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Ann Marie Pearson

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# THE IMPORTANCE OF MULTICULTURAL EDUCATION

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

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In Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts  
In  
Education: Elementary Option

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by  
Ann Marie Pearson  
September 1999

# THE IMPORTANCE OF MULTICULTURAL EDUCATION

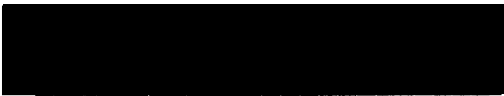
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San Bernardino

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by  
Ann Marie Pearson  
September 1999

Approved by:

  
Dr. Ruth Norton, First Reader

8-31-99  
Date

  
Mr. David Brashear, Second Reader

## Abstract

The purpose of this project is to address the growing need for multicultural education in all curricular areas. It discusses several approaches to teaching multicultural education and the importance it has on the development of today's students. The project consists of two matrixes designed as a guide for teaching multicultural education. In addition, the project provides an example of how to use the matrixes. The example is a replacement unit dealing with the California Gold rush which discusses four varied cultures. This unit consists of lessons that will enable students to understand the ideas and concepts of other cultures.

### Acknowledgements

I would like to take this opportunity to thank my husband, Pat, for his encouragement and support through this project.

A special thank you goes to my readers, Ruth Norton and David Brashear.

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## Chapter I

### INTRODUCTION

#### Area of Concern

A visitor to a school today would expect to see a diverse mix of cultures. More and more classrooms contain a complex mix of races, cultures, languages and religious affiliations (Banks, 1994). An efficient educator needs to be prepared to teach multiculturalism to these students.

Multicultural education fosters self-respect, self-confidence, and appreciation of one's culture. (Banks, 1996) It is of great concern that state adopted textbooks fail to explore multicultural education on anything more than a superficial level (Olsen, 1991). It is imperative that educators develop their own methods of teaching multicultural education and do not rely entirely on the texts provided.

#### Current Statistics

Our country was founded by immigrants and people of many cultures. That immigration continues to grow every year. In 1994, there were 9.9 million language minority students in the United States (Nieto, 1996). By the year 2020, the number of students in the U.S. who are language minority as well as limited in their English proficiency will be almost 6

million (Natriello, 1990). Legal immigration between 1980 and 1990 equaled that of 1900 to 1910. The main difference is that in 1900 the immigrants were largely from Europe, and therefore related easily to the "dominant approach" of teaching. The term dominant approach refers to a teaching style or "curriculum that focuses on the values, life-styles, accomplishments, and world views of Europeans and/or European Americans" (Nieto, 1990). It is most effective in educating students of western European ancestry (Banks, 1996). Immigrants between 1980 and 1990 were from Asia and Latin America (Kellogg, 1988). Therefore, the "dominant approach" would not be as effective. Yet success for all students is a responsibility for all educators. A key to this success is a curriculum that incorporates all cultures. When the curriculum does not reflect what students know and value, they disengage from their learning or from lessons (Banks, 1993).

Disengaging from education will ultimately lead to dropping out of school. Teachers who are knowledgeable about their student's cultures will be able to design an engaging curricular program. In the long run, these students will stay in school. The curriculum should reflect the communities of which the students are a part and the larger society, in which we all live (Nieto, 1990). After all, the global goal of education should be to understand, respect, and value each person and their culture. The focus of this project is on providing a framework, or matrix, so that



teachers can develop a multicultural curriculum. The question addressed by this project is, "Can a matrix be used to help design a multicultural education program?"

## Chapter II

### REVIEW OF THE LITERATURE

There are many different opinions on why students succeed or fail in school. The topic of this review of literature is on multicultural education and the effect it has on students' success or failure. It examines the definition, origins, need for, theories of, approaches to, and resources of multicultural education.

#### Definitions of Multicultural Education

The description and implementation of multicultural education differs depending on which curriculum developer is discussing it. James Banks is a leader in the development of multicultural curriculum reform. According to Banks, multicultural education is "an education reform movement designed to restructure schools...so that students from all social class, racial, cultural, and gender groups will have an equal opportunity to learn." (Banks, 1993). He has written numerous books on multicultural education and has developed his own curriculum reform model.

According to Leonard and Patricia Davidman (1994), multicultural education is defined as a multifaceted, change oriented process that can be outlined in six interrelated yet distinct goals: (1) providing educational equity; (2) empowering students and their caretakers; (3) valuing

cultural pluralism in society; (4) promoting intercultural/interethnic/intergroup understanding and harmony in the classroom, school, and community; (5) developing an expanded multicultural/multiethnic knowledge base for students, teachers, administrators, and support staff; and (6) supporting students, teachers, staff, and administrators who think, plan, and work with a multicultural perspective. A much more encompassing definition of multicultural education is presented by Sonia Nieto.

Sonia Nieto, Professor of Education at the University of Massachusetts at Amherst, has written numerous articles and book chapters. She has worked extensively with teachers and schools, and serves on many boards and commissions that focus on educational equity and social justice for all children (Nieto, 1996). According to Nieto, "...multicultural education is for everyone, regardless of ethnicity, race, language, social class, religion, gender, sexual orientation, ability, and other differences." (Nieto, 1996 p.6). Her framework for multicultural education is therefore, rather broad and inclusive.

Nieto states that there are seven basic characteristics of multicultural education. "It is antiracist education, basic education, important for all students, pervasive, education for social justice, a process, and critical pedagogy" (Nieto, 1996 p.308). These will be discussed in detail later in this paper.

Nieto stated that the focus of multicultural education

should be on providing a framework so that teachers themselves can make the curriculum reflect the communities of which they are a part and the larger society, in which we all live (Nieto, 1990). Nieto states that there is a significant need for multicultural education. To understand this need it is important to look at the history of multicultural education.

