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TEACHING CHARACTER EDUCATION IN PRIMARY GRADES
USING MULTICULTURAL CHILDREN'S STORY BOOKS

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Education:
Special Education

by
Gilbert Mwangi Muraguri

June 2006

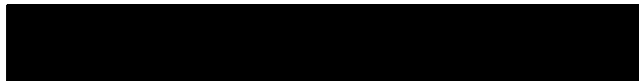
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ABSTRACT

The purpose of this curriculum project is to offer K-3 regular education and 4-8 Special Education teacher's ideas and activities for integrating character education into their regular curriculum. The whole-group activities, games, art ideas and more will help the teacher teach character education in a fun way and help students learn how to be caring and productive citizens. It will also help students see the common core ethical values that are present throughout all cultures. The activities in the lessons will help build a sense of community in the classroom, and reinforce the importance of positive values for school and everyday life.

The following character traits are highlighted in the curriculum: trustworthiness, respect, caring, responsibility, fairness, and citizenship. While each of the six character traits is represented separately, it is important to understand that the six character pillars together build a person of good character. Specific efforts have been made to ensure that all the major ethnic groups (i.e. European American, African American, Asian American, Hispanic/ Latino/ Chicano American, and Native American) are represented in each of the six pillars.

As the teacher discusses a character trait with students, he should make sure to discuss how it relates to the other character traits and why it is important to exhibit all of the traits, and not just one or two.

Book selections were based on the authentic portrayal of the ethnic group in both the text and illustration, clear depiction of the core ethical value in the plot, the interest and developmentally appropriate content for young readers, book classic value and writings by respected authors in multicultural literature, and finally the book's easy access for teachers.

Teachers can organize and plan to infuse these lessons into their curriculum one to two days a week, allotting 30 - 45 minutes per lesson.

This curriculum is a response-based literature character education program and thus, effective reading strategies taken from whole language theories are used. The most prevalent being: Into, Through, and Beyond technique.

DEDICATION

To my wife Monicah who has been an encouragement to me, my daughters Racheal and Jedidah and my sons David, James and John who were of great assistant to me. I wish also to thank all those who helped me directly or indirectly on this project especially Blythe District Librarian who patiently helped to locate the multicultural story books I needed. Not to forget my friends William, a teacher at Blythe Middle School, Barbara Stainer and Alex Patterson English Teachers at Palo Verde High School who implemented my curriculum lessons in the classroom and gave me important feed back.

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CHAPTER ONE

INTRODUCTION TO THE PROBLEM

Youth violence, dropout rates and adolescent mental health concerns are on the rise. Evidence suggests that students need social-emotional support and strong moral and affective learning opportunities before the challenges inherent in preadolescent arise. Standardized curriculum and an over-emphasis on standardized tests as a means of assessing what our students know and can do, limit the overall development of the child. Multiple sources suggest that moral and character education need to be strong priorities to raise and teach emotionally healthy and morally aware young people.

A serious problem is that parents and schools are not the primary teachers of our children. The real dominating force and inculcator of our values seems to be the media. If students spend on average 30-40 hours a week at school, they spend about the same amount of time watching TV, playing video games, and logging onto the internet (38 hours a week!) (Children's Partnership, 2000). Children are interacting with some type of media on an average of 5

hours a day, far more time in comparison to the minutes spent reading or conversing with parents. Oftentimes, the media becomes the substitute parent and children consume its cultural values (for good or for bad) unsupervised with few moral role models to emulate.

It should come as no surprise that children are involved in, or are victims of, violent crimes when "children witness more than 100,000 acts of violence on TV by the time they complete elementary school and 200,000 acts of violence by the time they graduate from high school" (Children's Partnership, 2000). This trend in violent behavior among children needs to be curbed, and ultimately curtailed with support from character education prevention programs that are sustained and supported by schools, parents, and communities. The question arises, "What is being done regarding the present Moral Education of our children?"

Moral Education- Background

On March 1, 2000, the congressional subcommittee on early childhood, youth, and families met for the re-authorization of the Elementary and Secondary Education Act (ESEA) with a focus on "The Role of Character Education in

America's School". Key character education leaders from prominent organizations such as the Character Counts Coalition and the Character Education Partnership reviewed the success of present programs. They also requested increased funding of character education research, better unity in the research literature, and greater access and dissemination of character education curriculum to more teachers (Committee on Education and the Workforce, 2000).

In fact, concerted nationwide character education efforts have started as early as 1994, when Congress began promoting programs such as National Character Counts Week (October 16-22) in which schools and community groups work together to celebrate, learn, and teach good character (Murphy, 1980). According to the California Department of Education, there are also specific guidelines in the Education Code Section 44806 (California Department of Education, 1991) pertaining to the legal responsibility of teachers to teach morality and civic education in the public schools. The education code also states a brief list of moral values that should be taught in the classroom.

"Each teacher shall endeavor to impress upon the minds of pupils the principles of morality, truth, justice, patriotism, and a true

comprehension of the rights, duties, and dignity of American citizenship, including kindness towards domestic pets and the humane treatment of living creatures, to teach them to avoid idleness, profanity, and falsehood, and to instruct them in manners and morals and the principles of a free government" (p. 1).

Federal and State governments support the rising need for character education, to aid the moral development of children. Training a moral citizenry is vital to the future of our democratic society. Schools are urged to implement curricula that will teach children to consider carefully the moral decisions they make today because they will have significant effects on their future. Balanced, intentional, and united efforts towards character education will assure that the citizenry of our next generation will be a moral one.

Multicultural Connections

At the same time that universal morals are waning stronger stance towards multiculturalism and pluralism is gaining momentum. We can no longer ignore the changing color of America. In "2010, Latinos will become the

nation's largest ethnic minority. Over one third will be under 18 and over half will be under 25. In 2010, children of color will represent the majority of young people in California, Florida, New York, and Texas-states that will account for a third of the nation's youth" (Children's Partnership, 2000). Our increasingly diverse population can either tear away the cultural and moral literacy of our nation or build upon it and establish moral habits in new contexts of diversity. Yet many fear that the increase in diversity will negate universal moral values at the expense of accepting all cultural values as equally and morally right. William Kilpatrick (1992) warns that morality suffers at the hands of tolerance and acceptance of all views, regardless of their moral truth. How should we balance tolerance of multiple cultures and intentional inclusion of ethnic minorities in the present and future curriculum without sacrificing morality?

Geneva Gay (1997) offers very viable insights into finding common ground between the character education movement that seems to conflict with multicultural education. The purpose of multicultural education is to show how moral values are applied to a specific ethnic group and not to support situational ethics that lead to

the type of tolerance Kilpatrick fears will occur. Gay explains, "While multicultural education contextualizes and situates character development within a particular sociocultural and political milieu, this fact does not suggest that its underlying values are situational" (p.98). Basically, the purpose of multiculturalism is to treat people of diverse background with moral respect and to uproot power structures that demoralize them while affirming our shared moral values. Multiculturalism

"accepts the basic values which constitutes the idealized social character of the United States (e. g. democratic principles), but challenges practices which deny them to certain groups because of race, ethnicity, and socioeconomic status" (Gay, 1997, p.98).

Essentially, Gay (1997) states, "both character education and multicultural education are concerned with the development of habituated moral and ethical behavior" (p.99). Therefore, moral relativism is not the issue in multiculturalism and character development and thus the two shall never meet. Instead, multicultural education actually strengthens moral behavior because of its specific application to the social justice movement of diverse

ethnic groups. Gay (1997) continues, "Multicultural education provides a specific operational context (e.g. ethnic and cultural diversity) for the philosophical text of character education in United States" (p.107). Character education is the general foundation of attaining moral knowledge and principles, while multicultural education provides the practical avenues for moral behavior in the pluralistic United States.

CHAPTER TWO

PURPOSE OF THE PROJECT

Current population and behavioral trends inform us that we can no longer ignore the pressing need for moral education in the elementary schools. Children need to understand reasons why it is best to behave morally and increase in these cognitive developmental processes, but also gain specific knowledge of admirable character traits and moral values to discern between what is right and wrong. Moreover, addressing children's cognitive moral development is not enough either. Oftentimes, the effective side of morality is overlooked and children need to evoke deep emotional responses to motivate them to act morally. The main goal is for our children to exhibit exemplary moral behavior. This goal is best achieved indirectly and directly through guided moral reasoning discussions of universal core ethical values found in quality multicultural children's literature. Deeply felt empathetic moral experiences via role playing and discussing the perspectives of others as well as sharing personal stories, and utilizing adult models of moral behavior that

facilitate children in the identification, formation, and internalization of proper moral habits.

This curriculum project arose from my personal passion for the impact multicultural children's literature has had on the affirmation of students' identities as well as the broadening of global and cultural perspectives. The curriculum project is based on a theoretical framework for teaching universal core ethical values for the primary grades in a developmentally appropriate and systematic way that includes multicultural children's picture books from every major ethnic group in United States (African Americans, Asian American, European American, Hispanic/Latino, and Native American). The combined result is a balanced character education curriculum that teaches universal core ethical values that change students' attitudes, affect, and moral behaviors toward people of different races, cultures, and socioeconomic status, ethnic groups that form the beautiful mosaic of the United States. In the next sections I will discuss both the indirect and direct approaches to moral education.

CHAPTER THREE

THE SCOPE OF THE PROJECT

The aim of this curriculum is to help children see the common core ethical values that are present throughout all cultures. Therefore, specific efforts have been made to insure that all the major ethnic groups (i.e. African American, Asian American, European American, Hispanic/Latino/Chicano, and Native American) are represented in each of the six moral development pillars taken from the Josephson Institute of Ethics and the Aspen Declaration: trustworthiness, respect, caring, responsibility, fairness, and citizenship. Book selection was based on: 1) the authentic portrayal of the ethnic group in both the text and illustration; 2) clear depiction of the core ethical value in the plot (yet does not sound didactic); 3) the interest and developmentally appropriate content for young readers; 4) the book's classic value and writings by respected authors in multicultural literature; and finally, 5) the book's easy access for teachers.

The scope of the curriculum is quite broad, spanning the entire school year (approximately 180 days) with 4 literature-based lessons per month. Teachers can organize and plan to infuse these lessons into their curriculum one to two days a week, allotting 30-45 minutes per lesson. Some

lessons offer suggestions for expanding the lessons beyond the classroom as well. Each month has a focus on one specific pillar, while some are given two months taking into consideration the holidays such as Christmas, Thanksgiving, and Easter. The remaining months of May and June can be utilized for review, evaluation, and character education award assemblies and celebrations.

Following this discussion will be a section on finding common ground and a balanced approach to moral education. Afterwards, the holistic model of teaching morality in the school setting will be summarized briefly along with effective curricular strategies for implementing a balanced approach to character education. Finally, recommendations for implementing a new character education curriculum will accompany detailed lesson plans for grades K-3.

Operational Definitions of Values

In order to establish further understanding of moral education, certain definitions of basic core ethical values will be explained here to prevent confusion in terminology. Based on the teachings of Aristotle, moral values are "values that all human beings should uphold no matter what their society, culture, personal preferences, or religion.

These are the core values, which defines how human beings should or should not act toward themselves or others" (Murphy, 1998, p.4). Further definitions of core values were decided at the Aspen Conference in Colorado that resulted in The Aspen Declaration on the teaching of character to American youth (Josephson Institute of Ethics, 1992). Moreover, those who convened at the Aspen Conference came from different racial, religious, and ethnic backgrounds and came to a consensus on six pillars of character that should be taught in education: trustworthiness, respect, responsibility, fairness, caring, and citizenship. The Josephson Institute of Ethics has written a description of the definitions of these six pillars that will be summarized here briefly. Any reference in the text from this point on should correlate with these definitions as well as the expanded multicultural definitions given by Geneva Gay (1997) (These do not negate the six pillars, but give added context and meaning to the definitions.)

Trustworthiness includes the behavior qualities of "honesty, integrity, reliability, and loyalty" (Josephson Institute of Ethics, 2000, p.2). According to the Josephson Institute of Ethics (2000), trustworthiness means

truthfulness in all areas of life, purity of motives, following through on promises, and standing up for righteousness. Geneva Gay (1997) takes the value of honesty one-step further and states "honesty within the context of multicultural education means teaching historical, social, political, and cultural truths about the cultures, contributions, struggles, and experiences of ethnic groups in the United States" (p.100). In other words, the perpetuation of cultural stereotypes and prejudices and the failure to include all ethnic groups is considered dishonest and a character flaw.

Respect is displayed through "civility, courtesy, decency, autonomy, and tolerance" (Josephson Institute of Ethics, 2000, p.5). Tolerance is defined as accepting individual differences without prejudice and judging a person based on their character. This definition of tolerance should not be confused with what Josh McDowell (1999) defines as the problems with advocates of the "new" tolerance:

"This new tolerance considers every individual's beliefs, values, lifestyle and truth claims as equally valid. So not only does everyone have an equal right to his beliefs, but all beliefs are

equal. The new tolerance goes beyond respecting a person's rights; it demands praise and endorsement of that person's beliefs, values, and lifestyle" (p.6).

The new tolerance relegates respect to relativism, while genuine tolerance and respect involves following the Golden rule, using peaceful conflict resolution, and honoring the worth and dignity of people as well as oneself.

Responsibility includes "being accountable, pursuing excellence, and exercising self-restraint" (Josephson Institute of Ethics, 2000, p.6). Taking responsibility for choices, actions and even apathy or inaction are all-important components of this character pillar.

Responsibility debatable, these essential pillars of character should be our goal. Next we turn our discussion to the history of the two major approaches to developing morality in children.

CHAPTER FOUR

TWO MAINSTREAM APPROACHES TO MORAL EDUCATION

Presently, there are two main schools of thought regarding the educational application of moral education. These philosophies are the indirect and the direct approaches to moral education. Historically, educators in America have swung back and forth between the two contrasting approaches. The direct and indirect approach occurred in the early 1900s. Educators became influenced by Dewey and Rousseau's view of the child as being naturally good and lessened the need for didactical training in character (Kilpatrick, 1992). In the 1960s, educational psychologists such as Kohlberg and Piaget brought moral reasoning and intelligence to the forefront and continued to support the indirect or discussion-based model. They theorized that children's moral reasoning developed in stages and thought moral education was best taught using ideas based on the Socratic Method and discussion of various moral dilemmas (Howard, 1991; Powers, Higgins, & Kohlberg, 1989).

The Indirect Character Education Approach

Kohlberg's main purpose was to give students an internal and autonomous motivation to act morally. Kohlberg's theory was based on his six stages of moral reasoning that were based on a person's developmental level. These six stages were listed under three levels: preconvention (stages 1 and 2), conventional (stages 3 and 4), and post-conventional (stages 5 and 6) (Kohlberg, 1984, as cited in Power, Higgins, and Kohlberg, 1989). The basic progress of moral reasoning began in an egocentric stage developed into an emotional stage that respects societal law to finally adherence and discovery of universal moral principles. It is theorized that some people never even achieve this highest stage of moral reasoning and justice. As the child grows older and increases in reasoning capabilities, firmer and internalized moral principles would serve as the convictions for correct external moral behavior and actions.

Kohlberg recommended using interactive classroom discussions to help students discover different viewpoints on various moral dilemmas. Although discussions of moral dilemmas were somewhat useful, they oftentimes were so objective and abstract that they did not relate to the

student's real-life problems. In theory, Kohlberg's goals were sound in that he was seeking to establish moral principles in children and give them a reasonable basis for their moral actions, instead of adhering simply to non-critical obedience to authority. Perhaps the problem lay within the method of abstract moral dilemmas and the omission of stating moral values clearly and not the reasoning model itself.

Moral dilemma discussions only constitute a portion of the indirect approach. The other component is an entire school community that believes democracy is best displayed in the entire moral life of the school. Dewey viewed schools as a democratic community where teachers and students participate in shared decision-making. Dewey's ideas eventually translated into Kohlberg's "just community" schools that encouraged students to use their moral reasoning skills in the planning and decision-making of the schools within a supportive environment conducive to developing moral reasoning (Howard, 1991). Just communities at the elementary level may include activities such as having class meetings where student's voice compliments and complaints, problem solving by student councils and

representatives, writing rules as a class, and discussing controversial current events (Howard, 1991).

Although Dewey emphasized the process approach and the holistic view of the school environment, he also supported moral relativism that has proven to be ineffective (Murphy, 1998). In fact, the Model Curriculum Standards for Grades 9-12 (California Department of Education, 1985) writes against the teaching of moral relativism in the public schools: "Students need to understand 'a sense of shared values and ethical principles that contribute to the common good (in contrast to the kind of ethical relativism that says everything is as good as everything else)" (p.25, italics mine). Dewey and Kohlberg contributed important points that the entire activities and process of decision-making within a school community needs to be moral. Their argument against pure formal didactic moral curriculum teaches us that compliance without reflection endangers a democracy.

Another popular indirect approach with less research-based evidence during the 1970s and 1980s was values clarification. This approach never set any standards of moral absolutes for students to follow and resulted in more

confusion than clarification of values. Simon, Howe, and Kirschenbaum in the teachers' edition of Values Clarification: A Handbook of Practical Strategies for teachers and Students (1978) proclaimed,

"The values-clarification approach does not aim to instill any particular set of values. Rather the goal of the values-clarification approach is to help students utilize... the seven processes of valuing in their own lives; to apply these valuing processes to already formed beliefs and behavior patterns of those still emerging"
(p.19).

Based on Louis Raths and Dewey's philosophies, this process approach included "prizing one's beliefs and behaviors" (regardless of moral value), "choosing one's beliefs and behaviors" (looking at different perspectives), and "acting on one's beliefs" (being consistent, even if it is consistently wrong morally) (Raths, 1966, as cited in Simon, Howe, & Kirschenbaum, 1978, p.19). No clear standards of right and wrong are given to the students. Teachers are urged to stay morally neutral and refrain from

voicing their moral opinion to prevent impeding students' expressions of their values.

The problem arises when students vote for morally corrupt practices and rules on campus, rationalize their decisions with reasoning for their and the school's moral detriment. Consequently, teachers do not exercise moral leadership and intervene; the end result is children who grow up in a moral vacuum (Kilpatrick, 1992). As William Kilpatrick (1992) states succinctly, "Character is not about your skill in debate, it's about the kind of person you are" (p. 95). The failure to transmit tangible moral values through the process approaches, spurred a movement back to the direct character education approach.

The Direct Character Education Approach

The second approach is the direct or character education approach. Proponents such as William Bennett, Edward Wynne, Kevin Ryan, William Kilpatrick, and the Character Counts Coalition believe in transmitting a systematic and highly delineated core set of universal ethical values to children. They believe the pitfall of the

indirect approach was the bantering of relativistic values that could be rationalized to the children's own whims regardless of the moral truths of right and wrong. Thorough instruction and external reinforcement of practicing moral habits is emphasized in these character education programs include a clear school behavior code, character award ceremonies, parent and community support, and modeling by adults (Wynne & Ryan, 1997). School pride and rigorous academics also are included in the overall ethos of the school and related to character education programs.

Kilpatrick (1992) in his eye-opening book *Why Johnny Can't Tell Right From Wrong* urges parents and schools to implement an effective character education program using the suggestions of Wynne and Ryan (1997) and Bennett's (1991) support for reading heroic stories. William Bennett, the former U.S. Secretary of Education and author of such compilations as *the book of Virtues* and *The moral Compass* gives three more reasons in favor of stories. Bennett's (1991) three reasons stem from children's interest, illustrations, and cultural and moral literacy. He believes good stories shape character without being too didactic. Stories offer reference points of good modeling to refer in

future discussions. Teachers can use these models of good behavior to link character with a student's own decision-making in the classroom. Finally, stories connect students with the traditions of our culture giving them a common language to communicate. In addition, Kilpatrick (1992) exhorts the use of stories because of the exceeding void of good role models in today's families and societies. Heroes are models to emulate and revere, while moral dilemmas are void of vivid illustrations that speak to our heart and affect. Children need to see virtuous examples within literature in the midst of a society that has forgotten the meaning of success that stems from heroism and virtue.

Kohlberg's indirect process-approach and values clarification methods have been ineffective and have resulted in the widespread deception of relativistic and humanistic values (Kilpatrick 1992). Kilpatrick 1992 believes that Kohlberg's reasoning model to teach morality faults when the moral dilemma class discussions result in students rationalizing their own base and natural desires regardless of right and wrong. He feels Kohlberg's theory seems to be more appropriate for adults and not for the training of young children developing certain moral habits

or behavior. Furthermore, other theorists realized that Kohlberg's ideas were applicable only when moral character and values were already well defined and established in the child's life (Delattre as cited in Kilpatrick, 1992).

Delattre states, "Ethical dilemmas are not the way to teach morality because the assumption is that you are already seeking to act morally and have the knowledge of morals to do so" (pg.87). Unfortunately, most ethical dilemmas are not based on students' real life decisions that are actually less complex. As Kilpatrick (1992) puts it, "The hard part of morality is not knowing what is right, but doing it" (p.88).

However, one difficulty of the direct character education approach is assuaging critics who disagree with the traditional use of moral stories to guide the young in character formation. Common fears of indoctrinating students without reflection and discussion of moral reasoning abound despite the end result of improved moral behavior among students. A possible compromise could be using stories to aid students in processing reasons for acting morally with a certain character goal and moral behavior in mind.

Current Character Education Curriculums

There are four basic types of character education curricula currently being implemented in the United States (Wiley, 1998). The first one is a separate course-based on a specific character pillar. The second type of character education curriculum is integrated around a theme (e.g. virtue, or book, or topic). The third way is to infuse character education into the regular curriculum. The final way is instructing students informally through a teachable moment.

In the midst of a myriad of choices, which types of curriculum do the best schools in America use? Which character education programs have proven to be the most effective? In Murphy's (1998) research of America's Blue Ribbon Schools, she found that an estimated 11% of the best elementary schools in America use formal curriculum made by the "Character Education Institute, the Jefferson Center for Character Education Curriculum (STAR), Child Development Project (CDP), and The Heartwood Institute of Ethics. Although there are several related programs available (e.g. self-esteem, drug, sex education and guidance programs), the four listed above are the most

structured in terms of teaching character values directly and thus will be described here for comparison.

The Jefferson Center for Character Education curriculum is a systematic teaching of values using the STAR model ("stop, think, act, review"). Success has been cited in decreased discipline problems because students have a process for making decisions and examining the consequences of poor behavior. Another acronym for STAR is "success through accepting responsibility" (Murphy, 1998, pp.41-42). The focus is on increasing students' self-esteem and improving overall positive attitudes. These monthly thematic lessons are infused weekly into the regular curriculum and the "hidden" curriculum of the school.

The Character Education Institute curriculum teaches universal values, critical thinking, and self-esteem. There are topic lessons that integrate into all subject areas on a monthly character value. Certificates are awarded to students who model good behavior and the school environment is decorated to reflect the character trait for the time period in which it is taught (Murphy, 1998). Similarly, the character Counts Coalition also offers videos and "good ideas" (book compilations of activities

for grades K-12) based on each of six character pillars (Nish, 1998). These activities range from classroom skits: discussing character qualities, evaluating personal behavior in relationships, and rewarding students' behavior.

The Child Development Project (CDP) has been proven to be very effective in a recent research study. CDP utilizes whole-language literature programs to teach direct values to children. Other components include class meetings to problem solve conflicts, cooperative learning, and service projects done by the students. In a K-6 longitudinal study in San Ramon Valley Unified School District in San Francisco, California, the researchers found no significant differences in pupil' behaviors who had undergone the curriculum. However, "CDP students scored significantly higher on measure of sensitivity, consideration of others' needs, problem-solving skills, and use of conflict resolution strategies that were more pro-social" (Murphy, 1998,pp. 192-193).

The Heartwood curriculum is a multicultural literature- based curriculum that uses stories to show character traits and uses reading response-based strategies

to teach and help children in grade 1-6 to make personal moral connections to the stories. The Heartwood curriculum is currently used across the United States in 500 schools since the 1990s. All lessons are structured around 7 core values: courage, loyalty, justice, hope, honesty, and love (Heartwood Institute of Ethics, 2000). The curriculum encourages family involvement and includes additional interdisciplinary activities across all subject areas.

