

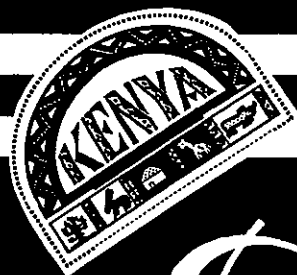


Cultural Diversity

A Guide
for Leaders
and
Youth Leaders

4H
Ontario

4-H 490 98 LE



Cultural Diversity

Name: _____
Club: _____

4-H
Ontario

4-H 490 A 98 ME



Cultural Diversity

What's in Your Backpack?

A Guide for Leaders and Youth Leaders



Ontario 4-H Council



Ministry of Agriculture,
Food and Rural Affairs

4-H 490 98 LE

ISBN 0-7778-7957-3

*The Ontario 4-H Program provides opportunities for the
personal development of youth.*

THE 4-H PLEDGE

"I pledge:

My Head to clearer thinking

My Heart to greater loyalty

My Hands to larger service

My Health to better living

For my club, my community and my country."

This project was prepared by Helen Mason, Parry Sound for the Ontario 4-H Council.

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BE A "GREEN" 4-H CLUB

The 4-H program uses a lot of paper. Please help us to reduce our costs, and save a few trees, by remembering these tips.

- Only 4-H members (10-21) and screened volunteers should receive 4-H resources.
- If your club plans to do this project again, keep the resource materials so you don't need to reorder. If you aren't leading the project again, please pass this Guide on to someone who will be leading.
- If your club has extra resources, please return them promptly to the Ontario Ministry of Agriculture, Food and Rural Affairs office so they can be used by someone else.

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Members' Resources Order Form

You can order all Members' Resources through your OMAFRA office. Complete the form on a copy of this original and then fax or mail it to the office.

Name _____ Date Order Placed _____
Location _____

General Culture Cards

4-H Cultural Diversity Project Welcome (everyone should receive)	___ copies	4-H 490 A 98 ME
How Do We See the World?	___ copies	4-H 490 B 98 ME
The Name Game (supplementary card)	___ copies	4-H 490 C 98 ME
Traditional vs. Modern vs. Pop Culture (supplementary card)	___ copies	4-H 490 D 98 ME
The Backpack We Always Carry	___ copies	4-H 490 E 98 ME
Canadians from Different Cultures (supplementary card)	___ copies	4-H 490 F 98 ME

Specific Culture Cards

Brazil

Welcome to Brazil: The Country Named After a Tree	___ copies	4-H 490 BRA 98 ME
Values: Should We Cut Down the Forests — Or Fish Them	___ copies	4-H 490 BRB 98 ME
Socialization: Millions Live in Poverty	___ copies	4-H 490 BRC 98 ME
Roles: Gauchos, a Proud Tradition	___ copies	4-H 490 BRD 98 ME
Sport: Let's Play Futebol!	___ copies	4-H 490 BRE 98 ME
Celebration: Brazilian Christmas	___ copies	4-H 490 BRF 98 ME
Food: Multicultural Cooking	___ copies	4-H 490 BRG 98 ME
Carnaval: Let's Party!	___ copies	4-H 490 BRH 98 ME
Literature: Help My People!	___ copies	4-H 490 BRJ 98 ME
Personal Experience: Smiles and Laughs Speak a Universal Language	___ copies	4-H 490 BRK 98 ME

French Canada

Welcome to French Canada: Canada: A Land of Many Cultures	___ copies	4-H 490 FRA 98 ME
Values: La Tire Ste. Catherine	___ copies	4-H 490 FRB 98 ME
Socialization: Vive the French Language!	___ copies	4-H 490 FRC 98 ME
Roles: A Life Bound by "Duty" — The Seigneurial System	___ copies	4-H 490 FRD 98 ME
Communication: La Ceinture Fléchée	___ copies	4-H 490 FRE 98 ME
Celebration: Saint Jean-Baptiste Day	___ copies	4-H 490 FRF 98 ME
Food: Simple Ingredients, Delicious Flavours	___ copies	4-H 490 FRG 98 ME
Music: Savez-vous planter les choux?	___ copies	4-H 490 FRH 98 ME
Literature: Raconteurs	___ copies	4-H 490 FRJ 98 ME
Contributions: French Canadian Contributions	___ copies	4-H 490 FRK 98 ME

Name _____ Date Order Placed _____

Location _____

India

Welcome to India: A Giant Country of Great Variety	___ copies	4-H 490 INA 98 ME
Values: Roles in Indian Society	___ copies	4-H 490 INB 98 ME
Socialization: Marriage Customs	___ copies	4-H 490 INC 98 ME
Religion: Many Beliefs, One Country	___ copies	4-H 490 IND 98 ME
Music: Raga, Tala, Drone	___ copies	4-H 490 INE 98 ME
Celebration: Raksha Bandhan	___ copies	4-H 490 INF 98 ME
Food: Different Tastes	___ copies	4-H 490 ING 98 ME
Traditional Clothing: A Traditional Look	___ copies	4-H 490 INH 98 ME
Literature: Six Blind Men and the Elephant	___ copies	4-H 490 INJ 98 ME
Contributions: The Saint of the Gutter	___ copies	4-H 490 INK 98 ME

Jamaica

Welcome to Jamaica: A Land of Mountains	___ copies	4-H 490 JMA 98 ME
Values: Work for Freedom and Independence	___ copies	4-H 490 JMB 98 ME
Socialization: Jamaican Proverbs	___ copies	4-H 490 JMC 98 ME
Loyalty: Jamaica's National Pledge	___ copies	4-H 490 JMD 98 ME
Music: Celebrating Good Times and Sad	___ copies	4-H 490 JME 98 ME
Celebration: Let's Celebrate the End of Slavery	___ copies	4-H 490 JMF 98 ME
Food: Foods Combine African and East Asian Flavours	___ copies	4-H 490 JMG 98 ME
Craft: Have Fun with Costumes	___ copies	4-H 490 JMH 98 ME
Literature: Chicken Dinner	___ copies	4-H 490 JMJ 98 ME
Personal Experience: Canada Was a Big Shock	___ copies	4-H 490 JMK 98 ME

Japan

Welcome to Japan: A Land of Mountains	___ copies	4-H 490 JPA 98 ME
Values: A Life of Obligation	___ copies	4-H 490 JPB 98 ME
Socialization: Living in Harmony and Cooperation	___ copies	4-H 490 JPC 98 ME
Roles: Respect for Ancestors and the Family	___ copies	4-H 490 JPD 98 ME
Communication: Schooling Teaches Values	___ copies	4-H 490 JPE 98 ME
Celebration: Girl's Day and Boy's Day	___ copies	4-H 490 JPF 98 ME
Food: Slurp If You Like It!	___ copies	4-H 490 JPG 98 ME
Games: From High Tech to Traditional	___ copies	4-H 490 JPH 98 ME
Art: Origami	___ copies	4-H 490 JPJ 98 ME
Japanese Canadians: The Enemy That Never Was	___ copies	4-H 490 JPK 98 ME

Name _____ Date Order Placed _____

Location _____

Kenya

Welcome to Kenya	___ copies	4-H 490 KEA 98 ME
Values: Do Not Waste Food	___ copies	4-H 490 KEB 98 ME
Socialization: Children Are Workers	___ copies	4-H 490 KEC 98 ME
Roles: The Tribe Is Important	___ copies	4-H 490 KED 98 ME
Communication: Kenyan Proverbs	___ copies	4-H 490 KEE 98 ME
Changing Society: Population Crunch	___ copies	4-H 490 KEF 98 ME
Food: Swahili Dishes	___ copies	4-H 490 KEG 98 ME
Craft: Dried Gourd Utensils	___ copies	4-H 490 KEH 98 ME
Literature: The Party	___ copies	4-H 490 KEJ 98 ME
Personal Experience: On the Road to My Dreams	___ copies	4-H 490 KEK 98 ME

Lebanon

Welcome to Lebanon: Small Is Beautiful!	___ copies	4-H 490 LEA 98 ME
Values: Family Loyalty	___ copies	4-H 490 LEB 98 ME
Religion: Islam	___ copies	4-H 490 LEC 98 ME
Roles: A Culture of Traders	___ copies	4-H 490 LED 98 ME
Conflict: The Lebanese Civil War	___ copies	4-H 490 LEE 98 ME
Celebration: Celebrate Learning	___ copies	4-H 490 LEF 98 ME
Food: The Communal Plate	___ copies	4-H 490 LEG 98 ME
Craft: Sculpting Yourself	___ copies	4-H 490 LEH 98 ME
Literature: Lebanon	___ copies	4-H 490 LEJ 98 ME
Personal Experience: Canadian Entrepreneurs	___ copies	4-H 490 LEK 98 ME

Ojibwa

Welcome to the Ojibwa:		
One of Ontario's First Nations	___ copies	4-H 490 OJA 98 ME
Values: All of Creation Is Equal	___ copies	4-H 490 OJB 98 ME
Socialization: It Takes a Community...	___ copies	4-H 490 OJC 98 ME
Roles: Ojibwa Elders	___ copies	4-H 490 OJD 98 ME
Communication: The Medicine Wheel	___ copies	4-H 490 OJE 98 ME
Celebration: The Maple Moon	___ copies	4-H 490 OJF 98 ME
Food: A Traditional Diet	___ copies	4-H 490 OJG 98 ME
Games: Stick Dice	___ copies	4-H 490 OJH 98 ME
Literature: The Seven Gifts	___ copies	4-H 490 OJJ 98 ME
Contributions: Gifts from Aboriginal Farmers	___ copies	4-H 490 OJK 98 ME

Introduction to This Guide



This guide is divided into three sections.

- ◆ Part One provides an introduction to the 4-H program and to the *Cultural Diversity* project.
- ◆ Part Two explains how to use the material in the General and Supplementary Culture Cards. This material will provide the first two meetings of the *Cultural Diversity* project. It also contains the 4-H Meeting Standards for the final meeting. This includes the wrap-up reports, and certificates of completion.
- ◆ Part Three provides ideas for organizing the Cultural Diversity club. It also provides activities for use with the specific Culture Cards on the eight cultures in the project: Brazil, French Canada, India, Japan, Jamaica, Kenya, Lebanon, and Ojibwa.



Part One:

Introduction to Cultural Diversity



A Note from the Project Advisory Committee

The main intention of this project is to create better understanding between people of different cultures. This can best be done in an atmosphere of acceptance. As members do these activities, encourage them to consider that people do things in different ways — and that's okay.

Many of the activities in this project ask members to consider things from different points of view. The idea is to encourage members to consider that there are many different ways to look at life.

This project is not trying to make members replace some of their own goals and values with others. As they learn about other cultures, however, some may learn about things that they want to add to their lives. Others may find that they have outgrown old ideas and attitudes. Still others may become more accepting of themselves and others. These are all positive signs of learning.

Such understandings cannot be forced. Individuals will come to them in their own time — and at their own pace. Perhaps, this project will sow a seed that does not bear fruit for many years. As long as members begin to realize that there are many completely acceptable ways to live, this project will have done its job.

Welcome to 4-H

It has often been said that, "Volunteer 4-H leaders are a blend of friend, teacher and parent." What a big order to fill! But you will discover that you have many talents as a 4-H leader. Having an interest in young people and their development and being willing to take up the challenge of 4-H leadership is the first step to success.

This project focuses on cultural diversity. However, the development of members as individuals is your real goal. You will get to know the club members and where their interests lie very well. Use this knowledge, your own expertise and imagination to help members plan a fun, interesting and challenging club program. And enjoy being a 4-H leader!

Rationale for Cultural Diversity

According to a 1991 Stats Canada survey, 4.3 million foreign-born people live in Canada. Of these, 2.3 million live in Ontario. For example, more than seventy languages are spoken in Metropolitan Toronto schools.

Such a number of cultures increases the chances for cross-cultural miscommunications that can lead to misunderstandings and conflict. To avoid such conflict, it is important for people to have the ability to place themselves in another person's shoes. It is also important for people to be culturally aware and have respect for diversity.

Cultural Diversity Objectives

- ◆ To help members develop an understanding of and appreciation for many cultures.
- ◆ To develop citizenship skills in members.
- ◆ To provide an enjoyable learning tool for members.
- ◆ To encourage members to practice skills necessary for living in a multicultural society.
- ◆ To assist members in learning more about their own cultural background and that of other Canadians.
- ◆ To encourage members to realize that all cultures are interesting and can potentially contribute to any individual.

4-H Objectives

- ◆ To have members and leaders get to know each other.
- ◆ To have all 4-H members understand the structure and format of the 4-H club meeting.
- ◆ To elect a club executive who will be responsible for the business portion of the meetings.
- ◆ To have members understand what is expected of them for completion requirements.

Skill Development

4-H members may be learning about cultural diversity, but they're also learning skills that they can use in other areas of their lives. 4-H projects develop both project-related skills and life skills that members can take with them long after the project is complete.

Project Skills

Members will develop the following project skills.

4-H AREA	SKILLS
Head	<ul style="list-style-type: none">• to learn how to acquire, to evaluate, and to use information (Senior members)• to learn how to observe, to use learning in new situations, and to communicate (Junior members)
Heart	<ul style="list-style-type: none">• to become aware of similarities and differences among cultures• to accept that differences are okay• to have positive experiences with people from other cultures
Hands	<ul style="list-style-type: none">• to become aware of the rights and responsibilities of Canadian citizenship
Health	<ul style="list-style-type: none">• to develop feelings of self-confidence• to value themselves and their contributions

Life Skills

Members will develop the following life skills.

4-H AREA	SKILLS
Head	• to learn to learn
Heart	• to accept differences
Hands	• to be a responsible citizen
Health	• to develop self-esteem

Your Responsibilities

Before the project begins:

- ♦ Familiarize yourself with current provincial and local 4-H policies
- ♦ Attend a leader training session (if scheduled)
- ♦ Advertise the project and organize a club with a minimum of six eligible members and one volunteer leader per club except in cases deemed to be unique and approved by the local 4-H Association
- ♦ Review available resources and begin planning the club program

During the project:

- ♦ Attend each meeting and the Achievement Program
- ♦ Assist members in planning and presenting the club program
- ♦ Provide a FUN, learning atmosphere
- ♦ Ensure the club membership list is completed and registration fees are collected and forwarded to the designated person in your area before the second meeting
- ♦ Order awards and project and name plates after the membership list is completed
- ♦ Help each member to set and achieve goals for personal development
- ♦ Encourage members to work together as a group
- ♦ Provide guidance in choosing and completing an Achievement Program
- ♦ Evaluate the club program, sharing the results with the 4-H Association and the Ontario 4-H Council

Organization of *Cultural Diversity*

The intent of this project is to introduce members to the overall topic of culture, then to provide them with specific information about some cultures whose members have contributed to Canadian society. The project is divided in the following way.

- ♦ Three General Culture Cards provide background and activities for the first two meetings, which introduce and define culture. There are also



three Supplementary Culture Cards that can be used for these initial meetings or at some other time.

- ♦ A series of specific Culture Cards and related activities that can introduce members to eight different cultures — Brazil, French Canada, India, Japan, Jamaica, Kenya, Lebanon, and Ojibwa. Each Culture has ten cards. Some of these cards can be used during meetings three to six. Please conserve paper and only order the Culture Cards that your club members will be using.

For more details about the Culture Cards, see “Part Three: How to Use the Culture Cards” on page 47 of this guide.

Choices, Choices, Choices

The project is developed to provide leaders with flexibility. Depending on their own interests and expertise, leaders may wish to conduct meetings one and two as outlined in the Member’s Manual, then have members decide how to proceed. For options on how to organize the rest of the club, see “Organizing Meetings Around the Culture Cards” in Part Three of this guide, page 48.

Encouraging 4-H groups to make their own choices fosters decision-making skills and provides members with more ownership of what is done. It also gives members an opportunity to practise democratic skills.

This project includes so much choice that 4-H members could easily do it more than once. The amount of choice is important because 4-H clubs are located in many different parts of Ontario, each with its own unique cultural mix and available cultural experts. Record your plans for the club on a copy of the chart on page 14 of this Guide.

Related Projects

Members who have completed the *Our Heritage* project will find that *Cultural Diversity* is a natural follow-up to that project. *Our Heritage* concentrates on European heritage. *Cultural Diversity* explores cultures that comprise minority groups in Canadian society.

4-H Club Program Planning Chart

(Copy as many as required for each club.)

Meeting or Event	Date	Topic, Activity or Task	People Who Could Help	Presentation Ideas to Consider

Reaching Out to the Community

The content of this project may interest other community organizations, including: Girl Guides and Scouts, universities, service clubs, and cultural clubs.

Partnering

Many Girl Guide Companies and Scout Troops may be interested in working with 4-H groups. In this way, the Guides and Scouts can earn specific badges. Scout badges related to this project include the Citizenship and Interpreter Badge. Guides also have related badges.

By working together, Guide, Scout, and 4-H members can learn from each other. In addition, cooperation may reduce the amount of planning done by one leader. Members who belong to both 4-H and Scouts or Guides can have the added benefit of earning two awards from the same work. In addition, 4-H members can meet and work with new people in their community.

Universities

Many universities have special departments organized around specific cultures. For example, Laurentian University has a Native Studies department. If you are in or near a university town, contact the university's public relations department. Find out whether the school offers studies in any of the cultures you wish to use. Ask if there are cultural clubs on campus, or exchange students from some of the target cultures. The university may be able to provide contacts to assist you in planning this project.

Service Clubs

Many service clubs sponsor visitors from other countries, organize student exchanges, and host students from other countries. Contact the service clubs in your area. Find out if they have organized any such exchanges in the past. If they have, find out what countries were involved and who participated in the exchange or visit. These names will provide useful contacts who are familiar with other cultures. There may even be a visitor in your area at this time who would be willing to meet with your club.

Cultural Clubs

If your area has cultural clubs, such as a Japanese Cultural Centre, you could do this project in cooperation with other activities at the club. Members could then learn about the culture from members of that culture.

What is an Achievement Program?

- ◆ An opportunity for members to share with others the knowledge and skills they have gained during this 4-H project
- ◆ An activity that involves each member in some way

- ◆ A chance to inform the public about the purpose and goals of the 4-H program

Planning an Achievement Program

This project is a wonderful opportunity to plan an Achievement Program that includes many members of the community. How you plan this program will depend on your time commitments and how you decide to do the project. Discuss a possible Achievement Program with 4-H members during the project, and complete planning the day throughout the project. Consider the following ideas.

- ◆ Have a *Cultural Fair* for which members develop booths that include some of the activities they enjoyed during the project. During this fair, members might sell and/or serve examples of various ethnic foods.
- ◆ Plan an Achievement Program *Bus Trip* to a cultural centre that you have studied. If members of the centre have already worked with your group, plan this program around learning more about the culture *and* thanking members of that culture for their assistance and support. Invite family, friends and sponsors to attend.
- ◆ Plan a full-day *Cultural Tour*. This could include a bus trip to a large Metropolitan Centre during which you:
 - enjoy meals from different cultures (for example, you might have a Japanese lunch and a Lebanese or Indian dinner)
 - visit some ethnic markets and buy examples of ethnic food to try at home
 - visit a cultural centre and experience some of the dance and music, first-hand
 - visit a religious centre (such as a mosque) and learn the customs of that religion.

Invite family, friends and sponsors to accompany you.

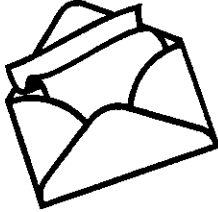
- ◆ Sponsor a *Craft Fair* during which you display and possibly sell some of the crafts made during the project. Some churches sell crafts from other countries. They might also be interested in exhibiting. Profits could be used to assist a development project in one of the countries that interests 4-H members.
- ◆ Invite junior members of the community to a special *Children's Day Program* during which 4-H members play cultural games with young people of different ages. Advertise this event publicly and invite community members to attend.
- ◆ Have a special *Evening Cultural Program* to introduce parents, friends, and relatives to the customs of a certain culture. Dress up like members of that culture. Greet guests using the words and typical customs of the culture. Play cultural music. Serve a cultural snack.
- ◆ Invite several guests who represent each of the cultures being studied. Have a *Panel Discussion* about what it is like to be a member of a minority group in Canada.
- ◆ Work with members to plan a mock trip to one of the countries they've



studied. Activities can include:

- providing passports for all guests
- doing a mock immunization against the diseases common in the country
- providing malaria pills (i.e. Smarties®) where necessary
- setting up part of the hall as a departure lounge where guests wait for the program to begin
- asking guests to go through a mock security check before entering the main hall, which is decorated like the inside of an airplane
- providing a slide show presentation of what the country is like
- inviting guests to “leave the airplane” to attend a language lesson, share a meal, and do a craft typical of the country
- decorating the work area with posters, pins, and flags of the country.

Other ideas that could be incorporated into an Achievement Program are included with the suggested activities for the Culture Cards. For details, see “Part Three: How to Use the Culture Cards” on page 47 of this guide.



Invitations

Send out a personal invitation, reflecting the culture you’ve studied, to the people you plan to invite to the Program, or send a personal request from your club to present your Achievement Program to an organization. Don’t forget to include parents, guardians, family members and sponsors.

Media Coverage

This type of project provides an excellent opportunity for media coverage. Take pictures of members in various cultural dress and cooking cultural foods. If possible, include pictures of guests working with members. Let local press reporters know the date, the time, and the location of your Achievement Program and invite them. If reporters from large community newspapers aren’t interested, consider contacting the ethnic newspapers that report cultural news. Send a press release following your event.

Special Notes

When leading the Cultural Diversity project, you will be using a lot of role-playing activities. As well, you may have to deal with inappropriate comments about other people and cultures. You will also need to know the correct terms for referring to people from various cultures. The next three sub-sections provide some special notes on dealing with these issues.

Importance of Role-Playing

Many activities in this project include role-playing. This allows 4-H members to develop and practise skills that they will need in a multicultural society.

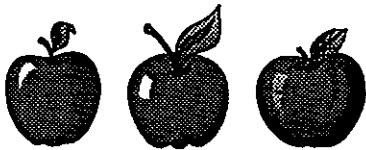
Many members now live in rural areas where most of their neighbours are just like them. When they leave home for advanced schooling or for work, many will run into others from different cultures. This project is intended to help them learn to accept cultural differences so that they will feel comfortable in these new situations — and so that they can help people from other cultures feel comfortable.

Suggestions for Dealing with Inappropriate Comments

Frequently, people who are not familiar with members of a different race or culture have certain stereotypical beliefs such as, "They all look the same." If this is a problem in your group, try the following activity.¹

TELLING APPLES FROM APPLES

- ◆ At the beginning of the meeting, hand each member an apple. (This activity works best if the apples vary a bit in size and ripeness.) They should all be the same type.
- ◆ Allow members three minutes to study their apples. Tell them that they should be able to identify their apple at a later time. They may take notes or make a map or drawing of their apple and its distinguishing marks, but may not mark the apple in any way.
- ◆ At the end of three minutes, collect the apples and place them in a bowl. Half-way through the meeting, place the apple bowl in the centre of the group and ask members to "find" their own apple.
- ◆ Discuss how, if members can learn to identify seemingly similar apples in just three minutes, they should be able to do the same for other humans. No two things — apples, animals, or people — are so similar that they can be considered identical. Encourage members to spend some time learning about people before judging them by their skins.
- ◆ Give members permission to eat their apple. Have an alternate snack available — in case some don't want to eat their apple "buddy."



¹ Activity adapted from "Bananas have appeal for diversity training issues," Creative Training Techniques, October 1996, Vol. 9, No. 10

Getting It Right — Ethnic Group Names

The terms for ethnic groups change with the times, and have changed so often that it can be difficult to know the politically correct terms for referring to these groups. This confusion can be increased by the fact that members of various groups may use terms about themselves that others are discouraged from using. When referring to people from various ethnic groups, consider the following guidelines.

- ◆ Members of a particular ethnic group have more freedom in the terms they use to refer to their own group. Individual members also have preferences. If you are visiting or talking to members of a particular group, consider asking what terms are acceptable.
- ◆ The majority of Canadians are often referred to (by members of minority groups) as White, Caucasian, Anglo, or Canadians of European descent.
- ◆ Blacks are now commonly referred to as black or African-Canadians. The use of Negro or coloured is discouraged.
- ◆ Asians are referred to as Orientals, or, preferably, by their country of origin.
- ◆ Native groups are referred to as aboriginal, First Nation, or Native Canadians. Indian is considered incorrect by many members of the group, even though they may use the term to refer to themselves. When possible, use the name of the specific group to which the person belongs (Ojibwa, Cree, and so on).

Notes on the 4-H Project Material

- ◆ The Culture Cards have been designed as a reference source. It is not necessary to read all the information given in these Cards during the meeting. Focus the meeting time on observing, discussing and other activities rather than reading.
- ◆ Some modern groups who are trying to consider the beliefs of many cultures have replaced the terms AD and BC. A date before Christ is referred to as BCE, meaning "Before Common Era." A date after Christ is referred to as CE, meaning "Common Era." This custom is becoming more common and is used in these materials.
- ◆ Traditionally, 4-H projects have a "Before the Next Meeting" activity at the end of each meeting. It usually has activities that prepare members for the next meeting. Because of the variety in this project, we haven't included this feature. Instead, there's a "Don't Forget!" reminder at the end of the first two meetings where members can record things they must do or bring for the next meeting. You may want to plan a standard "Don't Forget!" minute at the end of the other meetings as well.
- ◆ Remember to refer to Your 4-H Volunteers' Handbook. You will find many useful tips and ideas covering topics such as program planning, successful meetings, parliamentary procedure, effective communicating





and presentation methods. Refer to your Volunteers' Handbook as you plan meetings. If you do not have a Handbook, please order one through your OMAFRA contact.

On the Welcome to Cultural Diversity Card you will see the Kids Help Phone logo and number. Kids Help Phone is available to over 7 million children and teenagers throughout Canada.

It is a national, bilingual, confidential, toll free help line staffed by paid, trained professionals. In response to the problems and concerns of our youth, Kids Help Phone provides a listening ear, emotional support, counselling, information and referrals. Children and teens from anywhere in Canada can call anonymously 24 hours a day, 365 days a year.

Children and teens can call about anything that is bothering them including: abuse; drugs; alcohol; conflicts with parents, friends or teachers; pregnancy; sexuality; suicide; or parental separation and divorce.

Please mention this number to your members and explain what it is for. Make sure they know that it is free and they don't have to give a name or address.

The Kids Help Phone gets 1000 calls a day... 2000 more get a busy signal. If you or your club or someone you know would like to make a donation to the Kids Help Phone, call 1-800-268-3062.

Feedback

The 4-H Resource Development Committee of the Ontario 4-H Council reviews and evaluates 4-H resources. Comments and suggestions about 4-H manuals and guides are always welcome. They may be sent to the following address:

4-H Resource Development Committee

Ontario 4-H Council

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E-mail: lduke@ntl.sympatico.ca



*Thank You For Being
A Volunteer 4-H Leader!*

Cultural Diversity:

What's in Your Backpack?

The Ontario 4-H Program provides opportunities for the personal development of youth.

THE 4-H PLEDGE

"I pledge:

My Head to clearer thinking

My Heart to greater loyalty

My Hands to larger service

My Health to better living

For my club, my community and my country."

This project was prepared by Helen Mason, Parry Sound for the Ontario 4-H Council.

Special thanks to the advisory committee:

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4-H 490 A 98 ME

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Welcome!



What makes you who you are?

One of the answers to this question is culture. We each have a culture that we carry around with us like a backpack. The backpack isn't heavy or hard to carry, but it's always there.

During this project, you will discuss what's in your backpack and examine what's in other members' backpacks. You'll also have fun learning about the backpacks of people from other lands. Who knows? You may decide to add something from one of these cultures to your own backpack.

Objectives

During this project, you will:

- ♦ define culture
- ♦ learn that people see things differently by studying cultures from around the world
- ♦ discuss what it means to be a Canadian
- ♦ understand that you are a member of a culture that is a minority in the world — but the majority in Canada
- ♦ identify different cultures present in your community
- ♦ taste some recipes from different cultures, and try a recipe at home
- ♦ share a craft or a game from another culture with a non 4-H member.

General Requirements

You will complete a project satisfactorily by:

- ♦ participating in at least 2/3 of this club's meeting time
- ♦ completing the project requirements to the

satisfaction of the club leaders

- ♦ taking part in an Achievement Program.

Electing the Executive

One of the things valued by Canadian culture is elections. We believe that it is important for members of a group to decide who will lead them. We do this by voting for the people we want. The

person with the most votes becomes the leader.

In traditional Aboriginal culture, people make decisions by consensus. No decision is made until everyone agrees to it. Reaching consensus can take longer than voting. On the other hand, everyone is happy with the result.

How will you decide who is on the executive for this club?

Meeting Schedule

Fill in the information for the first two meetings. At the end of the second meeting, when you decide what cultures your club will be looking at, fill in the rest of the schedule.

	DATE	TIME	PLACE
Meeting ONE			
Meeting TWO			
Meeting THREE			
Meeting FOUR			
Meeting FIVE			
Meeting SIX			
Achievement Program			

Get Involved!!

Be willing to let your name stand for an executive position. It is a rewarding and fun experience. Following your club's elections, complete this club executive chart.

CLUB EXECUTIVE:

Name

Phone

PRESIDENT

VICE-PRESIDENT

SECRETARY

TREASURER

PRESS REPORTER

OTHER

CLUB MEMBERSHIP

Members

Members' Phone



Leaders

Leaders' Phone

4-H Association Contact, Phone

OMAFRA Contact, Phone

Part Two:

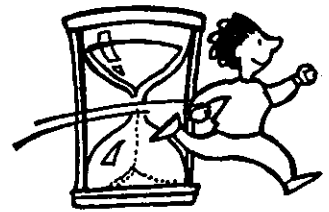
The First Two Meetings and 4-H Meeting Standards

How do you introduce a project on cultural diversity? The General Culture Cards provide one option. This Guide includes several alternatives, both for the introduction and other activities. Feel free to use any of these options or to develop your own. After all, you are the one who knows best what activities will work best with your particular group of young people.