### The Origins of Multicultural Education

Multicultural education historically got its start with the benchmark case of *Brown v. Topeka Board of Education*. In 1954, this Supreme Court ruling stated that segregated schools were unequal. If a state had laws that provided separate schools for black and white students, they were declared unconstitutional (Tiedt, 1990). Out of this decision came the creation of the U.S. Commission on Civil Rights in 1957 (Tiedt, 1990). This Supreme Court ruling combined with the efforts made by the U.S. Commission on Civil Rights, culminated in the Civil Rights Act of 1964, which prohibited discrimination in employment and established the Equal Employment Opportunity Commission. The Civil Rights Act of 1964 also banned discrimination in public accommodations connected with interstate commerce (Tiedt, 1990). In 1968, the work of the U.S. Commission on Civil Rights led to the Bilingual Education Act which was intended to give children whose first language was not English a

better start in school (Tiedt, 1990). The most integral case that was connected with multicultural/bilingual education was *Lau v. Nichols*. This case made it mandatory for school districts to support linguistic and cultural diversity (Tiedt, 1990). This was a very important step in regards to the large influx of immigrants into the United States at that time.

The U.S. Commission on Civil Rights was also involved in an amendment to the Civil Rights Act which involved equal treatment of women (Tiedt, 1990). The United States Education Act Amendments of 1972, Title IX, generally prohibit educational institutions that receive federal financial assistance from excluding or discriminating against a person on the basis of his/her sex in any educational program or activity (Tiedt, 1990). What this means is that any private or public school or college that receives money from the federal government must generally be open to both men and women in its admission's policies, and the programs and services offered by the institution may not favor one sex over the other. Even inconsistency in the funding of, or the scholarships available for, women's and men's athletic programs may be seen as a violation of the Title IX Act. Furthermore, educational institutions receiving federal money cannot discriminate or exclude a woman from admission on the basis of pregnancy, childbirth, termination of pregnancy or recovery (Tiedt, 1990).

There are a few exceptions to the Title IX rules though.

Any educational institution controlled by religious organizations are exempt from the rules of Title IX, if providing equal opportunities runs counter to the belief of the religion. Until recently, military run institutions were also exempt. This is not always the case today. Title IX and Title VII were both very important pieces of legislation in regards to the origins of multicultural education.

### Need for Multicultural Education

The United States was founded by immigrants and people of many cultures. That immigration continues to grow every year. Since the late 1970's there has been a huge influx of immigrants (Nieto, 1996). The reasons for this large increase are varied but include refugees from countries where the United States has been involved in military offensives as well as looser immigration restrictions (Nieto, 1996). Legal immigration between 1980 and 1990 equaled that of the immigration between 1900 to 1910. The main difference is that in 1900 the immigrants were largely from Europe, in 1980 the immigrants were from Asia and Latin America (Kellogg, 1988).

In 1994, there were 9.9 million language minority students in the United States. The term language minority refers to students whose first language is not English (Nieto, 1996). Out of those 9.9 million nearly 3 million were limited English proficient. This term specifies those

language minority students whose lack of proficiency in the English language may have a negative impact on their academics in an English only classroom (Nieto, 1996). By the year 2020, the number of children in the U.S. with limited English proficiency will be almost 6 million (Natriello, 1990).

The dominant approach to public education is the one taught the majority of the time. The term dominant approach refers to a teaching style or "curriculum that focuses on the values, life-styles, accomplishments, and world views of Europeans and/or European Americans" (Nieto, pg.391). It is most effective in educating students of western European ancestry (Baptiste, 1996). Given the cited statistics, the dominant approach cannot be successful in addressing all needs of students in schools today. Of course an unsuccessful approach will ultimately lead to higher minority drop out rates.

There have been many laws made to assist language minority and limited English children. It is important to remember though that laws alone do not make change. It is up to the teacher to promote multicultural understanding and break down stereotypes (Tiedt, 1990).

Multicultural education grew directly from the civil rights movement and the court cases involved with it. Multicultural education and bilingual education was a response to a disparity in education based on racism, ethnocentrism, and language discrimination (Nieto, 1996).

A number of theories have emerged in the past forty years on how to address multicultural education.

### Theories of Multicultural Education

During the 1960's, a paradigm to determine why children succeed or fail in school was developed called the "deficit theory" (Nieto, 1996). Basically, this theory stated that poor children or children of color were inferior to the dominant culture. This was a belief that popularized genetic inferiority and "cultural deprivation" in regards to poor children and children of color (Nieto, 1996). These theories promoted classism and racism. The factors, such as poverty, facing these children could not be changed by the school. Ways needed to be found for the school to teach these children in spite of the disadvantaged condition (Nieto, 1996).

While deficit theory focused on the individual students, an alternate theory developed during the 1970's, which focused on the schools. It claimed that the schools were responsible for student failure because they "reproduced the economic and social relations of society and therefore replicated structural inequality." (Nieto, 1996). Thus "cultural mismatch theory" was developed. Mismatch meant that students were unsuccessful because there was a mismatch between their home culture and the culture of the school (Nieto, 1996). Therefore, multicultural education might be



one way to deal with this mismatch and allow students of all backgrounds and cultures to be successful in school.

The latest theory is referred to as the "resistance theory". According to this theory, *not learning* what schools teach can be interpreted as a form of resistance (Giroux, 1983). Giroux stated that initially it may be cultural differences that cause school failures and misunderstandings, but it is when these failures and misunderstandings become entrenched that *not learning* becomes the outcome of schooling. Resistance theory explains that students and their families are the actors not only the victims of the educational system. They learn to react to schools in ways that, in the long run, may be self-defeating and counterproductive (Giroux, 1983).

Some signs of unconscious resistance by students are: misbehavior, vandalism, and poor relationships with teachers. This resistance can be passive or active. The most extreme form of resisting education is dropping out (Giroux, 1983). This helps to show that there are many reasons why some students succeed and others fail.

Out of these theories came approaches on ways to begin curriculum reform. Two approaches will be discussed in the next section: Banks' approach consists of four levels and Nieto's approach consists of seven basic characteristics.

## Approaches to Multicultural Education

James Bank's idea of multicultural curriculum reform, is comprised of four levels; the contributions approach, the additive approach, the transformation approach, and the decision making or social action approach. A more detailed discussion of these approaches will follow.

The Contributions Approach, level one, is usually found in the elementary school. This approach focuses on heroes, holiday or special weeks such as Cinco de Mayo, Black History Month, etc. This is the most popular strategy among teachers but also the most superficial.

The Additive Approach, level two, could be used in elementary or secondary. This approach simply adds a book, unit, or course to the curriculum, without changing the structure. Using Charles Drew, an African-American, as an example, his work would be studied during the curriculum lessons on blood and circulation.

