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The influence of specially designed curricular materials on the cognitive and attitudinal change of sixth graders toward Blacks

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CHAPTER I. INTRODUCTION

From a general survey of literature dealing with the development of racial awareness in children, it appears that children develop defined and fixed attitudes toward ethnic groups (other than their own) before they enter the formal educational process. Negative racial attitudes are of growing concern to educators who feel responsible for providing students with more accurate information and favorable experiences encouraging the development of more positive attitudes. Ethnic studies programs are designed to accomplish this objective.

The content area often considered most appropriate to the formation of positive attitudes with a firm cognitive base is social studies. In the past, history has been the content base for most of these programs. Recent analyses of current social studies textbooks (Abromowitz, 1969; Banks, 1969; Henry, 1970; and Kane, 1970) indicate that they are sorely lacking in accurate and objective information about the largest minority groups. Children's literature, considered a mainstay in the affective domain, has also been determined to inadequately include those concepts of culture and personal interaction necessary to an acceptance of other racial and ethnic groups (Gast, 1967). Reports indicate that anthropological concepts and generalizations are now more widely incorporated in the new social studies curriculum projects, Man: A Course of Study (Krug, 1966) and the Anthropology Curriculum Project at the University of Georgia (Warren, 1968). Yet these curricula emphasize ancient, foreign, or unusual cultures with no information on modern American minority or ethnic groups.

In retrospect, the social studies materials currently available to the schools are, for the most part, inadequate to offer even partial solutions to the problems precipitated by strong negative racial attitudes in a culturally pluralistic society.

Statement of the Problem

This study investigated the influence of classroom instruction on the knowledge and racial attitudes of sixth-grade students through the use of ethnic studies materials designed to impart knowledge about anthropological concepts and methods and Black culture and to change attitudes toward Blacks.

The Hypotheses

Specifically, the hypotheses tested in this study were:

1. There is no significant difference in knowledge about Blacks between the treatment and control groups following the use of the materials, How to Study a Culture.

2. There is no significant difference in knowledge of anthropological concepts and methods between the treatment and control groups following the use of the materials, How to Study a Culture.

3. There is no significant difference in attitude toward Blacks between the treatment and control groups following the use of the materials, How to Study a Culture.

4. There is no significant difference in the attitude toward Blacks of both white and Black students following the use of the materials, How to Study a Culture.

The level of significance was set at 0.05.

Limitations

1. The results of this study apply to the sixth-grade students in the Des Moines Independent Community School District within schools having a ten to twenty percent Black student population.

2. The findings of the attitude test used in this study should not be generalized to other racial and (or) ethnic groups or to other sixth-grade students.

3. The study utilized specially designed ethnic studies materials. Changes in attitudes or knowledge resulting from the use of these materials are applicable only to these materials.

Definition

Attitude — In this study an attitude was defined as "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all subjects and situations with which it is related" (Allport, 1935, p. 810). For the purposes of this study these attitudes were assumed to be overtly expressed through a paper and pencil questionnaire.

CHAPTER II. REVIEW OF THE LITERATURE

In the last decade and a half the emphasis in education has shifted from the "compensatory" to the "multicultural" model. Minority people have come to be identified not as lacking something of value, but as people with a rich heritage which schools should support. This change in emphasis has led to an interest in ethnic studies materials and their potential for effecting attitude change, the subject of this study.

The four sections of this chapter lay the basic framework for this study. The first section covers the rationale and historical development of ethnic studies. Attitude is defined and the theories of attitude measurement are described in the second section. Studies of the effect of ethnic materials on attitudes are reviewed in the third. The last section is concerned with the recent use of anthropology in elementary social studies materials.

Ethnic Studies

Ethnic studies derive from a recognition that the United States is a culturally pluralistic society. This recognition is based on the recent national census reporting the number of people belonging to each minority group and the tenacity with which many racial or ethnic peoples retain their cultural traits. The refinement of the concept of cultural pluralism and its implications for the structure of American education is still in the formative stage.

Cultural pluralism

The National Coalition for Cultural Pluralism formed at the Conference on Education and Teacher Education for Cultural Pluralism defined cultural pluralism as

> a state of equal co-existence in a mutually supportive relationship within the boundaries or framework of one nation of people of diverse cultures with significantly different patterns of belief, behavior, color, and in many cases, with different languages (Hazard and Stent, 1973, p. 14).

The United States has always been culturally pluralistic, but it has never before encouraged equal co-existence of its cultural groups in mutually supportive relationships. The "melting pot" theory was based on the desire of the new immigrants to adapt to the American customs and language at the expense of their former culture. Then the term "minority" applied to religious groups or to white Europeans who were believed to suffer from disabilities in relation to the rest of the population (Hertzberg, 1972, p. 469). But these "disabilities" of religion, language, and customs were overcome with determination and education allowing eventual assimilation.

Now the term "minority" refers to nonwhites whose skin color and attitudes complicate the process of assimilation. They bring to the dominant society a viable, self-supporting system of values and beliefs very often in conflict with the American value system. Although they are treated as a detriment in the schools (Kopan, 1974), these people intend to retain their culture while making their own place in American society.

Just as the American public educational system was once the prime facilitator for the immigrant group assimilation, so it must now accept this new responsibility to promote cultural pluralism. In his recent publication concerning the place of this issue in education, Epps (1974, p. 176) underscores the necessity of schools stressing "respect for the diversity in cultural patterns and learning styles which is so widespread in America." While this effort will require a major reorganization of the existing structures of education, this study is concerned with just one area of curriculum and instructional reorganization – ethnic studies.

The definition and rationale of ethnic studies

The addition of ethnic studies in the curriculum, is one means of achieving parity between minority and majority groups – not a panacea for the ills of society.

Operationally, ethnic studies is curricular materials and experiences organized for the purpose of increasing knowledge about historical background and culture of one or more minority and (or) ethnic groups. Its goal is to provide an accurate knowledge base and positive experiences with the minority groups members to affect both attitude and knowledge change.

"Ethnic groups are...human collectivities based on an assumption of common origins, real or imagined.... Members of these groups share certain common values about the behavior of opposites in intimate role behavior" (Greeley, 1971, p. 4) while minority groups are composed of people who lack something which is valued by the rest of society.

Black Americans, Spanish-speaking Americans, Native Americans, and Oriental Americans are both minority and ethnic groups. Yet their basic difference, color, is emphasized by a society which labels them "minority."

Because of the desire to equalize their opportunities in life, the initial thrust for the development of ethnic studies has come from these minority groups, particularly Blacks. The content of ethnic studies focuses on minority groups because of the great need for understanding. However to give an accurate picture of American history and the multicultural influences on America, both minority and ethnic groups should be included in the curriculum (Glazer and Moynihan, 1970, p. lxxxii).

There are two basic types of ethnic studies programs (Hertzberg, 1972, p. 469). The first is for those students who belong to an ethnic group while the other is designed to acquaint outsiders with the history or culture of a group. Both kinds are essential to the mental health of the nation, meeting the needs of different sections of the population.

Black studies, an example of the first type, helps the students to

> ...understand their culture and heritage, to explore the social, political, and economic approaches for helping Black people, to develop Black identity, to enhance the Black self-concept, to promote cultural aspirations and stimulate creativity of Blacks. On the side of advantages to society, the Black studies are to increase understanding among the races, and consequently, to combat discrimination and to reduce racial tension (Kolm, 1974, p. 65).

Similar advantages are attributed to ethnic studies programs about other minority groups.

The need for the second type of ethnic studies programs result from group isolation within the cities. Both the Coleman Report (1966) and the report of the U.S. Commission on Civil Rights (1967) support this fact. Because of this isolation, students have few opportunities to contact people with different lifestyles. In studying the effects of racial isolation on an all-white suburban New York town, Miel and Kiester (1967, p. 55) concluded that because the children dealt only with people of their own kind, they had difficulty in relating to others. Miel also found that teachers in the town handled discussions of human likenesses and differences by total avoidance or talking about countries other than the United States. Thus the questions of the students were answered with silence. Ethnic studies is designed to compensate for this lack.

Historical development of ethnic studies

Concern for cultural diversity has developed slowly in this country. For many years textbooks propagated the "American" ideals. In 1949 the Educational Reviewer, a quarterly newsletter, reviewed textbooks from a conservative viewpoint and laid the groundwork for recent textbook criticisms. Organizations such as the Daughters of the American Revolution, the White Citizen's Council, and America's Future exerted pressure on publishers for texts which supported their special views (Dyson, 1971, pp. 260-61), often working against the best interests of minority groups.

An attempt to foster better relations between people in the family, the school, and the community was launched by the American Council on Education after 1940. Hilda Taba suggested specific teaching strategies for intergroup education based on the need of children for special learning activities that inspire understanding of other people.

> All children need to be emotionally conditioned to accept and appreciate others. Direct experience seldom supplies enough emotional experiences. Therefore, intergroup education must foster emotional identification and sensitivity to a variety of people, their feelings, and their attitudes (Staff of Intergroup Education in Cooperating Schools, 1950, p. 25).

Her suggestions, however, are directed to improving human relations but not specifically in a majority-minority relationship.

Other programs more closely related to minority experiences have followed Taba. These include Intergroup Education (Grambs, 1968) and the Intergroup Relations Curriculum (Gibson, 1969). Both have devised techniques for the diagnosis and remediation of intergroup problems including the "real thing" (minority visitors to the classroom and field trips to integrated places of employment), role play, open-ended situations, flat pictures, and affective materials (bibliotherapy, drama, and media presentations).

Recent Black studies programs were a way for that group to rise out of its inferior position in society. Stressing Black history, literature, and interdisciplinary courses (Kolm, 1974), the programs allowed students of similar interests to interact with each other. The pressure for Black studies in universities has been echoed by students of other minority groups across the country. New programs have encouraged them to study about their backgrounds.

Competency-based teacher education is another application of the concepts of cultural pluralism in the curriculum (Hunter, 1974). Based on the principle that teachers of culturally different children need to be sensitized to cultural differences to teach effectively, representatives of four minority groups wrote competencies for teacher education programs.

The federal government supported ethnic studies by enacting an Ethnic Heritage Program as part of Public Law 92-318 (June 23, 1972) (Farquhar, 1975). Recognizing the culturally pluralistic composition of this country, this law provided for the development of elementary and secondary ethnic studies materials, for their dissemination, and for the promotion and production of ethnic studies programs and other activities. The focus in the first year was on the development of curriculum materials while the projects funded the second year collected materials, trained teachers, and disseminated information.

Title VII of the Elementary and Secondary Education Act of 1965 (PL 98-N) as amended in 1967 (PL 90.247) is another example of government funding for ethnic education (Lozano, 1970). It provided for language and cultural education for children whose dominant home language is not English. The federal government, therefore, is financially supporting programs that perpetuate cultural diversity.

Washburn (1975) surveyed 715 school districts to determine the extent of ethnic studies currently included in the curriculum. Of those districts responding to the questionnaire, 40 percent reported that they have ethnic studies in their curricula. Ninety-two percent of the school districts included Blacks in the ethnic studies programs;

70.5 percent included Mexican Americans; and 67 percent Native Americans. In 94.8 percent of the courses ethnic history was included; and 82.5 percent included social customs.

From this section of the review of the literature, it is evident that the case for ethnic studies has received great impetus during the last twenty years. Its rationale has been defined; methods and instructional materials have been developed; factual content researched. With district, state, and federal legislation and financial support, the concepts of ethnic studies are now beginning to have an impact on our educational system.

Attitudes and Attitude Change

The definition, measurement, and theories for the development of attitudes has been an on-going process. Several leaders in this field have attempted to develop the theoretical basis for psychological experimentation.

Definitions of attitude

The earliest definition, formulated by Thomas and Znaniecki, stated that attitudes are "individual mental processes which determine both the actual and potential responses of each person in the social world" (Allport, 1967, p. 6). They were believed to be directed toward some social object.

Later Thurstone reviewed many previous definitions of attitude before he formed this statement: "An attitude is the sum total of a man's inclinations and feelings, prejudices or biases, preconceived

notions, ideas, fears, threats, and convictions about any specific topic" (Hoover, 1945, p. 220). This definition, which divided the general term, "attitude," into cultural, natural, and personal attitudes, served as the basis for his experimentation in attitude measurement.

While Smith later emphasized the relevancy of the attitude to the total personality structure of the individual (Ostrom, 1968). Allport stressed that an attitude is a flexible state of readiness which prepares an individual to act in a certain direction based on the incoming experience. "An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (Allport, 1935, p. 810).

Fishbein (Himmelfarb and Eagly, 1974, p. 5) was concerned with the distinction between an attitude and a belief.

> "...A belief statement is a probabilistic judgment about the existence of the attitude object (<u>belief in</u> the attitude object) or about the existence of a relationship between the object and another concept, characteristic, quality, or value (<u>belief about</u> the attitude object)."

Using "Indian" as an example, he defined an attitude as "an implicit evaluative response."

> "...The total evaluation acquired by the attitude object is the sum of the evaluation attached to the characteristics associated with the object, each multiplied by the strength of the association or belief about Indians" (Himmelfarb and Eagly, 1974, p. 29).

Therefore the characteristics (dark skin, straight hair, etc.) associated with the attitude object (Indian) is multiplied by the strength of the belief about Indians to form a total evaluation, which is the attitude.

The measurement of attitudes

For many years attitude change was considered impossible to measure because attitudes are not directly observable. Overtly expressed attitudes are not necessarily the true attitudes of the individual.

Thurstone ended the earlier debate by emphatically stating that "attitudes can be measured." His solution to measuring such a multidimensional psychological construct was to break the whole into nominal parts. Thus the individuality of each kind of attitude (cultural, natural, and personal) could be maintained. After establishing that attitudes have both directionality and extremity, he constructed a procedure to measure differences in directions and extremities of attitudes on a continuum (Ostrom, 1968, p. 5).

By applying psychophysical measurement to attitudes, Thurstone established the degree of affect for or against the social objects listed. Through experimentation, he found that the wording of the statement itself did not make a difference in scoring by the subjects. The scale value of the attitude expressed toward each object remained the same, thus indicating that the attitude itself was actually being measured.

A frequent question raised about attitude scales is whether they actually describe a personal attitude. Thurstone compared the measurement of attitudes to all measurement.

> The measurement of any object or entity describes only one attribute of the object measured. This is a universal characteristic of all measurement. When the height of a table is measured, the whole table has not been described but only that attribute which was measured. Similarly, in the measurement of attitudes, only one characteristic of

> the attitude is described by a measurement of it (Thurstone, 1967, p. 19).

Measurement is concerned only with quantitative analysis, more or less. It employs a linear continuum to describe relative points, attitudes, or weights. While attitudes are complex and not definable by any single numerical index, "measurement along this affective continuum is of a discriminatory character with the discriminal error as a unit of measurement" (Fishbein, 1967, p. 21).

Thurstone succinctly answers the criticisms of attitude measurement by stating

> Our studies have shown that affect (attitude) can be measured. In extending the methods of psychophysics to the measurement of affect, we seem to see the possibility of a wide field of application by which it will be possible to apply the methods of quantitative scientific thinking to the study of feeling and emotion, to aesthetics, and to social phenomena" (Fishbein, 1967, p. 24).

Formation and change of attitudes

From birth, the personality and beliefs of a child are shaped by his experiences and by the attitudes of his family and peers. The child learns what is expected in each situation, reflecting parental attitudes as the only acceptable behavior.

Many descriptions of attitude formation and change have been suggested. Allport (1935, pp. 810-11) has identified four common conditions for the formation of attitudes:

1. Integration of all experiences into one attitude.

2. Individuation, differentiation, segregation of those attitudes which support a personal choice in personality development.

3. Traumatic emotional experiences which dramatically shape the attitudes of a person.

4. Ready-made attitudes which are uncritically picked up from parents, teachers, or peers.

Fishbein (1967) placed attitude formation and change within a behaviorist framework by viewing attitudes in terms of stimulus-response association. A concept (in this case, including any object, person, word, etc.) does not stimulate an attitude until an evaluation mediates between a stimulus and a response. Once an evaluation has been made, then an attitude is present. With every new concept learned, an attitude is naturally acquired with it. The strength depends quantitatively on the number of times one stimulus has elicited a particular response. These responses also serve as stimuli which elicit new learned mediating evaluative responses, thus forming new attitudes. Because of the summative aspect of the mediating evaluative responses, they become associated with the stimulus concept.

This theory has important implications for attitude change.

> According to the theory, attitude change will occur when: (1) an individual's beliefs about an object change and/or (2) the evaluative aspect of beliefs about an object changes. It should be noted that beliefs about an object may change in two ways: (1) new beliefs may be learned, that is, new concepts may be related to the attitude object, new stimulus-response associations may be learned, and (2) the strength of already held beliefs may change, that is, the position of beliefs in the habit-family hierarchy may be altered through positive or negative reinforcements (Fishbein, 1967, p. 397).

Most attitudes are flexible and constantly change as a consequence of new experiences and new information. Yet prejudices and stereotypes are relatively inflexible attitudes. Because people cannot deal

critically with every experience, they build up convenient categories which are simplistic concepts of the world. Some are negative and stereotypic.

Allport defined prejudice as "a pre-existing attitude (which) is so strong and inflexible that it seriously distorts perception and judgment, rendering them inappropriate to the demands of the objective situation" (Allport, 1935, p. 814). Prejudgment rejects any idea that does not strengthen it. Change is not permitted until the initial attitude no longer satisfies the needs of the person.

"Most of the incomparably important attitudes...are formed in adolescence, and for the most part endure throughout life" (Allport, 1935, p. 812). Researchers have established empirically that children have formed some attitudes toward other people before entering the elementary grades. The results of the doll test as administered by Clark (1955) to New York City children have been supported by other researchers. They concluded that Black children are aware of racial differences by the age of three. This awareness increases and stabilizes yearly until by the age of seven it is known by all Black children. By the age of four both Black and white children are generally aware of differences in skin color and identify themselves correctly in terms of such differences. Clark (1955) explains that prejudicial attitudes of whites towards Blacks result from the values and attitudes of the total society rather than from particular experiences, information, or unpleasant contacts with members of a particular minority group.

Based on in-depth observations and recorded conversations of inner-city children, Goodman (1964, pp. 246-7) identified the process

by which racial attitudes are passed to the young as more of a process of generation from the surrounding social conditions than a simple transmission of attitudes from one generation to the next.

Instructional Materials and Attitude Change

Schools face the difficult challenge of influencing attitudes that are shaped by powerful forces — media, parents, peers — outside of the domain of the school. Researchers have expended effort in attempting to evaluate the effects of various educational materials on student attitudes. The materials and (or) techniques that have been examined can be classified, roughly, as follows: conventional social studies textbooks; children's literature; and combinations of materials, activities, and personal contact with minority group members.

Conventional social studies texts

Social studies textbooks have long been the basic means of instruction in this area. Studies by Henry, Kane, Marcus, and others indicate that conventional history and social studies texts tend to confirm community-enforced stereotypes because they are unreliable sources of information.

A review of the history of textbook publication in this country (Dyson, 1971) indicated that organizations, unions, companies, and groups holding certain political beliefs often forced the change of written materials to support their views and uphold the "American tradition." For example, in the years after the Civil War, both the

North and South protested against textbooks which did not support their convictions and attitudes about the war.

In 1954, the textbook, Land of the Free, came under vigorous attack in California because it was felt that the religious background of the state was unfairly treated and Blacks were given more space than their contributions warranted. The State Board of Education strongly recommended both major and minor changes in the book to make it more balanced. Although the case against the use of the textbook was thrown out of court, the final outcome has had tremendous impact on textbook publication. California has shown that it wields a veto power on the published materials sold in other states because of the volume of its textbook purchases and its system of state textbook approval.

To deal with the problems resulting from differing points of view, some publishing companies produced two separate texts, one white and the other intercultural. These "star editions" in which all references, or all favorable references, to Blacks or other minority groups were removed are no longer published (Abromowitz, 1969). Now only one edition is published by each company.

Researchers have analyzed these social studies textbooks in terms of minority content. While each study examined different books and established different criteria, they all have indicated the difficulty in choosing a social studies text with a balanced treatment of minority groups.

In a study conducted under the auspices of the Anti-defamation League of B'nai B'rith, Marcus (1961) considered the treatment of Jews,

minorities under Naxiism, American Blacks, and immigrants in forty-eight secondary social studies texts. He analyzed each book in relation to the criteria consisting of inclusion, validity, balance, comprehensiveness, concreteness, unity, and realism, Marcus (1961, p. 48) found that

> the Negroes' position in contemporary American society is very largely ignored. Textbook treatment of racial inequality, and attempts at its eradication, consists more of complacent generalizations than hard facts....What comes through in most books is a stereotype of a simple, childlike, superstitious people. Neither scientific information about race nor historical data about the achievements of Negro Americans is utilized by the average book to give the reader a more valid perspective.

He felt that European immigrants received fairly accurate treatment by including their contributions to the cultural diversity of the United States. However Asian immigrants were considered outsiders and a detriment to the American standard of living. Nine years later an analysis of thirty history books by Kane (1970) based on similar criteria showed that little progress had been made.

The American Indian Historical Society (Henry, 1970) published an evaluation of three hundred books in which not one was approved as a dependable source of information about the histories and culture of the American Indian people.

In view of such studies, it is evident that publishers today face a major dilemma. If the textbooks are balanced, they can be criticized for being bland or inconsistent. If they are not balanced, they can be criticized for being biased. The solution to this problem seems to be a revolution in social studies materials. Instead of relying on one textbook, school systems have begun to permit teachers

to employ many materials and different teaching methods. In this way the publishing industry and the school system can evade textbook censorship. Individual teachers can choose the materials and instructional methods which meet the needs of their students (Dyson, 1971, p. 269).

Children's literature

Although some investigators (Walker, 1971; Howell, 1973; and especially Kimmel, 1970) raise questions about the value of literature as an instrument to change student attitudes, particularly when it is not used in combination with other methods, Fisher (1974, p. 298) and others believe "It is in the last (affective) approach that literature is considered to have the greatest value, for in literature one tends to become intimately acquainted and involved with individuals of other cultures, to understand first and to judge later."

The use of literature as a therapeutic device is termed "bibliotherapy." Initially used in medicine and psychiatry, it is based on the belief that a person is affected by what is read (Newton, 1969, p. 259). Teachers who use the methods of bibliotherapy to modify the attitudes and behavior of young children carefully match the child with the right book. Followup discussions and other participatory activities help the children identify with the model presented in the book. In this way their wishes, dreams, or desires are fulfilled while identifying with a satisfying role model.

The use of children's literature in social studies is increasing as more high quality books for younger children are being written

about minority group members. A content analysis by Gast of forty-two children's books indicated that

> the treatment of minority Americans in the literature of the present study dignified the differences in race, creed, and customs of minority citizens, and for the most part, emphasized similarities rather than differences between minority and majority Americans with regard to behaviors, attitudes, and values (Gast, 1967, p. 18).

Although the usefulness of children's literature as a social studies tool is much discussed, these materials are not as available as might be expected. In the above study, Gast reviewed thirteen books on American Indians, two on Chinese Americans, five on Japanese Americans, sixteen on Blacks, and six on Spanish Americans. It is evident that while books about Blacks and American Indians are numerous, fewer are available on the other groups.

This study concluded that children's literature books deal positively with stereotypes and minority-majority relations, but this improvement is not consistent across all minority groups. Some groups (e.g., Japanese Americans and Blacks) are portrayed as having less ethnic identification and living in more integrated neighborhoods than others (e.g., the Chinese Americans).

Kimmel (1970, p. 3) felt that too much emphasis is placed on the role of literature in changing attitudes. "In the light of the amount of concern with the problem, it comes as quite a surprise to the reviewer to find that objective studies of the affective qualities of children's literature are few, open to question, and sometimes contradictory."

His criticisms are supported by an analysis of the recent literature in this area. In a carefully controlled study the reading of children's literature versus the reading and discussion of the same stories was tested by Fisher (1968) for their effect on student attitudes toward American Indians. Both treatments were found to be statistically different from the control group which received no treatment. Analysis also indicated that reading plus discussion changed attitudes more than reading alone.

Other studies resulted in contradictory findings. While one study (Kimoto, 1974) found that reading materials about Black Americans did have a significant effect on the close and moderate social distance attitudes of fifth- and sixth-grade students, Walker (1971) concluded that merely hearing stories which depicted Blacks in a favorable manner was not powerful enough to modify the negative attitudes of both Black and white kindergartners toward Blacks. A third study (Howell, 1973) found that attitudes toward Mexican Americans were significantly changed in only four of eight situations. The results of the ten-week instruction group were significant for three of four situations, while the shorter instruction periods had less favorable results.

These studies are isolated, each testing different variables in different ways making any clearcut decision difficult. Admittedly children's literature does present another avenue of approach to supplying the social studies with materials for ethnic studies programs, but it is necessary to acknowledge that they are not sufficient for total school-wide reliance on them nor has their effectiveness for changing attitudes been unequivocably demonstrated.

Combinations of materials, activities, and personal contact

To supplement textbooks and children's literature, educators have experimented with combining reading materials, field experiences, and intergroup contact in controlled situations to effect attitude change. Certainly there are endless opportunities for experimentation, however because of the multi-materials approach, attitude change cannot be attributed to any one of the materials but to the total approach. The limitations of these studies should be kept in mind. In a field of such diversified materials and experiences, few studies have been developed which actually pinpoint the cause of the attitude change. More basic research on the effect of each component of the curriculum and instructional processes on knowledge and attitude change is necessary before the tenets of ethnic studies as an attitude change medium are supported.

The effects of the presentation of information alone on attitude has been tested. One study (Georgeoff, Jones, Bahlke, and Howard, 1970) was designed to determine if a one-semester teaching unit on "The American Negro" could diminish racial cleavage in integrated fourth-grade classrooms. The results of the sociometric test indicated limited significant change in the experimental classes which were transported in one of the three tested areas; the subjects were willing to study with Blacks. The author concluded that information about the history and contributions of Blacks alone was not powerful enough to change deeply-rooted prejudicial attitudes. A similar study (Schneiderman, 1970) to determine the effect of Black American history on the attitudes

of Black seventh-grade students also resulted in no significant difference in attitudes.

While the presentation of accurate information does not perpetuate stereotypes, it appears that the textbook and informational approach does not change attitudes. Other means of changing attitudes have been sought.

In an intensive investigation Trager and Yarrow (1952) conducted a three-year study to investigate the effects of teacher attitude on racial attitudes. The teachers were first taught how to recognize and deal with group prejudice among children. Specific lesson plans caused each teacher to be very accepting of minority group members in the X experimental group and very prejudicial toward minorities in the Y experimental group. Analysis of the pretest and posttest of each group indicated that the students in the X experimental became more accepting of others while those in the Y experimental group became more prejudicial. Several instructional methods designed to reduce attitude change were tested.

Other researchers have attempted to study the effects of many modes of teaching and materials as a total unit. Leslie, Leslie, and Penfield (1972), for example, exposed the experimental groups to three months of African and Black American history, famous Black biographies, and future problems of Blacks. The materials included many audiovisual materials, guest speakers, and interest centers. The students in the second experimental group received the same treatment and also tutored second-grade inner-city Black children and were encouraged to interact with them outside of class. They also peer-taught

their classmates in the two control groups. During the experiment one control group studied the normal social studies curriculum while the other engaged in discussion periods based on topics of their choice. Subjects in all of the groups showed significant change in attitudes toward Blacks, although neither the self-study group nor the focused-peer influence groups differed significantly from the other.

Studies by Trubowitz (1969), Singh and Yancey (1974), Aguilar (1973), Yawkey, (1973), Gesi and Johnson (1970), and Glick and Meinke (1974) confirm the conclusion that materials, methods of instruction and minority contact can affect attitudes. Madden (1970), on the other hand, found that only an informational gain, not attitude change, resulted from a comparison of a literature approach, an audiovisual presentation approach, and a combination of literature and audiovisual presentation. Although the attitude change was the greatest as a result of the combination approach, this change was not significant.

Anthropology in the Elementary Social Studies

During the decade from 1960 to 1970 anthropology was added to the curriculum in secondary schools, and increasingly, in elementary schools. Recently anthropology has begun to be considered a natural "core" for social studies curriculum (Dynneson, 1973). Spindler (1965, p. 55) stated that anthropology should no longer be saved for college students who intend to become professional anthropologists. "It should be taught as an introduction to a perspective on human life as a way of thinking that we might call 'humanistic objectivity.'"