The Heartwood Institute's Ethics curriculum for children was analyzed for effectiveness in two school districts in 1995-1996 among 42 teachers, 4 schools, 965 students, and 20 classrooms. They found "higher levels of ethical understanding" (knowledge of character traits) and "improved student conduct" (behavior". However, the effective qualities or improving student' feeling about valuing morality were not significant (Murphy, 1998, pp. 197-198). The Heartwood curriculum has shown to reduce "ethnocentrism among Caucasian students in grades 1-3" (Leming, Hendricks-Smith, and Antis, 2000). Leming, Hendricks-Smith, and Antis (2000) in their revised evaluation of the Heartwood curriculum recommend a few improvements that could possibly increase the effectiveness

of the Heartwood curriculum. First the curriculum "lacks a theoretical perspective on the relationship between the curriculum and the outcomes of the program" (Leming et al, 2000). Also, upper grade elementary students seemed less enthusiastic about the program; this could be attributed to the program's lessened sensitivity to students' developmental levels by using picture books in both the primary and intermediate grades.

Character education programs such as the Heartwood curriculum seem to be the most promising types of curriculum that would be most conducive to teachers and students. Why the use of stories instead of reasoning discussions? A practical, not philosophical reason prevails: books are easily accessible to both parent and teachers. Every practical consideration must be taken because of the already crowded curriculum. A separate character education program does not seem to be as likely successful as integrated programs because they are divided from the central content and issues students are already studying (i.e. character becomes unrelated to them) and teachers do have extra time to add on additional materials. Stories can naturally be woven and discussed within an

elementary reading program to teach moral values as well as affirm our multicultural society.

Finding a Balance between the Direct and Indirect Approach

The crux of the moral education debate is really a battle between philosophies. The rational and romantic philosophers favor the indirect approach to moral education (Kilpatrick, 1992). Is it possible to bridge the two? Can there be lessons learned from both that we can use to create a more effective character education curriculum that can unify the best ideas of both philosophies into a practical and effective way? I believe a balanced approach can be achieved through adequate adult guidance in establishing knowledge of moral principles and discussing issues at one higher stage of moral reasoning above the child's current level.

Thomas Lickona (1991) and Mark Tappan (1998) integrate both sides and find common ground in their articles. Lickona's approach is a little more indirect, yet he still emphasizes the need for clear-cut moral lessons in the elementary classroom. He believes that students attain the

skills to judge and think about character through moral knowledge, care and feel deeply about character through rewards and consequences, and then act and respond accordingly as they gain academic success and participate in community service. Character development is established through four primary classroom processes 1) a community that values one another, 2) cooperative learning, 3) moral reflection, and 4) a personalized approach. Lickona (1991) writes how this is achieved through the use of stories. "Good literature is one excellent resource for raising moral issues in a way that engages both mind and affect" (Lickona, 1991, pp. 74). Once again, cognitive, affective, and behavioral components must be incorporated and addressed for an effective approach. Lickona balances the direct method of using stories with an emphasis and more personalized approach to moral education that includes solving real-life classroom dilemmas, which students can more easily relate to than Kohlberg's process approach of using moral dilemmas.

Mark Tappan (1998) suggests another balanced approach with his reference to Vygotsky, the Russian psychologist, and his theory of the zone of proximal development. Tappan

believes that adults (parents, teachers, and even higher moral thinking peers) can positively influence a child's potential for greater moral reasoning when discussing issues one to one and a half stages higher in their zone of proximal development. Tappan (1998) combines Kohlberg's indirect process-oriented emphasis on intrinsic motivation, critical thinking and reasoning to act morally until it becomes autonomous with the character education approach that emphasizes modeling, stories and a transmission of a certain set of higher values from the adult to the child. The great benefit of Vygotskian view is that the zone of proximal development theory takes into consideration the actual moral developmental stage of child (Kohlberg) meanwhile using discussion and narratives (character education) with a moral model (adult or peer) to reach a higher point of moral reasoning. This "guided dialogue" over a period of increased exposure, becomes "internalized moral talk" that eventually will display in external actions and moral habits.

Tharp and Gallimore (Tappan, 1998) extend and define the four stages of Vygotsky's Zone of Proximal Development; they are outlined here because of their correlation with

the response-based and higher-level integrated moral literature lessons and dialogue that will be discussed next. The zone of proximal development begins with having more capable adults and peers assist the child in a higher level of moral thinking (the child reasoning potential) in specific tasks such as: modeling moral behavior, rewarding good behavior and correcting wrong behavior, giving appropriate feedback, instructing directly, questioning indirectly to help students come to their own conclusions, and finally providing direct structure for thinking morally.

Secondly, after training students in these types of dialogues using moral narratives, students should begin to develop an inner self-dialogue that mimics the adults' higher stage of morality and begins the process of reaching the next potential stage of morality. The third stage becomes automatic. Character education proponents claim that good moral habits are exactly that; after being trained externally to do good over a repetitive period of time, children can act and think morally without the assistance of a higher moral thinker. The action is internalized. The fourth and final stage of the zone of

proximal development is that once specific moral habit becomes engrained, the time will come for new and different moral attitudes and abilities to form and the cycle begins again.

Perhaps another way of summarizing the zone of proximal development approach is that training moral habits with character education (modeling, rewards/punishment, narratives, core values) and produces external moral habits first. As these habits are formed, more dialogue (Kohlberg's discussion) aids the child in internalizing, understanding the reasoning for and behind external moral behavior until moral habits become the most reasonable thing to do and the automatic action. Therefore, one might say character begins externally through increased dialogue with helpers. The bottom line is this: whatever approach you take, direct, indirect, or middle ground, they all involve active adult involvement, discussion, and transmitting a core set of values.

CHAPTER FIVE

THE CURRICULUM PROPOSAL

The next section will provide the theoretical foundations for the multicultural character education curriculum to give the teacher a basis for why certain activities are structured in a way to provide optimum moral thinking and action. It is important to keep in mind the aim of moral education includes several factors mentioned by Lickona: teaching values through the curriculum, a democratic and caring school community, modeling, conflict resolution, ethical reflection and cooperative learning. Each of these strategies could easily be expanded upon as an independent project in itself. It is understood that character education is most effective when it is integrated into all aspects of the school (Lickona, 1997; Kilpatrick, 1992; Wynne & Ryan, 1997). The formal, informal (discipline, interactions between staff and students), and hidden curriculum (environment, use of time and rewards) all play important factors into its effectiveness. However the purpose of this curriculum is to focus on the formal

written curriculum while keeping in mind the entire ethos of the school community as essential to the overall character formation process.

The curriculum proposal has three purposes in mind. The first purpose is to unite the indirect and direct approaches by taking the best of both. Secondly, integrate character education into the primary reading program (K-3 regular education, 4-8 special education) using developmentally appropriate, interactive, and metacognitive activities (Campoy, 1997) that increase students' cognitive, affective and behavior responses. Thirdly, intentionally include multicultural literature from five major ethnic groups in the United State to serve as moral models of applying values in a real-life context.

Thus far the primary points of debate involve respect tolerance, and appreciation of diverse cultures. Yet the new definition of tolerance seems to conflict with moral absolute truths and values (the basis of character development) and result with relativism-void of moral truth. My recommendation is to introduce core character values using multicultural literature. This may sound familiar, yet it varies in the structures proposed by

Bennett and Kilpatrick (1994) compile their recommended book lists from predominantly Western sources with various ethnic literature dispersed throughout. Instead of branding Bennett and Kilpatrick as Eurocentric, I believe they compiled this lists based on core values portrayed by the heroes and heroines in the story and the timeless classics they are.

However, this work alone will not appease the push for multiculturalism in our increasingly diverse student population. The aim of this curriculum is to affirm diversity, but not relegate multicultural literature to one category of the core values (respect for differences). Consequently, multicultural literature would not be haphazardly inserted but an intentional, sequential inclusion of the major ethnic groups would be represented under each character pillar. Equal representation would result in a pluralist perspective that would allow students to see the contribution (as well as identity with) of all ethnic groups yet continue to build upon the common moral culture / literacy Kilpatrick and Bennett stress. The new path is to allow children to see heroes not only from Western books but to broaden their vision to see heroes in

all cultures, exhibiting and striving for the same morals, ideals, and exemplifying trustworthiness, respect, responsibility, fairness, caring and citizenship heroism is defined by service and "sustained commitment" (Kilpatrick, 1992, p. 201) and transcends cultural lines. Robert Cores (1996) in *The Moral Life of Children* supports this claim by stating that the prevalence of teaching values seems to be constant regardless of culture and socioeconomic status.

Curricular Strategies for effective Character Education

Summaries of Blue Ribbon schools (Murphy 1998) teaching techniques that promote character include the use of cooperative learning. Cooperative learning helps students become aware of points of view and develops teamwork. The learning styles affirm and develop students' strength. Blue ribbon schools also incorporate whole language and thematic instruction; these types of teaching methodologies help students integrate concepts, think and reason, spark interest, compare and contrast ideas, and investigate a subject thoroughly. Using portfolios and authentic assessments allow students to evaluate their own

work with rubrics. These types of assessments relate to real-life skills and show proof of hard work. These same teaching techniques that have proven to be effective in the best school for teaching regular course content can also be applied to character education from the teaching-learning model for this curriculum.

A Holistic Model of Moral Education

Certainly, the entire school community does play a central role in a child's moral education as stressed by Dewey, Lickona, Kohlberg, Wynne, and Ryan. This is clearly exemplified by the school ethos of Murphy's evaluation of Blue Ribbon Schools across America. Practically speaking what curricular activities promotes moral development in the best schools in America (the Blue Ribbon schools)? According to Murphy, (1998), "39% use curriculum programs or units to promote character"; "24% integrate [character education] throughout [the] school"; "27% use school awards and mottos"; and "35% [state that the] staff models good behavior" (p.8). These percentages show that the entire

school environment relays an important moral message to students.

Wynne and Ryan (1997) have written nine clear principles schools can use to teach character. These principles include:

1. Specifying the specific skills and values students should learn.
2. Giving students opportunities to apply their values.
3. Taking the students' developmental needs into consideration and giving students choice in learning assignments.
4. Motivating student's behavior through a system of rewards and punishment.
5. Monitoring and enforcing discipline policies.
6. Assessing and evaluating learning and progress.
7. Praising students for moral behavior.
8. Analyzing the entire instructional process. Their book includes an assessment of character

education for schools and practical suggestions for implementation.

Besides prevention and discipline, Wynne and Ryan (1997) outline a healthy school ethos that is pro-social. Managing or training students in character and good behavior are basic goals, but schools should also seek to encourage students to go one step beyond what is their moral duty to do right. Student's service projects are one avenue of allowing student to go the extra mile and extend a helping hand to the school and to the community. These practices emphasize that curriculum alone will not change morality, but that the social experiences of children within school and community effect their moral development.

CHAPTER SIX

ADAPTING THE CURRICULUM FOR SPECIAL NEED STUDENTS

Challenging classroom behavior remains one of the greatest concerns in U.S. education. It is among the most important factors in the referral of students for special education support and the isolation of students with disabilities from their peers, neighborhood schools, and communities.

Training of heart and mind toward the good involves a number of things. It involves rules and precepts, the dos and don'ts of life with others as well as explicit instruction, exhortation, and training. There is also the need for what we might call moral literacy. The stories, drama and other writing presented in the lessons are intended to help the students achieve this moral literacy.

The purpose of the curriculum is to show both regular and special education teachers, and K-3 regular and 4-8 special education students what the virtues look like, what they are in practice, how to recognize them, and how they work. Children with disabilities have normal intelligence and have difficulty in one or more school subjects. While using the curriculum the special education teacher needs to

consider and use the resources that the student brings to learning. These include such aspects as culture and language as well as background knowledge; the learners can apply to the problem being solved or the knowledge being constructed.

While writing this curriculum, I have tried to make the lessons more interactive, with hands on activities. Learning occurs during social interaction that is; learning is a social event in which language plays an important role. Using this concept, special education teachers and students discuss what they are learning and how they are going about learning. Such interactive dialogue or instructional conversations between teachers and learners provides language models and tools for guiding one's inner talk about learning.

Teachers can be guided by remembering that the small children in their classroom will one day be large adults. When society does not invest in its future citizens, society pays dearly later on. Teachers must also be guided by remembering that the student with disabilities is a person first and foremost. Though unique in certain respect, student with disabilities are more like other students than they are unlike them. We assert that all

students benefit from constructive classroom management that allows them to solve their own problems and take responsibility for directing their own behavior.

Helping children learn effective ways of interacting with others, must be viewed as an educational issue rather than a control issue. When all students with or without disabilities are helped to develop their own reasons for productive behavior, they have a much better chance of becoming productive thinking citizens. The moral and intellectual autonomy that we foster in our classrooms today is an investment in our society's social structure of tomorrow.

What is most striking about traditional values is their similarity from one culture to another. The values of respect for others, taking responsibility for one's actions, helping others in need, keeping promises, honesty, and putting forth one's best efforts are all widely shared among cultures, both primitive and modern on every continent. There is no imposition of these values by one cultural group on another. In every culture there is an attempt by the adult generation to impose these values on the young generation. Why the similarity? The answers, I believe must lay in the fact of society itself and the demands that the

proper functioning of a society imposes on its members. Every society has its members whose actions do not uphold the traditional values. But if the society were largely made up of members who were dishonest, did not keep promises, did not help others in need, and ignored the other traditional values, the society would hardly function well. Thus it is not accidental that these traditional values are so similar in different cultures.

CHAPTER SEVEN

METHODOLOGY AND DESIGN

Activities that promote cognitive moral awareness are response-based discussion questions to bring a child one stage higher in his or her zone of proximal development, personalization of morality through expansion of multiple perspectives, clearly defining the core ethical values, and using metacognitive strategies to organize moral thinking. The shift from comprehension-based to response-based questioning helps students personalize stories to influence their moral behavior. Lamme, Krogh, and Yachmetz (1992) have listed a set of questions that form the basis of the discussions and lessons for this curriculum.

1. What happened in the story? (Knowing facts and content)
2. Why did this happen? (Analyzing the motives of the characters)
3. How did this make the story character feel? (Analyzing other's feelings and viewpoints)
4. How did this make you feel? (Personal response and feelings; empathy)
5. What does this remind you of in your own life? (Linking the story to prior knowledge and life experiences)

6. Did you learn something from reading this story?
(Discussing how to apply moral principles to
future moral behavior)

An effective literature-based character education program is dependent on the "quality of literature" and "types of thoughtful engagements shared" (Lamme, Krogh, Yachmetz, 1992, pp.21-22). These components are vital to the deepening of students' motivation to behave morally. The literature must touch the hearts of children and their feelings. The thoughtful responses and discussions open the path to reaching their potential zone of proximal development.

Campoy's (1997) metacognitive graphic organizers are very useful in helping students organize their thoughts. Campoy's graphic organizers (1997) allow students to look at all the various options that the main characters of the story have about a moral dilemma. However, her approach lacks clear definitions to core ethical values and leaves it up to the students to clarify their own values. I would like to take Campoy's initial idea one step further and use it as a guide for students to make decisions as well as clearly state what is right and wrong and provide frameworks for organizing, analyzing, and judging moral truths.

Activities that can increase students' moral affect are dramatic activities such as role-playing; touch tableaus, Story Theater and pantomimes, puppetry, and reader's

theater. Sutherland writes, "Fiction is an important genre for it evokes the reader's emotions and encourages personal response to the universal feelings of story characters. Feeling such as: joy, fear, love, and hope unite people everywhere" (p.542). Students who can view a situation from multiple perspectives are more likely to have empathy towards others because they can see beyond their own egocentric self. Furthermore, a higher level of aesthetic (both emotional and intellectual) response increases when students can glean the meaning from the story and relate the moral principle to their own lives (Sebesta, Monson, and Sean, 1995).

Activities that encourage moral behavior are writing in reflection/action journals, participating in community service projects, and analyzing community and school needs. Personal involvement is the key and teachers should seize every opportunity to reward good moral behavior displayed by students.

This character education curriculum also takes into consideration students' different learning styles. Various learning modalities (artistic, kinesthetic, visual, musical, verbal, interpersonal) are addressed through art, drama, song, and cooperative learning activities. These activities are woven throughout the lessons to add creativity, spark interest, and to meet the needs of a diverse group of learners.

Into, Through, and Beyond

This curriculum is a response-based literature character education program and thus, effective reading strategies taken from whole language theory. The most prevalent being: Into, Through, and Beyond technique.

Into, means bringing students into the literature. This pre-reading activity activates prior knowledge and provides background for the reader. This part of the lesson involves previewing and predicting the content of the books. Into can include getting students excited about the subject matter or book by linking it to personal experiences, games, or activities. Into is also the time when students define the character pillar related to the book.

Through, means going through the literature. The bulk of this lesson is contained in the middle section. This is where the teacher actually reads the text aloud and checks for student's comprehension and understanding of the content and the way the main characters applied the character pillar in the book. The discussion promote higher level thinking of moral truths, judgment of correct moral behavior, and deeply felt personal responses through activities such as role-playing.

Finally, students go beyond the literature and apply the core values in their own lives through journaling, drawing illustrations, service projects, and other

activities; personal moral identity is deepened and specific moral action and reflection is encouraged. Additionally ancillary resources are mentioned here as source of further exploration of subject matter and character pillars.

Assessment

Wiley (1998) provides some basic means to assess students' moral growth in knowledge, affect, and behavior. To assess moral knowledge I have provided rubric scores at the end of each character pillar to tabulate approximately the extent of a student's moral knowledge. To assess moral affective change, students' drawings and summaries in journal provide authentic assessment of and information about their emotional responses to the stories. Portfolio assessment and participation in role-plays and discussions will increase one's overall score. To assess moral behavior, teachers can calculate the number of times students have received "caught being _____ (character trait)" cards, participated actively in service projects, and filled out problem solving sheets. Tallies in anecdotal records and journal entries can help assess the frequency (or lack) of proper moral behavior displayed in the classroom on a daily basis.

Assessment sheets are provided for each month the character pillar is taught. However, ongoing assessment is critical to ensure that students have a holistic view of the six core ethical values (one is just as critical as the other) and do not forget them, build on each one with each successive month. An additional assessment can also be made regarding multicultural awareness, increasing global perspectives, and acceptance of people from all ethnic groups by evaluating students' increasing awareness and acceptance of people of different cultures.

Discussion

The indirect and direct approach to moral education need not be mutually exclusive. A universal core set of values such as the six pillars of character can be taught through the use of quality multicultural children's literature. The use of stories replaces the use of hypothetical moral dilemmas as the primary formal curriculum, however, continues to use moral reasoning as the basis for values discussions that aids students in achieving higher levels of morality in their zone of proximal development. Response-based literature discussions and activities about these literary works aid children in understanding the moral reasoning supporting virtuous acts

found in heroes in literature, evoke morally affective responses that lead to deeper motivation for personal application to changing moral behavior. Furthermore, broadening the range of the choice of literature selections, to intentionally include multicultural children's picture books, literally shows the universality of core values. It also brings values into an applicable context.

APPENDIX

LESSONS

A Day's Work/ Chicano

Summary:

Francisco is excited that his Abuelo, Grandfather, has come from Mexico to help their family. He eagerly gets Abuelo a job as a gardener. However, he makes the mistake of telling Ben, the owner, that his grandfather is a skilled gardener when he really is a carpenter. Francisco learns the lesson of being honest and the importance of hard work.

Objectives:

Cognitive- Thinking

The purpose of this lesson is for students to respect the elderly (to allot them worth, work, and love as an integral part of the family init.) Students will learn to honor the worth and dignity of people and oneself. Student will see responsibility in action as Francisco helps his grandfather get work and overcome the English language barrier. Students will learn to judge others by their character (i.e. grandfather doesn't accept pre-payment from Ben for poorly done work. Ben respects Abuelo and knows that teaching him gardening is secondary to a more important quality of having honest character.

Affective- Feeling

Students will feel Francisco's joy in earning \$60 for his mom and losing it in the same day because of lying. Students will feel Francisco's sadness in his father's death and their family's frustration in seeking work as a young boy (He is not respected because of his age.) Students will Abuelo's confusion in experiencing the language barrier by being in California for only two days.

Behavioral- Doing

Students will learn that hard work is important. Students will learn that they should not lie about their work no matter how great the need. Eventually one must pay a heavy price for the consequences of lying and end up negating and doing double the work. Do not claim to have a skill (gardening) you do not possess. Take initiative to help recent immigrants. Learn to problem solve and own up to one's mistakes by finding an appropriate solution.

Materials:

- copy of A Day's Work
- chart paper and makers
- journals
- world map
- props for role play
- wood blocks and pillars

Into:

1. Give background on Mexican Americans. Remember reading Chato's Kitchen? This book also contains Spanish words: chorizos (sausages), Abuelo (Grandfather), senora (title of married woman), gracias (thank you), bueno (good), tortillas (thin, flat round cake made of corn or flour), muy bonito (very beautiful). Explain the definition and practice pronunciation.
2. Show the map of California and Mexico. Explain that many Mexican immigrate to California in search of better jobs. Although they are skilled laborers, they often have to take other types of jobs because of their limited English skills and resources. Ask students from Mexico to contribute and share their experiences with the class.
3. Allow children to share positive experiences about time they have spent with their grandparents. These can include special celebrations or even daily time at home. Did they learn a new skill, truth, story, language, recipe, or character pillar from their grandparents? Ask students to draw and share their experiences with their grandparents. Give a sentence starter if necessary.
4. Today we will read a story about Francisco and his grandfather, Abuelo. From this story we can learn how to treat others with respect. So far we have learnt that: Respect is treating others like you want to be treated. Respect is being kind to those who are

different from you. Respect is not hitting or threatening others. Respect is helping others who are in hurt or need. Respect is affirming the worth of the person.

5. In "A Day's Work" we will learn that it is important to give respect to the elderly and that they are valuable members of our community. We can also learn many important things from our grandparents or older persons in the community. We can learn that as young children we can help our grandparent too. We shouldn't let other people look down on us because we're young in age, but learn from our elders and set an example through hard work and determination. We can try our best to do things right, take initiative, and admit we were wrong when we have made a mistake.

Through:

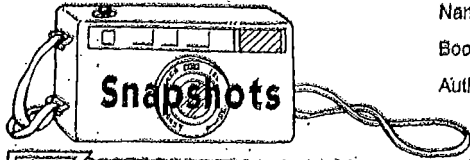
Read the text aloud.

1. Have you ever wanted to do something that you have never done before? What happens when someone boasts that they can do something that they don't know how to do? Is this lying?
2. Is it hard for Francisco and others to find jobs? How do you know? (The drivers are coming to pick up men and they don't need that many people.)
3. Who is translating and speaking for Abuelo (grandfather)? Francisco is translating. What two languages does he speak? (Spanish and English)
4. Do you speak another language? Share and say a few phrases. Ask the rest of the class, who does not understand, how did you feel when (say student's name) spoke in another language? How do you think Abuelo feels about coming to a new country and not being able to understand or speak English?
5. Do you think it will be harder for Abuelo to find work? Why?
6. Do you feel like Francisco? Why? (I like Francisco because he helps his family. He is not ashamed of his grandfather. He knows they need work to support the family. He is not afraid of the other men who call him a kid. He gives up an entire Saturday to work.)
7. What happened to Francisco's father? How do you think Francisco feels about his father's death? What do you think Francisco feels about his Abuelo coming to help their family?