The Transformation Approach, level three, could be used in elementary or secondary. This approach changes the structure of the curriculum enabling students to see ideas from different cultural perspectives. In addition to Charles Drew's work on blood and circulation, other African American and women scientists could be discussed. Other cultures views of blood and circulation would also be examined.

The Decision-making and Social Action Approach, level four, explores social issues and provides opportunities for

social action. A current issue relating to blood is the AIDS virus. An example of the approach would be organizing and conducting an AIDS walk to help raise money that would be sent to research institutions to find a cure.

The curriculum project that follows this review of literature is shaped, in part, by the Transformation Approach in Bank's curriculum reform model. It is also shaped by another curriculum developer, Sonia Nieto.

Nieto states that multicultural education has seven basic characteristics: antiracist education, basic education, important for all students, pervasive, education for social justice, a process, and critical pedagogy (Nieto, 1996).

According to Nieto, *antiracist education* consists of making sure "that all areas in which some students may be favored over others are paid attention to." (Nieto, 1996 pg.308). For example, the curriculum, choice of materials, grouping policies, and the way that teachers interact with students and their communities, are all part of an antiracist education (Nieto, 1996). This can be seen in the classroom by having students and teachers take a long hard look at everything as it is and was and not through rose-colored glasses. They need to consider the effects and interconnections among events, people, and things (Nieto, 1996).

Nieto believes, that *multicultural education is basic to education* like reading, writing, and arithmetic are basic. If multicultural education is not related to the core

curriculum, it is looked at as unimportant (Nieto, 1996). An example of multicultural education being basic education is students learning a language other than their own, or learning the history and geography of another country not only the United States. (Nieto, 1996).

According to Nieto, a misconception of multicultural education is that it focuses on minority cultures only. She also points out that many European American youth feel like they don't have a culture, or it is not as defined as the culture of other youth (Nieto, 1996). When Nieto states that *"multicultural education is important for all students"*, she means that the misconception of multicultural education being only for urban students, students of color, or *"disadvantaged students"*, is thrown out. This misconception most likely grew out of the civil rights movement, which was previously discussed (Nieto, 1996). Nieto states that all students are miseducated if they are taught a biased curriculum (Nieto, 1996). Nieto argues that it is vital that there is multicultural education for all students.

When *multicultural education is pervasive* it should permeate everything. It shouldn't just happen at a certain time of day each week and nothing else. It should be visible in the school climate, physical environment, curriculum, and the relationships between students, teachers, and the community (Nieto, 1996). Nieto states that multicultural education should be evident even in the lunchroom by serving international meals (Nieto, 1996). This characteristic is

very similar to Bank's Transformation Approach.

When *multicultural learning is put into action*, it is being used for social justice (Nieto, 1996). Nieto listed some examples: debating an issue, developing a community newspaper, or beginning a petition for the removal of a dangerous waste treatment plant (Nieto, 1996). This is similar to Bank's Social-action Approach.

*Multicultural education is a process*. It is a process because knowledge is never complete concerning multicultural education. It is an ongoing process because it involves relationships between people, and focuses on elusive elements such as teacher expectations or student learning styles. (Nieto, 1996).

*Multicultural education is a critical pedagogy*. Pedagogy means the strategies teachers use to make learning interesting. A critical pedagogy is when teachers go one step further and create conditions that motivate students to learn and become critical thinkers (Nieto, 1996). Multicultural education as a critical pedagogy "values diversity and encourages critical thinking, reflection, and action. Through this process students become empowered as well." (Nieto, 1996, p.319).

Bank's and Nieto's approaches are the ideal for teaching multicultural education. These approaches should be thought of as gradual and cumulative. The next section discusses some of the resources used in multicultural education.

## Resources of Multicultural Education

If educators need materials to help them teach multiculturally, there are limited resources available. The problem is that many of these resources are lacking in content or possess a bias. The current social studies text for the state of California can be used as an example.

In the fall of 1991, the state of California adopted a new social studies textbook series published by Houghton Mifflin (Olsen, 1991). What wasn't widely publicized about the adoption was the months of protests at public hearings and private commission meetings. The books were protested on the grounds that they "skewed and marginalized the histories of many of California's ethnic and cultural communities" (Olsen, 1991). One might wonder what the big fuss was over a book or group of books. The issue is that "textbooks wear the stamp of legitimate knowledge." (Olsen, 1991). At the core of this argument is the struggle over inclusion and exclusion.

Inclusionists believe that a common culture is based on acknowledgement of every cultures' experiences (Olsen, 1991). Inclusionists also state that access to the experiences of diverse groups provide all children with a more accurate picture of history (Olsen, 1991). They believe that through either distortions or omissions in the history texts exclusion prevents students from knowing their own history.

Exclusionists believe that the "growing diversity of the population is weakening the glue that binds us together as a

society." (Olsen, 1991). In their view, a teacher shouldn't highlight differences in people because it could lead to "cultural and societal dissolution." (Olsen, 1991). When teaching history, the exclusionists want to talk about the things that unified the nation and not the struggles between groups. Nieto mentioned this outlook in her antiracist education characteristic. She believed that the "beautiful and heroic aspects of our history should be taught, but so must the ugly and exclusionary." (Nieto, pg.308). An example of this would be the treatment of the Native Americans in our own country. Children are taught that Columbus discovered America in 1492. It is not mentioned that Native Americans had been living in America for centuries before the "discovery". Nor is it mentioned that Native Americans who came into contact with Columbus and his men suffered harsh treatment, illness, and death. With respect to textbooks, the exclusionists expect some inclusion of minority experiences but it has to be within the overarching framework of the traditional dominant view of American history (Olsen, 1991).

Teachers are ultimately the people who decide how and what to teach. They are of course required to follow state standards, but they can shape their curriculum in a variety of ways and still do this. "They [teachers] present materials in their own way and scramble for supplementary materials to round out what the texts offer." (Olsen, 1991). When teachers do this, they are sometimes transforming the

curriculum. This process is time consuming as teacher preparation time, planning time, and availability of the supplementary materials become crucial (Olsen, 1991). Yet, it is crucial that teachers fill in the gaps that are left by the adopted textbooks.

The literature in this review seems to indicate the need to fill in the gaps in our educational system today. The consequences of ignoring multiculturalism are not acceptable. One way of filling in this gap is to have a map of sorts to help organize information about different cultures. This map could be in the form of a matrix that could be used in all curricular areas, to help teachers include the diverse cultures that make up our nation. Two matrices and a supplementary unit on the California Gold Rush will be presented in the next chapters to demonstrate how to incorporate multicultural education into daily teaching.