In his most recent contribution of the development of ethnic studies curriculum materials, Banks (1975, p. 21) underscores the importance of anthropological content and structure to ethnic studies.

> We can best view our own behavior from the perspective of another culture. By studying about other ways of being and living, students will see how bound they are by their own values, perceptions, and prejudices....
>
> Ethnic minority content can also help students expand their conceptions of what it means to be human, to accept the fact that minority cultures are functional and valid, and that a culture can be evaluated only within a particular social content.

Much of the organized research on the effect of anthropologically-based curriculum materials result from two major curriculum projects. The first, the Anthropology Curriculum Project, originated at the University of Georgia. Anthropologists and curriculum specialists prepared instructional units for grades one to seven focusing on anthropological generalizations and comparative studies of several foreign cultures at each grade level (Warren, 1968). Potterfield (1968) studied the performance of students in fourth, fifth, and sixth grades on one of these units. The results indicated that there was no significant difference in the learning ability of the students in any of the experimental classrooms. However the fifth- and sixth-grade students tended to score higher on the cognitive tests.

Another elementary anthropology curriculum, Man: A Course of Study, was developed under the direction of Jerome Bruner. Based on his structure of the curriculum and unifying generalizations, these materials draw heavily from information on a unique and rather isolated

cultural group, the Eskimos, to inductively arrive at major anthropological generalizations.

While students learn the anthropological concepts from MACOS as well as from a more conventional approach, Bruner has been criticized by some social scientists for his attempt to apply structure to the social sciences which do not possess the same kind of inherent structure as science and mathematics (Krug, 1966). Professionals do not agree on unifying generalizations in history, anthropology, and the other social sciences because such generalizations are not universally and stringently applicable to all cultures and all nations.

These curriculum projects have developed materials to promote the intuitive and inductive thinking power of students in an effort to arrive at anthropological generalizations. Yet none of these materials are designed to actually involve the students in the professional acts of a field anthropologist. Bruner (1960, p. 14) felt that "Intellectual activity is everywhere the same....The schoolboy learning physics is a physicist, and it is easier for him to learn physics behaving like a physicist than doing something else." In addition, these materials are not directly applicable to those minority and ethnic groups living in the cities and rural areas of our country.

A review of the current literature indicates that while anthropological generalizations have been recently incorporated into social studies programs materials utilizing selected anthropological techniques have been developed. Therefore the effect of this kind of anthropological materials on the knowledge and racial attitudes of students is untested at this time.

Summary

The preceding review of the literature indicates a growing concern for the effect of teaching materials and techniques on student attitude. Educators have recognized the need for curriculum development combining accurate historical and cultural information with effective teaching methods to effect positive attitude change toward minority people.

Relying on psychological research which has demonstrated that children do have racial attitudes which can be both measured and changed, researchers have attempted to evaluate the effectiveness of classroom instruction and curriculum materials on knowledge and attitude change. For the most part, these studies are isolated attempts to compare two or three factors at a particular grade level.

The following conclusions can be drawn from the above-cited studies:

1. Children's literature offers a realistic picture of minority life and positive concepts relevant to ethnic studies, however evidence of positive effect on attitudes is inconclusive.

2. Social studies textbooks have been found to be seriously lacking in accuracy, objectivity, and completeness of information on the position of minority groups in the United States.

3. Information alone, in the form of historical facts or biographies, does not usually cause a change in attitudes.

4. Attitude change is more likely to occur when the materials and activities are emotion-laden, affective, and participatory.

5. Anthropology is an appropriate vehicle for the study of social studies.

CHAPTER III. INSTRUMENTS AND PROCEDURES

The Instruments

To test the effectiveness of classroom instruction on the knowledge and racial attitudes of students, a set of materials based on anthropological concepts and methods was developed. An attitude test, a Knowledge Test for Black Culture, and a Knowledge Test for How to Study a Culture were also developed by the researcher. The experiment was conducted in eight sixth-grade classes following a pilot test to assess the utility of the materials and procedures.

The attitude test

A Scale for Measuring Attitude toward any Defined Group, edited by H. H. Remmers and published by the Purdue Research Foundation, was adapted to assess the attitudes of sixth-grade students toward Blacks. Each statement was rewritten substituting sixth-grade vocabulary words for the adult level vocabulary. This test was independently reviewed by a panel of experts composed of a professor in elementary curriculum; an elementary teacher; two Black educators, one a professor experienced in multicultural education and the other a graduate student in Curriculum and Instructional Media; and an anthropologist-elementary teacher. They considered each item in terms of the appropriate sixth-grade vocabulary level and whether it actually tested attitudes toward Blacks.

Students were directed to indicate if they felt each statement about Blacks was true (or nearly true) or false (or nearly false). The same test was administered as the pretest and the posttest with

the exception that the items were reordered on the posttest. The Kuder-Richardson Formula 20 yielded a reliability coefficient of 0.67 for the pretest form and of 0.62 for the posttest form. (See Appendix B.)

Knowledge Test for Black Culture

The Knowledge Test for Black Culture was designed to evaluate the degree to which the students learned about Black culture by applying the anthropological concepts and research methods introduced by the curriculum materials to their personal research. Twenty cultural topics were discussed in general anthropological terms and questions were provided for possible future research. At no time were Blacks or Black culture mentioned in the materials; students were not directed to look for specific answers but to find out more about the one topic selected. Therefore each student was not exposed to all of the information gathered by the class on Black culture. One item was constructed to assess knowledge in each topic of Black culture. The same panel of experts independently reviewed these multiple-choice, four-option questions for vocabulary level and relevancy to the cultural topic and instructional objective.

From the bank of twenty questions, ten were randomly selected and randomly ordered for the pretest. The posttest included those same ten questions in revised form. Revision consisted of reordering the answer options or substituting inappropriate or vague words. A third test was composed of the ten original questions not included on the pretest and posttest to assess knowledge on the full range of cultural

topics. The Kuder-Richardson Formula 20 yielded a reliability coefficient of 0.42 for the pretest, 0.34 for the posttest, and 0.24 for the third test.

Knowledge Test for How to Study a Culture

The Knowledge Test for How to Study a Culture assessed knowledge of anthropological concepts and ethnographical methods. The items were written in accordance with the stated objectives of the unit. The Table of Specifications in Appendix D lists both the instructional objectives and the content areas. Fifty-five multiple-choice questions with four options were written to these specifications. The items were independently reviewed by a panel of experts composed of a professor of elementary curriculum, an elementary teacher, and an anthropologist-elementary teacher. Their suggestions for improvement in the choice of subject matter and wording were incorporated into the final form of the test.

Of the fifty-five questions, thirty-one questions (one from each instructional objective and content area) were randomly selected for the pretest. Questions were revised by reordering the answer options or substituting inappropriate or vague words and used as a posttest. The Kuder-Richardson Formula 20 yielded a reliability coefficient of 0.58 for the pretest and 0.70 for the posttest.

The specially designed curriculum materials

The sixth-grade social studies materials, How to Study a Culture, provided students with selected activities used by ethnographers in studying the people of another culture. Ethnography is a branch of

anthropology which deals descriptively with specific cultures, especially those of primitive peoples or groups. Anthropological research methods suggested by Spradley and McCurdy (1972) were applied to modern minority and ethnic groups in the United States. Other methods were selected from Pelto (1970), Edgerton and Langness (1974), and the directed activities in Anthropology 530 (Field Problems in the Ethnography of Contemporary Societies) at Iowa State University. These methods were adapted to the ability level of sixth-grade students and to classroom conditions.

The treatment consisted of using a set of materials entitled, How to Study a Culture. These materials included a slide-tape presentation of The Many Ways of Being American, a Teacher's Guide, Introduction Cards and tapes, Student Booklets, and three kinds of note-taking sheets. (See Appendix E).

To compensate for possible reading difficult resulting from the reading level of the materials and the variety of reading levels within each class, tapes were available for the Introduction Cards. In addition, students read the Student Booklet in small groups. No serious reading difficulties were reported by the teachers during the study.

The unit, How to Study a Culture, guided the students in researching their choice of topics of Black culture. They participated in these steps in the cultural experience as described by Spradley and McCurdy (1972, p. 3):

1. Acquiring conceptual tools

   a. Viewing the slide-tape presentation of the Many Ways of Being American, and discussing culture in general, selected

categories within a culture, and the many cultural groups in the United States.

b. Reading an Introduction Card on one cultural category and its four related topics and discussing questions relating these topics to their cultures. The categories and topics included the following:

1) FAMILY AND WORK: Size of the family, location of the family, structure of the family, jobs in the family

2) FOOD: Kinds of food, methods of getting food, methods of preparing food, eating habits

3) COMMUNICATION: Language, methods of communication, nonverbal communication, folktales

4) CEREMONIES: Religious ceremonies, political ceremonies, life cycle ceremonies, social ceremonies

5) THE ARTS: Performing arts, visual arts, entertaining arts, practical arts

c. Reading the Student Booklet which provided ethnographic research methods. These methods included:

1) Reading and note-taking for background information from fiction, nonfiction, or periodicals. (One book required.)

2) Locating informants through classmates, friends in the community, the Chamber of Commerce, and telephone listings.

3) Interviewing an informant for information about one topic (two interviews, fifteen minutes each).

4) Watching the actions of people for cultural implications.

5) Looking at objects used by members of the cultural group for cultural implications.

2. Entering the field

a. Selecting the category of the Black culture to study

b. Selecting the cultural topic to study

c. Making the initial contact with the informant

3. Doing field work

a. Participating in the activities as described in the Student Booklet and 1 above.

b. Gathering and recording cultural data through the use of note-taking sheets and notecards.

4. Describing a culture

a. Engaging in small-group discussions relating their data to anthropological generalizations.

b. Writing a Topic Card on selected topics to share their information with the other class members.

The ethnic studies materials, How to Study a Culture, was reviewed at various stages of development and as a total curriculum unit. Anthropologists had greatest input into the anthropological content of the Introduction Cards and the ethnographical organization of the student research; teachers were consulted on the kinds and organization of classroom activities. An expert in the design of multicultural curriculum materials and the editors of a publishing house provided guidance on the content and overall format of the materials. A children's librarian was consulted on the section of the Student Booklet referring to the use of the library.

The Procedure

The pilot study

A pilot study was conducted with one fifth/sixth-grade class attending an open, individualized school in the inner city of Des Moines, Iowa. The primary purpose of the pilot study was to test the efficiency of the administrative procedures and the usability of the materials. The researcher worked closely with the classroom teacher in teaching on alternate days and in subjectively assessing the effectiveness of the materials.

As a result of this study, several changes were made in the student release form (see Appendix A), the instructions for the tests (see Appendix E), and the use of the materials. To compensate for possible reading difficulties, the information on the Introduction Cards and all tests were taped.

The population of the experiment

The subjects for this experiment were the students in eight sixth-grade classes in five schools of the Des Moines Independent School District. Those schools which met the criterion of 10 to 20 percent Black school enrollment were selected to participate in the study. This criterion was imposed because the materials required that Blacks be readily available for interviewing. The three to five Black students in each class and their parents were prospective informants.

Two sixth-grade classes in each of three schools were randomly designated treatment or control groups. The same teachers taught both groups at each school in self-contained classrooms during their

social studies-language arts block. Students in the fourth set of classes attended different schools. The treatment class was self-contained while the control class was in an open classroom.

All the teachers were white, four female and one male. They were experienced teachers in their schools and at their grade level. Located in integrated neighborhoods, each school received a small number of bussed Black students.

Complete data were available for 157 students. They were distributed among the treatment, school, race, and sex groups as shown in Table 1.

The procedure of the experiment

The experiment was conducted in accordance with the nonequivalent pretest-posttest control group design (Campbell and Stanley, 1966, p. 47). This design was appropriate because all students had received varying amounts of instruction on culture and Blacks earlier in the school year. Unit I in The Social Sciences published by Harcourt, Brace Jovanovich, Inc. (1970), "People and the Traits They Share," dealing with the components of culture was taught at the beginning of the sixth grade. In addition, the classes had been exposed to different educational activities focusing on Blacks during Black History Week. Therefore a pretest was necessary to assess initial knowledge and attitudes toward Blacks while the posttest provided a means of determining the difference in attitude and knowledge after the treatment.

The treatment groups were tested for the effect on attitude change and cognitive gain resulting from the use of the designed materials. The control groups were not exposed to these materials but to their

Table 1. Distribution of subjects by treatment, school, race, and sex

School	Treatment group					Control group				
	Sex		Race		Total	Sex		Race		Total
	Male	Female	Black	White		Male	Female	Black	White	
1	14	11	8	17	25	12	10	1	21	22
2	10	7	0	17	17	13	7	4	16	20
3	12	7	7	12	19	10	8	2	16	18
4	5	11	3	13	16	—	—	—	—	—
5	—	—	—	—	—	11	9	5	15	20
Total					77					80

regular social studies classes. The differences in the scores of the treatment and control groups on the attitude test, the Knowledge Test for Black Culture, and the Knowledge Test for How to Study a Culture were compared using an analysis of covariance. The pretest served as the covariate while the posttest was the criterion measure.

At the beginning of the study, the classroom teachers administered the pretest to their classes. The directions and all test items were presented on tape to the students.

For the next twenty days under the direction of their classroom teacher, the treatment classes researched Black culture through the learning activities developed in the curriculum material, How to Study a Culture. The researcher visited each class once during the treatment period to observe class operations and to answer student and teacher questions. The treatment conditions were the same at the paired schools except that the classes were taught by different teachers. During this time the control classes attended their regularly scheduled classes with the same teacher. No deliberate references were made to the control group about Blacks, Black history, or Black culture.

After the treatment period, all classes were administered the taped posttest under the direction of the researcher. It consisted of three tests: an attitude test toward Blacks, a Knowledge Test for Black Culture, and the Knowledge Test for How to Study a Culture.

Previous to the administration of the posttest for the treatment group, students were instructed to code the number of books read, the number of informants interviewed, the length of time spent in interviewing the first two informants, and the number of people observed in

the people-watching activities. It is possible that the extra five minutes at the beginning of the session to code the information on the use of resources could have had an effect on the results of this study.

CHAPTER IV. ANALYSIS OF THE DATA

Knowledge about Black Culture

There is no significant difference in knowledge about Black culture between the treatment and control groups following the use of the materials, How to Study a Culture. An analysis of covariance yielded a nonsignificant treatment effect ($F = 1.92$, d.f. 1,154 $p > 0.05$). Table 2 lists class means and standard deviations for each test and the results of the analysis between treatment and control means on the Knowledge Test for Black Culture.

The small average gain of one item per treatment class in knowledge about Black culture indicates that the treatment materials were effecting knowledge. Since a comparison of the control group means on the pretest and posttest shows that it made small gains, factors other than the materials were contributing to the gain for both groups.

The instructional materials never actually referred to Blacks. Instead they were based on anthropological concepts of culture which were discussed in terms applicable to any group of people. The students applied these concepts and the methodology presented in the Student Booklet to their own investigation of Black culture. The test was constructed to broadly assess student knowledge of Black culture. Since no attempt was made to guide the students in learning the specific facts which were tested, it is understandable that the gain in knowledge about Black culture was small.

Table 2. Knowledge Test for Black Culture

A. Descriptive Statistics

	Treatment groups						Control groups					
	Pretest			Posttest			Pretest			Posttest		
School	n	X	SD	n	X	SD	n	X	SD	n	X	SD
1	25	5.56	1.94	25	6.54	2.00	22	4.64	1.76	22	4.91	1.23
2	18	5.67	1.97	18	6.89	1.75	21	5.05	1.60	20	6.40	1.27
3	20	4.75	1.48	19	5.53	1.71	20	6.20	1.32	20	6.60	1.73
4	16	4.19	2.07	17	5.41	1.70	–	–	–	–	–	–
5	–	–	–	–	–	–	20	5.15	1.81	20	5.20	2.12
Total	79	5.10	1.93	78	6.13	1.72	83	5.24	1.71	82	5.76	1.75

B. Analysis of Covariance

Source	d.f.	SS	MS	F
Treatment	1	4.11	4.11	1.92
Covariate	1	166.55		
Residual	154	328.42	2.13	

Decision: Retain the null hypothesis.

Knowledge of Anthropological Concepts and Methods

There is a significant difference in knowledge about anthropological concepts and methods as tested by the Knowledge Test for How to Study a Culture following the use of the treatment materials. An analysis of covariance yielded a significant treatment effect ($F = 10.29$, d.f.

1,154 $p < 0.05$). Table 3 shows the results of this analysis between treatment and control means on the knowledge test of anthropological concepts and methods in addition to class means on each test.

Table 3. Knowledge Test for How to Study a Culture

A. Descriptive Statistics

	Treatment groups						Control groups					
	Pretest			Posttest			Pretest			Posttest		
School	n	X	SD	n	X	SD	n	X	SD	n	X	SD
1	25	12.64	2.68	25	16.92	3.44	22	12.05	4.39	22	14.14	3,50
2	19	11.74	3.14	18	19.28	4.42	21	11.33	3.54	20	14.85	4.72
3	20	12.70	4.67	19	16.95	4.10	20	13.90	3.65	20	16.45	5.03
4	16	10.44	4.44	17	15.24	5.43	–	–	–	–	–	–
5	–	–	–	–	–	–	20	12.25	3.46	20	16.30	3.45
Total	80	12.00	3.77	79	17.10	4.44	83	12.36	3.84	82	15.40	4.25

B. Analysis of Covariance

Source	d.f.	SS	MS	F
Treatment	1	130.89	130.89	10.29**
Covariate	1	756.6		
Residual	154	1959.58	12.72	

Decision: Reject the null hypothesis.

**$p < 0.01$.

There is a significant difference in knowledge about anthropological concepts and methods following the use of the materials, How to Study a Culture. The increased means of the control groups on the posttest indicates that factors other than the use of the materials were contributing to the gains for both groups.

Attitudes toward Blacks

There is no significant difference in attitude toward Blacks between the treatment and control groups following the use of the materials, How to Study a Culture. An analysis of covariance yielded a nonsignificant treatment effect ($F = 1.9$, d.f. 1,154 $p > 0.05$). There is no significant difference in attitude toward Blacks between the white and Black students following use of the materials ($F = 0.25$, d.f. 1,155 $p > 0.05$). The results of these analyses along with the means and standard divisions of the eight classes on each test are included in Table 4.

The possible reasons for these findings are: (1) the existing racial attitudes of the students and (2) the inability of the instrument to identify small attitude changes.

Pretest mean scores on the attitude test were similar for both the treatment and control groups. The classroom teachers stated often that the racial attitudes between Blacks and whites in their schools were positive, resulting from having lived and gone to school together for many years. In this climate, the likelihood that the treatment could have a major impact on attitude change is slight. Therefore, even though there was a slight positive increase in posttest scores of both

Table 4. The Attitude Test

A. Descriptive Statistics

	Treatment groups						Control groups					
	Pretest			Posttest			Pretest			Posttest		
School	n	X	SD	n	X	SD	n	X	SD	n	X	SD
1	25	12.28	2.26	25	12.76	2.01	22	11.77	1.72	22	11.73	2.37
2	19	13.32	2.36	18	13.00	5.76	21	13.48	1.75	20	13.50	1.50
3	18	11.89	1.75	19	13.00	1.91	20	12.00	2.27	20	12.90	2.40
4	16	12.13	2.70	17	13.53	2.76	–	–	–	–	–	–
5	–	–	–	–	–	–	20	11.70	2.36	20	12.50	2.86
Total	78	12.41	2.30	79	13.04	2.23	83	12.24	2.13	82	12.63	2.39

B. Analysis of Covariance

Source	d.f.	SS	MS	F
Treatment	1	7.6	7.6	1.9
Covariate	1	182.5		
Residual	154	616.4	4.0	

C. Analysis of Variance (Race on Attitude Test)

Source	d.f.	SS	MS	F
Pretest				
Treatment	1	7.35	7.35	1.25
Residual	155	908.46	5.86	
Posttest				
Treatment	1	1.31	1.31	0.25
Residual	155	805.39	5.20	

Decision: Retain both null hypotheses.

groups, an extremely strong treatment in the affective domain would have been needed to effect attitude change. It is possible that too great an emphasis was placed on the acquisition of knowledge in this study.

The problem may also lie in the construction of the test itself. The yes-no response format made it difficult to pick up small attitude changes. A longer scale, that is, one with four, five or six points, from the measurement standpoint would have been preferable. The unfamiliarity of the students with attitude tests and familiarity with one right answer on tests made it difficult for them to accept the fact that their responses could be their own feelings about the statements presented.

Other Relevant Findings

Analysis of variance was used to test the effects of the three variables, age, race, and sex, on the pretests and posttests of the three instruments. The significant data on these combinations of variables and tests are shown in Tables 5 and 6.

In analyzing the effect of race on the Knowledge Test for How to Study a Culture (Table 5), race was found to have a strong effect on the scores ($F = 15.33$, d.f. 1,155 $p < 0.01$) for the pretest and ($F = 8.56$, d.f. 1,155 $p < 0.01$) for the posttest. These results indicate that whites scored far better than Blacks, particularly on the posttest. The difference is less on the posttest indicating that both race and the treatment are possibly affecting knowledge in this area.

Table 5. Results of the analysis of variance of race effect on the Knowledge Test for How to Study a Culture

Test	Source	d.f.	SS	MS	F
Pretest	Race	1	202.58	202.58	15.33**
	Residual	155	2048.9	13.22	
Posttest	Race	1	148.98	148.98	8.56**
	Residual	155	2698.13	17.41	
Change score	Race	1	4.6	4.6	0.29
	Residual	155	2461.34	15.88	

**$p < 0.01$.

Table 6. Results of the analysis of variance of sex effect on the attitude test

Test	Source	d.f.	SS	MS	F
Pretest	Sex	1	10.48	10.48	1.79
	Residual	155	905.33	5.48	
Posttest	Sex	1	46.5	46.5	9.48**
	Residual	155	760.2	4.9	
Change score	Sex	1	18.47	18.47	3.88**
	Residual	155	738.21	4.76	

**$p < 0.01$.

Sex was found to have a significant effect on the attitude post-test (Table 6) ($F = 9.48$, d.f. 1,155 $p < 0.01$). Females scored significantly higher than males on the posttest indicating that the treatment had more effect on females than males.

Age had no significant effect on any of the tests. Race did not have a significant effect on the attitude test or the Knowledge Test

for Black Culture. Sex did not have significant effect on the Knowledge Test for Black Culture or the Knowledge Test for How to Study a Culture.

The materials, How to Study a Culture, were developed with the intention of using written and human resources to increase attitude change and information gain. Therefore the correlation between those resources, books and informants, and the test scores of the students in the treatment group are also of interest. The correlation coefficients between the number of books used and the number of informants interviewed and test scores as computed by the Pearson's Product Moment Correlation formula are shown in Table 7. Inferences from this analysis are suspect because one variable was not normally distributed.

Table 7. Coefficients of correlation between use of resources and test scores in the treatment classes

Test	Number of books (n=82)	Number of informants (n=82)
Attitude Test		
Pretest	07	13
Posttest	09	- 09
Knowledge Test for Black Culture		
Pretest	09	17
Posttest	06	34**
Third	25*	26**
Knowledge Test for How to Study a Culture		
Pretest	01	08
Posttest	20*	17

Correlation coefficients reported without decimal.

*$p < 0.05$ that the true value is zero.

**$p < 0.01$ that the true value is zero.

The correlations, as previously qualified, between the number of books read and test scores on the Knowledge Test for Black Culture (0.25) and the Knowledge Test for How to Study a Culture (0.20) are significantly different from zero. There is no corresponding significant correlation between the number of books read and the Knowledge Test for Black Culture posttest or the attitude posttest. While causation cannot be implied, the correlation indicates that as the number of books read increased, the scores on the Knowledge Test for How to Study a Culture increased.

The correlation between the number of informants and the scores on the posttest (0.34) and the third test for Black Culture (0.26) were significantly different from zero. Because the cultural information was gained almost completely from the interviews, as the number of informants the students interviewed increased so did their test scores. The third test, designed as a check on the increased knowledge of the students, highlighted the relationship between the informants contacted and test scores. The difference in means between the treatment and control groups on this set of questions can be attributed to the use of the treatment materials.

In summary, the correlation coefficients between the use of resources and test scores in the treatment groups indicated that there is a positive relationship between the number of books read and the posttest scores on the Knowledge Test for Black Culture and the Knowledge Test for How to Study a Culture ($p < 0.05$). A positive relationship also exists between the number of informants interviewed and

the Knowledge Test for Black Culture, and the third test on Black culture.

CHAPTER V. SUMMARY AND CONCLUSIONS

This study investigated the influence of classroom instruction on the knowledge and racial attitudes of sixth-grade students through the use of ethnic studies materials designed to impart knowledge about anthropological concepts and methods and Black culture and to change attitudes toward Blacks.

Two groups of sixth-grade students in Des Moines, Iowa, participated in the study. The treatment group used the specially designed curriculum materials, How to Study a Culture, for twenty class periods while the control group attended their regularly scheduled classes. The same teacher taught both the treatment and control classes at three schools. The fourth set of schools was composed of a treatment class at one school and a control class at a second school. The instruments included 1) an attitude test assessing attitude toward Blacks, 2) a Knowledge Test for Black Culture, 3) a third test of Black Culture, and 4) a Knowledge Test for How to Study a Culture assessing the knowledge of anthropological concepts and methods.

The data were analyzed with respect to the three hypotheses concerning the treatment effect through the analysis of covariance. The dependent variables, attitude and knowledge, represented the difference between the class mean scores on the pretest and posttest. The effect of race on attitude was tested by the use of the analysis of variance. In addition, the relationships between the variables, age, sex, and race, and the dependent variables were investigated through the use of Pearson's Product Moment Correlation formula.

Conclusions

1. There is some evidence that the anthropological-based approach to social studies can cause differences in knowledge (Potterfield, 1968). In the present study growth in knowledge of Black culture was found from pretest to posttest in the treatment group. However, the differences between the treatment and control groups as a result of using the materials was not significant. The small increase in scores on the posttest and on the third test which included questions not on the pretest tentatively indicated that such an approach might produce an increase in cultural knowledge.

2. This study indicates that students can learn anthropological concepts and methods when they are provided with selected research techniques and resources to carry out certain aspects of the role of a field anthropologist. The treatment materials caused an increase in this knowledge that was significantly greater in the treatment group than in the control group which was not exposed to the materials.

3. In light of the findings of this study, no significant difference was found as a result of the age or sex of the students, an indication that these variables were not a factor in learning the information.

4. The treatment materials did not cause significant change in the attitude of both Black and white students toward Blacks. Possible reasons for this finding consistent with other research include inadequate treatment length and overemphasis on the acquisition of knowledge (Georgeoff, Jones, Bahlke, Howard (1970).

5. The finding that sex had a significant effect on attitudes after using the materials is supported by Aguilar but not by Howell and Fisher.

6. When analyzing attitude by racial groups, there was no significant effect of race on attitudes toward Blacks. Black attitudes toward Blacks were not significantly different from white students toward Blacks. The differences between the attitudes of the racial groups were not significant on the pretest and were even smaller on the posttest indicating that the attitudes of the two groups became more similar after using the materials.

Discussion

The findings of this study agree with Madden (1970) and Schneiderman (1970) who found that attitudes were difficult to change and not simply dependent on information acquisition. It does not agree with two studies (Leslie, Leslie, and Penfield, 1972; and Gesi and Johnson, 1970) which incorporated many classroom activities not involving minority contact and interpersonal contact with minority students or professional educators over a long period of time. Another study (Singh and Yancey, 1974) used a total multicultural curriculum but without minority contact for thirty days to effect attitude change. Perhaps the acquisition of knowledge was emphasized too much or the treatment period was too short in the present study to result in significant attitude change.

The findings of the present study have gone beyond the study of Potterfield (1968) which indicated that fourth, fifth, and sixth grade students could learn anthropological concepts equally well. This study incorporated selected procedures used by anthropologists and collected cultural data within the classroom. Students were capable of understanding and applying these concepts and techniques in a limited way. However an increased knowledge of anthropological concepts and techniques does not necessarily result in a change in racial attitudes.

