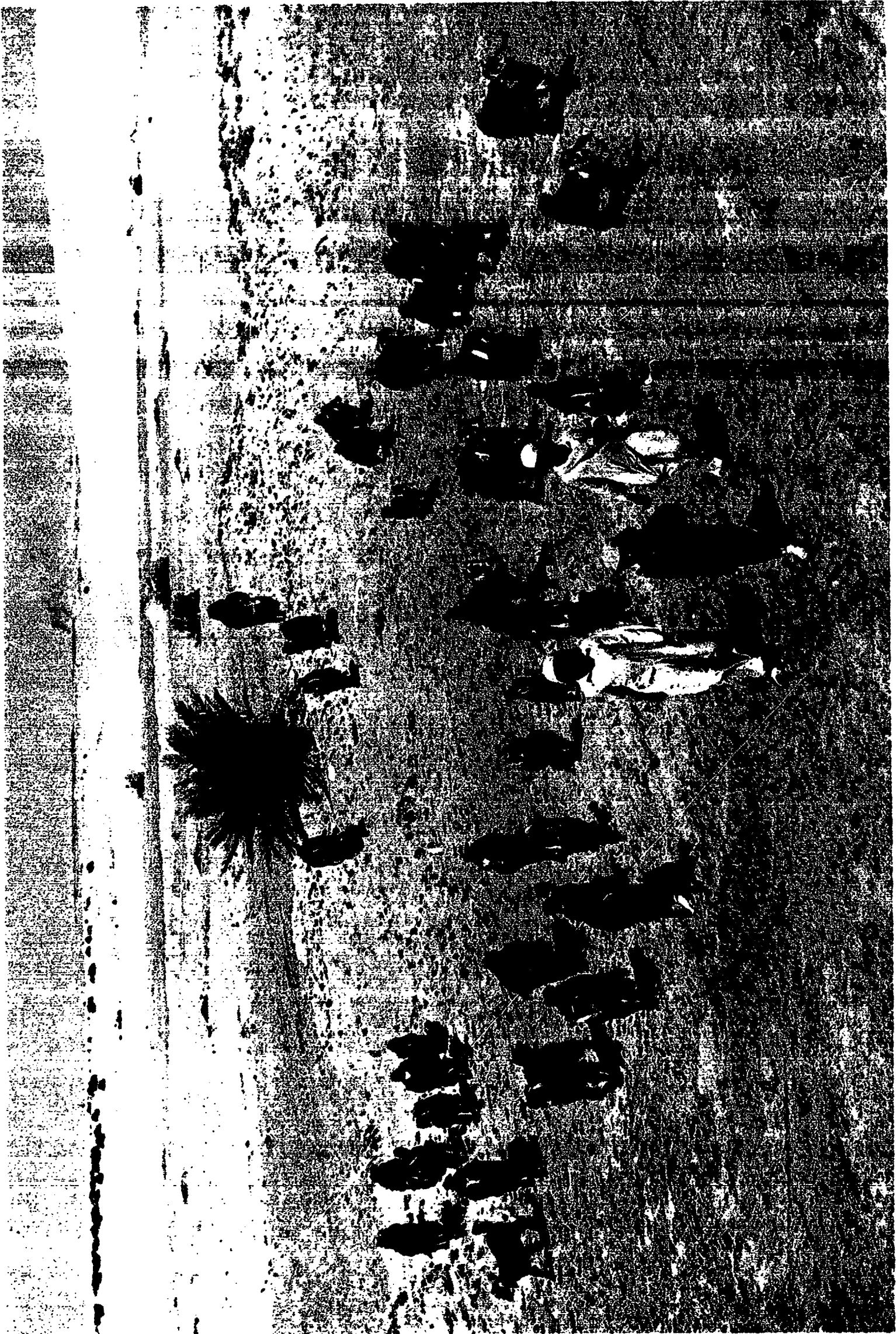
Why do you think the tents have been set near the pipeline? (See Figure 4.)



105

Figure 3

SHEPHERDS LEADING FLOCK NEAR DAMMAN



SHEPHERDS LEADING FLOCK NEAR DAMMAN

Herds of livestock watering on the desert in Saudi Arabia. Many new sources of water have been brought to Saudi Arabia by the operations of the Arabian-American Oil Company, especially in areas heretofore avoided by even Bedu tribesmen because of the lack of the same life-giving commodity. New water sources have resulted in a stabilization of many of these nomadic peoples, especially in central Arabia along the route of the trans-Arabian pipeline system, and a new era of community life has grown.

Arab Information Center SA, No. 38



Figure 4



Herd of lives
desert in Saudi
sources of wa
to Saudi Arabi
of the Arabian
especially in
avoided by eve
of the lack of
commodity. No
resulted in a
of these nomad
in central Ar
of the trans-
and a new era
grown.

Arab Informati

4. How the Desert Challenges Man's Ingenuity

- a. Show the picture of a Bedouin wearing traditional clothing. (See Figure 5.)

How does it feel when you go from the hot summer sun into the shade?

In what other ways do we protect ourselves from the sun?

Why do we try to protect ourselves from the hot summer sun?

Why are the Bedouins wearing several pieces of clothing? Why is the clothing made of a heavy material?

How did the Bedouins learn to use heavy material for clothing rather than light-weight material?

Where do the Bedouins get the raw material for their clothing? How do they go about making the cloth?

- b. Use the illustrations in Figures 6 and 7 as assignments to small groups of children who are interested in finding out about the different articles of clothing worn by Bedouins.





Courtesy of the Arabian American Oil
Company

Figure 5

112



The headdress of Saudi Arabia consists of the *ghutra*, a four-foot-square headcloth usually made of white or checked cotton, and the black *agal*, a doubled, rope-like hoop that holds the *ghutra* in place. It is worn by government officials (above) as well as desert nomads.



An Aramco employee at a tank farm wears a gaily embroidered *gafiya*. This little skullcap is similar to the "beanies" worn by American children. Adult Arabs often wear the *gafiya* under their head-dress as a firm base for their headcloths.



This white *ghutra*, edged with graceful white tassels, falls casually over the shoulders of a Saudi Arab youth. When he goes outdoors, he may wrap his headcloth around his nose and mouth for protection against a *shamal* or sandstorm. During cool weather



The headdress of Saudi Arabia consists of the *ghutra*, a four-foot-square headcloth usually made of white or checked cotton, and the black *agal*, a doubled, rope-like hoop that holds the *ghutra* in place. It is worn by government officials (above) as well as desert nomads.

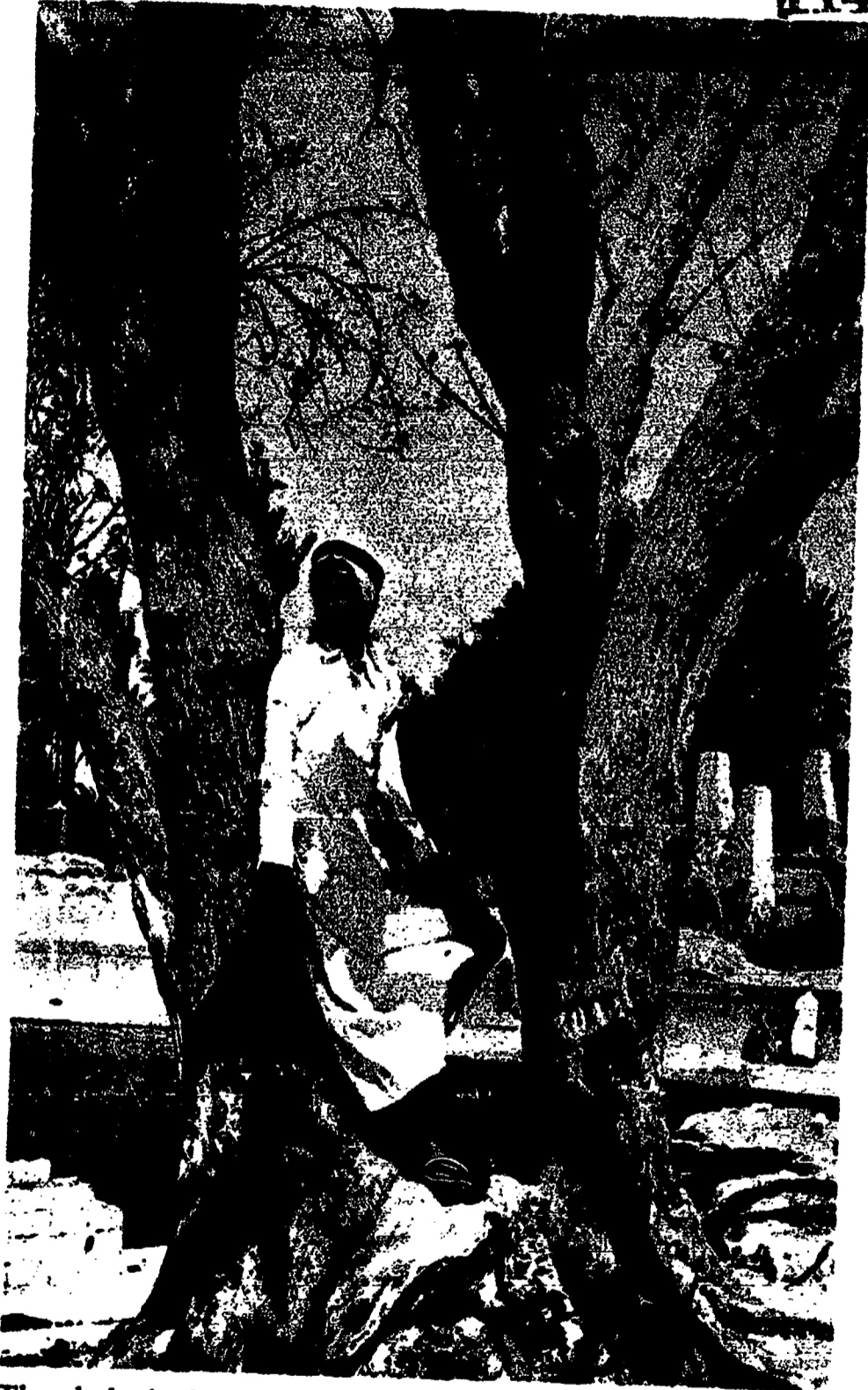


An Aramco employee at a tank farm wears a gaily embroidered *gafiya*. This little skullcap is similar to the "beanies" worn by American children. Adult Arabs often wear the *gafiya* under their head-dress as a firm base for their headcloths.

This white *ghutra*, edged with graceful white tassels, falls casually over the shoulders of a Saudi Arab youth. When he goes outdoors, he may wrap his headcloth around his nose and mouth for protection against a *shamal* or sandstorm. During cool weather he wears over his *thobe* either a brown, sleeveless cloak of camel's hair called an *aba* or a similar but lighter covering, also with arm slits, called a *bisht*.



Figure 6



The *thobe* in Saudi Arabia serves the same purpose as the shirt and trousers of Western lands. This loose-fitting, neck-to-ankle robe is the basic article of clothing. It is usually made of white or eggshell-colored cotton material. It opens at the neck like an ordinary shirt. This photograph of an Aramco oilman, off duty, was taken at the largest spring in the al-Hasa oasis.





The *thobe* in Saudi Arabia serves the same purpose as the shirt and trousers of Western lands. This loose-fitting, neck-to-ankle robe is the basic article of clothing. It is usually made of white or eggshell-colored cotton material. It opens at the neck like an ordinary shirt. This photograph of an Aramco oilman, off duty, was taken at the largest spring in the al-Hasa oasis.



Sandals are the oldest kind of shoes known to man. The people of the ancient Desert Kingdom fashion their sandals of camel-hide leather. Traditionally, all footwear is removed when entering a mosque (Moslem church) and often at home or while visiting friends.



A. Bedouin boy wears the red-and-white checked *ghutra* that is typical of the nomadic Arabs. He is pouring the spicy Arab coffee from the traditional type of long-spouted pot into a stack of tiny, handleless cups.

Figure 7

- c. Display pictures similar to those in Figure 8 for study. Through questioning, help pupils interpret the pictures and make generalizations not only about the best method of transportation in the desert but also about how man uses his intellectual ability to solve the problems of desert transportation.

What does each picture tell us?

Is there any way in which these three pictures are alike? Different?

Where might you expect to find each item in the pictures being used?

What would each be used for?

What did you already know that helped you reach your answer?

Which people would use each or all of these items? Give reasons for your answer.

Would an automobile be suitable for desert transportation?

Why would people want to use an automobile on the desert? What other means of transportation would you use on the desert? Why?

How could you help yourself walk on sand without sinking?

Does a camel sink into the sand when he walks on it? Why? Why not?

How does the camel's wide hoofs help him walk on the sand?

- d. Show the filmstrip, The Desert or Desert Nomads to present a culture based on constant search for water.

Why are the people called nomads?

Why do nomads move frequently?

Why don't nomads settle in a town or city?

How does a nomad's shelter enable him to move frequently?

Why do nomads have few belongings?

How are the animals raised by nomads suited to the desert climate?

How does the chief know where to find water and new pastures?

How can we tell from what was seen in the filmstrip that nomads are influenced by modern ways of life?

How do nomads obtain articles made in towns and cities?

Describe an experience you had in bargaining for an article.

- e. Use an opaque projector to show pictures of animals found on the desert in Saudi Arabia (See Figures 9 and 10.)

What are the three most common animals found on the desert?

What does each picture tell us?

Is there any way in which these three pictures are alike? Different?

Where might you expect to find each item in the pictures being used?

What would each be used for?

What did you already know that helped you reach your answer?

Which people would use each or all of these items? Give reasons for your answer.

Would an automobile be suitable for desert transportation?

Why would people want to use an automobile on the desert? What other means of transportation would you use on the desert? Why?

How could you help yourself walk on sand without sinking?

Does a camel sink into the sand when he walks on it? Why? Why not?

How does the camel's wide hoofs help him walk on the sand?

- d. Show the filmstrip, The Desert or Desert Nomads to present a culture based on constant search for water.

Why are the people called nomads?

Why do nomads move frequently?

Why don't nomads settle in a town or city?

How does a nomad's shelter enable him to move frequently?

Why do nomads have few belongings?

How are the animals raised by nomads suited to the desert climate?

How does the chief know where to find water and new pastures?

How can we tell from what was seen in the filmstrip that nomads are influenced by modern ways of life?

How do nomads obtain articles made in towns and cities?

Describe an experience you had in bargaining for an article.

- e. Use an opaque projector to show pictures of animals found on the desert in Saudi Arabia (See Figures 9 and 10.)

What are the three most common animals found on the desert in Saudi Arabia?

How might each animal be used to help people survive on the desert?

How do people use animals to provide food? Clothing? Shelter?



Standing thirteen hands high, the white Al Hasa donkey, known for its patience and sturdiness, can carry loads equal to its own weight.



A BABY CAMEL giving mama a kiss, a few minutes after birth. Within half an hour the baby staggered to its feet. In four years this Arabian dromedary, with its three section stomach filled with water and a single food-storage





Standing thirteen hands high, the white Al Hasa donkey, known for its patience and sturdiness, can carry loads equal to its own weight.



A BABY CAMEL

giving mama a kiss, a few minutes after birth.

Within half an hour the baby staggered to its feet. In four years this Arabian dromedary, with its three section stomach filled with water and a single food-storage hump on its back, will be big enough to go to work as a ship of the desert.



The tall, single-humped camel, once chief beast of burden

Figure 8



A long-eared goat, a common sight in Bedouin herds.



One-humped dromedary camels, on which Bedouins rely for the necessities of life.





A long-eared goat, a common sight in Bedouin herds.



One-humped dromedary camels, on which Bedouins rely for the necessities of life.



herd of camels belonging to Bedouin tribesmen, grazing on the sparse vegetation of the desert sands near the city of Hofuf

Courtesy of the Arab Information
Center

Figure 9

f. Use an opaque projector to show the pupils the picture of two Saudi Arabian Bedouins (See Figure 10.)

Why is a horse rather than a camel used as a means of transportation in this instance?

Why do you think the Bedouin is not using a saddle?

What other groups of people ride horses bareback?

Why are the two Bedouins referred to as "interpreters"?

For whom might the Bedouins work as interpreters?

Two elderly Saud Arabian
Bedouins who work as inter-
preters and live on the
desert outside of Dhahran.

Courtesy of the Arab Informa-
tion Center

Figure 10





Two elderly Saudi
Bedouins who work as
preparators and live
desert outside
Coutesy of the
tion Center

Figure 1

- g. Utilize an opaque projector to show illustrations of a Bedouin entertaining friends and the two children. (See Figures 11 and 12.)

What do you think the men are doing in the picture?

Why are there no women present?

What are the children doing in the picture?

Which person do you think is the head of the group?

Have the class describe the picture.

Who do you think the younger boy is looking at?

What do you think the older boy is doing in the picture? (See Figure 12)





Bedouin entertaining friends in his tent in the desert near Abqaiq.

Courtesy of Standard Oil Co., (N.J.)

Figure 11

126^A





Two sons of one of the Bedouin herdsmen who tend the King's camels

Courtesy of Standard Oil Co. (N.J.)

Figure 12

Background for Teacher

How the Camel Conquers Thirst

Myths about the camel and its thirst resistance are older than the Sphinx - and almost as durable. Well into the modern age of science, men accepted the notion that the evil-tempered animal could store a two-week supply of water in its hump or in a great, cistern-like stomach. The hump theory was the first to be discarded as so much humph. What the camel carries on its back is a reserve of fatty tissue to be consumed when the rest of the camel runs out of fuel. The story about the parched Bedouin who slaughtered his favorite camel to drink the water in its stomach was far more tenacious. Not until the 1950s did zoologists puncture it as a romantic mirage.

Albumen in the Plasma. - But for all the debunking dissections, the camel's thirst-quenching secret remained hidden. Then, a young Israeli veterinarian went to work on the ship of the desert. The answer, says Dr. Kalman Perk, 34, of Rehovot's Hebrew University, is in the camel's bloodstream. The plasma has an extraordinary high content of a kind of albumen, which enables the blood to retain its water and maintain its volume and fluidity even when the water in the camel's tissues has been markedly depleted.

When most animals are exposed to heat, they keep cool by sweating or panting. Not the camel. Its nappy coat insulates it against external temperatures, and it can withstand body temperatures of up to 104.9°F. before its sweat glands begin to function. As the camel is cooled by its evaporating sweat, it can lose up to 30% of its total body weight without harm because the water content in the blood plasma stays close to normal, permitting the blood to circulate freely. Camels loping in after a two-week journey across the sands are often in an extremely desiccated condition; once the thirsty animals reach water they may drink as much as 30 gallons in ten minutes. As they take in the water, the red cells in their bloodstream swell to as much as 240% of their normal size. In other animals, the cells hemolyze, or burst, causing death if their total volume is increased to more than 130%. In man, the danger level is 165%.

Dr. Perk has found that other animals that are native to hot, dry environments, such as Syrian Damascene cattle, share the camel's secret of survival and have higher albumen levels than any other breeds. He has carried out successful experiments on rabbits in an effort to give them the camel's water-retaining capacity. Rabbits injected with camel albumen were kept for seven days without water in 104°F. heat, and lost only 3% or less of their body water; control rabbits not given the injections lost from 5% to 10% and were close to death.

In hope of finding a way to make man more immune to desert heat, Dr. Perk plans to begin experimenting on human volunteers next summer. Meanwhile, there is evidence that some humans may already have some of the camel's thirst-conquering equipment. A Tel Aviv researcher has collected

Myths about the camel and its thirst resistance are older than the Sphinx - and almost as durable. Well into the modern age of science, men accepted the notion that the evil-tempered animal could store a two-week supply of water in its hump or in a great, cistern-like stomach. The hump theory was the first to be discarded as so much humph. What the camel carries on its back is a reserve of fatty tissue to be consumed when the rest of the camel runs out of fuel. The story about the parched Bedouin who slaughtered his favorite camel to drink the water in its stomach was far more tenacious. Not until the 1950s did zoologists puncture it as a romantic mirage.

Albumen in the Plasma. - But for all the debunking dissections, the camel's thirst-quenching secret remained hidden. Then, a young Israeli veterinarian went to work on the ship of the desert. The answer, says Dr. Kalman Perk, 34, of Rehovot's Hebrew University, is in the camel's bloodstream. The plasma has an extraordinary high content of a kind of albumen, which enables the blood to retain its water and maintain its volume and fluidity even when the water in the camel's tissues has been markedly depleted.

When most animals are exposed to heat, they keep cool by sweating or panting. Not the camel. Its nappy coat insulates it against external temperatures, and it can withstand body temperatures of up to 104.9°F. before its sweat glands begin to function. As the camel is cooled by its evaporating sweat, it can lose up to 30% of its total body weight without harm because the water content in the blood plasma stays close to normal, permitting the blood to circulate freely. Camels loping in after a two-week journey across the sands are often in an extremely desiccated condition; once the thirsty animals reach water they may drink as much as 30 gallons in ten minutes. As they take in the water, the red cells in their bloodstream swell to as much as 240% of their normal size. In other animals, the cells hemolyze, or burst, causing death if their total volume is increased to more than 130%. In man, the danger level is 165%.

Dr. Perk has found that other animals that are native to hot, dry environments, such as Syrian Damascene cattle, share the camel's secret of survival and have higher albumen levels than any other breeds. He has carried out successful experiments on rabbits in an effort to give them the camel's water-retaining capacity. Rabbits injected with camel albumen were kept for seven days without water in 104°F. heat, and lost only 3% or less of their body water; control rabbits not given the injections lost from 5% to 10% and were close to death.

In hope of finding a way to make man more immune to desert heat, Dr. Perk plans to begin experimenting on human volunteers next summer. Meanwhile, there is evidence that some humans may already have some of the camel's thirst-conquering equipment. A Tel Aviv researcher has collected data showing that Yemenite Jews, traditional desert dwellers, have a significantly higher blood-albumen level than Jews of European lineage.

Time Magazine, July 17, 1964

- h. Distribute copies of the selection, "The Useful Camel," to the pupils. Read the selection to the pupils as they follow with their copies. More able pupils may read the selection to themselves.

The Useful Camel

Bedouins raise sheep, goats, and camels. However, they depend most on camels for transportation and for raw materials to make tents and leather articles. The camel also supplies them with milk and meat.

Camel's hair is used to make the Bedouin tent. The tent gives shelter from the hot desert sun and the biting cold of the night wind.

Leather from the camel's hide is made into saddles, harnesses, belts and sandals. The camel's skin is usually made into water bags.

Camel dung is used as fuel for cooking. The dung is dried before being used as fuel.

Many of the Bedouin meals consist of food obtained from the camels. Camel's milk is made into cheese curds and the meat is the main dish for some meals.

Transportation on the desert is mostly on camel back. The camel is very useful for desert transportation because it can travel for a long time without stopping for water.

How does the camel help the Bedouins protect themselves from the heat of the desert sun? From the cold night wind?

What do you think the description of the camel as "the ship of the desert" means?

Why do the Bedouins depend upon the camel for food? What other means can be used to get food on the desert?

The nomads of the Sahara Desert tell this legend:

When Allah made the desert, he looked about and saw his mistake.

Then he created the camel to make up for it.

Why might the Bedouins also believe this legend?

- i. Use an opaque projector to show the picture of camels and the chart of products made from the camel. (See Figures 13 and 14.)

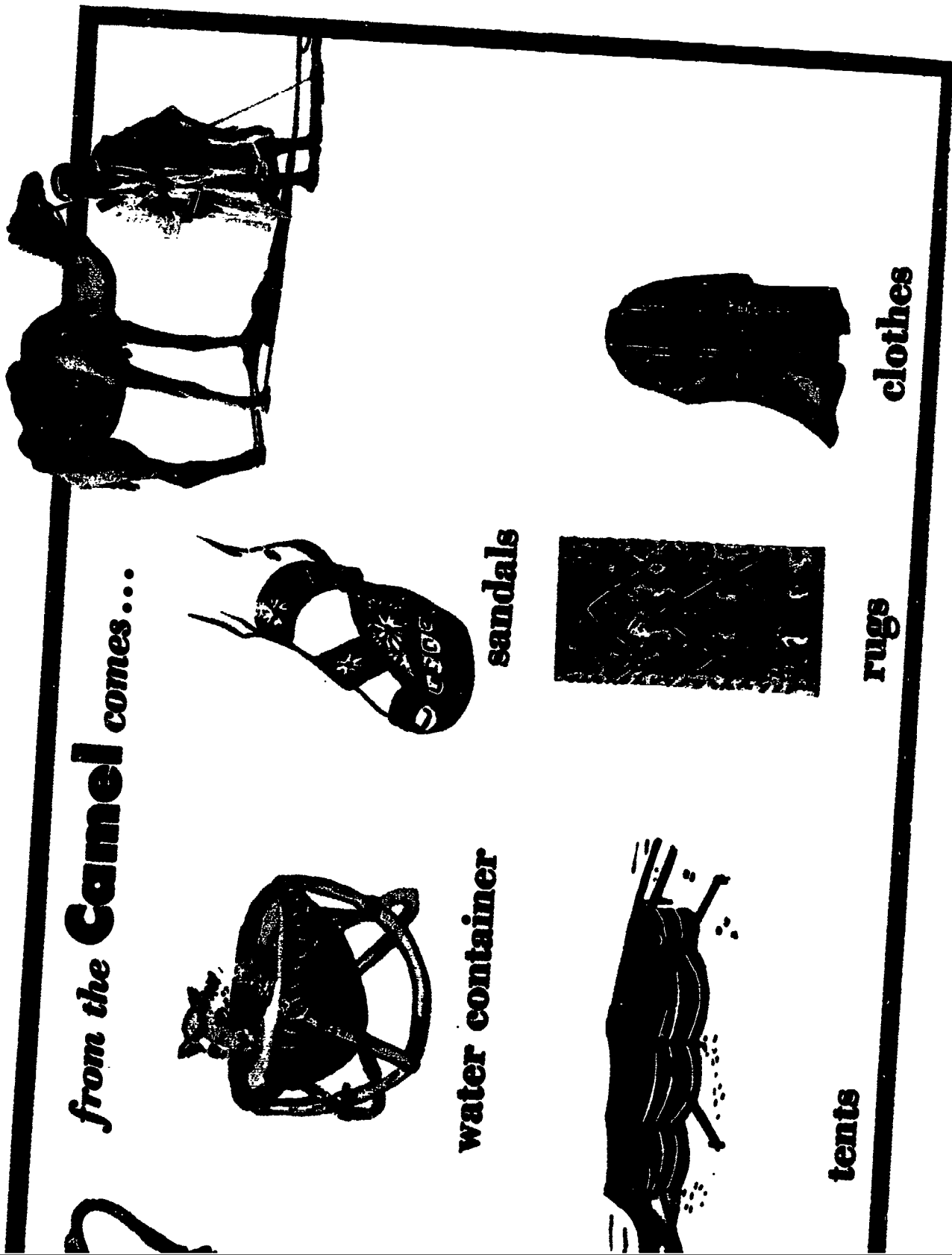




Camels drinking from a trough made of goatskin

Courtesy of Standard Oil Co. (N.J.)

Figure 13



from the Camel comes...

water container

sandals

tents

rugs

clothes

Figure 14

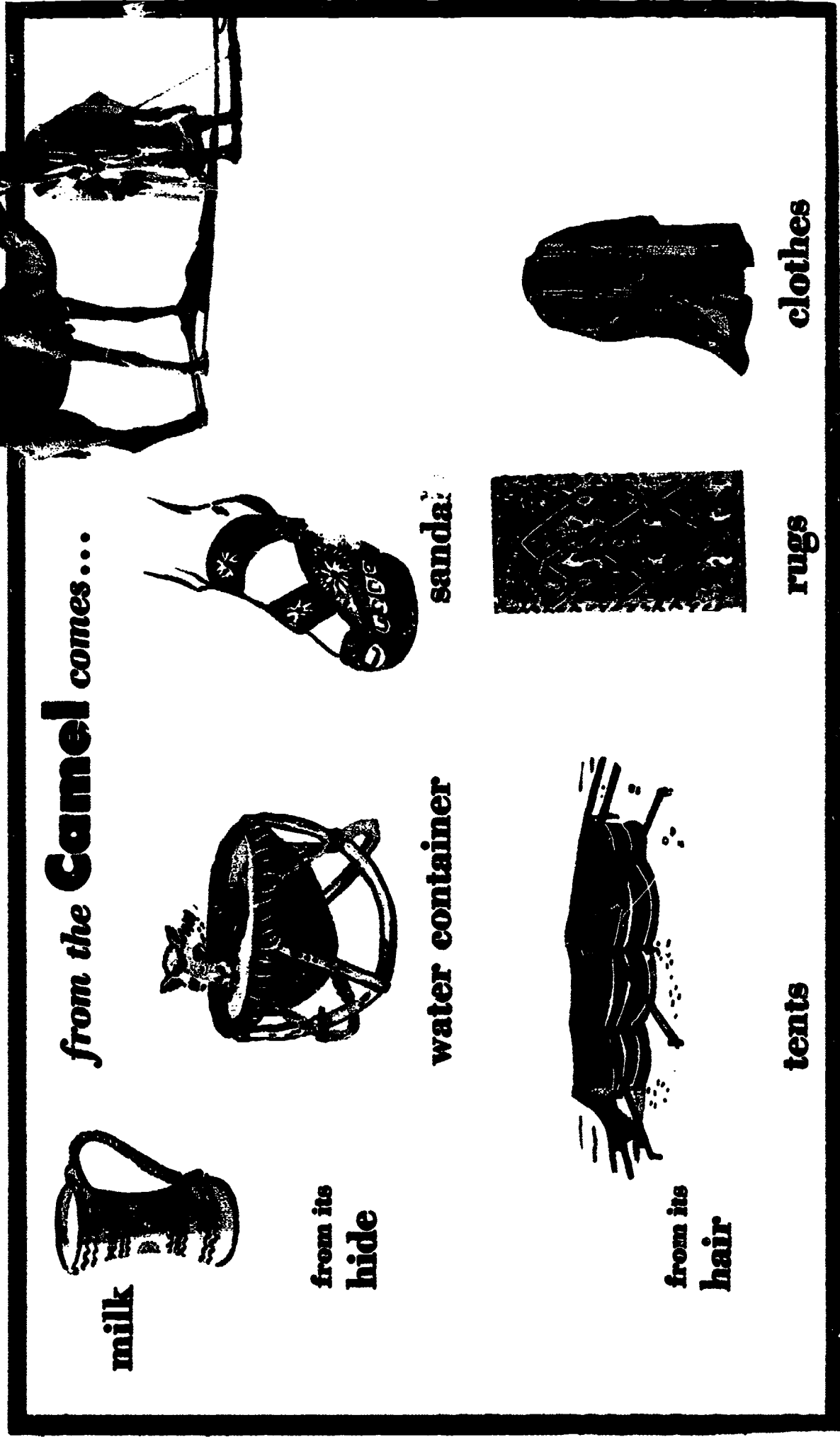


Figure 14

5. Appreciating Cultural Similarities and Differences

- a. Read the following paragraphs to the class. These paragraphs may be used in an initial lesson to develop an understanding of what is meant by "customs" of a people.

A stranger always dismounts in full sight of an encampment, and waits for a man to come and greet him. Only then does he walk toward the face of the house of hair to be welcomed. He never approaches from the back of a tent; only a thief would do that.

"When an honored guest arrives in our house of hair, Salem Suliman kills a sheep and cooks it over the open camel-dung fire. But I have the honor of serving the guests, because I am the oldest son of Kayed Abdel Karim el Atawneh."

Sonia and Tim Gidal, Sons of the Desert, New York: Pantheon Books, 1960, pp. 3 and 4.

Why did the stranger dismount in full sight of an encampment?

Why did the stranger wait for a man to greet him?

How is a guest treated in the Bedouin home? How do you and your family treat guests? How is your family's way of welcoming guests similar? Different?

- b. Help pupils account for these Bedouin customs:

Several families travel together in search of green pastures.

Food is eaten only with the right hand.

Guests always present the best pieces of food to the wife of the host.

A poor Bedouin will cook his last portion of rice for the stranger who appears in his camp.

Prayers are said five times a day facing the City of Mecca.

- c. Elicit from the pupils some American customs that would seem strange to the Bedouins.

Why would our customs seem strange to the Bedouins?

Why do people have different customs?

Do these differences suggest that one way of life is better than the other? Explain your answer.

A stranger always dismounts in full sight of an encampment, and waits for a man to come and greet him. Only then does he walk toward the face of the house of hair to be welcomed. He never approaches from the back of a tent; only a thief would do that.

"When an honored guest arrives in our house of hair, Salem Sul'man kills a sheep and cooks it over the open camel-dung fire. But I have the honor of serving the guests, because I am the oldest son of Kayed Abdel Karim el Atawneh."

Sonia and Tim Gidaï, Sons of the Desert, New York:
Pantheon Books, 1960, pp. 3 and 4.

Why did the stranger dismount in full sight of an encampment?

Why did the stranger wait for a man to greet him?

How is a guest treated in the Bedouin home? How do you and your family treat guests? How is your family's way of welcoming guests similar? different?

- b. Help pupils account for these Bedouin customs:

Several families travel together in search of green pastures.

Food is eaten only with the right hand.

Guests always present the best pieces of food to the wife of the host.

A poor Bedouin will cook his last portion of rice for the stranger who appears in his camp.

Prayers are said five times a day facing the City of Mecca.

- c. Elicit from the pupils some American customs that would seem strange to the Bedouins.

Why would our customs seem strange to the Bedouins?

Why do people have different customs?

Do these differences suggest that one way of life is better than the other? Explain your answer.

- d. Distribute the following list of foods frequently used by the Bedouins.

Help the pupils categorize the foods according to the basic four characteristics. Pupils should also be helped to make generalizations about the variety (or lack of variety) of food and similarities or differences between Bedouin foods and our own. Hypotheses about how the Bedouins obtain foods, such as wheat, flour, rice and eggplants might be formulated in a succeeding lesson and serve as a basis for research.

Bedouin Foods

milk	wheat flour - bread
tea	rice
coffee	eggs
dates	olive oil
spices	eggplant
sugar	custard
salt	almonds
mutton - lamb	ginger root
camel meat	saffron

ProteinsStarches and SugarsFatsVegetables

lamb	sugar	olive oil	eggplant
camel	dates		

- e. Distribute the reading selection below to the pupils for individual study or class discussion. This material may be used to stimulate pupil questions about how and why the Bedouins continue their traditional ways of life.

Bedouin Life

The Bedouin women and children do the chores and tasks that can be done close to camp. They take care of the food supplies and cook the meals. They weave cloth for clothing and make rugs.

The men look after the animals. They protect the goats, sheep, and camels from wild animals and thieves. Men decide where to move for pasture, how to keep the herd together in an emergency, and how to protect the family.

Members of each Bedouin family live together, usually in the same tent. The grandfather is head of the family and responsible for all members. It is a custom for a boy to marry the daughter of one of his father's relatives. Related families camp together and make up a clan. The clan works and travels together. They set up their tents in the same area and keep all their animals together.

Several clans who trace their descent from the same ancestor join together to form a tribe. A man becomes the chief, or sheik, of a tribe not only through birth but also because the heads of clans are willing to follow him and accept his decisions. The sheik is usually old and wise and used to leading men. He has a tribal council made up of family heads who help make decisions. The sheik's clan is usually the leading clan of the tribe, and a member of that clan has the best chance to succeed him.

spices	olive oil
sugar	eggplant
salt	custard
mutton - lamb	almonds
camel meat	ginger root
	saffron

<u>Proteins</u>	<u>Starches and Sugars</u>	<u>Fats</u>	<u>Vegetables</u>
lamb	sugar	olive oil	eggplant
camel	dates		

- e. Distribute the reading selection below to the pupils for individual study or class discussion. This material may be used to stimulate pupil questions about how and why the Bedouins continue their traditional ways of life.

Bedouin Life

The Bedouin women and children do the chores and tasks that can be done close to camp. They take care of the food supplies and cook the meals. They weave cloth for clothing and make rugs.

The men look after the animals. They protect the goats, sheep, and camels from wild animals and thieves. Men decide where to move for pasture, how to keep the herd together in an emergency, and how to protect the family.

Members of each Bedouin family live together, usually in the same tent. The grandfather is head of the family and responsible for all members. It is a custom for a boy to marry the daughter of one of his father's relatives. Related families camp together and make up a clan. The clan works and travels together. They set up their tents in the same area and keep all their animals together.

Several clans who trace their descent from the same ancestor join together to form a tribe. A man becomes the chief, or sheik, of a tribe not only through birth but also because the heads of clans are willing to follow him and accept his decisions. The sheik is usually old and wise and used to leading men. He has a tribal council made up of family heads who help make decisions. The sheik's clan is usually the leading clan of the tribe, and a member of that clan has the best chance to succeed him.

All the members of a tribe are responsible for the welfare of each individual. The rule for living together is to share what is available and to bear burdens equally.

Why do members of each Bedouin family live together? How is the Bedouin family similar to or different from your family?

Why is the grandfather usually the head of the family?

Why does the clan work and travel together? How does working and traveling together help the clan meet its needs for food, shelter and clothing?

Would you like to be a member of a Bedouin clan? Explain.

What questions do you have about Bedouin life?

140

What are the similarities (differences) between the Bedouin sheik (grandfather) in the story and a grandfather in an American family?

- f. Help the pupils make a chart of the Five Pillars of Islam as found in the Koran. Through a discussion of these Moslem religious duties or acts of devotion, pupils may be guided in understanding how religion helps structure Bedouin life.

The Five Pillars of Islam

Faith in God (Allah) - The belief that Allah is the one and only God and that all men must submit to His will. The word Islam means submission to the will of God.

Prayer - The faithful Moslem is supposed to turn his face toward Mecca and recite his prayers five times a day: at dawn, midday, midafternoon, sunset, and nightfall.

Almsgiving - Moslems pay a tax on property (including money, cattle, fruit, and merchandise) to support the poor, to build mosques, and to defray government expenses. In addition, each Moslem is expected to make freewill offerings to Moslems in need.

Fasting - No food or drink is to be taken from dawn to sunset during Ramadan, which is the ninth month of the year.

Pilgrimage - Every Moslem who can afford it is supposed to undertake a trip to Mecca at least once during his lifetime.

How do these religious beliefs or practices resemble those of your own faith?

What proof is there that Islam is a religion of "brotherly love"?

Why do you suppose the city of Mecca is so important to Islam?

(Note: This and the next question may serve as a topic for further research.)

Why is the Koran the basis of education among Moslems?

Why is fasting practiced by many religious groups?

Is there any form of fasting practiced in your religion? When is it done?

6. How Modern Technology Influences Traditional Bedouin Life

- a. Display with an opaque projector the photographs of a Bedouin family camped near an oil-drilling rig and workers riding on a diesel engine. A study of these photographs (See Figures 15 and 16) should help the

The Five Pillars of Islam

Faith in God (Allah) - The belief that Allah is the one and only God and that all men must submit to His will. The word Islam means submission to the will of God.

Prayer - The faithful Moslem is supposed to turn his face toward Mecca and recite his prayers five times a day: at dawn, midday, midafternoon, sunset, and nightfall.

Almsgiving - Moslems pay a tax on property (including money, cattle, fruit, and merchandise) to support the poor, to build mosques, and to defray government expenses. In addition, each Moslem is expected to make freewill offerings to Moslems in need.

Fasting - No food or drink is to be taken from dawn to sunset during Ramadan, which is the ninth month of the year.

Pilgrimage - Every Moslem who can afford it is supposed to undertake a trip to Mecca at least once during his lifetime.

How do these religious beliefs or practices resemble those of your own faith?

What proof is there that Islam is a religion of "brotherly love"?

Why do you suppose the city of Mecca is so important to Islam?

(Note: This and the next question may serve as a topic for further research)

Why is the Koran the basis of education among Moslems?

Why is fasting practiced by many religious groups?

Is there any form of fasting practiced in your religion? When is it done?

6. How Modern Technology Influences Traditional Bedouin Life

- a. Display with an opaque projector the photographs of a Bedouin family camped near an oil-drilling rig and workers riding on a diesel engine. A study of these photographs (See Figures 15 and 16) should help the pupils understand the effects of oil production and modern transportation on Bedouin life.

Why is there an oil-drilling rig in this photograph?

The father is working for the oil company. How does the father's job affect the family's way of life?

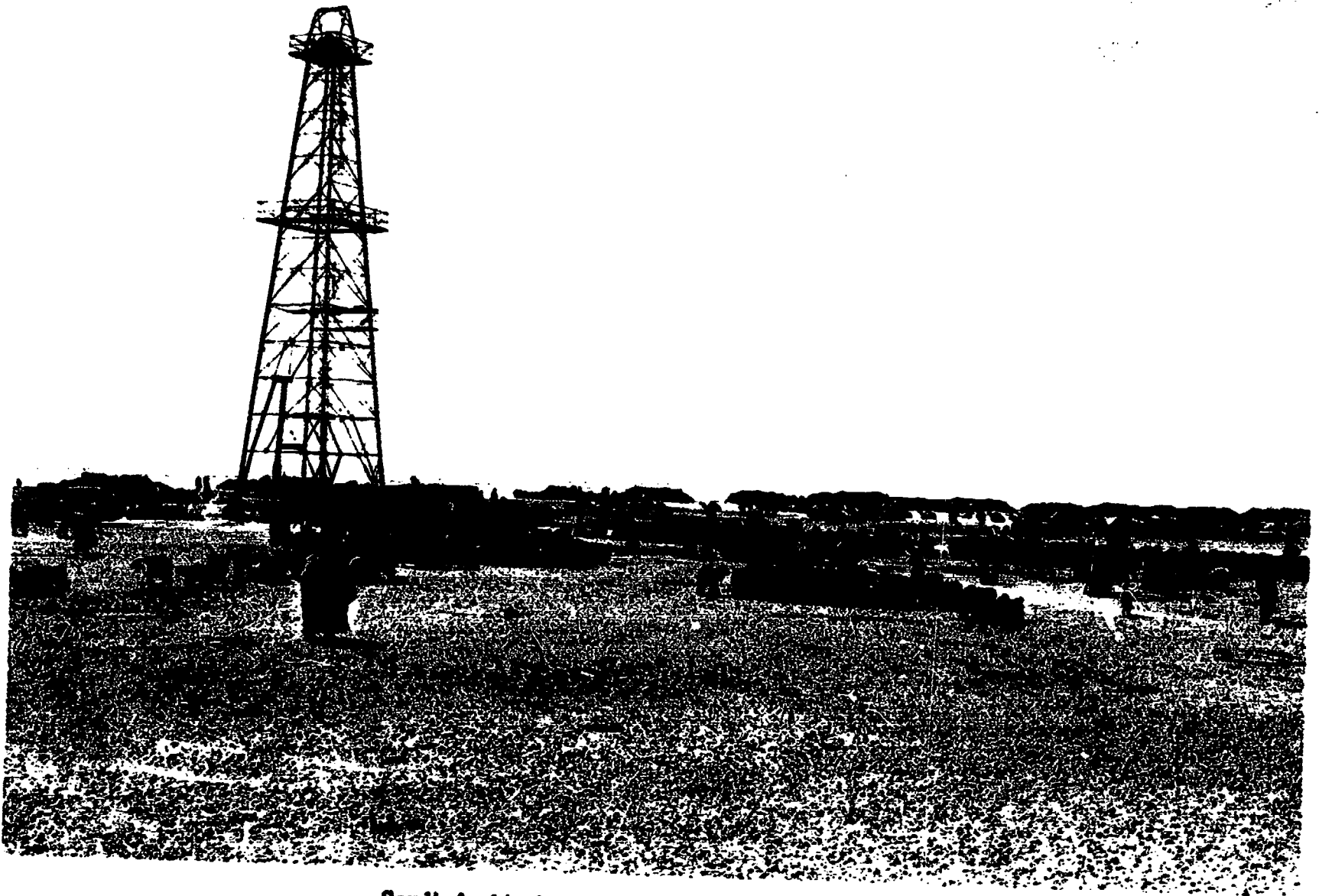
Who owns and operates the oil wells?

Why is the Bedouin family camped near the oil drilling rig?

How is the family able to get food? Water?

Would this family continue to raise animals, such as goats, sheep and camels? Explain your answer.

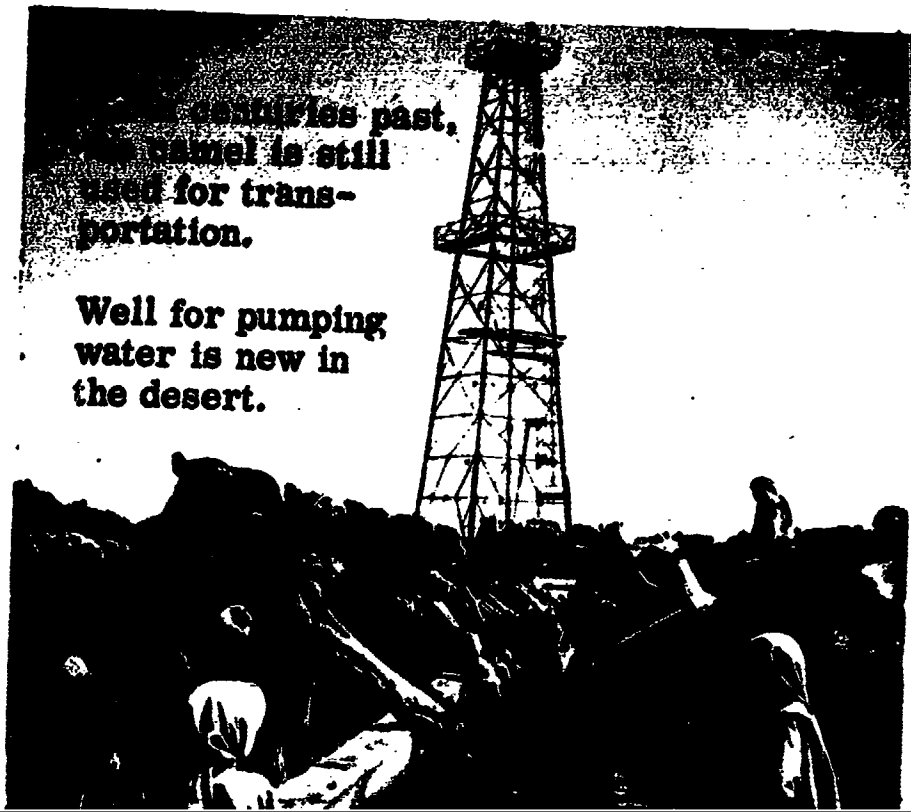
Which customs might the Bedouin family continue? Why? What new customs might the Bedouin family adopt? Why?



Saudi Arabia is rich in oil, but most of the people are still herders and farmers.

Figure 15

Barrows, et. al., Old World Lands, Silver Burdett, New Jersey, 1964, pg. 172.



centuries past,
the camel is still
used for trans-
portation.

Well for pumping
water is new in
the desert.



Saudi Arabia is rich in oil, but most of the people are still herders and farmers.

Figure 15

Barrows, et. al., Old World Lands, Silver Burdett, New Jersey, 1964, pg. 172.



Ibn Saud, the ruler of Saudi Arabia, provided these water troughs to help the caravan traders.

Figure 16

Cooper, et al., The Changing Old World, Silver Burdett, New Jersey, 1967, pg.70



Courtesy Arabian American Oil Company

Saudi Arabian workers have found that Western clothes are safer to wear around machinery than their own flowing robes. These men catch a ride on the diesel engine of the Saudi Arabian Railroad.

Figure 17

How is transportation different from the traditional way of traveling on the Arabian Peninsula?

How does the railroad affect the transportation of goods?

Why aren't the men dressed in the traditional Bedouin robes?

- b. Read a few paragraphs from the article, "On Being a Sheik's Wife" to the class. It may be necessary to paraphrase or re-write selected paragraphs to enhance pupil comprehension. Sections of the article should be used to illustrate customs, religious practices and the influence of technology on traditions. (See the examples that follow the article.)



—Drawing by Stanislaw Dino Rigolo, from "Dice, Spice, and Bitter Oranges."

SAUDI ARABIA

ON BEING A SHEIK'S WIFE

By ANNE SHAMMOUT

AT DAWN I rise to see the salmon slit that rips the east. My eyes are weary, but the day must begin. Above, a modern-day jet cracks open the sky, leaving a feathery trail of scattering wisps of smoke. These clouds soon part and by the time the sun melts into the hot winds and its streams radiate to push the thermometer up to 120 degrees, I am packed and unfold the first flaps of tent to start the day.

I have been visiting my mother-in-law, a Bedouin woman, one of three wives of a local Saudi-Arabian sheik. Her name is Amina. Amina, innocent as a child. This is my first day in Arabia as the American wife of a Bedouin sheik. I emerge to squint at the rocky land-

teen-agers as "God is the greatest." The shouts are loud enough to awaken even the soundest sleepers.

The street in Riyadh, Saudi's capital, is filled with taxis, Fords, all kinds of diesel trucks, buses, Cadillacs, and donkeys. I preferred the donkey-cart. My brother-in-law, ten-year-old Faruk, had given it to me for a wedding present.

My husband is one of many Arabs who have studied engineering and technology in the United States and Europe on a scholarship. He lived for many years in America as a student, but he has never forgotten his other culture. If a piece of bread falls to the floor, he snatches it, kisses it, presses it to his forehead, and eats it. To an Arab, bread is the symbol for life. We had met in college, married, lived in Washington

of the oases wherever they can be found.

Riyadh is the government capital, "slightly modernized," as an Arab would describe it. Actually, Riyadh is quite more modern than someone coming from America would imagine.

It can best be described as a batter of the twentieth and thirteenth centuries—where, for example, it is against the law for a woman to drive (in all Arabia). I have rarely seen a native woman unveiled in the street. And polygamy is viewed by both men and women much as women view child-bearing: Once you have the first, the second, third, and fourth are easy and encouraged. Motive? Prestige, just like in the United States.

In Mecca, only Moslems are permitted to come near the holy shrines. The Arab woman here does not go out of the



—Drawing by Stanislo Dino Rigolo, from "Rice, Spice, and Bitter Oranges."

SAUDI ARABIA

ON BEING A SHEIK'S WIFE

By ANNE SHAMMOUT

AT DAWN I rise to see the salmon slit that rips the East. My eyes are weary, but the day must begin. Above, a modern-day jet cracks open the sky, leaving a feathery trail of scattering wisps of smoke. These clouds soon part and by the time the sun melts into the hot winds and its streams radiate to push the thermometer up to 120 degrees, I am packed and unfold the first flaps of tent to start the day.

I have been visiting my mother-in-law, a Bedouin woman, one of three wives of a local Saudi-Arabian sheik. Her name is Amina. Amina, innocent as Eden. This is my first day in Arabia as the American wife of a Bedouin sheik. I emerge to squint at the rocky landscape and high stone tenements down the path. Around me pilgrims throng—wearing their white togas and turbans or long, flowing robes and headdresses wound with goat's hair and gold tinsel thread. *La, Ahlaha, Ahlah, la* ("There is no God but Allah") is followed by *Allah ou Akbar, ou Akbar Allah* ("God is greater"), translated by modern Saudi

teen-agers as "God is the greatest." The shouts are loud enough to awaken even the soundest sleepers.

The street in Riyadh, Saudi's capital, is filled with taxis, Fords, all kinds of diesel trucks, buses, Cadillacs, and donkeys. I preferred the donkey-cart. My brother-in-law, ten-year-old Faruk, had given it to me for a wedding present.

My husband is one of many Arabs who have studied engineering and technology in the United States and Europe on a scholarship. He lived for many years in America as a student, but he has never forgotten his other culture. If a piece of bread falls to the floor, he snatches it, kisses it, presses it to his forehead, and eats it. To an Arab, bread is the symbol for life. We had met in college, married, lived in Washington until I, too, had my degree. As soon as my infant daughter could eat solid food and plain milk we took a jet for Arabia.

Of Saudi Arabia's 6,630,000 people, half live in the rapidly expanding cities or along the marginal oases. The Bedouins make up the other half. They walk their sheep across the infinity of hot desert sands to graze on the grasslands

of the oases wherever they can be found.

Riyadh is the government capital, "slightly modernized," as an Arab would describe it. Actually, Riyadh is quite more modern than someone coming from America would imagine.

It can best be described as a batter of the twentieth and thirteenth centuries—where, for example, it is against the law for a woman to drive (in all Arabia). I have rarely seen a native woman unveiled in the street. And polygamy is viewed by both men and women much as women view child-bearing: Once you have the first, the second, third, and fourth are easy and encouraged. Motive? Prestige, just like in the United States.

In Mecca, only Moslems are permitted to come near the holy shrines. The Arab woman here does not go out of the house alone, not even to do her own shopping. Only when accompanied by her spouse is the veiled wife viewed on the street. American and non-Arab wives here go about with huge sunglasses, incognito, mildly minding their own affairs. You just don't look into the eyes of anyone on the street or in a public place. Eyes are to be cast downward

SR/October 14, 1967



Bedouin woman and the land in which she lives—"The dried ocean and dead volcanic necks, mesas, buttes—it all looked as if an ocean had evaporated millions of years ago leaving behind a petrified forest of bones and stones."



or away from a person when passing; otherwise you give offense.

I had flown to Riyadh from Jidda, an international city of saffron-and-myrrh intrigue. While on the flight, once the steward relieved me of baby-tending my daughter, I had the chance to look around at the passengers. To my left a Bedouin chieftain dressed in white and gold smoked a huge cigar and kissed a large, framed portrait of his King. Two bodyguards, their chests criss-crossed with machine-gun bullets, sat behind him nervously fingering the triggers on the submachine guns they carried. Their faces were two wrinkled, tanned hides—as if they had been beaten by a sandblaster. This was Saudi terrain. A number of Americans bound for Arabian American Oil Company centers in Ras Tanura or Persian Gulf sites completed the passenger list.

As the jet raped the sky, we saw below us ghastly crags of sandstone slashed by wind and sand. The dried ocean and dead volcanic necks, mesas, buttes—it all looked as if an ocean had evaporated millions of years ago leaving behind a petrified forest of bones and stones.

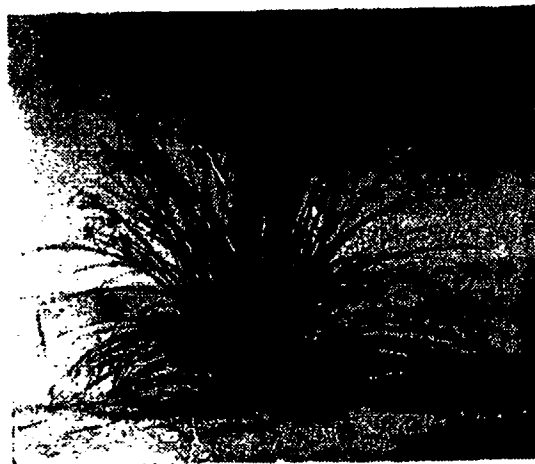
Across the petrified desert we flew, not passing even a single oases or Bedouin encampment, town, city, or well until we landed in Riyadh, where I was greeted by my three mothers-in-law, my father-in-law, and their twenty-two sons.

When I stepped down, dressed in shocking pink pumps and gloves, a white linen suit and wide-brimmed hat, Mothers Amina, and her two younger wife-sisters, Hamdia and Raniah, kissed me and my daughter and slung gold bracelets on my arms and pushed a horde of rings on all of my fingers with cries of *ya, aini, ya rouhi* ("my eye, my soul"). My father greeted me with *ya binty, ya noor el ain* ("My daughter, the light of my eyes"). All twenty-two brothers-in-law were present to kiss me on the hand and touch my hand to their forehead, gently murmuring, *achtek* (sister), *o' nightingale of Syria*, (I am third generation Syrian-American), *salamoo, aleikum*. I replied, *Wa' aleikum ou salaam*, returning their welcome-home greetings. Then they kissed my daughter.

My father-in-law slapped my husband on the back and, seeing that the baby was a girl of one year, coolly remarked, "Well, you know the old saying, 'A man that's not man enough to marry his own cousin, well, he deserves to have only daughters.' *Yok, yok youk*." He laughed. And we all brushed it off. "Next year twin sons," I replied with a smirk.



Bedouin woman and the land in which she lives—"The dried ocean and dead volcanic necks, mesas, buttes—it all looked as if an ocean had evaporated millions of years ago leaving behind a petrified forest of bones and stones."



around at the passengers. To my left a Bedouin chieftain dressed in white and gold smoked a huge cigar and kissed a large, framed portrait of his King. Two bodyguards, their chests criss-crossed with machine-gun bullets, sat behind him nervously fingering the triggers on the submachine guns they carried. Their faces were two wrinkled, tanned hides—as if they had been beaten by a sandblaster. This was Saudi terrain. A number of Americans bound for Arabian American Oil Company centers in Ras Tanura or Persian Gulf sites completed the passenger list.

As the jet raped the sky, we saw below us ghastly crags of sandstone slashed by wind and sand. The dried ocean and dead volcanic necks, mesas, buttes—it all looked as if an ocean had evaporated millions of years ago leaving behind a petrified forest of bones and stones.

Across the petrified desert we flew, not passing even a single oases or Bedouin encampment, town, city, or well until we landed in Riyadh, where I was greeted by my three mothers-in-law, my father-in-law, and their twenty-two sons.

When I stepped down, dressed in shocking pink pumps and gloves, a white linen suit and wide-brimmed hat, Mothers Amina, and her two younger wife-sisters, Hamdia and Raniah, kissed me and my daughter and slung gold bracelets on my arms and pushed a horde of rings on all of my fingers with cries of *ya, aini, ya rouhi* ("my eye, my soul"). My father greeted me with *ya binty, ya noor el ain* ("My daughter, the light of my eyes"). Ali twenty-two brothers-in-law were present to kiss me on the hand and touch my hand to their forehead, gently murmuring, *achtek* (sister), *o' nightingale of Syria*, (I am third generation Syrian-American), *salamoo, aleikum*. I replied, *Wa' aleikum ou salaam*, returning their welcome-home greetings. Then they kissed my daughter.

My father-in-law slapped my husband on the back and, seeing that the baby was a girl of one year, coolly remarked, "Well, you know the old saying, 'A man that's not man enough to marry his own cousin, well, he deserves to have only daughters.' *Yok, yok youk.*" He laughed. And we all brushed it off. "Next year twin sons," I replied with a smirk.

My Arabic is fluent, since I had spent my college years perfecting it in hopes of joining the Peace Corps.

Master-Mama Amina strode forth with a gleam in her dark, oval eyes and pat-

SR/October 14, 1967

Sheik's Wife

Continued from page 72

ted me gently on the shoulder. "We are making a wedding for you now, Arab-style. It is to begin tomorrow at 4 o'clock." Dad braced my husband, Mohammed, for the same shock. We were to be wed and feasted over again in proper Moslem Arab ceremony.

At 4 o'clock promptly, the forty-eight-hour ceremony and supper opened. I did not see my husband, for he celebrated the feast with his friends and father at one of his friends' homes and I celebrated it with mother-in-law and aunts, cousins, and girl friends invited to the ceremony at mother's house. I was washed by mother No. 2 in water, oil, and orange-blossom purée, and my hair was rinsed in rose and orange extract. Red henna was rubbed into my dark-brown tresses and henna was smeared in the palms of my hands and on my nails (over my own polish). Black kohl in gold cosmetic pots and henna in alabaster urns reminiscent of the trinkets found in ancient Egyptian tombs were used to make me up. My cheeks were stained with diluted henna and fruit compounds and I was not permitted to use my lipstick. A bright red wedding dress was pulled down over my eyes,

smearing the make-up, which had to be then redone. Finally, my hair was combed straight down over my shoulders, parted in the center, and veiled by a red-lace scarf which could be drawn at will over the nose and mouth.

The red calico dress bolted out in places, as I am only 110 pounds, and it was obviously made for what the Arab mama thought an American girl looked like. But mama fixed it in time. Hundreds of thin gold bracelets were slipped over my arms. Gold rings were added to my fingers; even my thumb was covered by an opal ring. Fringy necklaces were contributed by each brother. A special wide bracelet was offered with etchings of flowery designs and Arabic engravings of sayings from the Koran.

At the men's quarters, the edge of the city was lighted on Main Street with what looked like Christmas lights, dangling from wires. More than a hundred noisy men were laughing, encircling a group of musicians who were in a trance beating out a one-and-uh-two-and-uh tom-tom rhythm on a *dumbeka* (like a bongo). The rhythm got louder; a recorder-like pipe fluted out trill notes in a shrill melody; a violin wailed into the purple-salmon sky as night suddenly cracked open the star clusters. Soon a fire was built in the middle of a small circle. Someone introduced the twangy

flings of an *oud* (Robin Hood guitar). Combined, the orchestra drew onlookers for miles around.

Whirling dervishes spun like tops until they were hypnotized and fell exhausted to the ground. The thumping grew louder. Men yelled, "Wah, wah, yalla, yalla, ay." An extemporaneous song grew out of the primitive rhythm which wakened deep emotions, set passions on fire. The pitch grew intense as the music faded now and then into wailing nuances of Oriental delight. Tiny

Whirling dervishes spun like tops until they were hypnotised . . . The thumping grew louder, Men yelled "Wah, wah, yalla, yalla, ay . . ." The pitch grew intense as the music faded . . . into wailing nuances of Oriental delight.

cymbals clacked in time with the hand-clapping, feet-thumping, the *oud*, the pipes, the tom-tom, castanets of wooden spoons, the whirling dervishes, while men stood around just staring into the bonfire or the lights wired overhead.

Wind-worn faces of sheiks showed leathery against the glow of the fire as they fingered their prayer beads, popped *baklava* pastry, *makshy*, and pistachio nuts under their beards, scratched their waxed moustaches, or perfumed their beards, avoiding public notice. Mugs of iced mint tea and sherbet whetted cracked, dry lips. Stuffed meat and rice delicacies were passed around. The feast went on late into the night. Mohammed danced alone, whirling and jumping high into the air. They had bedecked him in white and gold robes and a freshly mint-scented turban. Meanwhile, I passed my wedding night quietly at home with the women, preparing a trousseau, folding and packing garments and presents, and partaking of the same delicacies of *baklava* pastry, coffee, nuts, and honey dip.

The wives are young at marriage, usually thirteen to fifteen. The most common statement I heard was that a girl was married at thirteen, a mother at fourteen, and a grandma at twenty-nine, a great grandma at forty-four, and a great-great grandma at sixty or less. Child marriages are fairly common, although the U.N. Commission on Human Rights has asked that fifteen be the mini-

ted me gently on the shoulder. "We are making a wedding for you now. Arab-style. It is to begin tomorrow at 4 o'clock." Dad braced my husband, Mohammed, for the same shock. We were to be wed and feasted over again in proper Moslem Arab ceremony.

At 4 o'clock promptly, the forty-eight-hour ceremony and supper opened. I did not see my husband, for he celebrated the feast with his friends and father at one of his friends' homes and I celebrated it with mother-in-law and aunts, cousins, and girl friends invited to the ceremony at mother's house. I was washed by mother No. 2 in water, oil, and orange-blossom purée, and my hair was rinsed in rose and orange extract. Red henna was rubbed into my dark-brown tresses and henna was smeared in the palms of my hands and on my nails (over my own polish). Black kohl in gold cosmetic pots and henna in alabaster urns reminiscent of the trinkets found in ancient Egyptian tombs were used to make me up. My cheeks were stained with diluted henna and fruit compounds and I was not permitted to use my lipstick. A bright red wedding dress was pulled down over my eyes,

combed straight down over my shoulders, parted in the center, and veiled by a red-lace scarf which could be drawn at will over the nose and mouth.

The red calico dress bolted out in places, as I am only 110 pounds, and it was obviously made for what the Arab mama thought an American girl looked like. But mama fixed it in time. Hundreds of thin gold bracelets were slipped over my arms. Gold rings were added to my fingers; even my thumb was covered by an opal ring. Fringy necklaces were contributed by each brother. A special wide bracelet was offered with etchings of flowery designs and Arabic engravings of sayings from the Koran.

At the men's quarters, the edge of the city was lighted on Main Street with what looked like Christmas lights, dangling from wires. More than a hundred noisy men were laughing, encircling a group of musicians who were in a trance beating out a one-and-uh-two-and-uh tom-tom rhythm on a *dumbeka* (like a bongo). The rhythm got louder; a recorder-like pipe fluted out trill notes in a shrill melody; a violin wailed into the purple-salmon sky as night suddenly cracked open the star clusters. Soon a fire was built in the middle of a small circle. Someone introduced the twangy

Whirling dervishes spun like tops until they were hypnotized and fell exhausted to the ground. The thumping grew louder. Men yelled, "Wah, wah, yalla, yalla, ay." An extemporaneous song grew out of the primitive rhythm which wakened deep emotions, set passions on fire. The pitch grew intense as the music faded now and then into wailing nuances of Oriental delight. Tiny

Whirling dervishes spun like tops until they were hypnotized . . . The thumping grew louder, Men yelled "Wah, wah, yalla, yalla, ay . . ." The pitch grew intense as the music faded . . . into wailing nuances of Oriental delight.

cymbals clacked in time with the hand-clapping, feet-thumping, the *oud*, the pipes, the tom-tom, castanets of wooden spoons, the whirling dervishes, while men stood around just staring into the bonfire or the lights wired overhead.

Wind-worn faces of sheiks showed leathery against the glow of the fire as they fingered their prayer beads, popped *baklava* pastry, *makshy*, and pistachio nuts under their beards, scratched their waxed moustaches, or perfumed their beards, avoiding public notice. Mugs of iced mint tea and sherbet whetted cracked, dry lips. Stuffed meat and rice delicacies were passed around. The feast went on late into the night. Mohammed danced alone, whirling and jumping high into the air. They had bedecked him in white and gold robes and a freshly mint-scented turban. Meanwhile, I passed my wedding night quietly at home with the women, preparing a trousseau, folding and packing garments and presents, and partaking of the same delicacies of *baklava* pastry, coffee, nuts, and honey dip.

The wives are young at marriage, usually thirteen to fifteen. The most common statement I heard was that a girl was married at thirteen, a mother at fourteen, and a grandma at twenty-nine, a great grandma at forty-four, and a great-great grandma at sixty or less. Child marriages are fairly common, although the U.N. Commission on Human Rights has asked that fifteen be the minimum age for marriage in the world. All my female relatives were married between the ages of thirteen and sixteen. Arabia constantly protests that girls are ready for marriage at twelve or thirteen. Boys can marry in their middle twenties. Dating and courtship are unknown.

SR/October 14, 1967

since the parents arrange a marriage between cousins when the girl reaches puberty. My, how this eliminates the stress of competition, wallflowers, and frantic beauty surgery that we have in the West!

As anywhere else in the world, the young set is beginning to rebel against tradition, but very slowly. American wives are becoming a status symbol among the college set in Arabia. When you come back from school, you are not disinherited for bringing back a pert, blonde wife who can read and write and who is worth about fifty camels on the Sheik's auction block. Fair-skinned jewels are worth their weight in gold and a hundred times that in camels.

MY husband had to pay a \$1,500 dowry for me, which is close to the average price of \$1,000 for a bride. In reality, the husband usually pays this price for a bride he has never laid eyes upon. His nerves jump even more quickly than his whirling dance steps.

After the festivities, a small Moslem ceremony united bride and groom and then each of us went back to spend the night at friends' festivities, until the three days were over. Then the music slowly grew softer and the food was wiped up with Arabic bread dipped in sweet, syrupy coffee, crumb for crumb. Finally, when the wedding drew to a close, in the henna glow of dawn on the fourth day, Mohammed and I left the whirling dervishes and returned to Mother's tent pitched on the wayside of the tenement apartment house she owns but lives in only occasionally.

We slept through the heat of day. The Arab comes alive only at sunset when the heat begins to settle. We flew again to Dhahran, for business this time, taking along two brothers for bodyguards. This American-type city of ARAMCO features Dhahran Television, with *Bonanza* broadcast on radio in English and in Arabic on television. After seeing that we did not miss an episode, Mohammed attended to business and we flew back to Riyadh and mama. Just north of Medina, we passed over a wrecked train which had been lying in the sand since T. E. Lawrence bombed it in 1917.

We "rented" a free apartment in mama's tenement, a new, white stone four-story walk-up in Riyadh. We had

we brought from Jidda bedeck our pine floors. Our walls are stone inside and out. The huge terrace is used at night only when we sit outdoors and sip coffee or mint tea.

At dusk the cry, "*Salat, Salat*"—prayer time—is echoed through the winding alleys as a green-turbaned policeman thumps on windows to be closed for the sunset prayers. The streets empty as fast as ink running off wax paper. And only the wind, carrying bits of flying paper, can be heard whispering as the *muezzin* cries, "*Allah ou akbar*" and formally starts the call to evening meditation with God.

As the desert's shadows lengthen over the shutters, mama comes upstairs, her heavy footsteps growing louder. She brings plates of meat turnovers stuffed with ground lamb, saffron, rice, and sweet peppers. With her on her journey from her own tent in the marginal oases area of Riyadh are four of her youngest sons. Her veil is removed, and the evening meal festivity begins around a warm, family hearth. Dad plods in an hour later for coffee and *baklava*. Mohammed and the men settle off to one room, while the women gather around the sewing circle hearth.

In this hot land the temperature at night stays around 90 degrees, so there is little activity. We sit and talk about our children as in any small U.S. town. We eat and fold clothing and embroider. Those of us who read, read. Most of us can read at least the Koran. We pray, too, like the men, only separately. We shed our shoes and don comfortable robes and sip coffee and laugh and talk at this day's klatch. And when it is late and the moon transfixes its silvery fangs on the balcony, the women depart together, and then the men, and they close, parting from our company with: "Peace be with you/Our family, be yours/God grant you life." I reply, "And with you, my family, be peace!"

So ends another typical day in the life of an American wife of a Bedouin sheik. Outside, waves of sand lap at the shores of my city and wind-whipped sculpture stands in the desert contemplating nature's dappling. Once I sought art in the aristocracy of museums. I now gaze on it in the simplicity of clay and the stone folk.

the West!

As anywhere else in the world, the young set is beginning to rebel against tradition, but very slowly. American wives are becoming a status symbol among the college set in Arabia. When you come back from school, you are not disinherited for bringing back a pert, blonde wife who can read and write and who is worth about fifty camels on the Sheik's auction block. Fair-skinned jewels are worth their weight in gold and a hundred times that in camels.

MY husband had to pay a \$1,500 dowry for me, which is close to the average price of \$1,000 for a bride. In reality, the husband usually pays this price for a bride he has never laid eyes upon. His nerves jump even more quickly than his whirling dance steps.

After the festivities, a small Moslem ceremony united bride and groom and then each of us went back to spend the night at friends' festivities, until the three days were over. Then the music slowly grew softer and the food was wiped up with Arabic bread dipped in sweet, syrupy coffee, crumb for crumb. Finally, when the wedding drew to a close, in the henna glow of dawn on the fourth day, Mohammed and I left the whirling dervishes and returned to Mother's tent pitched on the wayside of the tenement apartment house she owns but lives in only occasionally.

We slept through the heat of day. The Arab comes alive only at sunset when the heat begins to settle. We flew again to Dhahran, for business this time, taking along two brothers for bodyguards. This American-type city of ARAMCO features Dhahran Television, with *Bonanza* broadcast on radio in English and in Arabic on television. After seeing that we did not miss an episode, Mohammed attended to business and we flew back to Riyadh and mama. Just north of Medina, we passed over a wrecked train which had been lying in the sand since T. E. Lawrence bombed it in 1917.

We "rented" a free apartment in mama's tenement, a new, white stone four-story walk-up in Riyadh. We had the kind of toilet that is just a hole in the ground; a modern kitchen; a living room; two bedrooms; a dining area; and a den and balcony with two extra "women's quarters" (two harem rooms), which we transformed into a library containing a huge number of works on Islamic academic foundations and architecture that we had picked up in bookstores in Cairo. Mohammed's office is air conditioned, and we are having the house rewired for it. Oriental rugs that

SR/October 14, 1967

At dusk the cry, "*Salat, Salat*"—prayer time—is echoed through the winding alleys as a green-turbaned policeman thumps on windows to be closed for the sunset prayers. The streets empty as fast as ink running off wax paper. And only the wind, carrying bits of flying paper, can be heard whispering as the *muezzin* cries, "*Allah ou akbar*" and formally starts the call to evening meditation with God.

As the desert's shadows lengthen over the shutters, mama comes upstairs, her heavy footsteps growing louder. She brings plates of meat turnovers stuffed with ground lamb, saffron, rice, and sweet peppers. With her on her journey from her own tent in the marginal oases area of Riyadh are four of her youngest sons. Her veil is removed, and the evening meal festivity begins around a warm, family hearth. Dad plods in an hour later for coffee and *baklava*. Mohammed and the men settle off to one room, while the women gather around the sewing circle hearth.

In this hot land the temperature at night stays around 90 degrees, so there is little activity. We sit and talk about our children as in any small U.S. town. We eat and fold clothing and embroider. Those of us who read, read. Most of us can read at least the Koran. We pray, too, like the men, only separately. We shed our shoes and don comfortable robes and sip coffee and laugh and talk at this day's klatch. And when it is late and the moon transfixes its silvery fangs on the balcony, the women depart together, and then the men, and they close, parting from our company with: "Peace be with you/Our family, be yours/God grant you life." I reply, "And with you, my family, be peace!"

So ends another typical day in the life of an American wife of a Bedouin sheik. Outside, waves of sand lap at the shores of my city and wind-whipped sculpture stands in the desert contemplating nature's dappling. Once I sought art in the aristocracy of museums. I now gaze on it in the simplicity of clay and the stone folk.

Example 1

"In this hot land the temperature at night stays around 90 degrees, so there is little activity. We sit and talk about our children as in any small United States town. We eat and fold clothing and embroider. Those of us who read, read. Most of us read at least the Koran. We pray, too, like the men, only separately. We take off our shoes and put on comfortable robes and sip coffee and laugh and talk And when it is late and the moon comes out, the women depart together, and then the men ... they part from our company with: "Peace be with you/Our family, be yours/ God grant you life." I reply, "And with you, my family, be peace!"

Influence of Religion

How are the Bedouin customs similar to some of ours? Different?

Why do most of the Bedouins "read at least the Koran?" Why is the Koran important to the Bedouins?

Why do the men and women pray separately?

What does "Our family, be yours" mean?

Example 2

At sunset mama comes upstairs, her heavy footsteps growing louder. She brings plates of meat turnovers stuffed with ground lamb, saffron, rice, and sweet peppers. With her on her journey from her own tent in the marginal oasis area of Riyadh are four of her youngest sons. Her veil is removed, and the evening meal festivity begins around a warm, family hearth. Dad plods in an hour later for coffee and baklava. Mohammed and the men settle off to one room, while the women gather around the sewing circle hearth.

Family Customs

Why don't 'mama' and her sons live with the young Bedouin couple?

How do members of the family try to keep some of the Bedouin customs?

How is this family gathering similar to a gathering at your home? Different?

Do you think that you could be happy as a member of this Bedouin family? Explain your answer.

Do you think that modern tools and equipment will continue to change traditional Bedouin customs? Explain.

Example 3

We "rented" a free apartment in mama's tenement, a new, white stone, four story walk-up in Riyadh. We had the kind of toilet that is just a hole in the ground; a modern kitchen; a living room; two bedrooms; a dining area; and a den and balcony with two extra "women's quarters," which we transformed into a library containing a huge number of books on Islamic teachings and architecture that we picked up in bookstores in Cairo.

who read, read. Most of us read at least the Koran. We pray, too, like the men, only separately. We take off our shoes and put on comfortable robes and sip coffee and laugh and talk And when it is late and the moon comes out, the women depart together, and then the men ... they part from our company with: "Peace be with you/Our family, be yours/ God grant you life." I reply, "And with you, my family, be peace!"

Influence of Religion

How are the Bedouin customs similar to some of ours? Different?

Why do most of the Bedouins "read at least the Koran?" Why is the Koran important to the Bedouins?

Why do the men and women pray separately?

What does "Our family, be yours" mean?

Example 2

At sunset mama comes upstairs, her heavy footsteps growing louder. She brings plates of meat turnovers stuffed with ground lamb, saffron, rice, and sweet peppers. With her on her journey from her own tent in the marginal oasis area of Riyadh are four of her youngest sons. Her veil is removed, and the evening meal festivity begins around a warm, family hearth. Dad plods in an hour later for coffee and baklava. Mohammed and the men settle off to one room, while the women gather around the sewing circle hearth.

Family Customs

Why don't 'mama' and her sons live with the young Bedouin couple?

How do members of the family try to keep some of the Bedouin customs?

How is this family gathering similar to a gathering at your home? Different?

Do you think that you could be happy as a member of this Bedouin family? Explain your answer.

Do you think that modern tools and equipment will continue to change traditional Bedouin customs? Explain.

Example 3

We "rented" a free apartment in mama's tenement, a new, white stone, four story walk-up in Riyadh. We had the kind of toilet that is just a hole in the ground; a modern kitchen; a living room; two bedrooms; a dining area; and a den and balcony with two extra "women's quarters," which we transformed into a library containing a huge number of books on Islamic teachings and architecture that we picked up in bookstores in Cairo. Mohammed's office is air conditioned, and we are having the house rewired for it. Oriental rugs ... cover our pine floors. Our walls are stone inside and out. The huge terrace is used at night only when we sit outdoors and sip coffee or mint tea.

Where is Riyadh? Why is the Bedouin family living in a city rather than roaming the desert?

How is the apartment arrangement similar to that of our homes? Different?

How is technology being used to make life more pleasant in the apartment?

How is apartment living different from life in a tent?

How can we tell that the Bedouin family living in the city desires comforts?

Additional Activities on the Bedouins

Discuss the importance of water in a desert. At Home Around the World, p. 126. Tell how irrigation projects help the Arab farmer. The First Book of the Arab World, pps. 41, 43, 61; You and Religions Near and Far, pps. 198-200.

List the different ways by which plants manage to live in the deserts; e.g., plants have long roots; plants have spikes or thorns in place of leaves; a thick shiny coating of cactus-like plants helps to keep moisture inside. At Home Around the World, p. 44.

Discussion: Which plant will grow longer roots - one which gets enough water or one which gets very little water? In which direction will the roots of a plant face - away from or towards water? The True Book of Plant Experiments, p. 28.

Look for magazine articles on Saudi Arabia; e.g., "Saudi Arabia - Beyond the Sands of Mecca," National Geographic, (January, 1966) to be used for individual or group reports.

Ask pupils to plan and prepare a class newspaper which might have been published in a Saudi Arabian village. The newspaper should reflect all aspects of life in the village. There should be pictures and drawings in the newspaper.

Learn some of the folk dances of Saudi Arabia. Physical Activities for Elementary Schools, "Horra Arabia," p. 119.

Through role-playing, children can enact a typical scene at a local market. Dramatize the bargaining, the gossip in a coffee shop, the activities in the various stalls, etc.

Ask pupils to create a chart showing what desert nomads might buy or sell.

Desert Nomads Sell

extra camels
goats
sheep
camel's hair
rugs
dates

Desert Nomads Buy

barley
coffee
metal goods
cotton cloth
dates

Suggested references: Work Around the World, pp. 137-147, 176; Deserts, pp. 52-53, or The Picture Story of the Middle East, pp. 22-23, 25.

Additional Activities on the Bedouins

Discuss the importance of water in a desert. At Home Around the World, p. 126. Tell how irrigation projects help the Arab farmer. The First Book of the Arab World, pps. 41, 43, 61; You and Religions Near and Far, pps. 198-200.

List the different ways by which plants manage to live in the deserts; e.g., plants have long roots; plants have spikes or thorns in place of leaves; a thick shiny coating of cactus-like plants helps to keep moisture inside. At Home Around the World, p. 44.

Discussion: Which plant will grow longer roots - one which gets enough water or one which gets very little water? In which direction will the roots of a plant face - away from or towards water? The True Book of Plant Experiments, p. 28.

Look for magazine articles on Saudi Arabia; e.g., "Saudi Arabia - Beyond the Sands of Mecca," National Geographic, (January, 1966) to be used for individual or group reports.

Ask pupils to plan and prepare a class newspaper which might have been published in a Saudi Arabian village. The newspaper should reflect all aspects of life in the village. There should be pictures and drawings in the newspaper.

Learn some of the folk dances of Saudi Arabia. Physical Activities for Elementary Schools, "Horra Arabia," p. 119.

Through role-playing, children can enact a typical scene at a local market. Dramatize the bargaining, the gossip in a coffee shop, the activities in the various stalls, etc.

Ask pupils to create a chart showing what desert nomads might buy or sell.

Desert Nomads Sell

extra camels
goats
sheep
camel's hair
rugs
dates

Desert Nomads Buy

barley
coffee
metal goods
cotton cloth
dates

Suggested references: Work Around the World, pp. 137-147, 176; Deserts, pp. 52-53, or The Picture Story of the Middle East, pp. 22-23, 25.

Use a display on "Petroleum and its By-Products" to bring out the importance of this natural resource to the desert area.

Display pictures, such as those in Figure 17 for study. Pupils should be helped to make generalizations about changes in desert city life.

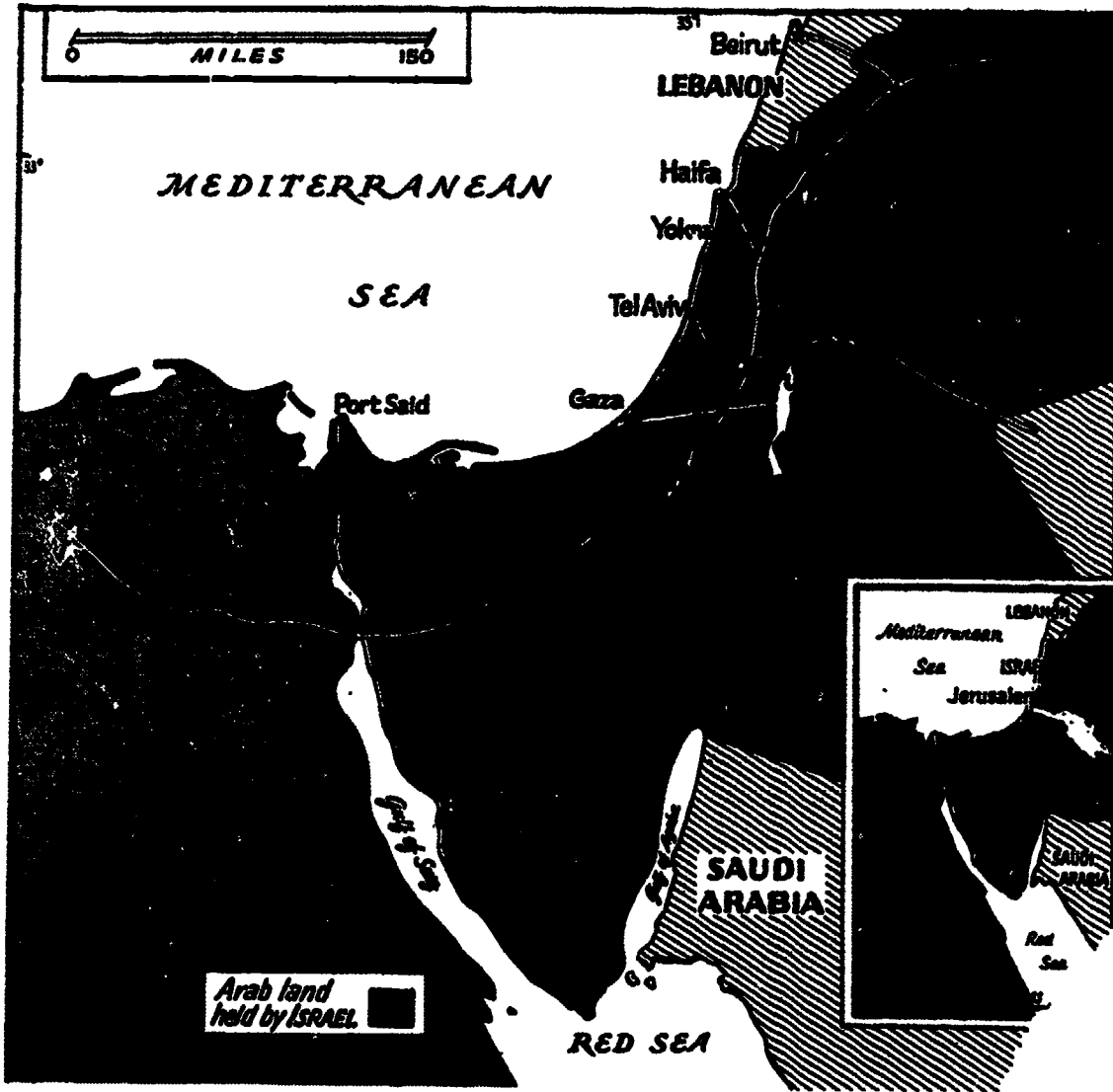
Case Study: People of the Negev

1. Suggested Approaches

- a. If the class began Theme A with the study of a desert culture other than that of the Negev, ask pupils to use earlier learnings in describing the ways of life they would expect to find in the Negev. Then show a film or filmstrip on Israel which includes material on the Negev (see bibliography in Appendix.) Pupils should be asked to identify important similarities and differences and account for these. Reasons for the differences may be inferred even at this initial stage of the case study.
- b. A brief discussion of the Israeli-Arab war of June 1967 may be used to launch the study of life in the Negev. Show pictures of desert areas taken during the war. Then ask such questions as these: If you were a soldier, how would you feel about fighting a war in a desert? What difficulties would you expect to face? Why would a country wish to add desert lands to its territory? How might Israel's conquest of desert areas affect the lives of the people living there? The people of Israel?
- c. Display a collection of library books on Israel. Appoint a group of pupils to look up "Negev" and "desert" in the index of each book and to read the materials on these subjects. These pupils may then take part in an informal round-table discussion on "The Negev - Wasteland or Promised Land?"
- d. Invite a parent, teacher, or pupil who has visited Israel to come to a "class interview." Before the interview takes place, the pupils might prepare a list of questions they would like to ask about the Negev.

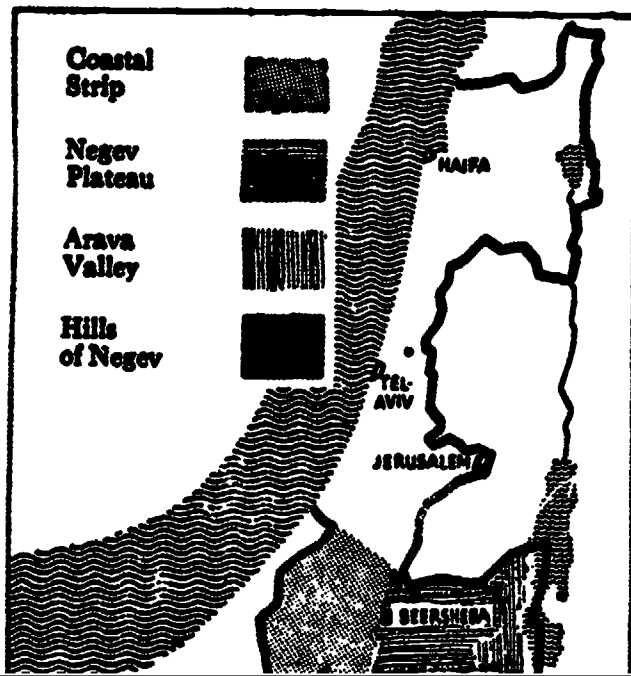
2. Locating the Negev through Maps

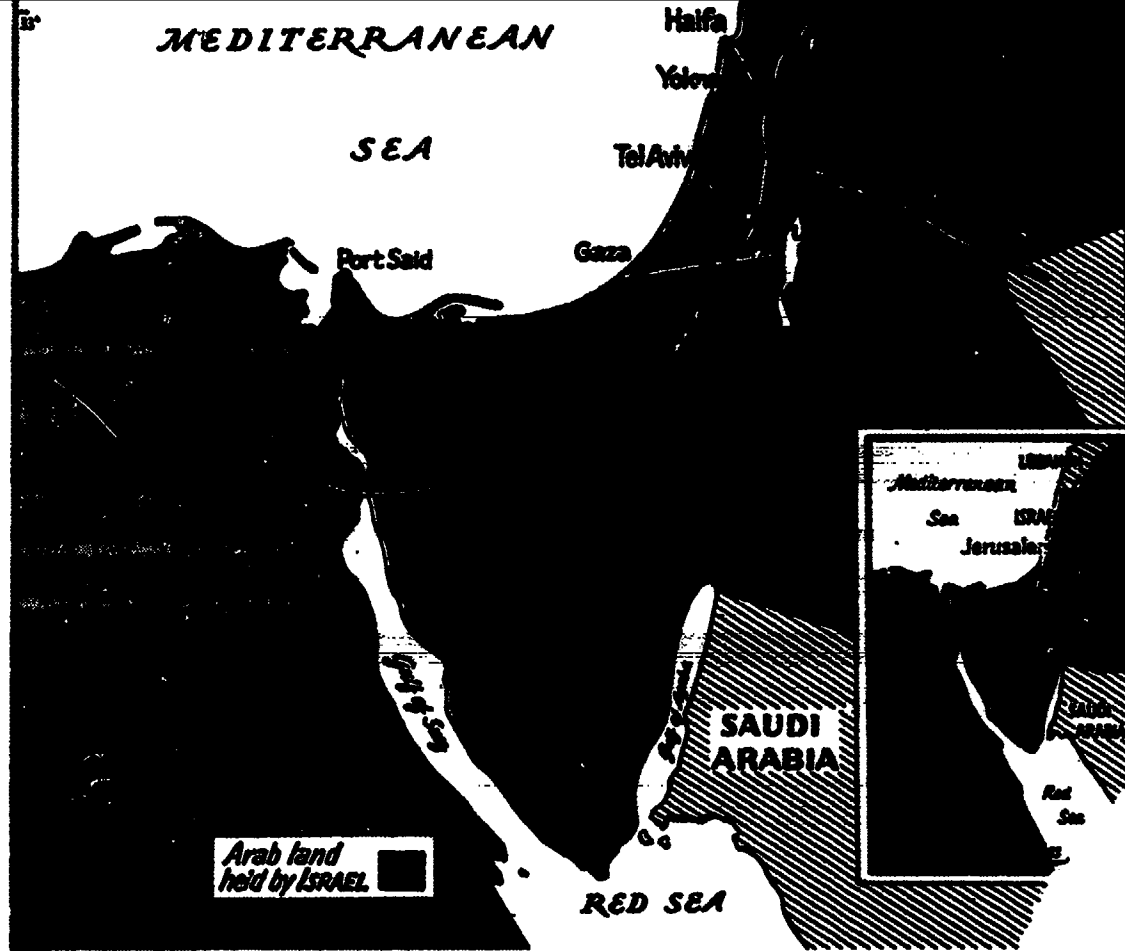
- a. Pupils should be assisted in locating Israel on a globe and appropriate wall maps. The class may then mark off and label the nation on individual copies of an outline map of the world. This same map may be used for other case studies during the year. (See Figure 1)
- b. Duplicate and distribute an outline map of Israel and assist pupils in locating and labeling the Negev, the cities of Beersheba and Eilat; territories belonging to surrounding nations; and the Dead, Red, and Mediterranean Seas. (See Figure 2)
- c. Pupils should be encouraged to draw freehand maps of Israel or the Negev. The latter may be sketched rapidly on the chalkboard by drawing a triangle with its apex pointing to the south.



Scholastic Magazine

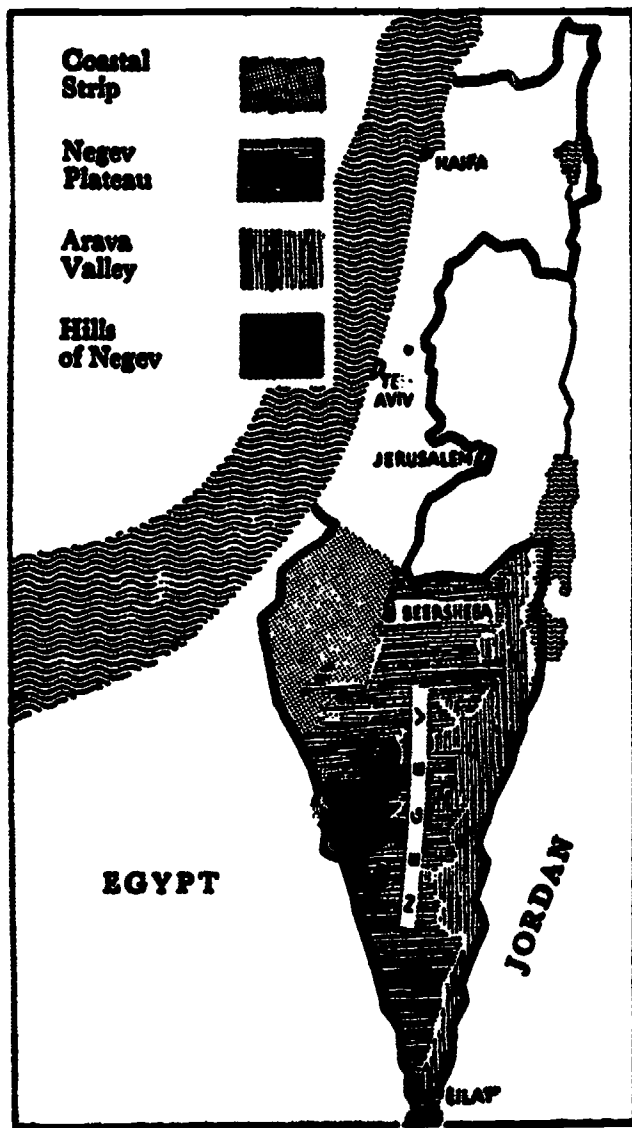
Figure 1





Scholastic Magazine

Figure 1



Map of the Negev

Rinna Samuel's The Negev, published by "Israel Digest," P.O.B. 92, Jerusalem, July 1965.

Figure 2

3. What are Some Basic Features of the Negev?

Facts about the land and climate features of the Negev may be used by pupils to frame hypotheses and draw tentative conclusions. From the chart below, choose a few items which may be completed as pupils discuss the significance of development of the Negev.

Land and Climate Features	Possible Problems	Possible Advantages
1. The rain falls for at least three months of the year.		
2. There are few rivers.		
3. Brackish water is found underground.		
4. Fresh water reserves are located to the north of the Negev.		
5. The soil is slightly salty.		
6. There are hot days and cold nights.		
7. There is little vegetation.		
8. The Mediterranean and Red Seas are nearby.		
9. Copper, manganese, and other minerals are found in the Negev.		
10. Egypt and Jordan are near the Negev.		
11. Ruins of ancient farming and mining settlements have been found.		
12. The desert is crossed by caravan trails.		

4. Why did the people settle in the Negev?

The following reading selection, which should be adapted for less able readers, may be used to study the history of Israel's desert region:

Before the founding of Israel in 1948, the Negev was thought to be a land without a future. It was regarded as a desert that could never be made to bloom - a land unfit for human beings. The result was that little was done to improve it.

Land and Climate Features	Possible Problems	Possible Advantages
1. The rain falls for at least three months of the year.		
2. There are few rivers,		
3. Brackish water is found underground.		
4. Fresh water reserves are located to the north of the Negev.		
5. The soil is slightly salty.		
6. There are hot days and cold nights.		
7. There is little vegetation.		
8. The Mediterranean and Red Seas are nearby.		
9. Copper, manganese, and other minerals are found in the Negev.		
10. Egypt and Jordan are near the Negev.		
11. Ruins of ancient farming and mining settlements have been found.		
12. The desert is crossed by caravan trails.		

4. Why did the people settle in the Negev?

The following reading selection, which should be adapted for less able readers, may be used to study the history of Israel's desert region:

Before the founding of Israel in 1948, the Negev was thought to be a land without a future. It was regarded as a desert that could never be made to bloom - a land unfit for human beings. The result was that little was done to explore the Negev. Its resources were unknown.

The people who called the Negev "a land without a future" might have had a different opinion if they had studied its past. Historians know that large parts of the Negev had once been fertile. At one time the Negev grew enough food to feed a population of a hundred thousand people. Its mines produced many valuable ores. Craftsmen living in the region fashioned goods of almost every description.

In biblical times, the Negev was the crossroads of the Middle East. It was a "land bridge" between ancient Egypt and Edom, between the Mediterranean and the Red Sea. The Negev was well known among merchants and traders. Countless groups of people seeking better living conditions wandered across the Negev. Along its caravan trails, roads, and highways were old towns and cities waiting to serve the weary travelers. On the sea coasts were ports with ships from many lands.

One of the earliest groups to cross the Negev were the Hebrew ancestors of the Jewish people. About 5,000 years ago, in the city of Ur in Babylonia, lived a man named Abraham. Unlike the people of his time, he believed there was only one God. Abraham left Ur to live in Canaan, later called Palestine and today known as Israel. At Beersheba, a settlement in the Negev, he set up his headquarters. After that time the Hebrews thought of Israel as their Promised Land. One Hebrew group, the tribe of Simeon, settled the land between Beersheba and the borders of the Sinai Peninsula.

A number of biblical figures appear in the early history of the Negev. As a young man, King David escaped from his enemies by hiding in the caves around Ein Gedi on the Dead Sea. King Solomon, another Hebrew ruler, built copper mines at Timna. His fleet of merchant ships sailed for Africa and the East from the port of Eilat on the Red Sea.

After the time of Solomon, the Negev again became a crossroads of the Middle East. The Nabateans, a people who were skilled merchants and traders, built farms and cities in the Negev. Later, the Romans established a chain of fortresses to strengthen their control over the Holy Land. Near the Dead Sea are the remains of Masada, a fortress and the site of a three-year battle between the Romans and the Jews. At its end, hundreds of Jewish men, women, and children chose to kill themselves rather than submit to Roman rule.

After the seventh century A.D., the Negev was in Arab hands. Gradually the desert took over the settled areas. The Arabs had little need for highways and the towns lost their importance as supply centers. The Negev became a "land without a future" in the eyes of the world.

Why was the Negev once known as a "land without a future"?

It has been said that "the past is a key to the future." What does this mean? How might the people of the Negev profit from knowing the history of the region?

What is a "land bridge"? Can you name a land bridge other than the Negev? If you were a businessman, would you locate your business on or near a land bridge? Explain.

serve the weary travelers. On the sea coasts were ports with ships from many lands.

One of the earliest groups to cross the Negev were the Hebrew ancestors of the Jewish people. About 5,000 years ago, in the city of Ur in Babylonia, lived a man named Abraham. Unlike the people of his time, he believed there was only one God. Abraham left Ur to live in Canaan, later called Palestine and today known as Israel. At Beersheba, a settlement in the Negev, he set up his headquarters. After that time the Hebrews thought of Israel as their Promised Land. One Hebrew group, the tribe of Simeon, settled the land between Beersheba and the borders of the Sinai Peninsula.

A number of biblical figures appear in the early history of the Negev. As a young man, King David escaped from his enemies by hiding in the caves around Ein Gedi on the Dead Sea. King Solomon, another Hebrew ruler, built copper mines at Timna. His fleet of merchant ships sailed for Africa and the East from the port of Eilat on the Red Sea.

After the time of Solomon, the Negev again became a crossroads of the Middle East. The Nabateans, a people who were skilled merchants and traders, built farms and cities in the Negev. Later, the Romans established a chain of fortresses to strengthen their control over the Holy Land. Near the Dead Sea are the remains of Masada, a fortress and the site of a three-year battle between the Romans and the Jews. At its end, hundreds of Jewish men, women, and children chose to kill themselves rather than submit to Roman rule.

After the seventh century A.D., the Negev was in Arab hands. Gradually the desert took over the settled areas. The Arabs had little need for highways and the towns lost their importance as supply centers. The Negev became a "land without a future" in the eyes of the world.

Why was the Negev once known as a "land without a future"?

It has been said that "the past is a key to the future." What does this mean? How might the people of the Negev profit from knowing the history of the region?

What is a "land bridge"? Can you name a land bridge other than the Negev? If you were a businessman, would you locate your business on or near a land bridge? Explain.

What part did the Negev play in early Jewish history?

Name some of the groups that lived in the Negev. How might this information be used to prove that the Negev was a "crossroads of the Middle East"?

Why did the desert gradually take over the settled land in the Negev?

5. How Have the People Developed the Economy of the Negev

- a. The two lists below present some of the projects undertaken in recent times to develop the economy of the Negev. The projects in each list are arranged in the order in which they actually were performed. Copy the lists on the chalkboard after altering the order of the items. Then call on students to determine the order in which the projects should be carried out. Ask pupils to explain and defend their choices.

A

Exploring and mapping the Negev

Measuring monthly rainfall

Setting up pioneer (experimental) farm settlements

B

Building roads

Building water pipelines

Establishing new towns

Opening mines

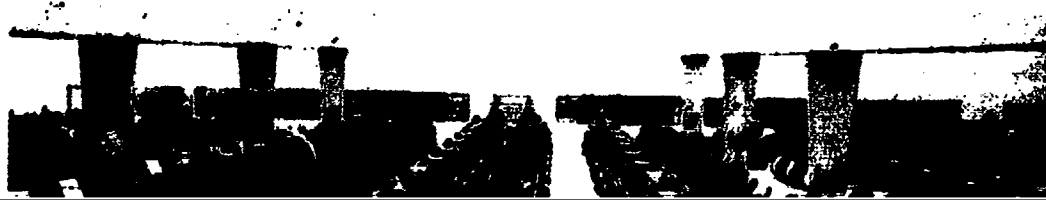
Developing new industries

- b. A collection of pictures may be used by pupils to discover ways by which modern technology can transform a desert area into a region of increasing productivity.

Begin a lesson on the development of the Negev by calling on pupils to explain the following quotation: "We made the Negev bloom because we had no other choice." Then direct pupils to analyze the pictures below, or suitable substitutes, in order to develop understandings of how modern man may alter his environment.



Bulk handling installations of the new port of Eilat



B

Building roads

Building water pipelines

Establishing new towns

Opening mines

Developing new industries

- b. A collection of pictures may be used by pupils to discover ways by which modern technology can transform a desert area into a region of increasing productivity.

Begin a lesson on the development of the Negev by calling on pupils to explain the following quotation: "We made the Negev bloom because we had no other choice." Then direct pupils to analyze the pictures below, or suitable substitutes, in order to develop understandings of how modern man may alter his environment.



Bulk handling installations of the new port of Eilat



The "Kitan" textile factory at Dimona is the second biggest in Israel

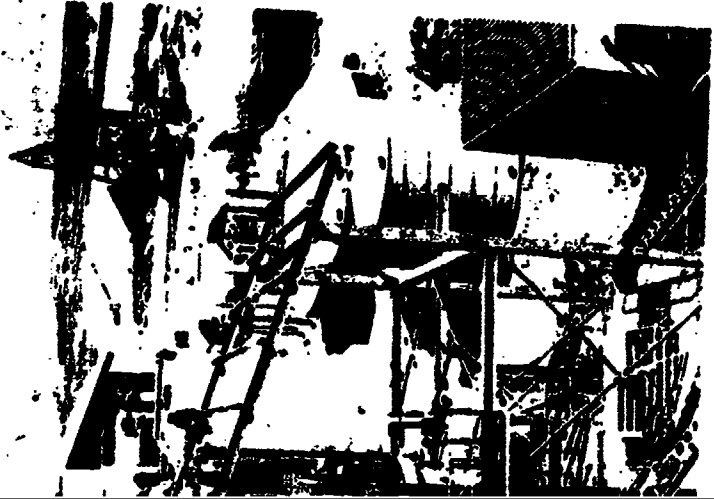
Figure 3



ster-by the Zarchin method



A mobile chest X-ray unit visits all Bedouin encampments



the Dead Sea Works at Sdom



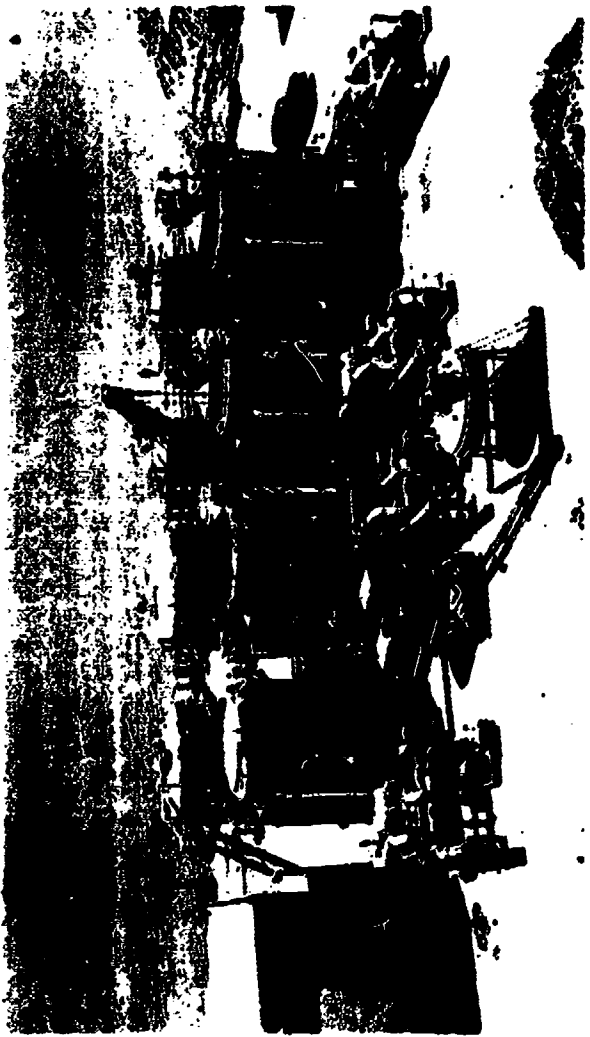
New apartment houses in Beersheba



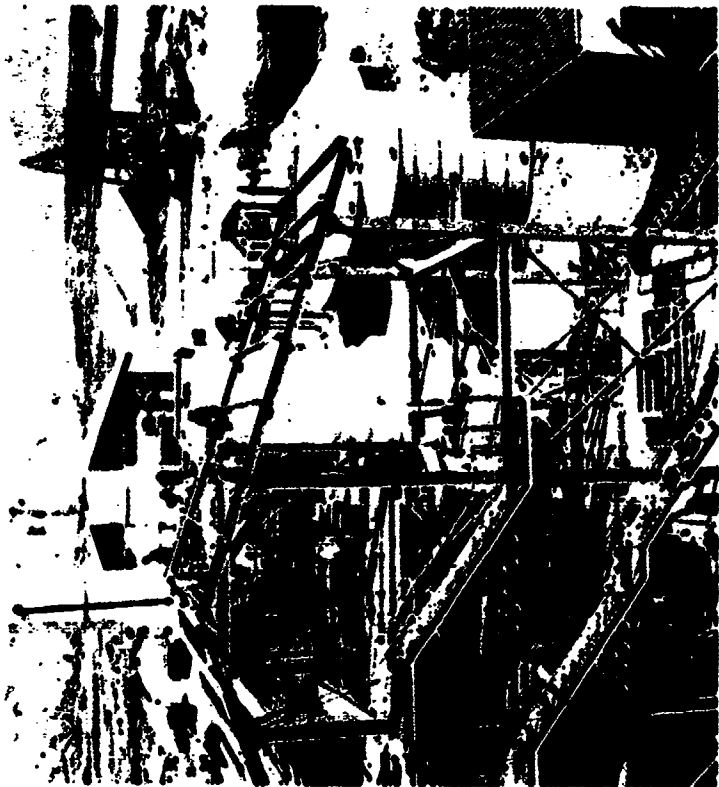
A mobile chest X-ray unit visits all Bedouin encampments



New apartment houses in Beersheba



Elber's plant for desalinating sea-water-by the Zarehin method



Potash plant of the Dead Sea Works at Sdom



Residential quarter of Eilat

Figure 4a

From Israel Today: The Negev ("Israel Digest," P.O.B. 92, Jerusalem, July 1965). With permission.

Which pictures show ways in which water may be obtained? What methods may be used to add to the water supply? Why is the search for water so important to the future of the Negev?

Which picture indicates that sea water may be a source of minerals? What is potash used for? How might its use benefit the people of the Negev?

What other projects were carried out to make the Negev "bloom"?

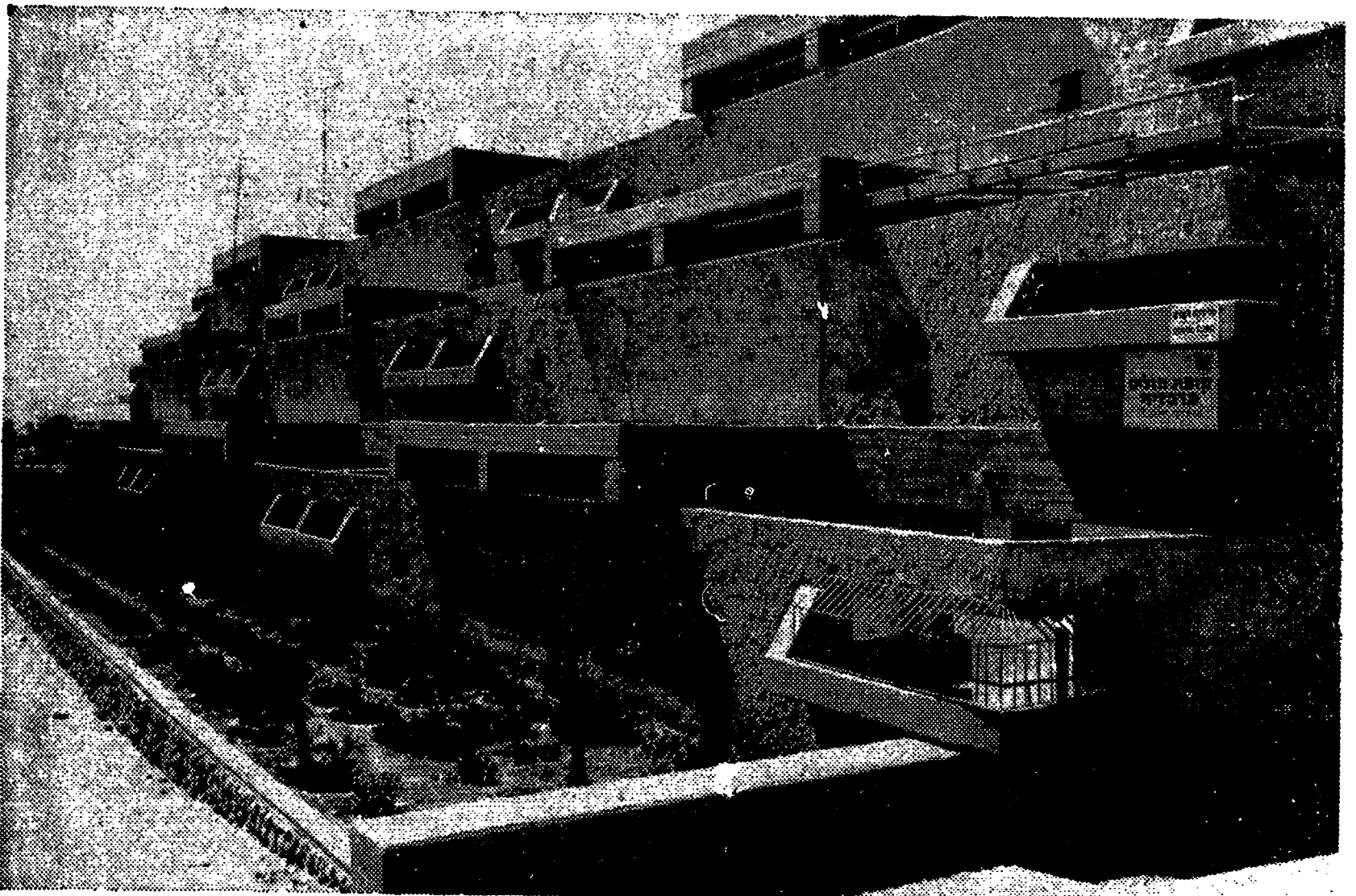
Why are the Israelis trying to erase disease among the Bedouins? How might both groups profit from this?

What might the people of other desert areas do to better their living conditions? Could they do these things without outside help? Explain.

6. Understanding the Growth of Cities in the Desert

Use an opaque projector to show pictures of a desert city such as Beersheba. (See Figures 3 and 4.) Develop questions based on the text accompanying the pictures.

New Towns Bloom in Israeli Desert



"Pyramid" apartment block in Beersheba, Negev desert town that was planned as a "garden city" 20 years ago

By ADA LOUISE HUXTABLE

Special to The New York Times

BEERSHEBA, Israel—Every year the Israelis push the desert back a few more miles, and it is a miracle that people come from all over the world to see. The new towns and cities, some only 5 or 10 years old, rise like mirages in the Negev wilderness of the south—the strange, dry hills through which the Israelites wandered millennia ago.

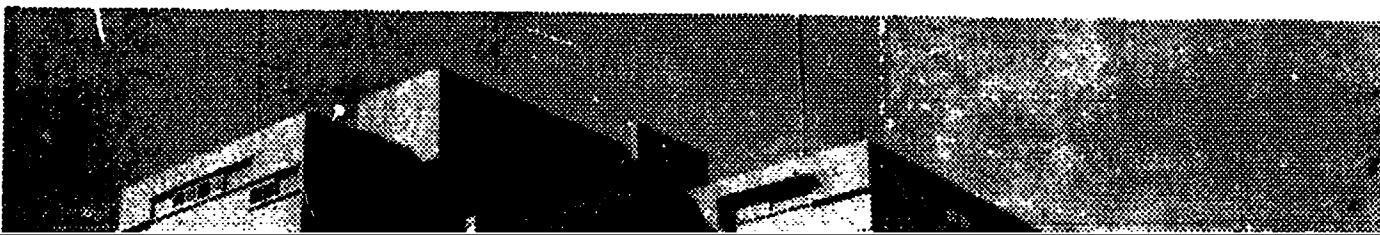
On every side the desert presses against the settlements that Israel is building to distribute her population and cultivate her resources. The line

between man's world and the wilderness is sharp. The latest and most closely watched of these settlements is the new town of Arad. The sun-baked site consists of 4,200 acres on a plateau that rises 2,000 feet and then drops more than 3,300 feet to the shores of the Dead Sea. It is 25 miles from Beersheba, one of the first and largest of Israel's new towns, begun in 1950 on an ancient city site.

In the words of a Negev regional planner, David Livneh, Beersheba, now a city of 70,000, is "a museum

of planning errors." Arad is the bright new model on which the nation pins its development hopes.

Almost everything that was done in Beersheba is being reversed in Arad. Beersheba was designed as a garden city — an English example brought to Israel from Europe, where the English planners' gospel of a home for every man on his own green plot on winding country roads in widely spaced communities was the admired





"Pyramid" apartment block in Beersheba, Negev desert town that was planned as a "garden city" 20 years ago

By ADA LOUISE HUXTABLE

Special to The New York Times

BEERSHEBA, Israel—Every year the Israelis push the desert back a few more miles, and it is a miracle that people come from all over the world to see. The new towns and cities, some only 5 or 10 years old, rise like mirages in the Negev wilderness of the south—the strange, dry hills through which the Israelites wandered millennia ago.

On every side the desert presses against the settlements that Israel is building to distribute her population and cultivate her resources. The line

between man's world and the wilderness is sharp. The latest and most closely watched of these settlements is the new town of Arad. The sun-baked site consists of 4,200 acres on a plateau that rises 2,000 feet and then drops more than 3,300 feet to the shores of the Dead Sea. It is 25 miles from Beersheba, one of the first and largest of Israel's new towns, begun in 1950 on an ancient city site.

In the words of a Negev regional planner, David Livneh, Beersheba, now a city of 70,000, is "a museum

of planning errors." Arad is the bright new model on which the nation pins its development hopes.

Almost everything that was done in Beersheba is being reversed in Arad. Beersheba was designed as a garden city — an English example brought to Israel from Europe, where the English planners' gospel of a home for every man on his own green plot on winding country roads in widely spaced communities was the admired



In Arad, the Negev's newest city, clustered apartment buildings like these are going up

New York Times, June 1, 1969.

Figure 5

New Israeli Towns Test Planning in Negev Desert

prototype of the first decades of this century.

It was fine for Englishmen escaping from sooty 19th-century industrial slums. And it was fine for England, where it rains. In the Negev, except for seasonal cloudbursts, it does not rain. The land is open, brown and sere.

In Beersheba, desert dust blows through the planners' open spaces, unplanted except where costly and difficult cultivation has nurtured vegetation maintained only as a constant battle against the odds of nature. Beersheba's "garden city" neighborhoods of 20 years ago have no green lawns. It is impossible to create and maintain them.

The rambling plans entail an expensive spread of utilities and services. The large areas marked on blueprints for community centers are still unfulfilled focuses of urban life. They leak out onto ring roads beyond brown wastes labeled "greenbelts."

Beersheba is correcting its mistakes where it can. It now displays one of the country's most advanced apartment towers, a new neighborhood of patio housing and an unusual "pyramid" apartment block.

Today the town of Arad is held up as the latest in Israeli planning theory and practice. It clusters its houses closely and turns them inward toward central courts protected against the desert winds. This design also provides for economical concentration of utilities and services.

The community center of shops, schools and activities buildings is no longer a void on a map marked for future development. It is built along with the housing, advancing in a strip as the housing itself advances.

This "linear" center can be built to serve all the needs of the town as far as it has grown at any point. It grows naturally with the city.

years. That is practically instant city. One of the oddities of this ancient land is that this kind of planned development has made Israel virtually an instant country, containing some of the newest and the oldest cities in the world.

This year marks the 20th anniversary of the start of the planning that followed the establishment of the state of Israel and that has brought about the fantastic changes of demography and geography that coexist with Biblical vistas and conditions.

There will be 25,000 people in Arad's six neighborhoods when they are completed and another 25,000 in adjoining, lower-density areas. The first 4,000 residents are living in the first neighborhood unit.

Life in a new desert town is not easy, but there is a noticeable sense of pride.

"We feel as if we're growing up with the town," one family says. They believe that the town is important to the nation.

Arad, an experiment in social as well as physical planning, is the result of trial and error in the new towns of both north and south. Every feature represents a lesson learned.

Unlike the earlier Negev towns, which were largely transit camps for new immigrants from Mediterranean areas, built under great pressure and often to minimum requirements, Arad's social structure is as carefully controlled as its site plan.

The town was begun with a nucleus of Europeans and native Israelis in a calculated effort to set predetermined administrative and cultural standards. Other Negev towns have had a population that was 80 per cent Eastern Mediterranean immigrant, and self-government and achievement levels have lagged. Arad will have a balanced mix.

Sections of Arad's neighborhoods have been handled by different architects and

escaping from sooty 19th-century industrial slums. And it was fine for England, where it rains. In the Negev, except for seasonal cloudbursts, it does not rain. The land is open, brown and sere.

In Beersheba, desert dust blows through the planners' open spaces, unplanted except where costly and difficult cultivation has nurtured vegetation maintained only as a constant battle against the odds of nature. Beersheba's "garden city" neighborhoods of 20 years ago have no green lawns. It is impossible to create and maintain them.

The rambling plans entail an expensive spread of utilities and services. The large areas marked on blueprints for community centers are still unfulfilled focuses of urban life. They leak out onto ring roads beyond brown wastes labeled "greenbelts."

Beersheba is correcting its mistakes where it can. It now displays one of the country's most advanced apartment towers, a new neighborhood of patio housing and an unusual "pyramid" apartment block.

Today the town of Arad is held up as the latest in Israeli planning theory and practice. It clusters its houses closely and turns them inward toward central courts protected against the desert winds. This design also provides for economical concentration of utilities and services.

The community center of shops, schools and activities buildings is no longer a void on a map marked for future development. It is built along with the housing, advancing in a strip as the housing itself advances.

This "linear" center can be built to serve all the needs of the town as far as it has grown at any point. It grows naturally with the city.

In Arad there will be six neighborhoods along this strip. Planning began in 1962 and construction followed immediately. The first neighborhood is complete and the second is being built now.

Construction is proceeding at the rate of about 400 housing units a year, or a neighborhood every two

development has made Israel virtually an instant country, containing some of the newest and the oldest cities in the world.

This year marks the 20th anniversary of the start of the planning that followed the establishment of the state of Israel and that has brought about the fantastic changes of demography and geography that coexist with Biblical vistas and conditions.

There will be 25,000 people in Arad's six neighborhoods when they are completed and another 25,000 in adjoining, lower-density areas. The first 4,000 residents are living in the first neighborhood unit.

Life in a new desert town is not easy, but there is a noticeable sense of pride.

"We feel as if we're growing up with the town," one family says. They believe that the town is important to the nation.

Arad, an experiment in social as well as physical planning, is the result of trial and error in the new towns of both north and south. Every feature represents a lesson learned.

Unlike the earlier Negev towns, which were largely transit camps for new immigrants from Mediterranean areas, built under great pressure and often to minimum requirements, Arad's social structure is as carefully controlled as its site plan.

The town was begun with a nucleus of Europeans and native Israelis in a calculated effort to set predetermined administrative and cultural standards. Other Negev towns have had a population that was 80 per cent Eastern Mediterranean immigrant, and self-government and achievement levels have lagged. Arad will have a balanced mix.

Sections of Arad's neighborhoods have been handled by different architects and they vary in success and character. One of the first sections, by D. Best and A. Eyal, has an inviting felicity of scale and detail, with a notably pleasant quality in its buildings and spaces. It adjoins a section in which these qualities are noticeably absent.

The town's most attractive

feature is a wide pedestrian street that runs through the center of each neighborhood like a continuous paved and planted plaza. It is flanked by the apartment blocks that enclose it, and is bordered by arcaded shops. Cars are kept to surrounding roads.

The neighborhood housing

is Government-built. Half is prefabricated, using a system now applied nationally. On the adjacent hills several hundred small houses or villas are being put up by individuals.

Figure 6

New York Times, May 19, 1969

How is shelter provided for people in the desert?

How do the apartment buildings compare with those in your neighborhood?

Why are all the buildings in the illustrations of a very modern style?

From where might the materials for the buildings be obtained?

Why might Beersheba be called a "garden city" even though it has no green lawns?

Would you like to live in the City of Arad? Explain your reasons.
(See Figure 5.)

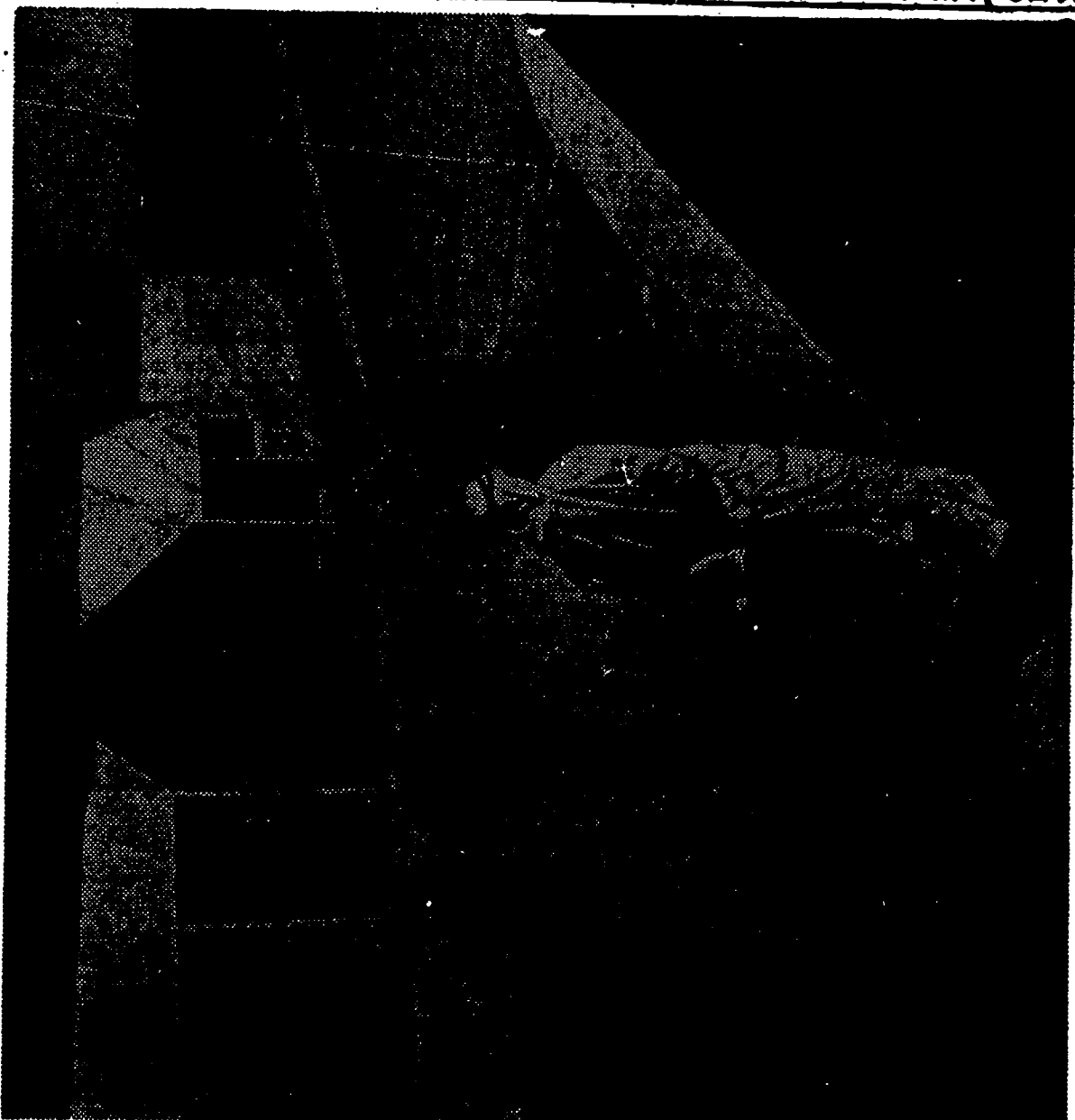
How would you account for the presence of the old and the new in the Negev?

What would be the advantages of living in a desert city? Disadvantages?