The General Culture Cards use activities that are easy to plan and simple to organize. Leaders with more time to plan might prefer to use some of the options listed here.

Time Guideline

A time guideline has been provided for each section of the meetings. Please remember that this is only a guideline. The number of members, their maturity, specific interests, and the way the meeting is structured will all influence the duration of specific activities.



Meeting 1:

How Do We See the World?

Objectives

Members will:

- ◆ set behaviour ground rules for the project
- ◆ define culture
- ◆ discuss what it means to be a Canadian
- ◆ learn, by studying cultures from around the world, that different people see things differently
- ◆ understand that most of them are members of a culture that is a majority in Canada but a minority in the world
- ◆ identify the different cultures present in their own community
- ◆ elect members of the project executive.



In a Nutshell

Roll Call	5 minutes
Getting Started	15 minutes
Road Map to Good Meetings	20 minutes
Ground Rules	20 minutes
Electing the Executive	20 minutes
What Do You See?	10 minutes
What Is Culture?	10 minutes
What's in a Cultural Backpack?	15 minutes
Don't Forget!	<u>5 minutes</u>
	120 minutes

Optional Sections

Some of the sections in this meeting outline contain alternate activities that can be used instead of the standard one. The following three activities are optional sections. The Members' Manual contains material that complements these activities.

Where Do You Fit?	10 minutes
Culture and Values	10 minutes
What Cultures Are Represented in Your Community?	15 minutes

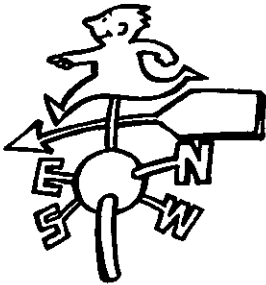
Roll Call (5 minutes)

What does it mean to be a Canadian?

Listen as members respond. If none of them refer to the number of different peoples who have immigrated to Canada, mention this as part of your own response. Point out that this project will help members to learn about people from some of these different cultures.

Getting Started (15 minutes)

1. Begin with the 4-H pledge. (Make sure new members have a copy to look at.)
2. Welcome the members. Introduce leaders. Have members introduce themselves. Introduce the youth leader (if this has been decided). Ensure that everyone has a name tag (optional).
3. Complete membership list.
4. Outline the opportunities members have such as taking part in the local fairs, 4-H Go For The Gold, 4-H Members' Conference, etc.
5. Distribute the Cultural Diversity Welcome Card.
6. Give a brief summary of what the club is about and the topics covered.



7. Discuss the members' requirements for the project (Welcome Card).
Outline any expectations you have of the members.
8. Briefly discuss the Achievement Program possibilities.
9. Refer to Group Games and Social Recreation (4-H-021-91) for some get acquainted activities.

Road Map to Good Meetings (20 minutes)

It is important for everyone to become familiar with the basics of running a good meeting. Review with members the purpose of an agenda and the executive's responsibilities. Have the club members elect an executive. You may find the 4-H Volunteers' Handbook and the OMAFRA Factsheet, Procedures for Meetings (96-009) helpful.

The club president will chair the short business section at the beginning of each meeting. Helping members to understand and use the basics of running a meeting will help them to become familiar with the process.

Ground Rules (20 minutes)

This project will introduce members to some new ideas and concepts. At the same time, they will be asked to examine their own life experiences, feelings, and thoughts. To make it easier for members to open themselves up to new ideas, developing some ground rules is important.

Ground rules work best if they are developed and supported by all members. Ask for suggestions. Write down everything that members suggest, pointing out how certain ideas are related to others. When the group has provided a number of ideas, discuss them. Decide which ones are the most important.

If the following ideas have not been included, suggest that the group consider them.

♦ *Respect what is introduced.*

Club members have different ideas and beliefs. People in different cultures have different ideas and beliefs. Ideas and beliefs are not right and wrong. They are simply different. It is important to listen to what is said.

♦ *No put-downs.*

Put-downs are ways of making people feel wrong. Learning to experience new things (clothes, foods, ideas) without making judgments is important.

♦ *Try to look at things from another person's point of view.*

Many people have a hard time experiencing another culture because they judge everything from their own point of view. Try to see things from another person's point of view. That makes it easier to appreciate ideas and customs that are different from our own.

♦ *Look for the reason.*

People in different cultural groups do things the way they do for a reason. Often, the tradition, value, or belief is a result of the group's climate, history, language, literature, or art. Encourage group members to remind each other to try to understand *why* people do what they do.

♦ *Participate.*

People learn best by doing. They can learn about diverse cultures by taking part in as many activities as possible, particularly visits to cultural centres or markets.

ALTERNATE ACTIVITIES

Cultural Potluck

- ♦ Introduce the project with a party during which members try each others' favourite dishes and share family decorations. During the meeting, members can sample foods, see the decorations, and learn about the different cultures these things represent.

Write a letter to each 4-H member before the first meeting. Ask them to bring a decoration or a food that their families enjoy to this first meeting, and find out what culture the decoration or food comes from. For this opening, you can also share a favourite family dish and show off a prized family decoration or memorabilia from another culture.



Collections of Culture

- ♦ Collect examples of ways that different cultures portray certain animals in art. For example, many people have horse, owl, or pig collections with pieces from around the world. Members might examine specimens from different countries, discuss how they differ, then discuss how the culture of the artists might influence the art they develop. Viewing such collections is fascinating because various cultures portray animals in specific stylized ways.

For example, an owl from Japan may be made of wood, while an Inuit owl may be made from soapstone. The two cultures use different materials because of the different climates. You can have sample cultural objects that members handle and discuss. Their questions and comments about the objects could lead to a discussion of culture.

The Name Game (see Supplementary Culture Card)

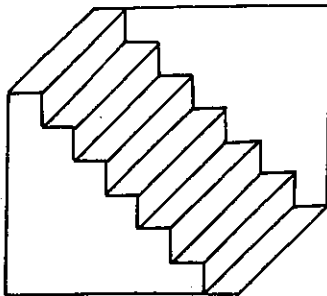
- ♦ Before the first meeting, ask members to find out the story of their first or last name. To open the meeting, they can explain what language their name comes from and any pertinent history. Members who can't get information about their own name can choose to share information about the name of a friend or relative.

During the opening of the meeting, the group can also discuss how many Canadians have changed the way they express their names during the past 20 years. Here are some examples.

- In the past, people often referred to women by their husband's name — Mrs. Don Deverell.
- Today, most women are known by their first name and surname — Mary Deverell.
- Some use Mrs. — Mrs. Mary Deverell. Some use Ms. — Ms. Mary Deverell.
- Some retain their maiden name — Mary Frankie or Ms. Mary Frankie.
- Others hyphenate their maiden and married names — Mary Frankie-Deverell.

This can lead to a discussion about how cultures have customs that change over time. Members can check recent telephone books to see for themselves that changes have occurred. Ten years ago, most family listings were in the husband's name. Now it's more common to have listings that include both the husband's and wife's first name.

.....



What Do You See? (10 minutes)

In the picture in the Culture Card (How Do We See the World?, page 1), are the stairs going up or down? This is an optical illusion. The stairs can appear to lead up or down. Some people see them one way, then the other.

Activities

Ask members to consider the following two ideas:

- ♦ We do not always see the same thing as other people.
- ♦ It is possible to see different things — and still be correct.

Use the illustration to discuss how different people see the same thing in different ways. No way is right or wrong, just different. Similarly, people in various cultures have different ways of living. None of these ways is better or worse, just different.

Emphasize that, as people become more aware of other cultures, they tend to consider how people from those cultures think and feel. This is an important part of growth. At the same time, it is important for members to realize that they are not being asked to change their own culture.

For Example: Different Time Periods

Canadian culture uses the terms BC and AD to refer to the periods before and after Christ. In some countries, different years are used. For example, the Japanese refer to the length of the reign of their current emperor. The current emperor is Akihito. His reign is known as the Heisei Period. 1997

was the eighth year of his reign, and is known as the 8th year of Heisei

The Hindu calendar also uses different years. In November 1997, Hindus ushered in the year 2054 on their calendar. Their New Year's festival is called Diwali (d0-wahl-ee).

Some modern groups who are trying to consider the beliefs of many cultures have replaced the terms AD and BC. A date before Christ is referred to as BCE, meaning "Before Common Era." A date after Christ is referred to as CE, meaning "Common Era." This custom is becoming more common and is used in these materials.

What is Culture? (10 minutes)

Before they discuss cultural diversity, members must understand what culture is. The tree illustration (How Do We See the World?, page 1) is used as a symbol of culture because cultures grow and change. One hundred years ago, English Canadians tended to be very British in their outlook. Now, Canada is more cosmopolitan. As people from many different countries have settled in Canada, they have brought ideas and beliefs that have expanded our awareness.

Activities

- ◆ Discuss the words around the roots of the tree.

pride Many people are proud of their culture, which is why respecting each other's cultures is important.

identity Culture provides people with an identity. They say, "I am a Canadian" or "I am a 4-H member."
When we learn about someone's culture, we show that we respect them as individuals.

history Every culture has a history. History tells us what happened to that group of people and how the culture developed.

tradition Cultures include traditions. These are the activities that members of a culture share. For example, in Canada, many of us traditionally celebrate Christmas. Christmas is not celebrated by all cultures.

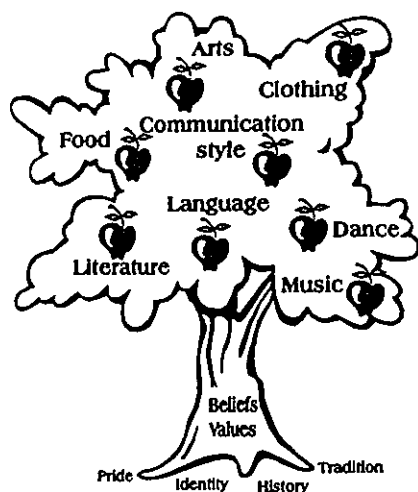
- ◆ Discuss the words on the trunk of the tree.

beliefs People who share a culture have the same beliefs. French Canadian culture is mainly Roman Catholic (Christian).

values Values are things that people in a culture think are important. In the 4-H culture, members value learning by doing. In some other cultures, people learn by listening.

- ◆ The activity in the Culture Card asks members to consider their own culture. Have them fill in what is on the branches of their cultural tree, then discuss their answers.

- ◆ As an option, members might extend their understanding of culture by noticing the variety of things on the branches of their cultural trees. They can develop a chart showing the different items on each branch. There are no right or wrong items for these branches. Differing items simply point out that people have different ideas — and that's okay. That is what cultural diversity is all about.



..... **ALTERNATE ACTIVITY**

Traditional vs. Modern vs. Pop Culture **(see Supplementary Culture Card)**

- ◆ Because Canadian culture has changed so much in the past generation, it might be useful for members to distinguish between “traditional” Canadian culture and “modern” Canadian culture. The chart in Traditional vs. Modern vs. Pop Culture Card, provides information on the difference between these two cultures. Throw out an “Aspect” of culture from the chart, such as History, and ask members to brainstorm what traditional culture says about that aspect of Canadian culture, and what modern culture says.
 - ◆ Members might also have questions about popular culture. The information in this card provides some background about popular culture. There are no activities about this area because it is part of the high school curriculum. In addition, members are already very familiar with popular culture. The idea of this project is to introduce them to cultures that are less familiar.
-

Electing the Executive (20 minutes) page 4

Introduce this activity as part of the study of culture. Canadian culture values elections. Many cultures never have elections. Most of the members of those cultures have no say about how their society is governed. In other cultures, members continue to discuss ideas until the whole group can agree on a decision. This form of decision-making is called *consensus*.

Ask members if they would like to choose their executive by consensus. This would entail discussing who should have each position until the group finds a slate with which everyone agrees.

This process may take more time than voting. In addition, members may not be able to agree on a slate. This does occur in cultures that depend on consensus. In such cultures, no decision is made until everyone can agree.

If the group uses consensus, any executive members agreed on by the group would take their office. The other positions would remain vacant until all members could agree on suitable candidates. This might not occur until a later meeting. Members can record the executive in the Welcome to Cultural Diversity Culture Card.

What's in a Cultural Backpack? (15 minutes) page 1

Members have spent the meeting considering what culture is and some aspects of their own culture. In this activity, you share parts of your personal culture.

The items you want to share might be packed in a backpack. This backpack symbolizes the fact that we carry our culture with us wherever



we go. Like many backpacks, culture is not usually a burden to us. It is light and easy to carry. In fact, it's often so easy to carry that we don't know we're carrying it.

What you place in your backpack is up to you. The chart outlines some of the things that I, the writer, would place in my cultural backpack and how I might explain them to my 4-H members.

Encourage members to handle and examine each item as you talk about it. Allow member comments and feedback. At the end, challenge members to bring a similar backpack to the next meeting. Ask them to include at least 10 items that show something about them and their culture.

Helen Mason's Cultural Backpack

Item	Element of Culture	Explanation
owl	arts	I collect owls from around the world. I have purchased many of these owls during my travels to other countries. My friends and relatives often pick up others when they are travelling. I like owls that depict a specific culture's method of doing art.
medicine wheel	arts	An Ojibwa elder taught me how to use this tool to keep my life in balance. This one hangs in my truck. It reminds me to take care of the physical, mental, emotional, and spiritual aspects of my life.
T-TEAM horse lead and wand	communication style	I use these tools when working with horses. My goal is to communicate with the horse so that we can work together as partners. The tools cue the horse. They do not involve pain because that gets in the way of our working together.
cross	beliefs	I am a Christian.
<i>Original Blessing</i> by Matthew Fox or <i>Meeting Jesus Again for the First Time</i> by Marcus J. Borg	values	I value spiritual development. These are some of the books that have assisted me in my spiritual growth.
ski boots	clothing	During the winter, I love cross-country skiing. This is something I share with my son and other friends. It is a great way to get outside and enjoy nature.

Item	Element of Culture	Explanation
<i>Women's Bodies, Women's Wisdom</i> by Christiane Northrup	literature	I love reading books of all kinds. I particularly enjoy books that talk about new ways of thinking about myself and other people.
cashews and apricots	food	These are two foods that I eat during long-distance rides because my body needs the potassium they contain. I also love their taste.
chopsticks	food	When I go to Toronto on business, I love to eat samples of food from other cultures. Many have different flavours that intrigue me.
E-mail	communication	Using e-mail, I keep in touch with clients and friends in many communities and countries. Recently, I edited a book written by an author teaching in Singapore. We communicated through e-mail.
series of pictures of various family members	pride	I am proud of my family and the cultures we represent. That's why I enjoy listening to other people talk about their cultures.



Don't Forget! (5 minutes)

Do the members need to do or bring anything for the next meeting? Take some time to remind them now.

OPTIONAL SECTIONS

Where Do You Fit? (10 minutes)

- ♦ Many 4-H members live in rural areas where few members from non-European cultures live. Because they have little experience with other cultures, some may not realize that some people think very differently from them. The statistics in the How Do We See the World? Culture Card (page 2) help members realize this.

The information can be used in several ways. For most of the activities below, members will belong to the group represented by the smaller part of the circle. Encourage them to realize that they live in a culture that represents less than half of the world's population. Ask members if they'd like to learn about some of the people who experience life in different ways.



Activities

- ♦ As a group, have members read and discuss each line. They might circle the part of each line that relates to them.
- ♦ To give junior members an idea of what percentage means, use the statistics to do the following activity:
 1. Give members three circles.
 2. Have them cut the first circle in half. One of these halves represents the number of people in the world who don't get enough to eat. The other half represents people who are fed. Which half represents the group to which members belong?
 3. Have them mark the second circle into three equal pieces, then cut out one of the pieces.
 - The larger part of this circle stands for the number of people in the world who cannot read. Which part represents the group to which members belong?
 - The larger part of this circle also stands for the number of people who are not White. Which part represents the group to which members belong?
 - The larger part of this circle also stands for the number of people who are not Christian. Which part represents the group to which members belong?
 4. Have them mark the third circle into five equal pieces, then cut out one of the pieces. The larger part of the circle stands for the number of people who do not have decent housing. Which part represents the group to which members belong?
- ♦ Members might note that they are often in the minority when compared to the world's population. For example, they are likely to be in the following groups:
 - the 14% of the world's population that is in the Western Hemisphere
 - the 30% of the world's population that is White
 - the 30% of the world's population that is Christian
 - the 20% of the world's population that lives in decent housing
 - the 30% of the world's population that is able to read
 - the 50% that is properly nourished.

Discuss the fact that millions of people live in different ways than we do in Canada.

Culture and Values ¹

Values refer to the things that society thinks are important. Members of every culture unconsciously learn the important values of that culture. To illustrate this, point out that cultures often use *proverbs* or sayings to teach values. The cartoon in the Culture Card (page 2) provides one common proverb.

¹ Adapted from *Take a Walk in My Shoes* by Yuri Morita (Oakland, California: Office of Affirmative Action, Division of Agriculture and Natural Resources, University of California, June 1996.)

Use any of the following activities to illustrate values.

Proverbs (10 minutes)

- ◆ Members can brainstorm other proverbs and identify the value expressed by each one. For example:

A penny saved is a penny earned. (thrift)

"Then I'll do it myself," said the little red hen. (independence)

Idle hands make work for the devil. (work ethic)

Spare the rod and spoil the child. (discipline)

- ◆ Members can consider this proverb from the Sikh culture: *Treat others as thou wouldst be treated thyself.*

Does it sound familiar? Most should recognize something similar to the Golden Rule: Do unto others as you would have them do unto you.

Note that many cultures share similar values.

Canadians from Different Cultures (see Supplementary Culture Card)

10 minutes

One way to find what Canadian culture values is to consider the amount of knowledge that its members have about members of other cultures. To test their own knowledge, 4-H members might list the names of 10 Canadians whom they consider important.

As a group, go over the names of the people listed. Canadian society consists of people from many different cultural groups. What cultural groups are represented by the members' lists?

Most members will list the names of many European males. Ask if they know any important Canadians who are either female or non-European. For ideas, see the Supplementary Culture Card.

This exercise allows members to recognize that Canadian culture has traditionally valued male members of European culture — particularly British culture — above members of other groups. For this reason, many 4-H members may have difficulty naming females, or French Canadians, Asians, blacks, or aboriginals. This is not an uncommon problem.

Encourage members to realize that the purpose of the *Cultural Diversity* project is to fill a gap in their knowledge. They already know a lot about mainstream Canadian culture. But many cultures have contributed to that culture.

What Cultures Are Represented in Your Community? (15 minutes)

This activity helps members realize that, even though they may live in a small, seemingly uni-cultural town, representatives of other cultures live in the area.

Activity

1. Have members list the ethnic groups which they and their families represent.
2. Next, have them study the yellow pages of the telephone book. Look under the following headings.
 - Restaurants — Most Ontario communities have at least one Chinese restaurant. Encourage members to read the display ads, which often include information such as “English-style Fish & Chips,” “Sushi bar” (a Japanese custom), and “Smorgasbord” (a Scandinavian way of serving food).
 - Cultural Centres and Social Service Agencies — In larger cities, have members look under “Cultural Centres.” In smaller communities, the list of social service agencies often includes cultural groups such as various First Nations. Encourage members to find out what group any local First Nation includes. Many Ontario First Nations include members of several different groups, including one or more of the following: Cree, Mississauga, Mohawk, Odawa, Oji-Cree, Ojibwa, Potawatomi.
3. Newspaper and magazine headlines also provide information about various ethnic groups. Have members look for headlines such as the following:
 - African School Days
 - Druze Villagers Challenge Israelis
 - Pakistani Customs Celebrated
 - Dominican Player in Big Leagues
 - Up Against the Wall in Mexico
 - The Great Wall of China
 - Fiji’s Traditions
 - Caribana
4. Have members locate each culture represented in the community on a large map of the world. If possible, use lengths of coloured wool to stretch from their community on the map to the areas in the world of the cultures they’ve discovered.

Encourage members to realize that all countries include more than one culture. For example, like Canada, many countries have aboriginal groups (such as the Maori in New Zealand).





Digging Deeper

Conflicting Cultures

page 4

Video: *The Gods Must Be Crazy*

This video is available in many video stores. It portrays the interaction of the bushmen of the Kalahari desert with modern culture. The story revolves around what happens when a pilot drops a pop bottle in the desert. This bottle is picked up by tribe members, who all want it.

Arguments over who gets to use the bottle are the tribe's introduction to violence and greed. The video uses humour to show how one member of the tribe decides to deal with the bottle. The story will provide Senior members with an interesting perspective on Western culture. Because the movie would take up the entire meeting, you might suggest that they view it outside meeting time.

Activity

As people learn more about culture, they realize that they belong to many cultural groups. That is because many groups have their own culture. For example, there is a farming culture and language that non-farmers don't understand. Similarly, city people have certain customs not shared by their rural or suburban neighbours.

Some cultural groups have values that contradict each other. For example, a Senior member's peers may be telling him to "act cool, don't get involved." At the same time, the 4-H group is encouraging him to participate. Or, a member's school mates may be telling her that girls should be smart — but not too smart. Her family may be encouraging her to excel.

Everyone runs into times when values conflict. The healthiest way to deal with such conflicts includes:

- ♦ recognizing that a conflict exists
- ♦ identifying the conflict
- ♦ considering the different values being considered
- ♦ considering possible behaviours that each of the values might suggest
- ♦ developing alternative modes of behaviour different from the values being espoused
- ♦ deciding which mode of behaviour to use

In their role-plays, encourage Senior members to use a conflict that is *real* to them. Specifics will change according to the maturity level and individual experiences of the group. This is a good opportunity for them to discuss teen issues such as sexuality. If this is the matter being discussed, you might wish to limit the role-play audience.

Meeting 2:

The Backpack We Always Carry

The day before this meeting, consider having the President call club members and remind them about the backpack. The President, another member of the executive, or a Senior member might volunteer to discuss with members what they might put in their backpacks.

Objectives

Members will:

- ◆ share items from their personal culture
- ◆ use forms of greeting from different cultures
- ◆ consider what a multicultural society is
- ◆ identify ways that other cultures have contributed to Canadian society
- ◆ identify some of the roles they perform
- ◆ role-play how to behave in different cultural scenarios
- ◆ assist in deciding what to do during the balance of the project

In a Nutshell

Roll Call	5 minutes
What's in Your Backpack?	15 minutes
Cultures Differ	10 minutes
Canada, the Multicultural Society	20 minutes
What Are My Roles?	10 minutes
What Is My Role as a Member of a Multicultural Society?	30 minutes
Where Do We Go From Here?	30 minutes
Don't Forget!	<u>5 minutes</u>
	125 minutes

Roll Call (5 minutes)

Describe one item in your cultural backpack and why it's there.

Some members may have neglected to bring a backpack. You can deal with this in one of several ways.

- ◆ Have a variety of cultural items on hand from which members can pick.
- ◆ Ask members to consider what they would have put in their backpack or did put in the backpack they forgot at home, then suggest that they describe these items.
- ◆ Encourage members to think of the items they have at home that define them as a person. For example, are the walls of their rooms covered with posters? If so, what is on the posters? Why did the member choose these particular posters?

What's in Your Backpack? (15 minutes) page 1

During the roll call, members shared with the group one item from their backpack. During this section, members can pair off and share the entire contents of their backpacks with a partner or small group. As members see the items in each other's backpacks, they may see things they would like to have in their own backpack. Discuss this idea with the entire group.

Explain that learning about other cultures is similar to sharing the contents of a personal backpack. Whatever is in a member's backpack is right for that person. Sometimes, members might want to take something from another backpack and add it to their own. As people learn about other cultures, they sometimes decide to adopt ideas or traditions from that culture.

Similarly, as people mature, they sometimes remove things from their backpack. For example, although I still keep the teddy bear I had as a child, I wouldn't include it in my personal backpack because it is no longer an important part of my life — as it once was.

Cultures Differ (10 minutes) page 1

This is an enjoyable activity during which members can practice greeting each other in ways used by other cultures.



Have members pair off and greet each other in the ways described in The Backpack We Always Carry Culture Card, page 1, after introducing the activity by demonstrating how people greet each other in Japan, Southeast Asia, and China.

- ♦ In Japan, people greet each other with a bow. The bow is about 45 degrees deep and is held for 3 seconds. Holding the bow longer is a sign of respect. During the bow, hands are rested on the thighs, the eyes look down. Direct eye contact may be considered immodest.
- ♦ In southeast Asia, people clasp their hands in a prayer-like fashion when they meet.
- ♦ In China, people may be met with applause.

ALTERNATE ACTIVITY

More Cultural Differences

Members can discuss some other ways that cultures differ. Senior members could consider how people with traditions similar to those in the chart below might view the traditions in Canadian culture. For example, the way people deal with questions differs. In some cultures, direct questions are not appreciated. Asians consider it rude to say no. As a result, their responses are often misunderstood.

Tradition	Discussion Points	Suggestions
Many male Sikhs allow their hair to grow long because that's the natural way. They use a turban to keep their hair neat. ²	Many Canadian males keep their hair short. What might a traditional Sikh think of such a method?	Traditional Sikhs, for example, might be aware of why some men cut their hair, but might not share such a view. Some may disagree with the idea.
In many countries, including the Dominican Republic, people dress formally when they visit public places.	How might someone from such a culture view the Canadian custom of wearing blue jeans and a t-shirt to many functions?	People who come from countries where it is customary to dress formally in public places may think that Canadians show disrespect when they dress so casually. They might also have a difficult time figuring out what to wear on social occasions in Canada.

² From the video *Our Voices - Youth Speaks Out on Race and Gender* (Office of Affirmative Action, Division of Agriculture and Natural Resources, University of California, 22 minutes, colour, January 1995)

The meaning of colours and numbers also changes from culture to culture, as outlined in the chart on the next page.



Colour or Number	Culture	Meaning
white	Japan and many parts of Asia	death
purple flowers	Brazil	death
yellow flowers	Mexico, Peru, Iran	negative
4	China, Japan, Korea	bad luck

Even gifts between cultures can be misunderstood. To the Chinese and Latin Americans, knives or scissors suggest cutting relations. In the Middle East, a handkerchief suggests a parting or tears.

Different cultures also have different times of rest. In Islamic countries, people work Saturday and Sunday, but take Friday off. In Latin countries, the lunch break or siesta lasts from 1:00 to 3:30 p.m., but people work until 7:00 or 8:00 p.m.

.....

Canada, the Multicultural Society (20 minutes) page 2

Materials: salad greens, carrots, celery, mushrooms, onions, radishes, tomato, crackers, blender

Preparation: Before the meeting, prepare a tossed salad. Include ingredients that are large and can be identified. Lettuce with sliced carrots, celery, mushrooms, onions, and radishes, plus a cut-up tomato will work fine.

Activity

The idea of this activity is to provide a concrete example of what a multicultural society is. The salad represents multicultural society. Each culture maintains its unique flavour.

1. Have members taste the various vegetables in the tossed salad. Can they identify each flavour?
2. Place a helping of salad in a blender. Have a member purée it. (If members find this gross, point out that this is similar to a well-known and very popular cold soup called *gazpacho*.)
3. Encourage members to try the vegetable purée on a cracker. Discuss what has happened to the individual flavours. Some countries expect everyone to blend their cultures into one culture as in the purée. That is not what is expected in Canada. Instead, we try to learn to enjoy the unique flavours of each other's cultures.
4. Ask members to consider the various cultures that have contributed to them. Many members will recognize European influences. Encourage them to realize that Canadian culture has been influenced by many non-European influences. These include cooking methods, medical practices such as acupuncture, self-help techniques such as meditation, and many others. Algebra comes from Arab cultures. Pajamas come from Persia.

What Are My Roles? (10 minutes) page 2

The activity in The Backpack We Always Carry Culture Card (page 2) asks members to identify the roles that they play. When discussing these roles, it is important to emphasize several things.

- ♦ The roles people fulfill change depending on who they are with. People perform different roles in a social group than they do in the family.
- ♦ Roles can change as people mature. People take on new roles when they enter the work force or become parents.
- ♦ Roles can change as the family situation changes. As family members leave home, the people left may take on new responsibilities and roles.
- ♦ Roles can change as people decide to exercise different roles. As part of the growing process, many young people take on leadership roles that they would not have considered at a younger age.
- ♦ People play different roles in different parts of their lives. Someone who is a leader in one area might be a follower in another. Someone who is very capable in one area might be a novice in another.
- ♦ Roles influence behaviour. Many people who take on leadership roles learn to ask other members of the group for their ideas and opinions.

If members have difficulty with the concept of roles, use the 4-H club as an example. All club members are expected to participate in activities and cooperate with the leaders and other members. This is their role.

Members of the club executive have additional roles, which might include chairing meetings, taking minutes, keeping accounts, etc. The club leaders also have roles, which include working with members, keeping things safe, and coaching members as they learn their various roles.

What Is My Role as a Member of a Multicultural Society? (30 minutes) page 3

Preparation: make copies of the Role Plays on page 39 of this Guide

Canada's Charter of Rights and Freedoms ensures that people from all cultures have equality.

15. (1) Every individual is equal before and under the law... without discrimination... based on race, nationality or ethnic origin, colour, religion, sex, age, or mental or physical ability.

Although members don't need to memorize sections of this charter, realizing that the Canadian Charter of Rights and Freedoms guarantees equality rights is important. This means that people have a right to live without discrimination. To fulfill this guarantee, Canadian citizens are encouraged to learn about other cultures. With knowledge comes understanding and acceptance. Multicultural societies expect their members to behave in ways that consider how other people might feel.