Aguilar (1973) found that the greater amount of time that minority group professional educators are available in the classroom, the greater the positive increase in attitudes toward the minority group. In the present study there was a positive correlation between the number of informants interviewed and posttest scores on the Knowledge Test for Black Culture. This relationship should be studied further to determine the effect of minority informants on attitude change and on the acquisition of cultural information.

The instructional methods in this study were based on the materials, How to Study a Culture. They were designed to be used in ethnic studies courses to provide a means for gathering basic information about a minority culture and personal experiences for changing racial attitudes. As a result of this investigation, the materials as currently written have reached the objective of imparting knowledge about anthropological techniques and concepts which can be used to gather cultural data. While this is a beginning, they need to be improved to fulfill the objectives of ethnic studies in regard to attitude change and further cognitive gain.

Recommendations

Recommendations for further research resulting from this study are as follows:

1. A series of studies similar to this one should test several variables under more controlled conditions. These variables include reading different kinds of books, classroom organization for interviews, looking at objects, and people-watching in relation to the age of the subjects, grade levels, socioeconomic levels, and cultural groups studied.

2. A study should test the degree to which attitudes toward racial groups, effected by any method, will be changed in classrooms containing a mixture of racial groups and in classrooms of only one race.

3. A study should assess the effect of minority informants or resource persons on attitude change of nonminority group members. These variables include the length of minority contact, personal attributes, and topic under discussion.

4. A study should test whether these materials are equally applicable in studying other minority cultures.

Before using the Knowledge Test for Black Culture in future research, it should be determined that the questions and correct responses are appropriate to the specific test situations.

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The researcher dedicates this dissertation to her parents, Theodore and Dorothy Schnietz, who have supported and encouraged her in all of her endeavors.

APPENDIX A: STUDENT RELEASE LETTER

February 27, 1976

Dear Parents,

Your child's sixth grade social studies class is involved in an evaluation of a new social studies program which is being tested in your school and three other Des Moines schools. The program has been written in conjunction with my studies at Iowa State University and the project has been approved by the Des Moines of Education. This program incorporates selected activities used by anthropologists as they study a cultural group. The activities include reading books about a minority group, interviewing some members of the minority group, discussing the information they receive, and writing a report based on this information.

The results of the tests given at the beginning and end of the program will be analyzed to judge the quality of the program. These tests will test the students' knowledge gained from the program and their attitudes toward the minority group. Students will not be identified by name. All data collected will be treated as confidential.

Your child's class has been designated as the treatment class. This means that the students in this class will be involved in the activities of the program. The two sets of tests will be administered to these students for comparison purposes. The information gained from these tests will be used to judge the effectiveness of the materials and to guide further improvement of the materials.

The success of this evaluation depends upon your coooperation. I sincerely hope that you will allow your child to be tested for the above-stated purposes. If you have any questions, please call your child's teacher. Please indicate your consent to your child's participation in the testing for this project by signing on the line below and returning this form to your child's teacher.

Sincerely yours,

Jeanette V. Schnietz
Research Assistant
Iowa State University

_____I give my consent to my child's participation in this evaluation.

_____I do not give my consent to my child's participation in this evaluation.

_____
(signature)

APPENDIX B: ATTITUDE TESTS

A Scale for Measuring Attitude toward Any Defined Group, Form B

A SCALE FOR MEASURING ATTITUDE TOWARD ANY DEFINED GROUP

Form B Edited by H. H. Remmers

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Date_____

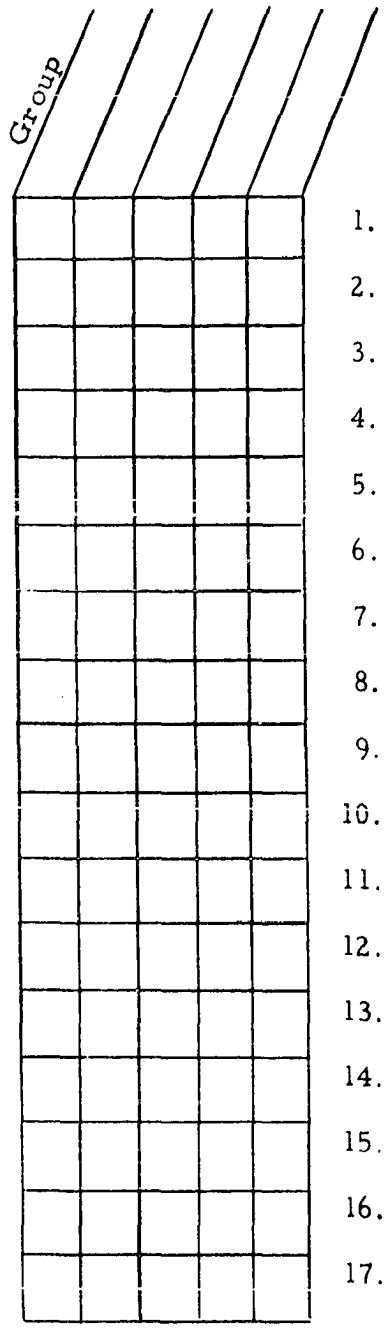
Name (optional)_____ Sex (circle one) M F

Age_____ Grade_____

What occupation would you like best to follow?_____

Your race_____ Your nationality_____

Directions: Following is a list of statements about any group. Place a plus sign (+) before each statement with which you agree with reference to the group listed at the left of the statements. The person in charge will tell you the group to write in at the head of the columns to the left of the statements. Your score will in no way affect your grade in any course.



1. Are honest.
2. Tend to improve any group in which they come in contact.
3. I consider it a privilege to associate with this group.
4. Are on a level with my own group.
5. Are religiously inclined.
6. Are considerate of others.
7. Can be resourceful when necessary.
8. Should be regarded as any other group.
9. Are equal in intelligence to the average group.
10. I have no particular love or hatred for this group.
11. Are of a gregarious nature.
12. I suppose these people are all right but I've never liked them.
13. Have a tendency toward insubordination.
14. Are envious of others.
15. Are discourteous.
16. Are slow and unimaginative.
17. Are the most despicable people in the world.

Attitude Test (Pretest)

Attitude Test (Pretest)

1. Blacks are honest.
2. Blacks usually help to make another group better when the two groups come in contact.
3. I think I am lucky when I am with Black people.
4. Blacks are about the same as (equal to) my own group.
5. Blacks are usually religious people.
6. Blacks think about the feelings of others.
7. Blacks can think of new ways of doing things when they need to.
8. Blacks should be though of as any other group.
9. Blacks are as smart as the average group.
10. I don't particularly love or hate this group.
11. Blacks like to be around other people.
12. I suppose Blacks are all right but I've never liked them.
13. Sometimes Blacks do not obey rules.
14. Blacks want the same things others have.
15. Blacks are not polite to others.
16. Blacks are slow thinkers and do not have new ideas of their own.
17. Blacks are the most terrible people in the world and should not be liked by anyone.

Attitude Test (Posttest)

Attitude Test (Posttest)

1. Blacks are as smart as the average group.
2. Blacks are usually religious people.
3. Blacks are slow thinkers and do not have new ideas of their own.
4. I suppose Blacks are all right but I've never liked them.
5. Blacks are honest.
6. Blacks are about the same as (equal to) my own group.
7. Blacks are the most terrible people in the world and should not be liked by anyone.
8. I don't particularly love or hate this group.
9. I think I am lucky when I am with Black people.
10. Sometimes Blacks do not obey rules.
11. Blacks can think of new ways of doing things when they need to.
12. Blacks are not polite to others.
13. Blacks usually help to make another group better when the two groups come in contact.
14. Blacks like to be around other people.
15. Blacks should be though of as any other group.
16. Blacks think about the feelings of others.
17. Blacks want the same things others have.

APPENDIX C: KNOWLEDGE TESTS FOR BLACK CULTURE

Outline and Table of Specifications for the Knowledge Test for Black Culture

Outline and Table of Specifications for the Knowledge Test for Black Culture

Instructional Objective: Applies procedures

Content Area: Learns specific facts of his/her own choosing about Black culture

One test question deals with each of the four topics in each of the five categories of a culture, twenty questions in all.

FAMILY AND WORK
- Size of the Family
- Location of the family
- Structure of the family
- Jobs in the Family

THE ARTS
- Performing Arts
- Visual Arts
- Entertaining Arts
- Practical Arts

COMMUNICATION
- Language
- Methods of Communication
- Non-verbal Communication
- Folktales

FOOD
- Kinds of Food
- Methods of Getting Food
- Methods of Preparing Food
- Eating Habits

CEREMONIES
- Religious Ceremonies
- Political Ceremonies
- Life Cycle Ceremonies
- Social Ceremonies

Knowledge Test for Black Culture (Pretest)

Knowledge Test for Black Culture (Pretest)

41. In order to get pig tails, a Black mother would
    1/A - go to the supermarket
    2/B - send to her relatives in the South
    3/C - grow her own in the backyard
    4/D - wait until they come in season

42. A newly married Black couple chooses to live
    1/A - with the wife's family
    2/B - with the husband's family
    3/C - in a home of their own
    4/D - any of the above depending on the amount of money they have.

43. Blacks often make their money and fame in the performing arts by
    1/A - singing
    2/B - dancing
    3/C - sports
    4/D - all of the above

44. In most Black American households there is
    1/A - mother only
    2/B - father only
    3/C - father and mother together
    4/D - the children alone

45. Many Black families eat their evening meals
    1/A - all together at 6:00
    2/B - one at a time
    3/C - as their schedules allow
    4/D - all of the above

46. In Black slang, "Hey man, that's bad!" means
    1/A - those clothes look good on you
    2/B - you really took terrible today
    3/C - your clothes are too old and worn
    4/D - you're looking tough

47. Blacks have a very special ceremony for
    1/A - a child's birth
    2/B - a death in the family
    3/C - becoming a man
    4/D - none of the above

48. The most popular kind of music among Black young people is
    1/A - country music
    2/B - rhythm and blues
    3/C - folk music
    4/D - church music

49. Many Blacks enjoy eating
1/A - chitlings
2/B - mustard greens
3/C - ham hocks
4/D - all of the above

50. To find out what's happening in the Black world, many Blacks would read
1/A - The Black Herald
2/B - Ebony
3/C - The People's Choice
4/D - all of the above

Knowledge Test for Black Culture (Posttest)

KNOWLEDGE TEST FOR BLACK CULTURE (Posttest)

41. In order to buy pig tails, a Black mother would
    A. go to the nearest grocery store
    B. ask relatives in the South to buy them for her
    C. plant them in the woods

42. When a Black couple gets married, they choose to live
    A. with the family of the wife
    B. wherever they can depending on their money
    C. in their own home
    D. with the family of the husband

43. Some Blacks make their money and fame in the performing arts as
    A. singers
    B. dancers
    C. movie stars
    D. all of the above

44. In most Black American households, there is
    A. a mother with her children
    B. a father with his children
    C. father and mother with their children
    D. the children with their grandparents

45. Many Black families eat their evening meals
    A. as a family when their schedules allow
    B. each one separately
    C. father and mother with their children always
    D. the children with their grandparents

46. In Black slang, "Hey, man, that's bad!" means
    A. your clothes are good-looking
    B. you look tired today
    C. your clothes are dirty and torn
    D. you look tough

47. Blacks have a very special ceremony for the time when
    A. a child is born
    B. a boy becomes a man
    C. a person dies
    D. None of the above are celebrated in a very different way.

48. The most popular kind of music among Black young people is
    A. folk music
    B. country music
    C. pop music
    D. church music

49. Many Blacks enjoy eating
    1. ham hocks
    2. chitlings
    3. mustard greens
    4. all of the above

50. To find out what's happening the the Black world, many Blacks read
    1. The People's Choice
    2. Ebony
    3. the Des Moines Register
    4. all of the above

Knowledge Test for Black Culture (Third Test — Posttest)

Knowledge Test for Black Culture (Third Test - Posttest)

81. Most Black people belong to
    1. a non-Christian church
    2. the Catholic church
    3. a Protestant church
    4. no church

82. Some Blacks have shown that they are good in the field(s) of
    1. painting
    2. sculpture
    3. both painting and sculpture
    4. neither painting nor sculpture

83. When Blacks greet each other, they usually
    1. give a secret greeting
    2. ask each other what part of Africa they're from
    3. just touch hands
    4. none of the above

84. The following name is the name of a Black political organization
    1. Democratic Party
    2. National Association for the Advancement of Colored People (NAACP)
    3. The Black Bears
    4. none of the above

85. In a Black home, you would usually find
    1. pictures
    2. magazines
    3. books
    4. all of the above

86. Most Black grown-ups
    1. have gone to college
    2. work for a company or someone else
    3. own their own businesses
    4. get money from the government

87. On Thanksgiving Day many Black families come together to
    1. eat better than they do any other time of the year
    2. enjoy a different meal
    3. get together with their family
    4. both B and C above

88. In a Black family, these people usually live in the same house
    A. mother, father, and children
    B. mother, father, children, and grandparents
    C. mother, father, children, and aunts, and uncles
    D. mother, father, friends

89. Many Blacks flavor some vegetables with
    A. pork and pork drippings
    B. chicken
    C. beef and beef drippings
    D. lamb

90. Folktales told to Black children by their parents usually include
    A. The Ugly Duckling
    B. the story of Rip Van Winkle
    C. Little Black Sambo
    D. none of the above

APPENDIX D: KNOWLEDGE TESTS FOR HOW TO STUDY A CULTURE

Outline of Content for How to Study a Culture

Outline of Content for How to Study a Culture

I. Defines a culture

   A. Defines culture and the categories of a culture

   B. Identifies similarities and differences between cultures

II. Chooses a culture

   A. Establishes criteria

   B. Makes choice of a culture based on criteria

III. Chooses a category and topic.

   A. Identifies elements of one particular culture

   B. Uses interests to select a category and topic

IV. Uses resources in researching a topic

   A. Books

   B. Informants

   C. Other sources

V. Develops an outline

VI. Presents information to the class

VII. Learns specific facts of his/her own choosing about Black culture

Table of Specifications for How to Study a Culture

Table of Specifications
for
How to Study a Culture

Content Areas	Instructional Objectives			
	A. Knows Common Terms	B. Understands Processes	C. Applies Procedures	D. Analyzes Information
I. Defines a culture	3	1	2	1
II. Chooses a culture	1	1	1	0
III. Chooses a category and topic	1	1	1	0
IV. Uses resources in researching a topic	2	2	1	0
a. Books	2	2	2	2
b. Informants	2	2	2	2
c. Other sources	2	2	2	1
V. Develops an outline	2	2	2	0
VI. Presents information to class	2	2	2	2
Total number of test items	17	15	15	8

Knowledge Test for How to Study a Culture (Pretest)

Knowledge Test for How to Study a Culture (Pretest)

105. Before you interview informants, you must always
1/A - get a go-between to introduce you
2/B - write out a list of questions
3/C - go to their homes
4/D - make an appointment to see them

106. Looking at a person so that you really see everything about him or her can be called
1/A - people-watching
2/B - interviewing
3/C - observing
4/D - all of the above

107. In choosing a particular culture to study, you must be sure that
1/A - you know someone who speaks the language
2/B - they want you to study their way of life
3/C - you know how to get information on their way of life
4/D - they live very differently from you

108. The information that Jewish people are not allowed to eat dairy products and meat at the same meal could be placed in the category of
1/A - Ceremonies
2/B - The Arts
3/C - Food
4/D - Both A and C

109. Of the following topics, the most specific one is
1/A - Mexican migrant workers in Illinois
2/B - the Omaha Indians
3/C - folktales about nature used by Mexican Americans in Texas
4/D - four kinds of German-American food

110. An outline is
1/A - a way of organizing informaiton before you begin to write
2/B - a list of points you will discuss in your report
3/C - Both A and B
4/D - neither A nor B

111. When a group of people share the same customs, religion, food, language, and so on, we say they have
1/A - a life style
2/B - a neighborhood
3/C - a country
4/D - a culture

Read the following part of an outline and answer the questions below from the information in this outline.

Making a skirt

I. Cutting out a skirt
   A. Lay out material on a table
   B. Lay pattern on material according to directions
   C. Pin pattern
   D. Cut out pattern and material
II. Finishing the skirt

112. The above outline is organized according to
1/A - the order of steps
2/B - importance, from most important to least important
3/C - order of things as they happen to a person
4/D - no special way

113. The above outline is
1/A - well organized
2/B - missing some procedures
3/C - not numbered correctly
4/D - none of the above

114. If you were going to use only informants as resources, the cultural group you probably find the most information on is
1/A - the American culture
2/B - the American Indian groups
3/C - the culture your family belongs to
4/D - the group you find the most interesting

115. Which person did the best job of understanding a culture by looking at a baseball and bat?
1/A - These are two dangerous objects.
2/B - The group likes to play games.
3/C - If people play such games, they must have less work to do and more free time.
4/D - You can't tell anything about a culture by looking at a bat and ball.

116. If your informant asks that you not use his or her name in your report, you should
1/A - promise not to use it
2/B - refuse to talk any more
3/C - explain that the name is a necessary part of collecting information
4/D - tell him you need to use names so your teacher will know that what you say is true

117. When you carefully study a silk Japanese kimono (robe), the most important thing you can tell about the culture is
1/A - the sex of the person who made it
2/B - one kind of clothing Japanese people wear
3/C - the care and workmanship of the person who made it
4/D - the kind of ceremony in which it is worn

118. Your informant tells you the recipe for his or her favorite food. The most important thing you should do with this information is
1/A - write it on your note card
2/B - check the recipe in an old cookbook
3/C - look in an encyclopedia
4/D - ask another informant

119. If you read in a fiction book that the Seminole Indians in 1950 lived in chickees (brush-covered houses), you would
1/A - copy it to use in your final report
2/B - check it out with up-to-date books and your informants
3/C - know that the Seminoles live in chickees today
4/D - not believe that the tribe ever lived in chickees.

120. Books that deal with facts are called
1/A - fiction
2/B - folktales
3/C - non-fiction
4/D - biographies

121. The person who helps you talk to an informant and introduces you to him or her is called a(n)
1/A - rapport
2/B - parent
3/C - interviewer
4/D - go-between

122. The person you choose as an informant should
1/A - be easy to talk to
2/B - know the information you need
3/C - have many close firends in the cultural group
4/D - both A and B above

123. The best kind of question to begin an interview is
1/A - limiting question
2/B - description question
3/C - grand tour question
4/D - direct question

124. Which one of the following is NOT a category of a culture?
1/A - Communication
2/B - Family
3/C - Ceremonies
4/D - Cities

125. To find a magazine article on the Portuguese festivals in New York City, you would use
1/A - the index of the magazine
2/B - Reader's Guide to Periodical Literature
3/C - National Geographic magazine
4/D - the index to collective biographies

126. If you were reading an interesting biography about Martin Luther King, you would write the ideas you wanted to remember on
1/A - Note-taking Sheets for Informants
2/B - Note-taking Sheets for Reading
3/C - 4" by 6" note cards
4/D - Note-taking sheets for Using Your Eyes

127. In developing your outline you should first
1/A - select a title for your report
2/B - come up with a list of all important ideas
3/C - list only what you want to write about in your final report
4/D - write down everything you know on a sheet of paper

128. "The favorite lunch of all Mexican-Americans is tacos and chile" as a sentence on a Topic Card is poor because
1/A - not all Mexican-Americans like chile
2/B - tacos are really a Mexican Indian food
3/C - Mexicans and Mexican-Americans eat different foods
4/D - you have not interviewed all Mexican-Americans

129. The category, "The Arts," would include which of the following:
1/A - a gardener trimming shrubs in animal shapes
2/B - a carved statue of a god
3/C - an axe made of wood and stone
4/D - all of the above

130. If you need to find a person in the cultural group to provide information on the meaning of two words in their native language, you would look in
1/A - the Chamber of Commerce
2/B - the fiction book, And Now Miguel
3/C - Readers" Guide to Periodical Literature
4/D - the Yellow Pages of the telephone book

131. The Topic Card
1/A - contains information and questions to help others learn about the group you studied and to help them study another group
2/B - is your final report
3/C - will not use all of the information you have gathered
4/D - all of the above

132. In presenting information to the class, the most important thing to do is to
1/A - tell everything you learned
2/B - make it interesting and clear
3/C - show many pictures or objects
4/D - speak in a loud, clear voice

133. When you are looking for information and gathering facts from your interview, you are
1/A - writing a report
2/B - researching
3/C - interviewing informants
4/D - definitely in an English class

134. If you were looking for a non-fiction book in the card catalog, you could look under the heading
1/A - encyclopedias
2/B - Tubman, Harriet
3/C - Art
4/D - all of the above

135. Culture is
1/A - a group of people from a different coutnry
2/B - those elements of life (for example, art, music, language) which people of one group share in common
3/C - how well certain people can draw or paint
4/D - a name for people who are not Americans

Knowledge Test for How to Study a Culture (Posttest)

Knowledge Test for How to Study a Culture (Posttest)

105. Before you interview informants, the most important thing to do is to
   A. get a go-between to introduce you
   B. make a list of the questions you want to ask
   C. make sure the informants like you
   D. hope that they will be at home

106. People-watching is
   A. watching people to see how funny they are
   B. carefully looking at people to see what they do and how they do it
   C. spying on people
   D. checking out what clothes people wear

107. In chooosing one cultural group to study, the most important thing to know is
   A. that they speak English
   B. that ythey already know you
   C. that you can find information on their way of life
   D. that they are very different from you

108. The information that Jewish people are not allowed to eat dairy products and meat at the same meal belongs in the category of
   A. Ceremonies
   B. Food
   C. Communication
   D. Cultural differences

109. If you wanted to watch how people talk to each other without using words, you would choose the category
   A. Ceremonies
   B. Food
   C. Non-verbal Communication
   D. Communication

110. An outline is
   A. a lot of information
   B. the report itself
   C. your least step in writing a report
   D. a list of the points you will discuss in your report

111. When a group of people share the same customs, religion, food, language, and family size, we say they have
   A. a culture
   B. a tribe
   C. a group
   D. a lifestyle

Read the following part of an outline and answer the two questions below from the information in the outline.

Players in a Baseball Game

I. Infielders
   A. First baseman
   B. Second baseman
   C. Shortstop
   D. Third baseman

B. Outfielders
   A. Right fielder
   B. Center fielder
   C. Left fielder

III. Battery
   A. Pitcher
   B. Catcher

112. The above outline is organized according to
   A. the order of steps
   B. importance, from the most important to the least important
   C. order of places or positions
   D. no special way

113. The above outline is
   1. well organized
   2. missing some information
   3. not numbered right
   4. none of the above

The rest of the questions are not part of the outline above.

114. If you wanted to study a group by using only informants, it would be easiest for you to study
   1. the English culture
   2. the Dakota Indian tribe
   3. the cultural group your family belongs to
   4. the smallest cultural group

115. People-watching will help you understand
   1. the acts of people that have to do with their culture
   2. how each thing can be done in only one way
   3. how differently people act
   4. all of the above

116. If your informants asks that you not use his or her name in your report, you should
   1. leave the home at once
   2. use his name anyway
   3. not use the information given by this informant
   4. promise not to use it

117. When you look at any object, for example, a silk Japanese kimono (robe), the most important thing to do is
    1. describe it exactly
    2. feel it carefully
    3. see what it tells you about the culture
    4. find out if it was made by a woman

118. Your informant tells you a very old story first told to him by his grandmother. The most important thing to learn from the story is
    1. what the story tells about the cultural group
    2. how it is told in English
    3. who told it to his grandmother
    4. who first told it

119. If you read in a fiction book that the Seminole Indians in 1950 lived in chickees (brush-covered houses), you would
    1. check it out with up-to-date books and your informants
    2. not believe that the tribe ever lived in chickees
    3. copy it to use in your final report
    4. know that the Seminoles live in chickees today

120. Fiction books
    1. are true stories
    2. are about people's lives
    3. are written by a person about his own life
    4. are not true stories

121. The person who introduces you to an informant is called a(n)
    1. teacher
    B. adult
    C. observer
    D. go-between

122. The person you choose as an informant should
    A. be a good friend of yours
    B. know about the cultural group
    C. live in the United States for many years
    D. both A and B above

123. The kind of question which really gets a lot of good information about a specific topic is
    A. limiting questions
    B. description question
    C. grand tour questions
    D. direct question

124. Which one of the following is NOT a category of a culture?
   A. the Arts
   B. States
   C. Ceremonies
   D. Food

125. To find a magazine article on the Amish life in Illinois quickly, you would
   A. look in the card catalog of the library
   B. use Reader's Guide to Periodical Literature
   C. go through every magazine in the library
   D. go to the magazine rack in the library

126. If you were watching a woman weave a rug, you would write the ideas you wanted to remember on
   A. Note-taking Sheets for Informants
   B. Note-taking Sheets for Reading
   C. 4-inch by 6-inch note cards only
   D. Note-taking Sheets for Looking at Objects and People-watching

127. In writing your outline, the last thing you should do is
   A. choose a title for your report
   B. make a list of all the important ideas
   C. list only what you want to write in your final report
   D. write down everything you know on a sheet of paper.

128. "The favorite lunch of all Mexican-Americans is tacos and chile"
   A. not all Mexican-Americans like chile
   B. tacos are really a Mexican Indian food
   C. Mexicans and Mexican-Americans eat different foods
   D. you have not interviewed all Mexican-Americans

129. The category, "ceremonies," would NOT include which of the following"
   1. going to church on Christmas
   2. buying clothes in a department store
   3. voting in an election
   4. hotdogs at a school picnic

130. If you need to find a museum which had objects belonging to the cultural group you are studying, you would
   1. ask the Chamber of Commerce
   2. look at a United States map
   3. look in the Reader's Guide to Periodical Literature

131. The Topic Card
   1. has information and questions for your classmates
   2. is the same as an Introduction Card
   3. is very short
   4. has two main parts

132. In presenting information to the class, you should
    1. really do something for the class
    2. make the report very interesting with a lot of information
    3. have many pictures or objects
    4. bring something for everyone to touch

133. You should look for information and gather facts from
    1. informants
    2. reading fiction and non-fiction books
    3. watching people in the cultural group
    4. all of the above

134. If you were looking for a non-fiction book in the card catalog, you could look under the heading
    1. music
    2. Washington, George (for example)
    3. the author's last name
    4. only A and B above

135. Culture is
    1. people who live in the same city
    2. those parts of life (for example, art, music, language) which people of one group share together
    3. people who like music
    4. a name for Americans

APPENDIX E: TEST DIRECTIONS

Pretest Directions – Form A

Pretest Directions - Form A

To administer the tests coordinated with How to Study a Culture, you will need the following materials for each member of your class:

1. #2 pencils and erasers
2. Answer sheets Form ISU-5
3. Test booklets containing Tests A
   a. attitude test
   b. knowledge test for Black culture
   c. knowledge test for How to Study a Culture

Distribute all of the materials to the students now, if you have not already done so.

Students, turn your paper so that the words "Use a number 2 pencil only" are facing you. In the boxes at the bottom right side of the paper is an identification number. Because we are not using your name, this is the only means of identifying you. I will tell you how to code the identification number. You will write the number in the box at the top of the correct column and then blacken in the correct space below with your #2 pencil.

1. In column 1 write the number for your school. Your teacher will now tell you what number to mark in column 1.

2. In column 2 blacken the number for your group. Use 1 if you are a treatment group and 2 if you are a control group. Your teacher will now tell you what number to use.

3. In columns 3 and 4 your teacher will assign each of you an individual number. These numbers will begin with 01 to the number of students in your class. Your teacher will keep a record of these numbers so that you can use this same number when you take the second test. Your teacher will now tell you the number you are to write in columns 3 and 4.

Now turn your paper so that the words ANSWER ACROSS PAGE and USE #2 PENCIL are facing you. These answers are numbered all of the way across the page. Follow the numbers across the page - 1, 2, 3, 4, and on the other side 5, 6, 7, and 8. 9 begins on the second line. When you choose the correct answer, mark a black mark in the space numbered the same as the correct answer. Be sure your marks go up and down, are very dark, and stay within the red lines. When you erase, be sure that you erase very cleanly.

Notice on answer number 1 that the answers are numbered 1,2,3,4,5. On number 9 right below it, the answers are numbered A, B, C, D, E. Therefore 1 is the same as A, 2 and B, 3 and C, 4 and D, and 5 and E.

You will take three tests. They are an attitude test, a knowledge test about Black culture, and a test on anthropological methods.