Hopes to House Negev Bedouins, a People of Space and Sky

May 13

...the turn reveal a d Arabs e barren the Old Govern- dern vil- out five city of spulated Shera, a settlement is moving ing spot scape of thousands d litera- lost sub- the des- their g away. Sheva, still in a tradi- ments. part ins are of the ve been s—it is if any- of no- tate of



Scene in Tel Sheva, small, modern settlement Israeli Government is building for Bedouins

which provide Arab music that is as constant as the sun. It has been moderate, even with the Israeli Government would like to settle in higher-standard permanent quarters, increasing their reliability as a work force and simplifying the provision of health, educational and other services. There are a few small settle-

ments of this type in Galilee, in the north. But their success has been moderate, even with the Israeli Government would like to settle in higher-standard permanent quarters, increasing their reliability as a work force and simplifying the provision of health, educational and other services. There are a few small settle-

be repeated, as a module, to make the village grow. Sixteen Bedouins now live in the 22 houses. Each house consists of three rooms with shower and toilet, connected by a small open court. Solar heat cans on the roofs, seen throughout Israel, provide the hot water.

There seems to be no stampede to fill the houses. For one thing, different tribes do not share them. The sheikh, who has given the project his blessing, retains his tent right next to the houses, partly for status and partly as a potential tourist attraction. The tribe's dust-colored sheep graze in the dust-colored landscape beyond the buildings.

A Gift for Gifts

The visitor is surrounded by a rush of soft-eyed children, who seem unaffected by the hot water, speaking Hebrew and Arabic. They extract ballpoint pens with practiced charm.

Inside a typical house, two cultures meet. Furniture is sparse. In one room there is a bed, as well as quilts on the floor for those who prefer the Bedouin way of sleeping.

In a second room, bright rolls of quilts and blankets are piled high on a painted chest. A young man lounges on a bed, radio playing. The pinup girls are blonde. A bare electric light bulb hangs from each ceiling.

In the late-afternoon desert light, the clustered cubes and flat wall planes of the houses turn into sun-gold abstract sculpture that would delight Enclid or Le Corbusier. Whether they will delight Bedouins is a more serious matter.

The market's unfinished arcade is topped by diamond-faceted roofs of elegant, geometric design.



The New York Times April 16, 1969

city. Isolated and surrounded by construction debris, this is still a clearly handsome expanse.

Tel Sheva is an architectural and social experiment, an exercise in desert urbanism. No matter how good the design, only the social results will count. And no one here will predict success or failure.

In Beer Sheva, the Bedouins have refused to use an extravagantly designed area that the Israelis provided for their centuries-old market.

They are said to consider the rooms of the new houses too small and confined compared with the spread of their "patial" tents. It is a matter of tradition and values. The question is whether hot water and electricity equal freedom of movement and the space of the open sky.

Israel Hopes to House Negev Bedouins, a People of Spac

By ADA LOUISE HUXTABLE
Special to The New York Times

BEERSHEBA, Israel, May 13 —In the Negev wilderness of southern Israel, where the turn of a new road can reveal a scene of black-robed Arabs tending sheep in the barren hills straight out of the Old Testament, the Israeli Government is building a modern village for Bedouins. About five miles from the Negev city of Beersheba a freshly asphalted road leads to Tel Sheva, a small, permanent settlement for the nomads of the desert.

Housing for Bedouins is something like refrigerators for Eskimos, and no one is at all sure if the experiment is going to work.

The Bedouin tribes, moving from one meager grazing spot to another in this landscape of harsh grandeur for thousands of years, have provided literature with some of its most sublime clichés—ships in the desert and Arabs folding their tents and silently stealing away. Along the road to Tel Sheva, the dark winter tents, still in use in May, cluster in traditional temporary encampments.

Change Even in Desert

But even the Bedouins are changing. Nearly half of the 30,000 believed to have been in the Negev before 1949—it is hard to find out who, if anyone, has taken a census of nomads—left after the state of Israel was established.

Of those who remained, some have become near-permanent employees of the new towns the Israelis have established in the south. They go to work daily from their camps, which are untouched by chance.

These are the Bedouin "philistines." They are skilled mechanics and good workers, and have advanced to pinup girls and omnipresent radios.

be repeated, as a module, to make the village grow.

Sixteen Bedouins now live in the 22 houses. Each house consists of three rooms with shower and toilet, connected by a small open court. Solar heat cans on the roofs, seen throughout Israel, provide the hot water.

There seems to be no stampede to fill the houses. For one thing, different tribes cannot share them. The sheikh, who has given the project his blessing, retains his tent right next to the houses, partly for status and partly as a potential tourist attraction. The tribe's dust-colored sheep graze in the dust-colored landscape beyond the buildings.

A Gift for Gifts

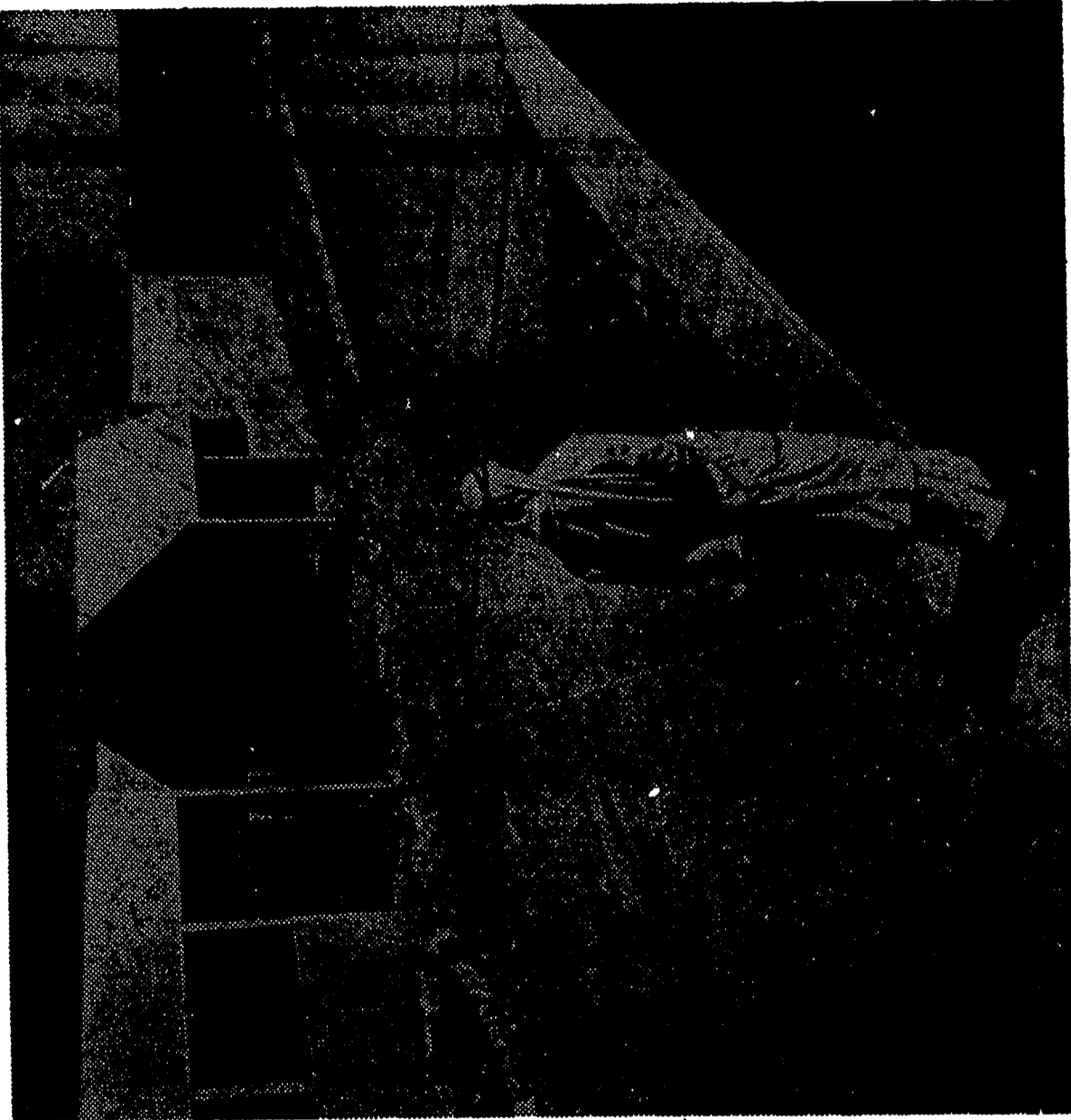
The visitor is surrounded by a rush of soft-eyed children, who seem unaffected by the hot water, speaking Hebrew and Arabic. They extract ballpoint pens with practiced charm.

Inside a typical house, two cultures meet. Furniture is sparse. In one room there is a bed, as well as quilts on the floor for those who prefer the Bedouin way of sleeping.

In a second room, bright rolls of quilts and blankets are piled high on a painted chest. A young man lounges on a bed, preoccupied with a transistor radio playing. The pinup girls are blondes. A bare electric light bulb hangs from each ceiling.

In the late-afternoon desert light, the clustered cubes and flat wall planes of the houses turn into sun-gold abstract sculpture that would delight Eucld or Le Corbusier. Whether they will delight Bedouins is a more serious matter.

The market's unfinished arcade is topped by diamond-faceted roofs of elegant geometry.



Scene in Tel Sheva, small, modern settlement Israel Government is building for Bedouins

which provide Arab music that is as constant as the sun. It has been moderate, even with the Israeli Government would like to settle in higher-standard permanent quarters, increasing their reliability as a work force and simplifying the provision of health, educational and other services.

Tel Sheva is ambitiously planned for an eventual total of 400 to 500 families. Construction is almost complete on

the first unit, which would accommodate 30 or 40 families. There are 22 small, rectangular houses of stuccoed concrete, actually double dwellings, walled into a compound and grouped around an unfinished square, open, market structure and coffeehouse, in traditional Arab fashion. The unit would

Read the above article. Refer to the suggested list of cultural contrasts and point out to the students the significance of contrasting cultures. (See Figure 6.)

Contrasts in the Desert

Apartment houses	- Tents
Market place (permanent structure)	- Traditional open-air market place
Settled communities	- Nomadic communities
Urban	- Urban

N.B. Introduce concept of nomadic movement by citing the idea of camping - moving across the United States - enjoyed by many people during the summer months.

Note that camp sites have been established throughout the country for use by campers and camping has become a common and enjoyable way to see the country.

Farming in Israel Likened to Raising Melons in Sahara

TEL AVIV. (UPI) —Israel's farming in the Negev Desert bears, on the surface, a resemblance to trying to grow watermelons in the Sahara.

The Negev has no vegetation except for a few thorn bushes. It is a region of sharply eroded hills, from which the scarce rainfall of 2.6 inches a year rushes to the wadi bottoms, leaving none behind. The desert's temperature mounts in summer to 120 degrees fahrenheit yet it can get quite cool in winter.

The underground water—of which there is ample supply in some areas—is often brackish, with salinity ranging from 200-300 parts to more than 3000 parts per million. Livestock can accustom itself to the lower levels of salinity, but it is too salty for conventional irrigation farming.

Factually, economic farming is only a coincidental byproduct of Israeli agriculture.

Security Is Key

The kibbutzim and moshavim (communal and cooperative farms) that occupy 90 per cent of the land have other func-

the lonely road from Beer-sheva to Elath at the tip of the Gulf of Aqaba, provide unequal possibilities for research into desert farming, as well as security for the region. They also enable more people to take part in kibbutz membership, now that most of the land in the rest of Israel is occupied. For some reason kibbutzim only succeed with farming or fishing as a basis.

Kibbutz Eilat is just north of the town. It was a military settlement and is still the army's responsibility. The main buildings, houses and livestock are all in the foothills, while the arable land, about 300 acres, lies two miles away in the val-

ley to the Jordan border. The cattle depend for all their food on alfalfa hay imported from further north. In spite of the heat and complete absence of grazing, the cows—which spend all their lives in shaded pens—seem to grow well, and the young cattle thrive.

- N.B. Introduce concept of nomadic movement by citing the idea of camping - moving across the United States - enjoyed by many people during the summer months.

Note that camp sites have been established throughout the country for use by campers and camping has become a common and enjoyable way to see the country.

Farming in Israel Likened to Raising Melons in Sahara

TEL AVIV. (UPI) —Israel's farming in the Negev Desert bears, on the surface, a resemblance to trying to grow watermelons in the Sahara.

The Negev has no vegetation except for a few thorn bushes. It is a region of sharply eroded hills, from which the scarce rainfall of 2.6 inches a year rushes to the wadi bottoms, leaving none behind. The desert's temperature mounts in summer to 120 degrees fahrenheit yet it can get quite cool in winter.

The underground water—of which there is ample supply in some areas—is often brackish, with salinity ranging from 200-300 parts to more than 3000 parts per million. Livestock can accustom itself to the lower levels of salinity, but it is too salty for conventional irrigation farming.

Factually, economic farming is only a coincidental byproduct of Israeli agriculture.

Security Is Key

The kibbutzim and moshavim (communal and cooperative farms) that occupy 90 per cent of the land, have other functions. They are often situated more for security advantages than agricultural advantages and, more important still, they provide one of the main strongholds of Zionism in a society where town life could swiftly dissipate its spirit. They also make possible potentially valuable agricultural research and croptesting.

So the kibbutzim either operating or being planned along

the lonely road from Beerseba to Elath at the tip of the Gulf of Aqaba, provide unequal possibilities for research into desert farming, as well as security for the region. They also enable more people to take part in kibbutz membership, now that most of the land in the rest of Israel is occupied. For some reason kibbutzim only succeed with farming or fishing as a basis.

Kibbutz Eilat is just north of the town. It was a military settlement and is still the army's responsibility. The main buildings, houses and livestock are all in the foothills, while the arable land, about 300 acres, lies two miles away in the val-

ley to the Jordan border. The cattle depend for all their food on imports of alfalfa hay from further north. In spite of the heat and complete absence of grazing, the cows—which spend all their lives in shaded pens—seem to thrive well, and the young cattle thrive.

Introduce above article to class.

In setting up a kibbutz or moshav, why must security be considered?

KIBBUTZ

United Givers
Israeli kibbutz,
ready all for one
all. But this coop-
ing plan is pure-
and democratic.

re to visit a farm in
u would find it quite dif-
an American one.

ata, a typical *kibbutz*
(farm) at the southern
(Negev desert, most set-
ting—the average age is
g” the farm together,
works long hours each
g chickens and cattle,
g the surrounding land.
ney gather together to
or discuss politics, fre-
ding group sessions to
modern farming meth-
ta is completely self-
aving its own doctors,
hers, cooks, and skilled

the Israelis, who strong-
private enterprise, col-
air farms? First of all,
a good “farming coun-
n early Zionist settlers
the turn of the century,
little more than one-



A TEEN-AGER prepares meal in a kibbutz which shows some of the battle scars of last June's Arab-Israeli conflict.

fourth of the land suitable for grow-
ing food.

Even where there were no moun-
tains or deserts, there were prob-
lems. Much of the ground had not
been cultivated for hundreds of
years. The south lacked rain.
Marshes and swamps ruined other
areas. And most of the settlers were
newcomers to farming without
money, equipment, or agricultural
experience.

Need for cooperation. These men
and women, knowing they had to
feed themselves, realized the only
way was through joint effort. Vol-
untarily, they set up cooperative
farms. Those who had some knowl-
edge of agriculture taught the
others. Together they were able to

save money buying supplies in large
quantities, sharing modern machin-
ery they could not afford individu-
ally. Newcomers followed their ex-
ample.

When Israel gained its independ-
ence in 1948, the government en-
couraged more collective farming to
boost food production for thousands
of new immigrants. The result was
little short of an agricultural mir-
acle: extensive irrigation and ter-
racing have converted large areas
of desert into fertile cropland. Farm
output is up 6-fold.

Today, Israel has 2 types of co-
operative farms, the *kibbutz* and
the *moshav*.

One big family. The 230 *kibbutz*-
zim range in population from 60 to

2,000. The people live as one big
family, sharing property and get-
ting no pay except a sum for a 2-
or 3-week vacation once yearly.
Both men and women work in the
fields. Everything belongs to the
kibbutz, which also provides for
all the workers' needs. When crops
are sold, proceeds go into a central
fund to pay the expenses of the
community. The group meets week-
ly to make decisions.

Married couples live in bunga-
lows or small apartments but eat
with others in the community din-
ing room. Kibbutz children live in
dormitories, eating, playing, and
studying survival techniques to-
gether, visiting their parents late
afternoons and weekends. By the
time they're teen-agers, they're ex-
pert in farming methods, military
defense, first aid, and communica-
tions.

Though this system frees women
for work, many criticize the break-
ing up of family life, saying it can-
cels the economic benefits of the
kibbutz.

The *moshav*. Israeli farmers who
feel the need for more privacy and
a closer family relationship live on
one of the country's 360 *moshavim*.
The land belongs to all, but each
family lives together in its own
home and is assigned its own por-
tion to farm. Members help one
another and buy their supplies
through a central agent.

As life becomes more secure and
prosperous in Israel, the *moshav* is
expected to be increasingly popular
as compared to the more rigid
kibbutz.

The following reading selections describe kibbutz life in the southern
Negev and life on a *moshav*. The selections can be read to the class
by the teacher. The pictures may be used to develop understandings
concerning communal life on the kibbutz. (See Figures 7-9.)

7. Life On a Kibbutz and a Moshav

KIBBUTZ

There's no United Givers Fund in an Israeli kibbutz, where it's already all for one and one for all. But this cooperative farming plan is purely voluntary and democratic.

If you were to visit a farm in Israel, you would find it quite different from an American one.

At Yotvata, a typical *kibbutz* (collective farm) at the southern tip of the Negev desert, most settlers are young—the average age is 24. "Owning" the farm together, the group works long hours each week raising chickens and cattle, and farming the surrounding land. Evenings they gather together to read, relax, or discuss politics, frequently holding group sessions to brush up on modern farming methods. Yotvata is completely self-sufficient, having its own doctors, nurses, teachers, cooks, and skilled craftsmen.

Why did the Israelis, who strongly believe in private enterprise, collectivize their farms? First of all, Israel is not a good "farming country." When early Zionist settlers arrived at the turn of the century, they found little more than one-



A TEEN-AGER prepares meal in a kibbutz which shows some of the battle scars of last June's Arab-Israeli conflict.

fourth of the land suitable for growing food.

Even where there were no mountains or deserts, there were problems. Much of the ground had not been cultivated for hundreds of years. The south lacked rain. Marshes and swamps ruined other areas. And most of the settlers were newcomers to farming without money, equipment, or agricultural experience.

Need for cooperation. These men and women, knowing they had to feed themselves, realized the only way was through joint effort. Voluntarily, they set up cooperative farms. Those who had some knowledge of agriculture taught the others. Together they were able to

save money buying supplies in large quantities, sharing modern machinery they could not afford individually. Newcomers followed their example.

When Israel gained its independence in 1948, the government encouraged more collective farming to boost food production for thousands of new immigrants. The result was little short of an agricultural miracle: extensive irrigation and terracing have converted large areas of desert into fertile cropland. Farm output is up 6-fold.

Today, Israel has 2 types of cooperative farms, the *kibbutz* and the *moshav*.

One big family. The 230 *kibbutz*-*s* range in population from 60 to

2,000. The people live as one big family, sharing property and getting no pay except a sum for a 2- or 3-week vacation once yearly. Both men and women work in the fields. Everything belongs to the kibbutz, which also provides for all the workers' needs. When crops are sold, proceeds go into a central fund to pay the expenses of the community. The group meets weekly to make decisions.

Married couples live in bungalows or small apartments but eat with others in the community dining room. Kibbutz children live in dormitories, eating, playing, and studying survival techniques together, visiting their parents late afternoons and weekends. By the time they're teen-agers, they're expert in farming methods, military defense, first aid, and communications.

Though this system frees women for work, many criticize the breaking up of family life, saying it cancels the economic benefits of the kibbutz.

The moshav. Israeli farmers who feel the need for more privacy and a closer family relationship live on one of the country's 360 *moshavim*. The land belongs to all, but each family lives together in its own home and is assigned its own portion to farm. Members help one another and buy their supplies through a central agent.

As life becomes more secure and prosperous in Israel, the *moshav* is expected to be increasingly popular as compared to the more rigid kibbutz.



KIBBUTZ LIFE, though tough, has its moments of leisure. Here, kibbutz inhabitants listen to their regular Friday night concert.

Figure 8

From Weekly News Review, Vol. 46, No. 4,
October 2, 1967 (Civic Education Service,
Washington, D.C.) With permission.

HOW WE LIVE IN ISRAEL

I live on a moshav (moh-SHAV) called Yoknam (YOHK-nah-ahm.) A moshav is a farming community, where the houses are built close together - like a small village. Each farmer owns a field of about 25 acres on one side of the moshava plus a small plot of land in back of his house. In our backyard we raise chickens for eggs.

The farmers of the moshav raise squash, apricots, and peaches, and they share the large equipment that the farm needs. Then the moshava cooperative helps sell our crops. But, of course, the farmer who produces more earns more.

We also have many shops on the moshav. We have to pay for what we buy, but the supermarket, the feed store, and the hardware store are all cooperatives - that is, we all own part of the shops and share in the profits.

I like living here, but then I've never lived anywhere else. My parents came to Israel from Germany many years ago. When they get together with their friends and relatives, I can't understand anything they say, because they speak German - and I don't know that language.

But I do know one foreign language: English. This is my third year of studying English. I'm 13 and in the 8th grade at the K'far Yehoshua (yeh-hoh-SHOO-ah.) We study math, Hebrew literature, nature, music, Jewish and general history, English, and geography.

We get to see a lot of the things we study about in geography. Last year my class went on a three-day tour through the Galil (gah-LEEL), or Galilee as it's called in English. The whole class did different things to earn money, and we put our earnings into a class fund. I picked sugar beets on neighboring farms.

Classes start early - at 7:30. I get up at 6:30 and have a quick breakfast of coffee, bread, and marmalade. Then I take the school bus to class - and back again at 2.

When I get home, we have our main meal of the day. It's a meat meal; barbecued chicken is my favorite. We often have squash, fresh from the fields, and plenty of salad and olives. My mother makes her own soups, like tomato with rice or borscht (beet soup). For dessert, there's fresh fruit. I like watermelon; we have round ones here in Israel.

After the meal, I do my homework. Then at 4:30 I go to one of my clubs at the Yoknam Center. One day it's the folk dancing group, another day it's sports.

My daily chore is to collect the eggs from our hen house. After I've finished, it's time for dinner, which is a dairy meal: salad, cheese, olives and hatzilim (ha-tzee-LEEM), which is chopped eggplant, and lebuneuh (leh-buh-NEE-uh), which is like yogurt. Afterward I read or listen to Israeli songs on the radio until 8:30 or 9 - then to bed.

My family is Orthodox, so we observe all the kosher laws, such as not eating milk and meat products at the same meal - or even from the same dishes. Saturday is the Jewish Sabbath, a day of rest. I have time then to look over my collections of stamps and matchbooks and play with my pets - three dogs and two cats. Saturday night the Sabbath is over, and often I go to the movies with my friends. On Sunday, it's back to school.

yard we raise chickens for eggs.

The farmers of the moshav raise squash, apricots, and peaches, and they share the large equipment that the farm needs. Then the moshava cooperative helps sell our crops. But, of course, the farmer who produces more earns more.

We also have many shops on the moshav. We have to pay for what we buy, but the supermarket, the feed store, and the hardware store are all cooperatives - that is, we all own part of the shops and share in the profits.

I like living here, but then I've never lived anywhere else. My parents came to Israel from Germany many years ago. When they get together with their friends and relatives, I can't understand anything they say, because they speak German - and I don't know that language.

But I do know one foreign language: English. This is my third year of studying English. I'm 13 and in the 8th grade at the K'far Yehoshua (yeh-hoh-SHOO-ah.) We study math, Hebrew literature, nature, music, Jewish and general history, English, and geography.

We get to see a lot of the things we study about in geography. Last year my class went on a three-day tour through the Galil (gah-LEEL), or Galilee as it's called in English. The whole class did different things to earn money, and we put our earnings into a class fund. I picked sugar beets on neighboring farms.

Classes start early - at 7:30. I get up at 6:30 and have a quick breakfast of coffee, bread, and marmalade. Then I take the school bus to class - and back again at 2.

When I get home, we have our main meal of the day. It's a meat meal; barbecued chicken is my favorite. We often have squash, fresh from the fields, and plenty of salad and olives. My mother makes her own soups, like tomato with rice or borscht (beet soup), For dessert, there's fresh fruit. I like watermelon; we have round ones here in Israel.

After the meal, I do my homework. Then at 4:30 I go to one of my clubs at the Yoknam Center. One day it's the folk dancing group, another day it's sports.

My daily chore is to collect the eggs from our hen house. After I've finished, it's time for dinner, which is a dairy meal: salad, cheese, olives and hatzilim (ha-tzee-LEEM), which is chopped eggplant, and lebuneuh (leh-buh-NEE-uh), which is like yogurt. Afterward I read or listen to Israeli songs on the radio until 8:30 or 9 - then to bed.

My family is Orthodox, so we observe all the kosher laws, such as not eating milk and meat products at the same meal - or even from the same dishes. Saturday is the Jewish Sabbath, a day of rest. I have time then to look over my collections of stamps and matchbooks and play with my pets - three dogs and two cats. Saturday night the Sabbath is over, and often I go to the movies with my friends. On Sunday, it's back to school.

Summertime I help out in the fields. I help pick, pack, and sort the crops. I also help move the aluminum pipes which bring water into the field. In this part of Israel, we get little or no rain from March to November.

Some of my friends would rather live in a city than in Yoknam. But I think I'll remain here. The work is hard, but it's fun, too. And I like being close to the land.

By Ofra Nahari (OHF-ruh nah-HAH-ree)
As told to A.M. Goldstein



8 a.m.—Breakfast—with "Davar"



9 a.m.—Peeling spuds for lunch.



10 a.m.—Refreshment break.



4 p.m.—Children's play time



7 p.m.—Children's show

9 p.m.—Lecture

11 p.m.—Late Committee Meeting





8 a.m.—Breakfast—with "Davar"



9 a.m.—Peeling spuds for lunch.



10 a.m.—Refreshment break.



4 p.m.—Children's play time



7 p.m.—Children's show

9 p.m.—Lecture

11 p.m.—Late Committee Meeting



Israel Magazine,

Vol. 1, No. 11 1969

Figure 9

How does a kibbutz differ from an American farm?

An Israeli once said: "The people on my kibbutz are my family."
What does he mean? Why does he regard the members of his kibbutz as his family?

What is the difference between a kibbutz and a moshav? On which would you rather live? Why?

Many people who came to the Negev after 1948 lost their families during the Second World War. What advantages would they find in living in a kibbutz?

Additional Activities

Conduct a sociodrama to illustrate communal life in the Negev.

Ask pupils to pretend they are living on a kibbutz. They might then write letters to friends in New York City describing their life in the Negev.

Organize the class into a special committee of the Israeli parliament (Knesset). The class should then be directed to discuss this question: Which form of settlement will better meet the needs of the nation in developing the Negev?

Design travel posters depicting life on a kibbutz or a moshav.

Make a map or diorama of a typical farming community in Israel.

See Sonia and Tim Gidal's My Village in Israel (Pantheon, 1959, frontispiece) for a good example.

8. Cultural Affairs in the Negev

Pupils should be helped to understand that the culture of the Negev today is that of the modern state of Israel. This culture reflects ancient Judaic and Western traditions as well as those of the many countries in which the Jewish people have lived. Pupils should also recognize that Israeli culture is undergoing change and that it encompasses many elements of recent and distinctively Israeli origin.

An overview of cultural affairs among the people of the Negev may be gained from viewing one or more of the films and selected frames from the filmstrips listed in the bibliography for this bulletin. A display of travel posters, offered gratis by the Israel Government Tourist Office, 574 Fifth Avenue, New York, New York, may be analyzed to discover cultural developments. Additional pictorial materials showing cultural activities may be found in Sonia and Tim Gidal's My Village in Israel (Pantheon, 1959) and Life World Library's Israel (Time Incorporated, 1965).

a. Language

Show pupils the Hebrew alphabet and samples of Hebrew writing in manuscript and cursive forms. Pupils should learn that Hebrew like other Semitic languages, is written from right to left.

The following chart may be used by pupils to write their names in Hebrew letters. It may also be used as a guide to the pronunciation of Hebrew words presented by the teacher. (See Figure 10.)

rather live? Why?

Many people who came to the Negev after 1948 lost their families during the Second World War. What advantages would they find in living in a kibbutz?

Additional Activities

Conduct a sociodrama to illustrate communal life in the Negev.

Ask pupils to pretend they are living on a kibbutz. They might then write letters to friends in New York City describing their life in the Negev.

Organize the class into a special committee of the Israeli parliament (Knesset). The class should then be directed to discuss this question: Which form of settlement will better meet the needs of the nation in developing the Negev?

Design travel posters depicting life on a kibbutz or a moshav.

Make a map or diorama of a typical farming community in Israel.

See Sonia and Tim Gidal's My Village in Israel (Pantheon, 1959, frontispiece) for a good example.

8. Cultural Affairs in the Negev

Pupils should be helped to understand that the culture of the Negev today is that of the modern state of Israel. This culture reflects ancient Judaic and Western traditions as well as those of the many countries in which the Jewish people have lived. Pupils should also recognize that Israeli culture is undergoing change and that it encompasses many elements of recent and distinctively Israeli origin.

An overview of cultural affairs among the people of the Negev may be gained from viewing one or more of the films and selected frames from the filmstrips listed in the bibliography for this bulletin. A display of travel posters, offered gratis by the Israel Government Tourist Office, 574 Fifth Avenue, New York, New York, may be analyzed to discover cultural developments. Additional pictorial materials showing cultural activities may be found in Sonia and Tim Gidal's My Village in Israel (Pantheon, 1959) and Life World Library's Israel (Time Incorporated, 1965).

a. Language

Show pupils the Hebrew alphabet and samples of Hebrew writing in manuscript and cursive forms. Pupils should learn that Hebrew like other Semitic languages, is written from right to left.

The following chart may be used by pupils to write their names in Hebrew letters. It may also be used as a guide to the pronunciation of Hebrew words presented by the teacher. (See Figure 10.)

THE HEBREW ALPHABET

Shown below are the letters of the Hebrew alphabet, with their equivalents in English. Letters can also indicate numbers. Only the letter "vav" represents a vowel sound. The other vowels can be indicated by special signs.

ALPHABET	NAME	TRANS- LITERATION	NUMBER
א	ALEF	.	1
ב	BET	B or V	2
ג	GIMEL	G	3
ד	DALET	D	4
ה	HAY	H	5
ו	VAV	V	6
ז	ZAYIN	Z	7
ח	KHET	Kh	8
ט	TET	T	9
י	YOD	I or Y	10
כ	KAF	Kh	20
ל	LAMED	L	30
מ	MEM	M	40
נ	NUN	N	50
ס	SAMEKH	S	60
ע	AYIN	.	70
פ	PAY	P or F	80
צ	TSADE	Ts	90
ק	KUF	K	100
ר	RESH	R	200
ש	SHIN	Sh or S	300
ת	TAV	T or Th	400

Figure 10

A guest speaker might be invited to class to give pupils an opportunity to hear spoken Hebrew. Hebrew in the Elementary Schools (Curriculum Bulletin No. 12, 1965-66 Series) lists several language records which may be played for this purpose (p.109).

b. Literature

To develop insights regarding Israel's literary heritage, discuss the following information with the children:

numbers. Only the letter "vav" represents a vowel sound. The other vowels can be indicated by special signs.

ALPHABET	NAME	TRANS-LITERATION	NUMBER
א	ALEF	-	1
ב	BET	B or V	2
ג	GIMEL	G	3
ד	DALET	D	4
ה	HAY	H	5
ו	VAV	V	6
ז	ZAYIN	Z	7
ח	KHET	Kh	8
ט	TET	T	9
י	YOD	I or Y	10
כ	KAF	Kh	20
ל	LAMED	L	30
מ	MEM	M	40
נ	NUN	N	50
ס	SAMEKH	S	60
ע	AYIN	-	70
פ	PAY	P or F	80
צ	TSADE	Ts	90
ק	KUF	K	100
ר	RESH	R	200
ש	SHIN	Sh or S	300
ת	TAV	T or Th	400

Figure 10

A guest speaker might be invited to class to give pupils an opportunity to hear spoken Hebrew. Hebrew in the Elementary Schools (Curriculum Bulletin No. 12, 1965-66 Series) lists several language records which may be played for this purpose (p.109).

b. Literature

To develop insights regarding Israel's literary heritage, discuss the following information with the children:

The ancient Hebrews have passed on to us some important books. Some of these books make up the Torah, which is the name of Jewish religious law. The books of the Torah can be found in the Christian Bible. They are the first five books of the old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These books tell the Hebrew story of the creation of the world and the earliest history of the Hebrews. The story of the wanderings of the Hebrew tribes under the leadership of Moses is part of this history.

The Old Testament contains other books that tell about Hebrew history, great leaders and heroes, poetry and wise sayings. Some of these books are:

Judges which tells the story of Samson, a man of great strength and Gideon, a great and wise military leader.

Samuel and Kings which contain the story of the Hebrew kingdom. They tell how Saul formed the kingdom. They also tell of the courageous life of David, the shepherd boy who slew Goliath, the giant and later became king.

Psalms is a book of poetry.

Proverbs has wise sayings.

Questions for Discussion

Name two religions which are related.

How are these religions represented among the peoples who live in New York City?

How is the Christian Bible related to the Jewish Bible?

How is the Bible similar to other books written about man's past?
How is it different?

Read and discuss children's stories, such as those of Ruth, Esther, David, Moses, and Joseph in terms of the historical past of the Hebrews.

Have individual pupils consult children's books which gives information on Israeli holidays.

The following chart is a guide for lessons pertaining to official holidays of Israel. Dates of holidays may be noted on a classroom calendar and discussed as they occur. The chart may also be used to have pupils develop an understanding of an overall time pattern of these holidays in relation to some of the major Christian holidays.

Jewish Holidays

The Sabbath	Begins at sundown Friday and lasts until sundown on Saturday. It is the day set aside to rest and to honor God.
Rosh Hashannah	The Jewish New Year. The beginning of their religious year is on the first day of the seventh Jewish month and comes in September or during October.
Yom Kippur	The Day of Atonement, comes at the end of ten Days of Repentance following Rosh Hashannah. Everyone fasts for twenty-four hours to show that a person has the strength to live a good life in the year to come. It is also a day for honoring the good deeds of those who died.
Succoth	Jewish Harvest Festival which comes during October, five days after Yom Kippur. Succoth has many names. One of them is the Feast of the In-gathering. It celebrates the end of harvest season.

Psalms is a book of poetry.

Proverbs has wise sayings.

Questions for Discussion

Name two religions which are related.

How are these religions represented among the people who live in New York City?

How is the Christian Bible related to the Jewish Bible?

How is the Bible similar to other books written about man's past?
How is it different?

Read and discuss children's stories, such as those of Ruth, Esther, David, Moses, and Joseph in terms of the historical past of the Hebrews.

Have individual pupils consult children's books which gives information on Israeli holidays.

The following chart is a guide for lessons pertaining to official holidays of Israel. Dates of holidays may be noted on a classroom calendar and discussed as they occur. The chart may also be used to have pupils develop an understanding of an overall time pattern of these holidays in relation to some of the major Christian holidays.

Jewish Holidays

The Sabbath	Begins at sundown Friday and lasts until sundown on Saturday. It is the day set aside to rest and to honor God.
Rosh Hashannah	The Jewish New Year. The beginning of their religious year is on the first day of the seventh Jewish month and comes in September or during October.
Yom Kippur	The Day of Atonement, comes at the end of ten Days of Repentance following Rosh Hashannah. Everyone fasts for twenty-four hours to show that a person has the strength to live a good life in the year to come. It is also a day for honoring the good deeds of those who died.
Succoth	Jewish Harvest Festival which comes during October, five days after Yom Kippur. Succoth has many names. One of them is the Feast of the In-gathering. It celebrates the end of harvest season.
Passover	A festival of Freedom. It now celebrates the escape of the Hebrews from Egypt. It comes in March or April and is the most famous of the Jewish holidays.
Shavouth	Celebrates the giving of the Torah, or religious law, to the Jewish people. It is also the festival celebrating the first harvest of the season. Shavouth begins seven weeks after Passover.

Sources: Morrow, Betty and Hartman, Louis, Jewish Holidays, Illinois: Garrard Publishing Co., 1967

151

HolidaysAutumnJewishChristian

Rosh Hashannah

Thanksgiving

Yom Kippur

Winter

Chanukah

Christmas

Spring

Passover

Easter

c. Religion

Children's books on Israel (see bibliography for this theme) describe holidays of religious significance. Such accounts may serve as a basis for further class discussion.

Holidays, as they occur through the year, may be the motivation for a comparison of the way of celebrating a particular holiday in the United States with Israeli observances. Your Neighbor Celebrates, a pamphlet issued by the Anti-Defamation League of B'nai B'rith, and Lillian S. Abramson's Join Us for the Holidays (New York: National Women's League, 1958) may be consulted for this purpose.

The Jewish Museum displays a collection of invaluable objects associated with religious observances. A classroom display of articles currently in use may be arranged by contacting a local synagogue or temple. A class visit may also be arranged.

d. Music

Selections from the following recordings may be used to present Israeli music:

Folk Songs of Israel. New York, New York, Elektra Records.
(One 33 1/3 RPM with text).

Hebrew Folk Songs. New York, New York, Folkways Records & Service Corp. (One 33 1/3 RPM with booklet).

Israel Songs for Children in Hebrew. New York, New York, Folkways Records and Service Corp. (FC7226).

Shiray Gan: Hebrew Songs for Children. New York: Minedco Records.

Rosh Hashannah

Thanksgiving

Yom Kippur

Winter

Chanukah

Christmas

Spring

Passover

Easter

c. Religion

Children's books on Israel (see bibliography for this theme) describe holidays of religious significance. Such accounts may serve as a basis for further class discussion.

Holidays, as they occur through the year, may be the motivation for a comparison of the way of celebrating a particular holiday in the United States with Israeli observances. Your Neighbor Celebrates, a pamphlet issued by the Anti-Defamation League of B'nai B'rith, and Lillian S. Abramson's Join Us for the Holidays (New York: National Women's League, 1958) may be consulted for this purpose.

The Jewish Museum displays a collection of invaluable objects associated with religious observances. A classroom display of articles currently in use may be arranged by contacting a local synagogue or temple. A class visit may also be arranged.

d. Music

Selections from the following recordings may be used to present Israeli music:

Folk Songs of Israel. New York, New York, Elektra Records.
(One 33 1/3 RPM with text).

Hebrew Folk Songs. New York, New York, Folkways Records & Service Corp. (One 33 1/3 RPM with booklet).

Israel Songs for Children in Hebrew. New York, New York, Folkways Records and Service Corp. (FC7226).

Shiray Gan: Hebrew Songs for Children. New York: Minedco Records.

Books of songs such as the following may also be consulted:

Coopersmith, Harry. Kindergarten and Primary Songs.
New York: Jewish Education Committee Press, 1948.

_____. Songs of Zion. New York: Behrman House, Inc. 1948

_____. The New Jewish Song Book. New York: Behrman House,
Inc., 1965

_____. The Songs We Sing. New York: United Synagogue
Commission on Jewish Education, 1950.

Eisenstein, Judith. Gateway to Jewish Song. New York: Behrman
House, 1939.

_____, and Prensky, Frieda. Songs of Childhood. New York: Commission of Jewish Education, 1955.

e. The Dance

Teach the class an Israeli dance. Dances are described in the following volumes:

Chochem, Corine and Roth, Muriel. Palestine Dances. New York: Behrman House, Inc., 1941.

Delakova, Katya and Berk, Fred. Dances of Palestine. New York: Hillel Resources, 1947.

Jewish Agency. Israel Folk Dances. New York: The Jewish Agency, 1959.

Lapson, Dvora. Dances of the Jewish People. New York: Jewish Education Committee Press, 1958.

_____. Folk Dances for Jewish Festivals. New York: Jewish Education Committee Press, 1961.

f. Art and Architecture

An opaque projector may be used to show the class examples of Israeli art and architectural styles as these are presented in the various books listed in the bibliography. Films and filmstrips on Israel are other sources of useful pictures.

g. Agriculture

Although agriculture occupies only one-sixth of the population, the land is intensively cultivated. In areas that once were swamps or deserts, farmers use every available piece of land and every drop of water to raise their crops. About one-third of the cultivated land is irrigated.

Israelis laying pipes to bring the waters of the River Yarkon to the dry Negev.

UNITED NATIONS



teach the class an Israeli dance. Dances are described in the following volumes:

Chochem, Corine and Roth, Muriel. Palestine Dances.
New York: Behrman House, Inc., 1941.

Delakova, Katya and Berk, Fred. Dances of Palestine.
New York: Hillel Resources, 1947.

Jewish Agency. Israel Folk Dances. New York: The
Jewish Agency, 1959.

Lapson, Dvora. Dances of the Jewish People. New York:
Jewish Education Committee Press, 1958.

_____. Folk Dances for Jewish Festivals. New York:
Jewish Education Committee Press, 1961.

f. Art and Architecture

An opaque projector may be used to show the class examples of Israeli art and architectural styles as these are presented in the various books listed in the bibliography. Films and filmstrips on Israel are other sources of useful pictures.

g. Agriculture

Although agriculture occupies only one-sixth of the population, the land is intensively cultivated. In areas that once were swamps or deserts, farmers use every available piece of land and every drop of water to raise their crops. About one-third of the cultivated land is irrigated.

*Israelis laying pipes to bring the waters of
the River Yarkon to the dry Negev.*



Schwartz and
O'Connor,
Exploring a
Changing World,
New York: Globe
Book Co., 1960.

Citrus fruit, grown on the coastal plain, is the most important farm product and is one of Israel's principal exports. Grains, tobacco, grapes, olives, and other fruits are grown in Galilee. Farmers on the fringes of the Negev, and dairy farming prosper in the north and on the plain.

Figure 11

Large-scale efforts have been made to put the land of the Negev Desert to productive use. The desert has been irrigated with water piped from the Jordan, trees have been planted, and terraces built against erosion. Towns like Arad have been established, and new housing developments now rise above the sand dunes.

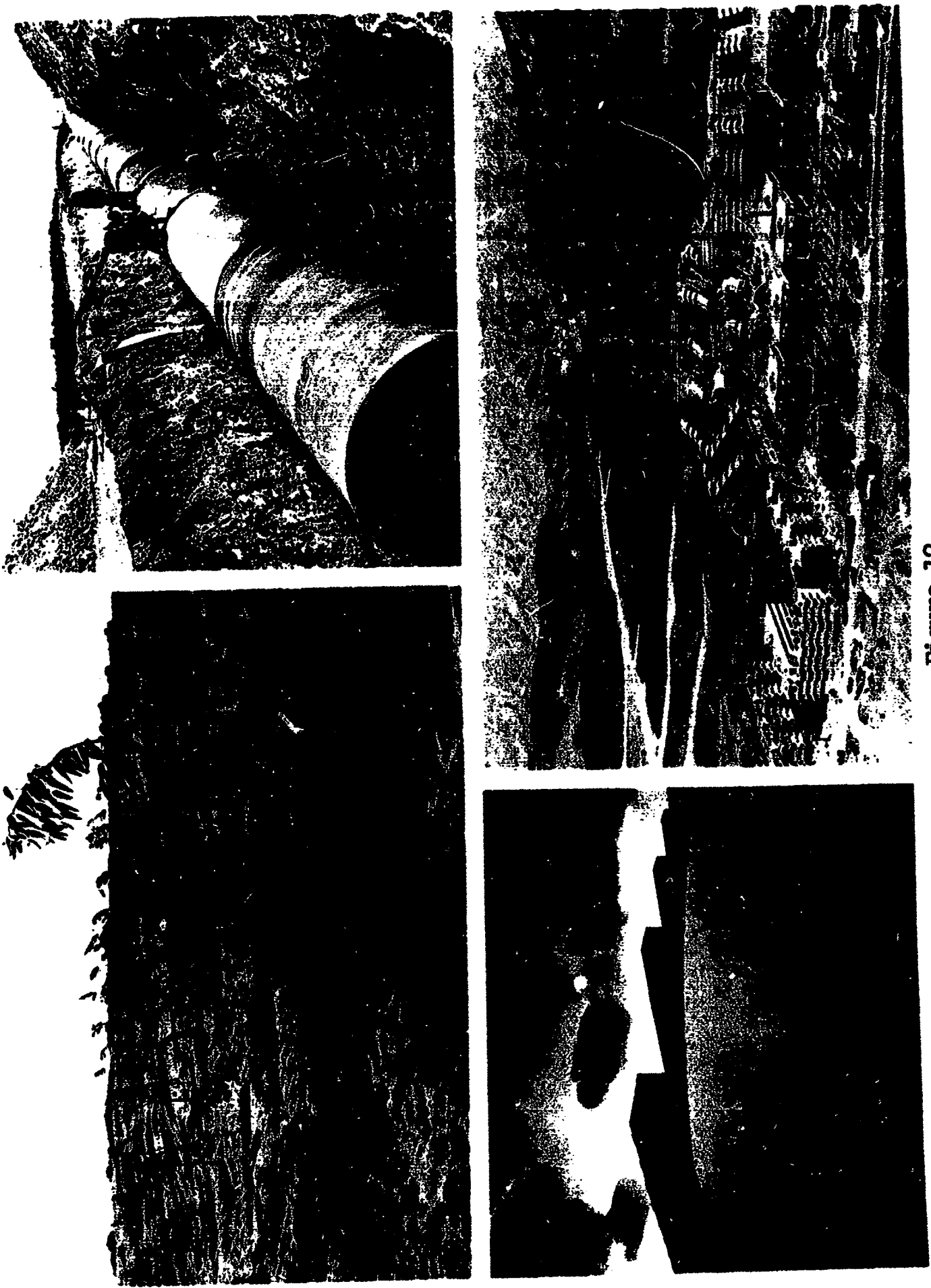


Figure 12

World Geography Today, pg 200 - Israel, Roemer, Durand - Holt, Rinehart & Winston, Inc., N.Y. 1966.

Farm communities called "kibbutzim" have been built near the newly irrigated land. Most of the workers are young men and women. Although they have modern farm machinery, their work is hard. Until their communities are well established, they must do without many things. These young people are Israel's pioneers.

Activities

Have students list various kinds of citrus fruit.

Point out on map the coastal plain and the location of Galilee.

Why must a large percentage of the land be irrigated?

What is dairy farming?

h. Industry

Manufacturing contributes 25 per cent of Israel's income. The refining of domestic oil and of crude oil shipped to Haifa is the country's most important heavy industry. Others include chemical production, metal processing, and machinery manufacturing. Israelis work in many light industries, including diamond polishing, textile weaving, glass making, food processing, and wine making.

Many industries and farms are operated as cooperatives or collectives. Most of Israel's factory, farm and office workers belong to HISTRADRUT, the leading national labor union, which provides a wide variety of social and economic services.

What do we mean by "light industry"?

If Israeli workers belong to labor unions (HISTRADRUT), what do they have in common with American workers?

Activities

Show class film on Israel. (Refer to Listing of audio-visual materials.)

What did you like about the film?

Do you have a better understanding and appreciation of Israel? In what way?

THEME B - HOW PEOPLE LIVE IN THE TROPICAL RAIN FOREST

Case Study: Indians of the Amazon River Basin

1. Suggested Approaches

- a. Discuss with the children how they feel on hot summer days when it rains heavily for a day or two.

How do you feel on a hot, rainy day?

Why do you feel this way?

How would plants grow in such weather?

How can we make a similar climate in our classroom for plants and animals?

- b. Make a class terrarium. Wait until plants have adjusted to the environment. Open the terrarium and let the children put their hands into it. This will show that plants give off moisture. Notice the condensation on the glass of the terrarium.

Why don't we water the terrarium?

Where does the moisture come from?

What happens to the moisture?

Why are the leaves of the plants in the terrarium larger than the leaves of similar plants which are on the windowsill?

What did you feel when you placed your hand into the terrarium?
Why?

In what part of the world do we find climate like that of the terrarium?

Help children develop the understanding that heavy rainfall causes "leaching" of the soil.

- c. Place at least four plants in classroom. Set aside two plants to be watered very heavily. Place these plants in containers that will allow the children to notice that the water carries the soil out of the pot.

What is happening to the soil in our over-watered plants?

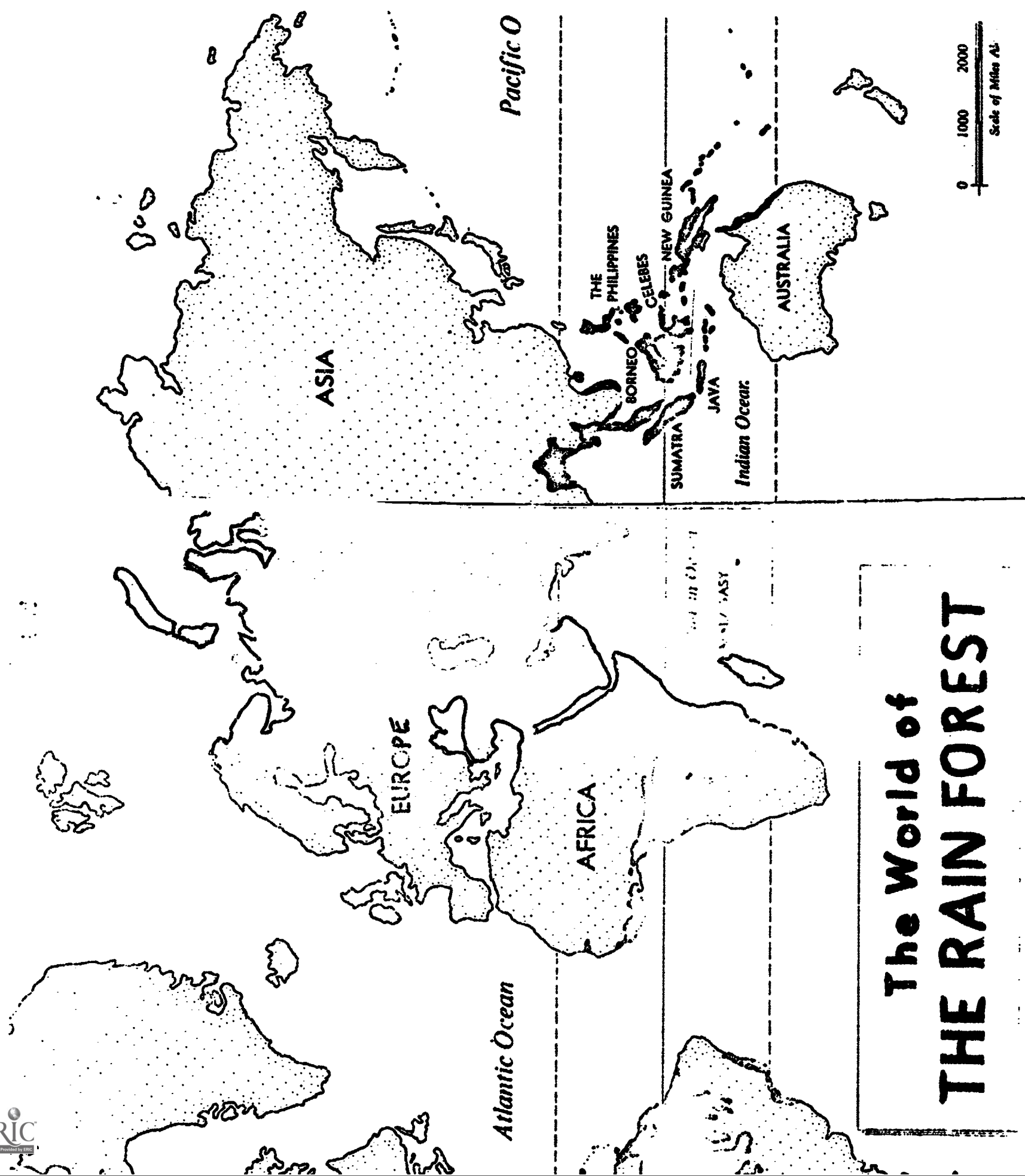
Why is the soil running out of the container?

What do you think happened to the minerals that was in the soil?

What would happen if we used this soil for growing other plants?

How can we solve our problem?

What suggestions would you give a farmer who had this problem?



**The World of
THE RAIN FOREST**

Figure 1

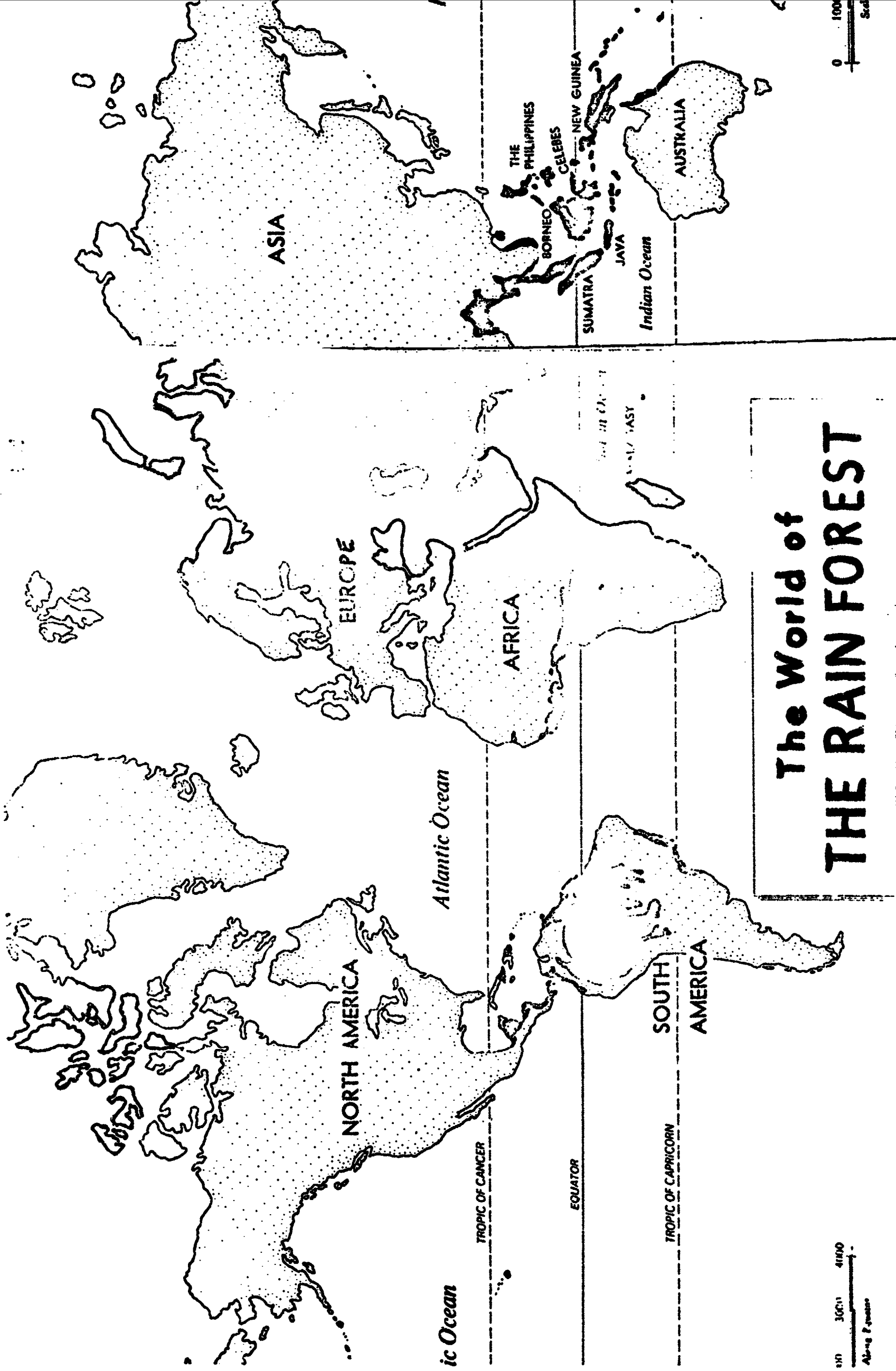


Figure 1

2. Understanding the Rain Forest Environment

- a. Project the map "The World of the Rain Forest" and discuss the tropical rain forest areas of the earth. (See Figure 1.)

How can we locate the wide belt of rain forests around the earth?

On which continents do we find rain forests?

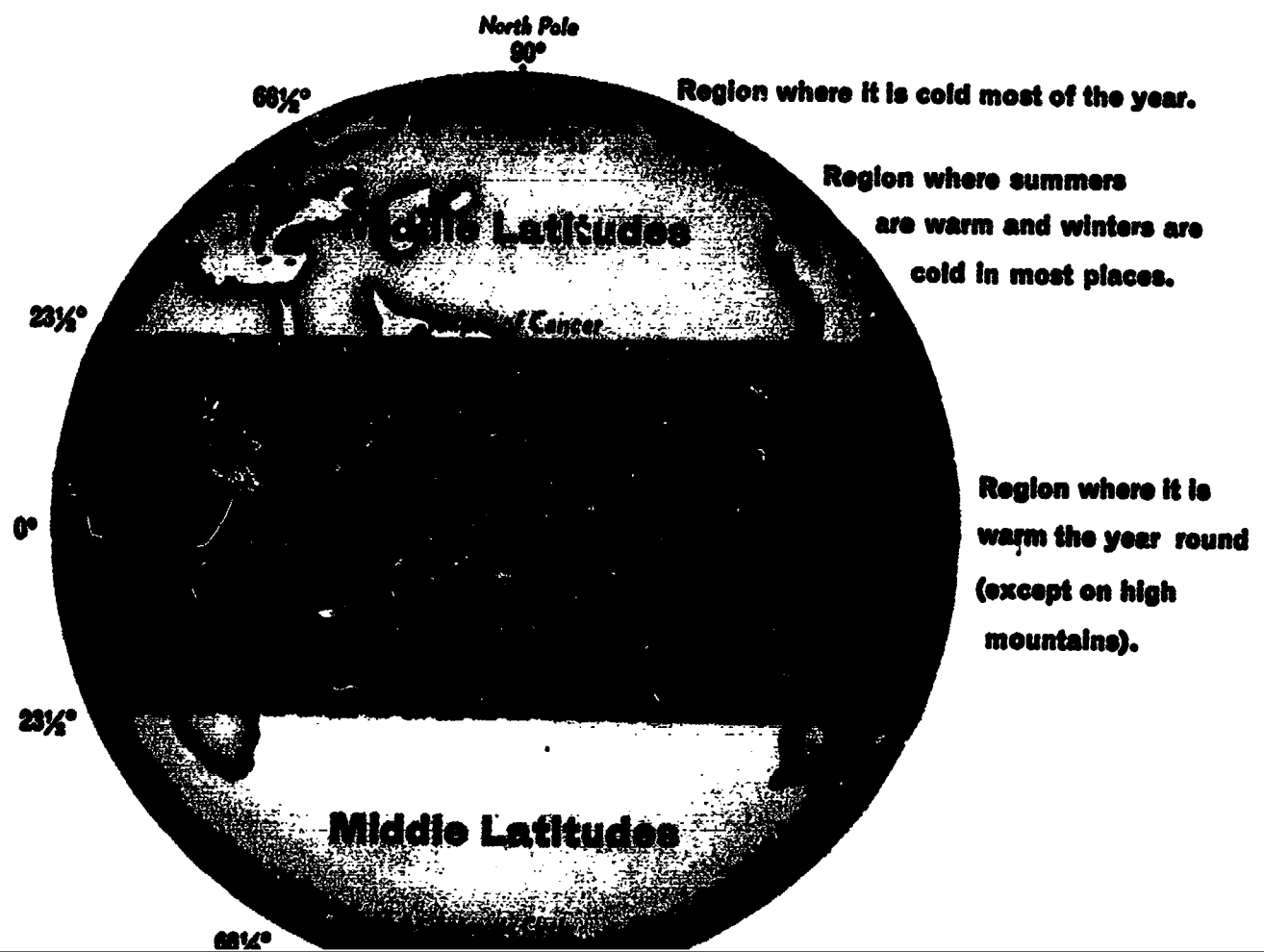
What does "tropical" mean?

On which continent is the widest tropical rain forest?

How do the low latitudes help us to identify this area as tropical? (See Figure 2.)

What do the words "tropical" and "rain" tell you about the forests?

- b. Introduce the children to "latitudes" as a means of understanding climatic regions. Project Figure 2 on an opaque projector. Use questions below in a discussion to reinforce globe skills. You may wish to develop a vocabulary list for use in other activities. (See Figure 2.)



What does "tropical" mean?

On which continent is the widest tropical rain forest?

How do the low latitudes help us to identify this area as tropical?
(See Figure 2.)

What do the words "tropical" and "rain" tell you about the forests?

- b. Introduce the children to "latitudes" as a means of understanding climatic regions. Project Figure 2 on an opaque projector. Use questions below in a discussion to reinforce globe skills. You may wish to develop a vocabulary list for use in other activities. (See Figure 2.)

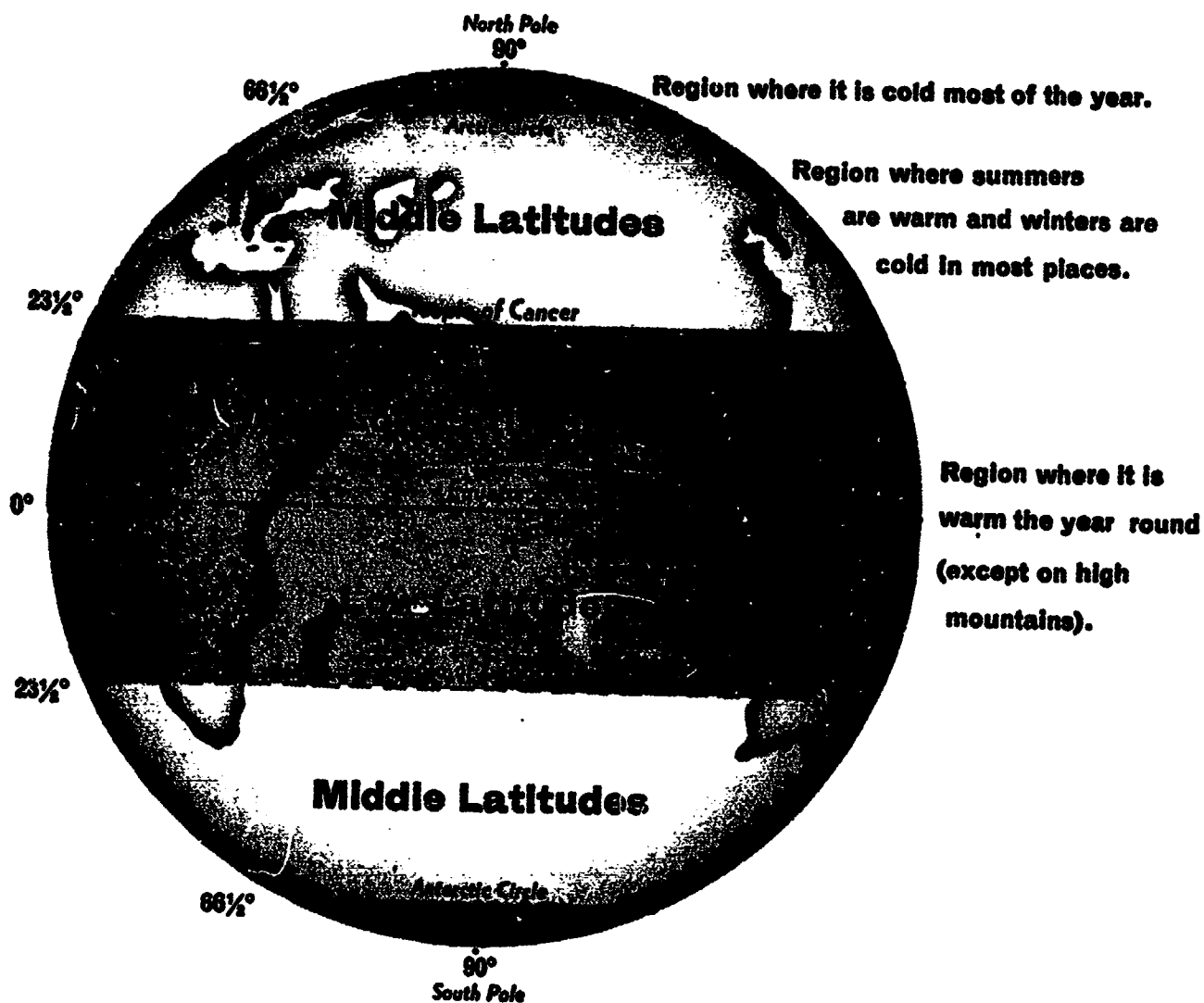


Figure 2

How does the equator help us to understand the climate within the low latitudes?

What kind of climate do we find in low latitudes?

How would you describe the climate in the middle latitudes? High latitudes?

How do the low latitudes help us to identify this area as tropical?

In which of the latitudes are tropical rain forests located? Why?

- c. Reinforce children's ability to locate rain forest regions of the earth. Make and duplicate a stencil of an outline map of the world. Have children color rain forest regions green and make a legend for their maps.
- d. Use pictures to help children distinguish between the terms "jungle" and "rain forest." (See Figures 3 and 4.)

Jungle is an impenetrable thicket or tangled mass of tropical vegetation. (A path must be made through jungle growth to reach a rain forest. Point out the fact that people cannot live in a "jungle.")

Rain forest is characterized by an immense variety of lofty ever-green trees, lianas and woody epiphytes. It is technically defined as an extensive plant society of shrubs and trees with a closed canopy and having the quality of self-perpetuation.

- e. Draw upon the children's ability to identify with a figurative description of the rain forest atmosphere. Read aloud, discuss, and "recreate" the lush colors, silence, sounds, and nature's way of camouflaging plant and animal life.

In a hot land near the equator, where winter never comes, a new day is beginning. The climbing sun looks close enough to touch as it turns the sky pink. Out of the mist a vast ocean of leaves appears, splashed with yellow, orange, and violet blossoms. It is the roof of the jungle (rain forest)....

Thick vines hang from the trees like ropes....The forest looks as if it is tangled in an enormous net...The jungle (rain forest) seems deserted, but thousands of creatures are hidden within the screen of leaves. A piece of bark falls...and becomes a lizard. A leaf trembles....

Helen Borton, The Jungle, New York: Harcourt, Brace & World, 1968.

110

203





Courtesy of the United Nations

A rubber grower threads his way through the dense undergrowth on his rounds of collecting the latex from his rubber trees.

Figure 3

How can you tell that this man is walking **through** a rain forest?

How is a rain forest different from a jungle?



Courtesy of the United Nations

An irrigation canal (at low tide) by which land bordering the Amazon has been reclaimed for intensive cultivation. Worker is clearing canal entrance.



Courtesy of the United Nations

An irrigation canal (at low tide) by which land bordering the Amazon has been reclaimed for intensive cultivation. Worker is clearing canal entrance.

Figure 4

How does this picture illustrate the meaning of the word "jungle?"

Why is most jungle growth found along the river banks?

- f. Help the children understand the "plant society" of the tropical rain forests. Duplicate passages for class reading and discussion.

TROPICAL RAIN FORESTS

The hot and rainy lowlands in the low latitudes have dense forests growing in them. These forests are called tropical rain forests. Tropical rain forests can be found around the earth near the equator. The rain forest area is widest in the Amazon region of South America.

The trees in a tropical rain forest are all evergreens. There are great trees, growing close together, straight and very tall. Under the great trees there is a second forest of smaller trees fighting each other for space in this overcrowded place. Stretching among these trees are vines. They twist among the branches and, in places, form an almost solid ceiling above the forest floor. Seeds of small plants, such as mosses, ferns, peppers, and orchids take root on these vines and branches and grow there. These plants grow well in the shade. As you might expect, they need a great deal of heat and water.

The forest floor has very few plants growing on it. The trees and vines do not let enough sunlight through for plants to grow. The floor is also clear of fallen leaves and branches. They decay quickly in the hot, moist climate.

In which latitudes are tropical rain forests located?

What types of trees grow in tropical rain forests?

Why are these trees called evergreens?

Describe the "second forest" in the rain forest.

How do the vines help to make a ceiling above the forest floor?

What helps the small plants to grow without much sunlight?

Why do very few plants grow on the forest floor?

What happens to the leaves and branches that fall on the forest floor?

Why can we walk with less difficulty in a rain forest than in a jungle?

- g. Plan a class visit to a botanical garden to learn about the kinds of plants that grow well in a hot damp climate.

Botanical Gardens

Brooklyn

Queens

Tropical rain forests can be found around the earth near the equator. The rain forest area is widest in the Amazon region of South America.

The trees in a tropical rain forest are all evergreens. There are great trees, growing close together, straight and very tall. Under the great trees there is a second forest of smaller trees fighting each other for space in this overcrowded place. Stretching among these trees are vines. They twist among the branches and, in places, form an almost solid ceiling above the forest floor. Seeds of small plants, such as mosses, ferns, peppers, and orchids take root on these vines and branches and grow there. These plants grow well in the shade. As you might expect, they need a great deal of heat and water.

The forest floor has very few plants growing on it. The trees and vines do not let enough sunlight through for plants to grow. The floor is also clear of fallen leaves and branches. They decay quickly in the hot, moist climate.

In which latitudes are tropical rain forests located?

What types of trees grow in tropical rain forests?

Why are these trees called evergreens?

Describe the "second forest" in the rain forest.

How do the vines help to make a ceiling above the forest floor?

What helps the small plants to grow without much sunlight?

Why do very few plants grow on the forest floor?

What happens to the leaves and branches that fall on the forest floor?

Why can we walk with less difficulty in a rain forest than in a jungle?

- g. Plan a class visit to a botanical garden to learn about the kinds of plants that grow well in a hot damp climate.

Botanical Gardens

Brooklyn

Queens

Bronx Zoo

- h. Display pictures of rain forest scenes and use them to help the children make generalizations about problems which man confronts in this tropical environment. (See Figure 3.)

Imagine that you are standing in a rain forest. How would you describe the area?

What problems are created by heavy plant growth?

What happens to the soil when there is too much rain?

How does this picture show a problem in transportation?

What is the easiest way of solving the problems of traveling through a rain forest?

- i. Help children to understand the natural process that creates a hot, wet climate. Study the diagram and information with your class.

Why are the Lowlands Hot and Rainy?

Near the equator, there are heavy rains in the lowlands, all through the year. The sun is high in the sky every day. The nearly direct rays of the sun draw the water from the ground and streams into the air very quickly. This makes the air in the lowlands warm.

The warm air quickly rises from the earth, just as it rises above a stove. Higher and higher it moves, carrying water vapor with it. Water vapor is water in the form of a gas. As the warm air rises, it begins to cool. Then the water vapor begins to change from a gas back to a liquid. First white clouds form. Then more clouds pile up and become darker and heavier. When the air can hold no more moisture, the rain begins to fall as if a huge tank of water were overturned.

Clouds act as a blanket. They keep the heat close to the earth. This means that even at night, the temperatures are high in low latitude lowlands. It is hot day after day, and night after night.

The hot and rainy lowlands in the low latitudes have dense forest growing in them. These forests are called tropical rain forests. Tropical forests are places that are always hot and damp. They are green the year round. Old leaves fall and new leaves appear at the same time, but the trees are never bare. It is never so dry or so cold that plants stop growing.

-Adapted from Sister Mary Ursula,
Geography Gateways, Boston: Allyn &
Bacon, Inc., p. 150.



rays of the sun draw the water from the ground and streams into the air very quickly. This makes the air in the lowlands warm.

The warm air quickly rises from the earth, just as it rises above a stove. Higher and higher it moves, carrying water vapor with it. Water vapor is water in the form of a gas. As the warm air rises, it begins to cool. Then the water vapor begins to change from a gas back to a liquid. First white clouds form. Then more clouds pile up and become darker and heavier. When the air can hold no more moisture, the rain begins to fall as if a huge tank of water were overturned.

Clouds act as a blanket. They keep the heat close to the earth. This means that even at night, the temperatures are high in low latitude lowlands. It is hot day after day, and night after night.

The hot and rainy lowlands in the low latitudes have dense forest growing in them. These forests are called tropical rain forests. Tropical forests are places that are always hot and damp. They are green the year round. Old leaves fall and new leaves appear at the same time, but the trees are never bare. It is never so dry or so cold that plants stop growing.

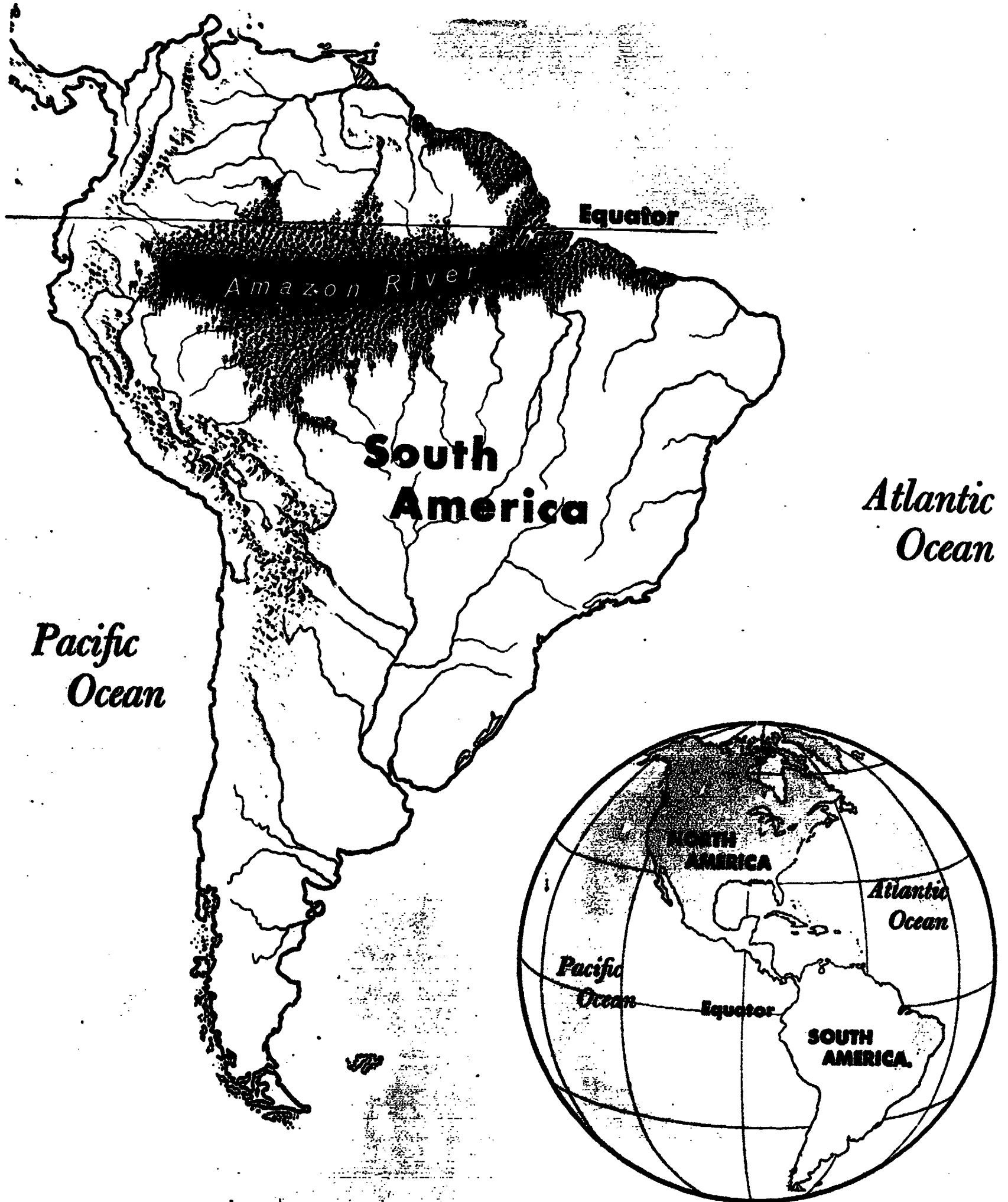
-Adapted from Sister Mary Ursula,
Geography Gateways, Boston: Allyn &
Bacon, Inc., p. 150.

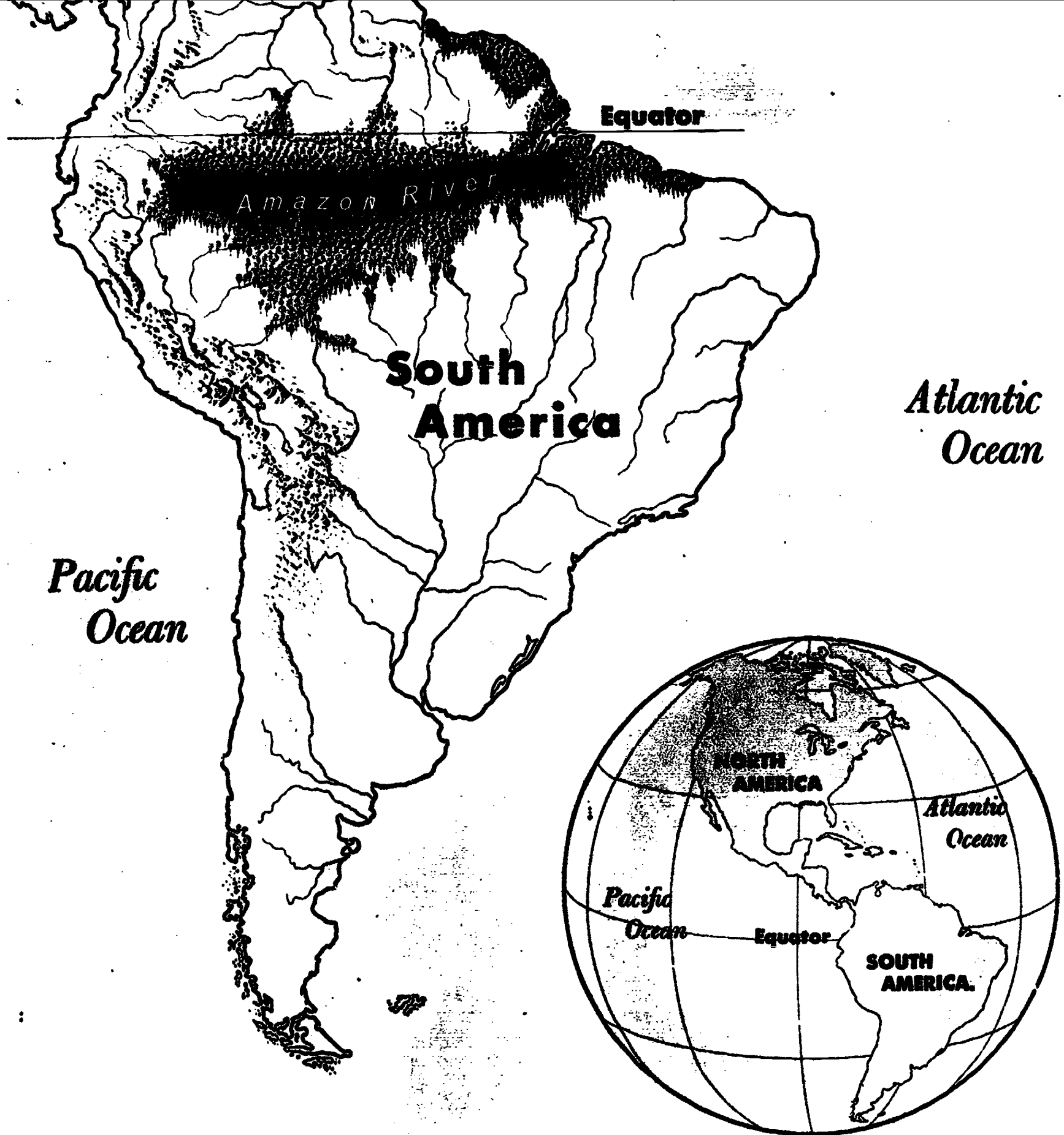


Sister Mary Ursula, Geography Gateways,
Boston: Allyn and Bacon, Inc., p. 150.

Figure 5

The Amazon Forest





Francis Maziere, Parana: Boy of the Amazon,
Chicago: Follett Publishing Co., 1959.

Figure 6

3. Locating the Amazon Rain Forest

- a. Use an opaque projector to show children a map of South America. (See Figure 6.)

Why do you think this area was named the Amazon rain forest?

On which continent is the Amazon rain forest located?

Why would you expect the Amazon rain forest to be very hot?

Why can we say that from above, the Amazon River looks like a tree?

How do the "branches of the Amazon" make it the largest river in the world?

From what kind of land formation do most rivers begin?

Into which ocean does the Amazon River flow?

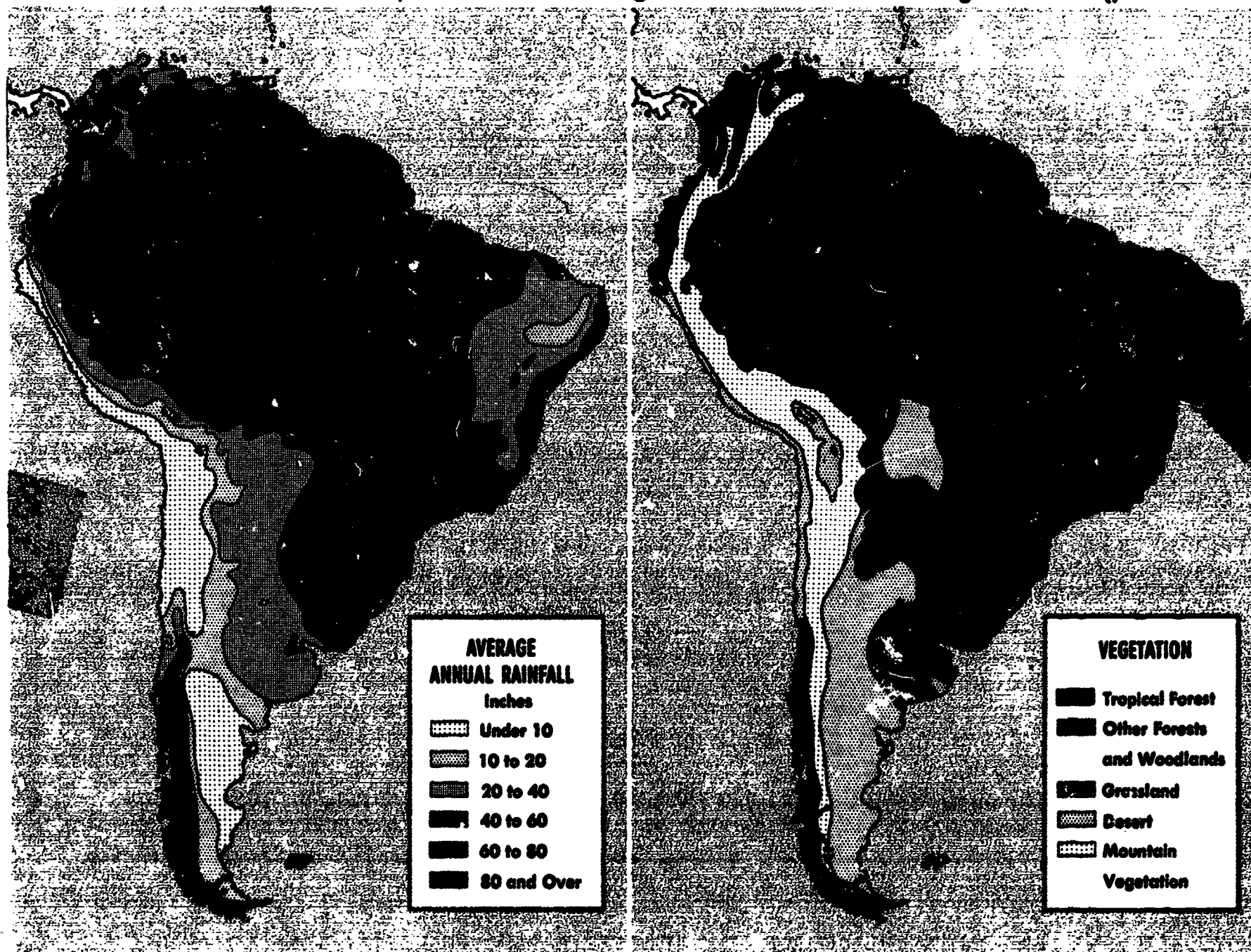
An important city is located where the river meets the ocean. Why is this so?

Why might more people live near the rivers of the Amazon Basin?

What problems might such a large river cause for people who live in the area?

- b. Use maps to understand the relationship between rainfall and vegetation growth. (See Figure 7.)

Rainfall is important in determining where different kinds of vegetation will grow.



How do the "branches of the Amazon" make it the largest river in the world?

From what kind of land formation do most rivers begin?

Into which ocean does the Amazon River flow?

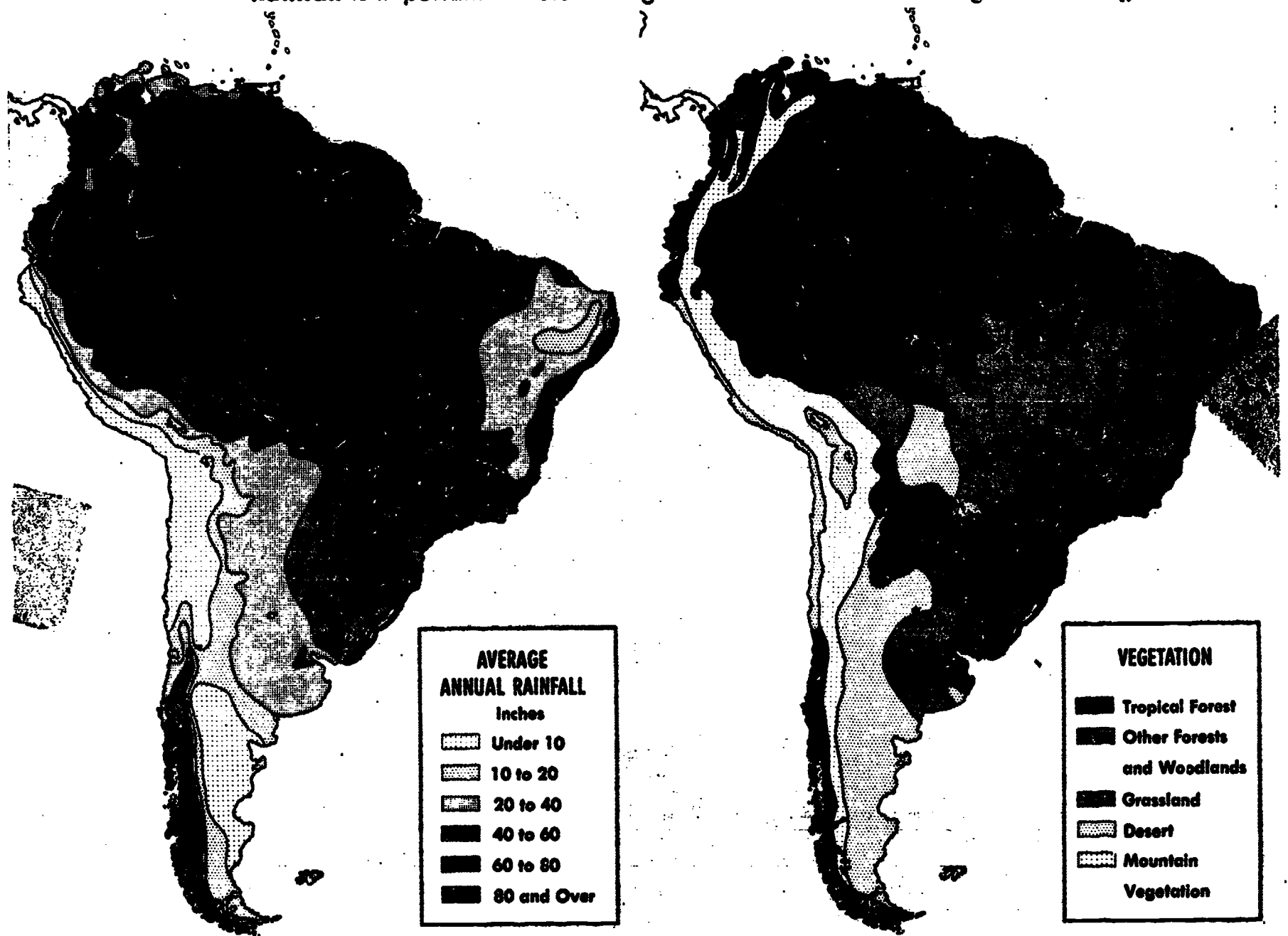
An important city is located where the river meets the ocean. Why is this so?

Why might more people live near the rivers of the Amazon Basin?

What problems might such a large river cause for people who live in the area?

- b. Use maps to understand the relationship between rainfall and vegetation growth. (See Figure 7.)

Rainfall is important in determining where different kinds of vegetation will grow.



Fideler & Kvande, *South America*. Michigan: Fideler Co., 1966, p. 28.

Figure 7

Where might you find the Amazon Rain Forest? Why?

About how many inches of rain falls on the Amazon River Basin each year?

What does the vegetation map tell us about the heavy rainfall?

How would heavy rainfall cause problems to people living near the river?

How might the heavy rainfall affect the cultivation of food in the rain forest?

4. Understanding the Relationship Between Climate and Man's Use of Clothing

a. Display pictures of people outdoors in various climates and/or seasons.

Why do we change the amount of clothing we wear?

When do you wear little clothing?

How do clothes make you feel in hot, damp weather?

Why is little clothing needed in hot, damp weather?

If you traveled from a region in the middle latitudes where clothing is needed to one in which clothing is not needed, why might you wear your usual amount of summer clothing? (custom)

Why might your clothing seem strange to people in a different part of the world?

Why do people change their way of dressing even though the climate does not change? (Discuss transference of cultural traits.)

b. Take advantage of the "cultural wealth" of the Amazon Basin (and surrounding areas) by providing information that motivates an appreciation of the "human network" of the region.

Using the ability and interest level of the class as a gauge, duplicate the following material for class or individual reading and discussion:

People of the Amazon Basin

The people who live in the Amazon Basin or lowlands today are a mixture of several different groups of people.

During the early days the only people who lived in the Amazon Rain Forest were Indians. Later men from Portugal traveled down the Amazon River. This caused great changes in the life of the Amazon Indians.

How would heavy rainfall cause problems to people living near the river?

How might the heavy rainfall affect the cultivation of food in the rain forest?

4. Understanding the Relationship Between Climate and Man's Use of Clothing

a. Display pictures of people outdoors in various climates and/or seasons.

Why do we change the amount of clothing we wear?

When do you wear little clothing?

How do clothes make you feel in hot, damp weather?

Why is little clothing needed in hot, damp weather?

If you traveled from a region in the middle latitudes where clothing is needed to one in which clothing is not needed, why might you wear your usual amount of summer clothing? (custom)

Why might your clothing seem strange to people in a different part of the world?

Why do people change their way of dressing even though the climate does not change? (Discuss transference of cultural traits.)

b. Take advantage of the "cultural wealth" of the Amazon Basin (and surrounding areas) by providing information that motivates an appreciation of the "human network" of the region.

Using the ability and interest level of the class as a gauge, duplicate the following material for class or individual reading and discussion:

People of the Amazon Basin

The people who live in the Amazon Basin or lowlands today are a mixture of several different groups of people.

During the early days the only people who lived in the Amazon Rain Forest were Indians. Later men from Portugal traveled down the Amazon River. This caused great changes in the life of the Amazon Indians.

Today some Amazon people are part Indian and part Portuguese. Some people are all Indian. Others are all Portuguese. Soon after the Portuguese took over, they began to bring in African people to work. Today you will find people of African descent also living in the Amazon region. Most Amazonians live in settlements and cities along the Amazon River.

The coming of people from other places caused some Indian groups to continue to build homes near the mouth of the Amazon. They learned new ways from the outsiders to add to their usual way of living. These Indians who live near the rivers carry new ways back to those Indians who live in-land. Some of these new ways can be seen in the use of different tools and new ways of dress.

There are still Indian groups who have never mixed with other people. Years ago these Indians pushed deep into the forest to escape war and slavery. Today, they are pushing further into the rain forest so that they can live in their traditional way. The government of Brazil wants to use the forest in new ways. But the Indians do not wish to change.

The life of the peoples of the Amazon Basin centers around the rivers that run through their land. Life on the rivers is helping to bring the old and the new together.

Who were probably the first people to live in the Amazon Rain Forest?

How did new people get into the Amazon Basin?

Why did people from other places cause changes in the life of the Indians?

Why would the Indians be able to teach and help newcomers to live in the Amazon Basin?

How are new ways carried back to the Indians who live in the traditional way?

How can signs of change be seen?

Why did some Indians push deep into the forest years ago?

Why are they going still further into the forest today?

Why is the river very important to people of the Amazon Basin?

Why don't some people want to change their ways of living?

- c. Display pictures which illustrate a variety of ethnic representation in the Amazon Basin. Show on the globe the continents from which their ancestors probably came. (See Figures 8 and 9.)



How can you tell that
this boy lives in a city?

Junior Scholastic
March 21, 1969



Hess, Triangle Photo from Cushing
This Amazon boy trains parrots for sale.



This young girl of the Amazon wears what at first looks like a hair ribbon on her head. It is, instead, attached to a knapsack. By carrying things this way, her hands are free and her hair



How can you tell that
this boy lives in a city?

Junior Scholastic
March 21, 1969



Hess, Triangle Photo from Cushing

This Amazon boy trains parrots for sale.

Carpenter, Children of Our World.
New York: American Book Co., 1949,
p. 86.

Why are parrots popular pets in
the Amazon area?



This young girl of the Amazon wears what at
first looks like a hair ribbon on her head. It is,
instead, attached to a knapsack. By carrying
things this way, her hands are free and her hair
cushions the pull of the strap.

Carls, et al., Knowing Our Neighbors
in Latin America. New York: Holt,
Rinehart, and Winston, Inc., 1966,
p. 147.

Why would this girl need to have her
hands free?

Figure 8

People of the Amazon Rain Forest





Frances Maziere, Parana: Boy of the Amazon. Chicago: Follett Publishing Co., 1959, p. 25.

Figure 9

Why are these people called the traditional people of the Amazon Basin?

Why do these Indians wear little clothing?

When do people in warm regions wear very little clothing?

5. How the Indians Who Follow Traditional Ways Solve the Problems of Living in a Rain Forest Environment

- a. Divide the class into four groups with at least one advanced reader in each group. Duplicate the following readings and assignments and distribute a different set to each group. (The teacher may work on each assignment with the entire class if group work is not feasible.)

Assignments

Group 1. Problems Caused by Conditions in the Rain Forest

1. Rain
2. Soil
3. Trees and vines

It is not easy to live and grow food in the Amazon Rain Forest. Often Indians and other family groups must move their villages and build new houses every few years because the soil wears out quickly. The heavy rains take the food the plants need from the soil. This is called leaching. There is also the problem of clearing away thick trees and vines.

Group 2. How the Indians Clear the Land for Farming

- | | |
|-------------------|----|
| 1. Cut underbrush | 3. |
| 2. | 4. |

Near the houses in a traditional Indian village are small fields where the Indians grow crops.

Indian men clear the land of trees and vines for their new village and garden. Years ago they used stone axes for this job. Today they cut away underbrush with a machete which is a knife with a large blade. Of course, many trees are too large to be cut down with axes or machetes. The Indians kill the large trees by girdling them. This means cutting through the bark all around a tree. Fires are then built at the base of the tree with dry branches. In this way the tree will die and the ashes from the burnt tree are used to fertilize the soil. This is called slash-and-burn farming.

Group 3. The Indians Grow These Foods

5. How the Indians Who Follow Traditional Ways Solve the Problems of Living in a Rain Forest Environment

- a. Divide the class into four groups with at least one advanced reader in each group. Duplicate the following readings and assignments and distribute a different set to each group. (The teacher may work on each assignment with the entire class if group work is not feasible.)

Assignments

Group 1. Problems Caused by Conditions in the Rain Forest

1. Rain
2. Soil
3. Trees and vines

It is not easy to live and grow food in the Amazon Rain Forest. Often Indians and other family groups must move their villages and build new houses every few years because the soil wears out quickly. The heavy rains take the food the plants need from the soil. This is called leaching. There is also the problem of clearing away thick trees and vines.

Group 2. How the Indians Clear the Land for Farming

1. Cut underbrush
- 2.
- 3.
- 4.

Near the houses in a traditional Indian village are small fields where the Indians group crops.

Indian men clear the land of trees and vines for their new village and garden. Years ago they used stone axes for this job. Today they cut away underbrush with a machete which is a knife with a large blade. Of course, many trees are too large to be cut down with axes or machetes. The Indians kill the large trees by girdling them. This means cutting through the bark all around a tree. Fires are then built at the base of the tree with dry branches. In this way the tree will die and the ashes from the burnt tree are used to fertilize the soil. This is called slash-and-burn farming.

Group 3. The Indians Grow These Foods

1. Manioc
- 2.
- 3.
- 4.
- 5.
- 6.

Group 4. The Indians Get Food By

- 1.
- 2.
- 3.
- 4.

Note: The following reading material should be distributed to both Group 3 and 4.

When the land is cleared, women work in the gardens with sticks. They grow manioc, sweet potatoes, (both lima and kidney) beans, cotton, tobacco, maize, pepper, squash and pineapple. Besides growing some of their food, the Indians had nuts and fruits growing around them.

The men catch fish in the streams with small nets. Sometimes food supply is poor. Sometimes they also catch large turtles in these streams. However, the men must be careful of a small dangerous fish called the piranha. It has small sharp teeth and can easily take a bite out of a leg or arm pushed into the water. All the fish must be eaten at once or dried in the sun or over a fire.

Although there are few wild animals fit to eat, Indian men hunt animals with blowguns and poisoned arrows. Their favorite meat comes from the peccary and tapir. These two animals are like wild pigs. The monkey and the parrot are also used for food and are easier to get. By farming, fishing and hunting, the Indians use the rain forest to solve their food problem.

Help the children summarize the findings of each group and encourage an appreciation of the inventiveness of the Amazon Rain Forest Indians.

Which group discovered problems of Indians who live in the Amazon Rain Forest?

What are some problems which the Indians must solve?

Which groups discovered ways in which the Indians solved these problems?

How do the Indians overcome the problem of thick underbrush?

On the chalkboard above written assignments of Groups 2, 3 and 4, write the heading: How the Indians Solved the Problem of Growing Food. Guide children to make generalizations from their committee findings.

- b. Reinforce understandings of ways in which traditional Indian groups solved their food problem by class discussion: (See Figure 10.)

What are the problems of growing food in the rain forest?

How do traditional Indian groups solve these problems?

If people move around often, what does this tell you about the availability of land in this area?

What does the use of ashes as fertilizer tell us about the Indians?

Why did they use stone axes at first?

How did the change in the type of farming tools come about?

For what purposes was cotton grown? (Clothing and hammocks)

How does fishing and hunting help to solve the food shortage problem that is caused by leaching?

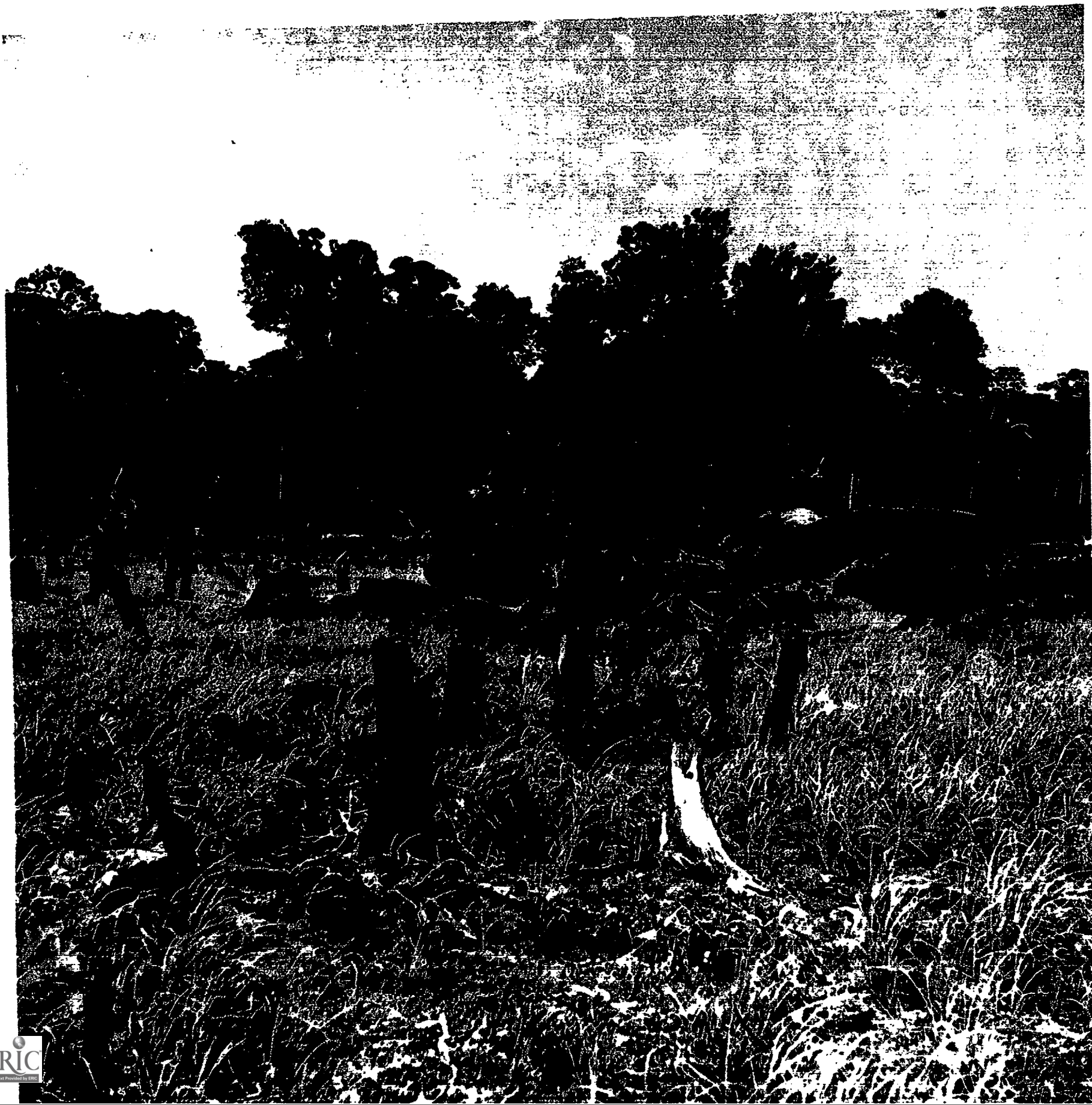
Why must fish be dried if it is not eaten immediately?

- c. Help the children make the following chart:

How the Indians Use the Rain Forest for Food

<u>Farming</u>	<u>Fishing</u>	<u>Hunting</u>	<u>Wild Foods</u>
Manioc	Fish	Monkey	Fruits
Sweet Potatoes	Turtles	Parrot	Nuts
Beans		Peccary	
		Tapir	

- d. Exploit the wealth of folklore as a source of information on the Amazon Rain Forest environment. Read "The Tapir Buries Jaboti" in Adventures of Jaboti on the Amazon, by Lena F. Hurlong. New York: Abelard-Schuman, Ltd., 1968.
- e. Use an opaque projector to study pictures of modern farming practices in the Amazon area. (See Figure 11.)





Courtesy of the United Nations.

This is a fairly modern farm. Rice is planted between these tree stumps, many of which have been burned.

Figure 10

Explain how this picture shows a carryover from the old Indian method of rain forest farming.

Why do you think this method is being used even today?





Courtesy of the United Nations.

Near the city of Belem, in the Amazon region of Brazil, workers clear land for plantings.

Figure 11.

What problem do these modern farmer workers have in common with the traditional Indians?

How are their farming methods the same as the Indians?

What signs of change from traditional Indian ways do you see in this picture?

How is the use of modern methods improving the use of the land?

- f. Show children pictures of Indian homes. (See Figures 12 and 13.) Distribute the following information for discussion:

Traditional Homes of the Amazon Rain Forest

Traditional Indian groups build their houses in small clearings in the forest back from the main rivers. Everyone in the village takes part in building a house.

Some Indian groups build large houses in which several families may live. These big houses have high-peaked roofs made of a heavy thatch of palm leaves. The palm thatch is placed over a framework of poles tied together with vines. Such a house is a single room, perhaps 100 feet long. There is a small opening at either end; but there are no windows. From the air, a village of these houses may look like a group of large beehives. These houses are called malokas.

Other groups of Indians build houses that look somewhat different. The houses are smaller. Some of them are round. Others are box-shaped. Often they are built high above the ground. The Indians put long poles into the ground. They build a floor several feet above the ground. They also have tall slanting roofs that are thatched. The lower part is left open and the roof hangs over the side like a wall.

Adapted from Carls, Sorensen, & McAulay, Knowing Our Neighbors in Latin America. New York: Holt, Rinehart, Winston, Inc., 1967, p. 149.

What materials are used to build Indian houses?

Why are these materials used?

What is the purpose of the poles?

Why is it important to have a sloping roof?

What is the importance of a palm leafed roof? (cooling)

Why are there no walls in some Indian houses?

Why do the people of an Indian village work together to build their houses?

Why do you depend on other people to build your house?

What qualities do the Indians have that allow many of them to live together in one house?

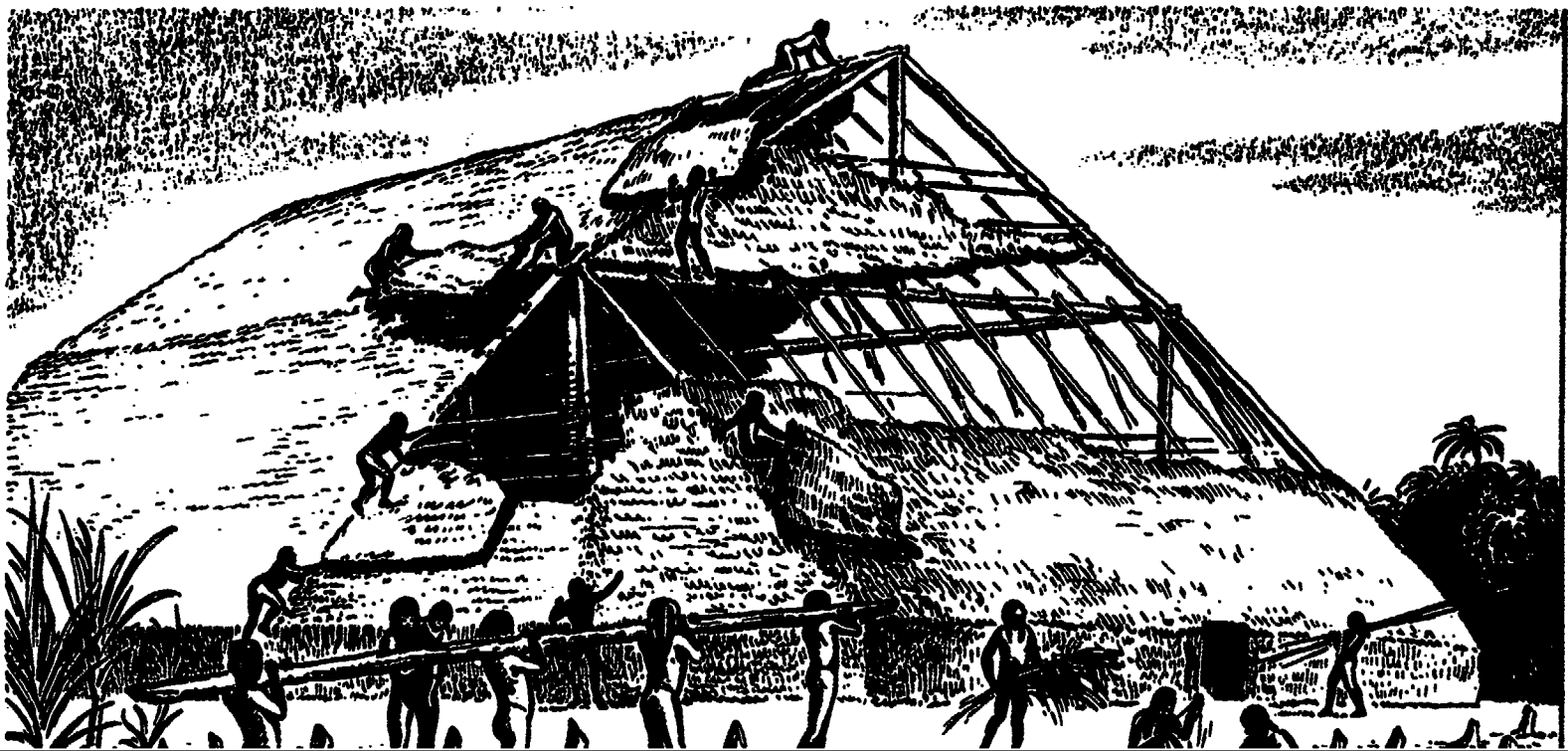
Why do some Indians build their houses high above the ground?

Use an opaque projector to show and discuss these pictures.



Everyone worked together to build the new maloka. The men put up a framework of tree trunks. Then they covered the walls and roof with thick palm-leaf mats that were made by the women and children. Notice the stumps where trees have been cut down to make a clearing in the rain forest.

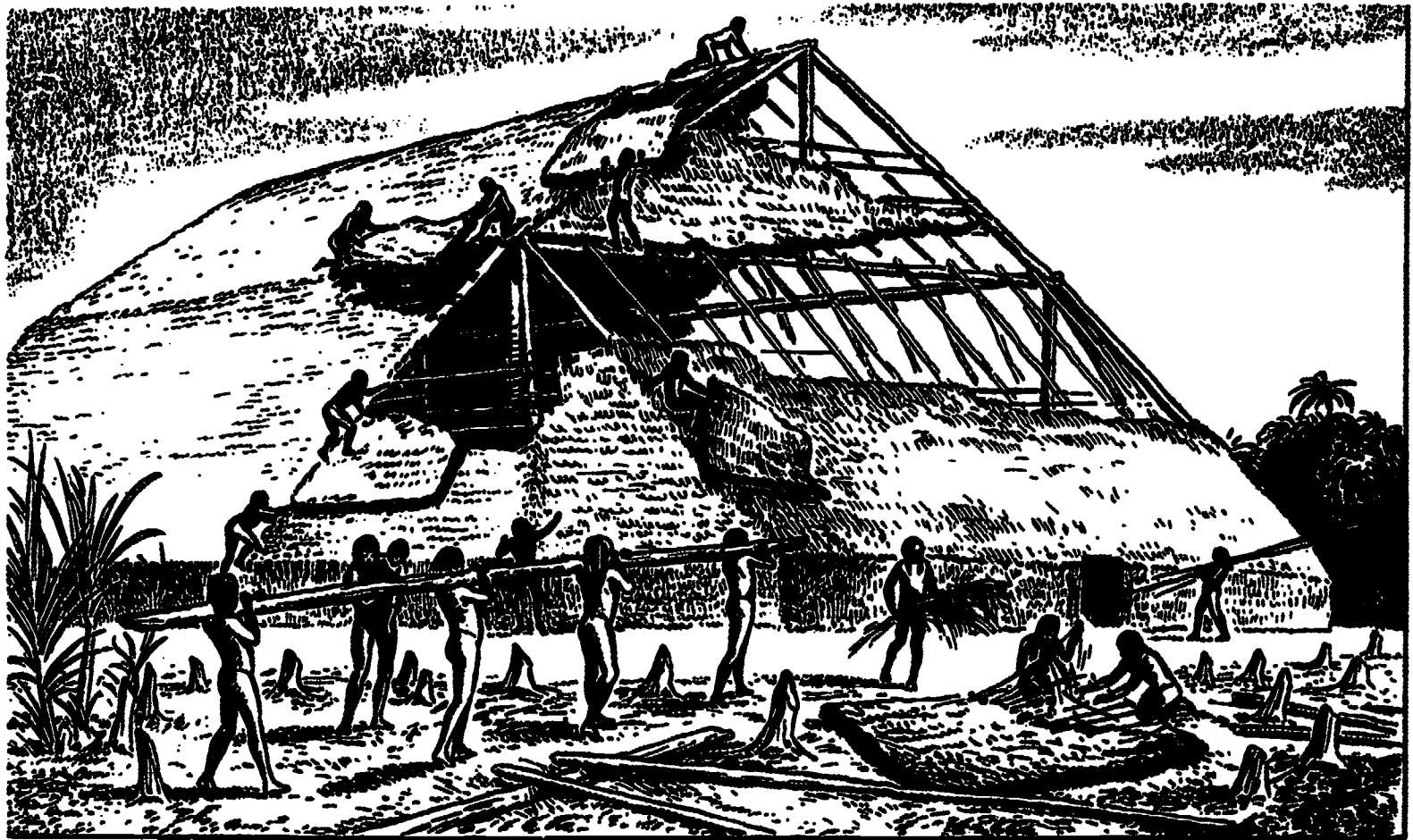
Gross, et al., Exploring Near and Far,
New York: Follett Publishing Co., 1959,
p. 60.





Everyone worked together to build the new maloka. The men put up a framework of tree trunks. Then they covered the walls and roof with thick palm-leaf mats that were made by the women and children. Notice the stumps where trees have been cut down to make a clearing in the rain forest.

Gross, et al., Exploring Near and Far,
New York: Follett Publishing Co., 1959,
p. 60.



Building the new "maloka" was an exciting time for the men of Pimwe's village. Pika helped to put up the framework of tree trunks which supported the roof. Pimwe helped to make the thick palm-leaf mats with which the roof was laid.

Samford, et al. You and Regions Near and Far. Chicago: Benefic Press, 1964.

Figure 12





Courtesy of the United Nations

Figure 13

How can you tell that this maloka was built on high land?

Describe the way in which this house was built.

- g. Encourage the children to draw pictures to show how forest resources are used to build homes. Place pictures in sequential order. Caption each drawing:
1. Poles are cut.
They are made of
wood from trees.
 2. They are tied with
vines. These vines
come from the trees.
 3. Small branches are
made into frames
woven with palm
leaves.
- h. Encourage children to write simple stories telling how Indian children might feel at house-building time. Use children's work to make a bulletin board display.
- i. Help the children paint a mural showing rain forest life. Draw pictures of different types of homes showing influence of high and low land factors on style.
- j. Study pictures of a variety of buildings found in rural and urban Amazonia. (See Figures 14-16.) Help children to see how environmental and culture factors influence construction of shelter.



leaves.

- h. Encourage children to write simple stories telling how Indian children might feel at house-building time. Use children's work to make a bulletin board display.
- i. Help the children paint a mural showing rain forest life. Draw pictures of different types of homes showing influence of high and low land factors on style.
- j. Study pictures of a variety of buildings found in rural and urban Amazonia. (See Figures 14-16.) Help children to see how environmental and culture factors influence construction of shelter.



Homes in the Amazon Lowland. Some people live in thatched houses built on floating rafts.

Raymond Fideler and Carol Kvande, South America. Michigan: Fideler Co., p. 65.

Figure 14

Why are these houses built on rafts?

How are these houses similar to traditional Indian houses?

How do you think these villagers built their houses on the river?



View of the city of Manaus, Brazil.

Lindop, Understanding Latin America,
New York: Ginn and Company, p. 419.

Figure 15

In what ways are the roofs on these buildings similar to those built by the Indians?

Why is a slanted roof necessary in an Amazon Lowland city?

Of what material are these buildings made?

Why is it easy to bring new materials to this city?

130

238





Courtesy of UNESCO

This is a model of a private house at Makuna district in the Amazon River Basin. The round and square roof is made of straw.

Figure 16

How does this home show a mixture of the old and the new?

Why would it be unusual for someone in New York to build a modern house of this style?

- k. Duplicate the following paragraph for class reading and discussion.

Traditional Indian Clothing

There are great differences in the dress of various Amazon Indian groups. Among some groups, women spin cotton thread which the men weave into cloth. Palm fiber also is used to make a kind of cloth that feels like rough burlap. Other groups take the feathers of birds and weave them into cloth. This gives a brilliant fabric as soft as a robin's breast. The gorgeous colors of the macaw, the shimmering greens of the parakeets and parrots are used in this feather cloth. Some Indians use tattooing as the main way of decorating their bodies. Seeds and alligator or jaguar teeth are used to make necklaces and wrist and ankle bracelets. Often feathers are also used as headbands, necklaces and bracelets.

Adapted from Sperry, Armstrong, The Amazon River Sea of Brazil. Illinois: Garrard, 1961, p. 72.

What materials are used for clothing?

Why are these materials used?

How is cloth made?

Why is very little clothing needed in a rain forest area?

In the picture of Belem we see people wearing clothing like ours. What caused this change in dress? (See Figure 21.)

1. Plan a trip to the Brooklyn Museum to view the exhibit on the Amazon Indian. This exhibit includes a variety of articles of clothing and ornamentation. Be sure children have background information. Give museum assignments for use in subsequent classroom activities. Some suggested assignments:

Committee 1 - Types of Ornaments Used (necklaces, bracelets, headpieces)

Committee 2 - Materials Used in Making Articles (string, feathers, seed)

Committee 3 - Colors Used in Clothing

6. How Traditional Indian Knowledge Contributed to Modern Industry and Science

- a. Develop understanding that the traditional Indians contributed to modern techniques for exploiting the natural resources of the Amazon Rain Forest. Write the following sentences on the board or read them to class:

When Europeans first sailed down the Amazon River, they saw Indian boys playing with strange balls that bounced. The Indians also had rings, figurines, bowls, shoes, bags, bottles, and even squirt guns made of the same material. This material was a gum which oozed in white teardrops from the tree they called the "weeping wood." Later this liquid gum was named latex. The Indians had discovered that it could be used to make

of birds and weave them into cloth. This gives a brilliant fabric as soft as a robin's breast. The gorgeous colors of the macaw, the shimmering greens of the parakeets and parrots are used in this feather cloth. Some Indians use tattooing as the main way of decorating their bodies. Seeds and alligator or jaguar teeth are used to make necklaces and wrist and ankle bracelets. Often feathers are also used as headbands, necklaces and bracelets.

Adapted from Sperry, Armstrong, The Amazon River Sea of Brazil. Illinois: Garrard, 1961, p. 72.

What materials are used for clothing?

Why are these materials used?

How is cloth made?

Why is very little clothing needed in a rain forest area?

In the picture of Belem we see people wearing clothing like ours. What caused this change in dress? (See Figure 21.)

1. Plan a trip to the Brooklyn Museum to view the exhibit on the Amazon Indian. This exhibit includes a variety of articles of clothing and ornamentation. Be sure children have background information. Give museum assignments for use in subsequent classroom activities. Some suggested assignments:

Committee 1 - Types of Ornaments Used (necklaces, bracelets, headpieces)

Committee 2 - Materials Used in Making Articles (string, feathers, seed)

Committee 3 - Colors Used in Clothing

6. How Traditional Indian Knowledge Contributed to Modern Industry and Science

- a. Develop understanding that the traditional Indians contributed to modern techniques for exploiting the natural resources of the Amazon Rain Forest. Write the following sentences on the board or read them to class:

When Europeans first sailed down the Amazon River, they saw Indian boys playing with strange balls that bounced. The Indians also had rings, figurines, bowls, shoes, bags, bottles, and even squirt guns made of the same material. This material was a gum which oozed in white teardrops from the tree they called the "weeping wood." Later this liquid gum was named latex. The Indians had discovered that the gum could be tried and hardened. The Europeans took some of this elastic, waterproof material to Europe. A man in England found out that it would rub out pencil marks, and so he named it rubber.

Katheryne Whittemore, Melvina Svec and Marguerite Utteley, The United States, Canada and Latin America. New York: Ginn & Co., 1966, p. 130.

R42

Who were the first people in the Amazon to use rubber?

Where did the Indians get the rubber?

How did they use the rubber?

How was this material used in England?

- b. Acquaint children with the rise and decline of the city of Manaus as it related to the rubber market.
- c. Encourage children to appreciate the fact that the scientific knowledge of rain forest people has found its way out into the modern world where it is being used today to save many lives. Use The Amazon, River Sea of Brazil by Armstrong Sperry, pages 47-48 for further information.

Help the children make the following chart to illustrate that medicines used for hundreds of years by doctors in traditional Indian villages are used today by doctors in the United States. More able children may complete the chart as a homework assignment.

Medicine	Where Obtained	For Illness	Our Use
quinine	bark of cinchona tree	for malaria	
digitalis	foxglove plant	for heart trouble	
coca leaves	coca plant	for pain	
snakeroot			
belladonna			

How does dentist deaden a patient's pain?

In what forms are most of our medicines? (pills and capsules)

Why would the Indians need medicine?

Why would traditional Indian doctors know a lot about the "medicines of nature"?

How does a traditional Indian doctor of the rain forest get medicine? (plants and animals)

How did the knowledge of the...

related to the rubber market.

- c. Encourage children to appreciate the fact that the scientific knowledge of rain forest people has found its way out into the modern world where it is being used today to save many lives. Use The Amazon, River Sea of Brazil by Armstrong Sperry, pages 47-48 for further information.

Help the children make the following chart to illustrate that medicines used for hundreds of years by doctors in traditional Indian villages are used today by doctors in the United States. More able children may complete the chart as a homework assignment.

<u>Medicine</u>	<u>Where Obtained</u>	<u>For Illness</u>	<u>Our Use</u>
quinine	bark of cinchona tree	for malaria	
digitalis	foxglove plant	for heart trouble	
coca leaves	coca plant	for pain	
snakeroot			
belladonna			

How does dentist deaden a patient's pain?

In what forms are most of our medicines? (pills and capsules)

Why would the Indians need medicine?

Why would traditional Indian doctors know a lot about the "medicines of nature"?

How does a traditional Indian doctor of the rain forest get medicine? (plants and animals)

How did the knowledge of the Indian doctors become known to other people?

Who are the people in the modern world who change medicine from plants to pills?

What are the advantages of having medicines in pill form?

7. How the Amazon River is Used as a Means of Transportation and Acculturation

- a. Guide children to discover the many ways in which the rivers of the Amazon Basin are now being utilized. Find information such as the following excerpts from magazine articles to read to class:

Islands float down the Amazon. Islands with soil, plants, bushes and trees. People hook rides for hundreds of miles, living on these pieces of drifting real estate....

Everywhere there are canoes of every size and variety. Understand there are no roads here and if you wish to go visit Aunt Mabel, you go by water. If you want to go to town you go by water. Every kid has a canoe instead of a bike, and every family has a big seven-passenger locomobile touring canoe with a canopy top of thatch; some prefer the open models. The rich guys have outboards on their canoes. And there are the water buses or marine trolley cars, jammed tight with people going to the next landing or.... where are they going? Search me.

Holiday Magazine, "Amazon Journey."
November, 1962.

What does this article tell us about the size and power of the Amazon River?

If you lived in this community, why would you prefer a canoe to a bike?

Explain how the canoe with thatched top is making use of a traditional Indian custom.

- b. Use the following paragraphs and questions with the picture of a typical "river caravan" to develop understanding of the importance of the Amazon River to the people. (See Figure 17.)

Peddlers, paddling small dugouts, earn a living as door-to-door salesmen. They sell fruits of the season, fish, refreshments and anything else that can be carried in their small keels. Some of the houseboats have small gardens in which local plants grow in wooden boxes or empty kerosene cans.

Most of the men are in the fishing business, sailing day after day after the tambaqui, curimbata, etc., and other types of the richest fresh-water fish in the world. The bony tongue of the largest fresh water fish is used to grind the fruit of the guarana. These fruits when dried, become very hard. After being ground they are mixed with water to make a local soft drink that contains about six times more caffeine than coffee.

Adapted from Fernando Dias de Avila Pires,
"The Floating Community of Amazonas."
New York: Natural History, October 1965.

List the ways in which these people have solved the problem of living near the river.

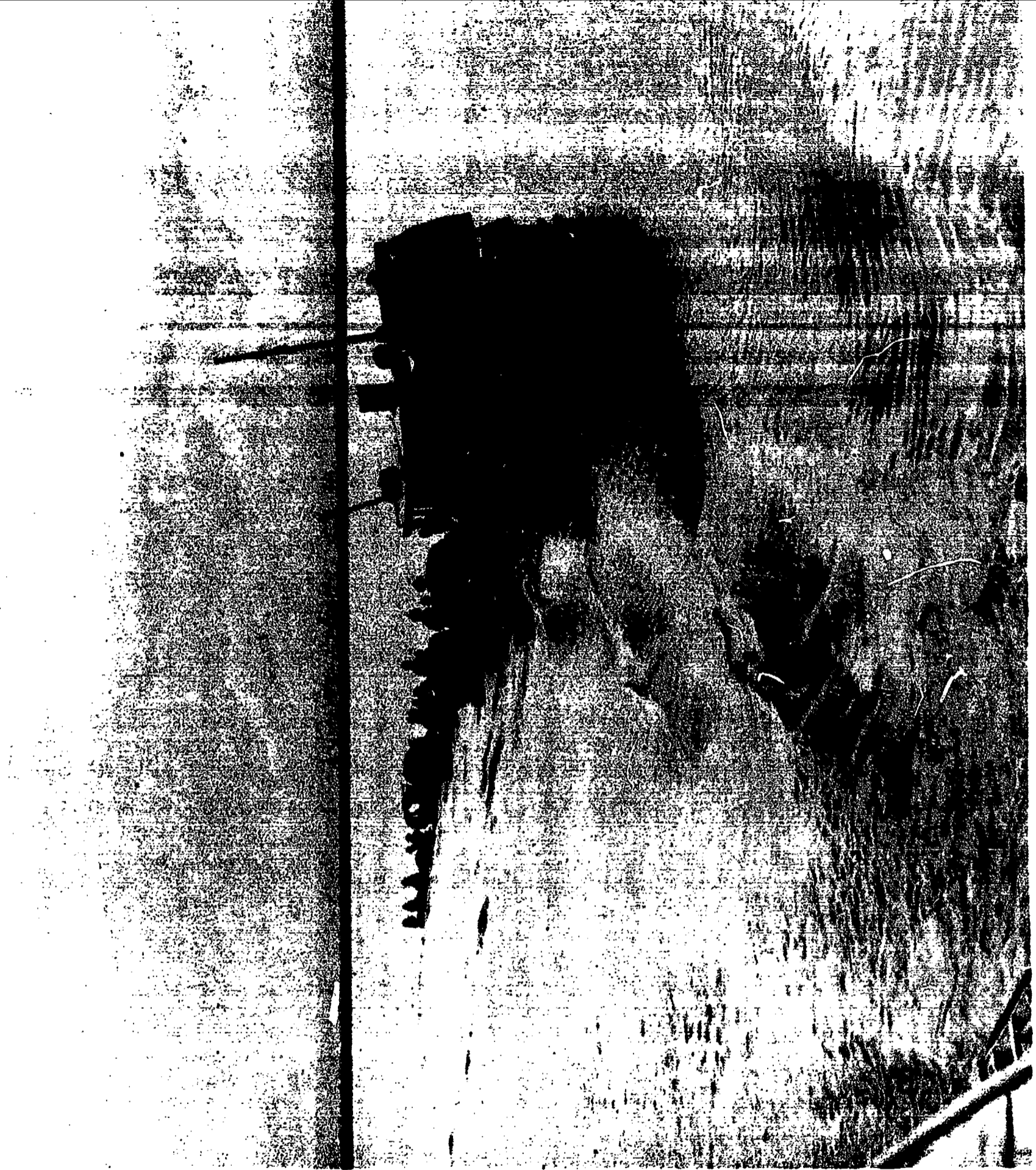
Explain how the people use both the river and rain forest products to make a soft drink.