Activity

The situations on the *Role Plays* sheet outline situations in which

members may find themselves. Have members discuss individual situations either with a partner or with the entire group. Ask them to develop role-plays showing how they might behave in such a situation. During this activity, members can practise these behaviours by creating role plays based on the situations described on the sheet.

Role Plays

1. Your Cree friend invites you to visit an elder's home on a nearby reserve. You know that the local band follows certain customs when visiting elders, but are not sure what they are.	6. Your parents or other relatives make nasty comments about certain racial groups in the neighbourhood. Because some of your friends belong to those racial groups, you know that the comments are unfair and untrue.
2. A friend invites you to his Bar Mitzvah. From the discussion, you understand that this is an important and formal celebration for his Jewish family. How will you dress and prepare to attend this celebration?	7. You live next door to an African-Canadian family. One of your neighbours makes negative comments about this family, including suggestions that black immigrants should be kept out of Canada. You know that the black family has been in Canada much longer than the family of the person making the comments.
3. When you are visiting some shops near Elmira, a Mennonite buggy stops. Several people get out, including a young woman wearing a gauze head-covering. Several of your friends laugh at the group.	8. When you're buying a CD, the parent of one of your friends comes into the store. The parent cannot speak English very well and is having trouble being understood. You know what disk your friend wants but feel embarrassed to step forward because the sales clerk is obviously impatient with the customer's English.
4. An Iranian friend invites you home for dinner. Other students won't visit this person because they say that Iranian food is weird.	9. Your 4-H group has a new leader who is in a wheelchair. You would like to invite the group to your home, but are not sure whether your facilities would be suitable for someone in a wheelchair.
5. Your school has a class of young people who are developmentally delayed. Although these young people look like teenagers, they act as though they are much younger. One day, you notice someone following one of these students down the hall imitating the way the student walks and talks.	10. When you go shopping with your Mohawk friend, you notice that clerks always talk directly to you, even when it's your friend who asked a question.

When working with a situation, encourage members to do the following.

- ◆ Identify the type of behaviour portrayed. Some cards provide scenarios that portray new situations in which members might not know how to respond because they are not familiar with the traditions from other cultures or are unsure of how to treat certain people. Other cards provide scenarios that are clearly discriminatory, sometimes even racist.
- ◆ Consider how the minority group member might feel in the situation being described.
- ◆ Develop options that members might use to make the minority group member feel part of the Canadian community.
- ◆ Decide how they would like to be treated in a similar situation.
- ◆ Consider what they might learn by behaving in an understanding way.

Suggested Responses

Listed here are the possible responses to the situations on the *Role Play* sheet.

1. **Invitation to Cree elder's home** — Many Aboriginal groups follow specific customs when visiting an elder's home. Elders are traditionally treated with great respect. Because elders contribute a lot to the community, visitors are expected to reciprocate by doing jobs around the elder's home and property. This might mean piling firewood, raking the lawn, or doing dishes. It is also customary to bring a small gift that the elder might use. This could be a gift of food, a fishing lure, or some other item. The traditional gift for an elder is one of tobacco. In many groups, a small amount of tobacco wrapped in a cloth or leather bag is appreciated. The best way to find out what is expected is to ask. In this scenario, the member might ask his or her Cree friend what is expected, then comply. It is also important for the member to observe how the elder is treated and follow suit.
2. **Invitation to a Bar Mitzvah (for a boy) or Bat Mitzvah (for a girl)** — Because these ceremonies celebrate coming of age, they mark an important time in a Jew's life. The member should wear his or her best clothes. This should include — for males — a pair of good pants, white shirt, tie, and, if available, a suit jacket or vest; or — for females — a good dress, party shoes, and nylons. At a recent Bar Mitzvah attended by a friend, no one wore hats. There was a box of *yarmulkes* (this is the beany-like hat that some Orthodox Jewish people wear) at the door. Every male was expected to put one on. For such occasions, it is wise to ask the member of the cultural group what to wear. During the function, observe other group members and follow what they do.
3. **Treatment of Minority Group Members** — Many Mennonite females wear a head covering to show respect for God. This is no more unusual than wearing a gold cross. The member might disassociate him- or herself from the other teens' behaviour by moving away from the group and smiling in a friendly manner at the Mennonite group. The member might also ask the other teens to stop, and suggest another activity for the group.



4. **Response to Dinner Invitation** — In most cultures, inviting someone home for dinner is a sign of trust and friendship. Even though members are unsure what they might be served, it would be kind to accept the invitation unless that evening is already busy. When refusing such an invitation, it's important to communicate that you already have other plans and would accept at another time. If the member accepts the invitation and is uncertain about what food might be served, it might be wise to eat something ahead of time — just in case. On the other hand, many people find it interesting to try foods from other cultures and find that they enjoy eating with people from other cultural groups. They may be disappointed to find that the family eats the same food that they do.
5. **Treatment of People with Mental Challenges** — People with developmental delays often have a different physical and mental age. Although these young people may look like teens, they may actually have the emotions and understanding of someone much younger. 4-H members can treat them the way they would treat a younger brother, sister, or neighbour whom they like. They might smile and say hello to the teen, ask them how they are, and spend a couple of minutes in a brief conversation. Model appropriate behaviour by inviting the ridiculing teen to join in the conversation.
6. **Response to Racial Slurs** — People who do not want to be an audience for racial slurs have several options. They can walk away. They can point out that racial slurs are hurtful and request that the person stop. They can provide another way of looking at the situation. Use wording such as, "I know people who are ____ (racial group) and have not found them to be the way you say they are. In fact, ... (a story that contradicts what has been said). Please do not talk that way about people from this group." Speaking up against racial slurs in a polite and firm manner has been shown to be the best way to treat such behaviour.
7. **Ignorance of Canada's Multicultural Identity** — Many people do not realize that Canada has a long-standing minority population. In fact, families from black, Chinese, Japanese, and other visible minorities have been in Canada for hundreds of years. This might be an opportunity to provide a history lesson for the racist neighbour. Alternatively, the member could use a strategy similar to that for racial slurs (see number 6) by pointing out that Canada has an official policy on multiculturalism and explaining that everyone has an equal right to live in Canada.
8. **Impatience with Poor English Skills** — Anyone who has tried to communicate in a second language will identify with the parent here. Encourage members to consider how they might get along if they visited a country where no one spoke their language. Members might step forward, introduce themselves as a friend of the family, and make some suggestions about what the friend might like. Sometimes, a sympathetic listener will help people with beginning language skills to communicate better.

9. **Uncertainty About How to Treat Someone with a Disability** — This is a difficult situation because, although some people with a disability might feel comfortable with a direct question, others would not. What the member does will depend on how well she or he knows the leader with a disability and how open that leader appears to be. One option would be for the member to have a private discussion with the leader. During this discussion, the member might explain what is wanted and ask whether the location would be suitable. Alternatively, the member might talk to another leader or a friend or family member of the person who is disabled, and ask them to ask what would be appropriate.
10. **Minority Group Friend Treated Differently** — This is a common experience of many people who are members of the majority group and have friends in a minority group. Again, there are different ways to handle it. Answering the questions for the friend is unwise. Such behaviour reinforces the belief of the salesclerk that the minority group member can't speak for himself or herself. Another way to deal with the situation is to politely point out that the other person is doing the shopping. "I am not the one shopping here. Why don't you ask my friend? That's who your real customer is."

Where Do We Go From Here? (30 minutes) page 3

The *Cultural Diversity* project contains information about eight different cultures, each divided into ten Culture Cards covering topics such as values, communication, food, and literature. There are many ways you can use these folders, as discussed in "Part Three: How to Use the Culture Cards" on page 47.

If you have done this project before, be sure to use different activities and learn about different cultures.

Discuss the various options, as well as any you may have developed, with the group. Depending on your location and your own interests, you may have already decided how to address this project. If not, you may want to plan a period of time between this section and the rest of the project. This will allow you time to make the necessary contacts and plans for the rest of the project.

Consider using one of the following methods to help the group make a decision.

Consensus

This is the traditional way used by many Aboriginal groups. In consensus, groups continue developing alternatives until they come up with one that receives 100% agreement. If everyone can't agree, they delay making a decision until agreement is reached. Explain that the agreed-on solution doesn't have to be the first choice of all members, but it does have to be one which they can support.

Voting

When each member has one vote, a choice is often made that is not

supported by the majority of members. To reduce the chances of this happening, provide members with more than one vote. They might, for example, vote for a first, second, and third choice. Give each first choice 5 points, each second choice 3 points, and each third choice 1 point. Add up the number of points for each option. Follow the option with the most points.

Leader Choice

In some groups, the leaders may already have made a decision based on their own knowledge of various cultures and their 4-H group, as well as the availability of resources. If this is the case, explain to the 4-H members why you made the decision you did and ask for their support. Involve members in selecting specific activities.

Limited Choice

Alternatively, you may wish to limit the choice to certain cultures that are familiar to you or available locally. For example, if you have contacts with a Japanese Cultural Centre or want to visit Chinatown in a nearby metropolitan area, you may want to limit the group's choice to one or two cultures, but otherwise allow them to make certain decisions. If this is the case, explain your idea and allow the group to make as many of the other decisions as they can.



Don't Forget!

Do the members need to do or bring anything for the next meeting? Take some time to remind them now.



Digging Deeper

Enthusiastic Senior members can provide excellent Youth Leaders for this project. This section provides an opportunity for you to discuss the importance of Senior members. Senior members can provide some of the following roles:

- ◆ Demonstrate willingness to consider new ideas and try new foods
- ◆ Remind members to consider things from someone else's point of view
- ◆ Experiment with cultural crafts
- ◆ Patiently assist Junior members with some of the activities



Meeting 6:

Wrapping it Up!

At your last club meeting, don't forget to include the following activities along with the culture activities you've planned.

Project Completion

A Certificate of Completion and a Project Summary have been included in this Guide, pages 45 - 46. If you want members and parents or guardians to complete the Project Summary sheet, give out copies at Meeting Five.

Your signature on either the Certificate of Completion or the Project Summary indicates you feel the member has completed the project to the best of his/her ability. Space is provided for you to add some individual comments to offer encouragement to the member. The Project Summary sheet also asks for written feedback from the member and his/her parents/guardians. (The questions on this sheet have been selected from the informal evaluation sentences, listed below.) Select whichever sheet best meets your needs and make copies for the members.

It is recommended that the certificates not be awarded until the Achievement Program. If you give them out before this time, some members mistakenly assume that they don't need to participate in the Achievement Program.

It Worked For Us!

Your experience in leading this club would be helpful to another leader in your area. You are encouraged to make some comments about the project, what resources you discovered locally and the members' feelings about the project and pass this information on to your 4-H Association. The Resource Development Committee of the Ontario 4-H Council is interested in your comments too. Their address is in this Guide, page 19.

Informal Evaluation

Take a few minutes at the last meeting to do an informal evaluation with members. One way to do this is to ask them to complete one or all of the following sentences.

- | | |
|---|---|
| ♦ I joined this club because ... | ♦ If I was to take this project again, I would change ... |
| ♦ I really enjoyed ... | ♦ My favourite recipe was ... |
| ♦ I didn't enjoy ... | ♦ My least favourite recipe was ... |
| ♦ I had a hard time ... | ♦ I learned ... |
| ♦ My favourite meeting activity was ... | ♦ I've changed ... |
| ♦ My least favourite meeting activity was ... | ♦ I'm glad ... |

Cultural Diversity Project Summary

Complete this summary at
the end of the project.



A. Member Comments:

I joined this club because ... _____

I really enjoyed ... _____

I didn't enjoy ... _____

If I was to take this project again, I would change ... _____

I learned ... _____

I'm glad ... _____

B. Parent/Guardian Comments:

C. Leader Comments:

This project has been completed satisfactorily.

Member _____ Leader _____

Date _____ Leader _____



Cultural Diversity

*Congratulations on successfully completing
this 4-H project.*

Date

Club Leader's Signature

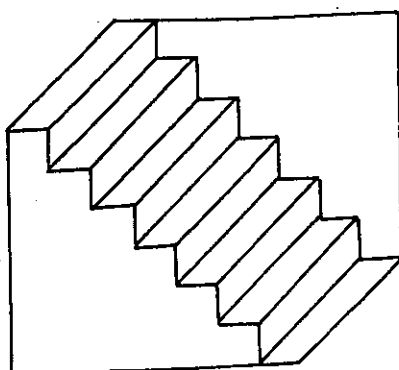
How Do We See the World?



Roll Call

What does it mean to be a Canadian?

What Do You See?



Are the stairs going up or down? What do you see?
What do other members see?

Many people think that these stairs are going up. Others think that they are going down. In fact, both answers are correct. The fact that you may see the stairs going up while someone else sees them going down illustrates that people see different things when they look at the same item.

Culture provides a point of view for the way people look at the world. No way is right or wrong. They are simply different.

Similarly, you may enjoy eating steak but would be horrified at eating a rat. Members of the Irula tribe in India enjoy eating roasted rats, gerbils, and moles, but never touch beef.¹ The difference in taste is created by culture. Many Canadians believe that

¹ Whitaker, Zai. "Winning the Rat Race in India," *International Wildlife*, Nov/Dec 1992, pp 30-36

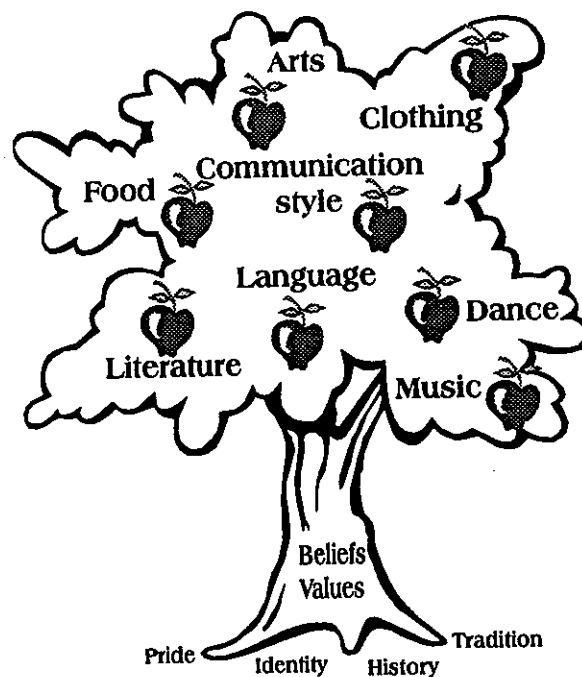
domesticated animals such as cows, chickens, and sheep provide the best meat. Many French and Japanese think that horse is delicious. Some people eat no meat at all. What do you do?

What Is Culture?

This project is about the many interesting and unique cultures developed by different peoples around the world. "Culture" refers to the way that people live, the ways they think and act, and the things they believe and value.

Why do people think and act the way they do?

Surprisingly, it's because they have learned to think and act this way. Babies think and act the same way. They cry when they are hungry or wet, and smile or laugh when they are happy. Babies don't know what colour their skin is. They don't care what language the people around them speak.



Culture is like a tree. The roots of the tree include the history and traditions of the group. The trunk or main supports of the tree include the things the people in a culture believe and what they value. From these things, people who belong to a culture develop unique arts, literature, music, and dance. They also adopt certain ways of dressing, eating, and speaking.

Babies learn colours, language, and many other things, from their culture. They learn by watching and copying the people around them. For example, young people born on a chicken farm quickly learn the difference between a hen and a pullet. Young people born in the city quickly learn how long they have to walk across the street after the light says "Walk."

Use the lines below to fill in some of the things that are on the branches of your cultural tree.

First language you learned: _____

Favourite book: _____

Favourite dance: _____

Food your family likes to make and eat: _____

Favourite song: _____

Favourite outfit: _____

Favourite saying: _____

Where Do You Fit?



If we could shrink the earth's population to a village of precisely 100 people, but keep all the existing human ratios the same, there would be:

- ◆ 57 Asians, 21 Europeans, 14 from the Western Hemisphere (including North and South

America), and 8 Africans

- ◆ 51 females and 49 males
- ◆ 70 non-whites and 30 whites
- ◆ 70 non-Christians and 30 Christians
- ◆ 50% of the wealth would belong to 6 of the people, who would all be citizens of the United States
- ◆ 80 would live in sub-standard houses
- ◆ 70 would be unable to read
- ◆ 50 would be malnourished

Culture and Values



What value is this child being taught?

Values refer to the things that people think are important. This can change from culture to culture. For example, some cultures think males are more important than females. In some parts of China, female babies are still allowed to die because families want a male child. Parents want a male child to care for them in their old age.

How do people learn values? In most cases, young people learn them from adults. They learn values by listening to and seeing what their parents and other adults think is important.

The 4-H culture has certain values. What values are suggested by the fact that you often spend a large part of the first meeting electing an executive?

What Cultures Are Represented in Your Community?

Before European settlement, Canada was home to many different Aboriginal groups. Each of these groups had a unique culture. As settlers from many lands came to Canada, they added aspects of their cultures. At first, settlers came from France and

Britain. Later, Chinese, Irish, and other immigrants arrived. Today, Canada is a country with representatives from just about every country around the world.

Look around your community. What cultures are represented?

The cultures in my community include:

What's in a Cultural Backpack?

Every culture includes a number of beliefs and values that members share. These beliefs and values include:

- ◆ attitudes about ourselves and the world around us
- ◆ thoughts about God and creation
- ◆ opinions about other people

These things are so much a part of us that we don't always know we're carrying them.

Don't Forget!

Do you need to do or bring anything for the next meeting? Make a note to yourself here.



Digging Deeper



Conflicting Cultures

The world has hundreds of different cultures. Each of us belongs to many of these cultures. For example, we all belong to a specific race or nationality, and have a religion, gender, age, and education level. As we mature, we develop the skills that lead to certain occupations or professions. Our income level places us in a specific social class. Each of these factors involves a culture of its own. From the list below, circle the many cultures to which you belong.

Gender

Male
Female

Age

Under 12
13 to 19
20 to 29
30 to 39
40 to 49
50 to 59
60 to 65
over 65

Race

White
Black
Aboriginal
Oriental
Mixed. What mix? _____

Nationality

Aboriginal. What group? _____
English-Canadian
French-Canadian
_____-Canadian (What group?)
If you are a recent immigrant, what country did you come from?

Education

Home school
Elementary school
High school
High school diploma
College
College diploma
University
University degree
Post-graduate degree

Religion

Agnostic (unsure whether God exists, and do not follow any formal religion)
Atheist (do not believe in God)
Christian
 Anglican
 Baptist
 Brethren
 Mennonite
 Pentecostal
 Presbyterian
 Roman Catholic
 Salvation Army
 Seventh Day Adventist
 United
Other: _____

Buddhist
Hindu
Jewish
Muslim
Sikh
Other: _____

Write down some of the cultures to which you belong. Include a belief or value that each culture maintains.

Gender _____
Belief or value _____

Age _____
Belief or value _____

Education Level _____
Belief or value _____

Race _____
Belief or value _____

Nationality _____
Belief or value _____

Religion _____
Belief or value _____

Do beliefs and values from one cultural group to which you belong contradict the beliefs and values from another cultural group?

With a partner, discuss when such a conflict might occur. Role-play the choices you have when this happens. Perform your role-play for the group.

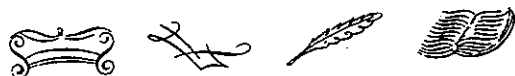
The Name Game

Names and their pronunciation are an important part of culture. Often, members of a dominant culture are careless about pronouncing names that are not familiar to them. In addition, many make fun of unusual names. Historically, mainstream Canadians made it difficult for people with non-British names.

Census takers who gathered the names from many First Nations could neither pronounce nor write the names they were hearing. Instead, they wrote down ones that were familiar to them. For this reason, many aboriginal families still carry the names Black and Judge. In other cases, census-takers changed the name by translating it into English. One aboriginal family whose name was *Ogimaawajawong* (meaning head chief) became King.

Similarly, immigrants from eastern Europe found that many people could not pronounce their names. Some shortened their names or changed them to something easier to say. In this way, a Finlander named Saku (sack-oo) changed his name to Sam because people had difficulty with this name. He is Sam in all of his business dealings, but Saku with friends and family.

As Canada accepts more and more immigrants from non English-speaking countries, the variety of names is widening. Today, people tend to be more understanding of unusual names and take time to practise pronouncing them. After all, in many countries, traditional Canadian names are hard to pronounce and remember.



Meanings of Names

Many common Canadian names come from one of four mother languages: Hebrew, Latin, Greek, or Teutonic (a German tongue).

Popular Names and their Meanings

NAME	LANGUAGE	MEANING
Dorothea	Greek	gift from God
Duncan	Celtic	dark-skinned warrior
Joan, Jane, Johanna, John, Jock	Hebrew	God's gracious gift
Lotus	Egypt	name of a flower
Louis, Lewis, Louisa, Louise, Lisette, Lois, Lulu, Lou	Teutonic	famous in battle
Lucy, Lucius	Latin	light (popular name for a child born at daybreak)
Philip, Philippa	Greek	lover of horses
Roxana	Persian	dawn of the day

Different cultures have different ways of naming their children. In traditional Ojibwa culture, children's first names were often given by an elder and refer to something in nature that the elder saw on the day of the child's birth. For example, *Summer Rain* was born on the first day of summer when a gentle rain was falling. This boy was named by his grandmother, who saw clouds when she set out to visit him on the day he was born.

Other children are named after animals. In this case, the elder considers the positive characteristics of the animal. A child that appears patient and slow to anger might be called Rattlesnake.

Another custom is to name children for the way they move. A quick-moving girl may be named *Zhiwaan* (water running fast).

Aboriginal Animal Names and Their Purpose

NAME	MEANING
Loon	fidelity or faithfulness
Seagull	grace and peace
Sucker	calmness and grace
Wolf	perseverance and guardianship

Surnames

Surnames were not common in European history until about 900 years ago. Before that time, children were referred to according to their parentage, a custom still used in many countries. Using this custom, a child might be named *Michael, son of Big Peg*.

Many of today's surnames come from common nicknames or a description of the person. In this way, *Peter the strong* became Peter Strong and *blond William* became William White.

Other names refer to a person's parentage. In Iceland, sons took on their father's first name. In this way, Eric Swanbergson is the son of Swanberg. In modern Iceland, Sigrún Helgadóttir is the daughter of Helga. Many common Canadian surnames — Johnson, Jackson, Nicholson, Wilson, etc. — came from this custom.

Mac at the beginning of a name is the Gaelic way of saying son. The prefix Fitz is Teutonic for son. As a result, the name Fitzgerald means Gerald's son and Macdonalds are Donald's sons. Similarly, the Irish O'Brien means "descended from Brian" or Brian's son. In Spain and Mexico, -ez on the end of a name means "son of." That's where names such as Martinez and Fernandez came from. In Italy, de is placed before the name, such as in the surname de Stephano, which originally meant "son of Stephan."



Still other surnames derived from occupations, were borrowed from animals, described the person's appearance, described the place where a family lived, or described the town where a family lived.

Until the last decade, many Canadians of non-British descent anglicised their surnames. For example, one Ojibwa family named *Menominee* became Rice, which is what *menominee* means. Today, more and more families — both aboriginal and those from non-British countries — are maintaining or returning to their traditional names.

Last Names and Their Meanings

NAMING CUSTOM	NAME	MEANING
Occupations (such as Carter, Miller, Shepherd, Taylor, etc.)	Baxter	baker
	Clark	scholar
	Couperthwaite	barrel maker
	Currier	dresser of skins
	Mason	stone-mason, worker in stone
	Smith	blacksmith
	Wainwright	wagon builder
	Webster	weaver
Animals (such as Eagle, Lyons, Partridge, Wolfe, etc.)	Wright	someone who worked in wood, such as a carpenter
	Bertram	glorious raven
	Misquadis	turtle
Appearance (such as Beard, Bigg, Short, Small, etc.)	Singh	lion
	Clerihew	fair-skinned ('cleri' clear, 'hew' colour)
	Contin	crippled leg



NAMING CUSTOM	NAME	MEANING
Location (such as Crabtree, Field, Forrest, Hill, Lake, London, Newcastle, Wall, etc.)	Atwood	in the forest
	Bradford	near a river crossing or "broad ford." This was before bridges were common.
	Dean	in a valley
	Endicott	living in the end cottage of a village
	Green	near the village pasture
	Morgan	by the sea
	Shaw	shaded area
	Walden	in a wooded valley
	Yates	near the gate of a walled town



ORDER OF NAMES

In Canada, the United States and most of Europe, the given name comes first.

The family name is last. In much of Asia, the family name traditionally comes first, followed by given names.



NOTES

Traditional vs.

MODERN vs.

Pop Culture



Just as people change and grow, so too does culture. That's why we have traditional, modern, and even popular, or pop culture. Look at the chart on Canadian culture and compare how traditional and modern culture differ.

Then, look in the last section to see how pop culture is changing cultures all over the world.

Aspects of Canadian Culture

ASPECT	TRADITIONAL	MODERN
<i>history</i>	Canada was "discovered" and settled by European explorers, including the French and the British.	Canada was settled by French and British settlers, who imposed their culture on the aboriginal population. Today, Canada is a multi-cultural society in which people from many different cultures around the world are trying to find peaceful ways of living together.
<i>traditions</i>	Mainly British, with some French	Many families are developing their own traditions, which include ideas from many different cultures.
<i>beliefs</i>	Christian	Although many Canadians are Christian, many are more willing to recognize that other cultures have different ways of worshipping God—and that's all right.
<i>values</i>	Christian	Ethical. Many values from the world's cultures are similar.
<i>arts</i>	British and French	Examples of art from many cultures, including British and French as well as aboriginal, Japanese, Caribbean, and so on.
<i>literature</i>	British and French	Examples of literature from many cultures, including British and French as well as aboriginal, Japanese, Caribbean, and so on. Many Canadian writers are known around the world.
<i>music</i>	European	The Canadian music scene is growing, with influences from many different cultures.
<i>dance</i>	European	Modern dance has a strong American influence. More recently, it has been influenced by Caribbean movements.
<i>dress</i>	British and French	A variety of costumes are allowed, including formal and informal attire. Many young people wear an unofficial "uniform" of jeans and a T-shirt. Many people from other cultures wear their traditional clothing (turbans on Sikhs, saris on people from Asia, and so on).
<i>food</i>	British and French	Many Canadians enjoy foods from around the world, including German, Scandinavian, Japanese, Chinese, Caribbean, and Mexican cooking.
<i>language</i>	English and French	English and French are the official languages. Other languages are taught in Heritage classes at many schools. This includes First Nation languages in some areas, and Hebrew, Chinese, or Spanish in others.

Pop Culture



Modern communication methods and advertising have reduced the uniqueness of many cultures. Canadians, Dominicans, and Scandinavians watch similar television shows, play similar video games, and read books with similar plots — sometimes, various translations of the same book. Russians, Japanese, and Australians consume large numbers of fast-food hamburgers and cans of cola. Guyanese, Ethiopians, and Israelis all wear jeans. Each of these items is a symbol of popular culture.

Around the world, people participate in popular culture. In some cases, popular culture has replaced unique local cultures.

Popular culture is highly Americanized. It depends on mass production, which has led to consumerism. Popular culture depends on large numbers of people continuing to consume large amounts of consumer goods such as televisions, clothing, and food. It also depends on mass and inexpensive communication that introduces someone in Fiji to the same ideas and information as someone in Iceland.

Advertising is an important part of popular culture. Because of advertising, visiting any country around the world where you would not recognize at least some of the popular foods and brand names is unlikely.

Is this a positive development? Opinions differ. Many people are concerned about the values of popular culture, which appears to value consumption above anything else, including the environment. On the other hand, modern communication methods responsible for advertising consumer goods have also made it easier to transmit medical knowledge and assistance to groups world-wide.

One problem with popular culture is that it tends to *homogenize* the world's cultures. Cultures are becoming more and more alike. As a result, many interesting and healthy values and traditions are being lost.



The Backpack We Always Carry

Roll Call

Describe one item in your cultural backpack and state why it's there.

What's in Your Backpack?

As you see what other members have in their backpacks, what item or items would you like to add to your own?

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Put a star (*) beside those items that represent something new to you.

Cultures Differ

Beliefs and values, communication methods, socialization, and roles can change from culture to culture. In Canada, for example, business people greet clients with a handshake. In Brazil, it's customary to kiss each other on both cheeks. In Zambia, people seal a bargain by clasping hands, then thumbs, then hands again.

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4-H Cultural Diversity

People who use one method of communication often feel that another is odd or unusual. This is a cultural judgment. What might happen if you were wearing another person's backpack?



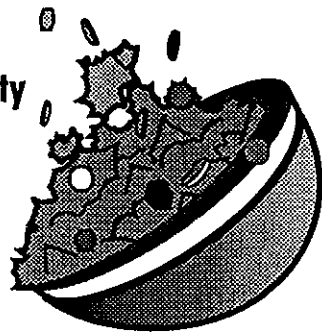
What do you say when you meet a friend?

Compare your greeting to these ones from around the world¹, then practice a greeting from a different culture.

Paraguay	People say <i>hola</i> (ola), hug each other, and kiss right cheeks first then left cheeks.
Inuit	People hug and rub noses.
China	People take off their shoes when they enter a home, bow, and say <i>ne hous</i> (hello) <i>ne hou ma?</i> (how are you?).
Sweden	People say <i>an anyung ha sea</i> (good morning).
Congo	At a festival, people greet each other by saying <i>iosako</i> (hello, throw us a proverb).
Israel	People say <i>shalom</i> (hello, goodbye, and peace).
France	People say <i>bonjour</i> (good day), <i>bonsoir</i> (good evening), or <i>allo</i> (phone greeting). In Quebec, people also say <i>salut</i> (hi).
Philippines	People say <i>Saan ka papum ta?</i> (Where are you going?)