The first test, the attitude test, does not have anything to do with your grade. It is intended to find out how you feel about Blacks. There are no right or wrong answers. It is your feeling that counts. I will read each statement for you. If you believe that the statement is true or mostly true about Blacks, mark a 1 on the answer sheet next to number 1. If you believe that the statement is not true about Blacks, mark a 2 on the answer sheet. When I am finished reading all of the statements, I will give you two minutes to check your answers. Do not answer the questions out loud or even shake your head. Simply write down the answer that best fits the way you feel about Blacks.

Open your test booklet to page number 1. Also find number 1 on your answer sheet. I will begin reading the questions. Do not read ahead of me. Remember that the numbers go all of the way across the page.

(Statements are read. Allow two minutes for students to check their answers.)

We are ready for the second test -- the knowledge test of Black culture. In this test you will show what you know about Black culture from studying this unit. Once again I will read each question and the four possible answers. You will mark the one best answer on your answer sheet. When I have finished reading all of the questions, I will give you five minutes to go back over your answers and mark any that you skipped. If you do not mark an answer immediately, be sure that you skip that number on the answer sheet.

Begin below the blue line on number 41 on your answer sheet. Open your test booklet to page 2. Let's begin.

(Statements are read. Allow about five minutes for students to check their answers.)

We will now begin the last test, the knowledge test for How to Study a Culture. Be sure to listen as I read each question. You will mark the one best answer on your answer sheet. You will have five minutes to go back over your answers at the end of the test.

Now open your test booklet to page 3. Begin on number 105 on your answer sheet below the blue line.

(Statements are read. Allow about five minutes to check answers.)

You have now completed the tests. Your teacher will now collect the test materials.

Posttest Directions — Form B

Posttest Directions - Form B

To administer the test coordinated with How to Study a Culture, you will need the following materials for each member of your class:

1. #2 pencils and erasers
2. Answer sheets Form ISU-5
3. Test booklet containing Tests B
   a. attitude test
   b. knowledge test for Black culture
   c. knowledge test for How to Study a Culture
   d. student evaluation form

Distribute all of the materials to the students now, if you have not already done so.

Students, turn your paper so that the words "Use a number 2 pencil only" are facing you. In the boxes at the bottom right side of the paper is an identification number. Because we are not using your name, this is the only means of identifying you. I will tell you how to code the identification number. You will write the number in the box at the top of the correct column and then blacken in the correct space below with your #2 pencil.

1. In column 1 write the number for your school. Your teacher will now tell you what number to mark in column 1.

2. In column 2 blacken the number for your group. Use 1 if you are a treatment group and 2 if you are a control group. Your teacher will now tell you what number to use.

3. In columns 3 and 4 your teacher will assign each of you an individual number. These numbers will begin with 01 to the number of students in your class. Your number will be the same as the one you wrote on the test you took at the beginning of the unit. It is very important that you use the same number on both tests. Your teacher will now tell you the number you are to write in columns 3 and 4.

4. In columns 5 and 6 blacken the number for your age. Be sure that you use both columns.

5. In column number 7, make a black mark on 1 if you are a boy and on 2 if you are a girl.

6. Control groups skip to number 19. Treatment groups, in column number 9, make a black mark on the number of books you read while you were working on How to Study a Culture. If you did not read one whole book, mark 0. If you read one book, blacken the number1; two books, mark w and so on.

7. In column 11 blacken the number of informants you interviewed- 1, or 2, or more.

8. In column 13 show about how many minutes you spent altogether in interviewing your first informant.

Mark 1 if you spent about 0 - 15 minutes in the interview.
2 " " " " 15 - 30 " " " "
3 " " " " 30 - 45 " " " "
4 " " " " 45 - 60 " " " "
5 " " " " more than 60 " " "

I'll repeat that for you... .

9. In column 15 show about how many minutes you spent altogether in interviewing your second informant. Do not mark anything in this column if you interviewed only one informant.

Mark 1 if you spent about 0 - 15 minutes in the interview.
2 " " " " 15 - 30 " " " "
3 " " " " 30 - 45 " " " "
4 " " " " 45 - 60 " " " "
5 " " " " more than 60 " " "

10. In column 17 mark the number of people you watched in people-watching. Mark 0 if you did not watch anybody, 1 if you watched one person, and so on.

11. In column 19 make a black mark on number 1 if you are Black, 2 if you are white, 3 if you are any other racial or national origin. If you mark 3, please write your nationality on the very bottom of the paper.

Now turn your paper so that the words ANSWER ACROSS PAGE and USE #2 PENCIL are facing you. These answers are numbered all of the way across the page. Follow the numbers across the page - 1, 2, 3, 4, and on the other side 5, 6, 7, 8. 9 begins on the second line. When you choose the correct answer, mark a black mark in the space numbered the same as the correct answer. Be sure your marks go up and down, are very dark, and stay within the red lines. When you erase, be sure that you erase very cleanly.

Notice on answer number 1 that the answers are numbered 1,2,3,4,5. On number 9 right below it the answers are numbered A,B,C,D,E. Therefore 1 is the same as A, 2 and B, 3 and C, 4 and D, and 5 and E.

You will take three tests which are very much like the tests you took earlier. But some of the answers and questions are changed so be very sure to read everything again. The tests are an attitude test, a knowledge test about Black culture, and a test on anthropological methods.

The first test, the attitude test, does not have anything to do with your grade. It is intended to find out how you feel about Blacks. There are no right or wrong answers. It is your feeling that counts.

I will read each statement for you. If you believe that the statement is true or mostly true about Blacks, mark a 1 on the answer sheet next to number 1. If you believe that the statement is not true about Blacks, mark a 2 on the answer sheet. When I am finished reading all of the statements, I will give you two minutes to check your answers. Do not answer the questions out loud or even shake your head. Simply write down the answer that best fits the way you feel aobut Blacks.

Open your test booklet to page number 1. Also find number 1 on your answer sheet. I will begin reading the questions. Do not read ahead of me. Remember that the numbers go all the way across the page.

(Statements are read. Allow two minutes for students to check their answers.)

We are ready for the second test -- the knowledge test of Black culture. In this test you will show what you know about Black culture from studying this unit. Once again I will read each question and the four possible answers. You will mark the one best answer on your answer sheet. When I have finished reading all of the questions, I will give you five minutes to go back over your answers and mark any that you skipped. If you do not mark an answer immediately, be sure that you skip that number on the answer sheet.

Begin below the blue line on number 41 on your answer sheet. Open your test booklet to page 2. Let's begin.

(Statements are read.)

The next ten questions are new questions on Black culture. Begin on number 81 below the next blue line.

(Statements are read. Allow five minutes for checking.)

We will now begin the last test, the knowledge test for <u>How to Study a Culture.</u> Even though the questions may sound like the first set of questions they have been changed. So be sure to listen as I read each question. You will mark the one best answer on your answer sheet. You will have five minutes to go back over your answers at the end of the test.

Now open your test booklet to page 3. Begin on number 105 on your answer sheet below the blue line.

(Statements are read. Allow about five minutes to check answers.)

You have now completed the tests. But I would like your opinions on what you liked and didn't like about the unit. I will use your answers to make changes when I rewrite this unit.

To tell me how much you liked each part of the unit, you have choices for the answers, agree, neutral or no opinion, and disagree. For example, the first statement is, "the slide-tape presentation introduced me to ideas I didn't know before." If you agree that you learned many things from the slide-tape presentation, mark 1/A, strongly agree. If you don't know or don't remember what you learned, mark a/B, neutral or no opinion. If you feel that you didn't learn anything new from the slide-tape presentation, mark 3/C, strongly disagree. Again there are no right or wrong answers, your feelings or attitudes count. Begin marking on number 153 below the last blue line.

(Statements are read.)

This is the end of the tests. I thank you for your cooperation in this study. I hope that you enjoyed it as much as I did. I will send your teacher and principal a copy of the results of my study during the summer. If you would like to know what I learned from all the classes, perhaps you could talk to one of them next year. Your teacher will now collect the materials.

APPENDIX F: THE INSTRUCTIONAL MATERIALS

The Teacher's Guide

HOW TO STUDY A CULTURE

Cities and towns across the breadth of the United States are composed of people from many different backgrounds and, to differing degrees, following customs derived from their cultural heritages. There are whites, blacks, Oriental Americans, Native Americans, and Spanish-speaking Americans; Irish, Italians, and Lithuanians; Chinese Americans, Japanese Americans, Korean Americans, Filipino Americans, and the newly-arrived Vietnamese; Mexican Americans, Cuban Americans, and Puerto Rican Americans. The list is almost endless.

Some students are confronted daily with people from many of these other groups. Other students currently live in ethnically isolated areas. But it is likely that even they will, later in life, come into contact with people who differ from them in their work or social life.

These people may have problems in understanding their new acquaintances, in getting along with them. So, as outsiders, they look at these other people, make decisions about their way of life, and judge them, rightly or wrongly, on the basis of their own limited knowledge, observations, and experiences. Perhaps they come to negative conclusions; perhaps they are misguided by the stereotypes and prejudices of adults and peers. If this happens, then these attitudes can blind students and prevent them from considering each person as an individual, and an equal, in American society. It perpetuates the cycle of misunderstanding and prejudice.

The Purpose of HOW TO STUDY A CULTURE

The program, How to Study a Culture, is designed to provide a systematic and experiential way of studying the members of any cultural group within a community. Many different techniques and sources are suggested to obtain and compile information about their culture. Students will gain a more intimate insight into the lives of a few members of the group selected by the class to study through their readings and personal interviews. Increased knowledge and positive contacts with persons of other cultural groups during their formative years can provide students with a basis for evaluating their attitudes toward the group, and perhaps for forming more positive attitudes toward that group.

Objectives of the Program

How to Study a Culture was developed in accordance with the following objectives. As a result of interacting with the materials and employing the processes included in this program, the student will:

1. Evidence an increase in knowledge about the culture and lifestyle of the cultural group selected by the class.

2. Apply new procedures in independent research.

3. Increase the ability to analyze and integrate new information into meaningful and factual generalizations about a cultural group.

4. Become more familiar with a few individuals within the selected cultural group.

5. Have gained a respect for, and more positive attitude toward, persons included in the selected cultural group.

MATERIAL IN HOW TO STUDY A CULTURE

Slide-Tape Presentation: The Many Ways of Being American	The student is introduced to the concept of culture, some of the categories of culture, and the wide variety of cultural groups living within the United States.
Anthropology Cards	The Introduction Cards introduce the student to the basic concepts of culture within an anthropological framework. The importance of the five categories included in the program is explained. The four topics under each category are described in detail. Guide questions aid the student in the study of one cultural group.
Introduction Cards	
Topic Cards	The students will write their own Topic Cards to complete the set of Anthropology Cards.
Student Booklet: How to Study a Culture	The student is guided through activities designed to provide insight into the daily lives of the selected group through reading many different kinds of books and interviewing and observing informants within the cultural group. Step by step the student collects information from many sources and formulates a final report to the class.
Teacher's Guide	The teacher is provided with day-by-day plans for integrating all of the student materials into a viable program for studying other cultures both in the classroom and in the community. Guide questions and organizational suggestions are included.

WHAT THE TEACHER, STUDENTS, AND COMMUNITY BRING TO THE PROGRAM

THE TEACHER:

The success of the entire program, How to Study a Culture, rests upon your attitude toward people of all cultural groups and upon your committment to directing a program which will provide the students with positive experiences with members of groups within the community. Your willingness to accept people as individuals and to withhold stereotyping or prejudicial judgments will have a direct influence on the attitudes of the students.

Your understanding of the existing ethnic communities (called "cultural groups" in this program) in the United States, the reasons for their existence, and their relationship to the dominant white Anglo-Saxon Protestant culture will shape(and limit or expand) the scope of your class discussions. Your background reading on the misinformation and omissions in social studies textbooks which have been identified by ethnic scholars and on the opinions of the ethnic peoples themselves toward what has been written about their groups in history texts will serve as a guideline for choosing both written and human sources of information for your students. You need to be aware of the impressions that materials and personal attitudes can have upon the formation of student attitudes.

You are the best, and most immediate judge, of what feelings and attitudes your students hold concerning the various cultural groups within your community. Based on your initial evaluation of the class attitude, you can best structure discussions, activities, and experiences to correct the misconceptions and to change their attitudes positively. Often you will need to lead a discussion about a particularly difficult topic (where opinions may be very strong) in order to understand better the root of the problem -- as it is viewed by the individuals in your class. Only your perceptions and intuitions as a teacher closely involved with the lives of young people will guide you in choosing from among the suggested discussion questions and student activities. You will actually structure the learning environment to meet the needs of your students and to fit your teaching situation.

To achieve success in the attempt to increase the students' knowledgeand change their attitudes toward people of another cultural group, your personal committment is necessary. You set an example for your students every day. They will be aware of how you describe certain people, the names (or labels) you use, and your tone of voice and manner in which you treat both the students and visitors who enter your classroom. Your personal attitudes and the general atmosphere of your classroom will determine, to a great extent, the success of How to Study a Culture.

THE STUDENTS:

The students are individuals, each bringing to the classroom his or her own knowledge, experiences, and attitudes. Some of this "knowledge" may, in fact, be remnants of the biased traditional social studies textbooks which at times have distorted the truth or overlooked important facts about certain cultural groups. It may also be derived from movies or television shows in which the members of some cultural groups always seem to be stereotyped as the "bad guys." The students may have had experiences, both good and bad, upon which they base their feelings. Or they might live so isolated from the other cultural groups or be so oblivious to the variety of even white ethnic groups or any other group that they may not have formed any prevailing attitude on the subject. Their attitudes may be based on "knowledge," experiences, or they may be derived from the attitudes and opinions of their parents and peers. In such cases they may not know why they feel as they do; that's "just the way it is."

At the same time the students are still in their formative years. Impressions and experiences now may have a lasting effect on them.

Your class is composed of many students, each varying greatly in knowledge, experience, and attitudes toward other people. Each child and the class collectively need to recognize their starting point, and to be able to deal with their feelings on questions through the structured discussions and activities of How to Study a Culture.

THE COMMUNITY:

The community provides both the content (the lives of the people) and the resources (the people themselves). How to Study a Culture provides the strategies necessary for organized utilization of the human and written resources within the community.

Culture is defined as the traditional ways of doing things used by a group of people who have lived together for several generations. A cultural group, then, is composed of people who share these traditional ways of doing things (customs, beliefs, and values). For the purposes of the program, the term "cultural" group includes those groups which may be identified as "racial groups" or "ethnic groups."

American communities contain many people living in many different cultural groups. Any (and all) would be valuable and interesting for a study of this type. The range of groups include Chinese Americans, Filipino Americans, Japanese Americans, Korean American, and the newly-arrived Vietnamese people; Cuban Americans, Mexican Americans, and Puerto Rican Americans; Black Americans, Native Americans, Native Hawaiians, Eskimos; the white ethnic groups (Polish Americans, Irish Americans, etc.); and the religious ethnic groups (Jewish, Catholic, Mennonite, etc.). All of these people have retained their cultural heritage to some extent and have adopted some of the customs of "white, Anglo-Saxon Protestant"Americans. Even the

religious groups, although not ordinarily considered cultural groups, fit our definition of a "cultural group" and are therefore an appropriate group to study.

The community provides the content of the study, the daily lives of individuals in the selected cultural group. Because they are the most familiar with their own lifestyles, these same people are also the resources, available for tapping of information by the students. Often they are eager to explain what food they eat and how it is prepared to someone who asks intelligent questions and will listen attentively to the answers. Every person own a particular store of information - the grocer, the restaurant owner, the shopkeeper, the truck driver, the cook, the mother next door, a friend's uncle, and the students themselves. Each one knows about his life and views it from his own perspective. This information can be valuable and is certainly relevant to this program. It's there for the asking.

DAY 1

Introducing the program, How to Study a Culture

In first introducing the program How to Study a Culture, you may want to begin by explaining its purpose and giving a brief overview of the materials and activities. You may want to say something like this:

"In the next month, we are going to be working with a program called How to Study a Culture. In it we will learn how to find out about the way people in our community live. By knowing more about their lifestyles, we will understand them a little better. You will learn what things make up a culture by using the Introduction Cards. The activities you find in the Student Booklet will give you ways of finding out specific information about the group that our class chooses to study. You will read, question people, organize the information into a report, and finally present it to the class. Sometimes during this period we will all work together to discuss ideas; other times each of you will work individually to read or meet people and find out about the way they live."

The slide-tape presentation serves as an introduction to the concepts of "culture" and "cultural group" and the many different cultural groups in the United States. Present the slide and tape to the class at this time.

After viewing the slides, discuss the following questions with the class. The suggested answers are for your guidance only.

1. What is culture?

   The traditional ways of doing things used by a group of people who have lived together for several generations.

   - ways of doing things - customs (actions, behaviors), stories, actions that a person normally does (eat, talk, dress)

   - tradition - customs, stories, beliefs, values that are passed from generation to generation (see below.)

   - group of people - Because of customs and beliefs, the people see themselves as a unit, a group which differs from other groups in certain defined ways.

   - live together for several generations - This is necessary for customs to become commonly accepted throughout the group. Also it provides a situation in which customs can be passed to younger generations through child-rearing practices, stories, formal schooling, etc.

The following definitions may be helpful here:

custom - 1. a usual practice; habit; usage. 2. established usage; social conventions carried on by tradition and enforced by social disapproval of any violation.

tradition - 1. the handing down orally of stories, beliefs, customs, etc., from generation to generation. 2. a story, belief, custom, proverb, etc., handed down this way. 3. a long-established custom or practice that has the effect of an unwritten law; specifically, any of the usages of a school of art or literature handed down through the generations, and generally observed.

value - 1. that quality of a thing according to which it is thought of as being more or less desirable, useful, estimable, important, etc.; worth or the degree of worth. 2. that which is desirable or worthy of esteem for its own sake; thing or quality having intrinsic sorth. 3. plural in sociology, arts, customs, institutions, etc., regarded in a partiuclar, especially favorable, way by a people, ethnic group, etc.

2. What is a "cultural group?"

A group of people who share these traditional ways of doing things (customs, beliefs, and values).

3. What are the categories of a culture?

• Family and Work, • The Arts, • Communication, • Food, • Ceremonies Others not included in the filmstrip are economics, technology, values, etc.

4. White, Anglo-Saxon, Protestants are generally considered to be the typical Americans. What examples of these cultural categories do they exhibit that make them a cultural group?

Family - small families, homes separate from grandparents
- often both parents work outside of the homes

The Arts - movies, TV, American artists, new styles of architecture

Food - many canned and processed foods
- many sweets - candy, cake, soda
- hamburgers, french fries, hot dogs

Communication - English language, slang, idioms
- keep distance from other people, seldom touch

Ceremonies - inauguration, political caucuses, campaigns
- many different religious ceremonies

5. Why does the slide-tape say there are "many ways of being American"?

   Not everyone in the United States lives exactly alike. The American Indians and immigrants who came from many different countries brought their own customs. Yet they all live in the United States, are American citizens, and have adopted some American customs while retaining some of their own customs.

6. List the cultural groups identified in the slide-tape presentation. Can you add others to this list?

   The slide-tape presentation includes:

   American Indians (Navajoes, Seminoles, Hopis,) blacks, Mexican Americans, German Americans, Chinese Americans, Native Hawaiians, white Anglo-Saxon Protestants, Japanese Americans, Amish, Dutch Americans, and Scandanavian Americans.

   Some of the other groups not included are:

   Other American Indian tribes (Apache, Cherokee, Ute, Crow, Shoshone, Chippewa, Seneca, and many others)
   Cuban Americans, Filipino Americans, Korean Americans, Puerto Rican Americans, Vietnamese
   Czech Americans, French Americans, Norweigan Americans, etc.
   Catholic, Jews, Mennonites, etc.

The following questions can be asked in a teacher-led discussion. However for more student participation and more efficient sharing of ideas, small-group discussions are appropriate here. Divide the class into groups of five to six students utilizing the variety of backgrounds present in your classroom to form heterogeneous groups. Choose or have the students choose a discussion leader and secretary. Write the questions 7 to 10 on the chalkboard. Allow about ten to fifteen minutes for the small-group discussion of these questions. Then bring the class back together to discuss their answers. Secretaries may read a compilation of the student answers or individual students may volunteer their answers. (This general format should be used for all future small-group discussions.)

7. To which cultural group do each of you belong?
8. What elements of your cultural heritage does your family still practice?
9. What elements of your cultural heritage does your family no longer follow?
10. What other cultural groups live in your community?

DAY 2 Choosing the cultural group.

Today the students will apply the general definitions of culture and cultural group to people living within their own community. By identifying personal acquaintances with their cultural group, they will begin the process of choosing the cultural group the class will study. Through the process of elimination, they will begin with all the groups living in the United States, move to all the groups living in their community, and finally choose one cultural group which is both interesting and available for study. (N.B. For the purposes of this study, your class must study Black Americans.)

You might begin a general class discussion by saying:

"First, let's review what we learned yesterday about culture. What is culture?" (Possible answers are suggested.)

- A people's way of life.
- Patterns of behavior (eating, hunting, showing affection, etc.)
- Patterns which reflect the codes or rules that guide how people behave
- Patterns which are shared by members of a cultural group

"What makes a cultural group?"

- People from another country
- People from the same area of a country
- People who dress in the same way
- People who have the same beliefs or religion

"What other ways can you think of that make people alike?"

"Where do people of other cultures come from?"

- Europe, Africa, Asia, South America, other parts of North America (Canada, Mexico, or Latin America)
- from some parts of the United States (Native Americans, Eskimos, Native Hawaiians)
- from some religious groups

"Before we begin working with the ideas and concepts presented in this program, we, as a class, need to decide on which <u>one</u> cultural group from our community we will all study. To make the best possible choice we need to identify many people within the cultural groups that you could actually <u>talk to</u> for information. First, let's try to list the names of all the cultural groups living in our community and/or our city."

Pose the following questions and list the students' answers on the chalkboard under the heading "CULTURAL GROUP."

"How do you find people who belong to another culture? LOOK AROUND YOU!"

Were you born in the United States? Where were your parents and grandparents born? (List the group.)
Do any of the students in your class belong to another cultural group?
Where did their ancestors come from?
Do any other cultural groups live near you or in your town?
Have you seen members of other cultural groups in your travels or on television?
Do any groups of people in your area have special "days" or festivals when they celebrate their cultural heritage?
Are there any historical places in your city which are reminders of another culture?

Divide the class into small groups. As a group, students should cite the names of specific people they know who live in their community and belong to one of the cultural groups listed. List relatives, students, neighbors, friends, and workers. Secretaries should compile a list for their groups.

After ten minutes of small group discussion, reconvene the whole class. A secretary should compile a composite list for the class, filling in the two columns with the class's suggestions.

PEOPLE WE KNOW	CULTURAL GROUP

"Before we actually commit ourselves to studying one particular cultural group, let's think about the sources of information you will need. The Student Booklet (Hold up one copy) outlines these written sources of information:

- Biographies, and autobiographies
- Fiction, novels, historical novels.
- Folktales, fairy tales, legends, mythology
- General newspapers and newspapers of a cultural group
- Reader's Guide to Periodical Literature
- Magazines
- Books on History, music and art
- The telephone book

"We will also need to contact the question people who live within the cultural group. These people can be personal acquaintances or people identified by the Chamber of Commerce or from the telephone directory. The section in the Student Booklet, "Informants as Sources of Information," will explain how to get information from these people. It will also be helpful if it is possible for you to visit the places where members of the group live and work."

Through a general class discussion and the process of elimination arrive at a general consensus as to the best and most realistic cultural group for your class to study. Be sure to keep the three main criteria in mind - written sources, human sources, proximity to these human sources. (For the purposes of this study, your class must study Black Americans.)

Once the group has been selected, you, as a teacher, can make more specific organizing arrangements:

- Choose books from your library for placement in your classroom.
- Consider carefully people within the cultural group in the community who can share their information and attitudes with your students.
- Write letters to the parents informing them of the program your students are involved in, its objectives, and procedures.

DAY 3 Introducing the Student Booklet and Introduction Cards.

The Student Booklet, How to Study a Culture, and the Introduction Cards form the heart of the materials for this program. The Student Booklet provides guidance for the selection and utilization of both written and human sources of information within your community. With your guidance, the students will choose the most appropriate sources of information for the selected cultural group, their individual topic, and your community.

The Introduction Cards provide basic anthropological background information for understanding the cultural group your class has chosen to study. Questions applicable to all cultural groups guide the students in their search for information on the modern lives of the people within your community. Using these sources, each student will individually research and compile a report on one topic of the group's culture. In small-group discussions and class presentations everyone will share all of the information gathered by members of the class. Students should be encouraged to review both the Student Booklet and the Introduction Cards often during the program.

After distributing the students' copies of the booklet, How to Study a Culture, draw their attention to the letter to the student on the first page. It serves as an introduction to the program for the students. It focuses on two main points:

1. The students should look at the information they are gathering from the viewpoint of the members of the cultural group themselves. They should record what the informants say and feel without judging them and without interpreting the information by the student's own cultural values.

2. They should focus on change within the lives of the people, tie modern lifestyles to traditional lifestyles wherever possible, and use customs to explain both adjustments and problems today.

The students should then read the sections in the Student Booklet entitled "Studying People Today." It sets the stage for the research project by presenting an overview of the whole project and listing the necessary steps. In addition, it emphasizes the need for limiting the topic by each student. Your class has already begun by limiting their research to only one cultural group. Later, as they read the Introduction Cards, individual students will choose their topics as a second means of limiting their research.

Divide the class into five groups, one for each category of culture: •Family and Work, • The Arts, • Communication, • Food, and • Ceremonies. One way of accomplishing this is to write the names of the five categories on the board. Then list the names of the students under the categories they choose. Each group must be composed of at least four students. Allow the students to organize into these groups each time they work in the program.

Distribute the Introduction Cards and instruct the students to read them as a group. After the reading of the cards, the students should decide which topic in the selected category they will research for the rest of the program (Number 1).

Then the entire group should discuss their own culture(s) in terms of the anthropological concepts presented (Number 2). If the groups are homogeneous, they may find that each family differs somewhat from the others in certain aspects of their lives. If the groups are racially or ethnically heterogeneous, they may find that there are differences among the group members based on their cultural backgrounds. A discussion of their findings with specific examples will be fruitful and interesting at this time.

Each student should identify the questions under WHAT TO THINK ABOUT that pertain to his or her topics. Later the students will individually limit their research more when they become familiar with the information they need and the information their informants can supply. The Introduction Card now directs the students to use the Student Booklet to begin their research.

DAY 4 Finding and Using Sources: Books as a Source of Information

In most research project, books and other written materials are considered the most important, and usually the only, sources of information. However, your class's project is very different. Because they are studying modern cultural groups as they live right now in your community, students will find very little written information on some groups. Therefore what information they get from books will often be based on cultural traditions which may be no longer viable or about people living in very different circumstances. So the students will use what they find in books as a starting point to ask good questions of their informants. For some cultural groups they may discover some good fiction books; for other groups folktales or history books may be the best source of information. All of the possible sources of written information are presented here. It is up to you and your students to decide the best means of providing this information for the cultural group they are studying.

Have the students read the section entitled "Finding and Using Sources: Books as a Source of Information" in their groups. Discuss which written sources of information present the best possibility for information on the cultural group your class has chosen to study. The topic selected by each student will also be a determining factor in the choice of books to read.

Before going to the library and choosing books, emphasize the necessity of taking complete notes on every book that is read. Help the students become familiar with the Note-taking Sheet for Books. Page 8 indicates an example of one note-taking sheet. A brief explanation of its use may be necessary.

All of the students already know the cultural group, category, and topic they are studying. This information on the left-hand side of the card will always remain the same. Next to the SOURCE OF INFORMATION, write the kind of book read, in the example, "fiction." The NAME OF THE SOURCE is the title of the book. The DATE OF INFORMATION is the period of time in which the story takes place. Often the author states the date of the story near the beginning of the book. If it isn't obvious, the students should try to judge whether the story takes place in a modern setting or an older setting. This date is important because people's lives may have changed with the times. Knowing then the information in the book was true will enable the studnts to ask intelligent questions later. The PLACE OF INFORMATION is the location of the story itself. If it is not included, students again should try to judge by the pictures and the story.