Why is a strong caffeine drink very useful in a hot camp climate?

How does activity on the river help bring about change in the people's way of life?

Why are dugouts and similar-type boats important to people who live in the rain forest area? (See Figure 18.)





Typical "river caravans" of small boats loaded with cargo being towed down the River Negro to port at Manaus.

Courtesy of the United Nations.

Figure 17.

How are these people using the rivers in the Amazon Basin to help them earn a living?



Jout Canoes

To make dugout canoes, the Indians hollow out logs by burning and scraping them. Some of the canoes are large enough to hold twenty or thirty men.

Figure 18



Indian Dugout Canoes

To make dugout canoes, the Indians hollow out logs by burning and scraping them. Some of the canoes are large enough to hold twenty or thirty men.

Figure 18

c. The film, Tropical Lowlands (BAVI Loan Collection) gives a comprehensive picture of life on the Amazon River. Several viewings may be necessary before concepts are grasped.

1. Before first viewing, review previous learnings about man's use of the Amazon River and its tributaries:

The Indians built dugout canoes. How did this show use of the forest to solve their problem of transportation?

Why is the dugout canoe still in use today?

In what other ways did Indians use the rivers?

What occupations are found in a modern Amazon River settlement?

2. Divide class into committees. Give each committee a card with a topic written on it. Committee members are to look for related information as they view the film.

Suggested topics are kinds of:

Jobs	Cargo
Homes	Animals
Furnishings	Signs of Change

3. After viewing, use the information to develop simple outlines on uses of the Amazon River. Some related activities may be:
 - a) Children with high ability level may write individual reports on one topic, (e.g., Homes found along the Amazon River.) Encourage interest in unique river adaptations such as boardwalks.
 - b) Other pupils may be assigned to find or draw pictures for booklets or bulletin board display, (e.g., Boats used on the Amazon.) They should write a caption for each picture telling the advantage of the boats specific use.

8. How Acculturation Influences Traditional Indian Life

- a. Duplicate and distribute the following paragraphs to be used as an introduction to understanding how modern values are changing traditional peoples lives.

Most of the products of the rain forest are gathered wild wherever they grow. In villages along the rivers, workers make agreements with the local trader. They promise to bring him a certain amount of rubber, or Brazil nuts or balsa logs. He buys them and ships them to market.

The gatherer gets very little money and he must spend most of it at the trader's store for lard, kerosene, salt, and other things he and his family need. Most workers owe money to the trader and continue to work for him all their lives. The trader is the big man of the area. His home and store is the business and social center. There are regular days for trading. Lots of coffee and drinks are consumed and everyone exchanges

Why is the dugout canoe still in use today?

In what other ways did Indians use the rivers?

What occupations are found in a modern Amazon River settlement?

2. Divide class into committees. Give each committee a card with a topic written on it. Committee members are to look for related information as they view the film.

Suggested topics are kinds of:

Jobs	Cargo
Homes	Animals
Furnishings	Signs of Change

3. After viewing, use the information to develop simple outlines on uses of the Amazon River. Some related activities may be:
 - a) Children with high ability level may write individual reports on one topic, (e.g., Homes found along the Amazon River.) Encourage interest in unique river adaptations such as boardwalks.
 - b) Other pupils may be assigned to find or draw pictures for booklets or bulletin board display, (e.g., Boats used on the Amazon.) They should write a caption for each picture telling the advantage of the boats specific use.

8. How Acculturation Influences Traditional Indian Life

- a. Duplicate and distribute the following paragraphs to be used as an introduction to understanding how modern values are changing traditional peoples lives.

Most of the products of the rain forest are gathered wild wherever they grow. In villages along the rivers, workers make agreements with the local trader. They promise to bring him a certain amount of rubber, or Brazil nuts or balsa logs. He buys them and ships them to market.

The gatherer gets very little money and he must spend most of it at the trader's store for lard, kerosene, salt, and other things he and his family need. Most workers owe money to the trader and continue to work for him all their lives. The trader is the big man of the area. His home and store is the business and social center. There are regular days for trading. Lots of coffee and drinks are consumed and everyone exchanges news and gossip. On holidays (including the trader's birthday), there may be a dance.

D. Bieven, Hello Brazil, New York: Norton & Co., 1967, p. 88.

How do gatherers get most of the forest products they trade?

What does the trader do with them?

What does the gatherer do with the money he earns?

From whom does the gatherer get his food supplies?

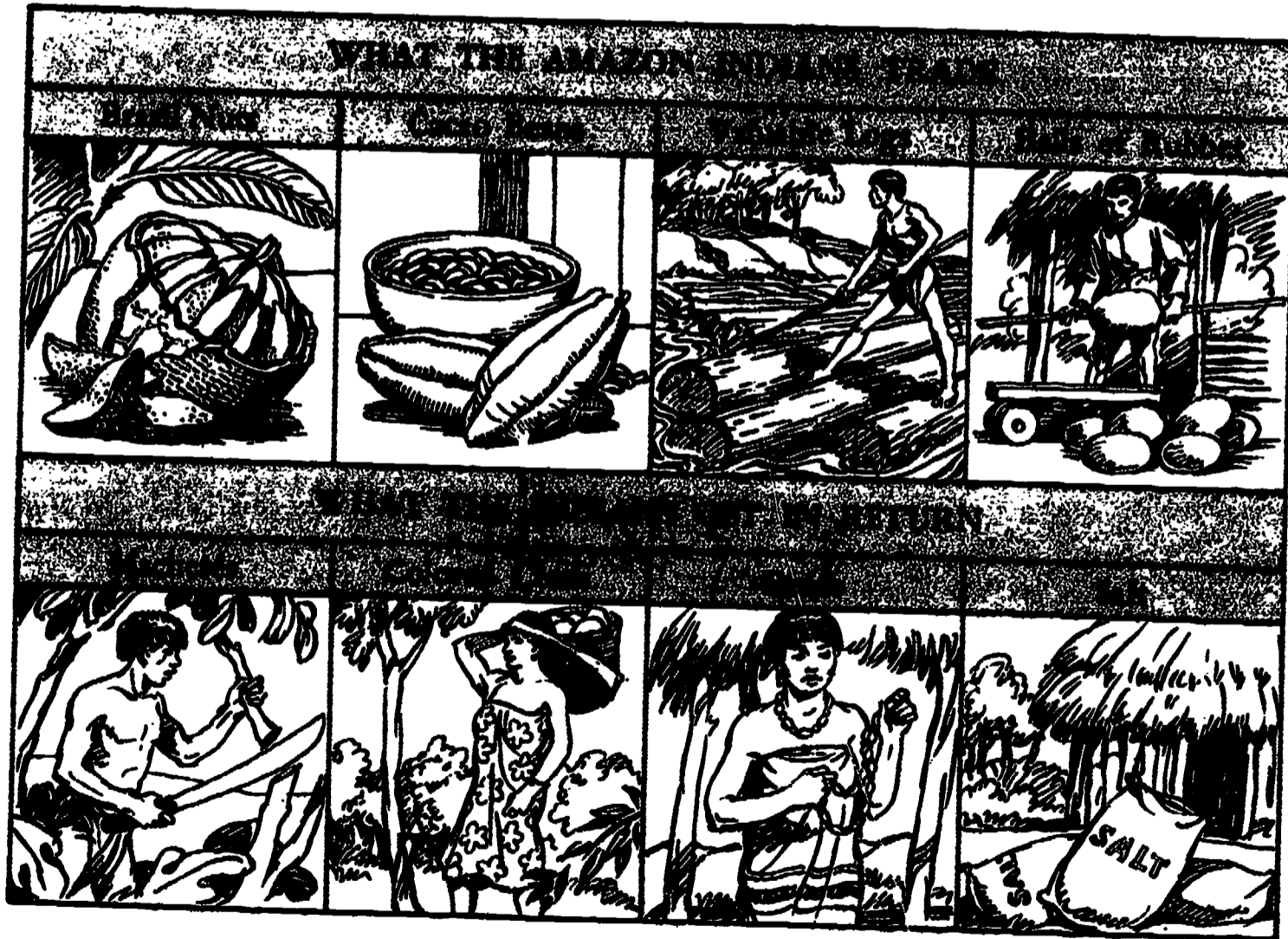
Why is the trader called "the big man of the area?"

Why might gatherers look forward to going to the trading center?

How has life changed for Indians who now work as gatherers?

Which way of life would you prefer traditional or modern? Give your reasons.

- b. Use an opaque projector to show the chart "What the Amazon Indians Trade" to the class. (See Figure 19.)



Cutright, Charters, and Clark, Living Together Around the World. New York: Macmillan, 1958.

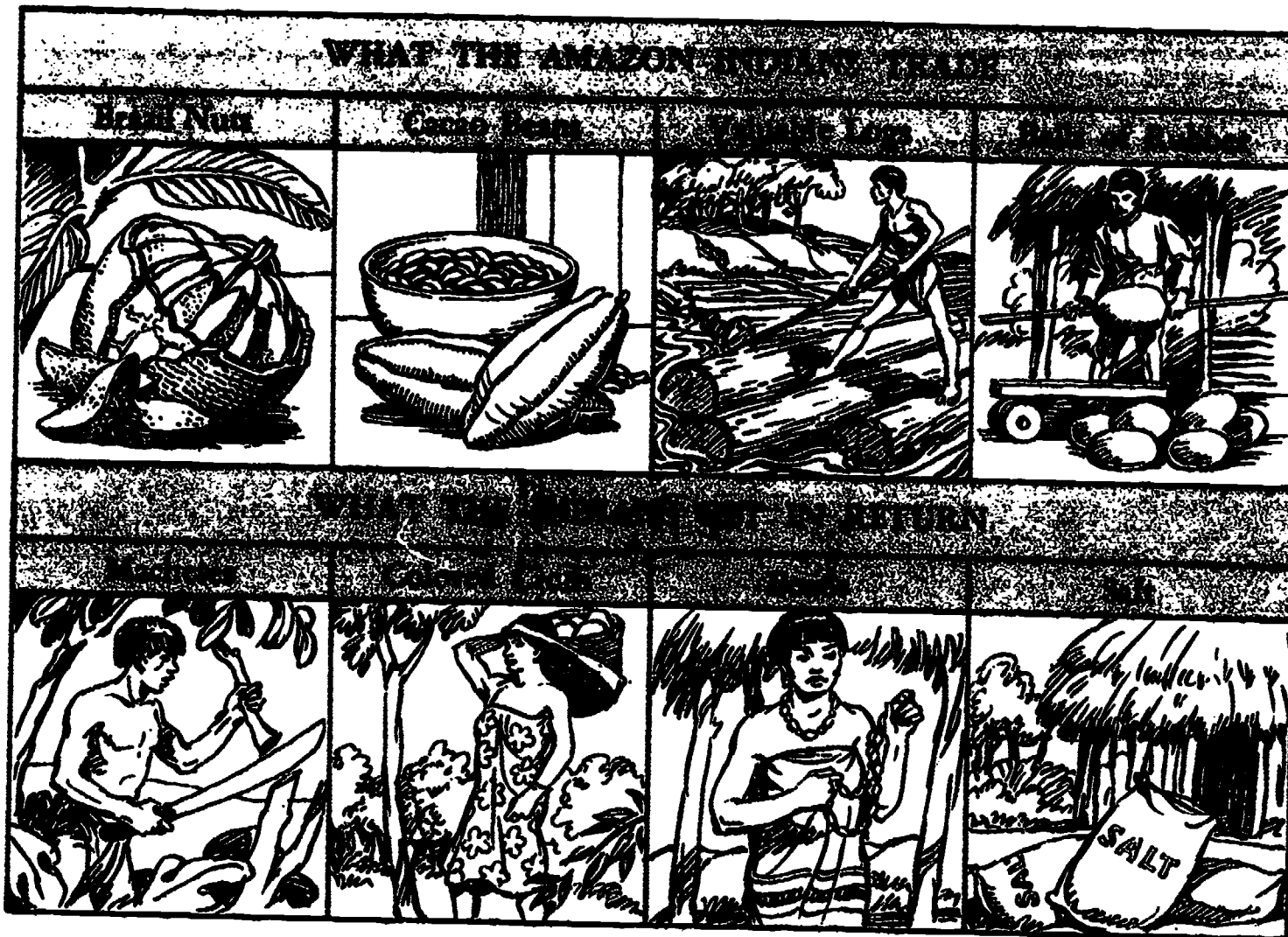
Figure 19

Why might gatherers look forward to going to the trading center?

How has life changed for Indians who now work as gatherers?

Which way of life would you prefer traditional or modern? Give your reasons.

- b. Use an opaque projector to show the chart "What the Amazon Indians Trade" to the class. (See Figure 19.)



Cutright, Charters, and Clark, Living Together Around the World. New York: Macmillan, 1958.

Figure 19

How are some forest products used in a traditional Indian village life?

What means of transportation do the Indians use?

What is done with the products the Indians bring to a trading post?

How do Indians use the goods they receive?

If a trader wanted more forest products, how might he get them?

How does trading bring old and new ways together?

- c. Use the color sound film "Amazon Family," (BAVI Loan Collection), to develop insight into changes in the life of Amazon people as related to modern uses of forest resources. Before viewing the film, review highlights of a day in the life of traditional Indian group by reading Parana, Boy of the Amazon, by Frances Maziere. Develop charts similar to the following:

Before viewing:

Traditional Indian Family

Mother - Cooks, gardens, weaves cloth

Father - Fishing, hunting for family

Children - Play with pets, swim, taught by village people

After viewing:

Rubber Gatherer's Family

Mother - Cooks, gardens, weaving

Father - Works (gathering rubber) to trade for other goods

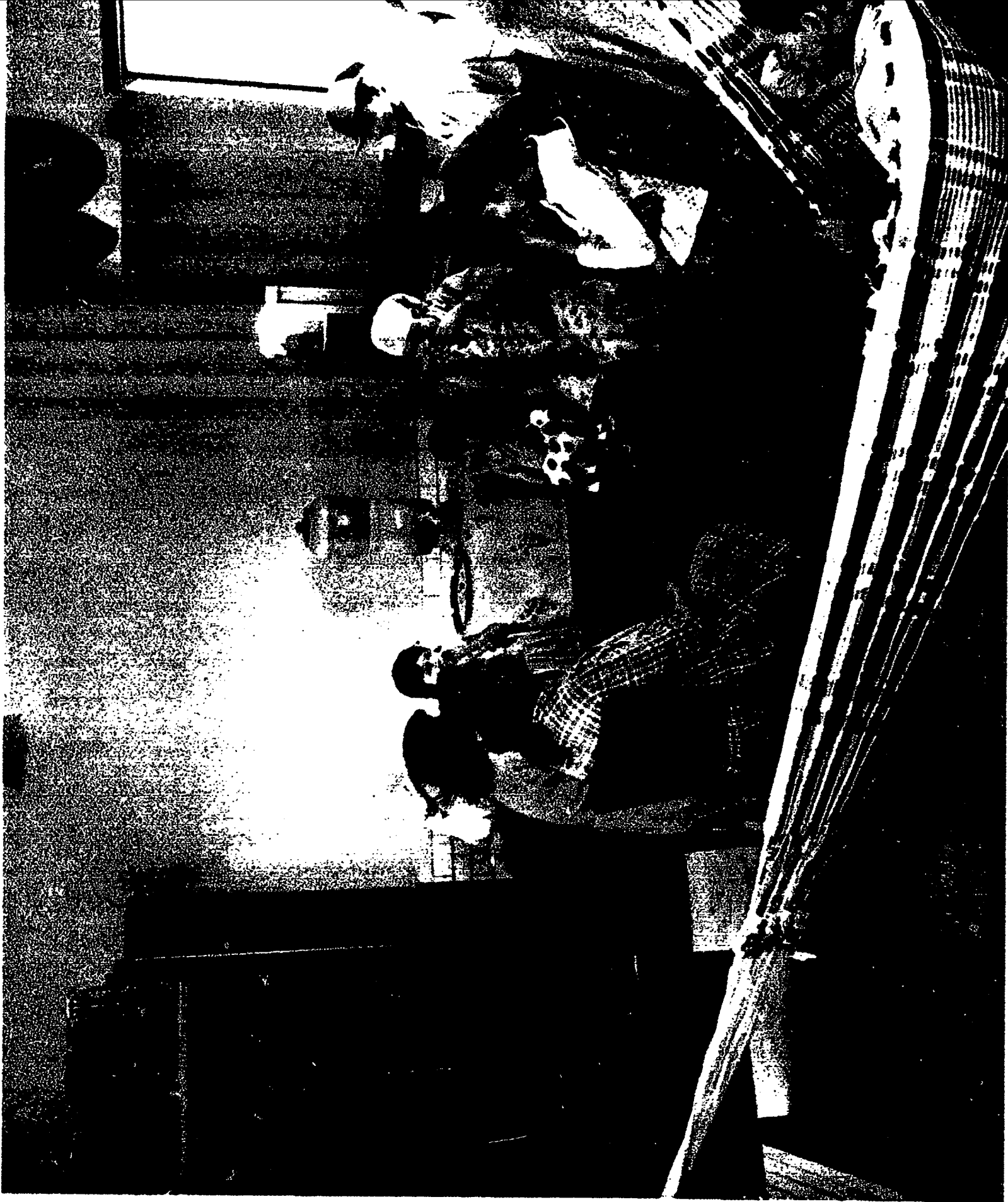
Children - Go to special school, wear more clothing, cattle

- d. Show the picture of an Amazon family in their new farmhouse to help the children understand that some traditional customs continue to meet people's needs. (See Figure 20.)
- e. Help children organize information to show changes taking place in the traditional life of the Amazon Indian in terms of meeting their basic needs. Develop a notebook or bulletin board chart similar to the following:

Need	Traditional Life	Modern Life
Food	Gather or raise food	Raise some; buy some
Clothing	Make	Trade, buy
Shelter		
Tools		

- f. Draw attention to rain forest resources which are used locally. Preview the filmstrip "Brazil, Industries and Products," Eyegate Filmstrip Co., to note these frames which show rain forest products of Brazil.





Courtesy of the United Nations

A new farmhouse at Mimosinko. Father is in the hammock while mother and children use the new furniture.

Figure 20

How does the use of the hammock show a carryover of an Indian tradition in a modern farmhouse?

Why is a hammock a practical household article for sleeping in a hot climate?

In what ways can hammocks make a small house more comfortable for large family living?

- g. Develop a bulletin board chart showing those products which are used in New York. Divide class into groups. Have one group draw pictures of the resources, such as the rubber tree. Encyclopedia pictures may be used as models. Assign another group of children to clip magazine pictures of products.

<u>In the Rain Forest There Grows</u>	<u>From Which People Get</u>	<u>To Use For</u>
(Drawings)	(Magazine clippings)	(Magazine clippings)
Rubber tree	Rubber	Mattresses, toys, automobile tires
Carnuba tree	Floor wax	Protecting wood
Cinchona tree	Quinine	Medicine
Jute vine	Rope	Anchor ships

- h. Plan a trip to the Museum of Natural History. The Museum Hall, Men of Montana, shows the culture of Amazon Indians who lived closer to the Andes Mountains in Peru. (Montana means mountains.) However, there is great similarity to the Amazon Rain Forest culture.

Suggestions for planning:

1. Make a preview visit to the Museum.
2. To play down distraction that will occur when children encounter the case with the shrunken heads, discuss the practice with stress on cultural meaning. Point out the modern tendency to overplay head-shrinking due to commercialism.

Background Information on the Custom of Head-hunting

Head-hunting is not a form of warfare. The custom is motivated principally by revenge. There is a belief that the trophy head gives the taker supernatural power. The Jivaro Indians have this custom. This practice has been exploited as a tourist attraction of South America.

3. Elicit questions that children can ask of museum guides then divide the class into groups of "Explorers." Each group should be responsible for getting the answer to one or two questions.
4. Advanced "Explorers" may be assigned to copy information from exhibits:
 - a) List types and names of crops grown.
 - b) List musical instruments used.

(Drawings)	(Magazine clippings)	(Magazine clippings)
Rubber tree	Rubber	Mattresses, toys, automobile tires
Carnuba tree	Floor wax	Protecting wood
Cinchona tree	Quinine	Medicine
Jute vine	Rope	Anchor ships

- h. Plan a trip to the Museum of Natural History. The Museum Hall, Men of Montana, shows the culture of Amazon Indians who lived closer to the Andes Mountains in Peru. (Montana means mountains.) However, there is great similarity to the Amazon Rain Forest culture.

Suggestions for planning:

1. Make a preview visit to the Museum.
2. To play down distraction that will occur when children encounter the case with the shrunken heads, discuss the practice with stress on cultural meaning. Point out the modern tendency to overplay head-shrinking due to commercialism.

Background Information on the Custom of Head-hunting

Head-hunting is not a form of warfare. The custom is motivated principally by revenge. There is a belief that the trophy head gives the taker supernatural power. The Jivaro Indians have this custom. This practice has been exploited as a tourist attraction of South America.

3. Elicit questions that children can ask of museum guides then divide the class into groups of "Explorers." Each group should be responsible for getting the answer to one or two questions.
4. Advanced "Explorers" may be assigned to copy information from exhibits:
 - a) List types and names of crops grown.
 - b) List musical instruments used.
 - c) List children's toys.
 - d) List materials used to make jewelry.
5. Have several groups of "Explorers" carry sketch pads and pencils to use in making simple drawings of homes, village activities (weaving, building, jewelry, musical instruments, children's toys and clothing.)

9. The Cities of the Amazon River Basin as Centers of Acculturation and Industrialization

- a. Help the class take an imaginary trip up the Amazon River. Motivate interest in the topic by discussing clothing preparations necessary for visiting the area. Discuss boats as means of river transportation in visiting smaller settlements.

- b. Before the imaginary tour prepare a "travel brochure" for the children. Duplicate some information about what they should expect "to see." Duplicate and distribute the brochure.

Cities of the Amazon Basin

In the cities there are fine old houses in the Portugese style with gardens filled with fruit trees and tropical flowers. Most Amazonian families, however, live in the simplest kind of house. It may be of mud and thatch or a few planks set on stilts over the water. There is not likely to be much furniture aside from a hammock or two, and perhaps a sewing machine.

D. Bowen, Hello Brazil. New York: Norton & Co., 1967.

What types of houses will we find in the cities?

Which houses will be similar to those of traditional Indian houses?

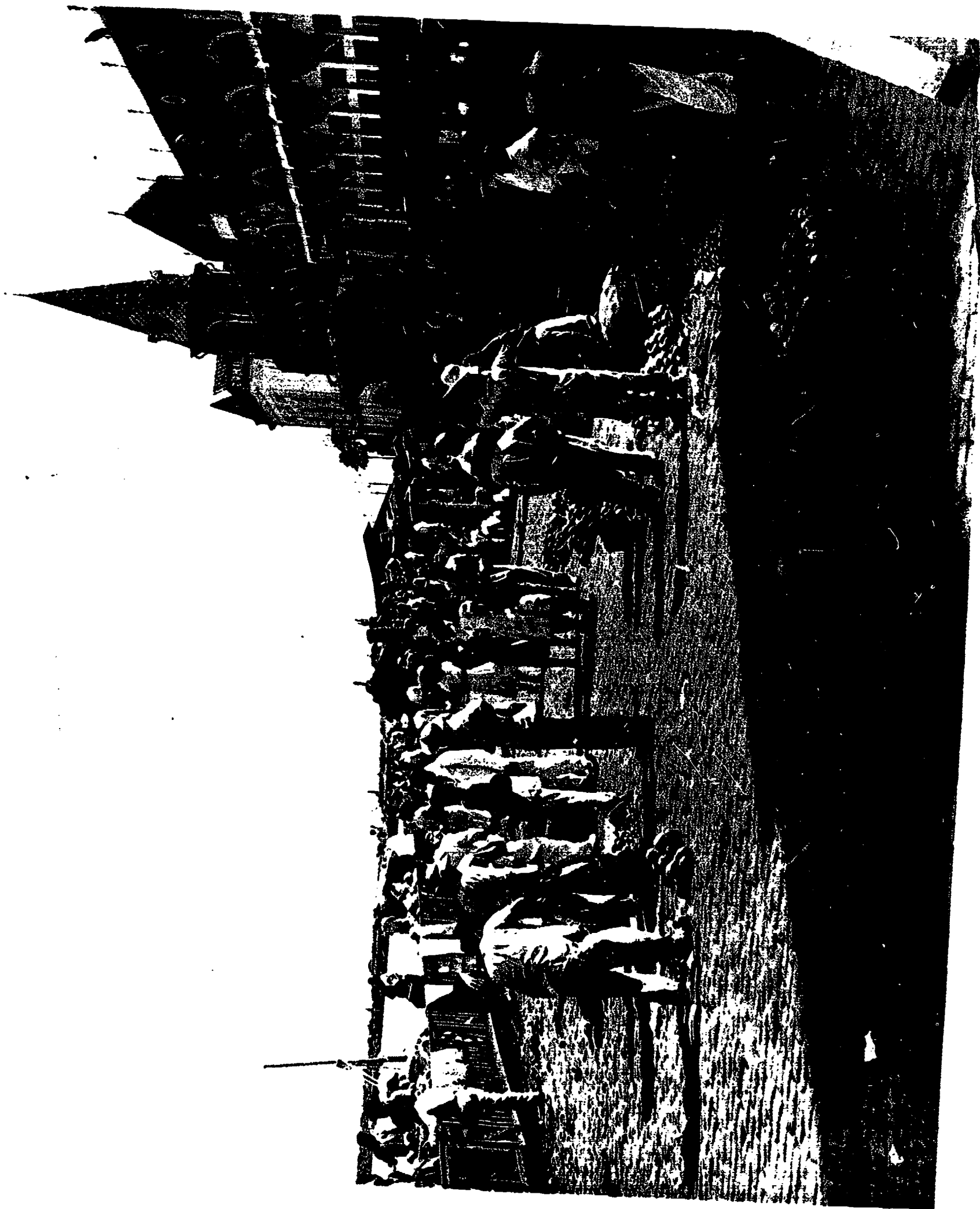
Why will we find most Amazonians living in this type house?

Why will we see hammocks still being used today?

What familiar modern household machine will we see?

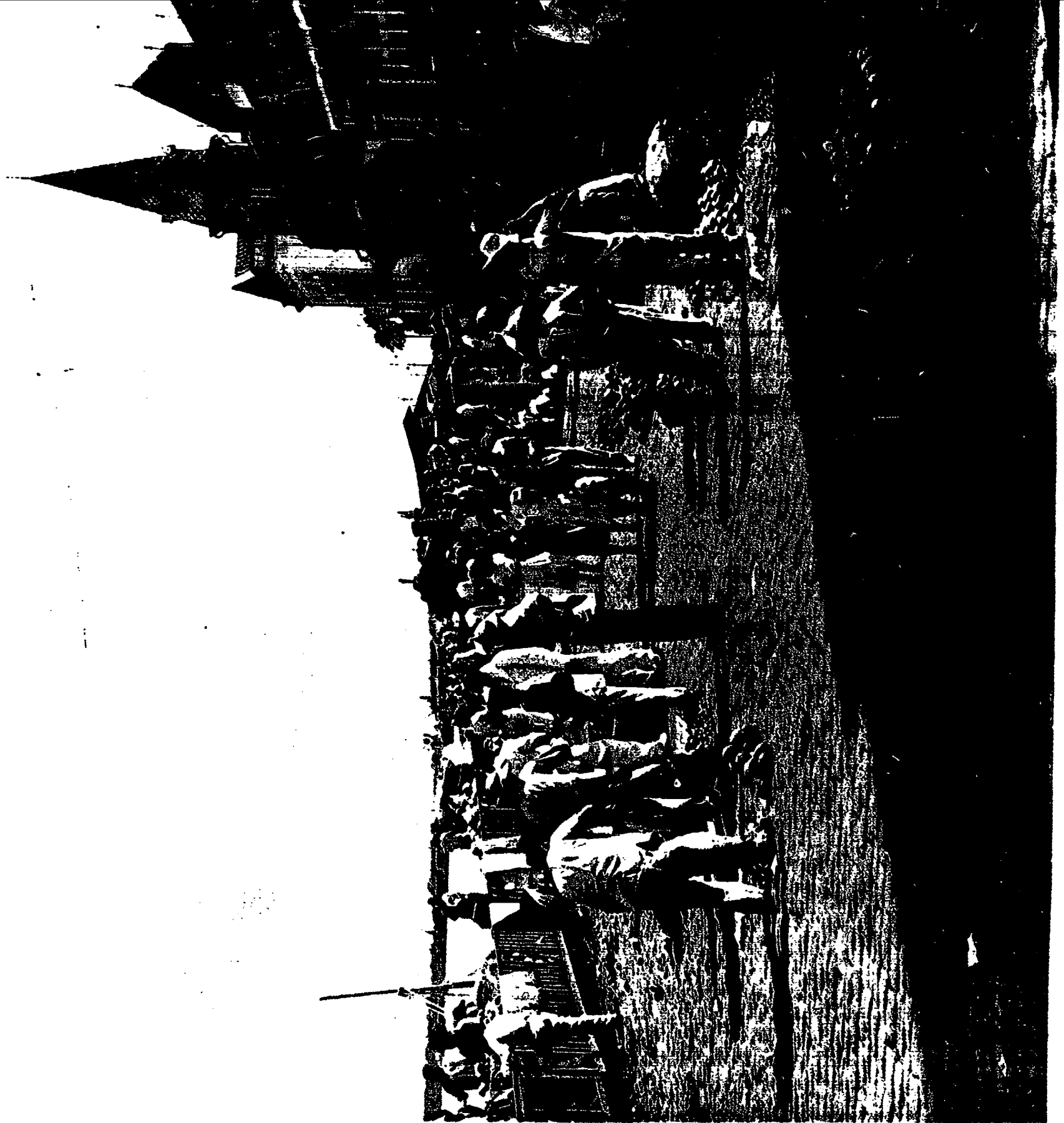
How might the use of a sewing machine cause greater changes in the area?

- c. Project a map of the Amazon River to make an itinerary for a class tour of two cities - Belem and Manaus. Have an advanced reader act as tour guide by reading descriptions of each city as the tour group arrives. Encourage a slow worker to also act as tour guide by pointing to cities and projecting pictures of city scenes. (See Figure 21.)



Dockside at Belem, Brazil.

Courtesy of the United Nations



Courtesy of the United Nations

Dockside at Belem, Brazil.

Figure 21

How did location help to make Belem an important city in the Amazon region?

What signs of change from old to new does this picture show?

What tells you that this used to be a "rain forest?"

What modern machine will become important to help solve the problem of living in a rain forest climate?

Belem

Belem is the largest city of the Amazon region. Walk down to the docks of Belem and you can see and smell the products of the forest that have attracted people from all over the world to this uncomfortable part of the earth. There are bales of hides and jute fiber, drums of palm oil, brown "Biscuits" of smoked rubber that smell like fish, Brazil nuts, manioc root, sacks of cacao and rice. There are cages of birds, snakes, and other animals that are being shipped to zoos and pet shops in many countries.

Belem is now connected by a rough highway to Brasilia and the rest of the country. In other cities of Amazonia, cars are more for show than use. Few roads go more than a few miles beyond the edge of town before disappearing in the jungle. The only way to travel any distance is by airplane, or boat.

Adapted from D. Bowen, Hello Brazil,
New York: Norton & Co., 1967,
pp. 88-89.

Post tour discussion of Belem.

What is the size of Belem?

How did our eyes, ears, and noses tell us that Belem is a city cut out of the rain forest.

Why were so many forest products on the docks?

How does location help the city to grow?

How does the rain forest create a problem of transportation for the cities?

How does the rough highway show an attempt to overcome the problem of land transportation?

Why do very few people own cars?

How does the use of the airplane show another attempt to overcome the problem of transportation?

Manaus An Unusual City

We leave our river steamer at Manaus about 1,000 miles from the mouth of the Amazon. There is no city in all the world quite like Manaus. It sits on a cliff in the middle of the rain forest.

It was built a century ago, at a time when some people were making great fortunes from the wild rubber trees of the Amazon forest. In those days, most of the world's rubber came from the Amazon Basin and people got rich almost in one night. Manaus was such a rich place that a great opera house was built. The best singers from Europe were brought here to sing. Mansions were built with materials from Europe. The first streetcars in South America ran in Manaus.

However, when cheaper rubber began to come from Asia, Manaus went to sleep. The opera house, other buildings and streets are still there to remind people of the days of wealth.

People who live in this city today use electricity, streetcars, and telephones. They have a good water system. Yet there are no roads leading from the city in any direction. Manaus is really a large trading post - a place where Indians and other traders bring natural rubber, nuts, wood and cacao seeds from shipment down the river. There are also factories which make jute sacks, paper, plywood and dairy products and other things used by people in the Amazon Basin.

Adapted from Drummond and Sloan, Journeys Through Many Lands. New Jersey: Allyn and Bacon, 1960, p. 60.
David Bowen. Hello Brazil. New York: Norton and Co., 1967, pp. 90-91.

Post-Tour discussion of Manaus.

How far up the Amazon have we traveled?

Why is the location of Manaus unusual?

How did Manaus once become a wealthy city?

Why did people want to hear music from Europe?

What caused Manaus to go to sleep?

How is Manaus like our city?

Why couldn't we find a road leading from Manaus to another place?

How does this show a problem in communication?

In those days, most of the world's rubber came from the Amazon Basin and people got rich almost in one night. Manaus was such a rich place that a great opera house was built. The best singers from Europe were brought here to sing. Mansions were built with materials from Europe. The first streetcars in South America ran in Manaus.

However, when cheaper rubber began to come from Asia, Manaus went to sleep. The opera house, other buildings and streets are still there to remind people of the days of wealth.

People who live in this city today use electricity, streetcars, and telephones. They have a good water system. Yet there are no roads leading from the city in any direction. Manaus is really a large trading post - a place where Indians and other traders bring natural rubber, nuts, wood and cacao seeds from shipment down the river. There are also factories which make jute sacks, paper, plywood and dairy products and other things used by people in the Amazon Basin.

Adapted from Drummond and Sloan, Journeys Through Many Lands. New Jersey: Allyn and Bacon, 1960, p. 60.
David Bowen. Hello Brazil. New York: Norton and Co., 1967, pp. 90-91.

Post-Tour discussion of Manaus.

How far up the Amazon have we traveled?

Why is the location of Manaus unusual?

How did Manaus once become a wealthy city?

Why did people want to hear music from Europe?

What caused Manaus to go to sleep?

How is Manaus like our city?

Why couldn't we find a road leading from Manaus to another place?

How does this show a problem in communication?

From where did the interesting people come?

Why is Manaus a good location for a jute sack and paper-making factory?

How do you think the factories will change the life of the people in Manaus?

How might the factories create a need to overcome the problem of transportation?

- d. Select passages from the following articles to illustrate aspects of city life and changes brought about by acculturation.

Junior Scholastic
MARCH 21, 1968

How We Live in BRAZIL

By RAIMUNDO
RODRIGUES DA SILVA

(rye-MOON-doh ruh-d-REE-guhs . . .)

As told to SHEILA TURNER

I AM 15 and live with my mother, sister, and eight other people in a three room wood hut in the *favela* of Belém, Brazil.

Our city is very large (pop: 500,000), very beautiful, and very old. It was founded by Portuguese explorers more than 400 years ago. They tried to make it look like towns back home, so they brought ceramic tiles with pictures on them to decorate all the houses. Today people put tiles on new houses, too. And some people even make tile patterns on the floors of their garages!

Belém is on the Amazon River, surrounded by jungle, and not far in from the Atlantic Ocean. Ocean ships come here from many parts of the world. Among other things, they bring us canned food, automobiles, machines, and flour.

Sometimes, when my family needs money badly, I work on the docks helping to unload ships in-

Mostly, though, we like to shop at the waterfront market. People from smaller villages along the river come here in their dugout canoes, bringing pineapples, cassava, bananas, sugar cane, nuts, and fresh fish every day. You also can buy voodoo herbs and charms at this market. As you can see from looking at me, many of us have African as well as Portuguese and Indian ancestors. Some of the old religious beliefs from Africa have been mixed in with our Christian customs. The African part is called "voodoo."

My friends and I like to spend our spare time playing *futebol*, which I am told is like soccer in the United States. We play in the yard of my school where I am in fourth grade.

Since we only have four years of public school here, this year will be my last. I'd like to go to a trade school and learn how to fix machines, but my family cannot afford to send me. My father doesn't live with us and my mother earns very little sorting nuts in a Brazil nut factory.

I'll probably end up on the docks, like many other poor people of Belém. It sure would be nice though, if we could afford to leave the *favela*. *Favelas* are something like slums in the United States. They are always built on land that nobody else wants. In our case, our houses are on poles over a swamp full of mosquitoes and garbage.

Inside our house, 11 of us sleep in three small rooms. We have hooks on the walls for stringing hammocks. People say that the South American jungle Indians invented hammocks for sleeping. Actually hammocks make a lot of sense. They are lightweight, cool, and easy to keep clean. I find them very comfortable, but then I've been sleeping in them all my life.

Until I was 12 I lived with relatives in a jungle village, a couple of days upriver from here by canoe. In many ways I liked the village better than Belém. There was more to do. I could hunt anteaters and wild pigs and birds and monkeys with my cousins. I could fish. And we seemed to have a lot more time to play.

But my mother thought I should go to school, so she brought me back to Belém. I guess she's right. These days a man really has to know how to read and write. He also has to know how to use money.

Back in the jungle, we hardly ever bought anything. We made everything. But now there seems to be more and more things that cost money. I want to be able to pay for things like electricity and running water and guns for hunting. Life seems to be changing real fast, even in the jungle. ☆



How We Live in BRAZIL

By RAIMUNDO
RODRIGUES DA SILVA

(rye-MOON-doh ruh-d-REE-guhs . . .)

As told to SHEILA TURNER

I AM 15 and live with my mother, sister, and eight other people in a three room wood hut in the *favela* of Belém, Brazil.

Our city is very large (pop: 500,000), very beautiful, and very old. It was founded by Portuguese explorers more than 400 years ago. They tried to make it look like towns back home, so they brought ceramic tiles with pictures on them to decorate all the houses. Today people put tiles on new houses, too. And some people even make tile patterns on the floors of their garages!

Belém is on the Amazon River, surrounded by jungle, and not far in from the Atlantic Ocean. Ocean ships come here from many parts of the world. Among other things, they bring us canned food, automobiles, machines, and flour.

Sometimes, when my family needs money badly, I work on the docks helping to unload ships instead of going to school. I make about 40 cents a day in U.S. money. I may not look very strong, but I can carry heavy loads, just like a man.

Life in Belém can be exciting. We have movie theaters here. We have many stores. We even have a supermarket that the sailors tell me is just like a supermarket in the United States.

Mostly, though, we like to shop at the waterfront market. People from smaller villages along the river come here in their dugout canoes, bringing pineapples, cassava, bananas, sugar cane, nuts, and fresh fish every day. You also can buy voodoo herbs and charms at this market. As you can see from looking at me, many of us have African as well as Portuguese and Indian ancestors. Some of the old religious beliefs from Africa have been mixed in with our Christian customs. The African part is called "voodoo."

My friends and I like to spend our spare time playing *jutebol*, which I am told is like soccer in the United States. We play in the yard of my school where I am in fourth grade.

Since we only have four years of public school here, this year will be my last. I'd like to go to a trade school and learn how to fix machines, but my family cannot afford to send me. My father doesn't live with us and my mother earns very little sorting nuts in a Brazil nut factory.

I'll probably end up on the docks, like many other poor people of Belém. It sure would be nice though, if we could afford to leave the *favela*. *Favelas* are something like slums in the United States. They are always built on land that nobody else wants. In our case, our houses are on poles over a swamp full of mosquitoes and garbage.

We're one of the luckier families because our house is right on the edge of the *favela* on dry land. We can keep pigs and chickens in our yard instead of inside the house like some people. And I have a pet dog.

vented hammocks for sleeping. Actually hammocks make a lot of sense. They are lightweight, cool, and easy to keep clean. I find them very comfortable, but then I've been sleeping in them all my life.

Until I was 12 I lived with relatives in a jungle village, a couple of days upriver from here by canoe. In many ways I liked the village better than Belém. There was more to do. I could hunt anteaters and wild pigs and birds and monkeys with my cousins. I could fish. And we seemed to have a lot more time to play.

But my mother thought I should go to school, so she brought me back to Belém. I guess she's right. These days a man really has to know how to read and write. He also has to know how to use money.

Back in the jungle, we hardly ever bought anything. We made everything. But now there seems to be more and more things that cost money. I want to be able to pay for things like electricity and running water and guns for hunting. Life seems to be changing real fast, even in the jungle. ☆



JS photos by Sheila Turner

Indian villagers bring vegetables, eggs, fish, and other foods to cities to be sold in open markets. Note up-to-date plastic wrapping.

- e. Make travel brochures on Amazon cities. Use these to give an imaginary tour to other classes or to invited parents. Include pictures of modern techniques for overcoming problems of the rain forest, e.g., transportation.

Case Study: People of the Congo Rain Forest (Bantu-speaking Peoples)

Teacher Background

History of the Bantu-speaking Peoples

The word Bantu means people. It is the plural of Muntu, a person. The root, ntu, is found in all the languages of the modern Bantu-speakers. Today, Bantu-speakers can be found in nearly all of Central Africa and the central and southern regions of East Africa where they were mainly responsible for the introduction and spread of farming and metal-working. The fact that Bantu-speakers are not exclusively a forest people can be discerned by studying their history and noting their geographical location.

Earliest Location

Linguistic evidence clearly indicates the area from which the first Bantu-speakers migrated. Their original homeland must have been in the Cameroon highlands and along a thin strip of lowland on the west coast of Africa south of the Cameroons.

It appears that from about A.D. zero to 500, they had moved into the grassland country of the southeastern Congo Basin where they began to increase steadily in numbers. Eventually this large group split up into different peoples, who developed daughter languages from their original mother language.

By A.D. 500, Bantu-speaking groups were living in small farming and cattle-raising villages in Central and East Africa. Recent archeological research indicates that by this time, processes of iron-working was known to them and they had also developed methods of mining, smelting and working other minerals, especially copper.

Between 1000 and 1500, Bantu-speaking populations ranged from small village units, frequently with several thousand people, to large, stable kingdoms. The village, the key political unit throughout most of Central Africa, was composed of large kin groupings. Village leadership was provided by a council of elders, who were respected and honored for age and wisdom which gave them the capacity to exemplify the social, economic and religious values which were common to nearly all Bantu-speaking peoples and which were inextricably woven into their life fabric.

Adapted from Basil Davidson, The Growth of African Civilization. London: Longmans, 1965.

Roland Oliver and R. Tague. A Short History of Africa. Baltimore: Penguin Books, 1962.

Suggested Approach

Prepare the children for a study of the Congo rain forest by helping them place themselves in the rain forest environment. Set the stage by helping them to pantomime a trip into the past:

The word Bantu means people. It is the plural of Muntu, a person. The root, ntu, is found in all the languages of the modern Bantu-speakers. Today, Bantu-speakers can be found in nearly all of Central Africa and the central and southern regions of East Africa where they were mainly responsible for the introduction and spread of farming and metal-working. The fact that Bantu-speakers are not exclusively a forest people can be discerned by studying their history and noting their geographical location.

Earliest Location

Linguistic evidence clearly indicates the area from which the first Bantu-speakers migrated. Their original homeland must have been in the Cameroon highlands and along a thin strip of lowland on the west coast of Africa south of the Cameroons.

It appears that from about A.D. zero to 500, they had moved into the grassland country of the southeastern Congo Basin where they began to increase steadily in numbers. Eventually this large group split up into different peoples, who developed daughter languages from their original mother language.

By A.D. 500, Bantu-speaking groups were living in small farming and cattle-raising villages in Central and East Africa. Recent archeological research indicates that by this time, processes of iron-working was known to them and they had also developed methods of mining, smelting and working other minerals, especially copper.

Between 1000 and 1500, Bantu-speaking populations ranged from small village units, frequently with several thousand people, to large, stable kingdoms. The village, the key political unit throughout most of Central Africa, was composed of large kin groupings. Village leadership was provided by a council of elders, who were respected and honored for age and wisdom which gave them the capacity to exemplify the social, economic and religious values which were common to nearly all Bantu-speaking peoples and which were inextricably woven into their life fabric.

Adapted from Basil Davidson, The Growth of African Civilization. London: Longmans, 1965.

Roland Oliver and R. Fage. A Short History of Africa. Baltimore: Penguin Books, 1962.

Suggested Approach

Prepare the children for a study of the Congo rain forest by helping them place themselves in the rain forest environment. Set the stage by helping them to pantomime a trip into the past:

Children, we are going to take an imaginary trip to ancient Africa. Just as astronauts go into space, we will become "pastronauts" and travel into the past. Let's put on our suits. (Go through the motions of putting on a suit). Now, let's climb into our timeship (dramatize). Close our eyes, and travel quickly back 2,000 years to the continent of Africa. (Pause)

Use an overhead projector to show transparencies of vegetation and rainfall maps to point out the location and climate found in the Congo.

We have traveled back through time about 500 years. Our ship is now stationed in Africa - over the first home of the people who speak the Bantu language. Let's use our map for more information. Point to each vegetation area and ask:

What kind of land can be found here?

How does this rain forest compare with the Amazon Rain Forest?

What kind of transportation problem might we find in this rain forest?

How might the people live in this rain forest?

We shall be located here. (Point to the Nigerian rain forest). Before we leave our time ship we must decide if we need these warm suits.

What kind of clothing will we need in a tropical Congo rain forest?

What problems would we have to solve?

Is everyone ready? Let's explore the Congo rain forest.

SUGGESTED LEARNING ACTIVITIES1. Understanding That Life Today Has Roots in the Past

- a. Read the descriptions of the 15th and 20th-century villages in the Congo to the class. Help the children see similarities in the layout of these villages and places they have seen or known about in other parts of the world.

15th Century Description

Villages were built back from the roads and surrounded with palisades. Larger towns had many hard-to-follow narrow paths lined with high hedges. Houses were rectangular with walls of palm bark and thatched roofs.

Adapted from Robin McKown. The Congo.
New York: McGraw-Hill Book Co.,
1968, p. 45.

What is a palisade? (relate to New Jersey Palisades)

For what purposes were palisades built? (protection from invaders)

What does rectangular mean?

Why would larger towns have many hard-to-follow paths? (discourage invasion; protection from animals)

Of what material were houses made?

Why was palm bark used?

In what other ways might the palm tree be used?

20th Century Description

Stepping out of a lovely grove of palm trees we faced a long street, at least thirty feet wide, as straight as an arrow. It was bordered by oblong huts, each standing alone at an equal distance from its neighbors; they were all the same shape and differed only in their walls, which were made of mat work ornamented with beautiful designs in black; their usual patterns changed from house to house. The houses were spick and span as if they had just been finished; the road was swept clean.

Emil Torday, The Kingdom of the Bushongo.
Philadelphia: Lippincott, 1925

15th Century Description

Villages were built back from the roads and surrounded with palisades. Larger towns had many hard-to-follow narrow paths lined with high hedges. Houses were rectangular with walls of palm bark and thatched roofs.

Adapted from Robin McKown. The Congo.
New York: McGraw-Hill Book Co.,
1968, p. 45.

What is a palisade? (relate to New Jersey Palisades)

For what purposes were palisades built? (protection from invaders)

What does rectangular mean?

Why would larger towns have many hard-to-follow paths? (discourage invasion; protection from animals)

Of what material were houses made?

Why was palm bark used?

In what other ways might the palm tree be used?

20th Century Description

Stepping out of a lovely grove of palm trees we faced a long street, at least thirty feet wide, as straight as an arrow. It was bordered by oblong huts, each standing alone at an equal distance from its neighbors; they were all the same shape and differed only in their walls, which were made of mat work ornamented with beautiful designs in black; their usual patterns changed from house to house. The houses were spick and span as if they had just been finished; the road was swept clean.

Emil Torday, The Kingdom of the Bushongo.
Philadelphia: Lippincott, 1925.

How is oblong different from rectangular?

Why might the walls have different designs?

How do the descriptions of the village many years ago and the present day village remind you of a place you have seen? How are the two places similar? (Children may describe suburban scenes, villages in tropical places, etc.)

Use an opaque projector to show the illustration of a present-day village in the Congo. (See Figure 1.)

- b. Use a map of Africa to locate the Congo area. Tell the children that the old Kongo kingdom stretched from the area now called Kinshasa to the country now known as Angola.

- c. Help the children see how the system of transportation contributed to the unity of the Kongo Kingdom in the 15th century. Write the following sentences on the chalkboard and discuss the information.

Throughout the kingdom was a network of royal roads. These roads were cared for by men from the nearest village. Bridges made of a twisted rope-like plant were built over the many waterways.

Adapted from Robin McKown. The Congo.
New York: McGraw-Hill Book Co., 1968,
pp. 44-45.

Why did the king need a network of roads?

Why might New York State Highway caretakers live near their places of work?

Why was it wise for men from the nearest village to care for roads in the Kongo Kingdom?

How did this help to keep the Kongo Kingdom united?

How did they overcome the problem of crossing the many waterways?

Where did they get the material for the bridges?





Courtesy of the United Nations.

The Congo Rebuilds Its Roads - An aerial view of the main road in Bakwanga. The network of roads and bridges are of major importance to the economic life of the country.

Figure 1

How will the rebuilding of roads bring change to this village in the Congo?

How does this present day Congo village compare with the descriptions of the villages long ago?

- d. Inspire imaginative thought by recreating the migration route of early Bantu-speaking groups. Display a wall map of Africa as you read and dramatize the following passage. Help the children place themselves in the role of early Bantu-speakers.

Many years have passed. Many fathers and grandsons and great-grandsons have become fathers and grandfathers and ancestors. Our group has become larger and larger. Many of us have moved south. There are Bantu-speakers living in the highlands of the Cameroons. (Use map for illustrations.) Many of us have moved to the land of the tall grass. We continue to make and use our tools. We plant new crops wherever we live. Large numbers of us wish to go further. But the great forest stops us. Let us now think of how to solve this problem.

What important skills are we using? (Iron-working and farming)

What tools are we carrying with us?

How are we using our tools?

What is our problem?

- e. Help children visualize some of the problems of the Bantu-speakers. Use a map which shows the Congo Rain Forest and the Congo River or trace and duplicate part of a map that shows the forest and the Congo River. Divide the class into groups that will discuss answers to the questions below.

What problems does the forest present?

List steps that we can take to get through the forest.

What problem will we have after getting through the forest?

How will we solve the problem of crossing the rivers?

- f. Discuss the use of the pirogue (dug-out canoe) as the way in which the Bantu-speaking groups solved the problem of crossing the rivers.

Of what material is the pirogue made?

Where did the Bantu-speakers get the material?

How was it made?

What tool did the Bantu-speakers use to make their pirogues?

Where did the Bantu-speakers get material to make axes?

Many pirogues were over eighty feet long. What advantage did this have for Bantu-speaking groups?

Pirogues were often made in two separate parts which could be joined.

Bantu-speakers living in the highlands of the Cameroons. (Use map for illustrations.) Many of us have moved to the land of the tall grass. We continue to make and use our tools. We plant new crops wherever we live. Large numbers of us wish to go further. But the great forest stops us. Let us now think of how to solve this problem.

What important skills are we using? (Iron-working and farming)

What tools are we carrying with us?

How are we using our tools?

What is our problem?

- e. Help children visualize some of the problems of the Bantu-speakers. Use a map which shows the Congo Rain Forest and the Congo River or trace and duplicate part of a map that shows the forest and the Congo River. Divide the class into groups that will discuss answers to the questions below.

What problems does the forest present?

List steps that we can take to get through the forest.

What problem will we have after getting through the forest?

How will we solve the problem of crossing the rivers?

- f. Discuss the use of the pirogue (dug-out canoe) as the way in which the Bantu-speaking groups solved the problem of crossing the rivers.

Of what material is the pirogue made?

Where did the Bantu-speakers get the material?

How was it made?

What tool did the Bantu-speakers use to make their pirogues?

Where did the Bantu-speakers get material to make axes?

Many pirogues were over eighty feet long. What advantage did this have for Bantu-speaking groups?

Pirogues were often made in two separate parts which could be joined. How did this help in transporting them overland?

- g. Begin to develop an on-going chart to help children understand the inventiveness of the Bantu-speakers in meeting the challenges of nature.

Solving the Problems of Nature

Early Bantu-Speakers

<u>Problem</u>	<u>Solution</u>	<u>Helps</u>
Going through a forest	Chop down trees	Iron axes
Crossing rivers	Build dug-out canoes	Wood Iron axes

- h. Motivate interest in the daily activities of ancient Bantu-speakers.

Let us take another trip into the past. This time we shall pretend that our classroom is an ancient Bantu-speaking village. We will dramatize some of the activities that may have been going on in this village about two thousand years ago.

Use a picture or describe a roughly hewn short-handled hoe, to dramatize its use by the ancient Bantu-speakers.

The short-handled hoe is a tool that was used by the Bantu-speakers more than 2,000 years ago.

What do you think the tool was used for?

Yes, it was used for tilling the soil to grow food. The handle was very short. Keeping that in mind, show us the way in which the Bantu-speakers probably used the short-handled hoe. (Designate a group to pantomime this action).

- i. Display pictures which illustrate the use of the axe and spear. Discuss and dramatize the use of the two tools. If pictures or drawings of the actual tools are not available, use pictures of modern tools and have children make suggestions as to appearance of a much more simplified version (wooden handle and metal blade).

The axe: What does this picture show? (See Figure 2.)

How was this tool used? (To obtain wood for fires)

- j. Show the children a picture of a spear.

How did the Bantu-speakers use this tool?

Of what material were these tools made? (Iron and wood)

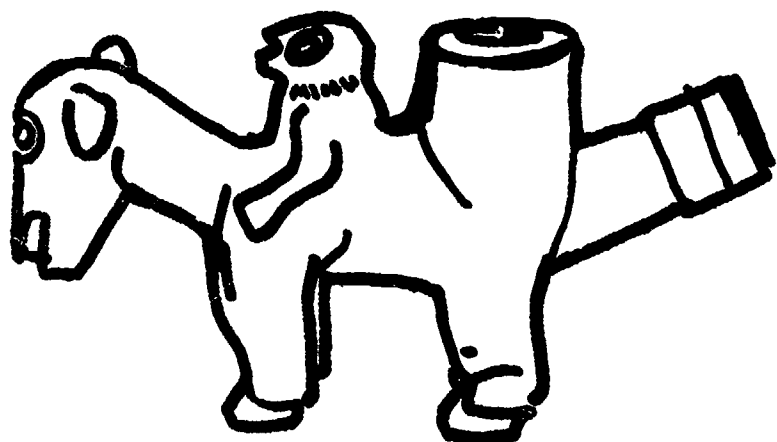
From where did the Bantu-language groups get the iron? (From the surrounding rocks)

What type of tools might have been used to take the iron from the earth?

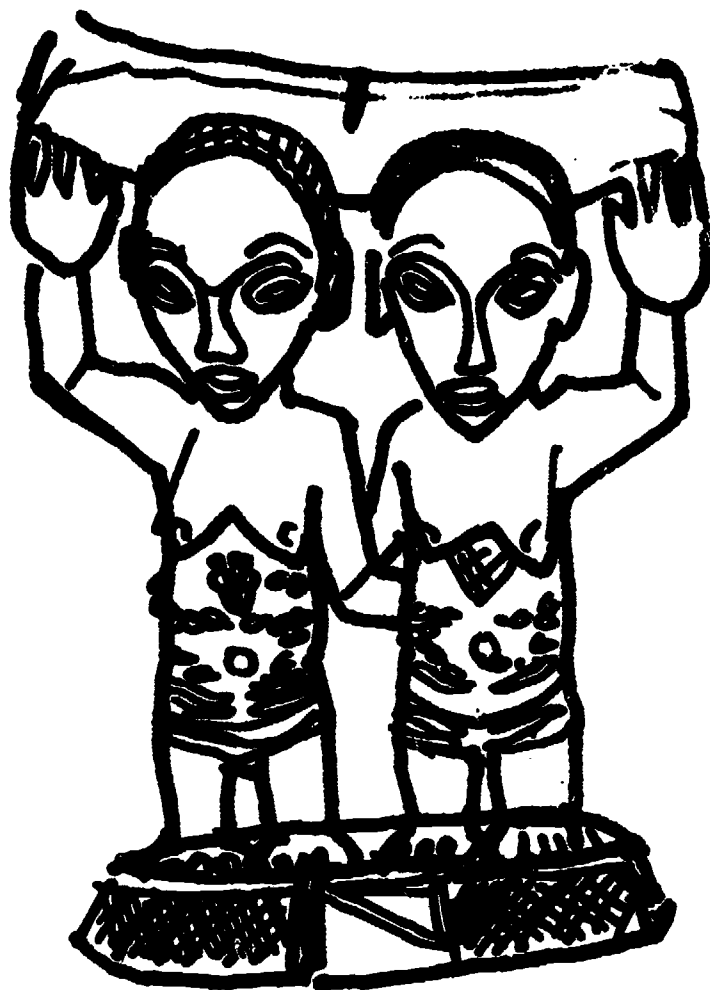
What do we call the process of taking minerals from the earth?

Show us how the mining tool might have been used.

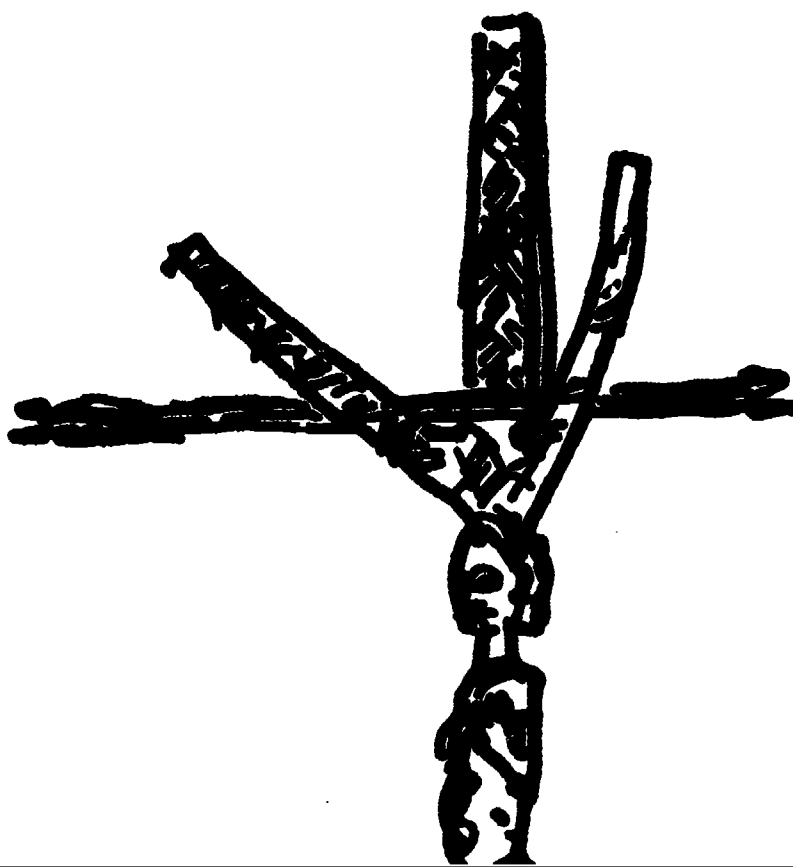
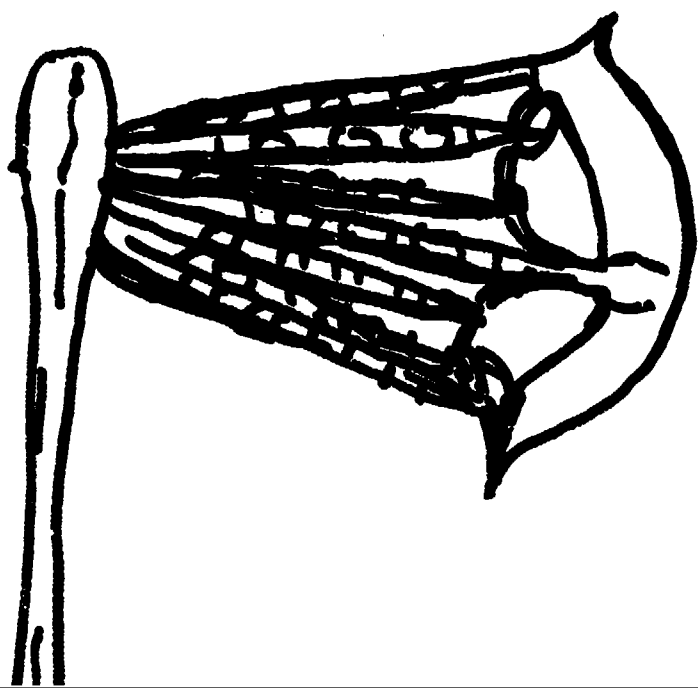
- k. Use the explanation of a simple version of a blasting furnace to help the children understand the kind of knowledge that was necessary for separating iron ore from rock. Encourage the children to speculate on their life as an ancient Bantu-speaking group.

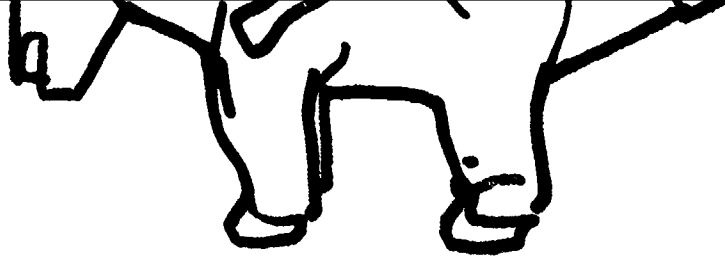


Pipe-Bayaka or Batshioko Peoples

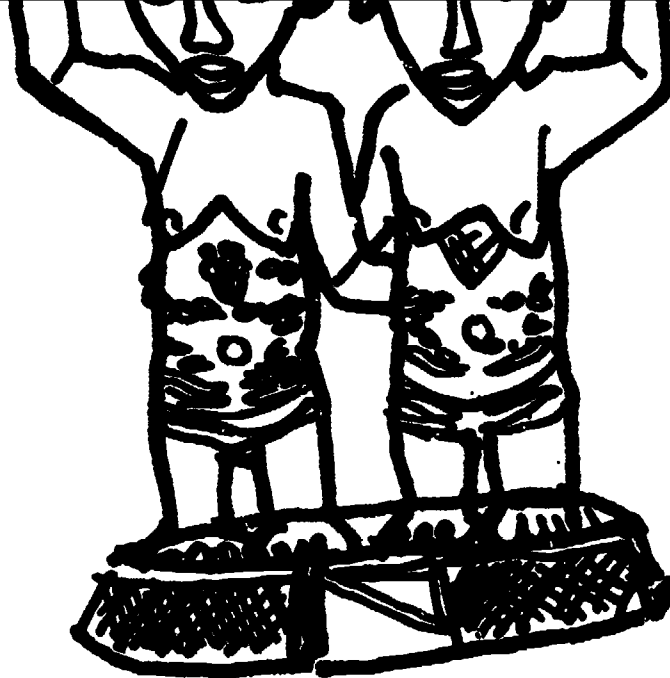


Headrest-Baluba People

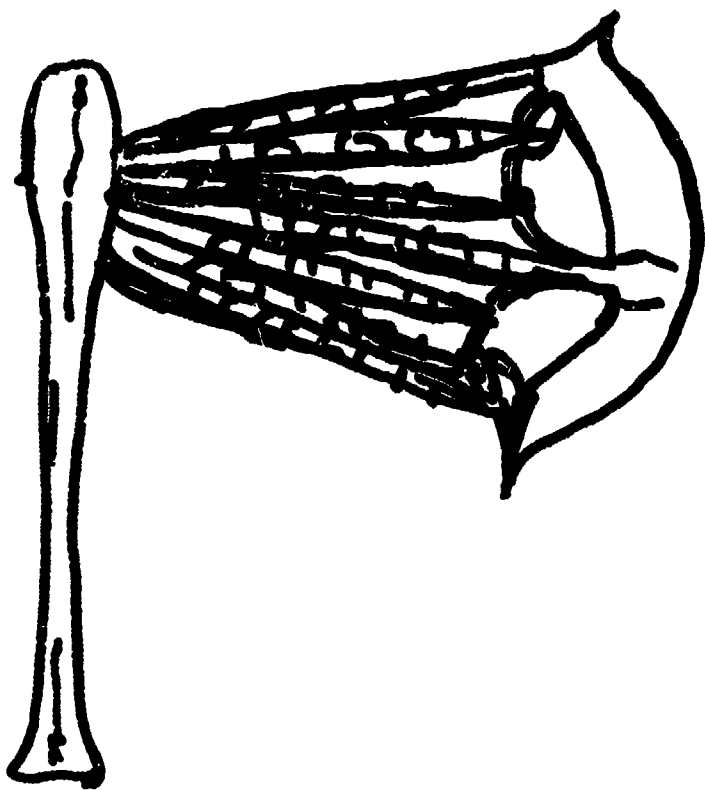




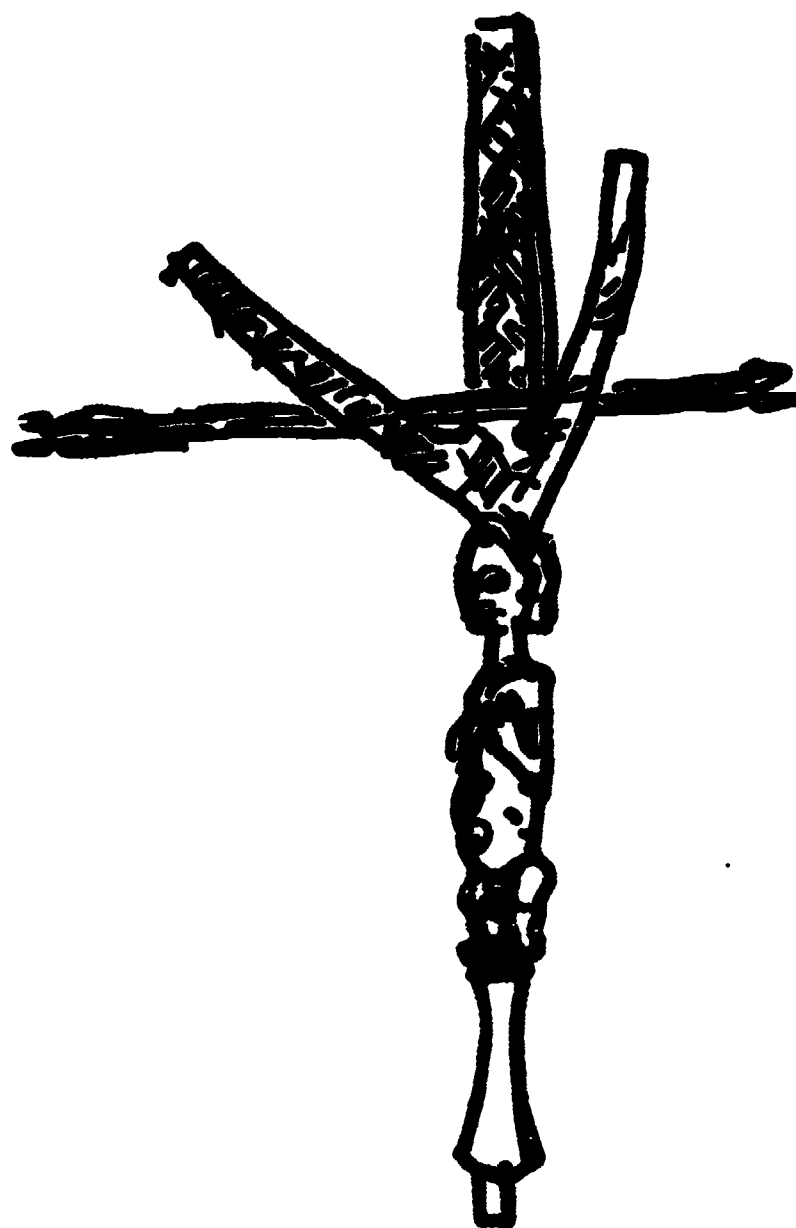
Pipe-Bayaka or Batshioko Peoples



Headrest-Baluba People



Axe-Songe People



Arrow Holder

Tell how each of these articles is used by Bantu-speaking peoples.

Figure 2

The ancient Bantu-speakers had a way of separating the ore from the rock and melting it so that it could be worked into tools. For this they used a simple version of a blasting furnace. Air was pumped into the furnace by a pair of instruments called bellows. The ironsmith used a pair of bellows to push air through several little clay tubes. These clay tubes were attached to the blast furnace. The ironsmiths put the iron into the furnace to be heated by a strong fire. When it was removed, they hammered and formed it into useful tools.

What metal were we mining?

From where did we get the metal?

What use did we make of the iron?

Explain the way in which the blast furnace worked.

How did we use the short-handled hoe to help us get our food?

Why was the axe useful to us?

1. Assign a few children to find out what other items were made from iron by the early Bantu-speakers.

2. Understanding the Structure of the Nuclear Family

- a. Display several pictures of nuclear families (parents and children only) of different sizes and ethnic groups.

How many members are in the family?

By what title would you identify each member?

What do these people share that make them a family?

Why do members of a family need each other?

- b. Develop the concept of a 'nuclear family.' Introduce the term nuclear as a word that describes a family consisting of only parents and their children.

What title do we give to mothers and fathers?

What title do we give to boys and girls?

Help the children with the following activities and questions:

List the members of your nuclear family by name.

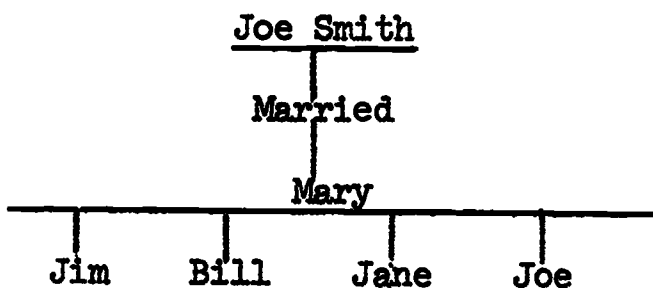
Bring in pictures of your nuclear family or magazine pictures of a nuclear family.

Describe a typical morning, noon or evening activity of your nuclear family.

How does each member participate in the activity?

- c. Help the students use the following method of illustrating a nuclear family, showing how members are related to one another.

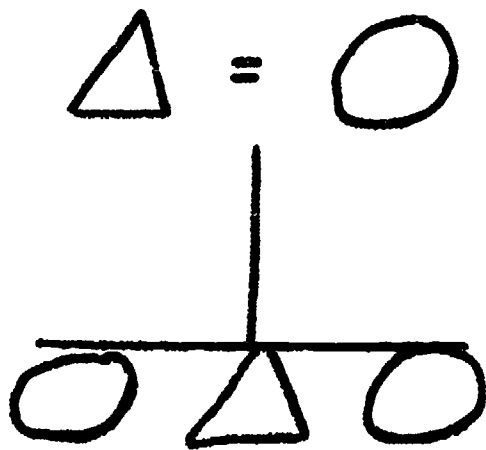
Have each child make a diagram of his immediate family structure, e.g.,



Loretan, Joseph, Teaching the Disadvantaged, Teachers College, Columbia University, 1966, p. 132.

Figure 3

- d. Demonstrate a symbolic method of diagramming a nuclear family. (Figure 4). Supply children with triangles, circles and strips of paper so that they may diagram a nuclear family. Snapshots may be attached to the symbols for chart illustration.



male

female

child

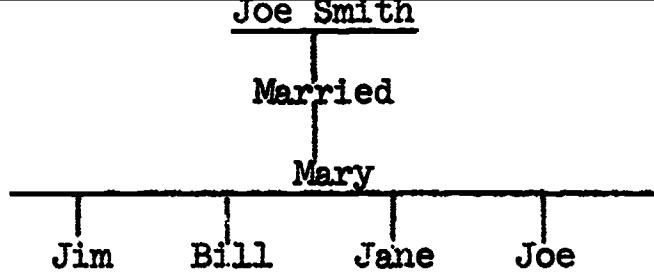
brothers
sisters

= marriage

Figure 4

Who would be at the head of the family?

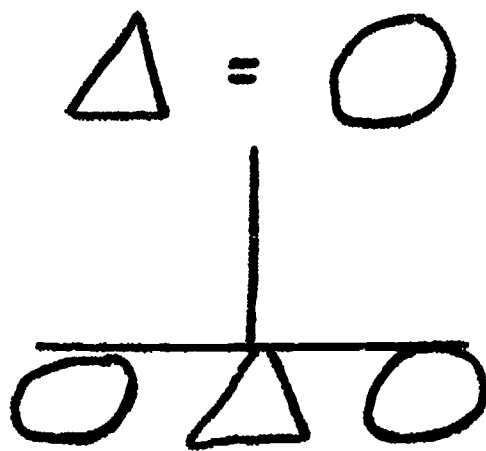
Why are they placed side by side? (Introduce symbol =)



Loretan, Joseph, Teaching the Disadvantaged,
 Teachers College, Columbia University, 1966,
 p. 132.

Figure 3

- d. Demonstrate a symbolic method of diagramming a nuclear family. (Figure 3).
 Supply children with triangles, circles and strips of paper so that they
 may diagram a nuclear family. Snapshots may be attached to the symbols
 for chart illustration.



male

female

child

Figure 4

brothers

sisters

= marriage

Who would be at the head of the family?

Why are they placed side by side? (Introduce symbol =)

Who else is represented?

Why are they placed beneath the parents? Why are the parents above?

Encourage the children to define generation. How many generations
 do we find in a nuclear family?

3. Understanding the Importance of the Extended Family

- a. Help students diagram the structure of an extended family.

Demonstrate what happens when a pebble is thrown into a still pool of water. (Use a basin half-filled with water.) Explain that the widening circles are similar to the additional members which make up the extended family.

Diagram of the Extended Family

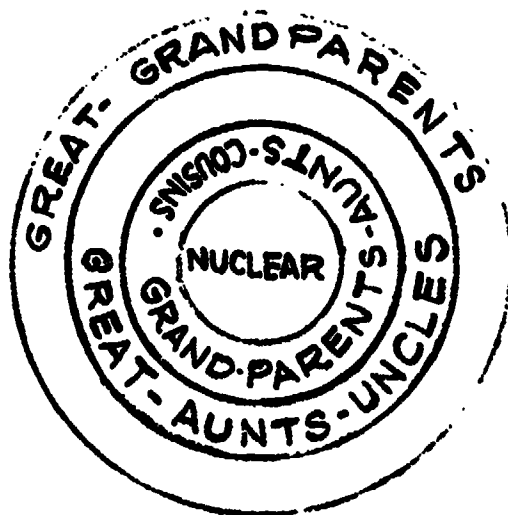


Figure 5

Which is the smallest circle?

Where would you place the nuclear family? Why?

Which family members (relatives) should be placed in the next circle?

What information can we acquire from a diagram of this nature?

- b. Use the following quotation to help children understand how the extended family lives together.

In keeping with their economic ideal of cooperation and sharing together, Africans are thoroughly clannish....Each clan is made up of towns; each town of villages; each village of families; each family of individuals.

Colin Turnbull. Tradition and Change in African Tribal Life. Cleveland: World Publishing Co., 1966, p. 14.

What does "clan" mean?

Can you imagine any problems that might arise when large groups of people live together?

- c. Read the following anecdote, "Tribal Generosity," to the children. Then have the students answer the questions before reading the answer to the anecdote.

TRIBAL GENEROSITY

"Tell me, Josephine"

I am well known, with a big family to feed. My house is by the bus stop and every day I receive visitors from the home village. It is my duty to give my tribesfolk food and money for their journey needs. But my family suffer from hunger and I go without the decent clothes my position calls for. Though I have a good job, I am kept poor by home people.

I do not dislike them, but what can I do to be saved from them?

What is meant by home village? Tribesfolk?

Why must he give to his tribesfolk?

Why do the tribesfolk stop at the home of a man with a large family?

What does generous mean?

Do you agree or disagree with Josephine's answer? Why?

What advice would you give this man?

Answer to the Anecdote

Word has got around of your generosity and willingness to put tribal custom before your own family's needs.

You must be less generous. When you are paid, go straight to buy the clothes you need most urgently. Lock up your house sometimes when the bus is due, and take your family to visit friends.

When visitors come, say they are welcome to stay overnight if in exchange for your accommodation they will share out a little of the food they have brought for the journey. Explain that having so many visitors has made you a poor man and your children hungry.

If things still do not improve, try to move to a house further from the bus stop.

Barbara Nolen, ed. Africa is People.
New York: Dutton & Co., 1967, p. 117.

4. Developing an Understanding of How Values and Customs are Passed on the Children

- a. Ask the children to tell about something they have learned to do recently. Follow through in the discussion until the children con-

for their journey needs. But my family suffer from hunger and I go without the decent clothes my position calls for. Though I have a good job, I am kept poor by home people.

I do not dislike them, but what can I do to be saved from them?

What is meant by home village? Tribesfolk?

Why must he give to his tribesfolk?

Why do the tribesfolk stop at the home of a man with a large family?

What does generous mean?

Do you agree or disagree with Josephine's answer? Why?

What advice would you give this man?

Answer to the Anecdote

Word has got around of your generosity and willingness to put tribal custom before your own family's needs.

You must be less generous. When you are paid, go straight to buy the clothes you need most urgently. Lock up your house sometimes when the bus is due, and take your family to visit friends.

When visitors come, say they are welcome to stay overnight if in exchange for your accommodation they will share out a little of the food they have brought for the journey. Explain that having so many visitors has made you a poor man and your children hungry.

If things still do not improve, try to move to a house further from the bus stop.

Barbara Nolen, ed. Africa is People.
New York: Dutton & Co., 1967, p. 117.

4. Developing an Understanding of How Values and Customs are Passed on the Children

- a. Ask the children to tell about something they have learned to do recently. Follow through in the discussion until the children conclude that they learn to do many different things in different ways. Summarize their conclusions on the chalkboard.

Things People Learn

To play a game

To bake cookies

How They Learn

Listening, watching, reading directions, playing

Reading a recipe, watching, baking cookies

- b. Use the following quotation to help the children explain: "education by imitation."

"African tales contain bits of wisdom that have been extracted from human experience through the centuries."

Teacher Background

"For centuries the Congo native has had a most accurate and efficient teaching system. It fits a native for adult life and is the product of the needs of the Central African environment and the demands of Central African youth. It shows him the part he should play in his relations with other people and his responsibility to the community. It gives him an accurate knowledge of the trees, animals, insects of the forest in which he lives. He receives the rudiments of geography, tribal history, medicine and many other branches of knowledge and handicrafts."

W.F.P. Burton. The Magic Drum. New York: Criterion Books, 1961, p. 11.

- c. Introduce the class to another method of educating children in the Bantu family. The following paragraph may be read aloud or duplicated and distributed to the children.

The African child learns about life through music. His mother sings to him throughout childhood, even when he is a tiny baby. Through singing and clapping he learns about the members of his family and the important people and events of his community and tribe and country. His mother sings tales of the famous native drummers and dancers who are considered very important people in Africa.

Betty Dietz and Michael Olatunji.
Musical Instruments of Africa. New York: John Day Co., 1965, p. 2.

- d. Read the story, "The Children Who Could Do Without Their Elders" to the children. This story may also be used as an example of a learning experience through storytelling.

The Children Who Could Do Without Their Elders

In the kingdom of Kibengo all the children became dissatisfied with the rule of their fathers and mothers. "Why should we help them to dig the gardens?", they asked. "Why should we obey them, and do all that they command? We are human beings, with as much right to be obeyed as they."

Teacher Background

"For centuries the Congo native has had a most accurate and efficient teaching system. It fits a native for adult life and is the product of the needs of the Central African environment and the demands of Central African youth. It shows him the part he should play in his relations with other people and his responsibility to the community. It gives him an accurate knowledge of the trees, animals, insects of the forest in which he lives. He receives the rudiments of geography, tribal history, medicine and many other branches of knowledge and handicrafts."

W.F.P. Burton. The Magic Drum. New York: Criterion Books, 1961, p. 11.

- c. Introduce the class to another method of educating children in the Bantu family. The following paragraph may be read aloud or duplicated and distributed to the children.

The African child learns about life through music. His mother sings to him throughout childhood, even when he is a tiny baby. Through singing and clapping he learns about the members of his family and the important people and events of his community and tribe and country. His mother sings tales of the famous native drummers and dancers who are considered very important people in Africa.

Betty Dietz and Michael Olatunji.
Musical Instruments of Africa. New York: John Day Co., 1965, p. 2.

- d. Read the story, "The Children Who Could Do Without Their Elders" to the children. This story may also be used as an example of a learning experience through storytelling.

The Children Who Could Do Without Their Elders

In the kingdom of Kibengo all the children became dissatisfied with the rule of their fathers and mothers. "Why should we help them to dig the gardens?", they asked. "Why should we obey them, and do all that they command? We are human beings, with as much right to be obeyed as they."

So the children rebelled and were punished. They rebelled again, and were punished again. This continued until the boys and girls were determined to kill off all the old people, and to appoint a king of their own.

They succeeded well. All the old people were killed excepting two, for one boy loved his father and mother so much that he hid them, and nobody else knew that they were still alive.

The next step was to appoint a king of their own. But even when he was appointed, nobody wanted to obey him. All wished to be kings, but nobody wanted to be a servant. Everybody wished to make others work, but nobody wanted to work himself.

In the new kingdom of Kibengo matters went very badly for none wanted to cook the food, but all wished to eat it. Nobody would sow, or weed the gardens, but all desired to harvest them. When

the old people were alive their sons and daughters each thought that he, or she knew better than their father or mother, but now that all the old people were dead it was surprising how often one might hear the remark, "If Father had only been here he would have shown me," or "If only Mother were here she would do it for me."

At last, however, by suffering and starvation, the children were forced into some degree of order, and their king became recognized as king.

Then came a dreadful happening. A huge snake one day wriggled into the royal enclosure, and coiling itself around the king, threatened to kill him. All the boys and girls went running here and there in fright, not knowing what to do, and each accusing the other of doing the wrong thing. If they left the snake, it would kill their king, while if they attacked it, it would merely become enraged and strike him all the sooner.

At the height of the confusion, the boy who had hidden his parents ran off to ask their advice.

His father told him, "My son, a snake can never resist a jumping frog. Run to the stream, fetch a frog, and throw it down near the snake."

A frog was quickly brought and thrown down in front of the snake. At once the snake left the boy king, seized the frog, and the children beat the snake to death.

"You have saved my life," the king declared, "but I fancy that such wisdom was that of elders, and not that of a boy. Fetch out your parents and we will enthrone them. We have found how foolish it is for children to try to live without their elders, for we have not the wisdom of experience. Let us have an older person to command us, and let us all obey him."

W.F.P. Burton. The Magic Drum. New York: Criterion Books, 1961, pp. 73-74.

Why do children sometimes become tired of being children?

In what way was the children's new village similar to the old village?

List the qualities you admired or disliked in the boy who saved his parents.

What does "the wisdom of experience" mean? Can children possess the "wisdom of experience"?

What lesson did the children learn?

The following sample play form may be used to help the children dramatize the story "The Children Who Could Do Without Their Elders."

Dramatization

Characters:	Children (6)		Adults (2)
	Boy 1	Girl 1	Adult (father)
	Boy 2	Girl 2	King

Scene 1: A small village in the kingdom of Kibengo.

Narrator: In the kingdom of Kibengo, all the children became dissatisfied with the rule of their fathers and mothers.

Boy 1: Why should we help them to dig the gardens?

Boy 2: Why should we obey them, and do all that they command?

Children: We are human beings, with as much right to be obeyed as they.

Narrator: (Children talking back to parents - pantomime)
So the children rebelled and were punished. They rebelled again, and were punished again.

Children: Let's kill off all the old people, and appoint a king of our own.

Narrator: They succeeded well. All the old people were killed excepting two, for one boy loved his father and mother so much that he hid them, and nobody else knew that they were still alive.

Boy 1: (Talking to his parents) You stay in this clearing. I will come to bring food every day. Please don't worry, I love you.

Scene 2: A group of children are gathered in a new part of the forest.

Girl 1: Why does a boy have to be king?

Girl 2: I won't be a servant! Let the boys be servants!

Children: What kind of kingdom is this? Nobody wants to cook the food, but everybody wants to eat. Nobody wants to sow the gardens, but all wish to harvest.

Boy 2: If only Father had been here he would have shown me what to do!

Girl 1: If only Mother were here she would do all of this for me!

Narrator: At last, however, by suffering and starvation, the children were forced into some degree of order, and their king became recognized as king.

Children: Screaming----- Running-----

Scene 1: A small village in the kingdom of Kibengo.

Narrator: In the kingdom of Kibengo, all the children became dissatisfied with the rule of their fathers and mothers.

Boy 1: Why should we help them to dig the gardens?

Boy 2: Why should we obey them, and do all that they command?

Children: We are human beings, with as much right to be obeyed as they.

Narrator: (Children talking back to parents - pantomime)
So the children rebelled and were punished. They rebelled again, and were punished again.

Children: Let's kill off all the old people, and appoint a king of our own.

Narrator: They succeeded well. All the old people were killed excepting two, for one boy loved his father and mother so much that he hid them, and nobody else knew that they were still alive.

Boy 1: (Talking to his parents) You stay in this clearing. I will come to bring food every day. Please don't worry, I love you.

Scene 2: A group of children are gathered in a new part of the forest.

Girl 1: Why does a boy have to be king?

Girl 2: I won't be a servant! Let the boys be servants!

Children: What kind of kingdom is this? Nobody wants to cook the food, but everybody wants to eat. Nobody wants to sow the gardens, but all wish to harvest.

Boy 2: If only Father had been here he would have shown me what to do!

Girl 1: If only Mother were here she would do all of this for me!

Narrator: At last, however, by suffering and starvation, the children were forced into some degree of order, and their king became recognized as king.

Children: Screaming----- Running-----

Narrator: Then came a dreadful happening! One day a huge snake wriggled into the royal enclosure, and coiling itself around the king, threatened to kill him. All the boys and girls went running here and there in fright, not knowing what to do. Each accused the other of doing the wrong thing. If they left the snake, it would kill their king, while if they attacked it, it would merely become enraged and strike him all the sooner!

Boy 1: My mother and father will know what to do - I must hurry and ask their advice.

Adult (father): My son, a snake can never resist a jumping frog. Run to the stream, fetch a frog, and throw it down near the snake.

Children: A frog, a frog! Look the snake has left the king to get the frog. Let's get him.

King: You have saved my life, but I fancy that such wisdom was that of elders, and not that of a boy. Fetch your parents and we will enthrone them.

Adults: (The children gather around them)

King: We have found how foolish it is for children to try to live without their elders, for we have not the wisdom of experience. Let us have an older person to command us, and let us all obey him.

- e. Introduce the idea that proverbs are short sayings which express a well-known fact or a common experience. Help the class understand that proverbs are sometimes used to teach the values of a society.

Use the Congo greeting, "Losako" (low-sah-koh) (throw us a proverb) as an introduction to a lesson on proverbs.

Write the following proverb on the chalkboard:

'Let him speak who has seen with his eyes.'

What is a proverb?

Can you tell us a proverb that you have learned? What does it mean?

What do you think the proverb on the chalkboard means?

Why are proverbs used? Why can we say that proverbs "come down through the ages"?

Introduce the children to different kinds of proverbs.

Advice: If you cannot build a house be content to live in a hut.

An experience: Two birds disputed about a kernel when a third swooped down and carried it off.

Prepare a Proverb Tree and allow the children to take turns in reading the proverbs. One child may give the Congo greeting "Losako." Other children may respond by reading a proverb (for more advanced readers.)

Teacher Background

A decorative as well as educational element for any Africa social hour would be a Proverb Tree. Use either a plastic tree, available in dime stores, or branches of a real tree, without leaves. Stand up right in a lid filled with cement or clay. Write proverbs on slips of paper, tie them to the tree, and then ask everyone to take one and read it aloud. Proverbs are the fruit of the African's lively imagination and long experience. Perhaps you

King: You have saved my life, but I fancy that such wisdom was that of elders, and not that of a boy. Fetch your parents and we will enthrone them.

Adults: (The children gather around them)

King: We have found how foolish it is for children to try to live without their elders, for we have not the wisdom of experience. Let us have an older person to command us, and let us all obey him.

- e. Introduce the idea that proverbs are short sayings which express a well-known fact or a common experience. Help the class understand that proverbs are sometimes used to teach the values of a society.

Use the Congo greeting, "Losako" (low-sah-koh) (throw us a proverb) as an introduction to a lesson on proverbs.

Write the following proverb on the chalkboard:

'Let him speak who has seen with his eyes.'

What is a proverb?

Can you tell us a proverb that you have learned? What does it mean?

What do you think the proverb on the chalkboard means?

Why are proverbs used? Why can we say that proverbs "come down through the ages"?

Introduce the children to different kinds of proverbs.

Advice: If you cannot build a house be content to live in a hut.

An experience: Two birds disputed about a kernel when a third swooped down and carried it off.

Prepare a Proverb Tree and allow the children to take turns in reading the proverbs. One child may give the Congo greeting "Losako." Other children may respond by reading a proverb (for more advanced readers.)

Teacher Background

A decorative as well as educational element for any Africa social hour would be a Proverb Tree. Use either a plastic tree, available in dime stores, or branches of a real tree, without leaves. Stand up right in a lid filled with cement or clay. Write proverbs on slips of paper, tie them to the tree, and then ask everyone to take one and read it aloud. Proverbs are the fruit of the African's lively imagination and long experience. Perhaps you will enjoy trying to think of similar proverbs of your own or other countries.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, p. 30.

The man who is not hungry says the coconut has a hard shell.

It is the water that doesn't fill the pot that makes the most noise.

Take not the fish from your neighbor's net, lest a bone stick in your throat.

The one-eyed man doesn't thank God until he sees a blind man.

A roaring lion kills no game.

Boasting is not courage.

There is no medicine for hate.

Learning is the light that leads into everything lovely.

If you cannot build a house, be content to live in a hut.

Chattering does not cook the rice.

He who chatters to you will chatter of you.

Repeated rains soften the earth.

Ashes fly back in the face of him that throws them.

Men despise what they do not understand.

Where the drum is pierced is the place to mend it.

The one-eyed is king in the land of the blind.

The potter eats off broken dishes.

Both Lively-Stepper and Habitual-Recliner want food, but Lively-Stepper is the one who gets it.

The foolish one grows angry because they teach him.

One doesn't give chase to two large black monkeys at once.

The laborer is always in the sun; the landowner is always in the shade.

However long a stream may be, the canoe eventually lands.

If a snake bites you in a rice farm, when you see an old rice farm, you will remember the bite.

The one-eyed man doesn't thank God until he sees a blind man.

A roaring lion kills no game.

Boasting is not courage.

There is no medicine for hate.

Learning is the light that leads into everything lovely.

If you cannot build a house, be content to live in a hut.

Chattering does not cook the rice.

He who chatters to you will chatter of you.

Repeated rains soften the earth.

Ashes fly back in the face of him that throws them.

Men despise what they do not understand.

Where the drum is pierced is the place to mend it.

The one-eyed is king in the land of the blind.

The potter eats off broken dishes.

Both Lively-Stepper and Habitual-Recliner want food, but Lively-Stepper is the one who gets it.

The foolish one grows angry because they teach him.

One doesn't give chase to two large black monkeys at once.

The laborer is always in the sun; the landowner is always in the shade.

However long a stream may be, the canoe eventually lands.

If a snake bites you in a rice farm, when you see an old rice farm, you will remember the bite.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, p. 30.

Help the children explain the meanings of their proverbs through original stories.

- f. Play a short game of Concentration with the children. This is a game of memory. Every child gets a number. When his number is called he must first say his number and then the number of the caller.

Use the following paragraph to help the children understand that we learn from games. The paragraph should be paraphrased if the teacher plans to read it to the children.

The senses of Africans are extremely important to them because they have lived or do live so close to nature. In an environment teeming with hostile as well as friendly creatures, they learn to take care of themselves without depending on such things as sirens or electric lights. Therefore, games of memory or observation and action, feeling or smelling, should have connotations for your African fun.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, p. 19.

What skills does the game of Concentration help develop? (Listening and memory)

How can you get better at these skills? Which sense is used most?

What are some skills that might be helpful to a Bantu in carrying out his daily tasks?

Which sense is most important to him in each task?

What is the purpose of having rules in a game?

Make up games that you think would be useful to an Eskimo, an Indian, a city child. Tell the skill it develops and the sense that is most important.

The games of "tokodi-kodi" and "Match My Feet" may be used to develop skills in listening, speaking, rhythms and imitating actions.

Tokodi-Kodi

Tokodi-kodi is a rhythmic circle game for any number of players, standing or sitting. To facilitate an even rhythm, one person as director indicates the beat and sees that it continues unbroken. As soon as the rhythm of four-four time is established by clapping, the players begin chanting together tokodi-kodi on beats 3 and 4. The sound would be:

1	2	3	4	1	2	3	4
clap	clap	tokodi - kodi		clap	clap	tokodi - kodi	

Then the game begins. Suppose players are standing in the following order:

Ruth John Mary Phil Bill Ann

John begins by chanting the name of the person on his left on Clap 1, then the name of the person on his right on Clap 2. He and the entire group chant tokodi-kodi on Claps 3 and 4 respectively. In other words, John chants as follows:

1	2	3	4
Ruth	Mary	tokodi	kodi

learn to take care of themselves without depending on such things as sirens or electric lights. Therefore, games of memory or observation and action, feeling or smelling, should have connotations for your African fun.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, p. 19.

What skills does the game of Concentration help develop? (Listening and memory)

How can you get better at these skills? Which sense is used most?

What are some skills that might be helpful to a Bantu in carrying out his daily tasks?

Which sense is most important to him in each task?

What is the purpose of having rules in a game?

Make up games that you think would be useful to an Eskimo, an Indian, a city child. Tell the skill it develops and the sense that is most important.

The games of "tokodi-kodi" and "Match My Feet" may be used to develop skills in listening, speaking, rhythms and imitating actions.

Tokodi-Kodi

Tokodi-kodi is a rhythmic circle game for any number of players, standing or sitting. To facilitate an even rhythm, one person as director indicates the beat and sees that it continues unbroken. As soon as the rhythm of four-four time is established by clapping, the players begin chanting together tokodi-kodi on beats 3 and 4. The sound would be:

1	2	3	4	1	2	3	4
clap	clap	tokodi - kodi		clap	clap	tokodi - kodi	

Then the game begins. Suppose players are standing in the following order:

Ruth John Mary Phil Bill Ann

John begins by chanting the name of the person on his left on Clap 1, then the name of the person on his right on Clap 2. He and the entire group chant tokodi-kodi on Claps 3 and 4 respectively. In other words, John chants as follows:

1	2	3	4
Ruth	Mary	tokodi	kodi

Mary, who is on John's right, picks up the rhythm at once, chanting the name of the person on her left, then on her right, thus:

1	2	3	4
John	Phil	tokodi	kodi

The object of the game is to keep the rhythm unbroken and to call the names of one's partner on the left, then on the right, without hesitation. Anyone who fails to call a name in the proper order correctly or on the first and second beats, must drop from the circle. The last person left wins the game.

Match My Feet

This Congo game is fun to play and fun to watch. To Africans, it is a particularly popular game.

Sometimes the game is played in a circle with one person who is "It." While those in the circle clap their hands rhythmically, "It" stands in front of someone and does some steps in rhythm with the clapping. The person he faces must imitate him, doing with his feet exactly what "It" does. If he fails to do this, he becomes "It" and proceeds in the same manner with someone else. If he is able to imitate "It" successfully, "It" must move on to someone else and keep going until he defeats someone.

Sometimes sides are chosen for this game. Each side sends one of its members to be "It" on the opponents' side. In this case, "It" cannot leave any opponent in line until that opponent makes a mistake. The side wins whose "It" gets to the end of the opponents' line first.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, pp. 19-20.

- g. The following riddles may be used to help the children develop an appreciation of picturesque language. The riddles are based on literal Bantu expressions that may be used in various kinds of guessing games.

Riddles

In the world of nature, what would be the great ball of fire? (The sun); Nyoka, the multi-colored snake? (The rainbow); a slice of life? (A day).

What are the tom-toms on which the thunder beats? (The clouds)

What part of the anatomy is a bag of breath? (The lungs)

What is a never-never land? (Any place the speaker has not been)

What is the one rice season? (One year)

What is the jungle telegraph? (The talking drum)

What is the hour when the sun bores through your head? (Noon)

What do you mean when you say the clouds are crying? (It is raining); before the sun sleeps? (Before the sun goes down)

When is water ready to roll in vex? (When it is ready to boil.)

Who is The-One-Who-Put-Things-in-Order? (God)

When does your stomach stick to your back? (When you are hungry)

in front of someone and does some steps in rhythm with the clapping. The person he faces must imitate him, doing with his feet exactly what "It" does. If he fails to do this, he becomes "It" and proceeds in the same manner with someone else. If he is able to imitate "It" successfully, "It" must move on to someone else and keep going until he defeats someone.

Sometimes sides are chosen for this game. Each side sends one of its members to be "It" on the opponents' side. In this case, "It" cannot leave any opponent in line until that opponent makes a mistake. The side wins whose "It" gets to the end of the opponents' line first.

Rose H. Wright. Fun and Festival in Africa. New York: Friendship Press, 1959, pp. 19-20.

- g. The following riddles may be used to help the children develop an appreciation of picturesque language. The riddles are based on literal Bantu expressions that may be used in various kinds of guessing games.

Riddles

In the world of nature, what would be the great ball of fire? (The sun); Nyoka, the multi-colored snake? (The rainbow); a slice of life? (A day).

What are the tom-toms on which the thunder beats? (The clouds)

What part of the anatomy is a bag of breath? (The lungs)

What is a never-never land? (Any place the speaker has not been)

What is the one rice season? (One year)

What is the jungle telegraph? (The talking drum)

What is the hour when the sun bores through your head? (Noon)

What do you mean when you say the clouds are crying? (It is raining); before the sun sleeps? (Before the sun goes down)

When is water ready to roll in vex? (When it is ready to boil.)

Who is The-One-Who-Put-Things-in-Order? (God)

When does your stomach stick to your back? (When you are hungry)

When you tie your eyebrows, what do you do? (You frown); when you wait small? (You wait a minute.)

What do you mean when you say your liver is vexed? (You are annoyed); your back feels heavy? (You think someone is behind you.)

Geographically speaking, what would be the Smoke-That-Thunders? (Victoria Falls)

What is a book that makes trouble for the head? (A study book)

What would be the Town-of-the-Men-of-the-Tribe-of-God? (The mission station)

Game to Be Used With the Riddles

Divide your players into two equal groups and alternately ask each side to answer a different riddle. One pupil may keep score to see which side gives the most correct answers.

- h. Help the children understand the conflict between ancestor worship and Christianity through a story which illustrates the history, religion and customs of the Bantu.

Teacher Background

"....Almost all Congo Bantu have a belief in a supreme being who is most often the creator of the world but who has usually chosen to retire from the world once the Creation has been accomplished. Probably more functionally direct in importance are the spirits of the ancestors who are thought to take an active interest in the activities of the living. A third belief is in spirits of nature, and a fourth in an impersonal force, or power which can assert an influence in human affairs. Religious practitioners include priests who function as heads of cult groups with regular duties and calendars of events, magicians or sorcerers who control the magical side of religion, and diviners who through a considerable number of techniques, are able to foretell the future and to answer questions regarding the various personal problems of their clients.

Alan P. Merriam. Congo: Background of Conflict. United States: Northwestern University Press, 1961, p. 21.

Affonso I Christian King in a Pagan Land

The young prince of the Kongo heard that some strange giant whales had been sighted off the Atlantic coast. He was impatient to learn more about them. Perhaps his father would know.

"How big are the whales? Are they black like a starless night?" he asked his father, who was the ruler of the Kongo.

"They may not be whales," the king answered.

"Then what are they?" the prince asked curiously.

"I do not know. I have not seen them," his father replied. "My son," he said, "I fear these strange monsters will greatly change our lives." It proved to be a prophecy.

The prince left the court, puzzled. He continued to wonder about the mystery of the floating animals in the ocean. It was not until several years later, in 1485, that the Portuguese came inland to the Kongo capital. Then he learned the truth.

Christianity through a story which illustrates the history, religion and customs of the Bantu.

Teacher Background

"....Almost all Congo Bantu have a belief in a supreme being who is most often the creator of the world but who has usually chosen to retire from the world once the Creation has been accomplished. Probably more functionally direct in importance are the spirits of the ancestors who are thought to take an active interest in the activities of the living. A third belief is in spirits of nature, and a fourth in an impersonal force, or power which can assert an influence in human affairs. Religious practitioners include priests who function as heads of cult groups with regular duties and calendars of events, magicians or sorcerers who control the magical side of religion, and diviners who through a considerable number of techniques, are able to foretell the future and to answer questions regarding the various personal problems of their clients.

Alan P. Merriam. Congo: Background of Conflict. United States: Northwestern University Press, 1961, p. 21.

Affonso I Christian King in a Pagan Land

The young prince of the Kongo heard that some strange giant whales had been sighted off the Atlantic coast. He was impatient to learn more about them. Perhaps his father would know.

"How big are the whales? Are they black like a starless night?" he asked his father, who was the ruler of the Kongo.

"They may not be whales," the king answered.

"Then what are they?" the prince asked curiously.

"I do not know. I have not seen them," his father replied. "My son," he said, "I fear these strange monsters will greatly change our lives." It proved to be a prophecy.

The prince left the court, puzzled. He continued to wonder about the mystery of the floating animals in the ocean. It was not until several years later, in 1485, that the Portuguese came inland to the Kongo capital. Then he learned the truth.

The black objects were not whales at all, but small sailing vessels. King John II of Portugal had sent ships to explore the unknown continent south of Europe.

....Four men from these ships went to search for the chief who lived inland. They took with them gifts and messages. Their arrival at the court caused great excitement.

When the foreigners asked in Portuguese, "What is the name of your country?" the king and his son could not understand the language.

The Portuguese explorers smiled. They presented the gifts brought from their far country. They also tried to explain by sign language that they wanted to be friends with the Kongolese.

The strangers from Europe made the king understand that both would benefit if the Portuguese and the Kongolese worked together and if the ruler would accept their religion, Christianity....

...The Portuguese visitors in the Kongo observed the life of the Kongolese people. They were fascinated by the way these people formed the land that surrounded their villages. They tilled their soil with crude hoes. When they needed more land to grow more crops, they would slash the tall grass and then burn it.

...The foreigners were impressed, too, with the way these industrial people grew palm trees and used the leaves and fruit in so many different ways. They also raised chickens, goats, and some sheep. Hunting was a very honorable activity, but the hunters did not often bring in much meat. Fishermen were also important in communities on all of the rivers and major lakes.

The village houses were built around a central square. The rectangular huts with high pointed roofs were covered with grass and leaves. The walls were made from palm leaves, grass or wood and dried mud.

The Kongolese made clothes from tree bark or palm leaves.

The Portuguese found that the people were skilled in wood carving. The metal smiths of the villages made beautiful jewelry and articles for their huts from iron and copper.

Each village was independent, headed by the eldest man of the local ruling family. Often a small village was composed of people who were all related and a few others who claimed they were relatives but who might have run away from another village. If the village chief was too strong, that community often broke up when he died because no successor could equal him.

...When the Portuguese captain returned from exploring the coast line south of the Congo River, he learned that his men were still at the king's court. He was not certain whether they were alive and well, so he took as prisoners four Africans who had come to see the strange ships with sails that were anchored near the shore. Shortly afterward the captain sailed back to Lisbon, Portugal, taking with him the four Kongolese. Because King John II was anxious to find out about the kingdom of Prester John, the four Africans were royally treated. The Portuguese king hoped to work out a plan with the help of the Kongolese ruler to find this legendary kingdom. While at court, the four Africans learned a little of the Portuguese language and much about the Christian faith.

The prince was impressed.

"What did you do in Portugal?" the prince asked.

... "We went many times..."

...The Portuguese visitors in the Kongo observed the life of the Kongolese people. They were fascinated by the way these people formed the land that surrounded their villages. They tilled their soil with crude hoes. When they needed more land to grow more crops, they would slash the tall grass and then burn it.

...The foreigners were impressed, too, with the way these industrial people grew palm trees and used the leaves and fruit in so many different ways. They also raised chickens, goats, and some sheep. Hunting was a very honorable activity, but the hunters did not often bring in much meat. Fishermen were also important in communities on all of the rivers and major lakes.

The village houses were built around a central square. The rectangular huts with high pointed roofs were covered with grass and leaves. The walls were made from palm leaves, grass or wood and dried mud.

The Kongolese made clothes from tree bark or palm leaves.

The Portuguese found that the people were skilled in wood carving. The metal smiths of the villages made beautiful jewelry and articles for their huts from iron and copper.

Each village was independent, headed by the eldest man of the local ruling family. Often a small village was composed of people who were all related and a few others who claimed they were relatives but who might have run away from another village. If the village chief was too strong, that community often broke up when he died because no successor could equal him.

...When the Portuguese captain returned from exploring the coast line south of the Congo River, he learned that his men were still at the king's court. He was not certain whether they were alive and well, so he took as prisoners four Africans who had come to see the strange ships with sails that were anchored near the shore. Shortly afterward the captain sailed back to Lisbon, Portugal, taking with him the four Kongolese. Because King John II was anxious to find out about the kingdom of Prester John, the four Africans were royally treated. The Portuguese king hoped to work out a plan with the help of the Kongolese ruler to find this legendary kingdom. While at court, the four Africans learned a little of the Portuguese language and much about the Christian faith.

The prince was impressed.

"What did you do in Portugal?" the prince asked.

..."We went many times to a big building made of stone," one of the Africans told the prince. "They call it a cathedral. Inside was a gold altar with lighted candles and the priest burned incense." He paused. "This priest sometimes wore a long white robe. Other times he wore a black one. But the Catholic priest is not like our priests that we have here in the Kongo.

"What did the people do in that big building?" the prince asked, more interested than before.

"The people prayed to God, and to his son Jesus Christ. They knelt on the floor and crossed themselves." He made the sign of the cross. "That is the symbol of Christians," he said.

...The Moslem religion had not come to the Kongo. The people believed in local African religions. They believed in a Creator or High God who was far from the world. There were many less important gods who had powers over disease or rain or other daily events. The Kongo peoples also worshipped their ancestors. The people feared witchcraft and believed that some objects held magic powers. They worshipped by prayer, sacrifice, and offerings from the first harvest of crops.

It was believed that chiefs and kings had some magic power. It was also believed that an abundance of food and children depended on the king's influence on the gods. The Kongo people kept a sacred fire always lighted in the capital during the life of a king and put it out at his death. The king was the head of the religion.

...Between 1485 and 1491, the kings of Portugal and Kongo exchanged ambassadors.

The Kongo ruler asked Portugal to send missionaries, carpenters, and masons. Some were sent. The Europeans promised to build a church and a school in the Kongo. The prince and his friends were interested in the way the carpenters used nails and hammers. They had never seen the kind of saws used to cut the big trees.

It took the Portuguese a long time to persuade the king that some young Kongolesse men of noble birth should be sent to Portugal to be trained.

It was arranged that the king would also send large quantities of palm cloth and ivory on the ships that would sail north across the Atlantic Ocean to Portugal.

...The foreigners continued to tell the Kongolesse about Christ and His teachings. The king and his son were impressed with the stories of this kindly man who performed miracles. There was something appealing and new about this religion the Portuguese talked about so much.

So, in 1491 the king, his family, and most of the nobility became Christians. The king was baptized with the Christian name John. The prince was baptized Affonso.

...But John I, King of the Kongo, had no deep belief in Christianity. Between 1494 and 1506, there was little contact between Portugal and the Kongo. The king and one of his sons gave up the Christian faith then and went back to the religion of their ancestors.

Affonso tried to reason with his father. "You have been baptized. You have chosen this new religion."

The king looked troubled. "Son," he said, "I have many problems. Being a Christian creates many more. I may be the king of the Kongo, but chiefs of the villages, the districts and the provinces also have a great deal of power. They resent our being Catholics." He paused. "This new religion does not mean as much to me as it does to you. I am getting old and cannot fight and argue with the chiefs."

"You must give up the Catholic Faith," the king repeated. The

It was believed that chiefs and kings had some magic power. It was also believed that an abundance of food and children depended on the king's influence on the gods. The Kongo people kept a sacred fire always lighted in the capital during the life of a king and put it out at his death. The king was the head of the religion.

...Between 1485 and 1491, the kings of Portugal and Kongo exchanged ambassadors.

The Kongo ruler asked Portugal to send missionaries, carpenters, and masons. Some were sent. The Europeans promised to build a church and a school in the Kongo. The prince and his friends were interested in the way the carpenters used nails and hammers. They had never seen the kind of saws used to cut the big trees.

It took the Portuguese a long time to persuade the king that some young Kongoese men of noble birth should be sent to Portugal to be trained.

It was arranged that the king would also send large quantities of palm cloth and ivory on the ships that would sail north across the Atlantic Ocean to Portugal.

...The foreigners continued to tell the Kongoese about Christ and His teachings. The king and his son were impressed with the stories of this kindly man who performed miracles. There was something appealing and new about this religion the Portuguese talked about so much.

So, in 1491 the king, his family, and most of the nobility became Christians. The king was baptized with the Christian name John. The prince was baptized Affonso.

...But John I, King of the Kongo, had no deep belief in Christianity. Between 1494 and 1506, there was little contact between Portugal and the Kongo. The king and one of his sons gave up the Christian faith then and went back to the religion of their ancestors.

Affonso tried to reason with his father. "You have been baptized. You have chosen this new religion."

The king looked troubled. "Son," he said, "I have many problems. Being a Christian creates many more. I may be the king of the Kongo, but chiefs of the villages, the districts and the provinces also have a great deal of power. They resent our being Catholics." He paused. "This new religion does not mean as much to me as it does to you. I am getting old and cannot fight and argue with the chiefs."

..."You must give up the Catholic Faith," the king repeated. The prince refused. Affonso sorrowfully left the court.

Only Affonso and his mother remained Christians. The king not only gave up the Catholic faith, but he turned against his son. He expelled him to a northern province near Stanley Pool.

...King John died in 1506.

..."If the Kongo is to be Christianized, now is the time," a devout missionary said. "Affonso, if you believe in your religion, and believe that your people can have better lives, then you will have to fight for your rights."

Affonso agreed. "We will fight in the name of God and the Kongo!" he said.

They immediately began to prepare for battle. One evening in late July, on the eve of the Feast of St. James the Great, Affonso and a small well-trained force, including the missionaries, managed to slip into the capital.

...Affonso I officially became King of the Kongo in 1506.

He knew he would need help from Portugal to bring about the changes and improvements he wanted for his people. He worried because few of his people were Catholics. Affonso knew he needed many more missionaries. His people should be trained in more skills, such as carpentry and masonry. So he talked to one of the priests.

"Father," King Affonso said, "I have a favor to ask of you. Will you write a letter to Portugal asking the king to send many priests and technicians to help my people?"

...In payment for the priests and technicians that King Affonso hoped to get, he gave instructions for the ship returning to Portugal to be loaded with copper and slaves.

...Now began the treachery which was to hurt Kongo-Portuguese relations. The ship's captain kept Affonso's presents for himself. Later, King Affonso asked for cannon, muskets, more missionaries, and even the loan of a ship to transport goods and slaves between Portugal and Kongo. King Affonso did not receive any of these things, even when his personal messengers tried to go to Portugal. Selfish sea-captains at Sao Thome prevented many of his messages from reaching Portugal.

...The king was troubled constantly by the skilled people sent from Portugal. The technicians were always too few and generally refused to work. There were plots, and even murders. There were always too few priests, and practically none would live outside the capital city. Some did not lead good Christian lives.

By 1515, the slave trade had increased a great deal. The technicians and missionaries in the capital insisted upon payment in slaves, as did Portugal. By 1526, the slave trade was completely out of Affonso's control.

In desperation, he wrote to Portugal:

Kongo, he said.
They immediately began to prepare for battle. One evening in late July, on the eve of the Feast of St. James the Great, Affonso and a small well-trained force, including the missionaries, managed to slip into the capital.

...Affonso I officially became King of the Kongo in 1506.

He knew he would need help from Portugal to bring about the changes and improvements he wanted for his people. He worried because few of his people were Catholics. Affonso knew he needed many more missionaries. His people should be trained in more skills, such as carpentry and masonry. So he talked to one of the priests.

"Father," King Affonso said, "I have a favor to ask of you. Will you write a letter to Portugal asking the king to send many priests and technicians to help my people?"

...In payment for the priests and technicians that King Affonso hoped to get, he gave instructions for the ship returning to Portugal to be loaded with copper and slaves.

...Now began the treachery which was to hurt Kongo-Portuguese relations. The ship's captain kept Affonso's presents for himself. Later, King Affonso asked for cannon, muskets, more missionaries, and even the loan of a ship to transport goods and slaves between Portugal and Kongo. King Affonso did not receive any of these things, even when his personal messengers tried to go to Portugal. Selfish sea-captains at Sao Thome prevented many of his messages from reaching Portugal.

...The king was troubled constantly by the skilled people sent from Portugal. The technicians were always too few and generally refused to work. There were plots, and even murders. There were always too few priests, and practically none would live outside the capital city. Some did not lead good Christian lives.

By 1515, the slave trade had increased a great deal. The technicians and missionaries in the capital insisted upon payment in slaves, as did Portugal. By 1526, the slave trade was completely out of Affonso's control.

In desperation, he wrote to Portugal:

"There are many traders in all corners of the country. They bring ruin to the country. Every day people are enslaved and kidnaped, even nobles, even members of the king's own family."

All these problems frightened the people. They began to think Affonso could not protect them. Some of the chiefs who had become rich from trading with the Portuguese, openly disobeyed the king. Affonso tried to expel all Portuguese traders, he failed, but he did stop their travels throughout the kingdom. He especially opposed kidnaping. Still, by 1530, four to five thousand slaves were exported yearly.

Affonso had once included some silver gifts and payment sent to Portugal. These, together with the gifts of copper, convinced the Portuguese that there were rich mines hidden somewhere in the Kongo. They sent experts to search. Affonso sent them back before they started exploring.

...Some Portuguese began to ally themselves with various men who wanted to succeed Affonso as king. This was a dangerous new threat to Affonso. The violent activities of the Portuguese grew so terrible that in 1540, eight of them tried to assassinate the king in church on Easter Sunday. He escaped but had difficulty preventing his loyal people from killing all Portuguese in Kongo. He died some time between 1541 and 1545, deeply disappointed that his long efforts to educate and convert his people had failed.

Lavinia Dobler and William Brown. Great Rulers of the African Past. Garden City, New York: Zenith Books, Doubleday Co., 1965, pp. 67-92.

What did you learn about Bantu customs?

What qualities did you admire in Affonso I?

Compare Kongolese religious beliefs with Catholicism (Christianity).

How are they alike?

How are they different?

What new problems did the people of the Kongo face as a result of the arrival of Portuguese to their shores?

How would you have tried to solve some of their problems?

5. Appreciating the Bantu-speakers Attitude Toward Man and the Earth

Before studying the traditional method of using land, children should understand the traditional African attitude toward land as a natural resource. This philosophy is inextricably woven into the general life fabric of the African farm peoples.

- a. Read the following passages and discuss with the children the traditional African farmer's attitude toward land.

To many Africans land is like the sun or the air. It is to be enjoyed by everyone in the community and used according to its needs. By itself land has no value. It is the work a man puts into the land that gives it value.

Adapted from Yosef ben-Jochanan, Hugh Brooks and Kampton Webb. Africa. New York: W.H. Sadlier, Inc., 1969, p. 39.

....The Gikuyu consider the earth as the "mother" of the people.... It is the soil that feeds the child through lifetime... after death it is the soil that nurses the spirits of the dead forever. Thus the earth is the most sacred thing above all that live in or on it.

that his long efforts to educate and convert his people had failed.

Lavinia Dobler and William Brown. Great Rulers of the African Past. Garden City, New York: Zenith Books, Doubleday Co., 1965, pp. 67-92.

What did you learn about Bantu customs?

What qualities did you admire in Affonso I?

Compare Kongolese religious beliefs with Catholicism (Christianity).

How are they alike?

How are they different?

What new problems did the people of the Kongo face as a result of the arrival of Portuguese to their shores?

How would you have tried to solve some of their problems?

5. Appreciating the Bantu-speakers Attitude Toward Man and the Earth

Before studying the traditional method of using land, children should understand the traditional African attitude toward land as a natural resource. This philosophy is inextricably woven into the general life fabric of the African farm peoples.

- a. Read the following passages and discuss with the children the traditional African farmer's attitude toward land.

To many Africans land is like the sun or the air. It is to be enjoyed by everyone in the community and used according to its needs. By itself land has no value. It is the work a man puts into the land that gives it value.

Adapted from Yosef ben-Jochanan, Hugh Brooks and Kampton Webb. Africa. New York: W.H. Sadlier, Inc., 1969, p. 39.

....The Gikuyu consider the earth as the "mother" of the people.... It is the soil that feeds the child through lifetime... after death it is the soil that nurses the spirits of the dead forever. Thus the earth is the most sacred thing above all that live in or on it.

Jomo Kenyatta. Facing Mt. Kenya. New York: Vintage Books, 1962.

How is land like the sun and the air?

Explain why many Bantu-speaking people feel that men can use land, but cannot sell it.

How does this show that many Africans believe in sharing?

Why would an African farmer call the earth the "mother" of the people?

What word describes the part of the land where we bury the dead?

What is the job of a nurse?

Since the Bantu-speaking Africans also bury their dead, why do they say that the soil "nurses the spirits of the dead?"

How could this make the African feel that the earth ties the living to the dead?

- b. Review the ways in which Bantu-speakers use their environment to obtain food.

What weapons do the men use for hunting?

Which of these are traditional hunting weapons?

Of what materials are their weapons made?

Which weapon shows change in the way of hunting?

Why are fishing villages located along the river?

How do fishermen use the materials of the forest to help them?

What are the ways in which Bantu-speakers use nature to obtain food?

- c. Discuss interaction between rural and urban areas in meeting the need for food.

In the traditional villages the people are In the city people depend on

farmers

farmers

fishermen

fishermen

hunters

In the village people sell some of their food. In the city people buy their food.

- d. Acquaint children with foods of people of the Congo area. Show frames 8 and 10-17 of a filmstrip such as The Congo Basin, Society for Visual Education. Clip magazine pictures to illustrate a chart using the information given in the filmstrip.

How could this make the African feel that the earth was the living to the dead?

- b. Review the ways in which Bantu-speakers use their environment to obtain food.

What weapons do the men use for hunting?

Which of these are traditional hunting weapons?

Of what materials are their weapons made?

Which weapon shows change in the way of hunting?

Why are fishing villages located along the river?

How do fishermen use the materials of the forest to help them?

What are the ways in which Bantu-speakers use nature to obtain food?

- c. Discuss interaction between rural and urban areas in meeting the need for food.

In the traditional villages the people are In the city people depend on

farmers

farmers

fishermen

fishermen

hunters

In the village people sell some of their food. In the city people buy their food.

- d. Acquaint children with foods of people of the Congo area. Show frames 8 and 10-17 of a filmstrip such as The Congo Basin, Society for Visual Education. Clip magazine pictures to illustrate a chart using the information given in the filmstrip.

Foods of the Congo Basin

<u>Frame Number</u>	<u>They eat</u>		<u>We eat</u>
11	plaintain which	: is a : fruit : like :	banana
		: : : : :	
12	sweet potato	: is a : root : like :	sweet potato
		: : : : :	
14	cassava (manioc)	: is a : root : like :	white potato
		: : : : :	
16	cashew apples	: is a : nut : like :	peanut
		: : : : :	
17	papaya	: is a : fruit : like :	melon

- e. Call attention to the use of the storage hut.

Why do people store food?

How do the Bantu-speaking farmers store their food?

How is their storage hut like our stores?

How is it different?

- f. Introduce the children to some tropical foods.

Plan a visit to a tropical food market. Have a parent or child from the Caribbean area exhibit and discuss tropical foods; compare to those grown in the Congo Basin.

6. Appreciating the Artistic Abilities of the Bantu-speakers

- a. Use a 20th-century description of a Bushongo village to develop appreciation for the industrial activities of traditional Bantu-speakers.

Though the day was still hot the village was as busy as a hive. Everybody was working, the looms of weavers were beating, the hammers of smiths clanging, under the shields in the middle of the street men were carving, making mats or baskets, and in front of their houses women were engaged in embroidery of raffia cloth. The children were bent on some task, some working the smith's bellows, others combing the raffia for the weavers, or making themselves generally useful. The whole place was a picture of peaceful activity.

Emil Torday. The Kingdom of the Bushongo. Philadelphia: J.B. Lippincott, 1925.

How can you tell that the Bushongo people are very industrious?

How can you tell that the Bushongo are proud of their village?

Why were they able to work outdoors?

What materials were used by the craftsmen?

Where did they get the materials?

How were the children learning to become craftsmen?

How might the other children make themselves generally useful?

- b. Analyze the above description of the Bushongo village to develop a knowledge of some of the traditional crafts of people in the Congo area. Use pictures and drawings from art books, museums and libraries as illustrations. Develop a chart similar to the following:

Crafts of the Bushongo People

<u>Craft</u>	<u>Tools Used</u>	<u>Material Used</u>	<u>Product</u>
Weaving	Loom	Raffia (palm fiber)	Raffia cloth
Smithery	Hammer	Metal	Tools, money
Woodcarving	Adze	Wood	Statues, boxes, bowls, cups, etc.
Basketry	(Hands)	Palm, reeds (?)	

- a. Use a 20th-century description of a Bushongo village to develop appreciation for the industrial activities of traditional Bantu-speakers.

Though the day was still hot the village was as busy as a hive. Everybody was working, the looms of weavers were beating, the hammers of smiths clanging, under the shields in the middle of the street men were carving, making mats or baskets, and in front of their houses women were engaged in embroidery of raffia cloth. The children were bent on some task, some working the smith's bellows, others combing the raffia for the weavers, or making themselves generally useful. The whole place was a picture of peaceful activity.

Emil Torday. The Kingdom of the Bushongo. Philadelphia: J.B. Lippincott, 1925.

How can you tell that the Bushongo people are very industrious?

How can you tell that the Bushongo are proud of their village?

Why were they able to work outdoors?

What materials were used by the craftsmen?

Where did they get the materials?

How were the children learning to become craftsmen?

How might the other children make themselves generally useful?

- b. Analyze the above description of the Bushongo village to develop a knowledge of some of the traditional crafts of people in the Congo area. Use pictures and drawings from art books, museums and libraries as illustrations. Develop a chart similar to the following:

Crafts of the Bushongo People

<u>Craft</u>	<u>Tools Used</u>	<u>Material Used</u>	<u>Product</u>
Weaving	Loom	Raffia (palm fiber)	Raffia cloth
Smithery	Hammer	Metal	Tools, money
Woodcarving	Adze	Wood	Statues, boxes, bowls, cups, etc.
Basketry	(Hands)	Palm, reeds (?)	
Embroidery	Needle	Thread (plant fiber)	

- c. Help the children understand that many modern industrial operations are extensions of handcraft processes.

Name the modern industry that is related to:

smithery (tool and dye) Use of the barter system and money as a standard value.

weaving (textile)

- d. Encourage appreciation of the skill of the Bantu-speaking craftsmen. Have the children scan art books for pictures of examples of sculptured objects from the Congo area. (See Figure 6.)

Why were many objects carved of wood?

In what form was this cup made? (See ceremonial cup of the Bakuba people in Figure 6.)

Which part of the figures serve as handles? (neck, head)

Palm wine is known to be a good medicine. Why were some cups and goblets made especially for drinking palm wine?

What other forms might be used for making cups? (Cups are with and without handles as we know them. Other cups are shaped like standing figures, kneeling figures, etc.)

- e. Help the children discuss the following statement:

The African carver never traces or uses a pattern.

Why is it the carver "never traces or uses a pattern?"

What does the great variety of shapes tell you about the carver's ability?

How do these articles show the inventiveness of Bantu-speaking peoples?