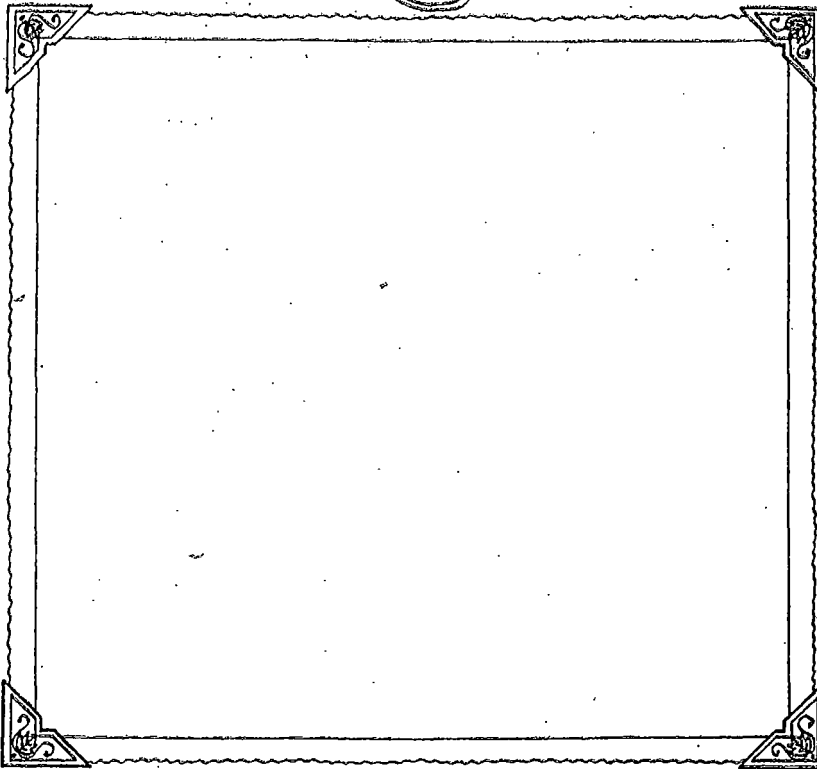
8. Would you give up a fun Saturday of playtime to help your family? Why is this important? How could you schedule a Saturday to volunteer at a senior citizen's nursing home, visit your grandparent, or help out at home?
9. How does Francisco feel about the thought of earning \$60? What does he look forward to? (Extra food such as cholizos and Mama's happiness). Have you ever felt excited about receiving a big reward for your work? When? How did you feel?
10. Francisco takes the initiative in getting a job for Abuelo. Point out that his determination and initiative are admirable qualities.
11. However, characters sometimes make mistakes too.

Beyond:

1. Personalize: What are the lessons we learned from this story? Is it worth it to take shortcuts in your work? Don't lie or boast about your abilities. You'll end up paying for it in the end. Character pillars are dependent on each other. They go together; you can't ignore any of them. Respect the elderly. Character is important on the job.
2. Continue the cause and effect chart with the students. What hard work can do? What will be the consequence? What will be the far-reaching effect?
3. Journal Quickdraw and Quickwrite: Who was/were the hero/heroes of this story? Why did you like him /her? What kinds of things did he or she do in the story to show respect and trustworthiness? What does this character pillar mean? What did you decide to do or change today to show respect and trustworthiness?
4. Ask students to write a journal entry from Abuelo's perspective and Francisco's perspective about their Saturday of gardening.
5. Role-play the scenes from the book. Bring in props such as gardening hoes, gloves, hats, plants, and soil. Ask students to imagine a role-play for the following Sunday work and how Abuelo and Francisco will work this time.



Name _____
Book Title A Day's Work
Author Eve Bunting



Date 1994 Place California
Description Francisco and his Grandfather, Abuelo, have just discovered that they've pulled the wrong plants and have kept the chickweed. Francisco feels frustrated after working so hard in the heat.

Graphic organizer from Hetzel, J. (1983). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 43.

| CAUSE | EFFECT | FAR-REACHING EFFECT |
|---|--|--|
| Francisco boasts about Abuelo's gardening skills. | He receives a gardening job that pays \$60. | Mama will be happy about the money earned and they can buy extra chorizos! (This effect was delayed by Francisco's lie.) |
| Abuelo does not have gardening skills. | He pulls out ice plants, and keeps chickweed in the soil. | Ben is very angry. Francisco must pay consequences by working on Sunday too (can't watch Lakers game or go to church) |
| Abuelo is honest. He wants to delay payment. | Ben is impressed by Abuelo's honesty and wants to offer him more jobs in the future. | Abuelo will be able to learn gardening and earn more money for the family. |

RESPECT

Amazing Grace - African American

Summary

Grace loves to dress up and pretend to be all her favorite story book characters. When her class decides to put on the production of Peter Pan, Grace knows she is fit for the part. However, other classmates chide and discourage her from auditioning for Peter because of her race and gender. Grace proves to be a perfect Peter Pan and stuns them all.

Objectives

Cognitive - Thinking

The purpose of this lesson is for students to learn the meaning of respect. Respecting others means to judge people by their character and not to pull others because of their race or gender. Respect means to appreciate our differences and similarities.

Affective -Feeling

Students will feel empathy for Grace who is discouraged by her classmate's comments about her dream to be Peter Pan in the school play. Students will celebrate Grace's magnificent performance at the end of the story.

Behavioral - Doing

Students can relate to Grace's imagination and pretend to be different storybook characters. Students will take heed to what they say and realize that they can hurt or build up other classmates with their words.

Materials

- Copy of Amazing Grace
- Costumes of various shapes, sizes and colors

- Pictures or story books of different heroes.
- Graphic organizer.

Into:

1. Let students brainstorm different characters from their favorite story books. (The thunder Gods Son always room for one more, Chato Ysucena, etc)
2. Pick students individually or in pairs to create a costume for their character of their choice. The students can use the costumes provided.
3. Students will then pantomime or act orally the character in front of the class.
4. You may need to help stir student's imagination or more likely, they will awaken yours!
5. Ask students how they felt playing the role of the storybook characters.
6. Explain that the story Amazing Grace is also about a girl who is excited about stories. She loves to play all the different characters.
7. Define respect: Respect is not putting down others because of their race or gender (Whether or not the person is a boy or a girl). Respect is appreciating both our differences and similarities. Respect is keeping an open mind and being kind to others.
8. This story will teach us how to treat other with respect. We will see how some characters show respect and others do not.

Through:

Read the text and discuss the questions below.

1. What was Grace's favorite thing to do? (She loved to act out the characters in stories.) How do you think she felt when she pretended to be all the different characters in the book?
2. Do you recognize some of these famous characters?
3. How did Grace feel when she first hears about the role of Peter Pan?
4. What did Raj and Natalie say that was disrespectful? How does grace feel after Raj and Natalie discourage her to audition for Peter?
5. How do Nana and Mama feel about what Raj and Natalie said? Chart the perspectives of Raj, Natalie, Grace and Nana regarding Grace's role as Peter Pan. What

changes Grace's mind about wanting to audition for the role of Peter Pan? (She was inspired by the African American ballerina Rosalie Williams in Romeo and Juliet. Grace believes she can be anything she wants.)

6. How did Natalie and Raj feel after they saw Grace was best suited for the role of Peter Pan? (They were supportive.)
7. How do you think Grace felt after performing in Peter Pan?
8. What are some of your dreams that you have? How can we encourage others (Instead of acting disrespectfully) to pursue their dreams?

Beyond:

Journal Quick draw and Quick write.

1. Who was the hero or heroine of the story? Write or draw his or her picture.
2. Why did you like him or her? What kinds of things did he or she do in the story to show this character pillar?
3. What character pillar in the story did they show? What does the character pillar mean?
4. What did you decide to do or change today to show respect? Draw a picture or write a short paragraph about what you are going to do.

Other Perspectives

Often an event is understood in a different way by those involved. Choose an event from your book and look at it from different perspectives. Record the event and each person's perception of the event in the boxes below.

Raj doesn't think a girl can play the role of Peter. It's a boy's name.

Natalie says Grace can't be Peter Pan because he isn't black.

EVENT

Grace wants to play the role of Peter Pan in the school play

Nana think Grace can be anything she wants if she puts her mind to it.

Grace is discouraged. She realizes that her imagination will help her become anything she wants even Peter Pan.

Babushka's Doll/ Russian

Summary: Babushka's granddaughter Natasha is very impatient and demands to have her own way. Instead of helping her grandmother with the chores, she insists on playing instead. Natasha receives a taste of her own medicine when she plays with Babushka's doll and learns that one needs to be thoughtful of others.

Objectives:

Cognitive- Thinking

Students will learn about being patient. Students will learn that responsibility means being self- controlled and taking care of certain tasks before attending to other things. Responsibility is being considerate of others' needs before your own.

Affective- Feeling

Students will sympathize with Babushka who must complete many chores. They will admire Babushka's concerns for others. They will feel satisfied when Natasha gets a taste of her own medicine from Babushka's selfish and impatient doll.

Behavioral- Doing

Students will learn that being responsible means completing chores before going to play. Students will learn that they need to be patient when waiting to receive help from adults. Students will apply patience to a classroom setting when waiting to have their questions answered.

Materials:

- copy of Babushka's Doll
- -world map
- -chart paper, markers
- -graphic organizers

Into:

1. Show Russia on the map and explain the setting of the story. Define Russian vocabulary. Babushka means grandmother. Natasha is a Russian name for a girl.
2. Define responsibility.
 - doing what you're supposed to do first before going to play
 - being patient
 - thinking of others before yourself
 - helping others instead of complaining
3. Have you ever wanted to do something very badly, but you had to wait a long time before you could do it? What was your response? What are some things you can do while waiting (i.e. on a car trip, field trip, parent or teacher to help you)? You could sleep, play games, stop complaining, sing, help others, try to figure it out yourself, or ask someone else to help you, etc.

Through:

1. Babushka needs to complete many chores before she can play with Natasha. How do you think Babushka feels when Natasha demands her to do different things? (She feels that Natasha is being selfish and ungrateful. Babushka thinks the tasks would be completed much more quickly if they worked together. She wants Natasha to learn patience.)
2. Chart Babushka's chores on a list and write Natasha's responses. What does this show about Natasha? Who is showing responsibility? (Babushka)
3. Compare and contrast Natasha and Babushka's doll on the Venn diagram. How are they the same? How are they different?

4. How does Natasha feel about way Babushka's doll treats her? (Tired, feels like the doll is selfish and doesn't think about how she needs rest).
Pantomime as a class the different chores Natasha must do for the doll (run without stopping, swim harder, pull the goat cart, make lunch, clean her dress, iron the dress.)
5. Why does Natasha think the doll is naughty? How was the doll acting badly and not responsibly? (made a mess, kept making Natasha work harder without rest, inconsiderate.)
6. Why does Natasha think playing with the doll once is enough? (She only plays with it once because she learned her lesson of not being selfish and impatient with others; she experienced the tiredness that Babushka felt with her.)

Beyond:

1. Being responsible means you need to do your chores before going to play. List some daily chores that you need to complete.
2. Writing: Make a list of things that require patience. Problem solves: What can I do to be responsible?
3. Video: Watch the Nutcracker ballet by Tchaikovsky. Compare the nutcracker coming to life to Babushka's doll.

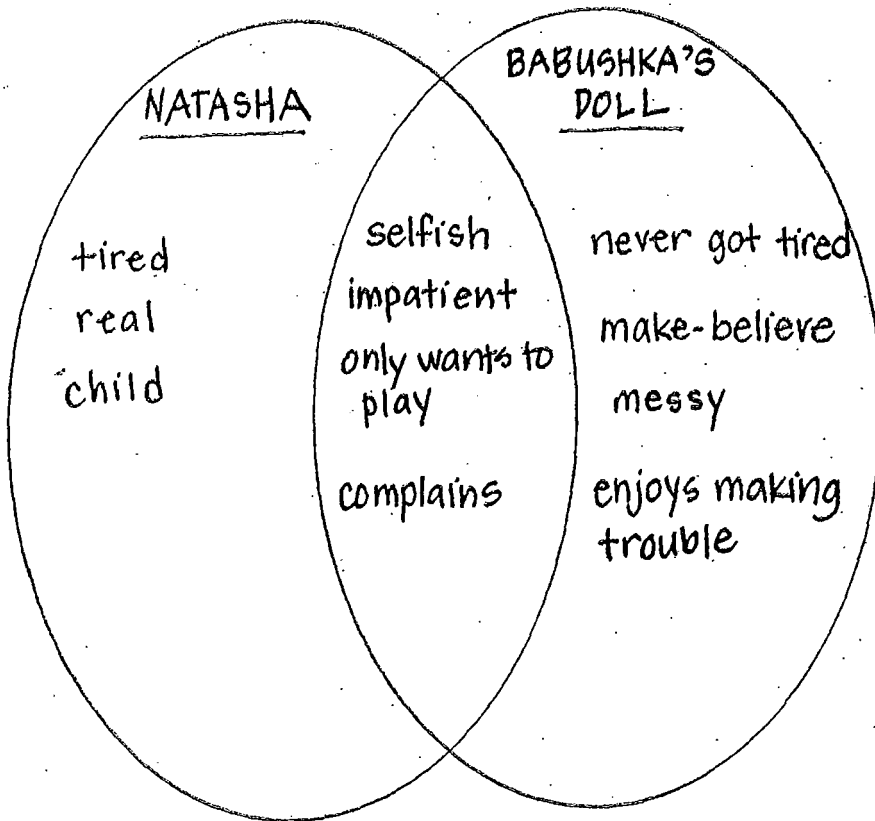
CHART FOR BABUSHKA'S DOLL

| CHORES TO COMPLETE | NATASHA'S RESPONSE |
|---|---|
| 1. Laundry | 1. Natasha doesn't want to help. She wants to play on the swings NOW! |
| 2. Hang up the clothes. | 2. Natasha wants to play now while the sun is shining. |
| 3. Feed the goats. (Babushka says the goats cannot fix their own lunch. Don't be selfish, Natashal) | 3. Natasha is hungry and wants to eat now. |
| 4. How does Babushka feel? | 4. How could Natasha have shown a more responsible response? |

PERSONAL WRITING ACTIVITY: Babushka's Doll

| THINGS THAT REQUIRE PATIENCE | PROBLEM SOLVING: WHAT CAN I DO TO BE RESPONSIBLE? |
|---|--|
| waiting for the teacher to answer my question | stay seated, raise my hand, work on another question or assignment |
| waiting to buy a school lunch | stand in line quietly, keep my hands and feet to myself, don't push or shove others, have my ticket or money ready |

VENN DIAGRAM



Brothers: A Hebrew legend/ Jewish

Summary:

This is a Hebrew legend based on the Bible verse, "How good is it for brothers to live together in friendship." Dan and Joel are two Jewish brothers who sacrificially and secretly give their wheat to each other during a drought period. In the end, Dan and Joel discover that they have been exchanging and replacing each other's wheat. The love care they share is passed on to generations after them.

Objectives:

Cognitive -Thinking

The purpose of this lesson is for students to gain awareness of how families sacrificially give of their resources to help one another during times of need to ensure fair treatment and distribution of goods among all family members.

Affective- feeling

Students will enjoy listening to how the brothers showed kindness to one another in secret. Students will admire the model of brotherly love exemplified in Dan and Joel. Students will feel considerate for those who are in need.

Behavioral- Doing

Students will cooperate with other students on assignments. Students will take initiative in ensuring that all students receive fair treatment. Students will share their belonging with others.

Materials:

- copy of brothers
- world map
- picture of Solomon's temple
- seed packets

Into:

1. Show the students where Israel is located on the map. Explain the setting of the story in ancient Hebrew times.
2. Describe the process of harvesting and planting grain (wheat). Show visuals of farms and farmers going through this agricultural process.
3. Ask students if they have any brothers or sisters. Ask students to tell about times when their brothers or sisters shared or gave things to them. Ask them to describe how they felt when they received the gift. Did you become better friends with your brothers and sisters?
4. Discuss the character pillar fairness. Explain that oftentimes families view fairness in a unique way. Inheritances may be divided equally to be fair to the children. Fairness may also be viewed from different perspectives. In the story, one brother thinks he is not being fair to his brother and wants to make amends. However, the other brother thinks he is not fair and desires to help his brother out. True fairness stems from the motives of the heart and making an effort to ensure that all people are treated justly.

Through:

1. Read the text aloud and discuss the following questions.
2. Chart the similarities and differences between Joel and Dan on a Venn diagram.
3. What did Dan and Joel learn to do from their father Seth at a very young age? (They learned to plant seeds, plow the earth, and harvest the wheat.) Why was this important? (This was an important skill to learn that would help the boys when they grew up and were farmers themselves.)
4. What did Dan and Joel's father do when he died? (How was Seth fair to his son? (He gave them equal amount of land.)
5. Which of the brothers married and had three sons? (Joel) Which of the brothers lived alone? (Dan)
6. What was the problem with the weather? (There was no rainfall and the wheat dried up.)

7. Write on a cause/effect/far reaching effect chart the brother's action?
8. Why did Dan think he was not being fair to Joel? Were both brothers right about what was fair?
9. How did the brothers feel when they found out both were being considerate of the other in time of need? How do you feel when others help you?
10. How did Joel and Dan's kind and fair actions affect the generations to come?
11. What do you think the Hebrew verse, "how good it is for brothers to live together in friendship" mean today? How can we treat others fairly?

Beyond:

1. Ask students to perform and role-play using pantomimes the entire story of Brothers. This will allow the teacher to see if students understand the concepts of harvesting, planting, and sharing. Students can take turns reading two pages each of the narration.
2. Play and sing the song, "Zum Gali, Gali" This Jewish children's song can be found in Wee Sing Around the World. Have the lyrics printed on a poster or transparency.
3. Students may journal from the perspective of Dan and Joel. What does this character think about fairness? How does Dan or Joel want to be fair towards his brother? How do you think he feels?
4. Give students little seed packets to plant in the school garden. Teach students how to plant, water, and harvest their vegetables.

CHART FOR BROTHERS: A HEBREW LEGEND

| CAUSE | EFFECT | FAR-REACHING EFFECT |
|--|--|--|
| Father Seth taught his sons about farming. | When the sons grew up they knew how to take care of their own farms. | The sons taught their sons and helped one another. |
| Joel thought he was being unfair to Dan and gave Dan wheat. | Dan saw the extra wheat in his barn and mistakenly thought that he hadn't given Joel enough wheat for his family. | The brothers learned that being considerate of others brings great unity to brotherhood and friendship. |
| Dan thought he was being unfair to Joel and gave Joel wheat. | Joel saw the extra wheat in his barn and mistakenly thought that he hadn't given Dan enough wheat and wanted to give him more. | The friendship between Joel and Dan strengthened. They and their families were able to survive the drought. Future generations still sang about brotherhood and friendship on Solomon's Holy Temple in Jerusalem. |

Chato's Kitchen/Chicano-Trustworthiness

Summary: Chato is a cool cat from East L.A. who tricks his new neighbors, the mice family, into coming over to his house for dinner. The unsuspecting mice family does not know that Chato is planning to serve them as the main course. However, the tables are turned against Chato when the mice family arrives at Chato's house on a dog.

Objectives:

Cognitive - Thinking

The purpose of this lesson is for students to understand that trustworthiness means to be sincere in your speech and actions, to strive to not deceive others (being true to your word at face value), and to be pure in your motives.

Affective -feeling

Students will feel triumph when Chato's deceptive plan is thwarted by Chorizo's arrival. Students will admire the polite manners exhibited by the mice family.

Behavioral- Doing

Students will learn to be honest in speech to teachers, classmates, and family members. Students will learn not to think only of themselves. Student will see the importance of good manners (e.g. mice family preparing quesadillas), how to behave as a guest (generosity modeled by the mice family), and the importance of honoring prior commitments before others (meeting Chorizo).

Materials:

- copy of Chato's Kitchen
- ingredients for cooking Mexican dishes
- pots and pans, cooking utensils
- plates, napkins
- oven/stove
- vocabulary flashcards
- map of the world
- chart paper
- cassette player

Into:

1. Look at the cover of the book and title. What does Chato's Kitchen imply? Predict what will happen to the cat and mice in the story.
2. Discuss Spanish words for "Chato's Menu" and explain that these foods will appear in the story. Show actual food items. Give students a taste. If you have a portable stove or access to the kitchen, you could incorporate group activity of cooking (see recipes).
3. Include pre-printed flashcards. Explain that this story takes place in East Los Angeles and some Mexican Americans speak Spanish in United States.
4. Show flashcards of "glossary" terms. Practice pronunciations and discuss their meanings.
5. Show flashcards, explain their meanings and have students practice pronouncing the words by marching the flashcard with the picture of or the actual food item. The flashcards are taken directly from the text.
6. Chato the cat gets new neighbors. How would you treat your new neighbors or a new student in the class? Should you help or trick them? Pay attention to how Chato treats his new neighbors. Does he show trustworthiness?
7. Today we will learn yet another aspect of trustworthiness, which is sincerity in our speech and actions. We say and do what we mean and do not deceive or trick others for our own benefit.

Through:

We'll see in the story if Chato shows trustworthiness in his purity of motive.

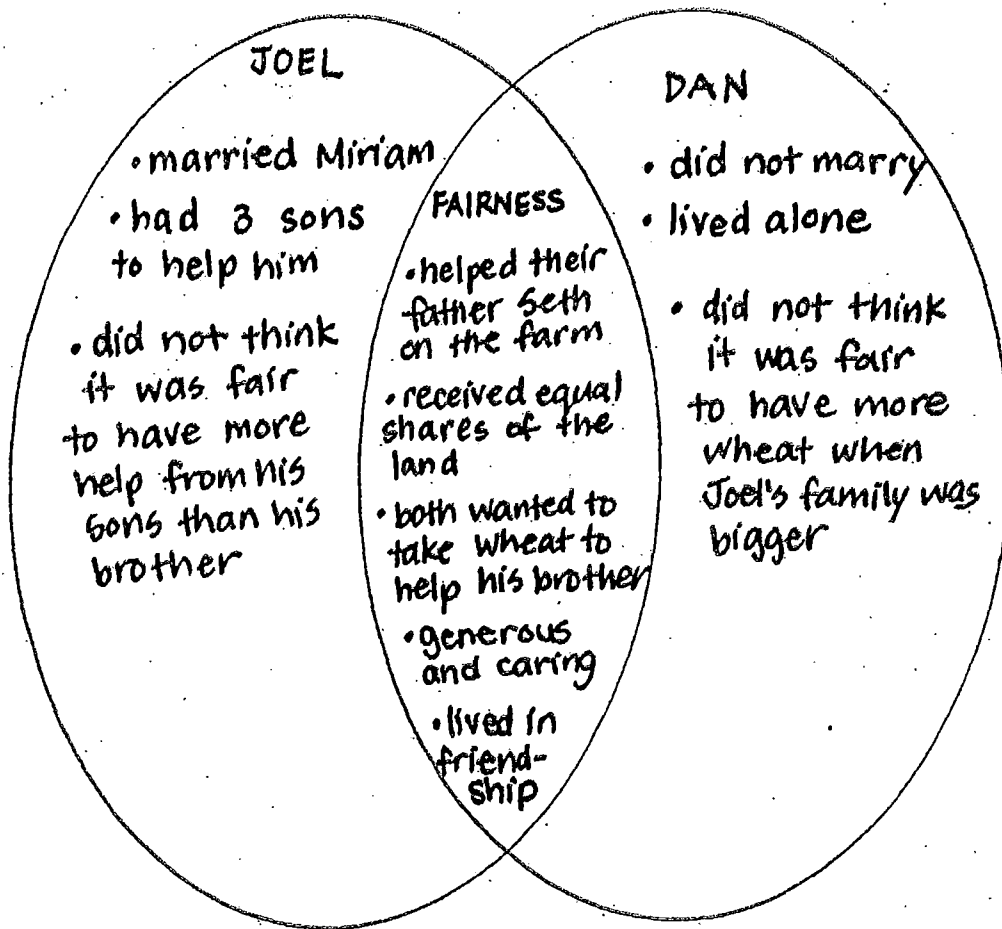
1. Read the text. Stop at the various Spanish words throughout the story and repeat the meanings to make sure students understand.
2. What does Chato feel about his new mice neighbors?
3. What was the mice family's reaction when they first saw Chato? Why do you think they reacted this way?
4. Do you think Chato is really sincere about his dinner invitation to the mice? What is he going to do?
5. Why does Chato change "tasty" family to "lovely"? What does he think the mice family will think if he writes "tasty"? Do you think they'll be suspicious?