All Note-taking Sheets for Reading have a place for notes and questions. The notes come from the book itself. Students should copy down anything that discusses their selected topics. Later they should compose questions that they could ask of informants. The information from the

books can be checked for authenticity particularly for relevance to the daily lives of the people now. If certain customs are not true today, the students should find out how they have changed and why.

FAmiliarize the students with the procedures by which they will get their books. Possibilities include visiting the school library or the public library or a classroom collection of relevant books. Students should be encouraged to read as many different books as possible before they question their informants.

Some background reading is necessary before the students can begin to interview their informants intelligently. You may want to allow the students a class period or two to read their books and take notes. Or you may just assign the reading as homework.

Have the students bring the Yellow Pages of their telephone books to class for the next lesson. You will need at least five copies of the Yellow Pages, one for each group.

DAY 5 Finding and Using Sources: Informants as Sources of Information and Locating Informants and Choosing Informants.

Informants will provide the most basic, detailed, and important information in this program. Informants are defined as "persons who belong to the cultural group and who are willing and able to provide information about their own lives." Every effort should be made to insure that the students understand their role in dealing with people of other cultural groups, particularly adults. In some instances, it may be necessary for the teacher to make the contacts and even bring informants into the classroom. Positive personal contacts with members of the cultural gropp and relevant, up-to-date information are necessary for the rest of the student's reserrch.

Each group should read the section in the Student Booklet entitled "Informants as Sources of Information" and "Locating Informants" pages 9 to 11 . Lead the class through the following activities:

1. Students should make up a list of those persons within their community whom they know already and who are capable of being informants.

2. As a group students should consult the telephone book to list those businesses and organizations which might be of help to them.

3. Each group should list the questions they would like presented to the Chamber of Commerce.

4. The class should choose one member to contact the Chamber of commerce, ask the question for the class, and request written material. That person should share the information and brochures with the entire class.

Each group should read the section in the Student Booklet entitled "Choosing an Informant." Have the groups discuss the importance of the subheadings "Knowledge" and "Rapport." It is essential that the students understand that it is their responsibility to choose those people with whom they can converse easily and to establish rapport. Also stress the fact that because they are interviewing individuals, they will not be able to generalize what they learn to all other members of the group. Students should be encouraged to respect the wishes and privacy of their informants.

Students should choose their first informant and decide how and when they will approach that person. If they need a go-between, they should begin all of the necessary arrangements now.

DAY 6 Interviewing an Informant

The structure of the interview is most important. If the informant knows the information, but the questioner asks poor questions, the interview has been a waste of time. Therefore the interviewer must have the questions planned in advance. Based on information gained from his reading and the Introduction Cards, these question will structure the interview so that as much information as possible is gained from it.

After the students have read the section entitled "Interviewing an Informant," lead them into a discussion about how the three kinds of questions are formed. Have students work in pairs to write questions about a topic which is familiar to the whole class. Then direct students to switch partners with another pair of students and ask the questions they have written. Record the answers to these questions on the Note-taking Sheets. Have the four students who either wrote questions or answered questions together to form a small group to discuss how their questions could have been improved.

Stress the fact that notes should be taken on everything that the student reads or hears. Even information that is taped must be transcribed onto notecards immediately after the interviews. Whatever is not written down is very easily forgotten.

The heading for the Note-taking Sheets for Informants is fairly self-explanatory. The information on the left always remains the same. The SOURCE OF INFORMATION is informant. The NAME OF SOURCE is the name of the informant. The DATE and PLACE OF INFORMATION are the date and address of the interview itself.

Allow the students a few minutes to skim all of their notes and their Introduction Cards. Based on this information, have them write at least one (preferably two or three) grand tour questions. By the next class period, the students should have contacted their informants for the first time. When they make this initial contact, they should ask the grand tour question. From this answer they can develop the limiting questions. They should have answers to both the grand tour and limiting questions by the next class period.

DAY 7 Interviewing an Informant and Taking Notes

A general class discussion of yesterday's contacts with the students' informants will present an opportunity to reinforce all positive contacts and emphasize the importance of establishing good relations. Some of the students may read their answers to the grand tour and limiting questions. The students should write their description questions based on the answers to their limiting questions. These questions should be discussed within the small groups and improved before continuing with the interviewing.

At this time it is most important that the students know how to use the note cards in recording their notes. The groups should read the section entitled "Taking Notes," pages 15 to 16 . This section discusses how to extend the Note-Taking Sheets for Informants from the description question to the hundreds of little questions which will be necessary to ask to get very detailed information on one topic. The heading on these small note cards comes from the answers to the description questions. For the example described in the Student Booklet, one heading will be "Dig a shallow hole," another will be "Get a good bed of coals," and so on.

Now students are prepared to interview their informants in earnest. They should be encouraged to limit their topic to one or two items and questions two or three informants in the same way. They will be able to combine this information to arrive at a few generalizations supported by their facts. If the students are interviewing after school, they may need some classtime to rewrite their notes and read more widely.

If any student experiences difficulty in locating an informant, he or she should consult the list compiled by the group from the telephone directory. Perhaps it is possible for students to switch or share informants. Because each child is compiling information on a different aspect of the culture, a few very knowledgeable informants could supply enough information for all of the students.

Students should spend their time today reading all of their notes, reading their Introduction Cards, writing questions on their Note-taking Sheets for Reading, and writing their questions for informants.

For the next lesson, ask the students to bring one object which belongs to a member of their cultural group, or, if that is impossible, any object.

DAY 8 Looking at an Object and People-Watching

Two more methods of getting information about the cultural group are looking at objects which are representative of the group and watching the people of the group as they go about their daily lives. Both methods stress the use of eyes to get the most possible information without actually talking to anyone.

Looking at an object stresses the sensual approach to information-gathering -- sight, touch, smell, taste. The students describe the article in detail, then they try to draw as many conclusions as possible about the group as a whole from it. What materials are available? How industrialized are they? Is it evident that religion plays an important part in their lives? Help the students to understand that many things can be learned simply by carefully looking at an object. Conclusions should be checked with members of the cultural group.

The students will enjoy people-watching. This activity includes standing back from a person or group and quietly observing their actions and conversation. This is especially appropriate if the person is doing something definite and important, such as cooking or building something.

After the students have read the section entitled "People-Watching" down to the astericks on page 18, have them observe someone. Try to arrange to watch a specific activity, such as the custodian working outside or the physical education teacher working with a class. Encourage the students to focus on one person, the action, and the total situation and write down very detailed notes on their observation. Use the six questions on the lower part of the page in the Student Booklet to sharpen their skills and indicate what kinds of things they did not look for the first time.

As a followup activity, students could be asked to observe another person at school or one of their informants. The class could take a field trip into the community. In this case, each child could choose a person to follow in order to be able to describe him and his actions.

The students should write a paragraph combining the information which they have gathered in their notes. Use this opportunity to stress that the students are writing from the viewpoint of the people within the cultural group. They should also include as many details as possible and always substantiate any statements with examples and quantified data.

DAYS 9 TO 12 STudent-Initiated Research

Through their interviews, the students will compile the bulk of their information on one particular aspect of the culture of the group. They will need to interview two to three informants, using the same questions for each person. The interviewing and note-taking processes are time-consuming. The length of time needed for this work and the in-class activities during this time is left to the discretion of the teacher. The following in-class activities are suggested. One or more may be going on in the class at the same time.

1. Individual student reading and note-taking.

2. Writing notes from interviews.

3. Rewriting notes from taped interviews.

4. Checking information from books or interviews with reference works.

5. Small-group discussions of information received and problems encountered.

During this time part of each class period should be spent in small group discussions of the basic anthropological generalizations described below. They are designed to provide the students with an opportunity to share their knowledge with others and to understand how the culture is composed of many parts, each fitting together with the others like a piece in a giant puzzle. By discussing these generalizations with others, students will understand better how their part fits into the whole organization of the culture.

Small group discussions at this time will allow for the most student participation. These groups should be composed form students researching each of the cultural categories. If the composition of these discussion groups is changed daily, students will be exposed to a wider variety of information.

A leader and secretary should be chosen by each group. The student leaders should guide the discussion, allowing everyone to express his or her opinions freely, eliciting information which either supports or refutes the statement. The secretary should list examples for each statement. Perhaps by writing on a transparency, each group can share their findings with the rest of the class later.

The teacher should lead a short, followup session in which the generalization is discussed. At this time the common elements in all cultures should be emphasized. It should be noted that basically all men are very much alike; they are different personalities and their cultural background.

The following generalizations should be discussed by the class, at least one each day.

1. People in the _____cultural group share the same culture. They do many things in the same way.

2. People in the _____cultural group are also individuals. While they share the same culture, they like different things and do things differently from others within the cultural groups.

3. People in the _____cultural group do some things just like my family.

4. People in the _____cultural group do some things very differently from my family. (Be sure to explain why they act differently.)

5. People in the _____ cultural group have some of the same problems as my family.

6. Some of the cultural elements of the _____cultural group have changed because of moving to (the United States, our city, etc.)

DAY 13

THINGS TO DO (Introduction Cards) and Developing an Outline (Student Booklet)

As the students have interviewed their informants, they limited their topics. Very early in their interviewing, they identified one to two major ideas within their topic for in-depth research. These ideas have been the basis for their questions. Asking the same questions of all informants permits them to compare answers and reach tentative generalizations about the people they have interviewed.

At this time it will be helpful for the students to organize into their groups to complete the activites on the Introduction Cards. In order to review what they have learned and to share their information with the other members of their own group, they should follow the directions under THINGS TO DO.... Numbers 5 and 6 direct them back to the Student Booklet to complete their project and their class presentation as outlined in Days 14, 15, and 16.

The letter to the student in the front of the Student Booklet will serve to focus the students' attention on the angle of their writing. "You will describe the present life of the members of your cultural group as they see it." The students will focus on the present culture buy incorporate details of the past as they help to explain the present.

The students are now ready to organize their notes more efficiently for their final project. Reading thes section entitled "Developing an

Outline" suggests a way of organizing this information for a report-like presentation to the class. This section is general information; it describes the methods of writing any outline. The next section in the Student Booklet specifically details the methods for writing the student's final project -- a Topic Card for the specific topic within the cultural category which the student chose.

DAY 14-15 Writing Your Topic Card

The students will need at least two days to write the Topic Card. They will need to apply what they learned from the sections on "Developing an Outline" and "Writing your Topic Card." You should be constantly available to advise students on the organization and writing problems which they may experience. Use the sample Topic Card as a guide.

DAY 16 Class presentation of the reports

These reports (Topic CArds) are ready to be presented to the class. Each student may read the article and describe "How I Wrote this Card" to the class. Each student should then work through one card in each category. Answering the questions to "What Do You Know Now?" will serve as a review. The student who wrote the card can correct the answers and return the sheets. While the students are not expected to do the research indicated on the card at this time, by reading at least one Topic Card from each category, they will broaden their knowledge of the cultural group.

While the program is now ended for these students, the Topic Cards which they wrote can become a permanent part of the unit. By typing them in the prescribed format, they can be inserted into the unit after Day 3 in this guide. The next time you teach this unit, you can direct each of the students to read the card on the selected topic and use "The Questions Raised for other Cultures" as a stimulus for studying different aspects of the same cultural group or another cultural group.

The Slide-Tape Presentation

The Many Ways of Being American

Title slide	The Many Ways of Being American	
1.	Large group of people	There is no one model American.
2.	Students	Americans are all shapes, all sizes, and all colors. Their ancestors have come from many countries and continents--Europe, Asia, AFrica, South American, and North America. These people brought with them the rich cultural heritage of their homelands and continued to follow some of their customs here in the United States.
3.	Table setting	A culture is all of the traditional ways of doing things used by a group of people who have lived together for several generations. This way of living is passed from parents to their children.
4.	chopsticks	All people have the same basic needs. They need to eat, to be sheltered from the weather, to be loved, to communicate with each other, and to express themselves creatively. People of different cultures perform the same actions in different ways.
5.	CULTURE	"Culture" is made up of many elements -- the family, the arts, communication, food, and ceremonies are just a few.
6.	CULTURE FAMILY	The family group is important in every culture.
7.	Weaver	In the Navajo family the mother owns the home and is the boss. When daughters get married, they and their husbands live very near the wife's mother.
8.	Black family	In many other groups, the young married couple move into their own home if they can and rear their children away from the influence of the grandparents.
9.	CULTURE THE ARTS	People express themselves creatively through their arts--painting, crafts, music, dance, and drama.
10.	Hopi basket weaver	Often the products of their arts are useful as well as beautiful. This Hopi basket can be used both as a decoration as well as to hold grain.
11.	Braided rug	This braided rug will help to take the chill off of the cold floor while adding color to any room.

12.	Chinese dancer	Creative expression can also be in the forms of music and dance. This graceful Chinese dance is a traditional civil dance.
13.	CULTURE FOOD	The kinds of food preferred by each group and their methods of preparation differ according to their customs. People have learned to make use of the foods which grew naturally in their regions and later added plants which they cultivated.
14.	Pella bakery	Each group has its own favorite recipes which it shares with others for their eating enjoyment.
15.	poi	Early Hawaiian people used the taro plant as one of their main dishes. The taro was cleaned and then pounded into a juicy substance with just a little water added to make poi.
16.	chopsticks	Customs also determine how the food is eaten. Chinese meat and vegetables are always cut into small pieces before cooking and are easily picked up with chopsticks.
17.	knife and fork	Others need knives and forks to cut and eat their larger pieces of meat.
18.	CULTURE COMMUNI-CATION	The need to communicate, to talk to others, to be able to express themselves aloud, in writing, and in movements is important in understanding and cooperating with other members of the group.
19.	Family at map	Each cultural group has developed its own language...
20.	Chinese	and form of writing. Both must be taught to members of the group.
21.	Uncle Remus	Folktales, or fairy tales, are a way of preserving the culture, customs, and language of the group.
22.	CULTURE CERE-MONIES	Examples of people's beliefs in and dependence on a Supreme Being, a God, is found in almost all cultures. Groups have many different ceremonies--religious, political, social, and life cycle.
23.	O Bon Dance	The Japanese O Bon Dance is a remembrance of the dead even when performed on a temple parking lot in Honolulu.
24.	Hopi katchinas	The Hopi katchinas are actually carved dolls representing the spirits of plants, animals, or birds. At special times costumed men dress as katchinas and dance to ask their important gods for favors.

25.	Seminole	As people of other cultures came to the United States or moved into the modern stream of life in its cities, they changed some of their customs for new ways of acting while holding on to some of their traditional ways.
26.	Amish	The Amish, a religious group, dress in their long dresses and dark clothes even at a modern amusement park.
27.	Black vamily	A southern Black family mixes two cultural customs by eating a typically Cuban meal of crab ensilada and Cuban bread.
28.	Bevo Day	Some cultural groups plan special days and celebrations to remember their cultural heritage. One example is Bevo Day, a German festival held each year in St. Louis.
29.	Pella	In Pella, Iowa, Dutch women dress in traditional Dutch costumes and prepare to scrub the streets in an annual parade.
30.	Scandana-vian Days	Scandanavian school children perform traditonal Norweigan folk dances in another Iowa town.
31.	Bobbin lace	Women at the Pennsylvania Farm Village demonstrate crafts from the "old country" such as bobbin lacemaking.
32.	child thinking	But is it necessary to go to the far corners of the United States to find people of cultural groups who still practice some traditional customs?
33.	Des Moines	Just look around! The names of cities and town reflect other cultural backgrounds.
34.	Santa Barbara	Religious customs are evident in every community.
35.	A boy	American is made up of people, interesting people.
36.	large group of people	Look at your family, your firends, your neighbors.
37.	child	Look at your classmates to see what interesting backgrounds they have.
38.	Black family	There are so many ways of being American...
39.	Indian	unique lifestyles which...
40.	Lanie and Jonathan	when woven together through understanding and concern make the American people fascinating.

The Student Booklet

Letter to Students

Dear student,

Through the program, How to Study a Culture, you are beginning on an exciting new adventure in learning experiences. Instead of just reading about people who lived hundreds of years ago or people who live right now in faraway lands, you will be studying the way some of your neighbors live. You will spend time talking with and observing people in your community. Your reading early in the program will give you some ideas about how the cultural group you have selected used to live. You will use this information to write questions to ask some members of the group about their lives. Maybe you will ask your next-door neighbor about why he likes to grow such tiny trees in his garden. If you love to eat (or cook), you may ask the best cook in the neighborhood about the family's favorite recipes. Or perhaps you'd like to know more about the store on the corner which stocks all sorts of unusual items. Whomever you choose to interview will share with you insights on how it is to live in that culture. This personal information from the lives and the minds of people can seldom be found in social studies books.

When you are ready to write your final project, you will share your information with the class. From talking to these people you will be able to view the culture through their eyes. In your report you will describe the present life of the members of your cultural group as they see it. You will see the reasons for changes in their lifestyles over the years. You will better understand why they sometimes act differently than you expect.

Of course, you realize that you cannot interview ALL of the people of the group. Therefore anything you say will refer only to these people whom you have interviewed, not the whole group. Yet, in the end, you should have some valuable information and new insights into the lives of people who live around you. If you are interested in people, in talking to them and knowing more about them, you will like this program.

GOOD LUCK!

STUDYING PEOPLE TODAY

You and your class are about to begin to study another culture. You will learn how a particular group of people in your community live, the foods they eat, the kind of music they like, and the types of chores for which each family member is responsible. Your job is to find out as much as you can about one part of the people's culture. By reading, carefully studying objects, and watching and talking to people, your class together will be able to learn about their families, arts, food, means of communication, and ceremonies. It will be up to you to learn more about these details. Then you and your classmates will be able to piece together those details about the culture by sharing the information each of you has found. This booklet will provide suggestions and skills to aid you in finding the information you need. When you have finished, you will have information about a culture that you could not have found out by just reading books about that group of people. You will have made some new friends. You will understand better why these people live as they do and whey they think and act as they do.

Define your topic.

It's not easy to study an unfamiliar culture. No matter how long you study a group of people, it is impossible to learn everything about them.

To make it easier, the first thing that you need to do is to define your topic. From the very large idea of "culture," you choose just one category in which you are most interested. Then when you begin to use the sources of information, both books and people, you will find that you need to choose just one topic from that category. Later as you find more information, you may decide that you will study only one small part of this topic. As you learn more about the people you are studying, you will find it both easy and necessary to limit the kinds of information you are receiving. Then you will really have defined your topic. You will be able to write this topic in one sentence.

Use many sources of information.

Your research will provide you will information on the specific cultural topic you have chosen. This booklet suggests sources of information, both written and human. These human resources are called informants, or people within the cultural group who are willing and able to tell you what they know about their lives. Because you are studying the lives of people belonging to one cultural group AS THEY LIVE IN YOUR COMMUNITY <u>TODAY</u>, you may have difficulty in finding any kind of book which will give you information on the modern life of the group. So you need to begin by reading any kind of book (fiction, non-fiction) just to become acquainted with the cultural background of the people. They will provide you with questions to ask your informants. Then you begin to interview as many people as possible. By watching and talking to many different people within the cultural group, soon you will begin to develop for yourself an idea of

what it is like to live as a member of that culture. The more sources you use, the better and more accurate your information will be. You can compare what you read to what different people say so that your conclusions are as accurate as possible.

Be objective.

One problem which often arises when a person studies another group of people is that he or she may not be objective. That is, you may judge others by your own beliefs and values and not by their values. For instance if you are afraid of snakes, you may find it difficult to understand a religion in which snakes are handled. To be objective, you must be able to record what is happening at such a religious ceremony without judging whether it is good or bad, whether you like it or dislike it. It is easy to forget that there are always two sides to any issue. It is important to be aware of this problem and to try not to judge people by your standards. Accept them for what they are -- individual human beings. Try to see that they do things within their own cultural framework.

Take notes.

As you are doing your research, you will need to take careful notes. Then it will be easier for you to write your information in an organized report. You will begin to organize the information into main ideas and their topics. You will begin to write an outline for your final report.

Organize your information.

As you are taking notes and organizing your information, it is important to remember what your final goal is. You will write a report that will share the information which you found with the other members of your class. The actual organization and presentation of this report will be decided by your class and your teacher.

* * * * * * * * * * *

In order to study the culture your class has chosen, you will need to know something about anthropology. "Anthropology" is the study of cultures all over the world. The word "culture" here includes almost everything that has been learned or produced by any group of people. Examples of culture are the rules of a basketball game and the objects used such as the basketball and team uniforms.

Anthropologists, the people who study anthropology, have divided the broad idea, culture, into smaller categories. Each category is a cultural idea which containes within it smaller, related ideas. The five categories discussed in the How to STudy a Culture program are: • Family and Work, •The Arts, •Communication, •Food, and •Ceremonies. Each of these categories contains four topics. Each of the five Introduction Cards contains a description of one category and the four topics related to it.

Your class has already chosen the one cultural group which you will study. Now you will decide which of the five categories you are most interested in studying. By doing this the class will be divided into five groups, one group of four to six students studying each category. Then each student will choose one of the four topics to study individually. If there are more than four students in a group, two students may study the same topic. Each student will collect information on this one topic and write a class report on it.

●Now form five groups, one for each of the categories of the Information Cards. Read the cards thoroughly. When you are finished, answer the questions under WHAT TO THINK ABOUT in terms of your own culture. Try to decide how your culture and everything you do every every day fit into the pattern of culture described on the Introduction Card. Each person in your group should choose the topic for further study. Later, when you have finished your research, you will return to these cards again to discuss the cultural categories as they related to the cultural group you are studying and to complete the activities under THINGS TO DO.

FINDING AND USING SOURCES

A source is the place where information is found. In studying about the lives of people who live today in your community, you will find it helpful to read different kinds of books and to talk to many different people. You will need to choose books carefully. Some cultural groups have many books written about their way of life, their history, and their famous people. Other grups may have very few books written about them. Whatever written information you can find will serve as valuable background information when you begin to interview your informants later.

BOOKS AS SOURCES OF INFORMATION

Identifying kinds of written sources.

Books are usually divided into two categories: fiction and non-fiction. Fiction means that the story is made up; it is not necessarily true. Non-fiction means that the story is as true as the author could make it; it is based on facts.

Fiction refers to stories that are made up by the author. The characters are not real; they never actually lived. Nevertheless, writers often make the stories as real as possible. The people act, talk, and live as true to life as possible. Some fiction books are written about people who belong to a particular cultural group. Then the author has taken special care to research the customs of the group in order to write an accurate story.

Folktales, or fairy tales, are another kind of fiction. They are stories which were written or told by the people of a particular group. These tales describe the customs of the people. Sometimes they tell about how a people or group came on this earth, or how the animals helped them. Some of the characters in the tales were once real people; others are completely made up. Others are gods who run the lives of the people. Whatever the story, all folktales will help you to understand better the important ideas of the people and to appreciate their values.

Non-fiction means that the books are based on facts and are intended to be accurate. You may find biographies, autobiographies, reference books, art, music, and history books valuable in your research.

A biography is a story about the life of a person written by someone else. An autobiography is written by a person about his own life. Both biographies and autobiographies tell about the lives of people as they live day by day. You can learn interesting facts about people's lives, what they eat, what music they like, or maybe what they do when they visit with their friends.

Reference books, such as encyclopedias and collective biographies, will also be helpful in providing information on the history of a group and its customs long ago. Often this background information will be helpful in writing questions for your informants.

Art and music books often illustrate some of the arts of a particular group. Pictures of pieces of art or examples of songs or dances will give you valuable background information.

History books will give historical facts about the movement of the people from place to place, their problems in settling in an area, and their important people.

Other written sources of information.

Newspapers often carry items of interest about the people who live in a town. Watch for articles on members of your cultural group. Some newspapers have tables of contents on the front page to help you locate quickly the sections you are interested in. Stories on cultural groups may be found in the family or travel sections and in the Pictures section of the Sunday paper. Libraries usually keep back issues of newspapers. You will find either the original newspaper or a small copy of it transferred into microfilm. Libraries have special machines to read microfilm.

Some cultural groups produce their own newspapers in their own language or in English. They may describe the lives of the people in the city, discuss their problems, carry advertising for goods which are important to the group, or list recipes for favorite dishes.

The Reader's Guide to Periodical Literature is an up-to-date listing of all the articles which appear in popular magazines printed in the United States. Look up the name of the cultural group or the topic you are researching. It will give you the title of an article, its writer, the name and date of the magazine. With this information, your librarian will be able to get the magazine for you.

National Geographic magazine often carries stories on American cultural group. The articles are very interesting and contain excellent pictures, as well. However, the articles often concern the more unusual cultural groups, rather than those living in cities. Be sure to check the index of National Geographic for stories on your cultural group.

Ebony, Jr., and the Weewish Tree are two children's mgagzines which are for and about cultural groups. Ebony, Jr., is written for modern-day Blacks and the Weewish Tree is based on the American Indian culture. Both can be excellent sources of information if you are researching one of these groups.

The following guide to locating books will help you find the books you need. Be sure to ask your teacher or librarian if you are having trouble in finding the books.

Guide to Locating Books

KIND OF BOOK	SHELF HEADING	CARD CATALOG HEADING
Fiction	Fiction	Chippewa Indians - Fiction Fiction - Mexican-Americans
Folktales	Folktales Fairy tales Legends Mythology	Folklore - Mexico(Name of country) Folklore - Chippewa Indians Mythology
Biography	Famous people Biographies Collective Biograhpy	Carver, G. W (last name) Use Index to Collective Biographies
Autobiography	Biography Autobiography	Carver, G. W. (last name) Use Index to Collective Biographies
Encyclopedias	Reference	Encyclopedias
Collective biographies	Biography	Biography
Art books	Art The Arts	Art
Music books	Music The Arts	Music
History	History	HIstory - U.S. - Colonial period Indians of North America
Reader's Guide to Periodical Literature Newspapers Magazines	Ask your librarian	Not in the card catalog

Taking Notes

Your job is to find information abut the way one group of people lives in your community right now. By using many of these sources of information,you will learn something about their background, some of their customs, and some of the ways they do things now. This information is not usually written in an organized way in any of these books or other sources. Instead it is scattered throughout these materials, so you will have to read carefully, remember the one topic you are studying, and take good notes. Copy everything that you find on your topic. Make your notes complete.

Use the Note-Taking Sheets for Reading. It is important to note the details at the top of the sheet. Knowing the date and place where the story took place will help you when you are comparing the information you received from books to the information received from your informants. On the left-hand side of the sheet write down all of the information on the topic of the culture you are studying. On the right side of the sheet write the questions you want to ask your informants.

NOTE-TAKING SHEETS FOR READING

CULTURAL GROUP CHIPPEWA INDIANS
SOURCE OF INFORMATION FICTION BOOK
CATEGORY FOOD
NAME OF SOURCE WIGWAM IN THE CITY
TOPIC KINDS OF FOOD
DATE OF INFORMATION ABOUT 1950
PLACE OF INFORMATION CHICAGO, ILL. WISCONSIN

NOTES

COFFEE. DRIED CORN FOR BREAKFAST
RICE - DRIED, THRESHED, WINNOWED

YOUR QUESTIONS

Do you still eat boiled corn and rice?
How do you get wild rice?

Check Out the Facts

It is often difficult to tell just how accurate the information you have read really is. Sometimes books do not tell the whole story of both sides of the story. Also cultures are constantly changing. People are always moving and coming contact with others. They follow new customs and give up some of the old ones. In addition, all people within the same culture do not live in exactly the same way. The age of the people, the year, and the location within the country cause people to live, eat, dress, and act differently from others within the group.

You will never find out how everyone in the group lives. But you can use the information you have received from written sources to find out more about your informant's life. You must check out the facts you have copied to find out if what you learned is true for the people living in your community. Try to find out more about these facts by checking other written sources, encyclopedias or other reference books. The section on "Informants" in this Student Booklet will offer suggestions for taking notes on the new information.

INFORMANTS AS SOURCES OF INFORMATION

Once you have read several kinds of written sources of information, books, magazines, or newspapers, then you are ready to contact your informants. Informants are persons who belong to the cultural group which you are studying. They should know about the lives of members of their group and be willing to talk to you. First, you need to locate informants. Then you need to choose one or a few informants who will help you the most. Then you will develop questioning skills before you actually begin to interview your informants.

Locating Informants

Members of your community. The best and most immediate source of informants are those people who live near you in your community. Perhaps your friends or their parents, the owner of the corner store, or the local minister will be able to provide you with the information you need. Decide who will help you the most by considering the topic of the culture you are studying the knowledge of each particular individual. As you walk home from school or visit your friends, look for people who know about the topic you are studying.

