DOCUMENT RESUME

ED 389 635 SO 025 322

AUTHOR Stepenoff, Linda Kay
TITLE Design and Implementation of an Inter-Cultural Studies Program for Young Children.
PUB DATE Jan 94
NOTE 180p.; Ed.D. Practicum, Nova University.
PUB TYPE Dissertations/Theses - Practicum Papers (043) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC08 Plus Postage.
DESCRIPTORS *Cultural Awareness; *Cultural Education; Cultural Enrichment; Cultural Interrelationships; Cultural Pluralism; Culture; Elementary Education; *Intercultural Programs; *Interdisciplinary Approach; Intergroup Education; *Multicultural Education; Private Schools; *Social Studies

ABSTRACT

This paper addresses the problem that children in the school were not participating in relevant inter-cultural studies that were contextual and interactive. The study was conducted in a private, tuition-based, enrichment program which included a kindergarten during school hours and an afterschool program for kindergarteners through fifth graders. The school was located in a southwest U.S. metropolitan city and had an enrollment of 115 students. A curriculum model was designed and implemented to use intercultural studies in a multidisciplinary, integrated, and play-oriented approach. The 12-week implementation phase involved the assimilation and dissemination of information about selected cultures into 'hands-on' activities that incorporated basic learning components and life skills. The model was transferable to other teachers, alternative units, holidays, and for verbal use by the children. Samples of the model are included. Contains 29 references. (EH)

Design and Implementation of an Inter-Cultural Studies Program for Young Children

By

Linda K. Stepenoff

Cluster 57

A Practicum Report Presented to the
Master's Programs in Child Care, Youth Care, and Family Support
in Partial Fulfillment of the Requirements
for the Degree of Master of Science

NOVA UNIVERSITY

1994

AUTHORSHIP STATEMENT

I hereby testify that this paper and the work it reports are entirely my own. Where it has been necessary to draw from the work of others, published or unpublished, I have acknowledged such work in accordance with accepted scholarly and editorial practice. I give testimony freely, out of respect for the scholarship of other workers in the field and in the hope that my own work, presented here will earn similar respect.

Jan 10, 1994 — **Date**

Linda K Stepnoski — **Signature of Student**

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Abstract

An integrated curriculum model for Inter-cultural studies by young children. Stepenoff, Linda K., 1993: Practicum Report, Nova University, Master's Program for Child Care Administrators. Descriptors: Inter-cultural Education/Multi-cultural Education/Cultural Pluralism/Ethnic studies/Cultural Diversity/Teaching Diversity/Multi-sensory Education/International Education

Due to the complexity and confusion surrounding multi-cultural and inter-cultural education in schools, combined with a lack of integrated resources and approaches, children were not participating in relevant inter-cultural studies that were contextual and interactive.

The author designed and implemented a curriculum model to be used for inter-cultural studies by young children that was multi-disciplinary, integrated, and play-oriented, that focused on cultural commonalities. The 12 week implementation phase involved use of the model to assimilate and disseminate information concerning selected cultures, and to convert the information into integrated 'hands-on' activities that incorporated basic learning components and life skills. It took place in a private, tuition-based program located in a public school in Scottsdale, Arizona.

Use of the curriculum model resulted in an classroom experience that fostered inter-cultural awareness, while teaching basic skills. The model was transferable to other teachers, alternative units, holidays and for use verbally, by the children.

Chapter I

Background

The author is owner, director and teacher of a private, tuition based, enrichment program that includes kindergarten during school hours, and an afterschool program for children from kindergarten through 5th grade. Children enrolled are exclusively of school age, and attend an elementary school located in a southwest U. S. metropolitan city. Two school rooms (approximately 1800 square feet) are leased from the school district, and facilities such as food service, playground and playground equipment, parking, nurse services and rest rooms are part of the package. The program is licensed by the State Department of Health Services. The program has an enrollment of 115 children, with all funding coming from tuition, although the state's Department of Economic Security subsidizes families meeting its guidelines.

Operation hours are school days only, from 7:30 A.M. to 6:00 P.M. School holidays are observed, with summers and breaks being closed.

The demographics of the children's families include both two parent and single parent families,

whose roots come primarily from trans-planted mid-western U.S. states, but also include ethnic and national backgrounds from as many as 45 countries and regions outside the United States. Within the limitations of the facility, the program accepts special needs children.

The practicum writer serves as Director and General Manager, with responsibility for finance, accounting, personnel services, and marketing, as well as program design and implementation. She acts as a parent/teacher/child liaison, communicating messages and concerns between parents and their child's public school teacher, as she and her staff interface with both daily.

The Kindergarten Enrichment Program is tailored to fit the half-day kindergarten format of the school district. These children can also attend the After School Program, transitioning without staff disruption, thus allowing continuation of basic curriculum and program. High retention from the Kindergarten Enrichment Program to subsequent years' After School Program leads to a strong feeling of 'family' with both the children and their families.

Since the program is located on the school campus, a working relationship is maintained with all school personnel, including the nurse and psychologist, to insure the total well being of the children. Rules of conduct, discipline policy and days of operation are tailored to fit those of the school.

The author's goal is to establish an early childhood center within the school, and promote preventive intervention. This center will use the National Association for the Education of Young Children accreditation as a benchmark in its goal measurement, while implementing programs and policies which will address the education of the whole child. This education will include assessment in emotional, social, physical and academic areas, so that enrichment can be provided in all these areas. Interaction with family, community, medical and public school professionals will be incorporated as an integral part of promoting the overall success of the child.

Chapter II

Study of the Problem

Problem Statement:

Today's children live in a world that is becoming smaller, in the sense that communications systems allow people to establish contact anywhere in the world within minutes. References to establishing a global community become realistic when people can travel anywhere within hours and experience a culture different than ours. Schools in the United States are often micro-communities of larger world populations, but too few programs exist that provide young children with integrated, inter-cultural experiences in meaningful ways that can be assimilated.

Since young children cannot internalize abstract concepts, they cannot relate to information unless they can experience it, and many cultural materials are informative, but not participatory in nature. The materials themselves are limited in scope, as they are but a subset of social studies, foreign language or holiday themes.

It is prudent, perhaps, to pause and present the differences between multi-cultural and inter-cultural

instruction, for reference in this paper. To clarify, the following definitions were developed by the author during the course of study as a basis from which to work.

Multi-cultural programs usually exist to teach groups of students with multi-cultural backgrounds, in an attempt to achieve homogeneous learning (the melting-pot approach). There are also multi-cultural presentations that portray some element of another culture, without integrating it into the children's understanding of the people involved.

An **inter-cultural** program is one that teaches students about other cultures in order to understand basic commonalities, as well as differences, regardless of the cultural mix of the group.

Children are not being exposed to inter-cultural studies that are contextual in structure and that utilize multi-disciplinary, multi-sensory, play-oriented practices that furnish them with concrete experiences that young children need to internalize knowledge. Lacking these components, they cannot build on this knowledge base, as their thought processes have not reached the point where they are able to

internalize the abstract concepts taught to older children.

Most approaches relegate inter-cultural exploration to textbook lessons or anti-bias curriculum for older children, when in reality, children of three already recognize differences, and are internalizing prejudicial attitudes of adults. There is a need for positive and preventive approaches for younger children that include a humankind component, focusing on the anthropological perspective to foster respect and acceptance, based on knowledge and familiarity.

Teachers often struggle with the variety of multi-cultural/inter-cultural approaches and materials that are presented to them by educational authorities striving to meet regulations, and since it is a mandated add-on, it often promotes resentment in teachers who already feel overloaded with special programs.

Often the literature is confrontational, and results in a reluctance of the teachers to deal with the presentations and sensitivities that arise. This feeling may originate from the fact that most inter-cultural studies are designed to isolate differences in

people. If not facilitated correctly, diversity can be accentuated to the point that the feeling of community is lessened. Similarities are seldom the central focus.

Documentation:

The problem was isolated as a result of inquiries, through both interview and literature review, when it became apparent that the issue of multi-cultural education was so complex that a pre-planned inter-cultural program, introduced by an accomplished presenter, failed to engage the cooperation of the majority of teachers in the school where the author's program is located. The presenter's program, specifically constructed to integrate music, art, dance, food and customs into a whole school project, would have produced levels of interaction within each level and throughout the school as the hands-on projects were shared. It should have resulted in a culminating festival, involving the children as presenters. The actual result was that most teachers ignored the inservice, thereby handicapping their classroom's involvement. The reason given was that they did not have time for this program as an addition

to regular curriculum. Many were uncomfortable with integrating an inter-cultural study with daily components such as math.

When the presenter, an artist-in-residence, was interviewed, he remarked that teacher enthusiasm usually reflected their personal inter-cultural exposure and interest. After the residency ended, consultation with the primary teachers found that a 'bits and pieces' strategy was being used to meet the school district's mandate. Ethnic storybooks were prevalent in classrooms, but ethnic dolls and home centers did not exist above kindergarten levels. Social studies units were being relegated to higher grades, and were replaced by ethnic stories and ethnic celebrations. American Indian and Hispanic units were most often included, due to the locale.

Interviews with the ESL (English as a Second Language) teachers and Head Start staff, confirmed the suspicion that the school contained several foreign students that were not identified for the ESL program because they were fluent in English, as well as their native language. When these children and their parents were interviewed, many replied that there had been no

interest expressed by classroom teachers about their native cultures, because the children had been taught to adapt and were able to cross cultural lines. Unfortunately, the other children in the classroom missed opportunities to gain cultural knowledge in a relevant and non-threatening way.

As previously noted, there are many cultural resources, but separating the multi-cultural and anti-bias curriculum from inter-cultural material was both time consuming and difficult. While many excellent activities were outlined, and perspectives were well supported in the material reviewed, the literature selected in the review concentrated on relevant inter-cultural philosophies.

The fact that many of the references used in this practicum were written in 1970's demonstrates that awareness of the problem of living in a global community is not new, nor is the unwillingness to see it as having immediate impact on children.

Pre-schools and private kindergartens seem more likely to include ethnic toys and props, and teach acceptance of diversity in looks and speech.

Observation of inter-group behavior on the

author's campus revealed more curiosity and acceptance of diverseness in kindergarten, with isolation occurring over the years, relative to the language and behavior adaptation of the "foreigner". Dealing with prejudice in older children is not inter-cultural education; it has then become defensive and emotional, or anti-biased, with little cultural knowledge being exchanged.

For a different perspective, the author interviewed the C.E.O. of a local company with multi-national holdings. Their company's outlook was that to ensure success of their interpersonal relationships and business dealings with other cultures, all personnel must be culturally competent before involvement with a particular group.

Finally, in surveying other schools, it was found that celebrations, and other expressions of multi-cultural content to be segmented and considered as trendy, depending on the diversity of the school. Those with large ethnic populations were implementing multi-cultural education to achieve homogenous learning. No integrated programs for young children were found; only isolated units.

Analysis of the Problem:

There are several reasons for the lack of eagerness and consensus expressed by teachers and administrators concerning multi-cultural/inter-cultural programs. The most encompassing term was 'confusion'. The amount of literature was overwhelming and divergent, but after a review of the literature, the following points were isolated as being major factors contributing to the ineffectiveness of inter-cultural studies.

The first major difficulty was the confusion created by the mixed terminology and objectives presented by school districts. The mandate to become culturally aware had translated into Cinco de Mayo celebrations, assemblies, bi-lingual and ESL classes, and while these are important, the administration failed to establish the value of inter-cultural studies because, it has been presented as an 'add on'. All of the teachers interviewed felt it was 'just one more special program'.

Secondly, even if inter-cultural studies were required in the classrooms, the message given was again one of confusion, as approaches were usually anti-bias,

instead of preventive, with opinions being hotly debated over content. Often the whole concept of diversity was reduced to racial status, ignoring the caucasian culture as being without diversity. Banks (1979) suggests that all cultures should be examined in order to provide a comparative base. West (1986) implies that class (economic) diversity may be more relevant than ethnic diversity.

The amount of information available for reading is so extensive that relative information regarding a specific culture can be found under various categories. Often classroom applications and resources demand significant amounts of time for research and procurement, especially if materials must be ordered, purchased or produced. Thematic units demand even more time, and unfortunately, cultural kits are not commonly available.

Stereotyping was another common problem, with the Indians being a favorite example. The 'I' in the alphabet in coloring books, stories and flash cards usually stood for Indian, and the Indian wore a War Bonnet or other regalia that promoted the thought that all Indians were the same.

Strategies differ in perspective, but most of the literature proposes looking at difference through thematic units, such as celebrations, food, or clothing. Specific cultures are subsets, so children or teachers are seldom totally aware of the cultural entity. Children don't encounter groups of people performing related activities within their daily lives. The themes are segmented portions; integration of curriculum requires a lot of planning and awareness. Most teachers follow lesson plans according to the academic timetable, and 'work in' extra units. Thus, inter-cultural education is seen as a additional draw on classroom time. Taking a culture and integrating it into daily routine is difficult, and specific training would be beneficial.

Kindergarten curriculum lends itself more readily, as it is developing a readiness level in all areas. In order to integrate an inter-cultural curriculum, teaching strategies, room set up and peer interaction all have to undergo change. This change can be uncomfortable and challenging.

Lack of data and long term studies on the effect of these multi-cultural strategies fails to give

educators and administrators information and support when implementing a inter-cultural or multi-cultural program. Attitudes of staff often come from past. experiences and lack of exposure, and the direction and education provided by administrators are perpetuated by the confusion and sensitivity surrounding the diversity issue.

Even the decision to implement an multi-cultural program may depend on the needs of the community, but the demographics of a school should never dictate the addition of an inter-cultural program. According to the prior definition of an inter-cultural program, it is important to note that the cultures chosen to study could reflect the cultures of the children within the program, but should not necessarily be limited or defined by them. An inter-cultural curriculum should provide comparisons and similarities of characteristics basic to all peoples.

Often it is the most vocal cultures that succeed in raising an awareness, and force inspection of their way of life; leaving the less known and less obvious cultural groups to shrink even deeper into obscurity.

Finally, there seems to be a lack of awareness on

the part of many adults in the field, who have themselves been limited in their geographic and cultural exposure, that a global community is relevant in their time.

In learning about the beliefs and customs of the children within their groups, children learn to understand and respect differences, while accepting other children and celebrating their similarities. A program that integrates all aspects of play, literature, music and art should be provided, allowing children to explore the world and enter into relationships without prejudice, because they understand that their world is made up of different people. This philosophy should include knowledge of cultural differences that exist within our own countries, born of geographical and situational constraints. While young children cannot understand the complexities of most inter-cultural studies, they do understand basic needs. These similarities can be the basis for helping children experience camaraderie with each other, despite color or language differences. Children should be provided with opportunities to integrate knowledge of the world at their own level,

and use that as a basis for future familiarity and exploration, either through public education or private friendships.

Literature Review of Existing Approaches:

The search for documentation, discussion, interpretation and implementation concerning multi-cultural and inter-cultural education was time consuming, as many descriptors had be researched, not only to isolate inter-cultural programs, but to locate literature relevant to developmentally appropriate practices and hands on activities.

Theories from several different fields were necessary for the integration of knowledge needed in developing the proposed strategy.

Many theories, studies and opinions concerning the quantity and quality of the cultural content in education have been proposed and published, attempting to enlighten and alter the attitude of teachers and students within the public sector.

Hessaari & Hill (1989) proposed a model of study in Britain to deal with the increasingly diverse mix of their classrooms. They developed a curriculum to educate these multi-cultural groups in London by using

British Commonwealth cultures as a subset of Britain. The idea was to explore food with individual cultures becoming a subset of food. This has been reflected in many other proposals, but has tended to focus on the variety of food, while the individual cultures remained unfamiliar.

Ramsey (1987) suggested using themes such as weather, water and shelter in much the same way, but with more stress on finding the similarities in each. The cultures, again, were a subset of the topic. Since young children are pre-operational, and lack the ability to form abstract connections, the connection to a single culture would be hard for a child to make.

Other models, such as those designed by Tiedt and Tiedt (1979) and Joyce (1972), agreed that people are more alike than different, and that a knowledge base needed to be laid in early years for children to build upon. Joyce's model used a more complex problem/solution category, while Tiedt and Tiedt offered a multi-cultural calendar to integrate the year's activities. The calendar approach is still very popular in its attempt to recognize the contribution of all peoples.

York (1991) is perhaps the most current authority on inter-cultural education, using a thematic approach to study commonalities with multiple activities and resources, but again, categories, rather than the knowledge of a specific culture, are the objective.

Banks (1977), Ramsey (1987), Hessari & Hill (1989), and Saracho & Spodek (1983) agreed that children were living in a global society; needing to be educated to appreciate and respect other cultures, and to develop a sense of a larger society.

There were many suggestions on how to use multi-cultural materials within the public school system, and many statements warning against stereotyping, tourist curriculum and bias. There were numerous school catalogues that provided anti-bias stories, ethnic dolls, playfood and puppets for sale. Likewise there were resource books, such as ones by Schmidt & McNeill (1978) and Grant, G. (1977), that provided lists of resources, but the main emphasis was on supplying materials for African-American, Native American or Hispanic groups. Banks (1979) felt that in order to make comparative approaches to ethnic studies, white groups should also be studied, as diversity exists

within color references.

Even when resources are supplied, whether in print, video, activity sets or other formats, it is often pointed toward the differences and methods for overcoming them, rather than similarities and commonalities. To acquire materials that accentuate the attributes that peoples and societies hold in common often requires development of multiple sources and contacts, often proving costly and time consuming.

The data bases searched showed Inter-cultural and Multi-cultural education were quite often used interchangeably, providing a lengthy list from which only 10 articles were applicable to inter-cultural education as defined in this practicum. These articles were only available under Socials Studies categories, not Early Childhood.

There was also general agreement, as stated by Ramsey,(1987), that the multi-cultural content of the class should be adjusted for the composition of the classroom. Most authors suggested finding ways to incorporate the background of the children into a meaningful understanding of their differences, and therefore aiding in the search for homogenous

understanding and acceptance. These lessons were for multi-cultural classrooms by definition of diversity.

Katz (1976) agreed with Piaget, that curriculum for young children must allow them to use their senses to incorporate the experience. According to Rogers & Cosby (1988), play relates to all other behaviors, and acts as a vehicle in learning problem solving techniques, developing language capabilities and facilitating emotional expression.

Support for the theory of 'hands on' learning was supplied by authors Williams and Kamii, (Nov. 1986) who felt that physical knowledge and logio-mathematical (relationships through comparison) encourages children's thinking. The International Reading Association suggested using language in fun activities, such as familiar stories, reading for pleasure and integration throughout daily activities, while fostering any attempts to speak or write, with praise; a suggestion which was applied to use of any language within the model. Price (1989) proposed that familiarity with counting helps with information processing. While the term for the number may change with the language, the count remained the same. Reifel

(1984) related that children's symbolic use of blocks aided in the development of spatial relationships.

It seemed appropriate to learn about the world's architectural styles while building with blocks.

While the last few articles speak to educational outcomes, they also helped provide framework for the transfer of knowledge, using the proposed inter-cultural model.

Kendall (1983) suggested that spontaneous conversations with children can be more relevant than presentations without involvement, providing support to the theory that the room setup should be conducive to individual exploration, prompting questions and comments by the children. Kendall also advised using parents and members of the community that represent other cultures, to help the children visualize more clearly the reality of their play. This was especially helpful in classrooms where the inter-cultural studies go beyond the physical experience of the students.

Spradley & McCurdy (1972) recommended that, while diversity may be defined in terms of specific groups, the best way to learn is to observe and interact, reinforcing the idea of providing physical contact with

representatives of specific cultures or groups when possible. The ideal setting for inter-cultural studies was provided by Dependent Schools (1988), which stressed similarities and hands on identification and experience, to acquire knowledge of a country. The negative was that the curriculum was for use in host countries where the 'real thing' exists. Other studies exist for promoting individual lessons in language, behavior studies and celebration applications, all of which fail to be integrated experiences for use with young children. Stone, V. (1990), Gaussel, A. (1989) and Hernandez, H. (1989).

Robert Fulgham (1986) conveyed the message that children learn many of life's skills during kindergarten, such as playing fair, sharing, cleaning up, not hurting others and not stealing. The nurturing skills should be taught so that, through building a positive self-worth, children learn to face challenges. By learning to understand and accept themselves, they will willingly accept others; that by learning how to care for themselves and others, they become successful parents. Fulgham also contended that children should learn, think, draw, paint, sing, dance, play and work

everyday, as well as have food and shelter. These educational components transcend all cultures, apply to the needs of children everywhere, and are an essential part of an integrated inter-cultural program designed to include the exploration of group behavior.

Chapter III

Solution Strategy

The solution theory developed drew upon the theories of Katz, Kendall and Banks, in that inter-cultural education (the study of other cultures, regardless of the ethnic makeup of the classroom), is preventive, developmentally appropriate, integrated, and prepares children to celebrate their similarities.

Goals and Objectives:

The goal of this practicum was to design and implement a curriculum model for used by young children for inter-cultural studies, that would also assist teachers in the assimilation and dissemination of information. This model was to be activity oriented and integrative in nature, with focus on cultural commonalities.