6. What does the mice family decide to do? (go to dinner at Chato's)
7. What does Mami mouse say? (Chorizo is coming over tonight.) What do they decide to do? (invite Chorizo to come along) Why was this the right action? (Yes, because they honored their previous promise to chorizo).
8. Have you ever broken or kept a promise that you made earlier to someone else? How did that make you feel? How do you think it made the other person feel when you broke or kept your promise? What should we do when we make a promise and then something else comes up? When is it okay to break a promise? What are some other solutions?
9. Papi Mouse doesn't just bring Chorizo to Chato's dinner because it isn't his house. He asks for Chato's approval first. Why is it important to ask if you can bring an extra friend when you go over to someone's house? (It's polite. This allows the other person time to prepare enough food for everyone else).
10. Is there a double meaning when Chato cooks frijoles (beans) and says, "Perfect for mice"? Predict what Chato is planning to do to the mice family. Do you think the mice family is aware that Chato is planning to eat them? Why? (No, because his note seemed very sincere and nice.)
11. What does Chato's response to Novio Boy reveal about Chato's true intentions? "I'm having mice for dinner".
12. What are the mice cooking? How do you feel about them bringing food to Chato's? What does it show about their character? (They are hard working, polite, and generous and take time to cook even after moving all day.)
13. What can you do when some one invites you over their house to show your appreciation?
14. What does chorizo mean? (sausage) Predict: Who do you think Chorizo is? (dauschaund dog)
15. What was Chato and Novio Boy's reaction to Chorizo's arrival? How did Chato and Novio Boy feel? (scared, disappointed that they had no mice for dinner)
16. How did you feel about what happened to Chato?(I feel good because he deserved not to eat the mice after deceiving them.)

Beyond:

1. List Chato's actions on paper. List characteristics of trustworthiness. Did Chato show this character pillar? Who showed trustworthiness (emphasize that sometimes the main character of the story will NOT be the hero)? The real heroes are the mice family and Chorizo. What do you think Chato should have done in the first place? (He should not have deceived the mice with the letter.)
2. Reenact the story with real food and costumes. Help the students write a short script of their own. Use cooperative learning groups and assign students to deferent roles that are suited to their own strengths (costumes, music, acting, and narration).
3. Play and learn Mexican songs. Some music's resources are listed below. Graf, Geraldine R. (1991). Hispanic music: integrating Hispanic music and Hispanic culture into the elementary music classroom. St. Paul, MN: University of St. Thomas-Institute of contemporary Music Education.
4. Compile a class book called "Good Recipes for Trustworthiness". Ask the students to list ways they can behave in a trustworthy manner towards others. Illustrate their "recipes" and put the compilation in the character-builders library.
5. Use "numbered heads" to review the concept of trustworthiness. Ask students to brainstorm definition of trustworthiness in cooperative learning groups. Each student in the group will be assigned a number. The teacher will randomly choose a number and all students with the number must recite and define trustworthiness. Other types of questions could include describing someone in the class who showed trustworthiness and ways they themselves have shown trustworthiness to others.

VENN DIAGRAM



Name _____



HOLLYWOOD! HERE WE COME!



If you were to make the book you just read into a movie, what would be the major scenes, characters, and props?

| SCENES | CHARACTERS | PROPS |
|---|--|---------------------------------------|
| Chato invites the mice family for dinner. | Chato, Mami and Papi mouse and their children. | paper airplane mouse and cat costumes |
| | | |
| | | |
| | | |
| | | |

Graphic organizer taken from Hetzel, J. (1993). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, inc., p. 41.

Flashcards of Glossary Words

| | |
|------------------------------|------------------|
| barrio | neighborhood |
| de veras, hombres | It's true, guys. |
| fiesta | party |
| hijole | wow |
| | |

| | |
|----------------------|---------------------|
| hola | hello |
| mil gracias | many thanks |
| mira | look |
| muy simpático | very nice |
| no problema | It's not a problem. |

| | |
|-------------------|----------------|
| orale | all right |
| ¿qué no? | Right? |
| ratoncitos | little mice |
| salud | to your health |

Flashcards of Chato's Menu

| | |
|------------------------|-----------------------|
| arroz | rice |
| carne asada | grilled steak |
| chiles rellenos | stuffed chili peppers |
| chorizo | sausage |
| | |

| | |
|-------------------|--|
| fajita | broiled strip steak wrapped in a tortilla |
| flan | caramel-coated custard |
| frijoles | beans |
| guacamole | seasoned, pureed avocado, served as a dip |
| quesadilla | cheese turnover, often filled with meat or beans |

| | |
|------------------|---|
| salsa | sauce |
| tamarindo | beverage made from the tamarind, a fruit |
| tortillas | a thin, flat round cake made of cornmeal or flour |

All recipes taken from Kozar, J.E. (Ed.). (1996). Betty Crocker's new cookbook, 8th ed.. New York: Macmillan.

Recipe for Enchiladas (p. 241)

Prep: 15 min.; Cook: 20 min.; Bake: 20 min.

Makes 4 servings

Ingredients:

- 1 pound lean ground beef
- 1 medium onion, chopped (1/2 cup)
- 1/2 cup sour cream
- 1 cup shredded Cheddar cheese (4 ounces)
- 2 tablespoons chopped fresh parsley
- 1/4 teaspoon pepper
- 1/3 cup chopped green bell pepper
- 2/3 cup water
- 1 tablespoon chili powder
- 1 1/2 teaspoons chopped fresh or 1/2 teaspoon dried oregano leaves
- 1/4 teaspoon ground cumin
- 2 whole green chilies, chopped, if desired
- 1 clove garlic, finely chopped
- 1 can (15 ounces) tomato sauce
- 8 corn tortillas (6 inches in diameter)
- Shredded cheese, sour cream and chopped onions, if desired

1. Heat oven to 350 degrees.
2. Cook beef in 10-inch skillet over medium heat 8 to 10 minutes, stirring occasionally, until brown; drain. Stir in onion, sour cream, 1 cup cheese, the parsley and pepper. Cover and set aside.
3. Heat bell pepper, water, chili powder, oregano, cumin, chilies, garlic and tomato sauce to boiling, stirring occasionally; reduce heat to low. Simmer uncovered 5 minutes. Pour into ungreased pie plate, 9 X 1 1/4 inches.
4. Dip each tortilla into sauce to coat both sides. Spoon about 1/4 cup beef mixture onto each tortilla; roll tortilla around filling. Place in ungreased rectangular baking dish, 11 X 7 X 1 1/2 inches. Pour remaining sauce over enchiladas.
5. Bake uncovered about 20 minutes or until bubbly. Garnish with shredded cheese, sour cream and chopped onions.

Recipe for Quesadillas (p. 179)

Prep: 10 min.; Bake: 5 min.

Makes 6 servings

Ingredients:

- 2 cups shredded Colby or Cheddar cheese (8 ounces)
- 6 flour tortillas (8 to 10 inches in diameter)

1 small tomato, chopped (1/2 cup)
1/4 cup chopped green onions (3 medium)
2 tablespoons canned, chopped green chilies
Chopped fresh cilantro or parsley

1. Heat oven to 350 degrees.
2. Sprinkle 1/3 cup of cheese evenly over half of each tortilla. Top cheese with remaining ingredients. Fold tortilla over filling. Place on ungreased cookie sheet.
3. Bake about 5 minutes or just until cheese is melted. Serve quesadillas whole, or cut each into wedges or strips, beginning cuts from center of folded side.

Recipe for Fajitas (p. 234, p. 357 (marinade))

Prep: 30 min.; Marinate: 8 hr.; broil: 16 min.

Makes 6 servings

Fajita marinade

(makes 1/2 cup marinade)

1/4 cup vegetable oil
1/4 cup red wine vinegar
1 teaspoon sugar
1 teaspoon dried oregano leaves
1 teaspoon chili powder
1/2 teaspoon garlic powder
1/2 teaspoon salt
1/4 teaspoon pepper

1. Mix all ingredients in shallow glass or plastic dish. Add about 1 pound boneless or about 2 to 3 pounds bone-in beef, pork or chicken; turn to coat with marinade. Cover and refrigerate up to 24 hours.
2. Remove meat from marinade; reserve marinade. Cook meat as desired, brushing occasionally with marinade.
3. Remaining marinade must be boiled to serve as a sauce. Heat marinade to boiling, stirring constantly; boil and stir 1 minute

Fajitas

Ingredients:

1 1/2-pound beef boneless top sirloin steak, 1 1/2 inches thick
12 flour tortillas (10 inches in diameter)
2 tablespoons vegetable oil
2 large onions, sliced
2 medium green or red bell peppers, cut into 1/4-inch strips
1 jar (8 ounces) picante sauce (1 cup)
1 cup shredded Cheddar or Monterey Jack cheese (4 ounces)
1 1/2 cups of guacamole
3/4 cup sour cream

Crow Boy/ Japanese

Summary: Chibi is a new boy at school. He acts differently from the other students and many students tease him for his strange behavior. When the class finally reaches the sixth grade, the new teacher, Mr. Isobe discovers Chibi's hidden story. Mr. Isobe surprises the school when Chibi reveals his excellent gift of imitating of crows in the school talent show.

Objectives:

Cognitive-Thinking

The purpose of this lesson is for students to gain awareness of and respect people that may seem different from them. Student will discover that each person has unique gifts that may not be apparent immediately.

Affective- Feeling

Students will empathize with and relate to Chibi's experiences of being teased. Student will understand the remorse the other students in the story feel when they realize how they have misjudged Chibi for six long years. Students will admire Mr. Isobe's efforts to befriend Chibi and draw out his talents.

Behavioral- Doing

Students will respect all students regardless of their background or outward appearance and customs. Students will strive to find their own unique gifts to share with others. Students will work hard to come to school daily.

Materials:

- copy of crow boy
- black tempura paint, paint brush
- cups, newspaper
- white construction paper
- journals
- rulers
- world map

Into:

1. Show students a map of the world. Point to Japan. Explain that this story is set in Japan.
2. Ask students if they have ever known or seen students at school that may dress or act differently from most of the other students. Ask students if these children get teased. How do you think they feel? Do you think they are getting the respect they deserve?
3. In this story, we will read about a little boy named Chibi who often is teased because he is deferent from the other children. Yet, we will learn that every person has unique gifts and talents that may not be seen right away. We will learn that we should not misjudge others by their outer appearance.
4. Define respect: Respect is treating others like you want to be treated.

Respect is being kind to those who are deferent from you.

Respect is not hitting or threatening others.

Respect is helping others.

Respect is affirming the worth of each person.

Through:

1. On the first day of school, Chibi hid away underneath the school. Why do you think he was hiding? (Maybe he had never been to a school so far away from home and he was frightened.)
2. How did Chibi act differently from the other kids? (He was afraid of the teacher and of the other children. He couldn't learn anything and he couldn't make friends.)
3. How did Chibi amuse himself? Notice how Chibi has very acute senses. He can observe the ceiling and his desk. He saw interesting things even in a patch of cloth or outside the school window. At this time, let students observe the ceiling, their desks, the windows, and even another student's clothing. Ask them if they can see anything interesting.
4. How were the other children mean to Chibi? (They called him stupid and slowpoke.) Do you think they were being respectful? (No, they were cruel to call Chibi names because he was different. They should

have helped him or befriended him instead.) How do you think Chibi felt when they said this mean thing to him?

5. What type of lunch did Chibi bring to school every day? (a rice ball wrapped in a radish leaf) What type of raincoat did he always wear? (one made from dried zebra grass). Do you think the students might have thought he was unusual? How do you think Chibi feels?
6. How was the new sixth grade teacher, Mr. Isobe different from the other teachers? (He was friendly and kind. He took time to talk to Chibi. He was proud of Chibi's accomplishments at school, even when no one else understood.)
7. How did Chibi surprise everyone at the talent show? (No one knew that he could imitate the voices of crows.) Ask students to imagine and try to imitate the different types of crows that Chibi imitated in the story (e.g. baby crows, mother crows, happy crows, sad crows, etc.)
8. At the end of the story, how did Chibi gain everyone's respect? (He showed that he worked hard to come to school every day even though he lived very far away. He woke up early and didn't get home until sunset. He had unique talents, such as being able to imitate crows and understand different things in nature. Chibi sold charcoal to help earn money for his family. He never made fun of others, even though many people teased him.)
9. How did the other children and adults feel when they discovered how hard Chibi have worked to come to school everyday?
10. How can we treat other students who may seem different from us with respect?

Beyond:

1. Teach students to use a paintbrush to write Japanese characters. Students can write Crow Boy in Japanese. The characters are printed on the title page in the text. Use tempura paints and paint with broad strokes to create the Asian calligraphy.
2. Go on a field trip to a nearby Park. Ask students to imitate and observe the different bird songs they hear.

3. Give awards to students who have had perfect attendance for the whole year.
4. In the story, Chibi spends a great deal of time observing things outside the school window. Ask students to draw four pictures of what they might see outside a school window during different seasons of the year.
5. Bring in a rice ball wrapped in a radish leaf. Let students taste the type of lunch Chibi ate everyday. You may want to add sesame seeds, dried seaweed or preserved shredded pork to the inside of the rice ball for mor3e flavor.
6. Ask students to share any unique talents they have in a min-talent show for the class.

Journal Quickdraw and Quickwrite:

1. Who was the hero or heroine of the story? (Mr. Isobe, Chibi) Write or draw his or her picture.
2. Why did you like him or her? What kinds of things did he or she do in the story to show this character pillar?
3. What character pillar in the story did he or she show? What does the character pillar mean?
4. What did you decide to do or change today to show respect/ Draw a picture or write a short paragraph about what you are going to do?

Circle of Thanks/ Inuit

Summary: A mother helps a baby otter that almost drowns. This small act of kindness begins a chain reaction of different animals in the Alaskan tundra helping one another out of gratitude. Finally when the mother's young son becomes lost in the cold picking berries, an Arctic fox cunningly reunites him with his mother.

Objectives:

Cognitive- Thinking

A mother helps a baby otter that almost drowns. This small act of kindness begins a chain reaction of different animals in the Alaskan tundra helping one another out of gratitude. Finally, when the mother's young son becomes lost in the cold picking berries, an arctic fox reunites him with his mother.

Affective-Feeling

Students will admire Mama who helps the otter pup without receiving any gratitude for her kind action. Students will empathize with the boy who is lost and feel relieved when the fox wisely helps the young boy find his way home to his mother.

Behavioral- doing

Students will show gratitude towards others who have helped make the community a better place to live. Students will learn to do their part. Students will practice saying "thank you" when someone helps them. Students model good behavior to others.

Materials:

- Alaska books and books about the tundra
- chain, dominos
- construction paper cut into strip/bands
- stapler, makers, and chart paper
- graphic organizers, stationary, envelopes
- stamps
- caught being a good citizen cards

Into:

1. The Alaskan tundra is probably unfamiliar to most students. Give background knowledge of Native Americans who live there in the extreme climates. It might be useful to show some visuals. Describe what types of clothing and shelter they use to survive. Discuss the animals, seasons, and high value Native Americans put on nature. They feel personal responsibility in taking good care of wildlife because of the many ways animals have helped humans.
2. Introduce the concept of citizenship. A good citizen understands that all good deed will come back to you. In many ways this is like practicing the Golden Rule: Do unto others as you would like to have them do unto you.
3. Do you remember the story Quail Song? Do you remember how the coyote's actions eventually caught up with him? It is important that we work together as a community to help one another. This could include offering food, helping injured persons, and helping those who are lost.

Through:

1. This book is called Circle of Thanks because one good deed prompts the next character in the story to want to help someone else in need. The story is told in a circle because the actions form a chain or domino effect. (Bring dominos to show how knocking one domino over causes others to fall. Bring a chain to show links must all be connected. If one link in the chain breaks, the rest will suffer.) As one animal in the story helps the next one, all their actions eventually are linked to the mother's first act of kindness towards the other.
2. Show the chain of events on a circle sequence chart (see graphic organizer).
3. Students may want to pantomime each event as it is told in the story by enacting each animal. Story Theater is probably most appropriate to use here because every child will be able to pantomime the story.
4. How does Mama help the otter pup? (She saves him from drowning)

5. What is the otter pup's response? (He blinks and runs away without saying thanks.) Did the otter pup act rudely by not showing thanks to the mother? What should he have done?
6. When the otter pup sees the injured raven, what do you think he should do? What do you think the raven will do?
7. Why do you think otter pup gave his fish away? (He felt gratitude for someone helping him without asking for anything in return and wanted to do the same for someone else.)
8. Do you think raven should have stolen Otter Pup's fish? Did Raven thank Otter Pup for the fish?
9. What is wrong with the Caribou Calf? (It has lost its mother.)
10. What do you think Raven will do? (He circles the lost calf and squawks loudly to signal to its mother where the calf is lost.)
11. Why do you think Raven did this? (He wanted to protect the calf and he knew it is valuable to its mother.)
12. Do you think Raven learned gratitude? (Yes, he learned it by showing kindness to the caribou.)
13. The mother Caribou helps the injured Arctic Fox by setting him free from an animal trap. How did she show gratitude and good citizenship? Review the sequence on the circle chart thus far and predict what the Arctic Fox is going to do next.
14. Who do you think the Arctic Fox will help next?
15. Why is the boy outside? (He is picking berries to help his mom.)
16. What happened to the boy? (He fell and twisted his ankle in the dark.)
17. Who will help him? What will Arctic Fox do with his mitten? (Fox places the mitten at his mother's door, shows his mother the track to follow to reach the boy.)
18. This story shows that the good deeds eventually will return to you (The boy reunited with Mama as a result of her one act of kindness; in return the other animals helped her when she needed it.)
19. Every person in the circle sequence is important. If Raven had not chosen to help Caribou, mother Caribou would not have been there to set Arctic fox free and

the boy would most likely have died in the cold never to find his mother.

20. We too live in a circular community. For example, the decisions we make whether to recycle or pollute the environment will eventually help us or harm us. Ask students to fill out the chain of events below.

Beyond:

1. Help students design their own circle of thanks and share it with the class (see sample graphic organizer). List one thing somebody else did to help you. Describe how in return you helped someone else to show your gratitude. Explain how you or someone else helped the first person that helped you. List one thing you did to help somebody else. Describe how that person, in turn, helped someone else. Show the connections between the persons who helped one another. Write a thank you card.
2. Write each student's name on a multicolored construction paper band and staple together. Connect the circular bands to form a long chain. Explain how all the students in the class are interconnected. Every time we help someone in this class it will result in a chain reaction. However, if one person fails to help, the chain is broken. Use this chain to decorate your character-builder library.
3. Award "caught being a good citizen" cards to every student who says "thank you" after receiving help from the teacher or someone else. Use these awards as "leaves" to decorate an "act of kindness" tree displayed on a bulletin board in the character-builders library. Optional: Students may use courtesy cards to earn a spot at the courtesy table (pizza party table) at the end of the month. Ideas taken from Nish, S. (1998). 2nd ed. Good ideas to help young people develop good character. Marina del Rey, CA: Josephson Institute of Ethics, pp. 69,97-98.

ASSESSMENT RUBRIC FOR CITIZENSHIP

Students receive a rubric score for meeting each objective. The sum total of each category is totaled and then averaged to give an overall score for that category.

- 5= Excellent understanding of core ethical value
- 4= Good understanding of core ethical value
- 3= Needs improvement in reasoning behind value
- 2= Understands only a few basic concepts
- 1= Very little understanding; needs remediation

Cognitive Objectives:

1. Student understands the interdependence of living things.
2. Student is aware of the importance of conservation.
3. Student can understand the cause and effect relationship between development and the destruction of natural resources.
4. Student extends multicultural context to promote racial and ethnic equity and justice for all citizens.

Affective Objectives:

1. Student feels happy when sharing things with others.
2. Student feels sadness when seeing the destruction of natural resources.
3. Student is abhorred by the atrocities of slavery.
4. Student respects and admires heroic citizens.

Behavioral Objectives:

1. Student invites and welcomes others to join his or her peer group.
2. Student helps and shares with other students.
3. Student takes personal interest in conservation efforts.
4. Student uses strengths and abilities to help the community.

Anecdotal Record for Citizenship

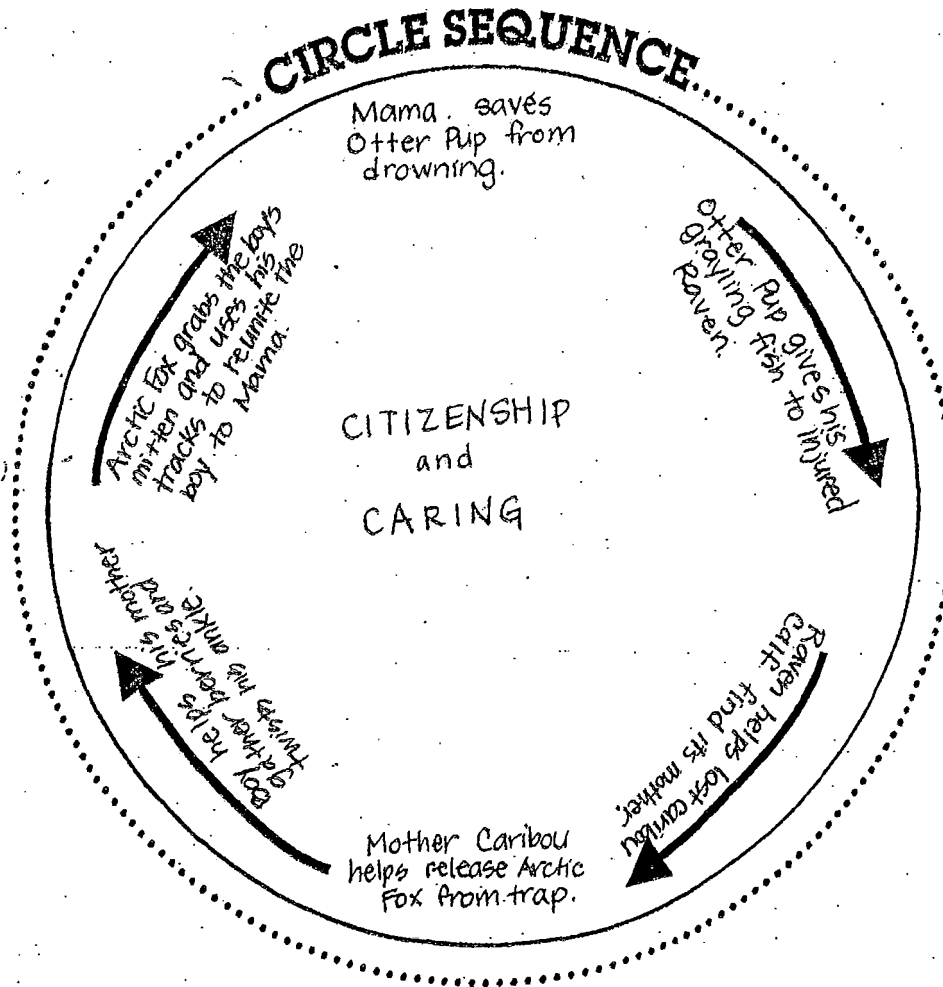
| Name: Date: Place: | STUDENT'S STRENGTHS | AREAS STUDENT NEEDS IMPROVEMENT | WAYS TO ACHIEVE GOALS |
|---------------------------------------|--------------------------------|--|----------------------------------|
| Summary of events COGNITIVE | | | |
| AFFECTIVE | | | |
| BEHAVIORAL | | | |

Assessment of Student Portfolio: journal responses and pictures

| |
|----------|
| Summary: |
|----------|

Name _____

Title/Topic Circle of Thanks

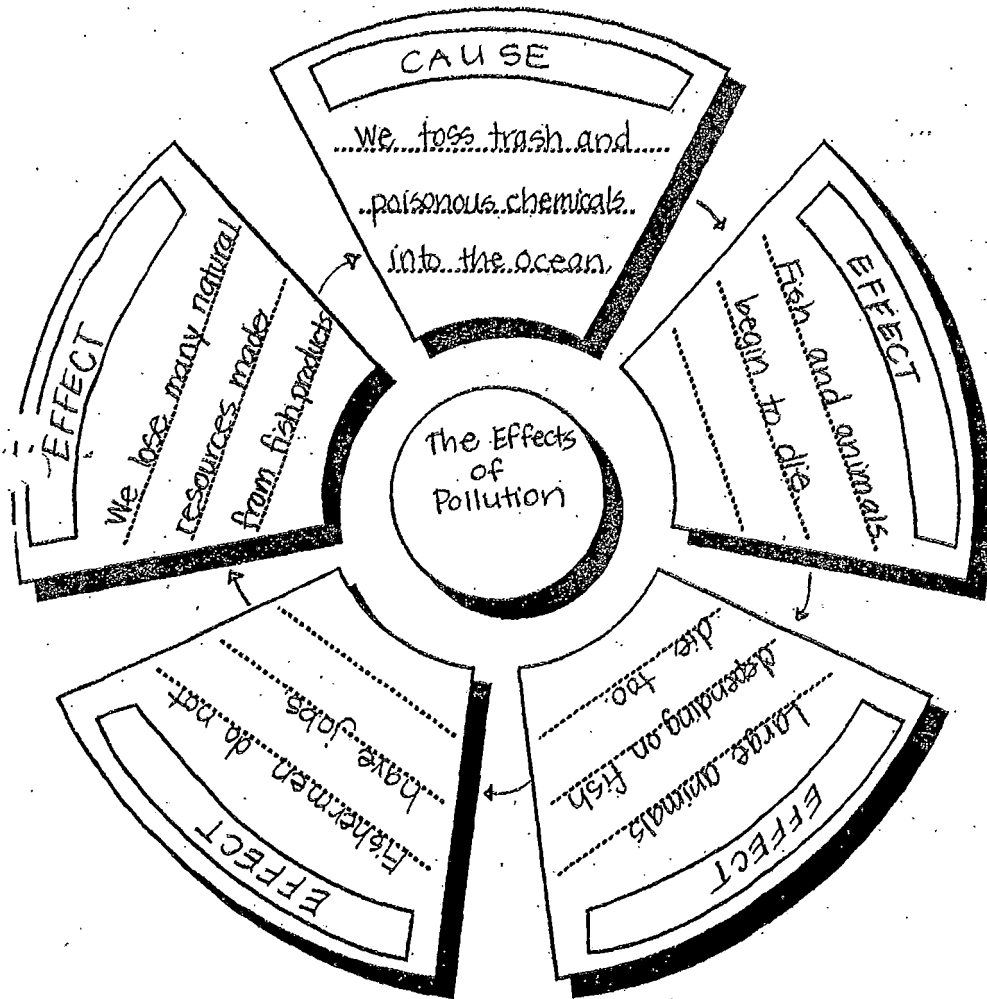


Graphic organizer ... from Flynn, K. (1995). Graphic organizers: helping children think visually. Cypress, CA: Creative Teaching Press, Inc., p. 7.