### Chapter III

#### GOALS, OBJECTIVES, AND LIMITATIONS

The goal of this curriculum project is to show educators how to incorporate multicultural education into their daily teaching. To meet this objective two matrices have been designed as a guide. Directions have been included how to fill in these matrices as well as a filled in example. In addition, an example of how these matrices work is included in the form of additional lessons to transform the typical California gold rush unit. It explores four groups that are sparingly discussed in the fourth grade social studies text, *Oh California!*. These groups are African Americans, Native Americans, Chinese, and women.

The lessons included in this augmented component are designed to expand the students' knowledge of various cultures. The unit is about a historical time, but many different curricular areas are covered. This will address the different learning styles of students.

Another goal of this curricular project is to offer this curriculum guide in a workshop format. As a mentor for my district, I will schedule a hands on workshop, where teachers are actually making and taking the different activities. I will be offering a workshop for the other fourth grade teachers at my site. I can demonstrate an activity in their class if they wish. The feedback I get from my district workshop and from the teachers at my site will further refine

this curriculum project.

There are two limitations to consider for this project. The first concern is that the replacement unit is tailored for a fourth grade curriculum. The example may be not as useful for primary teachers.

The second concern may be a lack of supplies for the teachers, a limited amount of time to implement the entire unit, or teachers being too busy to research other cultures on their own for other curricular areas. Educators will need to be willing to try new projects and spend some time researching different cultures.

## Chapter IV

### PROJECT DESIGN

The form of this project is two matrices to help guide the research of cultures and an augmented component on the California gold rush. This component provides general background, as well as detailed lesson plans.

The curriculum project presents the contributions and culture of four different groups, during the California gold rush: African Americans, Native Americans, Chinese Americans, and women. Each group is presented in an augmented component. Each component contains a list of "Big Ideas" which also have some details related to the gold rush. These "Big Ideas" are generalizations that provide background to the activities that follow.

There are two activities for each component. The activities are from different curricular areas, and some activities cover more than one area. Each activity will include lesson plans in this format:

1. Activity Name
2. Culture Clue
3. Curriculum Area
4. Learning Objective
5. Materials
6. Directions
7. Gold Rush Tie In (This is information that the teacher presents to students during activity.)

## Project Evaluation

An evaluation of the project will be completed by the workshop attendees and the fourth grade teachers at the stated school site. The evaluation will be in the form of a survey (see Appendix A) which will ask for opinions on the effectiveness of the matrix and replacement unit in promoting cultural awareness in students and themselves. It will also ask if the teacher will use the matrices or replacement unit in the future. The survey will ask for suggestions and recommendations regarding the matrices and replacement unit.

Appendix A  
Teacher Evaluation Survey

1. Did you find the matrices easy to understand? Please explain.
2. Were the matrices helpful in guiding your research of other cultures? Please explain.
3. Did you find it easy to implement the replacement unit into your existing curriculum? Please explain.
4. Are there any cultural areas in the replacement unit that you feel are missing or would like to see included? Please explain.
5. Will you use these materials again? Please explain.
6. Comment on how these materials have heightened awareness, acceptance, and interest in other cultures.

## Appendix B

### Matrix 1

#### Multicultural Activities

This matrix is to be used along side the teacher's lesson plan book. Fill in the squares after planning out the week or month. Notice where there are empty spaces and insert activities that will fill in the gap. This matrix should be used to develop a balanced multicultural program. It is not necessary to fill in all fields. Fields may need to be enlarged to provide room to write all activities. A completed matrix for the lessons in this project is included as a sample.

### Multicultural Activities

GROUPS	Lang. Arts	Math	Soc. Studies	Science	Art/Music	P.E.
Women						
African-Amer.						
Chinese						
Native Amer.						
ETC.						

### Multicultural Activities

GROUPS	Lang. Arts	Math	Soc. Studies	Science	Art/Music	P.E.
Women		butter making	butter/candles		candle making	
African-Amer.		kente paper	kufi/ kente paper		kufi/ kente paper	
Chinese		Good luck dragon	Dragon/egg painting		Dragon/egg painting	
Native Amer.	sunflower cakes	sunflower cakes	sun. cakes/ hoop & spear			hoop & spear
ETC.						



## Appendix C

### Matrix 2

#### Aspects of Culture

This matrix is to be used to help with the research of each culture. The "Big Ideas" are all numbered and can be placed in the fields by that number. It is not necessary to fill in all fields but a thorough background of each culture is necessary for a balanced multicultural program. A completed matrix for the "Big Ideas" in the augmented gold rush component is included as a sample.

### Aspects of Culture

(It is not necessary to fill all fields. It is easier to fill in by hand then try and type information in.)

GROUPS	Geography	History	Poli. Science	Sociology	Economics	Philosophy	Psychology	Anthropology
Women								
African-Amer.								
Chinese								
Native Amer.								
ETC.								

**Aspects of Culture**  
(It is not necessary to fill all fields.)

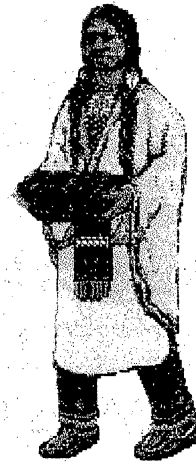
GROUPS	Geography	History	Poli. Science	Sociology	Economics	Philosophy	Psychology	Anthropology
Women	1, 2	1, 2, 3, 4	1, 2, 3, 4, 5		1, 2, 3, 4, 5, 6	1, 2	1, 2, 3	
African-Amer.	1, 2, 3	1, 2, 3, 4, 5, 6, 7	1, 2, 3, 4, 5	1, 2, 3, 4,	1, 2, 3, 4	1, 2, 3, 4	1, 2, 3	1, 2, 3, 4
Chinese	1, 2, 3	1, 2, 3, 4, 5	1, 2, 3	1, 2, 3	1, 2	1, 2		1, 2
Native Amer.	1, 2, 3, 4, 5	1, 2, 3, 4, 5, 6	1, 2	1, 2, 3	1, 2, 3, 4, 5	1, 2, 3,	1, 2	1, 2, 3, 4
ETC.								