The specific objectives were as follows:

1. To design a unique, but simple format that promotes the transference of basic information about cultures into activities for children that are multi-sensory, multi-disciplinary and play-oriented, so that young children could obtain physical knowledge through concrete experiences.

2. To design a model that incorporated basic learning components, life skills and academic readiness skills, while studying the commonalities of past and present cultures, and encouraging children to become creative thinkers and problems solvers.

3. To design a model that assisted children in becoming aware that their culture is only a part of the global community, and that basic commonalities exist in all cultures; past, present and perhaps future.

4. To design a curriculum model that assisted teachers in assimilating and disseminating inter-cultural materials for use with children, and that guided them in integrating daily curriculum, obtaining resources and converting information into hands on activities.

5. Implementation of the model took place through the following stages.

a. Two teacher inservices, to familiarize staff with the assimilation of information according to the model, use of resources and materials, and conversion of information into age-appropriate activities.

b. Six cultural units, taught over a twelve week

period, that outlined the implementation strategy.

6. Evaluation and measurement followed each unit in the form of verbal quizzes, children's comprehensive drawings and the application of knowledge.

Evaluation of the model was tested in two areas:

a. transferability for other users.

b. transferability for use with celebrations or holidays.

Documentation was collected through use of daily journal, still photo and video recordings of many of the activities, centers, children's drawings and responses, projects and test answers.

Strategy Employed:

The following strategy was developed to study the basic commonalities of all people, past or present. The needs are a subset of the culture, and are interrelated. All people build shelters, using available materials, which are affected by the geography of their homeland. Food sources are also related, as is dress. The level of difficulty in providing daily necessities dictates the discretionary use of time for art and leisure activities.

These needs were studied in a positive format that

was preventive in nature, teaching the children their basic commonalities by integrating the various expressions of other cultures into the daily program, so they became part of the children's sphere of operation, whenever possible. Elimination of the hit and miss method of presenting cultural studies lead beyond entertainment, and made the connection that these interesting activities are part of normal life of other people.

Accepting the premise of Katz (1976) that children, at the age of three, detect racial differences but do not necessarily register anything other than primary interest, the environment of the classroom and the attitude of the adults teaching were considered. If multi-cultural materials are a normal part of the composition of the room, children react with pleasure when objects they recognize become part of a specific cultural study.

The object, whether it is a doll, a piece of clothing or a book, was treated with a new respect and pride. A note of caution for the educator when reviewing the materials; the teacher must be familiar with the resources, so that true integration occurs

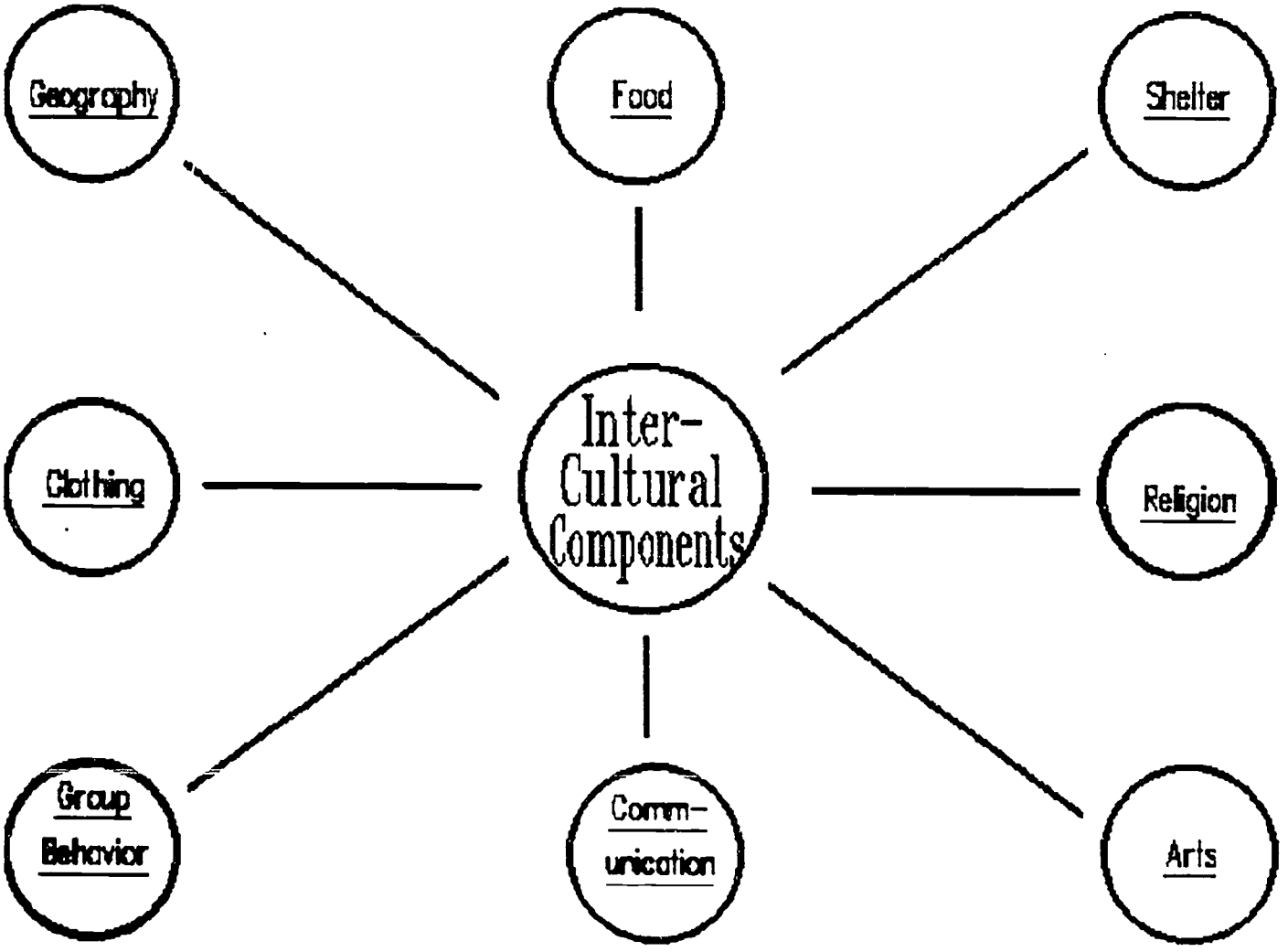
throughout story time, free time, games, counting and language interchanges.

The first diagram (Model 1) shows that any culture can be broken down into key components. Simple questions are used to help children through the search for commonalities. Activities are recommended for each of the areas with specifics being designed as representative for individual cultures.

Not all areas will be of equal importance in each culture, dependent on the ability to translate the area into concrete 'hands on' activities.

Model 1 has been restricted for use by Kindergarten, but will become more sophisticated as children grow.

Model 1, Basic Components



Models 2 through 9 allow for more sophistication, expansion of activities and related study. Each of these models represents a subset component of Model 1. The lines depict the connection and interdependence of the components, an example of which is the relationship of geography to food, clothing and shelter. Adjustment of activities may be necessary as the year progresses, due to growth in the children's abilities and expectations later in the year. In some circumstances, use of only the concrete components (Geography, Food, Shelter and Clothing) may be desirable, while in others, depending on the readiness of the children, the more complete view of the culture should be investigated.

Integration of traditional disciplines and learning strategies with the 8 model components are as follows:

1. Geography - science, ecology, geology, meteorology, socials studies, math.
2. Food - science (botany, biology, chemistry), math.
3. Shelter - science (physics) socials studies and math.

4. Clothing - social studies, science (plant & animal life).

5. Religion - arts, language, social sciences, music and movement.

6. Group behavior - socials studies, psychology, anthropology, sociology, language.

7. Arts - relate and include most of the primary components and the social sciences as art is interpreted in and through daily lives bringing color, interpretation, music and movement.

8. Communication - language, math, economics and literature.

The seven multiple intelligences by Dr. Gardner (1983) can be referenced as follows:

1. Geography - logical/mathematical.

2. Food - discrimination of senses.

3. Shelter - visual/spatial.

4. Clothing - visual/spatial incorporating body/kinesthetic in production.

5. Religion - Intrapersonal.

6. Group behavior - Interpersonal.

7. Arts - Visual/spatial, body/kinesthetic, musical/rhythmic.

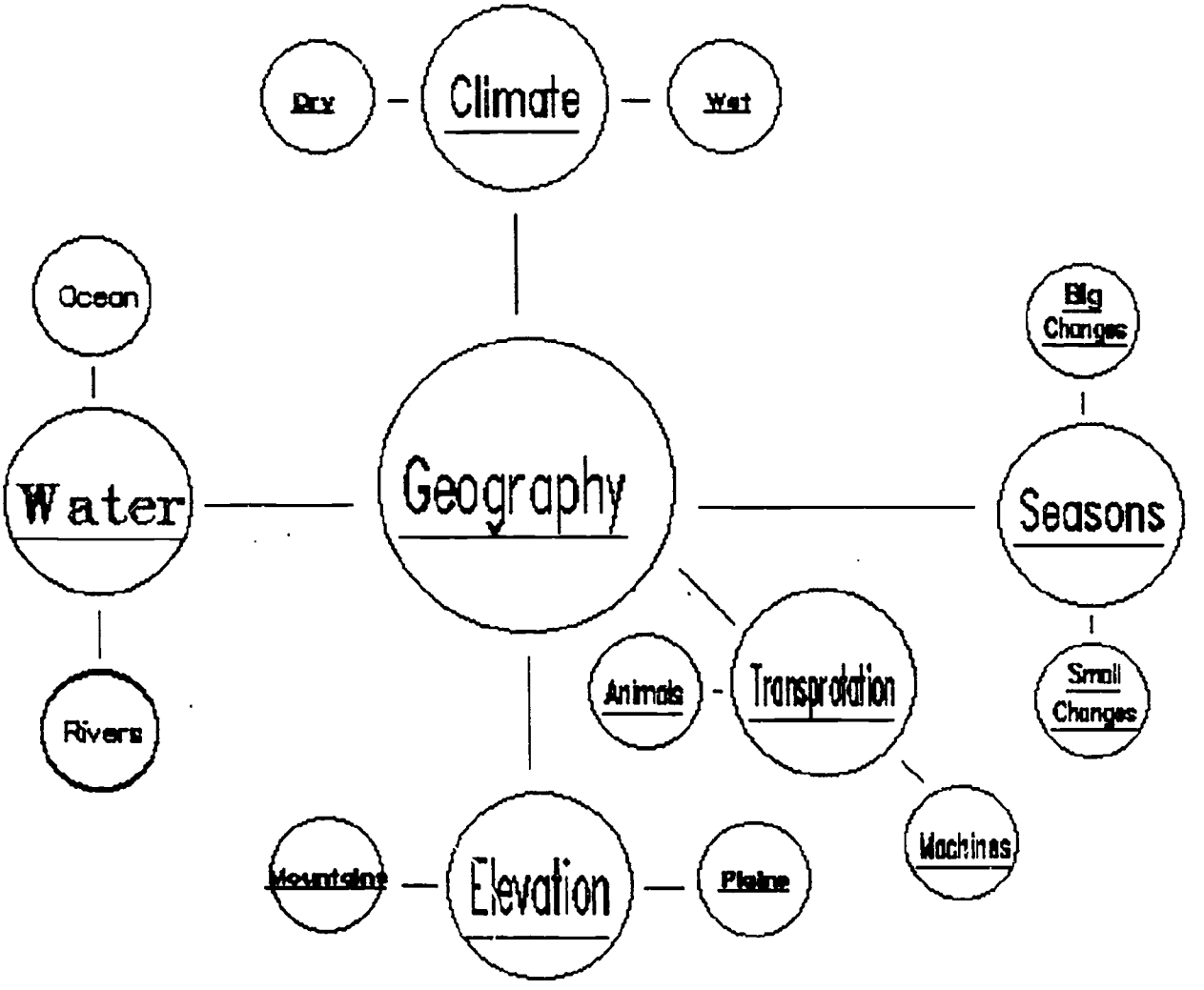
8. Communication - Verbal/linguistic.

The use of thinking skills, commonly known as Bloom's (1964) taxonomy, was integrated into the educational process within each area, as time lapses vary according to the component and the ability to transfer knowledge. For instance, children may have had some knowledge of block building, but with comprehension, were be able to apply these skills to construct different architectural styles such as pyramids, with analysis, synthesis and evaluation taking place throughout the year as abstract skills increase. Each activity underwent the same process, providing the knowledge base was sufficient and the children were engaged in obtaining the physical knowledge.

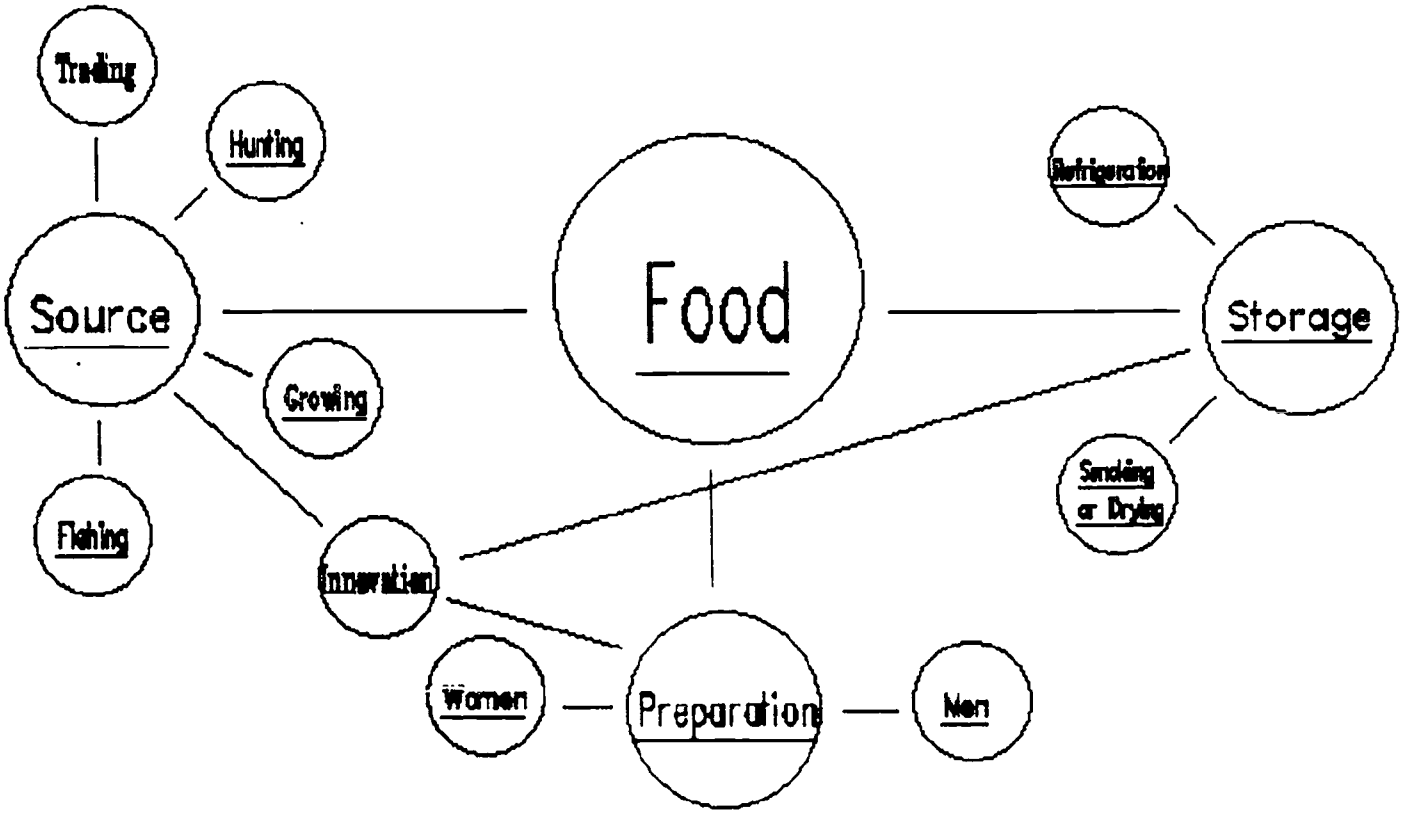
As with Brunner's Theory of Spiralness (1965), the activities became more complex and interrelated as the thought processes became more sophisticated and mature. Different children moved through this process at different rates.

The basic model (Model 1) was implemented over a twelve week period beginning with two teacher inservices taking place prior to school beginning.