Cup-handle is like a head



Ceremonial Cup $9\frac{1}{2}$ " high.
Bakuba People



Ceremonial Cup $4\frac{1}{2}$ " high. Bayaka People



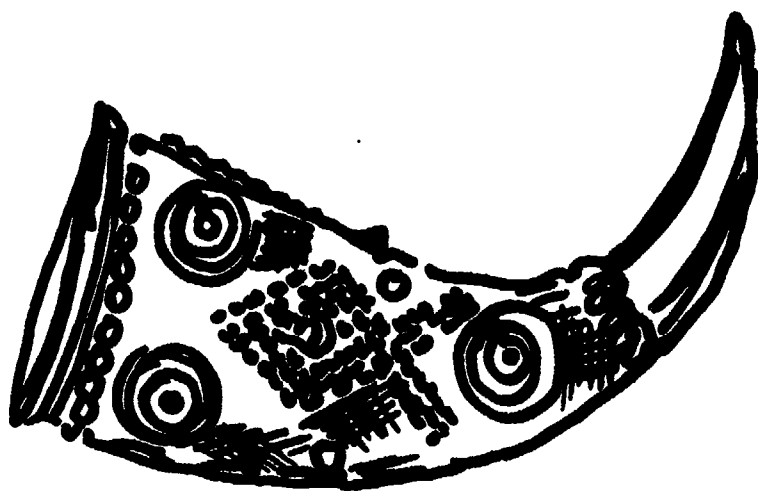
Cup-handle is like a head



Ceremonial Cup $9\frac{1}{2}$ " high.
Bakuba People



Ceremonial Cup $4\frac{1}{2}$ " high. Bayaka People



Carved drinkinghorn (buffalo horn)
10" high. Bakuba People

Figure 6

- f. Help the children understand the significance of African Art.

Teacher Background

The Congo is known throughout the world for its craft productions, including those in wood, such as masks, statuettes, and products of daily use. There is specialization in the various crafts, such as pottery making, iron working, basketry, and weaving. The graphic arts are less wide spread but are found in certain areas in the form of house painting.

Alan P. Merriam. Congo, Background of Conflict. Illinois: Northwestern University Press, 1961, pp. 21-22.

Show a Congolese mask and explain how it is used. (See Figure 7.)

What is a secret society?

Why do the Congolese wish to hide or cover their faces? (During a ceremony while he worships)

How can a mask be changed so that it may be worn to represent (symbolic) many different occasions?

With what material was this mask made?

What does it represent?

How would you describe the design?

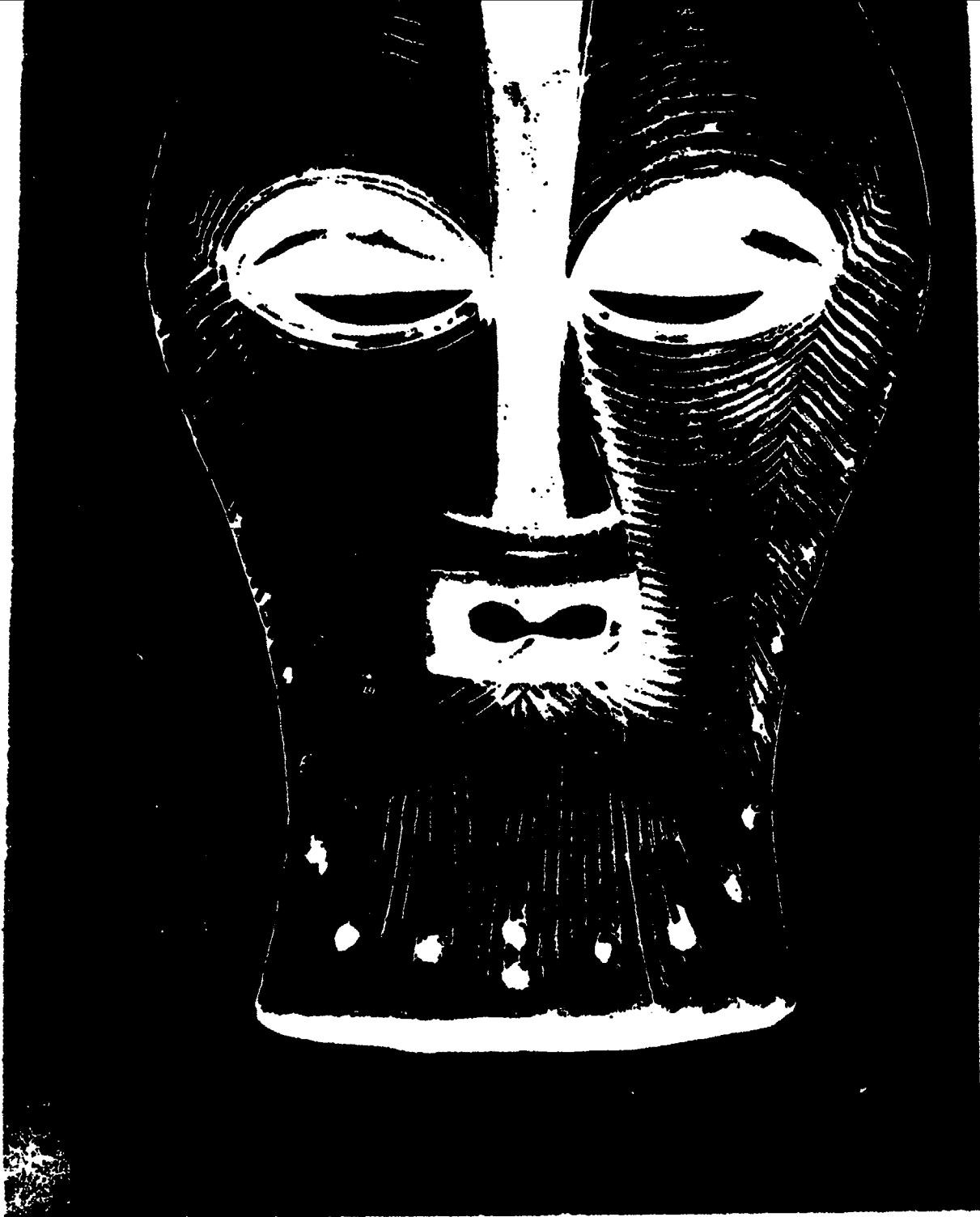
Provide opportunities for the children to create animals and masks of their own.

Animals: Use toothpicks and gumdrops.

Masks: Use brown paper bags, soap or papier mache.



Masks are very important in all African tribal ceremonies. Most masks are worn by members of secret societies, groups that run the affairs of the tribe. A



Masks are very important in all African tribal ceremonies. Most masks are worn by members of secret societies, groups that run the affairs of the tribe. A main purpose of a secret society is to train boys and girls for their duties as adults. Secret society members wear masks for their dancing ceremonies. They call on spirits to keep evil forces away. It is believed that a man can stop being himself and become a spirit for a short time when he disguises himself in a mask and costume. The spirit would enter the man and speak through him. On the left is a mask from the Basonge tribe in the Congo (Leopoldville). A costume was attached through the holes on the sides and bottom. Africans often use the same mask on many different occasions. These masks may have been worn when worshiping ancestors or in time of great danger.

Shirley Glubok. The Art of Africa.
New York: Harper & Row, 1965, p. 10.

Figure 7

- g. Display pictures of various African instruments to motivate interest in the use of music by the Bantu-speaking people. (See Figure 8.)

Teacher Background

Singing, dancing, handclapping and the beating of drums are essential to many African ceremonies, including those for birth, death, initiation and famous events...

Music and dance are important to religious expression...Catholics in Ethiopia and in the former Belgian Congo create Masses accompanied by drums and rattles....

To some Africans music is magic. They sing songs for rain, for good luck, or to lay a charm on hunters so that no harm will come to them.

Adapted from Betty W. Dietz and Michael Olatunj. Musical Instruments of Africa.
New York: John Day Co., 1965.

Which African instruments are displayed?

Which instruments look much like those used in the United States?

What materials do you think were used to make each instrument named?

Where do you suppose the people get these materials?

Why did they use the materials you named?

How do you produce sound from each instrument named?

On what occasions do Africans use these instruments? Why?

Can you think of materials we could substitute to make similar instruments?

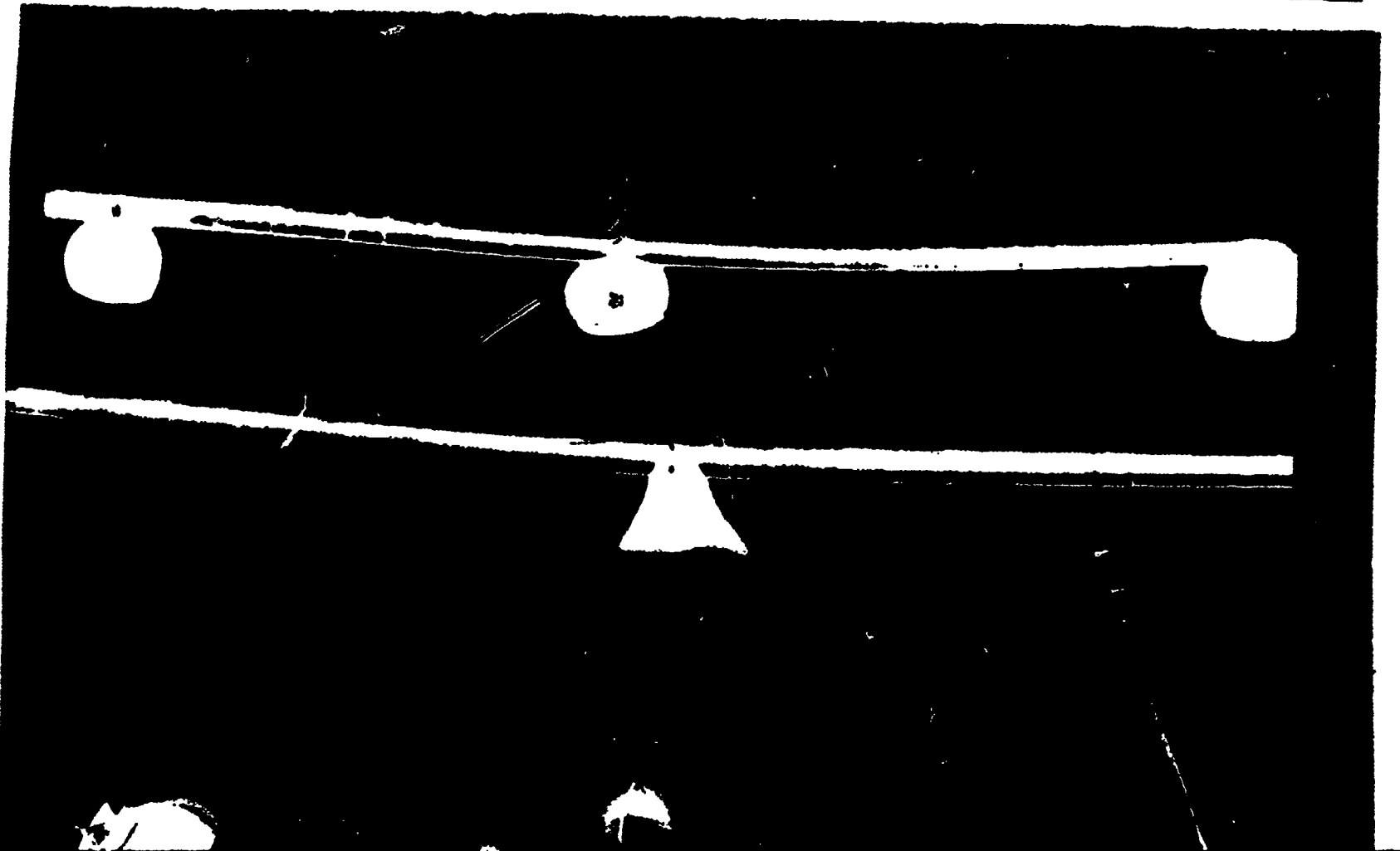
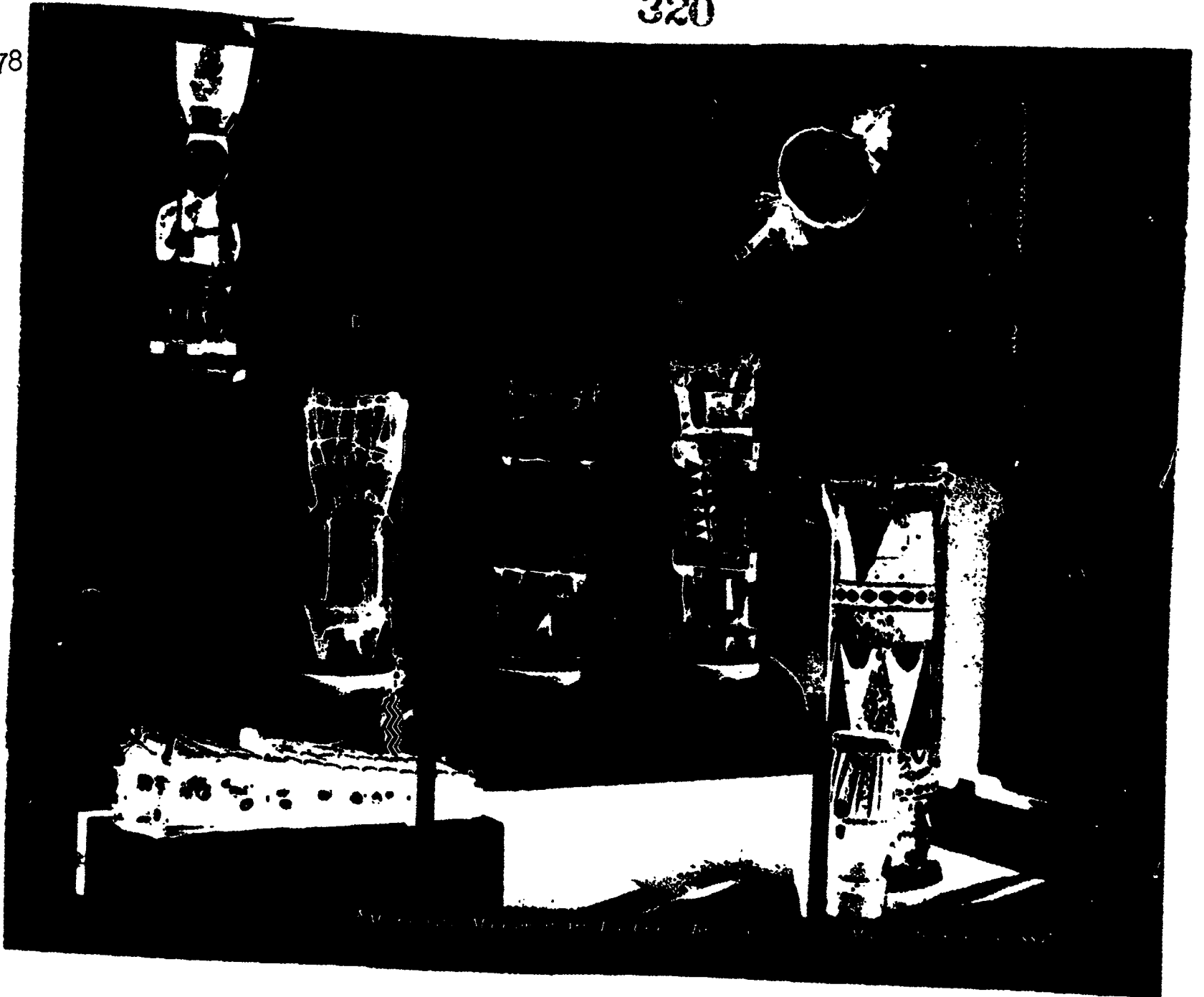
Describe instruments not pictured to the children - encourage them to make drawings of how they think these instruments look.

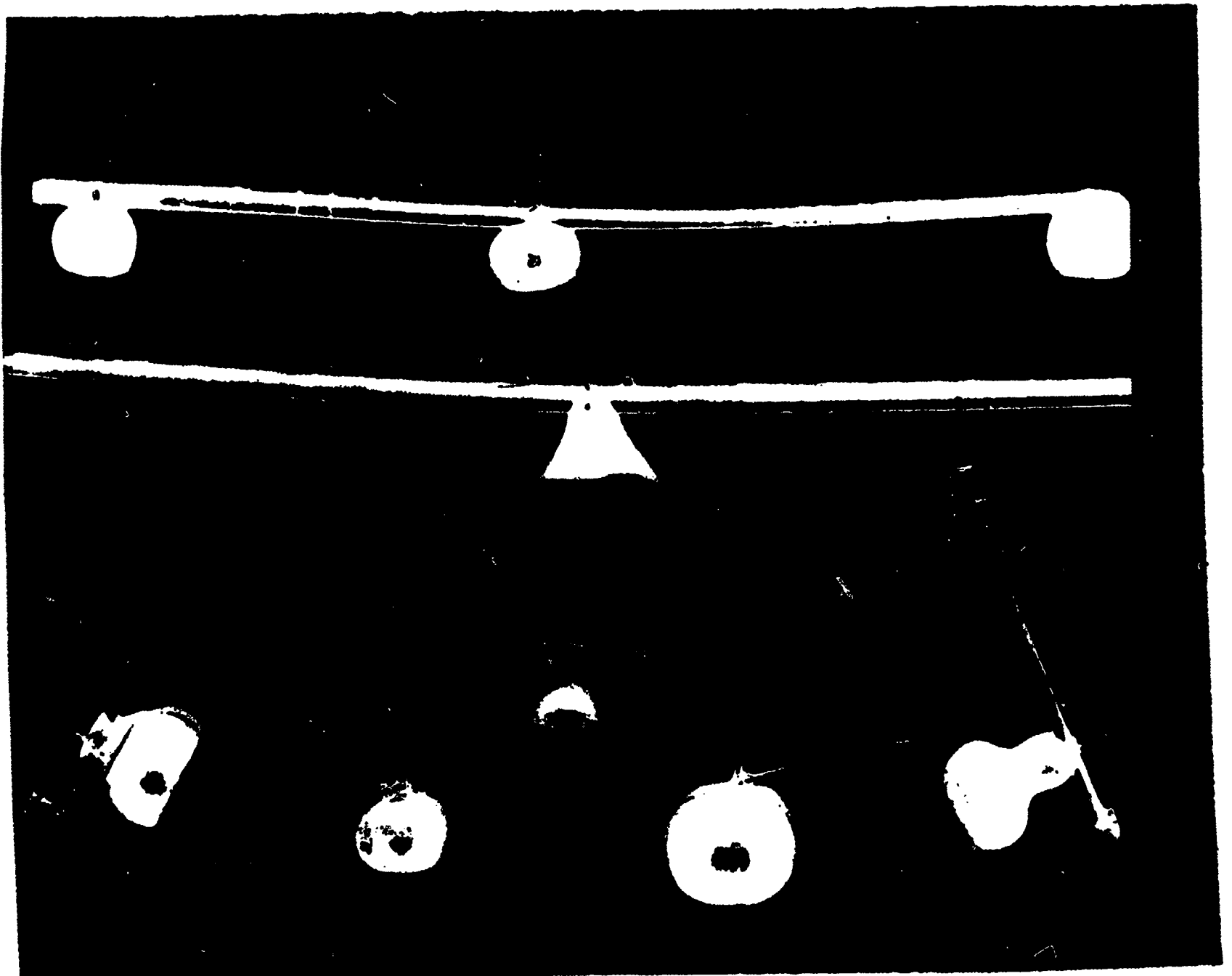
As the children learn about the different African instruments help them to prepare the following chart:

<u>How Sound is Made</u>	<u>Instrument</u>	<u>Material</u>
Vibration when struck or shaken	Slit log drum	Ebony Mahogany
	Xylophones	Wooden slats laid across two felled trees
	Rattles	Seeds, stones, gourds, shells
	Clapping sticks	
	Thumb piano (Chisanza mbira)	Metal or rattan tongues attached to a sounding box
Enclose a body of vibrating air	Horns	Tusks
	Trumpets	Horns of animals
Plucking, striking bowing strings	Muets	Bamboo
	Tzetzes	Stalks of palm
	Obaks	Trees
		Gourds
Vibrating membrane	Drums	Animal hides
		Lizard skins
		Snake hides

Play various records so that children may try to identify various instruments. Help them to use their bodies as percussive instruments (making sounds with hands, feet, mouth).

Bantu High Life, Folkways, No. 8857
Africa-South of the Sahara, Folkways, No. 4503

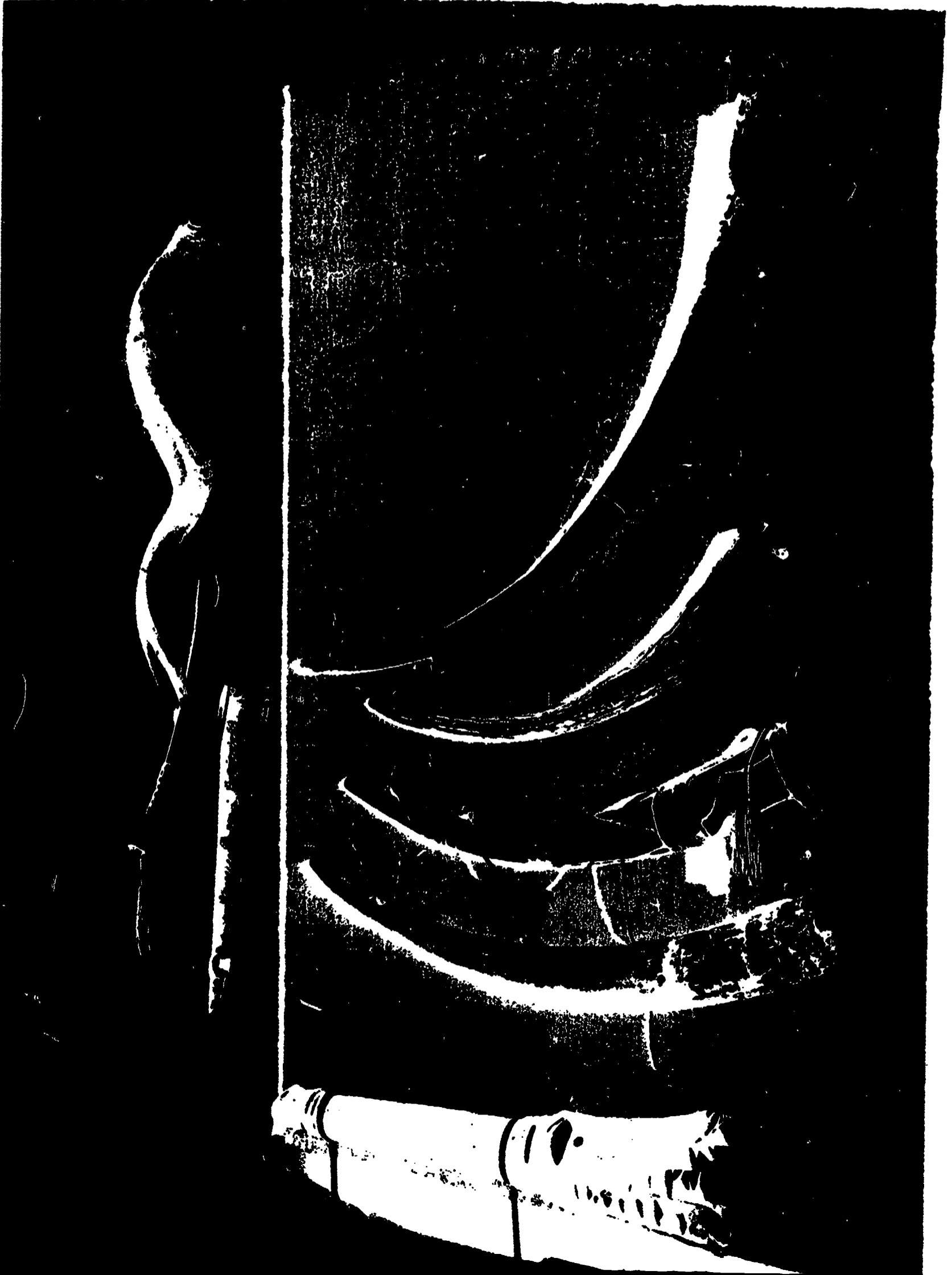


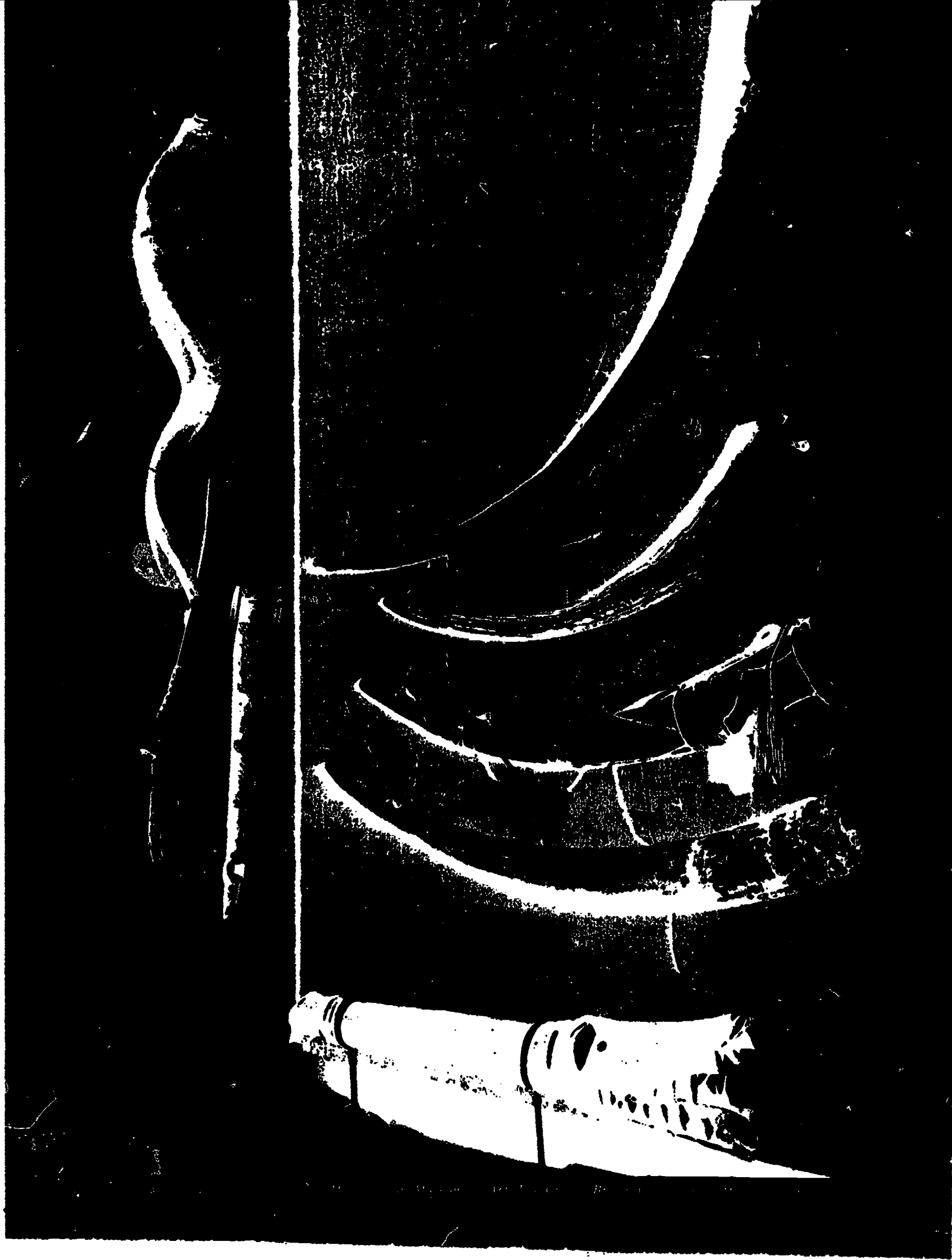


Betty W. Dietz and Michael B. Olatunji.
Musical Instruments of Africa. New York:
John Day Company, 1965, pp. 75, 39.

Figure 8

322





Betty W. Dietz and Michael B. Olatunji.
Musical Instruments of Africa. New York:
John Day Company, 1965, p. 65.

Figure 9

7. Introducing the Relationship Between Production and the Need for a Medium of Exchange

- a. Develop an understanding that the extensive craft specialization and production lends itself to trading.

How did the Bushongo villagers get other articles that they needed but did not make?

What did they have to exchange for what they wanted?

What do we call this system of exchanging things?

How did they decide how many of each article could be traded for others?

- b. Dramatize a trading market to discover that money simplifies the problems of bartering.

Let children assume the roles of traders from three villages (e.g., Songe, Bushongo and Faug people) bartering their products - raffia cloth, baskets, a pirogue, various metal tools, axes, adze (for woodcarving). Use paper cut-outs, or classroom articles as props for goods to be traded.

Assume that the Songe trader has several axes and that his village needs a pirogue. However, the Bushongo trader (whose village has a pirogue) does not have urgent need for the axes. His village needs some clay pots which are made by the Faug people. However, the Faug village doesn't need a pirogue.

What must all the traders know before they can trade?

What will traders say to each other?

What problems do they have?

How can they solve their problem? (They need a "go-between" or medium which they can all use to exchange goods).

- c. Examine pictures of some types of money that was used in traditional Bantu-speaking areas. (See Figure 10.)

Arrange a visit to the Chase Manhattan Money Museum (50th Street and Avenue of the Americas, 552-1048.) Admission is free Tuesday through Saturday 10-5) to see exhibit of money used in various areas of the world.

Money Used by Bantu-speaking Groups



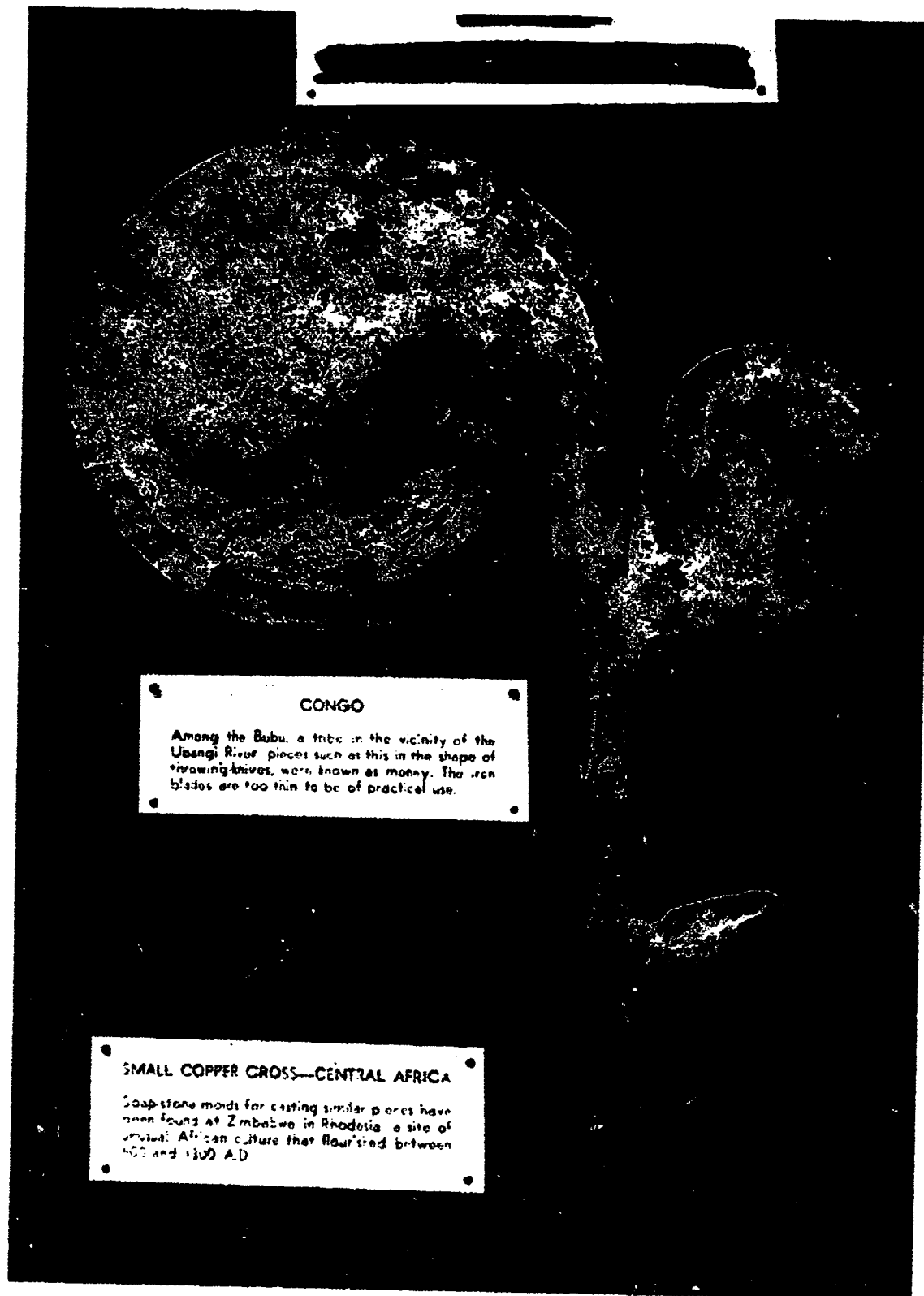
Courtesy of Chase Manhattan Bank

Copper Cross - Congo

Why were Bantu-speakers able to use copper for money?

Figure 10

325



Courtesy of Chase Manhattan Bank

How did weight affect the use of money?

Figure 11

Suggested questions for each exhibit viewed at the Chase Manhattan Money Museum may be the following:

Exhibit of Traditional Money

Where did the Bantu-speakers get the materials from which they made money?

Why is "primitive" an inadequate word to describe traditional African money?

Exhibit of Modern Money of Congo

Compare the material of which modern Congolese money is made with that of traditional Congo peoples.

How did the change in the type of money used come about?

Post-trip Discussion

Cloth, salt, shells, stones, tobacco, furs, cigarettes have all been used as money in various parts of the world. How might this have come about?

Compare the advantages of carrying different sizes and weights of money - coins, paper.

8. Developing an Awareness of the Characteristics of Leadership

Teacher Background

African leaders have great personal power over their countries and their countrymen, far more power than an American President. The same man is usually both head of the state and the leader of the single ruling political party. In most matters his word becomes law. This power of the leader, based on his party organization or natural army and on his popularity with the common people, strikes most Africans as being quite proper and natural.

....In their effort to build nations, the new leaders make practical use of African tradition to win support. They wear the robes of a great traditional chief when they appear to make a speech in parliament or to greet visitors from abroad. Animals are offered as sacrifices to the leader. Potions are mixed to protect him from harm. Exaggerated tales of his power and prowess make the leader a hero, the chosen of the gods, a man not to be questioned or challenged by ordinary men.

Seth F. Singleton. Africa in Perspective.
New York: Hayden Book Co., 1967, p. 203.

- a. Stimulate interest in learning about the outstanding features of leadership. Ask the children to name two or three great American leaders who lived many years ago.

Why is "primitive" an inadequate word to describe traditional African money?

Exhibit of Modern Money of Congo

Compare the material of which modern Congolese money is made with that of traditional Congo peoples.

How did the change in the type of money used come about?

Post-trip Discussion

Cloth, salt, shells, stones, tobacco, furs, cigarettes have all been used as money in various parts of the world. How might this have come about?

Compare the advantages of carrying different sizes and weights of money - coins, paper.

8. Developing an Awareness of the Characteristics of Leadership

Teacher Background

African leaders have great personal power over their countries and their countrymen, far more power than an American President. The same man is usually both head of the state and the leader of the single ruling political party. In most matters his word becomes law. This power of the leader, based on his party organization or natural army and on his popularity with the common people, strikes most Africans as being quite proper and natural.

....In their effort to build nations, the new leaders make practical use of African tradition to win support. They wear the robes of a great traditional chief when they appear to make a speech in parliament or to greet visitors from abroad. Animals are offered as sacrifices to the leader. Potions are mixed to protect him from harm. Exaggerated tales of his power and prowess make the leader a hero, the chosen of the gods, a man not to be questioned or challenged by ordinary men.

Seth F. Singleton. Africa in Perspective.
New York: Hayden Book Co., 1967, p. 203.

- a. Stimulate interest in learning about the outstanding features of leadership. Ask the children to name two or three great American leaders who lived many years ago.

Why are these men still honored today?

What are some other qualities which these men have in common?

- b. Rewrite and distribute copies of biographical material to acquaint children with important leaders of Bantu-speaking groups.

SHAMBA BOLONGONGO

In Central Africa today there lives a large group of people who are called the Bushongo people. Over three hundred years ago the Bushongo people were part of a great kingdom which was ruled over by a great man. His name was Shamba Bolongongo.

Shamba Bolongongo was a man of peace. He discouraged his people from fighting except in self-defense. He gave his people many good laws to use in living.

By keeping peace he and his people were respected. Shamba was able to travel widely and bring back many new and useful ways of living and working.

How did Shamba Bolongongo keep peace in his kingdom?

Explain why a man of peace is respected by others.

Why are people able to travel when there is peace in a land?

- c. Encourage an appreciation of the importance of Shamba of Bolongo to the Bushongo people. His sayings were based on wisdom and judgment. Read and discuss the meaning of the following sayings with your class:

If a guilty person did not appear in court, he lost his case.

A guilty man tries to keep from discussing his affairs.

Only he should speak who has seen with his own eyes.

Geoffrey Parrinder. African Mythology.
London: Paul Hamlyn, 1967, p. 113.

- d. Help the children to see the "universality" of wise sayings. Guide an advanced group in writing and dramatizing a modern classroom skit based on one of Shamba's sayings.

He Should Speak Who Had Seen with His Own Eyes

Mary to Teacher: Mrs. Greene, do you know what happened yesterday?

Mrs. Greene: No, I don't, Mary.

Mary: Larry borrowed John's pencil and didn't return it. So when Larry was going home, John _____.

Mrs. Greene: Just a minute, Mary. How do you know of this?

Mary: Someone told me.

Mrs. Greene: Then you didn't see this incident for yourself.

Shamba Bolongongo was a man of peace. He discouraged his people from fighting except in self-defense. He gave his people many good laws to use in living.

By keeping peace he and his people were respected. Shamba was able to travel widely and bring back many new and useful ways of living and working.

How did Shamba Bolongongo keep peace in his kingdom?

Explain why a man of peace is respected by others.

Why are people able to travel when there is peace in a land?

- c. Encourage an appreciation of the importance of Shamba of Bolongo to the Bushengo people. His sayings were based on wisdom and judgment. Read and discuss the meaning of the following sayings with your class:

If a guilty person did not appear in court, he lost his case.

A guilty man tries to keep from discussing his affairs.

Only he should speak who has seen with his own eyes.

Geoffrey Parrinder. African Mythology.
London: Paul Hamlyn, 1967, p. 113.

- d. Help the children to see the "universality" of wise sayings. Guide an advanced group in writing and dramatizing a modern classroom skit based on one of Shamba's sayings.

He Should Speak Who Had Seen with His Own Eyes

Mary to Teacher: Mrs. Greene, do you know what happened yesterday?

Mrs. Greene: No, I don't, Mary.

Mary: Larry borrowed John's pencil and didn't return it. So when Larry was going home, John _____.

Mrs. Greene: Just a minute, Mary. How do you know of this?

Mary: Someone told me.

Mrs. Greene: Then you didn't see this incident for yourself.

Mary: No.

Mrs. Greene: Would you want someone to pass around a story about you?

Mary: No, I wouldn't.

Mrs. Greene: Do you know what we call people who tell stories they hear from others?

Mary: Gossips.

Mrs. Greene: Would you like to be called a gossip?

Mary: No, I wouldn't.

Mrs. Greene: Then, should you act like one?

- e. Develop an interest in the lives of other leaders of Bantu-speaking groups to provide historical background.

Affonso I - 15th century leader of the Kongo Kingdom when he became converted.

General Joseph Mobuto

- f. Show the children a picture of a statue representing Shamba Balongongo. (There are many such pictures in books on African art. Glossy prints may be purchased at museums and libraries.) Discuss the various symbols of authority, one of which is carved on the pedestal. Tell the children that it was Shamba who started the custom of carving a wooden image of the ruler. (See Figure 12)

Why might Shamba have liked the idea of a wooden image?

How do you think the people felt about a wooden image of Shamba? Why?

At the foot of the statue is an object which symbolizes the authority of the ruler. Tell what each of the following might mean:

drum
anvil
cup
human figure
animal figure,





Shamba Bolongongo

Figure 12

9. Understanding and Appreciating Traditional and Modern Ways of Living

- a. Teacher may read to the children or adapt the following paragraphs to meet the reading level of the class.

A traveler along the Congo is struck by the mixture of old and new. On a road outside Stanleyville are three men carrying bows and arrows as naturally as Europeans carry umbrellas. They are passed on the road by a big American car taking local politicians to a town meeting. The meeting is attended by men in business suits and by chiefs in furs, feathers and leopard skin.

A visitor to the Congo can walk out of his air-conditioned hotel room and ten minutes later photograph a native doctor removing a curse from a terrified man. He can have a lunch of stewed bananas and lima beans in a mud hut, then ten minutes later drink champagne in the palace of a tribal king. He can experience an unnerving ride over the Congo River rapids in a hand hewn pirogue -- a native dugout, then ten minutes later step aboard a jet plane.

Glenn Kittler. Let's Travel in the Congo. New York: Travel Press, 1961, pp. 85 and 89.

What does it feel like to live, not between two worlds, but in both of them at the same time?

How do you account for the old and the new existing together in Africa?

How long do you think it took to bring about this "two world" situation?

How many different peoples were involved in bringing about this change?

- b. Give the children the opportunity to look more closely at the situation by examining the following article about the Katanga Province. The material may be paraphrased to enhance comprehension.

Congo turned out to be rich. For the past fifty years prospectors have been finding minerals in the southeast corner of Congo, called Katanga. In 1955 Katanga produced almost 10 percent of the world's copper, 60 percent of the West's uranium, 75 percent of the world's cobalt, and 80 percent of the world's industrial diamonds. In other regions, plantations grew coffee, cotton, palm oil, rubber, and cocoa. These products came by railroad and riverboat to Matadi, Congo's Atlantic port, to be shipped abroad to Europe and America.

The 1940's and 1950's brought an economic boom to the Belgian Congo. Mining output tripled. Dams were built across tributaries of the great river, and Congo's own electricity powered the railroads and the mines. Factories began to make shoes, cloth and packaged food. Houses were built of Congo cement. Profits poured

ner. On the road outside Stanleyville are three men carrying bows and arrows as naturally as Europeans carry umbrellas. They are passed on the road by a big American car taking local politicians to a town meeting. The meeting is attended by men in business suits and by chiefs in furs, feathers and leopard skin.

A visitor to the Congo can walk out of his air-conditioned hotel room and ten minutes later photograph a native doctor removing a curse from a terrified man. He can have a lunch of stewed bananas and lima beans in a mud hut, then ten minutes later drink champagne in the palace of a tribal king. He can experience an unnerving ride over the Congo River rapids in a hand hewn pirogue -- a native dugout, then ten minutes later step aboard a jet plane.

Glenn Kittler. Let's Travel in the Congo. New York: Travel Press, 1961, pp. 85 and 89.

What does it feel like to live, not between two worlds, but in both of them at the same time?

How do you account for the old and the new existing together in Africa?

How long do you think it took to bring about this "two world" situation?

How many different peoples were involved in bringing about this change?

- b. Give the children the opportunity to look more closely at the situation by examining the following article about the Katanga Province. The material may be paraphrased to enhance comprehension.

Congo turned out to be rich. For the past fifty years prospectors have been finding minerals in the southeast corner of Congo, called Katanga. In 1955 Katanga produced almost 10 percent of the world's copper, 60 percent of the West's uranium, 75 percent of the world's cobalt, and 80 percent of the world's industrial diamonds. In other regions, plantations grew coffee, cotton, palm oil, rubber, and cocoa. These products came by railroad and riverboat to Matadi, Congo's Atlantic port, to be shipped abroad to Europe and America.

The 1940's and 1950's brought an economic boom to the Belgian Congo. Mining output tripled. Dams were built across tributaries of the great river, and Congo's own electricity powered the railroads and the mines. Factories began to make shoes, cloth and packaged food. Houses were built of Congo cement. Profits poured into the coffers of the mining companies and the Belgian government. The boom naturally changed the lives of many Africans. One of every three Congolese worked for wages. Two out of every five lived in a city, the highest proportion of city dwellers in Africa. One of every 10 owned a bicycle. Slums in the cities were rare, as the Belgians built "model" townships for their "wards."

The great mining companies, of which by far the biggest was the Union Miniere of Katanga, were states within a state. Union Miniere gave houses to workers and their families, provided the best medical care in Africa, and paid pensions to retired Africans.

Seth Singleton. Africa in Perspective. New York: Hayden Book Co., 1967, pp. 154 and 155.

What are the major crops and mineral resources of the Congo?

Why did the people move to the city?

What new ways of living did they have to get used to in the city?

Why did many people have to go to classes of some kind?

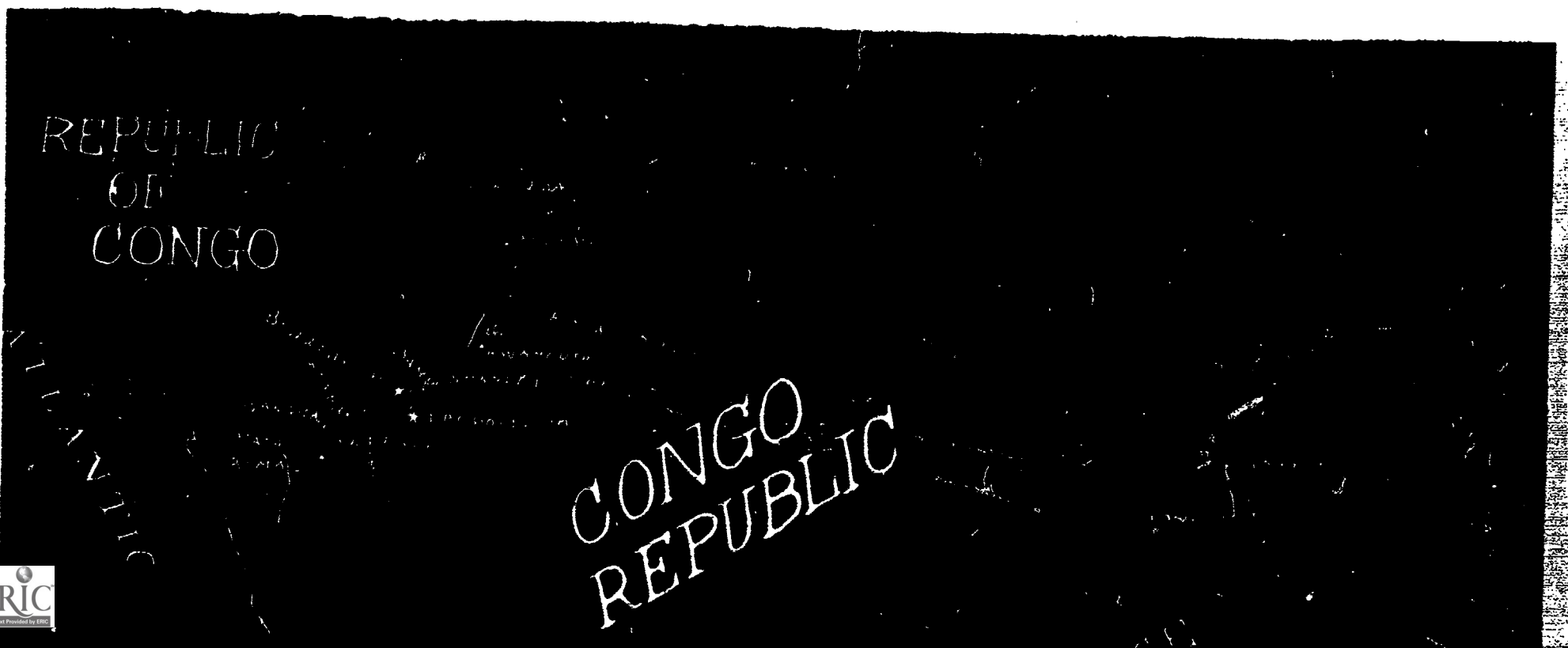
What are some of the new skills they learned?

How might working for wages help change people's attitudes toward money?

What are the advantages of city dwelling? Disadvantages?

What is the meaning of "Belgians built 'model' townships for their 'wards'"?

- c. Use a map of the Congo River area to locate important cities. Guide a class discussion about the usefulness of the river. (See Figure 13.)



Why did many people have to go to classes of some kind?

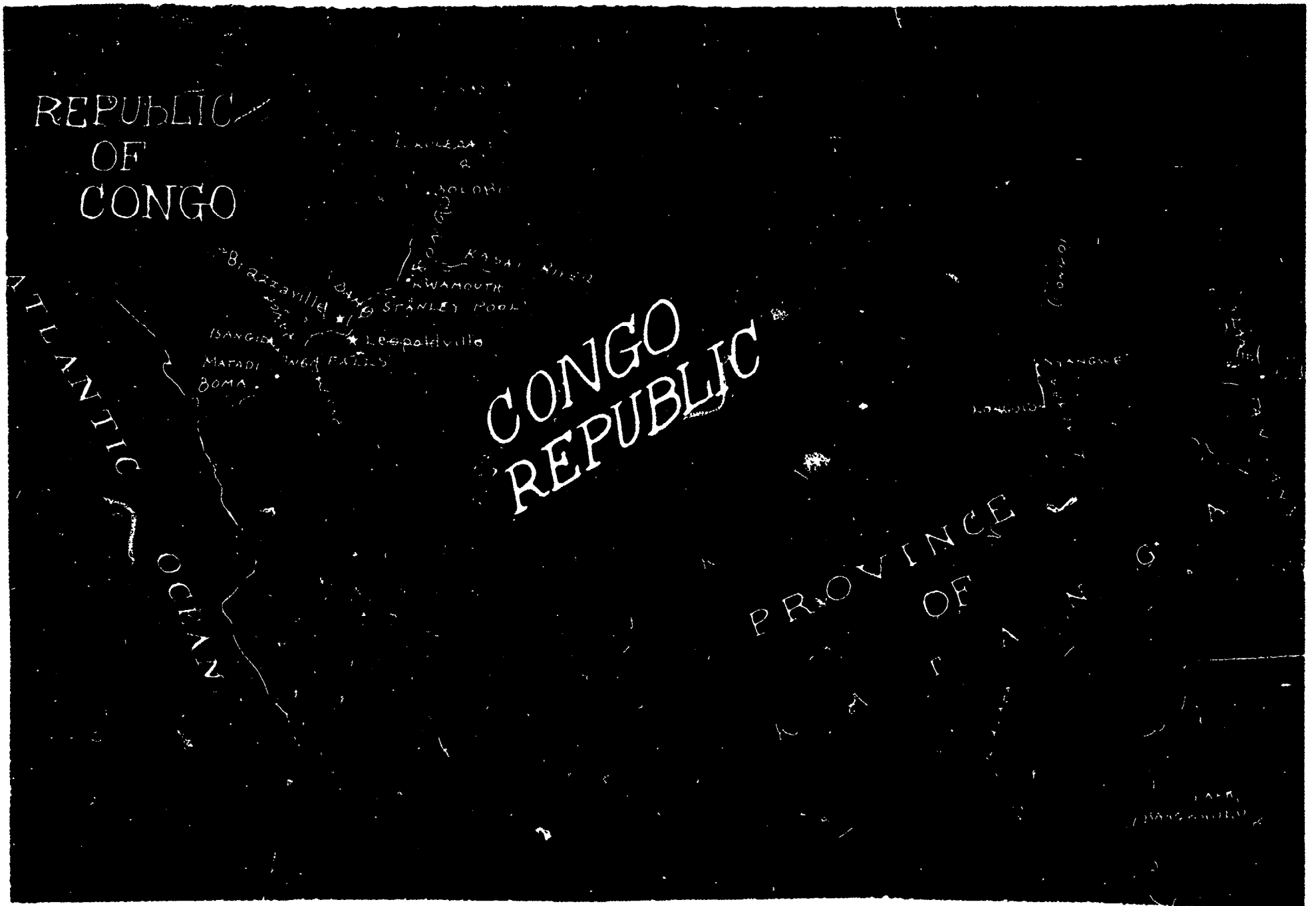
What are some of the new skills they learned?

How might working for wages help change people's attitudes toward money?

What are the advantages of city dwelling? Disadvantages?

What is the meaning of "Belgians built 'model' townships for their 'wards'"?

- c. Use a map of the Congo River area to locate important cities. Guide a class discussion about the usefulness of the river. (See Figure 13.)



Eric Robins. Getting to Know the Congo River. New York: Coward McCann, Inc., 1965, p. 9.

Figure 13

How many cities are located on the banks of the Congo River?

Why do you think so many cities have developed near the river?

How do the people make use of the Congo River?

Locate the equator. What two cities are located directly above the equator?

What type of climate would you expect to find in these two cities?

How do you think the people adjust to the hot moist climate?
(Closing of businesses during the hottest part of the day)

What are some other ways that people use to make life in hot cities more bearable or pleasant? (Buildings are constructed with many openings to facilitate a flow of air; air-conditioners are installed, fans are used to circulate air, etc.)

- d. Read the following selection "Congo Riverbank: Majestic Waterway" to the class to develop, in the children, a feeling of the immenseness of the river.

Congo Riverbank: Majestic Waterway

Here is the vital lifeline of the country -- the Congo River. All roads lead to it. The great cities of the land rest on its banks. At any hour of the day, more people travel upon the three-thousand-mile river than on the republic's roads, trains and planes combined. Its vast network of tributaries makes it, in volume, the largest river in Africa, second in the world only to the Amazon, and each day it empties into the Atlantic Ocean three times more water than is used in the same period in the entire United States.

It is a majestic river, a river of many moods. Its distant headwaters sweep across jungle lakes a hundred miles wide, then roar through narrow gorges with scarcely the breadth of a street. At Stanley Falls the Congo plunges down a series of seven cataracts, then curves from north to west, crossing the equator in its course. Its long westerly course takes it a thousand noble miles, southward at last and across the equator again to Leopoldville. Thus the Congo is the only river in the world to flow in both the Northern and Southern Hemispheres.

Between Leopoldville and Stanleyville no bridge crosses the Congo, no dam bars its path, and the broad river is more like a lake. There are forty thousand islands in the Congo, some of them fifty miles long, and there are resting places for the oarsmen who row their pirogues across the mighty river, which at many places is ten miles wide. A mighty river, yes, but a peaceful one.

Daily the Congolese find many reasons to go down to the riverbank. There may be supplies to unload from barges pushed by stern-wheelers, there may be friends arriving by pirogue from another village, laundry to wash or fish to catch, or simply a free hour for a swim. And there is always the Congo to behold--broad, magnificent, beautiful, bold, mirroring the temperament of the country itself.

Locate the equator. What two cities are located directly above the equator?

What type of climate would you expect to find in these two cities?

How do you think the people adjust to the hot moist climate?
(Closing of businesses during the hottest part of the day)

What are some other ways that people use to make life in hot cities more bearable or pleasant? (Buildings are constructed with many openings to facilitate a flow of air; air-conditioners are installed, fans are used to circulate air, etc.)

- d. Read the following selection "Congo Riverbank: Majestic Waterway" to the class to develop, in the children, a feeling of the immenseness of the river.

Congo Riverbank: Majestic Waterway

Here is the vital lifeline of the country -- the Congo River. All roads lead to it. The great cities of the land rest on its banks. At any hour of the day, more people travel upon the three-thousand-mile river than on the republic's roads, trains and planes combined. Its vast network of tributaries makes it, in volume, the largest river in Africa, second in the world only to the Amazon, and each day it empties into the Atlantic Ocean three times more water than is used in the same period in the entire United States.

It is a majestic river, a river of many moods. Its distant headwaters sweep across jungle lakes a hundred miles wide, then roar through narrow gorges with scarcely the breadth of a street. At Stanley Falls the Congo plunges down a series of seven cataracts, then curves from north to west, crossing the equator in its course. Its long westerly course takes it a thousand noble miles, southward at last and across the equator again to Leopoldville. Thus the Congo is the only river in the world to flow in both the Northern and Southern Hemispheres.

Between Leopoldville and Stanleyville no bridge crosses the Congo, no dam bars its path, and the broad river is more like a lake. There are forty thousand islands in the Congo, some of them fifty miles long, and there are resting places for the oarsmen who row their pirogues across the mighty river, which at many places is ten miles wide. A mighty river, yes, but a peaceful one.

Daily the Congolese find many reasons to go down to the riverbank. There may be supplies to unload from barges pushed by stern-wheelers, there may be friends arriving by pirogue from another village, laundry to wash or fish to catch, or simply a free hour for a swim. And there is always the Congo to behold--broad, magnificent, beautiful, bold, mirroring the temperament of the country itself.

Glenn Kittler. Let's Travel in the Congo.
New York: Travel Press, 1961, p. 16.

Why would more people travel on the Congo River than on the roads, trains and airplanes?

What does "a river of many moods" mean?

What is an island? How does the "forty thousand in the Congo" affect travel on the river?

What are some other uses of the river?

How does the river help to keep the cities "alive"?

- e. Use an opaque projector to show the students the modern features of Kinshasa, a bustling city in the Congo and a tiny village outside of the city. (See Figure 14.)

Teacher Background

In Kinshasa and other Congolese cities, it is not unusual to see a Congolese businessman hurrying along a palm-shaded street, his briefcase swinging at his side. He is likely to be dashing to a meeting with American, French, Japanese, or other foreign businessmen.

In the villages the men and boys spend their days taking care of the livestock, mostly chickens and goats. If they live near one of the Congo's many rivers or lakes, they may take time out to fish. But fishing is more than a sport - it's an occupation.

The village women tend to the farming - usually on small plots of land hacked out of the dense rain forest. They plant and harvest crops of peanuts, corn, and cassava (a tropical plant whose root is used as food). Those crops not needed at home are sold in local markets or else carted off to the nearest river highway. The Congo River and its many tributaries are the watery highways of the Congo, and villagers usually can find a riverboat merchant ready to buy crops which later will be resold in the cities.

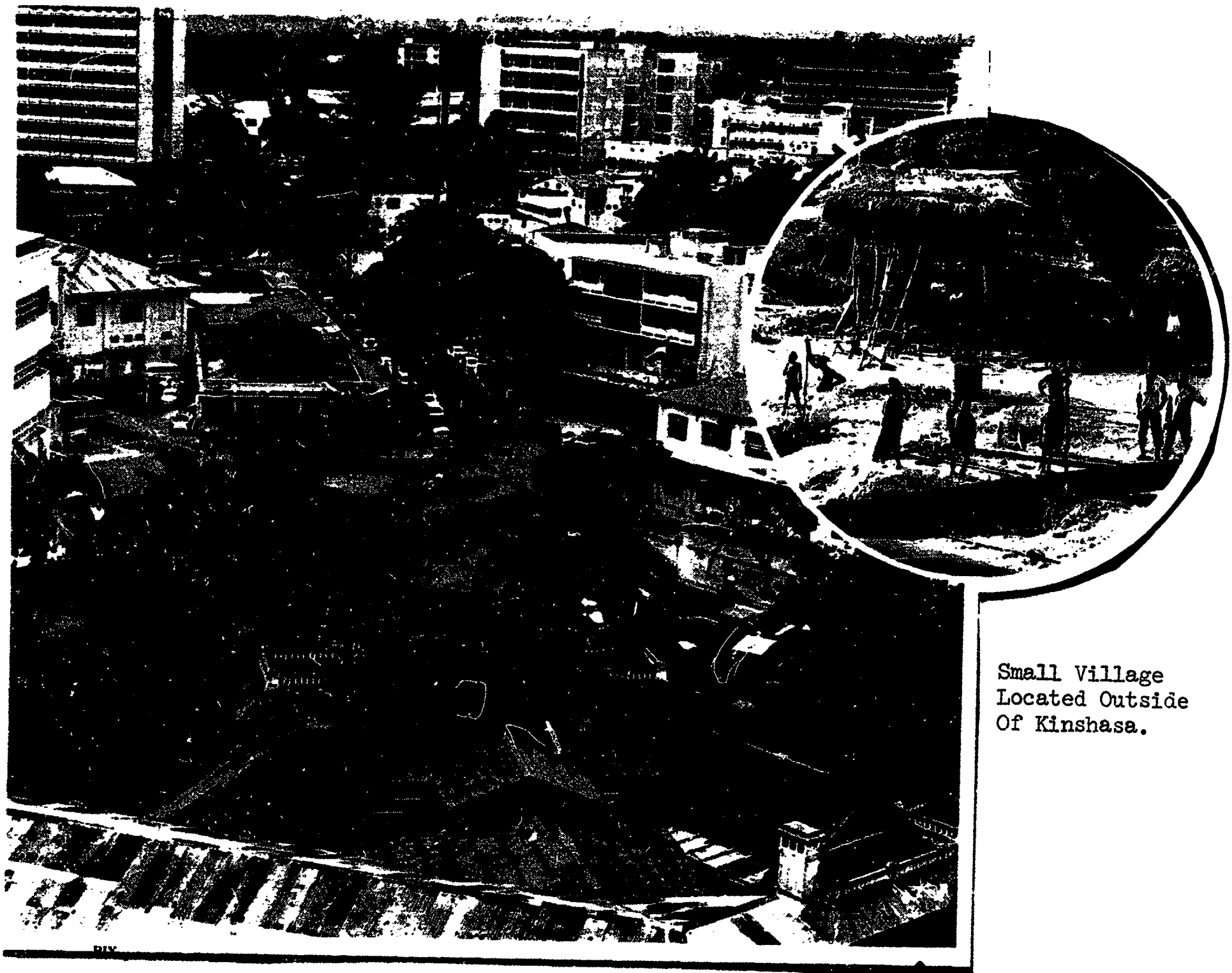
Adapted from "The Congo". Junior Scholastic, March 7, 1969.

What features would you expect to find in a modern city?

Kinshasa reminds you of what cities in the United States?

Why do the villagers sell the crops that are not needed at home?

What is the relationship of the villagers to the cities? How is this relationship similar to the "truck farms" outside cities in the United States?



Kinshasa, Congo

Figure 14

- f. Provide opportunities for the students to report on various aspects of the Bantu-speakers culture. (Individuals or small groups)

Prepare a chart with the students on the procedures for making a report.

Report Outline

1. As you read, list and define the underlined words.
2. Summarize what you have learned in your own words.
3. Give your report a title.
4. Write three questions about your topic that you wish to know more about.
5. Tell whether your article shows a traditional or modern way of life. Give reasons for your answer.
6. Illustrate what you have learned.
7. Write any new ideas that the material you read suggests to you.*

*For fast workers.

Distribute the following statements from Let's Travel in the Congo by Glenn Kittler. Take into consideration the interest and reading level of each child. They range from easy to difficult. Circulate around the room as the children work. Discuss the information and answer individual questions.

1. There are no wall flowers at the village celebration. One group after another gathers around the fire to stomp out a difficult dance, each dance is different from the other, each telling a story of some past event of pride or prosperity... The Congolese have a long history, and they keep it alive by dancing and singing its great moments at their fetes.

Kittler, p. 29.

2. A perambulator for a Congo baby is his mother's back. Whenever she leaves the family hut, she slings her youngest around her back and tucks him firmly inside her robe. Her slow, graceful walk soon lulls the baby to sleep.

Kittler, p. 42.

Report Outline

1. As you read, list and define the underlined words.
2. Summarize what you have learned in your own words.
3. Give your report a title.
4. Write three questions about your topic that you wish to know more about.
5. Tell whether your article shows a traditional or modern way of life. Give reasons for your answer.
6. Illustrate what you have learned.
7. Write any new ideas that the material you read suggests to you.*

*For fast workers.

Distribute the following statements from Let's Travel in the Congo by Glenn Kittler. Take into consideration the interest and reading level of each child. They range from easy to difficult. Circulate around the room as the children work. Discuss the information and answer individual questions.

1. There are no wall flowers at the village celebration. One group after another gathers around the fire to stomp out a difficult dance, each dance is different from the other, each telling a story of some past event of pride or prosperity... The Congolese have a long history, and they keep it alive by dancing and singing its great moments at their fetes.

Kittler, p. 29.

2. A perambulator for a Congo baby is his mother's back. Whenever she leaves the family hut, she slings her youngest around her back and tucks him firmly inside her robe. Her slow, graceful walk soon lulls the baby to sleep.

Kittler, p. 42.

3. The variety of food set out in the market is amazing: manioc, yams and lima beans, bananas, sweet tomatoes, tiny gray eggs from chickens which are also on sale, dried caterpillars, chunks of hippo meat, live fish in buckets, locusts, skinned monkeys and game birds - the choice is endless and for every taste.

Kittler, p. 21.

4. Twice a day, wood-burning engines haul long lines of freight cars up the steep hills to the Leopoldville shipyards, and here cargo is loaded aboard the stern-wheelers that ply the Congo River to Stanleyville.

Kittler, p. 18.

5. The Congolese belief that a woman's place is in the home explains why men do the sewing (using modern sewing machines) usually done by women in other lands. Even in the missions and in the homes of Europeans, men servants do the cooking and the housework. Men are nurses in the hospitals, clerks in the shops and typists in the offices. Such jobs enable men to earn extra money while their wives remain home, raising the children, weeding the vegetable garden, attending the cattle.

Kittler, p. 38.

6. Here is the king of Africa - the lion. And a lazy king he is, too. Despite his fierce reputation, he spends most of his time sleeping, and the only time he hunts for food is when his mate is about to present him with cubs. Lions can run thirty-five miles an hour - usually when they are running away. A lioness, however, is a far different animal. She is the hunter, the killer, and she is also a good wife. After she kills a zebra, gazelle or antelope, she steps aside and lets her husband eat first.

Kittler, p. 53.

7. In the heart of scrublands of Kasai Province lies one of the great treasures of Africa - rich mines that produce most of the world's industrial diamonds.

...Each day cartons of rough diamonds are flown to London to be polished and cut, eventually to find their way to factories around the world.

Kittler, p. 62.

8. It is powerful magic. When the witch doctor puts on his crown of parrot feathers, when he hangs gourds or weird potions around his neck, and when he wails his chant and throws his assortment of colored stones and bone chips on the ground to read the messages of the spirits, he becomes a fascinating figure.

Kittler, p. 74.

5. The Congolese belief that a woman's place is in the home explains why men do the sewing (using modern sewing machines) usually done by women in other lands. Even in the missions and in the homes of Europeans, men servants do the cooking and the housework. Men are nurses in the hospitals, clerks in the shops and typists in the offices. Such jobs enable men to earn extra money while their wives remain home, raising the children, weeding the vegetable garden, attending the cattle.

Kittler, p. 38.

6. Here is the king of Africa - the lion. And a lazy king he is, too. Despite his fierce reputation, he spends most of his time sleeping, and the only time he hunts for food is when his mate is about to present him with cubs. Lions can run thirty-five miles an hour - usually when they are running away. A lioness, however, is a far different animal. She is the hunter, the killer, and she is also a good wife. After she kills a zebra, gazelle or antelope, she steps aside and lets her husband eat first.

Kittler, p. 53.

7. In the heart of scrublands of Kasai Province lies one of the great treasures of Africa - rich mines that produce most of the world's industrial diamonds.

...Each day cartons of rough diamonds are flown to London to be polished and cut, eventually to find their way to factories around the world.

Kittler, p. 62.

8. It is powerful magic. When the witch doctor puts on his crown of parrot feathers, when he hangs gourds or weird potions around his neck, and when he wails his chant and throws his assortment of colored stones and bone ch on the ground to read the messages of the spirits, he becomes a fascinating figure.

Kittler, p. 74.

9. There are four national parks in the Congo. One is in the south in Katanga, the others in the northeast. They are all game reserves where hunting is not allowed. The animals seem to know it, and thus gather there in great numbers. ...Albert National Park is the world's only reserve for gorillas.

...An always interesting sight is the skeleton of some unfortunate creature. Whatever the cause of death, vultures, hyenas and ants pick the bones clean within a few hours.

Kittler, p. 49.

10. ...If captured before the age of five, the African elephant can be taught to do the heavy draft work around the logging camps and mine fields. Huge yet quiet, intelligent and dependable, the magnificent beast is worth many times his weight in human workers.

Kittler, p. 50.

11. Taking his place in village life comes early to a Congolese. There is always work to be done and never enough hands to do it. Congolese children of five already have their chores - in the field, in the hut, at the river's edge. To older boys goes the daily task of inspecting the fish traps, repairing them, cleaning them, weaving new traps when the old wear out.

Instead of resenting these restrictions on their playtime, the Congolese youngsters welcome them. To be a working member of their village means that they are growing up, and they are impatient for it. Congo families in the bush are not separated by the necessities of earning a livelihood. During the planting and harvesting seasons, the whole family goes together to the fields to work. When a boy is seven, he joins his father on hunting trips, learning how to track game, how to use a lance and a bow and arrow, how to skin and butcher a gazelle or zebra where it falls. At the same age Congolese girls are taught by their mothers to grind maize, to weave brooms and sleeping mats and to identify the nonpoisonous herbs and wild fruit that fill out the family menu. Being young in the Congo is a time of adventure, discovery and usefulness, certainly a time to be envied by other young people whose chores at home are usually limited to drying dishes or watering the lawn.

Kittler, p. 26.

12. What could be more African than thatched roofs? And in Africa what could be more practical? In recent years, some well-intentioned Europeans tried to convince the bush-Congolese that they should build themselves more durable homes, but the Europeans soon discovered that the natives had been right in building the way they did. Thatched roofs not only keep a house dry, they keep it cool, and on the equator that is important.

Important, too, is the matter of economy. The elephant grass, the straw and the palm fronds that go into a thatched roof are plentiful and free. When a new house is built, the women collect roofing material from surrounding fields and tie it into thick bunches, then men climb up on the framework and

11. Taking his place in village life comes early to a Congolese. There is always work to be done and never enough hands to do it. Congolese children of five already have their chores - in the field, in the hut, at the river's edge. To older boys goes the daily task of inspecting the fish traps, repairing them, cleaning them, weaving new traps when the old wear out.

Instead of resenting these restrictions on their playtime, the Congolese youngsters welcome them. To be a working member of their village means that they are growing up, and they are impatient for it. Congo families in the bush are not separated by the necessities of earning a livelihood. During the planting and harvesting seasons, the whole family goes together to the fields to work. When a boy is seven, he joins his father on hunting trips, learning how to track game, how to use a lance and a bow and arrow, how to skin and butcher a gazelle or zebra where it falls. At the same age Congolese girls are taught by their mothers to grind maize, to weave brooms and sleeping mats and to identify the nonpoisonous herbs and wild fruit that fill out the family menu. Being young in the Congo is a time of adventure, discovery and usefulness, certainly a time to be envied by other young people whose chores at home are usually limited to drying dishes or watering the lawn.

Kittler, p. 26.

12. What could be more African than thatched roofs? And in Africa what could be more practical? In recent years, some well-intentioned Europeans tried to convince the bush-Congolese that they should build themselves more durable homes, but the Europeans soon discovered that the natives had been right in building the way they did. Thatched roofs not only keep a house dry, they keep it cool, and on the equator that is important.

Important, too, is the matter of economy. The elephant grass, the straw and the palm fronds that go into a thatched roof are plentiful and free. When a new house is built, the women collect roofing material from surrounding fields and tie it into thick bunches, then men climb up on the framework and fasten the bunches to bamboo strips. The result is a sturdy roof that will withstand the equatorial downpours and reflect the equatorial sun better than anything else available. New-comers to the Congo often think the mud huts must be unsanitary places to live, but the opposite is true. The mud walls are baked as solid as brick before the roof is built. The mud floors can be swept as clean as marble.

Kittler, p. 34.

Glenn Kittler. Let's Travel in the Congo. New York: Travel Press, 1961, pp. 18, 21, 26, 29, 42, 49, 50, 34, 38, 53, 62, and 74.

Plan for a sharing period.

Children may present their summaries orally.

Children should display their illustrations in mural fashion.

Encourage the children to question each other.

List unanswered questions on a chart so that you and the children may do additional research.

THEME C - HOW PEOPLE LIVE IN GRASSLANDS

Case Study: People of the Pampa

Introduction

About one fifth of the land surface of the earth has a natural cover of grass. Most grasslands lie between very arid lands, or deserts and humid lands covered with forest growth. Some grasslands occur in humid climates. There are few trees on the grasslands, because there is not enough water for many trees. The land can be used for pasture and for hardy crops which do not need much water.

The term pampa is an Indian name for treeless plain. This fertile plain is located in the eastern part of Argentina and spread out from the city of Buenos Aires. Originally it was covered with tall prairie grass, excluding the western edge where the rainfall was less, the grass much shorter, with scrubby bushes growing here and there.

The pampa now fills the food basket of Argentina with bread and meat. The region has undergone major changes in the recent past.

Where once the farmer depleted the land by raising only one crop, he now practices soil conservation. Tall grasses have been replaced with long-rooted alfalfa which can survive times of draught. As a result, cattle do not starve and the rancher does not have to be a nomad searching for food for his herd. Wells, sometimes operated by windmills, provide water when rain is scarce.

The pampa changed when barbed wire enclosed the land. The colorful days of the fast-riding, bolo-slinging gaucho came to an end. Gauchos have become more like our modern cowboys. They work on estancias, brand calves, build and mend fences and get cattle ready for market. They live in buildings provided for them by the ranch owner. Schools and recreational facilities are also found in many estancia communities.

With the advent of railroad cars and refrigerated ships and planes, there have been many improvements in the flow of goods to cities in and beyond South America.

Ranchers have improved the quality of beef through specialization and breeding, and refrigerated storage and processing plants maintain this high quality for local consumption and export. With the use of modern farm machinery, wheat and corn are produced for export. Poor inland transportation prevent other South American peoples from obtaining adequate supplies of these crops.

The wealth and increased population of the pampa have stimulated the growth of Buenos Aires, the business and transportation center for this region.

The fertility of the land, the absence of high mountains, the favorable climate, and the existence of good harbors have made possible a high standard of living for the people of the pampas.

1. Locating Grassland Regions of the World

- a. Using an atlas, encyclopedia and world vegetation maps, locate the grasslands of the world. Have children note the locations according to latitudes in North and South America. Some children may be able to understand the three broad categories of grasslands - steppes, prairies and savannas.

On which continents are grasslands located?

Which continents have grasslands in middle latitudes?

Which continents have grasslands in low latitudes?

How does rainfall affect the growth of grass?

Why are there few trees on grasslands?

How does a long, dry climate affect the grassland?

Name the different types of grassland areas.

On which continent do we find steppes? savannas? Prairies?

What is the name of the grassland in the middle latitudes which receives lots of rain?

2. Developing an Understanding of the Geography and Climate of the Argentine Pampa

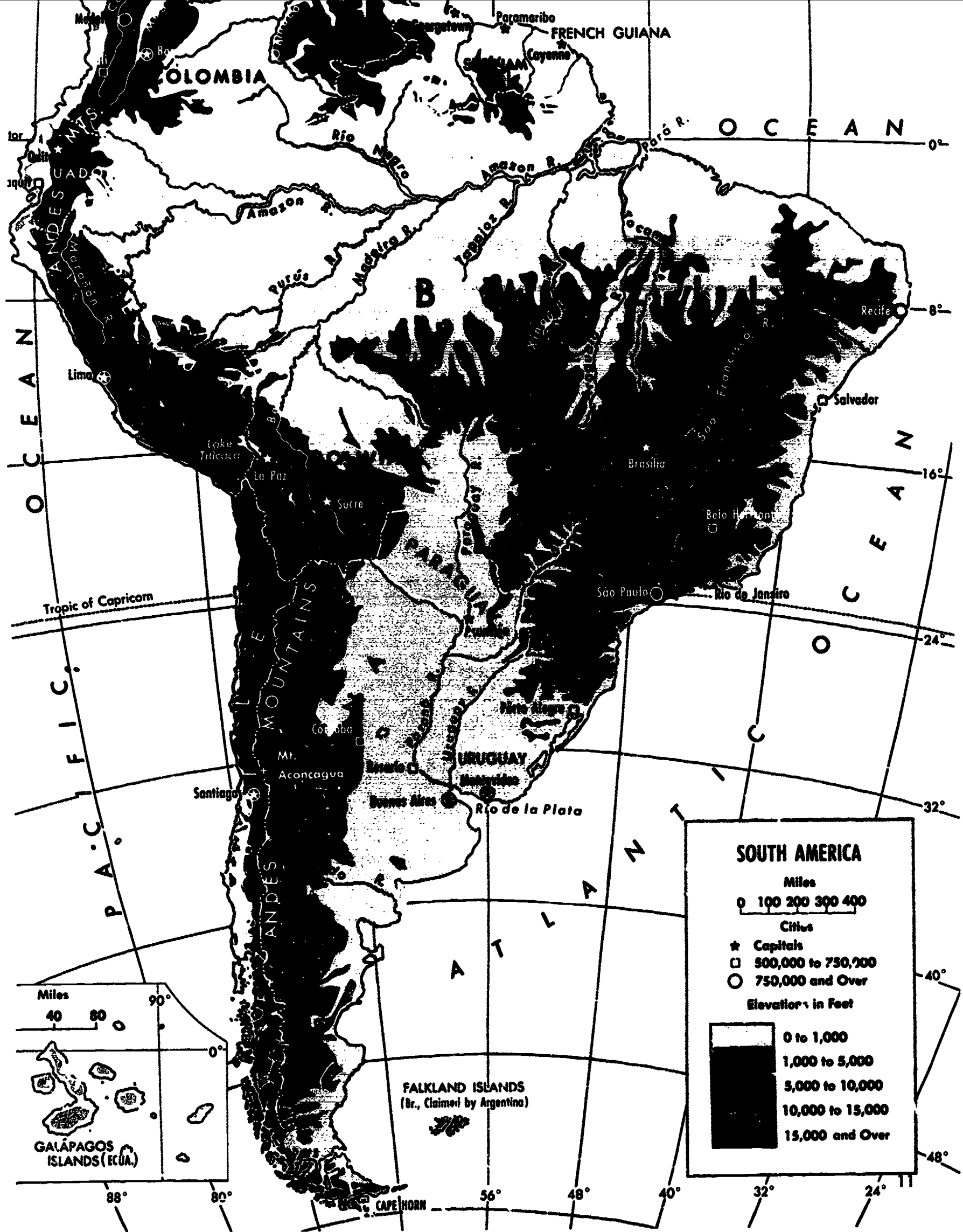
- a. Help the students locate the Argentina grasslands by using a physical-political wall map of South America or a geographical regions map. Discuss the latitudinal lines on all maps. (See Figure 1.)

Can you locate the lowest land areas in South American?

Which lowland area is closest to the equator?

How does latitude make the southern lowlands different from the Amazon lowland?





Reprinted with permission.

Fideler & Kvande, South America. Grand Rapids: Fideler Co., p. 11.

Figure 1

Can you name the largest lowland areas in the southern part of South America?

In what South American country are the Gran Chaco and the Pampa located? (See Figure 2.)

How can you tell that most of the Pampa is flatland?

How do the Andes Mountains form a natural line of separation between areas?

How can the Andes Mountains affect the amount of rain that falls on the land?

What effect would differences in amount of rainfall have on the plant growth of the land?

- b. Assist the students in visualizing the flatness of the Pampa. Project a profile and picture of the Pampas and mountain range. (See Figure 3.)

Why do people who live on the Pampa hardly ever see trees or hills?

What city is located on the Pampa?

How can you tell that this city is a port city?

How does flatland help the city to grow?

What advantages does flatland have for transportation systems?

Pampa is an Indian term meaning treeless plains. What problems would a treeless plain cause for people?

How does the pampa compare with the prairie lands in the United States?

- c. Use a globe to help the students discover that traveling southward in Argentina is moving away from the equator and, therefore, toward colder climate. Review directions and latitude.

Why is the weather warmest at the equator?

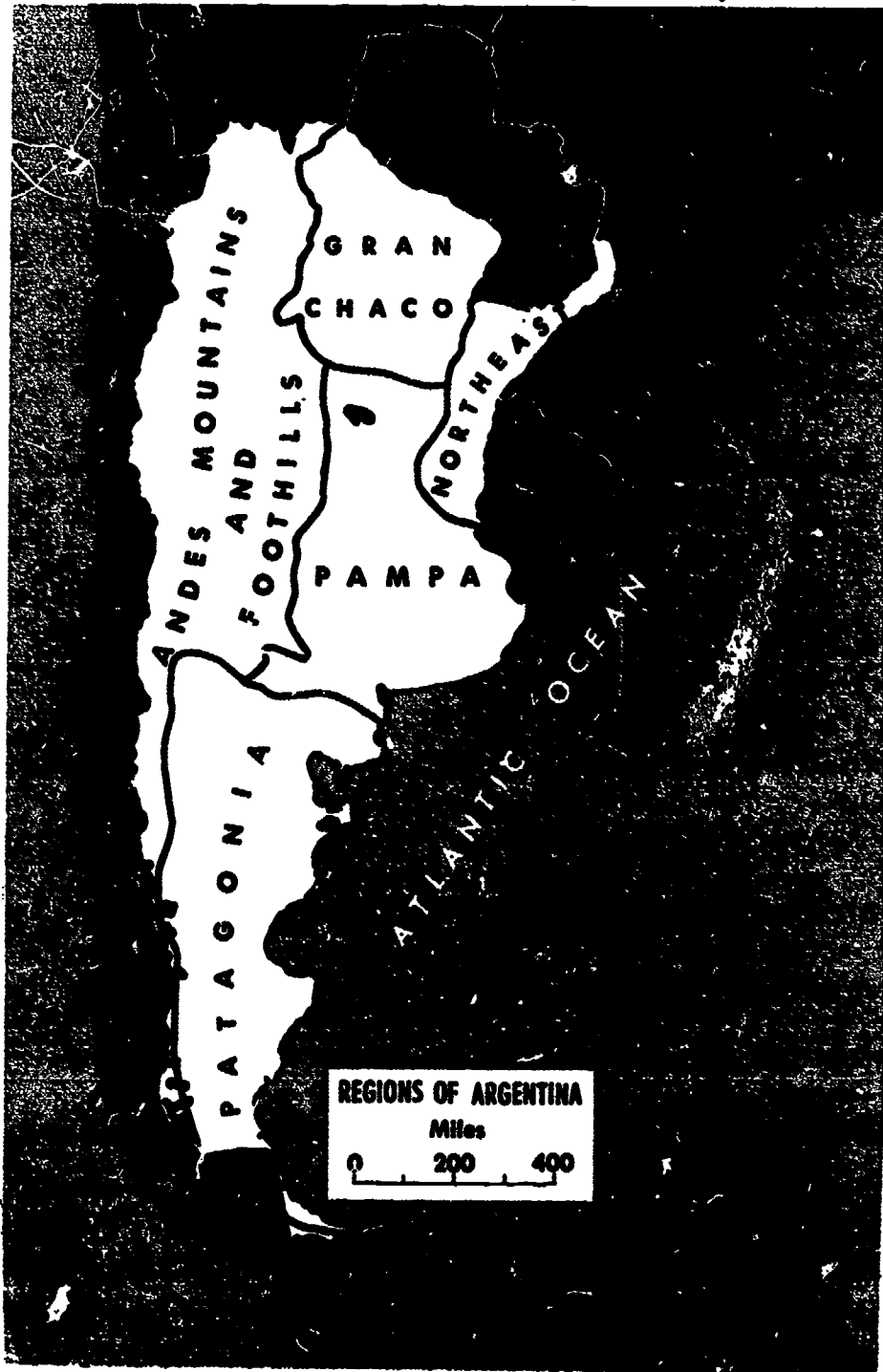
What does climate mean?

What happens to the climate as you move north from the equator? South? Why?

What is the closest latitude to New York City? Buenos Aires?

How does the climate of New York City compare with that of Buenos Aires?

Argentina is South America's second largest country.



Region	Land Features	Climate
Pampa	Vast, fertile plain, located in east central Argentina.	Hot summers, mild winters. Moderate rainfall.
Patagonia	Vast, windswept plateaus in southern Argentina.	Mild summers, colder winters. Little rain.
Andes Mountains	High, rugged central and northern ranges. Lower in far south.	Cold on peaks, warmer in valleys. Dry in north, rainier toward south.
Gran Chaco	Grassy lowland with trees. Located between Paraná River and Andes.	Very hot summers, mild winters. Moderate rainfall in east, drier in west.
Northeast	Swamps and rolling grasslands between Paraná and Uruguay rivers. Small section Brazilian Highlands in northeast.	Hot summers, mild winters. Heavy rainfall in north, drier toward south.

Reprinted with permission. Fideler & Kvande, *South America*, Grand Rapids: Fideler Co., pp. 188-190.

Figure 2

Pampa Occupation

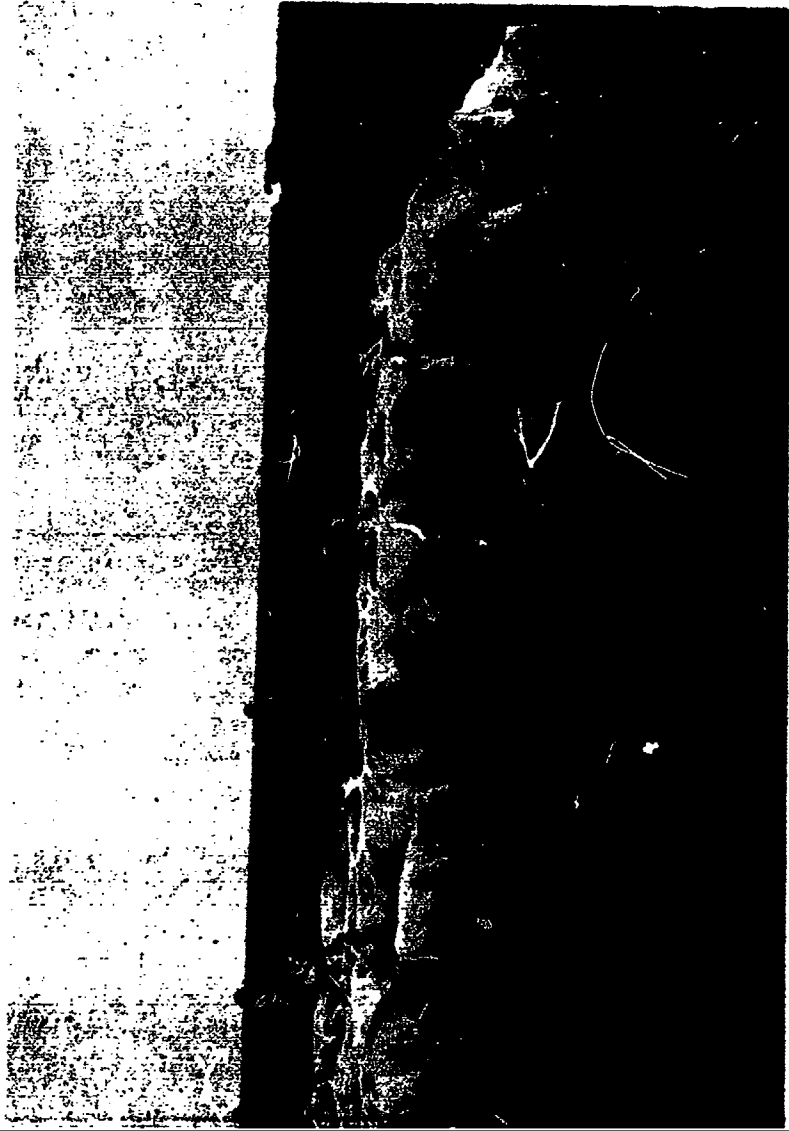


Figure 3

Gauchos at work.

Reprinted with permission.
Silver, Learning About Latin America
(Workbook), New Jersey: Silver Burdett Co.,
1969, p. 107.

355

Refer to activities on p. LA-164.

THE PAMPA



Buenos Aires Atlantic Ocean

Refer to activities on page 201

Reprinted with permission.
Carls, et al, Knowing Our Neighbors in Latin America,
New York: Holt, 1966, p. 268 and 269.

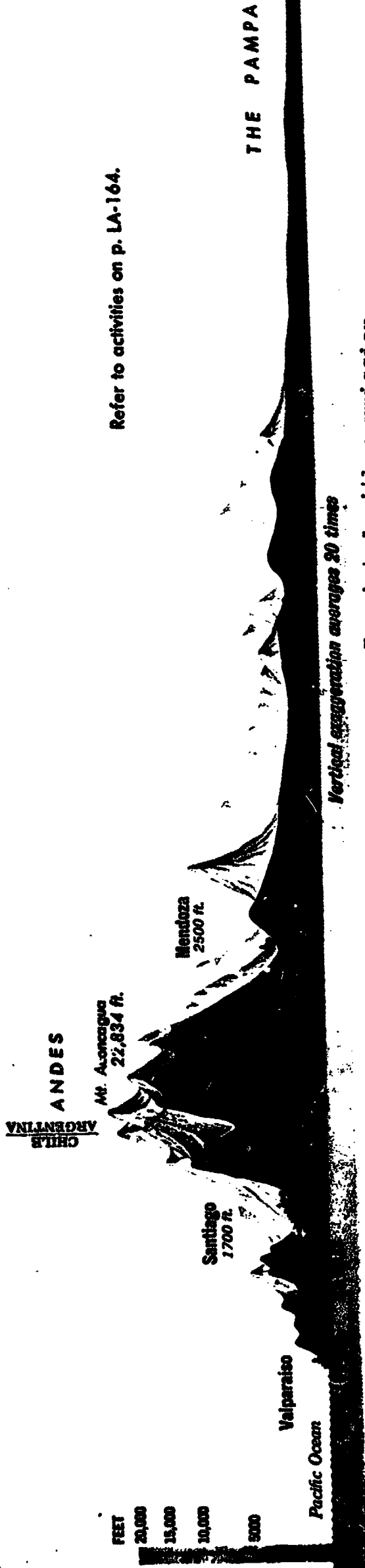
Gauchos at Work Beef for Europe's Millions

An Important Pampa Occupation

Figure 3

Gauchos at work.

Reprinted with permission Silver, Learning About Latin America (Workbook), New Jersey: Silver Burdett Ginn, 1969, p. 107.



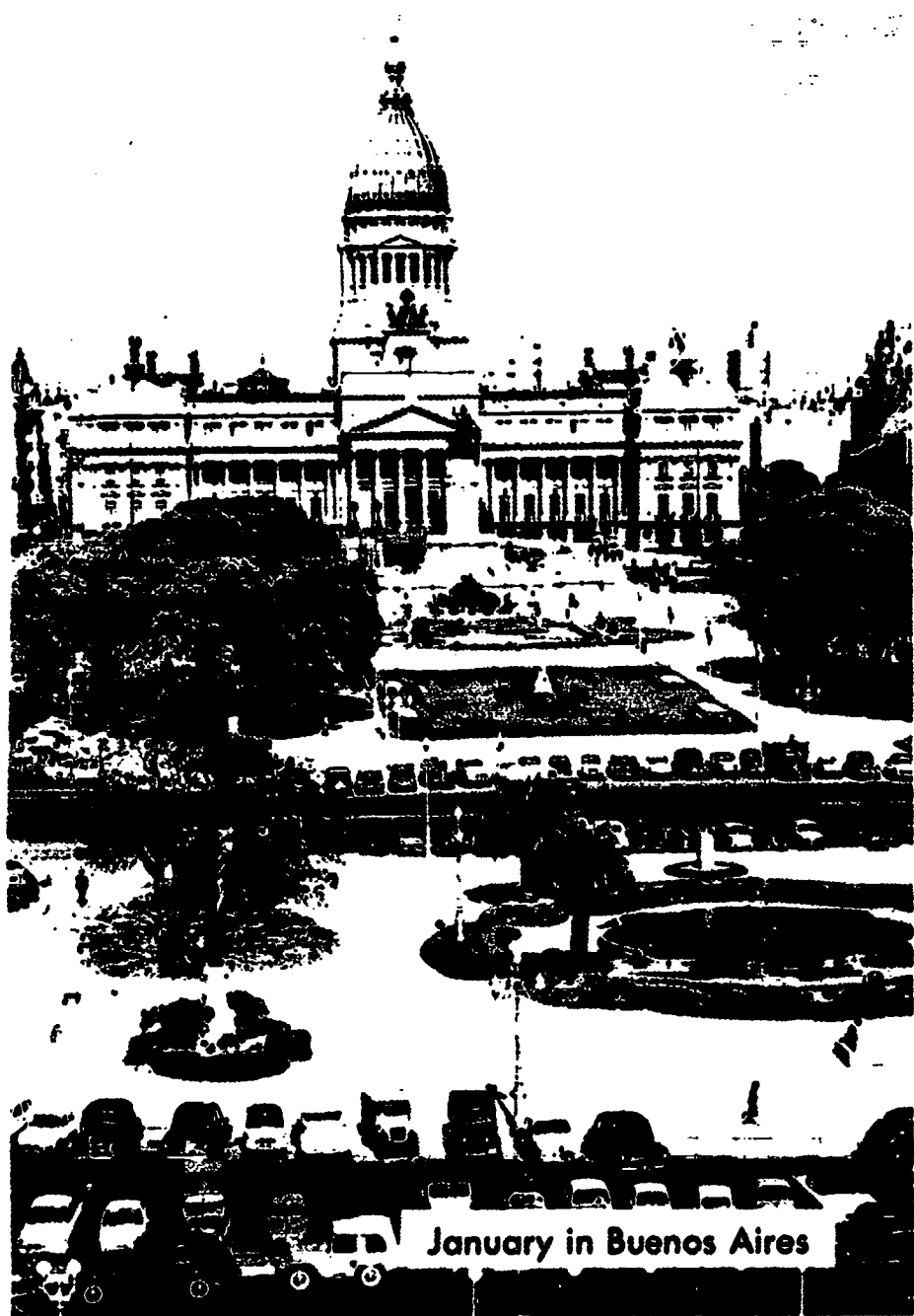
Reprinted with permission. Carls, et al., Knowing Our Neighbors in Latin America, New York: Holt, 1966, p. 268 and 269.

- d. Project for study the illustration which shows Buenos Aires and Chicago during the month of January. Guide students in making hypotheses to test the caption "Summertime in Argentina and other lands south of the equator is in December, January, and February." (See Figure 4.)



Reprinted with permission.
 Fideler and Kvande, South America, Grand Rapids:
 Fideler Co., 1962, p. 21.

Figure 4



January in Buenos Aires



January in Chicago

Summertime in Argentina and other lands south of the equator is in December, January, and February.

Reprinted with permission.
Fideler and Kvande, South America, Grand Rapids:
Fideler Co., 1962, p. 21.

Figure 4

Where is Chicago?

What does the picture tell us about Chicago?

How can we use the globe to learn about the climate of Chicago?

Where is Buenos Aires?

Why does Buenos Aires have summer during the months of December, January, and February?

- e. Reinforce the children's understanding of the contrast in climates north and south of the equator. Duplicate information for class discussion:

It is summer in Buenos Aires when it is winter in Chicago. On a cold day in January, we board a plane in Chicago to begin a jet flight to Buenos Aires, in South America. In Chicago, it is only ten degrees above zero. Snow is falling. The people at the airport are wearing heavy winter clothing.

Less than twenty-four hours after leaving Chicago, we land at the airport in Buenos Aires. The sun is shining brightly on this January day, and we see that the people here are dressed in light summer clothes. It seems strange to us to carry the winter coats that we were wearing when we began our flight yesterday from Chicago.

Fideler, South America, Grand Rapids: Fideler Co., 1966, pp. 21-22.

What does 'weather' mean?

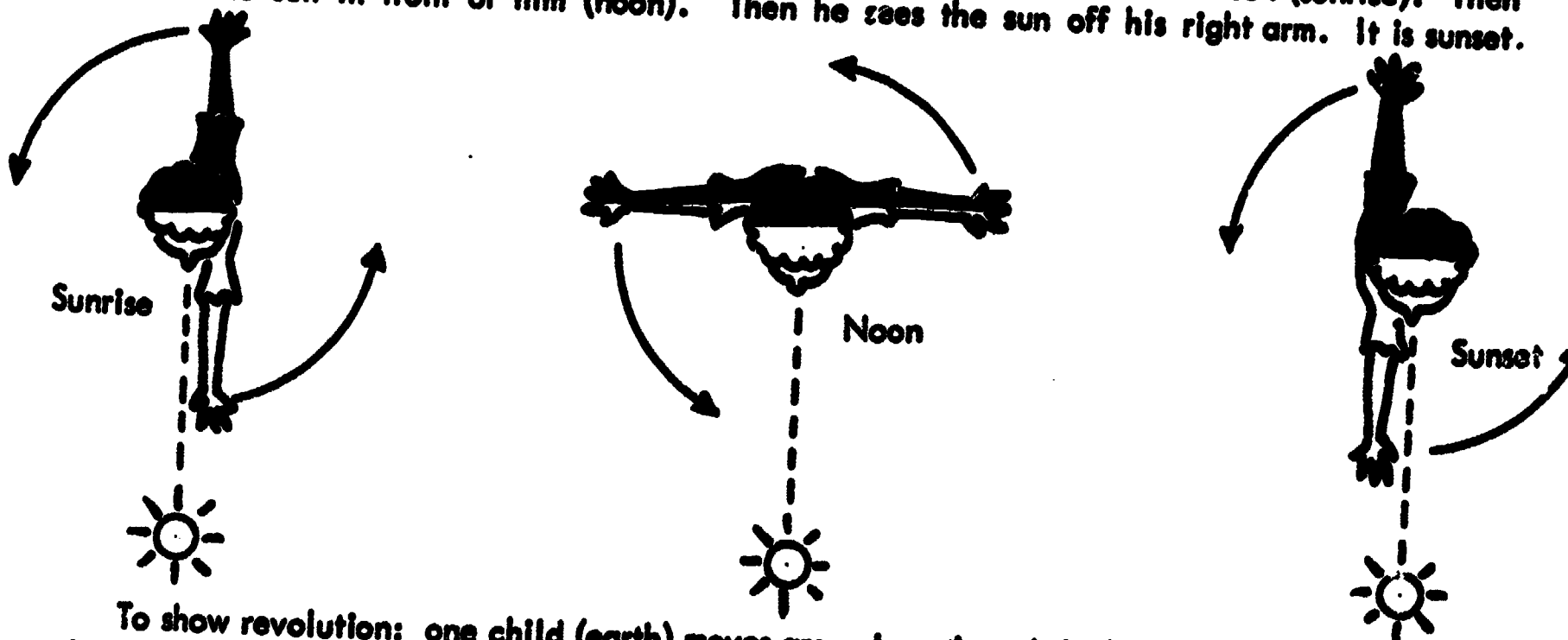
What temperatures do we usually think of when we talk about winter weather? Summer weather?

How can you experience a change of weather from ten degrees above zero to seventy or eighty degrees above zero during a twenty-four hour period?

How is it possible to leave Chicago in winter and find summer in Argentina within a twenty-four hour trip?

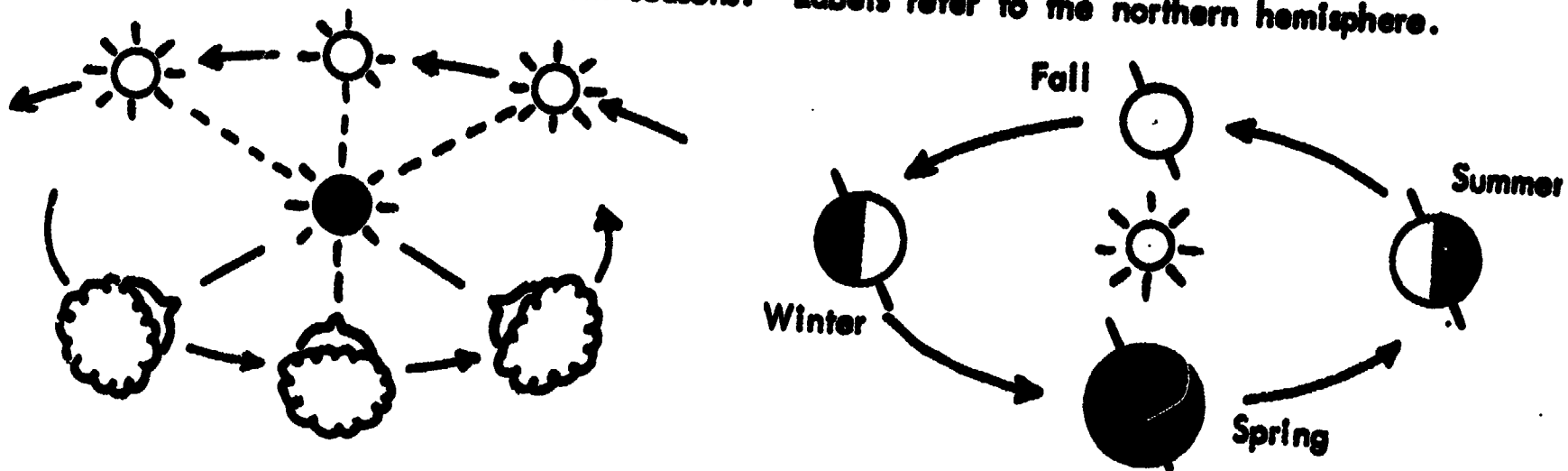
- f. Help the student understand how the earth revolves around the sun on its tilted axis, causing seasons. Further information can be obtained from Board of Education Science Bulletins. (See Figure 5.)

To show rotation: one child (earth) stands with arms outstretched. A second child (sun) stands to the left. Earth turns from right to left toward the sun. He sees the sun (sunrise). Then he sees the sun in front of him (noon). Then he sees the sun off his right arm. It is sunset.



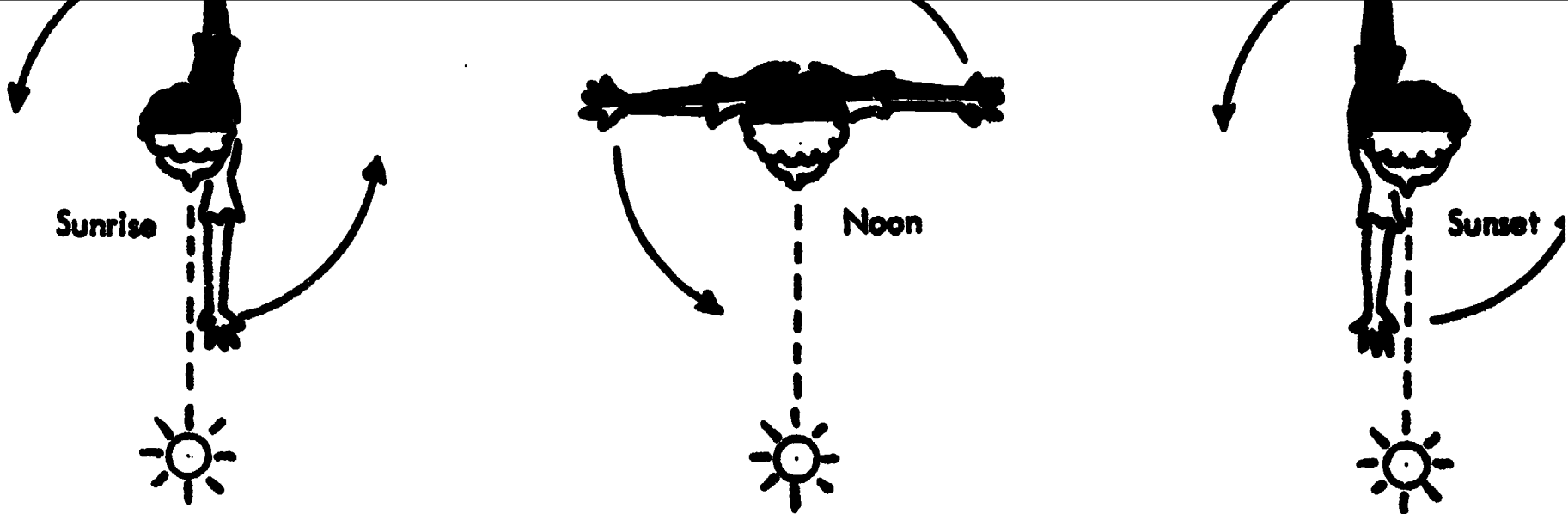
To show revolution: one child (earth) moves around another child (sun). As "earth" looks at the "sun", the sun seems to move against the background. This apparent motion of the sun is caused by earth's motion.

Seasons are caused because earth's axis is tilted and the axis always points toward the same part of the sky—toward Polaris, or the North Star. Drawing on the right shows the tilt of the axis and earth's position at different seasons. Labels refer to the northern hemisphere.



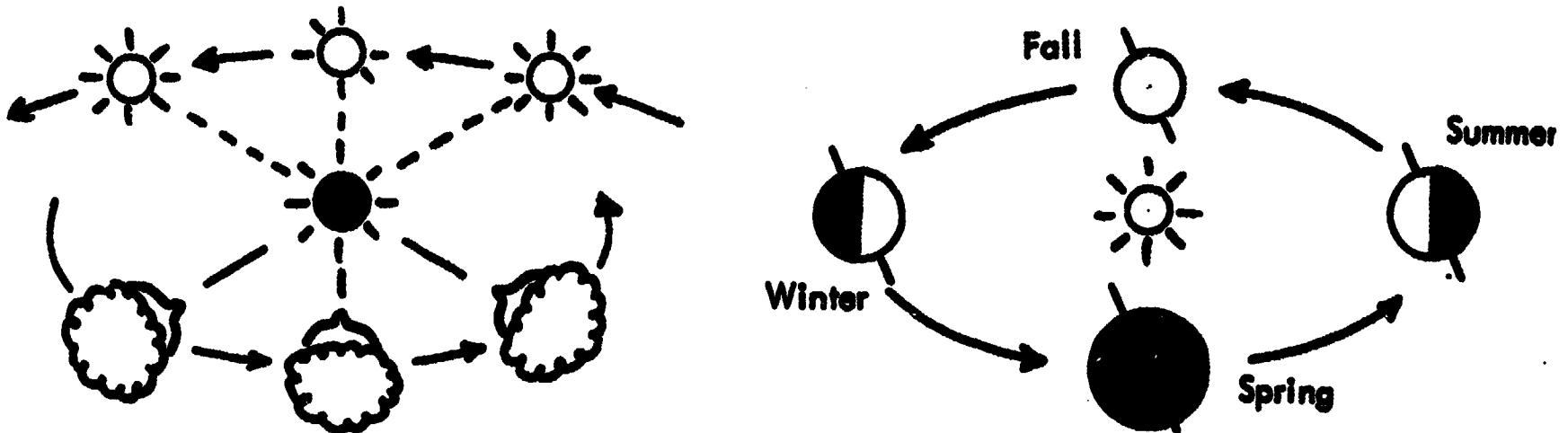
What would happen to the seasons; to day and night; if the axis of the earth were like this?

Suppose the axis of the earth were tilted more than it is. What would happen to day and night and to the seasons?

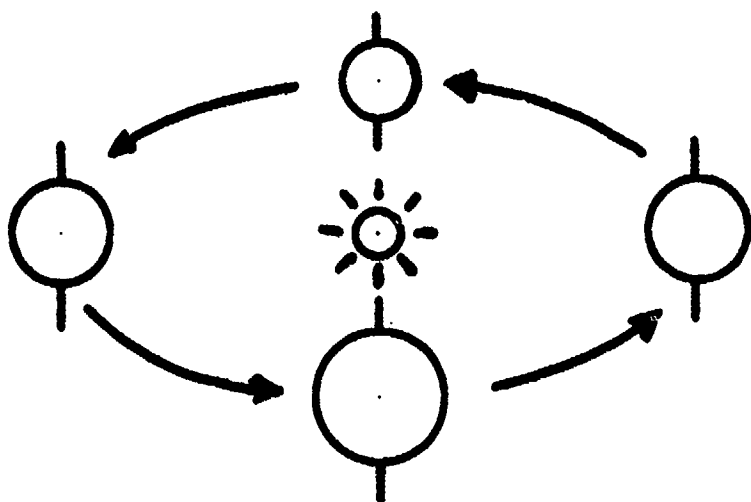


To show revolution: one child (earth) moves around another child (sun). As "earth" looks at the "sun", the sun seems to move against the background. This apparent motion of the sun is caused by earth's motion.

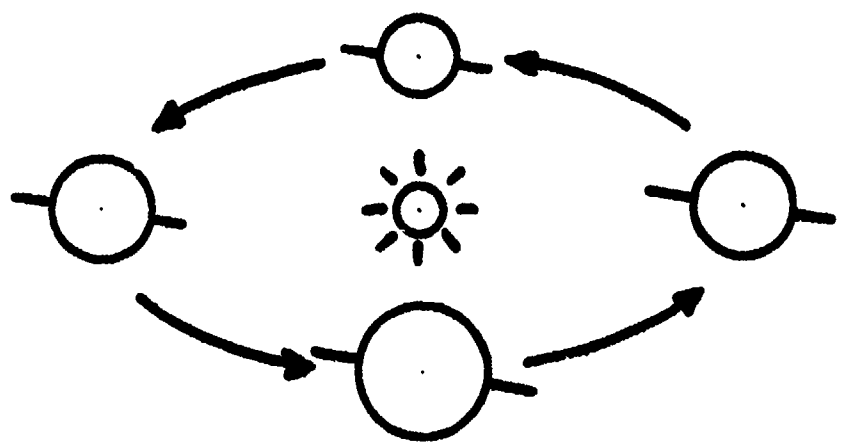
Seasons are caused because earth's axis is tilted and the axis always points toward the same part of the sky--toward Polaris, or the North Star. Drawing on the right shows the tilt of the axis and earth's position at different seasons. Labels refer to the northern hemisphere.



What would happen to the seasons; to day and night; if the axis of the earth were like this?



Suppose the axis of the earth were tilted more than it is. What would happen to day and night and to the seasons?



Courtesy of the Hayden Planetarium

Figure 5

- g. Make a comparison of temperatures in New York and Buenos Aires. Find each city on a map or globe and review latitudinal influences. Discuss temperatures as shown on bar chart below. Have children color the section of the bar as follows:

blue for cold, green for cool, yellow for warm and red for hot.

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
New York	cold	cold	cool	cool	warm	hot	hot	hot	warm	warm	cool	cold
Buenos Aires	hot	hot	hot	warm	warm	cool	cool	warm	warm	warm	warm	hot

Adapted from Melvina Svec,
United States, Canada and Latin America,
 (Workbook), Boston: Ginn and Co., 1962,
 p. 127.

Which city is farthest from the equator?

What happens to the temperatures as you go further north or south of the equator?

How can you guess the seasons of each city by reading the chart?

- h. Review the understanding of climatic differences between Buenos Aires and New York City by a dramatization. Have the children assume occupational roles and discuss their activities in terms of the weather of each area at the same time of the year.

Farmers discussing planting and harvesting times.

Street cleaners watering streets and shoveling snow.

School children - clothing needed for school.

Air conditioner salesmen.

Christmas shoppers discussing clothing gifts.

- i. Guide the children in understanding the assets and liabilities of the pampa. Divide class into groups so that slower pupils receive assistance from better readers. Distribute copies of a chart showing climate and land features.

Have each group work together to complete the chart and decide if they would like to live on the pampa. Divide the results into "pros and cons."

New York

Buenos Aires

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
New York	cold	cold	cool	cool	warm	hot	hot	hot	warm	warm	cool	cold
Buenos Aires	hot	hot	hot	warm	warm	cool	cool	warm	warm	warm	warm	hot

Adapted from Melvina Svec,
 United States, Canada and Latin America,
 (Workbook), Boston: Ginn and Co., 1962,
 p. 127.

Which city is farthest from the equator?

What happens to the temperatures as you go further north or south of the equator?

How can you guess the seasons of each city by reading the chart?

- h. Review the understanding of climatic differences between Buenos Aires and New York City by a dramatization. have the children assume occupational roles and discuss their activities in terms of the weather of each area at the same time of the year.

Farmers discussing planting and harvesting times.

Street cleaners watering streets and shoveling snow.

School children - clothing needed for school.

Air conditioner salesmen.

Christmas shoppers discussing clothing gifts.

- i. Guide the children in understanding the assets and liabilities of the pampa. Divide class into groups so that slower pupils receive assistance from better readers. Distribute copies of a chart showing climate and land features.

Have each group work together to complete the chart and decide if they would like to live on the pampa. Divide the results into "pros and cons."

Climate and Land Features of the Pampa	Helpful	Problem
Fertile soil		
Short, mild winters		
Few streams or rivers		
Flat land		
Medium rainfall		
No gravel pits or stone quarries		
Sudden cool spells		

- j. Hold a forum to develop appreciation for the richness of the prairie. Have representatives from the pros and cons defend their positions using their charts for information.

3. How Man Uses the Pampa

- a. Settle the discussion by using a population map: South America: "Population per Square Mile" to show the high population of the Pampa as compared to other parts of South America. (See Figure 6.)

How many people live in your house? In your block? In your square block?

About how many city blocks are in a mile? How large is a square mile?

How does a population map help us learn about an area? How can you make a population map of your block?

How does the population of the Pampa compare with the population of most of Argentina?

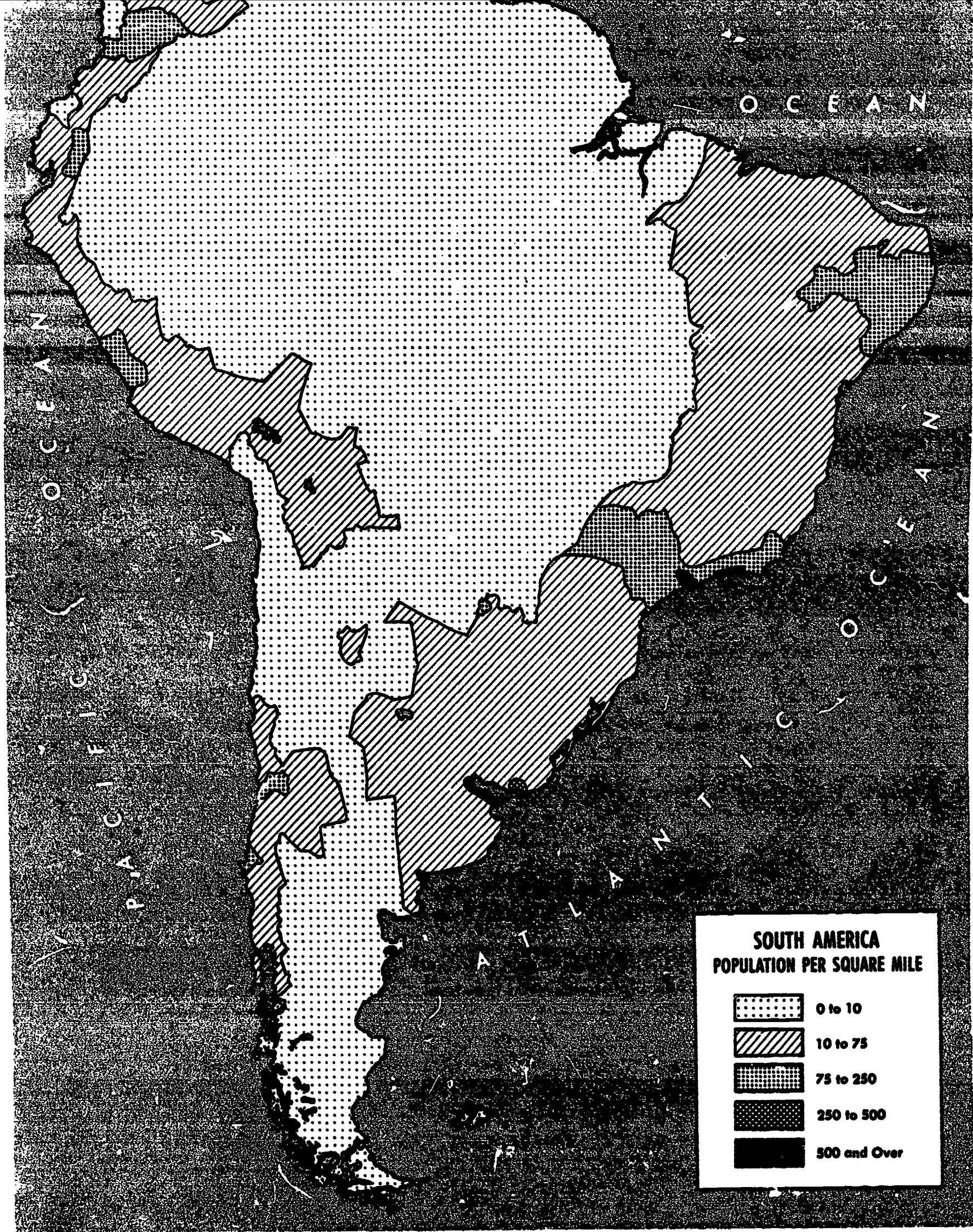
What area of Argentina has a population of '500 and over'?

Why do so many people live in this area?

Why is the Pampa good for ranching and farming?

How is the Pampa similar to our Middle West?





Reprinted with permission.
 Fideler & Kvan̄e, South America, Grand Rapids:
 Fideler Co., 1968. p. 70.

Figure 6

- b. Project the illustrations of people working on the pampa for reference during a class discussion. (See Figure 7.)





Courtesy of the United Nations

Figure 7

What do the illustrations tell us about life on the Pampa?

Why is much of the land used for raising cattle?

Why is the cattle called "beef cattle"?

What other type of cattle do you know?

What are the advantages of raising one type of cattle?

Disadvantages?

- c. Introduce the class to the estancia by rewriting or reading aloud information to meet the comprehension abilities of the students.

Most of the land on the Pampa is divided into large ranches and farms called estancias. Some estancias are over one hundred thousand acres and there are few of five hundred thousand acres. These estancias were built by people from Spain. Large herds of goats and sheep roam the estancias on the western part of the Pampa.

The eastern part of the Pampa gets more rain than the western part. It is a good place to raise cattle and to farm. Wheat and corn grew well in its good soil. The owner or estanciero is usually wealthy, and has a large house on the estancia. Often, now that good highways and automobiles make travel easy, the owner also has a home in Buenos Aires or another city. He may spend much of his time there, leaving the ranch care to his manager, who is called mayordomo in Spanish.

Clarence Sanford, et al, You and The Americas,
Chicago: Benific Press, pp. 231 - 232.

Frederick King, et al, Regions and Social Needs,
Illinois: Laidlaw Bros., 1968, p. 163.

How is the land on the Pampa divided?

Why are the estancias so large?

What type of ranches are found in the eastern and western parts of the Pampa?

How do the mountains affect the rainfall of the western Pampa?

What difference would the amount of rainfall make in the cattle food grown in each area?

Why is the eastern Pampa better for cattle-raising than the western Pampa?

Why is the owner of the estancia usually wealthy?

Why does the estanciero spend time in the city?

How does the mayordomo help the estanciero?

- d. Guide children's discovery of the estancia as the home of different groups of people. Discuss the role of the estanciero, mayordomo, peons and colonos.

There are many other people who live on an estancia besides the owner, or estanciero and the manager, or mayordomo. Usually thirty or more ranchhands called peons live and work on an estancia. Houses are built in which peons live with their families.

Bunkhouses are available for men without families. Part of the land of the estancia is rented out to tenant farmers who are called colonos.

Spain. Large herds of goats and sheep roam the estancias on the western part of the Pampa.

The eastern part of the Pampa gets more rain than the western part. It is a good place to raise cattle and to farm. Wheat and corn grew well in its good soil. The owner or estanciero is usually wealthy, and has a large house on the estancia. Often, now that good highways and automobiles make travel easy, the owner also has a home in Buenos Aires or another city. He may spend much of his time there, leaving the ranch care to his manager, who is called mayordomo in Spanish.

Clarence Sanford, et al, You and The Americas,
Chicago: Benific Press, pp. 231 - 232.

Frederick King, et al, Regions and Social Needs,
Illinois: Laidlaw Bros., 1968, p. 163.

How is the land on the Pampa divided?

Why are the estancias so large?

What type of ranches are found in the eastern and western parts of the Pampa?

How do the mountains affect the rainfall of the western Pampa?

What difference would the amount of rainfall make in the cattle food grown in each area?

Why is the eastern Pampa better for cattle-raising than the western Pampa?

Why is the owner of the estancia usually wealthy?

Why does the estanciero spend time in the city?

How does the mayordomo help the estanciero?

- d. Guide children's discovery of the estancia as the home of different groups of people. Discuss the role of the estanciero, mayordomo, peons and colonos.

There are many other people who live on an estancia besides the owner, or estanciero and the manager, or mayordomo. Usually thirty or more ranchhands called peons live and work on an estancia. Houses are built in which peons live with their families.

Bunkhouses are available for men without families. Part of the land of the estancia is rented out to tenant farmers who are called colonos.

What other jobs are done by peons?

Why do the ranch hands need a break?

How do the peons help to make meat an important export?

What are the Argentinian "cowboys" called?

What is the difference between the gauchos and the peons?

Why is the gaucho no longer needed on the Pampa?

The Tenant Farmer

After 1900, thousands of people left their homes in Italy, Germany, Spain or other countries in Europe and moved to Argentina. They were eager to find work. The Argentine landowners wanted these people to work on their farms. So they rented their grain farms to the newcomers. Because these people lived and worked on farms, but did not own the land, they were called tenant farmers, or colonos in Spanish.

The life of a tenant farmer is rather uncertain. He may work on one farm only a short time. Perhaps after five years the landowner will decide to change the land from a grain farm to a pasture for his cattle. He will order the tenant to plant alfalfa on the farm and to move to a new place to raise grain.

For that reason, the houses of tenant farmers must be easy to build. They are likely to be one or two rooms with adobe walls and thatched roofs. Nearby might be a garden, and some chickens and pigs to provide food for the family.

Colonos grew wheat, corn and flax, besides the alfalfa used for feeding cattle. Part of the crop harvested belongs to the owner of the land. This is the "rent" that the farmer pays for being able to use the land.

The corn grown is not like corn we grow and feed to animals in the United States. It is a hard kind which ships well. Most of it is sent to Europe to be used as poultry feed. The crops of corn and wheat grown by the colonos in Argentina make grain, like meat, an important export.

What is the difference between the gauchos and the peons?

Why is the gaucho no longer needed on the Pampa?

The Tenant Farmer

After 1900, thousands of people left their homes in Italy, Germany, Spain or other countries in Europe and moved to Argentina. They were eager to find work. The Argentine landowners wanted these people to work on their farms. So they rented their grain farms to the newcomers. Because these people lived and worked on farms, but did not own the land, they were called tenant farmers, or colonos in Spanish.

The life of a tenant farmer is rather uncertain. He may work on one farm only a short time. Perhaps after five years the landowner will decide to change the land from a grain farm to a pasture for his cattle. He will order the tenant to plant alfalfa on the farm and to move to a new place to raise grain.

For that reason, the houses of tenant farmers must be easy to build. They are likely to be one or two rooms with adobe walls and thatched roofs. Nearby might be a garden, and some chickens and pigs to provide food for the family.

Colonos grew wheat, corn and flax, besides the alfalfa used for feeding cattle. Part of the crop harvested belongs to the owner of the land. This is the "rent" that the farmer pays for being able to use the land.

The corn grown is not like corn we grow and feed to animals in the United States. It is a hard kind which ships well. Most of it is sent to Europe to be used as poultry feed. The crops of corn and wheat grown by the colonos in Argentina make grain, like meat, an important export.

Norman Carls, et al, Knowing Our Neighbors in Latin America, New York: Holt, 1964.

Marguerite Uttley, et al, United States, Canada and Latin America, Boston: Ginn and Co., 1966, pp. 29-32.

What is a tenant?

How is a tenant farmer like a "tenant" in a city?

Where do we find tenant farmers in the United States?

Why must the tenant farmer on the Pampa have houses that are easy to build?

What crops are grown by colonos?

How does the tenant farmer pay rent?

What is done with the crops grown by the colonos?

- h. Help the class to organize information about peons and colonos using a theme such as How the Peons and Colonos Help the Estancia to Work. Assist the children making a chart which shows the tasks of each group. Have individual pupils describe the jobs done by peons as able pupils list them on the chart.
- i. Give the children a photographic view of an estancia during the vacation of the manager's children. Use the filmstrip, "Vacation on the Pampas," McGraw-Hill and Co.

Why are the manager's children able to attend school in Buenos Aires?

Note the homes of the peons as they carry out daily activities.

Compare the life of the manager to that of the ranch hands and tenant farmers.

- j. Challenge your "thinkers" with a "thinking-cap" assignment. Help the class discuss the lack of incentive for progress that is inherent in tenant farming. Use the following passages for group or individual reading and class discussion:

The tenant farmers do not take pride in land ownership, as the estancieros do. Nor do they share the feeling the gauchos have for horses and cattle. They take pride in farming the land, like their parents or grandparents in Italy, Germany, Spain, or the other countries of Europe.

Norman Carls, et al, Knowing Our Neighbors in Latin America, New York: Holt, Rinehart & Winston, Inc., 1966, p. 281.

What does a farmer hope for when he travels to a new land?

It has been said that of over six million people who came to Argentina almost half of them returned to their countries after working for short periods. Give a possible reason for this.

Why don't the tenant farmers have the gaucho's feeling for horses and cattle?

Why don't tenant farmers have the same pride in land ownership as the estancieros do?

Tell why the following two phrases can be used to give the wrong picture of tenant farmers:

- (a) do not take pride in landownership
 (b) take pride in farming the land

Have individual pupils describe the jobs done by peons as able pupils list them on the chart.

- i. Give the children a photographic view of an estancia during the vacation of the manager's children. Use the filmstrip, "Vacation on the Pampas," McGraw-Hill and Co.

Why are the manager's children able to attend school in Buenos Aires?

Note the homes of the peons as they carry out daily activities.

Compare the life of the manager to that of the ranch hands and tenant farmers.