Appendix D  
California Gold Rush Augmented Component

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# NATIVE AMERICANS



## **NATIVE AMERICANS-CHUMASH TRIBE\***

### **BIG IDEAS**

#### **Geography:**

- 1 The Chumash tribes lived in Southern California, around the modern-day Santa Barbara area.
- 2 The Chumash lived in permanent villages scattered over a 6,500-square mile coastal area.
- 3 The Chumash were dependent on the sea.
- 4 The Chumash villages frequently fought each other over territory.
- 5 With the rush of gold seekers in 1849, many Native Americans were moved off their land, infected with disease, or killed.

#### **History:**

- 1 In 1542, Cabrillo found numerous Chumash, living in villages big enough to be called towns, and possessing sophisticated items of manufacture.
- 2 The Chumash flourished until 1833 when missionization occurred.
- 3 Conquered and dispirited, the Chumash chose death rather than tolerate mission life.
- 4 By 1848, the Chumash were scattered and absorbed into the Mexican-American communities as a result of missionization.
- 5 The Chumash population steadily decreased as did their land upon the arrival of the gold rush miners..
- 6 Today, the Zanja Cota (Santa Ynez) Reservation preserves the last of the Chumash.

#### **Political Science:**

- 1 Each village was headed by a "wot", or a hereditary chief.
- 2 The Chumash tribes were patrilineal, and in turn, were split into moieties. As a result, the villages were split in half.

#### **Sociology:**

- 1 The Chumash were not a unified group. Each village was independent.
- 2 The Chumash village was the fundamental unit of life.
- 3 Social classes existed in each Chumash village: chiefs, captain-owners of the canoes, skilled craftsmen, and different kinds of shamans.

**Economics:**

- 1 Shell disk beads were used as money and traded all over central California.
- 2 The Chumash had a long ranging trade network whose purpose was to equalize distribution of natural resources.
- 3 The Chumash drew on many major food sources without use of agriculture.
- 4 As forty-niners encroached further into the Native Americans land, their way of life was made difficult.
- 5 Gathering food and hunting was sometimes dangerous if confronted by a wayward miner.

**Philosophy:**

- 1 Shamans were highly regarded. Shamans were involved in many ceremonies, especially in large tribes.
- 2 Prayers were made to the sun and the moon.
- 3 The Chumash had mourning ceremonies.

**Psychology:**

- 1 The Chumash were a peaceful tribe.
- 2 The Chumash chose death rather than revolt against missionization.

**Anthropology:**

- 1 The Chumash were famous for their manufacturing of plank boats and sculptures made from steatite and wood.
- 2 The Chumash were known for the innovative designs on their baskets.
- 3 The Chumash were some of the finest painters. Their pictographs were made with brilliant colors and huge symbolic designs.
- 4 The Chumash language was and still is highly distinctive.

\* The Chumash was one of many tribes affected by the gold rush. Please feel free to use other local tribes or ones that are of interest.



**ACTIVITY:** Hoop and Spear

**Culture Clue:** Some Native American tribes were only hunter-gatherers, a nonagricultural people. Other tribes, such as the Chumash, were agricultural as well as hunter-gatherers. This game was often played by children learning how to hunt. It improved eye-hand coordination and hunting skills. This is a game in which a wooden, stone, or twig hoop was rolled along the ground and a 6-in long stick or spear was thrown through it.

**GOLD RUSH TIE:** With the rush of gold seekers in 1849, many Native Americans were moved off their land, infected with disease, or killed. Their population steadily decreased as did their land. As a result this game was difficult and sometimes dangerous to play because miners were known to shoot Native Americans on sight. Food became harder to find as a result of these conditions.

**Curriculum Area:** Physical Education, Social Studies

**Learning Objective:** The learner will improve their eye-hand coordination and large motor skills. The learner will increase their knowledge of Native American culture.

**Materials:**

38" to 57" pliable stick or hula hoops  
6-inch wooden sticks

**Directions:**

**Making the hoops and spears:**

1. Make a hoop approximately 12" to 18" in diameter. Use a pliable stick to make the hoop. Bind the ends together by wrapping them with heavy cord. A hula hoop can also be used but it less authentic.
2. Make the spears by using wooden dowels. Cut out construction paper arrowheads and tape them to the end of the dowels.

**Playing the game:**

1. Divide the class into teams of four.
2. Give each team one hula hoop and one stick.

3. One player rolls the hoop about five feet in front of the other player.
4. The player throws his spear as the hoop rolls past.
5. The teams get one point every time a stick goes through the hoop.
6. The team with the most points after three rounds is the winner.
7. Rotate the hoop roller with each turn.

**ACTIVITY:** Sunflower Cakes

**Culture Clue:** The Chumash had an acorn based diet. The entire village took part in finding and gathering acorns. Oak trees produced a good harvest every four to five years which posed a problem. In addition, turning the acorns into meal was not an easy task. Acorns had to be gathered from oaks, shelled with rocks, ground in the hole of a boulder, sifted in a basket, leached with boiling water, dried in the sun, and stored. An oatmeal type of gruel was made from the acorn meal as well as flat cakes cooked over a fire.

**GOLD RUSH TIE:** As forty-niners encroached further into the Native Americans land, their way of life was made difficult. Gathering acorns was sometimes dangerous if confronted by a wayward miner. Many Native Americans were forced to leave their land. Therefore they had to change their way of life and their traditions if they wanted to survive.

**Curriculum Area:** Social Studies, Language Arts, Math

**Learning Objective:** The students will learn sequencing and how to read a recipe. Students will practice measurement. The students will increase their knowledge of Native American culture.

**Materials:** (For every 4 students)

1 cup roughly ground shelled sunflower seeds  
1 teaspoon cooking oil  
oven foil  
pinch of salt

**Note:**

- Acorns contain tannic acids which can cause stomach problems. This is why we are using a different ingredient in this lesson.
- You may want older students to grind the sunflower seeds up in their groups.
- You will need to have an oven available or you can take them home and bake them, then bring them the next day.

**Directions:**

1. Students mix salt into the ground seeds.
2. Add cooking oil.
3. Form the mixture into small flat cakes.

4. Wrap each cake in foil.

5. Bake at 350 F for about 30-40 minutes. Cool before eating.

**Extending Activity:** A simulation game could be added to extend this activity and help the students understand what tribes went through during the gold rush. The sixth graders could take over the lunchroom. Where would the other students go and what would they eat?