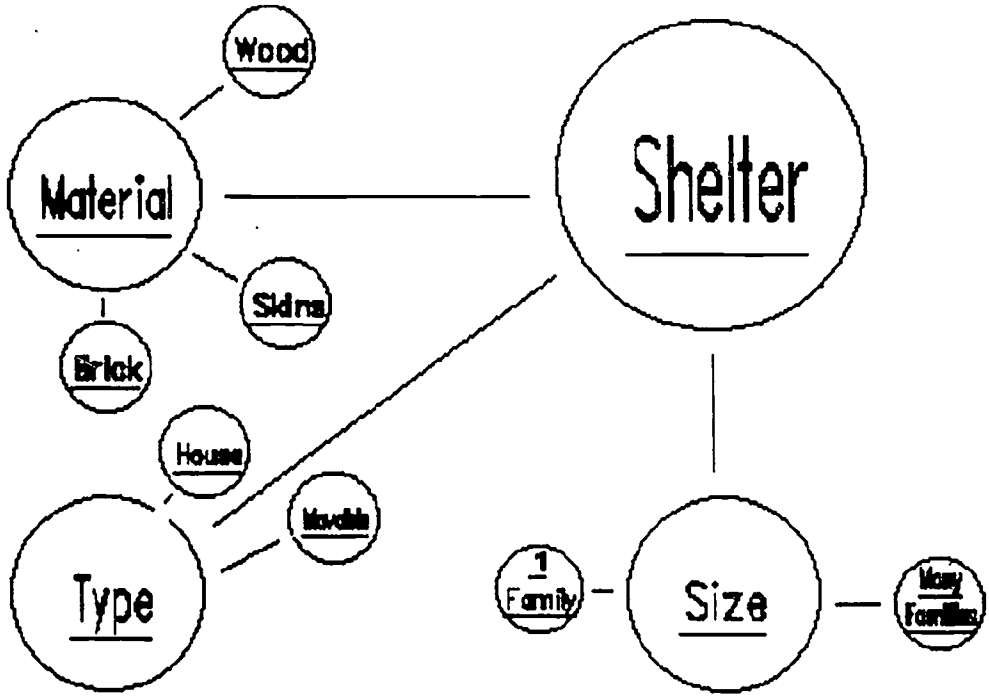
Model 2, Geography Component



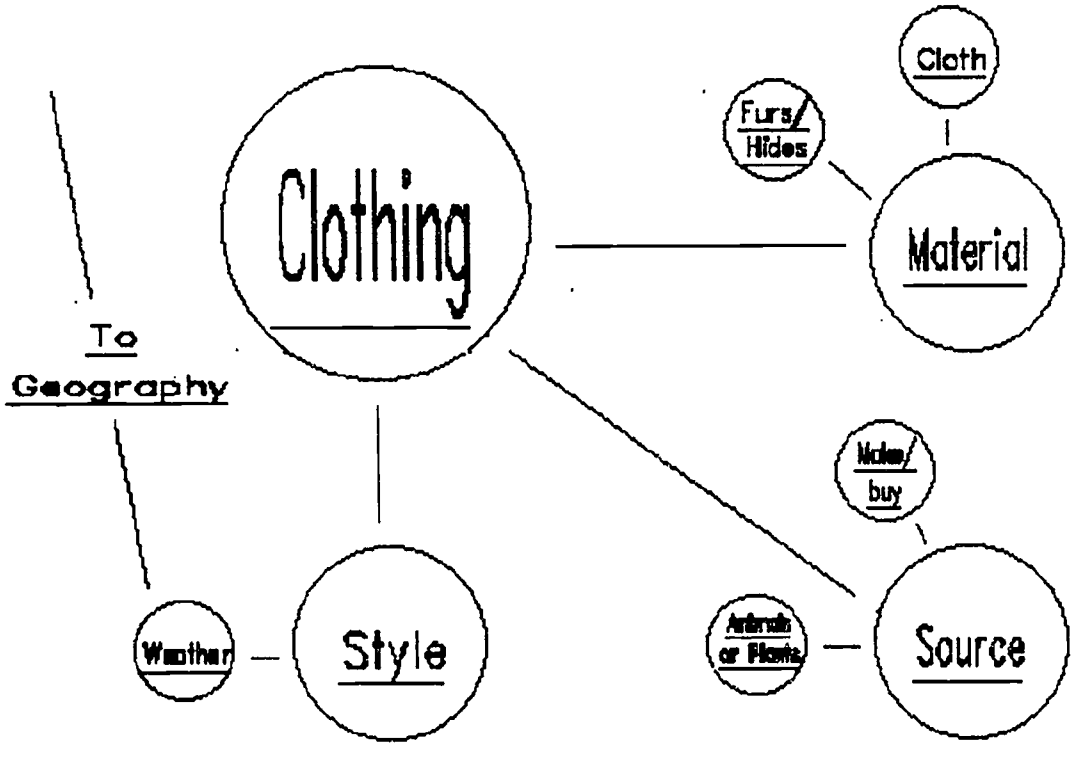
Model 3, Food Component



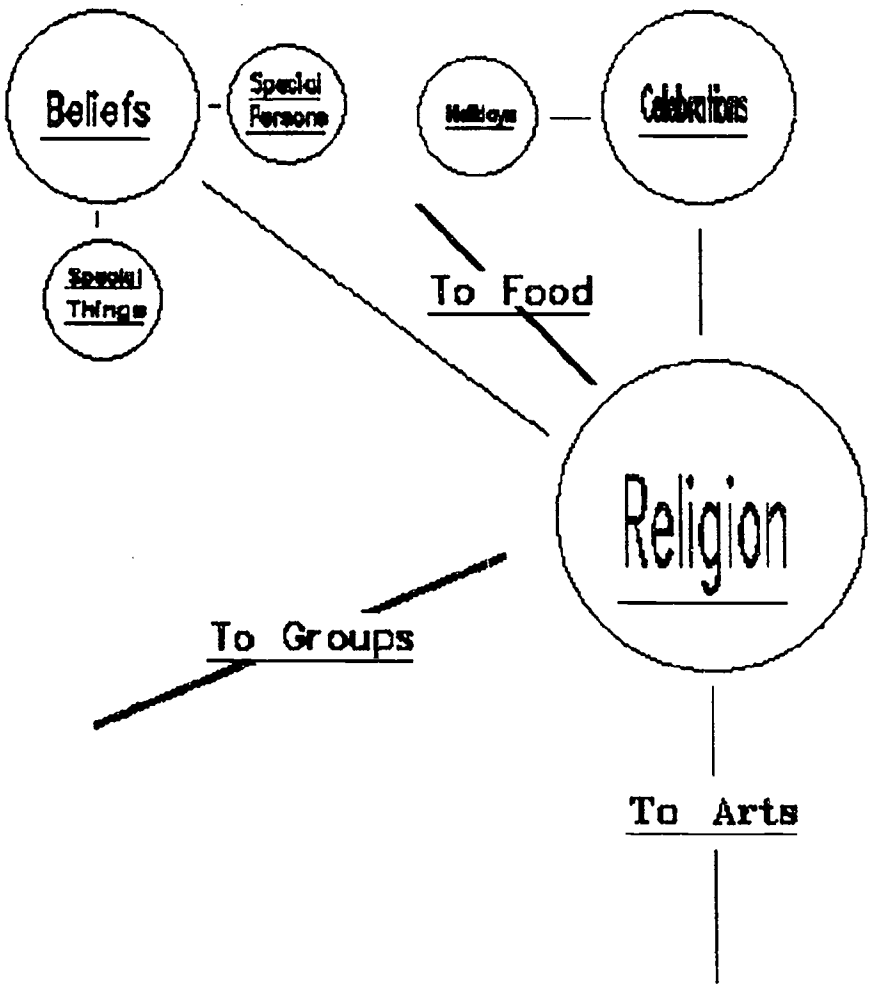
Model 4, Shelter Component



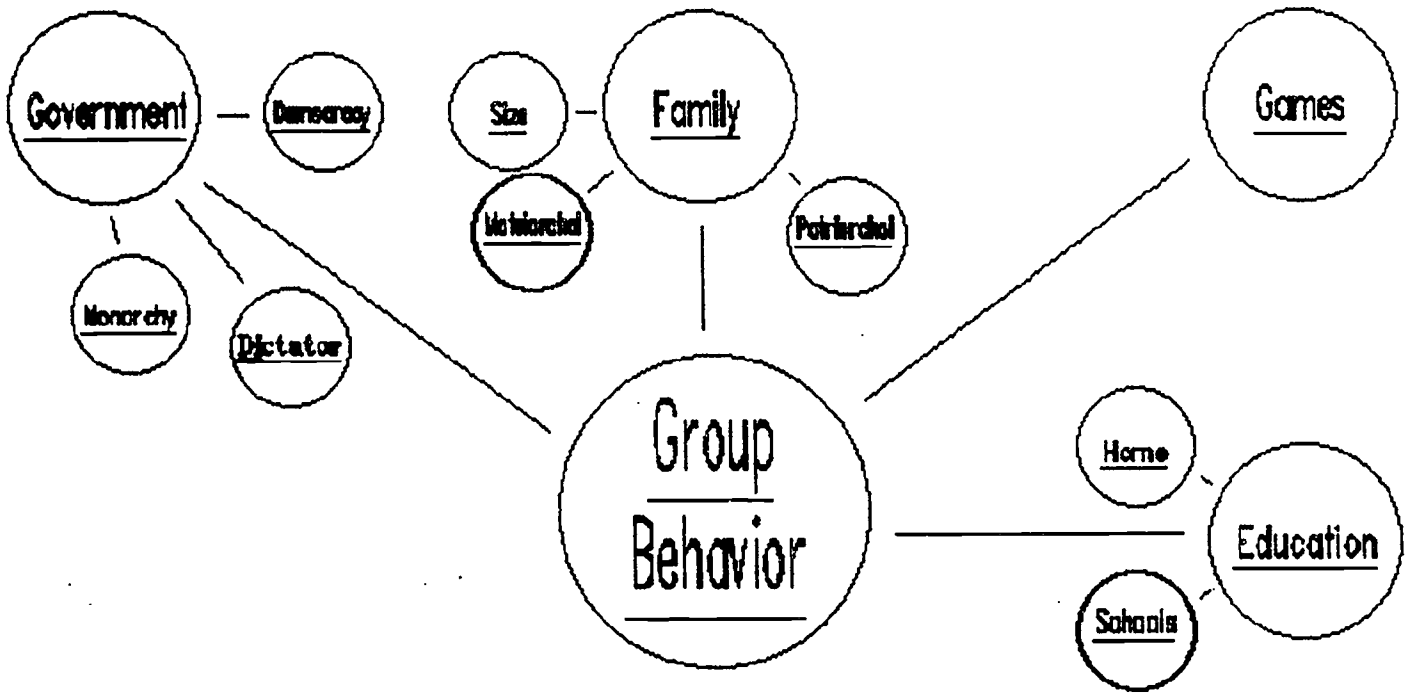
Model 5, Clothing Component



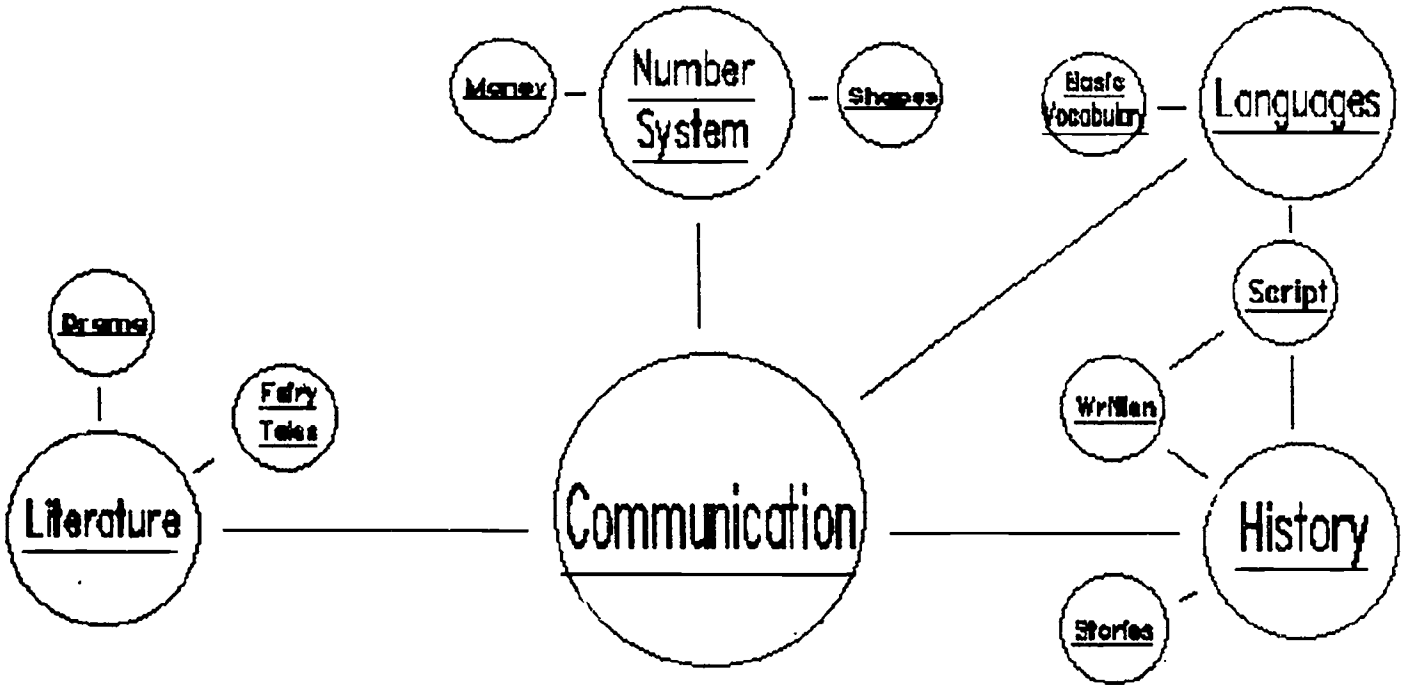
Model 6, Religion Component



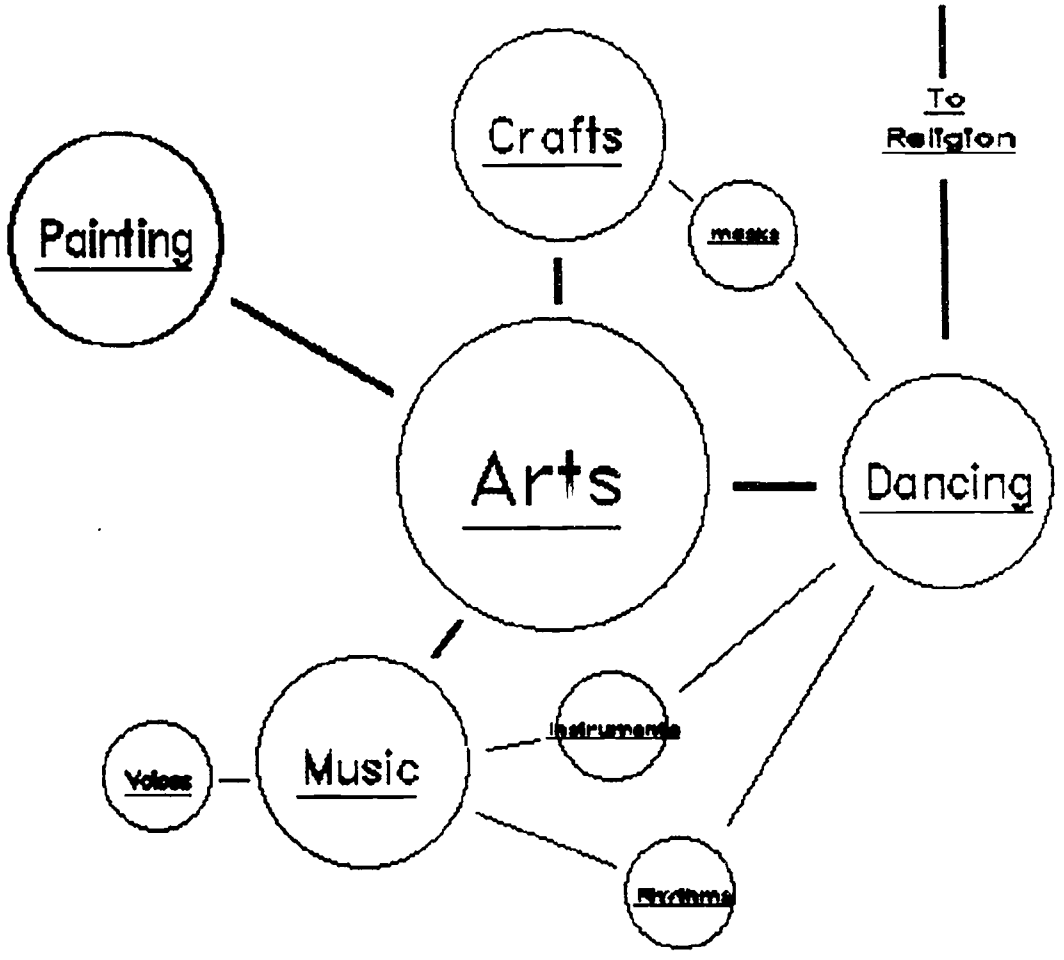
Model 7, Group Behavior Component



Model 8, Communications Component



Model 9, Arts Component



Phase I: Teacher Training

The first inservice, presented by the author, familiarized the staff with the structure of the model, including the more sophisticated models (Models 2 - 9), its limitations according to the age of children and its purpose. The schedule and timeline were reviewed, as was the importance of cultural integration into daily tasks and the conversion of information into activities. The staff was reminded that this model was designed to organize information regarding all cultures, and to raise an awareness in young children that they were only part of a global community, in which there were many common needs.

The staff was sent home with a copy of the model and asked to begin researching material on Scottsdale, according to the eight components. Scottsdale would be the home based culture (Phase II). Questions related to the components were designed for guidance of the teachers, and activities (including resources either commercially produced or created by the author) for use in each phase were given (see Appendix A).

The second inservice was used to assess the use of the model in gathering information using the components

and to combine information, resources and ideas. Questions and comments that arose during this session were discussed by the whole staff, as often interpretations differ. Direction was given when necessary.

The shift from looking at differences to noting commonalities, was the most difficult concept for the staff to deal with. It was not until the information relating to Phase III on the Hohokam was shared, that they began to really understand the model. The importance of establishing a firm knowledge base first for both staff and the children became obvious at that time.

The transfer of knowledge from specific (local culture) to general (related culture), present to past, and concrete to abstract concepts was begun at that time. The staff was directed in the use of in-house resources, such as the school library, videos, books, tapes and other classroom resources such as the computer, CD ROM programs, National Geographics, Geographic World, travel magazines, resource library for crafts, stories, lesson plans, and supplies. A list of available community resources including museums

and cultural centers, parents and performers, local stores such as Unicef, ethnic stores and restaurants, travel agencies and Embassy's was presented.

The staff then received an outline of the following phases with emphasis on the third and final desert culture (Phase IV), emphasizing the similarities, before going on to a unit on Kenya (Phase V).

Phase VI provided the staff with the opportunity to use the model and their training, and transfer knowledge for use with a celebration - Thanksgiving! Part of the evaluation process was whether or not the model could be used by others and whether it was be workable for holidays.

During this two week period the room was set up and materials ordered, purchased or produced. The staff also assisted in designing a pre-test for the children, to assess their inter-cultural awareness. It was decided that they would explain to the children that they were beginning a journey of discovery, thereby creating a game. The quiz was also be given to kindergarten children not in the program, to use as a control.

A familiar daily schedule and weekly routine were created which could be used with kindergartners. Monday - music, Tuesday - open, Wednesday - Art, Thursday - open and Friday - physical activities, so that when a new cultural study began, the routine stayed the same, providing consistency. These time slots averaged 45 minutes daily, but were allowed to continue if the activities could be sustained because of student interest.

Phase II - Scottsdale, Arizona:

A desert culture that is home for this group of children.

Objectives:

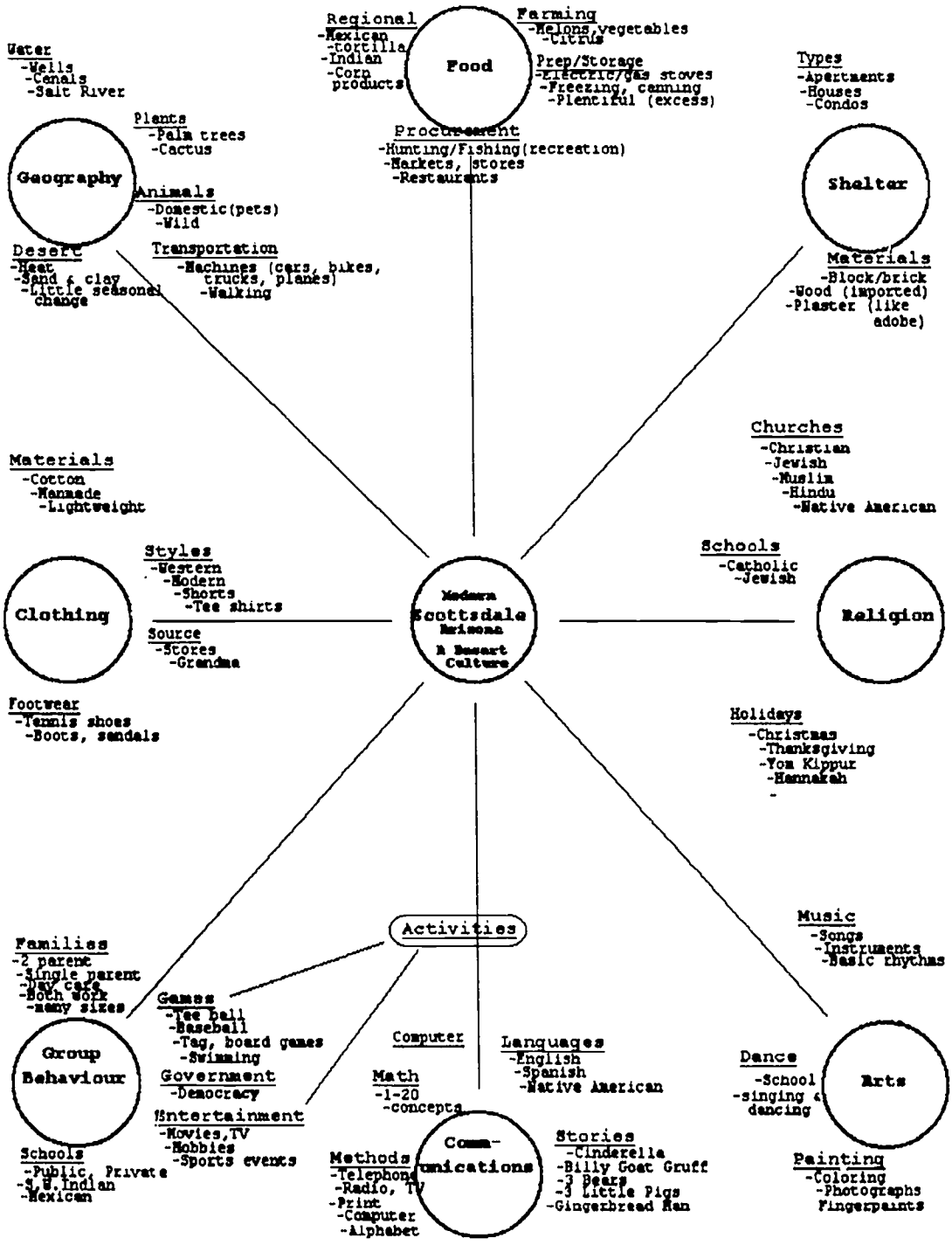
a. To establish routines, assess and teach basic skills.

b. To begin use of the model to gather information about a familiar culture.

c. To set stage for study of commonalities of unfamiliar cultures.

The desert study began a week after school started; therefore, basic routines had to be established before any specific study was begun.

Model Application: Phase II (Scottsdale)



Teacher Preparation:

Prior familiarization with the model for use in the 'home' culture, during the teacher workshop, allowed concentration on the information relevant to the components. This facilitated integration of lesson planning with 'hands on' activities to teach basic skills, and aided in isolation of basic commonalities.

Room Preparation:

The room was equipped with art supplies, toys, games, puzzles, cars and other familiar toys. Bulletin boards were decorated with pictures of local desert landscapes, animals and plants. Desert plant samples were used for aesthetic purposes, as well as for scientific knowledge. (Appendix B)

A modern house unit, complete with clothes, props, food, ethnic dolls, play money and telephone, was set up.

Plenty of construction options were provided in a variety of materials. In general, the room incorporated familiar things, but added cultural materials such as ethnic dolls, games, music and books, as part of the overall setting.

Materials:

Modern house props were incorporated, along with basic art supplies such as paint, brushes, sponges, glue, scissors, crayons, paper, playdough and clay. Also used were magazines, audio tapes, books, balls, puppets and other normal classroom supplies.

Alphabet, number games and puzzles

CD Rom Computer and software

Multi-cultural pictures

Multi-language posters (hello - Jambo, etc.)

Multi-cultural alphabet (ABC for countries)

Songs and music for listening, action and singing awareness.

Large laminated world map, an Arizona map and a globe

Realistic ethnic dolls

Model components:

1. Geography:

key words: desert, heat, sand, Salt river.