Chambers of Commerce. The local Chamber of Commerce provides visitors with information on places of interest in your city. They have travel folders with pictures of local people and places, state maps, or a calendar of local events. They may also keep up-to-date records of the number of different groups of people living in the city and pinpoint the areas in which these people live. The Chamber of Commerce can also make suggestions on restaurants, stores, newspapers, churches, and organizations that belong to the cultural group you are studying. One member of your class should be selected to contact the Chamber of Commerce and to share this type of information with the class.

The Telephone Book. Your city's telephone book is an up-to-date listing of every person and every organization in your city which has a telephone. It can direct you to someone who just might know a lot about what you're studying and who might be willing to share this knowledge with you.

Here are a few key headings from the Yellow Pages which could help you choose a possible informant.

FAMILY AND WORK

Associations (Then look up the specific kind of association.)
Business and Trade Organizations
Social Service and Welfare Organizations

THE ARTS

Albums
Art Galleries and Dealers
Art Goods - Retail
Dancing Instruction
Importers
Museums
Music

COMMUNICATION

Language schools
Newspapers
Radio Stations and broadcasting stations
Schools - Academic
Translators and Interpretors

FOOD

Gourmet Shops
Restaurants
(Cultural Group) e.g. Chinese Food Products
(special food) e.g. Bean sprouts, chicken

CEREMONIES

Churches (kind of church)
Clergymen
Religious schools
City government

GENERAL

Buses - Sightseeing
Consulates and Other Foreign Government Representatives
Publishers - Directory and Guide
Publishers - Periodical
Recreation centers
Travel Agencies and Bureaus
Youth Organizations and Centers
(Cultural group) e.g. Greek, Norwegian, Indian
(Name of specific things) e.g. lobsters, looms

Plan your questions. The telephone book is full of "leads" to new informants. However, you should plan your calls very carefully. If it is possible, get an adult to place the first call and explain to the person that you are involved in a school project. Once this contact has been made, you may want to speak to the informant then or set a time to visit the company's office. A Chinese shop or Greek restaurant, for example, would be very interesting to see in person if you are studying topics on either of these cultural groups. To make the best use of your informant, prepare a list of topics you want to cover; include questions suggested by other students. Be prepared to take notes.

Choosing an Informant

Most of the information which you need to study a culture cannot be found in books. Encyclopedias describe life in Italy but seldom the life of Italian-Americans living in a large east-coast city. So you will have to talk to people who are part of the culture you want to study. They know best all of the details of how they spend each day.

However, it is important to remember that while people within a culture share some of the elements with others in that group, sometimes that person is the only one who acts in a particular way. For example, although pancakes are eaten by most people in a particular culture, one family may eat them only at breakfast while another may eat pancakes at both breakfast and lunch. You cannot assume by just watching one family or talking to one person that everyone in that cultural group behaves in exactly the same way. By talking to several different people, in addition to reading widely, you will arrive at a general idea of how some of the people in that cultural group live.

The Informant. The person in the cultural group who gives you information is called an informant. Your informants should be both knowledgeable and willing to share information with you.

Knowledge. The informant may be an adult or a child, but he or she must be someone who has lived in the cultural group long enough to know what the group expects of its members. For example, a child who has always lived in a tight-knit Cuban area of Miami may know much more of the Cuban-American culture than a child who lives in a mid-western city where there are very few Cubans. Because adults have lived longer, have experienced more, and have taken on a wider variety of responsibilities, they usually know many more details about their cultures than do children. However, both children and adults can be valuable sources of up-to-date information.

Rapport. You should be able to talk freely to your informant. You want to be able to ask the person many questions about his or her life. Some of these questions may be personal so you need to know the informant well enough, or at least feel relaxed enough with the person, to have a confidential discussion. At first, you may feel ill-at-ease, but once you begin talking, you will find that you have a lot to talk about. If, for some reason, the informant doesn't want to answer some of your questions, respect the person's wishes, thank him or her politely and either ask a different question or leave.

Go-between. If you don't know anyone who can serve as your informant, try to find an adult (parent, relative, teacher, or friend) who knows someone. Ask that person to serve as your go-between to introduce you to the possible informant, and help explain your project. Your go-between will help you to establish a friendly relationship with the informant and make it easier to get the information you need. The section titled "Locating Informants" on

pages 9 and 10 of this booklet suggests ways of contacting businesses and organizations. It is often helpful to have an adult act as your go-between then. Business men and women are often more willing to answer questions if your project has been first explained by an adult.

Fear. Sometimes students are afraid to talk to strangers, especially about something as personal as the way they live. If you have this problem, choose an informant you already know, have a go-between introduce you to an informant, or talk to the informant with another student who can help you ask questions.

Number of Informants. It is possible to question only one or two informants and rely on their information, if you are careful to remember that they do not represent everyone in their cultural group. Some of the other people in the group may do things a bit differently and still act within the cultural standards. Trying to interview too many informants would take up too much time and give you more information than you can handle. Thus, the number of people you question will depend on the type of informants you choose, the amount of information they can supply, and the other research you do.

Your Duty to Your Informants. As a student you are using you informants' time when you question them. Therefore you should be as considerate as possible. Be on time for you interviews. Be prepared with your questions, paper, and pencil. Ask questions politely and be interested in their answers. Guide their answers with your questions.

Some informants may not want you to use their names in your report. You should respect this right. Assure them that their names will not be used.

Because you are using their time, they also have a right to expect something in return from you. Perhaps they will ask your help, or maybe you can buy something that they are selling. They should also receive copies of anything you write for your class. You must be sure that you write truthfully about things that would not hurt your informants. Try to give as much as you receive from your informants.

Interviewing an Informant

After you have chosen your informant and the method you will use in making the first contact, you are ready to begin collecting information.

Introduction. When you introduce yourself to your informant, explain your purpose. For example, say, "My name is _____. My social studies class at _____School is studying the way (Polish-Americans) live in this community. I am interested in learning about the Polish things you do every day." Be friendly and interested in what your informant has to say.

Questions. You have already chosen to gather information on one topic within a category, for example, the category of FAMILY AND WORK, the topic of "Jobs in the Family." The development of the topic depends on your informant's specific knowledge and your interests. You should be ready to guide the discussion with your informant through careful questions which you have written in advance.

There are three types of questions you can ask your informant: grand tour questions, limiting questions, and description questions.

1. The grand tour question is a very general question which will lead your informant to give many different answers. "Tell me all about..." or "Could you tell me everything you ate yesterday?" The informant should be free to answer in any way.

Using the name of the category and topic will help you choose a question that will lead to a good description in the answer. For example, the idea for the grand tour question, "What kinds of things did you, as a Chippewa woman, do today?" came from FAMILY AND WORK: Jobs in the Family. Already the topic has been limited in one way. The student chose to talk about only the work of women, and not about that of men or children. The informant replied to the question with a long list of activities which were then written in the student's notes. The answers are included on the Note-Taking Sheet for Informants on page 14.

2. The limiting question comes from ONE answer which was given to the grand tour question above. The informant is now limited to discussing, in detail, one part of the last answer. The student asks how many parts the informant sees in this one answer.

In our example, the student chose to use the answer, "Building a fire," to build a limiting question. The question is asked, "What different kinds of fires can you build?" Some of the answers were, "Fires for cooking, fires for smoking skins, and fires for boiling maple sap." Now the student knows the kind of information the informant can give. Each of these three kinds of fires could be described in detail. Or one of the three fires could be chosen for further study. When the fires have been described in detail, the student can choose another one of the answers to the grand tour question for further description. The choice is up to you.

3. Description questions are very specific questions. Hundreds of description questions are needed to get a full description of one part of the topic. These questions follow from the answers given to the limiting questions.

The student who is talking to the Chippewa fire building now needs to have each of these fires described so that others can learn the methods she uses. The first description question is, "How do you build a fire to smoke skins?" Some of the answers include, "Dig a shallow hole, get a good bed of coals, use a skin to cover the fire except for a small opening for air, and choose the right kind of bark to color the skins." For each of these answers, the student then asks for even more specific details. For the first answer, "In a shallow hole," the student asks the following questions, "Does 'shallow' mean two inches or six inches or a foot deep?" "How big around is the hole?" "Who digs it?" The questions are endless. When the shallow hole has been completely described, then the student moves to the next answer, "Get a bed of coals," and asked description questions about it. Each answer is discussed until the student feels that he or she can build and start a fire for smoking skins. Then the next kind of fire, the cooking fire, is discussed.

See the Note-Taking Sheet for Informants on the next page for a more complete description.

Notes. It is not possible to remember everything your informant tells you in one interview. A tape recorder is an efficient means of recording the information. Once it is turned on, you can give your full attention to the questions. However, you should get the permission of your informant to use the tape recorder before you begin.

If you don't have a tape recorder or can't get permission from the informant to use one, the you will need to write your notes, taking down the main ideas as your informant talks. Whether you use a tape recorder or take down brief notes during the interview, right after the interview ends, you should write out your notes completely so that you won't forget the details. See page 15for suggestions on taking notes on notecards.

An example of the Note-taking Sheet for Informants is shown on the next page. Write the grand tour question before you speak to your informant. The other questions will follow from its answer. Allow yourself time to actually prepare the limiting and description questions. In order to do this, you might need to visit your informant a few times.

If you contact more than one informant, ask the same questions of both people. Then you can check and compare the answers you have received from each of your informants.

• Practice your questioning skills in class with one of your friends acting as an informant. Together prepare the questions for the Note-taking Sheet. Then ask your questions to another class member to see if the questions you ask are getting the answers you want.

NOTE-TAKING SHEETS FOR INFORMANTS

CULTURAL GROUP CHIPPEWA INDIANS SOURCE OF INFORMATION INFORMANT

CATEGORY FAMILY NAME OF SOURCE MARY TALLMAN

TOPIC JOBS IN THE FAMILY DATE OF INFORMATION OCT 18, 1975

PLACE OF INFORMATION RESERVATION MINN.

Grand Tour Question: WHAT KINDS OF THINGS DID YOU, AS A WOMAN, DO TODAY?

1. BUILT A FIRE
2. WARMED BREAKFAST
3. CLEANED A DEERSKIN
4. CLEANED FISH
5. COOKED FISH AND RICE
6. DRESSED BABY
7. and many more.
8.

Limiting Question: WHAT KINDS OF FIRES CAN YOU BUILD?

1. FIRE FOR SMOKING SKINS
2. FIRE FOR COOKING
3. FIRE FOR BOILING MAPLE SAP
4.
5.
6.

Description Questions:

1. HOW DO YOU BUILD A FIRE TO SMOKE SKINS?
   DIG A SHALLOW HOLE
   GET A GOOD BED OF COALS
   COVER THE FIRE WITH A SKIN EXCEPT FOR A SMALL OPENING FOR AIR
2. HOW DO YOU BUILD A FIRE FOR COOKING?
3. WHAT MATERIALS DO YOU NEED TO BUILD A FIRE FOR BOILING MAPLE SAP?

START YOUR OWN NOTECARDS

Taking Notes. Taking notes which are complete and accurate is a very important skill in research. The better your notes are, the easier it will be to write your report at the end of the program.

There are four main types of notes:

1. Direct quotation. In a direct quotation you copy the exact words of the author. You may use quotations from one of the books you have read or from one of your informants. In either case, it is very importnat to copy the words of the writer or speaker correctly. Be sure to use quotation marks.

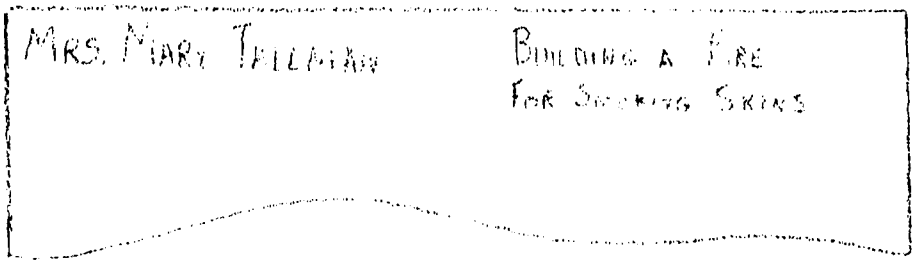
2. Summary of information. Sometimes you may want to say in your own words what the writer or speaker has said. This shortened way of writing the speaker's words is called a "summary." If you use this method of note-taking, be sure that you words mean the same as the writer's or speaker's words. You should be careful not to change the meaning of someone else's words.

3. Facts. This includes dates and numbers. You can rely on facts which you have gotten from reference books or a population census If you use sources such as these, check the date of publication to be sure that the information is up-to-date.

4. Your own new ideas. As you read and talk to informants, you will think of new ideas about your topic and your cultural group. Write them down on note-cards before you forget them.

Using the Note-taking Sheets. You have already been introduced to two kinds of note-taking sheets: the Note-taking Sheets for Reading and the Note-taking Sheets for Informants. Both of these note-taking sheets are designed to help you organize your research and to guide you in writing your questions for your informants.

It is easiest to take your actual notes on small cards, either 4" by 6" or 3" by 5". On the top left-hand side of the card, write your source of information. On the top right-hand side of the card, write the topic of the card. This topic may be more limited than "Jobs in the Family." For the example of theChippewa woman, the topic on a note card may be "materials used in building a fire for smoking skins" or "digging a shallow hole for a fire to smoke skins." See the example on the next page.



Use a separate note card for each quotation, fact, or idea. Be sure to put the heading on each card. By doing this, you will have many cards, but they will be easy to sort and place under headings when you begin to write your outline for your final report. You can rearrange them easily and remove those which are not useful. You can try to use your notes in different places in your outline to see where they fit best.

Always carry many of these small note cards when you are interviewing an informant. It will save you a lot of time later on.

• Practice taking notes from an informant in your classroom. Ask a friend to act as your informant and answer questions abut his or her hobby or favorite sport. Take notes for yourself. Then check your notes with your friend to see if you really wrote down the main ideas and if you wrote what was actually meant.

LOOKING AT AN OBJECT

Another interesting source of information can be tapped by using your eyes. Looking at objects is a valuable way of getting information about things that people use every day. You don't need something very unusual, just something that is usually used by the people you're studying. You need to develop your skill in looking at objects and learning all they have to tell you. They can also provide you with questions you can ask your informant or look up in an encyclopedia.

Ask your informant for an object which you have never seen before. You might also find such an object in a store, restaurant, or museum. Hold it in your hand, feel it, rub it. Turn it upside-down, if you can. Shake it. Close your eyes and try to picture someone using object. What do you see?

Let's use the questions WHO, WHAT, WHEN, WHERE, WHY, and HOW to learn about one cultural group from the pencil you're using in school. Use the Note-Taking Sheet for Objects to record your answers.

1. WHO made it? WHO uses it?
2. WHAT is it made of? WHAT is it used for?
3. WHEN was it made? WHEN is it used?
4. WHERE is it made? WHAERE is it used?
5. HOW is it made? HOW is it used?
6. WHY was it made like it is? WHY would anyone want to use it?

NOTE-TAKING SHEET FOR OBJECTS

CULTURAL GROUP: AMERICANS
SOURCE OF INFORMATION: OBJECT
CATEGORY: THE ARTS
NAME OF SOURCE: PENCIL
TOPIC: PRACTICAL ARTS
DATE OF INFORMATION: OCT. 16, 1975
PLACE OF INFORMATION: FALLS RIVER, MA.

WHO? made it? maching like all others except for color group needs industries and modern machines.
WHAT? uses it? a group that can read and write letters and numbers

• Get an object and look at it carefully. Write a paragraph describing it in detail. See how much you can tell about the whole culture just by looking at this object. Read and discuss your paragraph with your group.

PEOPLE-WATCHING

You are very lucky if you can also watch the people you are studying as they go about their daily activities. You can learn from quietly watching and looking carefully at a person. A good cook may not be able to tell you the exact amount of salt she adds to the potatoes. But you can watch and measure the amount she uses. A man may not be able to tell you how long the grass should be watered. But he will let you watch him.

When you people-watch, you must look at everything very closely. You must see the person, the actions, the words spoken, and the whole situation. You need to write down everything you see so that you won't forget it later.

Let's try it now to see how good a people-watcher you are. Get a pencil and a sheet of paper. Choose one person (child or teacher) in your room to watch. It's more interesting if the person is doing something. Your job is to watch the person very carefully. Takes notes on the whole situation. At the end of this sentence close this book until you have finished watching and taking notes.

* * * * * * * * * *

Good! Now let's check your notes to see how careful and complete a people-watcher you are. Draw a line under the word or words in your notes which answers each question. Ready?

1. WHO is the person you watched? (age, height, sex, weight, hair color, clothes)
   WHOM else did the person work with or talk to? (child, teacher, name, age, activity)

2. WHAT did the person do? (actions, words, steps, tone of voice)
   WHAT objects did the person use? (description, name, and use)

3. WHEN did these things happen? (time of day, season)

4. WHERE did these things happen? (name of school, room number, description of room)

5. WHY did the person do what he did? (feelings, reasons)

6. HOW long did it take the person to do what you were watching?
   HOW did he do it? (list every step in the procedure)

If you answered every part of every question, you are a perfect people-watcher. But it is possible that you skipped some of the information when you wrote your notes. Now that you know what to look for, you will be able to better the next time.

Use the following Note-taking Sheet for your notes.

NOTE-TAKING SHEET FOR PEOPLE-WATCHING

CULTURAL GROUP MEXICAN-AMERICANS SOURCE OF INFORMATION PEOPLE-WATCHING

CATEGORY FOOD NAME OF SOURCE MRS. MARIA SANCHEZ

TOPIC WAYS OF PREPARING FOOD DATE OF INFORMATION OCT. 21, 1975

2135 TEXAS ST.

PLACE OF INFORMATION SAN ANTONIO, TEXAS

WHO? MOTHER OF 3 KIDS, 50 YEARS OLD
SOME GRAY IN HER BLACK HAIR, PULLED BACK INTO A KNOT
HAS BEEN MAKING TORTILLAS FOR 35 YEARS.
LOVES TO TALK AND EAT

WHAT?

• Watch another person as a group. After each student has taken careful notes, write a complete description of what happened. The more detailed the description the better. Read these descriptions and discuss them with your group.

DEVELOPING AN OUTLINE

"What do I want to tell the other students about the cultural group?" is the question you need to ask yourself. As you develop an outline, you will answer this question.

In developing an outline, you need to keep in mind that your assignment is to find out how the people of your selected cultural group live right now in your community. You are mainly concerned with one or two ideas within one topic of one cultural category. Within this one topic you need to present specific information which describes their lives today and explains older customs which they may either follow or not follow now. You want to explain their actions today in the light of their past culture.

Your final project will be in the form of a Topic Card similar to the Introduction Card which you read earlier. A complete description of the whole card will be discussed later. But you will need to write two sections, one a description of one idea within the topic you chose and the other about how you wrote the description and how you found the information you needed. To write both of these sections, you will need to be able to organize your information and outline what you plan to say. The following paragraphs describe, in a general way, how to develop an outline. The next section in this booklet, "Writing your Topic Card," will deal more specifically with the information you will need on your Topic Card.

Make up a rough list of headings for your outline. The rough list of headings is just a beginning of your organization of your notes. As you read these notes from the Note-Taking Sheets, small note cards, and the Introduction Cards, you will discover some main ideas which you feel are important. Write all of these ideas down on a sheet of paper. Read them over to find out which are the main ideas and which ideas are less important. If necessary, try to limit your topic to just one, or at the most, two, ideas.

Write a working outline. From your rough list of headings you can start to build a working outline. After you list the important ideas, you can use your note cards to add information under each heading. You will need to leave a lot of space on your working outline to list notes and to move ideas around. This outline will change many times as you get more information and new ideas.

There are many different ways to organize an outline. You may want to describe each action, one after another, just as they happened. Or you may want to start with the earliest event and move to the present. You may begin with an important idea and then give examples of it. You can decide which approach to use when you read all of your notes and know exactly what information you have.

Write a final outline. As you write your report from your working outline, you will also be writing your final outline. This outline will show exactly what you will say and in the order which you will say it. Below is a very general example of a final outline. The beginning and ending sentences are important ways of being sure that your report sticks together, that it is all talking about the same idea.

Title of Report

Beginning sentence introduces the whole topic which you are discussing.

I. Main idea

   A. Smaller idea

   B. Smaller idea

   C. Smaller idea

II. Main idea

   A. Smaller idea

   B. Smaller idea

Ending sentence sums up what you have said on the topic.

• Begin to work on your outline. First make up your rough list of headings, then your working outline. Check these with the other members of your group before you begin writing your final report.

WRITING YOUR TOPIC CARD

Once you have your working outline you are ready to write your Topic Card which is your final report. After you have refreshed your memory by reading all of your note cards and Note-taking Sheets, you will be able to combine the important pieces of information into a card format to share with the rest of your class. By writing a very interesting card, other students will want to study the same topic as you. Your information and guide questions will help them in resarching the same of a different cultural group.

General Description of the Topic Card

Your Topic Card will have four parts. They are:

1. The article - a detailed description of the information you received from your interviews and readings. It is well organized to present information on both past and present customs on one specific sub-topic within the topic and cultural category.

2. What Do You Know Now? - a set of questions to help students review the information they have just read in the article.

3. How I Wrote This Card... - a description of the sources you used in writing this card, other interesting details on the subject, how you chose the subject.

4. Questions Raised for Other Cultures... - a set of five to six questions which another student could research which are related to the topic you chose.

How to Write the Article

The article is the most important part of the card. In it you will tell what you have just learned about one aspect of the cultural group your class chose to study. In writing the information you will describe both past and present customs. You will show how the customs of the cultural group have either remained the same or changed over a period of time.

In doing this, you will need to remember that you have interviewed only a few of the many members of the cultural group. You can only be sure that what you say is true of some of the people; you cannot assume that it is true of everyone within the group.

This article needs to be well-organized and outlined before you begin to write. A sample card appears on pages 25 to 28. Below are two suggested outlines for the article. On the left is the general outline for any article. On the right is the specific outline used in writing the sample card. While you are reading both outlines, refer to the sample card. Notice that the sample card is a Topic Card for Religious Ceremonies. This heading is placed on the upper right-hand corner of the card.

Title of Specific Subject	Wedding Bells
I. Introductory paragraph	I. Wedding Ceremony
A. Explanation of the cultural category and topic	A. Religious Ceremony
B. Show how subject you chose is related to topic	B. Life cycle Ceremony
C. Describe the two cultural groups you are dealing with	C. Social Ceremony
	D. Wedding in Italian and Italian-American groups
II. Present customs within the cultural group	II. Weddings in Italian-American community
A. Choose important examples	A. How a person chooses marriage partner
B. Describe in detail	B. Wedding ceremony
C. Relate examples closely to topic	
III. Past customs within the cultural group	III. Wedding in Italy (1875)
A. Choose important examples	A. How a person has a marriage partner chosen for him or her
B. Describe same situations as in II	B. Wedding Ceremony
C. Describe in detail	
IV. Comparison of present and past customs	IV. Major differences result from :
A. List likenesses - give examples or details	A. Changes within the Catholic Church
B. List differences - give examples or details	B. Influences from the American lifestyle

How to Write WHAT DO YOU KNOW NOW?

When you write the questions for WHAT DO YOU KNOW NOW?, you want to give the students a little test to see if they remember what they just read. Read over your article and write five or six questions on points that you think are very important. Ask yourself what you really wanted them to remember from what you wrote. Don't ask questions on very small, unimportant details. Write the answers to these questions on a separate piece of paper so that the other students can correct their own work later.

How to Write HOW I WROTE THIS CARD...

This section briefly describes the resources you used in writing the Topic Card. Follow the brief outline below.

I. List the sources of information

A. Give titles and authors of books

B. List names of informants (if you have permission) and explain why they were good sources of information on the subject.

II. Describe the first source of information (book)

A. Briefly describe the book and why you chose the information you included in the article.

B. Explain why this book was a good source of information.

III. Describe the second source of information (Informants)

A. Explain the who, how, why, when, and where of the interview.

B. Include more information which is imporant but you couldn't fit into the article.

C. Write a separate paragraph on each informant.

IV. Statements about your information

A. State how many informants you interviewed.

B. Recognize that you do not have information on everyone in the cultural group.

How to Write QUESTIONS RAISED FOR OTHER CULTURES

The questions raised for other cultures are very general questions. These questions should be able to be answered by anyone who is studying any culture in the world not just the one that you studied. You will get some hints for these questions by rereading your Introduction Cards and the questions at the end of it.

Topic Card

RELIGIOUS CEREMONIES

Wedding Bells

A wedding ceremony is one of those ceremonies which cannot be easily placed into one category. Actually it fits into the three categories of ceremonies -- religious, life cycle, and social. The wedding ceremony is discussed here under the topic of religious ceremonies because it is a part of the religious services of the Catholic Church. While the couple are being married, they also show their respect and love for God. It could also be described as a life cycle ceremony because the two people are making a definite change in their positions within the culture. They are changing from single people to young married adults with the added responsibility of a home and family. Each of the small rituals could also be described in terms of the social activities within the family during and after the ceremony. While it is impossible to describe the wedding ceremony without bringing in details that relate to these other two categories, the stress here is upon the religious parts of the wedding ceremony within the Catholic Church in the Italian-American community of Chicago, Illinois, and the Italian town of Bugiarno, Italy, about 1875.

Weddings have always been considered one of the most important and exciting days in the lives of girls by western cultures. But the ceremonies surrounding a wedding can vary greatly from culture to culture and from age to age.

Today Italian-American girls, like most other American girls, begin dating boys sometime during high school. They go out together to the movies and dancing, in groups or in couples. Often girls will date many different young men before they choose one special person to marry. The boy usually proposes marriage to the girl by offering her an engagement ring. If she accepts, together they go to her parents, and then to his parents, to discuss their wedding plans. If the couple is old enough, they can get married without their parents' permission.

While the couple must complete certain civil procedures, such as getting a blood test and a marriage license, the most important part of the wedding for a Catholic couple is the church ceremony. The bride, dressed in a long white dress and full-length veil, slowly walks down the aisle of her church to the song, "Here Comes the Bride." Her father ceremoniously places her hand in that of her husband-to-be, showing that he and her mother are giving their daughter to the man. As the couple answer the questions raised by the priest, they commit themselves to each other "until death do you part" in the sight of God and their friends and relatives. They participate in the Mass and receive Holy Communion (the body and blood of Christ) before rushing out of the church to the strains of "Ave Maria." (Holy Mary) Rice is thrown at them outside by their friends.

The wedding ceremony in old Italy was quite different. Before her marriage, a girl may have seen, talked to, and danced with the young men of her village, but she seldom saw them alone. The girl's husband was chosen for her by her mother. A girl needed a husband who was old enough and wise enough to make his wife obey him. He also needed money to take care of her. However the daughter may never have met the man before she was committed by her parents to marry him. If the daughter didn't want to marry the chosen man, her parents might refuse to feed her and beat her until she agreed to do what they said. Actually the girl had no choice because she knew it was very wrong to ever disobey her parents. If she really believed in her religion, she was afraid that God and the Madonna (Mary, the mother of Jesus) would punish her.

The girl's mother provided her with a dowry -- the property a woman brings to a marriage. It could include linen chemises (slips), 25 white knitted stockings for summer and twenty-five black knitted stockings for winter. IF she was very fortunate, she could receive a yellow silk bedspread made by hand from the leftover silk from the silkworms cared for by the women of the village.

The ceremony itself centered on the religious customs of the CAtholic Church. The couple went to confession the day before the wedding to have their sins forgiven by the priest. Bans (announcement of the coming wedding) were read in church for each of three Sundays before the wedding. The ceremony itself was simple. The bride was dressed in a good dress, not necessarily white, but one specially chosen for the occasion. The couple proclaimed their vows to God and to each other in their village church in front of the priest. As the couple left the church to get to the reception, friends threw handfuls of confetti candy at them.

Later, after the reception dinner, with plenty of wine and music for dancing, the newly married couple went to the house of the bride's mother to begin their married life.

The two ceremonies just described took place in two different countries and over one hundred years apart. While there are many things that are the same in both ceremonies, the differences seem to have occurred because of changes within the Catholic Church and because of influences from the American lifestyle.