# AFRICAN AMERICANS



## **AFRICAN AMERICANS IN THE 1800's**

### **BIG IDEAS**

#### **Geography:**

- 1 Africans in America were slaves taken mostly from Senegal, Ghana, Nigeria, and Angola.
- 2 The majority of African-Americans were located in the southern United States, what is referred to as the antebellum south.
- 3 African-Americans begin to migrate to northern and western regions of the United States after 1862's Emancipation Proclamation freed them.

#### **History:**

- 1 Over 10 million Africans were forcibly removed from their homeland and sold into slavery from the late 1600's to the mid 1800's when slavery was abolished.
- 2 On the trip from Africa to America, known as the Middle Crossing, the mortality rate was as high as twenty percent.
- 3 The first African slaves to arrive in the colonies came ashore at Jamestown, Virginia in 1619.
- 4 Rebellion by the Africans caused severe punishment which ranged from branding and maiming to hanging.
- 5 The Underground Railroad helped many slaves escape during the pre- Civil War days.
- 6 The Emancipation proclamation freed all slaves.
- 7 Reconstruction gave many rights to African-Americans including the right to vote. However, these rights were ignored by many southern states.

#### **Political Science:**

- 1 West Africans experienced the government of single chiefs (sometimes men accorded divine rights and powers), the government of chiefs and their councils.
- 2 Semi-states in Africa were ruled by kings.
- 3 Males had a traditional role of protector and provider. This obviously changed when enslaved.
- 4 After slavery was abolished, women were often able to find domestic employment when no jobs were available to the men.
- 5 Women became head of the family because of their more dependable income.

#### **Sociology:**

- 1 During the time of slavery, men were separated from their wives, and children were taken from their

mothers.

- 2 Family and tribal links were cut almost immediately.
- 3 The African-Americans were physically weakened by the terrible experience of being forcibly taken to a new world.
- 4 The separation from any familiar person and the hardship of the trip made rebellion or the organization of one difficult.

#### **Economics:**

- 1 During the time that they were enslaved, African-Americans were not allowed to own any property.
- 2 As slaves, African-Americans were provided housing, food, and clothing of poor quality.
- 3 It was illegal to teach an African-American how to read and write in the south. Upon being freed, African-Americans had little skills to get a job.
- 4 The gold rush enabled some African-Americans the opportunity buy themselves out of slavery. For others however, it only meant working hard in a mining field instead of a cotton field.

#### **Philosophy:**

- 1 Religion was traditionally important to African-American life.
- 2 The African Methodist Episcopal Church was founded in 1787.
- 3 Slave churches existed under the scrutinizing eye of the slave owners.
- 4 After Emancipation, most former slaves joined Baptist or Methodist churches.

#### **Psychology:**

- 1 African-Americans have born the strain of slavery and Jim Crow laws throughout history.
- 2 African-Americans had to overcome the submissive behavior reinforced during the time of slavery.
- 3 Relations among family members have traditionally been close.

#### **Anthropology:**

- 1 The widespread African oral tradition, is rich in folktales, myths, riddles, and proverbs.
- 2 This oral tradition serves a religious, social, and educational function.
- 3 African art focuses on the differences between the natural world and the supernatural world.

- 4 African-American art and oral tradition today can be traced back to the African call-and-response chant, in which a solo verse line is alternated with a choral response of a short phrase or word. They also reflect the personal experiences of blacks and the difficult adjustments demanded in the American environment.



**ACTIVITY:** Kufi Hats

**Culture Clue:** African-American males often wear a round hat called a kufi to show pride in their heritage. Authentic kufi's are made from kente cloth which is a material made in Ghana. The colors are varied and all symbolize something important. Red can be used to symbolize the blood of the people, green can mean growing things, yellow means the sun, blue is the sea, white is peace, and black is the people or can mean African freedom.

**GOLD RUSH TIE:** The gold rush enabled some African-Americans the opportunity buy themselves out of slavery. For others however, it only meant working hard in a mining field instead of a cotton field.

**Curriculum Area:** Art, Social Studies

**Learning Objective:** The students will increase their knowledge of African American culture. The students will develop fine motor skills.

**Materials:** (for 1 student)

Dark-colored construction paper for headband (24" long x 2" wide)

6 strips of construction paper (12" long x 1" wide) as follows:

2 red, 2 yellow, 2 green, or any other colors you wish.

scissors

staplers

**Directions:**

1. Fit the headband snugly around your head and staple together.
2. Arrange the six strips of colored paper so they overlap to form a wheel. Staple at the center.
3. To connect the headband, place one strip along the outside edge of the headband. Staple this down; then, do the same all the way around.

**ACTIVITY:** Kente Paper Weaving

**Culture Clue:** This cloth was discussed in the previous activity. Kente cloth is still made by the Asante people of Ghana. No longer made just for kings, the finely woven strips are sewn together, rolled up, and taken to market. Kente cloth is made of rayon or silk. This paper weaving uses colors similar to those found in authentic kente cloth.

**GOLD RUSH TIE:** The gold rush gave many freed African Americans an opportunity to make a lot of money. Some of the profits were used to buy members of their family out of slavery. African-Americans were freed not only from slavery but also the repression of the family unit. This led to rediscovering a heritage that had been lost in the slave camps.

**Curriculum Area:** Art, Social Studies, Math

**Learning Objective:** The students will increase their knowledge of African American culture. The students will practice using fine motor skills. The students will measure and pattern.

**Materials:** (for 1 student)

Black or dark-colored construction paper(12"x 18")

12 strips of construction paper (12" long x 1" wide) as follows:

3 red, 3 yellow, 6 green.

Wooden dowel (1/4"), 16" long

Yarn, any color, 20" long

scissors

**Directions:**

1. Fold the black construction paper in half. Cut 1"-wide slits starting at the folded edge and cutting up. Stop 2" from the top.
2. Open up the black paper. Fold about 1" of the top edge toward the back. Glue the edge to the back, leaving a space for the dowel to pass through.
3. At the bottom edge, cut a fringe about 1 1/2" in length.
4. Begin weaving the colored strips in and out into the black paper. Row 1 is under, over, under, over, until the end. Row 2 is over, under, over, under, until the end. Now repeat until complete.