Activities: The unit began by looking at books and pictures of the desert that the children live in, to familiarize children with 'grown up' picture books, while viewing familiar places, animals, plants and buildings. This was followed by a walk around the

school grounds to view their immediate surroundings, and to reinforce their images of home. The time of year (September days usually reach 100+ degrees F.) allowed children to appreciate the benefits of having air conditioning (as opposed to being without), as soon as they began to get hot. They tried to imagine working and living in the heat, and talked about how many 'outside' jobs were done before or after the sun went down. They observed the plants, soil, general terrain and the neighborhood structures, and talked about what each child noticed. The three most common plants observed were cactus, palm trees and pine trees. While discussing the need for water, they talked about the possible sources of water. Their experience lead them to observe that water came from a tap, the hose or the swimming pool. To expand this, the children followed the pipes and hoses to their source in the wall, and then followed the pipes on a map obtained from the custodian. They looked at pictures of wells, canals and the Salt River as sources of water. The children were encouraged to have their parents take them to see canals in their neighborhood, and to watch the irrigation on the cotton fields on the adjacent

Salt River Pima Reservation farms.

Desert animal information was provided by the Phoenix Zoo consultant, magazines, personal observations and the National Geographic Mammals program. One child brought in an indigenous snake, and they were able to watch lizards on the school grounds. Books were used to show colors, markings and activity patterns.

At this point the children's interaction with their surroundings, and their memories of previous experiences, provided sufficient study of the geography, when supplemented with guided observations.

2. Food:

Collages were made of food groups, and other food identification activities incorporated coloring, cutting and pasting. A food alphabet was designed and drawn by the children. They drew pictures of the foods they ate the most, such as bread, for comparative use in later models.

Preparation and storage were discussed, with examples of types of food that were frozen, canned or boxed. It was noted that they always had food available, and often threw food away. They talked

about appliances, such as stoves, that produce heat, and those that supplied cold.

Methods of procurement: Purchasing at the store was the main means the children identified, so it was necessary to demonstrate the natural source of foods such as milk. This allowed them to use farm, truck and train sets. A grocery store was set up, and a market day acted out to show the delivery of food from different sources to stores, then into homes or restaurants.

Farming - The children planted of seeds, harvesting and transportation were explored, as children were not familiar with farming in Scottsdale.

Hunting - It was pointed out that today, animals were hunted for recreation, rather than as a primary meat source, but men still hunted the same animals as they did many years ago.

Restaurants were named, and it was found that people in Scottsdale ate foods from many different countries without leaving their city.

3. Shelter:

The children observed the block construction of the school and checked their houses that night. Most were

made from block, so the father of one of the children (that worked for a construction firm) was invited to show how the blocks were formed and stacked to build a house. The visible lack of large trees led to a thought process of where lumber comes from, and how it gets here.

Styles were discussed, with plaster and tile roofs being very popular, both in individual homes and apartments.

Lego and blocks (both wooden and cardboard) were introduced, so that the children could make their own structures.

A house, appropriate for Scottsdale, was set up, and used to teach skills in parenting, use of food, utensils, appliances,and manners.

4. Clothing:

Most children wore shorts of cotton or other lightweight fabric, in order to keep cool. They discovered that they dressed in styles that were cool. Most children wore sandals or tennis shoes. Paper dolls were introduced, as well as the ethnic dolls, all with appropriate desert clothing.

The class looked at raw cotton, read about how it

was woven into fabrics, and examined coarse woven fabrics to see the thread structure. Most families bought their clothes at the store, but it was found grandmothers made some, and mothers sewed costumes. Most children owned boots and coats, but realized they only wore them when they went to the snow in the mountains away from Scottsdale.

A child's body was traced and the clothing labeled. The children then chose clothing for heat, cold, rain and snow.

5. Religion:

Religion was not specifically addressed at this point.

6. Group Behavior:

Since the children were actually living this culture, little time was needed to further experience the components, other than to isolate specifics and living patterns, to build upon later. They talked about their families, drew pictures and 'role played' significant adults in the community. The neighborhood firemen came with their truck and talked about fire safety. Rules for the mini-culture of the room were decided upon, including sharing, acceptable language

and manners, bathroom and classroom procedures.

Use of puppets made the subjects less threatening and more appealing.

The children were taught games such as tag, and hide and seek, but mainly worked on physical skills such as skipping, throwing and catching balls, hopping, running, and use of right and left. The most common sports among them were swimming and baseball.

It was noted that most parents worked, that others cared for the children from an early age, that most lived far away from extended families, and that all children went to school.

The children were used to being entertained through electronic systems.

7. Communication:

A variety of verbal alphabet games were introduced, using letter sounds for identification of foods at lunch time. Letter hunts were initiated, using a food alphabet was devised. The alphabet itself was practiced in printing, songs, pictures and game form. Names were practiced, along with arm and hand movements.

Examples of magazines, newspapers, the school

intercom, letters, television, computers and sign language were used to demonstrate communication in the world.

Folktales and stories of local origin were read, along with familiar fairy tales, such as Cinderella.

Telephone skills were practiced.

Math: Manipulatives, beads, play money, shape puzzles and games were used. Counting was used when lining up, taking out balls, taking lunch count, playing blocks; anytime they could use numbers. Computer software was used to introduce computer skills as well as math skills.

8. Art:

The introduction of color was the main thrust to create an awareness not only of the primary colors, but the colors surrounding us daily. Finger paint was supplied in three colors, red, blue and yellow, and the children were encouraged to mix and name the "new" colors. A color hunt was organized with the children being encouraged to find examples throughout the room.

Other art forms were used in exploration of color, including paint, clay, crayons and construction paper.

Playdough was used to teach the cutting position

and motion for scissors. When the motion was mastered, they moved on to cutting shapes for the food collage.

Music: Left/right movements were practiced through such songs as Hokey Pokey, and movements to differing rhythms were tried, to experience fast and slow. Mood music allowed observance of facial expressions, and talk about emotions. Listening, action and singing pieces were used as they played familiar songs and stories. Some classical pieces were introduced during 'quiet time' to stir imaginative thought.

Familiar instruments were demonstrated through two appearances of the school band, and the room rhythm instruments. Nursery rhymes were repeated with hand actions.

Phase III - The Hohokam:

An ancient desert culture inhabiting the same geographical site as the Scottsdale model.

Objectives:

a. To help students become aware of an earlier culture that existed in the same geographical location.

b. To note similarities between the present and past cultures and establish a bridge to the ancient desert culture.

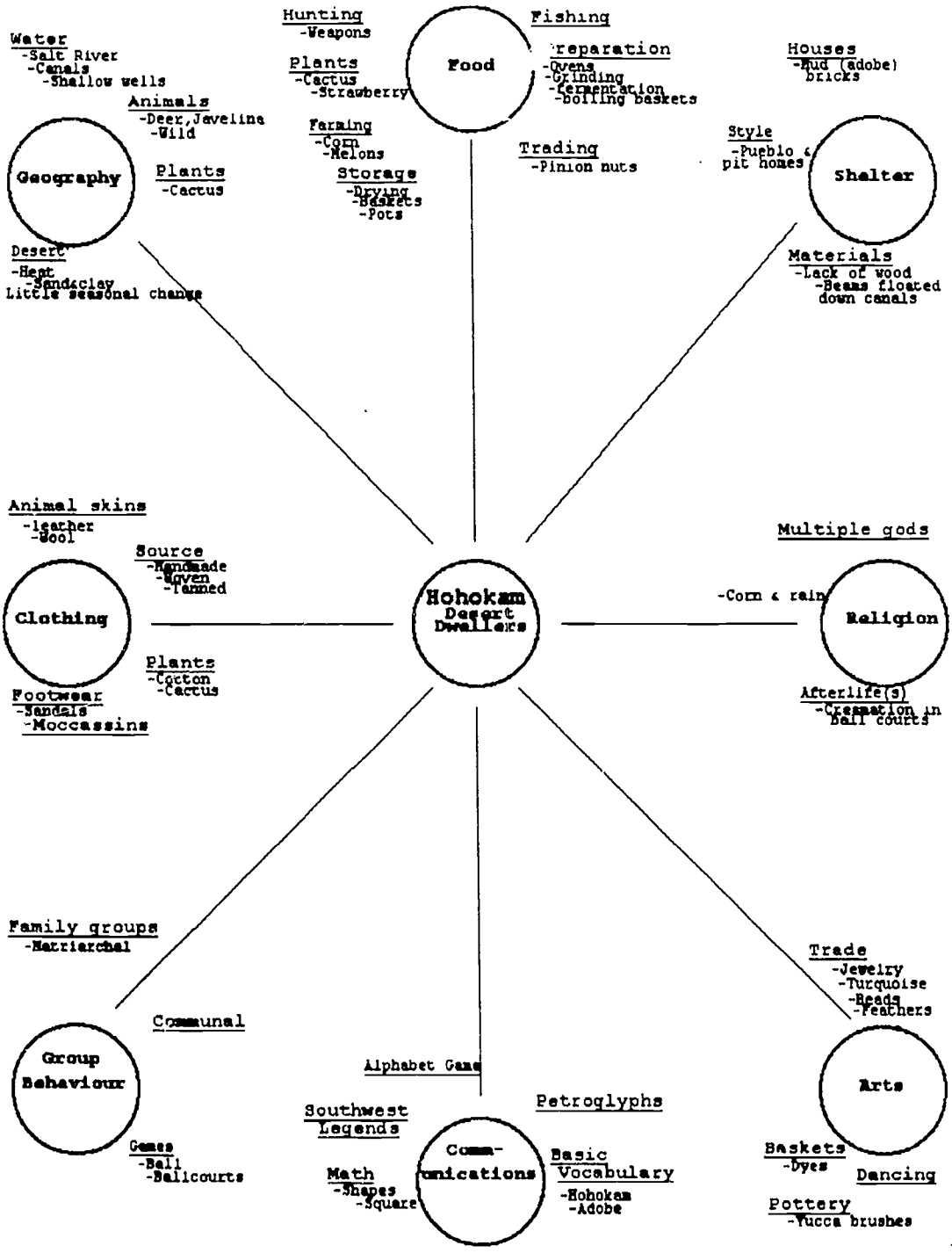
c. Introduction of the rectangle.

Implementation of this model was broken down into the eight components for purposes of this report, but the daily lesson plans were difficult to isolate, as the integration of the components had a natural flow. There was a continual reference to geography when discussing shelter, food and clothing, and corn was a reoccurring theme when discussing religion, art, and storytelling. Geography usually provided the most clues, but the order of some of the components varied, depending on the adaptation of available information and resources.

Teacher preparation:

The teachers had to familiarize themselves with the specific culture, using the model to isolate commonalities and promote integrative approaches into activity based lesson plans. Activity time was planned for 50 minutes, incorporating either whole group participation or centers of 20 minute duration, allowing time for instruction and rotation between

Model Application: Phase III (The Hohokam)



centers.

Room preparation:

Cars, racetracks, modern playhouse furniture, props and other action toys were removed to provide a more appropriate environment. The ethnic dolls were moved to the library corner, while the Indian doll was inserted as a Hohokam baby. Pictures of the desert remained, but were supplemented with pictures of Hohokam pottery, baskets, crafts and pueblos. Appropriate props for the new Hohokam pueblo were set aside for use upon completion of the shelter project. A basic frame for the shelter was erected in the playhouse corner. Adult and juvenile picture books from the public library were checked out to provide visual reference and verification that the Hohokam existed (as evidenced by the artifacts and petroglyphs in the photographs). (Appendix C)

Materials:

Brick clay for adobe

Construction paper

Modeling clay

Self hardening clay

Props for house including food and costumes for

children and dolls, a yucca plant, indian corn, matoa & mato, stone grinders, and baskets.
For the village: 2"x 2", 4' cove and beige paint.
National Geographic Mammals CD ROM
Local maps (including notations of ancient canal systems).

Model components:

1. Geography:

key words: desert, heat, sand, little rain, Salt River.

The unit was begun by sharing some earlier viewed books of desert landscapes, plants and animals, but introduced books of Hohokam dwellings, local archeological sites, artifacts and petroglyphs. Children chose their favorite pictures to discuss.

A walking trip around the school was taken to remind the children of their geographical setting, and to provide the opportunity to begin the journey back in time, discussing changes in the environment since the Hohokam children lived here.

Samples of desert plants were brought in by a local nursery. The agave plant was noted as the most

necessary and versatile plant to the Hohokam.

Digging on the playground revealed Indian clay under the sand, which the children collected for use in making pottery and adobe bricks.

Use of a topographical map showed the lack of water (except for the river), and pictures and maps were provided of the Salt River before the dams were built. Children were encouraged to ask parents to take them to see the river bottom.

Geographical similarities were pointed out, modern technology (such as electricity) was discussed and its influence on desert living noted by turning off lights, air conditioning, etc.

Desert animals were found on the computer programs, enabling the children to note size, coloring, action and vocal capabilities. Toy lizards, turtles and snakes were brought in, along with a pet tarantula.

Coloring pages and folklore were also used to reinforce camouflage and activity patterns of desert animals.

2. Food:

Methods of procurement:

Hunting - Use of books, computer programs and

play animals allowed children to answer questions pertaining to which animals were hunted, as well as discuss capture, preparation, and use of hides, bones, and other parts of the animals killed.

Trading - Information on foods traded with Meso-Americans to the south was obtained from books, and shared by the teacher, using real items when possible. The children used the items and acted out a trading/market game that was devised.

Farming - The need of plants for water was discussed, followed by suggestions of how to get water from the river to plants. Pictures of the ancient canal system were shown to the children, followed by an exercise in canal building in the sand table. Children then dug canals in the playground, using digging sticks, with water provided for flooding upon completion of their system.

Examination of heat tolerant plants, such as cactus, allowed children to observe and feel the internal structures. Since the children were visually familiar with cactus, discussion centered around use of cacti as food sources. Native seeds from the museum were planted for continued observance and harvest.

Food storage - Pots were made from clay coils and dried in the sun. Baskets were introduced to the house for storage, along with traditional desert corn. The children shelled the corn for future grinding. Ground corn was made into mash and tortillas. Emphasis was placed on the variety of breads made for daily nourishment.

3. Shelter:

Shelter had been introduced simultaneously with geography, as the children observed the lack of trees with which to build houses. This started them thinking about alternative materials, and the discussion of desert soil.

They hand mixed playground clay with water to make traditional adobe to plaster their pueblo (the previously prepared structure). They fashioned dozens of bricks to dry in the sun, and then cemented them together with adobe to make miniature pueblos.

The rectangle was introduced and pointed out, not only in construction materials, but also throughout the room.

Excess clay was screened to make the pottery. They had practiced rolling, coiling and smoothing

previously, with the modeling clay.

The similarity in block construction of the pueblo to the children's own houses, apartments and school dwellings was pointed out to show continuity in concept, despite modernization of methods.

Wooden blocks were cut from 2"x 2" wood, then sanded and painted by the children, allowing them to make an adjustable adobe community to which they later added wooden canals, ovens, and even ladders (made by one of the boys and his father). They built pueblos from paper blocks, wooden blocks and Lego; sorting and designing as they built. This construction continued during free time.

During the use of the pueblo, several actions were introduced, such as grinding corn, gathering fuel, planting and harvesting corn, squash and beans, making Hohokam flat bread with playdough, parenting the babies, cooking and hunting, and cleaning.

4. Clothing:

Clothing was shown to relate to weather, available plant and animal sources, and the production of cotton for weaving. Certain cactus, such as the Agave, were found to have been used for weaving as well as eating.

The concept of weaving was introduced by letting the children weave traditional rectangular paper mats of construction paper. Both children and dolls were provided with traditional cotton wraps for use in the pueblo. A baby carrier was devised from bark and a cotton rope.

5. Religion:

The discussion referred to burial mounds containing possessions of the deceased, and its relevance to us. Corn came into discussion as dances, sacrifices to gods, and designs all related back to the need for corn to survive.

6. Group Behavior:

Introduction of games (including adaptation of present games such as 'Duck, Duck, Goose' to 'Corn, Corn, Rabbit' by one of the children) was part of the study of group behavior. Ball courts were discussed and the ancient Hohokam version of ball tried. Turn taking and team cooperation was continued, as games of throwing and kicking sticks were introduced. Game parts were made from corn cobs, sticks, feathers and clay.

While playing with the block pueblos and looking

at books, the children realized that several hundred people lived together in cities. They also realized the extended family shared dwellings, and cooperated in daily living activities, such as gardening, building, and hunting.

Division of chores was made a rule of the pueblo, to symbolize the necessity of cooperation of all family and community members for survival. Boys were introduced to dolls and domestic duties as part of the family experience, and girls were allowed to hunt and gather food.

7. Communication:

Vocabulary: Hohokam, desert, petroglyphs, adobe, bricks and corn.

No verbal or written language has been identified leaving petroglyphs as the only Hohokam record. These were fun for the children to interpret, draw, color and cut out. They created their own, in chalk, on the sidewalk.

Stories about southwestern tribes were read during quiet time.

Also, Hohokam 'ABC" game was devised to continue familiarizing the children with letter sounds,

identification and production. This alphabet is included in Appendix C.

Math: Tally sticks were made and pattern blocks introduced. Identification of the rectangle and square were used in connection with house construction. A wooden bead center allowed the children to practice threading, counting and patterning.

Comments were solicited during the final day, while eating homemade tortillas.

8. Art:

Hohokams were the first to etch jewelry, using pitch on clamshells which were then soaked in cactus acid. This process was reproduced by the children, using shells with modern solutions. Coil pots were made, painted in traditional colors, and then adorned with designs painted by brushes pounded from the tips of the yucca plant.

An art activity combined mixing all shades of brown with tracing their hands and then duplicating the color of their own hands. This exercise illustrated the commonality of hands with the concept of shading. It was discovered, upon placement of their hands on white drawing paper, that no one was really white or black,

but shades of brown.

The use of feathers (from Meso-America) and copper bells added a note of interest in art projects, as did discussion of procurement and use of natural dyes for baskets and pots. The children tried clay, berry and root dyes with cotton taken from the cotton plants.

Music: Sounds of nature tapes, flutes and Native American harmonies were used for music and quiet time. The reed flute was introduced, and used to call children to circle time.

Foot patterns of left, left, right,right were taught, following the rhythms of the music.

Phase IV - The Ancient Egyptians:

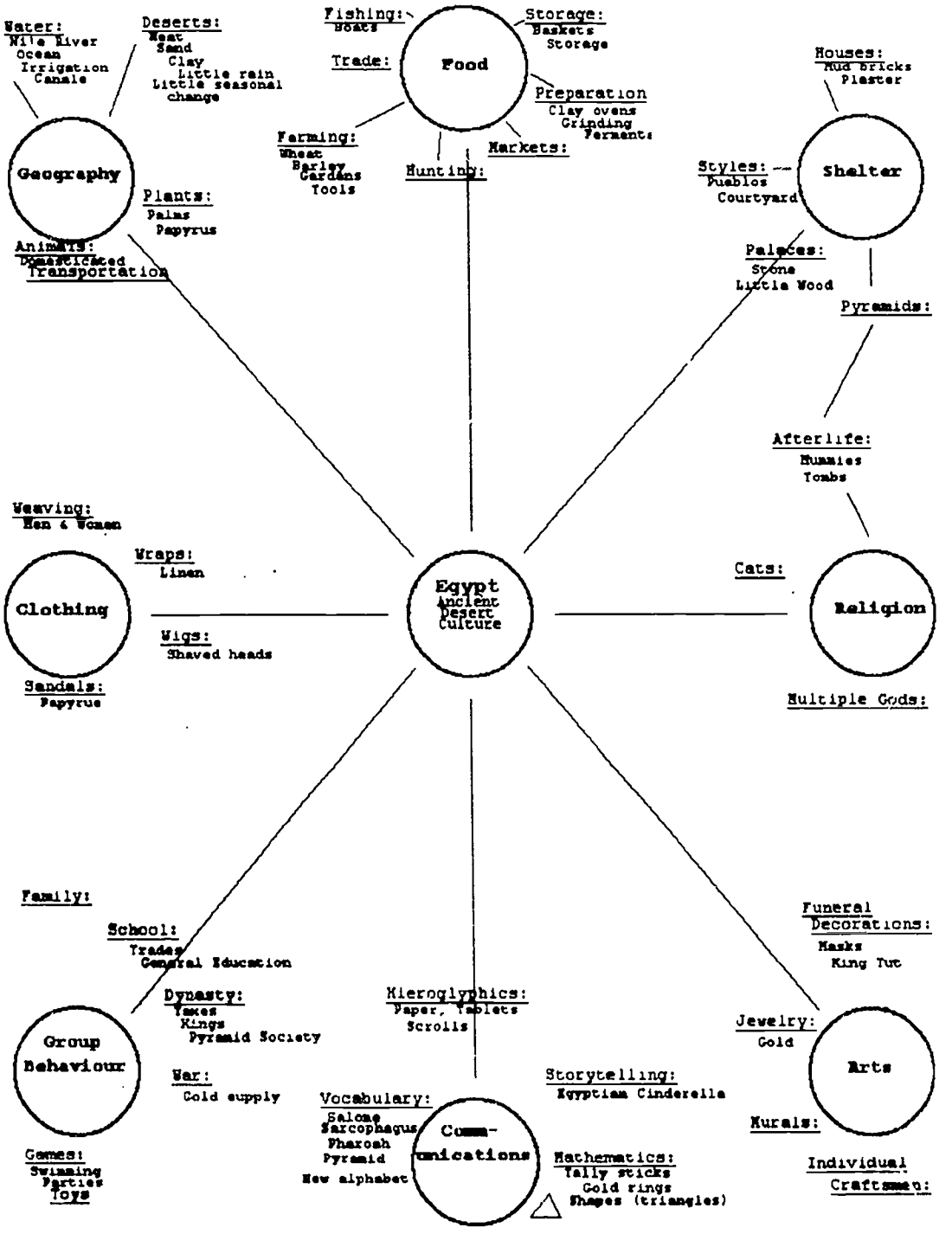
Objective:

a. To acquaint the children with a third group of desert dwellers called the Egyptians.

b. To isolate the commonalities between the present, past and ancient desert cultures, and move to more abstract images.

c. To introduce map skills, by choosing a desert in another part of the world, while relating to the children's present geographical location.