¹ Provided by Leslie Bridges, 4-H & Youth Specialist, Winter, 1996

Canada: A Multicultural Society



A tossed salad is like a multicultural society. In such a society, each culture maintains its own unique flavour. People belonging to these cultures are encouraged to keep their own beliefs and customs, and celebrate their own traditions. They are also encouraged to learn about the beliefs and customs of other cultures, and share in their traditions. In this way, everyone learns something new, and the cultural salad tastes delicious!

The alternative is to expect separate cultures to meld together into one main culture — just like a vegetable purée. In some ways this is beneficial. Everyone knows what to expect because everyone has the same beliefs and values. On the other hand, the unique flavours of each culture are lost.

Canadian traditions include aspects from many cultures. The fireworks used in Canada Day celebrations are part of a Chinese tradition. Many favourite foods, such as maple syrup, turkey, cranberries, corn, and squash, were passed on by Aboriginal peoples. We've borrowed cooking methods from many cultures, including barbecuing, which is a Caribbean method.

Think of your home and its contents. What cultures have contributed to it?

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MULTICULTURAL CHRISTMAS

Canadian Christmas traditions include customs from many different countries. These include:

Germany — the Christmas tree

France — manger scenes

Austria — Advent wreaths

Denmark — special Christmas postage stamps

Sweden — ginger cookies



What Are My Roles?

A role is a job, function, or identity. In their lives, people perform many roles. Most start out with similar roles—the son or the daughter of a family. These roles change as they mature. Roles also change as people join new groups.

Circle your roles at home.

son	foster child	sister	middle child
daughter	niece	brother	baby of the family
step-child	grandchild	eldest	helper
baby sitter	cook		

Other: _____

Circle your roles at school.

student	coach	library assistant	best friend
peer tutor	assistant coach	team member	friend
class president	kindergarten helper		top student
safety patrol	team captain		lunch helper
enthusiastic student			club member

Other: _____

Does your behaviour change according to the role you are playing? For example, do you talk to your friends in a different way than you talk to a teacher? Do you behave differently at 4-H than you do at a party?

Communication and behaviour can change according to the role we are playing. Many roles also demand knowledge of a particular language. Although both farmers and computer technicians use the term 'ram,' they don't use it in the same way.

Where Do We Go From Here?

You now have a general idea of what culture is. You also have a list of cultures represented in your area. From here, you can explore cultures from Canada and around the world. Make notes about what you'll be doing at the rest of your club meetings.

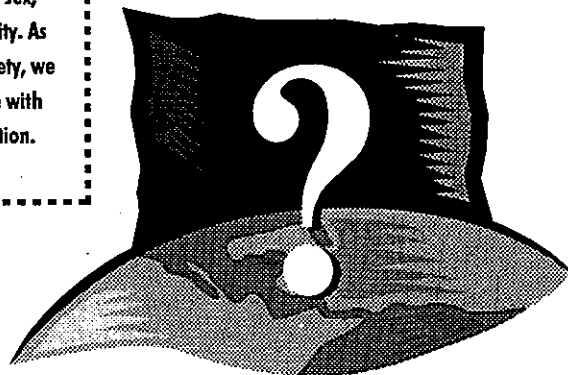
We will do the following:

Don't Forget!

Do you need to do or bring anything for the next meeting? Make a note to yourself here.

WHAT IS MY ROLE AS A MEMBER OF A MULTICULTURAL SOCIETY?

The Canadian Charter of Rights and Freedoms guarantees that everyone will be treated without discrimination because of their race, nationality or ethnic origin, colour, religion, sex, age, or mental or physical ability. As members of a multicultural society, we are expected to treat everyone with equal courtesy and consideration.



Digging Deeper

You Are a Role Model!

Have you noticed how much the Junior members watch you? In many cases, they are observing how you behave. This is the way people learn cultural roles. They learn how to behave in new circumstances by watching the way other respected members of their culture behave. The respected members — you — are role models.

Good role models provide healthy examples of how to perform certain functions within Canadian culture. Part of the idea of this 4-H project is to provide a healthy model of how to learn information about other cultures and how to behave in a multicultural society.

Role models can be positive and negative. For example, abusive parents teach poor parenting skills to their children. Often abused children, in turn, become abusive parents. On the other hand, loving parents raise healthy, loving children.

Recognizing positive and negative forms of role modelling is important. It is also important to surround ourselves with positive role models. Discuss with other Senior members, and the leader, how Senior members might provide a positive role model for younger 4-H members.

How we can be positive role models:

Describe what you can do to be a positive role model:



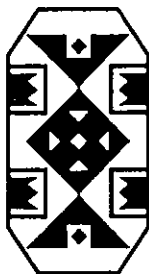


Canadians from Different Cultures

Canadians come from many different cultures, including aboriginal, black, and Asian. The stories of Canadians from these different cultures are discussed here.

Aboriginal Canadians

Although Canada's native people could not vote until 1960, they have contributed much to our culture, including contributions to our forms of government, social structures, and arts. The chart below provides some names of important aboriginal people.¹



NAME	STORY
Joseph Brant	Mohawk chief who came to Canada after the American War of Independence. Brant was allowed a land grant that is now the Six Nations Reserve near Brantford. Died 1807.
Big Bear (about 1825-1888)	Plains chief who was half Ojibwa, half Cree. In 1873, he led the largest Cree band in the West. He tried to unite bands to fight European settlement, and tried to keep his band out of a reserve or, if necessary, negotiate a series of reserves that were side-by-side and would constitute a large Indian territory in southern Alberta and southern Saskatchewan. Big Bear tried to use negotiation rather than violence to work out differences, and called a "thirst dance" (a form of protest) which was meant to convince the Western bands to choose one representative who could speak for them all in Ottawa. After involvement in the Riel Rebellion, he was imprisoned although he had prevented his warriors from killing many white settlers.

Joane Cardinal-Schubert	Aboriginal painter, print-maker, and writer who uses art to communicate how native people have been and continue to be hurt by historical stereotypes.
James Gladstone	From the Blood Reserve. First treaty Indian to be appointed to the Canadian senate (1958).
Dave Greyeyes	First Native Canadian to be commissioned from the Canadian Army ranks during World War II. He was awarded the Greek Military Cross, Class III for bravery.
Elijah Harper	Cree. Member of the Manitoba Legislature who, in 1990, prevented the Meech Lake Accord from becoming law.
Peter Jones (1802-1856)	Mississauga/Welsh Métis missionary who tried to get Ontario bands to stand together to demand their rights from British settlers.
Jenny Margetts (1936-1991)	Worked to have aboriginal language and curriculum courses for aboriginal students in schools.
Ovide Mercredi	Grand Chief of the Assembly of First Nations during the early 1990s.
Mikak (1740-1795)	Inuk woman who was sent to London, England. The British hoped that she would be impressed by their culture and convince her people to stop harassing British fishing operations.
Pontiac (died 1769)	Ottawa war chief who encouraged aboriginal groups to work together to repel the Europeans and to return to the ways of their ancestors. Fought against the British takeover of Indian lands.
Poundmaker (about 1842-1886)	Influential Plains Cree chief who was befriended by settlers and came to believe that European settlement could not be stopped. He was imprisoned after involvement in the Riel Rebellion.
Louis Riel (1844-85)	Aboriginal/French/Irish background. Organized aboriginal people in Western Canada to revolt when the government purchased huge tracts of land from the Hudson's Bay Company. Eventually executed for treason, but now recognized as a hero who fought for the rights of western Canada and its original inhabitants.

¹ From *Canada's First Nations* by Olive Patricia Dickason (Toronto, Ontario: McClelland & Stewart Inc., 1992).

Tecumseh (about 1768-1813)	Part Pawnee, part Cree leader who encouraged Canadian and American bands to work together and assembled a large Native "army." He fought at the Battle of Queenston Heights and beat the Americans at the Battle of Moraviantown, where Tecumseh was killed.
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Black Canadians

Black people have been in Canada for nearly 400 years. The first known black resident of Canada was Oliver Le Jeune, an eight-year-old boy from the island of Madagascar, which is off the east coast of Africa. Le Jeune arrived in 1628.



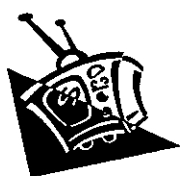
Many black immigrants came to Ontario during the late 1700s. Black soldiers helped win the War of 1812. Following that war, land in the Township of Oro, which is near Barrie, Ontario, was granted to black veterans. Around the same period, many runaway slaves from the United States settled in southern Ontario, particularly around Windsor, Chatham, and Dresden. The chart below suggests some black Canadians who have contributed to Canada.²

NAME	STORY
Anderson Ruffin Abbott	First black doctor born in Canada.
Lincoln Alexander	First black person elected to the House of Commons (1968-1979). First black to become a Cabinet minister. In 1985, he became Ontario's and Canada's first black Lieutenant-Governor.
Leonard Braithwaite	Lawyer, and the first black elected to the Ontario legislature. He served as a member of parliament from 1963 to 1975 and spoke out against laws that allowed schools to segregate black students.

² From *Trails and Triumphs: The Story of African-Canadians* by Lawrence Hill (Toronto, Ontario: Umbrella Press, 1996).

Wilson B. Brooks	First black school principal in Toronto. He began teaching in 1952, and was a principal from 1966-1986. Brooks was one of the first black commissioned officers to serve on a bomber squadron during World War II.
Rosemary Brown	First black woman elected to a provincial legislature. She served in the British Columbia legislature from 1972 to 1986.
Anne Cools	Social worker and the first black appointed to the Canadian Senate (1984).
Rita Cox	Black storyteller, founder of the Storytellers' School of Toronto, and head of Parkdale Public Library in Toronto. In 1992, she received the Governor General's Commemorative Medal for her contribution to Canadian culture.
Rose Fortune	Canada's first black police woman. She worked in Annapolis Royal, Nova Scotia, in the late 1700s and early 1800s.
Grant Fuhr	Goal tender and one of the few blacks to play in the NHL. He was a member of five Stanley Cup winning Edmonton Oilers teams. Fuhr won the Vezina Trophy for 1987-88.
William Hall	In 1859, William Hall was the first seaman, the first black African, and only the third Canadian to win the Victoria Cross. He won it for bravery during the Battle of Lucknow in India.
Josiah Henson (1789-1883)	A former slave who was a farm labourer and preacher and helped many slaves escape from the United States. Henson helped found a town near Chatham where black people could study and live.
Dan Hill (1954-)	Singer-songwriter who wrote "Sometimes When We Touch," a song that has sold millions of copies world-wide.
William Peyton Hubbard	Baker and cab driver who was one of the first black politicians in Toronto. He served as a Toronto alderman (1894-1907, 1913) and protected Chinese laundry owners from being driven out of business by richer competitors.
Ferguson Jenkins	Outstanding pro pitcher who was born in Chatham, Ontario and became the first Canadian inducted into the Baseball Hall of Fame in 1991.
Daurene Lewis	Seventh generation of a Nova Scotian family who came to Annapolis Royal in 1783. First black mayor in Nova Scotia (1984-1988) and first black woman mayor in Canada.

Elijah McCoy	Invented a lubricating device for railway locomotives that was extremely effective and reliable. The phrase <i>the real McCoy</i> originally referred to machines that were equipped with his device, which prevented moving parts from seizing and causing breakdowns. He was born in Colchester, Ontario, on May 2, 1844.
Tololwa Marti Mollel (1952–)	Canadian educator and writer from Tanzania who uses stories from Masai culture in his work.
Oscar Peterson (1925–)	World-renowned jazz pianist and Companion of the Order of Canada.
Richard Preston	Arrived in Nova Scotia in 1816. This preacher encouraged members of black and white communities to work together. The town of Preston is named after him.
Mary Ann Shadd	Ran a private school for black students in the mid-1800s. She was the first woman in North America to found and edit a newspaper. Between 1853 and 1859, she published the <i>Provincial Freeman</i> in Toronto and Chatham. This weekly attacked slavery, injustice, and segregation, and promoted Canada, self-reliance, and personal rights. Shadd later became known for fighting against slavery during the American Civil War. A public school in Scarborough is named after her.
Harriet Tubman	This St. Catharines resident came to Canada in 1851 and helped many slaves escape into Canada.
John Ware	John Ware came to Canada in 1882. He was a talented bronco buster and horseman who owned a large ranch in Alberta and competed on the rodeo circuit. (By 1911, the Canadian government was actively keeping out black immigrants. Instead, they encouraged Europeans to settle the West.)



Canadians of Asian Descent

Canadians of Asian descent have experienced a lot of prejudice over the years. For example, the Japanese — even Canadian citizens of Japanese origin — were not allowed to vote until 1948.

It can be difficult to find historical members of this group because, although Canadian resources often have separate sections for people of European, Native American, and Black heritage, they do not separate out members of any other groups.

NAME	STORY
Adrienne Clarkson (1939–)	Writer and publisher of Hong Kong heritage. She also hosts the television show, <i>Adrienne Clarkson Presents</i> .
Won Alexander Cumyow (cum'-yow) (1861–1955)	First Chinese baby born in Canada. Born in Port Douglas, British Columbia.
Arthur S. Hara (1927–)	Businessman. Chair of Mitsubishi Canada Limited.
Joy Kogawa (koh-gah'-wah) (1935–)	Poet and writer. Award-winning author of <i>Obasan</i> , a story about the Japanese internment during World War II. Her story, <i>Naomi's Road</i> , explored this issue from a child's point of view.
David See-Chau (see-chow) Lam	Lieutenant-Governor of British Columbia from 1988 to 1995.
Manzo Nagano (Man'-zoe nah-gah'-noh)	First Japanese person in Canada. As a 19-year-old, Manzo Nagano jumped ship in New Westminster, British Columbia, in May 1877.
Ruth Ohi (oh-ee) (1964–)	Illustrator of children's books.
Michael Ondaatje (uhn-datch'-ee) (1943–)	Writer and film-maker of Ceylonese origin. He wrote <i>The English Patient</i> , upon which the Academy Award winning film was based.
Uma Parameswaran (ooh'-mah pair-mah'-swear-an)	Indian-born poet who has lived in Winnipeg since 1966.
David Suzuki (1936–)	Scientist, educator, and media personality of Japanese heritage.
Paul Yee (1956–)	Canadian of Chinese descent. Award-winning writer of children's books.

NOTES

Part Three:

How to Use the Culture Cards



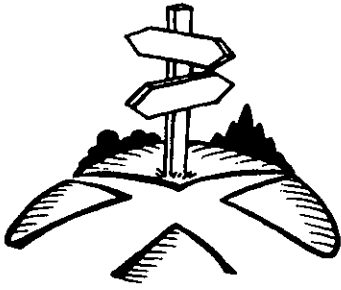
Introduction

The materials for the second part of the *Cultural Diversity* project are “Culture Cards” (or fact sheets) that provide background on eight different cultures. Two of these cultures are unique to Canada: French Canadian and Ojibwa. The remaining six are from countries that provide minority group members to Canadian culture: Brazil, India, Jamaica, Japan, Kenya, and Lebanon. These particular countries have been chosen for several reasons.

- ♦ Many Ontario First Nations belong to the Algonkian group. The Ojibwa are one member of this group, as are the Odawa, Potawatomi, and Cree.
- ♦ The French Canadian culture is unique to Canada. Many 4-H members live in unilingual areas where their only experience with French Canadian culture is through French as a Second Language classes. This club is meant to augment what they have learned in school.
- ♦ Japan is an important trading partner. 4-H holds exchanges between Japanese and Canadian youth.
- ♦ Kenya and Lebanon are fairly typical of African and Middle Eastern cultures, and provide a large number of immigrants to Canada.
- ♦ Jamaica provides the highest number of Caribbean immigrants to Canada.
- ♦ Brazil provides the majority of South American immigrants to Canada.
- ♦ Immigrants from India have provided important entrepreneurial skills to Canada, as well as to many countries around the world. Members of this culture form a visible minority that is unfamiliar to many 4-H members.

When introducing these cultures to 4-H members, point out that the Culture Cards provide only a small amount of information. Discuss the difficulty of portraying a culture in 10 activities. To give members a better understanding of what you are saying, challenge them to come up with 10 cards or activities that will show Canadian culture — both traditional and modern.

Developing these cards was equally challenging. In trying to show some traditional and modern aspects of each culture, and in trying to move beyond “cutsey” aspects that would entertain but not challenge members, the developer had to make choices. Sometimes, a certain aspect of one culture was left out because it had already been handled in another culture’s cards. Sometimes, it was impossible to show the cultural aspect in a written Culture Card. Aspects of dance and drama, for example, can be experienced only first-hand.



Organizing Meetings Around the Culture Cards

After completing the first two meetings, as outlined in the Guide for Leaders and Youth Leaders, Part Two, you have a virtually unlimited number of ways for conducting the rest of the four club meetings.

The following list provides some of these options.

- ♦ Concentrate on one culture. Spend the last four meetings working as a group to do all of the activities associated with one culture. This choice would likely include a visit to a nearby centre devoted to the culture being explored.
- ♦ Plan to visit various cultural centres in the area. Use the Culture Cards as introductory material to give members some idea about the group they are going to visit. The crafts and recipes could either be done at the cultural centre or used as a follow-up.
- ♦ Choose four cultures. Concentrate on one culture at each meeting. Do as many of the activities as possible.
- ♦ Use the Culture Cards to develop learning centres spaced around the 4-H meeting room. Divide the members into groups. Have the groups rotate around the centres. Senior members might assist by providing guidance at each centre.
- ♦ Concentrate on one thing about each culture. For example, members might choose to cook dishes, do a sample craft, or learn a piece of music, poem, or story from each culture. There might be one cooking meeting, one craft meeting, one cultural concepts meeting, and so on.
- ♦ Concentrate on one aspect of culture. Focus all of the meetings on cooking, games, or literature.

Choose activities that interest you and your club members, and that the club can do in your area. It is also useful for groups to learn about cultures that are new or unfamiliar to them.

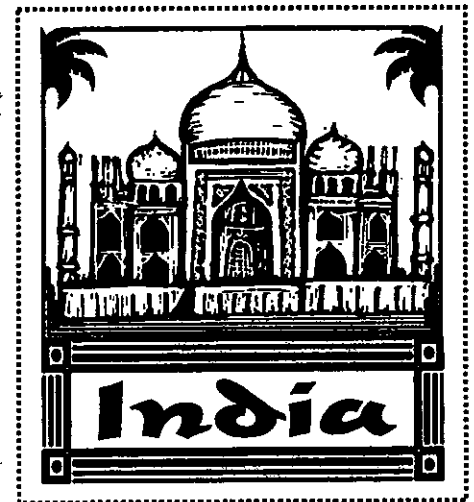
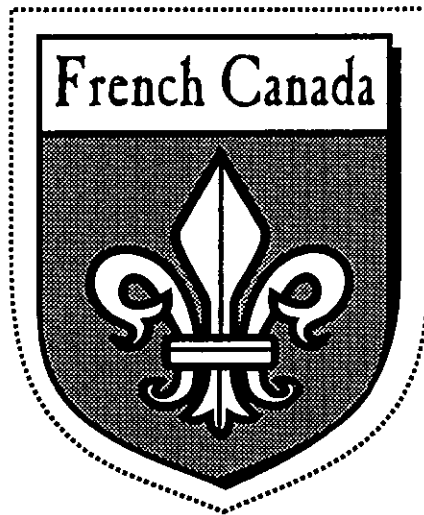
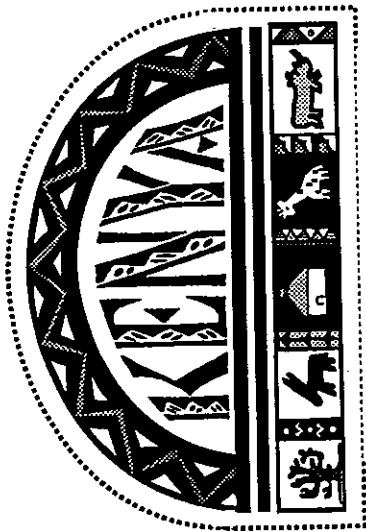
Keeping these two points in mind, groups in an area with a nearby First Nation might want to arrange a visit so that members can see what a First Nation looks like, meet band members their own age, listen to some story-telling by tribal elders, and possibly enjoy a traditional meal.

Groups near a large metropolitan area might want to tour, buy groceries, or enjoy an ethnic lunch in a specific cultural area. Alternatively, some communities have cultural festivals on which groups might focus.



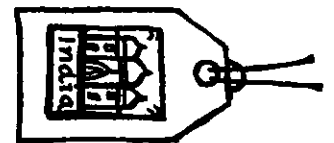
Time Guidelines

The activities for the Culture Cards have no time guidelines assigned because they are so varied, and can be expanded or shortened easily. Judge by your club's first two meetings how long certain types of activities take the members, and use that as a measuring stick when choosing activities for the following meetings.



Luggage Labels:

You can photocopy any or all of these on heavier coloured paper. Members can use them to decorate their binders or cut them up into individual tags, punch a hole in the top, tie some string or ribbon through and use them as bookmarks or tags.



You can now buy photocopy or laser print transfers for cloth - so you could copy, then iron the design on cloth to make patches or to apply to a t-shirt. Members and leaders can use their imaginations and find other fun uses for them.

Notes and Activities for the Culture Cards



Brazil

Resources

Sources of Additional Information

Brazilian Consulate
77 Bloor Street West
11th Floor
Toronto, ON M5S 1MT

The consulate will provide general information on Brazil. This must be arranged ahead of time and must be picked up.

Embassy of Brazil
450 Wilbrod Street
Ottawa, Ontario
Telephone: (613) 237-1090. Ask for the Information Officer.

The embassy will not send materials. It has some background information on modern Brazil. The most useful item is a beautifully coloured map, which you can pick up at the embassy office.

Videos

At The Threshold (PBS Home Video, approx. 60 minutes)

This video comes on the same tape as *The Tightrope of Power*, which discusses some Canadian First Nation issues. *At The Threshold* discusses how wisdom, compassion, and family are the keys to survival for Brazil's Xavante tribe. Viewers can reflect on whether the world needs new ways to express these basic values. Suitable for Senior members.

Mistaken Identity (PBS Home Video, approx. 60 minutes)

This video discusses where individual identity begins and ends. It includes segments on a group of Xavante boys from Brazil preparing for initiation into adulthood. Suitable for Senior members.

At Play in the Fields of the Lord

This film is available on video from many video stores. It shows what happens when loggers start to cut trees in an area inhabited by a Brazilian aboriginal group. The film is too long for a 4-H meeting but might interest Senior members, who could view it on their own time.

Poster

Canadian International Development Agency (CIDA)
200 Promenade du Portage
Hull, Quebec K1A 0G4

CIDA has a large poster that includes maps and pictures of Brazil, as well as information and two traditional recipes. Ask for the country profile on Brazil, catalogue number E94-29-1-16.

Card 1

Welcome to Brazil

The Country Named After a Tree

This Culture Card provides a general overview of Brazil's geography, climate, and multicultural population.

Activities

Junior/Intermediate/Senior

- ♦ With the group, locate Brazil on a map of the world. Note the direction from Canada.
- ♦ Have members practise the phrases in the table below. You might want to invite a Portuguese speaker to visit the meeting to assist them.

PHRASE	PRONUNCIATION	TRANSLATION
<i>Bom dia</i>	Bone gee-uh	Good morning
<i>Boa tarde</i>	Boh'-a tar'deech	Good afternoon
<i>Boa noite</i>	Boh'a noy'-chey	Good night, Good evening
<i>Como vai</i>	Comb-oo veye-uh	How are you?
<i>Muito obrigado</i>	Moo'-in-too oh-bree-gah'-doo	Many thanks (male speaking)
<i>Muito obrigada</i>	Moo'-in-too oh-bree-gah'-da	Many thanks (female speaking)
<i>Adeus</i>	a-day'-oosh	Goodbye

Senior

- ♦ Have members interview several store owners in their community. What products sold in the area come from Brazil?



Card 2

Values

Should We Cut Down the Forests — or Fish Them?

This Culture Card discusses issues surrounding the rainforest. It is difficult for officials who are in charge of both aboriginal peoples and development to develop a win-win solution for use of the rainforest. The people who are trying to save the rainforest suggest that there are ways to help Brazil develop solutions that meet the needs of aboriginal groups and the economy. If people in other countries can demonstrate that Brazil can make more money by saving its rainforest than by cutting it down, then the rainforest will be saved.

Activities

Junior/Intermediate/Senior

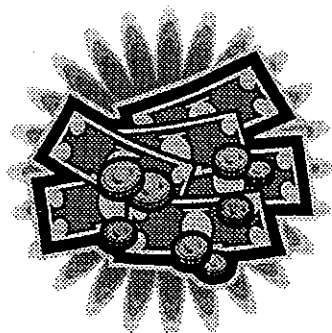
- ♦ **CAUTION:** Check for nut allergies before doing this activity.
Buy a bag of Brazil nuts. These are black nuts the shape of a section of orange. They are tight-skinned and difficult to open. Have members use nut crackers and a pick to open the nuts and enjoy the meat. While they're enjoying the snack, discuss ways that the group might use the shells as a craft or mix the nuts with something else for a snack.
- ♦ Bridgehead is a group that helps poor people in many countries receive a fair price for their work. The group has stores in Toronto and Ottawa. Its products are available through a free catalogue. Before the meeting, call Bridgehead at 1-800-565-8563 and ask for several copies of the catalogue.
During the meeting, have members look through the catalogue. How are Brazil nuts sold by Bridgehead? How does this protect the rainforest?
The answer to these two questions is in the catalogue. Bridgehead sells Brazil nuts in several ways. The nuts are harvested in ways that do not harm the rainforest. By using them to provide an income for Brazilians, Bridgehead is showing that preserving the rainforests can contribute to the Brazilian economy. To support this effort, members might wish to work together to sell some Bridgehead products.
- ♦ Before the meeting, see if your local grocery stores carry products using products from the rainforest. One such item is Dare's *Harvest from the Rainforest* cookies, which are made from cashew and Brazil nuts. Buy some of these cookies or another product from the rainforest. During the meeting, have members try the cookies and develop a way to advertise this product.
- ♦ The World Wildlife Fund has a program to help protect tropical forests in Latin America. Before the meeting, call the fund at 1-800-267-2632. Find out what 4-H members might do. During the meeting, discuss this information with members. Do members want to plan a project to help

conserve this important resource? If so, what would they like to do?

.....

Card 3

Socialization



Millions Live in Poverty

This Culture Card focuses on the differences between the rich and the poor in Brazil. The richer part of the population has \$88.10 for every \$11.90 that the poorer part has. Organizations such as *Sem Terra* are helping to change this.

Activities

Junior/Intermediate/Senior

- ♦ This activity shows members that it is easy to judge people from other cultures, but not so easy to change our own customs and values. For example, it is easy to criticize rich Brazilians for having all of the wealth. Have members consider the situation from the point of view of a rich Brazilian, then develop a short conversation outlining how they might feel about giving up their own money and lifestyle. If members can't imagine what a wealthy Brazilian might say, have them consider their own situation. They are far better off than millions of Brazilians. What would they be willing to give up to help a poor Brazilian? For example, would they be willing to do without any sweets to pay to educate one Brazilian child? If so, many organizations have programs through which Canadians can assist children in Brazil. It costs \$20 to \$30 per month for these organizations to clothe and educate one child and help the family.
- ♦ Have members consider the Brazilian proverb: *One who does not cry does not get fed*. What does the proverb suggest about the importance of communicating?
- ♦ There are no easy solutions to poverty. Have the members discuss how *Sem Terra* is working to help poor Brazilians. Encourage members to realize that this method works because the poor people are developing their own solutions. This is much better than other people coming and telling them what to do because it maintains their pride and develops their own strengths.

Members who are interested in helping *Sem Terra* can send a donation through Development and Peace, which is at 420-10 St. Mary St., Toronto, ON M4Y 1P9. They can contact Development and Peace at (416) 922-1592 or ccodp@devp.org. To find out more about the organization, they might want to visit its web site at <http://www.devp.org>

Card 4

Rules

Gauchos, a Proud Tradition

Just as western Canada has its cowboys, Brazil has its gauchos. A gaucho is a type of cowboy that developed on the plains of Argentina and the southern part of Brazil. This Culture Card outlines the life of a gaucho.

Activities

Junior/Intermediate/Senior

- ♦ Gauchos used *criollo* horses. In a book on breeds, have members find out about the criollo breed.
Books such as *Horses* (Eyewitness Handbooks, Stoddart, 1993) and *Guide to the Horses of the World* (Treasure Press, 1976) have information on the criollo.
- ♦ Gauchos cooked their meat over cow chips. Have members discuss what this suggests about the plants on the grasslands where gauchos worked.

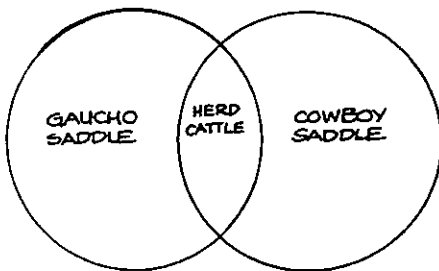
Background Information

The Brazilian plains are similar to Canada's western plains — they're grasslands with few or no trees. Aboriginal groups and pioneers in Canada's west often made fires from dried buffalo dung. Dried animal feces are a common fuel in arid climates.