Name _____

Title/Topic Circle of Thanks

Circle Chart



Graphic organizer from Flynn, K. (1995). Graphic organizers: helping children think visually. Cypress, CA: Creative Teaching Press, Inc., p. 17.

Jamaica's Find

Summary:

Jamaica finds a small cap and stuffed animal dog while playing alone in the park. She returns the cap to the parks lost and found but keeps the dog for herself. She really enjoyed playing with the dog but her mother convinces her that the dog belongs to someone else. Jamaica returns the dog to the lost and found bin and discovers the joy of doing the right thing.

Objective:

Cognitive thinking

The purpose of this is for students to know and discern that complete and not partial honesty is important.

Affective - Feeling

Students will empathize with Kristin about losing a beloved stuffed animal.

Behavior - Doing

Students will learn that personal trustworthiness is exhibited when we don't keep or take what is not ours. We return items to the rightful owner when found.

Materials:

Into:

1. Show your favorite stuffed animal and share why it is precious to you.
2. Ask them to share their favorite items with the class. Ask how you would feel if you lost your favorite toy. (I would feel sad; I would hope someone who finds it would return it.)
3. Have you ever found anything? What did you do? Why? (I put it in the lost and found; I gave it back; I kept it.)
4. Today we will hear a story about a girl named Jamaica who finds something in the park. She has to decide whether to keep it or return it.
5. Jamaica's actions in the story will show whether or not she is a trustworthy person. I want you to decide whether what Jamaica did was honest and showed she was trustworthy.

Before we begin lets define the value trustworthiness. Being honest, not thinking of you being in the same in all situations having courage to do the right things.

Through:

Read the story aloud and discuss these questions.

1. Did Jamaica do the right thing in returning the cap immediately?
2. Did Jamaica do the right thing in keeping the dog? (It wasn't hers but how did she know? Is this the same thing as stealing? Why or why not?)
3. What is her mom's reaction to her keeping the dog? What does her family think?
4. How does Jamaica feel about the dog?
5. How does Jamaica feel when se returns the dog the next day? (She feels ashamed that she should have returned it yesterday when she returned the cap.)
6. What would you do if you were Jamaica? (Keep it, Return it) Why or why not?
7. How does Kristin feel about her lost dog? What actions show us that Kristin cares a lot about the dog? (She goes back to the park to look for it. The dog is old and worn, yet she still plays with it frequently.)
8. How does Jamaica fell when she sees Kristin looking for the dog?
9. How does she feel after Kristin gets her dog back? (She feels happy because Kristin got her toy back and she did the right thing returning the dog to its rightful owner.)

Beyond:

Journal quick draw and quick write

1. Who was the hero or heroine of the story? Write or draw his or her picture.
2. Why did you like him or her? What kind of things did they do in the story to show this character pillar?
3. What character pillar did they show? What does the character pillar mean?
4. What did you decide to do or change today to show trustworthiness? Draw a picture or write a short paragraph about what you are going to do.

Other Extensions

1. Student will write moral dilemma chart on a chart paper.
2. Student can make a lost and found box for the class.
3. Reemphasize trustworthiness and proper behavior.

MORAL DILEMMA CHART

| Problem | How Jamaica handled the problem | Was the solution right or wrong? | Did she show trustworthiness? |
|--|--|----------------------------------|-------------------------------|
| Jamaica found two items at the park. | She returned that cap right away to the lost and found | Right | Yes |
| | She kept the dog for herself | Wrong | No |
| Brainstorm your own personal problem that you faced. I found a pencil on the floor in the class. | Explain how you would handle it. | | |

Grandfather's Dream/ Vietnamese

Summary: Grandfather hopes that after the rains come the beautiful cranes will return to their Vietnamese home. Nam, his grandson learns about the significance of the cranes and believes in his grandfather's dream. However, villagers do not see the reason why the land should be set apart for the cranes and desire to use it to plant rice paddles. At the end of the story, when the cranes return, they discover that it is important to preserve and enjoy the beauty of wildlife. Nam learns that it is his and the responsibility of the next generation to ensure that the cranes will continue having safe places to live.

Objective

Cognitive- Thinking

The purpose of this lesson is for students to learn to protect the environment and appreciate the beauty of living creatures (endangered species). Responsible citizens take a stand against abuses being done to the land, such as the detrimental effects of over-construction of natural habitats. Students will understand the reasons and value for conserving natural resources and support efforts to protect natural habitats.

Affective-Feeling

Students will feel sadness over the loss of the cranes due to war. Students will feel Grandfather has wisdom, but nobody cares. Students will be excited to see that Grandfather's dream came true. Students will be compelled to take personal responsibility towards conservation of wildlife.

Behavioral- Doing

Students will learn to make origami paper crane mobiles explaining why it is important that each citizen take personal responsibility in protecting our natural resources. Students will research areas in their community on the web that need to be protected. Students will devise

action conservation service project. Students will interview a senior citizen who has lived in the community for a long period of time and analyze the pros and cons of development. Students will write a letter to the city or state officials about conserving natural resources.

Materials:

- origami book and origami paper
- hangers, needle, and tread
- video camera or cassette recorder
- computers with Internet access
- scissors, chart paper, markers

Into:

1. Think pair-share: Have you ever had a dream for better things, but people just laughed at you?
2. Show visuals and videos of endangered species that once were alive, but now are extinct because of certain reasons (e.g. man destroyed their natural habitat)
3. Show pictures of cranes. Give information about cranes (i.e. they're beautiful, largest flying birds, etc) Describe where cranes live and what they eat. Describe their natural habitat.
4. Explain that the character pillar of citizenship involves being a good steward of our natural resources. Sometimes we need to make an effort to protect the environment by conserving wildlife refuges. Explain that this story is about one citizen who made a difference in his community by protecting the cranes. Sometimes you may have to take an unpopular stand for something you believe is right. We as young citizens can also learn many valuable things about the history of our community and what is important to preserve for the future survival of our community by learning from the wisdom of senior citizens.

5. Show Vietnam on a map. Describe some of the Vietnamese culture. Explain that the Vietnam War (list dates and effects of the war). This story is set in Vietnam

Through

Read through the text. List what happens to the cranes on the cause and effect chart (see sample on the next page).

1. Why did the cranes disappear? What was the cause? Where did the cranes go? How do you think Grandpa feels about the cranes going away? How would you feel? How many cranes were seen in the past (covered the entire sky)?
2. Why are the new dikes being built? What are dikes? A dike is an embankment or dam made to prevent flooding by the sea or by a stream (Webster's New World Dictionary, 1987) Define and point to illustration in the text. Why are the dikes important to the cranes return (far-reaching effect)?
3. What does Mama think about Grandfather's dream? Why doesn't she believe in it?
4. What will happen if the rains don't come? What is the far reaching effect?
5. Why does Grandfather want the cranes to come back?
6. Why didn't the Otters eat the raw fish they caught? (They were trained to eat only cooked fish.) How did the Otters help Grandpa?
7. What happened when the monsoons came? Predict: Do you think the cranes will return now?
8. Why does Mama tell Grandpa, "You are living in the past?"
9. What does the village committee decide to do? (Plant rice in the reserves.) Is this necessarily wrong? What are the pros and cons of doing this? What are the pros and the cons of waiting for the cranes?
10. How do Grandfather and Nam feel about the rice planting? How would you feel if you were Nam or Grandfather? Have you ever been in a situation like this before?
11. Predict: What do you think will happen? Do you think the cranes will come back?

12. What is the reaction of the villagers to the cranes return? Predict: What do you think the villagers will do? (Preserve the cranes.) Why?

Beyond

1. What's your perspective? Complete chart and decide whose positions are right or wrong. Personalize: What would you do if you were Nam? Why? What can you do to protect our environment today?
2. Do a web search of different conservation efforts occurring in their community. Summarize findings in a brief report stating the problems and solutions to current environmental concerns.
3. Write a persuasive letter to a city or state official informing them about conserving natural resources in their area.

Sample Cause and Effect Chart for Grandfather's Dream

| CAUSE | EFFECT | FAR-REACHING EFFECT |
|--|--|--|
| Vietnam War | The cranes left Vietnam. | The cranes went to find safer places to live where food was plentiful. |
| The villagers build new dikes. The spring rains come. | The dikes flood with water. | The plants grow and the cranes return home because there is food for them to eat. |
| The rains do not come. | The farmers plan to take away the bird reserves. | The farmers want to plant rice. The villagers will have extra food to eat, but the cranes won't come back. |
| The May monsoons arrive. | The river swells, the banks flood, but the water stays inside the dikes. | The dikes didn't drain off the land. |
| The cranes return and fill the sky at sunrise. | The villagers come to see the amazing beauty of the cranes. | The cranes will continue to stay if Nam helps protect the crane reserves. |

Graphic organizer adapted from Campoy, R. (1997). Creating moral curriculum: how to teach values using children's literature and metacognitive strategies. *Reading Improvement*, 34 (2), pp. 54-65.

What's Your Perspective?

| ISSUE | CHARACTER | REASON | WHAT HE OR SHE VALUES | WHO IS RIGHT OR WRONG? WHY? |
|--|---------------------------------------|---|--|-----------------------------|
| Preserving the cranes and the reserve land | Grandfather | Vietnam is the cranes' home. They are strong and beautiful birds who live long lives and bring good luck. | He is afraid the birds will be gone forever. | |
| | Nam | He believes in Grandfather's dream. He loves the animal stories Grandfather tells him. | He decides that it is up to him to continue preservation of the cranes. | |
| | Farmers/village committee of Tam Nong | They want to plant rice in the reserves. | They don't believe the birds are important and don't want to waste the land, but make profits. | |
| | Mama | She thinks the birds aren't good for anything. | She values practicality. She doesn't want to worry about small things of the past that are gone. | |
| | What would YOU do? | | | What can you do? |

Graphic organizer adapted from Campoy, R. (1997). Creating moral curriculum: how to teach values using children's literature and metacognitive strategies. *Reading Improvement*, 34 (2), pp. 54-65.

Name _____

Choices

Title/Topic Grandfather's Dream

An Interview With a Senior Citizen in the Community

How the area has changed:
The Laguna Canyon has the 73 Toll Road running through it.

Pro

Con

Commuters do not need to sit through traffic.

Conservationists warn us that many endangered animals like the gnatcatcher bird will suffer.

1st Choice

How the area was in the past:
The Laguna Canyon was reserved for wildlife.

Pro

Con

There was not much concrete and the animals could roam freely.

Travel to and from the canyon was difficult.

2nd Choice

How the area will look in the future.

Pro

Con

3rd Choice

Papa Gatto/ Italian

Summary: Papa Gatto is an adviser to royal court. His wife recently passed away while giving birth to 8 new kittens. Gatto needs to find a trustworthy person to care for his house and kittens. He soon discovers though that outward beauty is not a strong basis for good character when Sophia makes a mess of everything. Beatrice, though plain-looking, is reliable, hard working, and kind and proves to be best suited to care for the kittens.

Objectives:

Cognitive-Thinking

The purpose of this lesson is for students to understand that trustworthiness means being reliable and hardworking. Trustworthiness means we do not deceive others for personal gain. Students will become aware that character is not based on outer beauty.

Affective-Feeling

Students will feel sorry for Papa Gatto and his kittens. Students will feel pity for Beatrice who is mistreated by her family. Students will be drawn to Beatrice's kind and trustworthy character. Students will feel justice is accomplished when Sophia's deception is revealed.

Behavioral- Doing

Students will be responsible for cleaning the classroom and taking care of a class per week. Students will work hard in completing their chores at home.

Materials:

- copy of Papa Gatto, journals
- wrapping paper (ornamented)
- white butcher paper
- blank book
- class's favorite book
- tape, glue, scissors
- construction paper
- yarn and fabric

-graphic organizer

Into:

1. Ask the students if they have ever owned a pet. List their pets on the board
2. Ask students what types of chores are involved in taking good care of a pet (washing, feeding, cleaning the cage, taking it for a walk, etc) Ask student to list these on the board.
3. Ask students about the consequences of not taking good care of their pets. Ask students about how their pets feel when they do take care of them.
4. Show Italy on the map. Explain that this fairy tale is set in Italy. To activate prior knowledge, tell the students that they already know many Italian terms like pizza, spaghetti, and pasta. Students will be able to relate to the foods described.
5. Define trustworthiness. Show two books. Cover a blank journal with beautiful and ornamented wrapping paper and the other book (one of the class favorite) with plain white butcher paper. Ask students to vote and choose which one they would want to read more. Most likely, the students will pick the one with the beautiful cover.
6. Tear off the wrapping paper. Show students the real contents of each book by its cover, we can't judge a person's character based on his or her outward appearance. True character is seen through a person's consistent actions and motive of heart.

Through:

Read and discuss the following questions.

Chart the similarities and differences between Sophia and Beatrice on a Venn diagram.

1. Why did Papa Gatto need a helper? (His wife died and he needed someone to help him care for his house and his kittens.)

2. Why did the widow think Sophia was better suited for the Job? What did Sophia think about work and kittens? (She was lazy and allergic to cats.)
3. Why did Papa Gatto get tricked into thinking Sophia's outer beauty reflected her inner caring heart? Was this really true of Sophia?
4. Predict: What do you think Sophia will do to the house and the kittens? (She will not clean anything and leave a mess.)
5. What beautiful thing did Sophia want to receive as payment for her services? (a diamond necklace.)
6. Did Papa Gatto think Sophia did a good job? (No, he scratched her and took away the necklace)
7. Why did Beatrice secretly want the job? (She loved kittens; they made her happy. She knew how to work hard.)
8. How does Papa Gatto feel about the way Beatrice has taken care of his house and kittens? How do your parents or teachers feel when you have shown yourself trustworthy to take care of things? (You are given more responsibilities.)
9. How did Sophia deceive the prince? She didn't tell him that she wasn't Beatrice. She tried to disguise herself as Beatrice.)

Beyond:

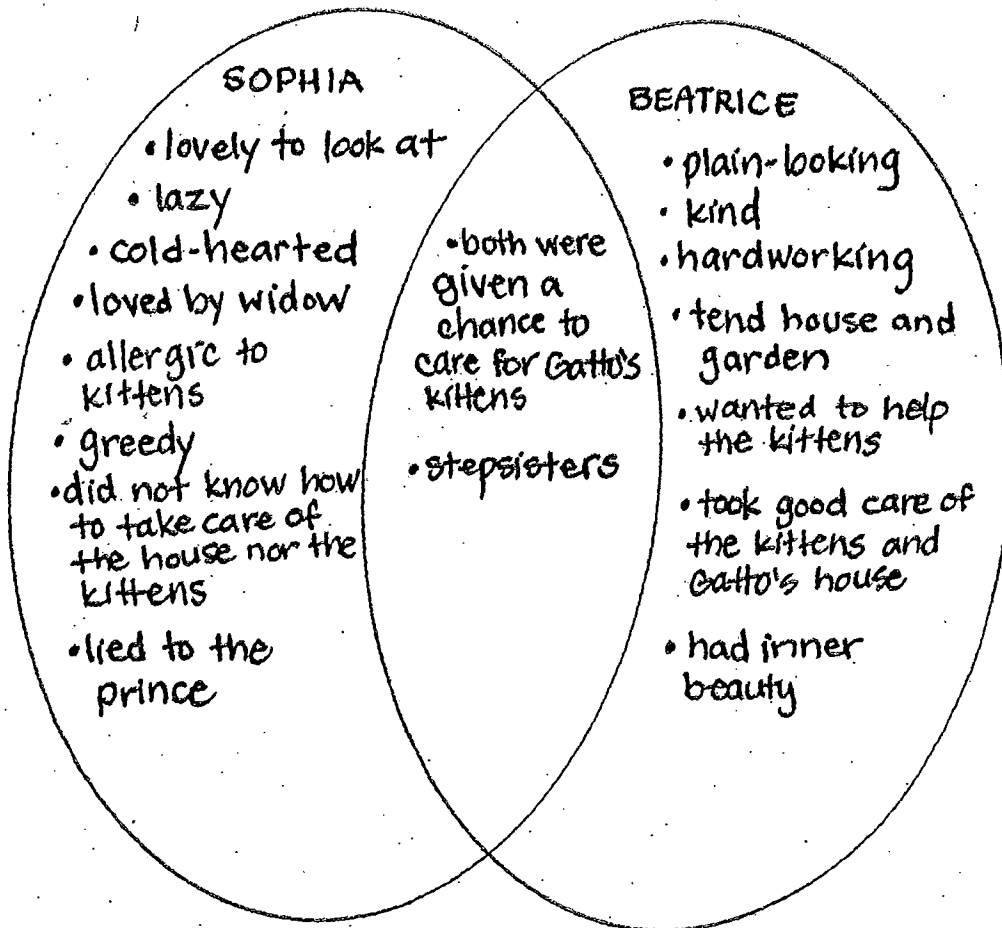
Make two-sided paper masks. One side will be face of Beatrice. The other side will be the face of Sophia. Draw the face with markers. Use different textured fabrics and yarn to make the hair and dresses. Use glitter glue for the bracelet. Glue a Popsicle stick on one of the masks. Staple the two masks together. Students can use this mask to show the different sides of Sophia when she tries to deceive the prince.

Journal Quick draws and Quick writes:

1. Who was the hero or heroine of the story? Write or draw his or her picture.
2. Why did you like him or her? What kinds of things did he or she do in the story to show this character pillar?
3. What character pillar in the story did they show? What does the character pillar mean?
4. What did you decide to do or change today to show trustworthiness? Draw a picture or write a short paragraph about what you are going to do.

Optional Class project. Obtain a small pet mouse, rabbit, lizard or other animal appropriate for a classroom setting. Adopt the pet for a week or longer (it depends on the maturity of the class to handle animals). Give guidelines on how to care for the pet. Give students rotating tasks to take care of the pet (clean, feed, water, etc). Track their progress to see if they are "trustworthy" in doing their duties. Students will learn responsibility and how to take care of living things.

VENN DIAGRAM



Name _____

Title/Topic Papa Gatto

Problem

Solution

Papa Gatto's wife died. He needs a helper to take care of his house and his 8 kittens.

Graphic organizer adapted from Flynn, K. (1998). *Graphic organizers: helping children think visually*. Cypress, CA: Creative Teaching Press, p. 23.

Job Application

Name Sophia

Address

Social Security Number

Telephone Number

Education

School Name:

Number of Years Completed:

Position Applying For:

How did you hear about the job? I heard it from my mother.

Why do you want to work here? I want to get paid a lot.
I want the diamond necklace.

Previous Employment

Employer:

How Long?

Why should we hire you? I am very beautiful and lovely to
look at.

Signature:

Date

Graphic organizer from Hetzel, J. (1993). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 16.

Job Application

| | |
|--|----------------------------|
| Name <u>Beatrice</u> | |
| Address | |
| Social Security Number | Telephone Number |
| Education | |
| School Name: | Number of Years Completed: |
| | |
| | |
| | |
| Position Applying For: | |
| How did you hear about the job? <u>I heard it from my stepsister Sophia.</u> | |
| Why do you want to work here? <u>I love kittens. I like to take care of houses.</u> | |
| Previous Employment | |
| Employer: | How Long? |
| <u>Widow, my stepmother</u> | <u>18 years</u> |
| | |
| Why should we hire you? <u>I am a trustworthy and hard-working woman. I like kittens and I know how to take good care of them.</u> | |
| Signature: | Date |

Graphic organizer taken from Hetzel, J. (1993). Responding to literature: activities to use with any literature selection. Cypress, CA: Creative Teaching Press, Inc., p. 16.

The Great Kapok Tree/ Brazilian

Summary: A man is hired to chop down the great kapok tree that canopies the beautiful and lush rain forest in Brazil. However, the tree is the home to many rare and endangered forest animals. As the man falls into a deep sleep, the animals gather around him and tell him the negative effects of destroying nature.

Objective:

Cognitive-Thinking

The purpose of this lesson is to expand students' ideas about conserving the Amazon rain forests. Students will understand the importance of conserving our natural resources and curb overdevelopment. Students will see how the rain forest trees are rapidly being destroyed, and how vital the trees are to our future survival.

Affective- Feeling

Students will feel sad that people are cutting down animals' homes that may never be replaced again once they are destroyed.

Behavioral-Doing

Students will look up the web sites about the current conservation efforts. Students will take personal interest and realize that each person can make a difference by making a decision to plant or destroy a tree. Students will plant trees in their local community.

Materials:

- copy of the Great Kapok tree
- chart paper, markers, scissors
- graphic organizers
- crayons, pastels
- blue or green tempura paint
- paintbrushes, newspaper
- white/black construction paper
- leaf rubbings, textured fabrics/materials
- butcher paper, stapler
- crayon shavings, wax paper, iron

Into:

1. Students will look at the map inside the book to compare how much of the rain forests have been destroyed.
2. Describe what a kapok tree is (length, width, height, appearance, age, and features.)
3. Define citizenship as taking care of the environment. Humans cannot be greedy and take or destroy all natural things for their own use, but should share with others. A good citizen thinks about the consequences of his or her actions before doing it.
4. Spray mist from a water bottle so students feel the humidity of the rain forest.
5. Describe the different animals (use visual file) that live in the forest.
6. Describe the different layers in the rain forest (emergent, canopy, middle layer, shrub layer, herb layer). Name the animals that live in each layer.
7. Fill out the "Who lives in the Kapok tree?" chart as the story is read. Students can draw or cut out animal pictures from magazines to glue underneath the tab.

Through:

1. How do the animals feel about chopping down the tree? Point to the animal picture as you go along. Also complete the cause/effect/ far-reaching effect, moral dilemma, and what's your perspective charts as you read.
2. Why doesn't the Boa constrictor want the man to cut down the tree? (It is a tree of miracles; home where he and his ancestors lived.)
3. Why is the Kapok tree important to the bee? (The bee's hive is in the Kapok tree. Without the bees, the flowers and the tree do not get pollinated. Everything in the rain forest depends on each other.)
4. Why do the monkeys think it is bad to chop down the tree? (Continual chopping of the tree will make the roots wither and die and cause the soil to wash away. The rain forest will be a desert.)
5. The birds have flown over the land and seen how people have destroyed the rain forest. What do the people do that is not good for the nature? (burn,

settle, ruin). Problems solve: how can we balance providing places for people to live, but not destroy the rain forest too?