Model Application: Phase IV (Egypt)



d. To continue to work on identification of alphabet, gross and fine motor skills, math readiness and life skills.

Teacher preparation:

The teachers had to familiarize themselves with basic knowledge of ancient Egyptian life as formatted by the model.

Note: It became obvious that the religious beliefs of the ancient Egyptians had almost as much relevance to the people's daily lives as did the geographical location, and would weave through other components of the model.

The similarities between the three desert cultures were outlined, to assure that they were pointed out during daily implementation.

Patterns were made for crafts.

Vocabulary words were memorized to be used at appropriate times during the day.

Room preparation:

Scottsdale and Hohokam desert pictures were replaced with pictures of Egypt. The adobe wall was painted beige, decorated, and the corner poles of the basic house structure transformed to pillars, to

simulate an Egyptian home. (Appendix D)

Materials:

Library Books

Hieroglyphic stamp set

Balance scale

Gold foil and paper

White poster board

Linen wraps for costumes.

Props for house and play

Lego, blocks, crayons, scissors, glue and tape

Egyptian prints from Calendars and galleries

World maps, globes

Toilette paper and spices

Wooden flute and harp

King Tut masks, folding pyramid, mural

Mummies Made in Egypt, Reading Rainbow Video

Model components:

1. **Geography:**

key words: desert, heat, sand, little rain, Nile river

Activities: Picture books were shared in circle time, while the children pointed out similarities to desert Arizona including plants, animals and general

landscape. Guidance was given to help them find the irrigation canals, as well as notice the lack of trees for building material.

Using map skills, they were shown the location of Egypt. Discussion ensued of the poles and the equator as they affected the temperature. This led into use of the animal globe to find animals that lived in Egypt.

A mural was put up as the geographical story "Once upon a time there were a people who lived in a desert in Africa...." was told. The children retold the story themselves, using the mural and adding to it as the week went on.

They noted the importance of a main river, first the Salt River in Arizona, and then the Nile in Egypt. The children were asked to relate what the river could be used for, such as washing, fishing, and how the water could be moved.

Pictures of desert animals were shown, and similarities noted, while the introduction of the new animals, including camels and hippopotamus, was shared on the computer. Coloring pages were supplied, but children were encouraged to draw their own for the mural.

Transportation in the forms of boats, horses and chariots were introduced as were comparisons of distance and time made (using as terms of reference such things the playground and surrounding streets, time until their next birthday, the end of the school day and since Christmas).

Gold became the password as its abundance was discussed as a means of exchange in Egypt.

Plants were reviewed, drawing comparisons between the palm trees and fruit produced, while noting the transferability of plants, because of the climate similarity. The children took another look at the lack of large trees and lush growth along the banks of the river.

Papyrus became the plant of many uses, instead of the agave of the Hohokam; the commonality defined by uses of the whole plant, including the Egyptian invention and production of papyrus paper.

2. Food:

Since the Egyptians planted gardens, cucumber and lettuce seeds were added to the Hohokam garden. Examples of food were brought in to taste after the children identified the foods in the Egyptian books.

Similarities to present day diet were noted, leaving the Hohokam diet appearing a little sparse. One child had a pomegranate tree in his yard, and brought one in after identifying it in a picture. Similarities were noted in food storage and preparation, including pottery and baskets, and specifically the outside adobe ovens. The presence of markets reminded the children of their farmer markets, with the request that they 'play market', which was done, introducing craftsmen, bartering skills and appropriate currency.

Trading - Trading was familiar from Hohokam play, but boats and camel trains introduced an astounding variety of goods and foods from other countries that were pointed out on the map. Monkeys proved to be the favorite import!

Farming - The children continued discussion of irrigation and canals, with the discovered use of gates and the shadu (swinging buckets) system of filling the canals.

A short discussion of dental health ensued when it was found that the teeth of mummies had grooves in them, because of stone grit in their flour. It was

noted that the Hohokams had similar problems.

Examples of barley and wheat were brought in to grind. Use of local plants was explored, bringing in dates and figs from local trees.

Hunting and Fishing - Methods of hunting and fishing were discussed, using books and drawing on the familiarity of local species. Straws were used to manufacture 'reed' boats. Play fish, geese and rabbits were added to the food samples in the house.

Domestication of animals, such as goats, chickens, cattle and horses, was added to methods of procurement.

A feast, complete with handmade pita bread, was shared as a culminating activity. Foods eaten included cucumber, dates, figs and pomegranate.

3. Shelter:

Upon viewing selected books and drawings, children were able to see that Egyptians used similar methods of constructing their homes, including the method of mixing, forming and drying of bricks. Smooth plaster took the place of rough adobe, and more sophisticated adornments were used, but the basic method was the same.

The geographical reason for using mud was the

same, and both cultures used the roof of the house for cooling off, owing to similar weather.

Pictures of actual houses being built in present day Egypt brought a sense of continuity. More miniature bricks could have been made, but it was replaced with a discussion of villages and improvements in daily living enjoyed by the more wealthy Egyptians of the time.

The house in the room was decorated by the children, with gold (brass) dishes brought from home to supplement the props of rugs, skins and pillows. They stocked the house with figs, dates, pomegranates and pretend items.

Pyramids: The triangular shape was introduced through books about pyramids, with continued use of squares and rectangles for building. The children had a triangle search, using patterns on clothes and shoes as well as objects in the room.

Pyramids were built, using blocks and Lego, concentrating on the 'step pyramid' to insure success. Children insisted on putting a point on top, however. They drew pyramids in the sand, on paper and on the chalk board. Construction of the pyramids was followed

through its phases, with implementation of cylinder blocks as rollers, and wedges to facilitate raising blocks. Pictures of tools and methods were shown, while stories of individual craftsmen and artisans were shared through pictures of objects found in the tombs and actual wall paintings.

The pattern for the paper pyramid was done as a group project, aimed at following instructions concerning cutting and folding. The children's attention and success was surprising. They put their names in hieroglyphics on their pyramid.

The reasons for the building of the pyramids and the secret chambers were discussed, while sharing Dr. Carter's discovery of King Tut's tomb.

A video of pyramids and mummies was used to convey information concerning mummification and burial, and several children began hiding Lego men inside their Lego pyramids. Seasonal building of the pyramids was easy to understand, as major building takes place in winter in Arizona, due to the intensity of the summer heat.

4. Clothing:

Similarities in weather prompted similar

lightweight woven wraps, with the addition of pleats, in the Egyptian garments. Linen replaced cotton. Sandals were still woven, but from papyrus instead of agave.

Ornamentation in the form of wigs and make-up made 'dress up' more fun in the house, especially with the addition of 'gold' jewelry. Dolls were dressed as wealthy Egyptian children. Children made their own jewelry (from gold foil) and fashions from lengths of fabric, always dressing appropriately while in the house.

The cut out doll was dressed in costume, with items named in English and with Hieroglyphics stamped by the children.

5. Religion:

The Egyptian belief in afterlife was explained through pictures of King Tut's tomb, and the items stored for his use in the next life. The connection to cats was shown through use of cat's eye make up in pictures, on masks and the abundance of mummified cats.

The numbers of people involved in building and decorating the pyramids and temples suggested involvement, and employment, of the majority of the

population. (They tried the imagery of all the people in Scottsdale working on one building for many years.)

Religion became the component that related to most of the other components guiding their culture.

Even in geography, the mummies crossed over another river, the River Stix.

6. Group Activities:

Through exploration, the children found that people lived in cities, much like the Hohokams and modern day residents of Scottsdale, and that they enjoyed the same sports such as swimming and playing ball. The children learned to play leap frog, an Egyptian game and checkers.

The group was divided into craftsmen and merchants. They played a merchant game, using real and play objects to assist their creative play. Some of the lessons learned incorporated other components such as math, clothing, food and shelter. The following was addressed through development of the market:

Money: Use of gold rings as currency involved the making of rings from gold foil, the decision of what each merchant thought his product was worth, and the use of balance scales. Bartering took place when they

realized they were out of money, but could trade their purchases for other goods. They dealt with loss of inventory, loss of funds, trading, purchasing, bartering and evaluation, and accumulation of wealth. Some children asked for more gold paper to make additional rings. (Everyone started with the same number of gold rings.)

Time management: Stores had to be closed by merchants, or they had to hire someone (or bribe them) to watch the store so that the merchant could buy goods from others. The children questioned the lack of telephones and phone books, finding it difficult to imagine that 'smart people like the Egyptians' had not invented them.

Training and preparation were studied as each craftsman became aware of his environment, tools, training and product.

School was discussed, including discipline and curriculum, and the children were delighted to discover Egyptians studied other cultures as they were doing. Many pictures showed Nubian and Asian characters.

Government was shown in the shape of a pyramid, with the ruler at the top and the workers as the

foundation.

Cats continued to be favorites, but were not as nice as the ones of today. The children noticed several pictures of parties, suggesting more leisure time, because they didn't have to do everything themselves. The Egyptians had different people to do different things.

Archeological discoveries took on a personal note as 'treasures' were buried in the playground sand for the children to uncover after hearing clues. They were given spoons, screens and paint brushes to use as tools. As much of Egypt's income came from tourism and archeological finds, even in early times, the children linked it to current Arizona archeological sites and museums.

7. Communication:

Basic vocabulary: Salome (hello), Pharaohs, pyramids, sarcophagus, hieroglyphics

The use of hieroglyphics was introduced through pictures in books, use of stamp sets, a comparison alphabet sheet, and the CD ROM program, Annabel's Dream. When children became comfortable with the concept, they were encouraged to translate words such

as 'Mom'. They stamped the proper words or symbols for different objects in the room.

Further work was done on the recognition of the alphabet, by matching words connected with the Egyptian unit. (Appendix D)

Literature: The use of Egyptian stories, such as their Cinderella story, provided continuity with a cultural twist.

Math: The triangle was introduced with the application of building with Lego and blocks. Money systems were used during the marketing game, fostering ideas that included a "free pot for the first customer", "it isn't worth that much" and " I'll trade ya!".

The feast was incorporated into the market with perishable item for sale. The food merchants made the most money, with the gold merchant following. The food merchants didn't even leave their shops as they acquired items in trade.

8. Art:

There were many beautiful examples of Egyptian arts and crafts to view, including the funerary objects. The children colored, cut and wore a King Tut mask.

They had no problem identifying the mask after their research, and built sarcophaguses from blocks so the masks could be used. They wrapped the dolls with toilet paper to resemble mummies.

The children made their own gold jewelry from gold foil.

Music: The reed flute was still used with the introduction of the harp. The tones were listened to, and slow fluid movements performed to the harp music.

Phase V, Part 1 - Kenya, The Masai:

Objectives:

a. To travel up the Nile River and study another culture in a different geographical setting.

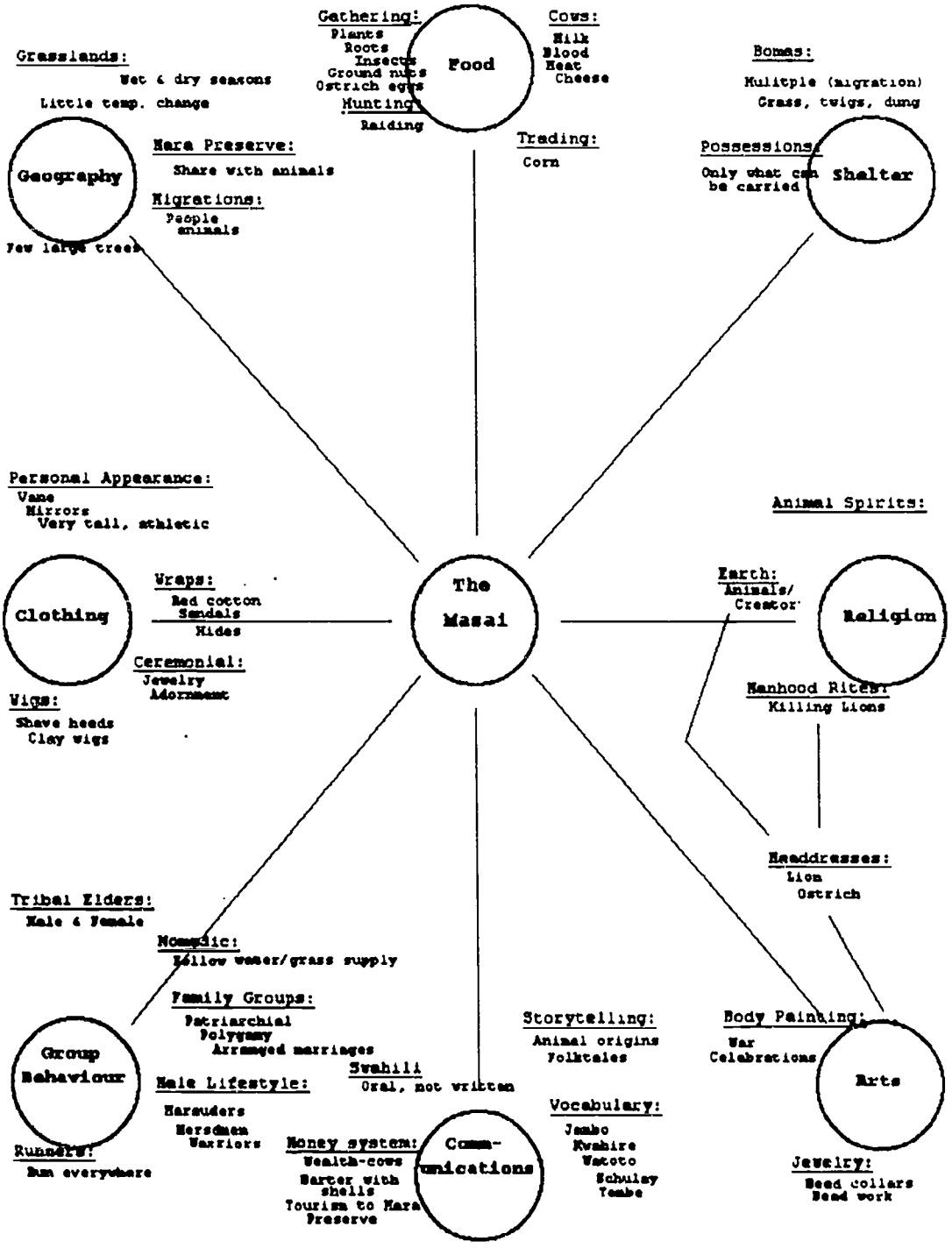
b. To improve map skills.

c. To introduce the circle.

Teacher Preparation:

It was more difficult to find information for this model than the previous ones. More selection was necessary in presentation of the knowledge obtained, as the Masai have a few cultural practices that would be viewed with horror by American children. To insure a memorable association with the people of Eastern

Model Application: Phase V, Kenya Part 1 (Masai)



Africa, an African performer was invited to visit.

Room Preparation:

Displays of local desert study were exchanged for pictures and books of the Kenya grasslands, and the Masai. The house was transformed into a hut with the installation of bamboo curtains for walls. Appropriate props were added, retaining items such as baskets, hides and corn. Posters of endangered African species were displayed, and specific animals added to the play areas. The African dolls were dressed in costume, and lengths of red cotton were supplied for the children to wrap themselves in, along with beaded accessories. Play spears and lion headdresses were added to the warrior's gear, as was white theatrical paint.

(See Appendix E)

Materials:

Tagboard

Feathers

Toothpicks or stick pretzels

Three short lengths of red cotton

Beads

Stuffed animals

Savannah mural for miniature animals

Stamps (jungle)

Face paint

Color pages

Rainstick and gourd rattles

2 1/2 bamboo curtains for walls.

Model components:

1. **Geography:**

key words: savannah, grasslands, rainy season, equator, migration and waterhole.

Picture books of Kenya, the Masai, and animals were shared to familiarize the children with the new terrain, its seasons and plants. Videos were shown of the region.

The children traced the Nile River with their fingers to Lake Victoria, and began an imaginary journey through the grasslands. They found Kenya on the map and globe, and discussed its proximity to the equator, as opposed to the North and South poles.

Sources of water were looked for, and it was found that rain was the main source. Wells were ancient and territorial. The children noticed high grass and few trees.

Animals were found on the animal globe; pictures of the Masai and their goats and cattle were shown on the movie clips on the computer encyclopedia, as were pictures of the waterholes and its residents. Carnivores and herbivores were charted.

Pictures of migrating herds heading away from dried up waterholes reminded the children that water was necessary for life. Since the domesticated animals of the Masai also needed water, but were dependent on their masters to supply it, the children rationalized that the people followed the source of water for their livestock; thus making them migratory as well as the native animal population.

Animals were put in appropriate settings, using sponge cut outs for the animals. Stencils of animals were also used during centers and free time, with the emphasis on being grass eaters or meat eaters, markings and surroundings.

National Geographic Mammals CD ROM was used again to view the characteristics, habitat and motion of the animals.

The savannah mural provided appropriate background for play animals.

Plants: Trees were found to be stunted due to animal activity, and not of the variety to build from. Palm trees were present in the wetter areas, with their leaves and bark being used in daily life.

It was discovered that many plants were used for medicinal purposes, as well as food for animals and man. Grass was the all purpose plant for man and animals.

2. Food:

The food for the Masai was difficult to comprehend when it was that found they ate roots and insects. Drinking milk, eating cornmash and cooking meat was familiar. The consumption of blood/milk mix was not discussed, the lack of running water was noted.

Methods of procurement:

Hunting - The Masai normally ate their domesticated stock, but did hunt occasionally, which allowed the children to practice aiming and throwing their padded spears. Mr. Johnson, their guest, showed them real spears and games the Masai children play when imitating their parents.

Gathering - Ground Nuts (peanuts) were shared and mashed as the Masai do, to put on the boiled corn mash.

The children tried to discover what other foods the Masai gathered, but were familiar only with ostrich eggs as a regular food (an ostrich egg was put on display). Because they were a migrating people, the children discussed what foods might be found in different areas, and if they were connected to the rain cycle.

Trading - Instead of growing corn, they traded for it, probably using milk and cheese as trading pieces.

Storage and preparation - The Masai cooked over the traditional stove; rocks around a fire, with a pot for boiling.

Baskets were made for storage and milk was obtained daily. When larger animals were killed, the whole animal was dispensed with immediately. This was acted out in the Masai house. The gourds used for drinking and eating were passed around by the guest, with a traditional song about sharing. If one person had food, it was shared with all.

3. Shelter:

As the Masai lived in huts of sticks and grass, called bomas, a hut was erected over the frame of the house in the room, using bamboo shades. Since the

Masai only take what they can carry, the children played a circle game in which they chose things they would need to survive, that could be carried. The hut was then supplied with these things. The authentic Masai huts were covered with cow dung, reinforcing the belief that nothing be wasted. The children made pictures of Masai homes, using both toothpicks and stick pretzels. They were shown how to make circular enclosures with the various building materials. The large paper blocks were favored, as the children could be inside the enclosure and away from the lions (stuffed, of course).

4. Clothing:

With the Masai being very proud, and wearing beaded adornments such as marriage collars and large earrings, it was fun to dress up. Collars and bracelets were obtained for the girls, as well as lengths of red fabric which is the choice of the Masai. They children were not allowed to shave their heads, but looked at pictures of their wigs and headdresses. A baby pack was made for the children to carry the 'baby' in.

The children then dressed the large gingerbread

men (on the wall) as Masai people for Halloween.

The feather headdresses, made as an art project, were replicas of ostrich feather warriors headdresses, and were worn while in the house and while hunting.

5. Religion:

The Masai belief that they must practice a respectful relationship with nature and its creator has resulted in a larger animal population in the Masai preserve than in any other. This pleased the children. When read about the manhood initiation during which a young man must kill a lion with a spear, it resulted in repeated attacks from the hut upon the stuffed lion.

Their belief that animals possess spirits was pleasing to the pet lovers.