- ♦ Gauchos found their way by the Southern Cross, a constellation, and the different kinds of winds. In most parts of Ontario, the prevailing wind is from the west. Have members determine what direction they would be walking in the following conditions:
 - They are walking into the prevailing wind. (Answer: West)
 - They are walking with their back to the wind. (Answer: East)
 - The wind is coming from their left. (Answer: North)
 - The wind is coming from their right. (Answer: South)

Intermediate/Senior

- ♦ 4-H members are familiar with Canadian and American cowboys. Have them discuss how gauchos are similar to and different from one or both of these groups. For example, their saddles are different. They use different weapons. They also use different horse training methods. Members might want to draw a Venn diagram showing how the groups are similar and different. (A Venn diagram uses circles to show sets and their relationships.)



Card 5

Sport

Let's Play Futebol!

Canadians love hockey. Americans follow basketball. Brazilians would trade both for soccer. In fact, soccer or futebol (foo-chee-ball), as it is called, is Brazil's favourite sport. This Culture Card highlights Brazil's love of soccer.

Activities

Junior/Intermediate/Senior

- ♦ Invite a member of a local soccer team to teach members some soccer moves. Have members play a soccer game during the meeting. Ask anyone who is waiting to play to develop some cheers to encourage the players.
- ♦ Encourage members to watch a local or televised soccer match. Discuss why they think the game might attract fans.

Senior

- ♦ Ask a Senior member to find out more about the life of Pelé. How does he compare to Canadian hockey legends such as Wayne Gretzky or Bobby Orr?
-

Card 6

Celebration

Brazilian Christmas

The Brazilian Christmas celebration focuses on the birth of Christ. Use this Culture Card to discuss this, and other, Brazilian Christmas traditions, such as a white Christmas.

Activities

Junior/Intermediate/Senior

- ♦ Many United Church congregations in Canada celebrate a white Christmas Sunday. If your group is offering this project around Christmas time, you may want to contact the Church secretary and have your group participate.
- ♦ Work with members to make a list of white food items. Plan a white-gift donation to a local food bank or other similar organization. Members can decide how to raise money for the food, who will buy it, and how and when to present it.

Intermediate/Senior

- ◆ Have members plan breakfast in bed for their parents. They could plan this for a birthday, Mother's Day, Father's Day, or some other special occasion.

Members can check through recipe books, including any 4-H cooking projects they have enjoyed, then develop a menu. The following steps may help them plan.

1. Choose the menu.
2. Develop a shopping list.
3. Buy the foods.
4. Plan a place and time for the meal.
5. Create a printed menu.
6. By checking the cooking times, and estimating how long it will take to prepare the food for cooking, calculate how long it will take to prepare the meal. Start cooking that long before you plan to serve the meal.
7. Place the meal on a decorated tray and serve it with a smile.

Card 7

Food

Multicultural Cooking

Try some Black Bean Stew, a Lime Drink, or *Bananas a Brasileira*, traditional Brazilian recipes that are outlined in the Food Culture Card.

Remind members that many Brazilians can't afford to eat the delicious foods that are traditional for their country. Are there traditional Canadian foods that few Canadians can afford to enjoy? For example, how many Canadians buy real maple syrup?

Recipe Notes

- ◆ **Black Bean Stew** — Because there are many things to do at one time (the beans are cooking, the sausages are simmering, the onion mixture is frying) make sure that the work is divided up and each person is taking care of his or her job. The final product tastes much better than it looks.
- ◆ **Lime Drink** — This recipe can be doubled, tripled, or quadrupled easily.
- ◆ **Bananas a Brasileira** — The test group used fresh coconut for this recipe. If you would like to do the same, purchase a coconut that is heavy for its size, and when you shake it you should be able to hear the liquid sloshing around inside.

To open a fresh coconut:

- ♦ Poke 2 or 3 holes in the “eyes” of the coconut, then pour the liquid into a glass. (It tastes delicious!)
- ♦ Take a hammer or a cleaver and, holding the coconut in one hand, eyes-side-up, begin tapping VERY firmly around the circumference of the coconut, about 1/3 of the way down from the top. Turn and tap, turn and tap, continuing until a crack begins to appear along this line. Eventually, it will crack all the way around and the top can be lifted off like a lid.
- ♦ Break the coconut up into pieces, and pry the flesh out of the shell. You can peel the brown layer off if you want.

Alternate Recipe

This traditional recipe is eaten by poor Brazilians. Check ethnic grocery stores in metropolitan areas for manioc flour or farina. It may also be available from some large health food stores in ethnic areas.

Farófa

(Not Tested)

Equipment:

- ☐ dry measures
- ☐ large frying pan
- ☐ knife
- ☐ cutting board
- ☐ small measures

.....

225 mL	butter
455 mL	manioc flour or farina
one	small onion, chopped
	(or chopped hard-cooked egg or finely diced Portuguese sausage)
	salt to taste

.....

1. Heat the butter in a large frying pan over medium heat. Add the chopped onion and brown lightly.
2. Add the salt and manioc flour. Heat the mixture, stirring constantly, until it is golden brown and crumbly.

Card 8

Carnaval



Let's Party!

Just before the beginning of Lent, many Catholics have a special celebration. In Brazil, this celebration is called Carnaval. This Culture Card focuses on this festival.

Activities

Junior/Intermediate/Senior

- ♦ Pre-Lenten festivities are celebrated in many Catholic cultures. Invite someone who has attended a Brazilian Carnaval or French Mardi Gras to talk to the group and show pictures of what they did. Encourage them to bring any memorabilia or souvenirs.
- ♦ Have members plan a Festa Junina. This festival is usually celebrated in June and stems from the celebration of St. John's Day (see French Canada, Card 6, Saint Jean-Baptiste Day). People dress in rural costumes and decorate the streets with small, brightly coloured flags and lights. They set up game booths, often to raise money for a public project or charity. The entertainment consists of a mock shotgun wedding. If your club would be comfortable with this type of entertainment, work with them to plan costumes and lines for the reluctant groom, pregnant bride, angry father, scandalized mother, and pious priest.

Card 9

Literature

Help My People!

This Culture Card contains a speech by David Kopenawa Yanomami, a member of the Yanomami tribe. It illustrates the tribe's struggle for survival in modern Brazil.

Activities

Junior/Intermediate/Senior

- ♦ David's letter suggests that he understands both sides of this problem. Work with members to develop a role-play of a conversation between a Yanomami and a prospector in which each person tells his or her side of the story.

Senior

- ♦ Have members dramatize a mock meeting in which David reads his letter and people respond. Various members can play David, government officials, gold prospectors, another Yanomami, and so on.
 - ♦ Aboriginal nations in Canada are also having problems protecting their traditional lifestyles. Either have a Senior member interview a member of a local First Nation, or invite a member of a local First Nation to the 4-H meeting. Ask what Canadian citizens can do to help Canadian aboriginal groups preserve their rights.
-

Card 10

Personal Experience

Smiles and Laughs Speak a Universal Language

In August, 1996, five 16- and 17-year-old girls from Vancouver, Victoria, Thunder Bay, Chatham, and St. John's visited Brazil under the leadership of Clare Stewart, a young leader from Kitchener. Clare shares her experiences in the Culture Card, and provided the activities here.

Activities

Kadamalushka

This is a dancing game that Clare Stewart's group learned in Brazil. If possible, play lively Brazilian music during this activity. It will give members a better feel for the movement and rhythm.

1. Have members form a circle. Members chant *kadamalushka* (ka-da-ma-loosh-ka) during the following activity.
2. One person starts by facing one of the people in the circle. This pair do a little kick dance together. They hop on the left foot while kicking the right foot forward, then hop on the right foot while kicking the left foot forward. After about six kick-hops, they link arms and turn a circle one way, then the other way, in a similar move to the square dance move called "twirl your partner."
3. At the end of this move, they split up and each choose another partner from the circle. These two pairs then do the motions in step 2. At the end, they split up and each choose a new partner, until everyone in the whole group chants and dances at the same time.

Pop Bottle Boats

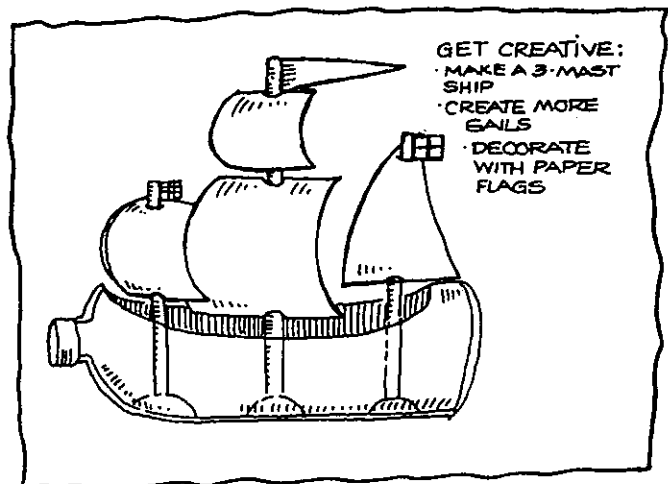
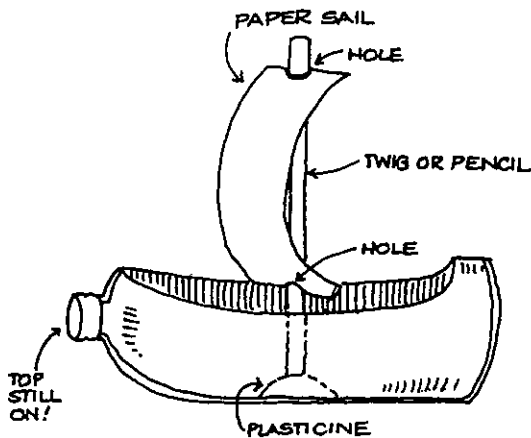
This is a craft that Clare Stewart's group shared with Brazilians.

You will need:

- ☐ one 2-litre pop bottle for each person
- ☐ sharp scissors or Exacto knives
- ☐ short twigs (or a pencil)
- ☐ construction paper
- ☐ plasticine

To make a pop bottle boat:

1. Cut one side out of the pop bottle so that you end up with a loose piece about 10 cm by 20 cm, and the remaining pop bottle is boat-shaped. Make sure that the lid is still on the bottle.
2. Use twigs or a pencil to make a mast. Make a sail from construction paper or from the leftover piece of the pop bottle. Attach the sail to the mast by making two or three holes along one edge of the sail, and threading the mast through the holes.
3. Use the plasticine to attach the mast to the inside of the pop bottle, on what would be the bottom of the boat.



NOTES

BRAZIL

Welcome to Brazil

Republica Federativa Do Brasil



The white sash that crosses the blue circle on the Brazilian flag says "ordem e progresso." This means "order and progress." The 27 stars on the sphere represent the 27 Brazilian states. The stars are placed the way they appeared in the sky on November 15, 1889, the day that Brazil became a republic.



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ISBN 0-7778-7768-6
BRAZIL

Quick Brazilian Facts

LOCATION	South America. Brazil covers almost half of the continent.
SIZE	8,511,996 square km. Brazil is the fifth largest country in the world. It is smaller than Russia, Canada, China, and the United States.
POPULATION	155.8 million. Brazil is the sixth most populous country in the world. 80 per cent of the population lives in cities.
CAPITAL CITY	Brasília. This city was built in 1960 to encourage people to settle in central Brazil. Brasília has a population of 1.67 million.
OFFICIAL LANGUAGE	Portuguese
GOVERNMENT	A president and vice president are elected every four years. They are assisted by ministers. The president cannot be re-elected.
HISTORY	For many years, Brazil was a Portuguese colony. It has been independent since 1822. Until 1889, it was a monarchy under the Portuguese king. It is now a republic.

The Country Named After a Tree

Brazil was first visited by the Portuguese during the 1500s. At first, the country was called *Terra de la Vera Cruz*, which means "land of the true cross."

But, the forests along Brazil's coast contained Brazil wood trees. These trees were used for a red dye that was popular in Europe. Instead of saying "the country that grows Brazil trees," Europeans gradually shortened that to Brazil.

Geography

Brazil includes three major regions, each with its own culture.

Amazon Region

The Amazon Region includes the area along the Amazon River and its basin. This section starts at the Peru border and goes right across the continent to the Atlantic coast. Traditional aboriginal groups live in the most isolated parts. Farmers who cut down the jungle and develop small farms have settled other parts.



For both aboriginals and settlers, the river is both a highway and a food provider. Many different kinds of fish make delicious meals. River boats carry passengers and produce from isolated areas to markets. Merchants travel by boat selling pots, pans, cloth, thread, and medicines. Instead of money, some buyers trade Brazil nuts, rubber, turtles, and animal skins.

Central Highlands

South of the Amazon Basin is a large plateau. The area is called the Central Highlands. It is 300 to 500 metres above sea level. The highlands are broken by a number of low mountain systems and cut by deep valleys.

Coastal Region

The third region is the Coastal Region. This is the coastal area that is 500 to 1,800 metres above sea level. Many European immigrants settled in this area, which has a lot of rich farmland. Many types of crops are grown here. The large modern cities of Sao Paulo, Belo Horizonte, and Rio de Janeiro are also here.

Climate

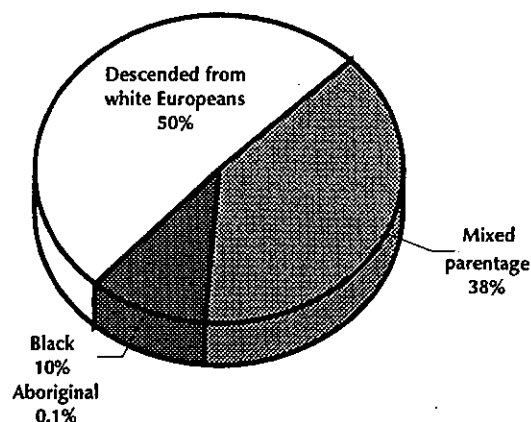
Most of Brazil is in the southern hemisphere. Its seasons occur during the opposite time of year as those in Canada. Winter is from June to September; summer is from December to March.

Brazil's climate varies from north to south. The northern areas around the equator are the warmest; the southern areas are the coldest. Exactly the opposite of Canada!

The north section and northern coast have a tropical climate. This includes high temperatures and heavy rainfall. The Amazon Basin and northern coast have more rain than anywhere else in the country.

The central highlands and southern section of coast have a subtropical climate. The southern sections are temperate. Some areas along the coast and in southern Brazil have frost and snow during the winter.

Multicultural Population



Brazil is multicultural. White, black, and aboriginal people live in Brazil.

Most of the population descends from Europeans, mostly the Portuguese. The blacks are descendants of former slaves who worked sugar plantations in northeast Brazil. Almost one-third of the country consists of people of mixed descent. Brazilians use three terms to refer to them:

- ◆ Mulatos are of mixed Black and White parentage
- ◆ Caboclos are a mix of Aboriginal and White blood
- ◆ Cafusos are a mix of Aboriginal and Black.

The country's political power and most of the money are in the hands of white people. The poor are almost all black or mulatto.



Economy

Brazilian farms grow more sugar cane and coffee than any other country in the world. Since Brazil has little petroleum, sugar cane is used to produce ethanol. This fuel has reduced the amount of pollution released by automobiles.

Although agriculture is important, Brazil is an industrial nation. The country is among the world's top ten producers of machinery, chemicals, textiles, and processed foods. It also makes satellites and aircraft, and is a centre of automobile manufacturing.

BRAZIL

Values

Should We Cut Down the Forests — or Fish Them?

Brazil's Amazon River is 6,400 km long. The Amazon is the second longest river in the world, second only to the Nile. Although it is shorter than the Nile, the Amazon contains 60 times the amount of water. The Amazon Basin also contains one-third of the world's remaining rainforest.

Fish in the Tree Tops

Every season, the forest on both sides of the river is flooded for up to 96 km from the main channel. During this time, the water is so high that dolphins swim through the tree branches. The area supports unique plant species that can live above and under water. These trees use fish to spread their seeds. The fish also provide a year-round supply of protein for local residents.

When forests are cleared to plant rice or raise water buffalo, the fish disappear. Researchers have found that controlled harvest of Amazon fish could provide more food than the fields or pasture that replace the rainforest.

Preserving Plants and Animals

As well as supplying food, the Amazon Basin is a reservoir of genetic material. More than 3,000 different plant species live in every square mile (2.6 square km) of the basin. The area has:

- ◆ 1,200 species of butterflies (North America has only about 700)
- ◆ 2,500 kinds of fish (one-third of the



world's freshwater total)

- ◆ 10% of the earth's species of birds
- ◆ an unknown number of plants (25,000 have been confirmed; there may be close to 60,000)
- ◆ millions of insects and invertebrates.

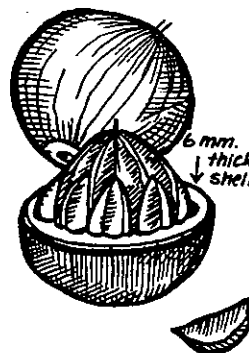
Trees in the area also put a large amount of moisture into the atmosphere. When the vegetation is cleared, rainfall declines.

Renewable Uses of the Rainforest

Left as it is, the rainforest can provide a lot of income for Brazil. Scientists calculate that rainforests have billions of dollars worth of forest products. By taking care of the rainforest and harvesting only the amount that won't hurt it, Brazilians could have their rainforest and profit from it too. This is called sustainable use.

For example, plants in the Amazon region have provided many medicines to the world. Drugs for arthritis, hypertension, and birth control have all come from the area.

Another source of income is *ecotours*. During these tours, people pay to see the rainforest in its original state. They can see Aboriginal women washing their clothes in the river, children swimming along the banks, dugout canoes carrying bananas to market, and perhaps a soccer team taking a boat to the next village for a game.



Watch your head!

Brazil nuts grow inside woody spheres about the size and hardness of a bowling ball. Fifteen or more nuts grow in each sphere. The spheres are so heavy that they can kill people when they fall. That's why people working in the jungle wear hard hats when the nuts are ripe.

Brazil nuts are a popular snack. They can be picked from the rainforest without harming the environment.

Travellers sleep in platforms similar to those used by natives.

Non-Renewable Uses of the Rainforest

Unfortunately, many people are destroying the rainforest. Until the 1950s, this was difficult because the rainforest was so hard to reach. Starting in the 1950s, however, the Brazilian government put a road through the Amazon Basin. With the road came many people eager for land and money.

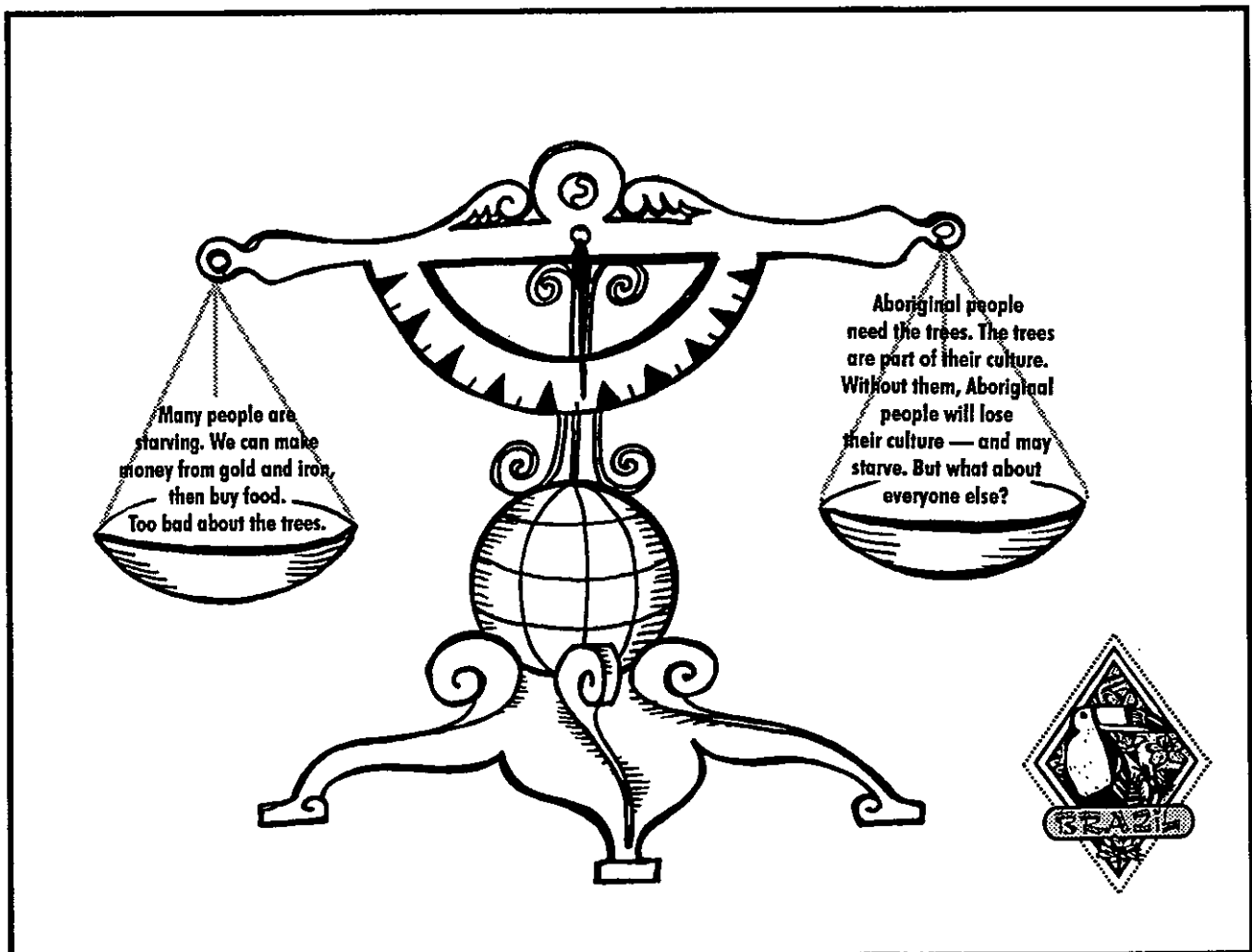
Loggers cut down the valuable hardwood trees and sold the wood. Many poor Brazilians were kicked off their farms. They moved to isolated rainforest areas. These settlers cut down the trees at the edge of the forest to make farmland.

The crops grew well — at first. After a few years, the soils lost their fertility. The crops failed. The poor families moved on and repeated the process in another area.

The Amazon Basin has many mineral resources. Prospectors called *garimpeiros* dig throughout the area looking for gold. When gold is found, the area is often cleared so that every gram of gold can be claimed. Mercury is used to refine gold. Some mining companies dump the used mercury into the river, poisoning plants and animals. The Amazon has 30% of the world's iron ore reserves. Mining these reserves also damages the rainforest.

Hard Choices

Many conflicts in the Amazon area occur between aboriginal groups and business people. Brazil's Indians are under the care of Brazil's National Indian Foundation (FUNAI). It is this group's job to protect aboriginal groups. At the same time, the group is responsible for opening the land for profit. The figure below shows the two things that need to be balanced.



BRAZIL

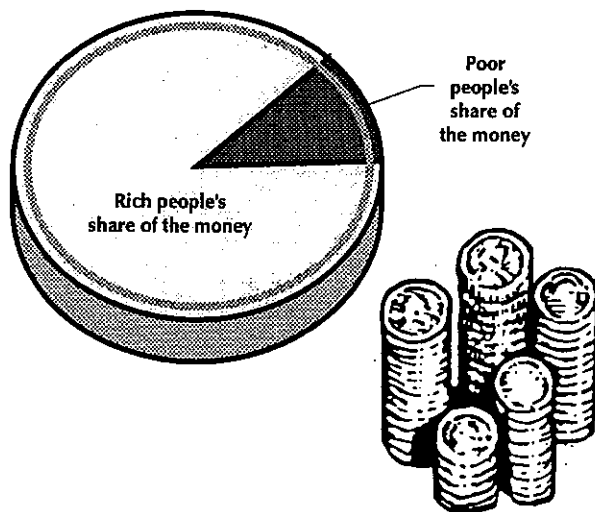
Socialization

Millions Live in Poverty

One who does not cry does not get fed.

— Brazilian proverb

Distribution of Money



Brazil is a rich country. But the money is not shared. The richer part of the population has \$88.10 for every \$11.90 that the poorer part has.

Think of it like a piece of pie. The rich have the big piece of the pie on the left. The poor have the small piece. Which piece would you rather have?

Brazil has many natural resources. Its farms produce beef, mangoes, ketchup tomatoes, soybeans, and other foods. Large amounts of produce are sent overseas to feed animals in rich countries such as Canada. Meanwhile, 30 million Brazilians don't get enough to eat.

The problem is not lack of wealth. The problem is poor distribution of wealth.

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BRAZIL

If Brazil's wealth were shared more fairly, everyone in Brazil could live comfortably. But that isn't the way Brazil is. Today, the richest 10% of the population own more than half of everything. These rich people work to make sure that they stay rich. As a result, many Brazilian children do not have comforts that Canadians take for granted.

The Statistics

- ◆ In 1990, three out of every 10 Brazilians did not have a piped water supply. Four out of every 10 had no garbage collection. Three out of every 10 didn't have public lighting.
- ◆ At the beginning of the 1990s, there were 60 million Brazilians living in poverty. Of these, 3.7 million lived on less than one quarter of a minimum wage. Some have no income at all!
- ◆ More than half of Brazilian children under the age of 6 are malnourished or undernourished. Every day, 1000 children die in Brazil. Infant mortality and violence are the two main causes.
- ◆ Most poor people can rarely buy meat, cheese, or vegetables. During long droughts in the northeast, many survive on sugar water.
- ◆ Almost one-quarter of Brazilians do not have access to safe drinking water.

Rich Protected

To protect themselves from the poor majority, wealthy Brazilians live in communities that are closely guarded. Many drive around in expensive cars driven by chauffeurs. Many have their own personal bodyguards. These measures protect the rich from thieves and kidnappers. Meanwhile, the poor suffer from many diseases, including pesticide poisoning and AIDS.

Schooling

Many people believe that schooling is the key to making things fairer for poor Brazilians. Like Canada, Brazil has a three-level education system. There are eight years of elementary education. Although this is compulsory for children between 7 and 14, only 84% of Brazil's children go to school. The others are working or living on the streets.

As many as eight million young Brazilians have no homes. These street children congregate in cities. They sleep in doorways, under bridges, and in sewers. They earn enough for food by shining shoes, minding cars, sifting through garbage, and stealing. Some are used as drug-runners. Others are sexually exploited. Without parents, schools, food, or jobs, life is difficult for these street children.

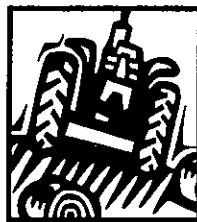
Housing

In the northeast section of Brazil, most of the poor live in rural areas. In the southeast section, almost three-quarters of the poor have crowded into the cities looking for work.

Many have no homes. Millions of poor Brazilians live in shanty towns called *favelas*. Favelas are communities built wherever poor people find room. Some are built on the strips of land beside highways, under bridges, or beside dump sites. The shanties are made of scrap metal and lumber. There is no safe drinking water near by, no electricity, and no schools or health care. One-third of Rio de Janeiro's population lives this way.

Poor People Lose Land

Many poor people are farmers. These people have little political power. When the government began encouraging large-scale agricultural projects, many of these poor farmers were pushed off their land by large developers. Those who didn't move willingly were removed — and sometimes killed — by thugs. More than ten million peasant farmers lost land this way during the 1970s and 1980s. Some went to the cities looking for work. There, they ended up in favelas.



Brazil's average farm is 3.3 hectares. Some large estates have more than one million hectares. A lot of this land is not used as well as it could be.

Inefficient Use of Land

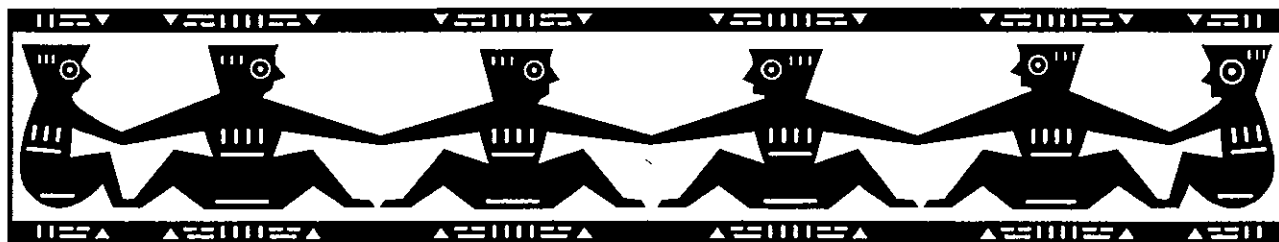
Many large farms use large amounts of pesticides and fertilizers. They use so much that they are poisoning the land — and the people who work it. Many ranches are run inefficiently. Researchers say that a 1,000-hectare co-op run by 50 to 60 families can produce more food than a typical 10,000-hectare estate.



A Solution Developed by the Poor

Many Brazilians who do not own land have formed a group called *Sem Terra*. *Sem Terra* takes over unused land in Brazil. The members work together to develop small farm communities on this land. The farms employ many poor people.

Between 1991 and 1997, *Sem Terra* helped 80,000 Brazilians to get land and begin farming. It also helped build houses and start schools. In April 1997, members of *Sem Terra* marched into Brasilia, the capital of Brazil. There were over 100,000 supporters of *Sem Terra* at the demonstration that followed. The march was so big that the government listened when the group asked for help to get unused land. As a result, the government took over some ranch properties to develop into farms.



BRAZIL

Roles

Gauchos, a Proud Tradition

Just as western Canada has its cowboys, Brazil has its gauchos. This is a type of cowboy that developed on the plains of Argentina and the southern part of Brazil. Gauchos took cattle on trail drives that lasted for weeks. During that time, they slept on the ground, drank *maté*, a bitter herb tea, and ate meat barbecued over cow chips, which is dried cow dung.