6. Why do the tree frogs need the Kapok tree? (It is their home).
7. Why is the Jaguar asking the man not to cut down the tree? (The Jaguar depends on the small birds and animals that live in the tree for his food.)
8. Tree porcupines remind us of an important thing trees make that all living things need. What is it? (oxygen) What will happen if there is less oxygen? (It will become harder to breath and eventually everyone will die.)
9. What will happen to the future children (like you) if people keep on chopping down trees? They will live without trees.)
10. Why does the sloth think the rain forest is important? Beauty is worth a lot)
11. What tribe lives in the rain forest? (Yanomamo tribe) How does the Yanomamo child feel about chopping down the tree?
12. When the man awakes; does he see the tree differently? How does he feel about the animals and the plants now?
13. Predict: What will the man do with his ax? Vote for one: He will cut the tree down. He won't cut the tree down.
14. Why do you think the man finally decided to stop chopping? (He realized the tree was too important for the survival of the rain forest.)

Beyond:

1. Make a butterfly out of wax paper and crayon shavings. First outline two templates (see next page) of the butterfly out of black construction paper and cut out the middle part of the wings so the crayon shavings can show through. Put the crayon shavings of different colors between folded sheets of paper. Iron on a low heat. Place the wax paper between the two templates. Hang on the window of your classroom.
2. Make a crayon resist drawing using pastel or crayons. Students will place real leaves under their white construction paper and make leaf rubbings with their crayons. Make sure they rub it very hard. Then using

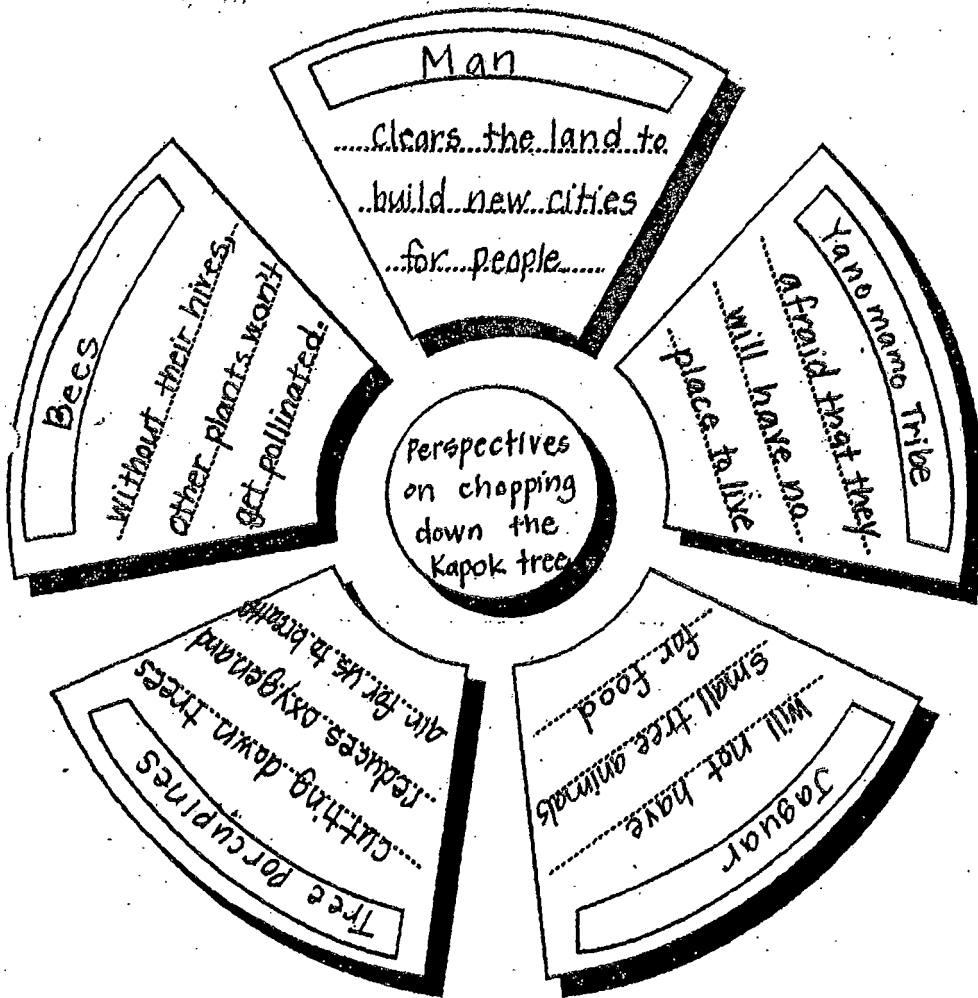
long horizontal brushstrokes paint over the crayon rubbing with blue or green tempura paint or watercolor. This painting should look like the Kapok tree.

3. Take a field trip to a wildlife reserve.
4. Visit web sites about conservation.
<http://www.epa.gov/recyclecity>
<http://www2.hsonline.net/homepages/kidart.html>
<http://www.ran.org/ran/kids-action/index.html>
<http://www.greenvalley.com/coloring/colorme1.html>
<http://www.nbn.com/youcan/paper/paper.html>
5. Sing songs about trees.
6. Complete a before and after chart. How did the man feel about the rain forest at the beginning and the end of the story?

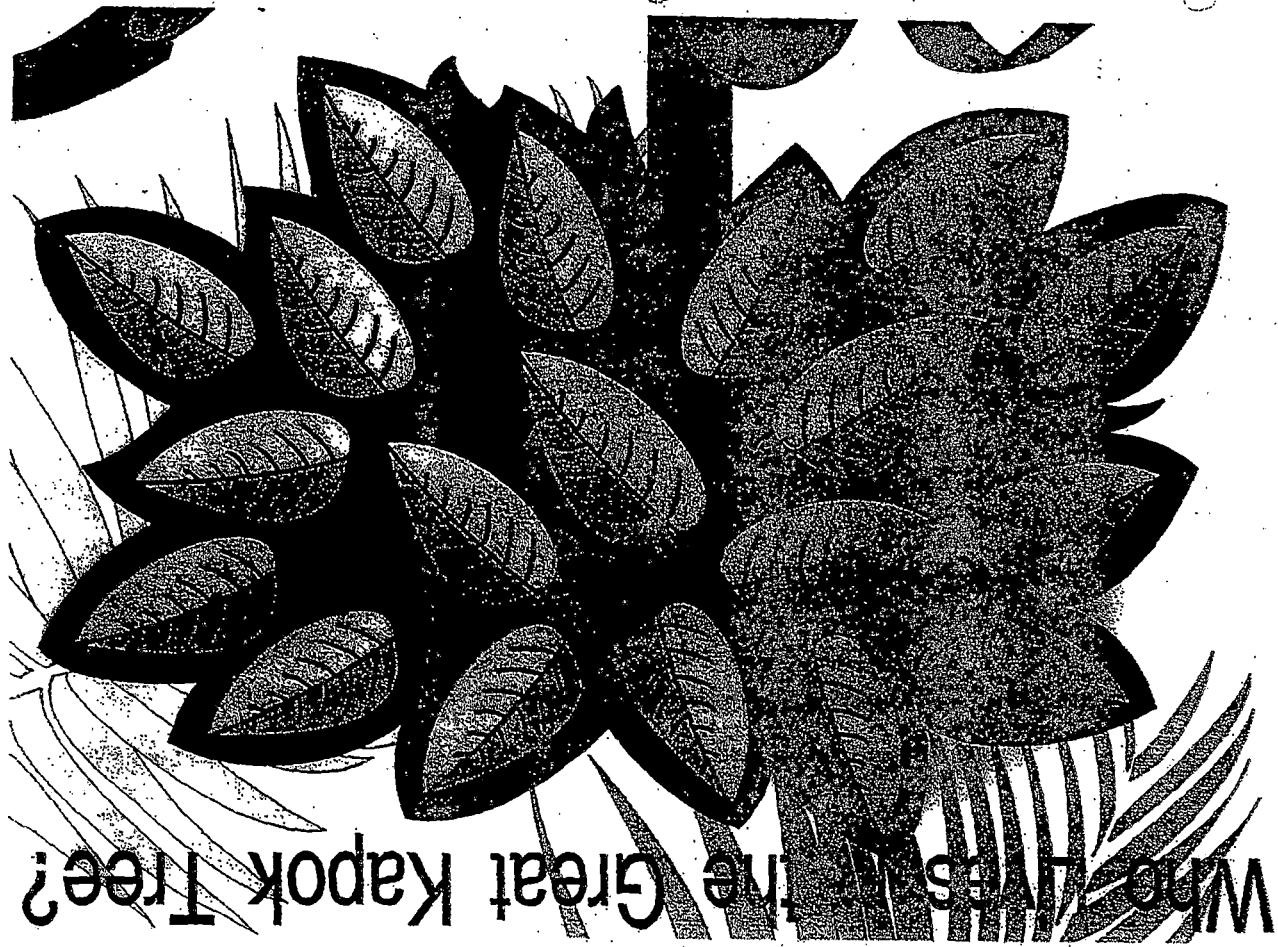
Name _____

Title/Topic The Great Kapok Tree

Circle Chart



Graphic organizer taken from Flynn, K. (1996). *Graphic organizers: helping children think visually*. Cypress, CA: Creative Teaching Press, Inc., p. 17.



Who lives in the Great Kapok Tree?

Who Lives in the Great Kapok Tree?

Write name
of
animal
here

1. Cut leaf halfway
2. Glue construction paper underneath
3. Draw a picture of the animal

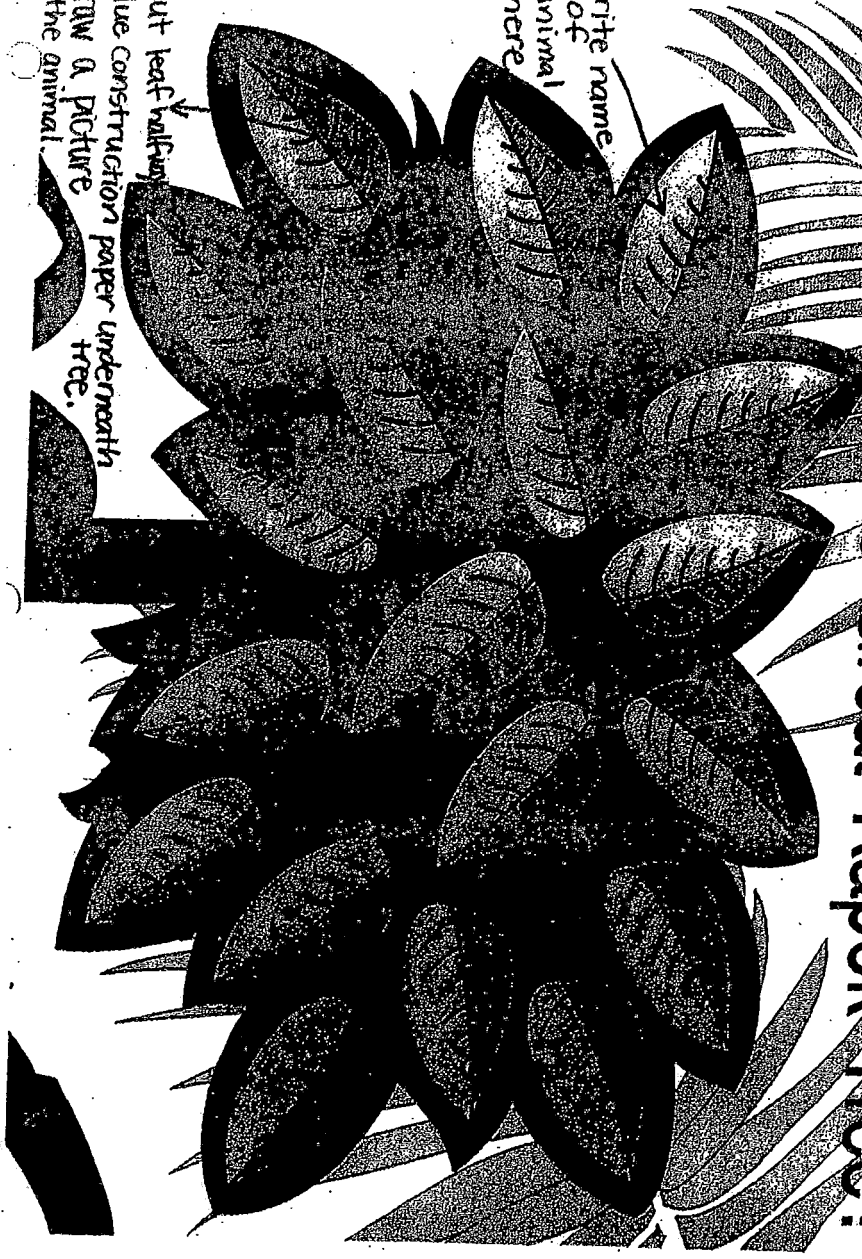


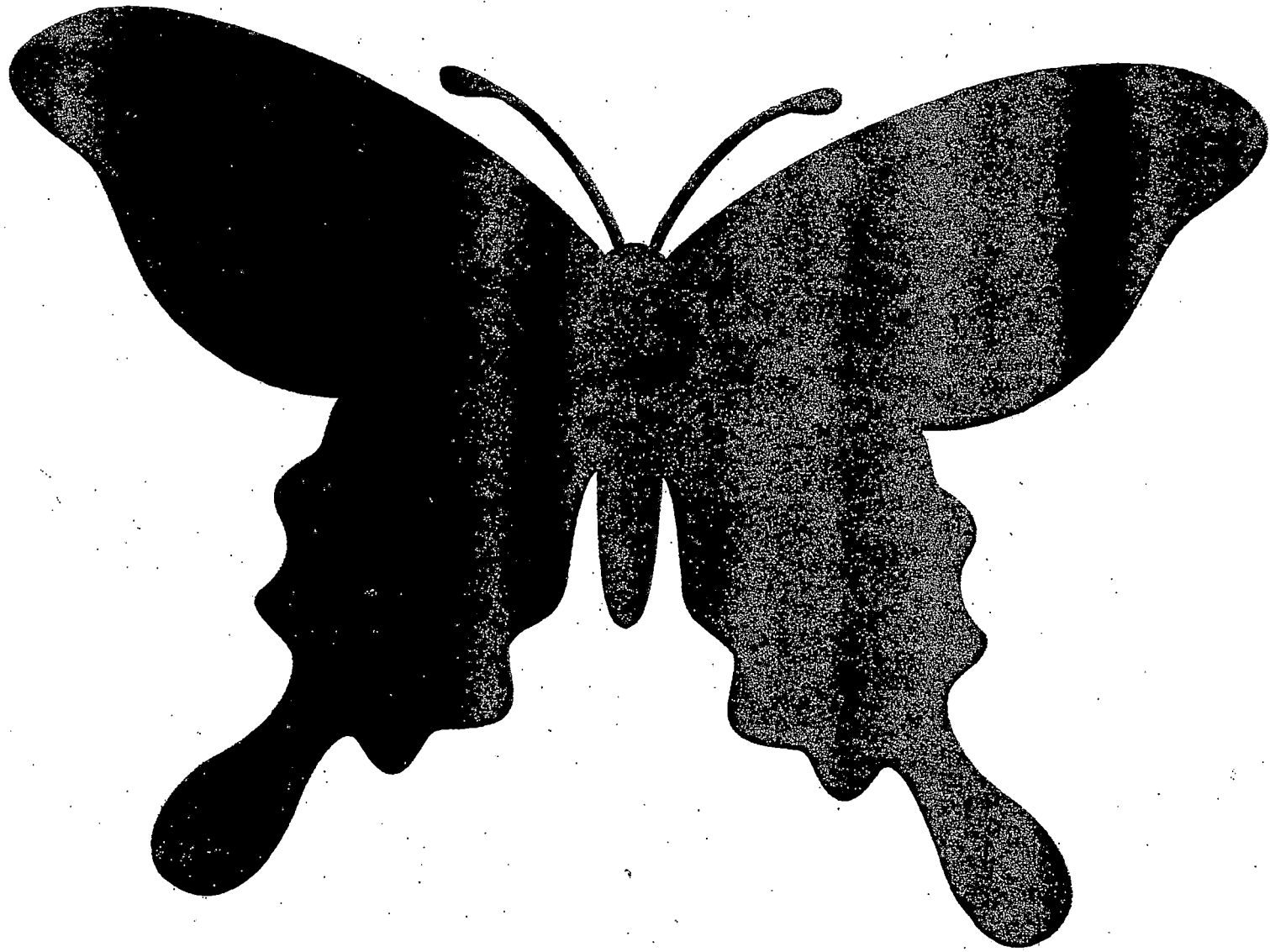
CHART FOR THE GREAT KAPOK TREE

| CAUSE | EFFECT | FAR-REACHING EFFECT |
|--|---|--|
| People need houses and places to live. | The man is hired to chop down the Kapok tree. | Destruction of the rain forest |
| The man chops down the tree. | The bees have no hives. | No pollination for the trees and flowers |
| The man chops down the tree. | The tree roots wither and die. | The rain forest soil washes away and the place becomes a desert. |
| The man chops down the tree. | Tree frogs are homeless. | Tree frogs become extinct species. |
| The man chops down the tree. | Small animals and birds die. | The jaguar has no food and dies. |
| The man chops down the tree. | There is no oxygen in the air. | Everyone suffers from lack of oxygen and dies. |
| The man chops down the tree. | The trees are gone and the animals die too. | There is nothing beautiful in nature to appreciate. |
| The man chops down the tree. | The Yanomamo tribe has no place to live. | The tribe eventually must migrate somewhere else to live. |

MORAL DILEMMA CHART: THE GREAT KAPOK TREE

| EVENT | CHARACTER'S ACTIONS | VALUE | DID THE CHARACTER DO WHAT WAS RIGHT OR WRONG? |
|------------------------------|---|---|---|
| Chopping down the Kapok tree | The men think they should chop the tree down. | They value urbanization and profit. | |
| | Different rain forest animals | They value interdependence of all living things, the beauty of nature, and the survival of all animals within their natural habitats. | |
| | What would you do? | | |

Graphic organizers adapted from Campoy, R. (1997). *Creating moral curriculum: how to teach values using children's literature and metacognitive strategies*. *Reading Improvement*, 34 (2), pp. 54-65.



Knots on a Counting Rope/ Native American

Summary:

A young boy urges his grandfather to retell his favorite story. The story begins with the boy's struggle for survival in his early years and his triumph over blindness. The boy courageously overcomes his fears by racing on his horse through dark mountains. Grandfather reminds the boy of his love and care that will always remain with him as long as he remembers his stories.

Objectives:

Cognitive- Thinking

Students will understand that caring involves patience and time to help someone else. Caring means helping those with physical disabilities to gain strength and courage.

Affective- Feeling

Students will relate to feeling afraid, courageous, and excited about hearing and telling stories.

Behavioral- Doing

Students will share stories of their own acts of courage where a significant adult or parent helped them to continue to keep a loving memory alive. Students will tie a knot each time they tell stories until the story is memorized.

Materials:

- jute cut into 20 short pieces (about 1ft. in length)
- scissors
- copy of Knots on a Counting Rope

Into:

1. Explain that this story is a dialogue between a young boy and his grandfather. Suggestion: Ask another student to read the boy's part of the dialogue.
2. Explain that blindness is a condition that affects many children at birth. Imagine life without the ability to see (Ask students to close their eyes).

Discuss how we should treat people with disabilities. What should you do if you someone making fun of another person with a disability.

3. Do you have a favorite story that mom, dad, grandparent always tells you? Share. Why do you like to hear it again even though you already know the whole story? (It's enjoyable.) Do you ever like to chime in and give more details?
4. Explain that in Indian society oral storytelling is a common practice among family members.
5. Define caring. A person shows caring by patiently spending time with them and by saying something as simply as "I Love you".

ASSESSMENT RUBRIC FOR CARING

Students receive a rubric score for meeting each objective. The sum total of each category is totaled and then averaged to give an overall score for that category.

- 5= Excellent understanding of core ethical value
- 4= Good understanding of core ethical value
- 3= Needs improvement in reasoning behind value
- 2= Understands only a few basic concepts
- 1= Very little understanding; needs remediation

Cognitive Objectives:

1. Student can define caring as the appreciation of someone.
2. Student does not judge others based on social status or outward beauty.
3. Student helps others with disabilities.
4. Student recognizes the strength of character as being important.
5. Student understands the consequences of a self-centered life.
6. Student is gracious and grateful.

Affective Objectives:

1. Student feels special when receiving recognition for a job well done
2. Student feels sadness when hearing or seeing injustices.
3. Student admires good heroes in literature.
4. Student has empathy for sick or injured persons.

Behavioral Objectives:

1. Student helps others (even if it involves personal sacrifice).
2. Student cooperates with others; use teamwork for good causes.
3. Student shares with others.
4. Student treats living things kindly.
5. Student is generous with his or her possessions.

Anecdotal Record for Caring

| Name: Date: Place: | STUDENT'S STRENGTHS | AREAS STUDENT NEEDS IMPROVEMENT | WAYS TO ACHIEVE GOALS |
|---------------------------------------|----------------------------|--|------------------------------|
| Summary of events COGNITIVE | | | |
| AFFECTIVE | | | |
| BEHAVIORAL | | | |

Assessment of Student Portfolio: journal responses and pictures

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|----------|
| Summary: |
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Night Owl and the Rooster/ Haitian

Summary:

Night Owl is afraid to show his face in the daytime because he thinks his appearance is ugly. One day he meets a beautiful sparrow named Drina. Drina loves Coucou the owl for helping her when she was lost. Unfortunately, Coucou is only able to meet her at night for fear his looks will scare her away. The story ends with Drina loving Coucou regardless of his outer appearance.

Objectives:

Cognitive- Thinking

The purpose of this lesson is for students to understand that fairness means judging others based on their inner character. Students will learn that we should not take advantage of another person's situation for our personal gain.

Affective- Feeling

Students will feel Coucou's sadness and hurt when Hummingbird calls him ugly. Students will admire Drina's acceptance and love for Coucou.

Behavioral- Doing

Students will not take advantage of others. Students will not make fun of other classmates' appearance. Students will seek to accept others.

Materials:

- word map
- conga drums (optional)
- cassette or CD of conga music
- CD or cassette player
- construction paper
- black markers
- torn bit of colored construction papers
- graphic organizers
- copy of Night Owl and the Rooster

Into:

1. Show students where Haiti is located in the map. Explain that this is the setting of the story.
2. Ask students to share when they have experienced someone making fun of them. Ask students how they felt at the time.
3. Explain that this story is about an owl who thinks he is ugly because someone else told him so. Ask students to observe how these hurtful words caused the owl to change his behavior (for the worse).
4. Tell students that our words can either help or hurt others for better or for worse. We need to be careful with what we say.
5. Discuss the definition of fairness. Fairness is treating others justly. Fairness is judging others based on their character and not their outer appearance. Fairness is not taking advantage of other people for personal gain.
6. Show pictures of an owl, a rooster, a sparrow, and a hummingbird. Ask students to describe the actions and traits of each animal. Tell students that these birds will be the main character in the story.
7. Explain that this story is a Haitian legend. A legend is a story from long ago that is told to explain why something happens (usually in nature). In this case, this story tells us why owls are nocturnal.

Through:

1. Read through the text and discuss the following questions.
2. Chart the perspectives (see worksheet) of each animal's viewpoint of Coucou's appearance.
3. Why was Coucou the owl sad and lonely? Why did he only come out at night? (He thought he was too ugly to show his face.)
4. What did Hummingbird say that hurt Coucou's Feeling? (You're so ugly I hope never to see your face again) Did you think Hummingbird was right or wrong? Why?