6. Group Behavior:

Family groups travelled together, with the father often having more than one wife to insure him children. Many children died in infancy because of disease. This led to a discussion of medical facilities and personnel that could be called (911), with a response time of minutes, as compared to the lack of facilities in the Masai homeland and lack of transportation. If three or four children lived, their mother could claim a

position of authority. Her success was judged by her ability to raise her children, as opposed to our society's definition of working skills and salary.

Warriors were young men who eventually killed a lion, armed with a spear and shield. Because the lion was the most respected, the success of the man yielded him power. This gave meaning to the children's art project of an ostrich headdress (worn by those who did not have a lion mane from a kill). The boys spent time pretending to be warriors, while the girls practiced their home skills. The girls resented the restriction of roles, and hunted lions anyway.

Being nomadic herders, the children divided up chores to look after the cattle, as well as gathering food and fuel. Since the men were raiders, much time was spent in training. The children practiced foot races, leaping, races and stealth games such as the Masai game of putting pebbles on a sleeping rhino. The lion hunt game was popular, and assisted in learning to follow directions.

7. Communication:

Basic vocabulary: Jambo (hello), Kwahire (good-bye), watoto (children), asante-sana (thank-you),

temba (elephant), waterhole, nomadic

Literature (storytelling): Often the Masai tales are about the creation and origin of the creatures around them. These tales about lazy lions and others were easy for the children to act out. Puppets were created for this use, also.

Math: Counting 1-10 in Swahili.

Wealth was measured in cows and goats, so the children played the marketing games with paper cows and goats, instead of golden rings. As shells were also used for trading, available shells were divided up equally. The circle was introduced during this unit, and searches initiated through the room included letters, fingers and mouths.

8. Art:

Music: Chants, utilizing hand rhythms and beaded gourds were taught by the guest and practiced everyday, often spontaneously by one child or another. Left/right movements were introduced in a simple rhythmic dance. A rainstick was used for storytelling and listening activities, and the children learned how to play native instruments, such as the thumb piano, cola shells, cocoons and drums.

The Carnival of the Animals was chosen to represent the waterhole scenario, with minor variations in the animals such as donkeys becoming zebras; hens becoming ostriches and guinea hens. Music was listened to, animal movements were coordinated with it, and pictures were painted after listening and imagining. For example, after listening to the aquarium selection, the children looked at pictures of fish from the Red Sea, listened again while they imagined what kind of fish they were, and then finally painted fish for display.

The entire recording was listened to while they looked at books of the preserve, and then recreated the waterhole and plains with fingerpaints. The emphasis, when fingerpainting, was on the up and down growth of the grass and the circular motion of the water.

Animals shaped sponges were used on the fingerpainted background. Body painting was also done on arms, faces and legs, patterned after the white markings on the Masai warriors.

A lion headdress was made from feathers while teaching such concepts as short and long, and the same direction (pointing in or out), as pertaining to

working with the feather design.

Had the time been available, more patterning with beads for necklaces could have been done.

Because Halloween occurred during this unit, it was extended another week to study some specific animals, and to see if the model was transferrable.

Phase V, Kenya Part 2 - (Animals):

Objectives:

a. To transfer the model for the study of animals of the Mara Preserve.

b. To see if the model was usable by children as a format for assimilating information.

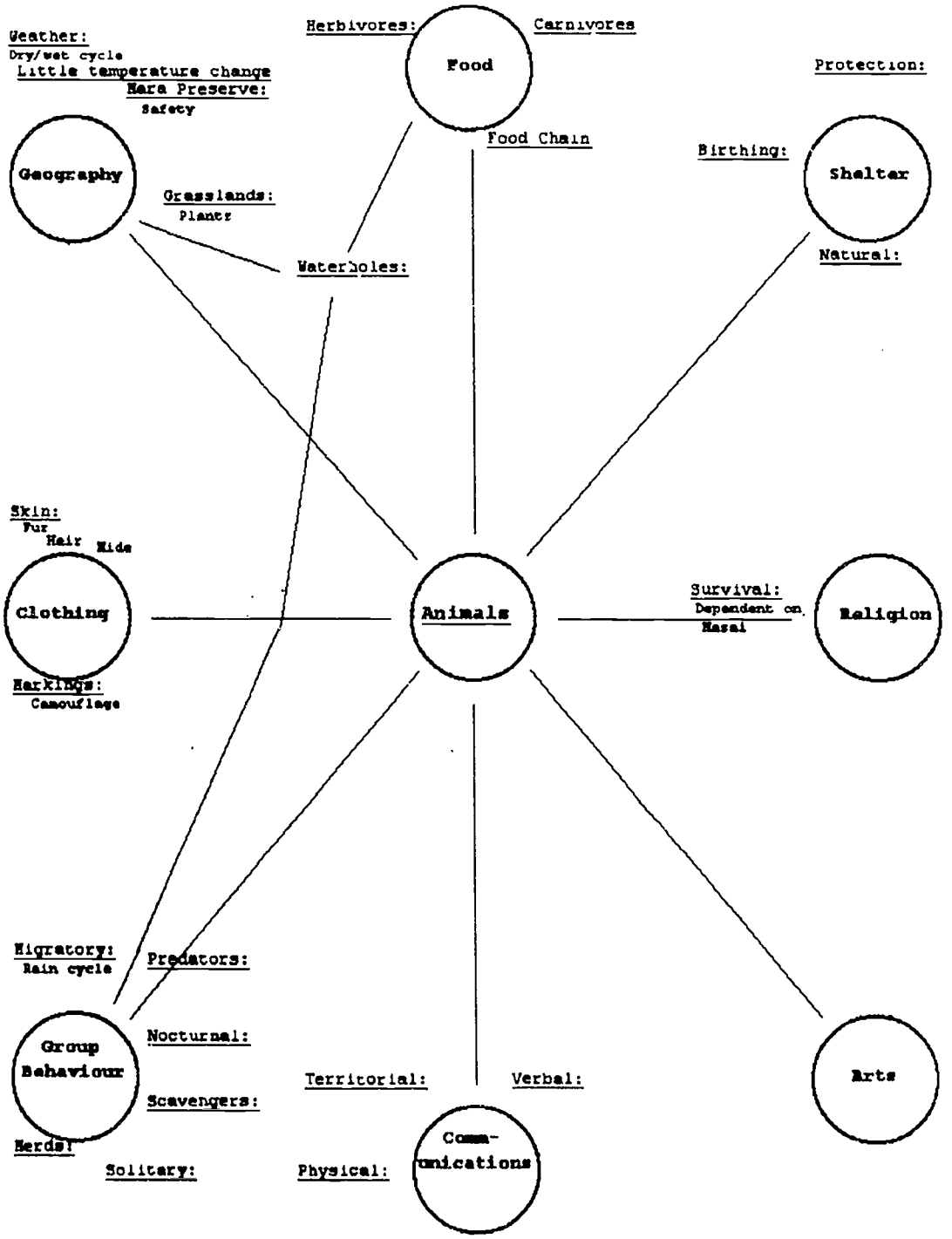
c. To combine the custom of changing identities for Halloween, with the animal identities.

d. To show the inter-dependency of the Masai culture and the wild animals in daily life; past, present and future.

Teacher Preparation:

In adapting the components to animals, the information sought became very ordered and simple. The selection of animals to study was limited to lions, elephants and zebras, and information was obtained and

Model Application: Phase V, Kenya Part 2 (Animals)



listed accordingly on the model for teacher reference.

Room Preparation:

The room was unchanged from Part 1 of the Masai unit.

Materials:

Animal masks (commercially produced or homemade), face paints, music (written about specific animals).

Books about the specific animals and their co-inhabitors.

Model Components:

During the process of developing the Masai unit, the idea of adapting the model for use on animals evolved. Further, the adaptation to animals made it possible to use this sub-unit as a method of evaluation of the model for use directly by the children.

The basic information was identified on the model for adult viewing. Interested in discovering if the children could use the basic model for assimilating and sorting information, they were divided into three groups, and given a specific animal to study. The books and videos were shared with the children, and they verbally answered the questions on the components.

If they did not know the answers, they looked through the information until they thought they had it. To increase concentration and a sense of fun, the questions were divided among the members of the group in the morning. The group with the most accurate answers were to be given a reward.

As a further observation variable, two different formats of unit study were tested. The first method, used on the morning class, gave each child in each group specific responsibility for a component of the model. The second method, used on the afternoon class, allowed group answers, requiring only that someone in the group be able answer for each component.

The groups were given 15 minutes to concentrate on their own animal before presentations began. Only six of the eight components were used, excluding Religion and Arts. Their answers are in Appendix F.

To supplement the children's use of the model, the classroom activities identified in the Masai model were continued with centers for stencils, color pages, computer software, stamps and play animals. On the Friday before Halloween, cheetah, lion and zebra markings were painted on the faces of the children,

with an instant transformation taking place in their behavior and demeanor.

The children talked about the fact that the grass eating animals shared their feeding places with different species eating different kinds of grasses, and that animals only killed for food. Since the Masai only kill for food (except for the lion manhood rite), it was easy to compare the reason why the numbers of animals were so much higher on the protected Masai preserve. The children did not think poaching should be allowed.

In modern day economics, the Masai accumulate wealth not only from the size of their herds that co-exist with the grass eaters, but also from charging for observation of the wild animals, and from fees paid to them for protecting the lives of the animals. Their fates remain intertwined.

Phase VI - Thanksgiving (rephrased as Giving Thanks):

Objectives:

a. To test the transferability of the model for use by other teachers.

b. To test the transferability of the model for

use in a celebration or holiday.

c. To explore the practice of giving thanks for harvests by cultures around the world; thereby reinforcing the theory that cultures recognize the importance of a successful harvest.

Teacher Preparation:

Three celebrations were chosen to represent the harvest theme surrounding Thanksgiving. These specific celebrations were given to teaching staff members to explore, using the model as a framework for gathering the information. The guidelines given to the staff were as follows:

a. They were to gather the facts according to the model for their topic.

b. The information was to be converted into an activity that would convey the information to the children.

c. The activity and information was to be planned for two daily activity periods, with an outline and materials list to be presented to for approval, prior to presentation.

d. The teachers would note any similarities between celebrations that could be shared.

Student Preparation:

In the week between Phase V and Phase VI, the children were given a brief look at the feudal system of England. The thrust was to help the children imagine what it was like to be crowded and limited in livelihood. A game was played in which the children were given pieces of land within the room that became smaller because of the natural increase of the family. Roles were assigned, including that of squire, tradesman and farmer or tenant. Rent was extracted from the tenants, as they were given the opportunity to decide what they wanted to raise or grow. When their holding became too crowded with family, they were given the opportunity to emigrate, providing they could raise the money, or indenture themselves. Everyone, with the exception of one boy, decided to go to America. The remaining 'farmer' intended to keep his land to himself, and let everyone else go.

The Mayflower was selected as a model, and it was decided (according to the library resources) what would be taken, and what would be needed for survival in a wilderness.

Roles were once again assigned and the children

crowded into a facsimile of the ship, made from paper blocks. Discussion included diet, the time spent at sea, and the difficulty of landing without anyone to help. This was to set the scene for the American Thanksgiving celebration between the Mohicans and the Pilgrims.

Two staff members and the parent of one of the enrolled children participated in parts of this unit. The staff members prepared for their presentation, using the model, and the parent answered questions asked of them by staff and children. The results and observations of this unit are in Chapter 4, parts 1-3.

Chapter IV

The Results

The method of evaluation of Phases II through VI follow a similar outline. This outline included a documented overview of the unit(s) within the Phase, a verbal questionnaire (an adaptation of the questions used in Phase I with the teachers, see Appendix A) and a description of the application of knowledge.

Evaluation, Phase I, (Teacher Inservices):

This phase was the teacher training portion of the Practicum, in which instruction was given the teachers on the use of the model. The inservice was successful, but it should be noted that one teacher had more difficulty than anticipated in changing her focus from searching for differences to searching for commonalities. This propensity to see differences rather than similarities was somewhat a surprise, but as the inservice progressed, and the sample questionnaire was practiced, the teacher was able to adapt to the new way of looking at cultures.

Evaluation, Phase II (Scottsdale):

The initial unit needed to be lengthened, as the group was very young and required more time to adapt to

school routines and rules. They also expected the program to consist of free play, and some exhibited behavior patterns that needed to be redirected.

Interest increased when they began looking at the Scottsdale literature and discovering the local environment.

At the end of the 'home' unit, 30 of 40 students could answer the component questions regarding the unit, and 24 of 40 could complete related pictures in a recognizable fashion.

Application of knowledge:

Other than the increased ability to perform basic kindergarten skills the following was achieved:

- children were able to use the CD Rom computer programs, either alone or with a partner.
- children were familiar with classroom routines.
- children began using observation skills and brought in desert pictures, books and objects.
- children were familiar with school library.
- children were beginning to be aware of their cultural components and began drawing attention to their daily lunches, clothing, games and pets, and in some instances, where they lived and what their

home was built of.

Evaluation: Phase III, (The Hohokam)

A questionnaire was given to the children covering the main components such as "What did they eat?". The questions were asked, using the reward system (candy), on two separate days, with the number of answers increasing significantly on the second day. The biggest difficulty was insisting on turn taking and isolating information, as they were all eager to answer the questions. The children were also asked about similarities between modern Scottsdale life and ancient Hohokam life. The most noted similarities were the river, plants and block construction of houses.

The children were asked to draw a Hohokam house and add anything else they thought important. All children drew rectangles or squares, most were able to add doors, windows or posts, and some added corn while others drew cactus and canals.

The same few children struggled with alphabet recognition or fine motor control, but did not seem to be as frustrated, when the activities were so integrated. Young behavior still disrupted short discussions, but the children responded better to

centers and information given in a game format. Their overall interest level increased dramatically with the introduction of this first foreign culture.

Application of knowledge:

A valid test for understanding and processing of information should be the application of the knowledge outside of structured activity periods.

Examples of application noted during Phase III are:

- Children continued to build pueblos during free time, utilizing the blocks.
- Parents reported children trying to build pueblos at home.
- Children continued to dig canals in the playground during recess.
- Children wanted to play in the Pueblo, and ground corn constantly.
- They built ovens of blocks, and asked for playdough to make tortillas.
- During lunch they asked questions about food, and began bringing corn chips for lunch.
- The level of cooperation rose for clean up time, as they became more excited about the activities

than free time.

- Basic skills continued to improve as activities were disguised as part of Hohokam play.

- Children became proud of their knowledge.

As the children became more familiar with the aspects of the Hohokam culture, the play in the house became more animated and realistic. After the first day of Hohokam life, no mention was made of the removal of various toys and equipment from the room. Cooperation increased dramatically as the children became eager to complete all centers. Clean up time also became quicker, with less complaining, as they questioned me about the day's activities.

Evaluation: Phase IV (Egypt)

With the completion of the Egyptian unit, a quiz was again given. This time the answers were more involved, with the children coming up with some of their own similarities, such as a comparison of tourism in Egypt (seeing the pyramids during winter) and Scottsdale (winter visitors).

Evaluation and comparison began to take place automatically, as children recognized commonalities with the two previous desert cultures. The children

also began to look for information, and recognized items in books and other resources, as they began to see their ability to participate in research. They became very competitive at being experts, and began to bring in pictures from home relating to pyramids. The children were able to locate Arizona and Egypt on the map, as well as name and find the equator on the globe. The north and south pole were easy to find because of the white color, they informed.

When asked to draw a triangle pyramid, all but one child could. When asked to draw a step pyramid, everyone drew steps, but a few did not combine the steps with the triangle. Some children drew pyramids from the top, as they would have appeared from the top of the Lego pyramids they built. Several children drew mummies inside of the pyramids, while some drew tunnels and rooms. Most drew the stone formations on at least part of the pyramid.

When the house was first decorated, the children were eager to furnish it by looking in the books, and wanted to know about the food they could use.

When the three desert cultures were discussed, most were able to voice the similarities in the rivers,

buildings, weather, food and plants, as they related to the geography. They were beginning to use some deductive reasoning, as they used terms such as 'why' and 'what if'. If they couldn't remember immediately, they could be led through the process to relearn the information.

Application of knowledge:

Examples of the application of knowledge gained in Phase IV are:

- Children continued to bring food and objects in after recognizing them at home or somewhere else. They had several dates and pomegranates to taste, and they accepted the new food.
- Children built pyramids daily, making them all sizes, and hid mummies made from Lego people or dolls inside, for me to find. They even wrapped them in kleenex.
- Children made fans, jewelry and clothes for the dolls in the house, as they pretended.
- Egyptian foods began to appear in lunches, and triangle sandwiches became popular.
- Several statues and pictures of King Tut were brought in. As the opening of the new Luxor

resort in Las Vegas appeared in local newspapers, the children were able to bring in pictures for show and tell.

- Children continued to dig canals in the school yard, and also asked to take archeological tools outside to dig for treasure. They actually found some lost items in the sand.
- Several children observed the similarity between the Hohokam houses and the villages of rural Egypt, but felt the Egyptians were a lot smarter.
- The children loved to impress their parents and peers with their knowledge. They displayed pride in their achievements, and several parents came in to congratulate us on their children's knowledge and exuberance .
-The children began to borrow on their expanded knowledge base to create their own messages and 'glyphs'.

Evaluation: Phase V Part 1, (Masai)

As this region was different geographically, more time was spent on reasoning and logic. Skin color and physical appearance were so different, that time was taken to discuss the differences, and still isolate the

similarities.

Gender roles were more rigid, and the girls objected, after obtaining equal status in the previous cultures.

Judgement was rendered unfavorably on some practices until the entire culture had been studied, and those practices suddenly became reasonable. At this point the children were told that they were going to see how much they had learned, by drawing the shapes that had been used in creating houses for the people they had studied.

Example question: The houses were made in what shape?

Answer: Each child drew their response on paper. For the Hohokam, a rectangle, the Egyptians, triangles, and the Masai, circles. Everyone drew the rectangle and were able to then turn it into a pueblo, some adding more rectangles, ladders and corn. When drawing the Egyptian shape, some drew the triangle and others drew more rectangles. Upon questioning the rectangle, they told me that workers lived in Pueblo type houses; only Pharaohs were in pyramids. Planning for this unit had not foreseen this possibility. All but 4 of the

children drew the three shapes, including the circle, and successfully converted them into houses.

Application of Knowledge:

Examples of application noted during Phase V are:

- Children continued to build pyramids when they found circles difficult to make with Lego.
- Children played Masai warrior endlessly, insistent on killing a lion; sometimes sneaking up on others in the room, and capturing them.
- When Mr. Johnson began his story about the river called the Nile, children replied they already knew that. He had to revise his story to be more specific, as the children wanted to know something new.
- The children counted in Swahili when lining up for lunch, or whenever they wanted to count something.
- The chants would erupt anywhere and anytime someone remembered it, and the whole class would join in, as though it was planned. They also liked to make up stories about the rainstick.
- The children were delighted to learn the Masai ate corn, and wanted to start grinding corn again,

like the Hohokams, reinforcing the recognition of similarities.

- The children began using the globes and map during free time.

Evaluation: Phase V, Kenya Part 2 (Animals)

The ease with which the children answered their questions was a surprise. They were able to use the model as a simple framework for acquiring information. Both groups answered the questions, although the group in which each individual had a specific responsibility answered in more detail. There was little hesitation in replying, and most children were familiar with the resources available if they needed to look further.

The children in the groups where each child had a responsibility worked together to make sure everyone had an answer. In the afternoon, where group answers were sufficient, some children just hollered out answers for the whole group, but everyone in the group listened. The exchange of information was fast and loud, with a lot of excitement and pride. If a group did not have an answer, another group tried to answer for them.

This was a **very** loud unit.

Application of Knowledge:

Examples of application noted during Phase V were:

- The children were extremely proud of their accomplishments and wanted to find out what the next unit would be. Their eagerness was sharpening their focus and retention. This pride set them apart from other kindergartners, and bonded them more closely to the other older children in the program, as they shared the same format and exploration themes.
- The children wore red whenever possible, as it was the favorite color of the Masai.
- They see Indian clay as the solution to many problems, as they continue to dig up the playground and make bricks.

Evaluation: Phase VI, Giving Thanks

Phase VI, Part 1 - American Thanksgiving Celebration:

Teacher preparation:

The selected staff member reviewed the historical data in preparation for use of the model (Appendix G), involving both Mohican and Pilgrim stories. This information was converted into activities and materials gathered for implementation.

Room Preparation:

The room was set up with an area in which to display the foods representative of the American feast. The area was also decorated according to the season, and books were provided to show the clothing and homes of the two groups.

Materials:

corn, squash, pretend turkeys, rabbits, deer ducks smoked fish, apples, pumpkin, beans and cranberries

dolls representative of both Mohicans and Pilgrims

Audubon Birds software

Model Components:

1. **Geography:**

The settlement was located on the map, and a verbal description given of the area and weather. Books were not used to give visual references.

2. **Food:**

The food described in the materials list was displayed. The foods provided by the Mohicans were new to the pilgrims, and the children discussed how tired the pilgrims must have been of salt pork and sea biscuits. Stories were read concerning the pilgrims

first planting of corn, the fertilizer suggested by the Mohicans, and other aids supplied to the pilgrims to assist them in their fight for self sufficiency. The Indians also aided the pilgrims in determining which items were edible and which were not. The children made a book of the new foods.