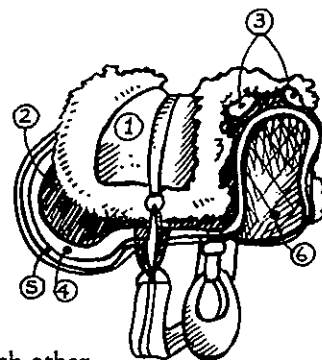
Originally, gauchos were of mixed Spanish and aboriginal blood. Many sported a black moustache that was the gaucho trademark. Gauchos traditionally wore baggy trousers, a leather apron, a broad-brimmed hat, and spurs. Here's what their traditional clothing was like.

- ◆ A multi-coloured sash around the waist
- ◆ Boleadoras — round stones wrapped in leather and attached to three long rawhide thongs. Gauchos whirled this tool around their head, then threw it. The ropes wound around animals, tripping them. In this way, gauchos were able to hunt rheas (which are large birds like ostriches), wild horses, and wild cows.
- ◆ A facón — a 35-cm knife. Usually, gauchos carried their facón in a leather sheath. They slipped the sheath between their belt and sash. In traditional gaucho society, no one touched someone else's facón. This knife was one of three things that the gaucho valued above everything else. The other treasures included the gaucho's horse — his symbol of freedom — and his woman. (In some parts of South America there were female gauchos. Not in Brazil.)

Saddle

Gaucha saddles are unique. They have no horn like a western saddle. Nor do they have a cantle like an English saddle.

Instead, the saddle is made up of many layers piled on top of each other.

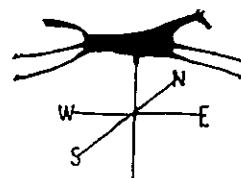


Location of layer	What it's made of	What it does
closest to rider's seat	1. thick sheepskin fleece	protects the rider
	2. piece of soft leather	protects the rider
	3. saddle frame made up of two narrow bars of leather	protects the horse's back from the weight of the rider
	4. flexible square of cowhide	protects the horse's back from the saddle frame
	5. blanket of rough woven wool	protects the horse's back
closest to horse's back	6. waterproof sweat pad	protects the horse's back and the other layers of the saddle

Originally, gauchos rode barefoot. They held narrow metal stirrups between their toes.

Gauchos were excellent riders and navigators. They could find their way across the open grasslands without a compass. At night, they followed the stars of the Southern Cross. Just as the North Star points Canadians towards the north, the Southern Cross shows the way south for people in the Southern Hemisphere.

During the day, gauchos used the wind to tell direction. Hot winds come from the north of Brazil's grasslands. Dusty winds come from the west. High winds come from the east. Cold winds come from the south.



Jobs

Gauchos branded, dehorned, and castrated cattle. Some were so good that they could stop a stampeding herd by ramming their horse at full speed into the head cow. This move flipped the cow into the air. It stopped the lead cow and made the others mill around in confusion. That made it easy for the gauchos to head them back to the main herd.

Horses

Gauchos depended on their horses. For this reason, they used gentle methods of training them. The training of a young horse started when the colt was two months old. The young horse was tied to a post near where the gaucho lived. Every day, the gaucho stroked the foal by hand. He stroked for hours — until the animal got used to humans. After several months of this treatment, the foal was turned out to pasture.

Gauchos brought the horse back as a three-year-old. They then tied it, halter to halter, with a trained horse. By staying with the older horse, it learned what to do.

Gentled horses were expected to cooperate. It was considered a disgrace to the trainer if a horse bucked the first time it was mounted.



BRAZIL

Sport

Let's Play Futebol!

Canadians love hockey. Americans follow basketball. Brazilians would trade both for soccer. In fact, soccer or *futebol* (foo-chee-ball), as it is called, is Brazil's favourite sport. It was introduced to Brazil by Scottish railway engineers around World War I. Brazilians loved it because it required no playing field or costly equipment. They could start an impromptu game wherever they were — at a playground, on the street, at the beach.



World Cup

Futebol became popular so fast that soccer leagues were formed in Rio de Janeiro and Sao Paulo during the 1920s. In 1938, Brazil was the first South American country to compete in the World Cup. This is the world championship for soccer, held every four years.

In 1950, Brazil hosted the World Cup. Brazilians built a gigantic stadium in Rio de Janeiro to hold the soccer matches. The stadium is called the Maracana Stadium. It holds 200,000 people. This is Brazil's largest stadium. Five others hold 100,000 each. Altogether, Brazil has enough stadiums to hold 4 million spectators!

Brazilians are such soccer fans that nobody works on the day that the World Cup is played. Instead, the day is a national holiday. People paint murals in the street and paint the lamp posts in green and yellow, Brazil's national colours. If the country wins, they hold parties in the streets.



National Hero

Edson Arantes do Nascimento is considered to be the best Brazilian soccer player — and the greatest soccer player of all time. This soccer genius was known around the world as Pelé. During his 18-year career, he scored more than 1,200 goals. Each time Brazil won the World Cup, Pelé was a member of the team.

Brazil won the World Cup four times: in 1958 in Stockholm, in 1962 in Chile, in 1970 in Mexico, and in the United States in 1994. This is such a rare accomplishment that Brazilians got to keep the original cup.

Let's Celebrate!

Although soccer riots have caused some deaths, usually Brazilian soccer matches are a lot of fun. People dress in the colours of the team they support and carry banners in the team colours. The game starts with the sound of drums and the cheers of thousands of voices.

People in the audience continue to drum during the entire game. They cheer as the players run down the field.

Brazilian soccer is a fast game during which players bounce the ball off their knees, give it a backward kick, or butt it with their head. The players are so quick and agile that it's almost like watching a ballet.



Notes



BRAZIL

Celebration

Brazilian Christmas

What's Christmas without Santa Claus, stockings, and a hot Christmas dinner? Ask a Brazilian.

Manger Scene

In Brazil, Christmas revolves around the birth of Christ. Instead of elves and reindeer, Brazilian families traditionally decorate their homes with a manger scene. This is a small stable representing the place where Christ was born.

All mangers include figures for the three members of the Holy Family: Joseph, Mary, and the baby Jesus. Most also have shepherds and wise men. Many include sheep, camels, a donkey, and other animals. In Brazil, this scene is decorated with eucalyptus leaves and red flowers.



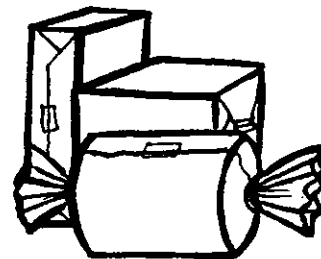
A Meal for the Holy Family

In Canada, many families leave cookies, milk, and carrots for Santa and his reindeer. In Brazil, families traditionally prepare a meal and set it out on the table on Christmas Eve. Instead of eating, they go to a midnight mass. In honour of the Holy Family they leave the feast of roast pig, steamed fish pie, fried shrimp, and desserts on the table while they are at church.



White Gifts

Traditional Brazilians followed a custom called a white-gift Christmas. Families chose and wrapped white gifts. Such gifts included rice, potatoes, or other white food items. They wrapped gifts in white paper and placed them on the manger scene in front of the church. The gifts were then given out to poor families for Christmas dinner.



Christmas Morning

On Christmas morning, the children make breakfast for their parents and serve them breakfast in bed. No gifts are opened until the meal is finished.

Notes



BRAZIL

Food

Multicultural Cooking

Many Brazilian recipes are a combination of Indian, African, and Portuguese cuisine. Each region of Brazil has its own special dishes that use local spices and ingredients. Many of these dishes mix foods in interesting ways. For example, *Arroz de Galinha* is a supper that includes rice with chicken, boiled eggs, olives, and peas. *Peixe a Brasileira* is fish stewed with potatoes and vegetables.

Daily meals include meats such as beef, vegetables, fruits, and pastries. Corn, brown beans, and rice are an important part of the daily diet. Bananas and



manioc are also common. Manioc is a root vegetable similar to a potato.

Brazilians drink a lot of coffee and tea. The country is known for its *maté*, which is a Brazilian tea. *Cafézinho* is a strong, hot, sweet coffee that is served in small cups and drunk quickly. Sucos consist of fruit popped into a blender with sugar and crushed ice. The favourite flavours are *suco de limão* (lime) and *suco de maracujá* (passion fruit). Mmmm! Tart...and sweet.

Equipment:

- ☐ dry measures
- ☐ liquid measures
- ☐ Dutch oven or large saucepan
- ☐ small measures
- ☐ small saucepan
- ☐ fork
- ☐ knife
- ☐ medium frying pan

Preparation time:

15 minutes (not including
soaking time for the beans)

Cooking time: 1 ¾ hours

Makes about 6 servings

Feijoada (Fay-joo-ada)

Brazilian Black Bean Stew

Brazilian cooking is a unique combination of local ingredients and Portuguese style. There are many versions of this typical Brazilian dish but they all have black beans, sausages, and a garnish of sliced oranges.



500 mL	dry black beans
1 litre	water
250 g	hot Italian sausage
50 mL	olive oil
1	onion, chopped
1	green pepper, chopped
4	cloves garlic, chopped
5 mL	ground cumin
2 mL	hot red pepper flakes
3 mL	ground cardamom
250 mL	orange juice
5 mL	salt
1	orange, peeled, and cut into slices
white rice (optional)	

1. Read the recipe. Assemble all equipment and ingredients.
2. Rinse the beans and check them closely for stones or bits of dirt. Place the beans and the water in a Dutch oven or large saucepan and bring to a boil over high heat. Let simmer for 5 minutes, then remove from heat and let sit for 1 hour to soak. (Or you can omit this boiling step and just let the beans soak overnight in the refrigerator.)
3. Drain the soaking water, and add 1 litre of fresh water to the pot. Bring to a boil over high heat, then reduce heat to low and simmer for 1 hour, or until the beans are tender.
4. While the beans are cooking, place the sausages in a small saucepan, poke a few holes in them with a fork, and add water to cover. Bring to a boil over medium heat and let simmer until the sausages are cooked through — about 10 minutes. Remove from water and cut into ½ cm slices. Set aside.
5. Heat the olive oil in a medium frying pan and add the chopped onion, green pepper, and garlic. Cook over medium-low heat until the vegetables are tender but not brown — 7 to 10 minutes. Add the cumin, red pepper flakes, and cardamom. Cook for a minute, just to blend flavors.
6. When the beans are cooked, add the sliced sausages, the onion mixture, the orange juice, and the salt. Cook for about 30 minutes.
7. Spoon the beans out into bowls, topped with some orange slices and accompanied by white rice, if you like.

Equipment:

- ☐ knife
- ☐ lemon juicer
- ☐ blender
- ☐ spoon
- ☐ dry measures
- ☐ small measures

Preparation time:

10 minutes

Makes 1 drink

Sucos (Soo-koos)

Brazilian Lime Drink

This refreshing drink is just what you need in the hot Brazilian climate. It goes well with a spicy stew or all by itself.



.....

1	lime
50 mL	sugar
6	ice cubes
75 mL	water

.....

1. Read the recipe. Assemble all equipment and ingredients.
2. Cut the lime in half, crosswise and, using a lemon juicer, squeeze as much of the juice as possible into the blender. Using a spoon, scrape any remaining pulp out of the lime shells.
3. Add the sugar, ice cubes, and water to the blender and blend, turning the motor on and off, until the mixture is slushy and smooth. If an ice cube gets stuck in the blender blades, unplug the machine before trying to free it up.
4. Serve immediately in chilled glasses.

Equipment:

- ☐ knife
- ☐ 22 x 33 cm baking dish
- ☐ dry measures
- ☐ small measures
- ☐ grater for coconut (if using fresh)

Preparation time: 10 minutes

Cooking time: 15 minutes

Makes 6 servings

Bananas a Brasileira

In Brazil, bananas are sometimes eaten as a vegetable to accompany meat or stew, or they may be combined with other tropical fruits and served as a dessert.



6	medium bananas
125 mL	orange juice
15 mL	fresh lemon juice
50 mL	brown sugar
30 mL	butter
250 mL	grated fresh coconut (pre-shredded coconut can be used)

1. Peel the bananas and cut them lengthwise into halves. Place in a buttered 22 x 33 cm baking dish. Combine orange juice, lemon juice, and brown sugar in a small bowl. Pour over the bananas in the dish. Cut the butter up into little pieces and arrange over the bananas.
2. Bake at 400°F (200°C) for 10 to 15 minutes, until sizzling. Remove from oven and sprinkle with the grated coconut.

BRAZIL

CARNIVAL



Let's Party!

Almost ninety per cent of Brazilians are Roman Catholics. Catholics traditionally take 40 days to prepare for Easter. This 40-day period is called Lent. During Lent, Catholics traditionally fast and say special prayers. Just before the beginning of Lent, many Catholics have a special celebration. In Brazil, this celebration is called Carnival. It was originally one day, but has grown to four to six days.

Costumes are Important

Originally, people played pranks during Carnival. They dropped water bags from windows onto pedestrians, dressed up in costumes, paraded through the streets, and danced. Today, many still dress in various costumes. Some dress as *pierot*, a clown. Others wear tiny bikini costumes. Many participate in Samba School parades.

Samba Schools are community centres. Each school has from 500 to 4,000 members. All members work together to prepare for the Carnival parade. To dance in the parade, members must attend regular practices and have a costume. Costumes cost from a few dollars to several hundred. It may take a whole year to save for one.

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The Samba Schools take a lot of time and money. Some people think that the parades are used to help Brazil's poor people forget about their hard lives.

Party in the Street

In some areas, such as the Bahia region, Carnival is a street celebration. Party-goers dress in costume — or simply wear shorts and a t-shirt. They drink and dance in the street for hours.

The great thing about these parties is that everyone is welcome. It's free. The music is provided by mobile trucks equipped with gigantic speakers. The party can move with the truck! What a way to celebrate life!

Carnaval is a Ball

In Rio de Janeiro, Carnival is celebrated at night. Every community club has a ball to which members are invited.



Carnaval

Notes



BRAZIL

Literature

Help My People!

People think that there were four and five million Aboriginal people in Brazil during the 1500s. There are now fewer than 250,000.

During this century alone, one tribe has become extinct every year. The Yanomami tribe is fighting for survival. Until several decades ago, members of this tribe had never seen a European. Today, they are fighting to save their lives, their land, and their way of life.

Statement to the Inter-American Commission on Human Rights

by David Kopenawa Yanomami

My name is David Kopenawa Yanomami. I am a Yanomami Indian. I want to send my message to those who are friends and who are helping us defend the forest. I want to talk to the people through the authorities and to any other people who do not know the problems of the Indian in Brazil. We Yanomami have lived in the forest for a long time, for much longer and before any white or non-Indian people arrived here. We used to be free and we did not have any kind of illness; we were

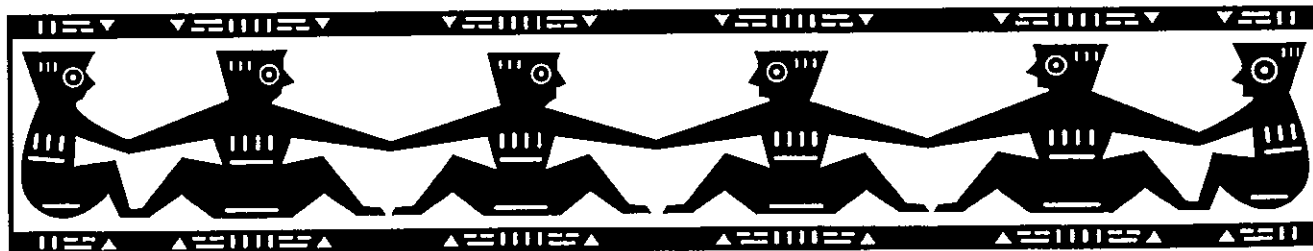
not sick at all.

Because during that time there were no non-Indians around here — they were far away — we Indians did not know the non-Indians would give us so many problems, that the gold miners were so bad. I am telling the truth, and I am not saying that every non-Indian is not good or a bad person. I am talking about gold miners who came here and take our fish, kill the animals of the forest, and devastate the forest. That is what I am talking about. Now we have the *garimpeiros* (gold miners) here. They have invaded our territory. In 1987, that was when they first came. They also killed four Yanomami at Paapiu. From Paapiu they spread out onto the territory with small airplanes and helicopters they had and rolled into the forest. Now they are all over the territory.

And we Yanomami are very much worried — we are very worried because we do not have an authority like the President. We are not authorities so we have to ask them to change the situations and to take the gold miners or *garimpeiros* out of the area.

I have asked many times FUNAI (the Government Indian Agency) and all the authorities, including former President Sarney, when he was president. I asked him to take out the gold miners, the *garimpeiros*, but the only thing they did was to promise and to keep promising things and not do anything.

Instead, they let many other gold miners come in. They have come through Catrimoni, Uraicuera, Jai, Maturaca and all those other places. And they did not take them out. With the gold miners or *garimpeiros* came also the sickness. They spread out and they also took the sickness with them. Because of the mosquitoes that bite them and bite us, we are now having all of this sickness. The sickness called malaria is very strong, and I think at least one





thousand Yanomami have died already. Even more than one thousand. This is what I think.

Our situation, the Yanomami situation, is very bad. Now our rivers are dirty. Our streams, which are the small rivers, are dirty. The Yanomami do not know about mercury. They have never seen it. Mercury is used by gold miners to clean the gold. I mean they use it for gold mining. When they eat that and drink that they get sick.

The gold miners are also poor people, just like us they are not rich. I feel pity for them because they come here, because their bosses or garimpos send them here, and they just obey them. Around this Surucucus area there are a lot of gold miners or garimpeiros. The federal police have not taken them out. They tried, but what they did was to get the nice garimpeiros out. Not the bad and mean ones.

I am a Yanomami Indian who understands the non-Indian world. Keep asking President Collor to take out or to expel the gold miners from our territory.

President Collor has been in Surucucus, but he has not been in the other territories of Catrimania, Awaris, Toototobi, Aracaca, Maturica. He has not been there, he has only been in a military base in Surucucus area. That is the only thing he saw. President Collor knows that the situation is not good. So I am asking other people to continue pressuring the Brazilian government to help expel the gold miners.

I asked the UN, the United Nations, that gave me a prize, and I tell them that the prize did not help my people. So I am asking the UN to help pressure the Brazilian government to take out the gold miners from our area. Also, the Organization of American States, we want them to help us as friends. Help the Yanomami as though they were our friends.

I think it is not only the Brazilian government. You should pressure every government in the world because they are all alike and they should help us help the Indian. Protect the Indians, protect the rivers, the mountains, the forests. We need to survive.



BRAZIL

Personal Experience

Smiles and Laughs Speak a Universal Language

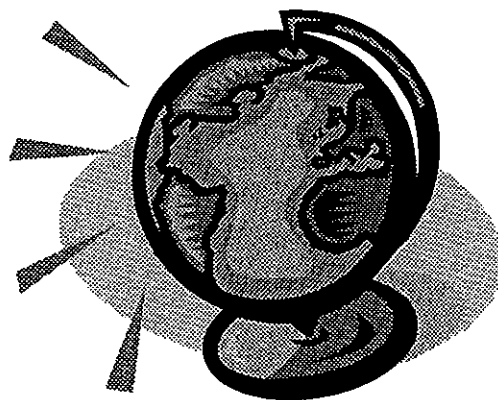
During an international visit to Brazil, Guides from across Canada found that laughter, caring, and a spirit of fun can break many language barriers. In August, 1996, five 16- and 17-year-old girls from Vancouver, Victoria, Thunder Bay, Chatham, and St. John's visited Brazil under the leadership of Clare Stewart, a young leader from Kitchener. They went to Nova Friburgo (no-vah fri-buhr-go), a city about a two-and-a-half-hour drive from Rio de Janeiro. Nova Friburgo is in a mountainous area that has many farms.

As in most of Brazil, a small number of upper class and middle class people live in Nova Friburgo. Most of the population is very poor. The Brazilian Guide units tend to come from upper and middle class families. The Guides appreciate the things they have in life and want to help others. For several years, they have worked with children in poorer areas. The Canadian Guides were invited to join in these sessions.

School Visits

The group visited several schools located about an hour from the city centre, as well as a large school right in the city. "Normally, the Guides spend an entire day visiting each school," reports leader Clare Stewart. "During our visit, we visited six schools over a four-day period."

The rural schools consisted of one room. Students were bused or walked in from the surrounding areas. "Even though it was the middle of the



Brazilian winter, some students wore only flip-flops on their feet," Clare Stewart says. "One student had no shoes at all."

Not Like Canadian Schools

The schools around Nova Friburgo are very different from Canadian schools. Most have two staff members. There's a teacher and an older woman who cooks and cleans. This is important because students are served lunch. In some cases, it might be their only meal of the day.

"School lunches were rice with black bean sauce," comments Clare Stewart. "Sometimes there was chicken. Often, there were boiled eggs and cabbage as well. To drink, there was just water."

Both the one-room schools and the large city school had little equipment. "There was little art work on the walls and no sign of toys or equipment," remembers Clare Stewart. "But when we started to sing or play games, everyone laughed."

A Simple Message

The smiles and laughter showed that the Guides cared about the people they were visiting. Their message was simple. They talked about the environment. They showed students how to dispose of garbage and what to recycle. They taught about clean drinking water and personal hygiene. They also taught farming techniques.

"The Brazilian Guides used a series of videos,

mostly cartoons," Clare Stewart reports. "Most used humour to demonstrate what they wanted to get across."

After the videos, the Guides talked to the students, then followed up with activities. They made notebooks out of paper that had been used only on one side, drew, painted, and staged little plays. They also helped to plant and care for vegetable gardens that contained cabbages and beans. Students were encouraged to teach their families what they had learned.

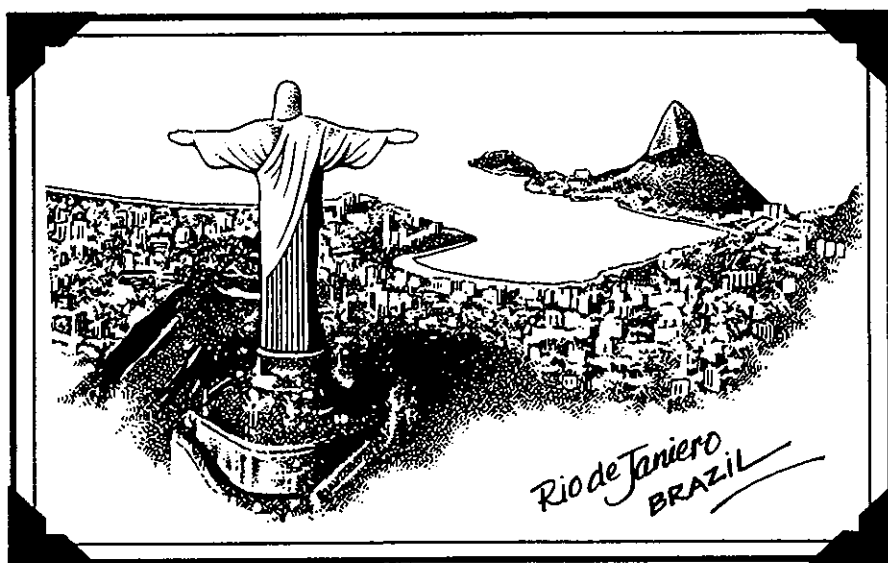
Similarities and Differences

During the visit, the Canadian and Brazilian Guides spent a lot of time together. Despite the language barrier, they formed some very special friendships. "One night we had a sleepover," Clare Stewart remembers. "It was just like sleepovers in Canada, with loud music, fights for the only washroom — and I'm sure I overheard some talk about boys."

They also learned some interesting things about the culture. "The restaurants we visited had no menus. They were buffet style. You chose what you wanted to eat. The plate was weighed at the end. You paid according to weight."



*Coat of Arms
of BRAZIL*



French Canada

Resources

Director of Communications
Government of Quebec
525 René-Lévesque Blvd. East
Québec, Québec G1R 5R9
Telephone: (418) 649-2345

The Quebec government will provide study documents on modern Quebec culture that include *Canadian Federalism and the Autonomy of Québec: A Historical Viewpoint* by Marc Chevrier, *Laws and Languages in Québec: The Principles and Means of Québec's Language Policy* by Marc Chevrier, *Québec, Your Partner in North America* and *Contemporary Québec*. The first three will provide supplementary information for Senior members. The final item has good pictures, as well as information on Québec's history and education system.

It is often easier to get information from Quebec sources if one requests it in French, even if your French is limited. At the very least, a polite *S'il vous plaît* (please) or *merci* (thank you) is appreciated.



Ministry of Culture and Communications
Government of Québec
225, Grande Allée est
Rez-de-chaussée
Québec, Québec G1R 5G5

Two French-language publications are available from this office:

- ♦ *Vivre en français au Québec* (ISBN 2-550-31904-4, published 1997) explains the reasons for having Québec as a French province. This 32-page brochure is available free.
- ♦ *Le Québec actuel* (ISBN 2-551-16448-6, published 1995) is an illustrated 44-page book that discusses Québec's culture, economy, commerce, education system, work, and environment. It is available for \$7.95 plus shipping and handling from Les Publications du Québec, C.P. 1005, Québec, Québec, G1K 7B5. Telephone 1-800-463-2100 or (418) 463-5150.



Québec City and Area Tourism
60, rue D'Auteuil
Québec, Québec G1R 4C4
Telephone: (418) 649-2608
Home page: <http://www/quebec-region.cuq.cq.ca>

This is a source for brochures that show the area around Quebec City, including many of the historical buildings.

Tourism Quebec
C.P. 979, Montreal, Quebec H3C 2W3

Card 1

Welcome to French Canada

Canada: A Land of Many Cultures

This Culture Card provides a general overview of French Canada.

Activities

Junior/Intermediate/Senior

- ♦ a) What language did members first learn to speak? Explain that this is usually called their “mother tongue.” In rural Ontario, many people learn English first.
- b) What other languages have members studied? If they know some French, encourage them to share some words or phrases.
- c) In what other languages can members communicate? Many young people are fascinated with other languages and often learn to count or say several words in various languages. If you have members like this, encourage them to share some of what they know.
- ♦ a) Have members role-play being a Québécois visiting Ontario. They are on holiday. They want to buy some things or order a meal, but don’t know the English words. No one in the store or restaurant speaks French.
- b) After the role-play, discuss how members might feel in such circumstances. Encourage them to realize that many French-speaking Canadians feel out-of-place in their own country when they have difficulties making themselves understood. Sometimes, frustration like this leads to anger.
- ♦ Consider inviting a French teacher, an exchange student, or a neighbour who is originally from a French-speaking community to speak to the group. Ask about the different ways that French-speaking Canadians feel about the fact that some English-speaking Canadians do not appear to value French Canadian culture.



IMAGE OF
ST. CATHERINE

Card 2

Values

La Tire Ste. Catherine

This Culture Card focuses on St. Catherine's Day, and contains a recipe for La Tire Ste. Catherine, or pull toffee, that members can make.

Many French Immersion programs celebrate St. Catherine's Day. If a school board near you has a French Immersion program, you may wish to contact one of the teachers and ask about local resources and other activity possibilities. He/she may also have a favourite pull toffee recipe.

Remind members that pull toffee was not originally wrapped in wax paper or plastic wrap. It was often eaten as soon as it was made. Alternatively, it might have been wrapped in any material that was available. Because paper was expensive, early toffee makers might have stored it in birchbark containers. That is how aboriginal groups stored maple sugar.

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Card 3

Socialization

Vive the French Language!

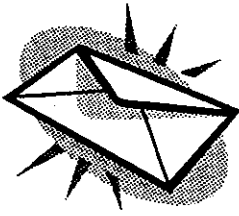
One of the reasons that French Canadians were not assimilated into English Canadian culture was sheer numbers. French Canadian families had large numbers of children who maintained their traditional ways. This was referred to as the revenge of the cradle. This Culture Card highlights how French Canadians have preserved their language and culture

Activities

Junior/Intermediate/Senior

Have members of the group write to a French 4-H pen pal. At the meeting, members can write a letter talking about the project they're doing and what they hope to learn from it. You can contact French young people through one of the people below or contact a club in Northern or Eastern Ontario.

M. Serge Bilodeau
Coordonnateur
Association des jeunes ruraux du Quebec (A.J.R.Q.)
1140, rue Taillon, bureau 204
Quebec, (Quebec) G1N 3T9
Telephone: (418) 681-4847
Fax: (418) 681-0771



M. Serge Michaud
Manager-Human Resource Development & Training Unit
New Brunswick Department of Agriculture and Rural Development
P.O. Box 6000
Fredericton, New Brunswick E3B 5H1
Telephone: (506) 453-2666
Fax: (506) 453-7978

Senior

- ♦ One skill that assists people in working within many cultures is being able to consider how someone from a different cultural group might feel about specific issues. Have Senior members practise this skill by imagining how they might feel about the French and English debates about Canada if they were a member of an aboriginal group. Some members of aboriginal groups, for example, feel a little annoyed or bitter about this fight because both the French and English took land from them. Ask three Senior members to develop a series of short speeches or a role-play explaining what founding cultures they think Canada has, and what the official language or languages should be. One Senior member might represent each of the three founding cultures: aboriginal, French, and English. Many First Nations think that aboriginal groups founded Canadian society. Members might want to consider what points they might make about aboriginal contributions to Canadian society. For help, they might refer to the Ojibwa Culture Cards.

Card 4

Roles

A Life Bound by "Duty" — The Seigneurial System

The seigneurial system defined the roles of early French settlers. This Culture Card outlines the system and its roles.

Activities

Junior/Intermediate/Senior

- ♦ a) Early French Canadian culture emphasized the duties that people have to their family, group, and religion. In a group, have members discuss what duties they have at home, at school, and at 4-H. Have them develop a cartoon or picture showing what duties they have in one area. The chart on the next page provides some ideas.