5. Use the colored strips to weave in this order: yellow, green, red, green. Repeat two more times for pattern.
6. Slip the dowel into the folded over edge at the top. Tie the yarn onto each end of the dowel and hang.

# WOMEN



## **WOMEN DURING THE 1800'S BIG IDEAS**

### **Geography:**

- 1 During the the 1800's, the female population was concentrated in the southeastern region of the United States.
- 2 Pioneer women made up the population that was located in the west.

### **History:**

- 1 Women had no rights to property, divorce, or child custody.
- 2 During the 1800's, women became more concerned with social reform and improvement of their own condition.
- 3 Women began to fight for these rights after the Civil War.
- 4 By the 20th century, women could claim citizenship rights, control over their reproductive powers, and the right to vote.

### **Political Science:**

- 1 Many women felt progress could not be made for equal rights until women had the right to vote.
- 2 Women's suffrage was not achieved on a national level until 1893 in New Zealand.
- 3 In 1890, the National American Woman Suffrage Association was formed to help get women the right to vote.
- 4 The same year, Wyoming entered the Union with general woman's suffrage.
- 5 In 1920, the 19th amendment was passed granting all women in the United States the right to vote.

### **Economics:**

- 1 Women earned lower wages when they chose to work.
- 2 Business opportunities were presented to women during the California Gold Rush, doing such routine things as cooking and washing clothes.
- 3 Women made a fortune in the gold fields making simple things like butter, bread, or pies.
- 4 The miners would pay the ladies in gold dust if they had to for some home cooking.
- 5 A dollop of butter could be sold for one dollar a serving. That was a lot of money in 1849.
- 6 Men controlled the finances in the majority of the families, including the money made by the women.

**Philosophy:**

- 1 The majority of women in the 1800's believed a women's place was in the home in a domestic capacity.
- 2 Male dominance still flourished in the household and public sector even after the 19th amendment.

**Psychology:**

- 1 Pioneer women suffered from incessant hard work, childbearing, and sickness, as well as fear of Indian attacks.
- 2 These factors caused most women to grow old before the age of 40.
- 3 Worse yet was the loneliness brought on by the lack of social contact with friends or neighbors for months at a time.

**ACTIVITY:** Butter Making

**Culture Clue:** Most women during the 1800's did the majority of the household chores. This was not as easy as it is today. They beat rugs instead of vacuuming, washed clothes by hand instead of by machine, and made much of their own food supplies. Butter was made in large churners and took hours of hard work on the part of the women in the house. This is an example of how long it takes four people to make a tiny amount of butter.

**GOLD RUSH TIE:** Women made a fortune in the gold fields making simple things like butter, bread, or pies. The miners would pay the ladies in gold dust if they had to for some home cooking. A dollop of butter could be sold for one dollar a serving. That was a lot of money in 1849.

**Curriculum Area:** Social Studies, Math.

**Learning Objective:** The students will practice measuring. The students will calculate time. The students will learn about pioneer women.

**Materials:**

Whipping Cream in a carton  
small canning jar  
pre-made cornbread  
plates  
plastic forks

**Directions:**

1. Tell students not to open the lid of the jar. The teacher will do that.
2. Have students pour 1/2 a cup of the cold whipping cream into the canning jar.
3. Teacher screws on lid tightly.
4. Students begin to shake jar, taking turns every few minutes.
5. Ball of butter will start to form after about ten minutes.
6. Have students alert you when there is a ball of butter.
7. Teacher opens jar to check. There should be a somewhat

firm ball of butter and a little buttermilk left over.  
Drain off the excess liquid and put butter on plate.

8. Have students spread butter on some cornbread and eat.



**ACTIVITY:** Candle Making

**Culture Clue:** Since Thomas Edison did not invent the light bulb until the late 1800's, candles were the source of light during most of the 19th century. Most candles were made of tallow (animal fat) and were smelly and smoky. One of the household chores of women was to make candles.

**GOLD RUSH TIE:** As with the butter making, simple chores that women routinely did paid them well in the mining towns. Candles could be sold for considerably more than they were really worth.

**Curriculum Area:** Social studies, art.

**Learning Objective:** Students will use eye hand coordination. Students will learn about the daily lives of pioneer women.

**Materials:**

Candle wicks (available at craft shops)  
wax  
old crock pot  
name labels

**NOTE:** The candle dipping and butter making do well in centers. Students are meant to rotate to a new center after 20 minutes. Also, the wax cannot be too hot or it will not stick to the wick. Experiment with your crock pot ahead of time to see the best temperature setting or a good time to turn off the wax completely.

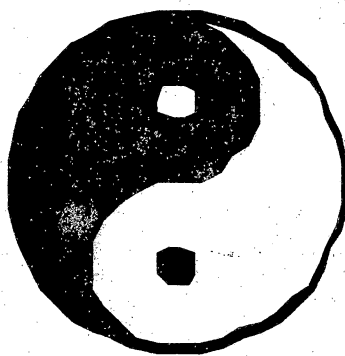
**Directions:**

1. Teacher will need to melt a crock pot full of wax before the activity.
2. Teacher will cut one wick for each student approx. 6 inches in length.
3. Students will write their name on a label and fold it over the end of the wick.
4. Four students at a time will dip their wicks in the cooling wax. Students cannot touch wax (hot) and need to wait about ten seconds in between dipping to let the wax harden.
5. A laminated piece of construction or wax paper is a good surface to lay the candles on until the next dipping

session. A more authentic drying device is a wooden clothes drying rack. Tie the wicks to rope and let them hang. A rope tied between two chairs could also be used if a wooden rack is too difficult to obtain.

6. Students may have to dip candles on more than one day.

# CHINESE



## **CHINESE IN THE 1800'S**

### **BIG IDEAS**

#### **Geography:**

- 1 More than 20,000 Chinese came to San Francisco in 1849.
- 2 The Chinese immigrated in large numbers during this time because of the California gold rush.
- 3 By 1853, Chinatown had emerged along Dupont Street with a Chinese population of about 25,000.

#### **History:**

- 1 The Chinese immigrated to California in large numbers to make their fortune mining gold during the Gold Rush.
- 2 Most of these immigrants are part of a Cantonese labor pool that worked throughout South Asia for generations.
- 3 Anti-Chinese American resentment got so extreme that there are anti-Chinese riots in Washington D.C. in 1855.
- 4 The Chinese Exclusion Acts were federal laws passed in 1882, 1892, and 1902 to prevent Chinese immigration to the United States.
- 5 These and other strict immigration laws continued until World War II when China was an ally of the U.S..