5. Who does Coucou hear crying? (Drina, the lively sparrow)
6. What does Coucou decide to do? (He helps her. He is not scared of frightening her with his looks because it is nighttime.)
7. Why do Coucou and Drina love each other? (They enjoy sharing funny stories. They help each other.)
8. why is Coucou worried about going to Drina's party? (He is scared that she will see his real appearance and not love him anymore.)
9. Use the problem and solution chart to figure out what Coucou should do about the party.
If Coucou doesn't attend, Drina will think he doesn't like her. If Coucou does attend, she will see how ugly he is and not want to see him anymore.
10. What does Coucou's friend, Rouse the rooster suggests? (He suggests Coucou to wear a large hat to hide his face. Rouse will warn Coucou to leave the party before the sunrise.)
11. Do you think Rouse is really thinking of Coucou's best interest? (No, Rouse is selfish and takes advantage of Coucou's situation to court Drina.)
12. How did the sound of the conga drums and dancing help Coucou forget his ugliness?
13. Rouse tricks Coucou when he is asleep. He purposefully does not warn Coucou of when the sun is up. Predict: What will Coucou do? (Stay at the party or run away?)
14. Drina says, "Why have you hidden your beautiful face under that huge, heavy hat all night?" What does this show about Drina's feelings for Coucou? (She loves him for his true face and character.)
15. How do you think Coucou feels after Drina said this?
16. Did you like what Rouse did to Coucou? Why was Rouse wrong? (He took advantage of Coucou and was selfish. He deceived Coucou.)

Beyond:

1. Play conga music for students to hear. Let students dance to the music like Coucou and Drina did. Poncho Sanchez has some very excellent Latin Jazz CDs that contain the use of conga drums.

2. Touch tableau. Ask students to reenact various scenes from the story. Ask students to explain how Coucou and other characters feel at different points in the story.
3. Art Activity. Students can choose to make a mosaic picture of the sparrow, hummingbird, owl, or rooster. Ask students to first make a basic outline of the animal on construction paper with a black marker. Then have students tear (or use pre-torn) small pieces of the monochromatic colors of the bird. Glue the pieces on the outline to make different shades of the bird's body. Display on a bulletin board.

Name _____

Title/Topic Night Owl and the Rooster

Problem

Solution

Coucou is invited to Drina's party, but is afraid to show his face.

① Coucou should not go to the party. If he doesn't go, Drina will think he doesn't want to see her anymore.

② Coucou should go to the party. He should wear a hat to cover his face.

③ Coucou should go to the party. Drina should love him for who he is.

Other Perspectives

Often an event is understood in different ways by those involved. Choose an event from your book and look at it from different perspectives. Record the event and each person's perception of the event in the boxes below.

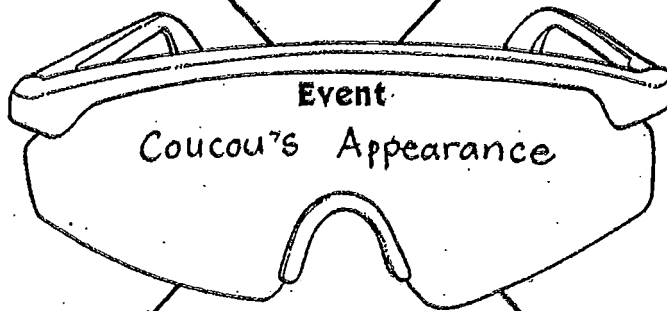
Name: _____

Book Title: Night Owl and the Rooster

Author: Reasoner, C.

Hummingbird says
Coucou's face is
ugly and scary.

Drina loves Coucou
for who he is. She
likes his appearance.



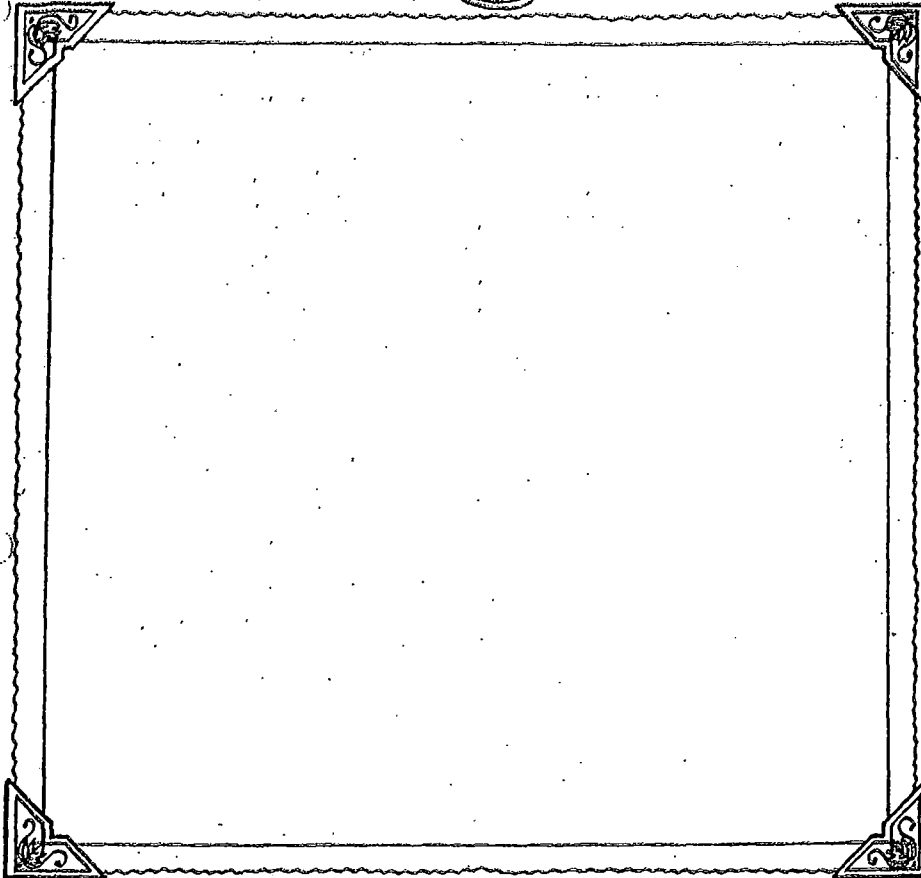
Coucou begins to
think he is ugly and
only comes out at
night.

Rouse takes advantage
of Coucou's poor
opinion of himself.
Rouse is proud of
his looks.

Graphic organizer taken from Hetzel, J. (1993). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 66.



Book Title Night Owl and the Rooster
Author Reasoner, C.



Date _____ Place Drina's House

Description Coucou wakes up in broad daylight.
Everyone can see his face. Coucou
wonders what Drina will think of him now.

Graphic organizer . . . from Hetzel, J. (1993). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 43.

ASSESSMENT RUBRIC FOR FAIRNESS

Students receive a rubric score for meeting each objective. The sum total of each category is totaled and then averaged to give an overall score for that category.

- 5= Excellent understanding of core ethical value
- 4= Good understanding of core ethical value
- 3= Needs improvement in reasoning behind value
- 2= Understands only a few basic concepts
- 1= Very little understanding; needs remediation

Cognitive Objectives:

1. Student defines fairness as judging motives behind actions and being open-minded.
2. Student understands that deceiving others for personal gain is wrong.
3. Student doesn't take advantage of others.
4. Student does not make judgments based on outward appearance.

Affective Objectives:

1. Student feels proud of doing a job well and working hard.
2. Student feels a sense of justice in the story.
3. Student feels compassion for students who are ignored or teased.

Behavioral Objectives:

1. Student connects hard work with success.
2. Student sets goals for him or herself.
3. Student does not cheat to get ahead.
4. Student helps others in need.
5. Student gives equal opportunities to others regardless of socioeconomic status or race.

Anecdotal Record for Fairness

| Name: Date: Place: | STUDENT'S STRENGTHS | AREAS STUDENT NEEDS IMPROVEMENT | WAYS TO ACHIEVE GOALS |
|---------------------------------------|--------------------------------|--|----------------------------------|
| Summary of events COGNITIVE | | | |
| AFFECTIVE | | | |
| BEHAVIORAL | | | |

Assessment of Student Portfolio: journal responses and pictures

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| Summary: |
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The Gold Coin/ Hispanic

Summary:

Juan, a thief, wants to steal Dona Josefa's only gold coin. However, his quest for the gold coin leads him to unexpected places as he follows Dona's trial. As Juan interacts with different families he learns gratitude and generosity.

Cognitive- Thinking

Objectives:

The purpose of this lesson is for students to learn the consequences of a self-centered and deceptive life and the joys of generosity. Students will define caring as being compassionate, grateful, helping needy people, being generous with your possessions and availability (time) by going the extra mile and sacrificing what you have.

Affective- feeling

Students will empathize with families who have loved ones that are injured or sick. Students will be drawn to Dona's compassionate and giving spirit. Students will understand that she was the richest woman in the world not because of her possession of gold coin, but because she was rich in doing kind deeds for others. Students will despise Juan's greedy and deceptive thievery, yet be compelled by how the practice of caring and self-sacrificing actions changes Juan into a more caring person. Students will be touched by Dona's generosity in giving the gold coin to Juan when she herself is not very wealthy. Students will be touched by Juan's compassion for the newborn by giving away the gold coin.

Behavioral-Doing

Students will think of ways they can help others in need with the resources they have. Instead of a Christmas wish list, help students formulate a Christmas gift list (Be sensitive to students who do not celebrate Christmas.)

Materials:

- copy of The Gold Coin,
- plastic or candy

- gold coins,
- chart papers
- marker, world map

Into:

1. Give each student a gold (Candy or plastic) coin. Imagine if these coins were real and worth a lot of money. What would you do with it? Optional activity: Conduct a gold coin treasure hunt. Hide the gold coins around the classroom or playground. The rule is that you can only find and keep one gold coin (to ensure every student receives a coin).
2. Children will brainstorm ideas and draw or write their responses on circular gold coin cutout. Sentence starter. "If I were given a very valuable gold coin, I would..."
3. Acquaint students with the setting of the story. Show where Central America is on a world map in relation to California.
4. Today we are going to read a story about a gold coin. Dona Josefa and Juan are the main characters in the story. Ask the students about other books where they have encountered Spanish words: Chato's Kitchen and A Day's Work. We will see what each character decides to do with the gold coin. We will compare their actions and see if what they did in the story is similar or different from what you drew and wrote about what you would do with your gold coin.
5. As we read through the story, pay attention to the different events where the characters show the character pillar of caring.
6. What does it mean to care for something or someone? What kinds of actions do caring people do? Be generous with others and give sacrificially. Help those in need and show compassion and love.
7. Certain bad things can also happen when we choose not to care for others and think only about ourselves. In this story we will trace the cause (what makes something happen) and the effect (the result of an event) of being uncaring, selfish, greedy, and a thief.

8. We will add a third- column on our chart to show the far-reaching effects of Juan's actions. Then we will decide if his motives and actions were good or bad.

Through:

1. Read text aloud and discuss. Correlate questions with filling in the cause/effect/far-reaching effect chart.
2. What happened to Juan as a result of stealing in the night, hiding, sneaking, and having no friends?
3. Do you think the woman is the richest person in the world? What does it mean to be rich? (to have money and material possessions or be rich in good deeds)
4. Predict what Juan is going to do (steal the gold coin). Let's look at Juan's motivation for his actions:
Why did Juan talk to others? (He wanted to know where Dona went.)
Why did Juan help dig potatoes?
Why did Juan help harvest the corn? What was the far-reaching effect of his actions?
Why did Juan need a horse?
Why does Juan help gather squash and beans?
Why does Juan help with the coffee harvest?
5. How is Juan changing (far-reaching effect) through his journey to search for Dona and the gold coin? (His skin is beginning to tan. His body is stretching and is more pliable; that helps him straighten his crooked back. Juan enjoys his meals and the beauty of nature. Juan begins to become human again as he talks and befriends others and even smiles.)
6. Why does Dona give Juan the gold coin? Does Dona really have a lot of gold coins to give away as many people claimed she did? (Dona had only one gold coin, yet no one was selfish enough to take the gold coin and passed it on to the next person in more need.)
7. What does this action show about Dona and the villagers? (They were generous and caring even though they themselves were poor and needy. They cared about someone else who needed the money more badly.)

8. As the storm approaches, Dona needs to fix her hut that Juan destroyed. Predict what Juan will do:
 - Keep the gold coin
 - Rebuilt and fix the hut
 - Give the gold coin away

What do you think Juan should do and why? Vote as a class. Tally results. Share reasoning.) What do you think is the right thing to do? What action would show caring?

9. Read the end of the story. Do you think Juan did the right thing? Why? How did his action show that he understood what caring meant?

Beyond:

1. Review the definition of caring. What actions in the story showed caring?
2. Did you like Dona? Why? (I liked her because she cared for others.)
3. Use the "before and after" graphic organizer to compare Juan's personality at the beginning and the end of the story. Did you like Juan at the beginning of the story? Why or why not? (I didn't like him because he was selfish and greedy. He didn't want to share with others. In fact, he stole from Dona and ruined her hut.) Did you like Juan at the end of the story? Why or why not? (I liked him at the end because he had learned how to care and give generously. He also fixed Dona's house and gave the gold coin to the newborn after searching and working so hard to find it.)
4. Readers Theater. Students will play different characters in the story. A script is provided to aid in the reenactment. Perform the story for the other classes.
5. Tableau. Allow students to experience what Juan is feeling in different stages of the story. How is he changing?
6. Ask students to illustrate one scene from the story. Compile the illustrations and sequence on a storyboard for the character-builders library.

7. Personal response: How can we care for our community? Sometimes caring can involve personal sacrifice and going the extra mile to help someone in need. Dona took her most expensive possession and gave it freely to those who needed it most. What can you give to others to show that you care for or help those in need?

Who are some of the people in need in our community?

Instead of having a wish list of all the things you want people to buy for you this Christmas, let's think of a Christmas gift list that we can give to others. Possible organizations students can collect items for the homeless shelters, international relief organizations such as Samaritan's Purse and Angel Tree.

Gifts do not have to be necessarily material things or money. What kinds of caring acts can we do that do not cost us a cent? What kinds of things did Dona do? Dona gave sick people a cup of tea, set a broken leg, helped reduce a fever, brought herbs, and called others to help her.






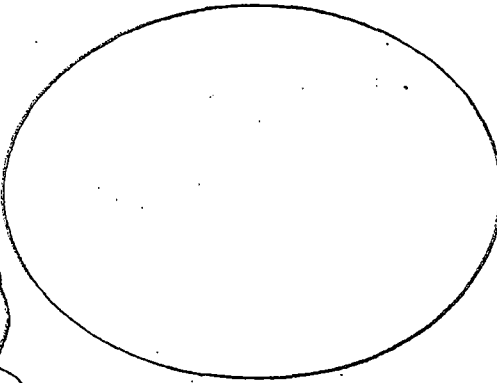
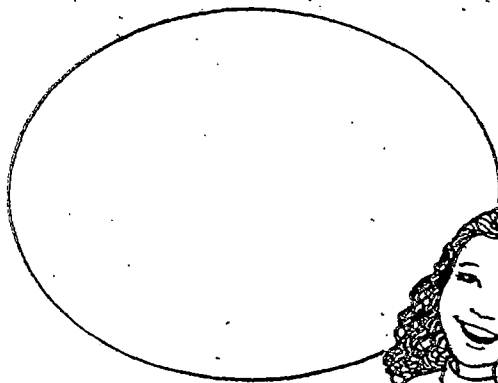

YOU can: clean your room, pick up trash, wash the dishes, rake leaves, set the table, make a card, take care of pets, pull weeds, collect cans and recycle them, or share a special talent (sing, play, sports, cheer someone up by making them smile). Students may choose to do service projects together or as partners and groups especially if they live in close proximity to one another. Help students brainstorm specific people in their life that they can care for.

Sample Cause and Effect Chart for *The Gold Coin*

| CAUSE | EFFECT | FAR-REACHING EFFECT | WAS THIS ACTION RIGHT OR WRONG? | HOW DID THIS SHOW CARING ? |
|---|---|--|---------------------------------|----------------------------|
| Juan stole by night. | His skin became pale and sickly. | | | |
| Juan had to steal by hiding and sneaking around. | His body became shriveled and bent. | | | |
| Juan had no friends or relatives to make him smile. | His face twisted into an angry frown. | | | |
| Juan sees and wants to steal Dona's gold coin. | He follows the woman all over the countryside. | He talks to other people. | | |
| Juan needs to cross the river by boat. | He helps dig potatoes. | He eats supper with others and remembers good meals. | | |
| Juan needs to climb over the mountain to find Dona. | He helps harvest corn. | He sees the beauty of the sunrise. | | |
| Juan goes to the house of the man with a broken leg. | He shakes hands with man who gives him a ride. | He begins to become more "human". | | |
| Juan goes to Don Teodosio's house. | He helps gather squash and beans. He smiles at the little girl who shows him rabbits. | His skin becomes tan. His body stretches and his back straightens. | | |
| Juan returns to Dona's hut. | Dona gives him the gold coin. | Juan learns generosity and caring. | | |
| A storm is approaching and threatening to destroy Dona's hut. | Juan decides to help fix her hut. | He learns that we shouldn't ruin another person's house. | | |
| A newborn baby needs help. | Juan offers the gold coin. | Juan changes from being a thief to being a giving person. | | |

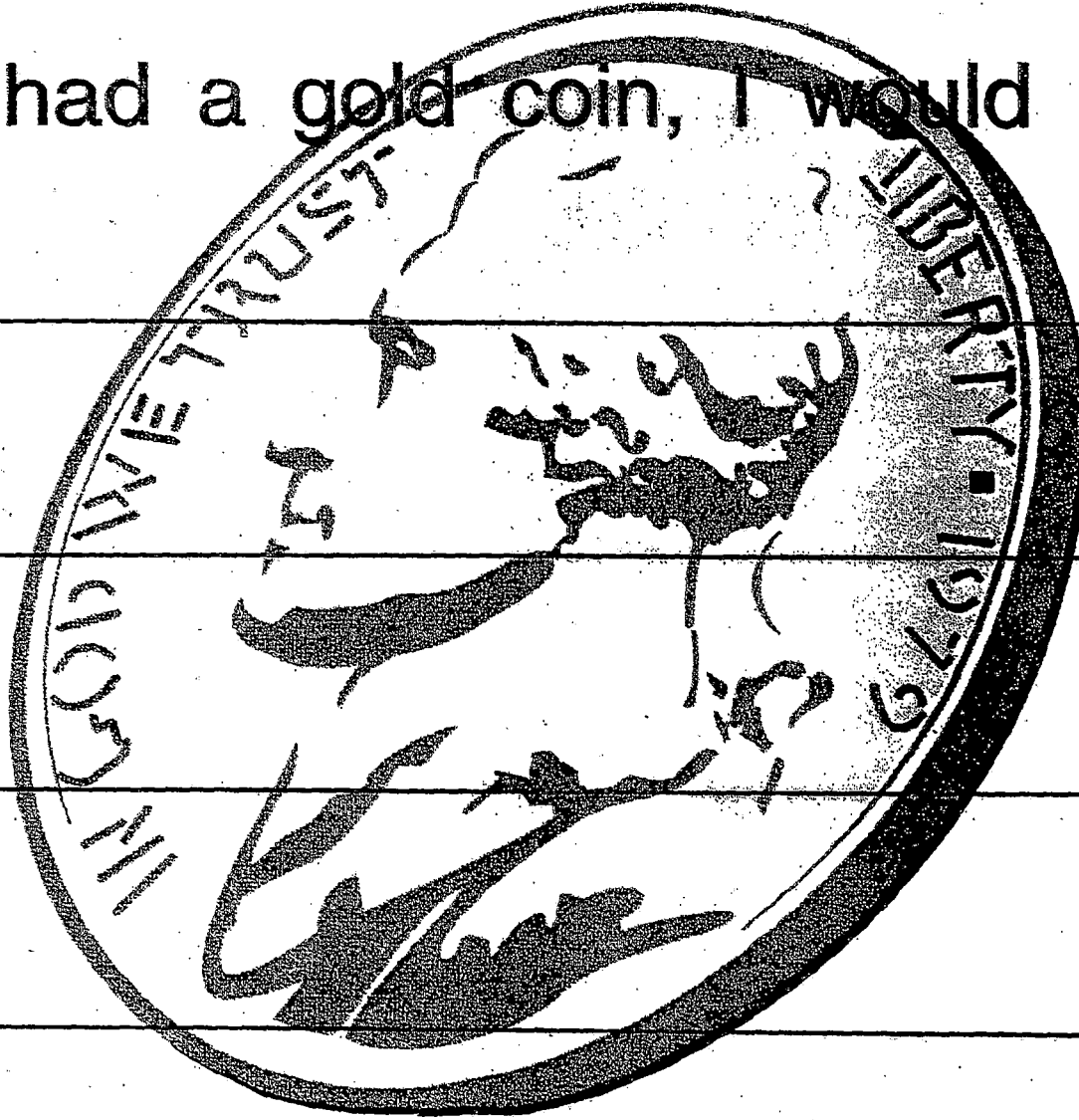
Graphic organizer adapted from Campoy, R. (1997). Creating moral curriculum: how to teach values using children's literature and metacognitive strategies. *Reading Improvement*, 34 (2), pp. 54-65.

Name _____

|  BEFORE  |  AFTER  |
|---|--|
|   <p>At the beginning of the story, I did not like Juan because he destroyed Josefa's house. He also wanted to steal her gold coin. He didn't care about anybody else.</p> |   <p>At the end of the story, I liked Juan because he learned to have gratitude. Juan changed and he cared for the newborn baby and fixed Doña Josefa's house.</p> |
| Book Title <u>The Gold Coin</u> | Author <u>Flor Alma Ada</u> |

Graphic organizer is from Hetzel, J. (1993). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 7.

If I had a gold coin, I would . . .



Script for Reader's Theater--THE GOLD COIN—taken directly from the original text

Narrator: Juan had been a thief for many years. Because he did his stealing by night, his skin had become pale and sickly. Because he spent his time either hiding or sneaking about, his body had become shriveled and bent. And because he had neither friend nor relative to make him smile, his face was always twisted into an angry frown. One night, drawn by a light shining through the trees, Juan came upon a hut. He crept up to the door and through a crack saw an old woman sitting at a plain, wood table.

Juan: What is that shining in her hand? It is a gold coin.

Dona: I must be the richest person in the world.

Narrator: Juan decided instantly that all the woman's gold must be his. He thought that the easiest thing to do was to watch until the woman left. Juan hid in the bushes and huddled under his poncho, waiting for the right moment to enter the hut. Juan was half asleep when he heard knocking at the door and the sound of insistent voices. A few minutes later, he saw the woman, wrapped in a black cloak, leave the hut with two men at her side.

Juan: Here's my chance! (And, forcing open a window, he climbed into the empty hut. He looked about eagerly for the gold. He looked under the bed. It wasn't there. He looked in the cupboard. It wasn't there, either.)

Juan: Where can it be? (Close to despair. Juan tore away some beams supporting the thatch roof. Finally, he gave up. There was simply no gold in the hut.)

Juan: All I can do is to find the old woman and make her tell me where she's hidden it.

Narrator: So he set out along the path that she and her two companions had taken. It was daylight by the time Juan reached the river. The countryside had been deserted, but here, along the riverbank, were two huts. Nearby, a man and his son were hard at work, hoeing potatoes. It had been a long, long time since Juan had spoken to another human being. Yet his desire to find the woman was so strong that he went up to the farmers and asked, in a hoarse, raspy voice,

Juan: Have you seen a short, gray-haired woman, wearing a black cloak?

Father: Oh, you must be looking for Dona Josefa.

Young Boy: Yes, we've seen her. We went to fetch her this morning, because my grandfather had another attack of—

Juan: Where is she now?

Father: She is long gone. Some people from across the river came looking for her, because someone in their family is sick.

Juan: How can I get across the river?

Boy: Only by boat. We'll row you across later, if you'd like. But first we must finish digging up the potatoes.

Juan: Thanks. (help hoe) The sooner we finish, the sooner we'll get across the river. And the sooner I'll get to my gold!

Narrator: It was dusk when they finally laid down their hoes. The soil had been turned, and the wicker baskets were brimming with potatoes.

Juan: Now can you row me across?

Father: Certainly, but let's eat supper first.

Narrator: Juan had forgotten the taste of a home-cooked meal and the pleasure that comes from sharing it with others. As he sopped up the last of the stew with a chunk of dark bread, memories of other meals came back to him from far away and long ago. By the light of the moon, father and son guided their boat across the river.

Boy: What a wonderful healer Dona Josefa is! All she had to do to make Abuelo better was give him a cup of her special tea.

Father: Yes, and not only that, she brought him a gold coin.

Narrator: Juan was stunned. It was one thing for Dona Josefa to go around helping people. But how could she go around handing out gold coins—his gold coins? When the threesome finally reached the other side of the river, they saw a young man sitting outside his hut.

Father: This fellow is looking for Dona Josefa.