- j. Challenge your "thinkers" with a "thinking-cap" assignment. Help the class discuss the lack of incentive for progress that is inherent in tenant farming. Use the following passages for group or individual reading and class discussion:

The tenant farmers do not take pride in land ownership, as the estancieros do. Nor do they share the feeling the gauchos have for horses and cattle. They take pride in farming the land, like their parents or grandparents in Italy, Germany, Spain, or the other countries of Europe.

Norman Carls, et al, Knowing Our Neighbors in Latin America, New York: Holt, Rinehart & Winston, Inc., 1966, p. 281.

What does a farmer hope for when he travels to a new land?

It has been said that of over six million people who came to Argentina almost half of them returned to their countries after working for short periods. Give a possible reason for this.

Why don't the tenant farmers have the gaucho's feeling for horses and cattle?

Why don't tenant farmers have the same pride in land ownership as the estancieros do?

Tell why the following two phrases can be used to give the wrong picture of tenant farmers:

- (a) do not take pride in landownership
- (b) take pride in farming the land

Generally it is easy to tell which is a tenant farm and which is not. The few farmers who own their land are more likely to have better houses and more farm buildings. The farm owners are willing to build better homes, since they expect to live on the land for the rest of their lives.

Adapted from Robert Harper, et al, Learning About Latin America, New Jersey: Silver Burdett Co., 1962, p. 242.

Hubert Herring, A History of Latin America, New York: Knopf, 1961, p. 616.

What is one way of telling a tenant farm?

Why would a landowning farmer be more interested in improving his farm?

Why should a farmer who rents the land feel no great need to improve upon it?

How would you help the tenant farmer?

- k. Investigate the working quarters on the estancia.
For information and further development see:

Norman Carls, et al, Knowing Our Neighbors in Latin America, New York: Holt, 1964, p. 281.

Margaret Uttley, et al, The United States, Canada and Latin America, Boston: Ginn and Co., p. 29.

4. How People Have Lived on the Pampa

- a. Provide a basis for identifying difficulties and problems of the people of the Pampa by helping children study about the North American Plains Indians and the European settlers. Individual and/or group reports may be given about the two groups of people.
- b. Guide children in understanding the conflict between the Indians and the Spanish. Also point out the importance of the Gaucho in the history of the Pampa.

The Spanish explorers and settlers did not come onto empty lands when they came to America. Indians lived there. In a continent with as many different kinds of land and climate as South America, you would expect to find many kinds of Indians living in as many ways. That is what the Spanish found.

The Indians of the Pampa did not live in permanent communities. They moved around over the plains, following the herds. The Indians used the animals for food and many other things. Later the Spanish settlers brought cattle and sheep which multiplied fast on the fertile grasslands. The cattle paved a way for a new kind of person in Argentina. He was the gaucho.

Gauchos were men hired to herd cattle. Many gauchos were of mixed Spanish and Indian background. A smaller number were of African descent. The gauchos and Indians disagreed about the land. The Indians considered the plains their homeland. After many battles to keep their land, the Indians were finally pushed out of the Pampa around the year 1880. Only a few Indians are left today, and they live on land that is set aside for them. These lands are called reservations.

improve upon it?

How would you help the tenant farmer?

- k. Investigate the working quarters on the estancia.
For information and further development see:

Norman Carls, et al, Knowing Our Neighbors in Latin America,
New York: Holt, 1964, p. 281.

Margaret Uttley, et al, The United States, Canada and
Latin America, Boston: Ginn and Co., p. 29.

4. How People Have Lived on the Pampa

- a. Provide a basis for identifying difficulties and problems of the people of the Pampa by helping children study about the North American Plains Indians and the European settlers. Individual and/or group reports may be given about the two groups of people.
- b. Guide children in understanding the conflict between the Indians and the Spanish. Also point out the importance of the Gaucho in the history of the Pampa.

The Spanish explorers and settlers did not come onto empty lands when they came to America. Indians lived there. In a continent with as many different kinds of land and climate as South America, you would expect to find many kinds of Indians living in as many ways. That is what the Spanish found.

The Indians of the Pampa did not live in permanent communities. They moved around over the plains, following the herds. The Indians used the animals for food and many other things. Later the Spanish settlers brought cattle and sheep which multiplied fast on the fertile grasslands. The cattle paved a way for a new kind of person in Argentina. He was the gaucho.

Gauchos were men hired to herd cattle. Many gauchos were of mixed Spanish and Indian background. A smaller number were of African descent. The gauchos and Indians disagreed about the land. The Indians considered the plains their homeland. After many battles to keep their land, the Indians were finally pushed out of the Pampa around the year 1880. Only a few Indians are left today, and they live on land that is set aside for them. These lands are called reservations.

Adapted from Carls, Knowing Our Neighbors in Latin America,
New York: Holt, 1964, pp. 257-258.

Hubert Herring, A History of Latin America, New York:
Alfred A. Knopf, 1961, p. 695.

How does this description of the Indians compare with that of the Indians who once lived on the North America plains?

Why are there many different groups of Indians living in South America?

What are the reasons for the different backgrounds of the gauchos?

Why would the gauchos have conflicts with the Indians? (See Figure 8)

How do you think the Indians felt about the Spaniards settling on the plains?

How do you feel about the fact that Indians lost their land?

If you were one of the early Spaniards, what would you have done so that both the Spaniards and the Indians could have lived on the grassy plains?

Gauchos live much of their lives out of doors.



What are the reasons for the different backgrounds of the gauchos?

Why would the gauchos have conflicts with the Indians? (See Figure 8)

How do you think the Indians felt about the Spaniards settling on the plains?

How do you feel about the fact that Indians lost their land?

If you were one of the early Spaniards, what would you have done so that both the Spaniards and the Indians could have lived on the grassy plains?

Gauchos live much of their lives out of doors.



Robert Harper, et alia, Learning About Latin America, New Jersey: Silver Burdett Co., 1962, p. 240.

Figure 8

- c. Encourage children to give descriptions of the Pampa at various times - before the Indians came, during Indian settlement, in Gaucho times, as estancia territory. Use a quotation to stimulate thought:

On this sea of grass, the little towns are like lonely ships, and the bigger cities like islands.

David Bowen. Hello South America, New York: W. W. Norton & Co., p. 142.

5. Influence of Modern Technology on the Pampa

- a. Help the children discover major reasons for the development of the Pampa.

Use a world map as you and your class discuss the following information:

We Need People

When she became independent from Spain, Argentina found herself with a small population. The people were interested in raising cattle, horses, and sheep. Even the large estancias needed only a few people to handle the work to be done.

But there was plenty of land. And more of it became available as the Indians were pushed back across the pampa. As interest in developing more land for cattle and in farming and fencing off the pampa grew, more hands were needed.

Then a series of things happened that changed Argentina profoundly. Refrigerator ships were invented. Barbed wire was invented. Railroads began to spread out from Buenos Aires onto the pampa. Argentine beef could now be sent to distant markets.

But first the quality of the beef had to be improved. So the Argentines got to work. Cattle for breeding were imported from Britain. Fields were fenced and alfalfa raised for cattle feed. The quality of the beef improved.

More people were needed and more people came. They came mostly from Italy and Spain. They came to work on the estancias and to farm the land. They hoped eventually to own land themselves.

Most of the new immigrants came to the plains near Buenos Aires. All of Europe seemed to be represented in this area. Besides the people already mentioned, there were Germans, French, Bulgarians, Russians, Austrians, Yugoslavs, and Czechs.

Carls, Knowing Our Neighbors in Latin America,
New York: Holt, 1964., pp. 260-261.

Why did Argentina need more people?

Why was there so much land to be developed?

What three things caused a big change in the Pampa?

How was the quality of beef improved?

How did people in other lands benefit from the changes?

From which countries did the new immigrants come?

We Need People

When she became independent from Spain, Argentina found herself with a small population. The people were interested in raising cattle, horses, and sheep. Even the large estancias needed only a few people to handle the work to be done.

But there was plenty of land. And more of it became available as the Indians were pushed back across the pampa. As interest in developing more land for cattle and in farming and fencing off the pampa grew, more hands were needed.

Then a series of things happened that changed Argentina profoundly. Refrigerator ships were invented. Barbed wire was invented. Railroads began to spread out from Buenos Aires onto the pampa. Argentine beef could now be sent to distant markets.

But first the quality of the beef had to be improved. So the Argentines got to work. Cattle for breeding were imported from Britain. Fields were fenced and alfalfa raised for cattle feed. The quality of the beef improved.

More people were needed and more people came. They came mostly from Italy and Spain. They came to work on the estancias and to farm the land. They hoped eventually to own land themselves.

Most of the new immigrants came to the plains near Buenos Aires. All of Europe seemed to be represented in this area. Besides the people already mentioned, there were Germans, French, Bulgarians, Russians, Austrians, Yugoslavs, and Czechs.

Carls, Knowing Our Neighbors in Latin America,
New York: Holt, 1964, pp. 260-261.

Why did Argentina need more people?

Why was there so much land to be developed?

What three things caused a big change in the Pampa?

How was the quality of beef improved?

How did people in other lands benefit from the changes?

From which countries did the new immigrants come?

b. Make a chart showing changes and their affect on the people of the Pampa.

<u>Changes</u>	<u>What They Caused</u>
<u>Refrigeration</u>	
<u>Barbed Wire</u>	
<u>Railroads</u>	

- c. To discover how farming developed on the Pampa, have children view the filmstrip, Farmers of Argentina. Children should be able to answer the following questions during discussion: (See Figure 11.)
- Why are corn, alfalfa and wheat grown?
 - What machines are used to help the farmer?
 - What happens to the crops raised on the estancias?
 - How do machines such as the harvester change life on the farms?
- d. Display pictures which show cattle as well as the processing of beef in a packing house. (See Figures 10 and 11.)
- What ways do people use to keep food from spoiling?
 - Why is meat packing a big industry on the Pampa?
 - How does the growth of industries contribute to the growth of cities?
 - Where are cities of the Pampa located?
- e. Discuss some problems which one faced on cattle ranches. (See Figure 9.)



Courtesy of United Nations
Figure 9

These modern gauchos are washing their horses at a cattle disease control station near Buenos Aires, Argentina.

What are some common diseases found among cattle?

How might attempts by man to increase cattle growth cause diseases in cattle? (nutritional deficiencies and mineral metabolism disorders)

What affect would a cattle disease have on a large cattle ranch?

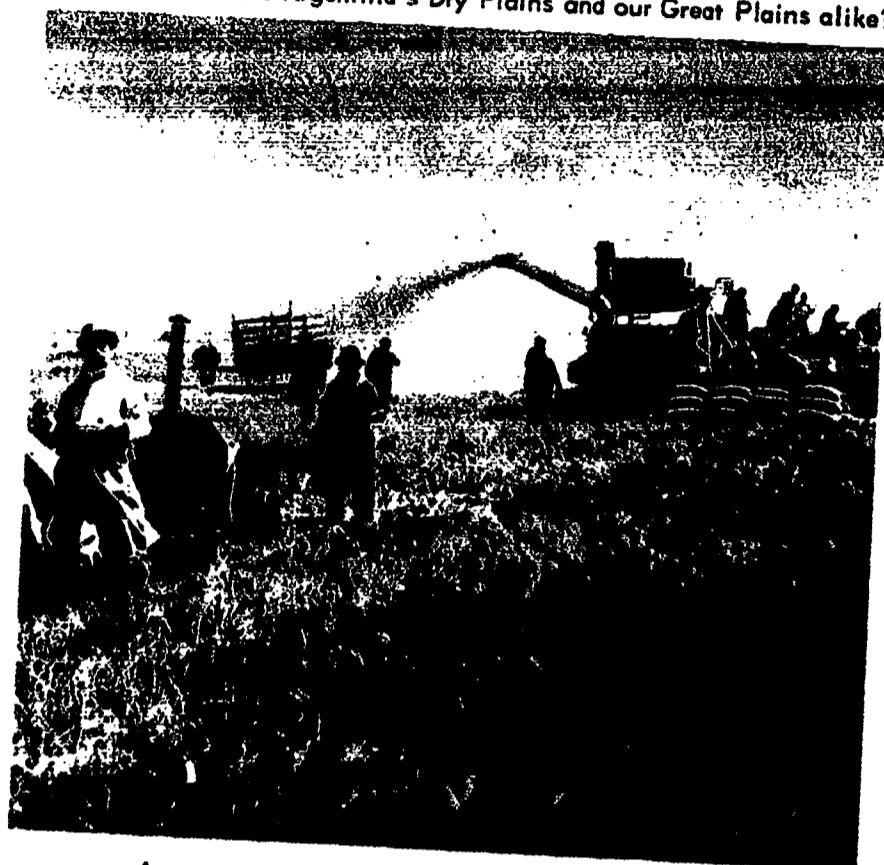
What results would a cattle disease control center hope to obtain?

365



Courtesy of United Nations
Figure 9

How are Argentina's Dry Plains and our Great Plains alike?



Argentina's wheat belt is much like our winter wheat lands.

Gertrude Brown, Your Country and Mine, Boston: Ginn and Co., 1965, p. 462.





Argentina's wheat belt is much like our winter wheat lands.

Gertrude Brown, Your Country and Mine, Boston: Ginn and Co., 1965, p. 462.



Harvesting wheat in Kansas. Wheat is the most important crop grown in Kansas. Almost one fifth of all the wheat grown in the United States comes from this state. Other important crops in Kansas are corn and sorghums. Sugar beets are raised on irrigated land in the western part of the state.

Great Plains States, Grand Rapids: The Fideler Co., p. 111.

Figure 10



The vast plains of the Pampa support many beef cattle like those in the roundup shown here.



Argentina's beef is shipped to market either as a canned product or as frozen fresh meat.



Meat-packing plant in La Plata-on the Pampa.



The vast plains of the Pampa support many beef cattle like those in the roundup shown here.



Argentina's beef is shipped to market either as a canned product or as frozen fresh meat.



Meat-packing plant in La Plata-on the Pampa.

Margaret Uttley, et al, *United States, Canada and Latin America*, Boston: Ginn and Co., p.283.

Figure 11

- f. Relate the development of the Pampa to the growth of cities. Project pictures which illustrate stages of growth of Buenos Aires. (See Figures 12 - 14.)

Why do you think the city of Buenos Aires developed where it did?

How does location affect the growth of Buenos Aires?

Why is Buenos Aires the most populated and largest city in Argentina?

How is new Buenos Aires different from the old city? (See Figure 13.)

An early settlement at Buenos Aires. Today Buenos Aires is one of the largest cities in Latin America.

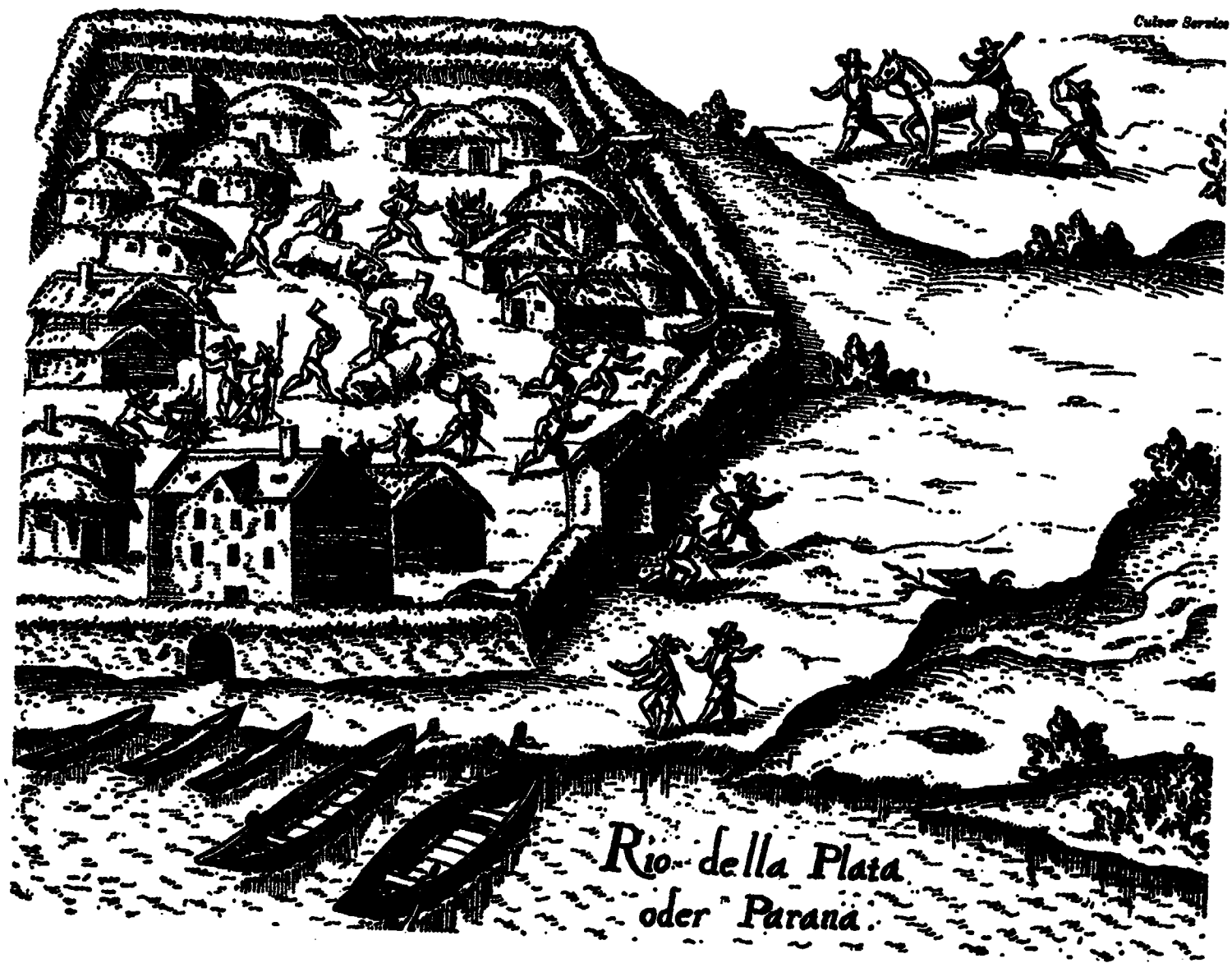


Figure 12

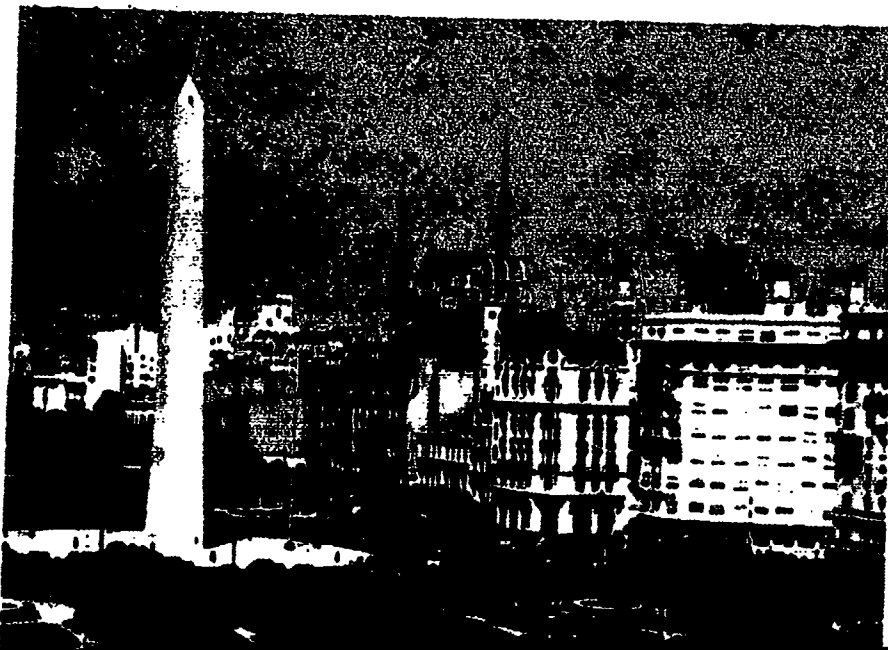
Ethel Ewing, Latin American Society,
Chicago: Rand McNally, 1963, p. 614.

What differences might you see if this photograph were taken today?



This photograph was taken in 1885 in Buenos Aires. The building at the left is a hotel. What details can you pick out that show the photograph is old?

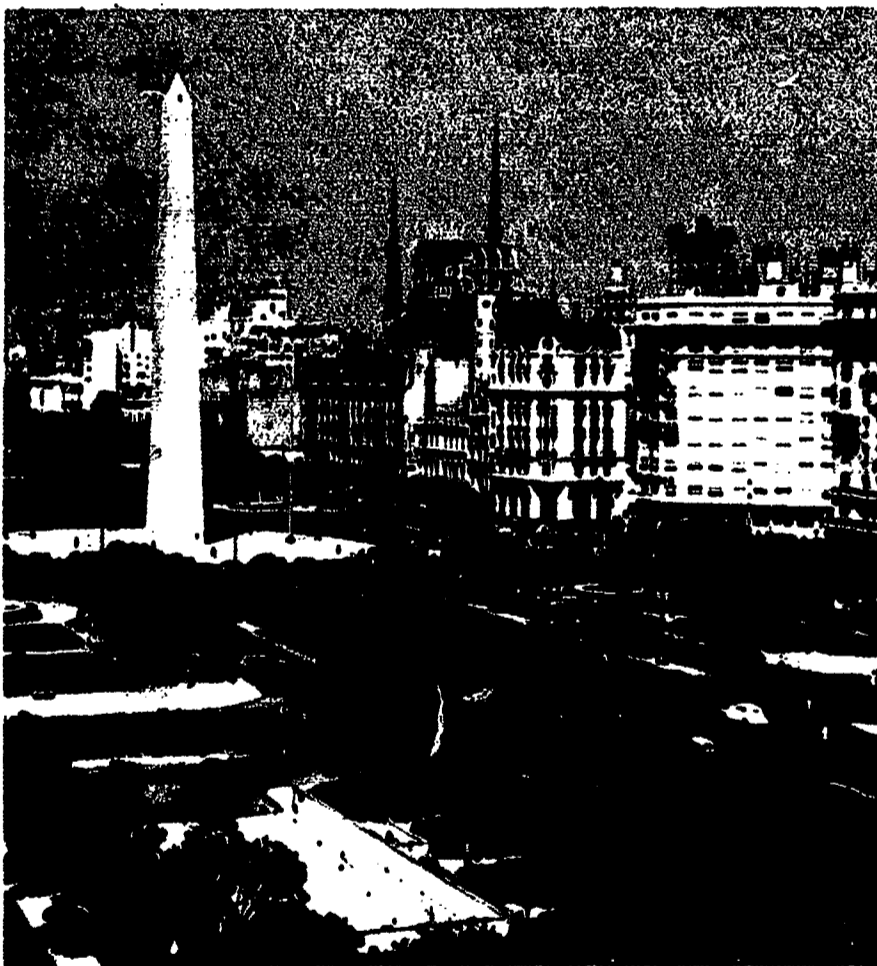
Carls, et al, Knowing Our Neighbors in Latin America. Holt, New York, 1964, p. 260.





This photograph was taken in 1885 in Buenos Aires. The building at the left is a hotel. What details can you pick out that show the photograph is old?

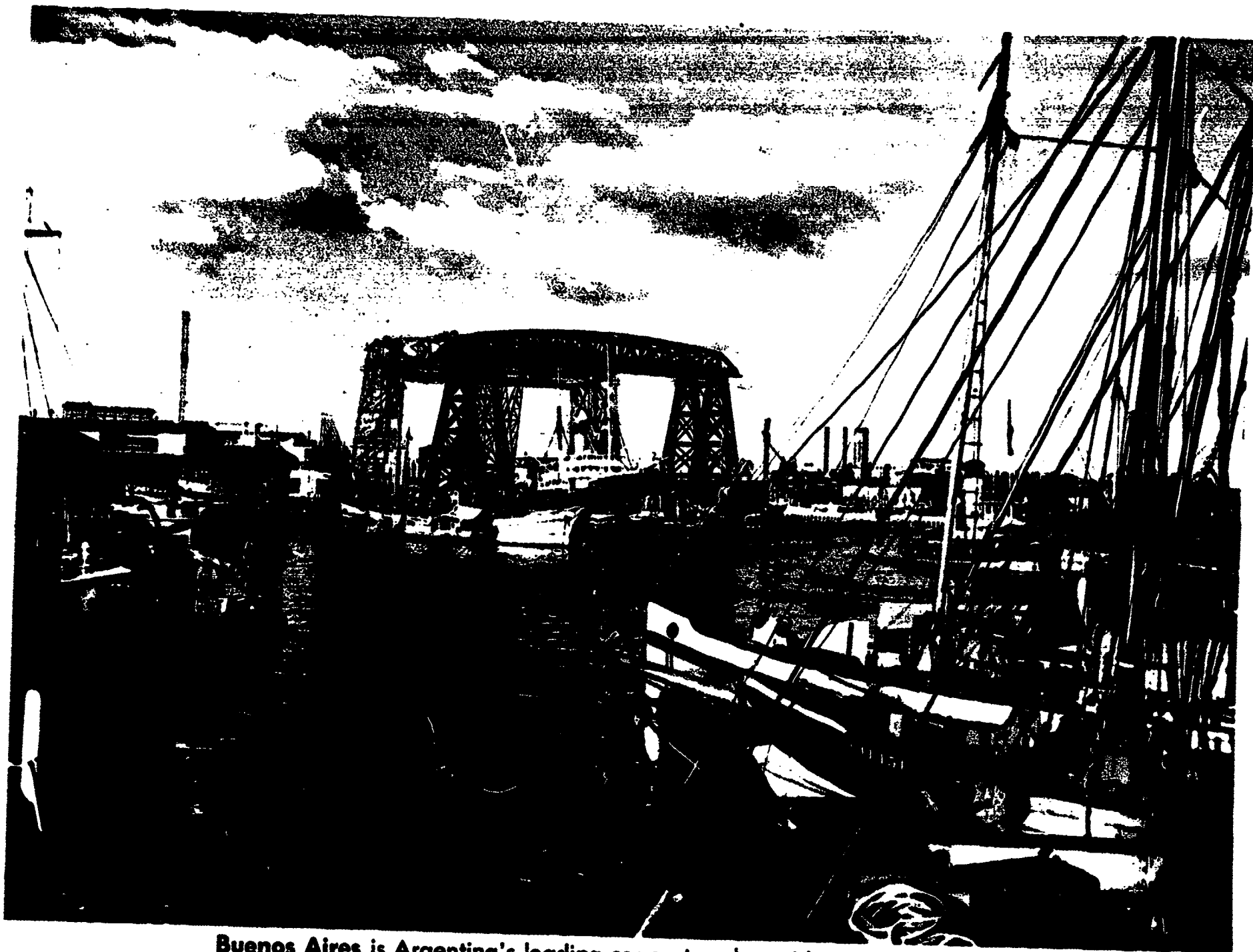
Carls, et al, Knowing Our Neighbors in Latin America. Holt, New York, 1964, p. 260.



Buenos Aires is the capital of Argentina.

Fideler and Kvande, South America, Grand Rapids: Fideler Co., 1965, p. 190.

Figure 13



Buenos Aires is Argentina's leading seaport and most important manufacturing city.

Fideler & Kvande, South America, Grand Rapids:
The Fideler Co., 1962, p. 134.

Figure 14

What activities are taking place on the docks of Buenos Aires?

What products are being exported and imported?

- g. Use information on the cities of the Pampa to help children see how transportation systems contribute to city development. (See Figure 15.)

What changes in the ways people make a living have happened in your community within the last 25 years? Did any of these changes directly affect your parents or grandparents?

Cities of the Pampa.

Buenos Aires is the most important city on the Pampa, and in all of Argentina, for that matter. But there are other cities in this part of the country.

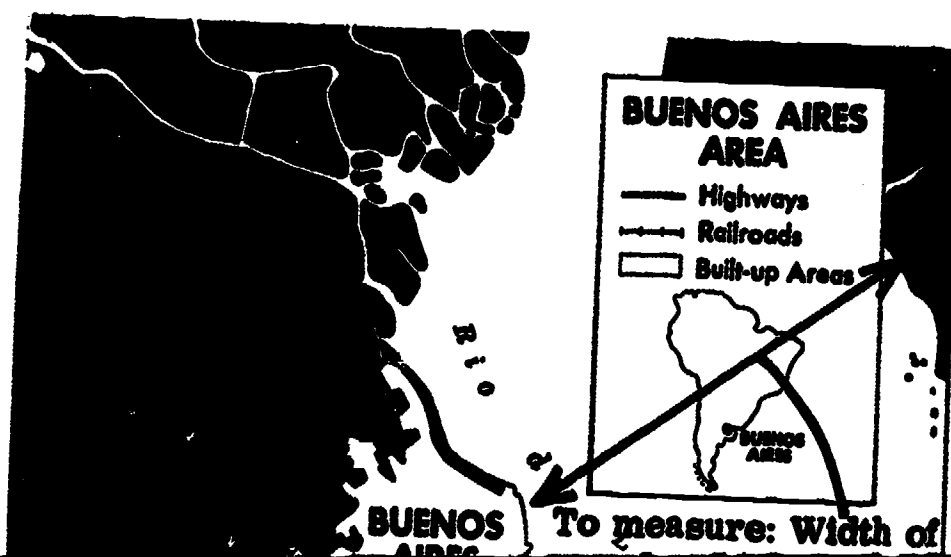
Rosario is the city from which most of the corn from the Pampa is exported. It is the second largest city of Argentina and has three-quarters of a million people. Although Rosario is an old city, it has modern parks and boulevards. It has excellent port facilities for both the river boats from the north and for ocean ships.

La Plata is just a few miles down the Rio de la Plata from Buenos Aires. It is very new and modern, too. Many of the meat-packing plants and newest docks are there.

Bahia Blanca is on the southern edge of the Pampa. Much wheat is shipped from there. It also has a naval base and some large drydocks for ships.

Mar del Plata, not far from Buenos Aires, is a famous resort. People like to go there for vacations. They enjoy the beach, swimming, fishing, fine hotels, and the seafood. Does that sound like any city near you?

Carls, et al, Knowing Our Neighbors in Canada and Latin America, New York: Holt, Rinehart and Winston, 1965, p. 283.



in your community within the last 25 years? Did any of these changes directly affect your parents or grandparents?

Cities of the Pampa.

Buenos Aires is the most important city on the Pampa, and in all of Argentina, for that matter. But there are other cities in this part of the country.

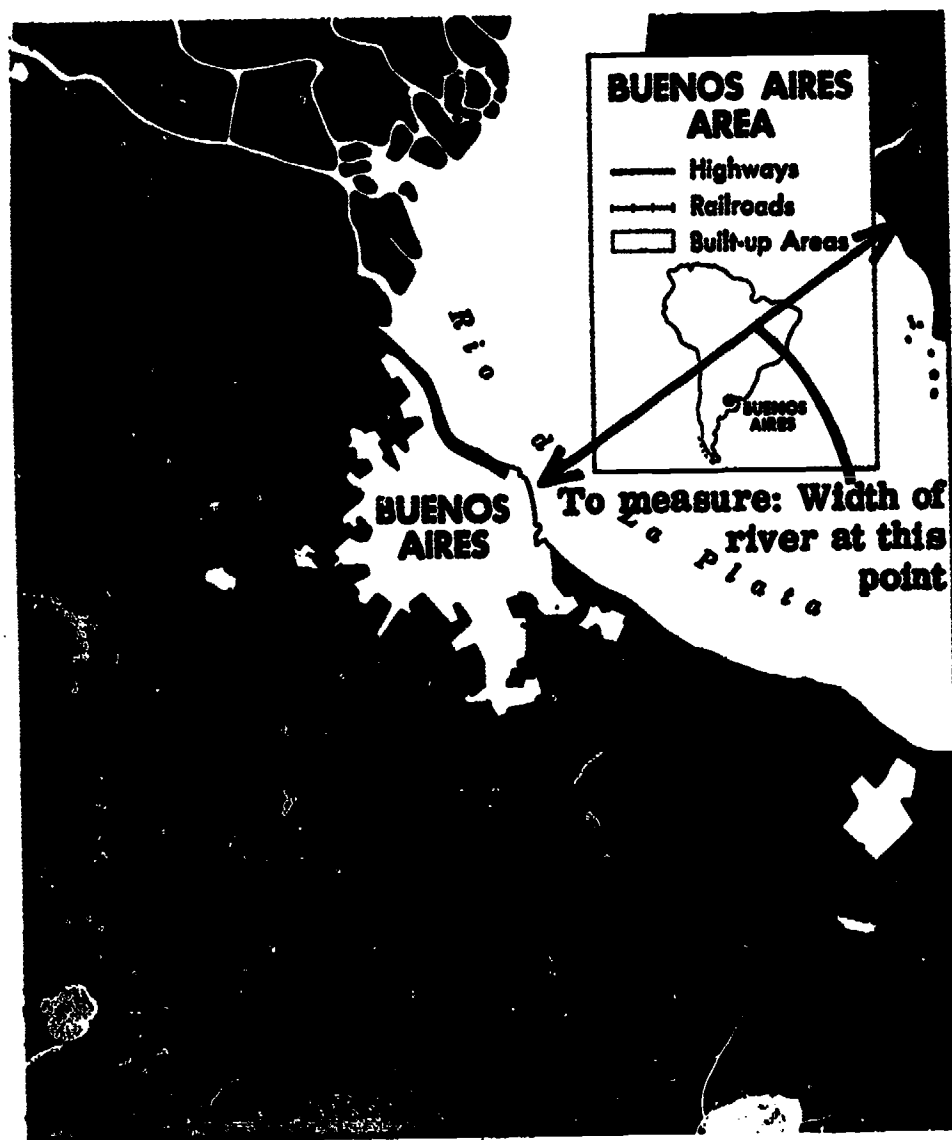
Rosario is the city from which most of the corn from the Pampa is exported. It is the second largest city of Argentina and has three-quarters of a million people. Although Rosario is an old city, it has modern parks and boulevards. It has excellent port facilities for both the river boats from the north and for ocean ships.

La Plata is just a few miles down the Rio de la Plata from Buenos Aires. It is very new and modern, too. Many of the meat-packing plants and newest docks are there.

Bahia Blanca is on the southern edge of the Pampa. Much wheat is shipped from there. It also has a naval base and some large drydocks for ships.

Mar del Plata, not far from Buenos Aires, is a famous resort. People like to go there for vacations. They enjoy the beach, swimming, fishing, fine hotels, and the seafood. Does that sound like any city near you?

Carls, et al, Knowing Our Neighbors in Canada and Latin America, New York: Holt, Rinehart and Winston, 1965, p. 283.



Harper, Learning About Latin America, New Jersey: Silver Burdett, 1961, p. 247.

Figure 15

What are the advantages of building a transportation system on the Pampa?

How will the highways and railroads affect the future growth of Buenos Aires?

Why is it easy for people to get to La Plata?

- h. Use information from a newspaper article to discuss the problems of Buenos Aires as they relate to cities in America.

SLUM PLAN DIES IN BUENOS AIRES

Project Closed by Discord—
New Backing Is Sought

By MALCOLM W. BROWNE
Special to The New York Times

BUENOS AIRES, Feb. 3—A rehabilitation project for Buenos Aires slums backed by 31 private Argentine and United States companies has closed down as the result of disagreements between sponsors and resistance by conservative Argentine political elements.

The self-help project, *Centro de accion en barrios de emergencia*, had a downtown office and teams of workers in three pilot projects. It was founded in September, 1965, and modeled after *Acción Internacional*, a similar project in Venezuela.

The closing of the project last month was described by the Secretary of Housing, Julio S. Billorou, as a disaster.

Several of the workers are continuing their projects without pay. The director of the organization Juan P. Pruden, said that he planned to try to find a different arrangement of sponsors.

"The predominantly American companies are still very much interested," he said, "although some of them are disappointed that we haven't been able to build any houses. They like visible results."

United States sponsors included Esso, Shell, Gillette, International Business Machines, Kaiser, Pepsi-Cola and Lever Brothers.

Problems Are Human

"The danger in Argentine slums is not that they are potential breeding grounds for Communism," Mr. Pruden said. "Here in Argentina we have other problems. Even in the slums, public health standards are high, and I can't remember when there last was an epidemic. No one goes hungry in Buenos Aires, because food is good and cheap.

"The main problems are social, and human. A part of the problem is in showing the slum dwellers that life can be better," he said.

Mr. Pruden, who is 43 years old, was for 20 years a member of the Society of Jesus. He left the order three years ago and has devoted most of his time since to social work.

He feels that basic planning and execution of slum projects must be Argentine, and that "North Americans, no matter how well intentioned, must spend a long time before they have a real feel for our conditions and, in the meantime, they make many mistakes."

"Some of the Americans were willing to take on-the-whole financial responsibility," Mr. Pruden said, "but the Bank of Boston argued that Argentine firms should be mainly responsible. Some of the Americans felt that the social workers should be sent to Venezuela or the United States for training, while the Banco de Galicia y Buenos Aires felt everything should be done here.

"In the end, Banco de Galicia headed the steering committee, and last month, it was Banco de Galicia that decided to end the project," he added.

Two of the three pilot communities, each one a shantytown of several hundred families, were assigned the optimistic names *Villa Progreso*—where housing was completely inadequate.

SLUM PLAN DIES IN BUENOS AIRES

Project Closed by Discord—
New Backing Is Sought

By MALCOLM W. BROWNE

Special to The New York Times

BUENOS AIRES, Feb. 3—A rehabilitation project for Buenos Aires slums backed by 31 private Argentine and United States companies has closed down as the result of disagreements between sponsors and resistance by conservative Argentine political elements.

The self-help project, *Centro de accion en barrios de emergencia*, had a downtown office and teams of workers in three pilot projects. It was founded in September, 1965, and modeled after *Acción International*, a similar project in Venezuela.

The closing of the project last month was described by the Secretary of Housing, Julio S. Billorou, as a disaster.

Several of the workers are continuing their projects without pay. The director of the organization Juan P. Pruden, said that he planned to try to find a different arrangement of sponsors.

"The predominantly American companies are still very much interested," he said, "although some of them are disappointed that we haven't been able to build any houses. They like visible results."

United States sponsors included Esso, Shell, Gillette, International Business Machines, Kaiser, Pepsi-Cola and Lever Brothers.

Problems Are Human

"The danger in Argentine slums is not that they are potential breeding grounds for Communism," Mr. Pruden said. "Here in Argentina we have other problems. Even in the slums, public health standards are high, and I can't remember when there last was an epidemic. No one goes hungry in Buenos Aires, because food is good and cheap.

"The main problems are social, and human. A part of the problem is in showing the slum dwellers that life can be better," he said.

Mr. Pruden, who is 43 years old, was for 20 years a member of the Society of Jesus. He left the order three years ago and has devoted most of his time since to social work.

He feels that basic planning and execution of slum projects must be Argentine, and that "North Americans, no matter how well intentioned, must spend a long time before they have a real feel for our conditions and, in the meantime, they make many mistakes."

"Some of the Americans were willing to take on-the-whole financial responsibility," Mr. Pruden said, "but the Bank of Boston argued that Argentine firms should be mainly responsible. Some of the Americans felt that the social workers should be sent to Venezuela or the United States for training, while the Banco de Galicia y Buenos Aires felt everything should be done here.

"In the end, Banco de Galicia headed the steering committee, and last month, it was Banco de Galicia that decided to end the project," he added.

Two of the three pilot communities, each one a shantytown of several hundred families, were assigned the optimistic names Villa Progreso—where housing was completely inadequate—and Villa Tranquila—where the rate of violent crimes was particularly high.

Cooperatives were organized to run nonprofit food stores and the equivalent of savings and loan associations. The main hope, however, was to move the several thousand people living in Villa Progreso to new land where low-cost houses would be built

New York Times,
February 2, 1968

- i. Develop an outline on "Cattle Raising Helps Buenos Aires." Use the following headings:

Cattle raising provides meat for export.

Cattle raising provides money to build factories.

The cattle industry increases the need for stores to serve people who have more money to spend.

Cattle raising provides more jobs.

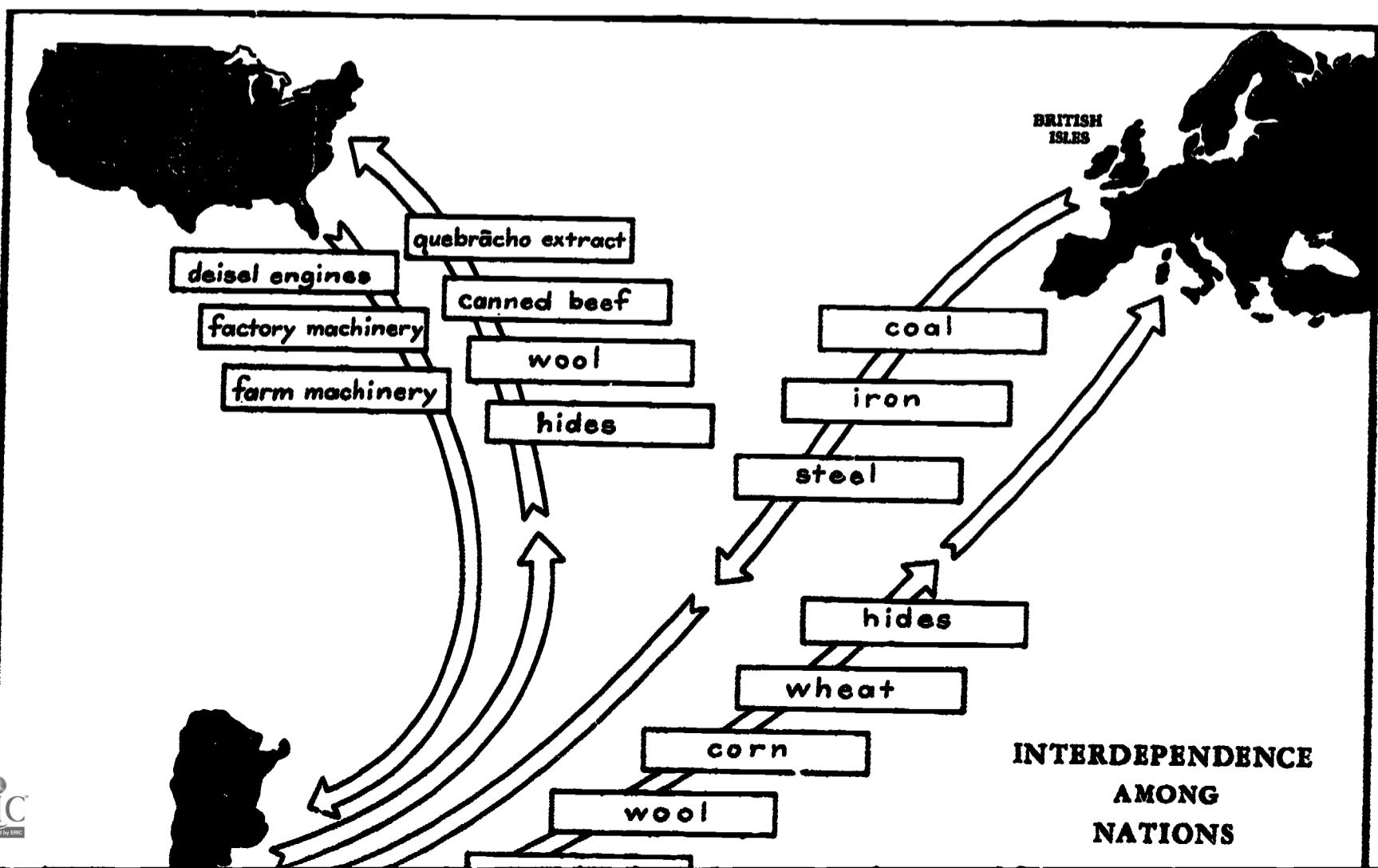
Cattle raising improves the standard of living.

- j. List the products of the Pampa on a chart and discuss the import and export trade of Argentina. (See Figure 16)

What are exports? imports?

What does interdependence mean?

How do the imports help the Argentinians continue to produce exports?



The cattle industry increases the need for stores to serve people who have more money to spend.

Cattle raising provides more jobs.

Cattle raising improves the standard of living.

- j. List the products of the Pampa on a chart and discuss the import and export trade of Argentina. (See Figure 16)

What are exports? imports?

What does interdependence mean?

How do the imports help the Argentinians continue to produce exports?

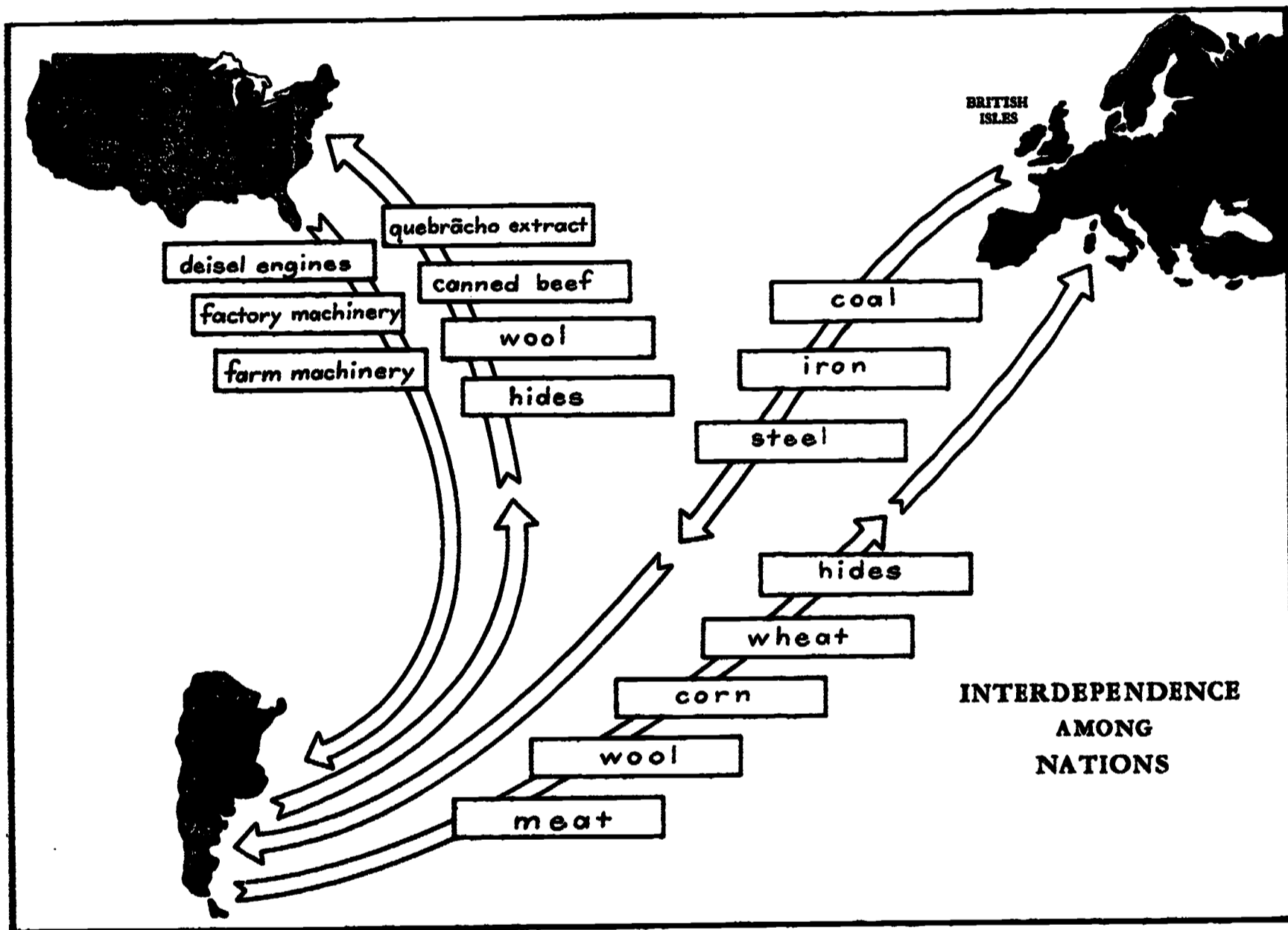
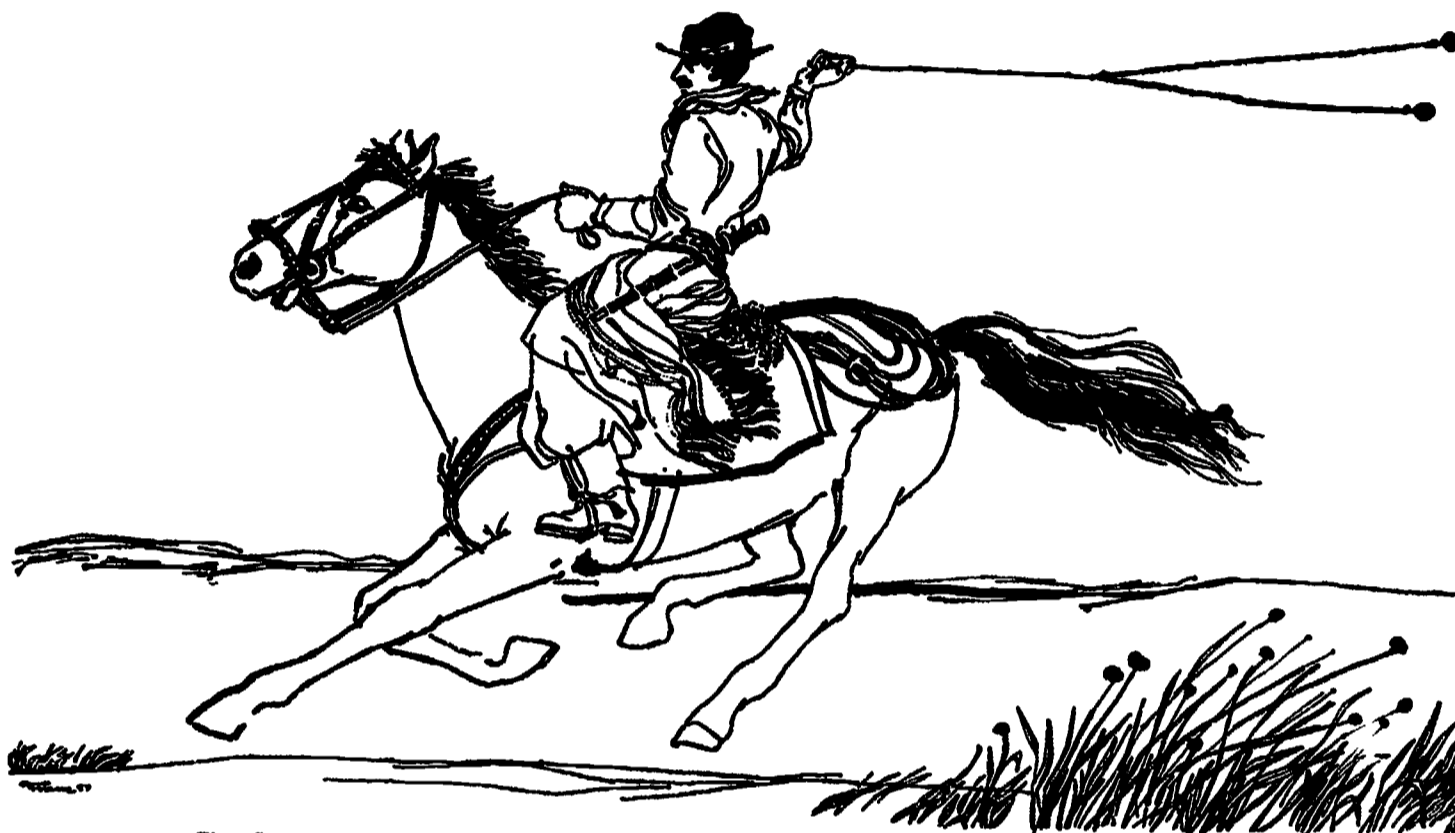


Figure 16

Melvina Svec, et al, United States, Canada and Latin America,
(Workbook), New York: Ginn & Co., 1962, p. 134.

6. Recreation on the Pampa

- a. Help the children realize the influence of the gaucho on the recreational life of the Pampa. Use illustrations and information to compare the songs, stories, livestock shows with those of the people who live on the American Plains. (See Figure 17.)



The Gaucho, an expert horseman, displays his skill with the bola, a weapon used for hunting or fighting.

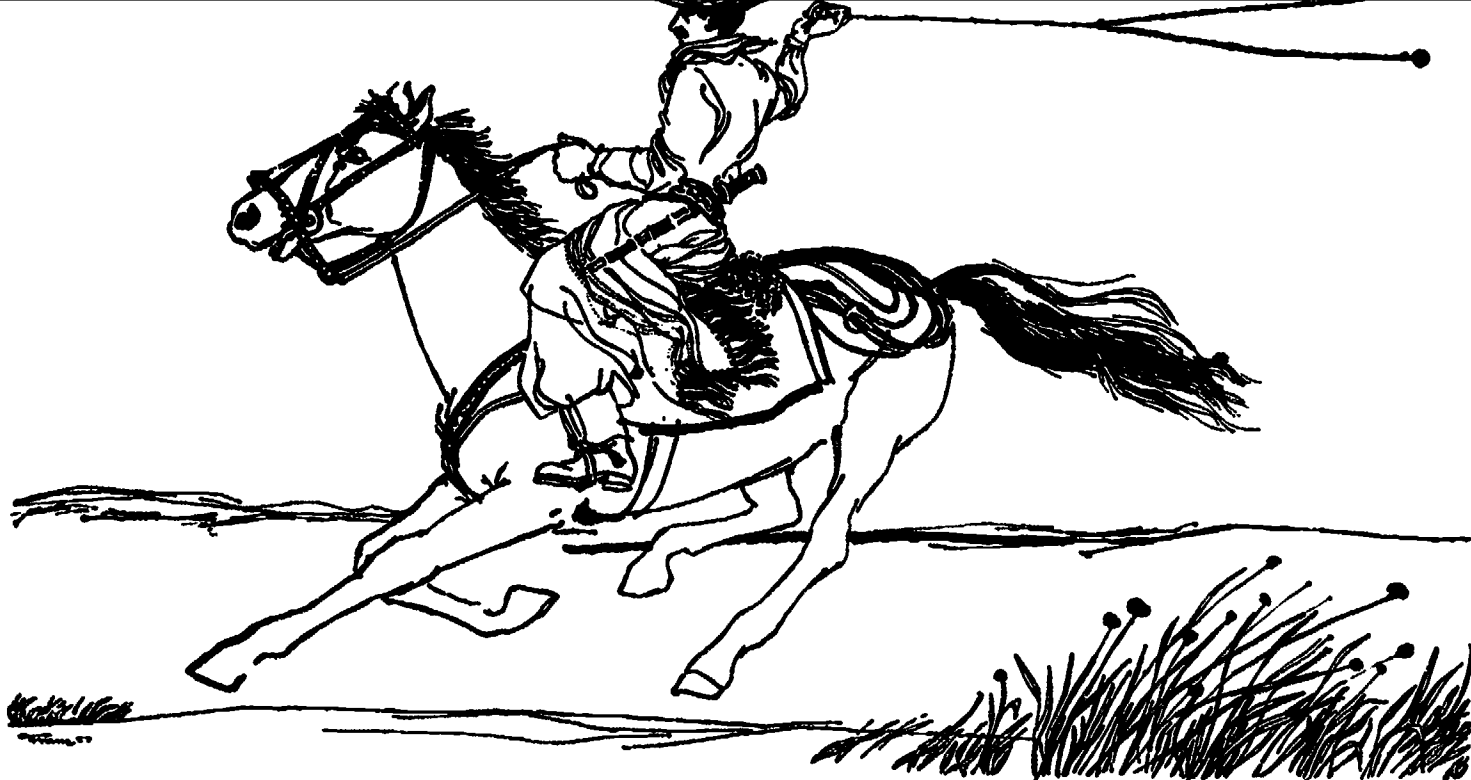
In the fine grazing lands of Latin America, as in southern Argentina, for example, ranching is modern. No longer are the half-wild herds hunted down for their hides. Carefully selected breeds of stock are guarded on the range, and meat-packing plants can brag of "using all the cow but the moo." The Gaucho, the colorful South American cowboy, is said to be disappearing. But the songs and stories of the Pampa—the great plains—will last, like the wild-West literature of North America.

One man from Argentina described the livestock show as the time "the country visited the city." What do you think he meant?

Why are bulls carefully groomed for the livestock show in Buenos Aires?

Ethel Ewing, Latin American Society,
Chicago: Rand McNally, 1963, p. 649.





The Gaucho, an expert horseman, displays his skill with the bola, a weapon used for hunting or fighting.

In the fine grazing lands of Latin America, as in southern Argentina, for example, ranching is modern. No longer are the half-wild herds hunted down for their hides. Carefully selected breeds of stock are guarded on the range, and meat-packing plants can brag of "using all the cow but the moo." The Gaucho, the colorful South American cowboy, is said to be disappearing. But the songs and stories of the Pampa—the great plains—will last, like the wild-West literature of North America.

Ethel Ewing, Latin American Society, Chicago: Rand McNally, 1963, p. 649.

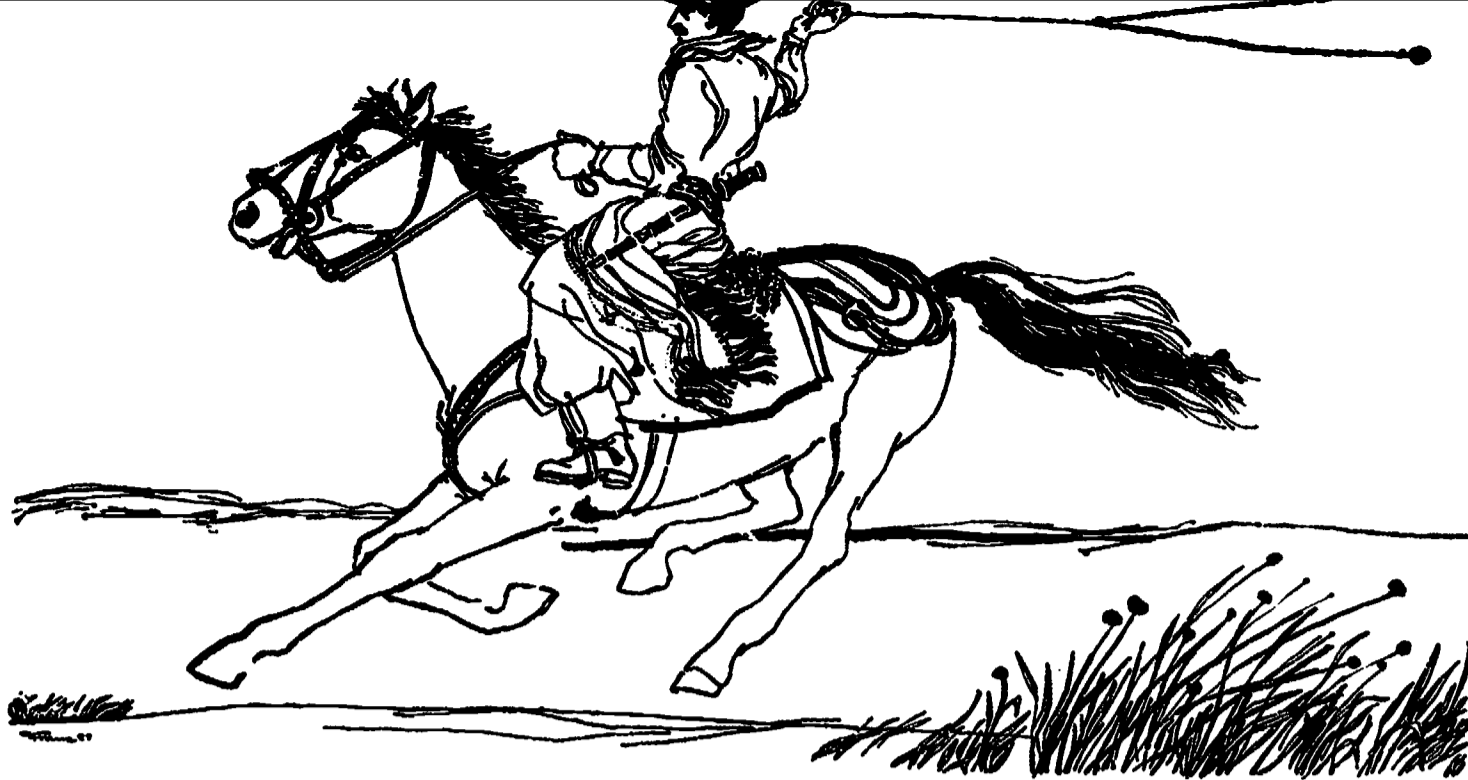
Carls, Knowing Our Neighbors in Latin America, New York: Holt, 1964, p. 277.

One man from Argentina described the livestock show as the time "the country visited the city." What do you think he meant?

Why are bulls carefully groomed for the livestock show in Buenos Aires?



Figure 17



The Gaucho, an expert horseman, displays his skill with the bola, a weapon used for hunting or fighting.

In the fine grazing lands of Latin America, as in southern Argentina, for example, ranching is modern. No longer are the half-wild herds hunted down for their hides. Carefully selected breeds of stock are guarded on the range, and meat-packing plants can brag of "using all the cow but the moo." The Gaucho, the colorful South American cowboy, is said to be disappearing. But the songs and stories of the Pampa—the great plains—will last, like the wild-West literature of North America.

One man from Argentina described the livestock show as the time "the country visited the city." What do you think he meant?

Why are bulls carefully groomed for the livestock show in Buenos Aires?

Ethel Ewing, Latin American Society, Chicago: Rand McNally, 1963, p. 649.

Carls, Knowing Our Neighbors in Latin America, New York: Holt, 1964, p. 277.



Figure 17

- b. Teach a song-dance of Argentina. (See Figure 18.)

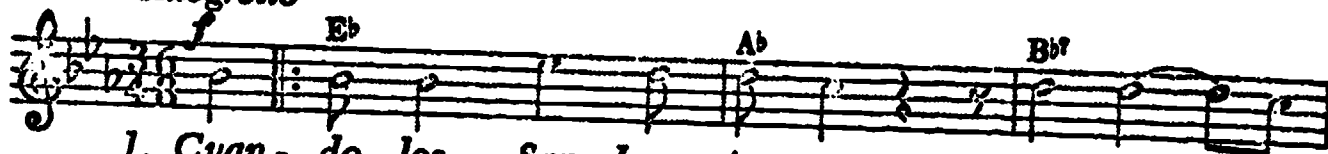
Argentina

One of the very popular song-dances of Argentina is the *gato*, the favorite of the *gaucho*, the cowboy of the *pampa*. The gay rhythm, the spirited humor, and the verbal interpolations, the *relaciones*, reflect his hardy life and earthy exuberance.

Bailando el Gato—Dancing the Gato

Copyright MCMXLIII by Edward B. Marks Music Corporation
Used by permission of Edward B. Marks Music Corporation

Allegretto



1. Cuan - do los San Juan - in - os ba - jan — el
1. When San Juan folk from mount - ains come down — for



1. a - gua, Cuan - a - gua, ba - jan en tro - pi -
wa - ter, When wa - ter, Spright - ly like goats they



lli - ta co - mo las co - bras, co - mo las co - bras.
run down af - ter each oth - er, af - ter each oth - er.

CODA



Vi - van los San Juan - in - os, los Cor - do -
Long live the San Juan - in - os, the Cor - do -

Argentina

One of the very popular song-dances of Argentina is the *gato*, the favorite of the *gaucho*, the cowboy of the *pampa*. The gay rhythm, the spirited humor, and the verbal interpolations, the *relaciones*, reflect his hardy life and earthy exuberance.

Bailando el Gato—Dancing the Gato

Copyright MCMXLIII by Edward B. Marks Music Corporation
Used by permission of Edward B. Marks Music Corporation

Allegretto

1. *Cuan - do los San Juan - in - os ba - jan — el*
1. When San Juan folk from mount - ains come down — for

1. *a - gua, Cuan - a - gua, ba - jan en tro - pi -*
wa - ter, When wa - ter, Spright - ly like goats they

lli - ta co - mo las co - bras, co - mo las co - bras.
run down af - ter each oth - er, af - ter each oth - er.

CODA

Vi - van los San Juan - in - os, los Cor - do -
Long live the San Juan - in - os, the Cor - do -

bes - es y Men - do - ci - nos. Vi - van los San Juan -
bes - es, and Men - do - ci - nos. Long live the San Juan -

in - os, los Cor - do - bes - es y Men - do - ci - nos.
in - os, the Cor - do - bes - es, and Men - do - ci - nos.

Figure 18

2. Cuando los Cordobeses bailan el gato, (2)
sacan la polvareda de adentro el rancho, de adentro el rancho.
3. Cuando los Mendocinos bailan la cueca, (2)
yo he visto en las posturas canillas chuecas, canillas chuecas.

Relacion:

Oido, vamos a ver la relacion de costumbre.
 Hay una criolla en rueda
 que por ella me ando,
 me ando muriendo de pena,
 si he de ser correspondido
 decime mi prenda, cuando?
 Un consejo le he dar,
 deseje de andar paviando
 que esa prenda tiene dueno
 no ve que esta macaneando, po.

Coda:

- Vivan los San Juaninos, los Cordobeses y Mendocinos.
2. When Cordoba folks are dancing their popular dance, "the gato," (2)
Watch their feet prancing, kicking up dust in the courtyard.
 - 3 Mendoza folk are there too dancing their "cuecas," (2)
Graceful their movements, swaying to musical accents.

Spoken (after 3rd verse):

Listen, now let's have the usual verses:
 There's a pretty girl in the crowd
 for her my heart cries out aloud;
 I shall die broken-hearted
 if my love is not returned.
 Pray, tell me when, beloved?
 Some good advise I offer you,
 cease your pining, she is not true
 To you, another claims this treasure;
 he is her lover and her master.

Coda:

Long live the San Juaninos, the Cordobeses, and Mendocinos.(2)

Charles Haywood, Folk Songs of the World, New York:
 John Day Co., 1966, pp. 88-89.

Additional Activities

Do research on biographies of leading figures in the history of Argentina and make oral reports to the class. Some famous Argentinians were Mendoza, San Martin and Peron.

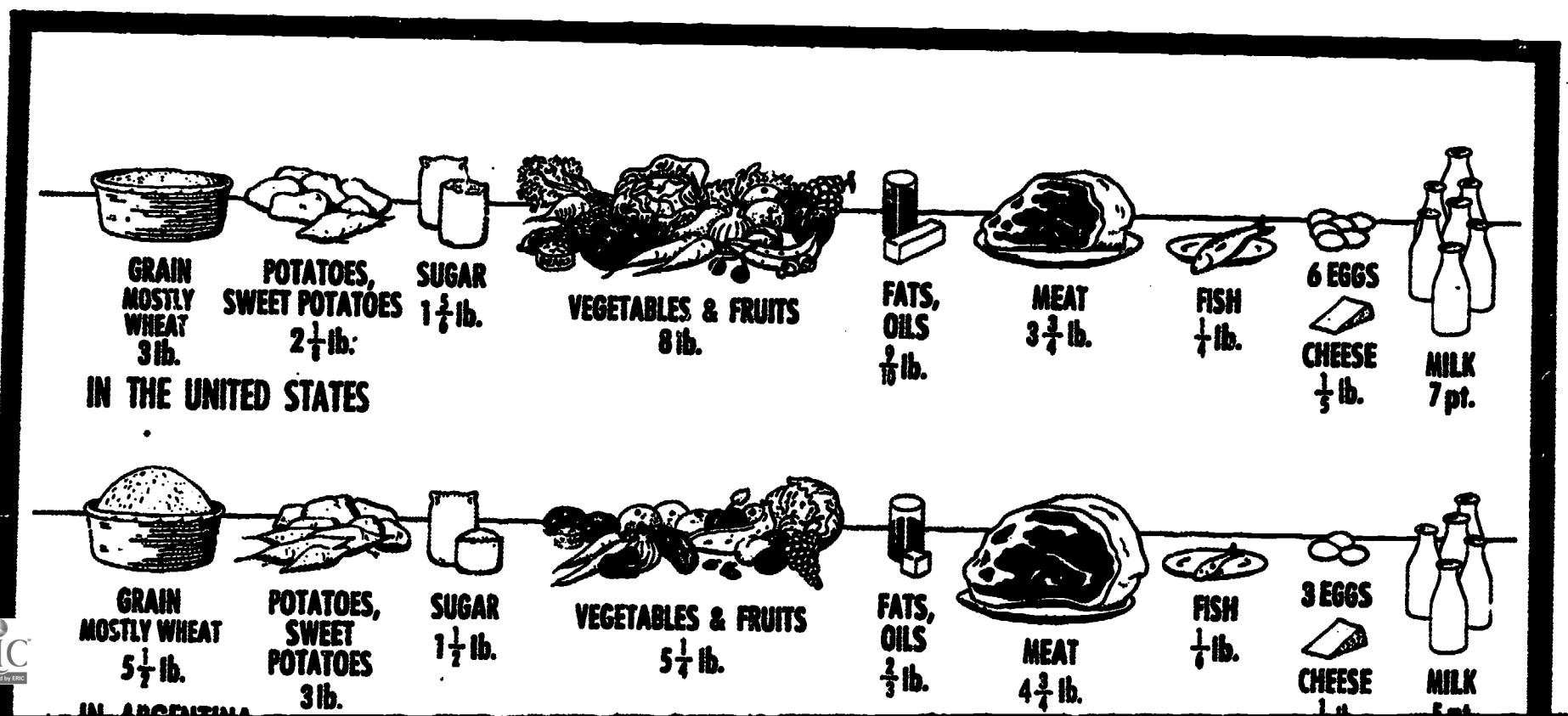
Prepare a class letter to the Argentine Consul asking him to send materials on Argentina to the class. Arrange for the class to interview a visitor from the Consul's office.

Provide an opportunity for role playing. Have an "old timer" gaucho give a monologue on the days when he was young, a time when the country had no barbed wire fences. Be sure he describes his day, his work, his food, the care of his horse and animals, and a festival.

Draw a picture showing the clothes worn by the old-fashioned gaucho. Children should infer occupation and climate from the article of clothing worn. Compare his clothing with that of the cowboys of our West and note similarities.

Compare the life of the gaucho and the cowboy of the American West. Have children make a chart describing the work of each, his food, clothing, shelter, and problems.

Use a chart to make a comparison of the diet of one person in the United States and that of one person in Argentina. Discuss reasons for differences.



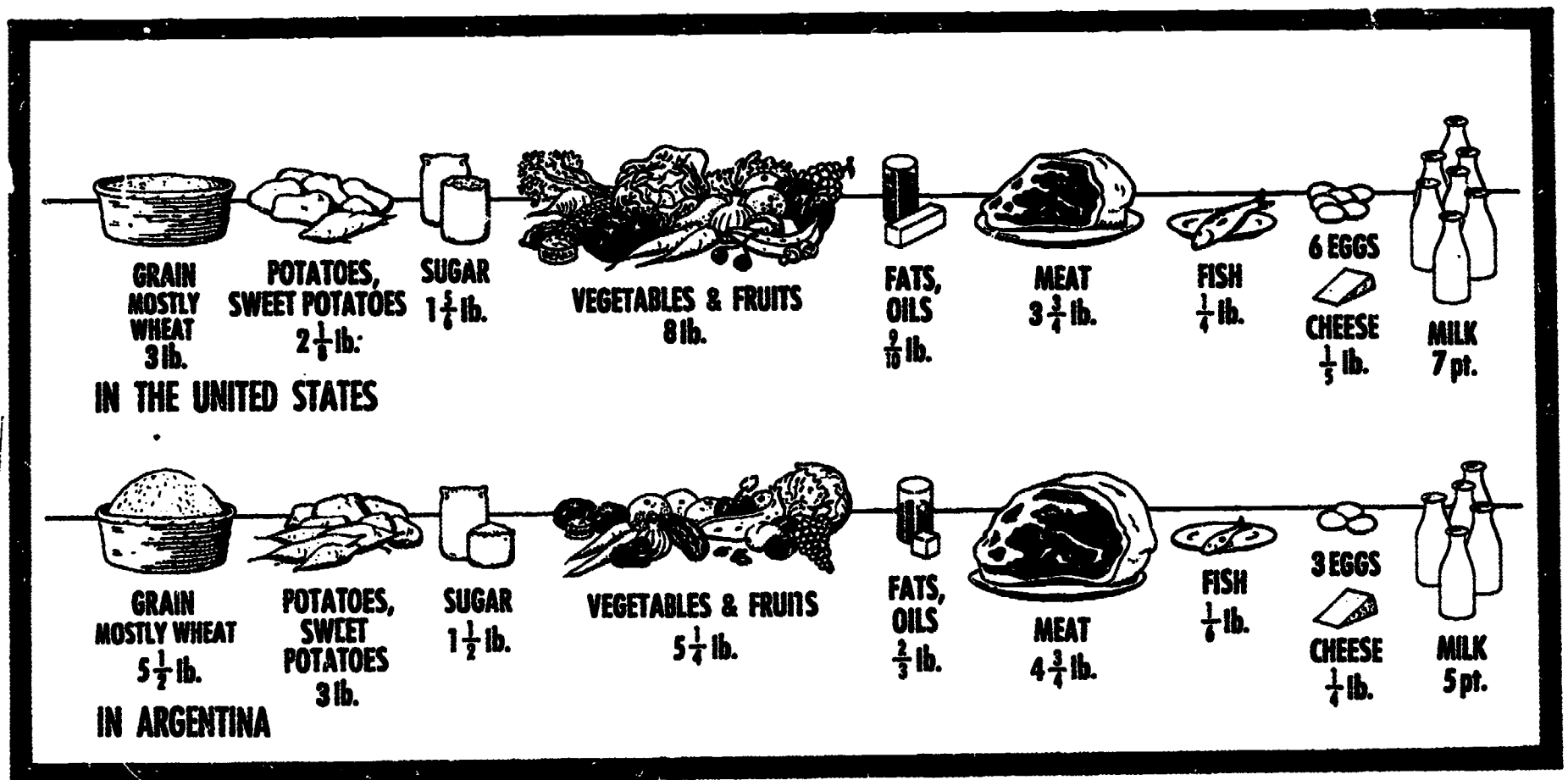
Prepare a class letter to the Argentine Consul asking him to send material on Argentina to the class. Arrange for the class to interview a visitor from the Consul's office.

Provide an opportunity for role playing. Have an "old timer" gaucho give a monologue on the days when he was young, a time when the country had no barbed wire fences. Be sure he describes his day, his work, his food, the care of his horse and animals, and a festival.

Draw a picture showing the clothes worn by the old-fashioned gaucho. Children should infer occupation and climate from the article of clothing worn. Compare his clothing with that of the cowboys of our West and note similarities.

Compare the life of the gaucho and the cowboy of the American West. Have children make a chart describing the work of each, his food, clothing, shelter, and problems.

Use a chart to make a comparison of the diet of one person in the United States and that of one person in Argentina. Discuss reasons for differences.



Carls, et al., Knowing Our Neighbors in Latin America, New York: Holt, Rinehart and Winston, p. 279.

Find out about mate, the national drink of Argentina. Have some children tell how it is made. Discuss the idea that people eat the foods they can readily obtain and that these foods change from country to country.

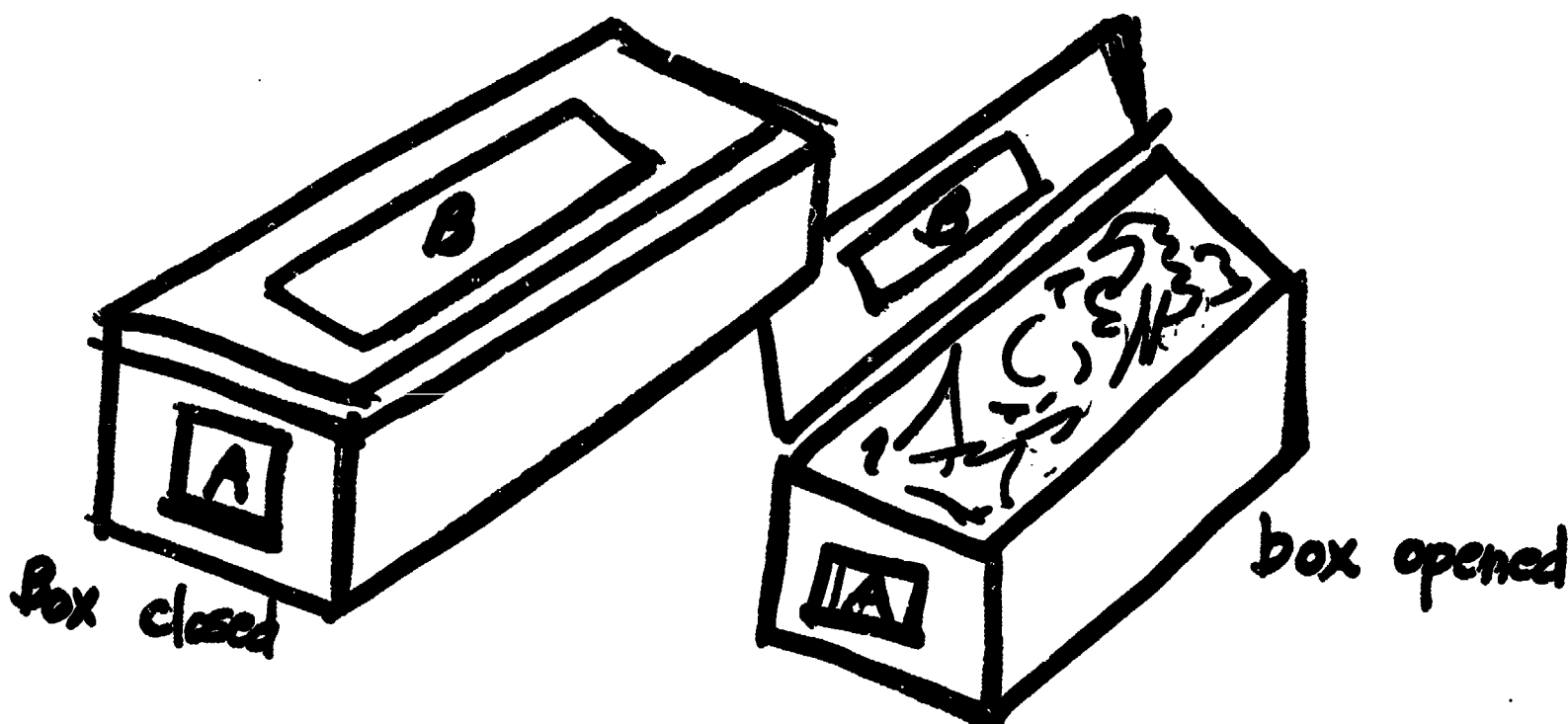
Help the children discover that the Pampa produces more food than is needed for its people. Ask: Why does the production of food surpluses make city life possible?

Have a ranch worker take an "old-time" gaucho on a tour of a modern estancia. Be sure he tells the "old-timer" how fencing, windmills, wells, better equipment, better feed, and housing have made his life easier.

Show a film such as Argentina, People of the Pampas, BAVI, to reinforce an understanding of life on the Pampa and its link to the city of Buencs Aires.

Assign one child to a photographer for a magazine assigned to do a pictorial feature on "Life on the Estancia". Have the pupil explain why he might photograph the following: trees, cattle, houses, wheat fields, corn fields, alfalfa fields, farm machinery, windmills, church, school, barn, bunkhouse, manager's house, owner's home.

Make a peep show using shoe boxes. Have children cut openings at A and B. Tape yellow, blue or green cellophane on the inside of cover at B and at A. Close cover and look through box at peep hole A. Be sure to hold box toward the window or light. For a finished look, the outside of the shoe box may be painted or covered.



Suggested subjects for diorama in peep show may include:

The gaucho roping steer with bolo.

Gauchos singing and playing music around the campfire.

Life on an estancia showing buildings, barn, animals, fields.

Scene in a meat-packing plant in Buenos Aires.

Cattle being driven to market.

Compare Argentine sports with those of the United States. Be sure to include pato, sortija, futbol, soccer, bull-fighting, horse-racing.

Case Study: People of Northern Nigeria

Introduction

Generally the people of the savanna cultivated grain, but their scope and efficiency differed widely from place to place. However, the Hausa of Northern Nigeria...dug deep into the ground and raised ridges for their millet, while at the same time irrigating the fields for cotton and other special crops.

The impact of Islam was not responsible for the first development of agriculture in the Western and Central Sudan...There has been a long tradition of successful cultivation of specialized crops in the Western and Central Sudan...

The savanna peoples, furthermore, were skilled in tending animals. Livestock was reared by people like...the almost ubiquitous Fulani who often arranged a mode of living with the settled peoples in whose fields they roamed and grazed their herds and flocks. Of the varied livestock kept, the beasts of burden - camels, horses and donkeys were important... Attention might also be called to cattle...who were used in the Western and Central Sudan from an early date. They provided, besides portage, large supplies of meat and dairy products; they furnished the hides and skins from which was manufactured the 'morocco' leather for which Kano - the future emporium and entrepot of the Central Sudan which we begin to hear of by A.D. 999 - was to become famous. Other arts and crafts undertaken by the savanna men included construction with sun-dried bricks of buildings decorated with vaults and arches; weaving of cotton on narrow and broad looms; lost-wax casting in bronze and brass; and delicate ornamental work in silver and gold.

With the products of these crafts and other activities, trade was carried on with the forest regions to the south and with North Africa beyond the desert. Across the Sudan and southwards to the forest fringes, the donkey and the bullock (besides human beings) were the principal carriers of trade goods. In the north, with the introduction of the camel, caravan trade grew apace and commercial towns flourished. Long before the beginning of the Christian era there were three major trade routes between the southern and northern shores of the desert.

The conductors of this trade were mainly Berbers...people who inhabited North Africa and the oases of the desert as far south as the Sudan. They established settlements in commercial centres of the Sudan where they exchanged the goods of the Mediterranean lands...silks, beads, mirrors, swords, dates and salt of the Sahara, with the commodities of the West African savanna and forest-gold, grain, gum, hides and skins, ostrich feathers, ivory and kola nuts.

Adapted from J.F. Ade Ajayi and Ian Espie, eds.,
A Thousand Years of West African History,
New York: Humanities Press, 1967, pp. 44-46.

1. Suggested Approach

- a. Have the class take an imaginary airplane trip over the grasslands of the world and help the children name continents and types of grasslands found on each. End the "trip" on the grasslands area located north of the African rain forest.
- b. Project a vegetation map of Africa and discuss the location of the grassland in terms of its proximity to other land types. Aid the class in discovering that the northern African grassland is an area which is located between the rain forest and the desert. Tell the class that another name for grasslands in this area (low latitude) is savanna.

Where is the largest grassland located?

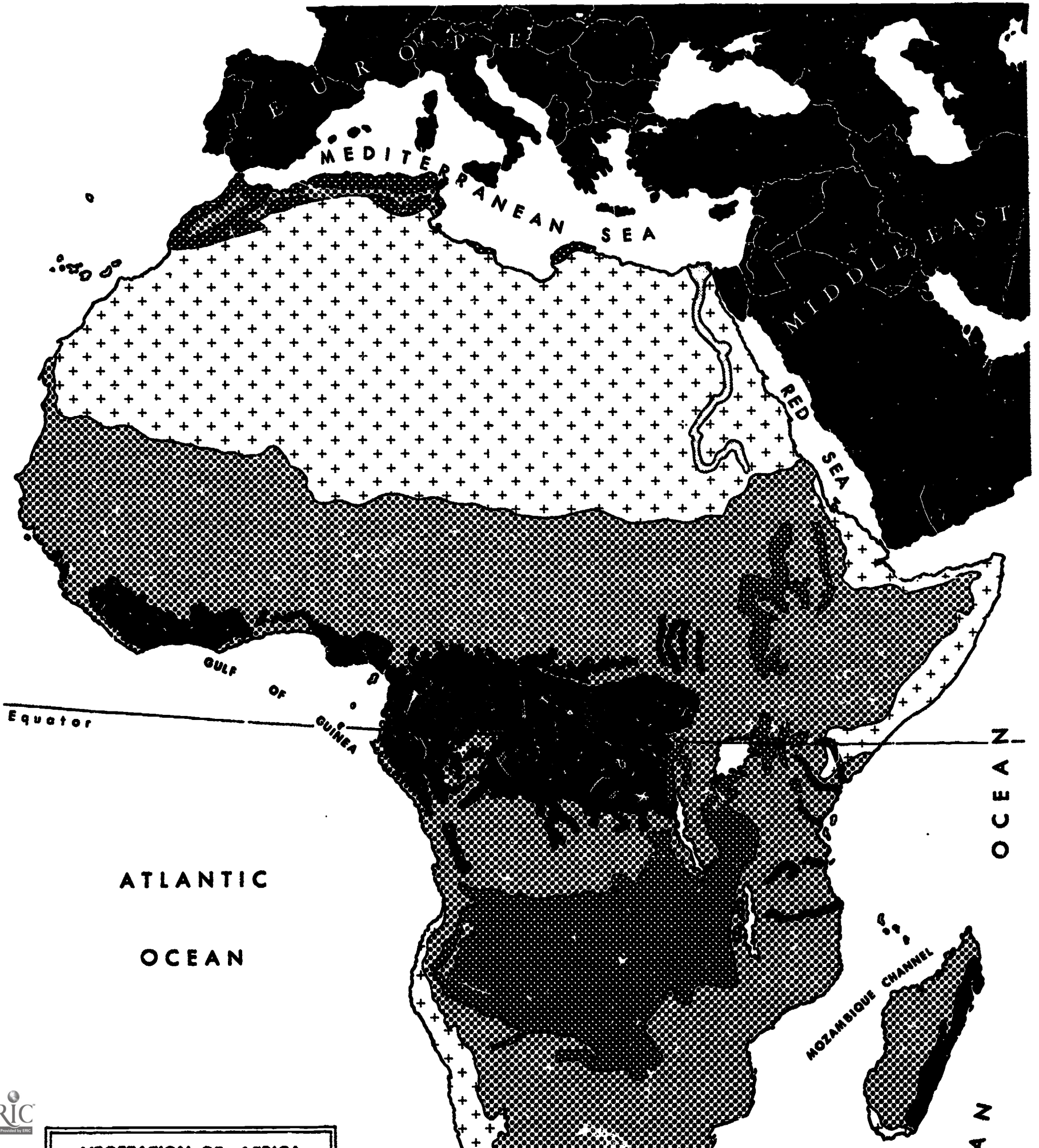
What type of vegetation is found to the south of the African savanna? To the north?

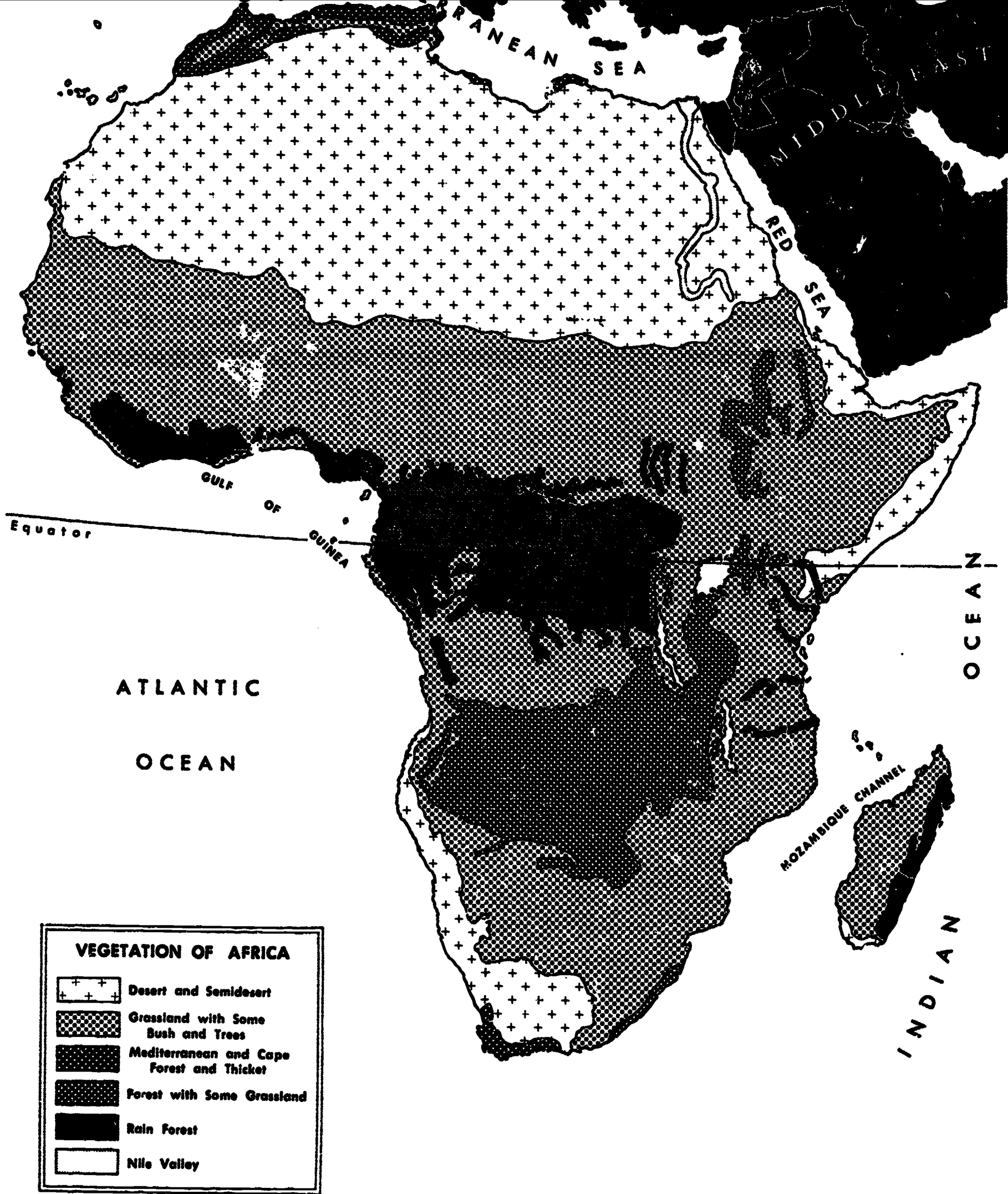
- c. Conclude the "Grassland Tour" with a travelogue description of the northern savanna from the forest to the desert. Help the children describe the climate and vegetation of the savanna using geographic understandings as a guide. Divide the class into two groups - Vegetation and Climate. Have each group complete its section of the following chart: (See Figure 1.)

Savanna (location)	Vegetation		Climate	
	Trees	Grass	Rainfall	Climate
near rain forest	many	very tall		
middle				
near desert				

Figure 1

Discuss the changes in the vegetation of the savanna. Have individuals from the Vegetation committee describe the area (effect) while children from the Climate committee give the causes.





Reprinted with permission.
 William Allen, *Africa*,
 Grand Rapids: Fideler Co.,
 1968, p. 12.

Figure 2

Why does the grassland area near the rainforest have many trees and tall grass?

What happens to the growth of trees and grass as we move north?

What factors cause the change in growth?

Where do we find the driest area?

How would you describe a dry grassland area?

Between which two extreme types of land do we find grasslands?

How can we use colors to describe a trip through the grassland from the forest to the desert?

2. How People Live on the African Savanna

Teacher Background

The traditional settlements of the people of the Sudan vary somewhat. However, general patterns do prevail.

In the rural areas are compact villages of circular huts with conical thatched roofs, mat-covered walls and doorways, or rectangular structures with one or more rooms and an enclosed porch. Buildings are arranged in rectangular clusters, or compounds, which are fenced with sorghum stalks or earth walls. Although the lavishness of a compound depends upon wealth, its organization is usually the same.

A compound with only one entrance is regarded by the Hausa people as a single social unit, having one head. Such a unit may contain two or more domestic groups, (married sons and families), each with separate houses, bathing places, and granaries. Domestic divisions may be expressed by partitions in the women's quarters up to the forecourt fence. However, until new entrances are cut in the compound wall, it is officially treated as one unit under its senior male.

The compounds of noblemen and wealthy merchants often include two storied structures, with windows, interior stairs and metal gutters. Exterior decorations include whitewashing and plaster ornamentation. These prominent units may serve as the entrance (kefa or zaure) to the compound forecourt where horses are tethered.

Larger towns or cities are more North African in style, often surrounded with turreted walls of brick or stone laid in mud. Usually the cities are divided into wards or quarters.

Houses in the cities are usually rectangular with flat roofs of beaten earth, battlemented walls of sun-dried bricks and interior courtyards.

Throughout the savanna intermingled with Hausa people are other groups such as the Fulani, the next largest cultural group. Fulani populations differ in their modes of life and social organization:

Where do we find the driest area?

How would you describe a dry grassland area?

Between which two extreme types of land do we find grasslands?

How can we use colors to describe a trip through the grassland... from the forest to the desert?

2. How People Live on the African Savanna

Teacher Background

The traditional settlements of the people of the Sudan vary somewhat. However, general patterns do prevail.

In the rural areas are compact villages of circular huts with conical thatched roofs, mat-covered walls and doorways, or rectangular structures with one or more rooms and an enclosed porch. Buildings are arranged in rectangular clusters, or compounds, which are fenced with sorghum stalks or earth walls. Although the lavishness of a compound depends upon wealth, its organization is usually the same.

A compound with only one entrance is regarded by the Hausa people as a single social unit, having one head. Such a unit may contain two or more domestic groups, (married sons and families), each with separate houses, bathing places, and granaries. Domestic divisions may be expressed by partitions in the women's quarters up to the forecourt fence. However, until new entrances are cut in the compound wall, it is officially treated as one unit under its senior male.

The compounds of noblemen and wealthy merchants often include two storied structures, with windows, interior stairs and metal gutters. Exterior decorations include whitewashing and plaster ornamentation. These prominent units may serve as the entrance (kefa or zaure) to the compound forecourt where horses are tethered.

Larger towns or cities are more North African in style, often surrounded with turreted walls of brick or stone laid in mud. Usually the cities are divided into wards or quarters.

Houses in the cities are usually rectangular with flat roofs of beaten earth, battlemented walls of sun-dried bricks and interior courtyards.

Throughout the savanna intermingled with Hausa people are other groups such as the Fulani, the next largest cultural group. Fulani populations differ in their modes of life and social organization:

The Pastoral Fulani- whose subsistence and wealth derive solely from their herds of cattle, although they also own sheep and goats. They exchange surplus dairy produce for cereal foods in the markets.

Semisedentary Communities - A dual mode of life in which farming and stock raising at once complement and circumscribe each other. These communities arise because of loss of cattle.

Sedentary Communities - Merge into the major ethnic groups in which they are found. The people also recognize traditional bonds with pastoral Fulani.

States - The geographical zone in which Fulani are found has also been the scene of the rise and fall of state organization for many centuries, and Fulani people under the leadership of their Muslim holy men have played a very influential role.

Adapted from: George P. Murdock. Africa, Its Peoples and Their Culture History. New York: McGraw-Hill Book Co., 1959, pp. 142-3.

James L. Gibbs, Jr. Peoples of Africa. New York: Holt, Rinehart and Winston, Inc., 1966, pp. 129-130.

- a. Display a vegetation or climate map of Africa and have the children locate Nigeria and the Nigerian Savanna.

What is the meaning of savanna?

How are savanna and steppe similar?

What are the main land types of Nigeria?

In which part of Nigeria is each land type located?

Why are the steppes located at the northern end of the savanna?

What major occupation might be found in the savanna of Northern Nigeria?

- b. Help the children understand that the savanna encourages the movement of people. Use a map to locate the Nigerian Sudan, home of the Hausa people. Rewrite a passage for class reading and discussion.

The Hausa people is the largest group that inhabits the north-western and north-central parts of Nigeria, spreading west and north into the Republic of Niger up to the edges of the Sahara desert. Within Nigeria, Hausaland is marked by wide plains only occasionally broken by low hills. This open country has had great influence on the ethnic composition and history of the Hausa, and, as might be expected, a large number of those who today speak and are described as Hausa have not the same ethnic origin. Nevertheless there would appear to have been an original African people which formed the nucleus of the present-day Hausa. In the early history of the country this group was expanded and transformed by immigration from elsewhere, probably from the west, the north and the east; and by commercial, political, religious and other influences.

Adapted from J. F. Ajayi, & Ian Espie, eds., A Thousand Years of West African History, New York: Humanities Press, 1967, p. 90.

What is the group of people who live in northern Nigeria?

How would you describe Hausaland?

What kind of land is located north of the savanna of the Hausas?

James L. Gibbs, Jr. Peoples of Africa. New York:
Holt, Rinehart and Winston, Inc., 1966, pp. 129-130.

- a. Display a vegetation or climate map of Africa and have the children locate Nigeria and the Nigerian Savanna.

What is the meaning of savanna?

How are savanna and steppe similar?

What are the main land types of Nigeria?

In which part of Nigeria is each land type located?

Why are the steppes located at the northern end of the savanna?

What major occupation might be found in the savanna of Northern Nigeria?

- b. Help the children understand that the savanna encourages the movement of people. Use a map to locate the Sudan, home of the Hausa people. Rewrite a passage for class reading and discussion.

The Hausa people is the largest group that inhabits the north-western and north-central parts of Nigeria, spreading west and north into the Republic of Niger up to the edges of the Sahara desert. Within Nigeria, Hausaland is marked by wide plains only occasionally broken by low hills. This open country has had great influence on the ethnic composition and history of the Hausa, and, as might be expected, a large number of those who today speak and are described as Hausa have not the same ethnic origin. Nevertheless there would appear to have been an original African people which formed the nucleus of the present-day Hausa. In the early history of the country this group was expanded and transformed by immigration from elsewhere, probably from the west, the north and the east; and by commercial, political, religious and other influences.

Adapted from J.F. Ajayi, & Ian Espie, eds.,
A Thousand Years of West African History,
New York: Humanities Press, 1967, p. 90.

What is the group of people who live in northern Nigeria?

How would you describe Hausaland?

What kind of land is located north of the savanna of the Hausas?

Why do people move from one land to another?

How do people travel across the deserts and grasslands?

How does open country allow people to move from place to place?

Who were the original people of Hausaland?

Why do many different groups of people now speak the Hausa language?

What caused changes in the ways of the first Hausa people?

- c. Make an introductory visit to Hausaland by viewing a film, "Hausa Village" which may be borrowed from:

Consulate General of Nigeria
575 Lexington Avenue
New York, New York 10022

Use the film as a resource for planning learning activities.
Some highlights are:

A village school where Hausa and English are taught.

How the calabash is used.

Craftsman using the hand loom.

Mat making.

Hausa Market.

Hausa men farming and fishing.

Harvesting of groundnuts.

Hausa women preparing food for her family.

Evening entertainment in the village.

A Moslem at private worship.

- d. Encourage appreciation of the design of the Hausa compound. Use an opaque projector to show the diagram of a Hausa compound. For class discussion use the following chart: (See Figure 3.)

Features of a Hausa Compound

Entrance Hut - Reserved for men of the compound to entertain neighbors and friends, and to ply their crafts. It leads to a forecourt.

Forecourt - Contains: Sleeping huts for young boys and visitors, rectangular buildings of one or more rooms whose doorways limit vision inward. These buildings and a fence enclose the inner court.

Inner Court - Contains: Male householder's hut, women's quarters which include one or more huts, according to the number of wives.

Storage buildings or granaries

Use the film as a resource for planning learning activities.
Some highlights are:

A village school where Hausa and English are taught.

How the calabash is used.

Craftsman using the hand loom.

Mat making.

Hausa Market.

Hausa men farming and fishing.

Harvesting of groundnuts.

Hausa women preparing food for her family.

Evening entertainment in the village.

A Moslem at private worship.

- d. Encourage appreciation of the design of the Hausa compound. Use an opaque projector to show the diagram of a Hausa compound. For class discussion use the following chart: (See Figure 3.)

Features of a Hausa Compound

Entrance Hut - Reserved for men of the compound to entertain neighbors and friends, and to ply their crafts. It leads to a forecourt.

Forecourt - Contains: Sleeping huts for young boys and visitors, rectangular buildings of one or more rooms whose doorways limit vision inward. These buildings and a fence enclose the inner court.

Inner Court - Contains: Male householder's hut, women's quarters which include one or more huts, according to the number of wives.

Storage buildings or granaries.

Cooking area - open hearths and maybe light, thatched, structures for wet-season cooking.

Wells.

Bathing place and pit latrine in fenced-off section of rear corner.

Adapted from James L. Gibbs, Jr.
Peoples of Africa, New York: Holt, Rinehart
and Winston, Inc., 1966, p. 129.

What is a compound?

How does the design of the compound provide for the privacy and protection of each family unit in the village?

How does the organization of the compound allow for privacy of individuals?

Why is individual privacy important in a family?

Why do the women cook outdoors?

How is shelter provided for in the rainy season?

How can you tell from the design of the compound that there is plenty of land?

e. Discuss the "compound" as a modern architectural concept.

What type of urban housing reminds you of a Hausa compound?

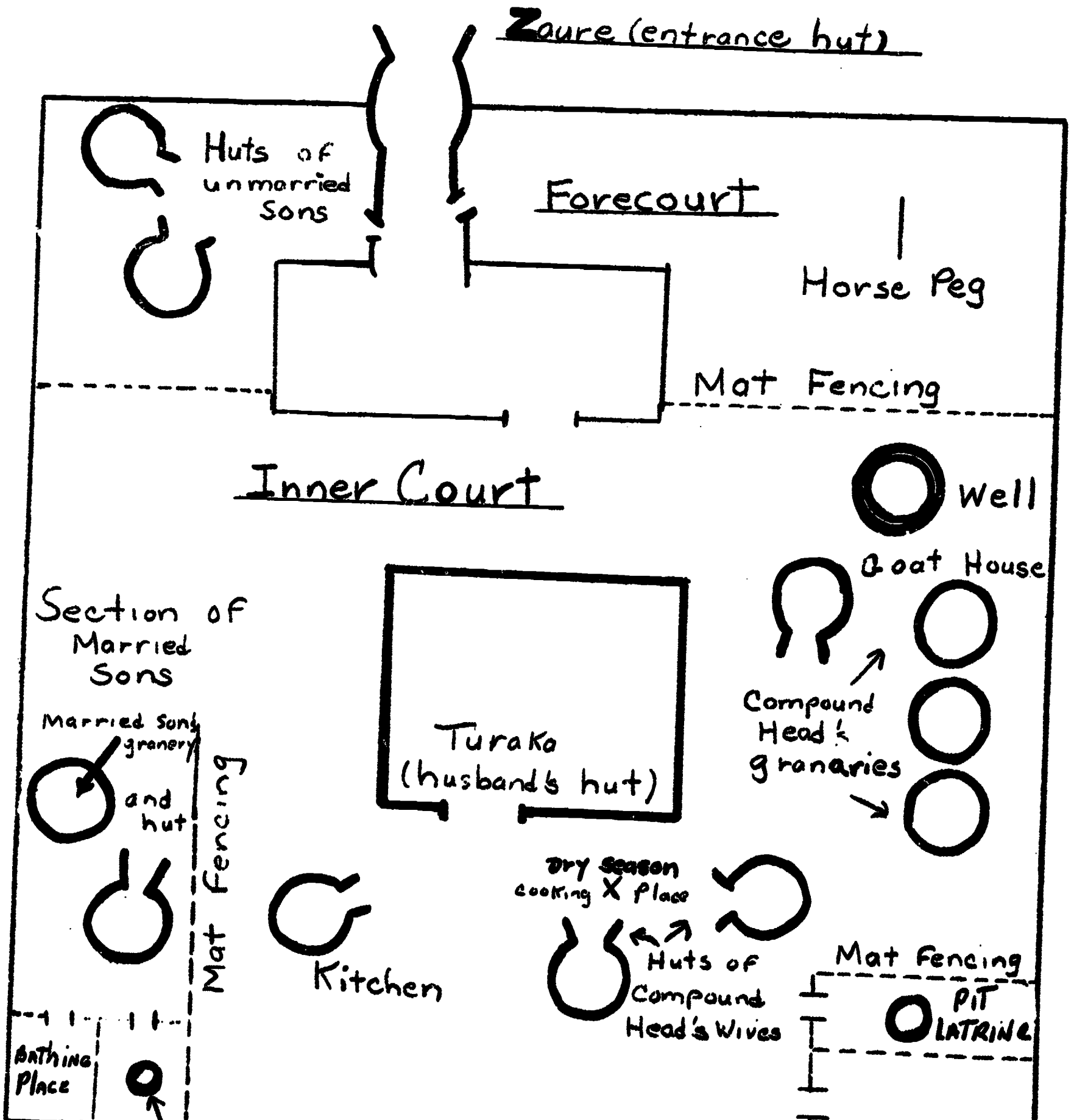
Compare a city housing project to a compound in terms of:

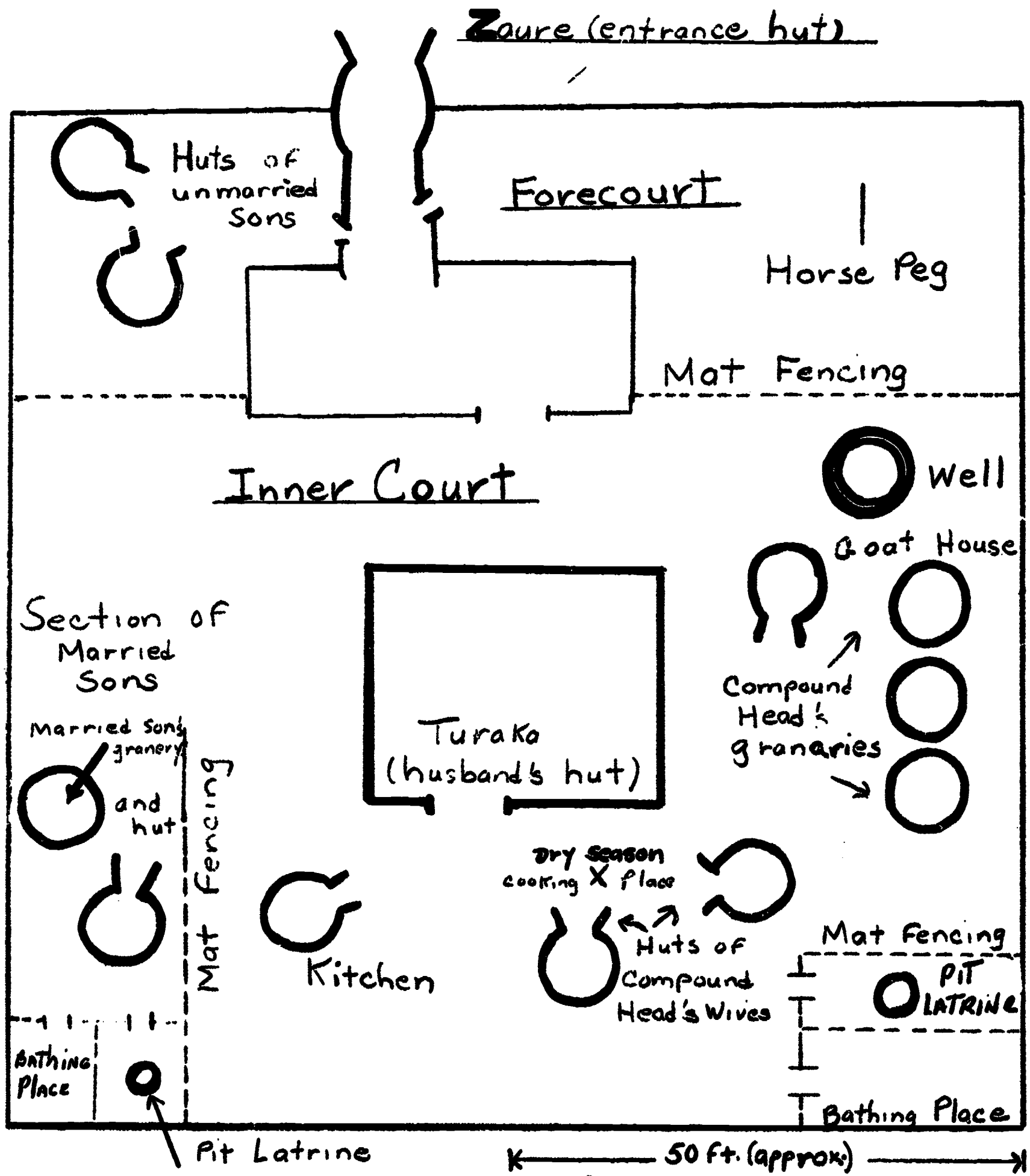
number of people
adaptability available to land area
family organization.

How is a compound similar to a suburban housing development?

How do you think housing developments are planned?

How do you think the layout of a Hausa compound was developed?





A Hausa Compound

James L. Gibbs, Jr., Peoples of Africa,
 New York: Holt, Rinehart and Winston, Inc.,
 1966, p. 129.

Figure 3
 418

- f. Encourage children to work in small groups to design their own versions of a compound or homestead. Discuss the children's diagrams:

What are the advantages of your changes?

What are the disadvantages of your changes?

How do you think the Hausa might feel about your changes?

- g. On a flat surface make a model of a compound. Tongue depressors woven with raffia or yarn are good for making fences. Make mat roofs and walls of dixie mesh strengthened with Q-tips or toothpicks.
- h. Use an opaque projector to help children study pictures of home in the cities of the Nigerian Sudan. Tell children that the homes they will see are in the city of Kano. These homes are painted different colors. (See Figures 4-7.)

Use a map of Africa or Nigeria to show students location of Kano in Northern Nigeria.

Of what material are these homes made?

From where do the people get the material to make homes?

How do thick walls help keep the buildings cool?

Why can you find homes of similar material in places such as Southern California and Puerto Rico?

How do these buildings show individual expression?

Compare these homes to those in your neighborhood:

How are they alike?

How are they different?



-Courtesy of Nigerian Mission Library

Figure 4
420



The colors and designs of Kano's mud-walled homes reflect individualism and artistic expression.

Forman & Forman, The Land and the People of Nigeria, New York: J.B. Lippincott Co., 1964, p. 94.

Figure 5





The colors and designs of Kano's mud-walled homes reflect individualism and artistic expression.

Forman & Forman, The Land and the People of Nigeria, New York: J.B. Lippincott Co., 1964, p. 94.

Figure 5



Traditional house decoration

Tourist Brochure published by The Federal Ministry of Information Lagos.

Figure 6

Wall decorations in Kano include geometric designs, animals, birds, even airplanes.



Forman & Forman, The Land and the People of Nigeria, New York: 1964, J.B. Lippincott Company, p. 94.

Figure 7

The Fulani People

- i. Motivate an interest in the pastoral peoples of the savanna. Show the children a picture of cattle (longhorn) in the northern region. (See Figure 8.)

Teacher Background

The Moslem North was a world apart. On the great east-west trade route, Hausa merchants in their skullcaps and flowing, bright colored robes, roamed the length and breadth of the open Sudan from Senegal to the Nile. The rulers of the Nigerian Sudan were not Hausa but Fulani. In 1802 the Fulani Emperor, Uthman Dan Fodio, led a jihad against his enemies and conquered all of what is now Northern Nigeria.

The Fulani still rule in Northern Nigeria. Fulani nobles, called emirs, wield both political power and the religious authority of Islam, often meting out justice according to rigid and harsh codes of medieval Islamic law. Fulani aristocrats were regularly elected by the Hausa peasants and traders to local and national parliaments. The Sardauna of Sokoto, traditional leader of the Fulani in time of war, was Premier of Nigeria's Northern Region from 1960 to 1966.

F. Seth Singleton & John Shingler, Africa,
New York: Hayden Book Co., 1967, pp. 162-163.

The famed longhorn cattle in the Northern Region.



Teacher Background

The Moslem North was a world apart. On the great east-west trade route, Hausa merchants in their skullcaps and flowing, bright colored robes, roamed the length and breadth of the open Sudan from Senegal to the Nile. The rulers of the Nigerian Sudan were not Hausa but Fulani. In 1802 the Fulani Emperor, Uthman Dan Fodio, led a jihad against his enemies and conquered all of what is now Northern Nigeria.

The Fulani still rule in Northern Nigeria. Fulani nobles, called emirs, wield both political power and the religious authority of Islam, often meting out justice according to rigid and harsh codes of medieval Islamic law. Fulani aristocrats were regularly elected by the Hausa peasants and traders to local and national parliaments. The Sarkauna of Sokoto, traditional leader of the Fulani in time of war, was Premier of Nigeria's Northern Region from 1960 to 1966.

F. Seth Singleton & John Shingler, Africa,
New York: Hayden Book Co., 1967, pp. 162-163.

The famed longhorn cattle in the Northern Region.



Forman and Forman, The Land and People of Nigeria, New York: J.B. Lippincott Co., 1964, p. 80.

Figure 8

What is another name for herdsmen? (pastoral)

Why are cattle to live on the savanna?

Why do pastoral people move around a lot?

How do the people of Northern Nigeria use their cattle?

- j. "Explore" a Fulani homestead to gain understanding that the savanna is also the home of pastoral peoples. Rexograph duplicates of a homestead diagram with information for class discussion. (See Figure 5.)

Teacher Background

The pastoral Fulani wander in nomadic bands and occupy only temporary camps consisting of a cluster of huts of dismountable and portable construction commonly surrounded by a thorn hedge. The dwellings are round in ground plan and of either hemispherical or beehive shape, with a framework of poles covered with mats, leaves, or grass.

George Murdock, Africa: Its Peoples and Their Culture History, New York: McGraw-Hill, 1959, p. 419.

The homesteads and camps of the Wodaabe follow a plan. In the wet season, even a large camp blends with the savanna. In the dry season it is possible to pass close to a homestead without seeing it. The pastoral Fulani make shelters of trees and plants that grow in the area of their camp. They have only those household things that can be carried on the head or by pack oxen.

Adapted from James L. Gibbs, Jr., Peoples of Africa, New York: Holt, Rinehart and Winston, 1966, p. 376.

What is the name of a pastoral people of Northern Nigeria? (Fulani)

How is this homestead similar to cowboy camps that you have seen in films?

Why do you think the homesteads are made to blend in with the savanna?

What does the corral tell you about the Fulani?

Why must traditional cattle-raising people move often?

Why, then, do cattle-raising people live in grassland areas such as the savanna?

How do the people of Northern Nigeria use their cattle?

- j. "Explore" a Fulani homestead to gain understanding that the savanna is also the home of pastoral peoples. Xeroxgraph duplicates of a homestead diagram with information for class discussion. (See Figure 5.)

Teacher Background

The pastoral Fulani wander in nomadic bands and occupy only temporary camps consisting of a cluster of huts of dismantable and portable construction commonly surrounded by a thorn hedge. The dwellings are round in ground plan and of either hemispherical or beehive shape, with a framework of poles covered with mats, leaves, or grass.

George Murdock, Africa: Its Peoples and Their Culture History, New York: McGraw-Hill, 1959, p. 419.

The homesteads and camps of the Wodaabe follow a plan. In the wet season, even a large camp blends with the savanna. In the dry season it is possible to pass close to a homestead without seeing it. The pastoral Fulani make shelters of trees and plants that grow in the area of their camp. They have only those household things that can be carried on the head or by pack oxen.

Adapted from James L. Gibbs, Jr., Peoples of Africa, New York: Holt, Rinehart and Winston, 1966, p. 376.

What is the name of a pastoral people of Northern Nigeria? (Fulani)

How is this homestead similar to cowboy camps that you have seen in films?

Why do you think the homesteads are made to blend in with the savanna?

What does the corral tell you about the Fulani?

Why must traditional cattle-raising people move often?

Why, then, do cattle-raising people live in grassland areas such as the savanna?

Why is it difficult to spot a Wodaabe homestead?

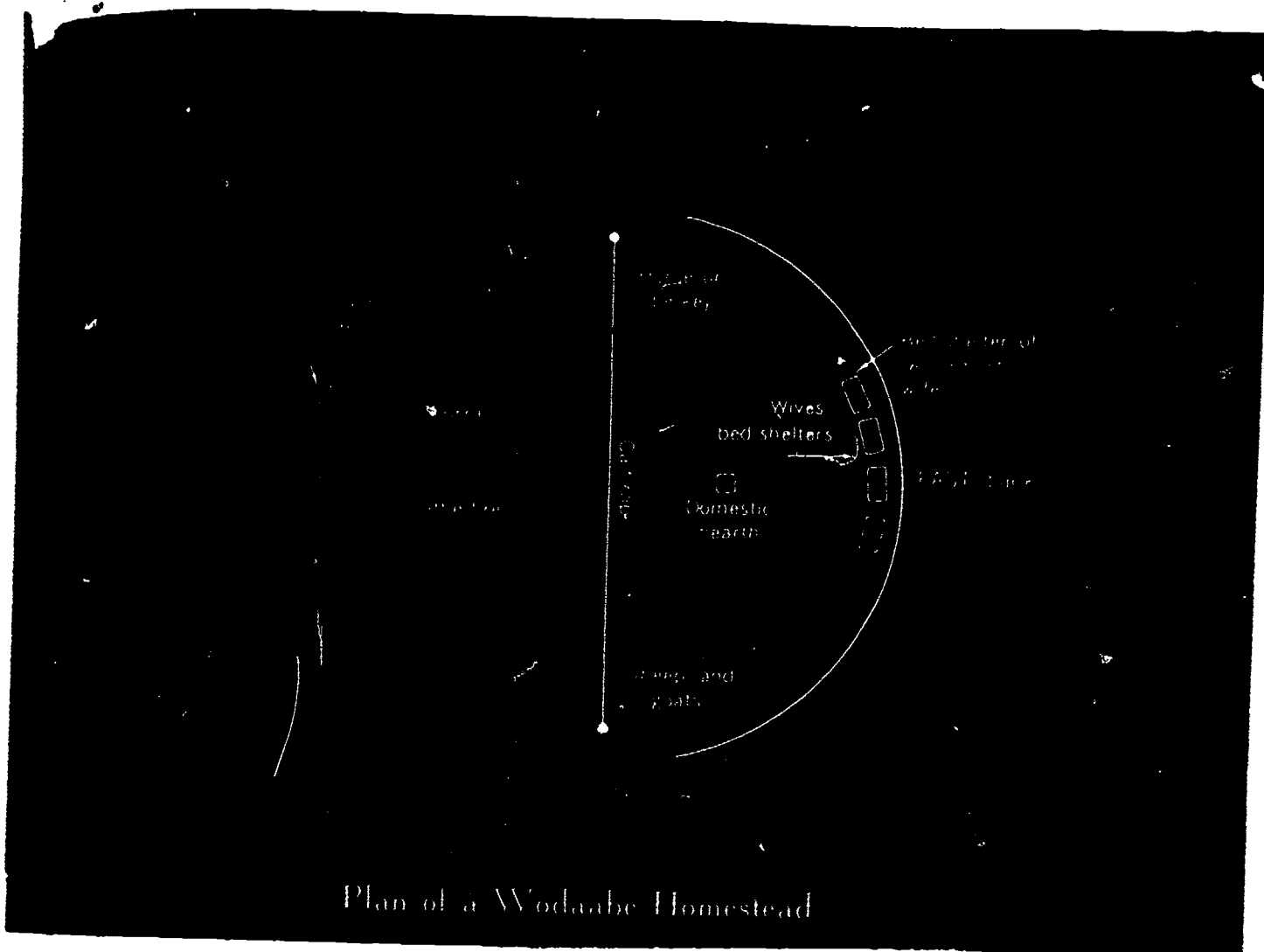
How does "camouflage" protect a cattle-raising group?

Why do the Wodaabe have few household articles?

Explain why the pastoral Fulani can be called "independent"?

How does the pastoral Fulani way of life compare with that of the nomadic Bedouin?

Allow the children to study the homestead diagram to gain understanding of Fulani social organization. (See Figure 9.)



Plan of a Wodaabe (Fulani) Homestead

Figure 9

Wodaabe Homestead Organization

Males (West)

Eat - to the west of the cattle corral

Sleep -

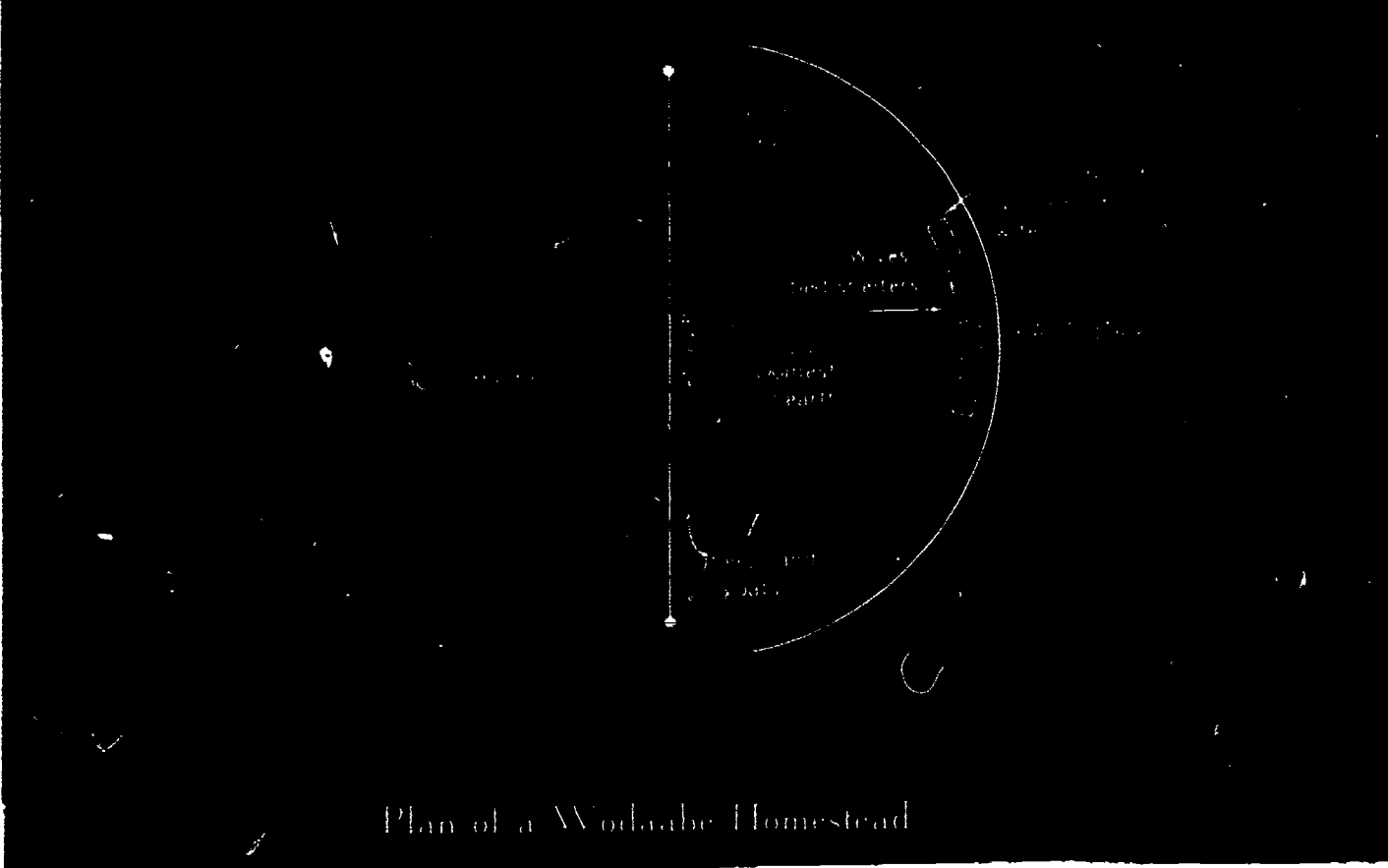
etc.

Females (East)

Milk cattle

Sleep in order of seniority

etc.



Plan of a Wodaabe Homestead

Plan of a Wodaabe (Fulani) Homestead

Figure 9

Wodaabe Homestead Organization

Males (West)

Eat - to the west of the cattle corral

Sleep -

etc.

Females (East)

Milk cattle

Sleep in order of seniority

etc.

In what direction does the front of the homestead always face?

How are the male and female sections divided?

How does the compound plan provide for male and female duties?

Why is it important for pastoral people to have a uniform plan for setting up homesteads?

- k. Plan a guided tour of the city of Kano. Rewrite descriptions of various sections of the city and have individual pupils read the description aloud while showing pictures of the city. (See Figure 10.)

Teacher Background

The sedentary (farming)...inhabit permanent villages or towns and occupy either thatched mud dwellings of the cone-cylinder type or occasionally rectangular houses with walls of sun-dried brick, flat terrace roofs, and an interior courtyard. Some Fulani farmers live among the Hausa people in the city of Kano.

Adapted from George Murdock, Africa: Its Peoples and Their Culture History, New York: McGraw-Hill, 1959, p. 419.

Description I Ancient Trading Center

For more than a thousand years Kano has been a trading center, and for a long time the focus of Hausaland. It may have been sited because of a locally usable deposit of iron ore; the city was long famed for the skill of the smiths and metal workers.

Description II Well-to-do Section

There is an aristocratic section of town where the Emir's Palace is a walled city within a city. The Emir's ministers, the city ward headman and rich merchants have houses in the neighborhood, and many rural headman keep a townhouse in Kano.

Description III Traditional Industrial Area

In the main part of the town are quarters devoted to cotton spinning, weaving, dyeing (with local vegetable dyes prepared in pits), and tailoring. Another leading industry is tanning of leather (goats, cattle, sheep, camels, and asses all supply hides and skins with goats easily leading), some tanning materials being derived from the seeds of a local acacia. Kano has a main market, well stocked, and many smaller ones.

Adapted from Dudley L. Stamp, Africa: A Study in Tropical Development, New York: John Wiley & Sons, 1953, pp. 317 and 318.

Teacher Background

The sedentary (farming)...inhabit permanent villages or towns and occupy either thatched mud dwellings of the cone-cylinder type or occasionally rectangular houses with walls of sun-dried brick, flat terrace roofs, and an interior courtyard. Some Fulani farmers live among the Hausa people in the city of Kano.

Adapted from George Murdock, Africa: Its Peoples and Their Culture History, New York: McGraw-Hill, 1959, p. 419.