#### **Political Science:**

- 1 Anti-Chinese sentiment led to many penalizing laws.
- 2 One law ruled that Chinese miners could only work claims that white miners had abandoned as worthless.
- 3 The pigtail ordinance was another law that demanded a Chinese man's pigtail be cutoff (which was a source of great pride) if he broke a law.

#### **Sociology:**

- 1 The Chinese had strong village and kinship loyalties.
- 2 The immigrant Chinese community was highly organized and kept itself insulated from mainstream American society.
- 3 Even in the smallest mining camp, the Chinese lived within a system of obligations that linked back to their homes in China.

#### **Economics:**

- 1 Many Chinese immigrants came to America indebted to Chinese merchants who had paid for their trip.

- 2 Despite penalizing laws, the Chinese were still able to salvage large amounts of gold.

**Philosophy:**

- 1 Traditionally, the major religions of China are Buddhism and Daoism.
- 2 The Chinese also believe in ancestor worship.

**Anthropology:**

- 1 "Bejing Man" or the fossils, classified as Homo erectus, were found in China. These fossils are from 1,700,000 to about 200,000 years old. This was an important find for human evolution.
- 2 Until the 1912 revolution, the arts of China were very important. Calligraphy and lute playing were considered the most important of all the arts.

**ACTIVITY:** Good Luck Dragon

**Culture Clue:** The dragon is a make believe creature that has been a part of the Chinese culture for thousands of years. Chinese New Year parades always have one with men dancing underneath it to make it look as if it were really alive. The dragon was once the symbol for the emperor.

**GOLD RUSH TIE:** The Chinese immigrated in large numbers during the California Gold Rush. Many tried to preserve their culture. China Town was created in San Francisco and is still a sight of Chinese New Year parades today.

**Curriculum Area:** Social Studies, art, math.

**Learning Objective:** Students will learn about Chinese culture. Students will use fine motor skills. Students will measure and make papier-mache mixture.

**Materials:**

Papier-mache mixture in bowl (recipe to follow)  
Newspaper strips  
Paper drinking cup, paper towel tube, cardboard egg carton.  
Scrap aluminum foil, cardboard scraps.  
Tempera paints, many colors in small cups.  
Acrylic gloss varnish (optional)  
Paintbrushes, scissors, glue, tape  
2 toothpicks per students

**Directions:**

1. To form the mouth, cut wide slits into each side of the paper cup. Then, tape the cup to one end of the paper tube.
2. Cut out two egg carton sections for the dragon's feet and glue them to the tube. Let dry.
3. Cut out three humps from the center section of the egg carton and tape this to the dragon's back.
4. Form the tail with some scrap aluminum foil. Tape an arrowhead shape cut from the scrap cardboard onto the foil tail. Stick the other end of the foil tail into the paper tube and tape in place.
5. Make papier-mache.
6. The papier-mache recipe should be ready. Completely

cover the dragon's form (tail, humps, feet-everything) with papier-mache paste and newspaper strips. DRY OVERNIGHT.

7. Trim off any extra newspaper around the feet. Paint the dragon any color you wish with tempera paint mixed with a little acrylic varnish. When the body is dry, paint on scales, eyes, a nose, and claws with other colors. Let dry.
8. To make teeth, glue toothpicks to the front of the mouth at the top. Tape in place until glue dries then carefully remove tape.

#### **Papier-mache recipe:**

**Ingredients:** 1/2 cup flour, 3/4 cup water or another recipe is 1/2 cup white glue mixed with 1/2 cup water.

**Materials:** Measuring cup, shallow bowl and spoon, newspaper cut into 1"-wide strips.

#### **Directions:**

1. Pour 1/2 cup flour into bowl.
2. Add 1/2 cup of the water and stir. Keep the leftover water in case the paste gets too thick. The paste should be like whipping cream before it is whipped, not like thick pudding.
3. Lay one strip of newspaper into the mixture at a time. Hold it up with one hand and squeeze out the excess with two fingers of the other hand.
4. Place the strips over the form, one at a time. Repeat with other strips.
5. The papier-mache MUST be completely dry before painting. Usually overnight.

**ACTIVITY:** Chinese Egg Painting

**Culture Clue:** This is an ancient tradition still in use today. This kind of painting was so special that the Chinese put painted eggs in temples, or holy buildings, as an offering to their God.

**GOLD RUSH TIE:** These painted eggs were not done by miners in the fields. The materials needed were not available there. However, Chinatown emerged due to the large influx of Chinese immigrants who came looking for gold. These traditions were practiced in Chinatown.

**Curriculum Area:** Art, social studies

**Learning Objective:** Students will learn about Chinese culture. Students will develop fine motor skills.

**Materials:**

white chicken egg  
watercolor paints  
cup of water  
small paintbrush  
paper clip  
small bowl  
milk bottle cap (or small plastic or wood ring)  
pencil  
glue

**Directions:**

1. Open the paper clip so you have one straight piece. Gently tap an opening on the wide end of the egg. Don't crack the whole egg.
2. Empty the insides into a small bowl. (Refrigerate egg to cook Egg Drop Soup later--recipe follows)
3. Glue the eggshell, broken side down, onto the bottle cap. Let dry.
4. Lightly draw a design on the eggshell with a pencil. Design examples are on the next page.
5. Paint your egg with watercolors, keeping the paint light. Rinse the brush between each color. Let dry.
6. Sign your eggshell painting with your initials in a small box shape. (See fish example on following page.)



**Extending Activity:** Almost every "metro" area had a Chinese settlement, including San Bernardino and Riverside. Teachers could have their class research their own local area as an extending activity.

### **Egg Drop Soup Recipe**

Makes 4 servings.

A hot plate will be needed as well as a large pot.

4 cups Chicken Stock

1/2 tsp. Soy sauce

1/2 cup Frozen green peas

1/4 cup Thinly sliced green onion

1 Egg, lightly beaten

Bring stock and soy sauce to boil. Add peas and onion. Return to boil. Remove from heat and, in slow steady stream, drizzle egg into soup. Allow egg to set for 1 minute, then stir gently before ladling soup into bowls.

### **Chinese Symbols**



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