Storage methods were discussed, including the significance of plants that could be stored all winter in their own coverings, like pumpkins. Tins, wooden boxes and sand were displayed as additional containers for storage of foods.

Mention was made of the fact that turkeys were slow, and easy to catch. This was proven by use of the Audubon Birds CD Rom program, showing the flight skills of the turkeys.

3. Shelter:

The teacher's research found that specific shelters were not part of the equation. She found that the pilgrims had to live on the Mayflower for a time, so and the children erected the Mayflower from the paper blocks that they could crowd into. They also made paper Mayflowers to take home, drawing the boards on the boat portion.

4. Clothing:

While clothing was not relevant to the harvest celebration, pictures were used to show how the Indians had adapted to their region, by using hides and furs to keep warm. The pilgrims were found to have few garments, and while they were in poor repair, they were of wool and were colorful.

5. Religion:

Both groups gave thanks to a higher power for peace, as well as sufficient food to sustain them during the winter.

6. Group Behavior:

The Mohicans normally celebrated the fall harvest, and shared their provisions with the pilgrims. The two groups worked together to prepare for the winter, as well as the thanksgiving meal. Living together in peace was significant to both parties. The information concerning the Mohicans was related to us through a visit from a friend, who is Mohican. To his people, the celebration was one of peace, not harvest.

7. Communication:

The tales of this celebration were told in books, movies, songs and plays, being revised when new

information surfaces. Color pages were plentiful and were used as part of conveying the message.

8. Arts:

Any art associated with this celebration was found to be commercially originated for remembrance of the occasion. As the thrust of this exercise was to commemorate the harvest celebrations of different cultures, emphasis was put of the crops and the giving of thanks.

Phase VI, Part 2 - Kwanzaa (The East African Celebration of the First Fruits).

Teacher Preparation:

The teacher had to read the materials, complete the model (Appendix H) and convert information to hands on activities. She drew a Kinara or candelabra for reproduction, and gathered the materials, props and food needed for the feast and Kwanzaa table.

Room preparation:

The teacher chose an area of the room where she could set up an appropriate Kwanzaa table, and have sufficient room for the children to make and display the Kwanzaa decorations.

Materials:

Kwanzaa literature and handouts

posterboard, crayons

black, red and green paper streamers

plastic glasses for unity cups

green kool-aid and popcorn

apples, pineapple, corn, bread, squash, zucchini

baskets and straw mat

kinara, 3 blue, 3 red and 1 black candle

African dress (reused from Masai unit)

family heirlooms for display

Components:

1. Geography:

Children were reminded of geographical location of Masai unit, by using the map to locate Eastern Africa. Crops were discussed, as Kwanzaa was first celebrated in East Africa before being adopted in other parts of the world; specifically the United States.

2. Food:

The celebration of first fruits was reenacted through the preparation of the Kwanzaa table. The teacher told the children the food sometimes differed, because of where the people actually lived, but an ear of corn was usually displayed for each child in the

family. She shared the seven principles of Kwanzaa by dividing them between the two periods. Each principle was recited and explained. She then lit one of the candles, everyone said Haramee, and pretended to drink from the unity cups.

The children colored the appropriate cardboard candles in their cardboard kinaras.

3. Shelter:

No pertinent information relating to specific structures associated with Kwanzaa was found.

4. Clothing:

Men and women wore traditional African apparel to remind them of their ancestors. Clothing from the Masai unit were used to dress the children.

5. Religion:

Kwanzaa was not referred to as a religious celebration, but a sharing and remembrance of ancestors, and past harvests. The teacher shared her family heirlooms and talked to the children about items in their families that had been handed down from one generation to another. The objects, she told them, were to help them remember their ancestors and their history.

6. Group Behavior:

Even though specific interpretations of the Kwanzaa celebration might be regional, the seven following principles are the main focal points.

1. Umoja - unity
2. Kujichagulia - self-determination
3. Ujima - collective work and responsibility
4. Ujamaa - collective economics
5. Mia - purpose
6. Kuumba - creativity
7. Imani - faith

7. Communication:

Basic vocabulary: Kwanzaa, Harambe (in recognition), karamu - feast, kinara - candelabra

Storytelling: The recognition of ancestors was traditionally related orally, and supplemented by exhibiting special items belonging to the ancestors. This established a connection with the past. The teacher brought in several pictures and objects to share with the children, while telling the story of her family and relating the importance of this facet of Kwanzaa.

8. Arts:

An area of the room was decorated in the Kwanzaa colors, using streamers and construction paper. This would be done in the individual homes.

Music was provided by students playing the thumb piano and the drums, while others took turns dancing to the rhythms.

The idea of making gifts to present to each other was discussed, but not done, due to the lack of time allotted for this phase of Giving thanks.

Teacher Evaluation:

These principles were presented over the two day period, but both the teacher and the author felt they were too abstract for the kindergarten children to understand. Perhaps, in the future, activities could be designed to demonstrate the fundamental principles . If the children actually drank the kool-aid seven times and eaten the popcorn, at least the number of principles would have been internalized, providing a knowledge base to expand at a later time.

Phase VI, Part 3 - Succot (The Jewish Giving of Thanks)

Teacher Preparation:

Research provided a familiarity with the celebration, using the model (Appendix I) to assimilate

information. This was the secondary source of information, however, as a parent, who is Jewish, was asked to come and give a presentation to the children on the highlights of this version of giving thanks for the harvest. The parent was given the eight component questions to use as a format for sharing with the children.

Room Preparation:

The original house structure was covered with brown paper to simulate the shelter constructed for the celebration of Succot.

Materials:

construction paper

grapes, pastries and bread

honey

Components: (as answered by our guest)

1. **Geography:**

The region of this harvest was next to Egypt, where it was warm and desert-like; a place where rain was a cause for celebration, because there would be food. (The children related to the location because of the previous study of Egypt). This celebration, like Kwanzaa, could be celebrated anywhere in the world; the

importance being to remember the first harvest.

2. Food:

Because people of the Jewish faith live all over the world, the food eaten is regional. The first harvest, when thanks was given, was of grapes. Along with grapes the people had bread, honey and special pastries.

3. Shelter:

The sukkah, or hut that the early people slept in to guard their harvest, was re-created by Jewish people for the duration of the holiday. It was made of vines or branches and decorated. During the seven or eight day holiday, people ate, studied and sometimes slept in the sukkah, to remind them of their promised land and the first harvests.

The activity chosen for the second day was to draw and cut out fruits, vegetables, stars, moons and birds to decorate the sukkah.

4. Clothing:

This was not addressed, other than the special hat (Yamuka) that men wear. The children were able to observe the one our guest wore during the class.

5. Religion:

The belief that God delivered these people, after 40 years of wandering in the wilderness, to a promised land where they could live and prosper, is the reason for the celebration of Succot. The activities of the celebration were done in remembrance of this deliverance and initial harvest.

6. Group Behavior:

The people performed many tasks within the sukkot, as well as praying. Regional adaptations were acceptable, as people practice this religion in different parts of the world. There were also group expressions of remembrance.

7. Communication:

Praying, singing and study on individual, family and group levels were practiced, with culminating services.

8. Arts:

Paper fruits, vegetables and other ornaments were made to decorate the sukkot in a competitive manner.

Singing and special music were shared.

Evaluation of Teacher Use of the Model:

In the opinion of the author, the staff used the model successfully in assimilating the information.

The difficulties arose from lack of familiarity with the harvest celebrations other teachers were sharing, so that similarities were difficult to point out. The children, however, noticed the similarities in foods that keep over winter, methods of preservation, and the fact that people all needed food and were really thankful when they had it.

While both teachers converted information into activities, it became apparent that it is more difficult for some to devise activities than others. There was a tendency to verbally convey information rather than create 'hands on' activities and multi-sensory experiences.

Evaluation of the Solution Strategy:

Both in general and in specific, the results of the solution strategy exceeded the expectations of the author.

1. The model and curriculum designed were indeed simple, and used multi-sensory, multi-discipline and play-oriented means to help the children gain knowledge of other cultures.

2. The use of the model and curriculum highlighted the commonalities of the cultures studied,

and easily took into account the basic learning components, life skills and academic readiness of the children, while encouraging creative thinking and problem solving.

3. The children became more aware of a global community, and their links with other cultures.

4. The model and curriculum successfully guided the teachers in the dissemination of the information gained in the researching the material, and in integrating it into the daily curriculum.

5. The inservices prepared the teachers for use of the model, and their units were implemented successfully. The evaluation and testing provided confirmation that the model was used by the teachers, and that the use of the model and curriculum resulted in the transference of knowledge and awareness to the children.

To illustrate the success of the model and curriculum, consider these observations and points.

1. The children were excited about each new culture, and eager to gain enough knowledge to play and begin learning centers.

2. The children were proud of their knowledge,

and shared it repeatedly with parents and siblings.

3. The children progressed in areas of life skills as well as basic academic skills (with a normal distribution), but all children were excited by their newfound knowledge, indicating positive self esteem.

4. The children developed a sensitivity and awareness concerning other cultures of the world, as exhibited in the application of knowledge and requests for the next unit.

5. The children developed a sense of problem solving and logical thought process, as they were able to find answers by following a set of 'why' and 'what if' questions.

6. The children were able to use the model as a format for gathering and sharing knowledge .

7. The teachers were able to use the model with little difficulty, and have since used it voluntarily for subsequent units. Additionally, without prompting, the model has become the format for teaching new units for the older, afterschool children. Both the teachers and the older children use it very comfortably, and the teachers have commented that the model and curriculum make research for new units easier, because the outline

has raised their awareness of the components. Also, the older children now look for commonalities among peoples without prompting, and discuss prior units while investigation of the new culture is in progress.

8. The model was transferable for use with a holiday and a topic such as animals. Again it proved to be a successful and adaptable format.

9. The model started out as a guide for gathering and using information but became the check list, resource list and referral lesson plan.

Evaluations of knowledge acquired by children were mainly subjective, (asking questions outlined by the model), but transference of knowledge in different areas and cultures showed that the subject matter had been internalized, and the concepts grasped. Observance of play, (video and still photos available), and journal entries concerning comments and portrayals by children, reinforced conclusions that, not only were the children having fun, they were learning.

As a specific example, on one particularly boisterous day, the children were told to view a 15 minute video about Sleeping Beauty and be able to convey what they had learned about the people and how

they lived.

They were able to suggest questions concerning 6 of the 8 components, excluding religion and communication. These were random and solicited while the video was being started. They were very excited, and at the end of the video, they gave answers that spanned 30 minutes; given in rapid and random order, spontaneously as they thought of them. The answers have been categorized (Appendix J). The children gave 63 responses and ideas after repetitions had been deleted. The impromptu exercise involved 15 children.

This was a successful evaluation of the model's use, as the children had already internalized the framework, and were working on their own with a new subject.

The implementation phases of the practicum went better than foreseen, with the model becoming more important in guiding the units than originally expected.

Mr. Orson (interview) indicated that the implementation, evaluation and application of knowledge were sound, and were in line with theories put forward by both Bloom and Madeline Hunter.

Teachers involved only in the afterschool program have stated that they like the format, and that they now look at each country with new respect and excitement, able to use the model's components to discover the culture's commonalities and uniqueness.

Chapter V:

Conclusions and Recommendations

The problem isolated for this practicum had the following points:

1. Children were not being exposed to contextual inter-cultural programs that explored the basic commonalities of cultures, but were being instead taught bits and pieces about cultures that dwelled on outlined differences.

2. Children were not being exposed to intercultural experiences that were relative to their concrete conceptualization abilities, nor were they multi-disciplinary or integrated into the whole classroom experience.

3. These problems were indicators of several issues, resulting from the confusion and array of literature and approaches available to teachers dealing with multi-cultural mandated education.

The strategy chosen to address these problems was to design a curriculum model that could aid teachers in the assimilation and dissemination of inter-cultural materials for use with young children. The goals and objectives of this practicum were to implement and test

this model, and to evaluate it as a viable tool in real classroom conditions. The model designed was a format for gathering information that would encompass eight basic components that were common to all cultures, and that would assist in converting the knowledge into 'hands on' activities for children. It was multi-disciplinary and integrative in its approach, and immersed the children in the unit, combining education components, while isolating basic skills.

The strategy included assisting the children in the realization that they were part of a very interesting world, and in raising their intellectual curiosity to the extent that they would explore horizons beyond their immediate experience.

The curriculum was successful in meeting these objectives, and several conclusions and recommendations can be made from the implementation period.

1. The academic and developmental expectations for this model curriculum align closely to those chosen by the Clayton Foundation of Denver, Colorado for their Intellectual Kindergarten and adapted from an article by Fromberg (1989).

The expectations also followed those set by

Morrison (1991) in his outline of Key Kindergarten experiences.

2. Evidence of change concerning children's awareness of other cultures has been reflected in their acceptance and inquisitiveness of guests, as was voiced by Mr. Johnson, (our artist in residence last spring) and visitor during the Masai unit. Mr. Johnson commented that their enthusiasm and attitude were much more open than he found in other school programs in which he was a presenter. Since the completion of the model, the children have noted that people are all shades of brown, rather than black, red, yellow or white. Coloring pages have consistently been colored with a variety of browns, as have original drawings.

3. While quizzes or tests are the traditional method of measuring retention, more credence should be given to the application of knowledge that was evidenced, confirming that information had been internalized past the activity period, and had become a frame of reference for them.

4. The application of knowledge and recognition of similarities increased after each unit. This suggests that the frequency of use of the model

correlated with its effectiveness in bringing the lesson to the children.

5. The sequence of the three cultures (desert in this case), was very successful in moving the children from the present to past, and from concrete to abstract, while retaining enough familiarity for the children to feel knowledgeable. This sequence could be developed in any geographical location, depending on where the children lived, allowing them to move from familiar to unfamiliar setting, and establishing a base for the discovery of similarities and differences.

6. Those teachers involved in the model implementation no longer hesitate to undertake a new cultural study when using the model. They feel comfortable with the model as a guide, and though it takes some longer than others to convert information to activities, they feel confident in isolating the information and using the resources.

7. Not all teachers felt comfortable in integrating classroom units when studying inter-cultural units, and while the model makes the assimilation of information simple, the conversion of this information into multiple activities takes time

and effort. While many would be able to design their own activities and create their materials, others would be better suited to make use of a kit. Such kits could be assembled, complete with outlines, samples and resources.

8. To succeed, the educational process needs a balance that combines creative thinking and active group exploration, with periods of personal instruction and activities designed to foster self-discipline and growth.

9. Children need individual assessment in academic and developmental progress, while fostering the self-esteem that soars when involved in play-oriented investigation. Needed assistance could be given during the integrated unit, without disturbing the routine or exploration process.

10. Children really enjoy this format, but instead of using it inclusively, the units could be self-contained and spaced throughout the year, to avoid teacher burnout. Once a unit has been prepared, it becomes repeatable with less preparation. Here again kits, or reproducible lessons would be helpful.

11. Since the model was designed to adjust to

greater sophistication as the children grew (both academically and in their familiarity of the model's format), the model can be used by not only young children, but also with older children in upper grades.

12. Perhaps the greatest implication to come from the successful use of this model is the confirmation that young children are eager and able to learn of other cultures, and given the experience to date, are able to internalize and apply the lessons learned for periods significantly beyond the completion of a unit. This strongly supports the position that Inter-Cultural education, properly presented, can begin the creation of long term positive attitudes toward other cultures of the world, and that this Inter-Cultural education can be begun as early as Kindergarten.

13. Since the model became an easy and natural format, it will continue to be used throughout the program.

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APPENDIX A

PHASE I GUIDANCE QUESTIONS

Appendix A: Phase I

The following questions relate to the components, and were guides for the teacher and children. The activities suggested below include resources, either commercially produced or created by the author. Questions become more complex with the children's level of understanding.

1. Geography:

What does the land look like where the (insert culture of choice such as Pueblo builders) live?

Is there water? What covers the ground (rocks, trees, grass, etc.)? In other words, how does the physical environment affect their life choices?

At this point the teacher should provide beautiful, adult picture books (enough for children to share on their own), magazines such as National Geographic, videos and posters to show the children, as well as world maps, globes and even three dimensional models of the terrain. The classroom should be decorated as much as possible, to spark the children's interest, using items that connect with the books that they are exploring during the activity time. Related children's books should be available for storytime or individual reading.

Appendix A: Phase I cont'd.

2. Food:

a. What are their food sources?

b. How is the food prepared?

c. What are the most common foods (bread, rice, tortillas, meat)?

Try to bring in appropriate foods for the children to see, feel, smell and taste. Preparation of a specific item can take place with the children's help. This food preparation should be simple and sanitary, with emphasis on discussion of similarities in diet taking place during the activity. Provide as many typical play foods and utensils as possible to the playhouse for the children to pretend with in free play time. Discuss the growing or procurement of the food, the difficulty, time it takes to grow a seed (grow rice or sprouts in classroom) or to raise an animal, and what food the animal must have. Discuss refrigeration or lack of cooking facilities, and limitations these can impose (cooking over a kerosene burner, campfire or stove).

3. Shelter:

a. What kind of shelter do people build for themselves?

Appendix A: Phase I cont'd.

b. What is the relationship to the geographic area?

c. Do all people that live in similar areas build similar structures?

d. What are the most famous buildings of this culture?

This is a wonderful way to integrate building materials with the teachers help (all blocks, Lego, or simulated materials such as cardboard or PVC pipe for logs and bamboo). They will try to recreate structures within their own frame of reference, so always be delighted! It is also great to correspond buildings to shapes, such as triangles becoming pyramids, or circles becoming Masai huts.

Trying to create the particular shelter within the classroom helps the children integrate the images with physical knowledge, as they pretend within the new housekeeping unit. The shelter should be supplied with as many realistic cultural materials as possible.

4. Clothing:

a. What type of clothing do they wear?

b. Are the materials the same but worn

Appendix A: Phase I cont'd.

differently?

c. How does the weather affect their choice of clothing?

d. Is there a relationship between the animals that live there and the clothing they wear?

A fun way that allows children to further their play is to provide costumes, not only for the children but for the dolls. Paper dolls can also be created with appropriate clothes for play. If weaving is part of daily life, do it as a classroom project. If wool is used, obtain raw wool and share the process with the children, allowing them the opportunity to connect the material with a real sheep.

Explain why some fashions are religiously oriented, such as the Arabic people covering their heads, or ceremonial garments (their best clothes).

Discuss traditional costumes and their origins as well as their place in modern life. This alleviates the tourist approach that local people dress traditionally, everyday.

The similarities are in the fabrics, in most cases, and weather related, of course.

Appendix A: Phase I cont'd.

5. Religion:

a. Is there one predominant religion or many?

b. How does the religion reflect in their celebrations, art or music?

This topic provides an opportunity to invite a member of the culture to come in and show the children how the religion affects their daily lives, using examples such as prayer rugs, shawls, or kachina dolls. The religion should be talked about only in context of the culture, recognizing the similarities of peoples believing in special powers or superior beings. Care must be taken to avoid the perception of sponsorship or advocacy, thus requiring careful selection of the presenter, and close attention by the teachers during the presentations. It may be advisable to invite parents of the other children to attend, or at least to send home notice of the special guest, in order to avoid conflict, and risk confrontation that could have the opposite effect sought, leading to distrust and misunderstanding rather than the inter-cultural learning desired.

6. Group Activity:

Appendix A: Phase I cont'd.

a. Do the people live in families, tribes, or towns.

b. Do they farm, trade, migrate, or raid?

c. What games do they play?

d. What special holidays do they have and are they related to the land, religion, harvest or seasons?

e. Do you do any of these things?

f. What form of education do they have?

This an area in which to help the children imagine the living conditions in an heavily populated city by defining a space or neighborhood, and crowding more children into the space. How do they behave and what are their suggestions (move someplace else)?

Provide resources such as special games, books, videos and tapes, as well as the play house for children to experience during their free time. Incorporate discussion of pets and why some children here and elsewhere can't have pets.

7. Communications:

Language: Basic vocabulary such as hello, good-bye, please, child, food, mother, father, can be introduced,

Appendix A: Phase I cont'd.

always trying to keep the same choices.

Sign language can also be taught, but all words or symbols should be used in proper context, and integrated throughout the day. Starting the day using the proper 'hello' is an example.

If another script is being used, provide paper for the children to try, (Chinese for instance) and appropriate children's books and alphabets. Available CD Rom programs allow children to instantly translate English into Chinese or Egyptian, or visa versa, in script or verbiage.

Literature: Stories, legends, fairy tales and dramatic play should be used to illustrate the communication methods for each unit.

Other cultures often have similar stories, but with a unique twist, expressing their ethnicity (Cinderella, for instance). Familiarity with the original, along with provision of costumes puppets and props, allows the children to act out the story regardless of language barriers. Again, CD ROM technology on the computer allows the same fairy tale to be heard in five languages. As the year progresses, the children can choose the

Appendix A: Phase I cont'd.

language in which they wish to hear a favorite story told.