Young Man: Oh, she left some time ago.

Juan: Where to?

Young Man: Over to the other side of the mountain (point vaguely).

Juan: How did she get there?

Young Man: By horse, they came on horseback to get her because someone had broken his leg.

Juan: Well, then, I need a horse too.

Young Man: Tomorrow. Perhaps I can take you tomorrow, maybe the next day. First I must finish harvesting the corn.

Narrator: So Juan spent the next day in the fields, bathed in sweat from sunup to sundown. Yet each ear of corn that he picked seemed to bring him closer to his treasure. And later that evening, when he helped the young man husk several ears so they could boil them for supper, the yellow kernels glittered like gold coins. While they were eating, Juan thought about Dona Josefa.

Juan: Why would someone who said she was the world's richest woman spend her time taking care of every sick person for miles around?

Narrator: The following day, the two set off at dawn. Juan could not recall when he last had noticed the beauty of the sunrise. He felt strangely moved by the sight of the mountains, barely lit by the faint rays of the morning sun.

Young Man: I'm not surprised you're looking for Dona Josefa. The whole countryside needs her. I went for her because my wife had been running a high fever. In no time at all, Dona Josefa had her on the road to recovery. And what's more, my friend, she brought her a gold coin!

Juan: To think that someone could hand out gold so freely! What a strange woman Dona Josefa is. Not only is she willing to help one person after another, but she doesn't mind traveling all over the countryside to do it!

Young Man: Well, my friend, this is where I must leave you. But you don't have far to walk. See that house over there? It belongs to the man who broke his leg.
(shake hands with Juan)

Juan: (feels warmed, as if by the rays of the sun) Thank you (runs toward house). Have you seen Dona Josefa?

Woman: We've just taken her to Don Teodosio's. His wife is sick, you know—

Juan: How do I get there? I've got to see her.

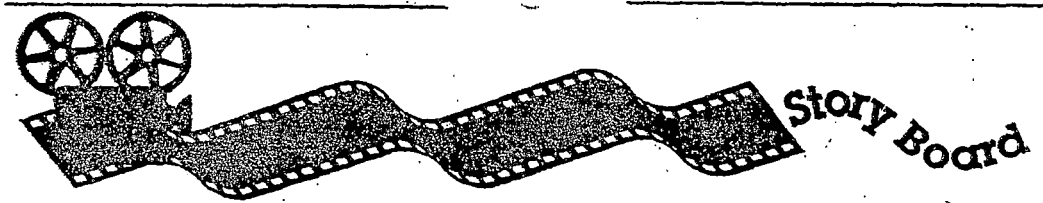
Woman: It's too far to walk. If you'd like, I'll take you there tomorrow. But first I must gather my squash and beans.

Narrator: So Juan spent yet another long day in the fields. Working beneath the summer sun, Juan noticed that his skin had begun to tan. And although he had to stoop down to pick the squash, he found that he could now stretch his body. His back had begun to straighten, too. Later, when the little girl took him by the hand to show him a family of rabbits burrowed under a fallen tree, Juan's face broke into a smile. It had been a long, long time since Juan had smiled. yet his thoughts kept coming back to the gold.

Woman: I don't know what we would have done without Dona Josefa. I sent my daughter to our neighbor's house, who then brought Dona Josefa on horseback. She set my husband's leg and then showed me how to brew a special tea to lessen the pain. And, as if that weren't enough, she brought him a gold coin. Can you imagine such a thing?

Name _____

Title _____



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Graphic organizer taken from Flynn, K. (1995). *Graphic organizers: helping children think visually*. Cypress, CA: Creative Teaching Press, Inc.

Narrator: Juan could only sigh. No doubt about it, he thought, Dona Josefa is someone special. But Juan didn't know whether to be happy that Dona Josefa had so much gold she could freely hand it out, or angry for her having already given so much of it away. When they finally reached Don Teodosio's house, Dona Josefa was already gone. But here, too, there was work that needed to be done . . . Juan stayed to help with the coffee harvest. As he picked the red berries, he gazed up from time to time at the trees that grew, row upon row, along the hillsides.

Juan: What a calm, peaceful place this is!

Narrator: The next morning, Juan was up at daybreak. Bathed in the soft, dawn light, the mountains seemed to smile at him. When Don Teodosio offered him a lift on horseback, Juan found it difficult to have to say good-bye.

Dona: What a good woman Dona Josefa is! The minute she heard about my wife being sick, she came with her special herbs. And as if that weren't enough, she brought my wife a gold coin!

Narrator: Juan realized he was back in familiar territory, for they were now on the stretch of road he had traveled only a week ago—though how much longer it now seemed to him. He jumped off Don Teodosio's horse and broke into a run. This time the gold would not escape him! But he had to move quickly, so he could find shelter before the storm broke.

Dona: (shakes head at her house)

Juan: So I've caught up with you at last! Where's the gold?

Dona: The gold coin? (surprised) Have you come for the gold coin? I've been trying hard to give it to someone who might need it. First to an old man who had just gotten over a bad attack. Then to a young woman who had been running a fever. Then to a man with a broken leg. And finally to Don Teodosio's wife. But none of them would take it. They all said, 'Keep it. There must be someone who needs it more. You must be the one who needs it. (take out of pocket and hand to Juan).

Young Girl: Hurry, Dona Josefa, please! My mother is all alone, and the baby is due any minute.

Dona: Of course dear. (glance at sky and sigh) But how can I leave now? Look at my house! I don't know what has happened to the roof. The storm will wash the whole place away!

Juan: Go ahead, Dona Josefa, Don't worry about your house. I'll see that the roof is back in shape, good as new.

Dona: (Nod gratefully, draw cloak on shoulders, and take child by hand.)

Juan: (Gives her the gold coin.) Here, take this, I'm sure the newborn will need it more than I.

The Patchwork Quilt/African American

Summary

Tanya helps her grandmother sew a special patchwork quilt. The patches are taken from the clothes of different family members and used to remember significant memories. When grandmother becomes ill, Tanya works very hard to complete the quilt.

Objective:

Cognitive - Thinking

The purpose of this lesson is for students to understand how age affects the elderly and to affirm the abilities of young children to help their grandparents. Caring involves helping others in things that are important to them. Caring is given to others working hard and appreciated someone.

Affective - Feeling

Students will feel joy when Tanya completes the quilt. Students will recall good memories. Students will feel sadness about grandmother's illness and inability to complete the quilt. Students can relate to feeling special when receiving recognition and honor for working.

Behavior - Doing

Students will treasure the memories of their grandparents. Students will learn that working hard at a young age can result in great accomplishments. Students will learn that one can achieve more through cooperation and teamwork.

Materials:

- Fabric cut into squares
- Scissors
- Pins, needles and thread
- Pictures of patterns
- Pencils

Into:

1. Have a comfortable setting for students to listen to the story. Bring in a few quilts for the students to touch and observe. Point out the different colors,

sizes, patches, textures and patterns. Let students sit on the floor and snuggle in the quilts. Explain how the patches are put together.

2. Discuss definitions of caring.
 - Caring means appreciation (Showing someone they are valuables.)
 - Caring requires sacrifice and hard work.
 - Caring involves cooperation.
 - Caring actions build good memories.
 - We can use our abilities to help others.

Through:

Read the text aloud.

Why doesn't Tanya's grandma want to buy a department store quilt? (The quilt won't be like the patchwork quilt made from their different family scraps and won't last as long.)

1. How long does it take to make a good quilt? (At least a year; things worth while and done right takes more time to gather and sew.)
2. What does the grandma do to transform the family discarded items? (She makes the quilt to remember the family story.) How? (She snips a piece from Jims favorite blue corduroy pants, Tanya's African princess costume, red from Tedd's shirt and Mama's gold Christmas dress.)
3. What does Tanya mean when she says that Grandma and the quilt are telling each other stories? A quilt never forgets because the patches were taken from the clothes worn during the good memories.)
4. Grandma is sick. The quilt is only half finished. Who will finish the quilt for Grandma?
5. How did the whole family work together to complete the quilt? How did they show cooperation? (Tanya cut the squares, Mama stitched the patches together, and Ted and Jim helped make the squares.)
6. What did Tanya do to show she cared for the quilt and grandma? (She worked on the quilt alone daily after school.) Why did Tanya suddenly stop working on the quilt? (Something and someone was missing from the quilt.) What do you think Tanya will do with the squares from Grandma's old quilt?(Put it on the new patchwork quilt.)

7. Why does the family love the quilt so much? (Brought back the good old memories of the past year.)
8. How do you think Tanya feels when she sees the dedication "For Tanya from your Mama and Grandma" on the quilt? Does she feel special? Do you think she is glad her hard work paid off? Have you ever felt the same way when you did something nice for someone?

Beyond:

Student will receive one square of fabric. They can use fabric or permanent makers to design a picture of a memory of the past school year and draw it on the square or students can simply draw a pattern or unique colorful design. Names should be visible on the outside of the quilt. Make a border around each square with a fabric pencil to mark the edges where pieces will be sewn together. Display in the class. Another optional activity for the students to pick different materials from home to glue onto their quilt squares. Draw pictures of different family members.

The Boy Who Lived With the Bears/ Iroquois

Summary:

A young orphan boy must live with his uncaring uncle. One day the uncle traps the boy in a cave. Forest animals rescue the boy. The bear family adopts him and the boy becomes like one of them. A while later, his uncle returns for hunting trip and chases the bear family. The boy protects the bears and the uncle has a change in heart.

Objectives:

Cognitive- Thinking

The purpose of this lesson is for students to understand that caring means taking responsibility for those who do not have a family. Caring is helping others in need and treating them with kindness.

Affective- Feeling

Students will feel sorry for the boy who is alone and abused. Students will despise the uncle's wicked act of abandoning the boy. Students will feel touched by the kindness of the forest animals that take care of the boy.

Behavioral- Doing

Students will learn to care for others. Students will understand that they need to respect their parents, but parents also need to care for their children.

Materials:

- copy of The Boy Who Lived with the Bears
- blank white paper
- cassette player
- map of United States
- chart paper/graphic organizer
- markers

-costumes

Into:

That Native Americans belong to different "nations". This particular story is taken from the Iroquois,

1. Introduce the concept of Native Americans. Explain which consists of the Great League of Peace or Haudenosaunee, "People of the Longhouse". A longhouse is 30 feet wide, 8 feet long and a place where Iroquois family clans lived. In these longhouses, family members would tell stories such as the one we are going to hear today. The Iroquois consists of 5 different nations: Mohawk (located on the Hudson River near Albany). Seneca (near Niagara Falls), Onondaga (near Syracuse, New York), Oneida (East Syracuse), and Cayuga (near the great Lakes). Find these locations on a U.S. map.
2. Imagine you were left alone in the forest to survive by yourself. Who would you turn to for help? If you could you could choose one animal to help you (be your friend), which one would you choose? Why? Gather students together to think, pair, and share.
3. The title of our story is "The Boy Who Lived With the Bear". Which animal did the boy choose to live with?
4. In this story, we will meet many different characters. Pay attention to the different ways they show (or do Not show) the character pillar of caring. Before we begin, let's define caring. Caring is being concerned about the welfare of others, especially helping those who are in need.

Through:

1. Read the text aloud.
2. This story is great for doing reader's theater because of the excellent narrative and several characters involved. Optional: Design small headbands for Iroquois and animal costumes.
3. Why was the little boy living with his uncle? How do you think the little boy feels about losing his parents? How would you feel?
4. How did his uncle treat him? Was the uncle caring? Why or why not?

5. How did the boy behave? (He was good and always tried to please his uncle.)
6. How were the children supposed to treat their elders? (Respect and trust what they say and do.)
7. What was the uncle good at? (Hunting bears.)
8. What was the uncle's "twisted-mind idea"? Do you think his idea was good or bad? Why? (It was bad because he wanted to leave the boy to die in the forest.)
9. Predict: What is the uncle going to do with the boy? Is the boy really going to be a hunting dog?
10. How does the boy feel about being trapped in a cave? How can you tell he is afraid?
11. Do you ever sing when you're sad, afraid, and alone? What songs do you remember that your mother or father taught you to sing?
12. Who heard the boy's song?
13. What was the animal's response?
14. How did their response show the boy that they cared? (They wanted to be his friend and adopt him into their families.)
15. Why did the boy choose to live with the mole? (He did not have claws to dig.) Why didn't the boy choose to live with the beaver? (He could not hold his breath and swim underwater.)
16. Why was living with the bear family the best choice? (He could eat berries and honey, walk through the forest and play with the cubs.)
17. There were four different kinds of bear hunters in the story (Heavy Foot, Flapping Jaws, Bumps Into Trees, Falls in the Lake, and Two legs and Four legs.) Each hunter was given an Indian name by the mother bear. Introduce students to Indian names. Explain how names in Indian describe the person's personality traits and actions.
18. What should the bears do to escape the fiery log?
19. What did the boy do to show that he cared for the bears? (He said, "Stop! Don't hurt my family!")
20. How did the uncle change his attitude towards the boy? (He realized he had done a wicked deed and went back to look for him. He became friends with the bears and did not hunt them any more because they had taken care of the boy.)

21. Why do the Iroquois people tell the story? (To remind parents and the elders to show love to their children.)
22. Summarize on a graphic organizer how the bear, the uncle, and the boy showed caring actions. Define caring again and write it on the diagram. Also, what were some bad examples in the story of failing to care for others?

Beyond:

1. Add one more circle to the graphic organizer. How can you show care for others? Brainstorm and list acts of kindness you can do for family, friends, classmates, school, community, people around the world, etc.
2. Sing a Native American song. Source: Burton, Bryan. (1993). Moving within the circle: contemporary Native American music and dance. Danbury, CT: World Music Press. Audio tapes and slides available.
3. Perform a reader's theater rendition of the story. See script at the end of the lesson.
4. Snapshot Expressions. Ask students to reenact different scenes from the story. Ask students to elaborate and explain what the characters are feeling in different scenes. Afterwards, ask students to draw snapshots of the character's feelings and expressions in different scenes. Compile the pictures in sequence to make a storyboard.
5. Encourage children to read or listen to other Iroquois stories in the book.

Script for Reader's Theater: THE BOY WHO LIVED WITH THE BEARS

Narrator: Long ago, in a small village of the Haudenosaunee people, there lived a little boy whose parents had died. This boy was living with his uncle, as was the custom in those days, for it was said that no child would ever be without parents. But this boy's uncle did not have a straight mind. Although it was his duty to take care of his nephew, he resented the fact that he had this boy to care for. Instead of taking care of him, he treated him badly. He dressed him in ragged clothes, he gave him only scraps of food to eat; he never even called the boy by his name.

Uncle: Hey, you, get out of my way!

Narrator: Now, this boy had always been taught by his parents to treat elders with respect. So he tried to do everything he could to please his uncle. His uncle was very respected in the village because he was a great hunter. When he and his dog went out, they always brought back game. One day, the uncle woke up with an idea in his mind. It was a twisted-mind idea, for what the uncle thought was this:

Uncle: Too long have I been bothered with this troublesome boy. Today, I will get rid of him. You, come here! You and I, we're going to go hunting together.

Narrator: They left the lodge and started for the woods, and that was when the boy noticed something strange.

Boy: Uncle, aren't you going to take your dog?

Uncle: (looking at boy) Today, you will be my dog.

Narrator: Then the boy noticed another thing that was strange—they were going toward the north. In the village, when people went hunting, they would go to the east, or the south, or the west, but they would never go to the north, because there, it was said, strange things happened in the forest. Farther and farther the boy and his uncle went, away from any of the trails that people would follow, farther and farther to the north. The boy stayed close behind his uncle. Finally, they came to a small clearing in the deep forest. On the other side, in the hillside, there was a small cave.

Uncle: There are animals in there. You are my dog. Crawl in and chase them out.

Narrator: The boy was frightened, but then he thought back to what his parents had always told him: "Do what your elders say. Trust your elders." So he crawled into the cave, but there was nothing there, no animal at all. As he turned around and began to crawl out, the circle of light that was the mouth of the cave suddenly vanished—the cave mouth had been blocked by a big stone. That was when the boy realized that his uncle meant to leave him there, and he began to cry. But as his tears came, he remembered the song his mother had taught him to sing when he needed a friend.

Boy: Weyanna, weyanna, weyanna, hey (3X) Wey, hey yo-o-o, wey hey you.

Narrator: Then he stopped, because it seemed as if he could hear soft singing answering him on the other side of that rock.

Boy: (loudly) Weyanna...

Animals: Wey, hey yo-o-o, wey hey yo.

Narrator: The boy knew now that someone was out there, singing back to him, so he sang louder again. From the other side of the rock the song came back, strongly now. Then, together, the song was sung from both sides of the stone, and it ended together very loudly:

Boy & Animals: Wey, hey yo-o-o, wey hey yo.

Narrator: As the song ended, the rock was rolled away, and the boy crawled out into the bright sunlight, blinking his eyes. All around him in the clearing many people were gathered: big people, small people, tall people, skinny people, fat people, people of all shapes and sizes. He blinked his eyes again, and he saw they were not people at all. They were animals, all the animals of the forest: bears, deer, foxes, wolves, beavers, muskrats, and even the small animals—squirrels, woodchucks, chipmunks, moles. All of them were gathered there and all were looking straight at him. He stood up, and all of those animals took one step toward him! The boy did not know what would happen next. And that was when an old grandmother woodchuck shuffled up to him, poked him in the leg.

Woodchuck: Grandson, we heard you song. Do you need a friend?

Boy: Yes, I do need a friend. You've come to help me?

Woodchuck: Yes, but where is your family? Why are you here, trapped in this cave?

Boy: (shake head) My parents died, and only my uncle was left to care for me. But he did not want me. He put me in this cave and left me here to die, so I have no family anywhere in the world.

Woodchuck: Grandson, we will be your family! Pick any of us, and we will adopt you!

Boy: (looks around) My friends, tell me what your lives are like. Then I can decide which one I will come and live with.

Mole: I live in a warm burrow and dig in the earth and eat delicious worms.

Beaver: I swim underwater, live in a warm lodge and eat tree bark.

Boy: Thank you, but I do not have claws to dig like the mole, and I can't hold my breath and swim underwater.

Mother Bear: My boy, you would like to be a bear. We take our time going through the forest. We eat the most delicious honey and berries. We sleep in our warm cave. And my two children here will play with you as much as you want.

Boy: (quickly) I will be a bear.

Narrator: And indeed, it was as the old mother bear said. Their lives were very good together. They took their time going through the forest. They ate delicious berries and honey, and the boy grew fat and happy. The bear cubs would wrestle and play with him as much as he wanted. In fact, he began to look like a bear himself, because when they wrestled and played, if their claws scratched him, hair would grow there, so that after some time had passed, that boy looked just like a bear, covered with black hair himself. For two seasons, they lived this way.

Bear: Listen! . . . Listen!

Boy: (listens, hears feet walking through the forest, stepping on twigs and brushing past the leaves.

Bear: (laughs) That is the sound of a hunter trying to hunt the bear. But he makes so much noise going through the forest, we call him Heavy Foot. He will never catch a bear!

Bear: Listen!

Boy: (hears sound of someone talking to himself)

Hunter: Ahh, it is a very good day for hunting. Ah-ha, today I will surely catch a bear! Uh, yes, uh, I will probably catch more than one bear, for I am a great hunter.

Bear: (laughs) That's the one who talks to himself while he hunts. We call him Flapping Jaws. He will never catch a bear!

Narrator: And so it went on. Each day they listened. They heard the hunter called Bumps into Trees, and the one called Falls in the Lake. None of these hunters was good enough to catch a bear. But then one day, as they walked along, the old mother bear said:

Bear: Stop, listen!

Boy: (can't hear anything, hear two soft feet, then four feet)

Bear: (nods) This is the one we fear. It is Two Legs and Four Legs. We must RUN!"
(Bear, boy, and cubs run.)

Dog: Wuf, wuf, wuf, wuf, wuf!
(Hide in log)

Boy: Perhaps they've gone away (Smells smoke!)

Narrator: Two Legs had made a fire and was blowing the smoke into the log to make them come out. It was just at that moment that the boy remembered that he, too, was a Two Legs. He was a person, a human being, and that was a hunter and a dog out there.

Boy: Stop! Don't hurt my family. (smoke stops and boy comes out of log)

Narrator: There in front of him stood the hunter, and the hunter was his uncle. The uncle reached out and touched him, and all the hair fell off the boy's body, and he looked like a person again.

Uncle: My nephew! Is it truly you? Are you alive?

Boy: Yes, I am Uncle.

Uncle: How could this be? I went back to the cave, because I realized I had done a twisted-mind thing. But when I got there, the stone had been rolled away. There were the tracks of many animals. I thought they had eaten you.

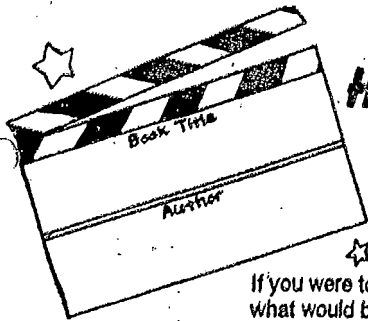
Boy: No, the bears adopted me. They are my family now, Uncle. You must treat them well.

Uncle: My nephew, your words are true. Call your family out. I will greet them and I will be their friend.

(Bear and cubs come out and sniff hunter.)

Narrator: From that day on, the hunter and his nephew were a family, and the bears were part of their family. And ever since then, this story has been told to remind parents and elders always to treat their children well and to show as much love in their hearts as a bear holds in its heart for its children. That is how the story goes. Ho? hey.

Name _____



HOLLYWOOD!
HERE WE
COME!



If you were to make the book you just read into a movie,
what would be the major scenes, characters, and props?

| SCENES | CHARACTERS | PROPS |
|---------------|-------------------|--------------|
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Graphic organizer from Hetzel, J. (1983). *Responding to literature: activities to use with any literature selection*. Cypress, CA: Creative Teaching Press, Inc., p. 41.

Why the Ostrich has long Neck

Summary

The Ostrich had short neck that inconvenienced her when eating or drinking water. One day when she was drinking by the edge of the river, the Crocodile asked her to locate the aching tooth from his mouth and pull it out. The Ostrich was kind and he put his head in Crocodile's mouth to check the aching tooth. Without warning the Crocodile clamped his jaws down trapping Ostrich's head. The Ostrich pulled and pulled until the Crocodile opened his mouth to speak. The Ostrich escaped only to find that she had a long neck. The Ostrich learned a lesson never to trust a hungry Crocodile.

Objective:

The purpose of this lesson is for the student to learn how important it is to be trusted

Affective - Feeling

Student will feel the Ostrich after the ordeal with untrustworthy Crocodile.

Behavioral - Doing

Students will learn that trustworthiness is when we keep our words.

Materials

- Journals
- Chart Paper
- Pencil
- Crayons

Into;

1. Ask the students to share an incident when they proved to be trustworthy or untrustworthy.
2. Have you ever been untrustworthy to your parents or friends? What did you do? Why?
3. Today we are going to hear a story about how the Ostrich got its long neck.
4. In the story, we are going to see how unsuspecting Ostrich met with untrustworthy Crocodile who wanted

to eat her for his breakfast. The trustworthy Ostrich escaped with unusual long neck.

Through:

Read the story aloud and discuss the following questions.

1. Did the Fish Eagle do the right thing by warning Kudu not to help the crocodile with an aching tooth? Yes. Why or Why not?
2. What was the Crocodile's reaction when Kudu galloped away? (The Crocodile asked mama Baboon to look at his teeth.)
3. Did the Baboon look at the aching tooth? (No, why not? What did he do?
4. Did the Ostrich do the right thing to back away? Why or why not?
5. After the Crocodile begged her (Ostrich) what did she do? (The Ostrich moved closer. Why? She empathized with the Crocodile.)
6. What was the feeling of the Elephant that was bathing after he saw Crocodile clamping his jaws down trapping Ostrich's head? (He shouted that the Crocodile is pulling Ostrich's head off.)
7. What lesson did the Ostrich learn after he escaped death? (Never trust a hungry Crocodile.)

Journal Quick Down and Quick Write

1. Who are the main characters in the story? Write and draw their pictures.
2. Between the main characters, who among them showed trustworthiness?
3. What did they do in the story to show this character pillar?

What do you decide to do to show trustworthiness?

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