Although the actual words said in the ceremony remained the same over the years, the couple are now allowed more choice in some of the other rituals. They can choose their own songs from both religious songs and popular songs. They are allowed to choose or write their own words of committment to each other. Some brides choose to give their flowers to the statue of Mary while other keep them.

Other differences between the two ceremonies are a result of the influence of American life on the ceremonies. For example, the song, "Here Comes the Bride," is definitely not religious. The bride's white dress and veil and the groom's tuxedo (suit), the flowers and the kind of reception all reflect the American life and luxuries that money brings.

WHAT DO YOU KNOW NOW?

1. How do a man and woman choose a person to be their husband or wife in the Italian-American community today?
2. Many years ago in Italy how did a man and woman choose a person to be their husband or wife?
3. How does the way a woman gets a husband show the influence of the parents on the lives of their children?
4. How is the Catholic, Italian-American wedding different any wedding you have ever seen?
5. How is the old Italian wedding different from those you have seen?
6. What are two causes of the differences in the two kinds of weddings?

HOW I WROTE THIS CARD....

I used two reasearch methods in finding the information for this card. First I read a biography of an Italian immigrant woman to the United States. Then I interviewed two informants within the Italian-American community, an older woman who has arranged weddings for four of her five children and a young woman who was married only one year ago.

The biography was a very good source of information because the woman told the entire story to a friend who copied it down word for word. The only change that the author made was in changing the woman's words into better English. The story described to woman's whole life beginning as a little girl in Italy. She described in detail how she was in love with a young man only three years older than she. But her mother forced into a marriage with a man much older than she who turned out to be bad and continually beat her. She followed him to the United States where she had to work very hard to bring up her family properly.

Because I found the story very interesting, it was difficult to choose the religious ceremony which I wanted to study. I decided upon the wedding because it is so important in so many cultures. Unfortunately the book did not describe the wedding ceremony itself in great detail so I had to write more about the other details surrounding the wedding.

After I found out something about how people were married in old Italy, I interviewed my two informants about their weddings. They each described in detail their weddings, five in all. I found that by asking the same questions about each of the weddings, I could build up a store of information on just a few details. I have tried here to give only an overview of all of the information; I have many details in my notes which I have not included here.

Reading this one book and talking to two informants has given me some information on Italiain and Italian-American weddings. But because I have talked to only a few people, I can only describe what they told me. I cannot say that everyone inthe Italian-American community in my town follow exactly the same rituals in their weddings.

QUESTIONS RAISED FOR OTHER CULTURES....

1. What kinds of religious ceremonies are held by the cultural group?
2. When are they held? Are they held only at a particular time of the year?
3. Who performs the ceremonies? Does it take special training for a person to lead in a religious cerremony? Must the person be specially chosen?
4. How are the ceremonies performed? Is there music? Singing? Dancing?
5. Do the people wear costumes or special clothing?
6. What do these ceremonies tell you about the religion of the people?
7. How have these ceremonies changed over the years?
8. Why have the ceremonies changed? How do the people feel about these changes?

The Introduction Cards

Family and work

Introduction Card

FAMILY AND WORK

Choose one member of your group to read this card aloud or take turns reading sections of it.

WHY STUDY FAMILY AND WORK?

Have you ever heard of anyone who didn't have a family at some time during his or her life? Probably not, because the family is a basic unit of human groups.

In modern America, there are many clues that show how important the family is. Look at television shows, advertisements, popular books. Many of them deal with relationships in the family. We are born into our family. We learn much of what we need to survive in life from our family. We turn to our families for help when we need it.

Although every cultural group has some kind of family arrangement, what actually happens in the family differs from culture to culture. In some cultures, the family unit is so important that it's hard for the family members to think of themselves as separate people. In other words, unless the family sticks together, the individual will not survive. Each person has special jobs that help the family to have a home, to eat, and to have clothing. In other cultures, the family is less important to survival, but most people still depend on the members of their family for love and support.

Families teach their members how they must act within the culture. In many cases no one really tells them what they are to do. But from the day they are born, they learn by listening, watching, and acting like their fathers, mothers, and older brothers and sisters. They learn to follow the rules of the culture by living up to the expectations of their family members. The children usually learn how to act in their own families in later life by watching their mothers and fathers when they are young. If you are going to understand how a culture is organized and works, you need to look at a most basic part of it -- the family.

WHAT TO LOOK FOR...

In studying a culture, there are many things you can look at and many questions you can ask. Each of the four sections below deals with one aspect of FAMILY AND WORK as it applies to any culture or cultural group. These include the size and location of the family, the structure of the family, and the jobs in the family.

Read each of these sections carefully so that you can choose your topic and know what to look for when you are studying the cultural group chosen by your class.

Size of the Family

The size of a family will give you an idea of how the people in a culture feel about having children. For example, a "baby boom" occurred in the United States after the Second World War because people were so happy that the war was over. Times were good again; people had time and money for children. So they felt good about having children. Then, in the 1960's a lot of scientists were warning people about the dangers of having too many people in the world. Then the size of the family changed; people stopped having as many children.

The size of the family also helps you find out who lives with the family. If the husband, wife, and their young children move into a home of their own separate from their parents, their family is called a nuclear family. These small family groups earn enough money to buy food and clothes for themselves. They don't depend on anyone else to help take care of themselves. Nuclear families are often found in cultural groups which have industries. Nuclear families are common in the United States, but they are not the most common type of family in the rest of the world.

The most usual kind of family in the world is the extended family. When a young couple marries, they move into the same house with either the wife's family or the husband's family. There aren't only brothers and sisters in the family; there are cousins, too. Often all of the adults in this extended family -- father, mother, aunts, uncles, and grandparents -- share the job of caring for all of the children and making them behave.

In an extended family, everyone works together for the good of the whole family. Everyone shares what they have with the others. Extended families are very important when the group needs to share to survive, that is, when cooperation is necessary to produce enough for the members of the family. People who grow their own food or hunt animals for meat need many people working together to provide enough food for all to share. Even when grown-ups hold jobs outside of their home, many families find that extended family life is an easy way to care for the very young and the very old without baby-sitters and retirement homes. The extended family provides everything for all of its members.

As members of some cultural groups have moved from one country to another, or from one culture to another, often the size of the family has changed. Perhaps you will find some reasons for these changes later.

Location of the Family

How do people decide where to live? When a man and woman get married, this is one of their first decisions. In some cultures, couples live along and away from both sets of parents. In others, they live with or near one of their sets of parents. Usually the customs of the cultural group make it easier to choose a location for their permanent home.

In the United States and much of western Europe, most newly married couples choose a home which is separate from both of their families. This is called a neolocal ("new place") residence. They become independent from their families and are expected to provide for themselves and their children.

In over half of all the cultures in the world, when a son marries, he and his new wife live with his parents. This is called patrilocal (father's) residence. Usually the husband's father makes the decisions for the whole family, including all of his sons and their wives. When the father dies, the oldest married son will take his place as the head of the family.

In other cultural groups, the couple lives with or near the girl's parents. This is called a matrilocal (mother's) residence. When a couple moves in with one of their sets of parents, all the grown-ups help to care for all of the children. However, the older people (the grandparents) are really in charge. They run the household and make the important decisions. The young couple is expected to do much of the heavy work and care for the older members of the family.

When a couple marries, both partners need to learn to adjust to living or getting along with the other partner's relatives. It is important to know how well they get along with the members of their new family. Very often we hear "mother-in-law jokes" told by a husband who does not appreciate his wife's mother telling him what to do. In other cultures, men are told they must not look into the eyes of their mothers-in-law or they will become blind. This custom helps to avoid some of the problems which may arise when too many people live very close together.

Structure of the Family

Because families are made up of so many people, often it is important to know who is in each family and how they are related. Relatives are called kin; the relationship is called kinship. Some cultural groups follow their relationship through their fathers (patrilineal or the father's line); others follow it through their mother (matrilineal or mother's line).

Many people in the United States are most familiar with the patrilineal group. The child usually gets the family name, or last name, from the father. When a woman gets married, she often takes the name of her husband. Kinship is followed through the father's line. For many years, the father was the most important person of the family. He made all of the decisions; he owned the property, and he alone had the right to vote. In recent years some of these ideas have changed. Now some married women keep their maiden names. They do own property, and they have been able to vote for many years. However, in the beginning the man was the actual head of the family. It has taken a long time for women to begin to get their rights.

Members of some cultural groups, such as, the American Indians, belong to clans. They believe that all of the members of a clan are descendants of, are related to, an original group of people or things, called their ancestors. Most of these ancestor's lived a very long time ago, so long ago that they

are remembered in myths. People do now know their clan, the Bear clan or Wolf clan. They have a special relationship with other people from the same clan even if they have never met before. They treat each other like brothers or sisters.

Knowing how people of a family and group are related and their responsibilities to their relatives will give you a good idea about how the culture works. Relationships such as kinship and clan tell how a person will act toward other people in the culture. In some cultures, a person is expected to share with everyone in their family, but not with outsiders. Just as we would not expect to marry our brother or sister, so an American Indian would not marry someone of the same clan.

Jobs in the Family

Finding out who does the jobs that must be done in order for the family to live will give you a better understanding of the culture.

A person's job in the family is also called his or her role. It's the same kind of "role" actors and actresses play, except it's real life. In many cultural groups the necessary jobs are sharply divided into those done by men and those done by women. Often the role of the woman is that of wife and mother. Her jobs include having and caring for the children, cooking, taking care of the house, helping to care for crops, and gathering food. The men act in the roles of hunter, fisher, gatherer of food, protector of his family, home builder, craftsman, and political leader.

Many people believe that right now the roles of men and women in many cultures are changing. Some people no longer believe that "a woman's place is in the home." They accept the role of a woman working in business or a man staying home with the children.

It is important to know how children are prepared for their adult roles. In some cultural groups, young girls begin early to learn how to cook and take care of the home. Boys are trained in the skills they will need later in life, such as tracking animals or silversmithing. In some cultural groups the young men and women must show their parents that they can really provide for themselves before they are allowed to marry. Their lives and the lives of their children will depend on their ability to perform their roles. In other groups children are expected to learn their roles by watching their parents and following their lead.

Adults often play more than one role, either separately or at the same time. A working mother is expected to be a good worker and take good care of her children at the same time. A father who has his business in his home may answer his business telephone while feeding the baby. These double roles show that role expectations of people within a culture are not simple; they are complicated.

WHAT TO THINK ABOUT...

1 Each person in your group should now select one of the four topics that have just been described. You will work on this topic by yourself while reading the Student Booklet with your grbup. If you need help, you should ask a member of your group or your teacher. When you have finished gathering the information on your topic, meet again as a group and work on the THINGS TO DO.. section of this Introduction Card.

2 But first, as you research your topic, keep these questions in mind and try to find out the following answers. Right now discuss these questions in terms of the cultural group you belong to.

· What is each member of the family -- the father, mother, and children -- ~~expected~~ to do at home, on the job, outside the home?

· How do family members treat each other? (How do parents treat one another, how do the children treat their parents, how do the children treat each other?)

· Is one parent "the Boss"? Which one? How can you tell?

· How are the work responsibilities divided among the family members? Are children expected to do the same kinds of jobs as adults?

· How does a family decide where to live? Who decides when and why they will move?

· Who is responsible for meeting each of these basic needs: food, clothing, and shelter? Are any of these responsibilities shared?

· Do aunts, uncles, and grandparents live with the family? What responsibilities do they have toward the children have toward the children?

· Have relationships or responsibilities within the family changed recently in the cultural group?

NOW begin research on the topic you have just chosen. Use these questions to guide some of your own questions.

THINGS TO DO...

When each person in your group has finished the research, get together as a group and do the following:

3 Exchange Note-Taking Sheets on the cultural group you are studying with the members of your group and explain what you are doing. That way, each of you will know what the others have done.

4 Now think about the questions listed in WHAT TO THINK ABOUT... as they relate to the new culture you are studying. Each person in the group will have done different reading and different kinds of research. In order to find out about FAMILY AND WORK in the culture, you will have to share what you've learned. Do this by answering the questions together.

5 Prepare four cards for the rest of the class to tell them what you know about FAMILY AND WORK in the cultural group your class has chosen to study. The Student Booklet contains suggestions to guide you. There should be one card on each of the four topics studied by your group. Title them: Size of the Family, Location of the Family, Structure of the Family, and Jobs in the Family.

6 Prepare a class presentation in which you introduce the four cards on FAMILY AND WORK your group has written to the class.

The arts

Introduction Card

THE ARTS

Choose one member of your group to read this card aloud or take turns reading sections of it.

WHY STUDY THE ARTS?

Have you ever built a sand castle, flown an airplane you designed, stitched a design on a pair of old jeans, or danced a square dance? If you have, you enjoyed a form of art. You may enjoy expressing yourself in a special way, whether it is sitting quietly while building a small airplane or dancing to your favorite record. Somehow you feel the need to express what you feel inside in some artistic way. Through art people express their feelings and values, the things that are important to them.

From very early times, people have had some form of art. Art is anything through which the people tell who and what they are and how they feel. That might be a painting, a photograph, a dance, a song, or a piece of clothing. Each piece of art is a statement about the person who made it -- and can help you learn more about the culture.

Through are one can tell much about the kind of people who belong to the culture. Whether the art objects are crudely-drawn sketches on the walls of a cave or a well-known painting done by a famous artist, art tells how the people live, whether or not their industries were developed, what kinds of things they were interested in, and what they liked to do for fun.

Art can be useful as well as beautiful, or art can be done just for beauty's sake. A group of people who struggle daily against nature to stay alive will probably produce art that is mainly useful, yet is also pleasing to the eye. They will decorate their everyday objects. Groups which have more time and money,can allow certain talented people to become artists and give all of their time to producing art objects.

We sometimes think that a piece of art must be different from all others, one of a kind. But that is not really so. Works of art must somehow fit the idea that the members of the cultural group have of art. If it is completely different, it will not be accepted as beautiful. When someone like Picasso, who painted very unusual pictures, first tried to sell his paintings, everyone refused to buy them. As art, they simply were not acceptable to the people at that time. Later, as people's tastes changed, his work became very popular. His paintings didn't change. The tastes of the people, and some of their cultural ideas changed.

Therefore, to be considered "art" and valuable, a piece of work must express the values of the culture in a creative way. And so, by examining the art of a people, we can learn what they value.

WHAT TO LOOK FOR:

In studying a culture, there are many things you can look at and many questions you can ask. Each of the four sections below deal with THE ARTS as they apply to any culture or cultural group. These include the music and dances they perform, the paintings and decorations they make, the games and toys they play with, and the useful everyday object which they make.

Read each of these sections carefully so that you can choose your topic and know what to look for when you are studying the cultural group chosen by your class.

Performing Arts: Music, Dance, Drama

The performing arts are ways in which people in a culture reveal their feelings in active ways. By listening to the beat of their music, observing the movement of their dances, and understanding what their plays are about, one can learn about people's joys and fears, their problems and their good times, and what they feel is important.

Music has played an important part in the lives of many cultural groups. It brings people together and lets them share a common experience. There are songs for ceremonies, war songs, songs for their gods, lullabies for their babies, travel songs, welcome and farewell songs, fun songs, game songs, and love songs. Songs seems to be a natural way for people to express their feelings. Sometimes when you are very happy, do you find yourself singing or humming a little tune? Do you and your friends enjoy singing together? Singing in a group often gives people a feeling of companionship and friendship.

Music is sometimes very simple, repeating the same few notes over and over. Other music is very complex, using many notes in different patterns. Different instruments may be used to make music -- from clapping hands, slapping thighs, and beating sticks on planks to drums and rattles to the string, wind, and percussion instruments used in large orchestras. People use all of these instruments and their voices in music.

In dance people express themselves through the movements of their bodies. Together with the music they express their feelings in a physical way. When sadness is expressed, the movement may be very slow and flowing. Fast movements and loud music may show excitement, happiness, or even anger. Some of the early American Indian tribes used the steady beat of the drum and quick, jerky actions in their war dances to prepare warriors for battle. The early Hawaiians told complete stories through the delicate movements of their waving hands and their swaying hips.

Plays are written about subjects about which the people feel strongly. Sometimes they are a way of entertaining others or of laughing at themselves and their problems. These plays might be concerned with the problems of a "clown" who always does the wrong things and gets into trouble. The people can laugh easily at the actor. Other plays are a way of sharing their feelings or perhaps getting close to their spirits. A very religious people may

perform plays whole main actors are holy people. For example, many old Mexican stories and plays are about the Virgin of Guadalupe, the patroness of Mexico. These plays show what is important to the people.

Visual Arts: Painting, Sculpture, Decorations

From earliest times cultures have expressed themselves through the visual arts, arts that can be seen. Early man painted on the walls of caves and their homes. Some carved great stone heads out of rocks; others whittled tiny likenesses of spirits from wood. People decorated themselves with paint, tattoos, rings, and clothing.

The types of materials used by the artists in each culture usually tell us what kinds of things were easy to find nearby. For example, Indians living in the woods might use sand, clay, tree bark, charcoal, berries, or bones. Cultural groups in Africa, a country rich in resources, could find shells, horns, tusks, gold, copper, or silver for their art forms. Years ago artists had to use what nature provided them or what they could get through trade. Some North American Indian tribes were willing to travel thousands of miles to get special things, such as shells.

Art forms change as new materials are found. Today metals and plastics are used to form unusual shapes.

Modern architecture is also considered part of the visual arts. Homes, stores, and office buildings are designed not only to be useful but also to be beautiful. Often the style and material are inteded to remind one of a cultural group rather than the culture which built it. For example, the buildings of the University of New Mexico are built like the pueblos (apartment-like homes) of the Pueblo Indians. They look as if they are made of pinkish adobe and are very square. Are there buildings in your town which show the influence of another culture?

Entertaining Arts; Games and Toys

Knowing about games and toys helps us to understand what the members of a cultural group do for relaxation during their free time. There are many different kinds of games the world over. Some games demand physical skills, like races and tug of war. A culture which has many of these games probably thinks physical strength is very important. Other games, such as poker, require much thought on the part of its players. Even others are games of pure chance in which a person wins by luck. Little skill is involved in these games. Often gambling is an important part of the game. In some games, rules are very important; in others, there are no rules at all. Sometimes what we think of as a game was actually a part of a religious ceremony. For example, the Aztec Indians of Mexico played a game much like basketball as part of their religion.

In some cultures, skilled people make up teams which are watched by the less skillful. In such a culture a great deal of importance is probably given to the special skill. These players, such as football and baseball players, are providing entertainment. They are not producing anything for their people. Somehow the rest of the people must be doing the work which the players are not doing.

Toys in many cultures are a way of training children for their jobs in later life. Sometimes parents use the materials around them to make these toys. For example, in the Indian cultures of the Eastern Woodlands, dolls were made of cornhusks, dried apples, or wood. Girls learned to care for their dolls as they would a baby. Boys used their bows and arrows to kill small animals. In this way they used toys to learn how they were to act as grown-ups.

Children are sometimes given pets to care for instead of, or in addition to, toys. The way they are taught to care for these animals or the type of animal chosen shows some customs of the people in the culture. For example, some groups feel that dogs should be able to live on their own and would never provide food for them. Others think they are "man's best friend," and they care for their dog's every need. In the same way, while many Americans would never keep a pet sheep in the house, some people that these animals are important for their meat and wool. Therefore, they protect their sheep by keeping them inside their homes in very cold weather.

Like the other arts, the kind of toys and games used by people sometimes change with the times. For example, years ago there were no machines or other shortcuts to make things so most toys and games were make by the people who used them. Today, many people purchase these things in a store. Now toys and games are not even considered as an art form.

Practical Arts: Everyday Objects

People have used the things nature has provided to make whatever they needed in everyday life. People used sticks and thorns to pin their clothes together. They used rocks as hatchets until someone discovered a better way of chopping wood. In order to survive in the wilderness or in the desert, people has to be able to make the best use possible of the natural things around them. They used sticks, wood, bark, skins of animals, rocks, animal stomachs, porcupine quills, grass, and plants in making everyday objects.

Often members of a cultural group want the things they use to be beautiful as well as useful. So they painted designs on their clay pots, weave designs into their baskets and grass mats, stitch designs of porcupine quills on their clothes. Women as well as men become known for their talent. Men worked at painting their bodies, at making headresses, at constructing homes, and at shaping forms which represent their gods.

The most skillful workers in every group usually become well-known. Their ability to make beautiful objects is respected by other members of the cultural group. They take pride in their work.

Today some people do not make the objects they use. Yet even now the objects they use in their everyday life show what the people is important. The type of home, the kinds of furniture in a home, and the gardening tools are ways of expressing a person's values. Now the objects bought are often machine-made. People try to buy things that really show their tastes. These tastes are influenced by the culture itself. When a woman shops in many stores to find the pair of shoes that is in style, her choice of shoes tells almost as much about her as an Indian man's pair of moccasins tells about him and him way of life.

WHAT TO THINK ABOUT...

1 Each person in your group should now select one of the four topics that you have just been described. You will work on this topic by yourself while reading the Student Booklet with your group. If you need help, you should ask a member of your group or your teacher. When you have finished gathering the information on your topic, meet again as a group and work on the THINGS TO DO... section of this Introduction Card.

2 But first, as you research your topic, keep these questions in mind and try to find out the following answers. Right now discuss these questions in terms of the cultural group you belong to.

- Are the natural materials around the people used in their art? In what ways?

- What art forms are most popular with the people? Why? What does that tell you about the culture?

- Who performs the art? Are the artists specially trained? Does everyone participate in the art forms? Do both men and women do artistic things?

- What are the ideas that are often found in their songs, dance, paintings?

- What type of designs are often used by the group? How are these designs related to the kind of people they are and to their values?

- Have the different kinds of art forms within the culture changed over the years? In what ways? Why?

- Do the arts produced by the group tell you anything about the following: the jobs of men and women, the importance of religion to the people to the group, the people's ideas about youth and old age?

THINGS TO DO...

When each person in your group has finished the research, get together as a group and do the following:

3 Exchange Note-Taking Sheets on the cultural group you are studying with the members of your group and explain what you are doing. That way, each of you will know what the others have done.

4 Now think about the questions listed in WHAT TO THINK ABOUT... as they related to the new culture you are studying. Each person in the group will have done different reading and different kinds of research. In order to find out about THE ARTS in the culture, you will have to share what you've learned. Do this by answering the questions together.

5 Prepare four cards for the rest of the class to tell them what you know about THE ARTS in the cultural group you class has chosen to study. The Student Booklet contains suggestions to guide you. There should be one card on each of the four topics studied by your group. Title them: Performing Arts, Visual Arts, Entertaining Arts, and Practical Arts.

6 Prepare a class presentation in which you introduce the four cards on THE ARTS your group has written to the class.

Food

Introduction Card

FOOD

Choose one member of your group to read this card aloud or take turns reading sections of it.

WHY STUDY FOOD?

Have you ever gone without eating for one whole day? Didn't your stomach hurt? When you did get some food, did you gobble it down quickly? This is quite natural. Everyone needs food to live. Our bodies need the nourishment which comes from food. All cultures have recognized its importance by setting up the daily routine of each person around the activities that are necessary for getting, preparing, and eating food.

When you understand how the people in a particular culture get their food, you learn also something about the way families are organized. If many people are needed to plant and harvest the food, or to hunt and fish, then the family must be large so that all of them can help do the work and then share whatever they get from their efforts. Sometimes, if both plants and animals are very scarce, large families can not survive living together. Then each small family goes its own way to find whatever food it can. In other cultures where a group of farmers produce the food for everyone, the people within the group are more free to choose the size of their family and their jobs by themselves.

The fruits of hard work are shared by eating. The man who grows all of his own food in his garden or the woman who holds an executive position in a company are taking these ways of providing food for their families.

The way people eat changes from group to group. The family gets together to share the meal in a special way. In some groups, members may eat in a less formal way, each taking what he or she wants to eat at any time during the day.

Very often food is used to bring people together during the important ceremonies celebrated by the group. Special food and special ways of preparing it are used at these times.

Because food plays such an important part in the daily and cermonial lives of the people, each cultural group has developed the tools and techniques necessary to the planting, harvesting, preparing, and eating of food. These tools and techniques vary from culture to culture depending on the kinds of food grown, and the area and the climate of the country.

WHAT TO LOOK FOR:

In studying a culture, there are many things you can look at and many questions you can ask. Each of the four sections below deal with FOOD as it applies to any culture or cultural group. The descriptions include the

kinds of food, the methods of getting food, the methods of preparing food, and eating habits.

Read each of these sections carefully so that you can choose your topic and know what to look for when you are studying the cultural group chosen by your class.

Kinds of Food

During the many years of development in their homelands, each cultural group developed a taste for certain kinds of foods and certain ways of preparing these foods. The choice of food depended on many things. Certain plants may have grown wild in an area, so the people learned how to gather and use these wild plants in cooking. The weather, soil, and land conditions may have made certain plants easy to grow in a country, so people learned to use what nature provided for them. They also learned how to tame some animals, such as sheep and cows, so that they could always have their meat. Through the years recipes using these available foods became favorites. The people came to enjoy the special foods they were available to them.

However, sometimes other things influence what foods people eat. For example, religious practices may not allow the people to eat all the food that is available,. This happens in India where the cow is sacred. The people are not allowed to touch cows much less eat their meat. In early Hawaiian times, the people were not allowed to eat certain fish in their mating season. They did not want certain fish to die out. The fish were protected through this religious custom. To help you understand the people in a cultural group, it is important to know whether there are any restrictions such as these and whether all the people in the group actually observe these rules.

It is helpful to know what food a group has traditionally eaten and how the eating habits have changed in recent years. Sometimes people eat different food as they come into contact with other cultures. Mexican Americans like hotdogs and hamburgers as much as other Americans like tacos and chile. So recipes change and in the end both groups gain from the exchange of food.

Methods of Getting Food

Many years ago the main problem of almost every group of people was getting their food. Their entire lives were centered around the solution to this problem. Families were organized to get their food as easily as possible. If the family had to grow its own food, than many children were needed to help in the fields. If there was little food available in any one area, then a larger group broke up into small family groups to search for food on their own. Villages and towns grew up where the conditions were favorable to raising a lot of food. As the food supply in an area became more dependable, some people were released from the farming jobs. They could take the time to develop artistic skills, build homes and temples, decorating buildings, and sculpting statues for their gods. The people then had more time for recreation and games.

In earlier times people were almost completely dependent upon nature and their own ability to gather their food. It is not so today in many cultures. If meat is needed for supper, someone probably goes to the nearest grocery store to buy it. The stores almost always have the food needed and wanted. Now there are ways of producing and processing food in large quantities. Raw meat and fresh vegetables are sent to processing plants where they are cleaned and prepared. Some foods are canned; others are dried; others are frozen. Processed food can be shipped anywhere in the world and be good to eat for a long time. Transportation is so quick that people living in the Northwest can eat fresh peaches from Georgia and people in Kansas can enjoy Maine lobsters.

To understand the people of a particular cultural group today, it is important to know what foods they consider important and which ones they still eat. Some people must go to great lengths to find the food they want. Think about the problems of a Mexican American mother who wants the thick cream used in Mexico over steamed corn tamales for breakfast. This kind of cream is not made in the United States. It is hard to find here. If she happens to live in a large city with a large population of Mexican Americans, she will probably know some stores which stock the cream. If she doesn't, she may learn to use something that is available in the United States.

Some people brought their special foods and herbs to this country and now grow them here. The climates of parts of California is so like that of the coast of Italy that chives, an onion-like herb, has become a multi-million-dollar family business. The grape-growing industry in the wine-growing areas of California began in the same way.

Methods of Preparing Foods

When people from other parts of the world came to this country, they brought with them their foods and the special ways of preparing them. At first many newcomers tried to learn to cook only American recipes. But soon they learned that their families also appreciated the different flavors of their own native cooking. So now cooks from all cultural groups serve both traditional and American recipes. Usually the best of the traditional food is served at the holidays of the cultural groups celebrated every year in American cities and towns.

Some recipes are unusual but taste-tingling. For example, the Italians love thin slices of veal spread lightly with herbs and sausage meat. This mixture is then rolled, dusted with flour, sauteed (fried quickly) and sprinkled with Marsala. It even sounds good.

Some recipes use many different spices. The Italians flavor their dishes with such herbs as rosemary, sage, oregano, parsley, basil, thyme, and bay leaf. The key ingredient in Hungarian beef stew, called goulash, is paprika. Made with beef, tomatoes, green peppers, lard, and onions, goulash is a hearty meal by itself.