Duties of 4-H members of <i>Cultural Diversity</i>
• Attend 2/3 of meeting time
• Co-operate with other members and leaders
• Have fun
• Participate in the Achievement Program

- b) As members discuss their duties, listen to the tone of voice they use and observe the body language. Encourage them to consider whether they consider a duty to be a positive or a negative thing. For example, they might feel positive about the duties they choose, but negative about duties other people choose for them. Encourage members to understand that cultures have different attitudes towards duty. In many cultures, duty is considered a positive thing. Many people like fulfilling duties because this is one way they can contribute to the other members of their culture.
- ♦ Ask 4-H members to think of people they consider heroes. Encourage them to discuss why the person is a hero. People become cultural heroes because they represent values that are important to a particular culture. For example, many sports heroes represent modern society's desire for achievement, wealth, and success. Media personalities can represent the value of beauty, wealth, generosity, and motherhood. Senior members might realize that many Canadian sports heroes are used by business to manipulate Canadian clothing styles. Some may be bothered by this. Others may accept it as part of their culture. Different cultures value different things in their heroes. Jamaica has a list of people whom the government has officially declared to be heroes. Members can learn about these heroes in the Jamaica Culture Card 2 — Values.

Intermediate/Senior

- ♦ Before the meeting, try to obtain a copy of *Madeleine de Verchères, Héroïne canadienne* by Morgan Kenney (D.C. Heath Canada Ltd., 1989). Although this book provides useful information about traditional French Canadian culture, it shows Iroquois culture in an unsympathetic light.
- a) Have members study the pictures. What do they show about traditional French Canadian culture? For example, they show a lot about the dress and customs of the time. Madeleine's pride in being able to defend her family's seigneurie is also evident.
- b) Much of the conflict between European settlers and aboriginal groups stemmed from a lack of understanding between cultures. Many of these misunderstandings survive in the present. The story in this book is told from Madeleine's point of view. As a result, the Iroquois are portrayed in a negative light — they are

shown as savages. Encourage members to look at the ways the Iroquois are portrayed. Have them redraw one of the cartoon frames from the point of view of one of the Iroquois who is trying to get into the fort.

.....

Card 5

Communication

La Ceinture Fléchée

This Culture Card focuses on the voyageurs. It contains directions to make a *ceinture fléchée*, or an “arrow waistband,” a traditional garment of the voyageurs.

Craft Notes

The size of straws needed for this project will change depending on the size of the wool you’re using. I found that milkshake straws had a large enough hole.

When planning this project, consider the length of time it will take to help members start the weaving. Although this is a comparatively simple form of weaving, it may be too tedious and time-consuming for Junior members. It took me about an hour to start and do the first 10 cm of the sash I did for the illustrations.

If your group is young, consider starting one sash. Have young members work in pairs, with one holding the straws in place while the other weaves. Ask each member to contribute a certain number of rows or centimetres to the sash. Once they get the idea, they may want to start their own sash. Wait until they ask.

Teen members who enjoy crafts and are used to knitting will find that this form of weaving goes together faster than knitting and will likely be willing to make their own sashes. If you have members who are really enthusiastic, explain that voyageur sashes had distinctive family patterns — just like the Scottish tartans. Encourage them to think of ways to decorate the sash. For example, they could make a multi-coloured sash by using lengths of wool of different colours, thread additional pony beads onto the sash as it’s being woven, or sew beads or sequins on at the end.

Once members learn this form of weaving, they may want to use it to make animal collars (try three straws), headbands (try four straws), or other items.

Alternate Activities

Junior/Intermediate/Senior

- ♦ A *ceinture fléchée* is about the length and size of a long scarf. Have members experiment with a long scarf. How many different ways can they use that scarf. Consider the following uses:

- as a piece of clothing
- as a carrier
- as a tool
- as a decoration
- for first aid

What else can members think of?

- ♦ Members who enjoy music might like to learn and sing the voyageur song, *En Roulant Ma Boule Roulant*. Many French and music teachers will have the words and music for this song.

Card 6

Celebration

St. Jean-Baptiste Day

For Quebecers, June 24, St. Jean-Baptiste Day, marks the day when they get together to celebrate and remind each other of the importance of preserving and strengthening their unique culture. This Culture Card focuses on this celebration.

Activities

Junior/Intermediate/Senior

- ♦ Chamomile is an herb that is picked in late June. Make and enjoy some chamomile tea. This tea is often used to settle upset stomachs. It is also supposed to help people sleep.
- ♦ a) Costumes are an important part of many St. Jean-Baptiste celebrations. As a group, plan how to dress for the following caricatures:
 - the Anglophile who can't speak French but believes that all French Canadians can speak English
 - a politician who appears not to value the Quebecois
 - Saint John the Baptist
 - another idea.

Members might plan these costumes at one meeting, then wear them to the next. Alternatively, leaders with a collection of



costume materials may work with members to develop some costumes.

- b) As a group, discuss the fact that making caricatures of people is a safe way of getting rid of anger. It is also a useful way to communicate feelings about certain issues. Members might want to refer to the Jamaican Culture Card 8 — Crafts. Members of that culture also use costumes as a way of poking fun at others. Remind members that even when making a caricature to be considerate of other people's feelings.

Intermediate/Senior

- ♦ Cultural beliefs often have basis in fact. For example, certain herbs are best collected in June and July during their flowering period. Have members interview a health food store owner or naturopath, or look through an herb book to find out what medicinal properties chamomile and sage possess.

Background Information: Chamomile and Sage

Remember the nursery story in which Peter Rabbit was fed chamomile tea when he ate too much? Chamomile is still used to soothe stomach pains. It's believed to calm the nerves, which is why so many people drink chamomile tea at bedtime. Chamomile poultices are also used for bruising and sprains. In Russia, the tea is used for colds, as a sedative, and as an antiseptic.¹

Herbalogists say that sage flowers in June and July. This is the best time to collect and dry both the flowers and leaves. As well as a flavourful seasoning, sage is a useful tea to help digestion and is used, cold, to reduce fever. One teaspoon of sage leaves to one cupful of boiling water is massaged (when cool) into the scalp for dandruff.² Sage tea is also thought to be useful in treating many serious ailments, including cancer.³

¹ *Indian Herbalogy in North America, Shambhala Publications Inc., 1973, pp. 80-82*

² *Indian Herbalogy in North America, Shambhala Publications Inc., 1973, pp. 237-238*

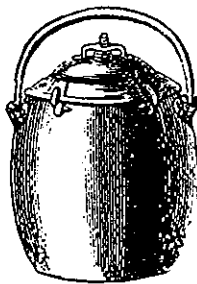
³ *The Breuss Cancer Cure, Alive Books, 1995*

Card 7

Food

Simple Ingredients, Delicious Flavours

This Culture Card discusses the foods of the *habitants* and contains a recipe for French Canadian Split Pea Soup.



Maple syrup is a common ingredient in French Canadian cuisine. Because aboriginal groups taught European settlers how to make maple syrup, maple syrup making is covered under the Ojibwa culture cards.

Background Information

Many 4-H members may not be familiar with the word *habitant*. Point out that the H in the logo of the Montreal Canadiens hockey team stands for *habitant*. This term is used with pride by many French Canadians.

The *Our Heritage* project has recipes for several French Canadian dishes, including:

- galette, a dish eaten by the voyageurs
- Johnny Cake, which is made from cornmeal
- Tourtière, which is a savoury meat pie traditionally served on Christmas Eve
- Baked Beans, which the settlers learned from the Natives. Baked beans is a traditional Iroquois dish

Alternate Recipe

(not tested)

Grand-Pères

375 mL	maple syrup
375 mL	water
250 mL	pastry flour
2 mL	salt
10 mL	baking powder
125 mL	milk

1. Heat maple syrup and water in a medium saucepan.
2. Sift flour and measure.
3. Sift together flour, salt and baking powder.
4. Make a well in the centre, add the milk, stir only until combined.
5. Drop by spoonfuls on boiling hot syrup, cover closely and cook gently for 12 to 15 minutes. Do not lift cover for first 10 minutes.
6. Serve hot dumplings in their own sauce for dessert.
7. Makes 6 or 7 dumplings.

Card 8

Music

Savez-vous planter les choux?

This Culture Card contains the French song *Savez-vous planter les choux?*

It can be difficult for non-musical leaders to teach a song. If you fit into that category, ask a musical friend to help you out by coming to the meeting or by letting you tape him/her singing the song. By listening to the tune, members can get some idea of the pitch and rhythm. Ask them to hum along with the music the second time they hear it. By the third time, they might want to try the chorus.

Savez-vous planter les choux has been provided because of its repetitive vocabulary and simple tune. Another easy song is *Alouette*. The words and tune for this song are available from French as a Second Language teachers at most elementary schools.

Encourage older members who have taken more French classes or any members from a French immersion program to assist the others with the pronunciation of various words. As they begin to understand the words, they may appreciate the humour in the song.

Alternatively, members could chant the words as they do the movements.

Translation

Chorus

Savez-vous planter les choux,	Do you know how to plant cabbages,
À la mode, à la mode?	The way we do, the way we do?
Savez-vous planter les choux,	Do you know how to plant cabbages,
À la mode de chez nous?	The way we do at home?

Movement

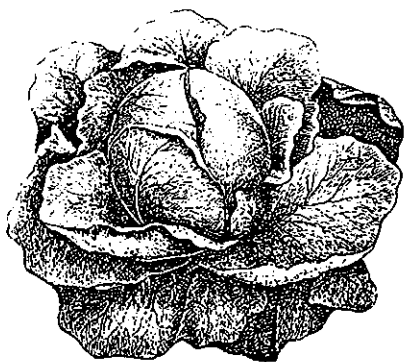
- Slide in circle to the left for the first two lines.
- Slide in circle to the right for the second two lines.

First stanza

On les plante avec la main,	We plant them with our hand,
À la mode, à la mode	The way we do, the way we do.
On les plante avec la main,	We plant them with our hand,
À la mode de chez nous.	The way we do at home.

Movement

- Sing while either clapping hands or stamping one foot on the ground.
- Repeat the chorus and its actions.



Second stanza

On les plante avec le nez,
À la mode, à la mode
On les plante avec le nez,
À la mode de chez nous.

We plant them with our nose,
The way we do, the way we do.
We plant them with our nose,
The way we do at home.

Movement

- Sing while either shaking the head or making the motions of planting cabbages with the nose.
- Repeat the chorus and its actions.

Third stanza

On les plante avec le g'nou,
À la mode, à la mode
On les plante avec le g'nou,
À la mode de chez nous.

We plant them with our knee,
The way we do, the way we do.
We plant them with our knee,
The way we do at home.

Movement

- Sing while making the motions of planting cabbages with a knee.
- Repeat the chorus and actions.

Fourth stanza

On les plante avec le doigt,
À la mode, à la mode
On les plante avec le doigt,
À la mode de chez nous.

We plant them with our finger,
The way we do, the way we do.
We plant them with our finger,
The way we do at home.

Movement

- Sing while making the motions of planting cabbages with a finger.
- Repeat the chorus and actions.

© 1961 Max T. Krone, renewed 1989 Neil A. Kjos Music Co. Used with permission 1998.

Card 9

Literature

Raconteurs



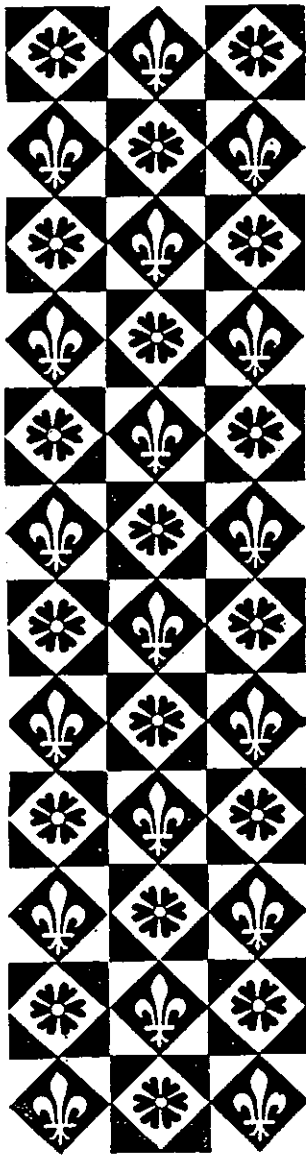
This Culture Card contains the story of “The Devil and Grand Baptiste.” This story would make more of an impression if you told it to members the same way a French Canadian raconteur (story-teller) might have told it. Have the members sit around in a circle. Turn off the lights. Perhaps, leave a lighted candle in the centre of the room.

Provide an introduction that explains how the devil takes care of French Canadians who don’t do their duty.

Alternate Activities

Junior/Intermediate/Senior

- ♦ Have members draw pictures to illustrate this story. They can use the pictures to retell the story at the Achievement Program.
- ♦ Ask some members to practise telling this story orally. Encourage them to experiment with different ways of using their voices to give the story more drama. What sound effects might they add? What else could they do to get different effects?
- ♦ Many public libraries have copies of *The Hockey Sweater* by Roch Carrier (Anansi, 1979). Work with 4-H members as they plan how to dramatize the story for an Achievement Program. Encourage them to do the following:
 - assign parts
 - decide what scenes are needed
 - consider and collect necessary props
 - practise



Card 10

Contributions

French Canadian Contributions

This Culture Card highlights the contributions of French Canadians to Canadian society.

Activities

Junior/Intermediate/Senior

- ♦ Have members look through the daily newspaper or history books for other people with French names. Ask each member to find one French Canadian to add to the list on the Culture Card. The newspaper, daily news, and many books will have examples of French Canadians who have contributed in the following areas:

- sports
- music
- theatre
- politics
- writing

- ♦ Invite someone with French Canadian heritage, or someone who is attending a French Immersion program, to come to the meeting. Have members ask the visitor questions about French Canadian culture.

Intermediate/Senior

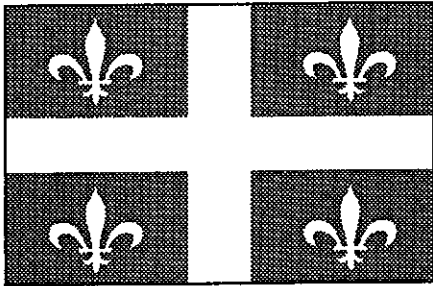
- ♦ Canada has had many French Canadian prime ministers, including Sir Wilfrid Laurier and Pierre Elliott Trudeau. Ask members to develop a list of these prime ministers. Have members include information about each prime minister, when he served, and what he accomplished.

NOTES

French Canada

Welcome to French Canada

Canada: A Land of Many Cultures

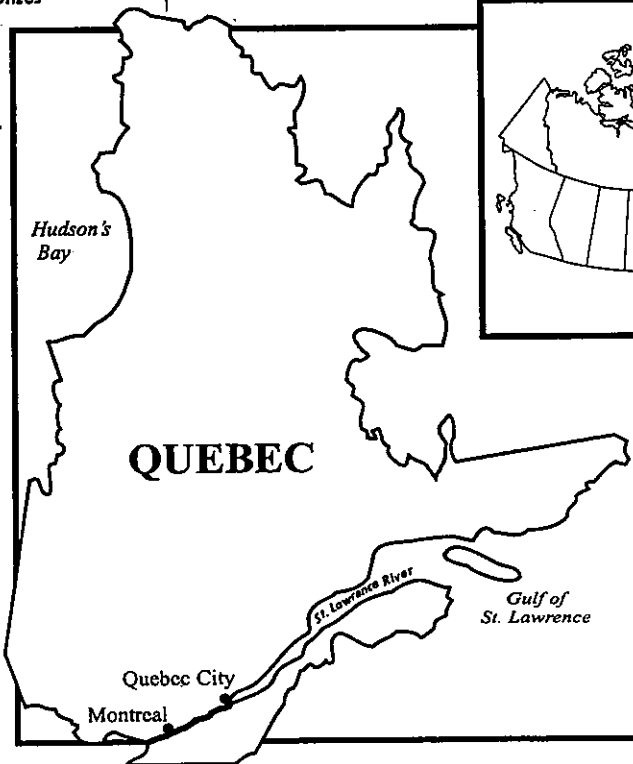


Quebec's flag was adopted in 1948. Its symbols tell what is important in Quebec history. The four main symbols are *fleur-de-lis*. They remind Quebecers of the gold-coloured lilies that represent the Kingdom of France, the home of their ancestors. The white cross symbolizes Christianity. Quebec was settled by Roman Catholics. And blue was an important colour used by French Kings.

Montreal is the world's second-largest French-speaking city. It was originally an aboriginal village where the French built a missionary village. This was in 1642. Because of its location, Montreal is an important trading centre. Today, Montreal is the world's largest inland port and a centre for trade throughout North America.

Quebec City is the heart of French-speaking Quebec. The old section of Quebec City still has many buildings dating from the 1700s. Visiting there is like stepping into a different time.

The St. Lawrence River was a major route for aboriginal groups. Early explorers travelled along the river into Ontario. Today, the St. Lawrence River has year-round ports that allow ships to carry goods to and from many parts of Canada and the northern United States.



Canada's Unique French Culture

Canada has many interesting and unique cultures. One of these is the French Canadian culture. Actually, Canada has three distinct French Canadian groups: Acadians, Franco-Ontarians, and Québécois.

Acadians

Acadians are the descendants of early settlers in the Atlantic provinces. Acadians form a unique Canadian culture. New Brunswick has many Acadians.

Franco-Ontarians

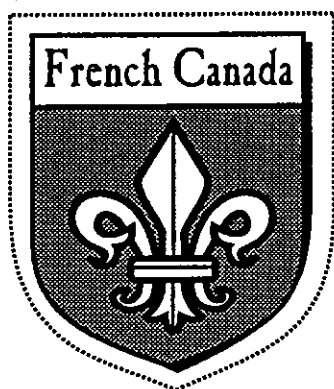
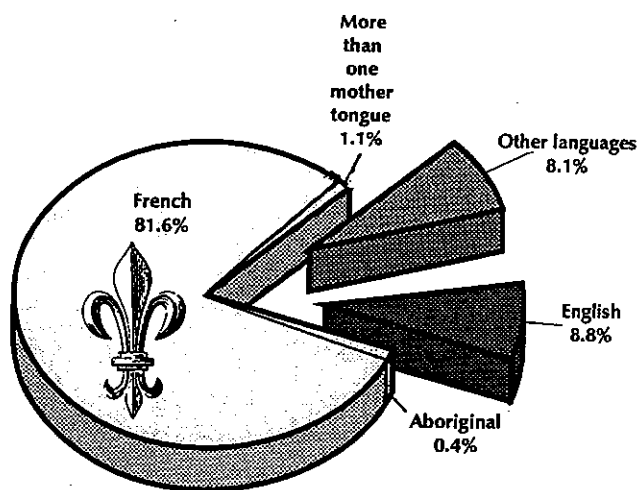
Franco-Ontarians are the descendants of French settlers in Quebec who gradually moved down the St. Lawrence River and into the Ottawa Valley. Many Franco-Ontarians became loggers and miners. That is why many French communities exist throughout Northern Ontario. Southern Ontario also has pockets of Franco-Ontarians. Lafontaine (near Midland) and Welland both have large French-speaking populations. So does Belle River, which is in Essex County.

Québécois

The Québécois are descendants of French settlers who live in the province of Quebec.

Because culture is passed on through language, French Canadians have a unique culture, different even from other French-speaking cultures. French is the first language of about 82 out of every 100 people living in Quebec. Most of these people are descendants of French settlers who came to Canada during the 1600s and 1700s.

Many French-speaking Canadians live in Francophone communities where French is the primary language. Many never learn to speak English. Many English Canadians live in Anglophone communities where the only language is English. Fewer than 10 out of every 100 people in Quebec speak English as a first language. Other languages include Italian, Spanish, Arabic, and Greek.



Anglophone — someone who speaks English as a first language

Francophone — someone who speaks French as a first language

Nearly one-third of Quebec's Francophones know English. Only 9 out of every 100 English Canadians living outside Quebec say that they know French.

Cultural Diversity

Quebec is Canada's largest province. It is four times the size of Japan. Unlike the prairie provinces, which tend to be long and narrow, Quebec is long and wide. It stretches from the Ottawa River, which borders Ontario, right to the Gulf of St. Lawrence. In the north, it stretches from Hudson Strait, south to the borders of New Brunswick and Maine.

Travelling from northern Quebec to southern Quebec is like travelling from southern Finland to northern Italy in Europe. On such a trip, you pass through several areas with unique cultures. Similarly, Quebec has many different cultures.

Most of Quebec's population — about 80% of it — is along the St. Lawrence River. The majority of the population consists of the descendants of French settlers who came to the area during the 1600s and 1700s. Northern Quebec is populated mainly by various aboriginal groups, such as the Innu and Cree. Along the St. Lawrence, aboriginal groups, such as the Mohawk and the Algonquin, live.

French Canada

Values

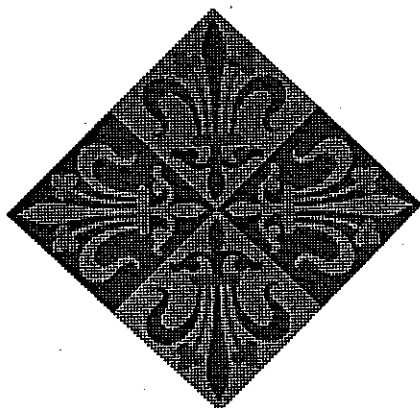
La Tire Ste. Catherine

Traditional French Canadian life was hard. The climate was cold. People didn't have the warm clothes and special materials available today. *Habitants* worked long hours in the fields. The women often helped in the fields and did all of the household work.

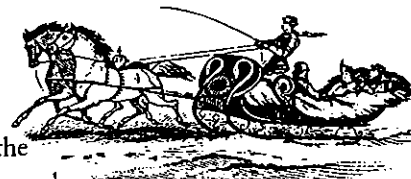
Unlike today, there were no grocery stores with fruits and vegetables from different countries, no clothing stores with brand-name garments, and no hardware stores with rows of tools.

People made their own clothing. They clipped the fleece from the family sheep, cleaned the wool, then carded it. They then spun and dyed the wool before weaving it into lengths of material. Finally, they cut out the material and sewed the garment they wanted.

The village blacksmith handmade most of the tools and nails people wanted. Furniture — what there was of it — was also hand-made.



Work Hard...and Play Hard



Like many groups, the habitants learned to work hard. They also played hard. The habitants showed their *joie de vivre* (joy in living) by enjoying boisterous dances, sponsoring horse races, and playing rollicking music. Because life was so difficult, people looked for reasons to celebrate — and celebrate they did. Many of their celebrations were adapted from traditional European ones.

Students Need Fun

La Sainte-Catherine, for example, was a traditional French festival that received a special Canadian twist. This new idea was provided by Marguerite Bourgeoys.



Marguerite Bourgeoys was a teacher who spent her life working with young people. She also started a group of single women called the Sisters of Notre Dame. These sisters still work with young people in Canada, the United States, Latin America, and Japan.

Marguerite Bourgeoys ran the first school in Canada. This school was in Montreal. It accepted French and Native students, and opened on April 30, 1658.

To help her students enjoy school, Marguerite Bourgeoys gave them a special treat on Saint Catherine's Day, which is on November 25. In those days, students were expected to take school seriously. Boys and girls lined up separately to enter the building. No food was allowed. Students worked quietly and didn't speak unless the teacher asked them a question.

On La Sainte-Catherine, however, students were allowed to eat candy and fruit in class. They were also encouraged to share their treats with each other.

Marguerite Bourgeoys made pull taffy for her students on that day. Some teachers still make taffy for their students. You can use the recipe below to make La tire Sainte-Catherine, which is a traditional recipe for pull toffee like that made by Marguerite Bourgeoys.

La Tire Ste. Catherine

Saint Catherine's Pulled Taffy

Equipment

- ☐ 22 x 33 cm baking dish
- ☐ dry measures
- ☐ small measures
- ☐ medium saucepan
- ☐ candy thermometer
- ☐ wooden spoon
- ☐ kitchen scissors
- ☐ waxed paper or plastic wrap

Total preparation time

(including cooking, cooling, and pulling): 1 ½ to 2 hours

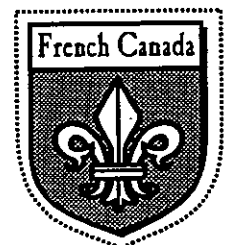
Makes about 100 pieces, 2 cm long



French Canadian cuisine has many recipes for sweet desserts and candies. Often these are made with maple syrup, which is abundant in Quebec. Other sweets are made with brown sugar and molasses, like this one. Not only is this a delicious treat, but it is also fun to make.

250 mL	molasses
250 mL	white sugar
250 mL	brown sugar
125 mL	corn syrup
15 mL	butter
15 mL	white vinegar
125 mL	water
5 mL	baking soda

1. Read the recipe. Assemble all ingredients and equipment.
2. Thoroughly grease the inside of a 22 x 33 cm baking dish with butter. An easy way to do this is to smear a pat of butter with a crumpled piece of waxed paper or paper towel. Set the dish aside.
3. Measure the molasses, white sugar, brown sugar, corn syrup, butter, vinegar, and water into a medium-size heavy saucepan. Do not add the baking soda. Bring to a boil on high heat. Reduce the heat to medium and allow the mixture to continue to boil, without stirring, until it reaches 125°C on a candy thermometer. This will take 10 to 15 minutes.
4. Remove the pot from the heat, add the baking soda, and stir well. Pour into the buttered baking dish and let the mixture sit until it is cool enough to handle.
5. Now the fun begins. Wash your hands well, then thoroughly grease them with butter so the taffy won't stick to them. Working with about one quarter of the mixture at a time, gather the mixture into a ball and stretch it out (as you might stretch chewing gum). Then fold it back on itself and repeat. Keep stretching and folding until the taffy is golden in color and is difficult to pull. Pull it out one last time, and cut it up into 2 cm pieces with greased kitchen scissors. Wrap each piece up in a small twist of waxed paper or plastic wrap.



French Canada

Socialization

Vive the French Language!

Most of Quebec's first settlers were French Catholics. They lived on farms. The Catholic Church was an important part of their lives.

Later, English-speaking people came to Quebec. Many of these settlers were Protestants. They lived in the cities and were interested in commerce and industry. Not only did they speak a different language, they followed a different religion and lifestyle than French settlers. They had a different culture!

French Canadians came to realize that they have a unique identity and place in Canada. They are a group with their own unique and distinct culture. The French language is part of that culture.

British Conquer French Canada

France and England were frequently at war in Europe. In 1756, they started the Seven Years War. This war spread to North America.

In 1759, French and English armies met on the Plains of Abraham, which is outside Quebec City. The Battle of the Plains of Abraham marked a turning point for North American history.



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FRENCH CANADA

Before that time, North America was settled by British and French settlers. The English-speaking British were concentrated along the Atlantic Coast in what is now the eastern United States. The French settlers were concentrated in sections of what is now southern Ontario and Quebec, and parts of the Maritime provinces.



In 1759, the English, under General Wolfe, attacked Quebec City in an effort to take over New France. The French, under General Montcalm, met the English army on a flat spot outside the Quebec City walls. Both leaders died as a result of the

battle. A year later, New France was conquered.

In 1763, England and France signed the Treaty of Paris. Under this treaty, France kept the islands of St. Pierre and Miquelon, which are off the southern coast of Newfoundland. France handed over other Canadian territories to the British. The French Colony became a British possession.

Treatment of French Settlers

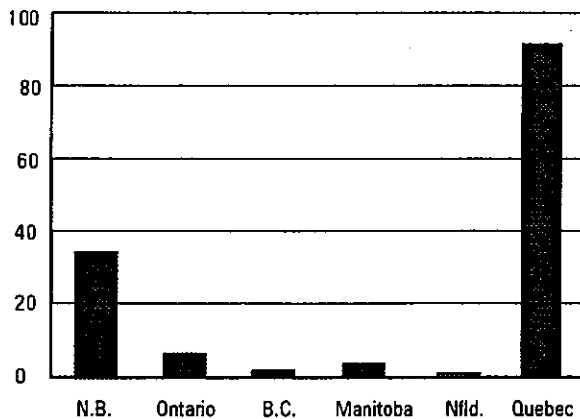
Usually, Britain expected the people she conquered to learn the English language and adopt English customs. In 1774, however, the French colonists obtained British permission to live under French laws and customs. The first British governor guaranteed the French settlers their language and religion. Although many efforts were made to *assimilate* or turn the French people into English Canadians, all of these efforts failed. The French Canadians pointed out that they had the right to keep their own culture.

French Canadians believe that Canada's confederation was an agreement between Canada's two founding nations or founding peoples — the French and English. In this agreement, the French and English were recognized as equals. They chose confederation as a method they might use to live together in harmony. Under this agreement, French Canadians could preserve their institutions, laws, and character.

Country with Two Founding Cultures

According to many French Canadians, Canada has two national communities. The majority are used to speaking and seeing English. The minority are used to speaking and seeing French. Although French-speakers are a minority in Canada, they form a majority in Quebec. The graph shows the size of the French community in six of Canada's provinces. Although Francophones are a minority in Canada, nine out of every 10 people in Quebec are French-speaking.

Size of the French Community



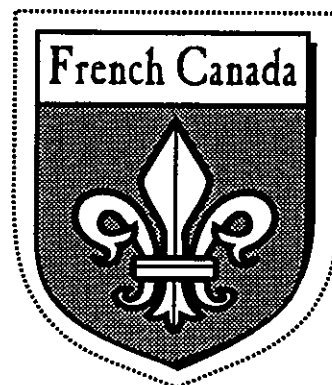
Preserving the French Language

During the 1960s, Quebecers realized that although the majority of people in the province spoke French, most business was conducted in English. Most of the signs were in English. French-speaking people made less money than English-speaking Quebecers and had less important jobs.