Math skills: Counting methods, 1-10 in basic languages, shapes and patterns are all included. Mediums for exchange (money forms) are great for the playhouse as well.

Obtain suitable books to let the children learn to count in other languages and cultures, as well as their own. Use these numeral names in daily tasks such as counting children in line. Provide shells, etc., for money or for trading, and allow children to choose mediums, sort and count. It will help them discover similarities in number systems throughout the world.

8. Arts:

This area includes dance & movement, music and the visual arts and lends itself the easiest to classroom participation.

How these areas are expressed reflects the particular culture, but can often be expressed through masks, simple rhythms and songs as broken down on the model.

A familiar schedule will lend itself to

Appendix A: Phase I cont'd.

incorporation of the arts without causing undue excitement. Often the art is reflective of cultural beliefs or daily life. Children love to make up their own petrogyphs or cave paintings. Art mediums should include at least clay, paint, chalks, crayons, fabric and weaving materials. Individual creations should always be encouraged and praised.

Finding a craft, such as a mask, that can be created to represent each country, gives children opportunity to pretend and a familiar thread that ties one culture to another.

Dancing can be directed, as with simple steps to imitate a Zulu dance, or when a familiarity of the music is reached, children can move in their own ways. Appropriate music can be played during activity time while special songs can be taught to the children, often using culture specific language with a familiar tune such as Happy Birthday.

Rhythms should be encouraged using the instruments or sounds of the culture people, remembering that all people use their hands, voices and feet as vehicles for music. A celebration can be used as a culminating

Appendix A: Phase I cont'd.

activity for a unit, as the children will be knowledgeable enough to participate in planning, and decorating, thus understanding more of the significance of their actions. A party is a party, universally!

APPENDIX B

PHASE II, SCOTTSDALE MODEL

Appendix B: Phase II The Scottsdale Model

Selected Resources:

CD Rom Mother Goose

CD Rom Just Grandma and Me

CD Rom National Geographic Mammals

Dr. Suess Alphabet Stories

Golden Book Video's - fairy tales

Mother Goose rhyme tapes and books.

Puff the Magic Dragon series - Video

APPENDIX C

PHASE III, HOHOKAM MODEL

Appendix C: Phase III, The Hohokam Model

Resources:

Desert Wildlife of the Southwest

Handbook of American Indian Games

Pueblo Grande Museum, Phoenix, AZ

Squaw Peak Parkway Archeological Site

Bernstein, B., & Blair, L. (1982). Native American crafts workshop. Carthage, Ill.: Fearon Teacher Aids

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Warner, R. (1974) . Desert wildlife of the southwest. Mesa, AZ. : MC Creations

Hohokam Alphabet: complied with children during final activity.

A - adobe, Arizona, arrow

B - basket, ball court,bow

C - corn, cotton,coyote, canal

D - desert, dog

Appendix C: Phase III, cont'd.

E - eat

F - food, family, feather

G - grind, gods

H - Hohokam

I - Indian

J - jewelry

K - kiva

L - ladder

M - mud, melons

P - pueblo, pottery

Q - quick, quiet

R - rain, rubber, rabbit,river

S - sand, snake, sticks, shells, squash

T - turquoise, trading

U - underground

V - they were stumped on this one

W - water, watermelons

X - this one too!

Y - yellow

Z - Zuni

APPENDIX D

PHASE IV, EGYPTIAN MODEL

Appendix D: Phase IV, The Egyptian Model

Selected Resources:

Annabel's Dream CD ROM

National Geographic Mammals

Reading Rainbow, Mummies Made in Egypt video

King Tut Mask

Local library, adult and juvenile selections:

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Appendix D: Phase IV, cont'd.

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Oliphant, M. (1989). The Egyptian world. New York: Warwick Press

Price, B. (1971). Ancient Egypt. New York: Bobbs-Merrill

Trease, G. (1989). Hidden treasure. New York: Lodestar Books

Egyptian Alphabet complied with children in unit:

A - ancient, archeology

B - bricks, barley

C - canals, cats, camels

D - desert, dance, dates, dolls

E - Egypt, excavating

F - flood

G - grain, gold

H - hieroglyphics, harp, hippopotamus

I - irrigation

J - jewelry

K - king

L - lotus, luxor, linen

Appendix D: Phase IV, cont'd.

M - museum, mummies

N - Nile, Nefertiti, Nubia

O - ornaments, Obilisk

P - pomegranate, Pharaoh, pyramid

Q - queen

R - Ramses, rings

S - statues, sphinx, salome, school

T - Tutankhomen, temple

U - urns

V - vases

W - war, workmen, wigs

X - x-ray

Y - yellow

Z - zoo, zosers

APPENDIX E

PHASE V, PART 1, MASAI MODEL

Appendix E: Phase V, Part I, The Masai Model

Resources:

National Geographics Cats (Video)

National Geographics magazines

Local Library selections:

Aardema, V. (1975). Why mosquitoes buzz in peoples' ears. New York: Dial

Bailey, D. (1991). Where we live - Kenya. Austin, TX.: Steck-Vaughn Co.

Brown, M. (1982). Shadow. New York: Charles Scribner & Sons.

Griffin, M. (1988). A family in Kenya. Minneapolis: Lerner Publications

Haskins, (1989) Count you way through Africa. Minnesota: Carolrhoda Books.

Pavitt, N. (1991). Samburu. New York: Henry Hill & Co.

Aardema, V. & Waldman, B. (1992) New York: Dial Books.

Shachtman, T. & Renn, D. (1981). Growing up Masai. New York: MacMillan.

APPENDIX F

MODEL V, PART 2, MARA MODEL

Appendix F: Phase V, Part II, The Mara Preserve Model

Resources:

Saint-Saens: Carnival of Animals (audio CD)

CD ROM National Geographic Mammals

National Geographic African Animals (video)

Lawrence, Janice, and Krause, B. (1991). Wild Times at the Waterhole. Orinda, CA: Creatures and Kids

Answers of the children for the Kenya Part 2 (Animals) unit were as follows. They represent the answers given by 3 random groups of children.

Lion Group:

Geography - Kenya, grass, Masai park, Africa, waterhole, rainy season.

Food - Zebras, cheetah cubs, deer, meat eaters, baby animals like water buffalo.

Shelter - Grass, grass caves.

Clothing - Hair, mane, skin, whiskers, goldy brown, paws and long teeth

Group behavior - (or activities)

Families, pride, bunch, sleep in sun, lazy, fast, sneaky, mean, hunters.

Communication- Roar, purr, wrestle,play, lick their babies, quiet so they can hunt, growl.

Appendix F: Phase V, Part II, cont'd.

Art - When asked how they were used for human art, they answered that the manes were worn by the Masai warriors, but only after they had killed one.

Zebra Group:

Geography - African grass, waterhole, hot and dusty, Kenya, with Masai.

Food - Grass eaters, drink water from the waterhole.

Shelter - In the grass, when it rains they go under 'those trees'.

Clothing - Stripes, black and while, hair, tails and different kind of hair on his neck. Hooves for running fast from lions.

Group Behavior - Live in herds with water buffalo. Babies can run fast soon. The stand up and fight with each other or play. They eat grass a lot, move when water dries up.

Communication - Loud screams and noises, kind of like a horse, hooves make noise when they are running.

Elephant Group:

Geography - Kenya, Masai land, Africa, waterhole,

Appendix F: Phase V, Part II, cont'd.

grass and trees.

Food - Grass and trees they push over. Dig with their tusks, scare lions away so lions don't eat them. Peanuts in the zoo.

Shelter - No answer, just anywhere.

Clothing - Wrinkly skin, little hairs, long trunk with finger on end, big ears to cool, huge feet, have to roll in mud so their skin doesn't sunburn, big white tusks that people like, get new teeth like us.

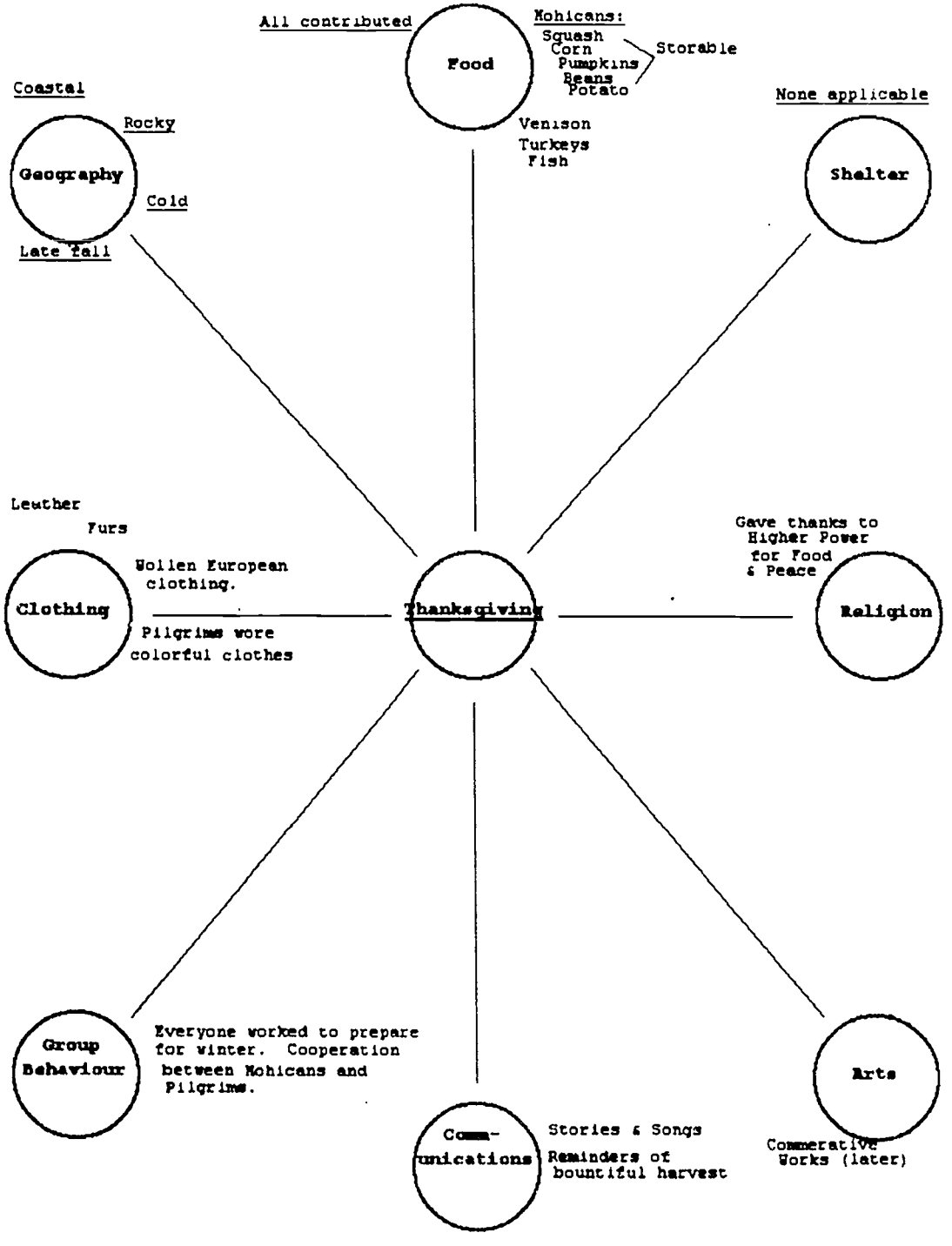
Group behavior - Live with mothers, aunts and cousins and sisters, not Dad. Babies can be spanked with trunks and pushed and pulled by mothers. They like to play in the water and use their trunks.

Communication - Loud roars but not like lions, like an elephant. They use their trunks like hands to pat babies and play.

APPENDIX G

PHASE VI, THANKSGIVING MODEL

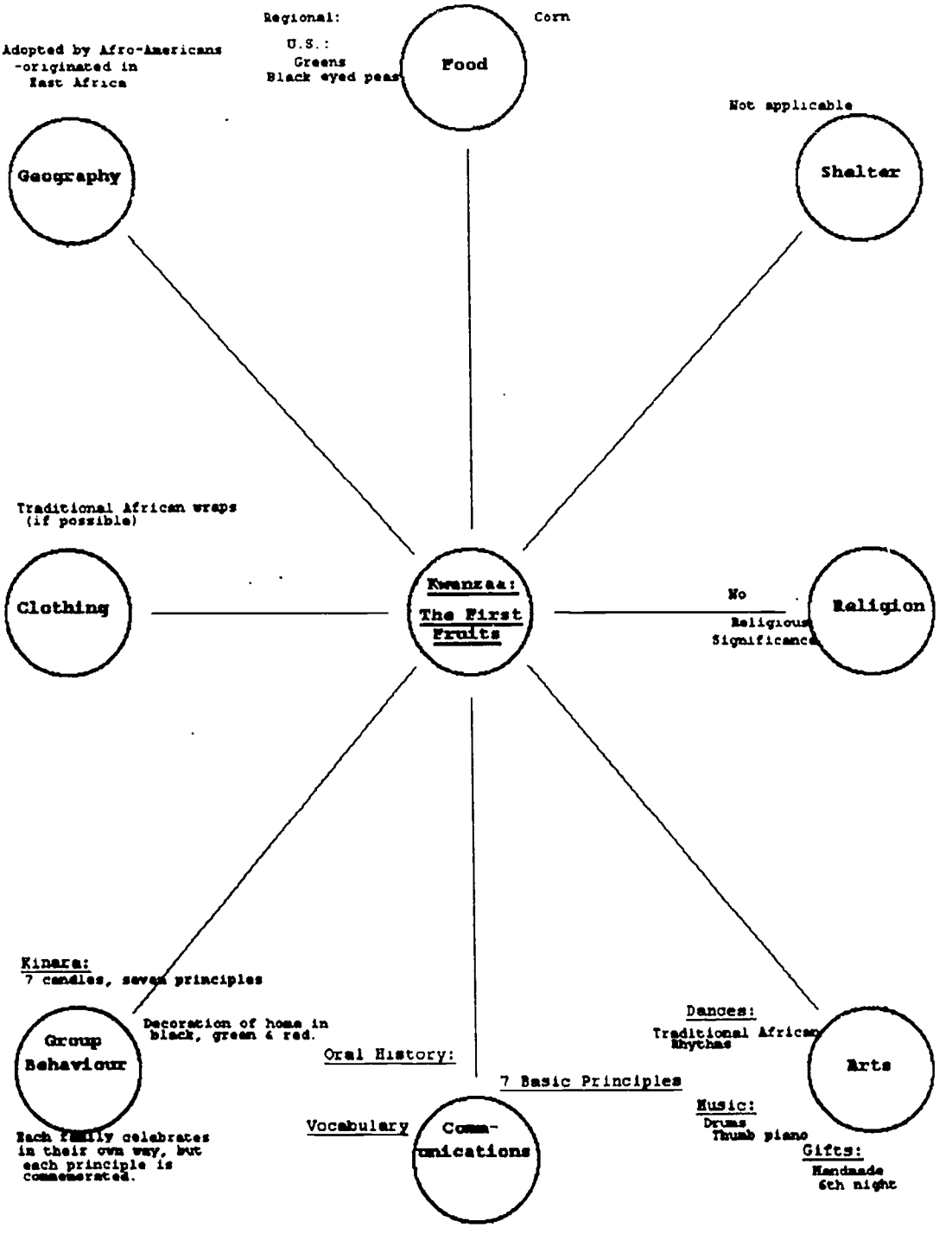
Appendix G: Phase VI Teacher Use Model (Thanksgiving)



APPENDIX H

PHASE VI, KWANZAA MODEL

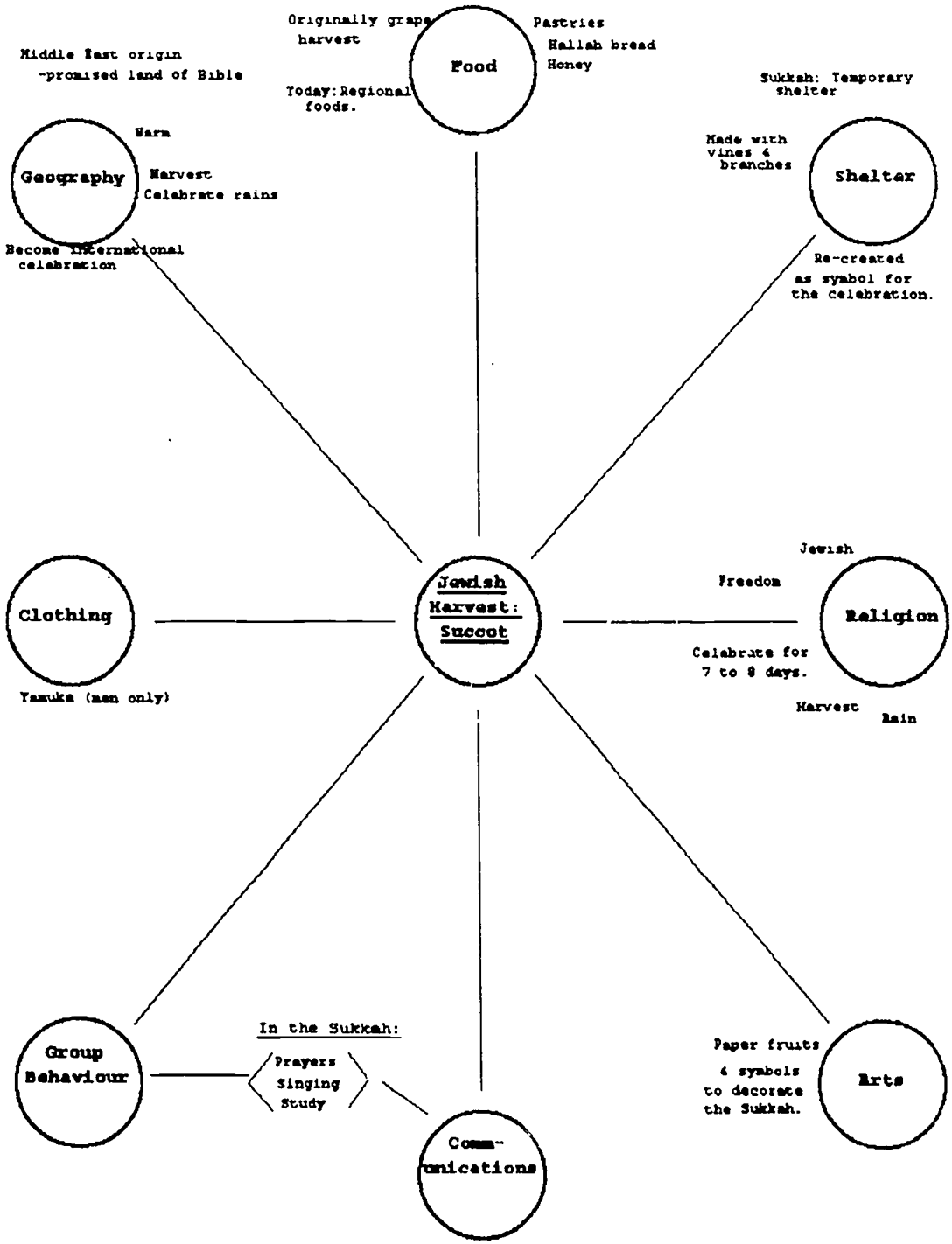
Appendix H: Phase VI Teacher Use Model (Kwanzaa)



APPENDIX I

PHASE VI, SUCCOT MODEL

Appendix I: Phase VI Teacher Use Model (Succot)



Appendix I: Phase VI, Teacher Use Model cont'd

Selected Resources:

Bragg, B. (1989). The Very First Thanksgiving. Tucson, AZ: Harbinger House

Chaikan, M. (1984). Shake a Palm Branch. New York, NY: Clarion Books

Charing, D. (1985. The Jewish World. Morristown, NJ: Silver Burdett Co.

Jennings, P., (1992). Strawberry Thanksgiving. Cleveland, Ohio: Modern Curriculum Press

Newton/Chocolate, Deborah M., (1986). Kwanzaa. Chicago, IL: Children's Press

APPENDIX J

SLEEPING BEAUTY

Appendix J: Children's Responses to Sleeping Beauty

Model Components:

Geography - flowers outside, trees, vines, woods.

Transportation - wheels, chariots, horses

Food - fruit, meat, cows, ducks, plates, knives and spoons, teacups, cans to drink of, wine, water, tea

Shelter - wood doors, circle stairs, drawbridge, fires, fireplace big enough for a cow to cook, candles, straw broom, tables, chairs, spinning wheel, carpet with designs, mattress on wooden legs, brick walls, towers, stones, wood, flags, spider webs.

Clothing - (personal appearance) green eyes, blue eyes, triangle hats, leather socks, boots, buttons, belts, long and short clothes for men, girls with waist things , funny haircuts, swords, shields, armor, different capes with jackets underneath and rags on people outside castle.

Group Behavior - checkers, games, servants, witches, magic spells, families, godmothers, princes and princesses.

Art - posters, gold crowns, gold cups

Music - dancing, trumpets.