People from other cultural groups use many different parts of animals. For example, Polish American sausagemakers can prepare eighty different kinds of headcheese, from ingredients ranging from pork liver to tongue-and-ear.

Religious customs have determined both ingredients and the preparation of certain kinds of foods. For example, those people who observe Jewish customs may eat only those dishes whose food and cooking methods make them kosher (fit and proper to eat). Pork and fish without both fins and scales (such as lobster) are forbidden. Animals must be killed and processed so that as much blood as possible is lost. Both meat and dairy dishes are forbidden at the same meal. Because of these religious customs, Jewish cooks have developed dishes which combine dairy foods with fish.

Another example of religious customs which influence recipes is that of the Romanians in America who belong to the Eastern Orthodox Church. They have two long periods of fasting (not eating) from meat and dairy foods before Christmas and Easter. So they have learned to combine all the vegetables they can think of into their main dishes. Imagine cabbage stuffed with mushrooms!

Each cultural group brought its own special equipment to prepare its food. In many cases the old way is still the best way. A Czech-American woman brought her babovka from the old country. It is a cast-iron mold shaped like a heart, used in making babovka, an egg-rich cake. Hungarian Americans still use the hand-turned meat grinder to combine pork, fat, and seasonings to make pork sausage.

The American food today is really a mixture of many kinds of foods, all Americanized. One favorite, spaghetti and meatballs, had its beginnings in Italy, but it is by no means prepared as the Italians prepare it. In Italy the spaghetti may be covered with sauce containing meatballs, but the two are never mixed together as they in the United States. American methods of preparing and processing these foods have made them available to people of all cultural groups across the country.

Eating Habits

People have specific ways of acting at meals -- all of which will give you insight into the values and customs of the group. Manners, or the way people behave at meals, are learned by the children early in life and are usually strictly enforced by their parents. In some groups the children may be almost ignored, all conversation centering around the grown-ups. Sometimes children may even be served their food separately. On the other hand, among some groups, the children -- how they eat and what they eat -- may be the parents' main concern.

Everyone needs to eat in order to live. But eating customs vary from group to group and even from family to family within one group. Understanding eating habits will give you important information about the culture you are studying.

A meal can almost be considered a family ritual -- an act which follows a set pattern. In some cultures a meal is a special time when all the members of the family get together, relax, and enjoy the companionship of their family while they eat. In others, each member eats what he wants, when he wants, from a pot of food that is always kept hot.

The times meals are eaten will also differ between cultures. Some people eat three meals a day; some eat all day long whenever they are hungry. Some eat the main meal at noon because of the large amount of work to be done before the next meal. For others the main meal is served in the evening. The last meal of the day could be eaten anywhere from 5:00 to 11:00 depending on the customs of the culture.

Cultures use different kinds of table settings. Some use tables and chairs; others use very low tables; still others use no tables at all. The dishes and eating utensils vary from culture to culture. Many people use knives, forks, and spoons; others may use only one utensil for everything, such as the chopsticks. Each person may have a special seat or people may sit anywhere they choose. If you know where each person sits when he eats, you often find out who is considered the most important member of the family. This person will have a special place.

Certain people may have special jobs during the meal. Often the cook is a woman, but that is not always true. In the old Polynesian culture, the men did the cooking. They cooked enough for two or three days and let the women clean up after them. Sometimes the women serve the meal and wait until later to eat.

Understanding a group's treatment of guests at mealtimes may help you to better understand the people. Meals may be very different when guests are present. Guests might be seated at a place of honor. Special foods or more food may be prepared. Conversations may center around the visitors, who may be served first. Cultural groups treat guests differently depending on whether they consider guests as friendly or unfriendly. One group always lets a visitor stand outside for a few minutes before inviting them inside their homes so that evil spirits who may come with the visitor will leave.

WHAT TO THINK ABOUT...

1 Each person in your group should now select one of the four topics that have hust been described. You will work on this topic by yourself while reading the Student Booklet with your group. If you need help, you should ask a member of your group or your teacher. When you have finished gathering the information on your topic, meet again as a group and work on the THINGS TO DO... section of this Introduction Card.

2 But first, as you research your topic, keep these questions in mind and try to find out the following answers. Right now discuss these questions in terms of the cultural group you belong to.

· How does the choice of food reflect the environment of the people?

· How does the choice of food change as the people move from place to place?

·What are the jobs of the men, women, and children in choosing, getting, perparing, and eating food?

· What customs determine what kinds of food is eaten and how it is eaten?

· Explain how the religion and area of the country make people choose what food they eat.

· What eating "tools" are used? What does this tell you about the culture?

· How have customs concerning meals changed recently?

· How do members of the cultural group get the special kinds of food necessary for their favorite recipes?

THINGS TO DO...

When each person in your group has finished the research, get together as a group and do the following:

3 Exchange Note-TAking Sheets on the cultural group you are studying with the members of your group and explain what you are doing. That way, each of you will know what the others have done.

4 Now think about the questions listed in WHAT TO THINK ABOUT... as they related to the new culture you are studying. Each person in the group will have done different reading and different kinds of research. In order to find out about FOOD in the culture, you will have to share what you've learned. Do this by answering the questions together.

5 Prepare four cards for the rest of the class to tell them what you know about FOOD in the cultural group your class has chosen to study. The Student Booklet contains suggestions to guide you. There should be one card on each of the four topics studied by your group. Title them: Kinds of Food, Methods of Getting Food, Methods of Preparing Food, and Eating Habits.

6 Prepare a class presentation in which you introduce the four cards on FOOD your group has written to the class.

Communication

Introduction Card

COMMUNICATION

Choose one member of your group to read this card aloud or take turns reading sections of it.

WHY STUDY COMMUNICATION?

Imagine what it would be like if you could not speak or communicate with anyone in any way. Your life would be very lonely. You would have to do everything by yourself. You would have to find out the answers to all your questions by yourself. No one would be able to help you when you have a problem. You would be entirely on your own.

People are not meant to live alone, cut off from all other people. They need to have friends to share their experiences, to help each other, and to laugh and cry together. All of these things are a part of communication--a way of getting in touch with others and sharing feelings and thoughts. People have developed many different ways of getting in touch with others. They may use words, pictures, or symbols to communicate messages to others.

Ways of communicating have been developed for close person-to-person conversations and for talking over long distances. As people have moved farther away from their friends and family, the telephone, telegram, and television were developed. Through these methods people can communicate with others who are nearby or far away.

Communication is important to any group. Because ideas are shared through communication, everyone in a group has just about the same knowledge and values. Customs and stories can be passed on. Religious and political ceremonies take on the same meaning as the people get together and experience the same feelings of group oneness. All of these things are possible because they can communicate. Communication includes speaking, listening, writing, and reading. If people couldn't communicate in one of these ways, each person would go his own way, doing his own thing. There would be no cultural group, just many individuals separated from everyone else.

WHAT TO LOOK FOR...

In studying a culture, there are many things you can look at and many questions you can ask. Each of the four sections below deal with one aspect of COMMUNICATION as it applies to any culture or cultural group. These include language, methods of communication, non-verbal communication, and folktales.

Read each of these sections carefully so that you can choose your topic and know what to look for when you are studying the cultural group chosen by your class.

Language

Language is a way of agreeing on words which mean different objects, actions, or ideas. Through language a person shares ideas by using words or symbols to communicate meaning. Every language has all the words it needs to talk about those things which it considers important. For example, a group which has no use for an "icebox" probably would not have that word. If that word became necessary, they would make up a new word from words that they already have in their language or they would borrow the word from another language. Languages continue to grow as new words are added to talk about new ideas.

It is easy for people to understand each other when they use the same word to mean the same thing. For example, all of the people who speak English have agreed to call one of the kinds of clothes a girl wears a "dress." When someone says "dress," each person may think of a different kind of dress, but everyone has the same idea of what that person meant by "dress." No one will think of "pants," or"shoes."

Languages have different sounds. When a child is born, he or she could learn to speak any language. All the sounds can be made. But slowly by copying the grown-ups around, the child learns to make only those sounds which are used by the cultural group he belongs to. A person must know how each sound is used in a language before he or she can understand the language. For example, the English sound of "l" in "lake" is thought to be very different from the sound of "r" in "rake." However in Chinese the sounds of "l" or "r" can be used at the beginning of the word without changing the meaning.

To understand a language, you also must be able to say and use the words in the correct order. In English we say, "He will give it to you." In French the order of these words is, "He him to give will he." A person learns to speak correctly by using the language a long time or studying the grammar.

People begin to learn the language of their cultural group very early in life. Parents and friends speak to babies, making the sounds which are used in their language over and over. As chidren grow older, they begin to imitate the members of their families, first in sounds, then in words, and later in sentences. Even before they go to school, children know all of the sounds of their language, many words, and the order of using these words. Children learn language through this daily practice in listening and speaking.

As people of one cultural group come in contact with those of other groups, one language is sometimes lost. The people learn a new language and forget the old. Or sometimes words from both languages are mixed to make a new and different language. In some cases parents continue to use the old language while their children learn a new one. It is sometimes difficult to share customs with the children when two different languages are spoken by members of the family. Once a group loses its language, its customs may begin to have less importance.

Methods of Communication

Knowing the various methods of communication which have been developed in a culture will help you better understand the people in that culture. Members of cultural groups have learned many different ways to communicate with their members and with people outside their groups.

Early Indians used sign language, hand movements that could be understood by almost all tribes, even though they spoke many different languages. They communicated over long distances with drums and smoke signals. The sound of the drum and the size of the smoke cloud had special meaning for these people.

For the same reasons, today various cultural groups publish newsletters and newspapers to let others in the group know what is going on. Perhaps they have their own radio or television shows spoken in their native language, that present the news of the group.

Spoken language is the most important means of communicating, but it is not the only means. People have developed visual means of communicating with others and making their communication more lasting than spoken words. Early people, like the Indians, often drew pictures or symbols on rocks to tell later travelers where water could be found or which way they had gone. People developed writing, a way in which symbols are used to stand for certain sounds. Combinations of these symbols stand for words. Methods and materials used in writing, like paper, pencil, and the printing press were later developed. Once a person's words were written,down, they could be remembered long after he or she had died. In the same way, many of the things you learn in school would not be possible if it weren't for writing. (And when you find information about another culture, if you write it down, other students can learn it for years to come.)

Symbols are also used to share ideas. Numbers stand for amount of things. Music notes tell the musician what notes to play on an instrument, while other musical markings indicate how quickly or loudly a piece should be played. Sailors use code flags to send messages to nearby ships. A driver must follow the road signs to know where to go and what to do on the highway. There is even an international "language" of symbols used on road signs so that everyone can understand these signs even if he or she doesn't speak the language of the country or cannot read.

All of these methods of communication show how important communication between people, groups and countries really is.

Non-verbal Communication

"One picture is worth a thousand words" is a very old saying. It is still true today. What you see -- the way people stand, the look on their faces, the tone of their voices, the clothes they wear --are all part of non-verbal communication. These things may give you a more correct picture of people's true feelings than what they say. People often communicate with

each other nonverbally, that is, without words. With all types of non-verbal communicaton, hearing is not important. The other senses, especially sight and touch, and sometimes even taste or smell, help a person understand what someone else is saying.

Sign language is one kind of non-verbal communication. It can be as simple as a hitchhiker sticking his thumb up along the highway. Deaf people use a much more complicated kind of sign language to take the place of their speech and hearing. Sign language can show people of a cultural group feel. The Navajo Indians, for example, feel that is it very impolite to point to a person with a finger. Instead they use their lips, sticking them out and pointing them in the direction of the person they are talking about. Also, the children in your classroom can communicate with their friends through sign language without making a sound. A smile and a raised eyebrow from across the room say a lot.

Emotions are often expressed through body language, movements or body positions that show how you feel. When you are angry, you may slam your fist on the table. Or, if unhappy, you may frown. If you like a person, you may touch him or her. Would you do those things in the same way if you didn't like someone? When you do any of these actions, another person judge how you feel at the time and know how to act. Other people get very excited and always move their hands and arms quickly in all directions when they are talking to someone. Others stand very still and seldom move quickly. If most of the people within one cultural group express their emotions in the same ways, then we can guess that this way of acting if taught by the culture.

Another way of communicating without speaking is through the objects we have and show to others. Therefore looking at objects can tell us much about the culture of the people. For example, some Americans put a lot of emphasis on owning things. They feel that they must have whatever the richest person they know owns. But modern Americans weren't the first people who believed in "keeping up the the Joneses." Certain Indian tribes living in the northwest part of this country have ceremonies called potlatches. At a potlatch each chief tried to outdo the others by giving away furs, food, and other things that showed how rich they were. To that cultural group, people showed their wealth by how much they could give away. In other cultural groups, the people sometimes feel that it is more important to share the things they really nedd in life with their family and friends than to actually own or show off many expensive things.

Objects tell us many things. Clothing may show how a person feels about his or her own person, cultural group, or place in the world. Hair styles, cosmetics (make-up), the books you read, and the movies you like all go together to make an unspoken "story" about you.

Folktales

Folktales are stories which are passed down from parent to child. They teach children the history, customs, and the way the people in the group are expected to act. Folktales also keep the members of the group together by sharing the same ideas.

Myths and legneds are usually included in the category of folktales. Myths are stories which have to do with powerful spirits and events that are beyond human control. For example, an ancient Mexican Indian myth tells about how the gods gave light to the world after the sun and moon were destroyed. Legends, on the other hand, have to do with everyday happenings, using normal or famous people as their main characters. The story of George Washington chopping down the cherry tree is really an American legend. Often cultural groups have at least one famous character in many of their tales. Paul Bunyan is a character in American legends. He has more power than a normal person. He stands of the "best" kind of American.

Folktales may be passed on by word of mouth or written down. Years ago certain people were noted for memorizing stories and telling them over and over again to younger members of the group. Now many of these stories are written books. Today, some folktales can even be seen in movies, on television, and in magazines.

Folktales can serve many purposes for the members of the cultural group. Sometimes stories are told just for fun as a joke on someone. It is easier to laugh at a person's mistakes or problems when they are shown in a funny situation. People can poke fun more easily at someone in authority through a story or perhaps a joke. Somehow it seems easier to solve problems when they are seen as part of a make-believe story. People enjoy many different kinds of stories.

WHAT TO THINK ABOUT...

Each person in your group should now select one of the four topics that have just been described. You will work on this topic by yourself while reading the Student Booklet with your group. If you need help, you should ask a member of your group or your teacher. When you have finished gathering the information on your topic, meet again as a group and work on the THINGS TO DO..section of this Introduction Card.

But first, as you research your topic, keep these questions in mind and try to find out the following answers. Right now discuss these questions in terms of the cultural group you belong to.

· How does communication keep the cultural group together?

· What methods of communication do the people use now? (spoken, unspoken, written)

· Have the means of communication changed over the years?

· Why have there been changes in the means of communication?

· What customs are communicated to others by means of the different means of communication?

· What ideas are obvious in the culture's folktales? Tell about one of the folktales you've read or heard.

· Do the changing methods of communication cause problems for the grown-ups? The children?

· What advantages are there to the modern means of communication for the adults? The children?

· What does the language tell you about the people? Is the old language still spoken? Wy or why not?

THINGS TO DO...

When each person in your group has finished the research, get together as a group and do the following:

3 Exchange Note-Taking Sheets on the cultural group you are studying with the members of your group and explain what you are doing. That way, each of you will know what the others have done.

4 Now think about the questions listed in WHAT TO THING ABOUT... as they relate to the new culture you are studying. Each person in the group will have done different reading and different kinds of research. In order to find out about COMMUNICATION in the culture, you will have to share what you've learned. Do this by answering the questions together.

5 Prepare four cards for the rest of the class to tell them what you know about COMMUNICATION in the cultural group your class has chosen to study. The Student Booklet contains suggestions to guide you. There should be one card on each of the four topics studied by your group. Title them: Language, Methods of Communication, Non-verbal Communication, and Folktales.

6 · Prepare a class presentation in which you introduce the four cards on COMMUNICATION your group has written to the class.

Ceremonies

Introduction Card

CEREMONIES

Choose one member of your group to read this card aloud or take turns reading sections of it.

WHY STUDY CEREMONIES?

Do you enjoy a picnic and fireworks display on the Fourth of July? Does your family get together on Christmas to exchange gifts under a twinkling Christmas tree? These are just two of the ceremonies which many Americans celebrate every year. Each of these ceremonies is made up of many small rituals, acts that are always the same. For example, many Americans buy gifts for each relative. They wrap each gift with Christmas paper and bright-colored ribbons; they send Christmas cards to friends and relatives. These are just a few of the rituals which make up the celebration of the Christmas ceremony for some Americans. They celebrate Christmas in much the same way although each family decides which relatives will receive gifts and while will receive cards, who will buy and decorate the Christmas tree, and so on. Although there may be small differences in rituals within a culture, the members of a cutural group share many rituals which together form a ceremony.

All cultures have many kinds of ceremonies -- religious ceremonies, political ceremonies, life cycle ceremonies, and social ceremonies. These ceremonies support the beliefs of the culture. For example, on the Fourth of July speeches about democracy, how the United States fought for its freedom two hundred years ago, and what is necessary to keep that freedom today are heard. Speeches such as these are reminders that a common belief in the necessity of freedom is shared by Americans. By renewing such beliefs, ceremonies help to keep the people of a culture together.

Ceremonies also help to reassure people and make them feel secure in the face of their everyday problems. The person who prays feels that he has done something to help himslef. He feels that there is someone who will help him when he cannot do anything for himself. Ceremonies also provide answers to problems. In times of crisis it is comforting to have a ceremony which continues old customs and shows that all has not really changed. For example, when former President Nixon resigned from office, the American people were glad to be able to watch Gerald Ford be sworn into office. Somehow this ceremony assured the people that the nation would continue to go on even though its leader seemed to have trouble.

There are ceremonies which could be placed into more than one class. For example, Christmas really began as a religious ceremony, celebrating the birth of Jesus Christ. Yet the gift-giving and family dinners are really a social ceremony. The fact that it is a national holiday when all businesses are closed shows that it has become a political ceremony, too. When you are studying ceremonies, you can look at any one of these parts of a ceremony.

Ceremonies are constantly changing as they neet new situations. Once you understand the ceremonies of a culture and the reasons for them, you will have a better understanding of the people themselves.

WHAT TO LOOK FOR...

In studying a culture, there are many things you can look at and many questions you can ask. Each of the four sections below deal with one aspect of CEREMONIES as it applies to any culture or cultural group. These include religious ceremonies, political ceremonies, life cycle ceremonies, and social ceremonies.

Read each of these sections carefully so that you can choose your topic and know what to look for when you are studying the cultural group chosen by your class.

Religious Ceremonies

All cultural groups have a set of beliefs about a supernatural power, a god, a being who can do things that no ordinary man can do. This supernatural power is not the same for everyone. It could be the sun or the wind, one god or a group of gods and goddesses, spirits, ghosts, or demons. Yet it is believed that someone, or something, has the power to make things happen to people -- sickness, death, drought, good luck, and so on.

Each cultural group has developed ways of honoring its supernatural power. Sometimes groups of people get together to celebrate a religious ceremony. Many of their acts are rituals that have been carried out by members of the groups through the years. The people know how they must act, what they must sing, how they must move their bodies, what they must say, and how they must act in relation to the other people in these ceremonies.

However, not everyone belongs to an organized religion which holds church services. Sometimes a religious custom is carried out by one person alone. In the quiet of a forest, for example, an Indian man may place a piece of tobacco on a rock near a dangerous river to ask the gods for a safe crossing. This ritual is every bit as much a part of religion as a person who goes to church to pray.

Sometimes people believe that they cannot contact their spirits by themselves. They need go-betweens. Some go-betweens work only part-time, such as shamans or medicine men. They are specially trained for their duties. They spend long years memorizing songs, chants, and medicines for cures. Yet they perform their duties only when they are called upon; they also take care of their own families and lives.

Sometimes religious go-betweens work full-time. Such is the case with priests (priests, ministers, rabbis, and other clergy). They devote their entire lives to religious practices. Most religions require they have a long and hard training to be a clergyman, including fasting and praying,

and physical work as well as learning the beliefs of the religion and the rituals which he must perform.

Usually a priest does not receive a fee for this service as does the shaman. He is supported by gifts from the people he serves. Because he relies on memorized rituals, he is protected from being removed from his job. If a shaman often fails to sure sick people, he would probably lose his followers, because he lost the support of the spirits. But if a priest performs his ritual perfectly, and the gods choose not to answer him, he will usually keep his position. The people believe that the gods didn't answer because they were not worthy of being answered. The blame doesn't fall on the priest himself.

It is important to remember that a religion is usually deeper than just its ceremonies. Often the feelings are very much a part of the people's daily lives. Understanding the part that the supernatural beings play in their lives will lead to a better understanding of the cultural group.

Political Ceremonies

Whenever more than two people live together, problems can develop. To take care of these problems, some sort of political organization is necessary. The word, political, means the actions, the beliefs, and the attitudes which make up rules for the people to live together.

Different cultures conduct their political ceremonies in special ways, perhaps including speeches, parades, costumes, food, and games. Political ceremonies are also composed of many rituals which combine to make up one complete ceremony.

Some cultures set up very strict rules about who should be the leader and how he will be chosen, what laws should be passed, and who should decide on them, and how the problems between people will be settled. In the United States, for example, laws are written for the people to follow. Other cultures have a political organization but don't have a written constitution or set of laws. They may not have an army or a court system. But they have decided upon a way which keeps order in their group. For example, Americans believe in a majority rule, the side that has the most votes decides what everyone must do. But some other groups believe that everyone must agree before any action can be taken. Still other groups leave decisions entirely up to one or two people; what the majority says doesn't matter.

Usually a political organization leads to a choice of leaders and the act of setting up a governing body.

Ceremonies are also related to political actions. When a president takes office, the United States holds an inaugural ceremony. Americans also celebrate the birthdays or deaths of many of our leaders or other important people, as well as important days in history, such as Independence Day.

Life Cycle Ceremonies

Every person's life is a cycle, which, like a circle, begins and ends at the same point. A person begins from nothing. Then the person is born, lives, grows older, and dies. In the end, the person returns to nothing once again, and the cycle is complete. Everyone, no matter how long or how short his or her life is, passes through this circle of life. Most cultures have always recognized the important points in a person's life and have customs that celebrate at least some of them. Knowing which life cycle points are celebrated and what rituals make up each ceremony is another important way of learning about a culture.

Almost all cultures recognize the importance of a person's birth and death. For example, Jews have a special celebration for their first-born sons. The father "buys" the male child from the rabbi thirty days after birth. This ceremony not only reflects the importance of birth in the life cycle, but also the importance of sons and the lesser importance of daughters. Burial ceremonies also vary from culture to culture. Americans, for example, display the person's dead body for friends and relatives to pay their respects, before burial in a religious ceremony. Other cultural groups believe that the dead body is possessed by evil spirits and have as little to do with it as possible.

Some life cycle ceremonies are also held when a person changed position in life or takes on new responsibilities. In marriage two people accept each other and new jobs as they start their own family. This is considered one of the most important times in a person's life and is usually celebrated with a ceremony.

Some cultural groups celebrate the day that a boy becomes a man and a girl becomes a woman. Years ago in the United States the boy was allowed to change from knee-length pants to long pants, the mark of a man at that time. Americans do not follow this custom any more. About the closest thing to this custom now is the sixteenth-birthday party, or voting for the first time at the age of eighteen. Some people feel that one of the problems with the American culture today is that there is not a special ceremony to celebrate the point when a child becomes an adult.

Social Ceremonies

Some ceremonies have a social purpose. The people get together with friends or relatives. This is different from religious, political, or life cycle ceremonies in which people get together to celebrate a particular occasion. Social ceremonies have a purpose, too, because people have the need to be with other people they like just to have a good time.

Years ago, in the days of the Old West, fur trappers and Indians would meet every year in the mountains for a week of trading. Indians would bring in the furs they had trapped and trade them to the fur traders for guns, food, knives, and blankets. It was also a time of merrymaking, seeing old

and relaxing from the hard and lonely work of fur trapping. In all, it was a very enjoyable social ceremony.

Today families have family reunions. Perhaps once a year the members of a family will meet, share a meal, sit around, talk, or play games. This gives people a chance to be with one another and catch up on the latest news. Especially since family members often live apart from one another, these social ceremonies play an important part in keeping customs alive within a family-- or even within an entire cultural group.

These social ceremonies are not as organized as the other kinds of ceremonies. The rules determining the actions of the people involved are not as strict. Individuals within the group often come up with the idea of a particular ceremony. They begin it themselves within their own families or circle of friends. For example, a group of retired people who decide to have a monthly potluck dinner are beginning their own social ceremony. As they decide who will be invited, who will bring what food, and when and where it is to be held, and who will help with the cleanup, they are decided the rituals of their ceremony. These acts become rituals if they are followed at the other dinners.

The size of the group celebrating social ceremonies are generally small, families or groups of friends. Yet these too are extremely important to the members of the cultural group. They are a way of renewing friendships and their cultural ties.

WHAT TO THINK ABOUT...

1 Each person in your group should now select one of the four topics that have just been described. You will work on this topic by yourself while reading the Student Booklet with your group. If you need help, you should ask a member of your group or your teacher. When you have finished gathering the information on your topic, meet again as a group and work on the THINGS TO DO... section of this Introduction Card.

2 But first, as you research your topic, keep these questions in mind and try to find out the following answers. Right now discuss these questions in terms of the cultural group you belong to.

· What kinds of ceremonies (political, religious, life cycle, and social) unite the people of the culture? Why? How?

· What rituals are included in each of these ceremonies? Who leads and who follows?

· Explain ways in which each of the other categories described (family, the arts, communication, food) find their way into a group's ceremonies?

· What does each ceremony say about the beliefs of the people?

· What do the group's ceremonies tell you about the roles of men and women in the culture?

· What do the ceremonies tell you about the value placed on hard work? on being a good person? on what a good person is?

· How can you tell from its ceremonies what the group feels about the role of old people? of children?

THINGS TO DO...

When each person in your group has finished the research, get together as a group and do the following:

3 Exchange Note-Taking Sheets on the cultural group you are studying with the members of your group and explain what you are doing. That way, each of you will know what the others have done.

4 Now think about the questions listed in WHAT TO THINK ABOUT... as they relate to the new culture you are studying. Each person in the group will have done different reading and different kinds of research. In order to find out about CEREMONIES in the culture, you will have to share what you've learned. Do this by answering the questions together.

5 Prepare four cards for the rest of the class to tell them what you know about CEREMONIES in the cultural group your class has chosen to study. The Student Booklet contains suggestions to guide you. There should be one card on each of the four topics studied by your group. Title them: Religious Ceremonies, Political Ceremonies, Life Cycle Ceremonies, and Social Ceremonies.

6 Prepare a class presentation in which you introduce the four cards on CEREMONIES your group has written to the class.

The Note-Taking Sheets

NOTE-TAKING SHEET FOR READING

CULTURAL GROUP _____ SOURCE OF INFORMATION _____

CATEGORY _____ NAME OF SOURCE _____

TOPIC _____ DATE OF INFORMATION _____

PLACE OF INFORMATION _____

NOTES

YOUR QUESTIONS

NOTE-TAKING SHEET FOR INFORMANTS

CULTURAL GROUP _____ SOURCE OF INFORMATION _____

CATEGORY _____ NAME OF SOURCE _____

TOPIC _____ DATE OF INFORMATION _____

PLACE OF INFORMATION _____

GRAND TOUR QUESTION: _____

1. 5.

2. 6.

3. 7.

4. 8.

LIMITING QUESTION: _____

1. 4.

2. 5.

3. 6.

DESCRIPTION QUESTIONS:

1.

2.

3.

4.

BEING WRITING THE REST OF YOUR ANSWERS ON SEPARATE NOTE CARDS.

NOTE-TAKING SHEET FOR OBJECTS AND PEOPLE-WATCHING

CULTURAL GROUP _____ SOURCE OF INFORMATION _____

CATEGORY _____ NAME OF SOURCE _____

TOPIC _____ DATE OF INFORMATION _____

PLACE OF INFORMATION _____

WHO?

WHAT?

WHEN?

WHERE?

WHY?

HOW?