Description I Ancient Trading Center

For more than a thousand years Kano has been a trading center, and for a long time the focus of Hausaland. It may have been sited because of a locally usable deposit of iron ore; the city was long famed for the skill of the smiths and metal workers.

Description II Well-to-do Section

There is an aristocratic section of town where the Emir's Palace is a walled city within a city. The Emir's ministers, the city ward headman and rich merchants have houses in the neighborhood, and many rural headman keep a townhouse in Kano.

Description III Traditional Industrial Area

In the main part of the town are quarters devoted to cotton spinning, weaving, dyeing (with local vegetable dyes prepared in pits), and tailoring. Another leading industry is tanning of leather (goats, cattle, sheep, camels, and asses all supply hides and skins with goats easily leading), some tanning materials being derived from the seeds of a local acacia. Kano has a main market, well stocked, and many smaller ones.

Adapted from Dudley L. Stamp, Africa: A Study in Tropical Development, New York: John Wiley & Sons, 1953, pp. 317 and 318.

Description IV Kano is Changing

Kano has now become a great international and local airport as well as a focus of an increasing number of all-weather roads. The old city has been equipped with electricity, it has a good water supply and some improvement has been made in sanitation. Its walls have tended to disintegrate; its old narrow gates have been widened to admit automobiles and the now widely used buses. Nevertheless, Kano retains some of its old charm.

The walled city of Kano, in northern Nigeria,* was built in the sixteenth century.



William Allen, *Africa*, Michigan:
Fideler Co., 1968, p. 142.

Figure 10

432

1. Introduce a study of the extended family and stress its nature as an economic unit.

What type of communities are found in Hausaland? (farming and pastoral)

Why is a large family important to both farming and pastoral people?

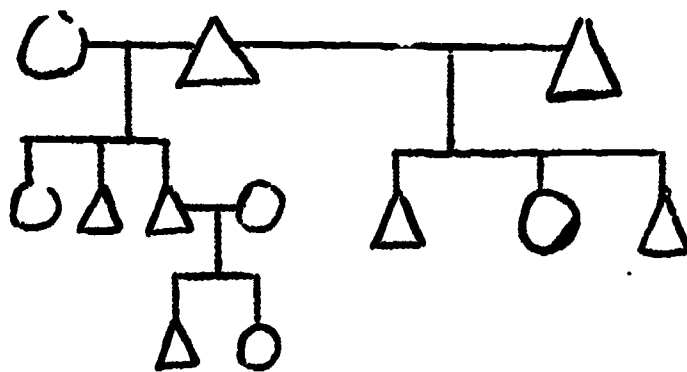
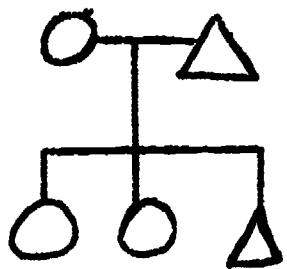
How would a farming family be helped by more than one wife?

Why does the number of wives depend on the wealth of the household?

How can the wives help each other? (baby-sitting in cases of emergency and illness - sharing the work load)

A Fulani gives his land to his married sons. How does this make him dependent on his sons in old age?

Draw diagrams representing "smaller" and "larger" family units. Boy and girl stick figures may be used in the diagrams.



△ = male
○ = Female

Which family would be more useful in a traditional area such as Hausaland?

Why would the larger family be an asset in traditional Hausaland?

Which family is more likely to be found in a city?

Why is a large family important to both farming and pastoral people?

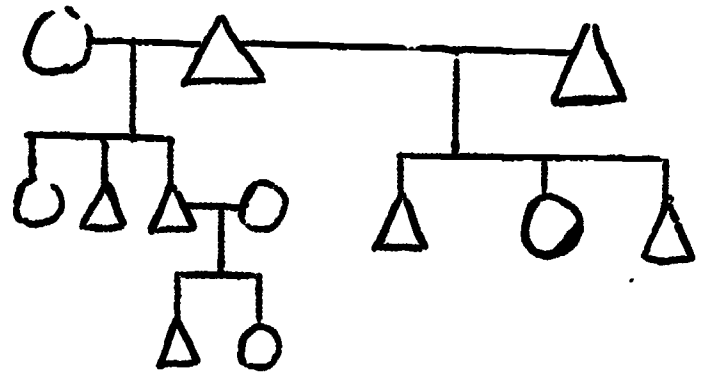
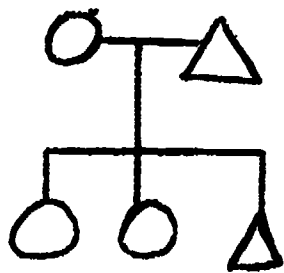
How would a farming family be helped by more than one wife?

Why does the number of wives depend on the wealth of the householder?

How can the wives help each other? (baby-sitting in cases of emergency and illness - sharing the work load)

A Fulani gives his land to his married sons. How does this make him dependent on his sons in old age?

Draw diagrams representing "smaller" and "larger" family units. Boy and girl stick figures may be used in the diagrams.



Δ = male
O = Female

Which family would be more useful in a traditional area such as Hausaland?

Why would the larger family be an asset in traditional Hausaland?

Which family is more likely to be found in a city?

Why would the smaller family be better for city living?

If you were a child in the larger family, why would you not have to worry about looking for playmates?

Why would you "probably" never be without a mother?

How would you feel if your life changed and you had to live away from your family?

- m. Help the children gain insight into the formality of Fulani life by developing a chart on family organization. Paraphrase paragraphs to meet children's reading level. Divide class into two groups, male and female. Help each group extract information about rules governing its activities.

435

West of the calf rope is the male part of the household, where the cattle are kept. It is sanctified by the cattle fire, which burns there from dusk to early morning. While the cattle are away grazing nobody goes into the corral. In the early morning the householder and his sons sit there and discuss and inspect the cattle. Wives come into the corral only to milk, and the special cooperative task of men and women is for the former to release calves from the rope, which then go to their dams to initiate milking by the wives. Menfolk eat to the west of the cattle corral and some sleep around it to guard the herd by night. Menfolk spend a day in camp under a tree to the west of the corral.

When returning to, or visiting a homestead, a man approaches from the west and a woman from the east. Males are buried on the west side of the cattle corral, females to the east of the back fence. When a whole household moves to new pastures it does so in the order dictated by these arrangements. The household head sets off initially to the west, followed by the herd flanked by his sons. Behind the herd come the wives, their shelters and domestic equipment lashed to pack bulls. With them are the children of the household and its small stock.

James L. Gibbs, Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, 1966,
p. 376.

3. How Man Uses the Savanna to Obtain Food

- a. Raise questions about the problem of obtaining food on the Nigerian grassland. Build upon the children's knowledge of other grassland areas.

What is the name of the African grasslands?

Why is it that some parts of the savanna are called "moist"?

How does climate create a "dry" savanna?

How is the African savanna different from the grasslands in the United States? (prairies)

What are the problems of obtaining food in the dry savanna?

How have people in other grassland regions solved the problem of obtaining food? (farming and cattle-raising)

- b. Use role playing to investigate the possibility of interdependence between farming and pastoral people. Designate three groups: farmers, cattle raisers and mediators. Then distribute questions to be answered and the members of each group.

the householder and his sons sit there and discuss and inspect the cattle. Wives come into the corral only to milk, and the special cooperative task of men and women is for the former to release calves from the rope, which then go to their dams to initiate milking by the wives. Menfolk eat to the west of the cattle corral and some sleep around it to guard the herd by night. Menfolk spend a day in camp under a tree to the west of the corral.

When returning to, or visiting a homestead, a man approaches from the west and a woman from the east. Males are buried on the west side of the cattle corral, females to the east of the back fence. When a whole household moves to new pastures it does so in the order dictated by these arrangements. The household head sets off initially to the west, followed by the herd flanked by his sons. Behind the herd come the wives, their shelters and domestic equipment lashed to pack bulls. With them are the children of the household and its small stock.

James L. Gibbs, Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, 1966,
p. 376.

3. How Man Uses the Savanna to Obtain Food

- a. Raise questions about the problem of obtaining food on the Nigerian grassland. Build upon the children's knowledge of other grassland areas.

What is the name of the African grasslands?

Why is it that some parts of the savanna are called "moist"?

How does climate create a "dry" savanna?

How is the African savanna different from the grasslands in the United States? (prairies)

What are the problems of obtaining food in the dry savanna?

How have people in other grassland regions solved the problem of obtaining food? (farming and cattle-raising)

- b. Use role playing to investigate the possibility of interdependence between farming and pastoral people. Designate three groups: farmers, cattle raisers and mediators. Then distribute questions to be answered orally by members of each group. Suggested questions follow:

Farmers

How does farming affect your interest in moving around?

How does farming give you time to develop other skills?

Why would farming help you to develop markets?

Cattle Raisers

How does cattle-raising affect your interest in moving around?

Why could your way of life be a problem to the farmers in your land?

Conclude the discussion with advice from the mediators.

What problems do cattle-raisers have?

What problems do farmers have?

How can they solve their problems by helping each other?

- c. Rewrite a passage to help children understand how the Hausa solve farming problems on the savanna.

Farming on the Savanna

The Hausa distinguish different soil types, and distribute their crops accordingly, marshland with its capacity for dry-season cultivation being highly prized, and intercropping the general practice elsewhere. Green manure, cattle manure, and periodic fallowing are employed, except that home plots, heavily manured with household refuse, receive little rest.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, pp. 123-124.

Why are there differences in soil types on the savanna?

Why do different soil types cause problems for the Hausa?

What makes marshland a "highly prized" type of soil?

What is intercropping?

How do cattle-raisers help farmers fertilize their land?

How do the Hausa fertilize the soil?

Why is the rotation of fields necessary?

- d. Use the following reading to illustrate the cooperation between the farming Hausa and the pastoral Fulani on the savanna.

For meat, milk, and butter the Hausa depend on the pastoral Fulani, who graze their herds near village markets where they purchase the food-stuffs and services they need, sometimes undertaking to quarter their cattle on a villager's farm for an agreed time, in return for money and grain.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, p. 123.

How can they solve their problems by helping each other?

- c. Rewrite a passage to help children understand how the Hausa solve farming problems on the savanna.

Farming on the Savanna

The Hausa distinguish different soil types, and distribute their crops accordingly, marshland with its capacity for dry-season cultivation being highly prized, and intercropping the general practice elsewhere. Green manure, cattle manure, and periodic fallowing are employed, except that home plots, heavily manured with household refuse, receive little rest.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, pp. 123-124.

Why are there differences in soil types on the savanna?

Why do different soil types cause problems for the Hausa?

What makes marshland a "highly prized" type of soil?

What is intercropping?

How do cattle-raisers help farmers fertilize their land?

How do the Hausa fertilize the soil?

Why is the rotation of fields necessary?

- d. Use the following reading to illustrate the cooperation between the farming Hausa and the pastoral Fulani on the savanna.

For meat, milk, and butter the Hausa depend on the pastoral Fulani, who graze their herds near village markets where they purchase the food-stuffs and services they need, sometimes undertaking to quarter their cattle on a villager's farm for an agreed time, in return for money and grain.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, p. 123.

What does "pastoral" mean?

What do the Hausa get from the Fulani?

Where do the Fulani graze their herds?

What do the Fulani obtain from the village markets?

How do the Hausa farmers sometimes help the Fulani prepare their meat for sale?

What do the Fulani do with the money?

- e. Help the children understand that African farm animals are similar to those found in other lands.

What other types of animals do you think live in Hausaland?

List children's answers on the board. Then read aloud information on the animals raised by the Hausa.

Apart from a very few cattle employed in farming, livestock raised by Hausa consist of horses, donkeys, goats, sheep, turkeys and other poultry. Of these, goats and poultry are in women's hands; sheep, rather less so. Horses are a man's pride but donkeys are the main means of local transport.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, p. 124.

Which animals are used for work?

Which animals are used for food?

Why are women only concerned with poultry, goats and sheep?

How does the savanna help the Hausa to be great horsemen?

Explain why "horses are a man's pride and donkey's are not."

Which animals of Hausa villages are familiar to you?

- f. Have the children make a class book on the People of Northern Nigeria. Use large sheets of oaktag as pages. Draw or clip pictures of the animals used by the Hausa. Paste these on the pages and allow different children to write sentences telling how each animal is used.
- g. Introduce the children to the foods that are eaten by Hausa people. Duplicate and distribute the following list of foods which make up the staple diet of the Hausa people.

Guinea corn

millet - a cereal like grass with nutritious seeds

maize - a kind of corn that grows on large ears; corn rice

tamarind - a tropical fruit with juicy, spicy pulp

butter

yams

milk

onions

sugarcane

chili peppers

honey

okra

kola nuts

pigeon peas

potatoes

Apart from a very few cattle employed in farming, livestock raised by Hausa consist of horses, donkeys, goats, sheep, turkeys and other poultry. Of these, goats and poultry are in women's hands; sheep, rather less so. Horses are a man's pride but donkeys are the main means of local transport.

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.,
1966, p. 124.

Which animals are used for work?

Which animals are used for food?

Why are women only concerned with poultry, goats and sheep?

How does the savanna help the Hausa to be great horsemen?

Explain why "horses are a man's pride and donkey's are not."

Which animals of Hausa villages are familiar to you?

- f. Have the children make a class book on the People of Northern Nigeria. Use large sheets of oaktag as pages. Draw or clip pictures of the animals used by the Hausa. Paste these on the pages and allow different children to write sentences telling how each animal is used.
- g. Introduce the children to the foods that are eaten by Hausa people. Duplicate and distribute the following list of foods which make up the staple diet of the Hausa people.

Guinea corn

millet - a cereal like grass with nutritious seeds

maize - a kind of corn that grows on large ears; corn rice

tamarind - a tropical fruit with juicy, spicy pulp

butter

yams

milk

onions

sugarcane

chili peppers

honey

okra

kola nuts

pigeon peas

potatoes

fish

peanuts

monitor lizards

cassava

guinea hens

turkey

Which foods are part of our diets?

Which foods are not part of our diets?

What foods in our diets would seem strange in the Hausa? Why?

What types of foods seem to be missing in the Hausa diet?
(green vegetables)

- h. Develop a chart to illustrate the inventiveness of the Hausa in using the savanna for basic needs. Distribute information with a chart to be completed by children. Later the completed chart can be copied into the class book.

In addition to what they grow, Hausa gather wood and grass from the open parkland for fuel, building, thatch, basketry, and mats. They use the tamarind, locust-bean, baobab, deleb palm, horseradish tree, and date palm as sources of food; the silk cotton for kapok, shea tree for oil from its nuts, raffia for building, and gutta-percha for export. Hunting and fishing yield very little, though monitor lizards and guinea hens add variety to the diet.

The Hausa Use the Savanna for:

<u>Food and Food Products</u>	<u>Building Material</u>	<u>Fuel</u>
oil from trees	wood	
oil from nuts	etc.	
dates		
etc.		
<u>Crafts</u>	<u>Export</u>	
Kapok from silk cotton tree	gutta percha	

- i. Set up a Botanical Garden Committee to investigate the trees of the savanna. Have members of the committee decide upon sources for pictures and information; e.g., books, magazines, botanical gardens. Encourage the children to draw pictures and make short reports on the various trees.

4. How the Hausa People Use the Natural Resources of the Savanna

Teacher Background

Iron has been mined, smelted and worked for as far back as Hausa traditions extend, the main woodworking tool being an adze (a tool that resembles a large ax, with a handle that curves inward), small axes are used to hew trees. Local metallurgy provides tools for farming, sewing, leather-work, hunting, warfare and decorate ornaments.

Hausa leather reached Renaissance Europe by way of a trade route that

(green vegetables)

- h. Develop a chart to illustrate the inventiveness of the Hausa in using the savanna for basic needs. Distribute information with a chart to be completed by children. Later the completed chart can be copied into the class book.

In addition to what they grow, Hausa gather wood and grass from the open parkland for fuel, building, thatch, basketry, and mats. They use the tamarind, locust-bean, baobab, deleb palm, horseradish tree, and date palm as sources of food; the silk cotton for kapok, shea tree for oil from its nuts, raffia for building, and gutta-percha for export. Hunting and fishing yield very little, though monitor lizards and guinea hens add variety to the diet.

The Hausa Use the Savanna for:

Food and Food Products

oil from trees

oil from nuts

dates

etc.

Crafts

Kapok from silk cotton

tree

Building Material

wood

etc.

Export

gutta percha

Fuel

- i. Set up a Botanical Garden Committee to investigate the trees of the savanna. Have members of the committee decide upon sources for pictures and information; e.g., books, magazines, botanical gardens. Encourage the children to draw pictures and make short reports on the various trees.

4. How the Hausa People Use the Natural Resources of the Savanna

Teacher Background

Iron has been mined, smelted and worked for as far back as Hausa traditions extend, the main woodworking tool being an adze (a tool that resembles a large ax, with a handle that curves inward), small axes are used to hew trees. Local metallurgy provides tools for farming, sewing, leather-work, hunting, warfare and decorative ornaments.

Hausa leather reached Renaissance Europe by way of a trade route that passed through Morocco. For that reason, it has been called Moroccan leather.

Clothworking is a traditional Hausa industry. A special branch of clerical activity is devoted to copying Arabic manuscript and making of religious charms and ornaments.

Dyeing with locally grown indigo is also a skilled occupation.

Highly Technical Traditional Industries are:

tanning

dyeing

processing of the groundnut

processing cotton and its products.

Adapted from James L. Gibbs, Peoples of Africa,
New York: Holt, Rinehart and Winston, 1966.

Crafts

- a. Develop an appreciation of the economic and technological complexity of traditional Hausa society. Display a list of traditional male occupations for use in learning activities. Use pictures from encyclopedias, trade books, etc. to discuss the occupations. (See Figure 11.)

Traditional Occupations of Hausa Men

Farmers	Drummers	Washermen
Hunters	Musicians	Specialist in Herbal
Tanners	Tobacco Grinders	Medicines
Leatherworkers	Butchers	Government Officials
Weavers	Thatchers	Clerics
Dyers	Calabash-workers	Embroiderers
Blacksmiths	Long-distance overland Traders	Saddlers
Brass and Silversmiths	Makers of Sweatmeats	Praise-singers
Potmakers	Basket Makers	Woodworkers
Tailors	Mat Makers	Mallam (Teachers)

James L. Gibbs Jr., Peoples of Africa,
New York: Holt, Rinehart and Winston Inc.,
1966, pp. 124-125.



Calabash containers.

Courtesy of United Nations

Figure 11

What is the origin of the calabash?

In what different ways has man used the calabash?

What occupations are familiar to you?

What occupations would you like to learn more about?

Which occupations do you think require the most skill?

Why are years of training required to become a hunter?



Calabash containers.

Courtesy of United Nations

Figure 11

What is the origin of the calabash?

In what different ways has man used the calabash?

What occupations are familiar to you?

What occupations would you like to learn more about?

Which occupations do you think require the most skill?

Why are years of training required to become a hunter?

Silversmith? Specialist in herbal medicine?

Why are some Hausa occupations unfamiliar to you?

- b. Invite speculation on resources of Northern Nigeria. Write the names of a few occupations on the board. Ask the children to tell which resources these occupations are dependent upon.

Occupation

Resource

Calabash workers need _____

Leatherworkers need _____

Weavers need _____

Metalsmiths need _____

Woodworkers need _____

446

c. Help the class make a products map of northern Nigeria.

What are the major crops grown in northern Nigeria?

What mineral resources are found in northern Nigeria?

Why did industries develop in certain areas?

What animals are grown for food?

d. Help the children understand some of the processes involved in producing finished products. List on board items that are commonly used by the Hausa:

leather

cotton cloth

calabash articles

indigo dye

metal tools such as the adze (for carving wood, and the axe)

brass pots

baskets

Divide the class into small groups of five to seven students. Ask each group to choose an item to trace from raw material to its finished product, e.g.,

The Story of Cotton From Seed to Cloth

Plant seed _____ Cultivate soil _____ Pick cotton (mechanically
or by hand) _____ Ginning (separating fibre from seeds) _____ Cleaning
(mechanical) _____ Baling _____ Transport to textile mill _____
Cleaning _____ Spinning (to straighten and twist into yarn) _____
Sizing (chemical strengthening of yarn) _____ Weaving on a loom _____
Mercerizing _____ Dyeing and/or printing of design on the cloth.

Reference sources:

Encyclopedia

Specific books on the subject

Why did industries develop in certain areas?

What animals are grown for food?

- d. Help the children understand some of the processes involved in producing finished products. List on board items that are commonly used by the Hausa:

leather

cotton cloth

calabash articles

indigo dye

metal tools such as the adze (for carving wood, and the axe)

brass pots

baskets

Divide the class into small groups of five to seven students. Ask each group to choose an item to trace from raw material to its finished product, e.g.,

The Story of Cotton From Seed to Cloth

Plant seed _____ Cultivate soil _____ Pick cotton (mechanically or by hand) _____ Ginning (separating fibre from seeds) _____ Cleaning (mechanical) _____ Baling _____ Transport to textile mill _____ Cleaning _____ Spinning (to straighten and twist into yarn) _____ Sizing (chemical strengthening of yarn) _____ Weaving on a loom _____ Mercerizing _____ Dyeing and/or printing of design on the cloth.

Reference sources:

Encyclopedia

Specific books on the subject

Interview a skilled worker from the industry.

Write a letter to a manufacturer for information about a product if it is produced in this country.

- e. Several children should be encouraged to try their hand at making a product.

A Suggested List:

Calabash article - Calabash is available in markets which sell tropical foods.

Dyeing with indigo or another dye.

Weaving cotton cloth with a design.

Making a small piece of leather from a piece of goatskin.

(Goat meat can be purchased at a select group of stores. A butcher may be able to obtain a piece of animal skin which is suitable for tanning.)

- f. Categorize crops grown in Northern Nigeria- food crops, industrial crops, export, etc. Make comparative lists of familiar and unfamiliar crops; e.g., groundnuts (peanuts) vs. guinea corn.
- g. Use an outline map to trace ancient desert trade routes from the Mediterranean to the savanna. Read to learn about trading products of this period. Compare to those of modern Nigeria.
5. Appreciating the Hausa Market Place as a Social and Economic Structure

Teacher Background

Exchange and markets play a large role in Hausa economy. Most Hausa men practice their craft or trade on a part-time basis, after farming, or on market days. Where there is an assured market for craft products, craftsmen can become full-time specialists. In the cities, some crafts, such as weaving, tailoring, leatherwork, or metalwork may support full-time specialists.

Traders are more likely to devote full time to commerce than craftsmen to their crafts. General trade in local staples as well as foreign goods, large scale kola-nut trade, and cattle shipment to southern Nigeria, require full time attention. In city markets, dillalae (brokers) also find it profitable to specialize, as do courtiers, praise-singers, and a few others. Butchers rank low in Hausa society, but they are important and often wealthy, since they control market supplies of meat, hides and skins. To dispose of meat rapidly, they pay drummers to announce the coming kill, and also they help one another to sell it. Without an announced supply of beef, markets are poorly attended.

City markets are centrally located near the merchants' quarter. Village markets often stand on the village perimeter, in an open site with rows of sheds to accommodate traders. In rural areas the market assembles about ten in the morning, reaching its peak around two in the afternoon and breaking up at dusk. Fulani pastoralists, whose women attend in order to sell milk and butter, settle themselves in a group to one side and take little part in the trading. Hausa girls in their best clothes also attend in groups, some hawking foodstuffs and snacks, kola nuts or cotton thread, while others wait for the people's dance when market is over. The markets provide the largest regular assembly of Hausa.

The market is a well organized organization. Each market has a headman:

The Sarkin Kasuwa or Magajin Kasuwa (is responsible to the village or town chief)

g. Use an outline map to trace ancient desert trade routes from the Mediterranean to the savanna. Read to learn about trading products of this period. Compare to those of modern Nigeria.

5. Appreciating the Hausa Market Place as a Social and Economic Structure

Background

Exchange and markets play a large role in Hausa economy. Most Hausa men practice their craft or trade on a part-time basis, after farming, or on market days. Where there is an assured market for craft products, craftsmen can become full-time specialists. In the cities, some crafts, such as weaving, tailoring, leatherwork, or metalwork may support full-time specialists.

Traders are more likely to devote full time to commerce than craftsmen to their crafts. General trade in local staples as well as foreign goods, large scale kola-nut trade, and cattle shipment to southern Nigeria, require full time attention. In city markets, dillalae (brokers) also find it profitable to specialize, as do courtiers, praise-singers, and a few others. Butchers rank low in Hausa society, but they are important and often wealthy, since they control market supplies of meat, hides and skins. To dispose of meat rapidly, they pay drummers to announce the coming kill, and also they help one another to sell it. Without an announced supply of beef, markets are poorly attended.

City markets are centrally located near the merchants' quarter. Village markets often stand on the village perimeter, in an open site with rows of sheds to accommodate traders. In rural areas the market assembles about ten in the morning, reaching its peak around two in the afternoon and breaking up at dusk. Fulani pastoralists, whose women attend in order to sell milk and butter, settle themselves in a group to one side and take little part in the trading. Hausa girls in their best clothes also attend in groups, some hawking foodstuffs and snacks, kola nuts or cotton thread, while others wait for the people's dance when market is over. The markets provide the largest regular assembly of Hausa.

The market is a well organized organization. Each market has a headman:

The Sarkin Kasuwa or Magajin Kasuwa (is responsible to the village or town chief)

The Sarkin Awo (Chief of the Grain Sellers, often a woman)

The Sarkin Pawa (Chief Butcher)

The Sarkin Dillalai (Chief Broker)

The draft officials settle minor disputes about payment or quality of goods, price, and the like, before these become serious.

James L. Gibbs, Jr. Peoples of Africa,
New York: Holt, Rinehart and Winston, Inc.
1966, pp. 127-128.

- a. Ask the children to describe the various types of markets that are familiar.

The list might include:

street vendors (in summer time in particular neighborhoods)

meat market

fruit and vegetable markets

fish and seafood market

supermarket

department stores,

- b. Show the class the picture of the Gombe Market. Tell them that the picture shows one section of a large "Variety" market. (See Figure 13.)

What is being sold in this market?

What other products would you expect to find sold in the market?
(Refer children to occupations of the Hausa.)

Have the children list five items they consider most important.

Discuss several children's lists, asking why specific items were chosen.

(Generalization should be made that items are "most important" according to need only.)

Why would the merchant be eager to dispose of some items rapidly?

How would he go about "advertising" his goods? (Here the use of the drummer or praise singer may be brought into the discussion.)

Why do many people spend much of their time talking with each other at market place?

- c. Give children an understanding of the organizational structure of a "variety" market.

Describe the organization of a department store.

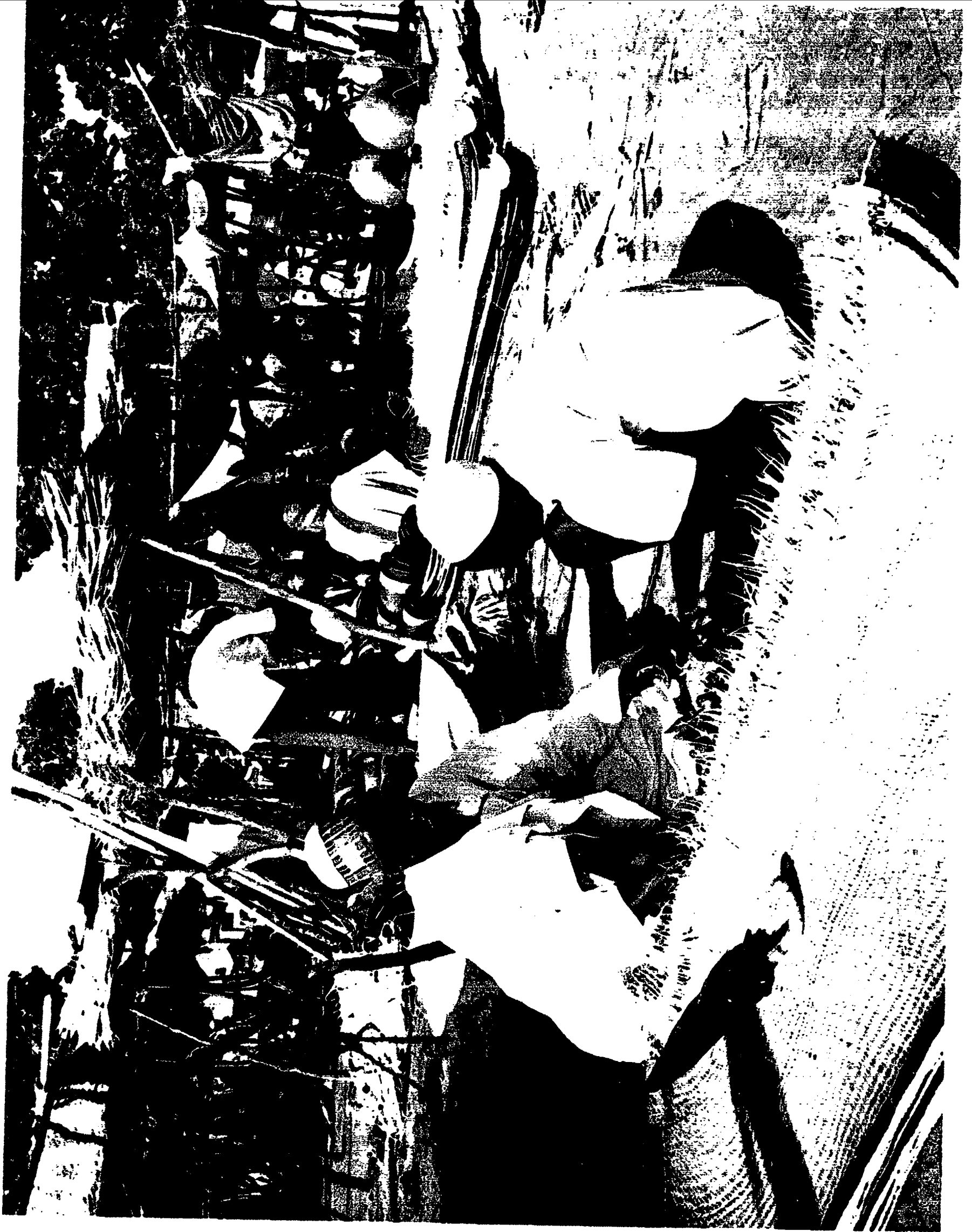
How could a "variety" crafts market be similar to a department store?

To whom does your mother complain if she is dissatisfied in the market?

Bargaining is an important part of an African market. Explain why this might have created a need for a headman in each market.

What duties might be assigned to a headman by the village chief?

Why is a market so important in the Hausa culture?



Courtesy of United Nations

Section of Gomber Market - Northern Nigeria

Figure 13

Dramatize market scenes. Use a variety of skits to give a representation of the social and economic dimensions of the market place. Some suggestions are:

Fulani and Hausa men bargaining over goods, using traditional currency (cowrie shells or cotton cloth)

Fulani woman trying to sell milk to a Hausa.

Two Hausa men bargaining.

A vendor hawking his goods.

Draw attention to the fact that fluency in language is necessary in an African market place.

African languages are "Tonal" languages. What does this mean?

It is not unusual for Fulani to speak at least three languages. Why is this so?

6. Appreciating the Customs of the Hausa People

Religion

Teacher Background

The religion of Islam was introduced to the Hausa in the 8th century A.D. During this period Islam was adopted by the ruling class and ran parallel to, but did not displace the traditional religion. The method of conversion was slow at first - peaceable mission work of pilgrims, merchants and missionaries. However, stronger methods of conversion were later carried out through the influence of religious wars such as the jihads of the Fulani Muslims, and through the efforts of religious leaders.

Although Islam is now an integral part of the people's way of life, forming a base for the social norms and intellectual development of the Hausa, there are groups such as the Maguzawa, who maintain the older ideas and beliefs.

Adapted from J.A. Ajayi and Ian Espie, eds.,
A Thousand Years of West African History, New York:
Humanities Press, 1967, p. 93.

- a. Use a map of Africa to help children understand how Islam came to Hausaland. Information from the material for Teacher Background may also be used.

What large land type lies north of the savanna? (locate the Sahara Desert.)

Fulani woman trying to sell milk to a Hausa.

Two Hausa men bargaining.

A vendor hawking his goods.

Draw attention to the fact that fluency in language is necessary in an African market place.

African languages are "Tonal" languages. What does this mean?

It is not unusual for Fulani to speak at least three languages. Why is this so?

6. Appreciating the Customs of the Hausa People

Religion

Teacher Background

The religion of Islam was introduced to the Hausa in the 8th century A.D. During this period Islam was adopted by the ruling class and ran parallel to, but did not displace the traditional religion. The method of conversion was slow at first - peaceable mission work of pilgrims, merchants and missionaries. However, stronger methods of conversion were later carried out through the influence of religious wars such as the jihads of the Fulani Muslims, and through the efforts of religious leaders.

Although Islam is now an integral part of the people's way of life, forming a base for the social norms and intellectual development of the Hausa, there are groups such as the Maguzawa, who maintain the older ideas and beliefs.

Adapted from J.A. Ajayi and Ian Espie, eds.,
A Thousand Years of West African History, New York:
Humanities Press, 1967, p. 93.

- a. Use a map of Africa to help children understand how Islam came to Hausaland. Information from the material for Teacher Background may also be used.

What large land type lies north of the savanna? (locate the Sahara Desert.)

What has been the religion of the Sahara desert peoples for a long, long time?

Why did the people of North Africa find it helpful to travel to the savanna centuries ago? (trade)

The people of the savanna had a religion that was different from that of the desert peoples. Why might the desert peoples have wished to change the religion of others with whom they traded? (economic and religious advantage)

What advantage might some of the savanna people have gained by changing their religion? (better economic relations, protection, etc.)

Why would other savanna dwellers be uninterested in changing their religion? (no contact with Islam, preference for traditions, no direct economic dependence on Muslims)

How would a group of people attempt to change the beliefs of another group?

What is the religious building of the Muslims called? (See Figure 14.)

- b. Help the students gain some understanding of how Islam is taught to the children by reading the following story and showing the illustrations to them:

Alhaji and Adams are Moslems. They travel daily some distance to a small Koranic school. Their parents pay the mallam (teacher) a fee. In return, he instructs them in the wisdom of the Koran. (See Figure 15.)

The children sit crosslegged on the ground in the open. Each has a small slate on which he copies passages from the Koran.

At first the children learn the Koran word for word until they know it from memory. The Koran is written in Arabic. The children do not understand Arabic, so they do not understand the meaning of what they are memorizing. This does not matter because the words of the Koran are considered holy and so powerful that it is enough to be able to repeat them correctly. As the children go further in their studies they will learn Arabic. They will also begin to study the meaning of the Koran.

When the children have memorized the first sixty suras (chapters) of the Koran they graduate with the title of Mallam. The family will now celebrate this great event.

What is the religion of Alhaji and Amada?

What is the Koran?

What is the language of the Koran?

What is a Koranic school?

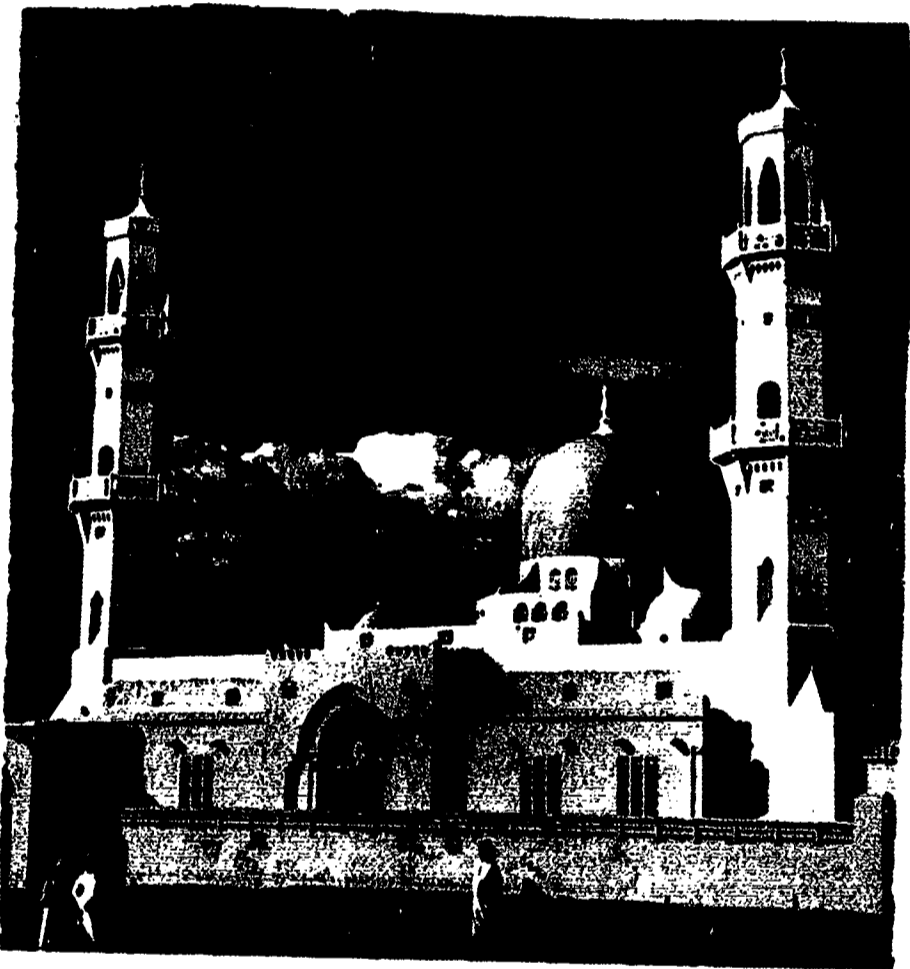
How is a Koranic school similar to your school?

In what ways is a Koranic school different from your school?

How do other religious groups pass on their beliefs to their children?

How are religions similar to each other?

Why is it important for people to respect the religious beliefs of others?



The Central Mosque, Kano

Figure 14

How is a mosque similar to other religious centers?



A Mallam

Forman & Forman, The Land and People of Nigeria, J.B. Lippincott, New York: 1964, p. 134.

Figure 15

How does the clothing of this man from northern Nigeria show the influence of a desert culture?

Traditions

- c. Read folk tales to the class to develop sensitivity for the values and traditions of the Hausa.

Three Sons of a Chief

Hausa Tribe, Nigeria

There was a Chief, and he had three sons. Each of them was greatly talented in the art of fighting. Each was talented in the art of riding.



The Central Mosque, Kano

Figure 14

How is a mosque similar to other religious centers?



A Mallam

Forman & Forman, The Land and People of Nigeria, J.B. Lippincott, New York: 1964, p. 134.

Figure 15

How does the clothing of this man from northern Nigeria show the influence of a desert culture?

Traditions

- c. Read folk tales to the class to develop sensitivity for the values and traditions of the Hausa.

Three Sons of a Chief

Hausa Tribe, Nigeria

There was a Chief, and he had three sons. Each of them was greatly talented in the art of fighting. Each was talented in the art of riding.

One day the Chief called his people together before his house. He announced that he was going to test his sons to see which one of them had the greatest skill.

To his sons he said, "Here, at this baobab tree that stands by our house, let us see which of you is the most talented."

The sons mounted their horses. They rode away for a distance and stopped.

The eldest son tried his skill first. He galloped his horse toward the baobab tree, thrust his spear through the great tree, and rode his horse through the hole that it made. He rode on.

The second son came next. He galloped his horse forward, and when he came to the tree, he caused his horse to leap over it. He rode on.

The youngest son was next. He rode forward, seized the baobab tree in his hand, and pulled it from the earth, roots and all. He rode on, waving the great tree aloft.

Now, who was the greatest among the three? If you do not know, that is all.

Harold Courlander, The King's Drum and Other African Stories, New York: Harcourt, Brace and World, Inc., 1962, p. 50.

Notes

"Three Sons of a Chief" is an unanswerable riddle story - related to the tall-tale kind of yarn. It illustrates the Hausa tradition of riding skill and feats of horsemanship.

- d. Acquaint children with African songs of praise.

Teacher Background

Songs of praise are traditional in the African culture. They are used frequently to honor a person for a particular feat or to flatter him.

Read and discuss the following "song of praise" with your class:

His drumming was so good that everyone gave him money,
they gave him gowns and he felt good. Then the praise
singers would sing:

Son of the house, take out your money,
Take it out and give me some,
Take out your money and give it to me,
Indeed friends are made with laughter,
Cheeriness is what takes a man,
You aren't like the orphan
On whom Allah turned his back,
Because you have your parents,
You have gifts in your house,
You have inherited happiness

Now, who was the greatest among the three? If you do not know, that is all.

Harold Courlander, The King's Drum and Other African Stories, New York: Harcourt, Brace and World, Inc., 1962, p. 50.

Notes

"Three Sons of a Chief" is an unanswerable riddle story - related to the tall-tale kind of yarn. It illustrates the Hausa tradition of riding skill and feats of horsemanship.

- d. Acquaint children with African songs of praise.

Teacher Background

Songs of praise are traditional in the African culture. They are used frequently to honor a person for a particular feat or to flatter him.

Read and discuss the following "song of praise" with your class:

His drumming was so good that everyone gave him money,
they gave him gowns and he felt good. Then the praise
singers would sing:

Son of the house, take out your money,
Take it out and give me some,
Take out your money and give it to me,
Indeed friends are made with laughter,
Cheeriness is what takes a man,
You aren't like the orphan
On whom Allah turned his back,
Because you have your parents,
You have gifts in your house,
You have inherited happiness.
For your mother looks at her son,
Your father looks at his son,
Indeed you've inherited gifts in your house.
Because your mother sees her son...
Because your father sees his son...
Take out your money and give it to the singers,
Because you inherited such gifts in your house.

M.S. Smith, Baba of Karo, London: Faber and Faber Ltd., 1954, p. 58

Who is being praised in the song?

Why is he being praised?

What event is the singer trying to influence?

How does the singer want the boy to feel?

What does the singer mean by "You have inherited happiness"?

What does the singer really want from the son?

Do you think it is fair for the singer to feel that people should share their money?

Why do you think the singer was able to earn his living this way?

Discuss more familiar songs of praise, e.g., patriotic songs and hymns.

How does a patriotic song differ from the African "song of praise"?

Do we have writers who specialize in writing songs of praise? Why?

Help the children write a song of praise or a poem of praise. (Children will probably find it easier to start with a poem.) Have children suggest a person, a public figure or a child in the class, they would like to praise, e.g., Dr. Martin Luther King, Jr.

What would you like to say about Dr. King?

What were some of his praiseworthy character traits?

Do the lines of the poem have to rhyme?

THEME D - HOW PEOPLE LIVE IN NORTHERN FORESTS

Case Study: People of Northern Canada

Introduction

Canada is one of the largest countries in the world, yet only about twenty million people live within its borders. This is about one-tenth as many as live in the United States. Most Canadians are of European descent, but there are also more than 200,000 Indians and about 12,000 Eskimos in Canada.

Indians and Eskimos have lived in Canada for thousands of years. It is believed that the first Indians came to North America from Asia about twenty thousand years ago. At that time, North America and Asia may have been connected by a land bridge that is now covered by the waters of Bering Strait. This strait lies between the Soviet Union and Alaska. It is believed that the first Eskimos came to North America from Asia about two thousand years ago, crossing the Bering Strait by boat. From Alaska, many of the Indians and Eskimos traveled southward and eastward to make their homes in what is now Canada. They made their living by hunting and fishing.

After Europeans came to Canada, the Indians and Eskimos gradually had to learn new ways of life. Today, most of Canada's Indians live and work on reserves set aside for them by the government. Most of the Eskimos live in tiny settlements in the far north.

Theo L. and Sarah Jane Hills, Canada,
Grand Rapids: 1968, pps. 54, 60.

1. Suggested Approaches

- a. Use a globe to stimulate discussion about a topic, such as "United States Neighbors." Help the pupils discover those countries which have a contiguous border with the United States. Guide them through questions to see that Canada borders on the United States in two places. (Southern and northwestern parts of Canada border on the United States.)
- b. Plan with the pupils an on-going development of a bulletin board on the people of northern Canada. Raise questions about how life in a tropical rain forest may be similar or different from that of northern forests. Help the children think through the answers and suggest hypotheses about life in a northern forest area. As they test their hypotheses by doing research, their findings should be placed on the bulletin board.

2. Locating the Canadian Northern Forests on a Map

Teacher Background

Canada's northern forest stretches from Alaska to the shores of the Atlantic. It spreads as far north as the

Introduction
Canada is one of the largest countries in the world, yet only about twenty million people live within its borders. This is about one-tenth as many as live in the United States. Most Canadians are of European descent, but there are also more than 200,000 Indians and about 12,000 Eskimos in Canada.

Indians and Eskimos have lived in Canada for thousands of years. It is believed that the first Indians came to North America from Asia about twenty thousand years ago. At that time, North America and Asia may have been connected by a land bridge that is now covered by the waters of Bering Strait. This strait lies between the Soviet Union and Alaska. It is believed that the first Eskimos came to North America from Asia about two thousand years ago, crossing the Bering Strait by boat. From Alaska, many of the Indians and Eskimos traveled southward and eastward to make their homes in what is now Canada. They made their living by hunting and fishing.

After Europeans came to Canada, the Indians and Eskimos gradually had to learn new ways of life. Today, most of Canada's Indians live and work on reserves set aside for them by the government. Most of the Eskimos live in tiny settlements in the far north.

Theo L. and Sarah Jane Hills, Canada,
Grand Rapids: 1968, pps. 54, 60.

1. Suggested Approaches

- a. Use a globe to stimulate discussion about a topic, such as "United States Neighbors." Help the pupils discover those countries which have a contiguous border with the United States. Guide them through questions to see that Canada borders on the United States in two places. (Southern and northwestern parts of Canada border on the United States.)
- b. Plan with the pupils an on-going development of a bulletin board on the people of northern Canada. Raise questions about how life in a tropical rain forest may be similar or different from that of northern forests. Help the children think through the answers and suggest hypotheses about life in a northern forest area. As they test their hypotheses by doing research, their findings should be placed on the bulletin board.

2. Locating the Canadian Northern Forests on a Map

Teacher Background

Canada's northern forest stretches from Alaska to the shores of the Atlantic. It spreads as far north as the frozen tundra. The trees of this forest are small but very hardy. Among them are such evergreens as spruce, balsam, fir, jack pine, and hemlock.

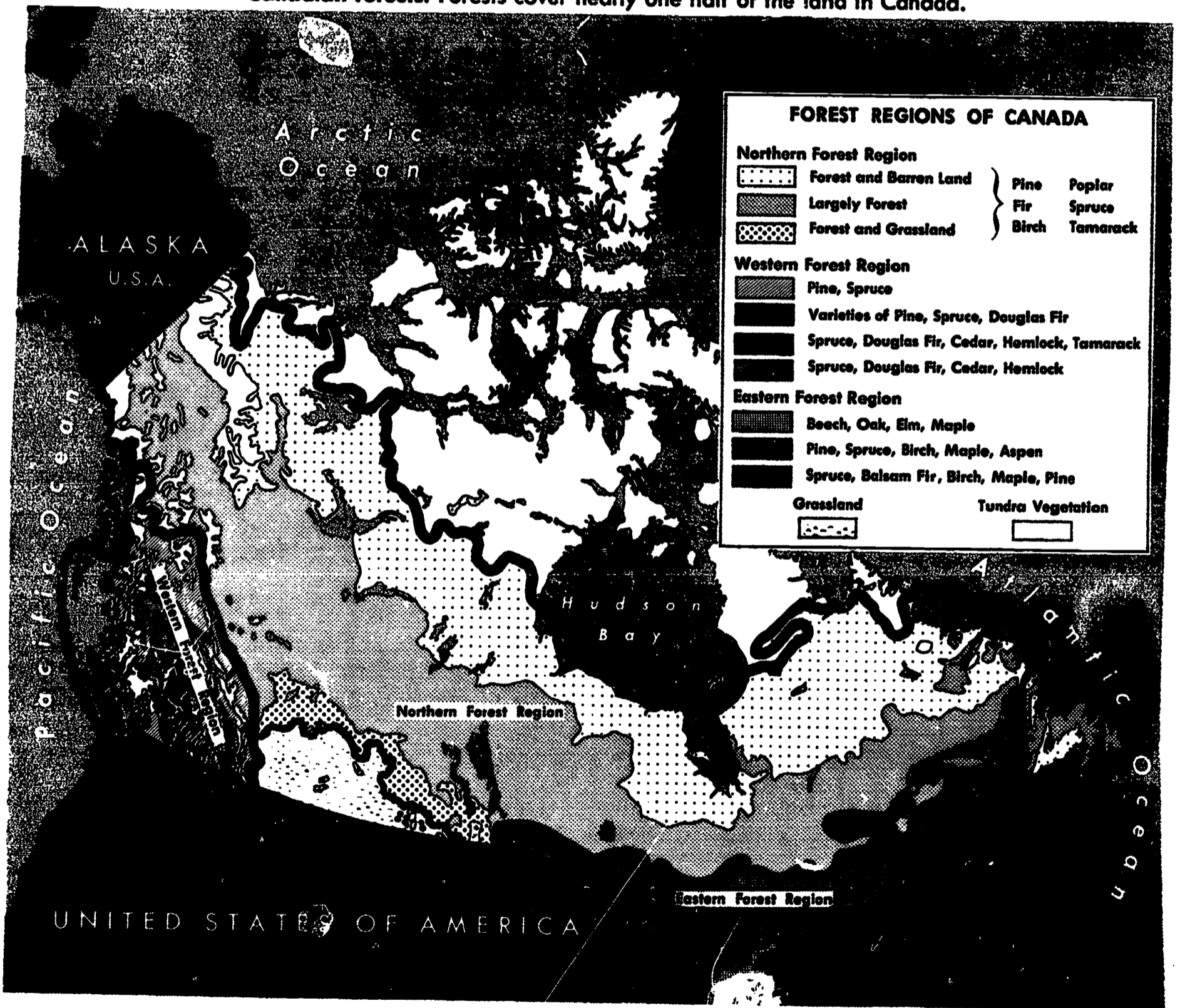
Trees in this great forest are usually cut in the autumn and winter. The logs are dragged out of the woods on tractor-drawn sledges and piled beside frozen rivers. When the ice melts in the spring, the logs are sent downstream to the pulp and paper mills. Increasingly, logging operations are becoming a year round activity, particularly near the coast in British Columbia. Here the milder climate allows for logging activities throughout the year.

More than 300,000 Canadians work in the forest or forest related industries. Many of these people work in one of the following types of forest industries:

1. logging or cutting timber
2. producing lumber
3. making wood pulp and paper
4. making articles from wood and paper

a. Use an opaque projector to show a map of Canada which denotes the northern forest region. (See Figure 1.)

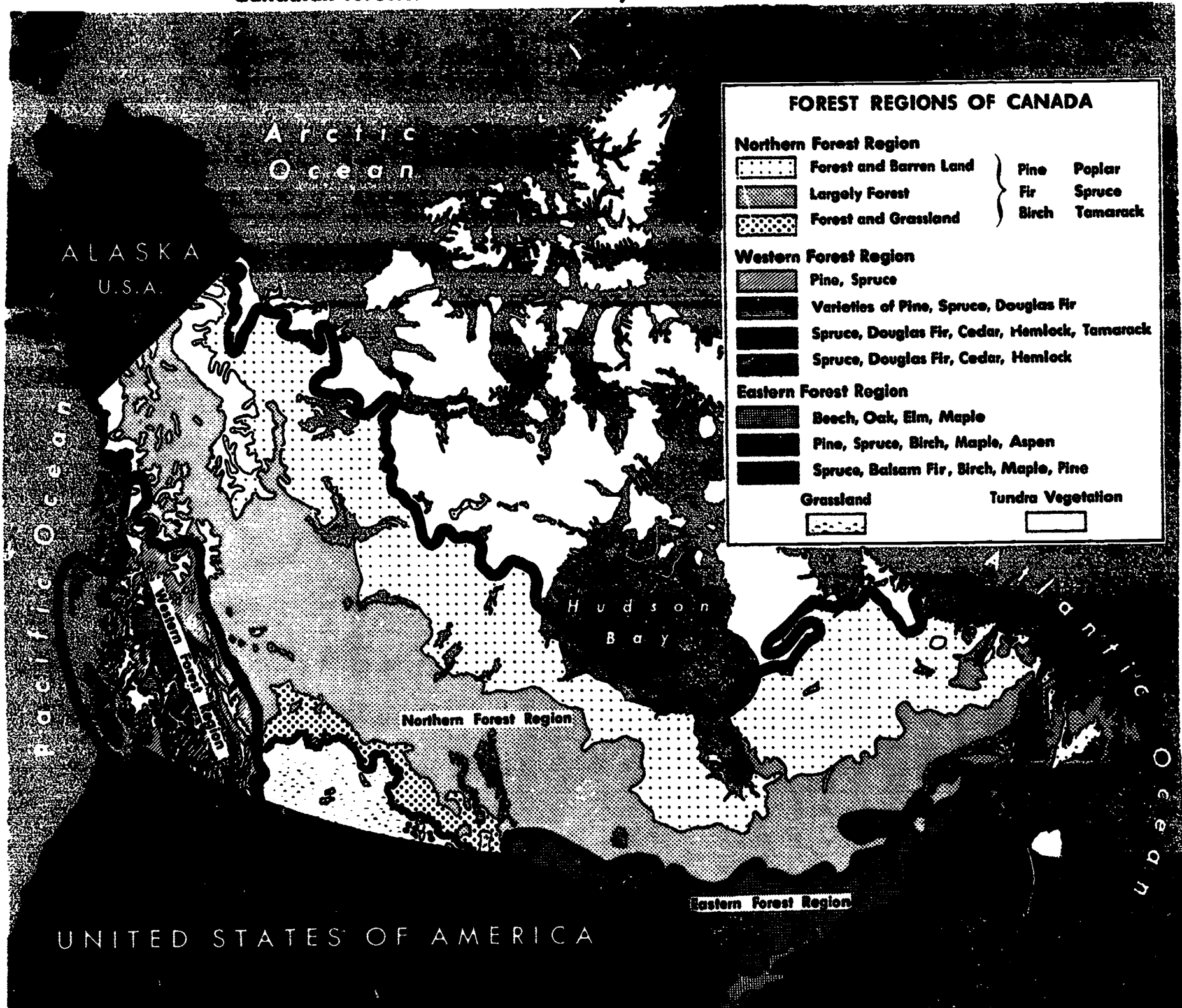
Canadian forests. Forests cover nearly one half of the land in Canada.



Theo L. and Sarah Jane Hills, *Canada*, Grand Rapids: Fideler Co., 1968, p. 86.

Figure 1

Canadian forests. Forests cover nearly one half of the land in Canada.



Theo L. and Sarah Jane Hills, Canada,
Grand Rapids: Fideler Co., 1968, p. 86.

Figure 1

What is the extent of the Canadian northern forest region?

What happens to the forest as you travel farther north? Why?

What is the area bordering the northern forest region depicted as forest and barren land called? (N.B. the taiga.)

What is the taiga?

What kinds of trees are found in the northern forest region? (Refer to map legend.)

Which of the three forest regions shown is the most extensive?

b. Have the class locate and make a chart of other areas of the world which have extensive forest regions.

<u>Continent</u>	<u>Area or Countries</u>	<u>Type of Forest</u>
North America	Northwestern United States Canada	Forest Largely Forest
Africa	Congo Basin	Rain Forest
South America	Amazon River Valley	Rain Forest

Have the pupils locate and mark the forest regions on a world map. This may be done by using different colored tacks or pins. A color should be designated for each forest region. (e.g., blue for Congo Basin, green for northwestern United States.)

- c. Emphasize the importance of wood products. Ask the pupils to name as many objects as possible which are made of wood. These can be listed on the chalkboard. The class could be divided into four teams with each attempting to name as many wood products as possible. After a designated time, such as five minutes, the team with the largest number of wood products wins.

3. Understanding Family Life in the Northern Forests

- a. Discuss with the children the members that comprise a family living in the northern forests. Stress that except for location, family members would be the same as anywhere else. There would be a father, mother, brothers and sisters.
- b. Have the children begin to develop a research project by collecting pictures and articles about families living in the northern forests. These would include Indian, Eskimo and Canadian. The materials collected should be directed to answering the following questions:
 - What kind of jobs are available for the family?
 - How do the children get an education?
 - What are some of the games children play in the summer? Winter?
 - How is family life different in the northern forests from the city?
- c. Plan an imaginary trip to the northern forests. Use a map to make up the itinerary for the class tour. Have the children involved in making preparations for the trip relative to kinds of clothing to be worn depending on the time of year. As the children "travel" through Canada include some of the cities to be seen on the way to the northern forests. They should also look for the various types of occupations.

Divide the class into groups with each group taking a turn serving as a tour guide. Each group will be designated to gather some information about the places to be seen. Then they are to report to the class.

Have the pupils locate and mark the forest regions on a world map. This may be done by using different colored tacks or pins. A color should be designated for each forest region. (e.g., blue for Congo Basin, green for northwestern United States.)

- c. Emphasize the importance of wood products. Ask the pupils to name as many objects as possible which are made of wood. These can be listed on the chalkboard. The class could be divided into four teams with each attempting to name as many wood products as possible. After a designated time, such as five minutes, the team with the largest number of wood products wins.

3. Understanding Family Life in the Northern Forests

- a. Discuss with the children the members that comprise a family living in the northern forests. Stress that except for location, family members would be the same as anywhere else. There would be a father, mother, brothers and sisters.
- b. Have the children begin to develop a research project by collecting pictures and articles about families living in the northern forests. These would include Indian, Eskimo and Canadian. The materials collected should be directed to answering the following questions:

What kind of jobs are available for the family?

How do the children get an education?

What are some of the games children play in the summer? Winter?

How is family life different in the northern forests from the city?

- c. Plan an imaginary trip to the northern forests. Use a map to make up the itinerary for the class tour. Have the children involved in making preparations for the trip relative to kinds of clothing to be worn depending on the time of year. As the children "travel" through Canada include some of the cities to be seen on the way to the northern forests. They should also look for the various types of occupations.

Divide the class into groups with each group taking a turn serving as a tour guide. Each group will be designated to gather some information about the places to be seen. Then they are to report to the class.

- d. Reproduce the following paragraphs and distribute to the class.

Providing schools and other government services for the Indians is a major task of the Canadian government. Better education and training in vocational skills have enabled the Indians to better their life. Use an opaque projector to show the class a more modern home situation.

Robert N. Saveland, World Resources - Western Hemisphere, Boston: Ginn & Co., 1966, p. 138.

What are vocational skills? How do people develop such skills?

How have schools helped to improve the life of the Eskimo family?

What talents are the Eskimos using to help make a living for their families?

Are the problems facing the Eskimos and Indians similar? Different?

4. How People Use the Northern Forest to Make a Living

- a. Show the class a picture of two Indians working on one of the forested reserves. (See Figure 2)

What are the Indians doing in the picture?

What kind of tool is used to cut down trees?

What would you have to know to keep from being hit by a falling tree?

How are the Indians dressed?

How would you compare the clothing worn by the two men with what we wear?

Why do you think the Indians are not wearing their traditional dress?

What effect might the change in dress have on traditional ways of living?

What time of year do you think it is?

Why would the men find it difficult to cut down trees during the winter months?

What kinds of jobs might the men do during the winter?



- a. Show the class a picture of two Indians working on one of the forested reserves. (See Figure 2)

What are the Indians doing in the picture?

What kind of tool is used to cut down trees?

What would you have to know to keep from being hit by a falling tree?

How are the Indians dressed?

How would you compare the clothing worn by the two men with what we wear?

Why do you think the Indians are not wearing their traditional dress?

What effect might the change in dress have on traditional ways of living?

What time of year do you think it is?

Why would the men find it difficult to cut down trees during the winter months?

What kinds of jobs might the men do during the winter?



Indians who live on forested reserves* often make their living by cutting trees for wood pulp.

Theo L. and Sarah Jane Hills, Canada,
Grand Rapids: Fideler Co., 1965, p. 38.

Figure 2

- b. Help the class make a list of other occupations in which Indians of the northern forest might be engaged.

Occupations in the Northern Forests

Tractor or Truck Driver
 Logger
 Crane Operator
 Paper Mill Worker

- c. Read and discuss the following paragraphs with the class.
 Explain:

- 1) "Topping a Tree"
- 2) "Log Rafts"

The forests are the most important resources of the Coast Mountains. The forests of the Coast Mountains provide raw materials for the lumber, pulp, and paper industries. Although forestry is carried on in other parts of the Western Highlands, by far the most important operations are in the Coast Mountains.

The forests are managed skillfully. Strict laws control the cutting of trees. The forests have been divided into regions. The amount of forest land which can be cut each year in each region cannot exceed the estimated tree growth. Tree nurseries provide seedlings for replanting forest areas burned over by fires or damaged by overcutting. Research laboratories explore ways to improve the use of wood and wood products.

Forest operations in the Coast Mountains are highly mechanized. Forest operations in the Coast Mountains are run on a very large scale. The trees are cut by mechanical chain saws. After a tree has been cut, it is hauled to a collecting yard by one of three methods.

Two tall trees some distance apart may be topped and trimmed. A steel cable called a "skyline" is stretched between them. A donkey engine hauls in the pulley to drag the tree to the yard.

Sometimes a block and tackle is attached to the top of a tall "spar" tree. The donkey engine at the base of the spar tree hauls in the cable which has been attached to the felled tree, just the way a fisherman reels in a big fish which he has caught.

Skylines and spar trees are used in hilly country. These methods destroy many young trees, and they leave the ground littered with slash, or debris, which is a fire hazard. On more level land caterpillar tractors or logging trucks are used to haul the felled trees over rough trails to the collecting yard.

- c. Read and discuss the following paragraphs with the class.
Explain:

- 1) "Topping a Tree"
- 2) "Log Rafts"

The forests are the most important resources of the Coast Mountains. The forests of the Coast Mountains provide raw materials for the lumber, pulp, and paper industries. Although forestry is carried on in other parts of the Western Highlands, by far the most important operations are in the Coast Mountains.

The forests are managed skillfully. Strict laws control the cutting of trees. The forests have been divided into regions. The amount of forest land which can be cut each year in each region cannot exceed the estimated tree growth. Tree nurseries provide seedlings for replanting forest areas burned over by fires or damaged by overcutting. Research laboratories explore ways to improve the use of wood and wood products.

Forest operations in the Coast Mountains are highly mechanized. Forest operations in the Coast Mountains are run on a very large scale. The trees are cut by mechanical chain saws. After a tree has been cut, it is hauled to a collecting yard by one of three methods.

Two tall trees some distance apart may be topped and trimmed. A steel cable called a "skyline" is stretched between them. Another cable dangles from a pulley which slides back and forth along the skyline. This cable is attached to the felled tree, and a donkey engine hauls in the pulley to drag the tree to the yard.

Sometimes a block and tackle is attached to the top of a tall "spar" tree. The donkey engine at the base of the spar tree hauls in the cable which has been attached to the felled tree, just the way a fisherman reels in a big fish which he has caught.

Skylines and spar trees are used in hilly country. These methods destroy many young trees, and they leave the ground littered with slash, or debris, which is a fire hazard. On more level land caterpillar tractors or logging trucks are used to haul the felled trees over rough trails to the collecting yard.

At the collecting yard the logs are loaded onto a truck or railroad car which carries them down to the sea and dumps them in. Some collecting yards are at the water's edge, and the logs can be rolled directly into the water.

The workers sort out the logs in the water, and arrange them into huge rafts, or booms, which tugboats tow to the sawmills. The long fiords provide good access to most of the forested areas of the coast mountains. The calm, protected coastal waters provide easy avenues for the tugboats with their long trails of log rafts.

The log rafts are towed long distances to the sawmills, which are concentrated in and around Vancouver on the sheltered waters of the strait at the southwestern corner of the coast mountains. Powerful saws in these mills cut the logs into all sizes, from thin sheets for plywood to boards several feet thick.

All of the forest products industries of this area are closely tied together. Pulp and paper mills close to the sawmills use the sawdust and other waste materials. The pulp and paper mills also use small and defective logs which are unsuitable for lumber, and certain kinds of trees, such as hemlock and spruce, which make better pulp and paper than lumber.

John F. Hart, United States and Canada, Boston: Ginn and Co., 1967, pp. 11 and 12.

- d. Discuss the dangers of working in the forest industry. One such danger is topping. Show the picture of men topping a tree as motivation for finding out about some other dangers. (See Figure 3.)



...of the forest products
tied together. Pulp and paper mills close to the sawmills use
the sawdust and other waste materials. The pulp and paper mills
also use small and defective logs which are unsuitable for lumber,
and certain kinds of trees, such as hemlock and spruce, which make
better pulp and paper than lumber.

John F. Hart, United States and
Canada, Boston: Ginn and Co.,
1967, pp. 11 and 12.

- d. Discuss the dangers of working in the forest industry. One such
danger is topping. Show the picture of men topping a tree as
motivation for finding out about some other dangers. (See
Figure 3.)



Topping a Tree

Figure 3

Bob L. and Sarah Jone Hills,
Canada, Grand Rapids:
Fideler Co., 1968, p. 82.

What do you think "topping" a tree means?

Why is it necessary sometimes to "top" a tree?

How does the worker manage to climb so high in the tree?

What is the warning given just before the top of the tree begins to fall?

- e. Show the class a picture of logs being floated down a river. Discuss the purpose of this method of transporting logs from the forest to a mill. (See Figure 4.)

A log boom. Logs tied together into rafts called "booms" are pulled by tugboats to the sawmills.



begins to fall?

- e. Show the class a picture of logs being floated down a river. Discuss the purpose of this method of transporting logs from the forest to a mill. (See Figure 4.)

A log boom. Logs tied together into rafts called "booms" are pulled by tugboats to the sawmills.



Figure 4

Theo L. and Sarah Jane Hills,
Canada, Grand Rapids: Fideler
Co., 1968, p. 85.

Why are the logs floated downstream?

How does this method of transportation compare with the use of trucks or trains?

Why is a tugboat used to pull log rafts?

What are tugboats used for in New York City harbors and on the rivers?

What is the advantage of using a log raft?

- f. Help the pupils discover the types of winter jobs available to people in the northern forest. Show the picture of two fur trappers. (See Figure 5.)

Indian fur trappers. Valuable pelts from Canada's forests and fur farms are shipped to many lands.



Figure 5

Theo L. and Sarah Jane Hills,
Canada, Grand Rapids: Fideler
Co., 1968, p. 97.

How are the two men dressed?

What do they have attached to their feet?

people in the northern forest. Show the picture of two fur trappers. (See Figure 5.)

Indian fur trappers. Valuable pelts from Canada's forests and fur farms are shipped to many lands.



Figure 5

Theo L. and Sarah Jane Hills,
Canada, Grand Rapids: Fideler
Co., 1968, p. 97.

How are the two men dressed?

What do they have attached to their feet?

What purpose do the snowshoes serve?

What are the men carrying on their shoulders?

Of what use are furs?

What job do these men have?

- g. Have the pupils do research to find the names of fur bearing animals which are hunted and trapped by the Canadians (beaver, mink, weasel, fox, ermine, muskrat, otter).

Some pupils may wish to do individual research on a particular fur animal. Help those children set up a guide for recording information, such as:

Name of animal? _____

Where is it usually found?
(Beaver, muskrat, otter live along streams.) _____

How the fur is used.
(e.g., beaver - coats, hats, trimmings) _____

- h. Discuss with the pupils the following selection on the use of logs in making paper:

Logs for Lumber and for Paper

Even small trees can be cut for this purpose. Much larger logs are needed in making lumber. Canada's forests are important for both pulp and lumber, but logging for the pulp mills is much more important than logging for lumber.

Along the Pacific coast, logging is year-round work, as we have seen. Elsewhere, most logging is winter work. Men live in villages in the forest or in logging camps. Life is not easy in these camps. The men must work out-of-doors when the temperature is far below zero. Sometimes they need to cut holes in the ice to get water, as shown in the picture. Of course, the people who have always lived in these northlands probably do not think it is hard.

Logs are usually floated down the rivers to the mills. The logs may be piled on ice-covered streams in winter, as shown in the picture. When the ice melts in the spring, the "log drive" to the mill begins. Lumberjacks follow the logs down the rivers. If the logs get jammed, the lumberjacks walk out on the logs to loosen them.

It is important that pulp mills locate on the river highways over which logs move. A location near water has other advantages, too. Pulp mills use great quantities of water in making pulp and paper. Electric power produced by rapidly moving water is also needed.

information, such as:

Name of animal? _____

Where is it usually found? _____
(Beaver, muskrat, otter live along streams.)

How the fur is used. _____
(e.g., beaver - coats, hats, trimmings)

14. Discuss with the pupils the following selection on the use of logs in making paper:

Logs for Lumber and for Paper

Even small trees can be cut for this purpose. Much larger logs are needed in making lumber. Canada's forests are important for both pulp and lumber, but logging for the pulp mills is much more important than logging for lumber.

Along the Pacific coast, logging is year-round work, as we have seen. Elsewhere, most logging is winter work. Men live in villages in the forest or in logging camps. Life is not easy in these camps. The men must work out-of-doors when the temperature is far below zero. Sometimes they need to cut holes in the ice to get water, as shown in the picture. Of course, the people who have always lived in these northlands probably do not think it is hard.

Logs are usually floated down the rivers to the mills. The logs may be piled on ice-covered streams in winter, as shown in the picture. When the ice melts in the spring, the "log drive" to the mill begins. Lumberjacks follow the logs down the rivers. If the logs get jammed, the lumberjacks walk out on the logs to loosen them.

It is important that pulp mills locate on the river highways over which logs move. A location near water has other advantages, too. Pulp mills use great quantities of water in making pulp and paper. Electric power produced by rapidly moving water is also needed.

Two steps are necessary in making paper. First, the logs are made into pulp. Then the pulp is made into paper. Both kinds of work may be done in one large mill. But some mills make only pulp. Some make only paper.

Canada makes many kinds of paper. It is most famous for producing newsprint, the paper on which newspapers are printed. Almost three-fourths of Canadian pulp production is used in making newsprint. Most of Canadian newsprint goes to the United States.

Barrons, Parker and Sorensen,
The United States and Canada,
Morristown, N.J.: Silver,
Burdett, 1964, pps. 275-277.

Why is logging for pulp mills much more important than logging for lumber?

Why is it important to locate pulp mills near rivers?

How would you describe life in a logging camp?

- i. Have students bring in samples of paper such as newspapers, magazines, wrapping paper, plain paper, lined paper, construction paper. Have them make collages out of the paper samples depicting the various kinds of paper made from logs. These can be displayed on a class bulletin board. Help students develop a caption for the display.
 - j. Plan a trip to a newspaper plant where pupils might see the rolls of newsprint before it is used. Arrange for someone to talk to them about the different processes the paper goes through as the newspaper is printed. Pupils should plan questions they want to ask prior to the visit.
5. Going to School in the Northern Forest

- a. Paraphrase the following material and distribute to the pupils.

Over nine-tenths of all Canadians can read and write in some language. Schooling is provided for all children, including Indians and Eskimos. Roman Catholics have separate schools in most provinces, while Protestants support separate schools in Quebec. Lessons are taught in English or in French, with the other languages taught as a separate subject.

Public schools are free to all, and so are high schools to pupils who live in the community. There are some private schools and boarding schools, especially in Quebec. Young people are required by law to attend school until fourteen years old in some provinces and until sixteen years old in others. Most pupils go on to high schools or technical schools where they may receive special training.

Lyn Harrington, How People Live in Canada, Chicago: Benefic Press, 1965, p. 35.

Why are school lessons taught both in English and French?

Why does the law require young boys and girls to attend school?

What do you think a typical school day would be like in a northern forest school?

- b. Consult "Going to School Around the World", UNESCO Publications, New York for information about children in school in northern Canada. Have pupils make a list of activities based on their experiences associated with school.

- i. Have students bring in samples of paper such as newspapers, magazines, wrapping paper, plain paper, lined paper, construction paper. Have them make collages out of the paper samples depicting the various kinds of paper made from logs. These can be displayed on a class bulletin board. Help students develop a caption for the display.
- j. Plan a trip to a newspaper plant where pupils might see the rolls of newsprint before it is used. Arrange for someone to talk to them about the different processes the paper goes through as the newspaper is printed. Pupils should plan questions they want to ask prior to the visit.

5. Going to School in the Northern Forest

- a. Paraphrase the following material and distribute to the pupils.

Over nine-tenths of all Canadians can read and write in some language. Schooling is provided for all children, including Indians and Eskimos. Roman Catholics have separate schools in most provinces, while Protestants support separate schools in Quebec. Lessons are taught in English or in French, with the other languages taught as a separate subject.

Public schools are free to all, and so are high schools to pupils who live in the community. There are some private schools and boarding schools, especially in Quebec. Young people are required by law to attend school until fourteen years old in some provinces and until sixteen years old in others. Most pupils go on to high schools or technical schools where they may receive special training.

Lyn Harrington, How People Live in Canada, Chicago: Benefic Press, 1965, p. 35.

Why are school lessons taught both in English and French?

Why does the law require young boys and girls to attend school?

What do you think a typical school day would be like in a northern forest school?

- b. Consult "Going to School Around the World", UNESCO Publications, New York for information about children in school in northern Canada. Have pupils make a list of activities based on their experiences associated with school.

Activities

Learning
Meeting new friends
Traveling to and from school
Class trips
Sharing school equipment

Would these activities be similar for children going to school in the northern forest area? Different?

- c. In some instances, the location of a school in the northern forest might make it difficult for children to have all of the facilities found in most schools. However, efforts are made to insure that every child receives maximum exposure to all aspects of education. An example of this is the use of a bookmobile. (See Figure 6.)

This librarian on a bookmobile is helping a student select a book.



Lyn Harrington: How People Live In Canada.
Chicago: Benefic Press,
1965, p. 35.

Figure 6

What is a bookmobile?

How is a bookmobile similar to a library? Different?

Where do we use bookmobiles in the United States? Why?

How does the use of a bookmobile help people learn?

6. Enjoying Recreational Activities

- a. Have pupils make a list of popular sports played in the United States. Then introduce them to popular sports children are involved with in Canada. (See Figures 14 and 15.)

American Sports	Canadian Sports
Basketball	
Baseball	
Swimming	
Tennis	
Ice skating	

This librarian on a bookmobile is helping a student select a book.



Lyn Harrington: How People Live In Canada.
Chicago: Benefic Press,
1965, p. 35.

Figure 6

What is a bookmobile?

How is a bookmobile similar to a library? Different?

Where do we use bookmobiles in the United States? Why?

How does the use of a bookmobile help people learn?

6. Enjoying Recreational Activities

- a. Have pupils make a list of popular sports played in the United States. Then introduce them to popular sports children are involved with in Canada. (See Figures 14 and 15.)

American Sports	Canadian Sports
Basketball Baseball Swimming Tennis Ice skating Camping	

- b. Have students look at Figure 7 showing a popular sport.

Name some Canadian sports that children engage in which are not played here?

Why are skiing and ice hockey so popular in Canada?

How do climate and environment influence sports?

68

- c. Duplicate and distribute the following reading material on snowshoeing:

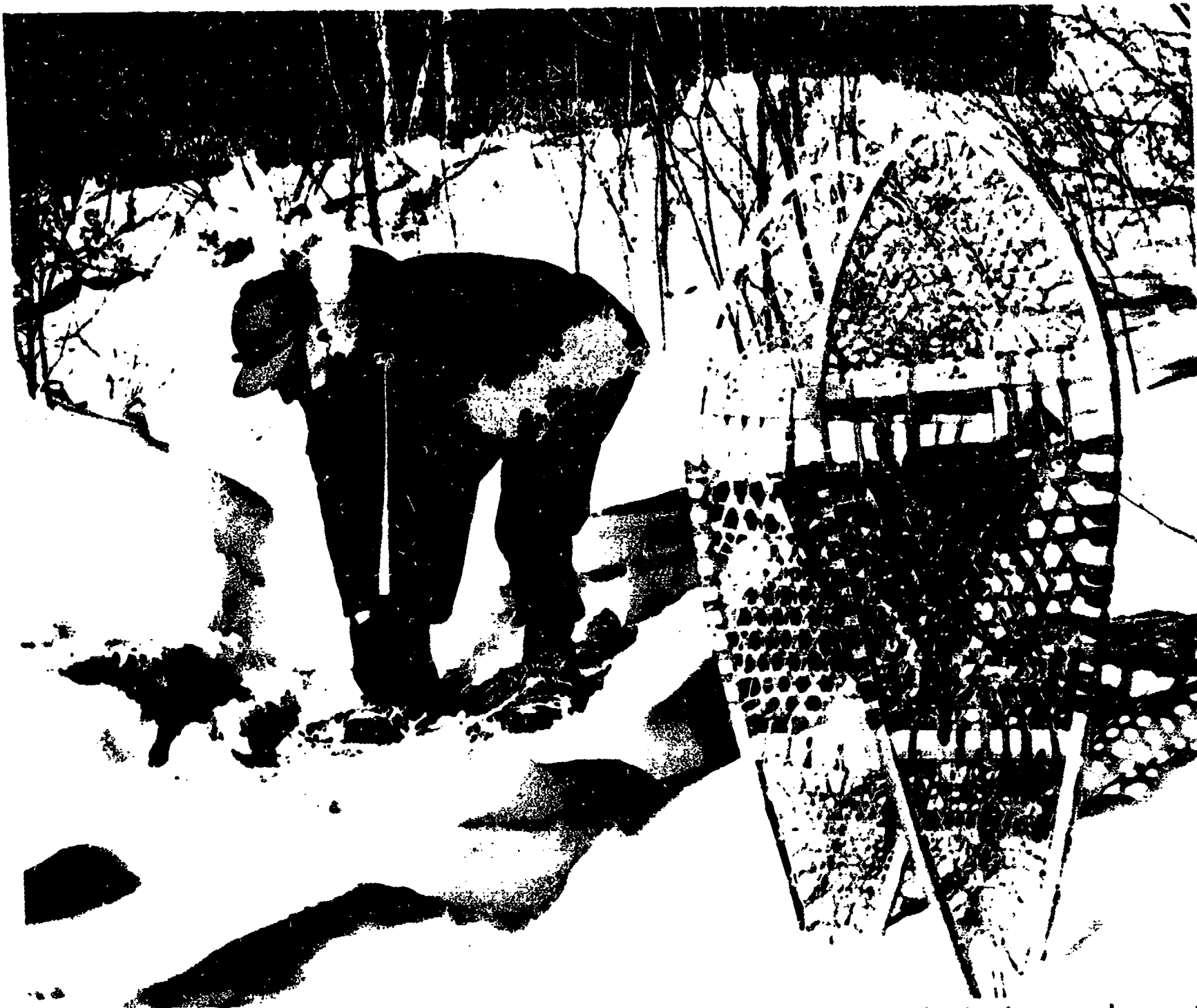
Snowshoeing

Long ago, the Indians used snowshoes to travel through snow-covered fields and forests in winter. Today, some people in Canada snowshoe for fun. Snowshoes look somewhat like tennis rackets. When these strange shoes are strapped on, a person can travel over deep, soft snow quite rapidly, for their feet do not sink into the snow. Snowshoeing is considered the most unusual winter sport in Canada. (See Figure 7.)



Snowshoes were used by the Indians for walking over snow. Today snowshoeing is a popular sport.

long ago, the Indians used snowshoes to travel through snow-covered fields and forests in winter. Today, some people in Canada snowshoe for fun. Snowshoes look somewhat like tennis rackets. When these 'strange shoes' are strapped on, a person can travel over deep, soft snow quite rapidly, for their feet do not sink into the snow. Snowshoeing is considered the most unusual winter sport in Canada. (See Figure 7.)



Snowshoes were used by the Indians for walking over snow. Today snowshoeing is a popular sport.

Figure 7

Adapted from: Theo L. & Sarah Jane
Hills. Canada. Grand Rapids:
Fideler Co., 1965. Pg. 125.

Why would snowshoeing be a popular winter sport in northern Canada?

How does the snowshoe help make travel on snow easier?

How does the snowshoe compare with the camel's hoof?

How do you think the Indians discovered the advantages of using snowshoes?

7. Appreciating the Arts and Crafts of the Northern Canadians

a. Read the following paragraphs to the class:

Eskimo and Indian art. Canada's first artists were the Eskimos and Indians. Long ago, Eskimos carved beautiful objects from ivory and stone. Often they carved figures of people. They also made many carvings of animals. Some of the small animal figures were made to represent the good spirits of their religion. Others were made for Eskimo children to use as toys.

Eskimo artists still carve many interesting figures of people and animals. Today, they make most of them from a very soft kind of stone called soapstone. Eskimo carvings are very simple and lovely in design. Sometimes they do not look exactly like the people or animals they represent. They may give the outline of the figure without including small details. (See Figure 8.)

Theo L. and Sarah Jane Hills,
Canada. Grand Rapids: Fidler
Co., 1968, p. 135.

Some Indians produce handicrafts, which are small items made by hand in their homes. Baskets constructed from birch bark and clothing made from animal skins are two examples of their handiwork. Many of their handicrafts are often decorated with prints, dyes, or colored glass beads before they are sold in nearby towns and cities.

Ralph A. Krueger and Raymond
G. Corder. Canada - A New
Geography. Toronto: Holt,
Rinehart and Winston, 1968,
p. 209.

How do you think the Indians discovered the advantages of using snowshoes?

7. Appreciating the Arts and Crafts of the Northern Canadians

a. Read the following paragraphs to the class:

Eskimo and Indian art. Canada's first artists were the Eskimos and Indians. Long ago, Eskimos carved beautiful objects from ivory and stone. Often they carved figures of people. They also made many carvings of animals. Some of the small animal figures were made to represent the good spirits of their religion. Others were made for Eskimo children to use as toys.

Eskimo artists still carve many interesting figures of people and animals. Today, they make most of them from a very soft kind of stone called soapstone. Eskimo carvings are very simple and lovely in design. Sometimes they do not look exactly like the people or animals they represent. They may give the outline of the figure without including small details. (See Figure 8.)

Theo L. and Sarah Jane Hills,
Canada. Grand Rapids: Fideler
Co., 1968, p. 135.

Some Indians produce handicrafts, which are small items made by hand in their homes. Baskets constructed from birch bark and clothing made from animal skins are two examples of their handiwork. Many of their handicrafts are often decorated with prints, dyes, or colored glass beads before they are sold in nearby towns and cities.

Ralph A. Krueger and Raymond
G. Corder. Canada - A New
Geography. Toronto: Holt,
Rinehart and Winston, 1968,
p. 209.



Figure 8

Robert N. Saveland, World Resources -
Western Hemisphere. Boston:
Ginn and Co., 1966, p. 135.

As artists and craftsmen, eskimos show special talent at woodworking and at carving native figures from bone, soapstone and ivory.

- b. Consult the museum of Natural History and the Museum of Primitive Art to determine if examples of soapstone carvings are on exhibit. If they are available, plan a trip to the museum for the class. Ask pupils to bring to class any examples of soapstone carvings they might have at home. The use of soapstone is quite popular and quite often souvenir plates, cups and figures are made for tourists.
- c. The Museum of the American Indian offers excellent samples of Indian art in North America. Plan a trip to the museum to visit the art work there. The pupils should be instructed to make note of the different kinds of materials and designs that are characteristic of Indian arts and crafts. Have the pupils reproduce the designs they remember through drawings, using crayons and plain drawing paper.

Case Study: The People of Lapland

Introduction

ARCTIC "NATION"

Only a tough, sturdy people could hope to survive in the frozen fringes of northern Europe. But to the Lapps, this region is "home sweet home."

STRETCHING across the northern fringes of Europe is a "nation" without clear-cut boundaries or any central government. It's the home of the Lapps—European equivalent of our Eskimos. Actually, these people live in the Arctic reaches of Norway, Sweden, Finland, and part of Russia. Their territory is about as large as Montana.

Mountains, forests. Lapland, as this area is sometimes called, contains towering mountains and extensive forests. But in the north, the rolling landscape is bleak and desolate. The few, scattered trees are stunted and vegetation is scarce.

Lapland feels icy blasts for about 9 months every year. The Lapps have a period of 2 months each winter when they never see the sun rise above the horizon. They have 2 months during the summer when the sky never darkens.

A small group. These people who

people. They wandered from place to place in search of food for their herds. Reindeer provided them with almost everything they needed—meat and milk for food, skins for clothing and tents, and bone tools. These cattle of the north even supplied them with transportation, pulling sleds and carts.

Laplanders still rely on the reindeer to a large degree, but the old ways have been undergoing great change since World War II. Many people from the south are moving into the area—the Lapps are al-

ready a minority—and they bring modern tools and machines.

Settlements. Today few Lapps, except for those in the mountains, follow the nomadic life. Settlements have multiplied along rivers—where the people fish, hunt, and even do some farming. Sheep, cattle, and reindeer are kept. Lapps who have settled on the seacoast engage mainly in fishing. Farther inland, some have taken jobs in new industries such as lumbering.

Youngsters are going to school. Students rock to Beatle records at school dances. American movies attract people in remote villages. Bus service links many communities. Volvos, Volkswagens, and other cars are no longer unfamiliar sights.

The Lapps in permanent settlements generally have sturdy houses made of logs and sod. Nomads still use animal-skin tents.

It's only about 125 years since the once-pagan Lapps were converted to the Lutheran and Eastern Ortho-

ARCTIC "NATION"

Only a tough, sturdy people could hope to survive in the frozen fringes of northern Europe. But to the Lapps, this region is "home sweet home."

STRETCHING across the northern fringes of Europe is a "nation" without clear-cut boundaries or any central government. It's the home of the Lapps—European equivalent of our Eskimos. Actually, these people live in the Arctic reaches of Norway, Sweden, Finland, and part of Russia. Their territory is about as large as Montana.

Mountains, forests. Lapland, as this area is sometimes called, contains towering mountains and extensive forests. But in the north, the rolling landscape is bleak and desolate. The few, scattered trees are stunted and vegetation is scarce.

Lapland feels icy blasts for about 9 months every year. The Lapps have a period of 2 months each winter when they never see the sun rise above the horizon. They have 2 months during the summer when the sky never darkens.

A small group. These people, who call themselves "Samis," number

only about 34,000. More than half live in Norway, about 10,000 in Sweden, 2,500 in Finland, and 1,500 in the Soviet Union.

NEED FOR TOUGHNESS

They are among the shortest people of Europe, averaging about 5 feet in height. But they are tough and muscular—as they need to be in order to eke out a living in their forbidding Arctic homeland.

Wandering herdsmen. For centuries, herding of reindeer was the occupation of these hard-working

people. They wandered from place to place in search of food for their herds. Reindeer provided them with almost everything they needed—meat and milk for food, skins for clothing and tents, and bone tools. These cattle of the north even supplied them with transportation, pulling sleds and carts.

Laplanders still rely on the reindeer to a large degree, but the old ways have been undergoing great change since World War II. Many people from the south are moving into the area—the Lapps are al-

ready a minority—and they bring modern tools and machines.

Settlements. Today few Lapps, except for those in the mountains, follow the nomadic life. Settlements have multiplied along rivers—where the people fish, hunt, and even do some farming. Sheep, cattle, and reindeer are kept. Lapps who have settled on the seacoast engage mainly in fishing. Farther inland, some have taken jobs in new industries such as lumbering.

Youngsters are going to school. Students rock to Beatle records at school dances. American movies attract people in remote villages. Bus service link many communities. Volvos, Volkswagens, and other cars are no longer unfamiliar sights.

The Lapps in permanent settlements generally have sturdy houses made of logs and sod. Nomads still use animal-skin tents.

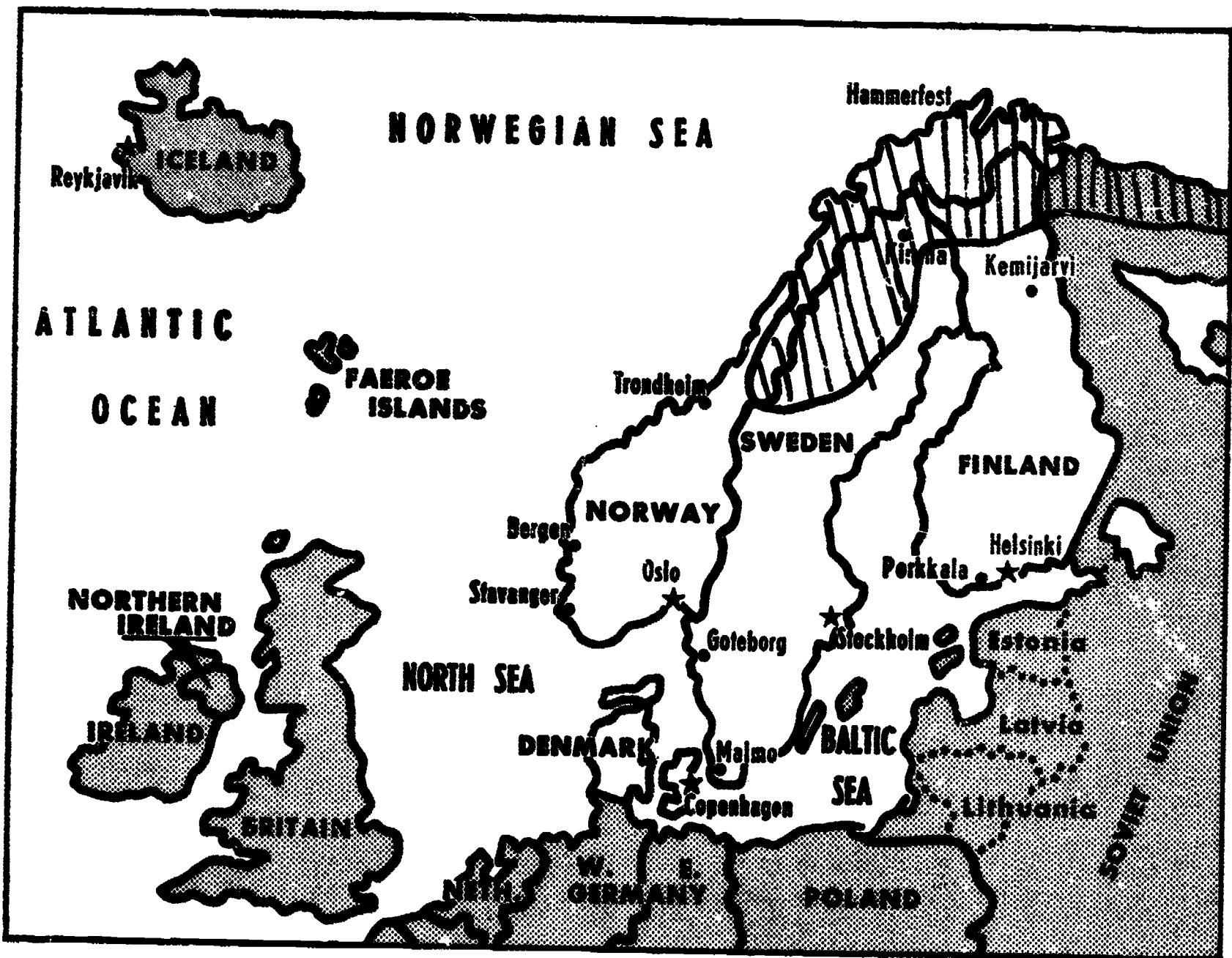
It's only about 125 years since the once-pagan Lapps were converted to the Lutheran and Eastern Orthodox religions. Their language is related to Finnish.

Skis and reindeer. Among the achievements of the Lapps are the invention of skis and the domestication of the reindeer. In fact, the North American Eskimos got their knowledge of how to handle reindeer from the Laplanders.

Around 70 years ago, the native caribou were in danger of dying out in Alaska. As a substitute source of food for Eskimos, the U. S. government arranged for reindeer to be brought from Siberia. At the same time, some Lapps were asked to come show the Eskimos how to care for these hardy animals.

1. Suggested Approaches

- a. Show the film "Laplanders," Encyclopedia Britannica Films, to give pupils a picture of the life of a Lapp. (Available in the BAVI Loan Collection, 131 Livingston Street, Brooklyn, N.Y. 11201).
- b. Help the class locate the area where Lapp people live on a world map. (See Figure 1.)



JOHNSON & DELEON

Figure 1

—————
 Area where many Lapps live. Sometimes called Lapland.

Weekly News Review,
 April 29, 1968, p. 3.
 (Civic Education Service, Inc.)

- c. Read to the class the following material:

- b. Help the class locate the area where Lapp people live on a world map. (See Figure 1.)

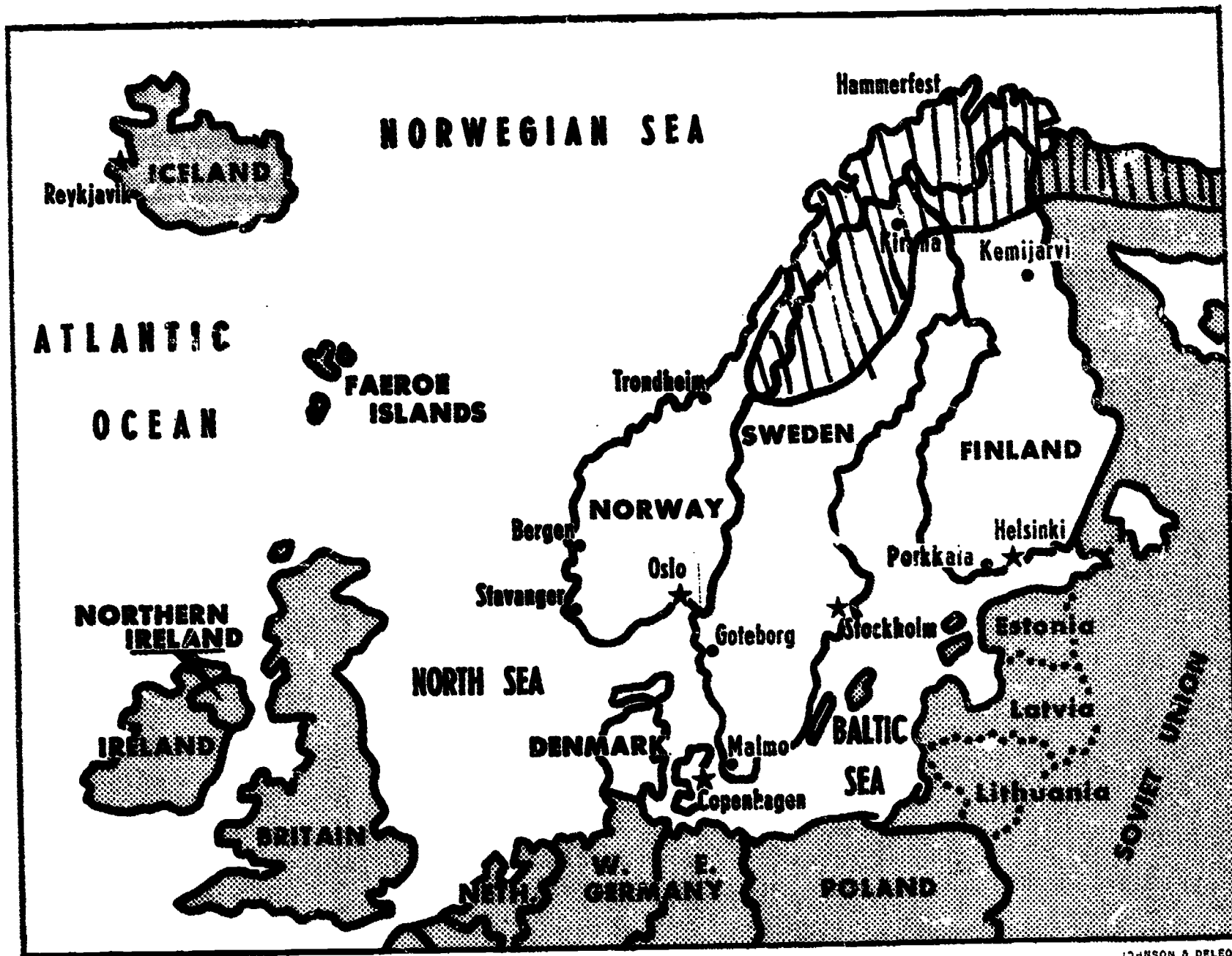




Figure 1

 Area where many Lapps live. Sometimes called Lapland.


Weekly News Review,
 April 29, 1968, p. 3.
 (Civic Education
 Service, Inc.)

- c. Read to the class the following material:

A group of people who are different from the Norwegians in many ways live in northern Norway. These people are the Lapps. They resemble the Eskimos of Greenland and North America, for most have yellowish skin and dark hair and eyes. They are probably distant relatives of the Eskimos. The Lapps have lived in northern Scandinavia for thousands of years. The language they speak is similar to Finnish. They have intermarried with the Nordic Scandinavians, and today many Lapps have blonde hair and blue eyes. Many also speak either Norwegian or Swedish.

The greater part of Norway's twenty thousand Lapps now live in settlements or on small farms. Some, however, still cling to the ways of their ancestors. They wander from place to place with their herds of grazing reindeer, stopping wherever they find suitable pasture. They live in tents and wear moccasins made of reindeer skin. The men wear blue felt caps trimmed with red and yellow bands and topped by huge red tassels. The women also wear colorful clothing. They carry their babies in reindeer-skin cradles hung around their necks.

There are about ten thousand Lapps in the far north of Sweden. Some of them earn their living by herding reindeer. They follow their herds from place to place, carrying their tents with them. Many Lapps dress in colorful blue and red clothing. Only reindeer can find enough to eat in the higher hills and mountains of northern Sweden. It is too cold for most plants to grow in this region, because the hills are high and are located north of the Arctic Circle.

It is here that we find Lapps in their colorful costumes tending their herds of reindeer. About 200,000 reindeer graze on the mountains of northern Sweden. The Lapps who wander with their herds from one grazing place to another depend on the reindeer for almost everything. They eat the meat and drink the milk. They make the skins into clothing and tents. They even use them as draft horses.

Vincent & Ruth Malmstrom, Sweden,
Grand Rapids: Fiedler Co., 1967
pps. 46-49.

Who are the people living in the far north of Sweden and Norway?

In which other countries do Lapps live? (Refer to a map.)

Why are these northern people nomads?

How are the Lapps similar to the Bedouins?

How do the Lapps use the reindeer?

How is the Lapps use of the reindeer similar to the Bedouins use of the camel? To the use of cows in the United States?

In what countries do the Lapps live? (Approximately 1500 Lapps live in the Kola Peninsula in Russia.)

Why do you think Lapps live in different countries?

2. How the Lapp Family Lives

- a. Show the class pictures of various members of a Lapp family. (See Figures 2, 3, 4.)



Figure 2

Anna Riwkin-Brick, Elly Jannes,
Nomads of the North, New York:
Macmillan Co., 1962.

What do you think the lasso (rope) is used for by the Lapp watching his herd of reindeer?

Why is it important that he take care of the reindeer?



A Lapp* family. Most of the Lapps now live in settlements or on small farms.

Vincent-Ruth Malmstrom, Norway,
Grand Rapids: Fideler Co., 1968,
pg. 46.

Figure 3

What is the woman doing?

Why would she make her own bread?

Why is there a sewing machine in the picture?

How do you think the machine was obtained?

A Lapp boy with his reindeer. The Lapps wear colorful clothing made of wool and reindeer skins.



Vincent and Ruth Malmstrom, Norway,
Grand Rapids: Fideler Co., 1968,
pg. 47.

Figure 4

How would you describe the clothing worn by the Lapp people?

What does the kind of clothing worn by the boy tell you about the weather the people are experiencing?

- b. Have the students bring in pictures which they feel best illustrate the type of climate in which Lapps live. Set up an interest corner titled, "The Climate of Lapland," and place the illustrations under the caption.
- c. Ask the students to bring in pieces of clothing like a fur hat or woolen sweater which resemble what Lapps wear. Then have the students tell why these pieces of clothing might help Lapps better face the cold weather in northern Scandinavia.

- d. Read the following paragraph to the pupils:

The lives of the Lapp family are largely dependent on the reindeer which provide the means of their livelihood. Every year the reindeer move from the forest area up to the mountains - then back again, and the Lapps have to follow. The Lapps are a nomadic people.

Have the students compare the nomadic way of life of the Lapps with that of the previously studied Bedouins. Use the following chart as a guide.

	Lapps	Bedouins
Food		
Types of Animals		
Shelter		
Type of Climate		
Means of Transportation		

What are the similarities? Differences?

In what ways does climate affect the Lapps and Bedouins?

Why do the Lapps have to move with the reindeer?

What other group of people depended on a herd of animals in the American West for their existence?

- e. Read the following paragraph to the pupils to point out that the Lapps have other sources for food and clothing besides the reindeer.

The Lapps do not get all their food and clothing from the reindeer, however. Some of their clothing is made of woolen cloth which can be purchased at a store near their winter home. Many of them keep goats for milk. Some of them raise some crops in the short summer months. If the Gulf Stream did not bring warm water to the coasts of Norway, farming this far north would be impossible. The Lapp farmers raise crops farther north than do any other people in the world. The Lapps also do some hunting, and they catch fish in the streams and lakes.

Harold D. Drummond and Fred A. Sloan, Jr.,
A Journey Through Many Lands. Boston:
 Allyn and Bacon, Inc., 1968, p. 177.

Why would the Lapps need other sources for food and clothing?

How do they obtain additional food and clothing?

What other groups of people have you studied who hunt and fish for food?

How does a warm sun and a warm Gulf Stream make farming possible in the far north during the short summer months?

- f. Have the pupils look at the chart below of the foods that Lapps eat. Have the children identify those foods which are similar to some that Americans eat. (See Figures 5 and 6.)

<u>What We Eat</u>	
Lapp Families	American Families
Stew with Reindeer Meat	
Cheese	
Coffee	
Glow Cakes (Bread)	
Berries	
Fish	
Reindeer Steak	

Which foods do we eat also?

How is the reindeer meat prepared for eating?

What meat do we use in stews? Why do we use beef or lamb?

How do the available animals influence what people eat?

What does climate have to do with the type of foods people eat?

How does climate influence the choice of animals that can be raised for food?



Figure 5

Anna Riwkin-Brick & Elly Jannes,
Nomads of the North. New York:
Macmillan Co., 1962.

438



Reindeer cheese is a greatly appreciated delicacy. Elsa Pirtsi has taken out an old cheese-mold of plaited root fibres—a type that very few Lapps make nowadays. When the whey has been squeezed out, the cheese is put up on a shelf to dry. Bror Länta prefers marrow-bones. They should be boiled for a couple of minutes, split, and then the marrow expertly consumed with the aid of a sheath-knife.

Figure 6

Anna Riwkin-Brick & Elly Jannes,
Nomads of the North. New York:
Macmillan Co., 1962.

- g. Show the pupils a picture of a Lapp family preparing to move from their winter home to their summer camp. (see Figure 7.)



Mother has her most precious piece of luggage in her own train: the youngest toddler, who of course cannot manage the journey on his own legs. The families then wend their way across marshes and up mountainsides, each with their own trains and at least two for every household. As a rule they travel at night when the snow crust is hardest and rest by day.



Mother has her most precious piece of luggage in her own train: the youngest toddler, who of course cannot manage the journey on his own legs. The families then wend their way across marshes and up mountainsides, each with their own trains and at least two for every household. As a rule they travel at night when the snow crust is hardest and rest by day.

Figure 7

**Anna Riwkin-Brick and Elly Jannes,
Nomads of the North. New York:
Macmillan Co., 1962.**

Of what does the shape of the pulkka (sled) remind you?

If you were out in very cold weather, how would you be dressed?

Is there much difference between how you would be dressed and the way the Lapps dress? If not, why?

Divide the class into four groups. Let them imagine they are all part of a Lapp family moving from their winter home and have them prepare a list of the items they would take on the trip. Also help them write short stories describing what such a trip would be like. For some children, a class story may be easier. In the stories, the children may describe how some problems such as cooking, obtaining food and providing shelter when they camp would be solved.

- h. In the winter the Lapps settle into their winter villages. Winter brings the long Arctic darkness. The winter homes are made of almost windowless walls, of logs set horizontally, which look much like our early new England cabins. In fact, Scandinavian settlers in America taught English pioneers to set their logs horizontally and not upright. After arrival at the summer camp the Lapps put up their shelters. They are called *Katas* (cone-shaped tents). (See Figures 8 and 9.)

A winter Lapp home. Note the notched logs and the lack of windows.

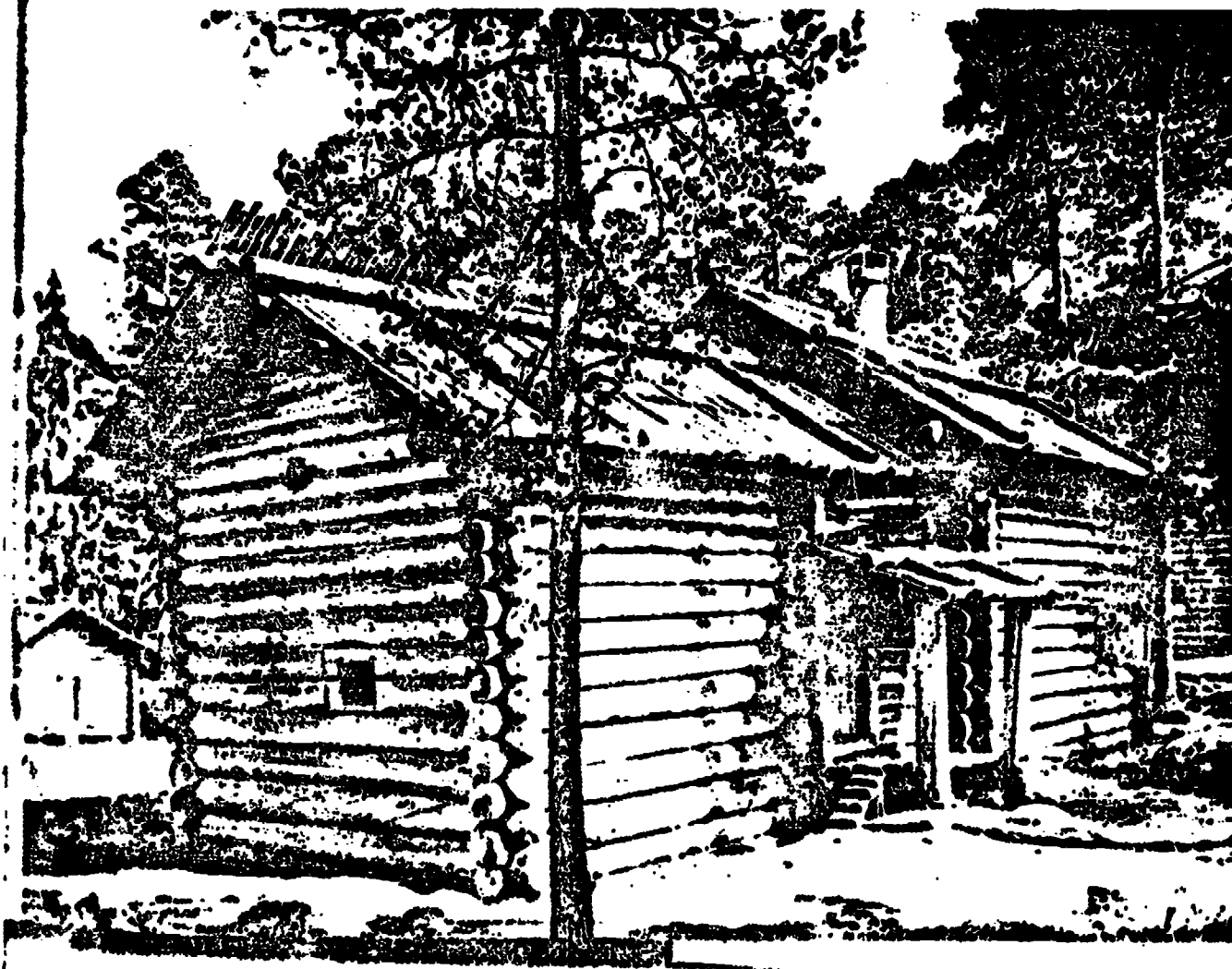


Figure 8

Erick Berry, Men, Moss and Reindeer -
The Challenge of Lapland. New York;
Coward-McCann, Inc., 1959, p. 53.



Two long strips of cloth are brought around to form the walls of the *kata*. There will be a third, to make a loose doorway.

Figure 9

Erick Berry, Men, Moss and Reindeer -
The Challenge of Lapland. New York:
 Coward-McCann, Inc., 1959, p. 53.

In what way is the winter Lapp home similar to the homes of the early American pioneers?

What other group of people used shelters similar to the summer shelters built by the Lapps?

Where are the materials obtained for building winter and summer shelters?

Why are only necessary items brought along when the Lapps move from place to place?

Who do you think would be left behind to take care of the winter homes? Why?

1. Read the following selection to the class:

Northern Roundup

ONCE A YEAR the government of Finnish Lapland holds a reindeer roundup. It's something like a Western roundup of cattle. But it is held in the snow at a time when days are only four or five hours long.

For the roundup, thousands of reindeer are driven in from all over the countryside. The brown furred animals beneath a forest of antlers—like the bare, frost-covered limbs of trees—mill together in the big corral. The job is to count them and to separate them into family herds, for there has been much intermingling during the mountain summer. Generally, the government levies taxes according to the number of deer each family owns.

At the beginning of the roundup, each family group is assigned one of the small pens adjoining the big corral. Ashek and his father, along with dozens of other Lapp

men and even women, all dressed in bright blue *kustas* and brown furred *pesks*, scatter into the corral. Then part of a herd is driven in. Suddenly Ashek spots one of the Pito deer. As swiftly as a snake strikes, his lasso darts out and settles on its antlers. Laughing, shouting as they work, Pito and his father drag the deer into the family pen. The dogs, whining and panting, remain outside; this time they aren't wanted.

The snow is churned into a brown mush. Men and animals struggle in the frightened herd. Hoarfrost clings to eyebrows, to the coats and horns of the deer.

The herders work in pairs, the women as skillful as the men. A sharp-eyed herder can spot his own ear notches thirty feet away in a swirling herd, even among

hundreds of other marks. Once a deer is roped, one man hauls it away while the other shushes it along with waving hands. Some deer are balky and must be dragged. But once they are inside the smaller pen and have leaped about for a moment or two, they quiet down. The work goes on all during the short daylight hours.

ONCE A YEAR the government of Finnish Lapland holds a reindeer roundup. It's something like a Western roundup of cattle. But it is held in the snow at a time when days are only four or five hours long.

For the roundup, thousands of reindeer are driven in from all over the countryside. The brown furred animals beneath a forest of antlers—like the bare, frost-covered limbs of trees—mill together in the big corral. The job is to count them and to separate them into family herds, for there has been much intermingling during the mountain summer. Generally, the government levies taxes according to the number of deer each family owns.

At the beginning of the roundup, each family group is assigned one of the small pens adjoining the big corral. Ashek and his father, along with dozens of other Lapp

men and even women, all dressed in bright blue *kustas* and brown furred *pesks*, scatter into the corral. Then part of a herd is driven in. Suddenly Ashek spots one of the Pito deer. As swiftly as a snake strikes, his lasso darts out and settles on its antlers. Laughing, shouting as they work, Pito and his father drag the deer into the family pen. The dogs, whining and panting, remain outside; this time they aren't wanted.

The snow is churned into a brown mush. Men and animals struggle in the frightened herd. Horefrost clings to eyebrows, to the coats and horns of the deer.

The herders work in pairs, the women as skillful as the men. A sharp-eyed herder can spot his own ear notches thirty feet away in a swirling herd, even among

hundreds of other marks. Once a deer is roped, one man hauls it away while the other shushes it along with waving hands. Some deer are balky and must be dragged. But once they are inside the smaller pen and have leaped about for a moment or two, they quiet down. The work goes on all during the short daylight hours.

From time to time there are brief breaks when the herders visit a little eating hut. There they get food, thaw their hands, put dry hay in wet moccasins, and drink great cups of scalding, salted coffee. Then it's back to work again. This is a laughing and colorful scene, and everyone enjoys the excitement. Three men with authority as judges move among the herd to decide questions of ownership, and to keep count of the deer as they

are separated. Whenever the ownership of an animal can't be decided, it is taken by the government.

Once the reindeer are driven into the family pen, the owner may do as he pleases with the animals. The Pitos will slaughter the older bucks for the winter's meat supply, keep the does for breeding purposes, and train the younger deer as draft animals.

Because of the reindeer, the Lapp is still basically at that stage of civilization in which the family—or group of relatives called a clan—is all-important. If he lived in larger groups, like a town or county, he wouldn't have sufficient space to graze his herds.

For the short time it takes to sort out his beasts at the roundup, he joins with other groups and enjoys the novelty and excitement. It is like paying a visit to a big city, even though on business. But when the roundup is ended, he sinks back with a sigh of relief into the accustomed simplicity of his family life. Here are no puzzling strangers with crazy ideas to make a man's head whirl. Here, in the winter house or the summer *kata*, people know one another so well that speech is scarcely necessary. Here a man can feel at ease. This is what Pito and Ashck feel as they turn homeward, skiing behind their herds.

Erick Berry, Men, Moss and Reindeer - The Challenge of Lapland. New York: Coward-McCann, Inc., 1959, pp. 66-69

How is the northern roundup similar to roundups in the American West? Different?

What kind of marks are used to identify each person's herds?

Why is the roundup such an exciting time for the Lapps?

Why is the reindeer roundup time considered similar to a visit to a big city?

3. How Lapp Children Enjoy Recreational Activities

- a. Discuss with the pupils the kinds of pets children have and why pets are kept. Show the pupils a picture of a Lapp child and his pet. (See Figure 10.)

WEEKLY NEWS REVIEW



EVANS—THREE LIONS
 HOW WOULD YOU like a reindeer for a pet? This Lapp child, living in northern Norway, has one. Lapps are believed to have come from Asia long ago.

Figure 10

Civic Education Service, Inc.
Weekly News Review, April 29, 1968,
 p. 2.

Why would the Lapp boy have a reindeer for a pet?

What other animals might a Lapp boy keep as a pet?

What large animals are kept as pets in our country?

How is a reindeer pet similar to a horse?

How does the climate and environment influence the kind of animal you might have for a pet?



EVANS—THREE LIONS

HOW WOULD YOU like a reindeer for a pet? This Lapp child, living in northern Norway, has one. Lapps are believed to have come from Asia long ago.

Figure 10

Civic Education Service, Inc.
Weekly News Review, April 29, 1968,
p. 2.

Why would the Lapp boy have a reindeer for a pet?

What other animals might a Lapp boy keep as a pet?

What large animals are kept as pets in our country?

How is a reindeer pet similar to a horse?

How does the climate and environment influence the kind of animal you might have for a pet?

- b. Make out a list of regions around the world and let the class decide what kinds of animals one might have for pets in that area. The regions would include: the desert, pampa, rain forest, and northern forest.
- c. Have the pupils draw pictures of the kinds of animals they could have as pets in the various regions and place the drawings on the bulletin board with the title, "Pets Around the World." The drawings should include the kind of animal and the area in which it is found.

4. Education Among the Lapps

- a. Read the following paragraph to the class:

In the winter Lapp children attend boarding school but return home for the long summer. Lapps usually speak three languages and have a smattering of a fourth: Lappish, because it is their own tongue; Finnish, since they live in Finnish Lapland; Norwegian, since it is to Norway they go for much of their trading; and a little Swedish because Sweden is so close to the border of both countries. Their own language is a strange and difficult one, unrelated to any other in the world, and so far no one has been able to find out exactly where in the world it began.

**Erick Berry, Men, Moss and Reindeer -
The Challenge of Lapland, New York:
Coward-McCann, 1959, p. 70.**

Name other groups of people that you learned about who speak two or more languages.

How has travel or movement helped the Lapps to learn more than one language?

Is there anyone in the class who speaks more than one language?

What is the value of learning to speak more than one language?

- b. Show the class a picture of a Lapp child in school (See Figure 10)



Figure 10

Anna Riwkin-Brick and Elly Jannes,
Nomads of the North. New York:



Figure 10

Anna Riwkin-Brick and Elly Jannes,
Nomads of the North. New York:
Macmillan Co., 1962.

What kind of lesson do you think the teacher is teaching?

What other subjects are probably taught in class?

How would you describe the clothes the boy is wearing in class?

- c. Discuss the following paragraph with the pupils indicating how climate and environment influence different uses for a similar conveyance (sled). Make the distinction between its use as a winter recreational activity for the pupils and a necessity for traveling.

There are instances where a Lapp village is located close enough to a school for Lapp children to travel back and forth every day. In such cases, Lapp children use sleds pulled by reindeer to get to school.

Harold D. Drummond and Fred A. Sloan, Jr., A Journey Through Many Lands. Boston: Allyn and Bacon, 1968, p. 177.

How do you travel to school?

If the school was a good distance away, how would you get there?

4. Culture and Customs Among the Lapps

- a. Use an opaque projector to show the class the picture of a Lapp wedding. (See Figure 11.)



to a school for Lapp children to travel back and forth every day. In such cases, Lapp children use sleds pulled by reindeer to get to school.

Harold D. Drummond and Fred A. Sloan, Jr., A Journey Through Many Lands. Boston: Allyn and Bacon, 1968, p. 177.

How do you travel to school?

If the school was a good distance away, how would you get there?

4. Culture and Customs Among the Lapps

- a. Use an opaque projector to show the class the picture of a Lapp wedding. (See Figure 11.)



A Lapp wedding often lasts three days. The church ceremony is followed by endless feasting on smoked reindeer, marrow and reindeer soup. There are songs, speeches, jokes and the presentation of gifts to the bridal pair. A real Lapp wedding is a splendid celebration, very beautiful to see.

Figure 11

Anna Riwkin-Brick and Elly Jannes, Nomads of the North. New York: Macmillan Co., 1962.

Have the class develop a mural depicting the festivities that are involved in a Lapp wedding. This would include children at play, the colorful clothes worn by the Lapps and a picture of the church.

- b. Give the class an opportunity to learn about yoiking. The Lapps like to yoik (to make up an original melody with words.) Yoiking is often done by Lapp children. Show them examples of yoiking.

My string follows Atche's. We are off!
I look back. I see the last heap of brushwood on the hearth stones.
On the place where our winter tent stood for so long the smoke still rises high.

I begin to yoik with joy:

It's wonderful to move again!

Voia Voia Nana.

How beautifully my reindeer pulls!

Voia Voia Nana.

And now we wander to the coast!

Voia Voia Nana.

The big herd will soon be with us!

Voia Voia Voia.

"Sing something about the wolves," Anna begs. "Curse them, so they will leave our reindeer alone."

I take a copper string from my kofte, the long blue woolen blouse I wear. I always have copper string with me for trapping partridges. I knot one end to the sewing machine. I hold the other end and pluck it with my free hand while I sing. I learned the melodies from Atche and Grandfather, but the words I always make up myself, as every Lapp does. We call this Yoiking.

Kumpi don ednak vahag lek dakekam . . .

I curse you, wolf, flee far away,

Voia Voia Nana.

In our lands no longer stay,

Voia Voia Nana.

Run away now, run for life,

Voia Nana Voia.

I'll kill you with my hunter's knifel

Voia Nana Voia.

Voia Voia Nana Nana,

Voia Voia Nana Nana.

- b. Give the class an opportunity to learn about yoiking. The Lapps like to yoik (to make up an original melody with words.) Yoiking is often done by Lapp children. Show them examples of yoiking.

My string follows Atche's. We are off!
I look back. I see the last heap of brushwood on the hearth stones.
On the place where our winter tent stood for so long the smoke still rises high.

I begin to yoik with joy:

*It's wonderful to move again!
Voia Voia Nana.
How beautifully my reindeer pulls!
Voia Voia Nana.
And now we wander to the coast!
Voia Voia Nana.
The big herd will soon be with us!
Voia Voia Voia.*

"Sing something about the wolves," Anna begs. "Curse them, so they will leave our reindeer alone."

I take a copper string from my kofte, the long blue woolen blouse I wear. I always have copper string with me for trapping partridges. I knot one end to the sewing machine. I hold the other end and pluck it with my free hand while I sing. I learned the melodies from Atche and Grandfather, but the words I always make up myself, as every Lapp does. We call this Yoiking.

*Kumpi don ednak vahag lek dakekam . . .
I curse you, wolf, flee far away,
Voia Voia Nana.
In our lands no longer stay,
Voia Voia Nana.
Run away now, run for life,
Voia Nana Voia.
I'll kill you with my hunter's knifel
Voia Nana Voia.
Voia Voia Nana Nana,
Voia Voia Nana Nana.*

Sonia and Tim Gidal, Follow the Reindeer, New York: Pantheon, 1959., p. 12.

Let the pupils try to yoik about the reindeer, a village, traveling visiting a festival, their neighborhood, and school.

THEME E - HOW PEOPLE LIVE IN MOUNTAIN REGIONS

Case Study: The People of the Swiss Alps

Introductions

Most of the land that is now Switzerland was once covered with glaciers. When the ice melted, lakes, steep rugged peaks and U-shaped valleys remained. The shape of the land today is a vital factor in Swiss life. Switzerland is a small landlocked mountainous country in Central Europe. It has almost no natural resources. However, the people have overcome this deficiency by utilizing their human resources.

Many of the people who live in the Swiss Alps earn a living by running hotels and inns. People spend their vacations skiing on the mountain slopes in winter and enjoying the cool air in beautiful scenery in summer.

The high valleys are used as grazing areas for dairy cows. Water from melted snow and glaciers provide hydro-electric power for industry.

Swiss enterprises specialize in the manufacture of products which require small amounts of raw material and which are easily transported (watches, pharmaceutical, textiles, chocolate, and cheese). Switzerland has excellent markets for her goods and despite being landlocked, is able to reach the sea through the Rhine River. The mountains lie in the direct center of the trade routes of Central Europe where interaction of the surrounding different cultures have had an effect on the Swiss culture.

1. Suggested Approaches

- a. Display pictures of people living and working in mountain regions. Spend some time with the class examining the pictures in order to develop a concept of mountains. The class should be helped to understand the characteristics of mountains and not confuse them with hills.
- b. Discuss a few advantages and disadvantages of living in mountain regions.

Why do some people like to go to the mountains in the summertime?

Why are many summer camps found in the Catskill Mountains of New York?

How can we use a map to find the mountains in New York?

How does weather affect life in mountain regions during cold winter months?

How do some people make use of snow in mountain regions?

2. Learning About the Swiss Alps Through Map and Globe Activities

Introductions

Most of the land that is now Switzerland was once covered with glaciers. When the ice melted, lakes, steep rugged peaks and U-shaped valleys remained. The shape of the land today is a vital factor in Swiss life. Switzerland is a small landlocked mountainous country in Central Europe. It has almost no natural resources. However, the people have overcome this deficiency by utilizing their human resources.

Many of the people who live in the Swiss Alps earn a living by running hotels and inns. People spend their vacations skiing on the mountain slopes in winter and enjoying the cool air in beautiful scenery in summer.

The high valleys are used as grazing areas for dairy cows. Water from melted snow and glaciers provide hydro-electric power for industry.

Swiss enterprises specialize in the manufacture of products which require small amounts of raw material and which are easily transported (watches, pharmaceutical, textiles, chocolate, and cheese). Switzerland has excellent markets for her goods and despite being landlocked, is able to reach the sea through the Rhine River. The mountains lie in the direct center of the trade routes of Central Europe where interaction of the surrounding different cultures have had an effect on the Swiss culture.

1. Suggested Approaches

- a. Display pictures of people living and working in mountain regions. Spend some time with the class examining the pictures in order to develop a concept of mountains. The class should be helped to understand the characteristics of mountains and not confuse them with hills.
- b. Discuss a few advantages and disadvantages of living in mountain regions.

Why do some people like to go to the mountains in the summertime?

Why are many summer camps found in the Catskill Mountains of New York?

How can we use a map to find the mountains in New York?

How does weather affect life in mountain regions during cold winter months?

How do some people make use of snow in mountain regions?

2. Learning About the Swiss Alps Through Map and Globe Activities

- a. Find and label Switzerland on a desk project map. Using wall map of the world, let the children trace an imaginary trip from New York to Switzerland. Encourage them to use a mode of transportation of their own choosing. Have them tell the direction, and name the countries seen on their way to their destination.

Problem: Could we get to Switzerland by ship?

Discovery Answer: Switzerland is "landlocked." Air travel can be used with ship travel to reach Switzerland. Change from ocean vessel to a river steamer to travel on the Rhine River and reach Switzerland.

Review symbols used on the map. How are the mountains shown? Rivers? Help children to see the symbol as a visual resemblance to a mountain.

- b. Help the children locate the Matterhorn and Youngfraw peaks and their ranges on a map.

How can we find mountains on a map?

How can we tell that parts of the mountain ranges are not in Switzerland?

Why do we sometimes say that mountains are natural boundaries?

Why do man-made boundaries sometimes cut across natural boundaries?

How does a physical map tell us which mountains are higher than others?

- c. Using physical maps of the world, contrast directions of mountains in the Eastern Hemisphere (N to S) and those in the Western Hemisphere (W to E).
- d. Develop an understanding of altitude being height above sea level. (See Figure 1.)

What does sea level mean?

What does altitude mean? High altitude?

What is the relationship between altitude and temperature?

Why is the temperature lower at high altitudes?

What do we sometimes see at the top of mountains which tells us that the temperature is low?

What does distance from the equator have to do with temperature?

Why is snow found on mountains near the equator?

ALTITUDE OR ELEVATION

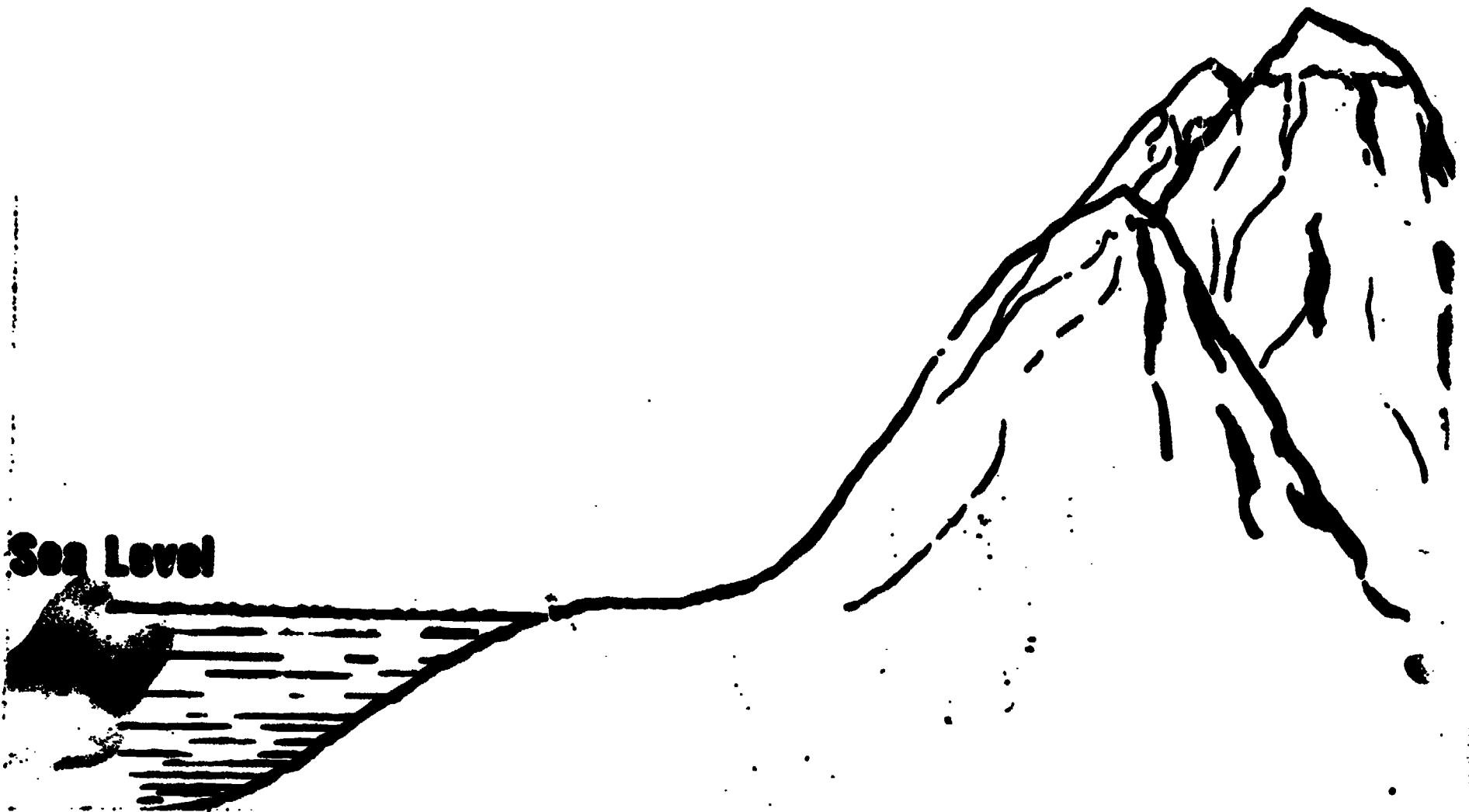


Figure 1

ALTITUDE OR ELEVATION

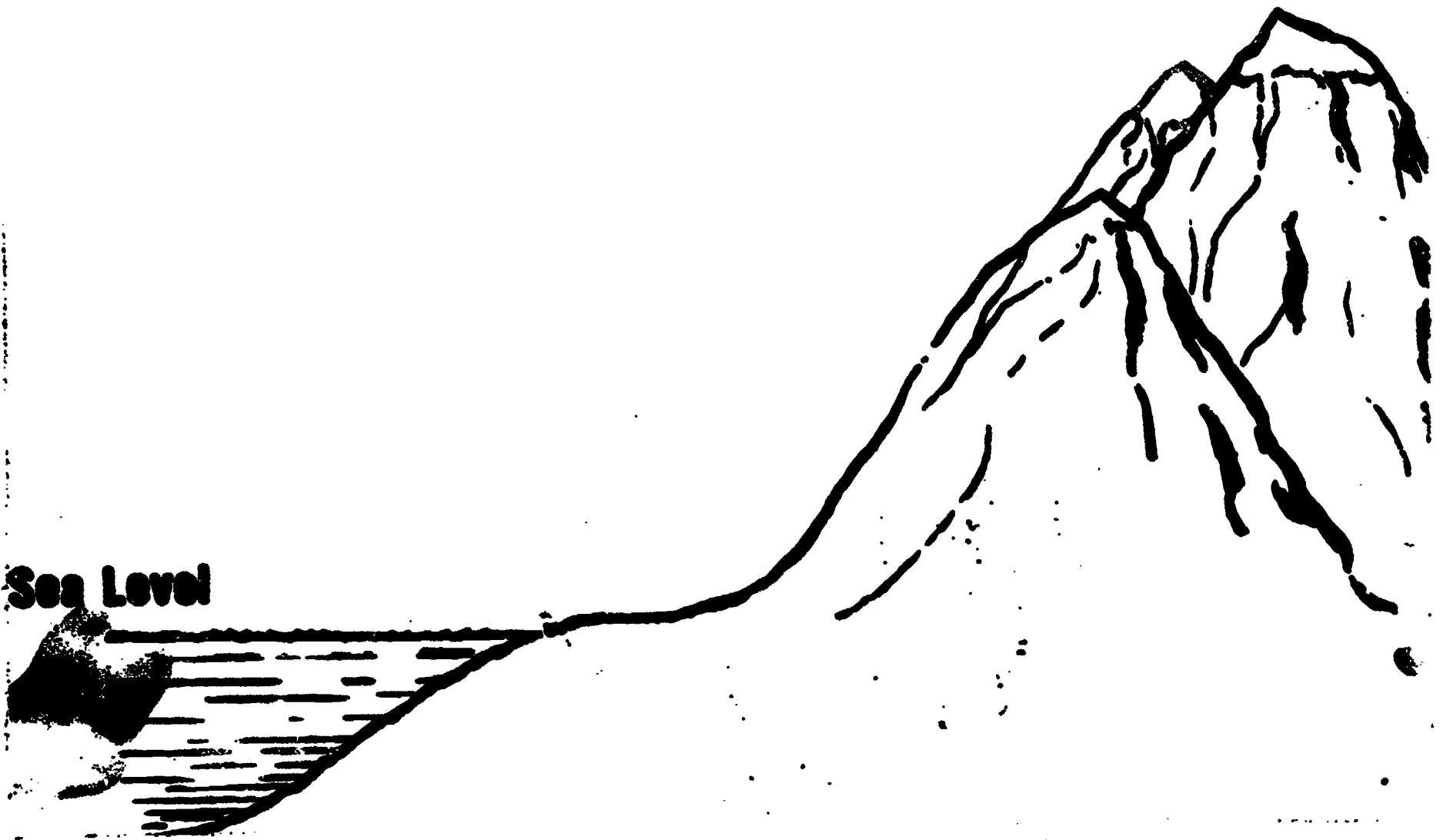


Figure 1

e. Read the following passage to the pupils:

The Alps Mountains in southern Switzerland are famous for their beautiful peaks and valleys. Pastures are usually high up on the mountainsides. In Switzerland, high mountain pastures are called Alps. A high valley is called an Alp. The Alps Mountains were named for those pastures.

Adapted from Barrows, Parker and Sorensen, Our Big World, Morristown, N.J.: Silver Burdett Co., 1959, pg. 61.

What does Alp mean?

Why do you suppose the Swiss mountains are called Alps?

Why would cows be kept in the high pastures during the summer?

3. How the Swiss People Make Use of the Alps

- a. Read the following passage to the class to motivate interest in the mountain environment.

The highest country in Europe is the land of the Swiss people, Switzerland.

There is hardly a hill in the whole of Holland.

Switzerland is nearly all mountains—the highest mountains in western Europe. They are so high that there is snow on them all year, summer and winter. These mighty mountains are the Alps.

Switzerland is not like any other country in all of Europe, in fact in all the world. The people who live there love freedom above everything else. They are famous fighters, too, but they hate war. And they have been able to stay out of the biggest wars because of their location—in the mountains.

But you can't have a mountain without a valley. The mountain tops in Switzerland are white, but the valleys are green, and cows with tinkling bells graze over the fields. The melting snow from the mountain tops makes beautiful waterfalls and bubbling, tinkling brooks in the valleys.

Now it is not easy to get from valley to valley in a region that is all mountains. The only way you can do it is to go through man-made or natural passes. When hopeful conquerors appear, the Swiss people threaten to close the mountain passes if soldiers try to take their land. The invaders go away, because the only thing they really want from Switzerland is the passes. They would make a good route into other countries.

Other people do not want Switzerland itself, because it offers nothing to them. It has very few natural resources. Even agriculture does not provide enough food for the Swiss themselves. They import most of their food.

How do the Swiss make money, then? They make it from industry, but not from big, or heavy, industry. They make their money from the manufacture of many kinds of goods of high quality.

V. M. Hillier and E. G. Huey,
Young People's Story of Europe,
New York: Meredith Press, 1966,
p. 54.

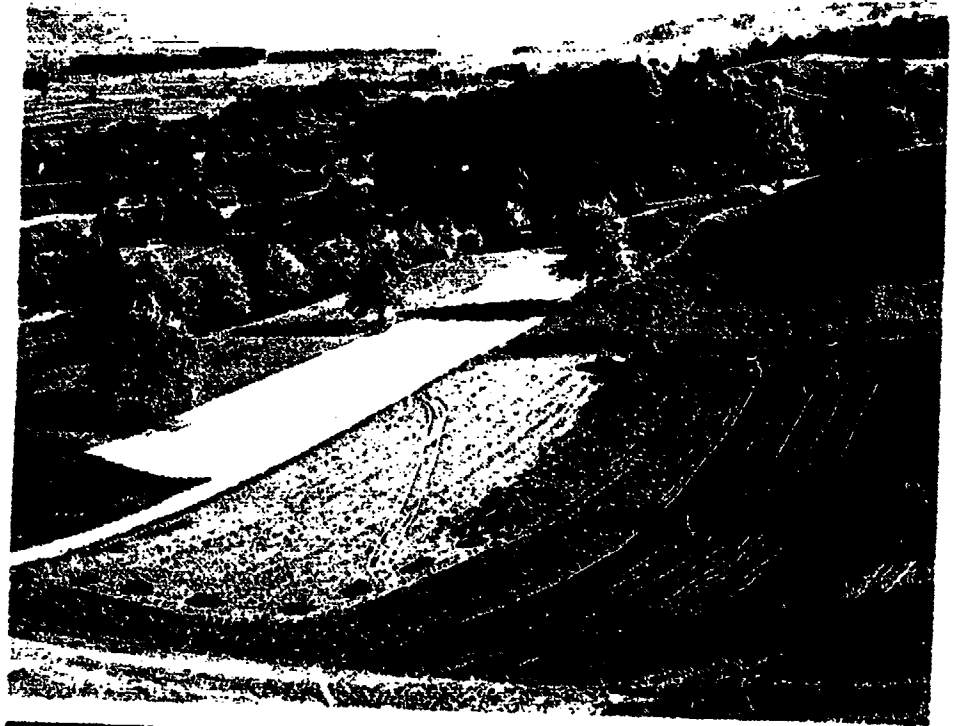
How would you describe life on a mountain?

How is life on a mountain different from that in a valley?

What are the advantages of living on a mountain? Disadvantages?

How could you make a living if you lived on a mountain?

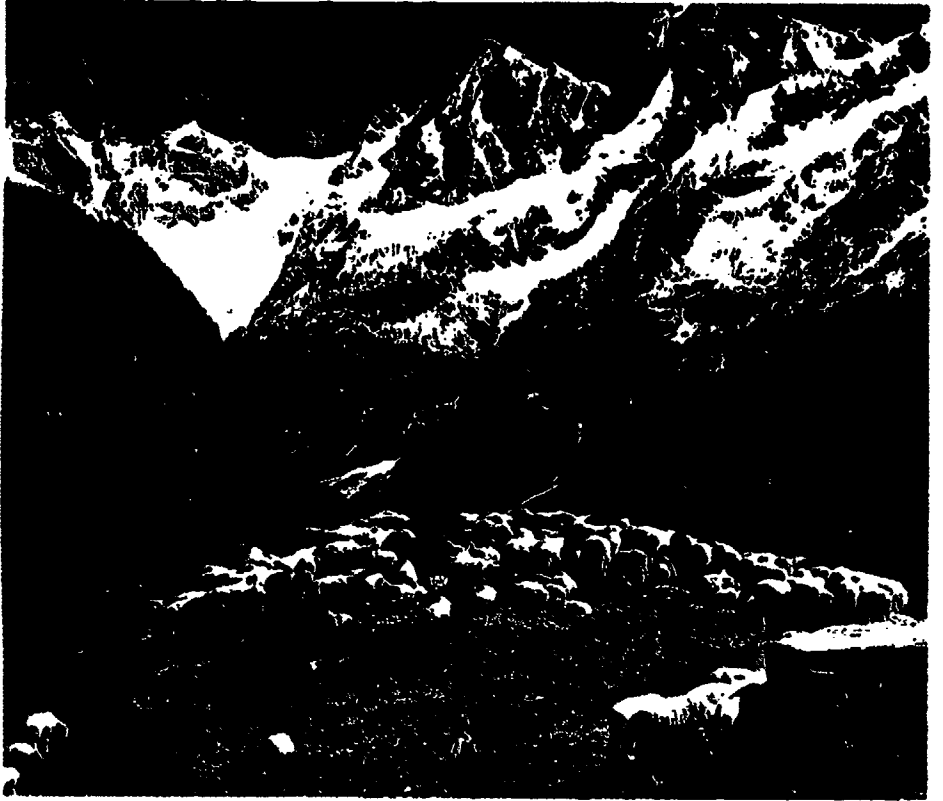
- b. Provide pictures for class examination of how people use the Swiss mountains. (See Figure 2.)





The landscape of Switzerland varies from the rolling hills of the Swiss Plateau to the towering peaks and high meadows of the Alps. The resourceful Swiss people make good use of their available land, cultivating it where possible or else raising livestock.

Israel, Roemer and
Durano, World Geography
Today, New York: Holt,
Rinehart and Winston,
1966, p. 101.



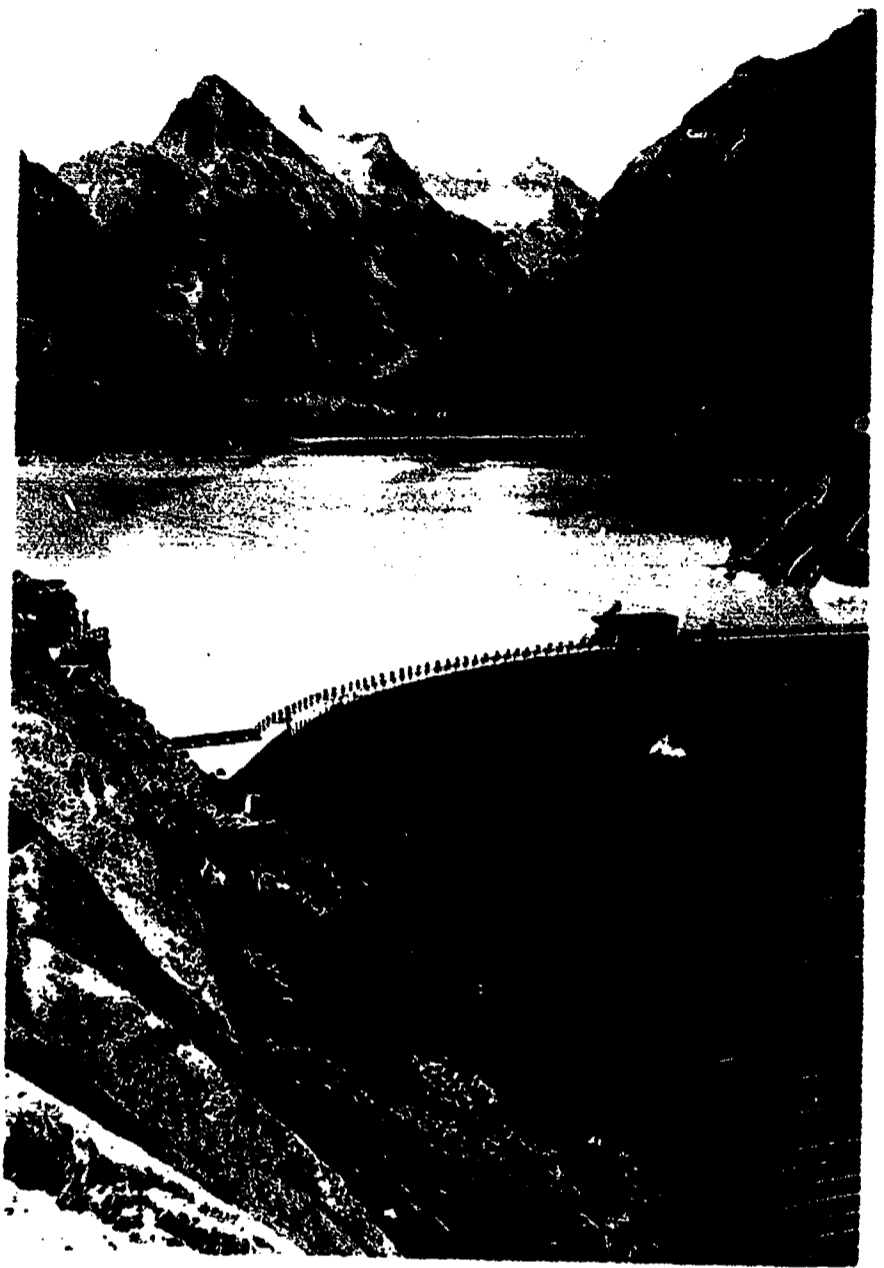
The landscape of Switzerland varies from the rolling hills of the Swiss Plateau to the towering peaks and high meadows of the Alps. The resourceful Swiss people make good use of their available land, cultivating it where possible or else raising livestock.

Israel, Roemer and
Durano, World Geography
Today, New York: Holt,
Rinehart and Winston,
1966, p. 101.

Swiss children learn to ski at a very early age.
Ski races are very popular in winter.



Harold Drummond, A Journey Through Many Lands, Boston: Allyn and Bacon, Inc., 1968, p. 147.



Swiss National Tourist Office

Swiss hydroelectric plants produce more electricity than the Swiss people use. Thus, Switzerland is able to export some of her electricity. Both the terrain and the climate give Switzerland a natural advantage in the production of hydroelectric power.

Kahn & Drummond, The World Today: Its Patterns and Cultures, St. Louis: Webster Division, McGraw-Hill Book Co., 1966, p. 326.

Figure 3

How do the Swiss people use the mountains to make a living?

From where does the large amount of water come?

Why have the people built dams to hold the water?

How does water help in the production of electricity?

What does 'hydroelectric' mean?

How do you suppose the electricity produced in the plants is used?

Ski races are very popular in winter.



Harold Drummond, A Journey
Through Many Lands, Boston:
Allyn and Bacon, Inc., 1968,
p. 147.



Swiss National Tourist Office

Swiss hydroelectric plants produce more electricity than the Swiss people use. Thus, Switzerland is able to export some of her electricity. Both the terrain and the climate give Switzerland a natural advantage in the production of hydroelectric power.

Kahn & Drummond, The World
Today: Its Patterns and
Cultures, St. Louis: Webster
Division, McGraw-Hill Book Co.,
1966, p. 326.

Figure 3

How do the Swiss people use the mountains to make a living?

From where does the large amount of water come?

Why have the people built dams to hold the water?

How does water help in the production of electricity?

What does 'hydroelectric' mean?

How do you suppose the electricity produced in the plants is used?

How do the people use the mountains for recreation?

What are some other winter sports which the Swiss people enjoy?

Why is Switzerland sometimes called "Europe's Playground"?

- c. Duplicate and distribute copies of the selection "The Cow Parade" to the pupils.

The Cow Parade

Every April, the cows from the village farms are brought together to make the trip up the mountainside. Peter is on his way with his father's cattle to join the other herders. He will soon be in a long line of cows and herders. There will be some goats in the line, too. At last everything is ready. The "cow parade" starts. The man who leads the parade is the master herder. Behind him walks a fine cow that was chosen to be the "queen cow."

The cows are dressed up for the parade. Bells and flowers are tied to their necks. The bell on the queen cow may have been used in cow parades for a hundred years. As the parade moves, the sound of the cow bells can be heard for a long way.

Peter is dressed up, too. His clothes show how herd boys dressed in earlier times. Clothes that show earlier ways of dressing are often worn by the village people on holidays. Many of the people who come to watch the cow parade wear their holiday clothes.

The parade starts in the morning. By late afternoon, the men and boys have finished the trip up the steep slopes to the high pastures. Before dark, they are settled in their summer home. (See Figure 4.)

Barrows, Parker, Sorensen, Our
Big World, Morristown, N.J.:
Silver Burdett Co., 1968, pg. 62.

Where are the cows being taken? Why?

Why do the herders join together to go to their summer pasture?

Why do the people wear their traditional dress to view the parade?

Why is the traditional type of clothing called "holiday" clothes?

Why do only the men and boys take the cows to the summer pasture?

Pupils find Peter and study the picture,
then read The "cow parade."



On the way to the "cow parade"

Figure 4

Barrows, Parker and
Sorensen, Our Big World,
Morristown, N.J.: Silver
Burdett Co., 1959, p. 62.

527

- d. After finding answers to questions such as those indicated in column A, have children develop a chart showing how the Swiss people solve the problems.

<u>A</u>	<u>B</u>
<u>Problems</u>	<u>Solutions</u>
1. How is food provided for cattle?	1. Cattle are moved to high meadows for the three summer months where they graze.
2. How are cattle suited to the surroundings?	2. Goats and specially-bred Swiss brown cows are able to adapt to steep slopes of high mountains.
3. How do the Swiss provide for the animals?	3. Barns are usually attached to homes in the valley. Animals are sheltered there for winter. In summer they need none.
4. How do the Swiss save their natural resources for times when they are scarce?	4. During the year, valley grass is cut for cows to eat. In summer the high Alps' abundant grass is cut, dried, harvested, carried down to be stored in the barns for winter.
	Water is saved in dams then used for producing electricity.

4. How People Live in the Swiss Alps

- a. Duplicate and distribute the following selection about life in mountain villages during winter.

Winters in Mountain Villages. Many people in Switzerland live in small mountain villages. Winters in these villages are long and cold. The ground is covered with deep snow, and cold winds blow around the houses. Many homes in

mountain villages have one side of the house for the animals and one side for the family. The houses are built in this way so that the farmer does not have to go outdoors to feed the cattle during the worst part of the winter. The roofs of the houses are quite steep so that much of the snow will slide off. The roofs are also strong so that they will not break when several feet of snow are on top of them. Each home in the mountain villages has a big pile of wood close by it to burn during the winter.

There is plenty to do in a Swiss mountain village during the winter. The men feed and milk the cows, and sometimes go hunting. Many of them make furniture and toys of wood, and other products to be used at home or sold. Many of the men work in small factories. The women weave cloth and make clothing for the family. They also make beautiful lace. The children go to school on skis or on sleds pulled by horses.

Harold D. Drummond, A Journey Through Many Lands, Boston: Allyn & Bacon, Inc., 1968, p. 150.

What different kinds of work do the people in small mountain villages do?

What kinds of products are made in the homes?

In what way does the plan used for building homes help to make life easier?

people in Switzerland live in small mountain villages. Winters in these villages are long and cold. The ground is covered with deep snow, and cold winds blow around the houses. Many homes in

mountain villages have one side of the house for the animals and one side for the family. The houses are built in this way so that the farmer does not have to go outdoors to feed the cattle during the worst part of the winter. The roofs of the houses are quite steep so that much of the snow will slide off. The roofs are also strong so that they will not break when several feet of snow are on top of them. Each home in the mountain villages has a big pile of wood close by it to burn during the winter.

There is plenty to do in a Swiss mountain village during the winter. The men feed and milk the cows, and sometimes go hunting. Many of them make furniture and toys of wood, and other products to be used at home or sold. Many of the men work in small factories. The women weave cloth and make clothing for the family. They also make beautiful lace. The children go to school on skis or on sleds pulled by horses.

Harold D. Drummond, A Journey Through Many Lands, Boston: Allyn & Bacon, Inc., 1968, p. 150.

What different kinds of work do the people in small mountain villages do?

What kinds of products are made in the homes?

In what way does the plan used for building homes help to make life easier?

How do the people make good use of their free time during the long cold winter?

- b. Help the class make a list of the work done by both men and women in the Alps. Help them hypothesize about life in the American Rockies. Save their educated guesses for use as motivation in the study of "The People of the American Rockies."

- c. A class or individual assignment may deal with schools in Switzerland. Some of the reports may focus on subjects taught, recreational activities, transportation to school, length of school day, etc. The children should be helped to compare and contrast a school day in Switzerland with their own. (See Figure 5.)



Many Swiss children ski to school.
How do they carry their books and lunches?

Figure 5

Harold Drummond, A Journey Through Many Lands, Boston: Allyn and Bacon, Inc., 1968, p. 150.

- d. Provide an opportunity for the children to learn about summer in the Alps. Let the children plan a full bulletin board mural depicting mountains (with snow), valley, chalet and the cows and goats grazing. Use flat materials for all the cutouts. Add the shepherd or goat herder and later the dog cart with milk containers on their way to the cheese maker. Small groups of children may do research to find out how different products are made. For example, the process used in making cheese.
- e. A few children may put together a question and answer booklet about interesting facts related to life today, geography, history, products, etc. One question might be, "Why does Swiss cheese have holes?"

5. How the Swiss People Make Use of Their Skills

Read the following selection about craftsmen to the class:



Many Swiss children ski to school.
How do they carry their books and lunches?

Figure 5

Harold Drummond, A Journey
Through Many Lands, Boston:
Allyn and Bacon, Inc., 1968,
p. 150.

- d. Provide an opportunity for the children to learn about summer in the Alps. Let the children plan a full bulletin board mural depicting mountains (with snow), valley, chalet and the cows and goats grazing. Use flat materials for all the cutouts. Add the shepherd or goat herder and later the dog cart with milk containers on their way to the cheese maker. Small groups of children may do research to find out how different products are made. For example, the process used in making cheese.
 - e. A few children may put together a question and answer booklet about interesting facts related to life today, geography, history, products, etc. One question might be, "Why does Swiss cheese have holes?"
5. How the Swiss People Make Use of Their Skills
- a. Read the following selection about craftsmen to the class:

Craftsmen

Switzerland is far from the equator, so the winter days are short. Of course, they were short in the early days too. Often it was too stormy to go out of doors. Evenings were long and dark. The people of the village had to spend much more time indoors.

Some of the people used this extra time to make things to sell. Many people made beautiful carvings of wood. Some of the men became very skillful clockmakers.

In time the Swiss people became famous as craftsmen; that is, people who could make fine things with their hands.

533

In Switzerland today, as in other countries, you can see many things that are new. Yet not everything has changed. There still are many craftsmen and farmers, though they may work in new ways.

Switzerland has long been famous for clocks and watches. Now these also are made in large factories. Next door to a watch factory may be a typewriter factory or a factory where men make electrical machinery or buses. In the mountain villages, men still carve things of wood, chiefly for sale to tourists.

So Switzerland has not lost its craftsmen, but now most of them live in towns and cities. Some of the things they make are old, some new. (See Figure 14.)

Cooper, Sorensen, Todd,
Learning to Look at Our
World, Morristown, N.J.:
 Silver Burdett Co., 1969,
 Pgs. 215, 217 218.

What does the word "craftsman" mean?

Give some examples of craftsmen in Switzerland.

What are some of the industries Swiss people are engaged in?

What has happened to most of the Swiss craftsmen?

- b. Have the class examine pictures of craftsmen at work. (See Figures 6, 7 and 8.)



A Swiss wood carver welcomes us to his workshop. He has spent many years learning his trade.

make electrical machinery or buses. In the mountain villages, men still carve things of wood, chiefly for sale to tourists.

So Switzerland has not lost its craftsmen, but now most of them live in towns and cities. Some of the things they make are old, some new. (See Figure 14.)

Cooper, Sorensen, Todd,
Learning to Look at Our
World, Morristown, N.J.:
Silver Burdett Co., 1969,
Pgs. 215, 217, 218.

What does the word "craftsman" mean?

Give some examples of craftsmen in Switzerland.

What are some of the industries Swiss people are engaged in?

What has happened to most of the Swiss craftsmen?

- b. Have the class examine pictures of craftsmen at work. (See Figures 6, 7 and 8.)



A Swiss wood carver welcomes us to his workshop. He has spent many years learning his trade.

Harold D. Drummond, A Journey
Through Many Lands, Boston:
Allyn & Bacon, Inc., 1968,
pg. 150.

Figure 6

What other cultural groups have you learned about where the people engage in woodcarving?

What can you tell about the natural resources in a place where woodcarving is an important product?

A Swiss watchmaker looks through a magnifying glass as he carefully works on a tiny watch in a factory in Switzerland.



**Glendinning, Eiseler, and Uttley,
Eurasia, Africa, and Australia,
Boston: Ginn and Co., 1966,
p. 236.**

Figure 7

Why are watches and clocks important to most people?

What skills are necessary to be a watchmaker?

Why is the man using a magnifying glass?

What does a magnifying glass do?

Why must you have good eyesight to be a watchmaker?

- c. Plan a trip to a jewelry shop, if possible to see how watches are repaired. An old watch may be removed from its case and examined by the children before the trip. Have the children prepare**



Glendinning, Eiseler, and Uttley,
Eurasia, Africa, and Australia,
Boston: Ginn and Co., 1966,
p. 236.

Figure 7

Why are watches and clocks important to most people?

What skills are necessary to be a watchmaker?

Why is the man using a magnifying glass?

What does a magnifying glass do?

Why must you have good eyesight to be a watchmaker?

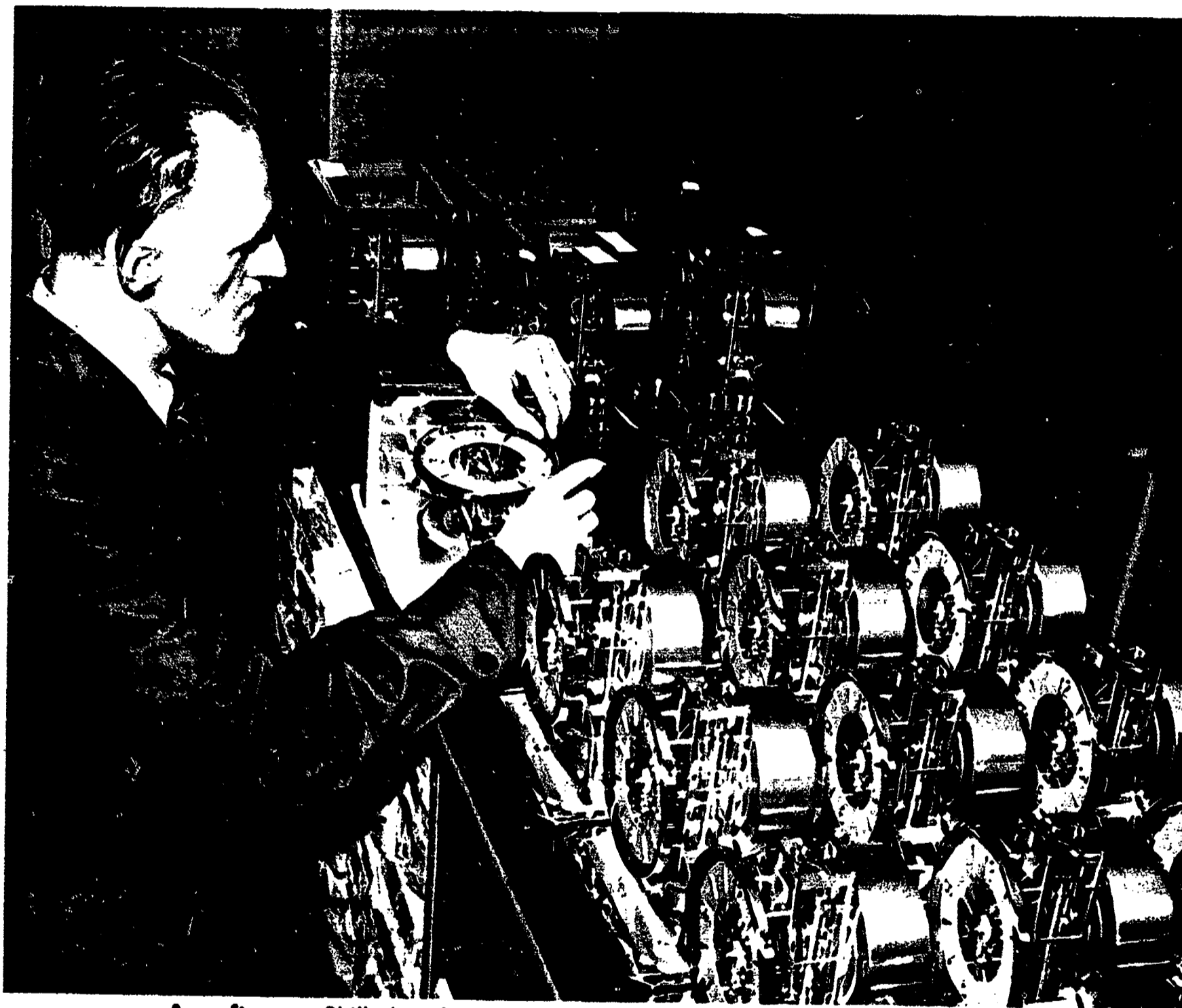
- c. Plan a trip to a jewelry shop, if possible to see how watches are repaired. An old watch may be removed from its case and examined by the children before the trip. Have the children prepare questions for the jeweler to answer. Some questions may be:

How do people learn to make watches? Fix watches?

Why do most watches have jewels in them?

Why do many watches found in stores in the United States have "Swiss Made" printed on them?

- d. Help the class investigate another well known Swiss industry, such as cheese making. (See Figure 8.)



A craftsman. Skilled craftsmen work many hours to produce an accurate and beautiful clock.

**George & Viola Hoffman, Switzerland,
Grand Rapids: Fideler Co., 1967,
pg. 68.**

Figure 8

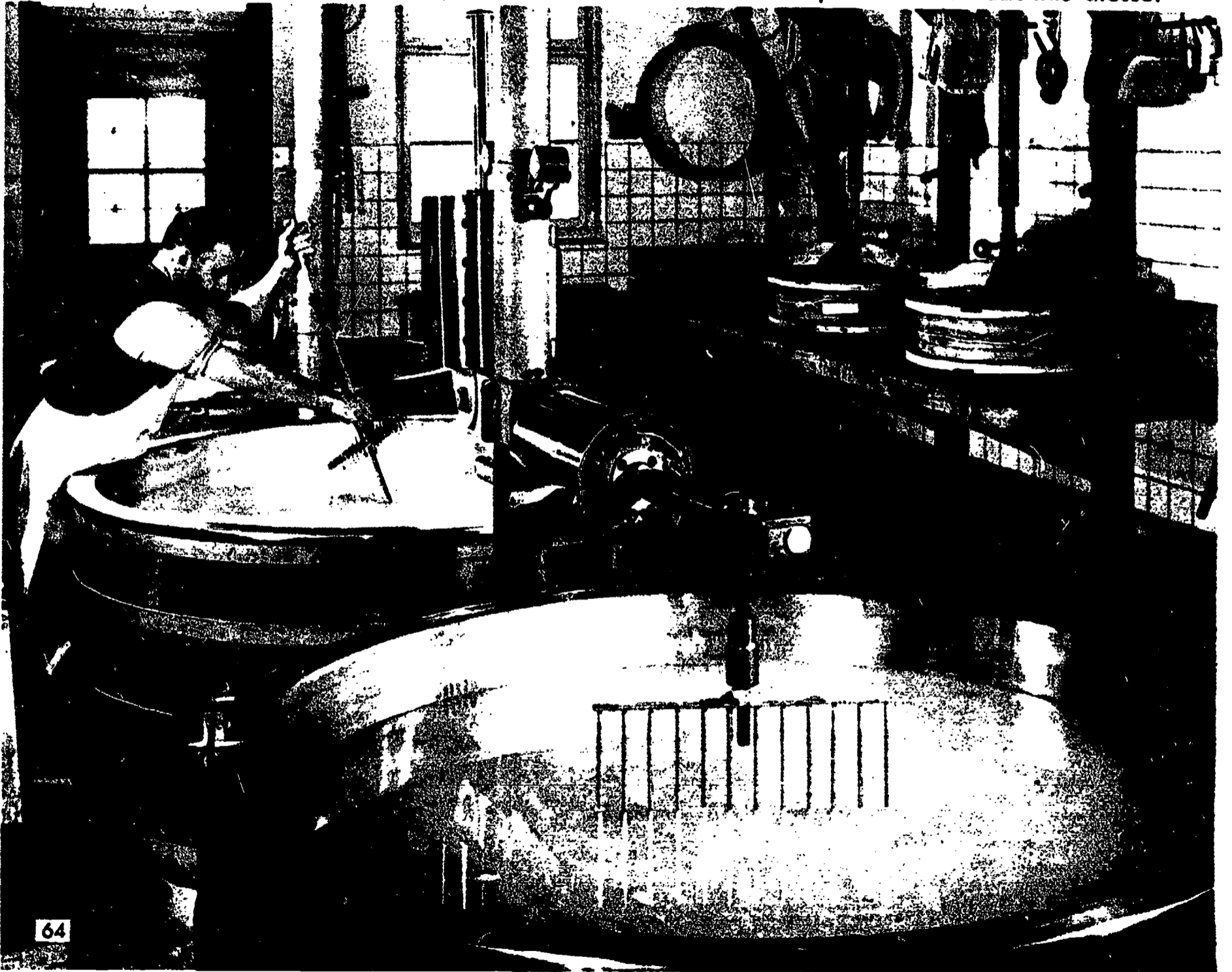
537

For Teacher Background

EMMENTALER PROCESS

Emmentaler, a hard cheese, is made from cows' milk. As the cheese ripens, it is kept at 72° to 80° F (22° to 27°) to produce carbon dioxide which, with the help of added bacterial cultures, creates the holes, or "eyes" in the cheese.

Cheese making. Nearly one fourth of Switzerland's milk production is made into cheese.



George & Viola Hoffman, Switzerland,
Grand Rapids: Fidler Co., 1967,
p. 64.

Figure 9

538

- e. Purchase a package of imported cheese, and a package of domestic Swiss-type cheese. Let the pupils compare prices. Discuss the reasons for the big difference in price. Cut up the cheeses and let children taste both cheeses.

Let them discuss differences in taste and state their preferences.

- f. Develop a chart of samples of a few items that show how Switzerland adds its skill to raw materials from other countries to make products.

Swiss Make Things for Others

<u>The Swiss buy from other countries</u>	<u>The Swiss Make Things</u>	<u>The Swiss sell to other countries</u>
steel	turn steel to watch works	watches clocks
chocolate beans cotton	add milk make cloth	milk chocolate dotted Swiss

Let children identify those products the Swiss can make from material taken from their own surroundings:

Forests - wood carvings
Flax - embroidered linen
Cheese - milk

Samplers of Swiss-made products may be brought to class for display.

6. Discovering Cities and Lakes in the Swiss Alps

314

- a. Use the transparency to find and label three cities on three big lakes in Switzerland. (Figure 10.)



Lakes and Cities of Switzerland *Figure 10*

Key

1 - Geneva
2 - Lausanne
3 - Berne
4 - Interlaken
5 - Lucerne
6 - Zurich
7 - St. Moritz
8 - Pillon Pass
9 - St. Gotthard Pass
10 - Mt. Ceneri Pass
11 - Basel
12 - Davos

Note to teacher:

Cut paper on dotted line. Use # 127 paper with Thermofax Secretary to make transparency. Project on overhead projector. Children can write in labels directly on transparency as they identify cities, lakes and mountain passes.



Lakes and Cities of Switzerland

- b. Use an opaque projector to show pictures of cities in Switzerland today. (See Figure 11.)

Thun* is a beautiful old city which was built on a lake in the Bernese Oberland.*



George & Viola Hoffman, Switzerland,
Grand Rapids: Fideler Co., 1967,
pg. 87.

Figure 11

How does Thun compare with New York City?

Can you recall the name of a mountain city in the United States?
(Denver)

What do you suppose are some characteristics of most mountain cities?

Why are many Swiss cities found near water?

In which city is the International Red Cross located?



George & Viola Hoffman, Switzerland,
Grand Rapids: Fideler Co., 1967,
pg. 87.

Figure 11

How does Thun compare with New York City?

Can you recall the name of a mountain city in the United States?
(Denver)

What do you suppose are some characteristics of most mountain
cities?

Why are many Swiss cities found near water?

In which city is the International Red Cross located?

What city is famous as a winter resort area?

- c. Write to Swiss National Tourist Office, 10 West 49th Street, New
York, N.Y. 10020, for travel posters of Swiss cities.

7. How Transportation Aids the Country Background

Because Switzerland is located in the heart of Europe, people travel through it to reach other European countries. The Swiss have a good system of land, air, and water transportation. Today international airlines serve Switzerland, and highways reach most parts of the country. If you lived in a Swiss village on a main railway line, you could watch as many as a hundred trains pass your house each day.

Swiss railroads are a miracle of engineering. They wind along the narrow valleys and twist and turn their way through the mountains. Where the land is rugged and snow is deep, Swiss engineers have dug tunnels through the mountains. One of these, the Simplon Tunnel, is over twelve miles long. In all, there are nearly five thousand bridges and more than six hundred tunnels in Switzerland's railway system.

Switzerland must buy all the coal it uses from other nations, but the country has great hydroelectric power resources. Many years ago, the Swiss government, which owns most of the railroads, decided to use electricity to run the trains. Today, almost all of Switzerland's trains are run by electricity. As a result, Swiss trains are very clean.

Children under sixteen years of age travel on half-fare tickets. When asked for such a ticket, the stationmaster will take an adult ticket from the rack and cut it in two. Some Swiss railroad cars are different from ours. They are made up of little rooms, or compartments, with two benches facing each other. There is a long aisle down one side of the coach. People often stand in the aisle and lean out the windows to watch the beautiful mountain scenery.

A special kind of railway carries you to the tops of the high mountains. This is called a cog railway. Cogs on a center wheel

fit into a rail that runs between the tracks. They hold the train and make it easier to climb steep slopes.

Many boats travel on the lakes of Switzerland. They carry passengers from village to village. In summer, boats are used by some people to reach their summer homes. Thousands of tourists also take pleasure cruises on the beautiful Swiss lakes.

The city of Basel, on the Rhine River, is a busy port. Many boats travel between Switzerland and the cities of Germany, France, and the Netherlands. Some boats carry passengers, others carry freight such as coal and iron ore.

If you drive through Switzerland today, you will marvel at the excellent highways. Building roads in Switzerland is difficult because the country is so mountainous. Yet the Swiss now have roads that reach most parts of the country. You will notice many hair-pin curves on Swiss roads.

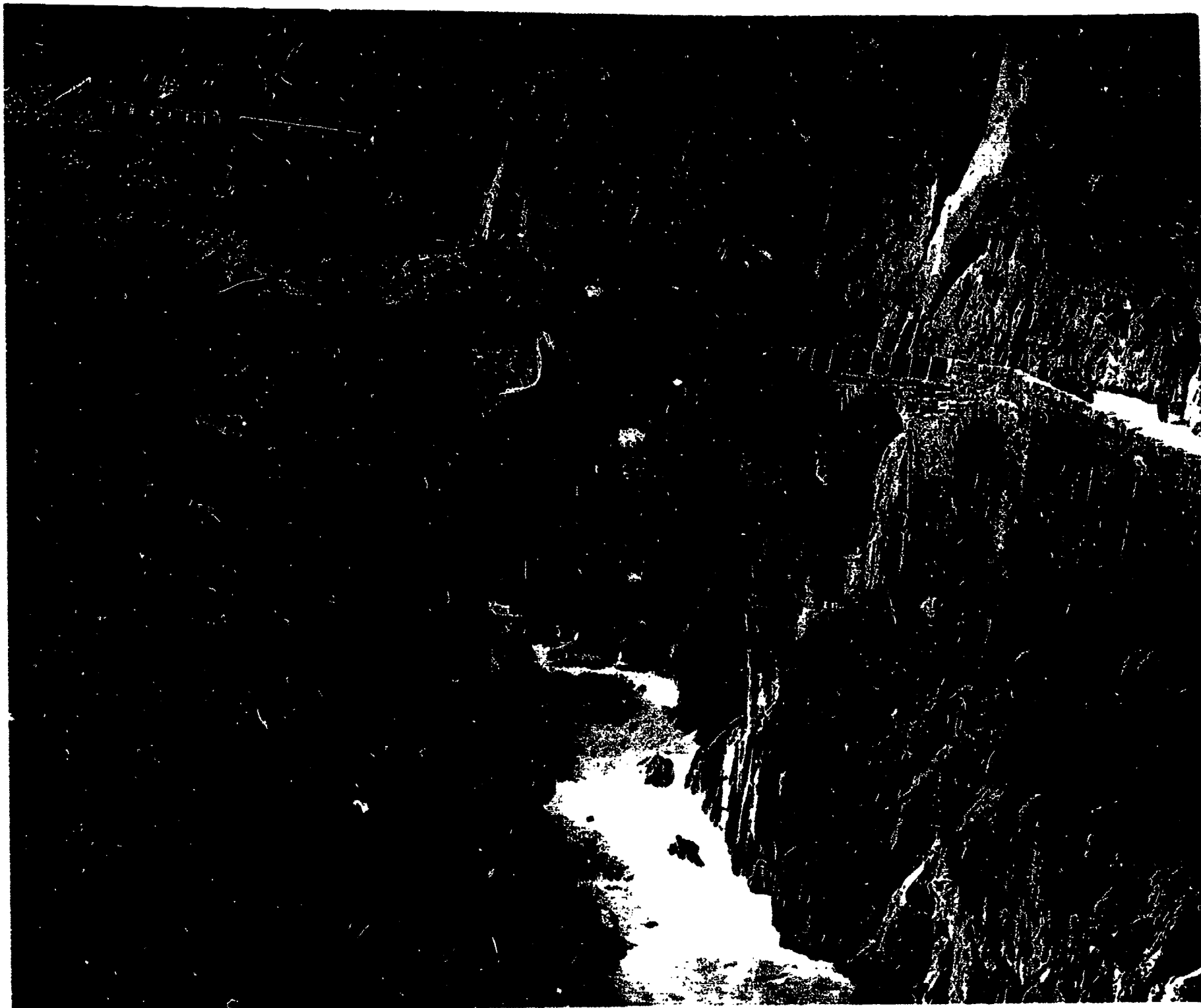
You will be amazed by the number of bicycles and motorcycles you see on the highways of Switzerland. Men, women, and children ride bicycles. It is not uncommon to see a monk or the village minister riding along on a motorcycle or bicycle.

Planes of Swissair, the airline of Switzerland, fly between cities in Switzerland and to other countries. Many international airlines serve the Swiss people and travelers who visit Switzerland. The high mountains restrict the routes of the airplanes.

Passenger buses, like our Greyhound buses, are a popular means of travel. Some are owned by the Swiss government and run by the Postal Department. The bright-yellow Post Autobuses carry mail and passengers. They travel to all parts of the country. They even reach many faraway settlements in the high mountains.

George & Viola Hoffman, Switzerland,
Grand Rapids: Fidelity Co., 1967,
pp. 20 and 21.

- a. Use an opaque projector to show different types of transportation.
(See Figures 12-14.)

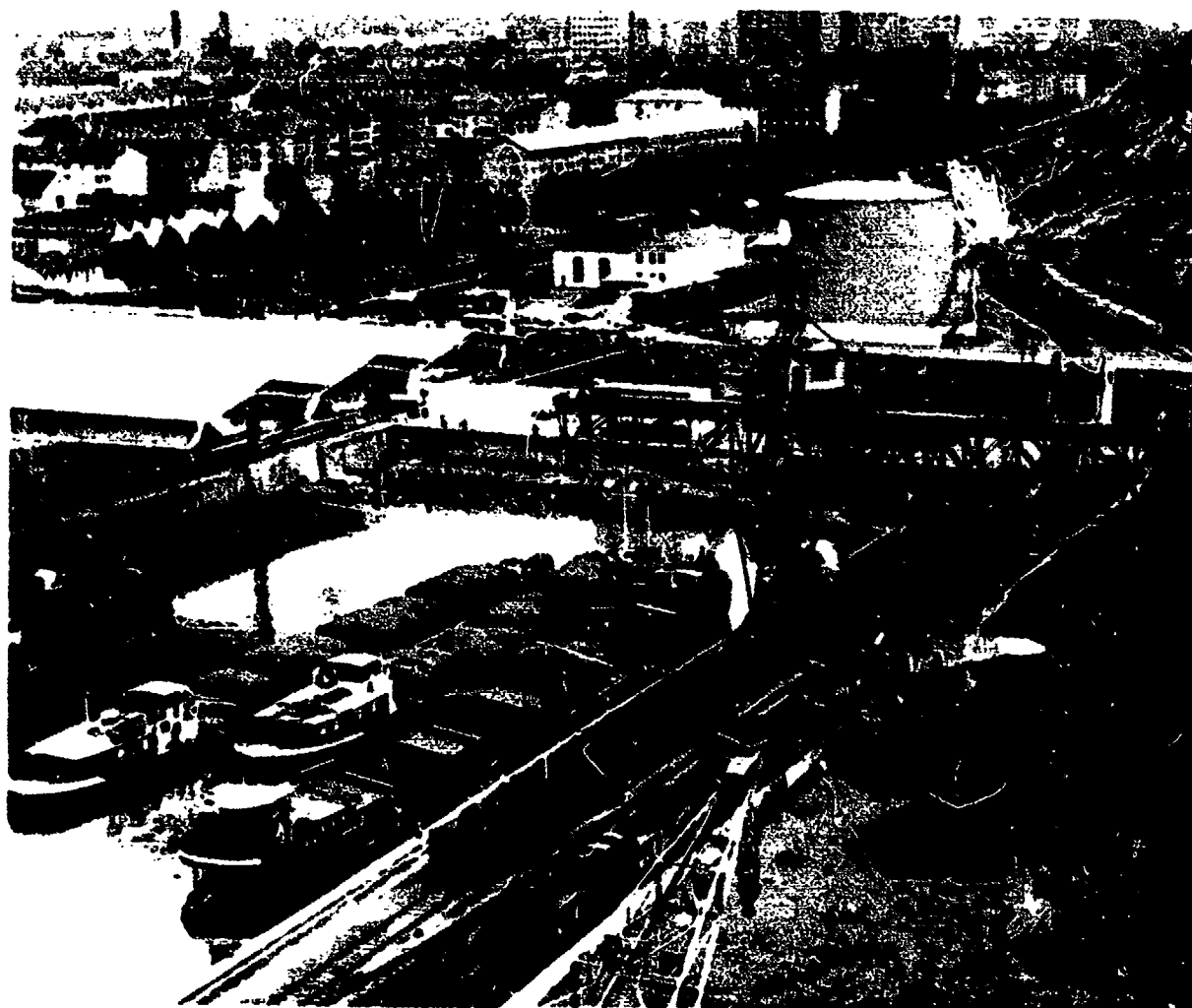


An Alpine train enters the Gotthard Tunnel.

National Geographic Magazine.

Figure 12

Coal barges from Germany arrive at Basel, the head of Rhine navigation, and are unloaded by cranes. Some of the coal is then transferred to freight cars for shipment to other parts of Switzerland.



Glendinning, Uttley, and Eiselen,
Eurasia, Africa, and Australia,
 Boston: Ginn and Co., 1966, p. 237.

Figure 13

A. G. Brown, Boveri Cie., Baden



Coal barges from Germany arrive at Basel, the head of Rhine navigation, and are unloaded by cranes. Some of the coal is then transferred to freight cars for shipment to other parts of Switzerland.



Glendinning, Uttley, and Eiselen,
Eurasia, Africa, and Australia,
Boston: Ginn and Co., 1966, p. 237.

Figure 13

A. G. Brown, Boveri Cie., Baden



Aerial Tramway in the Alps.

Courtesy of the Swiss National
Tourist Office

Figure 14

320

What are some of the types of transportation indicated in the illustrations?

What important purpose do the tunnels serve?

Why does Switzerland make so much use of hydroelectric power?

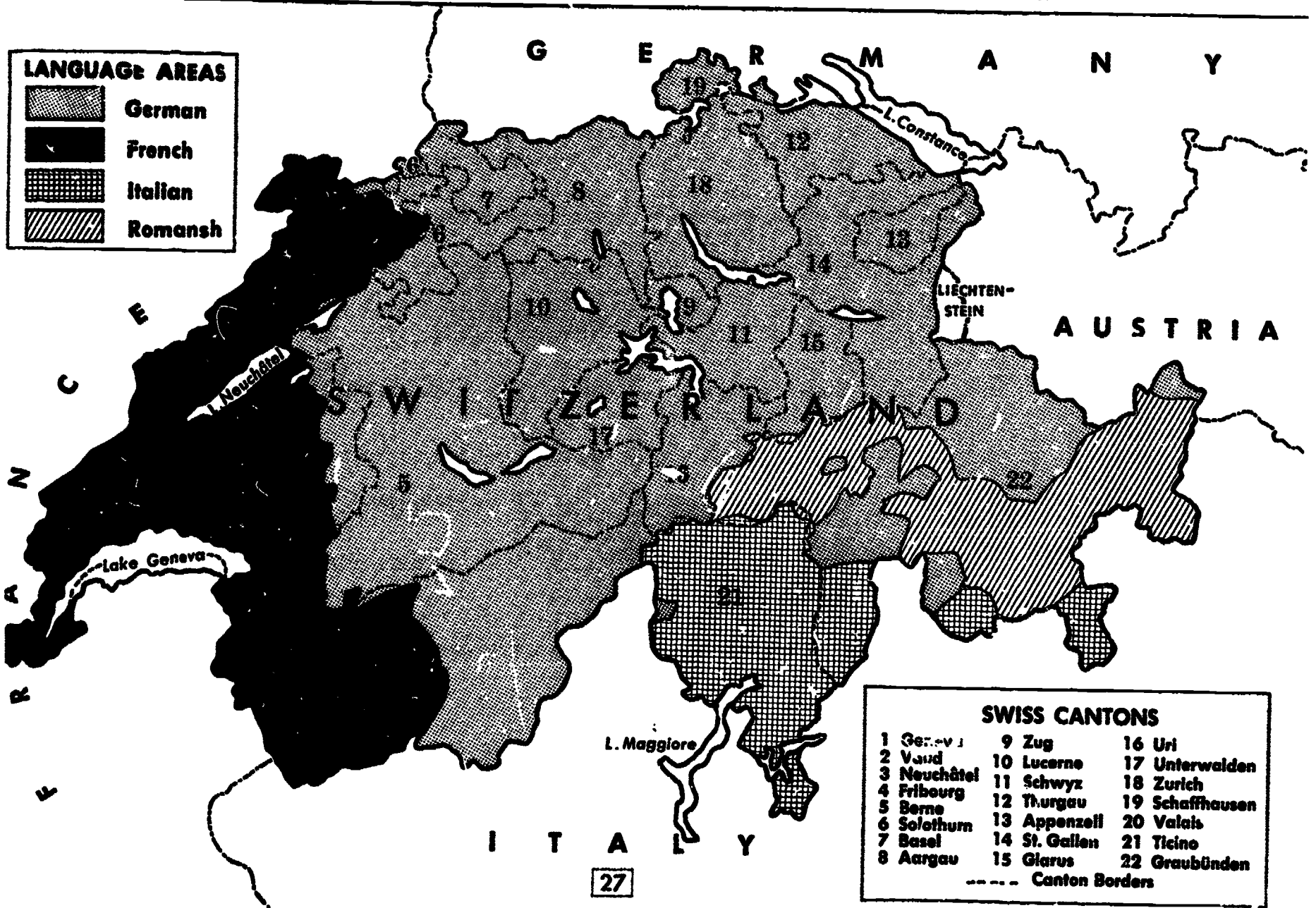
What is another means of transportation popular in Switzerland?

550

6. Appreciating the Culture of Switzerland

- a. Use opaque projector to show pupils map of language areas.
(See Figure 8.)

The four languages of Switzerland are German, French, Italian, and Romansh.



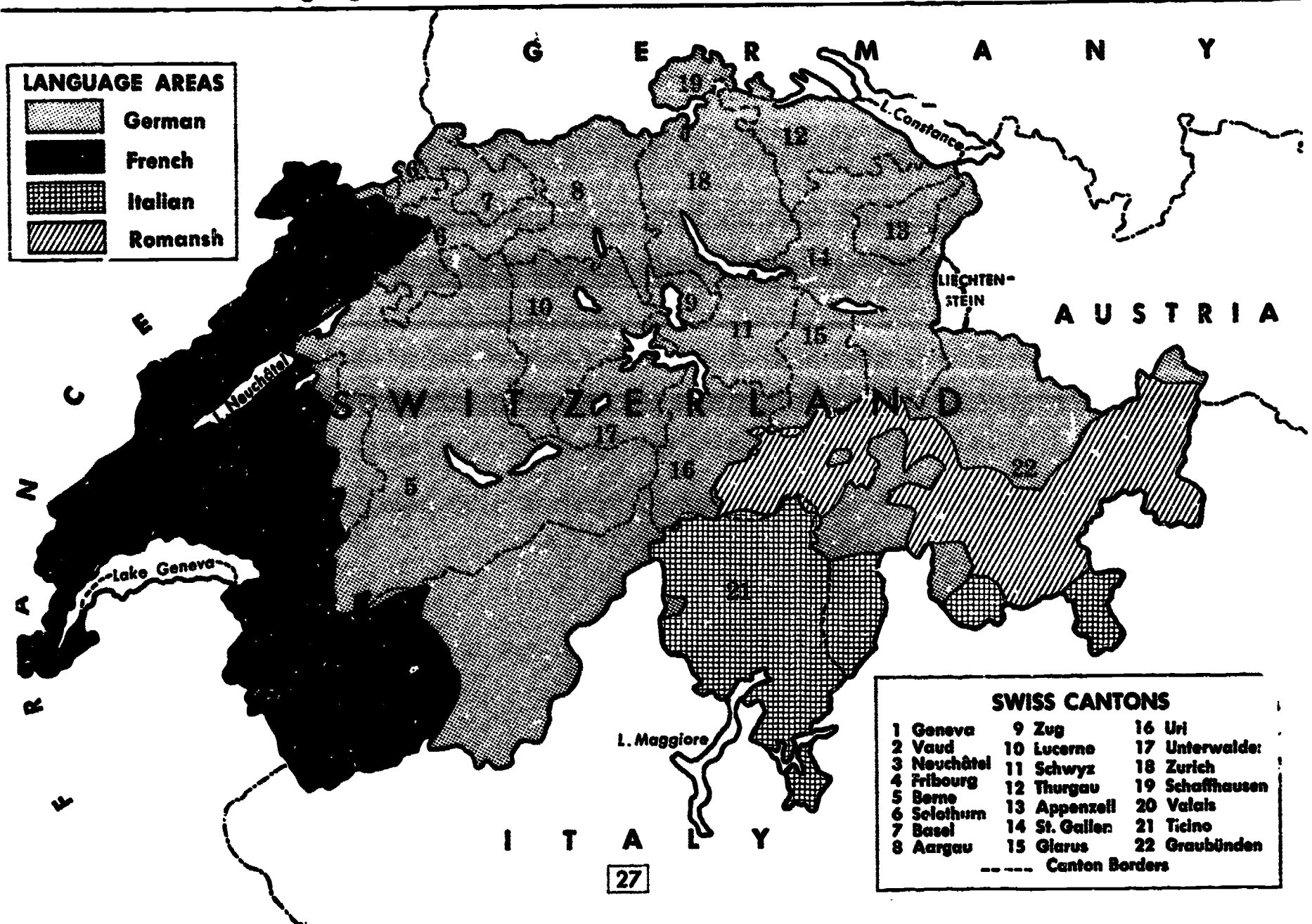
George & Viola Hoffman,
Switzerland, Grand Rapids:
Fideler Co., 1967, Pg. 27.

Figure 15

Neighbors

The country of Switzerland has close neighbors. Three neighboring countries are France, Germany, and Italy. Many travelers in Switzerland are people going back and forth between these neighboring countries. Some of the travelers are on vacation. Others are on business trips.

The four languages of Switzerland are German, French, Italian, and Romansh.



George & Viola Hoffman,
Switzerland, Grand Rapids:
 Fideler Co., 1967, Pg. 27.

Figure 15

Neighbors

The country of Switzerland has close neighbors. Three neighboring countries are France, Germany, and Italy. Many travelers in Switzerland are people going back and forth between these neighboring countries. Some of the travelers are on vacation. Others are on business trips.

Small signs near the window sills in many Swiss trains read:

Nicht Hinaus Lehnen
 Ne Pas Se Pencher Au Dehors

È Pericoloso Sporgesi

The first line is German, the second is French, and the third is Italian. All three lines mean the same thing - "Do Not Lean Out" or "It is Dangerous to Lean Out."

This sign not only helps travelers from Germany, France and Italy. It also helps the Swiss people themselves. Many Swiss who live near France speak French. Many who live near Italy speak Italian. Many near Germany speak German. More Swiss speak German than any other language.

Barrows, Parker, Sorensen,
Our Big World, Morristown,
 N.J.: Silver Burdett Co.,
 1968, p. 69.

Romansh, the fourth language, is spoken by a small number of people who live in southeastern Switzerland. This is an ancient language, which descended from Latin and which is very much like it. Romansh has remained unchanged for many hundreds of years because the people speaking this language live in mountain valleys that are separated from the rest of Switzerland.

George & Viola Hoffman,
Switzerland, Grand Rapids:
 Fideler, Co., 1967 pg. 26.

Why are signs written in more than one language?

What three languages are spoken in Switzerland?

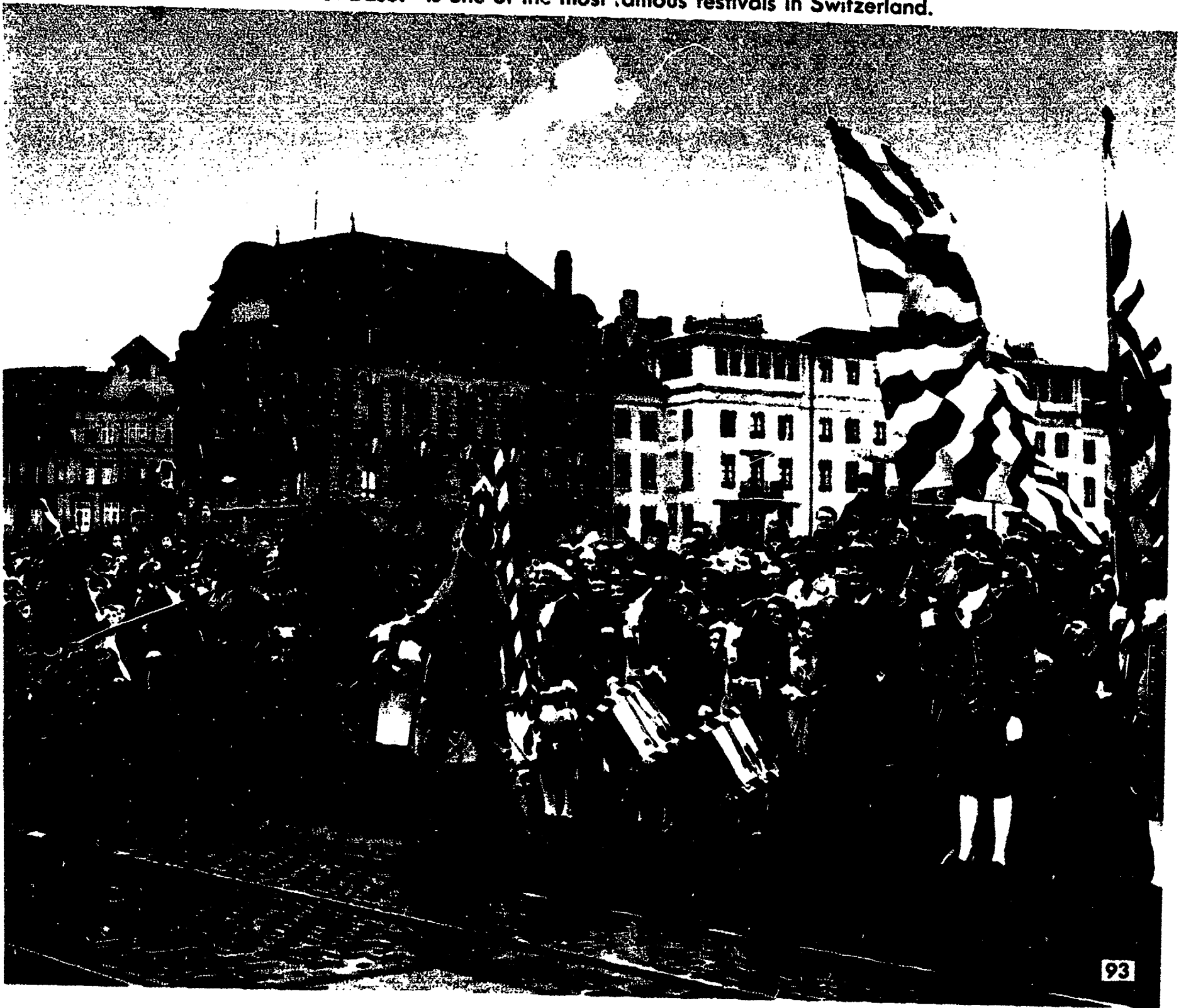
What is the advantage of knowing more than one language?

What languages besides English, are spoken by children in our class?

How has the knowledge of more than one language been of benefit to the Swiss people?

- c. Help the children find out about Swiss festivals. Develop an interest in carnivals by showing and discussing why people in many countries have such a festival.

The Carnival of Basel* is one of the most famous festivals in Switzerland.



George & Viola Hoffman, Switzerland,
Grand Rapids: Fideler Co., 1967,
pgs. 91, 93.

Figure 16

What is a carnival?

Why do people hold carnivals?

In what other cities...



George & Viola Hoffman, Switzerland,
Grand Rapids: Fiderer Co., 1967,
pgs. 91, 93.

Figure 16

What is a carnival?

Why do people hold carnivals?

In what other cities or countries are carnivals held?

(Where in the United States do people hold carnivals?
(New Orleans.)

- d. Plan a celebration of August 1st which is like our July 4th.
Have children learn some folk dances and songs. Consult
Songs Around the World - Luboff Choir (LP Record)
Folk Dances - "Three Leather Stockings."

Switzerland - Beyond the Mountains

There lies a world beyond the mountains,
 There lies a world for me to see,
 And I must go beyond the mountains,
 And leave the home so dear to me.

La la la la la etc.

And I must go beyond the mountains
 And leave the home so dear to me.
 My father lived beneath the mountains
 As did his father long ago.

And I was born beneath the mountains,
 They are the only home I know.

La, la, la, la, la etc.

And I was born beneath the mountains
 They are the only home I know.

And so farewell, oh, friendly mountains
 The time has come for me to roam
 And e'er I go beyond the mountains
 I know my heart will long for home.

La, la, la, la, la etc.

And e'er I go beyond the mountains.
 I know my heart will long for home.

From Songs of the World - sung by N. Luboff choir - Columbia Records

Three Leather Stockings - Switzerland

Steps	Schottische, step-hop.
Formation	Couples in double circle, facing counter-clockwise, hands joined.
Introduction	
Measures 1-8	Beginning with right, 16 step-hops forward. Finish facing partner.
Part I	Clapping.
Measure 9	Slap knees with both hands. Clap own hands.
Measure 10	Place left hand under right elbow and threaten partner with right forefinger.
Measure 11	Slap knees with both hands. Clap own hands.
Measure 12	Place right hand under left elbow and threaten partner with left forefinger.
Measure 13	Slap knees with both hands. Clap own hands.
Measure 14	Clap partner's right hand. Clap partner's left hand.
Measure 15	Slap knees with both hands. Clap own hands.
Measure 16	Clap partner's both hands. Finish with a quarter turn left, standing with right shoulders together.
Chorus	
Measure 1	One schottische to left.
Measure 2	One schottische to right.
Measures 3-4	Hooking right arms, turn partner with 4 step-hops.
Measures 5-8	Repeat chorus.
Part II	
Measures 9-16	Repeat clapping. In place of threatening in Part I, lightly tap partner's left shoulder twice with right hand. Repeat tapping right shoulder with left hand.
Chorus	
Measures 1- 8	Repeat chorus.
Part III	
Measures 9-16	Repeat clapping. In place of threatening in Part I; with hands on hips, knock elbows, first right, then left.
Chorus	
Measures 1- 8	Repeat chorus.
Part IV	
Measures 9-16	Repeat clapping. In place of threatening in Part I, beckon to opposite child to right with right forefinger. Repeat with opposite child to left with left forefinger.
Finale	
Measures 17-24	Face counter-clockwise. 16 step-hops forward.

Steps	Schottische, step-hop.
Formation	Couples in double circle, facing counter-clockwise, hands joined.
Introduction	
Measures 1-8	Beginning with right, 16 step-hops forward. Finish facing partner.
Part I	Clapping.
Measure 9	Slap knees with both hands. Clap own hands.
Measure 10	Place left hand under right elbow and threaten partner with right forefinger.
Measure 11	Slap knees with both hands. Clap own hands.
Measure 12	Place right hand under left elbow and threaten partner with left forefinger.
Measure 13	Slap knees with both hands. Clap own hands.
Measure 14	Clap partner's right hand. Clap partner's left hand.
Measure 15	Slap knees with both hands. Clap own hands.
Measure 16	Clap partner's both hands. Finish with a quarter turn left, standing with right shoulders together.
Chorus	
Measure 1	One schottische to left.
Measure 2	One schottische to right.
Measures 3-4	Hooking right arms, turn partner with 4 step-hops.
Measures 5-8	Repeat chorus.
Part II	
Measures 9-16	Repeat clapping. In place of threatening in Part I, lightly tap partner's left shoulder twice with right hand. Repeat tapping right shoulder with left hand.
Chorus	
Measures 1-8	Repeat chorus.
Part III	
Measures 9-16	Repeat clapping. In place of threatening in Part I; with hands on hips, knock elbows, first right, then left.
Chorus	
Measures 1-8	Repeat chorus.
Part IV	
Measures 9-16	Repeat clapping. In place of threatening in Part I, beckon to opposite child to right with right forefinger. Repeat with opposite child to left with left forefinger.
Finale	
Measures 17-24	Face counter-clockwise. 16 step-hops forward.

From Mrs. Robin Witschi. Printed with permission of Swiss Government.

THREE LEATHER STOCKINGS — SWITZERLAND

The musical score is arranged in six systems, each consisting of a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The first four systems (measures 1-16) feature a melody in the treble staff and a bass line in the bass staff. The fifth system (measures 17-20) is labeled 'Finale' and features a more complex, rhythmic melody in the treble staff with a simpler bass line. The sixth system (measures 21-24) continues the melody from the previous system. The score concludes with a double bar line at the end of measure 24.

559

Figure 17

- e. Learn about the harvest festival in song: "hei de-li dom" Together We Sing, page 27, and Music Through the Years Album. (Tape is available from B.A.V.I. - Bureau of Audio-Visual Instruction.)
- f. Play a recording of Sound of Music for the Yodel Song.
- g. Show children picture of Alpenhorn. Have the children name other instruments with hollow tubes and the kind of sounds made (e.g., flute, recorder). Teacher can conduct experiment for class involving a straw to demonstrate difference in pitch. Cut the edges of the straw at an angle. By blowing through the straw, the pupil will obtain a sound. Higher pitches may be obtained by cutting the length of the straw.



Alpenhorn

Figure 18



Closeup of Alpenhorn

Figure 19

- h. Some follow-up activities for individual children may include some of the following:

Children may make oral reports to the class after having done some research in encyclopedias, almanacs and texts:

Why is Switzerland called the "Roof of Europe"?

Why is Switzerland known as the "Playground of Europe"?

The Story of the St. Bernard dog.

The Story of William Tell.

Mountain climbing in Switzerland.

Some students may make travel posters inviting people to visit Switzerland.

Picture drawings illustrating the story of William Tell may be captioned by the artist who can write a sentence or two of explanation.

Some children may make a flag of Switzerland and discover why the Red Cross symbol is found on the Swiss flag.

Case Study: The People of the American Rockies (Mountain States)

Introduction

The Rocky Mountains. As you know, the Rockies are not just a single row of mountains. They are a group of ranges. The Rockies are a broad and very long stretch of mountain country.

Because the Rockies are high and rough, they have a wild beauty all their own. There is something wonderful in the way they rise sharply from the floor of the Great Plains.

Driving up into the Rockies, you cross several belts of vegetation (different kinds of plants). The first is a grassy slope. Next comes forest, which begins where there is rain enough for trees. The road winds upward through the forest belt. Then the trees become thinner and farther apart. At length you reach the timberline. Above it trees will not grow, usually because the soil is poor or unable to hold moisture, or because the wind is too strong. Sometimes, of course, trees can't grow at high altitudes because the cold is too great. No matter what stops the forest's spread upward, grass is likely to cover the slopes just above the timberline. The grass comes to life every year after the winter snows have melted. These high grasslands offer pleasant summer grazing for sheep. If you go high enough, even the grass will disappear. Many of the Rockies' sharp peaks are bare and without life. Strong, cold winds sweep over and around them. They are white with snow during much of the year. In a few places, the snow never melts away.

Rocky Mountain valleys are of several kinds. Some are covered with trees. Others receive just enough rain for grass and wild flowers. Still others are so dry that only desert plants like sagebrush can live in them.

Relatively few people live in the American Rockies. Those who do are likely to be engaged in one of several distinctive occupations — mining, ranching, and irrigation farming. Manufacturing is of less significance in the American Rockies (Mountain States) than it is elsewhere in the United States. However, it is still the leading occupation, mining ranks a close second.

1. Learning About The Rocky Mountains

- a. Using a map of the United States, point out the location of the American Rockies and the Mountain States.

Arizona
Colorado
Idaho
Montana
New Mexico
Utah
Wyoming

Indicate to the class that the Mountain States lie outside the Rockies.

a broad and very long stretch of mountain country.

Because the Rockies are high and rough, they have a wild beauty all their own. There is something wonderful in the way they rise sharply from the floor of the Great Plains.

Driving up into the Rockies, you cross several belts of vegetation (different kinds of plants). The first is a grassy slope. Next comes forest, which begins where there is rain enough for trees. The road winds upward through the forest belt. Then the trees become thinner and farther apart. At length you reach the timberline. Above it trees will not grow, usually because the soil is poor or unable to hold moisture, or because the wind is too strong. Sometimes, of course, trees can't grow at high altitudes because the cold is too great. No matter what stops the forest's spread upward, grass is likely to cover the slopes just above the timberline. The grass comes to life every year after the winter snows have melted. These high grasslands offer pleasant summer grazing for sheep. If you go high enough, even the grass will disappear. Many of the Rockies' sharp peaks are bare and without life. Strong, cold winds sweep over and around them. They are white with snow during much of the year. In a few places, the snow never melts away.

Rocky Mountain valleys are of several kinds. Some are covered with trees. Others receive just enough rain for grass and wild flowers. Still others are so dry that only desert plants like sagebrush can live in them.

Relatively few people live in the American Rockies. Those who do are likely to be engaged in one of several distinctive occupations — mining, ranching, and irrigation farming. Manufacturing is of less significance in the American Rockies (Mountain States) than it is elsewhere in the United States. However, it is still the leading occupation, mining ranks a close second.

1. Learning About The Rocky Mountains

- a. Using a map of the United States, point out the location of the American Rockies and the Mountain States.

Arizona
Colorado
Idaho
Montana
New Mexico
Utah
Wyoming

Indicate to the class that the Mountain States lie astride the Rockies and include the land surrounding them.

- b. Give each student a desk outline map of the United States and let them fill in the names of the Mountain States.

In what part of the United States are the Mountain States located?

What are some of the geographical features in this area?

Is this part of the United States considered an attractive area? Why?

- c. Show the class a contour map and again familiarize them with the location of the Rockies and Mountain States. Stress the fact that Rocky Mountains extend through Montana, across the United States border and into Canada.

Are the Rockies a single row of mountains?

What kind of vegetation would you find while driving up into the Rockies?

Is there anyone in the class who has traveled through the Rockies? If so, what impressed you?

2. Learning How Valleys Were Formed In The American Rockies

For Teacher Background

Long ago, the rocks that formed the Rockies were in flat layers on the earth. Pressures in the earth pushed these rocks high in the air. Some of the rocks folded over each other from the pressure. These rocks made high peaks.

Valleys at the bottom or floor of the Rockies were formed when huge sheets of ice and snow moved down the mountain sides. These glaciers, as they were called, also deposited good soil in the valleys. Most people in mountain regions live in valleys.

Some valleys have very steep walls and V-shaped floors. These valleys called canyons, were formed by streams running through the mountains. The water, in these streams, moves very rapidly. As it moves, it takes rocks and soil with it. As a result, mountain valleys often have good soil and climate determines the type of crops planted.

King, Bracken and Sloan, Regions and Social Needs, Atlanta: Laidlaw Bros., 1968, p. 192.

- a. Use an opaque projector to show the class what a valley looks like. (See Figure 1).

Cliffs overlooking the Colorado River, in western Colorado. This part of the state is in the Colorado Plateau. Rivers have cut many deep valleys and canyons into the land here.



Long ago, the rocks that formed the Rockies were in flat layers on the earth. Pressures in the earth pushed these rocks high in the air. Some of the rocks folded over each other from the pressure. These rocks made high peaks.

Valleys at the bottom or floor of the Rockies were formed when huge sheets of ice and snow moved down the mountain sides. These glaciers, as they were called, also deposited good soil in the valleys. Most people in mountain regions live in valleys.

Some valleys have very steep walls and V-shaped floors. These valleys called canyons, were formed by streams running through the mountains. The water, in these streams, moves very rapidly. As it moves, it takes rocks and soil with it. As a result, mountain valleys often have good soil and climate determines the type of crops planted.

King, Bracken and Sloan, Regions and Social Needs, Atlanta: Laidlaw Bros., 1968, p. 192.

- a. Use an opaque projector to show the class what a valley looks like. (See Figure 1).

Cliffs overlooking the Colorado River, in western Colorado. This part of the state is in the Colorado Plateau. Rivers have cut many deep valleys and canyons into the land here.



Figure 1

John W. Reith, The West, Grand Rapids: Fideler Co., 1969, p. 211.

What are glaciers?

How did they help to form the valleys?

Why are most communities located in the valleys?

How is the Rocky mountain region similar to Switzerland?

- b. Involve pupils in collecting pictures from magazines showing the Rockies and examples of valleys. These pictures can be displayed on a bulletin board in the classroom and labeled.
- c. Have students make a clay model of the Rockies showing valleys, mountains, roadways and canyons. Some students may use the model in a report about traveling across the Rockies.
- d. Fill out the following chart with your pupils comparing life in New York City with that of another pupil in the American Rockies.

	New York City	American Rockies
Climate		
Transportation		
Occupations		

3. Learning How People Use The Land In The Valleys

- a. Stress the fact that valleys have the only land in mountains suitable for raising crops and grazing animals.

Why would it be difficult to raise crops and animals in the mountains?

- b. Select a valley area high in the northern Rockies. Let the children decide what kind of climate the valley probably has (cool). Help the class find out which crops could be grown in a cool, flat area. Then make a list of crops grown in a valley with a warm, moist climate.

Valleys	
<u>Cool Climate</u>	<u>Warm, Moist Climate</u>
Wheat Potatoes Beans *Alfalfa (Hay)	Corn Cotton Sugar Beets

- c. Explain to the pupils that different crops have various growing seasons and after the crop is harvested the farmer must wait until it is time to start planting again. Also, the farmer cannot plant the same crop every year but must rotate from one crop to another to keep the soil healthy. In small farming communities the farmer sometimes takes another job while waiting to plant new crops. Many farmers plant alfalfa to make hay with which to feed some of their animals and also because alfalfa helps to retain fertility to the soil. The farmer also uses chemicals to help the soil.

Why is it important for the farmer to rotate his crops?

How has science helped the farmer in protecting his land?

- d. Fill out the following chart with your pupils comparing life in New York City with that of another pupil in the American Rockies.

	New York City	American Rockies
Climate		
Transportation		
Occupations		

3. Learning How People Use The Land In The Valleys

- a. Stress the fact that valleys have the only land in mountains suitable for raising crops and grazing animals.

Why would it be difficult to raise crops and animals in the mountains?

- b. Select a valley area high in the northern Rockies. Let the children decide what kind of climate the valley probably has (cool). Help the class find out which crops could be grown in a cool, flat area. Then make a list of crops grown in a valley with a warm, moist climate.

Valleys	
<u>Cool Climate</u>	<u>Warm, Moist Climate</u>
Wheat	Corn
Potatoes	Cotton
Beans	Sugar Beets
*Alfalfa (Hay)	

- c. Explain to the pupils that different crops have various growing seasons and after the crop is harvested the farmer must wait until it is time to start planting again. Also, the farmer cannot plant the same crop every year but must rotate from one crop to another to keep the soil healthy. In small farming communities the farmer sometimes takes another job while waiting to plant new crops. Many farmers plant alfalfa to make hay with which to feed some of their animals and also because alfalfa helps to retain fertility to the soil. The farmer also uses chemicals to help the soil.

Why is it important for the farmer to rotate his crops?

How has science helped the farmer in protecting his land?

What do some farmers do when they have to wait to plant a new crop?

- d. Have the pupils discuss why, if they were farmers, they would like to live in a cool valley or a warm moist valley. Stress the importance of including the advantages and disadvantages of each kind of climate.

What determines the type of crops planted?

Since some valleys receive little rain, from where do the farmers get water for their crops?

* A plant with clover-like leaves, and long roots that grow deep in the soil. Hay made from alfalfa is used as food for farm animals.

Which foods which are grown in the valleys have you eaten?

4. How Do People Use The Mountain Rivers And Streams

- a. Stress the fact that water is one of the most precious resources and it is needed for many different purposes. Have pupils make a list of the many different reasons water is needed. Help the pupils discover the reasons for building dams.
- b. Show the pupils a picture of a dam. Not all dams are as large as this one. Some are very small and built by farmers to provide water for irrigating their fields. (See Figure 2.)

Shasta Dam, in northern California, is one of many dams that have been built on rivers and streams in the West. Some of these dams are built of concrete, while others are made of layers of earth packed tightly together.

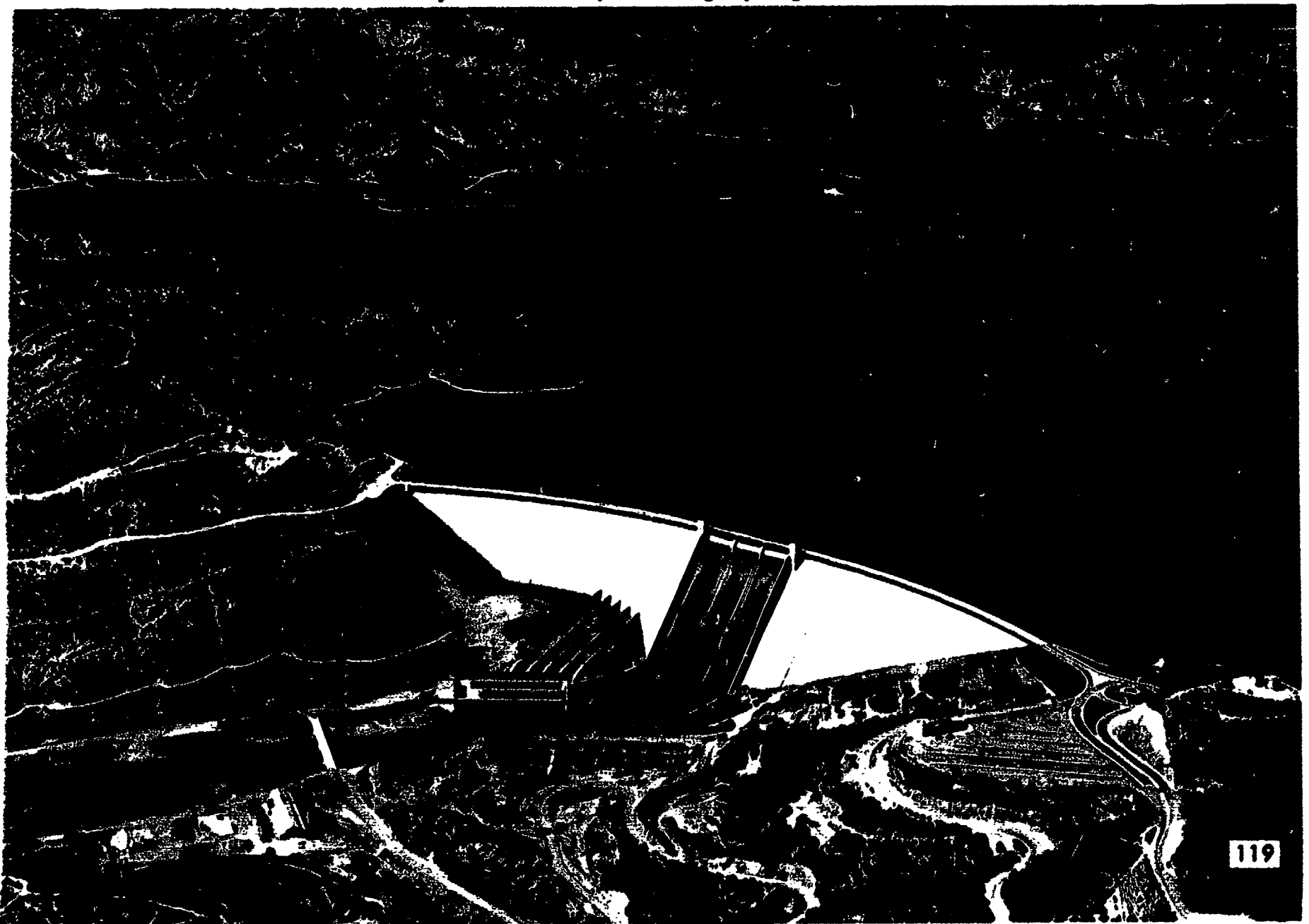
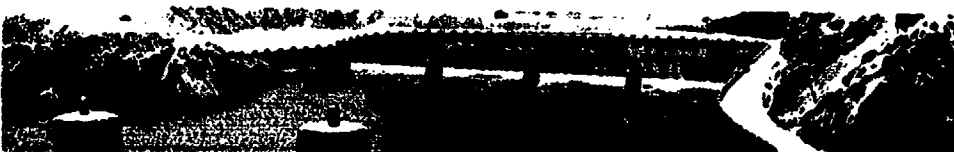


Figure 2

John W. Reith, The West. Grand Rapids: Fidelity Co., 1968, p. 119.



pupils discover the reasons for building dams.

- b. Show the pupils a picture of a dam. Not all dams are as large as this one. Some are very small and built by farmers to provide water for irrigating their fields. (See Figure 2.)

Shasta Dam, in northern California, is one of many dams that have been built on rivers and streams in the West. Some of these dams are built of concrete, while others are made of layers of earth packed tightly together.

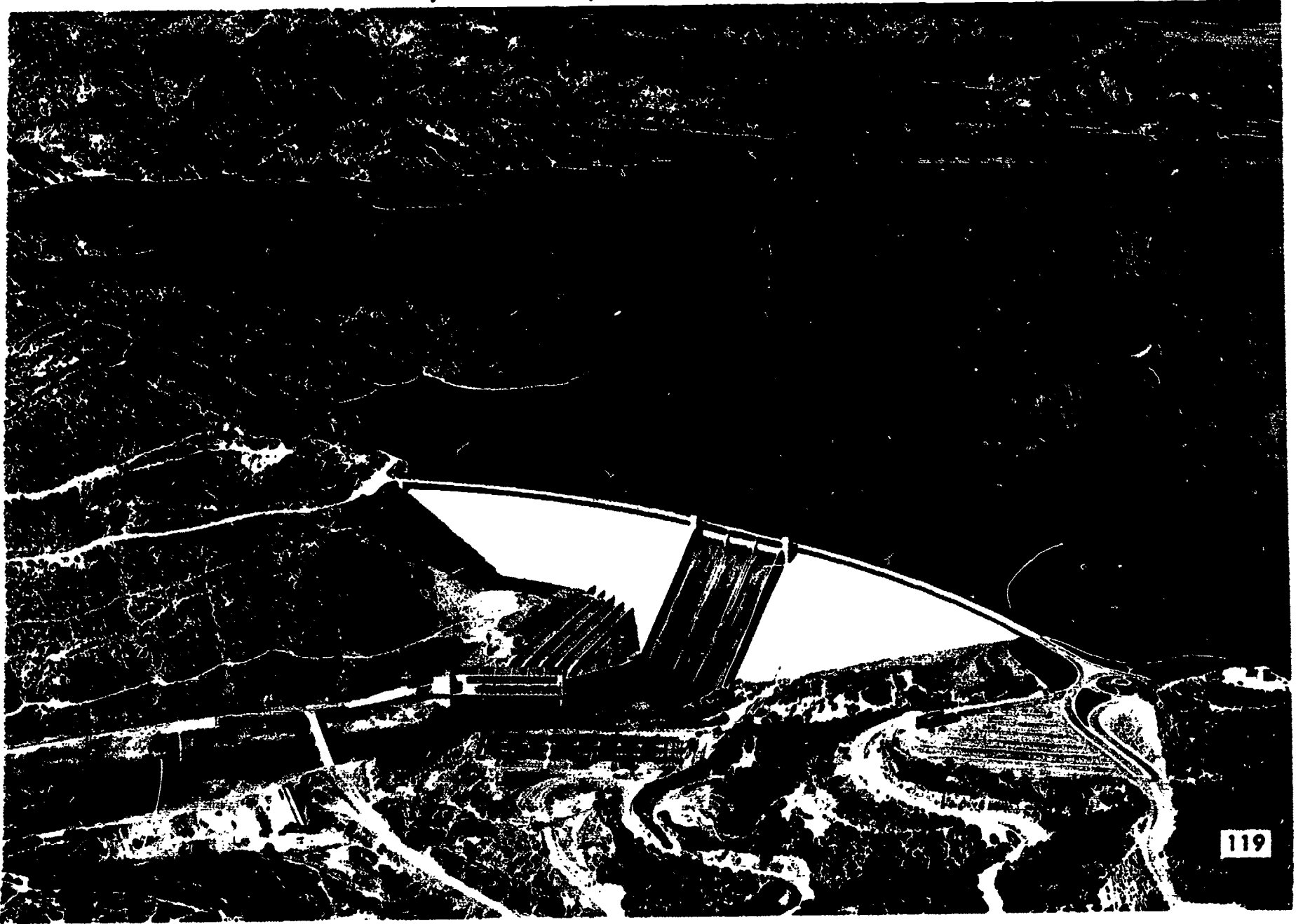
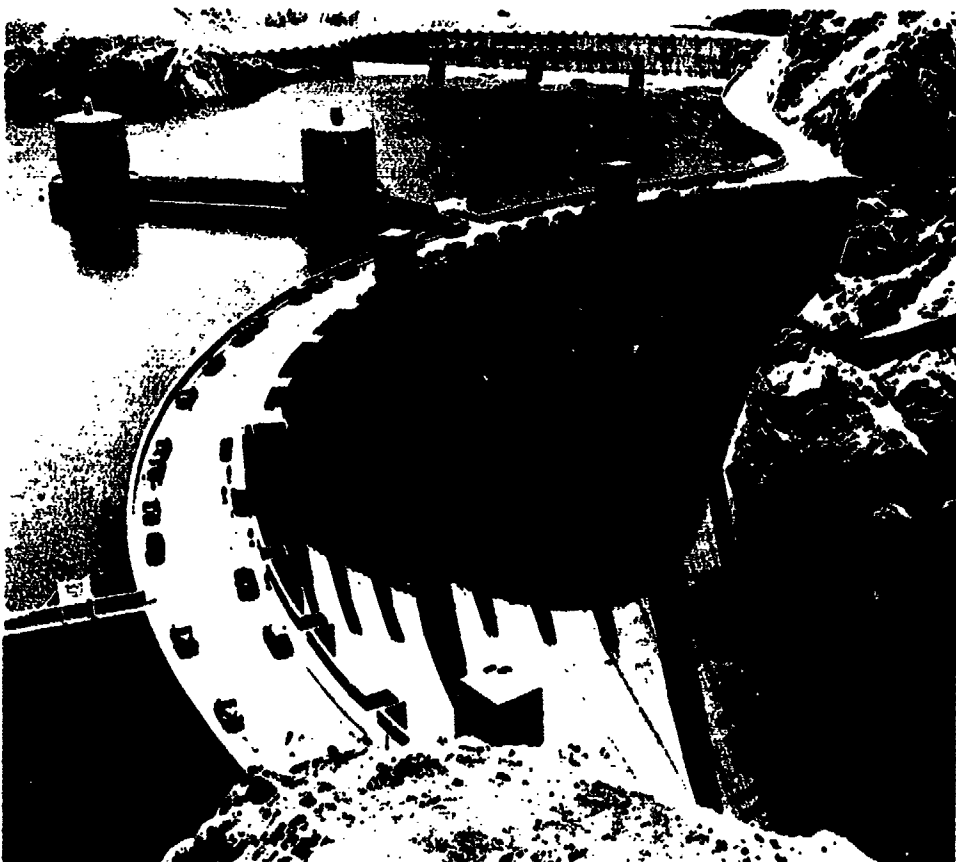


Figure 2

John W. Reith, The West. Grand Rapids:
Fideler Co., 1968,
p. 119.



Hoover Dam provides water for irrigation. It generates power for the surrounding area and it also forms a lake used for recreation.

From where does mountain stream water come?

Why are dams found in both the American Rockies and the Swiss Alps?

How is the water distributed to the various homes and farms?

Where does your community get water?

- c. High in the Rockies lies a North-South watershed called the Continental Divide. Show the pupils a diagram of the Continental Divide. (See Figure 3.)

CONTINENTAL DIVIDE

Diagram of a typical Divide, below, shows how a ridge causes water to run in two different directions and form separate systems of streams and rivers. The Continental Divide runs the full length of the North American continent, from north to south. It passes through the Rocky Mountains, right, but it also extends as a smaller ridge across the relatively flat plains of the southwestern United States.

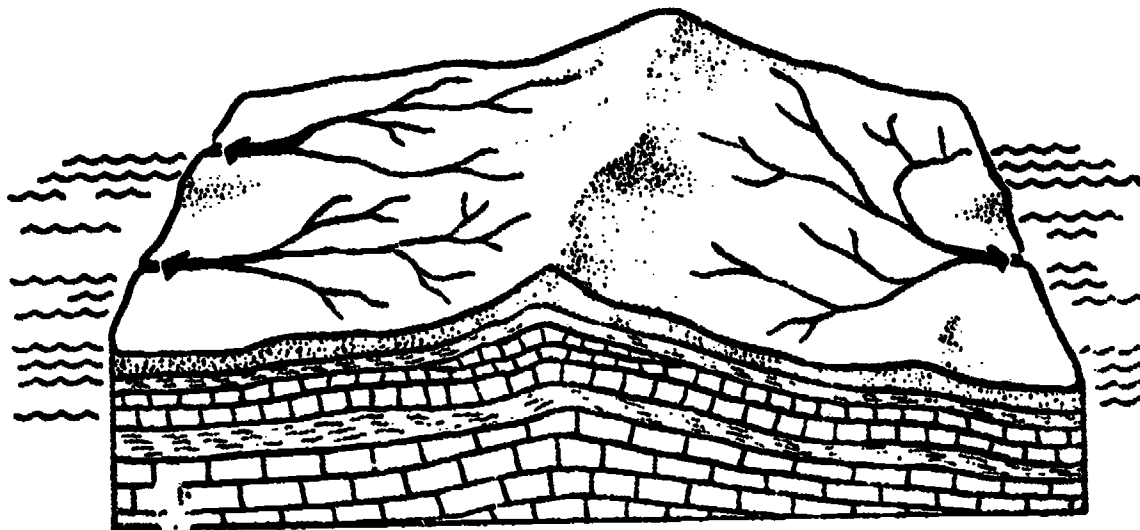


Figure 3

What does 'continental divide' mean?

What caused this ridge which divides the North American continent?

- d. Students may make a clay model of the Continental Divide. Help them understand that the ridge causes water to flow down each side of the divide.
- e. Use an opaque projector to show pupils a picture of the Continental Divide as it actually looks in the Rocky Mountains. Discuss the action of the girl in the inset with the class. (See Figure 4.)



THE GREAT DIVIDE

Can you guess what the girl in the picture is doing? The sign behind her offers a hint.

To understand what she has in mind, imagine that she is perched at the very top of a roof which slants two ways. The water from one glass flows down the west side of the roof. Water from the other glass flows down the east side.

In a way she *is* sitting on a roof—a very high one. At this point the Rocky Mountains are nearly two miles above sea level. The sign

side the land tips generally west. On the other it slopes toward the east.

All mountain ranges divide land this way. Whenever rain falls on a range, it is parted at the dividing line, just as it would be at the peak of a roof. Some water flows down one side. The rest flows down the other.

It is easy to see why the top of a range's highest ridge is known as a *divide*. The Rockies' divide is called *Continental* because its streams flow toward opposite sides of the



THE GREAT DIVIDE

Can you guess what the girl in the picture is doing? The sign behind her offers a hint.

To understand what she has in mind, imagine that she is perched at the very top of a roof which slants two ways. The water from one glass flows down the west side of the roof. Water from the other glass flows down the east side.

In a way she is sitting on a roof—a very high one. At this point the Rocky Mountains are nearly two miles above sea level. The sign shows that she is at the very highest part of the roof, the Continental Divide. The Divide runs the length of the Rocky Mountains. On one

side the land tips generally west. On the other it slopes toward the east.

All mountain ranges divide land this way. Whenever rain falls on a range, it is parted at the dividing line, just as it would be at the peak of a roof. Some water flows down one side. The rest flows down the other.

It is easy to see why the top of a range's highest ridge is known as a *divide*. The Rockies' divide is called *Continental* because its streams flow toward opposite sides of the continent. Some flow westward to the Pacific. Others pour water into the Atlantic by way of the Gulf of Mexico.

Figure 4

Ralph C. Preston and John Tottle, In These United States, Lexington, Mass: D.C. Heath and Co., 1969, p. 398.

- f. Water is so precious that it is used over and over. Discuss the water cycle with the pupils so that they understand the use of the earth's water over and over. Use an opaque projector to show the pupils the illustration. (See Figure 5.)

WATER CYCLE

The earth's water is used over and over. All the time, day and night, water is being taken from the surface of the earth. It comes back in the form of precipitation. The endless movement up and down is called the water cycle. Our word *cycle* comes from a Greek word meaning "circle." When anything follows a cycle, it always comes back to the starting point—just as your pencil does when you draw a circle.

Follow the water cycle in the diagram here. You notice that some water is falling as rain. Some is being evaporated into the air.

You know how water comes down as rain. If you think a moment, you will realize that you also know about its disappearing through evaporation.

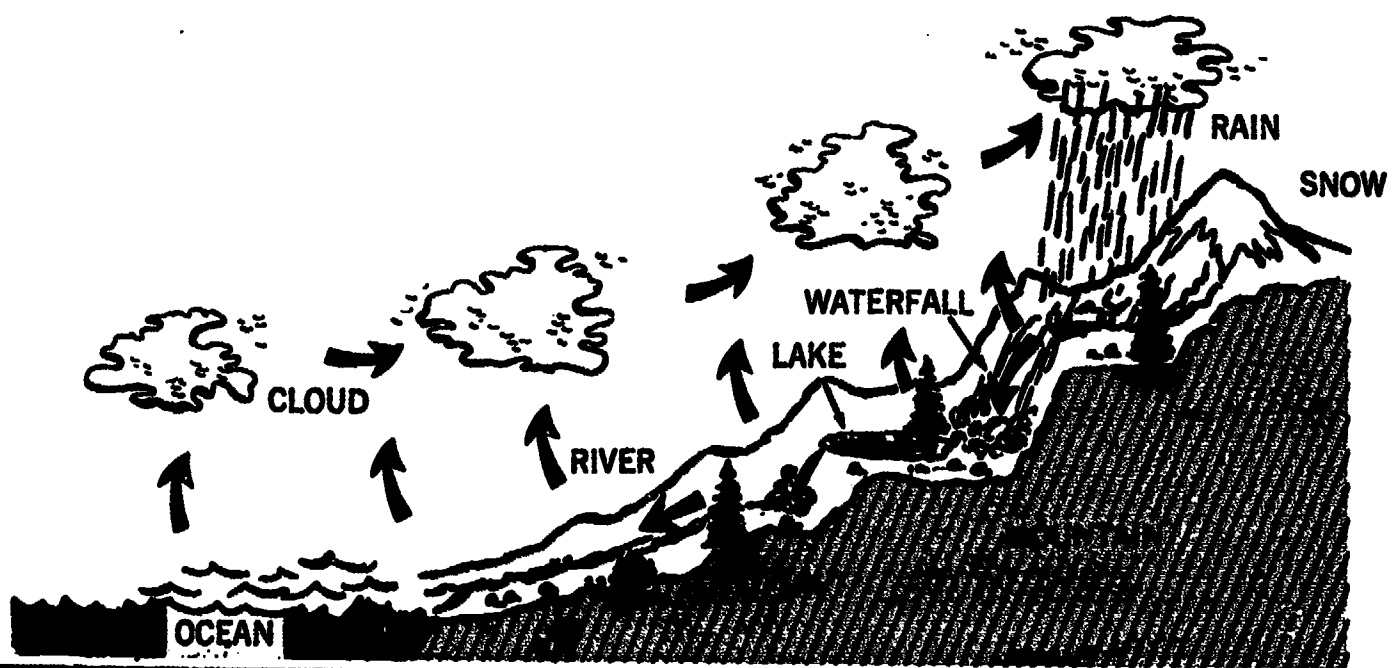
Using one finger, spread a thin film of water on the top of your desk, or on the chalkboard. In a few minutes it is gone. It has been taken up into the air.

When water evaporates, it changes into vapor. You can find the short word in the long one. Vapor is a gas like other gases that make up the air. You can't see it. It moves and mixes with the air and may be carried by the wind.

Evaporation cleans the water at once. Air can take up water, but it can't take up the many things that get mixed with water while it is on the earth. So water vapor is always free from dirt. When the vapor turns into rain, the rainwater, also, is free from dirt—except for the little dust it may pick up in the air.

The drawing shows that evaporation takes place in several ways. Some water evaporates as it falls. Other water is taken up from the ground or from streams, lakes, and oceans. Much is brought up from the ground by the roots of plants. It evaporates through tiny pores in the leaves. Pores are holes so small that they usually can't be seen without a magnifying glass.

When the air is cooled, the vapor condenses into droplets—tiny drops. You see that happening on a small scale when steam from a boiling kettle is cooled by the air of the room. Nature produces masses of droplets on a very large scale. When one of these masses is close to the ground, it is called *mist* or *fog*. More often the mass is high above the ground. It is then called a *cloud*.



back in the form of precipitation. The endless movement up and down is called the *water cycle*. Our word *cycle* comes from a Greek word meaning "circle." When anything follows a cycle, it always comes back to the starting point—just as your pencil does when you draw a circle.

Follow the water cycle in the diagram here. You notice that some water is falling as rain. Some is being evaporated into the air.

You know how water comes down as rain. If you think a moment, you will realize that you also know about its disappearing through evaporation.

Using one finger, spread a thin film of water on the top of your desk, or on the chalkboard. In a few minutes it is gone. It has been taken up into the air.

When water *evaporates*, it changes into vapor. You can find the short word in the long one. Vapor is a gas like other gases that make up the air. You can't see it. It moves and mixes with the air and may be carried by the wind.

it is on the earth. So water vapor is always free from dirt. When the vapor turns into rain, the rainwater, also, is free from dirt—except for the little dust it may pick up in the air.

The drawing shows that evaporation takes place in several ways. Some water evaporates as it falls. Other water is taken up from the ground or from streams, lakes, and oceans. Much is brought up from the ground by the roots of plants. It evaporates through tiny pores in the leaves. Pores are holes so small that they usually can't be seen without a magnifying glass.

When the air is cooled, the vapor condenses into droplets—tiny drops. You see that happening on a small scale when steam from a boiling kettle is cooled by the air of the room. Nature produces masses of droplets on a very large scale. When one of these masses is close to the ground, it is called *mist* or *fog*. More often the mass is high above the ground. It is then called a *cloud*.

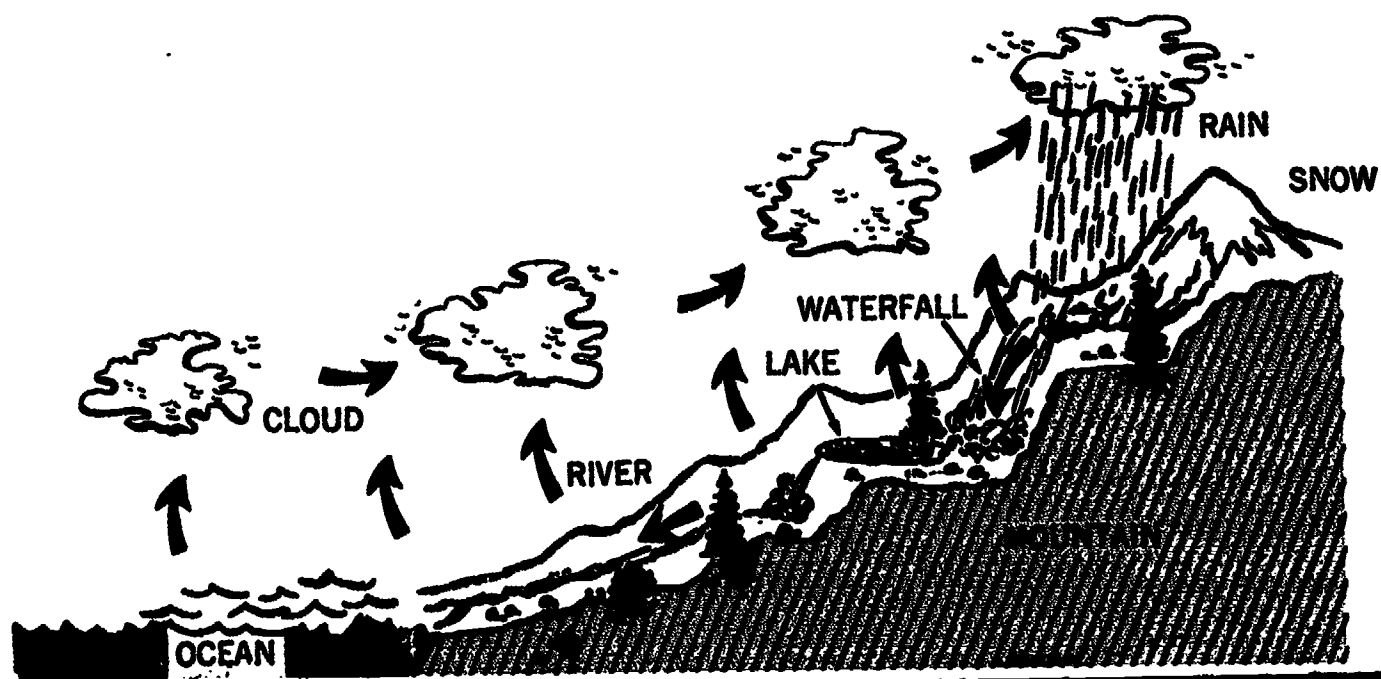


Figure 5

Ralph C. Preston and John Tottle, In These United States. Lexington, Mass.: D.C. Heath and Co., 1969, p. 407.

What two sources provide water?

- g. Discuss with the pupils how water can be either wasted or polluted by abusing it. Stress the importance of proper usage and conservation.

Why are the lakes and rivers around New York City becoming polluted?

What can we do to prevent this?

Discuss with the students what would happen if all the mountain streams in the Rockies dried up. How would the lives of everyone who lived there be affected?

- h. Have a student who has seen a mountain stream describe it for the rest of the class in terms of the movement of the water, temperature (warm or cold) and clear or muddy.

5. How Do People Earn A Living In The Rockies

- a. Let the children imagine they are living in a Rocky Mountain area. Elicit from them what kinds of jobs they might have in order to earn a living. Some of the jobs would center around farming, mining or forestry.
- b. Ask the pupils to bring in pictures to illustrate one of the different types of distinctive occupations which occur in the American Rockies - mining, ranching, farming. Develop an interest corner and title it, "People At Work In The Rockies." Set up a display using the illustrations brought in by the pupils.
- c. Using an opaque projector, show the pupils a picture of a sheep ranch. (See Figure 6.)



A sheep ranch in Montana. During the summer, the sheep graze in high mountains.

5. How Do People Earn A Living In The Rockies

- a. Let the children imagine they are living in a Rocky Mountain area. Elicit from them what kinds of jobs they might have in order to earn a living. Some of the jobs would center around farming, mining or forestry.
- b. Ask the pupils to bring in pictures to illustrate one of the different types of distinctive occupations which occur in the American Rockies - mining, ranching, farming. Develop an interest corner and title it, "People At Work In The Rockies." Set up a display using the illustrations brought in by the pupils.
- c. Using an opaque projector, show the pupils a picture of a sheep ranch. (See Figure 6.)



A sheep ranch in Montana. During the summer, the sheep graze in high mountain pastures. The shepherd is carrying a gun to protect his flock from wild animals.

Figure 6

John W. Reith. The West. Grand Rapids: Fideler Co., 1969, p. 135.

What kind of weather exists in high mountain pastures?

How does this mountain pasture in Montana compare with those in Switzerland.

- d. Read the following paragraphs to the class and discuss the major points.

Sheep Raising

Great flocks of sheep graze high in the Rockies of Colorado, Wyoming, and Montana. About one third of the sheep raised in our country come from the Rocky Mountain States. Sheep can live where it is too dry and rough for cattle or crops to be raised. They are valuable because they furnish us with wool and with meat.

How do we get wool from sheep? In the spring, after the lambs have been born and the last cold weather is gone, everything is put in readiness for the sheepshearing.

The sheep are brought into a shed where the shearer stands ready with his power clippers. The shearer grabs a sheep and goes to work with the clippers. In a few minutes the sheep stands thin and bare. A pile of wool is on the floor.

After the shearing is done, the sheep are sent to the mountains. Ranchers know that the sheep will find better pasture there during the summer.

First, a wagonload of supplies is sent on its way. Then when the rancher is sure that his flock will not be caught in a late mountain snowstorm, the word to start is given.

Two or three herders and some trained sheep dogs are in charge of each flock. There may be from 1,000 to 3,000 sheep in each

flock. Each day they keep moving slowly upward until the summer pastures are reached.

The shepherders have a very busy life. When they reach the summer pastures, the large flock is divided. This is to prevent overgrazing of the pastures. Sheep also get along better in small flocks and can grow fatter.

Each herder takes a part of the flock and moves to a separate pasture where his summer work begins. He must stay with his sheep day and night. With the help of one or two dogs, he sees that none of the flock is lost. He cooks his own meals and sleeps in a wagon or shed.

Every few days the flock must be moved to a new pasture where there is a fresh supply of grass. The shepherd stops at times to water the flock at a mountain stream.

When September comes and the first cold wind arrives, the herder knows it is time to take his flock back down the mountain. By this time, the lambs are half grown. The sheep that were sheared in the spring have thick coats of wool again. Some of the animals are sold to packinghouses. Others are kept for raising lambs and for producing wool.

Raising sheep is not easy work. There are many problems that can come up. In the

spring during lambing time, there are often heavy snowstorms. Then everyone at the ranch must stay up to save the new lambs or they will die from the cold. Sometimes sheep eat weeds that poison them. Occasionally, wild animals attack the flocks during the summer when they are high in the mountains.

But in spite of all this, ranchers keep on raising sheep. They get a deep satisfaction from caring for the newborn lambs. They get pleasure from raising fine, sturdy animals with heavy coats of wool. Ranchers

Rockies of Colorado, Wyoming, and Montana. About one third of the sheep raised in our country come from the Rocky Mountain States. Sheep can live where it is too dry and rough for cattle or crops to be raised. They are valuable because they furnish us with wool and with meat.

How do we get wool from sheep? In the spring, after the lambs have been born and the last cold weather is gone, everything is put in readiness for the sheepshearing.

The sheep are brought into a shed where the shearer stands ready with his power clippers. The shearer grabs a sheep and goes to work with the clippers. In a few minutes the sheep stands thin and bare. A pile of wool is on the floor.

After the shearing is done, the sheep are sent to the mountains. Ranchers know that the sheep will find better pasture there during the summer.

First, a wagonload of supplies is sent on its way. Then when the rancher is sure that his flock will not be caught in a late mountain snowstorm, the word to start is given.

Two or three herders and some trained sheep dogs are in charge of each flock. There may be from 1,000 to 3,000 sheep in each

When they reach the summer pastures, the large flock is divided. This is to prevent overgrazing of the pastures. Sheep also get along better in small flocks and can grow fatter.

Each herder takes a part of the flock and moves to a separate pasture where his summer work begins. He must stay with his sheep day and night. With the help of one or two dogs, he sees that none of the flock is lost. He cooks his own meals and sleeps in a wagon or shed.

Every few days the flock must be moved to a new pasture where there is a fresh supply of grass. The shepherd stops at times to water the flock at a mountain stream.

When September comes and the first cold wind arrives, the herder knows it is time to take his flock back down the mountain. By this time, the lambs are half grown. The sheep that were sheared in the spring have thick coats of wool again. Some of the animals are sold to packinghouses. Others are kept for raising lambs and for producing wool.

Raising sheep is not easy work. There are many problems that can come up. In the

spring during lambing time, there are often heavy snowstorms. Then everyone at the ranch must stay up to save the new lambs or they will die from the cold. Sometimes sheep eat weeds that poison them. Occasionally, wild animals attack the flocks during the summer when they are high in the mountains.

But in spite of all this, ranchers keep on raising sheep. They get a deep satisfaction from caring for the newborn lambs. They get pleasure from raising fine, sturdy animals with heavy coats of wool. Ranchers are proud and happy when their sheep have been brought safely through all the dangers of disease, wild animals, and bad weather. It is this kind of rewarding satisfaction, besides money, that keeps the herders at their jobs. It is this kind of reward that is most satisfying to all of us, no matter what work we do.

Knowing Our Neighbors
In The U.S., p. 295.

What material which is used for clothing do we get from sheep?

What are some articles which are made from wool?

Why are sheep sent to the mountains during the summer?

When does the sheep herder bring the sheep down from the mountains? Why?

In what ways do you think the sheep dog is useful?

What other group of people use dogs to assist them in controlling herds of animals?

- e. Ask the children to bring in samples of woolen clothing for display in their "Interest Corner."
- f. Another means of earning a living is raising cattle. Read and discuss the following paragraphs with the pupils with particular reference to the roundup.

How the Great Plains Became a Cattle Country

Early Spanish explorers who came to this region brought with them horses and herds of cattle and sheep. Some of the cattle and horses escaped from the herds and began to roam wild on the plains. Some of the wild horses eventually were caught and tamed by the Indians. The Indians soon came to rely on the horse in chasing buffalo and fighting enemy tribes and white men who invaded their lands.

When Americans first crossed the continent on their way to the Far West, they sent back reports to the East. In the reports, they said that the Great Plains region was not a suitable land for the white man to try to settle. But as time passed, this idea changed. People began to think that this area might make good cattle country.

When settlers began to move into the Great Plains, they captured wild horses and cattle and started cattle ranches. As the buffalo were killed off and the Indians

driven from their lands, more and more cattle grazed on large ranches, and the Great Plains became cattle country.

What was "the open range"? In the early days, there were no fenced-in pastures such as you find on modern ranches today. Instead, the Great Plains region was one vast ranch stretching from Texas to Canada. Cattlemen could start ranches just about anywhere they wished. This great expanse of land was called the open range.

Who watched over the cattle herds? The king of the range was the cowboy. With his horse and his six-shooter, he watched over his employer's herds and protected them from rustlers and wild animals. One of his jobs was to see that the cattle did not wander too far from camp. Many long, lonely days were spent riding the range. Most of the time the cowboy's only home was his saddle. At night, the starry sky was his tent. Under the open sky, he built a small fire, cooked his supper, rolled up in his blanket, and went to sleep.

The roundup. The big job every spring was the roundup. All the cattle were brought together so the cowboys could brand newborn calves. All cattle that belonged to a rancher were branded with the same brand.

The cowboys all worked together. By twos and threes, they rode over the open range and drove the cattle to a central place. There, expert ropers rode through the herds. With their lassos they roped the

- e. Ask the children to bring in samples of woven clothing for display in their "Interest Corner."
- f. Another means of earning a living is raising cattle. Read and discuss the following paragraphs with the pupils with particular reference to the roundup.

How the Great Plains Became a Cattle Country

Early Spanish explorers who came to this region brought with them horses and herds of cattle and sheep. Some of the cattle and horses escaped from the herds and began to roam wild on the plains. Some of the wild horses eventually were caught and tamed by the Indians. The Indians soon came to rely on the horse in chasing buffalo and fighting enemy tribes and white men who invaded their lands.

When Americans first crossed the continent on their way to the Far West, they sent back reports to the East. In the reports, they said that the Great Plains region was not a suitable land for the white man to try to settle. But as time passed, this idea changed. People began to think that this area might make good cattle country.

When settlers began to move into the Great Plains, they captured wild horses and cattle and started cattle ranches. As the buffalo were killed off and the Indians

driven from their lands, more and more cattle grazed on large ranches, and the Great Plains became cattle country.

What was "the open range"? In the early days, there were no fenced-in pastures such as you find on modern ranches today. Instead, the Great Plains region was one vast ranch stretching from Texas to Canada. Cattlemen could start ranches just about anywhere they wished. This great expanse of land was called the open range.

Who watched over the cattle herds? The king of the range was the cowboy. With his horse and his six-shooter, he watched over his employer's herds and protected them from rustlers and wild animals. One of his jobs was to see that the cattle did not wander too far from camp. Many long, lonely days were spent riding the range. Most of the time the cowboy's only home was his saddle. At night, the starry sky was his tent. Under the open sky, he built a small fire, cooked his supper, rolled up in his blanket, and went to sleep.

The roundup. The big job every spring was the roundup. All the cattle were brought together so the cowboys could brand newborn calves. All cattle that belonged to a rancher were branded with the same brand.

The cowboys all worked together. By twos and threes, they rode over the open range and drove the cattle to a central place. There, expert ropers rode through the herds. With their lassos they roped the young calves one by one. When a roper caught a calf, he called out the brand on the calf's mother. In this way, each calf could be branded with its owner's mark.

A red-hot iron bearing this mark was quickly pulled from the fire. The brander then pressed the scorching iron into the hide of the calf. With a lusty bawl, the calf scrambled off looking for its mother!

What other region have you studied where cattle raising is important?

Why is the roundup a big job in the spring?

- g. Show the class a picture of cowboys at work on a ranch. (See Figure 7.)

Roping a calf for branding on a ranch in northeastern Montana. Cattle and calves are Montana's second most important farm product. Some of the cattle are sent to other states to be fattened for sale, and some are sent directly to meat-packing plants in the Midwest.



Figure 7

John W. Reith. The West.
Grand Rapids: The Fideler
Co., 1969, p. 316.

What are the cowboys doing?

Why are the cattle fenced in?

What is the reason for branding the cattle?

- h. Show the class some examples of brands. Let them design some of their own to be used to mark their belongings. (See Figure 8.)

BAR H

7 UP

BOX CIRCLE

LAZY T

TUMBLING H

RUNNING W

CIRCLE A



Figure 7

John W. Reith. The West.
Grand Rapids: The Fideler
Co., 1969, p. 316.

What are the cowboys doing?

Why are the cattle fenced in?

What is the reason for branding the cattle?

- h. Show the class some examples of brands. Let them design some of their own to be used to mark their belongings. (See Figure 8.)

BAR H 7 UP BOX CIRCLE LAZY T TUMBLING H RUNNING W CIRCLE A



Figure 8

- i. Introduce the pupils to a couple of songs sung by cowboys on the cattle ranges.

The Old Chisholm Trail

Come along, boys, and listen to my tale,
I'll tell you of my troubles on the old Chisholm trail.

Chorus

Come ti yi youpy, youpy yea, youpy yea,
Come ti yi youpy, youpy yea.

I started up the trail October twenty-third,
I started up the trail with the 2-U herd.

Oh, a ten-dollar hoss and a forty-dollar saddle,
And I'm goin' to punchin' Texas cattle.

I woke up one morning on the old Chisholm trail,
Rope in my hand and a cow by the tail.

I'm up in the mornin' afore daylight
And afore I sleep the moon shines bright.

My hoss throwed me off at the creek called Mud,
My hoss throwed me off round the 2-U herd.

Last time I saw him he was going 'cross the level
A-kicking up his heels and a-running like the devil.

Last night I was on guard and the leader broke the
rank,

I hit my horse down the shoulders and I spurred
him in the flanks.

The wind commenced to blow, and the rain began
to fall,

It looked, by grab, like he was goin' to lose 'em all.

My slicker's in the wagon and I'm gettin' mighty cold,
And these longhorn sons-o'-guns are gittin' hard to
hold.

Saddle up, boys, and saddle up strong
For I think these cattle have scattered along.

With my blanket and my gun and my rawhide rope,
I'm a-slidin' down the trail in a long, keen lope.

I don't give a hoot if they never do stop;
I'll ride as long as an eight-day clock.

We rounded 'em up and...

Fare you well, old trail-boss, I don't wish you any
harm,
I'm quittin' this business to go on the farm.

The Little Old Sod Shanty

I am looking rather seedy now while holding down
my claim,

And my victuals are not always of the best;
And the mice play shyly round me as I nestle down
to rest

In my little old sod shanty in the West.
Yet I rather like the novelty of living in this way,
Though my bill of fare is always rather tame,
But I'm happy as a clam on the land of Uncle Sam,
In my little old sod shanty on my claim.

Chorus

The hinges are of leather and the windows have
no glass,

While the board roof lets the howling blizzards in,
And I hear the hungry kiyote as he slinks up
through the grass,

Round my little old sod shanty on my claim.

O when I left my Eastern home, a bachelor so gay,
To try and win my way to wealth and fame,
I little thought that I'd come down to burning twisted
hay

In the little old sod shanty on my claim.

My clothes are plastered o'er with dough, I'm looking
like a fright,

And everything is scattered round the room,
But I wouldn't give the freedom that I have out in
the West

For the table of the Eastern man's old home.

Still I wish that some kind hearted girl would pity me

Come along, boys, and listen to my tale,
I'll tell you of my troubles on the old Chisholm trail.

Chorus

Come ti yi youpy, youpy yea, youpy yea,
Come ti yi youpy, youpy yea.

I started up the trail October twenty-third,
I started up the trail with the 2-U herd.

Oh, a ten-dollar hoss and a forty-dollar saddle,
And I'm goin' to punchin' Texas cattle.

I woke up one morning on the old Chisholm trail,
Rope in my hand and a cow by the tail.

I'm up in the mornin' afore daylight
And afore I sleep the moon shines bright.

My hoss throwed me off at the creek called Mud,
My hoss throwed me off round the 2-U herd.

Last time I saw him he was going 'cross the level
A-kicking up his heels and a-running like the devil.

Last night I was on guard and the leader broke the
ranks,
I hit my horse down the shoulders and I spurred
him in the flanks.

The wind commenced to blow, and the rain began
to fall,
It looked, by grab, like he was goin' to lose 'em all.

My slicker's in the wagon and I'm gettin' mighty cold,
And these longhorn sons-o'-guns are gittin' hard to
hold.

Saddle up, boys, and saddle up strong
For I think these cattle have scattered along.

With my blanket and my gun and my rawhide rope,
I'm a-slidin' down the trail in a long, keen lope.

I don't give a hoot if they never do stop;
I'll ride as long as an eight-day clock.

We rounded 'em up and put 'em on the cars,
And that was the last of the old Two Bars.

Oh, it's bacon and beans most every day—
I'd as soon be a-eatin' prairie hay.

I went to the boss to draw my roll,
He had it figgered out I was nine dollars in the hole.

I'll sell my outfit just as soon as I can,
I won't punch cattle for no other man.

With my knees in the saddle and my seat in the sky,
I'll quit punching cows in the sweet by-and-by.

Fare you well, old trail-boss, I don't wish you any
harm,
I'm quittin' this business to go on the farm.

The Little Old Sod Shanty

I am looking rather seedy now while holding down
my claim,

And my victuals are not always of the best;
And the mice play shyly round me as I nestle down
to rest

In my little old sod shanty in the West.
Yet I rather like the novelty of living in this way,
Though my bill of fare is always rather tame,
But I'm happy as a clam on the land of Uncle Sam,
In my little old sod shanty on my claim.

Chorus

The hinges are of leather and the windows have
no glass,
While the board roof lets the howling blizzards in,
And I hear the hungry kiyote as he slinks up
through the grass,
Round my little old sod shanty on my claim.

O when I left my Eastern home, a bachelor so gay,
To try and win my way to wealth and fame,
I little thought that I'd come down to burning twisted
hay

In the little old sod shanty on my claim.
My clothes are plastered o'er with dough, I'm looking
like a fright,
And everything is scattered round the room,
But I wouldn't give the freedom that I have out in
the West
For the table of the Eastern man's old home.

Still I wish that some kind-hearted girl would pity on
me take,
And relieve me from the mess that I am in;
The angel, how I'd bless her if this her home she'd
make

In the little old sod shanty on my claim.
And we could make our fortune on the prairies of
the West,
Just as happy as two lovers we'd remain;
We'd forget the trials and troubles we endured at the
first,
In the little old sod shanty on our claim.

And if kindly fate should bless us with now and
then an heir,
To cheer our hearts with honest pride of fame,
O then we'd be contented for the toil that we had spent
In the little old sod shanty on our claim.
When time enough had lapsed and all of those
little brats
To noble man- and womanhood had grown,
It wouldn't seem half so lonely as around us we
should look
And see the little old sod shanty on our claim.

- j. Minerals are still important to the people of the West today. Many people work in the mines where valuable minerals are taken out of the ground. Other people work in factories where the minerals are made into many products.

List four important mineral resources in the Rocky Mountain area on the chalkboard.

Uranium
Lead
Coal
Copper

Make a listing of as many products the pupils can think of made from these minerals.

Show the pupils a picture of a modern day copper mine. (See Figure 9.)



This new automated concentrator at Butte, Montana can treat 42,000 tons of copper ore per day at the mine.

Figure 9

Robert Saveland. World Resources - Western Hemisphere. Boston: Ginn and Co., 1966, p. 91.

How did the old prospectors mine precious minerals such as gold many years ago?

How do machines make mining faster and easier today?

Uranium
Lead
Coal
Copper

Make a listing of as many products the pupils can think of made from these minerals.

Show the pupils a picture of a modern day copper mine. (See Figure 9.)



This new automated concentrator at Butte, Montana can treat 42,000 tons of copper ore per day at the mine.

Figure 9

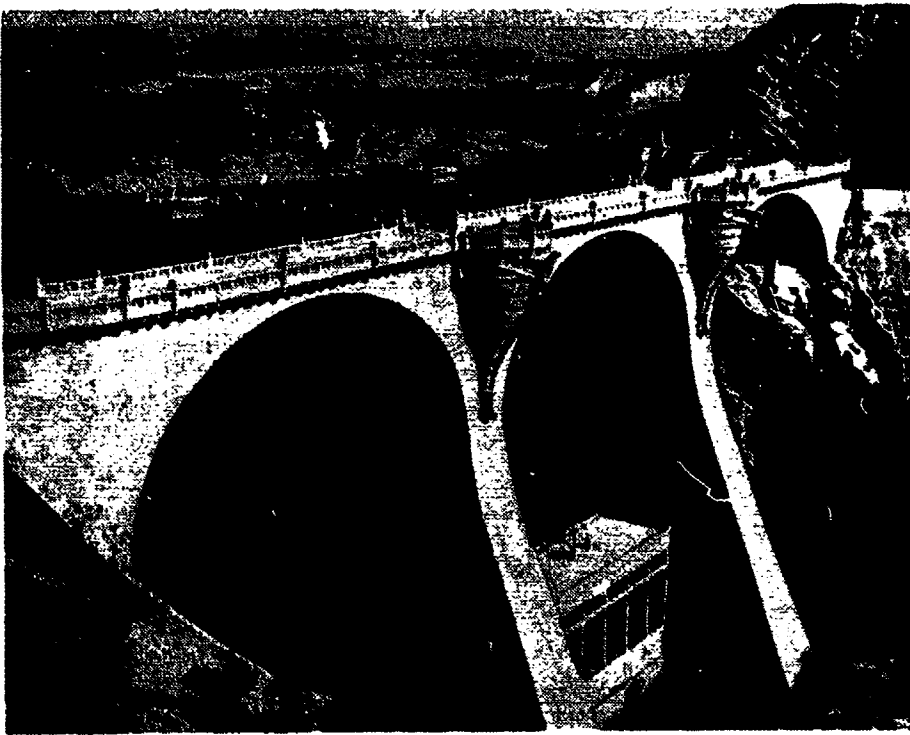
Robert Saveland. World Resources - Western Hemisphere. Boston: Ginn and Co., 1966, p. 91.

How did the old prospectors mine precious minerals such as gold many years ago?

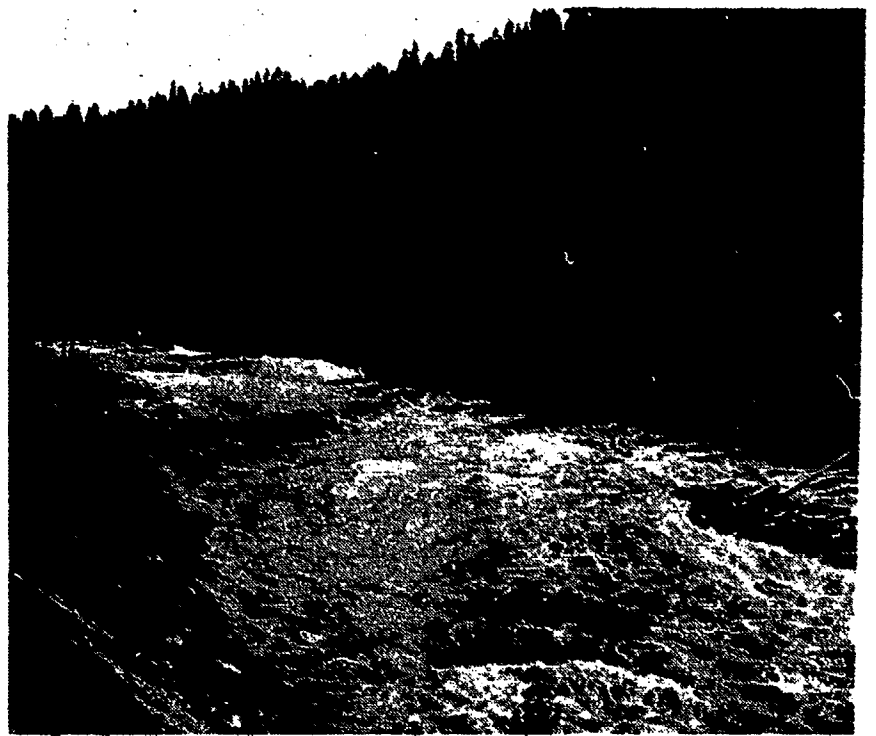
How do machines make mining faster and easier today?

- k. The Rockies present many things to the people who live, work and visit. Show the pupils an illustration of the diversity of the Rockies. Divide the pupils into four committees and have each committee write reports on different topics related to the resources in the Rockies. They may discuss why they think a dam, forest, mine and sheep are important to the people. (See Figure 10.)

SCENES IN THE ROCKIES AND THE DRY LANDS



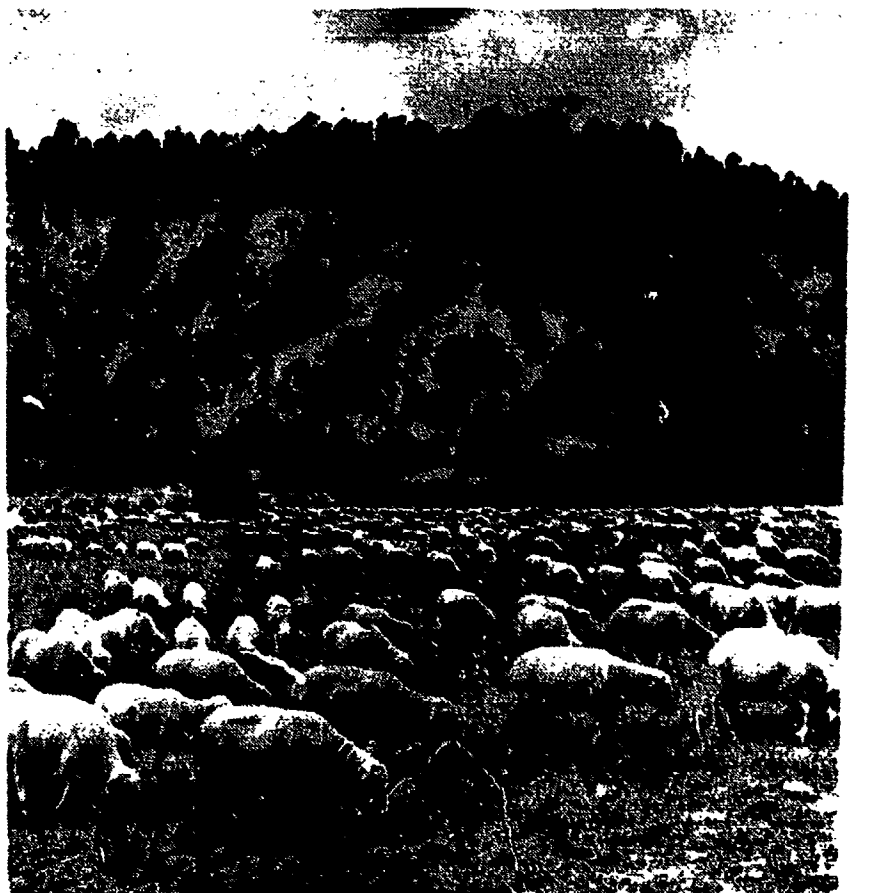
1. *An Arizona dam*



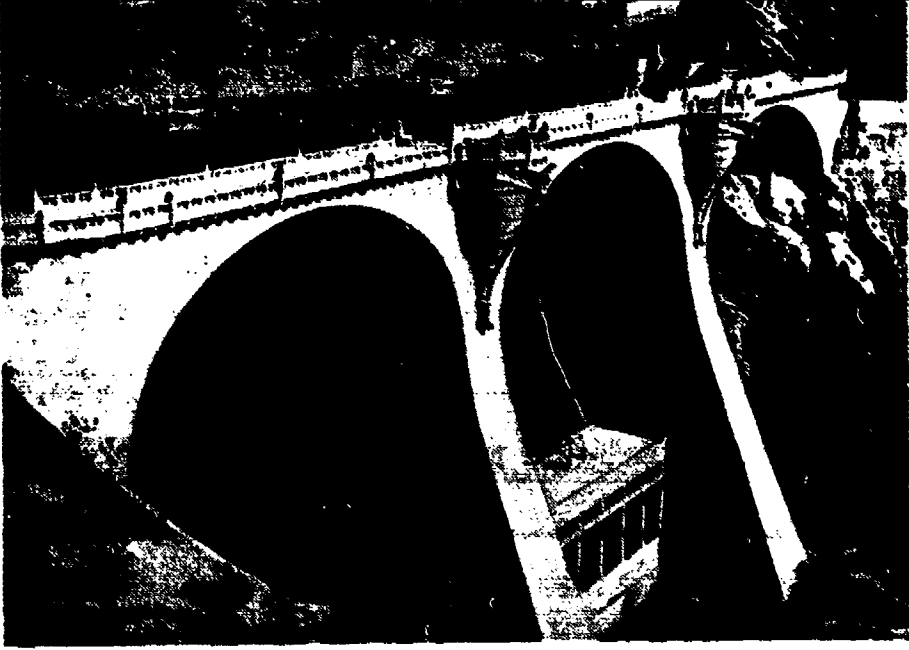
3. *In an Idaho forest*



2. *A Colorado uranium mine*

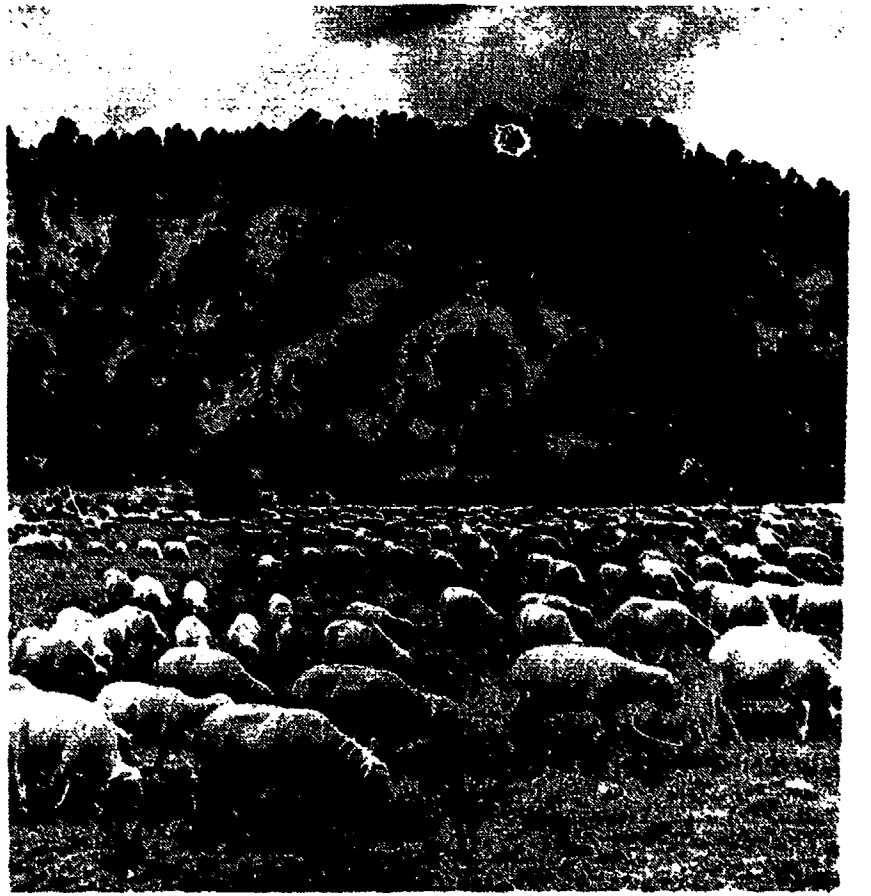


4. *Sheep in Utah*



1. An Arizona dam

3. In an Idaho forest



2. A Colorado uranium mine

4. Sheep in Utah

Figure 10

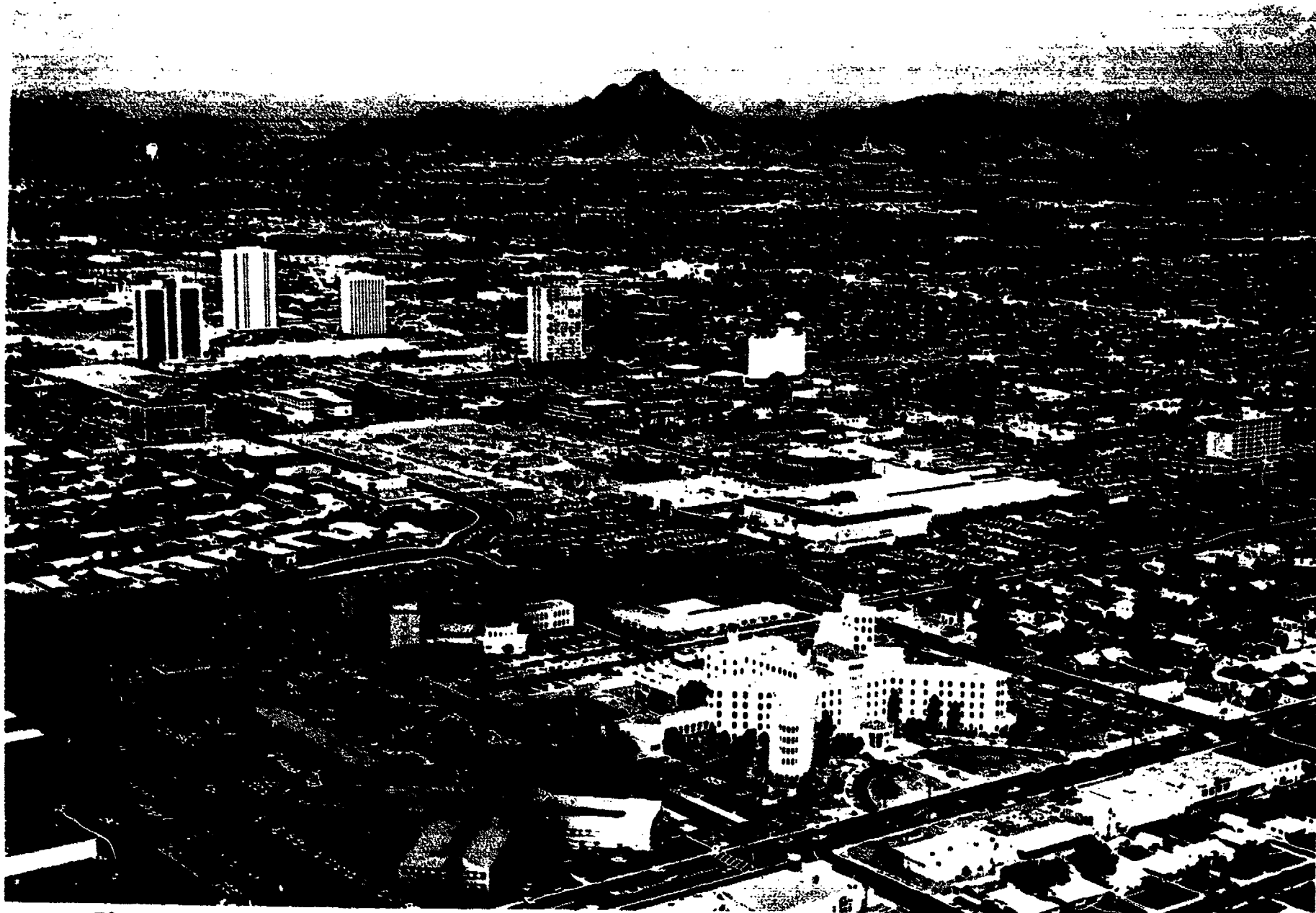
James F. Silver, The United States And Canada (Workbook), Morristown: Silver Burdett and Co., 1967, p. 98.

Key:

1. An Arizona dam
2. A Colorado uranium mine
3. In an Idaho forest
4. Sheep in Utah

6. Discovering Large Cities In The Rockies

- a. Show the pupils a picture of Phoenix, Arizona with a view of the Rockies in the background. Point out the modern buildings and spacious areas. (See Figure 11.)



Phoenix, Arizona, is one of the West's fastest-growing cities. As more and more people come to the West, it becomes very difficult to find ways to satisfy the needs of everyone. The people of the West need to think carefully about their problems and work together to find solutions.

Figure 11

John W. Reith. The West
Grand Rapids: The Fidelity
Co., 1969, p. 93.

Why would you call Phoenix a modern city?

How is this city different from the city you live in?

- b. Let the pupils do research on finding the names of capital cities of the Rocky Mountain States. They can also collect pictures and articles on these cities for a display in the classroom.
- c. Depending on the ability of the class, some discussion can be encouraged on problems cities face today. Have the class take two or three problems of their city and find out if the same problems exist in any of the cities of the Rocky Mountain States.

7. How Different Peoples Settled in the Rocky Mountain AreaFor Teacher Background**The Mormons Seek Religious Freedom**

Many different groups of people helped to settle this area of our nation. The Mormon people who came to the Far West were members of a religious group. They were often persecuted by people living near them who did not believe in their religion. At one time the Mormons built a large settlement in Illinois, but they had trouble there, too. Finally they decided to move to the West, where they could worship God in their own way.

It took several months for the Mormons to get ready. Hundreds of wagons and carts had to be built, provisions collected, and homes sold. Finally, with horses, oxen, cattle, and household goods, the Mormons started westward.

The leader of the group was Brigham Young. He and his party reached Great Salt Lake in 1847. It had taken them four months to cross the plains. Groups that came later took even longer, for many people had to walk all the way. By 1849 there were about 6,000 Mormons living in Utah. The story of their determination and hardships is one of the most thrilling in our nation's history!

At first these people did not have enough food, clothing, and shelter. But before long they were able to grow good crops. All that the dry soil needed was water, so they brought it in by ditches from nearby streams that flowed from the mountains. Today wherever the land can be irrigated, people grow large crops of sugar beets, alfalfa, fruits, potatoes, and vegetables.

Soon after they moved to Utah, the Mormons founded Salt Lake City. It is near the southern end of Great Salt Lake. Nearly one third of the people of Utah live in Salt Lake City. It is the capital of Utah and the chief trading center between Denver and the Pacific Coast.

- a. Paraphrase the important points for the pupils and distribute for their information.

Why did the Mormons keep moving from one place to another?

What is the name of the capital city which they founded?

- b. Have pupils gather information on the mineral deposits found in Utah and if possible, some pupils might be able to bring in samples. These can be labeled and displayed in the class.
- c. Plan with a group of children how to find information about the Indians who were the first inhabitants of the Rocky Mountain region. Discuss terms, such as reservation.
- d. Using an opaque projector, show the pupils a picture of Navaho Indians on a reservation. (See Figure 12.)

Navaho Indians on a reservation. About 250,000 Indians live in the West. They belong to many different tribes, of which the Navaho is the largest.



Figure 12

John W. Reith. The West.
Grand Rapids: The Fidler
Co., 1969, p. 81.

Would you like to live on a reservation? Why?
Why not?

What is the woman doing in the picture?

What do you suppose she will do with the rug
after she is finished?

(N.B. Consult Marshall Sprague, The Mountain States. Time-Life Books,
New York, 1967, pps. 83-93 for examples of craftwork.)

Inquire of the class if anyone has visited an Indian reservation or has
an example of Indian craftwork. Have the student share his experience
with the class.

8. How People Enjoy The American Rockies

- a. Duplicate and distribute the following reading material to the
students.

Many people each year enjoy spending their vacations in the Rockies. They find much to see and do there every season of the year.

Tourists come to some of the national parks to see geysers. Geysers shoot hot water and steam high into the air from underground springs heated in the earth. Many people enjoy watching the geysers.

Some people like to take trips on a horse or mule along the mountain trails. They see many wild animals and birds, as well as the beautiful mountain scenery.

There are many old mining towns and Indian villages in the Rockies. Tourists like to go to them and see how people used to live in the mountains.

In winter many of the slopes of the Rockies are covered with snow. Then people like to ski and toboggan on them.

King, Bracken And Sloan. Regions And Social Needs. River Forest, Illinois:, 1968, p. 19).

Write the word geyser on the chalkboard and have students look it up in a dictionary. There are only three places in the world where geysers can be seen. One is in Iceland. The word geyser comes from the Icelandic word geysa, meaning "to rush furiously." Another is in New Zealand. But nowhere in Iceland or New Zealand are there so many geysers as in Yellowstone Park or such big ones. Yellowstone has more than 200 geysers.

Ralph C. Preston And John Tottle. In These United States. Lexington, Mass: D.C. Heath And Co., 1969, p. 425.

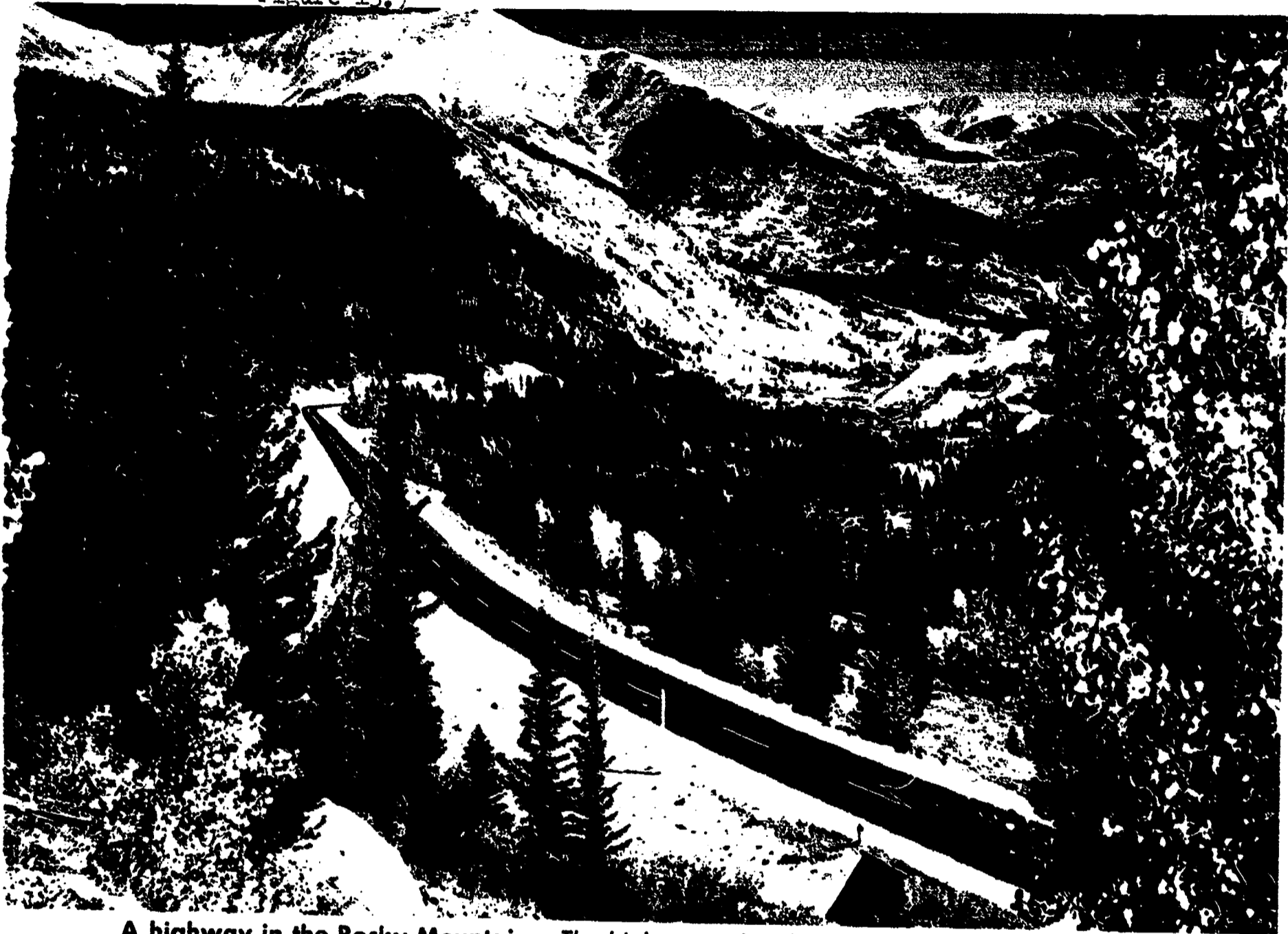
- b. Involve the class in a research project collecting information and pictures on Yellowstone Park and the Grand Canyon, two famous areas in the Rocky Mountains.

Why do people visit the Rockies?

How do tourists help to provide jobs for the people living in the mountains?

What kind of jobs would be provided? (Guides, restaurants, stores for souvenirs.)

- c. Review with the children what a valley is. (Level land surrounded by mountain slopes). Have pupils discuss how people travel through the Rockies and how mountain communities are connected today. (See Figure 13.)



A highway in the Rocky Mountains. The highest peaks of the Rockies are in Colorado.

Figure 13

- d. Help the pupils plan an imaginary trip to the Rocky Mountains and list the places they will visit. Use a map to trace the state or states they will travel through.
- e. Have the students begin to collect materials about the Rocky Mountains as a place to visit. Develop a bulletin board under some of the following headings:

Places Of Interest
Things To Do
Animals To See
States To Visit,

THEME F - HOW MAN SHOWS HIS INVENTIVENESS

1. THE WAY MAN GETS HIS FOOD

- a. Man has used and still uses a variety of ways to obtain his food. Explore with the pupils the way or ways man obtains food in the different societies and regions the pupils have learned about.

How do climate and environment influence the method by which man gets his food?

What are some ways that man obtains his food?

Hunting fur-bearing animals - Sell furs - Buying food and essentials.

Farming - Raise food products - Sell and/or use for self - Buy necessary items.

- b. In some areas gathering is a means of obtaining food to supplement his diet.

How might man solve this problem?

How would culture and customs play a role?

- c. Develop a discussion on how technology and science are playing an important role in feeding man.

What is science doing to help man obtain his food?

How is technology contributing to improving quality and quantity of food?

2. THE WAY MAN PREPARES HIS FOOD

- a. Have the pupils develop a bulletin board of various ways in which man prepares his food. The display should also include pictures of the types of food man prepares. A list would include:

Fish
Meat (Chicken, Beef, Lamb)
Vegetables
Fruits
Starches

- b. Develop a chart showing examples of animals upon which the societies studied depend for food. Include the type of food derived from these sources.

United States

Cattle - Meat
Cows - Meat, Milk, Cheese

a. Man has used and still uses a variety of ways to obtain his food. Explore with the pupils the way or ways man obtains food in the different societies and regions the pupils have learned about.

How do climate and environment influence the method by which man gets his food?

What are some ways that man obtains his food?

Hunting fur-bearing animals - Sell furs - Buying food and essentials.

Farming - Raise food products - Sell and/or use for self - Buy necessary items.

b. In some areas gathering is a means of obtaining food to supplement his diet.

How might man solve this problem?

How would culture and customs play a role?

c. Develop a discussion on how technology and science are playing an important role in feeding man.

What is science doing to help man obtain his food?

How is technology contributing to improving quality and quantity of food?

2. THE WAY MAN PREPARES HIS FOOD

a. Have the pupils develop a bulletin board of various ways in which man prepares his food. The display should also include pictures of the types of food man prepares. A list would include:

Fish
Meat (Chicken, Beef, Lamb)
Vegetables
Fruits
Starches

b. Develop a chart showing examples of animals upon which the societies studied depend for food. Include the type of food derived from these sources.

United States

Cattle - Meat
Cows - Meat, Milk, Cheese

Lapland

Reindeer - Meat, Milk, Cheese

Saudi Arabian Desert

Camels - Meat
Goats - Meat, Milk

3. THE WAY MAN GETS HIS CLOTHING

a. Review with the pupils the kinds of animals whose furs or hides are used by man for clothing. Some examples are:

Rocky Mountains - Sheep - Wool
Lapland - Reindeer - Reindeer Hides
Saudi Arabian Desert - Camels - Hide And Hair

What are some of the end products of wool and hide that man uses for clothing?

What other kinds of animals are used to obtain materials to make clothing?

How does climate influence the type of clothing man wears?

- b. Discuss with the class the use of plant materials for clothing.

Why is cotton a valuable plant material?

What articles of clothing are made of cotton?

Which groups of people studied made much use of cotton?

Why would people living in hot climates make more use of cotton for clothing?

- c. Explain to the class the meaning of synthetics and how they are used.

What does 'synthetics' mean?

What are some synthetic materials?

Why has the discovery of synthetics been so important?

How does the use of synthetic materials help man clothe large numbers of people?

4. THE WAY MAN BUILDS HIS HOUSE

- a. Have each class develop a display which includes illustrations of the kinds of materials used by man to build homes. Illustrations should include the kinds of materials used, the source of the materials, and the teamwork involved in building a home. There should be examples of urban and rural situations.
- b. Have the pupils make drawings of the kinds of tools used in the building process. In many instances the tools used are made by machines while in other situations the people might make their own tools.
- c. Help the pupils make a table display of homes. Both rural and urban type structures should be included. Efforts should be made to illustrate the variety of housing in rural and urban areas of the same region.

Why do people build houses?

From where are the materials obtained?

5. THE WAY MAN LIVES IN GROUPS

- a. Develop a ten-minute skit depicting a family working together. Have the pupils take family roles and assist in preparing the dialogue. Some interesting family units to consider are the:

Lapp
 Bantu
 Bedouin
 Israeli (Kibbutzim)
 American (Rocky Mountain)

b. Discuss with the class the use of plant materials for clothing.

Why is cotton a valuable plant material?

What articles of clothing are made of cotton?

Which groups of people studied made much use of cotton?

Why would people living in hot climates make more use of cotton for clothing?

c. Explain to the class the meaning of synthetics and how they are used.

What does 'synthetics' mean?

What are some synthetic materials?

Why has the discovery of synthetics been so important?

How does the use of synthetic materials help man clothe large numbers of people?

4. THE WAY MAN BUILDS HIS HOUSE

a. Have each class develop a display which includes illustrations of the kinds of materials used by man to build homes. Illustrations should include the kinds of materials used, the source of the materials, and the teamwork involved in building a home. There should be examples of urban and rural situations.

b. Have the pupils make drawings of the kinds of tools used in the building process. In many instances the tools used are made by machines while in other situations the people might make their own tools.

c. Help the pupils make a table display of homes. Both rural and urban type structures should be included. Efforts should be made to illustrate the variety of housing in rural and urban areas of the same region.

Why do people build houses?

From where are the materials obtained?

5. THE WAY MAN LIVES IN GROUPS

a. Develop a ten-minute skit depicting a family working together. Have the pupils take family roles and assist in preparing the dialogue. Some interesting family units to consider are the:

Lapp
Bantu
Bedouin
Israeli (Kibbutzim)
American (Rocky Mountain)

The skit may be taped and played back to the pupils as motivation for discussion. The tape may also be used to report learnings to other classes on the grade.

b. Help the children role play a meeting of village elders discussing a problem. Some problems to discuss are:

A dispute between two men who live in the village over property.

The building of a new school in an area that is already crowded.

- c. Have the class serve as a local governing or legislative body in a particular society. (Bedouin elders, Amazon Indian chief, Nigerian emir, Swiss Parliament, members of a Kibbutz) The 'governing body' might become involved in making a decision about the building of a road through a populated area. Have the children prepare beforehand their positions with reasons on the road. A few children may be chosen to speak for and others against the road. The children should consider location, cost, advantages or disadvantages and amount of travel expected on the road.
- d. Let the students imagine they are participating in a reindeer roundup as a family.

What will the duties be of the father, sons and daughters?

What will the mother be doing?

6. THE WAY MAN TEACHES HIS YOUNG

- a. Review the composition of families in a few societies. The roles of different members, and the function of these different roles.
- b. Prepare a chart comparing three or more of the societies studied. Ask the pupils questions such as those indicated on the left hand side of the following chart. The pupils may fill in the answers.

	DESERT	NO. FOREST REGIONS	MOUNTAIN REGIONS
Who Are The Members Of The Family?			
What Might Happen if a Family Member Does Not Fulfill His Duty to Teach The Children?			
How Do Organizations Within A Society Help To Teach The Young? (Clubs, Societies, Teams)			
How Does Tradition or Custom Influence What is Taught to the Children?			
How Are The Customs Of A Group Of People Passed On To Children? (Festivals, Religious Classes)			
How Do Schools Train The Children In The Customs And Traditions Of Their Societies?			

Have the class examine the answers that have been developed on the chart.

What are some similarities among the societies?

d. Let the students imagine they are participating in a reindeer roundup as a family.

What will the duties be of the father, sons and daughters?

What will the mother be doing?

6. THE WAY MAN TEACHES HIS YOUNG

- a. Review the composition of families in a few societies. The roles of different members, and the function of these different roles.
- b. Prepare a chart comparing three or more of the societies studied. Ask the pupils questions such as those indicated on the left hand side of the following chart. The pupils may fill in the answers.

	DESERT	NO. FOREST REGIONS	MOUNTAIN REGIONS
Who Are The Members Of The Family?			
What Might Happen if a Family Member Does Not Fulfill His Duty to Teach The Children?			
How Do Organizations Within A Society Help To Teach The Young? (Clubs, Societies, Teams)			
How Does Tradition or Custom Influence What is Taught to the Children?			
How Are The Customs Of A Group Of People Passed On To Children? (Festivals, Religious Classes)			
How Do Schools Train The Children In The Customs And Traditions Of Their Societies?			

Have the class examine the answers that have been developed on the chart.

What are some similarities among the societies?

What are some differences?

7. THE WAY MAN COMMUNICATES

- a. Develop with the pupils games which might illustrate sign languages. Have the pupils draw a series of three pictures which tell a story. They can take turns showing their pictures to the class to see if they can interpret the story.
- b. Have the class develop simple gestures or signs and give a meaning to them. The pupils can be introduced to a simple situation involving the game of Charades as an example of how signs or gestures can be used.
- c. Give the pupils opportunities to write poetry or short stories about any of the groups they have studied.
- d. Plan an imaginary phone call to a Lapp third grader or a Bedouin child who lives in a desert town. Have the pupil talk a few minutes asking questions of interest to them.

8. THE WAY MAN EXPRESSES HIMSELF

- a. Help the children make carvings, bead craft and paintings that are representative of the groups of people and regions they have learned about.

What are some of the ways man creates?

What does man need in order to create?

How does man use the things around him to create?

- b. Have the pupils select a group they have studied and make up a song expressing something that is important in the society, such as yoiking, (The Lapps - Reindeer Roundup.)
- c. Choose a few societies studied and examine how they observe the Sabbath. The pupil may prepare a short skit to illustrate the similarities and differences.

9. THE WAY MAN MAKES AND USES TOOLS

- a. Have the pupils bring in illustrations of tools used by man in different societies. They can be displayed under a general heading, "Tools Used By Man." One or two sentences may briefly describe the function of the tools.
- b. Involve the pupils in the making of simple artifacts using the tools. Some examples might be a replica of a sled used by the Lapps, or a corral used to fence in cattle.
- c. Beaded wrist bracelets, armbands or badges can be designed and reproduced by the pupils. Consult the following source for detailed information:

Janet And Alex D'Amato,
African Crafts For You
To Make, New York: Julian
 Messner, 1969, p. 57.

Wooden colored beads are available for order on the G-1 list, 39-0160. 01 $\frac{1}{2}$ ".

10. THE WAY MAN TRIES TO SATISFY HIS WANTS THROUGH THE USE OF LIMITED RESOURCES

- a. Discuss with the pupils the fact that man attempts to conserve natural resources as much as possible so that they are not wasted or misused. Use the forests as an example of man replanting trees in areas which were previously cut.

What problems might occur if man used up all of his natural resources?

Why are natural resources important to man?

- b. Develop a bulletin board display where examples of natural resources such as wood, iron, and copper, are shown. Show the various end products which are developed from the natural resource.

Resource	Where it Comes From	How Do We Obtain it	What is it Used For	Products Made From it
Wood	Forests	Cutting Down Trees	Wood Pulp Timber	Paper Furniture
Iron	Iron Deposits in The Earth	Through Mining	To Make Steel	Steel For Building Ships

- c. Choose a few societies studied and examine how they observe the Sabbath. The pupil may prepare a short skit to illustrate the similarities and differences.

9. THE WAY MAN MAKES AND USES TOOLS

- a. Have the pupils bring in illustrations of tools used by man in different societies. They can be displayed under a general heading, "Tools Used By Man." One or two sentences may briefly describe the function of the tools.
- b. Involve the pupils in the making of simple artifacts using the tools. Some examples might be a replica of a sled used by the Lapps, or a corral used to fence in cattle.
- c. Beaded wrist bracelets, armbands or badges can be designed and reproduced by the pupils. Consult the following source for detailed information:

Janet And Alex D'Amato,
African Crafts For You
To Make, New York: Julian
 Messner, 1969, p. 57.

Wooden colored beads are available for order on the G-1 list, 39-0160. 01 $\frac{1}{2}$ ".

10. THE WAY MAN TRIES TO SATISFY HIS WANTS THROUGH THE USE OF LIMITED RESOURCES

- a. Discuss with the pupils the fact that man attempts to conserve natural resources as much as possible so that they are not wasted or misused. Use the forests as an example of man replanting trees in areas which were previously cut.

What problems might occur if man used up all of his natural resources?

Why are natural resources important to man?

- b. Develop a bulletin board display where examples of natural resources such as wood, iron, and copper, are shown. Show the various end products which are developed from the natural resource.

Resource	Where it Comes From	How Do We Obtain it	What is it Used For	Products Made From it
Wood	Forests	Cutting Down Trees	Wood Pulp Timber	Paper Furniture
Iron	Iron Deposits in The Earth	Through Mining	To Make Steel	Steel For Building Ships

How have natural resources helped man to make a living?

11. THE WAY MAN USES AND CHANGES THE EARTH

- a. Ask the pupils to make a simple plan to change a rural area into a city.

Why might a rural area begin to change into an urban area?

What effect would larger numbers of people have on housing?

How would large numbers of people travel in a newly developing urban area?

- b. Discuss with the students the origins of today's city dwellers. The reasons why people moved from rural areas to other countries or cities,

how man has conquered nature to build cities and how man carries his culture, customs and traditions with him.

Why do people move from one place to another?

Why do people move to cities?

Are there some people who can't move or make choices as to where they would like to live?

- c. Have the pupils draw illustrations of housing in various geographic regions. Have them use the illustration to report why certain kinds of buildings are found in a particular region.
- d. Have the pupils collect illustrations which show then and now in urban areas. A good example of material is the colorist section of the Sunday Daily News which features changes in various parts of New York City.

What has helped man to change his environment by building cities?

Do all the people in a city have the same customs? Why? Why not?

How do people in a city make changes in their environment?

Where do city children play? Why? Can you find things, such as different games and kinds of music in different parts of the city?

Bibliography

Theme A - HOW PEOPLE LIVE IN THE DESERT

Pupil ReferencesTextbooks

- Cutright, Prudence, et al. Living In Our Country and Other Lands. New York: Macmillan Co., 1966.
- King, Frederick m., et al. Regions and Social Needs. Illinois: Laidlaw Bros., 1968.
- Sorensen, Clarence W, et al. Our Big World. Morristown, N.J.: Silver Burdett Co., 1968.

Library Books

- Barrows, H. Old World Lands, New Jersey: Silver Burdett, 1964.
- Darbois, Dominique. Hassan, Boy of the Desert. New York: Follett, 1961.
- Derwent, Lavinia. Joseph and The Coat of Many colors. New York: Scholastic, 1967.
- Ellis, Harry B. The Arabs. New York: World, 1958.
- Goldman and Reit. A Week in Hagar's World: Israel. New York: Collier Macmillan, 1969.
- Gidal, Sonia and Tim. My Village in Israel. New York: Pantheon, 1960.
- Hirschfield, Burt: State is Born: The Story of Israel, Messner, 1967.
- Hillel, O. Kibbutz Adventure. New York: Warne, 1968.
- Jaekel & Peretz: Middle East, New York: Scholastic Book Services.
- Knight, David. The First Book of the Desert: New York: Watts, Inc., 1964.
- Pinney, Roy. Young Israel, New York: Dodd, Mead & Co., 1963.
- Posell, Elsa. True Book of The Deserts. Chicago: Children's Press 1958.
- Sasek, Miroslav. This Is Israel. New York: Macmillan, 1962.
- Tor, Regina. Discovering Israel, New York: Random House, 1960.
- Warren, Ruth. The First Book of the Arab World, New York: Watts, Inc., 1963.

Teacher References

Textbooks

- Cutright, Prudence, et al. Living In Our Country and Other Lands. New York: Macmillan Co., 1966.
- King, Frederick m., et al. Regions and Social Needs. Illinois: Laidlaw Bros., 1968.
- Sorensen, Clarence W, et al. Our Big World. Morristown, N.J.: Silver Burdett Co., 1968.

Library Books

- Barrows, H. Old World Lands, New Jersey: Silver Burdett, 1964.
- Darbois, Dominique. Hassan, Boy of the Desert. New York: Follett, 1961.
- Derwent, Lavinia. Joseph and The Coat of Many colors. New York: Scholastic, 1967.
- Ellis, Harry B. The Arabs. New York: World, 1958.
- Goldman and Reit. A Week in Hagar's World:Israel. New York: Collier Macmillan, 1969.
- Gidal, Sonia and Tim. My Village in Israel. New York: Pantheon, 1960.
- Hirschfield, Burt: State is Born: The Story of Israel, Messner, 1967.
- Hillel, O. Kibbutz Adventure. New York: Warne, 1968.
- Jaeckel & Peretz: Middle East, New York: Scholastic Book Services.
- Knight, David. The First Book of the Desert: New York: Watts, Inc., 1964.
- Pinney, Roy. Young Israel, New York: Dodd, Mead & Co., 1963.
- Posell, Elsa. True Book of The Deserts. Chicago: Children's Press 1958.
- Sasek, Miroslav. This Is Israel. New York: Macmillan, 1962.
- Tor, Regina. Discovering Israel, New York: Random House, 1960.
- Warren, Ruth. The First Book of the Arab World, New York: Watts, Inc., 1963.

Teacher References

- Civic Education Service. Israel The Promised Land. Washington: Civic Education Service, 1967.
- Curriculum Bulletin No. 12, 1965-1966 series. Hebrew In The Elementary Schools.
- Gidal, Sonia and Tim. Sons of The Desert. New York: Pantheon Books, 1960.
- _____. My Village In Israel. New York: Pantheon Books, 1960.
- Life World Library. Israel. Time Inc., 1965.
- Morrow, Betty and Hartman, Louis. Jewish Holidays. Illinois: Garrard Publishing Co., 1967.
- Rushby, Bell and Dybeck. People and Places - Case Studies in World Geography. Book 2, Chicago: Rand, McNally and Co., 1968.
- Schwartz, Melvin and O'Connor, John. Exploring A Changing World. New York: Globe Book Co., 1966.

Films

<u>Item No.</u>	<u>Title</u>
NL	Children of Israel, International Film Foundation, New York.
NL	Israel, International Film Foundation, New York.
NL	Oasis In The Sahara, Films Inc., Wilmette, Illinois.
NL	The Bedouins of Arabia, Films Inc., Wilmette, Illinois.
NL	Israel: Middle East Neighbor, Bailey Films, Hollywood, California.

Filmstrips

<u>Item No.</u>	<u>Title</u>
NL	Ahmed and Adah of the Desert Lands, Eye Gate House, Jamaica, New York.
4309J	Ali Leads the Camel, DuFour Editions.
NL	Israel: The Farm and the Desert, McGraw Hill, New York.
48290	Israel today, Visual Education Consultants.
49140.12	Life in Israel.
54420	Reclaiming the Desert, DuFour Editions
49180.1	The Desert

Flat Pictures

Coronet Study Prints, set 4, Arid Lands, Chicago. Illinois.

Records

Arabic and Druse Music, Folkways/Scholastic, N.Y.	(4480)
Folk music of Palestine, Folkways/Scholastic, N.Y.	(4408)
Holiday Songs of Israel, Folkways/Scholastic, N.Y.	(7738)
Israeli Songs for Children, Folkways/Scholastic, N.Y.	(6481)
Music of South Arabia, Folkways/Scholastic, N.Y.	(4421)

Kits

Discover Your World: Israel, set of six with overlays, Aevac Co.

Saudi Arabia Kit: Arabian American Oil Co., Public Relations Dept.,
1345 Avenue of The Americas, New York, N.Y. 10019.

Theme B - HOW PEOPLE LIVE IN THE TROPICAL RAIN FOREST

Pupil ReferencesTextbooks

- Cutright, Prudence, ETAL. Living In Our Country And Other Lands. New York: Macmillan Co., 1966.
- King, Frederick M., ETAL. Regions And Social Needs. Illinois; Laidlaw Bros., 1968.
- Sorensen, Clarence W. ETAL. Our Big World. Morristown: Silver Burdett B., 1968.

Library Books

- Dobler, Lavinia and Brown, William A. Great Rulers of the African Past. New York: Doubleday and Co., 1965.
- Duarte, Margarida, E., The Legend of the Palm Tree. New York: Grosset and Dunlap, 1968.
- Goetz, Delia., Tropical Rain Forests. New York: Morrow, 1957.
- Herrmanns, Ralph. River Boy; Adventure on the Amazon. New York: Harcourt, 1965.
- Hurlong, Lena. Adventures of Jabote on the Amazon. New York: Abelard Shulman, 1968.
- King, Bracken and Sloan. Regions and Social Needs. California: Laidlow Bros., 1968.
- Lauber, Patricia., The Congo: River Into Central Africa. Illinois: Garrard, 1964
- Maziere, Frances. Parana, Boy of the Amazon. New York: Follett, 1959.
- Savage, Katherine, The Story of Africa. New York: Henry Walch, 1961.
- Sperry, Armstrong. The Amazon: River Sea Of Brazil. Illinois: Garrard, 1961.

Teacher References

- Armstrong, Sperry. The Amazon River Sea of Brazil. Champaign: Garrard, 1961.
- Ben-Jochanan, Brooks, Hugh and Webb, Kampton. Africa. New York: 1969.
- Borton, Helen. The Jungle. New York: Harcourt, Brace and World, 1968.
- Burton, W.F.P. The Magic Drum. New York: Criterion Books, 1961.
- Bowen, David. Hello Brazil. New York: Norton and Co., 1967.
- Cutright, Charters and Clark. Living Together Around The World. New York: Macmillan, 1958.

Cutright, Prudence, ETAL. Living In Our Country And Other Lands. New York: Macmillan Co., 1966.

King, Frederick M., ETAL. Regions And Social Needs. Illinois; Laidlaw Bros., 1968.

Sorensen, Clarence W. ETAL. Our Big World. Morristown: Silver Burdett B., 1968.

Library Books

Dobler, Lavinia and Brown, William A. Great Rulers of the African Past. New York: Doubleday and Co., 1965.

Duarte, Margarida, E., The Legend of the Palm Tree. New York: Grosset and Dunlap, 1968.

Goetz, Delia., Tropical Rain Forests. New York: Morrow, 1957.

Herrmanns, Ralph. River Boy; Adventure on the Amazon. New York: Harcourt, 1965.

Hurlong, Lena. Adventures of Jabote on the Amazon. New York: Abelard Shulman, 1968.

King, Bracken and Sloan. Regions and Social Needs. California: Laidlow Bros., 1968.

Lauber, Patricia., The Congo: River Into Central Africa. Illinois: Garrard, 1964

Maziere, Frances. Parana, Boy of the Amazon. New York: Follett, 1959.

Savage, Katherine, The Story of Africa. New York: Henry Walch, 1961.

Sperry, Armstrong. The Amazon: River Sea Of Brazil. Illinois: Garrard, 1961.

Teacher References

Armstrong, Sperry. The Amazon River Sea of Brazil. Champaign: Garrard, 1961.

Ben-Jochanan, Brooks, Hugh and Webb, Kampton. Africa. New York: 1969.

Borton, Helen. The Jungle. New York: Harcourt, Brace and World, 1968.

Barton, W.F.P. The Magic Drum. New York: Criterion Books, 1961.

Bowen, David. Hello Brazil. New York: Norton and Co., 1967.

Cutright, Charters and Clark. Living Together Around The World. New York: Macmillan, 1958.

Carls, Sorensen and McAulay. Knowing Our Neighbors In Latin America. New York: Holt, Rinehart and Winston, Inc. 1967.

Davidson, Basil. The Growth Of African Civilization. London: Longmans, 1965.

Dobler, Lavinia and Brown, William. Great Rulers of the African Past. New York: Zenith Books, 1965.

Dietz, Betty and Olatunji, Michael. Musical Instruments Of Africa. New York: John Day Co., 1965.

Drummond and Sloan. Journeys Through Many Lands. Boston: Allyn & Bacon, Inc. 1960.

Fideler and Kvande. South America. Grand Rapids: Fideler Co., 1966.

Glubok, Shirley. The Art Of Africa. New York: Harper Row, 1965.

- Harris, D. R. and Hadder, B. W. African Transition. London: Methuen & Co. Ltd., 1967.
- Hennesy, Maurice, The Congo. New York: Frederick Praeger, 1961.
- Hoskyns, Catherine, The Congo Since Independence. London: Oxford Press, 1965.
- Kenyatta, Jomo: Facing Mt. Kenya. New York: Vintage Books, 1962.
- Kittler, Glenn, Let's Travel in the Congo. New York: A Travel Press Book, 1961.
- Loretan, Joseph. Teaching the Disadvantaged. Teachers College, Columbia Univ., 1966.
- Maziere, Francis. Parana: Boy of The Amazon. Chicago: Follett Publishing Co., 1959.
- McKown, Robin. The Congo. New York: McGraw-Hill Book Co., 1968.
- Melady, Thomas P. Faces of Africa. New York: The Macmillan Co., 1964.
- Merriam, Alan P., Congo Background of Conflict. U.S.: Northwestern University Press, 1961.
- Nolen, Barbara, ed. Africa Is People. New York: Dutton & Co., 1967.
- Oliver, Roland And Fage, R. A Short History Of Africa. Baltimore: Penguin Books, 1962.
- Parrinder, Geoffrey. African Mythology. London: Paul Hamlyn, 1967.
- Rubins, Eric, Getting to Know the Congo River. New York: Coward McCann, Inc., 1965.
- Singleton, Seth F. African Perspective. New York: Hayden Book Co., 1967.
- Schugler, Philippa, Who Killed the Congo. New York: The Diven Adair Co., 1962.
- Torday, Emil. The Kingdom Of The Bushongo. Philadelphia: Lippincott, 1925.
- Turnbull, Colin. Tradition And Change In African Tribal Life. Cleveland: World Publishing Co., 1966.
- Ursula, Sister Mary. Geography Gateways. Boston: Allyn & Bacon, Inc.
- Whittemore, Katheryne, et al. The United States, Canada And Latin America. New York: Ginn & Co., 1966.
- Wright, Rose H. Fun And Festival in Africa. New York: Friendship Press, 1959.

Films

<u>Item No.</u>	<u>Title</u>
NL	Amazon Family, International Film Foundation, New York.
NL	Lifeline Amazon (10 min.) ACTI Films, 35 W. 45th Street New York.
NL	Life In Hot, Wet Lands (Congo Basin), Coronet Films,

- Kittler, Glenn, Let's Travel in the Congo. New York: A Travel Press Book, 1961.
- Loretan, Joseph. Teaching the Disadvantaged. Teachers College, Columbia Univ., 1966.
- Maziere, Francis. Parana: Boy of The Amazon. Chicago: Follett Publishing Co., 1959.
- McKown, Robin. The Congo. New York: McGraw-Hill Book Co., 1968.
- Melady, Thomas P. Faces of Africa. New York: The Macmillan Co., 1964.
- Merriam, Alan P., Congo Background of Conflict. U.S.: Northwestern University Press, 1961.
- Nolen, Barbara, ed. Africa Is People. New York: Dutton & Co., 1967.
- Oliver, Roland And Fage, R. A Short History Of Africa. Baltimore: Penguin Books, 1962.
- Parrinder, Geoffrey. African Mythology. London: Paul Hamlyn, 1967.
- Rubins, Eric, Getting to Know the Congo River. New York: Coward McCann, Inc., 1965.
- Singleton, Seth F. African Perspective. New York: Hayden Book Co., 1967.
- Schugler, Philippa, Who Killed the Congo. New York: The Diven Adair Co., 1962.
- Torday, Emil. The Kingdom Of The Bushongo. Philadelphia: Lippincott, 1925.
- Turnbull, Colin. Tradition And Change In African Tribal Life. Cleveland: World Publishing Co., 1966.
- Ursula, Sister Mary. Geography Gateways. Boston: Allyn & Bacon, Inc.
- Whittemore, Katheryne, et al. The United States, Canada And Latin America. New York: Ginn & Co., 1966.
- Wright, Rose H. Fun And Festival in Africa. New York: Friendship Press, 1959.

Films

<u>Item No.</u>	<u>Title</u>
NL	Amazon Family, International Film Foundation, New York.
NL	Lifeline Amazon (10 min.) ACI Films, 35 W. 45th Street New York.
NL	Life In Hot, Wet Lands (Congo Basin), Coronet Films, Albany, New York.

Filmstrips

<u>Item No.</u>	<u>Title</u>
NL	Amazon Basin (with Record), Society For Visual Education, Chicago, Illinois.
NL	African Folktales (with and without records), Coronet Filmstrips, Chicago, Illinois.
42930.1	Congo Basin, Society For Visual Education, Chicago, Illinois Congo Basin, (with record) For Visual Education, Chicago, Illinois.

Records

Africa - South of the Sahara, Folkways/Scholastic, N.Y.	(4503)
Bantu High Life Folkways/Scholastic, N.Y.	(8857)
Folk Music of the Western Congo, Folkways/Scholastic, N.Y.	(4427)
Indian Music of the Upper Amazon, Folkways/Scholastic, N.Y.	(4458)
Sounds of a Tropical Rain Forest, Folkways/Scholastic, N.Y.	(6120)
Songs and Dances of Brazil, Folkways/Scholastic, N.Y.	(6953)

610

Theme C - HOW PEOPLE LIVE IN GRASSLANDS

Pupil ReferencesTextbooks

- Allen, William. Africa. Grand Rapids: Fideler Co; 1968.
- King, Frederick M., et al. Regions And Social Needs. Illinois: Laidlaw Bros., 1968.

Library Books

- Caldwell, John C. Let's Visit Argentina. New York: John Day, 1961.
- Cavanna, Betty. Pepe of Argentina. New York: Franklin Watts, 1962.
- Ellis, Ella Thorp. Roam the Wild Country. New York: Atheneum Press, 1967.
- Gartler, Marion, et al. Understanding Argentina. River Forest, Ill: Laidlaw, 1964.
- Griffiths, Helen. The Wild Heart. New York: Doubleday, 1963.
- Hall, Elvajeane. The Land and People of Argentina. Philadelphia: J.B. Lippincott Co., rev. ed., 1962.
- Innis, Pauline. Wind of the Pampas. New York: McKay, 1967.
- Kalnay, Francis. Chucaro; Wild Pony of the Pampa. New York: Harcourt, 1958.
- Obligado, George. The Gaucho Boy. New York: Viking Press, 1961.

Teacher References

- Ajay, Ade, J.F. and Espie, Ian, eds. A Thousand Years Of West African History. New York: Humanities Press, 1967.
- Ben - Jochannan. Africa-The Land, The People, The Culture. Sadlier, 1968.
- Brown, Gertrude. Your Country And Mine. Boston: Ginn & Co., 1965.
- Carls, et al. Knowing Our Neighbors In Latin America. New York: Holt, Rinehart And Winston, 1966.
- Courlander, Harold. The King's Drum And Other African Stories. New York: Harcourt, Brace & World, Inc., 1962.
- Ewing, Ethel. Latin American Society. Chicago: Rand McNally, 1963.
- Fideler And Kvande. South America. Grand Rapids: Fideler Co., 1962.

Allen, William. Africa. Grand Rapids: Fideler Co; 1968.

King, Frederick M., et al. Regions And Social Needs. Illinois: Laidlaw Bros., 1968.

Library Books

Caldwell, John C. Let's Visit Argentina. New York: John Day, 1961.

Cavanna, Betty. Pepe of Argentina. New York: Franklin Watts, 1962.

Ellis, Ella Thorp. Roam the Wild Country. New York: Atheneum Press, 1967.

Gardner, Marion, et al. Understanding Argentina. River Forest, Ill: Laidlaw, 1964.

Griffiths, Helen. The Wild Heart. New York: Doubleday, 1963.

Hall, Elvajeane. The Land and People of Argentina. Philadelphia: J.B. Lippincott Co., rev. ed., 1962.

Innis, Pauline. Wind of the Pampas. New York: McKay, 1967.

Kalnay, Francis. Chucaro; Wild Pony of the Pampa. New York: Harcourt, 1958.

Obligado, George. The Gaucho Boy. New York: Viking Press, 1961.

Teacher References

Ajay, Ade, J.F. and Espie, Ian, eds. A Thousand Years Of West African History. New York: Humanities Press, 1967.

Ben - Jochannan. Africa-The Land, The People, The Culture. Sadlier, 1968.

Brown, Gertrude. Your Country And Mine. Boston: Ginn & Co., 1965.

Carls, et al. Knowing Our Neighbors In Latin America. New York: Holt, Rinehart And Winston, 1966.

Courlander, Harold. The King's Drum And Other African Stories. New York: Harcourt, Brace & World, Inc., 1962.

Ewing, Ethel. Latin American Society. Chicago: Rand McNally, 1963.

Fideler And Kvande. South America. Grand Rapids: Fideler Co., 1962.

Forman And Forman. The Land And The People Of Nigeria. New York: J.B. Lippincott Co., 1964.

Gibbs, James L. Jr., Peoples Of Africa. New York: Holt, Rinehart & Winston, Inc., 1966.

Goetz, Delia. At Home Around The World. Boston: Ginn & Co., 1965.

Harper, Robert et al. Learning About Latin America. New Jersey: Silver Burdett Co., 1962.

Herring, Hubert. A History of Latin America. New York: Knopf, 1961.

King, Frederick, et al. Regions And Social Needs. Illinois: Laidlaw Bros., 1968.

Marshall, Anthony. Africa's Living Arts. New York: Franklin Watts, 1970.

Murdock, George P. Africa, Its Peoples And Their Culture History. New York: McGraw-Hill Book Co., 1959.

- Sanford, Clarence, et al. You and the Americas. Chicago: Benefic Press,
 Singleton, Seth F. And Shingler, John. Africa. New York: Hayden Book Co., 1967.
 Stamp, Dudley L. Africa: A Study In Tropical Development. New York: John Wiley
 & Sons, 1953.
 Whittemore, Suec And Uttley. The United States, Canada, And Latin America. Boston:
 Ginn & Co., 1966.

Films

<u>Item No.</u>	<u>Title</u>
BAVI	Argentina, (A Geographical View).
BAVI	Argentina, People Of The Pampas

Filmstrips

<u>Item No.</u>	<u>Title</u>
42940.11	Africa Today: Introduction To The Changing Continent, Part II, Frames 8, 34, 38, 39, Africa Filmstrips, 51 East 42nd Street, N.Y. 10017
55710.14	Argentina - The Land And People, Eyegate House, Jamaica, New York.
55710.18	Argentina - Resources, Industries And Products, Eyegate House, Jamaica, New York.
44405.32	Children Of Argentina, Eyegate House, Jamaica, New York
NL	Nigeria - African Promise (Set Of Six), Curtis Audio- Visual Materials, New York
55100	Robert Rounds Up The Cattle, DuFour Editions
NL	The Pampas, Encyclopedia Britannica, Chicago, Illinois.
NL	Vacation On The Pampas - McGraw Hill Co., New York.

Flat Pictures

- Coronet Study Prints, set 2, Temperate Lands, Chicago, Illinois.
 E.W. Egan, Argentina In Pictures, New York: Sterling & Co., 1967. (Visual
 Geography Series).

Records

- Argentine Folk Songs, Folkways/Scholastic, N.Y. (6810)

Theme D - HOW PEOPLE LIVE IN NORTHERN FORESTS

Pupil ReferencesTextbooks

- Cutright, etal. Living In The Americas. New York: MacMillan Co., 1966.
- Hills, Theo L. And Sarah Jane. Canada. Grand Rapids: The Fideler Co., 1968.

Library Books

- Berry, Erick. Men, Moss and Reindeer. New York: Coward-McCann, Inc., 1959.
- Crottlet And Mendez. Lapland. New York: International Publishing Services, 1968.
- Darbois, D. Aslak. Boy of Lapland. New York: Follett, 1968.
- Gidal, Sonia And Tim. Follow the Reindeer. New York: Pantheon, 1959.
- Life World Library. Canada. New York: Time-Life Inc.
- Lindsay, Sally. This Is Canada. Columbus, Ohio: Charles E. Merrill, Inc., 1965.
- Pohlmann Summer of the White Reindeer (Lapland). Philadelphia: Westminster.
- Riwoin-Brick, Anna And Jannes, Elly. Nomads of the North. New York: Macmillan Co., 1962.
- Rollins, Frances. Getting To Know Canada. New York: Coward-McCann, 1966.

Teacher References

- Carls, Norman And Sorenson, Frank E. Knowing Our Neighbors: In Canada and Latin America. New York: Holt, Rinehart And Winston, Inc., 1964.
- Cooper, Sorensen and Todd. The Changing New World - United States And Canada. Morristown, N.J.: Silver Burdett Co., 1969.
- Corder And Krueger. Canada - A New Geography. Toronto: Holt, Rinehart and Winston, 1968.
- Hietala, Kaija. Lapland. New York: Doubleday, 1966.
- Sobel, Robert And Oliver, Carl. Our Changing World. New York: Laidlaw Brothers, 1969.

Cutright, et al. Living In The Americas. New York: MacMillan Co., 1966.

Hills, Theo L. And Sarah Jane. Canada. Grand Rapids: The Fideler Co., 1968.

Library Books

Berry, Erick. Men, Moss and Reindeer. New York: Coward-McCann, Inc., 1959.

Crottlet And Mendez. Lapland. New York: International Publishing Services, 1968.

Darbois, D. Aslak. Boy of Lapland. New York: Follett, 1968.

Gidal, Sonia And Tim. Follow the Reindeer. New York: Pantheon, 1959.

Life World Library. Canada. New York: Time-Life Inc.

Lindsay, Sally. This Is Canada. Columbus, Ohio: Charles E. Merrill, Inc., 1965.

Pohlmann Summer of the White Reindeer (Lapland). Philadelphia: Westminster.

Riwoin-Brick, Anna And Jannes, Elly. Nomads of the North. New York: Macmillan Co., 1962.

Rollins, Frances. Getting To Know Canada. New York: Coward-McCann, 1966.

Teacher References

Carls, Norman And Sorenson, Frank E. Knowing Our Neighbors: In Canada and Latin America. New York: Holt, Rinehart And Winston, Inc., 1964.

Cooper, Sorensen and Todd. The Changing New World - United States And Canada. Morristown, N.J.: Silver Burdett Co., 1969.

Corder And Krueger. Canada - A New Geography. Toronto: Holt, Rinehart and Winston, 1968.

Hietala, Kaija. Lapland. New York: Doubleday, 1966.

Sobel, Robert And Oliver, Carl. Our Changing World. New York: Laidlaw Brothers, 1969. (pps. 421-425)

Turi, Johan O. Turi's Book Of Lapland. New York: Humanities Press, 1966.

Vorren And Manker. Lapp Life and Customs. New York: Humanities Press, 1962.

Whittemore, Suec And Uttley. The United States, Canada and Latin America. Boston: Ginn And Co., 1966.

Films

<u>Item No.</u>	<u>Title</u>
NL	Laplanders, Encyclopedia Britannica Education Corp., Chicago, Illinois.
NL	Reindeer People Of Lapland: Nomad Camp, Ealing 8 mm Film Loop, Cambridge, Mass.
NL	Angotee, Story of an Eskimo, McGraw Hill, New York

Filmstrips

<u>Item No.</u>	<u>Title</u>
43628	Anna Follows the Reindeer, DuFour Editions
48720	Lapps, DuFour Editions

Flat Pictures

Coronet Study Prints, Set 1, Cold Lands, Chicago, Illinois

Records

O'Canada Folkways/Scholastic	(3001)
French Canadian Folk Songs Folkways/Scholastic	(6929)

Theme E - HOW PEOPLE LIVE IN MOUNTAIN REGIONS

Pupil ReferencesTextbooks

- King, Frederick M., et al. Regions And Social Needs. Illinois: Laidlaw Bros., 1968.
- Sorensen, Clarence W., et al. Our Big World. Morristown: Silver Burdett Co., 1968.

Library Books

- Epstein, Sam and Beryl. The First Book Of Switzerland. New York: Franklin Watts, 1964.
- Geis, Darlene, ed. Let's Travel In Switzerland. Chicago: Children's Press, 1964.
- Glendinning, Richard. When Mountain Men Trapped Beaver. Illinois: Garrard Publishing Co., 1967.
- Patterson, Lillie. Lumberjacks of the North Woods. Illinois: Garrard Publishing Co., 1967.
- Spyri, Johanna. Heidi. New York: Scholastic, 1960.

Teacher References

- Barrows, Harlan H. et al. The United States And Canada. Morristown: Silver, Burdett Co., 1964.
- Drummond, Harold D. A Journey Through Many Lands. Boston: Allyn & Bacon, Inc. 1968.
- Hoffman, George And Viola. Switzerland. Grand Rapids: The Fidler Co., 1967.
- King et al. Families and Social Needs. Illinois: Laidlaw Bros., 1968.
- Oliver, Carl and Sobel, Robert. Our Changing World. Illinois: Laidlaw Bros., 1969.

FilmsItem No.Title

NL

Dairy Farming in the Alps, Films Inc., Wilmette, Illinois

NL

Geography of Rocky Mountain States

Sorensen, Clarence W., et al. Our Big World. Morristown: Silver Burdett Co., 1968.

Library Books

Epstein, Sam and Beryl. The First Book Of Switzerland. New York: Franklin Watts, 1964.

Geis, Darlene, ed. Let's Travel In Switzerland. Chicago: Children's Press, 1964.

Glendinning, Richard. When Mountain Men Trapped Beaver. Illinois: Garrard Publishing Co., 1967.

Patterson, Lillie. Lumberjacks of the North Woods. Illinois: Garrard Publishing Co., 1967.

Spyri, Johanna. Heidi. New York: Scholastic, 1960.

Teacher References

Barrow, Harlan H. et al. The United States And Canada. Morristown: Silver, Burdett Co., 1964.

Drummond, Harold D. A Journey Through Many Lands. Boston: Allyn & Bacon, Inc. 1968.

Hoffman, George And Viola. Switzerland. Grand Rapids: The Fideler Co., 1967.

King et al. Families and Social Needs. Illinois: Laidlaw Bros., 1968.

Oliver, Carl and Sobel, Robert. Our Changing World. Illinois: Laidlaw Bros., 1969.

Films

<u>Item No.</u>	<u>Title</u>
NL	Dairy Farming in the Alps, Films Inc., Wilmette, Illinois
NL	Geography of Rocky Mountain States, Coronet Films, Albany, New York
NL	Life in the Mountains (Swiss Alps), Coronet Films, Albany, New York

Filmstrips

<u>Item No.</u>	<u>Title</u>
NL	Family of Switzerland, Current Affairs
NL	Mountains, Society for Visual Education, Chicago, Illinois
44150.11	Mountains and Valleys in Switzerland, Encyclopedia Brittanica, Chicago, Illinois
NL	Switzerland, Jam Handy Organization, New York
NL	Western Plains and Rocky Mountains, Society For Visual Education, Chicago, Illinois

Flat Pictures

Switzerland (1967). The Fideler Co., Grand Rapids, Michigan

Transparencies

Rocky Mountain States, Instructo Products

Records

American Indians Dances Folkways/Scholastic, New York

Mountain Songs and Yodeling of the Alps Folkways/Scholastic, New York

Songs and Dances of Switzerland Folkways/Scholastic, New York

618

Theme F - HOW MAN SHOWS HIS INVENTIVENESS

Films

<u>Item No.</u>	<u>Title</u>
NL	Clothes Around The World, Coronet Films, Albany, New York
NL	Foods Around The World, Coronet Films, Albany, New York
NL	Homes Around The World, Coronet Films, Albany, New York
NL	Man Uses And Changes The Land, Coronet Films, Albany, New York
NL	Transportation Around The World, Coronet Films, Albany, New York

Additional Films for All Themes

Places People Live
 Stepling Educational Films, Inc.
 241 E. 34th St. New York, N.Y. 10016

Arctic People

Canadian Northland
 Lapland

Mountain People

Switzerland
 Nepal

Highland People

Colombia
 Mali

Rainforest People

The Congo
 Orinoco River

Seacoast People

Maine
 Norway

Desert People

The Sahara
 The Great Indian Desert

Plains People

Kenya
 Montana

Forest People

Finland
 Canada
 France

Family Farm

Denmark
 Yugosavia

River People

Magdalena River
 Niger River

How should we plan for conceptualization? Each teacher must decide the most effective way of introducing particular themes and related content and of motivating students to approach them with enthusiasm and purpose. As class work proceeds and as students use the materials provided, they should be encouraged to go beyond the initial step of acquiring information. They should be helped to arrive at broad interpretations; to venture intuitive speculations about meanings, implications, consequences; to check hypotheses against available facts; and to recognize the practical need at times for reaching pragmatic decisions without having all the facts. By these efforts, the class will no doubt discover many understandings in addition to those listed. If the concepts are essential to a comprehension of the discipline involved, and if the related content is actually relevant, the concepts indicated for each theme should, at some point during the study of that theme, be arrived at by the class. Of course, the exact phrasing by students will be different from the listing of basic concepts which follows:

History (H)

1. History is a continuous process leading to the present.
 - a. Every event, movement, and institution has roots in the past.
 - b. Customs, traditions, values, and beliefs are passed from generation to generation.
 - c. Man is a product of his past.
 - d. An understanding of the past helps man to comprehend the present and search into the future.
2. Historical events have multiple causes and effects.
 - a. The causes and consequences of historical events are often numerous and complex.
 - b. Historical events may have consequences in times and places other than their own.
 - c. Though history never repeats itself exactly, similar causes tend to produce similar results.
 - d. Chance and accident influence history and impose limitations on predictability.
3. The present influences our understanding of the past.
 - a. Knowledge of the past is based upon artifacts, remains, written records, and oral traditions which have been selected, classified, and interpreted.
 - b. The historian uses the information and interpretations of other historians to construct his own explanation of the past.
 - c. Historians draw from every field of knowledge to improve their understanding of the past.
 - d. Since historians tend to view the past in the light of their own times and culture, the historical record generally reflects the times and culture of the historian.
 - e. Each generation must seek to rediscover, verify, and complete the past for itself.

against available facts; and to recognize the practical need at times for reaching pragmatic decisions without having all the facts. By these efforts, the class will no doubt discover many understandings in addition to those listed. If the concepts are essential to a comprehension of the discipline involved, and if the related content is actually relevant, the concepts indicated for each theme should, at some point during the study of that theme, be arrived at by the class. Of course, the exact phrasing by students will be different from the listing of basic concepts which follows:

History (H)

1. History is a continuous process leading to the present.
 - a. Every event, movement, and institution has roots in the past.
 - b. Customs, traditions, values, and beliefs are passed from generation to generation.
 - c. Man is a product of his past.
 - d. An understanding of the past helps man to comprehend the present and search into the future.
2. Historical events have multiple causes and effects.
 - a. The causes and consequences of historical events are often numerous and complex.
 - b. Historical events may have consequences in times and places other than their own.
 - c. Though history never repeats itself exactly, similar causes tend to produce similar results.
 - d. Chance and accident influence history and impose limitations on predictability.
3. The present influences our understanding of the past.
 - a. Knowledge of the past is based upon artifacts, remains, written records, and oral traditions which have been selected, classified, and interpreted.
 - b. The historian uses the information and interpretations of other historians to construct his own explanation of the past.
 - c. Historians draw from every field of knowledge to improve their understanding of the past.
 - d. Since historians tend to view the past in the light of their own times and culture, the historical record generally reflects the times and culture of the historian.
 - e. Each generation must seek to rediscover, verify, and explain the past for itself.
4. Change is a constant in history.
 - a. Change is an inevitable condition of life.
 - b. Varying attitudes toward change produce conflict.
 - c. Among the processes that have been productive of change are the movement of peoples; the transmission of the cultural heritage to succeeding generations; the appearance and diffusion of new ideas, attitudes, beliefs, and values; new inventions and discoveries; alterations in the physical environment.
 - d. The tempo of change has varied in different times and places; in the recent past, change has taken place at an accelerated pace.

5. Change does not necessarily imply progress.

- a. Progress involves change toward a desired goal.
- b. The goals of society have varied in different times and places.
- c. Progress occurs as men meet the problems resulting from change with varying degrees of success.
- d. Change at variance with desired goals has also taken place.
- e. Civilizations develop as men successfully meet problems arising from change; civilizations decline and disintegrate as men fail to adapt to new circumstances.

Geography (G)

1. Most of man's activities take place on the surface of the earth; many of his activities take place below the surface of the earth; man is rapidly moving toward activities in outer space.

- a. Man's life is affected by relationships between the earth and the universe.
- b. Where man lives influences the way he lives.
- c. As population density increases, the possibility of conflict and the need for cooperation increase.

2. Earth changes man and man changes earth.

- a. Natural occurrences over which man has no control either improve or destroy life and property.
- b. Man has always used the earth's resources for living.
- c. Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills.
- d. Physical and human changes in one part of the world affect peoples' lives in other parts of the world.

3. Geographic factors have a significant role in the life of a nation.

- a. A nation's use of its geography depends upon its political and economic objectives.
- b. No nation is completely self-sufficient.
- c. Conflicts between nations often arise because of geographic factors.
- d. Intensive exploration of the earth and outer space is increasing international cooperation in scientific ventures.

4. Maps and globes are visual representations of the earth or parts of the earth.

- a. Mapping and map analysis are basic tools of geography.
- b. Scale establishes the relationship between what is seen on a map and the actual size and shape of the area.
- c. Map symbols help us read and interpret maps.
- d. Aerial photography is now essential in mapping the physical

- d. Change at variance with desired goals has also taken place.
- e. Civilizations develop as men successfully meet problems arising from change; civilizations decline and disintegrate as men fail to adapt to new circumstances.

Geography (G)

1. Most of man's activities take place on the surface of the earth; many of his activities take place below the surface of the earth; man is rapidly moving toward activities in outer space.
 - a. Man's life is affected by relationships between the earth and the universe.
 - b. Where man lives influences the way he lives.
 - c. As population density increases, the possibility of conflict and the need for cooperation increase.
2. Earth changes man and man changes earth.
 - a. Natural occurrences over which man has no control either improve or destroy life and property.
 - b. Man has always used the earth's resources for living.
 - c. Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills.
 - d. Physical and human changes in one part of the world affect peoples' lives in other parts of the world.
3. Geographic factors have a significant role in the life of a nation.
 - a. A nation's use of its geography depends upon its political and economic objectives.
 - b. No nation is completely self-sufficient.
 - c. Conflicts between nations often arise because of geographic factors.
 - d. Intensive exploration of the earth and outer space is increasing international cooperation in scientific ventures.
4. Maps and globes are visual representations of the earth or parts of the earth.
 - a. Mapping and map analysis are basic tools of geography.
 - b. Scale establishes the relationship between what is seen on a map and the actual size and shape of the area.
 - c. Map symbols help us read and interpret maps.
 - d. Aerial photography is now essential in mapping the physical features and cultural development of an area.
 - e. Distances are measured on the surface of the earth and above and below sea level.
5. Regions are organized on the basis of how people use their geography.
 - a. A region is a section of the earth which has distinctive physical or cultural characteristics.
 - b. Similar patterns of natural resources and man-made geographic features help to identify cultural areas in various parts of the world.
 - c. Relationships between cultural areas tend to expand with increased technological development.
 - d. The location of key sites (e.g., cities, military bases, farming regions) is based on their role in meeting the needs of the region or even the world.

Economics (E)

1. Human wants are always greater than the available resources.
 - a. Relative scarcity makes it necessary to allocate available productive resources to best satisfy peoples' wants.
 - b. Wants are individual and collective.
 - c. Wants consist of materials, goods, and services.
 - d. The economic wants of society are never satisfied.
 - e. The conservation of natural resources is necessary for their future availability.
2. In any society choice determines the goods and services produced.
 - a. Society must choose between competing desires in order to establish priorities for what our scarce resources can produce.
 - b. Income withheld from consumption provides savings. Savings used to produce more goods become investments.
 - c. The decision to produce capital goods rather than consumer goods is made possible by savings and investments.
 - d. The more a country allocates for the formation of capital, the more it is able to produce.
 - e. When resources are used to produce particular goods, the alternative use to which those resources might have been put is the "opportunity cost."
3. Increased productivity makes possible the greater satisfaction of man's wants.
 - a. Producers use human, natural, and capital resources to make goods and services.
 - b. Specialization leads to great interdependence in the economy.
 - c. Specialization and the division of labor make possible greater efficiency in producing goods and services.
 - d. Increased interdependence brings about increased trade.
 - e. Real increases in production are largely the result of an increase in the worker's ability to produce.
 - f. Capital is a key factor in producing more goods.
4. Societies develop economic systems in order to allocate limited resources.
 - a. Decision-making on how to use limited resources is the basis of every economic system; e.g., capitalism, socialism, communism.
 - b. Economic systems must provide answers to four questions:
 - 1) What goods and services shall be produced?
 - 2) How shall goods and services be produced?
 - 3) How much shall be produced?
 - 4) Who shall receive the goods and services produced?
 - c. Economic systems vary widely in their theory and practice.
5. Changes in a private enterprise economy result from decisions made by consumers, producers and/or government.
 - a. In a private enterprise economy such as ours, changes in

- b. Wants are individual and collective.
- c. Wants consist of materials, goods, and services.
- d. The economic wants of society are never satisfied.
- e. The conservation of natural resources is necessary for their future availability.

2. In any society choice determines the goods and services produced.

- a. Society must choose between competing desires in order to establish priorities for what our scarce resources can produce.
- b. Income withheld from consumption provides savings. Savings used to produce more goods become investments.
- c. The decision to produce capital goods rather than consumer goods is made possible by savings and investments.
- d. The more a country allocates for the formation of capital, the more it is able to produce.
- e. When resources are used to produce particular goods, the alternative use to which those resources might have been put is the "opportunity cost."

3. Increased productivity makes possible the greater satisfaction of man's wants.

- a. Producers use human, natural, and capital resources to make goods and services.
- b. Specialization leads to great interdependence in the economy.
- c. Specialization and the division of labor make possible greater efficiency in producing goods and services.
- d. Increased interdependence brings about increased trade.
- e. Real increases in production are largely the result of an increase in the worker's ability to produce.
- f. Capital is a key factor in producing more goods.

4. Societies develop economic systems in order to allocate limited resources.

- a. Decision-making on how to use limited resources is the basis of every economic system; e.g., capitalism, socialism, communism.
- b. Economic systems must provide answers to four questions:
 - 1) What goods and services shall be produced?
 - 2) How shall goods and services be produced?
 - 3) How much shall be produced?
 - 4) Who shall receive the goods and services produced?
- c. Economic systems vary widely in their theory and practice.

5. Changes in a private enterprise economy result from decisions made by consumers, producers and/or government.

- a. In a private enterprise economy such as ours, changes in prices largely determine the use that will be made of resources. Prices are basically determined by the demand for and supply of goods and services.
- b. Consumers will generally choose to purchase with their limited income those goods and services which give them the greatest satisfaction.
- c. In order to make a profit, businessmen tend to produce those products which consumers desire most. Producers try to keep their costs of production down and their profits up.
- d. Income mainly comes from individual contributions to the production of goods or services.

- e. The level of total spending by consumers and the level of investments by businessmen play key roles in determining recessions or prosperity.
- f. Government policies of taxing, spending, borrowing, and controlling credit and money supply have powerful effects upon recessions or prosperity.
- g. The economy grows mainly as a result of decisions of consumers to spend and to save and of producers to invest. Government policies strongly affect this growth.

Political Science (P.S.)

1. Governments exist to make rules for group living.
 - a. Man develops rules and laws to live together.
 - b. Governments are established to do for the individual what he cannot do for himself.
 - c. Governments make rules to promote the interests of society.
2. Man has developed various forms of government.
 - a. Governments differ in the way power is obtained and exercised.
 - b. The nature and structure of governments change.
3. Democracy is a form of government in which ultimate power resides in the people.
 - a. Democracy has evolved from the struggles and experiences of the past.
 - b. The authority of the democratic state is limited by constitutional guarantees and traditions.
 - c. Democratic governments provide protection for the rights of individuals and minority groups.
 - d. In democracies, individuals and groups try to achieve their objectives by means of the ballot, political parties, pressure groups, and the mass media.
 - e. Democratic governments operate on the principle of majority rule.
 - f. Democratic governments have become increasingly concerned with the problem of providing equal rights and opportunities for all.
 - g. Democratic governments make distinctions between free expression of minority points of view (legal opposition) and subversion.
 - h. Democratic living entails duties and responsibilities as well as rights and privileges.
 - i. Active participation by citizens in the process of government helps insure the continuation of democracy.
 - j. Education is considered necessary for strengthening democracy.
4. Governments have grown more complex in response to changing needs and conditions.
 - a. Responsibility is allocated between national and local units of government.

spend and to save and of producers to invest. Government policies strongly affect this growth.

Political Science (P.S.)

1. Governments exist to make rules for group living.
 - a. Man develops rules and laws to live together.
 - b. Governments are established to do for the individual what he cannot do for himself.
 - c. Governments make rules to promote the interests of society.
2. Man has developed various forms of government.
 - a. Governments differ in the way power is obtained and exercised.
 - b. The nature and structure of governments change.
3. Democracy is a form of government in which ultimate power resides in the people.
 - a. Democracy has evolved from the struggles and experiences of the past.
 - b. The authority of the democratic state is limited by constitutional guarantees and traditions.
 - c. Democratic governments provide protection for the rights of individuals and minority groups.
 - d. In democracies, individuals and groups try to achieve their objectives by means of the ballot, political parties, pressure groups, and the mass media.
 - e. Democratic governments operate on the principle of majority rule.
 - f. Democratic governments have become increasingly concerned with the problem of providing equal rights and opportunities for all.
 - g. Democratic governments make distinctions between free expression of minority points of view (legal opposition) and subversion.
 - h. Democratic living entails duties and responsibilities as well as rights and privileges.
 - i. Active participation by citizens in the process of government helps insure the continuation of democracy.
 - j. Education is considered necessary for strengthening democracy.
4. Governments have grown more complex in response to changing needs and conditions.
 - a. Responsibility is allocated between national and local units of government.
 - b. National and local units of government are interrelated and interdependent.
 - c. As governments and their functions grow more complex, agencies are created to provide additional services.
5. Nations have established international organisations to resolve conflicting interests.
 - a. Nations establish diplomatic and trade relations with one another.
 - b. Nations tend to resist giving up sovereign power.
 - c. Nations organise with other nations to work together to achieve common aims.

6. All men have inalienable rights. --Civil Liberties (C.L.)
- a. All men are born free and equal in dignity and rights.
 - b. All men have the right to freedom of conscience and religion.
 - c. All men have the right to freedom of thought, opinion, and expression.
 - d. All men have the right to life, liberty, and security of person.
 - e. All men are equal before the law without distinctions of any kind.
 - f. All men have the right to humane treatment and may not be subjected to cruel, inhuman, or degrading punishment.
 - g. All men are entitled to the protection of their property against arbitrary arrest, detention, imprisonment, or exile through due process of law.
 - h. All men are entitled to the protection of their property against arbitrary acts of government.
 - i. All men have the right to assemble and associate peacefully.
 - j. All men have the right to vote by secret ballot in periodic and genuine elections.
 - k. All men have the right to an education that will insure maximum development and fulfillment.
 - l. All men have the right to work, to free choice of employment, to just and favorable working conditions, and to protection against unemployment.
 - m. All men have the right to an adequate standard of living.
 - n. All men have the right to participate freely in cultural life.
 - o. All men have the right to a nationality, to freedom of movement, and to residence within a country.

Anthropology-Sociology (A-S)

1. Human beings are much more alike than different.
 - a. All human beings belong to the same species of animal, Homo Sapiens.
 - b. All human beings have certain basic needs.
 - c. There is no necessary relationship between ethnic differences and distinctive behavioral traits.
 - d. No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds.
 - e. Members of different racial groups show a considerable overlap in abilities.
 - f. Racism results from attributing hereditary superiorities or inferiorities to particular ethnic groups.
 - g. Racism produces prejudice and discrimination.
2. Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past.
 - a. Societies draw upon ideas from other cultures.
 - b. The pace of technological progress and cultural development has been accelerating at an increasing rate.
 - c. Technological backwardness is not characteristic of particular ethnic groups.

- f. All men have the right to humane treatment and may not be subjected to cruel, inhuman, or degrading punishment.
- g. All men are entitled to the protection of their property against arbitrary arrest, detention, imprisonment, or exile through due process of law.
- h. All men are entitled to the protection of their property against arbitrary acts of government.
- i. All men have the right to assemble and associate peacefully.
- j. All men have the right to vote by secret ballot in periodic and genuine elections.
- k. All men have the right to an education that will insure maximum development and fulfillment.
- l. All men have the right to work, to free choice of employment, to just and favorable working conditions, and to protection against unemployment.
- m. All men have the right to an adequate standard of living.
- n. All men have the right to participate freely in cultural life.
- o. All men have the right to a nationality, to freedom of movement, and to residence within a country.

Anthropology-Sociology (A-S)

1. Human beings are much more alike than different.
 - a. All human beings belong to the same species of animal, Homo Sapiens.
 - b. All human beings have certain basic needs.
 - c. There is no necessary relationship between ethnic differences and distinctive behavioral traits.
 - d. No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds.
 - e. Members of different racial groups show a considerable overlap in abilities.
 - f. Racism results from attributing hereditary superiorities or inferiorities to particular ethnic groups.
 - g. Racism produces prejudice and discrimination.

2. Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past.
 - a. Societies draw upon ideas from other cultures.
 - b. The pace of technological progress and cultural development has been accelerating at an increasing rate.
 - c. Technological backwardness is not characteristic of particular ethnic groups.

3. The culture in which a man lives influences his thoughts, values, and actions.
 - a. Societies vary in culture.
 - b. No scientific basis has been uncovered for determining the superiority of one culture over another.
 - c. The diversity of cultural patterns in the modern world makes cultural coexistence essential.

4. The environment in which a person lives greatly affects his opportunities for personal growth and development.
 - a. Historical circumstances, not heredity, determine a people's cultural achievements.

- b. Cultural contributions are not the monopoly of any ethnic group.
5. Man lives in groups.
- a. The family is the basic unit of human society.
 - b. Family organization has taken different forms in different societies and at different historical periods.
 - c. Man organizes many kinds of groups to meet his social needs.
 - d. Group living requires cooperation within and between groups.
6. Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change.
- a. To achieve its goals, every society develops its own system of values.
 - b. Men and civilizations have been motivated by moral and spiritual values and beliefs.
 - c. Children are taught the values, skills, knowledge, and other requirements for the continuance of society by their parents, peers, the school, and other agencies.

The Development of Skills

Fundamental to conceptual learning in history and the social sciences is the student's ability to utilize maps and globes, to locate and gather information, to solve problems, and to participate effectively in group activities. The development of such skills, as we have seen, is an important objective of this program; instruction in this area, in fact, is designed to parallel the grade-by-grade development of basic concepts.

To assist teachers in planning a sequential program of skill development, specific learning activities are presented in this bulletin which provide opportunities for the use of skills in a functional manner.

The chart that follows, which served as a guide for the skills program in this bulletin, should prove useful to teachers in lesson planning. It indicates major social studies skills and the suggested grade levels at which they should be introduced, developed, and maintained. The grade placements indicated are in consonance with recent findings regarding skills in the teaching-learning process. These placements, however, should be modified to fit the needs, abilities, and prior experiences of individual pupils and classes. Teachers may find it necessary to reteach specific skills at various grade levels.

skill is introduced.
skill is developed systematically.
skill is maintained, reenforced, and extended.

Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
Skills of maps and globes										
Plans and Globes										
Names of Cardinal Directions										
Familiar with Map Symbols										
Map Symbols										
Maps										
-Interpreting Product Maps										
-Locating Places on Maps and Globes										
-Tracing Routes										
-Interpreting Topographic Features										
-Interpreting Scale of Miles										
-Interpreting Weather Maps										
*---Using Parallels and Meridians										
*---Interpreting Road Maps - Town - State										
*---Interpreting Outer Space Maps										
*---Converting Degree of Latitude into Miles										
*---Converting Degree of Longitude into Time										
*---Reading Polar Projection Maps										
Personal Experiences										
*---Developing Critical Thinking About Events and Dates										
*---Developing and Using Vocabulary of Time Expressions										
*---Placing Related Events in Chronological Order										
*---Developing Numerical Chronology										
*---Recognizing Geographic Facts										
*---Classifying Similar Geographic Facts										
*---Making Associations of Similar Geographic Facts										
*---Establishing a Geographic Region										

631

SKILLS IN THE SOCIAL STUDIES

* Grade at which skill is introduced.
 --- Grade at which skill is developed systematically.
 - - - - Grade at which skill is maintained, reenforced, and extended.

	PreK.	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10
SPECIFIC MAP AND GLOBE SKILLS	*-----Orienting One's Direction-----										
	*-----Learning to Make Map Plans-----										
	*-----Devising Symbols for Maps and Globes-----										
	*-----Learning Names of Cardinal Directions-----										
	*-----Becoming Familiar with Map Symbols-----										
	*-----Interpreting Map Symbols-----										
	*-----Interpreting Maps-----										
	*-----Interpreting Product Maps-----										
	*-----Locating Places on Maps and Globes-----										
	*-----Tracing Routes-----										
*-----Interpreting Topographic Features-----											
*-----Interpreting Scale of Miles-----											
*-----Interpreting Weather Maps-----											
*-----Using Parallels and Meridians-----											
*-----Interpreting Road Maps - Town - State-----											
*-----Interpreting Outer Space Maps-----											
*-----Converting Degree of Latitude into Miles-----											
*-----Converting Degree of Longitude into Time-----											
*-----Reading Polar Projection Maps-----											
*-----Relating Dates and Locations to Personal Experiences-----											
*-----Making Use of Calendar-----											
*-----Developing Critical Thinking About Events and Dates-----											
*-----Developing and Using Vocabulary of Time Expressions-----											
*-----Placing Related Events in Chronological Order-----											
*-----Developing Numerical Chronology-----											
*-----Recognizing Geographic Facts-----											
*-----Classifying Similar Geographic Facts-----											
*-----Making Associations of Similar Geographic Facts-----											
*-----Establishing a Geographic Region-----											
TIME AND PATIAL RELATION- SHIP SKILLS											

	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
to Subject										
Periodicals										
ventories										
g a Questionnaire										
elines										
Words										
Using a Dictionary										
Using an Index										
Using a Glossary										
Using Encyclopedias										
Using an Appendix										
* Using a Preface										
* Using an Introduction										
* Using Picture and Clipping Files										
* Using Topical Listings										
* Using an Atlas and a World Almanac										
* Using a Card Catalog										
* Faking Notes										
* Using Footnotes										
* Using Cross References										
* Using Reader's Guide										
ation										
With Other Sources										
ating Fact from Opinion										
ng How to Arrange and Organize Data										
Interpreting Pictures, Graphs, Tables										
* Identifying Sources										
* Identifying Emotional Words										
* Pointing Out False Ideas										
* Evaluating Speaker's Qualifications										
* Detecting Evidence of Propaganda										

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10
SKILLS IN LOCATING	*---Recognizing Appropriate Pictures											
AMT	*---Telling Main Ideas											
CATHERINE	*---Asking Questions											
INFORMATION	*---Selecting Facts and Ideas											
	*---Using Newspapers and Current Magazines											
	*---Recording Main Ideas											
	*---Locating Books Related to Subject											
	*---Interviewing											
	*---Locating Magazines and Periodicals											
	*---Using Title Page											
	*---Using Table of Contents											
	*---Making Inventories											
	*---Developing a Questionnaire											
	*---Making Outlines											
	*---Using Key Words											
	*---Using a Dictionary											
	*---Using an Index											
	*---Using a Glossary											
	*---Using Encyclopedias											
	*---Using an Appendix											
	*---Using a Preface											
	*---Using an Introduction											
	*---Using Picture and Clipping Files											
	*---Using Topical Listings											
	*---Using an Atlas and a World Almanac											
	*---Using a Card Catalog											
	*---Taking Notes											
	*---Using Footnotes											
	*---Using Cross References											
	*---Using Reader's Guide											
SKILLS IN PROBLEM SOLVING AND CRITICAL THINKING	*---Listening Intently											
(*) Analyzing and evaluating information	*---Identifying Difficulties and Problems											
	*---Interpreting Titles											
	*---Re-reading for Clarification											
	*---Checking With Other Sources											
	*---Differentiating Fact from Opinion											
	*---Determining How to Arrange and Organize Data											
	*---Interpreting Pictures, Graphs, Tables											
	*---Identifying Sources											
	*---Identifying Emotional Words											
	*---Pointing Out False Ideas											
	*---Evaluating Speaker's Qualifications											
	*---Detecting Evidence of Propaganda											

Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
Placing Ideas in Order										
Following Directions										
Separating Relevant From Unrelated Ideas										
Keeping to the Point										
Selecting Appropriate Titles										
* Listing										
* Using Technical Terms										
* Describing Important People and Events										
* Using Outlines										
* Grouping Related Ideas										
* Distinguishing Main Points										
* Placing Events in Sequence										
* Defining and Introducing a Topic										
* Using Topic Sentences										
* Checking Meaning of Vocabulary										
* Presenting Conflicting Views and Statements										
* Skimming and Summarizing Materials										
* Making Bibliographies										
* Making Footnotes										
as a Majority Rule Principle										
* Seeing Cause and Effect Relationships										
revious Experiences										
as May Be Made										
* Suggesting Solutions										
* Discovering Compromise That Enables Progress										
Without Destroying Basic Rights and Institutions										
ment Until Facts Are Known										
for										
uctive Criticism										
comers										
le										
reas										

	PreK	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	
(B) Organizing ideas	*---Recounting Experiences	*---Placing Ideas in Order *---Following Directions *---Separating Relevant From Unrelated Ideas *---Keeping to the Point *---Selecting Appropriate Titles	*---Listing *---Using Technical Terms *---Describing Important People and Events *---Using Outlines *---Grouping Related Ideas	*---Distinguishing Main Points *---Placing Events in Sequence *---Defining and Introducing a Topic *---Using Topic Sentences *---Checking Meaning of Vocabulary *---Presenting Conflicting Views and Statements *---Skimming and Summarizing Materials *---Making Bibliographies *---Making Footnotes								
(C) Reaching a constructive compromise		*---Seeing Rights as a Majority Rule Principle *---Seeing Cause and Effect Relationships	*---Comparing Problems With Previous Experiences *---Recognizing What Inferences May Be Made	*---Suggesting Solutions *---Discovering Compromise That Enables Progress *---Without Destroying Basic Rights and Institutions								
SKILLS IN INTERPERSONAL RELATIONS AND GROUP PARTICIPATION	*---Engaging in Fair Play *---Taking Turns *---Following Rules and Laws *---Listening to Reason *---Withholding Judgment Until Facts Are Known *---Observing Actions of Others *---Developing Courteous Behavior *---Learning How to Disagree *---Giving and Accepting Constructive Criticism *---Finding Ways to Include Newcomers *---Introducing People *---Inviting People *---Planning and Contributing Ideas *---Dividing Responsibilities											

Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12	374

es Program, 1964
 acil for the Social Studies

Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10
	* Keeping to the Task										
	* Showing Appreciation of Others' Efforts										
	* Making Choices and Decisions										
		* Handling Interruptions									
		* Suggesting Alternatives									
		* Anticipating Consequences of Group Discussion or Action									
		* Defending a Report									
		* Suggesting Means of Group Evaluation									
		* Following Parliamentary Procedure									

Adapted from: The State of Wisconsin Social Studies Program, 1964
 Thirty-third Yearbook, National Council for the Social Studies

SCOPE AND SEQUENCE, PREKINDERGARTEN THROUGH GRADE TWELVE

Unlike earlier revisions in this curriculum area, the new program in history and the social sciences is predicated upon a carefully articulated scope and sequence for all grades in our school system. A major objective in the development of the program has been the elimination of cycles involving the unnecessary repetition of content at each school level.

The scope and sequence provides for an unusual degree of flexibility in the selection of themes and pertinent case studies. In grade three, for example, each of the first five themes may be developed in terms of comparative case studies of cultures other than those indicated in parentheses. In grades five and six, provisions are made for extending the courses of study in such a way as to meet the special needs and interest of students within a district, school, or class. In both grades, basic learnings from the initial themes are applied on a selective basis to the study of additional themes. In the second semester of grade twelve, the school may offer one or more of a variety of courses.

Unless otherwise indicated, it is expected that all themes listed for a particular grade be developed during the course of the year's work. The order in which themes are presented, however, may be altered to suit special needs and circumstances.

PREKINDERGARTEN: ORIENTATION TO THE WORLD IN WHICH WE LIVE

- A. Developing Individuality And Self-Respect
- B. Relating To People
- C. Participating In Responsibilities And Anticipating Future Rewards
- D. Observing How Weather Changes Affect What We Do
- E. Realizing That Some People And Places Are Nearby And Some Are Far Away
- F. Understanding That Some Days Are Special Days

KINDERGARTEN: THE CHILD IN HIS HOME AND SCHOOL ENVIRONMENT

- A. We Live Together In The Classroom
- B. We Live Together In The School And Its Environment
- C. How The Family Meets Its Needs
- D. Some Needs Are Met By People Far Away
- E. We Adapt To Change
- F. We Observe Special Days Together At Home And In School

GRADE 1: LIVING TOGETHER IN THE COMMUNITY

- A. People Live In Groups
- B. Many Workers Supply Many Services
- C. Government Supplies Services To Meet People's Needs
- D. Communities Are Interdependent
- E. Changes Occur In The Community
- F. Communities Observe Special Days

GRADE 2: HOW PEOPLE LIVE IN CITY COMMUNITIES AROUND THE WORLD

- A. How People Live In And Around New York City
- B. How People Live In Other Cities In The United States
- C. How People Live In Other Cities Of The World
- D. Communication Brings People Of The World Closer Together
- E. Transportation Brings People Closer Together
- F. People Around The World Observe Special Days And Customs

GRADE 3: CULTURES AROUND THE WORLD

(Note: Comparative case studies of selected cultural groups are used in Theme A - E.)

- A. How People Live in the Tropical Rainforests
- B. How People Live in the Desert
- C. How People Live in Grasslands
- D. How People Live in Northern Forests
- E. How People Live in Mountain Regions
- F. How Man Shows His Inventiveness
- G. How We Practice Good Citizenship

GRADE 4: AMERICAN PEOPLE AND LEADERS: HOW THE UNITED STATES BEGAN AND GREW

(Biographical Studies of Leaders and Ethnic Contributions)

- A. How People Discovered And Explored The Americas
- B. How People Settled And Developed Colonies In North America
- C. How People Established The United States of America
- D. How People Developed Our Nation (to 1900)
- E. How People Have Been Leading Us Into The Great Society (since 1900)

GRADE 5: OUR WORLD: GEOGRAPHIC AND ECONOMIC STUDIES

(Note: Grades 5 and 6 comprise a two-year sequence)

- A. How The People Of The United States Use Their Geography
 - B. What The People Of Canada Are Doing With Their Geography
 - C. How Latin Americans Use Modern Technology
 - D. How The People Of Europe Are Developing New Economic Relationships
In The Light Of Modern Geography
- (Select one of the following two themes)
- E. How The People Of Asia Are Using Their Geography
 - F. How The People Of Africa Are Using Their Geography

GRADE 6: OUR WORLD: EARLY CIVILIZATIONS

- A. How We Learn About The Past
 - B. How Modern Man Developed
 - C. How Western Civilization Developed
- (Select two of the following four themes)
- D. How Civilization Developed In India
 - E. How Civilization Developed In China
 - F. How Civilization Developed In Pre-Columbian America
 - G. How Civilization Developed In Africa

GRADE 7: AMERICAN HISTORY

- D. How People Live in Northern Forests
- E. How People Live in Mountain Regions
- F. How Man Shows His Inventiveness
- G. How We Practice Good Citizenship

GRADE 4: AMERICAN PEOPLE AND LEADERS: HOW THE UNITED STATES BEGAN AND GREW

(Biographical Studies of Leaders and Ethnic Contributions)

- A. How People Discovered And Explored The Americas
- B. How People Settled And Developed Colonies In North America
- C. How People Established The United States of America
- D. How People Developed Our Nation (to 1900)
- E. How People Have Been Leading Us Into The Great Society (since 1900)

GRADE 5: OUR WORLD: GEOGRAPHIC AND ECONOMIC STUDIES

(Note: Grades 5 and 6 comprise a two-year sequence)

- A. How The People Of The United States Use Their Geography
 - B. What The People Of Canada Are Doing With Their Geography
 - C. How Latin Americans Use Modern Technology
 - D. How The People Of Europe Are Developing New Economic Relationships In The Light Of Modern Geography
- (Select one of the following two themes)
- E. How The People Of Asia Are Using Their Geography
 - F. How The People Of Africa Are Using Their Geography

GRADE 6: OUR WORLD: EARLY CIVILIZATIONS

- A. How We Learn About The Past
 - B. How Modern Man Developed
 - C. How Western Civilization Developed
- (Select two of the following four themes)
- D. How Civilization Developed In India
 - E. How Civilization Developed In China
 - F. How Civilization Developed In Pre-Columbian America
 - G. How Civilization Developed In Africa

GRADE 7: AMERICAN HISTORY

- A. Why People Moved To The New World (1492-1775)
- B. How Permanent Settlements Were Formed In The New World (1607-1775)
- C. How The Thirteen Colonies Became One Nation (1660-1789)
- D. How America Grew In A Changing Political Climate (1783-1890)
- E. How American Democracy Changed In Response To The Needs Of The Twentieth Century (1890 To The Present)

GRADE 8: URBAN GROWTH: CHALLENGES OF A CHANGING SOCIETY

- A. Case Study Of The New York Metropolitan Area
- B. Urbanisation In New York State
- C. Urbanisation At Home And Abroad
- D. Changing Role Of Federalism In Urban America

GRADE 9: WORLD STUDIES: EASTERN CIVILIZATION - REGIONAL STUDIES

(Note: Grades 9 and 10 comprise a two-year sequence in World Studies)

- A. Japan
- B. Communist China
- C. Southeast Asia
- D. The Subcontinent of India
- E. The Middle East and Moslem Society
- F. Sub-Saharan Africa
- G. Union of Soviet Socialist Republics: Bridge Between East and West

GRADE 10: WORLD STUDIES: WESTERN CIVILIZATION - HISTORY AND CULTURE

- A. The Emergence of Modern Europe (From the Renaissance to the Rise of National States)
- B. The Industrial Revolution
- C. The Growth of Democracy
- D. Nationalism
- E. Rise and Decline of Colonialism
- F. Life, Art, Science and Thought in the Nineteenth Century
- G. Problems of War and Peace
- H. Life, Art, Science and Thought in the Twentieth Century
- I. Current Problems

GRADE 11: AMERICAN STUDIES

- A. How Do We Govern Ourselves?
- B. Who Are We? The Pluralistic Society
- C. How Do We Live Together? Social and Cultural Development of our American Nation
- D. How Should Our Nation Act as a World Power?

GRADE 12: FIRST SEMESTER: ECONOMICS

- A. An Introduction to Economics and Economic Problems
- B. Organizing Production to Satisfy Economic Choices
- C. How Income Is Distributed in Our Market Economy
- D. How We Try to Maintain a Growing and Stable Economy
- E. Economics of the Metropolitan Region
Case Study - New York Metropolitan Region
- F. Comparative Economic Systems - The Soviet Union
- G. International Economic Problems

GRADE 12: SECOND SEMESTER: ONE OF THE FOLLOWING COURSES

Problems of Democracy, Modern World Problems, Advanced Placement Courses, Introduction to the Behavioral Sciences, Metropolitan Studies, Modern Geography, African Studies, Asian Studies, Latin American Studies

Development of the Program

The curriculum revision program in history and the social sciences was planned and initiated by the late Joseph O. Loretan, Deputy Superintendent of Curriculum and Instruction. The current program is supervised by Deputy Superintendent of Schools Seelig Lester.

Overall designs, curriculum revision plans, pilot-school tryouts, and evaluation were organized under the direction of William H. Bristow, Assistant Superintendent, assisted by staff members of the Bureau of Curriculum Development.

Leonard W. Ingraham, Director, Bureau of Social Studies, has coordinated the program since its inception in 1962 and has served as director of the workshops engaged in the production of curriculum materials.

The course of study included in this bulletin is based upon pertinent sections of an earlier publication, Proposals for a K-12 Curriculum in History and the Social Sciences: A Position Paper for Discussion and Review. Issued in September 1964, this document provided guidelines for the revision program as well as a comprehensive description of what might be taught at each grade level. A citywide evaluation of this position paper resulted in a revised scope and sequence, but the basic philosophy of the program remained unchanged.

Preparation and Evaluation of Materials

Two workshops composed of teachers and supervisors produced the basic materials that constitute the courses of study and learning activities for each grade level. They first met during the summer of 1965 to develop initial experimental curriculum materials for the kindergarten through grade ten. Its members were: Kindergarten: Ralph Brande, Ann Codraro, Mary Quintavalle; Grade One: Beatrice Mantell, Rose Risikoff, Helen Weissman; Grade Two: Iona Flamm, Raymond Greenstein, Elizabeth Vreeken; Grade Three: Jack Bloomfield, Deborah Goodwin; Grade Four: Irwin Price, Irving Siegel; Grade Five: Virginia Fitzpatrick, Martin Frey, Mary Strang; Grade Six: Henry Berkman, Aaron N. Slotkin; Grade Seven: Lula Branwell, Albert Shapiro, Harvey Seligman; Grade Eight: Samuel Arbital; Grade Nine: Aaron Braverman, Gene Satin; Grade Ten: Murray Meiselman, Irving Rosenman; Instructional Materials Specialists: Lowell Klein, Harold Marder, Kathryn Moses; Materials Consultants: Edna Bernstein, Dominick Canepa, Pierre Lehmueller, Uriah Roeschler, Edith Tillem.

The materials prepared during the Summer of 1965 were tested in 115 pilot schools during the 1965-66 school year. The evaluation process included visits to pilot schools, meetings with teachers and district curriculum committees, and a careful analysis of feedback. Then, during the spring and summer of 1966, several groups of teachers and supervisors met to prepare more definitive curriculum materials. Participants in the 1966 workshops were:

<u>Grade</u>	<u>Personnel</u>	<u>Title</u>	<u>School</u>
K	Ruth Baylor	Supervisor, Early Childhood	District #3
	Florence Jackson	Acting Assistant Director	Bureau Hist. & Soc. Scienc
1	Vivian Ford	Teacher, Early Childhood	P.S. 102 X
	Etta Ress	Research Teacher	Bur. Curriculum Developme
2	Raymond Greenstein	Principal	P.S. 130 X
	Elizabeth Vreeken	Curriculum Assistant	District #10
	Etta Ress	Research Teacher	Curriculum Development

Overall designs, curriculum revision plans, pilot-school tryouts, and evaluation were organized under the direction of William H. Bristow, Assistant Superintendent, assisted by staff members of the Bureau of Curriculum Development.

Leonard W. Ingraham, Director, Bureau of Social Studies, has coordinated the program since its inception in 1962 and has served as director of the workshops engaged in the production of curriculum materials.

The course of study included in this bulletin is based upon pertinent sections of an earlier publication, Proposals for a K-12 Curriculum in History and the Social Sciences: A Position Paper for Discussion and Review. Issued in September 1964, this document provided guidelines for the revision program as well as a comprehensive description of what might be taught at each grade level. A citywide evaluation of this position paper resulted in a revised scope and sequence, but the basic philosophy of the program remained unchanged.

Preparation and Evaluation of Materials

Two workshops composed of teachers and supervisors produced the basic materials that constitute the courses of study and learning activities for each grade level. They first met during the summer of 1965 to develop initial experimental curriculum materials for the kindergarten through grade ten. Its members were: Kindergarten: Ralph Brande, Ann Codraro, Mary Quintavalle; Grade One: Beatrice Mantell, Rose Risikoff, Helen Weissman; Grade Two: Iona Flamm, Raymond Greenstein, Elizabeth Vreeken; Grade Three: Jack Bloomfield, Deborah Goodwin; Grade Four: Irwin Price, Irving Siegel; Grade Five: Virginia Fitzpatrick, Martin Frey, Mary Strang; Grade Six: Henry Berkman, Aaron N. Slotkin; Grade Seven: Lula Bramwell, Albert Shapiro, Harvey Seligman; Grade Eight: Samuel Arbital; Grade Nine: Aaron Braverman, Gene Satin; Grade Ten: Murray Meiselman, Irving Rosenman; Instructional Materials Specialists: Lowell Klein, Harold Marder, Kathryn Moses; Materials Consultants: Edna Bernstein, Dominick Canepa, Pierre Lehmueller, Urlah Roeschler, Edith Tillem.

The materials prepared during the Summer of 1965 were tested in 115 pilot schools during the 1965-66 school year. The evaluation process included visits to pilot schools, meetings with teachers and district curriculum committees, and a careful analysis of feedback. Then, during the spring and summer of 1966, several groups of teachers and supervisors met to prepare more definitive curriculum materials. Participants in the 1966 workshops were:

<u>Grade</u>	<u>Personnel</u>	<u>Title</u>	<u>School</u>
K	Ruth Baylor Florence Jackson	Supervisor, Early Childhood Acting Assistant Director	District #3 Bureau Hist. & Soc. Scienc
1	Vivian Ford Etta Ress	Teacher, Early Childhood Research Teacher	P.S. 102 X Bur. Curriculum Developme
2	Raymond Greenstein Elizabeth Vreeken Etta Ress	Principal Curriculum Assistant Research Teacher	P.S. 130 X District #10 Curriculum Development
3	Jack Bloomfield Irving Cohen Elsa Haggarty Yetta Haralick	Principal Actg. Assistant Director Teacher, Common Branches Teacher, Common Branches	Coleman Junior H.S. Bur. History & Social Sci P.S. 232 Q P.S. 205 Q
4	Ruth Fishkind Florence Jackson Irving Siegel	Teacher, Common Branches Actg. Assistant Director Principal	P.S. 163 M Bur. History & Social Sc P.S. 188 M
5	Samuel Arbital Adelaide Jackson George Krieger	Teacher, Social Studies Teacher, Social Studies Assistant Principal	Bur. Curriculum Developm Wadleigh Jr. H.S. P.S. 165 K
6	Henry Berkman Willie Gastwirth Aaron Slotkin	Principal Teacher, Common Branches Coordinator, Publications	P.S. 111 M P.S. 220 Q Textbook Office

<u>Grade</u>	<u>Personnel</u>	<u>Title</u>	<u>School</u>
7	Alfred Freed	Assistant Principal	Goddard Jr. H.S.
	Harvey Seligman	Assistant Principal	Hale Jr. H.S.
	Samuel Arbital	Teacher, Social Studies	Bur. Curriculum Development
	Sandra Aronowitz	Teacher, Social Studies	Hudde Jr. H.S.
9	Milton Greenberg	Assistant Principal	Gershwin Jr. H.S.
	Leonard Fried	Teacher, Social Studies	John Adams H.S.
	Harriet Geller	Teacher, Social Studies	Manhattanville Jr. H.S.
	Murray Kunkas	Teacher, Social Studies	Gershwin Jr. H.S.
	Sidney Langsam	Chairman, Social Studies	Springfield Gardens H.S.
	Albert Post	Chairman, Social Studies	Sheepshead Bay H.S.
10	Erwin Rosenfeld	Teacher, Social Studies	Manhattanville Jr. H.S.
	Ray De Leon	Teacher, Social Studies	Thomas Jefferson H.S.
	Sol Levine	Chairman, Social Studies	Canarsie H.S.
11	Murray Meiselman	Teacher, Social Studies	Tilden H.S.
	John Bunzel	Teacher, Social Studies	George Washington H.S.
	Marvin Feldman	Teacher, Social Studies	Lafayette H.S.
	Bertram Linder	Teacher, Social Studies	Hughes H.S.
	Bernard Ludwig	Teacher, Social Studies	Jamaica H.S.
	Murray Meiselman	Teacher, Social Studies	Tilden H.S.
	Albert Post	Chairman, Social Studies	Sheepshead Bay H.S.
	Joseph Scher	Chairman, Social Studies	Francis Lewis H.S.
	Maurice Tandler	Teacher, Social Studies	Tilden H.S.
12 Eco)	Albert Alexander	Teacher, Social Studies	NYC Council Economic Ed.
	Allen Argoff	Teacher, Social Studies	Lafayette H.S.
	Paul Driscoll	Principal	Tottenville H.S.
	Dorothy Gallanter	Teacher, Social Studies	Long Island City H.S.
	Walter Harris	Chairman, Social Studies	Port Richmond H.S.
	William Ross	Teacher, Social Studies	Andrew Jackson H.S.
	Jesse Witchei	Chairman, Social Studies	Washington Irving H.S.

Instructional Materials Specialists

Edna Bernstein	Librarian	Bur. Curriculum Development
Barbara Kiefer	District Librarian	Bur. of Libraries
Urlah Roeschler	District Librarian	Bur. of Libraries
Lowell Klein	Audio-Visual Technician	Bur. of Audio-Visual Instr.
Pierre Lehmueller	Audio-Visual Specialist	Bur. of Audio-Visual Instr.
Harold Marder	Audio-Visual Specialist	Bur. of Audio-Visual Instr.

Additional consultative services were provided by Irving S. Cohen and Florence Jackson, Acting Assist. Directors of the Bureau of History and the Social Sciences; Samuel Polatnick, Principal, Springfield Gardens High School; Philip Groisser, Principal, Grover Cleveland High School; and Patricia Callahan, Elementary School Coordinator, Bureau of Curriculum Development. The workshop reports were edited by Aaron N. Slotkin and Murray Sussman, Principal, P.S. 26 Queens.

During the 1966-67 school year, revised courses of study were tried out in approximately 10 pilot schools throughout the city. At the same time, the 1966 workshop reports were subjected to an intensive evaluation process involving groups of teachers, supervisors, curriculum assistants, district superintendents, parents, community leaders, subject specialists, and other special consultants. The Bureau of Audio-Visual Instruction and the Bureau of Library Services, under the direction of Edward G. Bernard and Helen Sattley respectively, provided bibliographies of audiovisual and library resources. Additional consultative services were given by staff members of the Human Relations Unit, the Bureau of Curriculum Development, and the Bureau of...

9	Leonard Fried Harriet Geller Murray Kunkas Sidney Langsam Albert Post Erwin Rosenfeld	Teacher, Social Studies Teacher, Social Studies Teacher, Social Studies Chairman, Social Studies Chairman, Social Studies Teacher, Social Studies	John Adams H.S. Manhattanville Jr. H.S. Gershwin Jr. H.S. Springfield Gardens H.S. Sheepshead Bay H.S. Manhattanville Jr. H.S.
10	Ray De Leon Sol Levine Murray Meiselman	Teacher, Social Studies Chairman, Social Studies Teacher, Social Studies	Thomas Jefferson H.S. Canarsie H.S. Tilden H.S.
11	John Bunzel Marvin Feldman Bertram Linder Bernard Ludwig Murray Meiselman Albert Post Joseph Scher Maurice Tandler	Teacher, Social Studies Teacher, Social Studies Teacher, Social Studies Teacher, Social Studies Teacher, Social Studies Chairman, Social Studies Chairman, Social Studies Teacher, Social Studies	George Washington H.S. Lafayette H.S. Hughes H.S. Jamaica H.S. Tilden H.S. Sheepshead Bay H.S. Francis Lewis H.S. Tilden H.S.
12 Eco)	Albert Alexander Allen Argoff Paul Driscoll Dorothy Gallanter Walter Harris William Ross Jesse Witchel	Teacher, Social Studies Teacher, Social Studies Principal Teacher, Social Studies Chairman, Social Studies Teacher, Social Studies Chairman, Social Studies	NYC Council Economic Ed. Lafayette H.S. Tottenville H.S. Long Island City H.S. Port Richmond H.S. Andrew Jackson H.S. Washington Irving H.S.

Instructional Materials Specialists

Edna Bernstein	Librarian	Bur. Curriculum Development
Barbara Kiefer	District Librarian	Bur. of Libraries
Urlah Roeschler	District Librarian	Bur. of Libraries
Lowell Klein	Audio-Visual Technician	Bur. of Audio-Visual Instr.
Pierre Lehmler	Audio-Visual Specialist	Bur. of Audio-Visual Instr.
Harold Marder	Audio-Visual Specialist	Bur. of Audio-Visual Instr.

Additional consultative services were provided by Irving S. Cohen and Florence Jackson, Acting Assist. Directors of the Bureau of History and the Social Sciences; Samuel Polatnick, Principal, Springfield Gardens High School; Philip Groisser, Principal, Grover Cleveland High School; and Patricia Callahan, Elementary School Coordinator, Bureau of Curriculum Development. The workshop reports were edited by Aaron N. Slotkin and Murray Sussman, Principal, P.S. 26 Queens.

During the 1966-67 school year, revised courses of study were tried out in approximately 10 pilot schools throughout the city. At the same time, the 1966 workshop reports were subjected to an intensive evaluation process involving groups of teachers, supervisors, curriculum assistants, district superintendents, parents, community leaders, subject specialists, and other special consultants. The Bureau of Audio-Visual Instruction and the Bureau of Library Services, under the direction of Edward G. Bernard and Helen Sattley respectively, provided bibliographies of audiovisual and library resources. Additional consultative services were given by staff members of the Human Relations Unit, the Bureau of Curriculum Development, and the Bureau of Early Childhood Education under the direction of Frederick H. Williams, William H. Bristow, and Rebecca A. Winton, Bureau Directors, respectively.

In 1967-68 the bulletins for grades kindergarten, one, five, six and nine were implemented throughout the city at the discretion of the District Superintendents. The new grade seven course of study was also put into practice in the pilot intermediate schools and in some junior high schools designated by the District Superintendents. The curriculum guides for other grades were tried out in pilot schools. During the course of the school year final manuscripts were completed for the following grades under the direction of the people named:

- Grade 2 - Jeanette Hadley, Teacher, P.S. 154M, assigned to the Bureau of History and Social Sciences
- Grade 4 - Murray Sussman, Principal, P.S. 26Q, assigned as Acting Assistant Director, Bureau of History and Social Sciences

Grade 8 - Samuel Arbital, Teacher of Social Studies, Bureau of Curriculum Development

Grade 10- John Bunzel, Teacher of Social Studies, assigned to the Bureau of History and Social Sciences.

Florence Jackson, Acting Assistant Director, Bureau of History and Social Sciences, participated in the editing of the grade 2 bulletin and in the preparation of the manuscript for grade 4.

Murray Sussman, Principal, P.S. 26Q, assigned as Acting Assistant Director, Bureau of History and Social Sciences, edited the materials for grades 2, 4, 8 and 10.

Additional editorial services were provided by Patricia Callahan, Elementary School Coordinator, Bureau of Curriculum Development and Harold Zlotnik, Secondary School Coordinator, Bureau of Curriculum Development.

It is impossible to give individual acknowledgment to all the teachers, supervisors, and staff personnel who have participated in this project since its inception in 1962. Special thanks should go to the formal committees -- the K-12 Ad Hoc Committee which met for nearly two years and pointed new directions; the Deputy Superintendent's Advisory Committee on Scope and Sequence which recommended major proposals for the curriculum; the Task Forces which prepared the statement of basic concepts from history and the social sciences and the skills chart; the committees of teachers and supervisors which assisted the district superintendents in coordinating experimentation and feed-back; and the individual teachers and supervisors who evaluated materials during the 1966-67 and 1967-68 school years. Grateful acknowledgment is also due the many teachers and supervisors who conducted tryouts of experimental curriculum materials within their schools and who gave invaluable suggestions for their improvement.

Consultants and Cooperating Curriculum Agencies

Since its inception, the curriculum revision program has drawn upon the findings of several research projects and curriculum programs underway in various parts of the nation. These included Educational Services, Incorporated, the Committee on the Study of History at Amherst College, the Industrial Relations Center at the University of Chicago, the Senesh Materials developed at Purdue University, civil liberties resources from the Lincoln Filene Center for Citizenship and Public Affairs, the Greater Cleveland Social Science Program, Sociological Resources for Secondary Schools at Dartmouth University, the World History Project at Northwestern University, the Anthropology Curriculum Study Project, and the experimental programs developed by the Contra Costa (California), the Wisconsin, and the New York State Departments of Education.

Grateful acknowledgment is made to the International Programs and Services Division of the New York State Education Department and the Joint Council on Economic Education for grants used in connection with the development of courses of study for Grades Nine and Twelve (Economics). Federal funds were also used in the program.

Invaluable assistance was given at various phases in the development of the program by a number of special consultants. Among them were Dorothy Fraser, Professor of Education at Hunter College; John Griffin, Professor of Urban Studies at the City College; Wilhelmina Hill, Social Studies Specialist at the United States Office of Education; Erling Hunt, Professor of History at Teachers College, Columbia University; Solon Kimball, Professor of Anthropology at Teachers College, Columbia University; John E. Maher, Senior Economist, Joint Council on Economic Education; Mildred McChesney, Chief of the Bureau of Social Studies Education, New York State Education Department; Robert McNee, formerly Professor of Geography

manuscript for grade 4.

Murray Sussman, Principal, P.S. 26Q, assigned as Acting Assistant Director, Bureau of History and Social Sciences, edited the materials for grades 2, 4, 8 and 10.

Additional editorial services were provided by Patricia Callahan, Elementary School Coordinator, Bureau of Curriculum Development and Harold Zlotnik, Secondary School Coordinator, Bureau of Curriculum Development.

It is impossible to give individual acknowledgment to all the teachers, supervisors, and staff personnel who have participated in this project since its inception in 1962. Special thanks should go to the formal committees -- the K-12 Ad Hoc Committee which met for nearly two years and pointed new directions; the Deputy Superintendent's Advisory Committee on Scope and Sequence which recommended major proposals for the curriculum; the Task Forces which prepared the statement of basic concepts from history and the social sciences and the skills chart; the committees of teachers and supervisors which assisted the district superintendents in coordinating experimentation and feed-back; and the individual teachers and supervisors who evaluated materials during the 1966-67 and 1967-68 school years. Grateful acknowledgment is also due the many teachers and supervisors who conducted tryouts of experimental curriculum materials within their schools and who gave invaluable suggestions for their improvement.

Consultants and Cooperating Curriculum Agencies

Since its inception, the curriculum revision program has drawn upon the findings of several research projects and curriculum programs underway in various parts of the nation. These included Educational Services, Incorporated, the Committee on the Study of History at Amherst College, the Industrial Relations Center at the University of Chicago, the Senesh Materials developed at Purdue University, civil liberties resources from the Lincoln Filene Center for Citizenship and Public Affairs, the Greater Cleveland Social Science Program, Sociological Resources for Secondary Schools at Dartmouth University, the World History Project at Northwestern University, the Anthropology Curriculum Study Project, and the experimental programs developed by the Contra Costa (California), the Wisconsin, and the New York State Departments of Education.

Grateful acknowledgment is made to the International Programs and Services Division of the New York State Education Department and the Joint Council on Economic Education for grants used in connection with the development of courses of study for Grades Nine and Twelve (Economics). Federal funds were also used in the program.

Invaluable assistance was given at various phases in the development of the program by a number of special consultants. Among them were Dorothy Fraser, Professor of Education at Hunter College; John Griffin, Professor of Urban Studies at the City College; Wilhelmina Hill, Social Studies Specialist at the United States Office of Education; Erling Hunt, Professor of History at Teachers College, Columbia University; Solon Kimball, Professor of Anthropology at Teachers College, Columbia University; John E. Maher, Senior Economist, Joint Council on Economic Education; Mildred McChesney, Chief of the Bureau of Social Studies Education, New York State Education Department; Robert McNee, formerly Professor of Geography at the City College; S. Stowell Syme, Staff Associate, Joint Council on Economic Education; and Donald Watkins, Professor of Sociology at Brooklyn College.

Special thanks are due Professor Jerome Bruner, Elting Morison, Franklin Patterson and Charles Keller for participating in the series of invitational conferences on history and the social sciences during the 1965-66 school year.