Quebecers decided that it was important for French to become the language of the Quebec government. This would force people to learn and use French. As a result, it would protect the French language in North America. Quebecers also decided that Francophones should be served in their own language. As a result, Quebec became officially French-speaking in 1974.

According to many French Canadians, maintaining and preserving their French language and culture has many advantages.

- ◆ Canadian Francophones serve as a go-between, linking certain European countries, such as France, with the Anglophone majority in the rest of Canada and the United States.
- ◆ At a time when the global economy and world-wide communication are reducing the number of unique cultures and eliminating many languages, having a French society in North America is an asset.
- ◆ Preserving the French language and encouraging its use in North America is a wise move. French is a minority language in North America and Canada. To preserve it, the government must protect it.



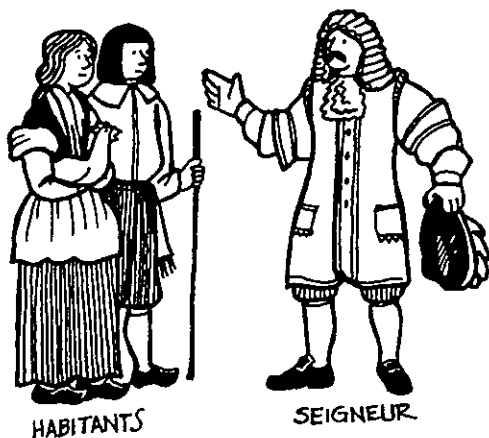
French Canada

Roles

A Life Bound by "Duty" — The Seigneurial System

Jean Talon was a government official in New France who is respected for his efforts to settle the area. He became *intendant*, or governor, in 1665. To encourage settlement, Talon divided the land along the St. Lawrence into large parcels called *seigneuries*. Each *seigneurie* was given to a member of the French upper class whose job was to get people to settle and farm the land. The people who received the *seigneuries* were called *seigneurs*.

Seigneurs divided the land into smaller parcels they rented to *habitants*. *Habitant* means "people who live in a place." Many habitants were uneducated labourers and farm workers who came to New France because their life in France was so hard. Talon's idea attracted 4,000 immigrants in its first seven years. By 1689, New France had a population of 9,400.



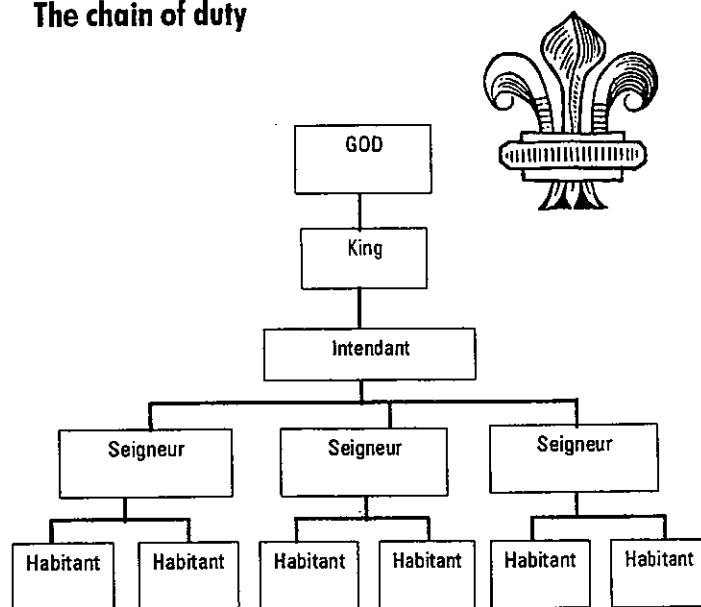
Each Member Had Many Duties

The seigneurial system that Talon set up was based on similar systems used in Europe. Under the seigneurial system, each habitant owed certain duties to the seigneur. Many paid rent that included a sack of grain, a pair of chickens, a sum of money, and a certain number of days' work per year in the seigneur's fields. Habitants also paid to have their grain ground at the seigneur's mill.

The seigneur had obligations to the governor of New France. These included responsibility for settling the land and making sure it was cleared. The seigneur also helped defend the colony.

For his part, the governor owed certain things to the French king, including loyalty. All of these people had a duty to God.

The chain of duty



In the seigneurial system, people at the bottom had a duty to everyone above them. Habitant farmers paid rent to their seigneurs. They were responsible for defending the seigneurie and for obeying their seigneur. They also owed loyalty to the Governor of New France, and could be told to join the army if New France were attacked. And, they swore an oath of loyalty to the French king. Habitants also had religious duties, which included going to mass and celebrating certain feast days. What duties did the seigneurs, governor, and king have?

Madeleine de Verchères — A Cultural Hero

People who demonstrate cultural values often become cultural heroes. One such French Canadian hero is Madeleine de Verchères. In 1692, Madeleine de Verchères was a 14-year-old daughter of a seigneur. She lived in the family's seigneurie, which was about 13 km from Montreal.

The seigneurie consisted of a walled stockade. Madeleine's family and many habitants lived inside the stockade. They went out to cut wood, take care of cattle, and tend their fields. Because New France was involved in a war with the Iroquois, Madeleine's father was away on military duty. Her mother had to go to Montreal on business.

While her parents were away, Madeleine, as the eldest, was responsible for the seigneurie. Madeleine

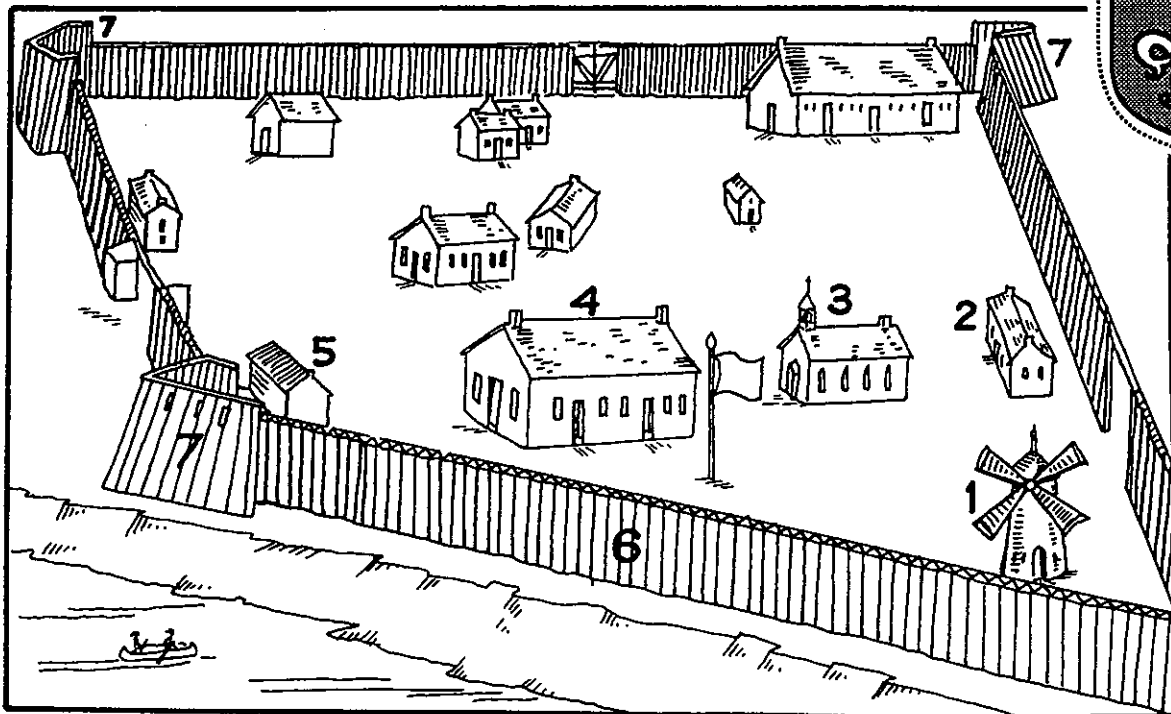


watched as the men left the stockade to work in the fields and woods nearby. While they were gone, the seigneurie was attacked by the Iroquois.

Madeleine had only a small 'army' that included her two younger brothers, two soldiers, an old man, and a neighbour. With this small number of people, she made the fort appear to be defended by a large number of soldiers. She did this by putting one person on each wall while the other two slept. She had people

carry hats on sticks around the top of the palisade. She also had people change their voices and fire off guns to make it appear as though there were many soldiers.

In this way, she was able to hold off the Iroquois attackers for 16 days — until help arrived.



A typical seigneurial fort: Fort Remy, Lachine in 1671 — 1. mill 2. priest's house 3. chapel 4. La Salle's house 5. barn 6. palisades 7. bastions

French Canada

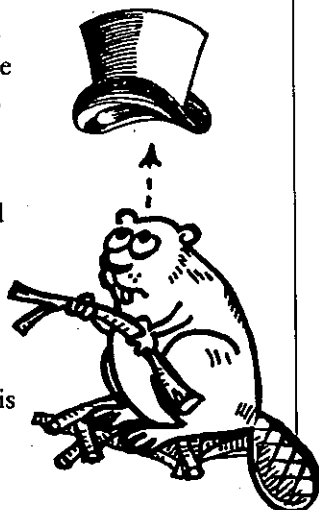
Communication

La Ceinture Fléchée

In French Canada, a symbol of the strength and endurance of the voyageurs — French fur traders — was a sash or *la ceinture fléchée*.

All for a Hat!

French Canada was founded on the fur trade. One reason people explored North America was to get rich. North American furs were needed in Europe. North American beavers had thick and beautiful pelts. Using North American beaver pelts, Europeans made hats that were as popular then as a Chicago Bulls or Toronto Blue Jays cap is today.



Trade for Cooking Pots

By 1647, Montreal was recognized as a good place to locate a fur trading settlement. Montreal is close to several waterways. Using the rivers that lead south into Lake Champlain, traders could bring furs from the northern sections of the United States. The Ottawa River led north, across to the French River, and from there into rich trading lands around Lakes Huron and Superior and further west. The St. Lawrence River led into the fur-bearing forests that surrounded Lakes Ontario and Erie. Using these routes, groups of Hurons and Algonquins brought

furs to the French. They traded furs for various manufactured items such as iron pots, sewing needles, leather awls, iron traps, and firearms.



Competition for Furs

Like today, everyone wanted part of a good thing. The French were not the only group after North American furs. South of Montreal, the Iroquois traded with English fur traders. The traders had settlements along the Atlantic Coast of what is now the United States.

For centuries, the French and English had been rivals. They brought this rivalry to North America, where they encouraged aboriginal groups to take part in it. The result was the Indian Wars, which included many battles between the French and the Iroquois. In 1667, the Indian Wars were settled. The people of New France looked forward to peaceful trading.

English Get More Furs

By 1670, however, the English had explored and claimed the area around Hudson Bay. The rivers from Hudson Bay were much closer to the areas where aboriginal groups were trapping furs. As a result, fewer came to Montreal to trade. Why take a long journey when they could do similar trading much closer?

The French Send out Voyageurs

Rather than lose their trading partners, the French sent out canoeists to find aboriginal villages and trade for furs right where they were collected. These traders were called *coureurs des bois* (runners of the woods). Today, we know them as voyageurs.

The voyageurs travelled in canoes that were 10 metres long and could hold three to five tons of



cargo. They carried packs of trading goods on the way out of Montreal, spent a season travelling, and returned with a cargo of furs.

Imagine carrying a canoe and packs weighing several hundred pounds along a rocky or swampy portage, while being chewed at by blackflies and mosquitoes, and you'll have some idea of the hardships traders had to endure. One symbol of their strength and endurance is the voyageur's sash or *la ceinture fléchée*.

A Symbol of Courage

Traditionally, the sashes were woven on a loom and worn by both explorers and coureurs des bois. Most were bright red, and were originally decorated with porcupine quills.

Like the kilts of various Scottish clans, the sashes had designs or decorations. Families had their own specific designs which were used only by members of that family.

The sashes were popular because of their usefulness. Worn around the shoulders, they kept the wearer warm. They could be used to help carry items such as an axe, rifle, or knife. When needed, they could also be used as a rope.

Today, the sashes are made in bright colours in the form of an arrow, which is how they get their French name. A *ceinture fléchée* is an "arrow waistband." They are often worn with pride to symbolize the spirit of the voyageur and the courage of pioneers.

Make Your Own "Arrow Waistband"

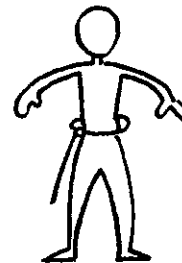
The original *ceinture fléchée*s were woven on weaving looms. This is extremely time-consuming. You can make a simpler version by following the directions for drinking straw weaving.

You will need:

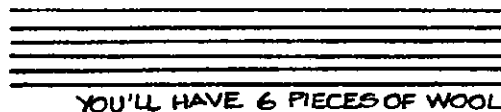
- ☐ 100-gram ball of 4-ply red wool (You may need more, depending on the length of sash you wish.)
- ☐ scissors
- ☐ 7 drinking straws
- ☐ 15 cm piece of florist's wire
- ☐ ruler
- ☐ 12 pony beads of various colours
- ☐ marking pen
- ☐ two clothespins
- ☐ heavy book

To make an "arrow waistband:"

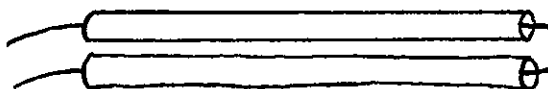
1. Cut a piece of wool long enough to go around your waist once and dangle to your knees at each end.



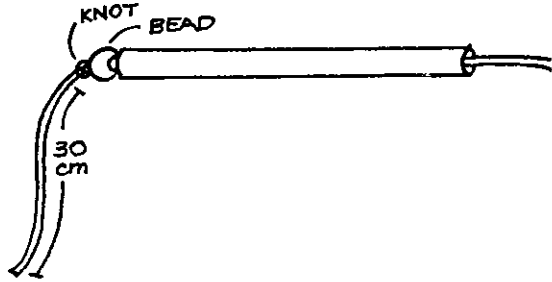
2. Use this piece to measure and cut five identical pieces.



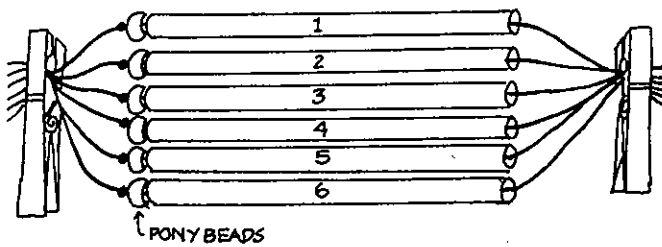
3. Thread each piece of wool through six of the drinking straws. Use the florist's wire to help push the wool through.



4. Tie a knot about 30 cm from the end of each piece of wool. Thread on a pony bead.

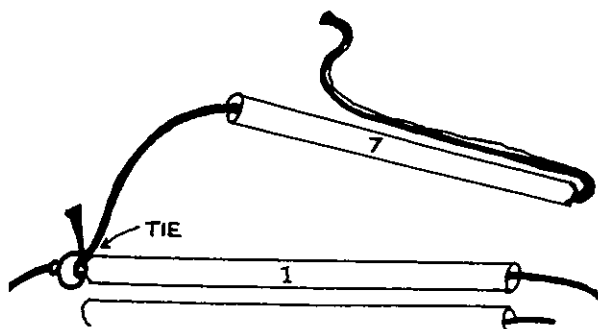


5. Lay the straws with their pieces of wool and pony beads on a table. Use the clothespins to hold the pony-bead ends of the wool together.

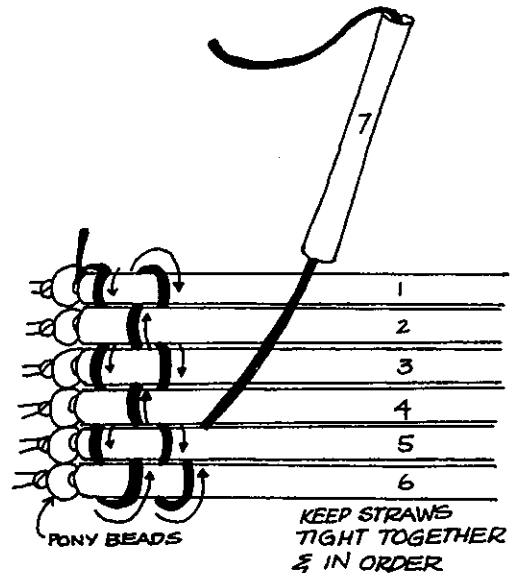


6. Use the marker to number the straws from 1 to 6. Make sure that they stay in this order for the following steps. The second clothespin can be used on the wool at this end to keep the straws in order. Place it about a hand's width from the end of the straws.

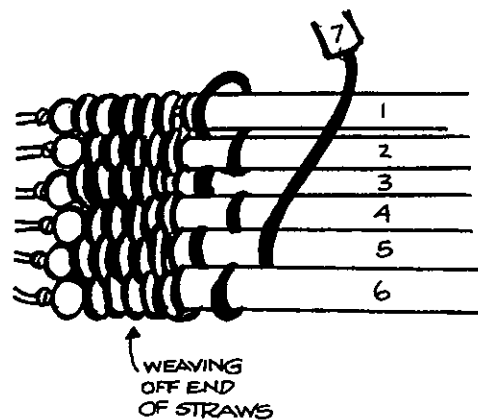
7. Cut a metre-long piece of red wool. Tie one end to the end of the wool in straw 1. Thread the other end through the straw you haven't yet used (straw 7).



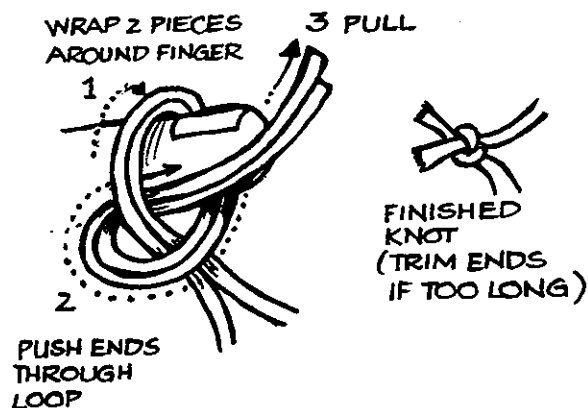
8. Using straw 7 to help you, weave the length of wool over straw 1, under straw 2, over straw 3, under straw 4, over straw 5, and under straw 6. Pull the wool through the straws and make sure that the straws are tight together. You may need the book or another pair of hands to help keep the straws in order and flat against the table.



9. Bring the wool around straw 6. Weave it the opposite way back through the straws.
10. Continue to repeat steps 8 and 9. Make sure to keep the wool as tight as possible and the straws in the correct order.
11. After about 20 rows, slide some of the rows off the drinking straws to give you room to do more weaving.

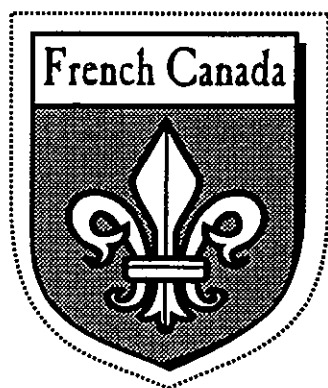
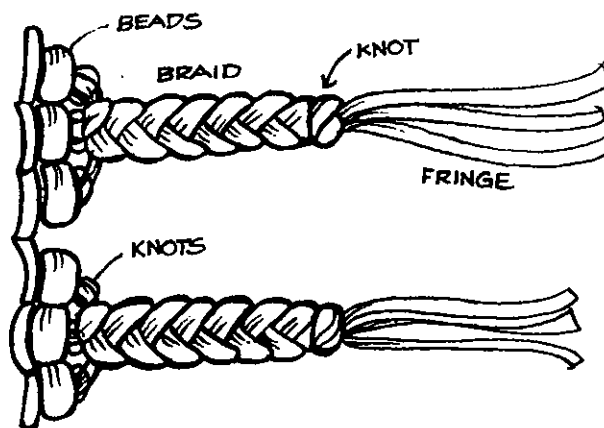


12. As you get to the end of each length of wool in straw 7, tie another metre of wool onto the length that has already been woven. Use the knot shown in the diagram below.



13. Continue weaving until you reach about 30 cm from the end of the six pieces of wool. Tie a knot in each piece of wool at this end. Include the wool from straw 7 in making one of the knots. Slide on a pony bead.

14. At each end, make two 2.5 cm braids. Be sure to include the tail of the weaving wool in the braids — just lay it along one of the three main pieces for the braid you are working on. Make the braids tight enough to hold the pony beads in place. Tie a knot at the end of each braid. Leave the rest of the wool as a fringe.



French Canada

Celebration



St. Jean-Baptiste Day

For Quebecers, June 24, St. Jean-Baptiste Day, marks the day when they get together to celebrate and remind each other of the importance of preserving and strengthening their unique culture. Celebrations on this day stem from a custom that started centuries ago.

Festival of Light

In the northern hemisphere, the longest day of the year is on June 21. In many cultures, this used to be a time for a major celebration called the festival of light. During the Middle Ages, the Catholic Church changed the festival of light to the Feast of St. John the Baptist. Catholics chose St. John the Baptist because the Bible talks about how he baptized people to prepare for the coming of Christ. In many scripture passages, Christ is referred to as the 'light' of the world.



St. Jean-Baptiste

Fête Becomes Jour

The French term for the Feast of St. John the Baptist is St. Jean-Baptiste Day. In France the feast maintained many old traditions from the festival of light. Singers and musicians enjoyed organized dances as everyone gathered to celebrate the feast day. Priests blessed the wood that would be burned throughout the year. Certain plants were honoured. It was believed that certain herbs, if picked on this day, would produce better medicines.

The existence of fire was celebrated. In some places, such as Luxembourg, it was traditional to cover a large cross with straw and set it on fire.

Water was also honoured as a source of purification. In some areas, certain holy waters were considered to have curative powers. People bathed in certain rivers or lakes. They hoped that the saint would cure their ailments.

New Date

French colonists brought St. Jean-Baptiste Day to New France. There, it was celebrated on June 24. Although the day changed, many customs stayed the same. People gathered plants such as sage and chamomile. They considered the plants to be health charms.

Believers went before sunrise to bathe themselves in the St. Lawrence River. They hoped that the waters would bring them good health.

People who wanted to marry within the year danced around nine fires lighted in honour of St.-Jean. It was believed that a young woman who jumped over the flames would marry in that year.

As in most cultural celebrations, many people enjoyed the holiday without actually believing all of the stories.





National Holiday

St. Jean-Baptiste Day was first celebrated as a national day on June 24, 1834. That was the year that the St. Jean-Baptiste Society was founded. The group still exists. So does the festival.

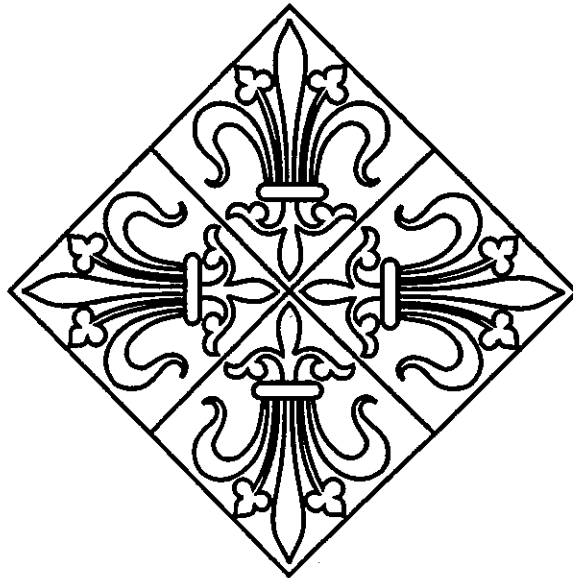
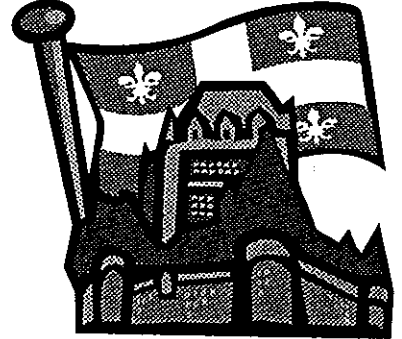
Since 1873, parades have been an important part of this celebration. For the parade, people make caricatures of public figures whom they wish to ridicule. They also dress up figures that stand for groups such as the English. The parade usually ends with a character who represents St. John the Baptist. This person is dressed as a shepherd boy with a pet lamb by his side. After the parade, people go on picnics and boat trips, or enjoy horse races, dances, and bonfires.

New Form

Although the festival was originally a Catholic celebration of the feast of St. John the Baptist, the religious part of the festival disappeared during the 1960s.

Since 1979, the day has been considered a time for Québécois to celebrate together. It was declared an official holiday in 1977.

Today, the day is a time to communicate concerns about Quebec and its place in Canada. On that day, many French Canadians celebrate the fact that French Canada still exists on a continent that is mainly English. Some Québécois use the day to demonstrate against things that they don't like about English Canada. Today the holiday is known as *La Fête Nationale*.



French Canada

Food

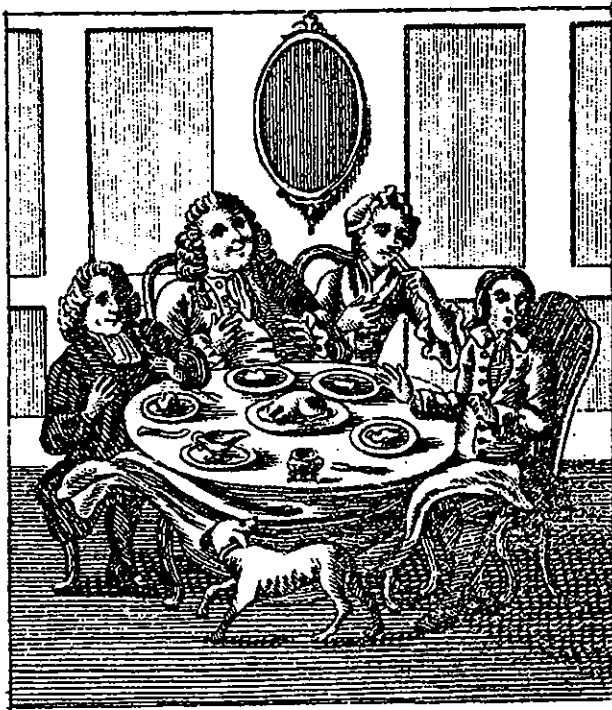
Simple Ingredients, Delicious Flavours

One of the pleasures of travelling in Quebec is eating at the many small restaurants throughout the province. Many of these restaurants serve traditional foods, such as Pea Soup, that were enjoyed by *habitant* settlers, who learned to give delicious flavours to simple ingredients.



Many French-Canadian recipes include maple syrup and maple sugar. Until 1875, that was the only kind of sugar available to them. The *habitants* learned how to make maple syrup and maple sugar from local Aboriginal groups. They made enough each spring to last them for the entire year.

Fortunately, sugar maples were plentiful in Quebec, where they still provide an annual income for many farmers. Maple syrup and sugar were used as sweeteners and as meat preservatives. They were important because the glucose they contain feeds the yeast that make bread rise. Without glucose, bread, cake, and cookies are heavy and less tasty.



Equipment:

- ☐ strainer or colander
- ☐ large stock pot with a lid or a Dutch oven
- ☐ wooden spoon
- ☐ knife
- ☐ cutting board
- ☐ small frying pan
- ☐ slotted spoon

Preparation time: 30 minutes**Cooking time:** 1 1/2 hours**Makes** 6 to 8 servings

French Canadian Split Pea Soup



During the long, cold winters in the forests of Quebec, the early settlers depended on foods that would keep well and sustain them. Split peas and salt pork or bacon were staples. They were relatively cheap and required no refrigeration. Using the salt pork to flavor a big pot of soup was a thrifty way to stretch a small amount of meat to feed a large family.

French-Canadian style pea soup is now sold across Canada under the brand name *Habitant* Pea Soup. You might like to try this brand. Or try the following recipe.

500 g	dried yellow split peas (500 mL)
2.5 litres	water
250 g	salt pork
2	medium onions, chopped
1	carrot, peeled and diced
2 mL	dried sage
	salt to taste

1. Read the recipe. Assemble all ingredients and equipment.
2. Measure the split peas into a strainer or colander, and rinse them under cold running water. Discard any foreign bits or discoloured peas. Place in a heavy 5 to 6 litre stock pot with a lid or a Dutch oven.
3. Add the water to the peas in the pot, and bring to a boil over high heat. Skim off the foam that collects on the top, then lower the heat, cover the pot, and let the peas simmer. Keep it at a very gentle boil so that a few bubbles can be seen on the surface.
4. While the peas are simmering, cut the salt pork into 1/2 cm cubes. (Note that cutting the pork into cubes is easier if the meat is slightly frozen.) Place the salt pork into a small frying pan and cook about 10 minutes over medium heat, until the fat has melted out and the pork bits are golden and slightly crisp.
5. Using a slotted spoon, remove the browned salt pork cubes from the frying pan and add them to the simmering peas, along with the onions, carrot, and sage. Discard the fat by pouring it into an empty can. Do not pour it down the drain.
6. Let the soup cook, covered, for 1 1/2 hours, stirring occasionally to keep it from sticking to the bottom of the pot. Taste for salt before serving (it may not need any because the pork is quite salty).

French Canada

Music

Savez-vous planter les choux?

Boisterous songs and lively dances are an important part of French-Canadian culture. Many songs have been adopted from traditional French songs. Others tell of the brave voyageurs or of habitant life. Today, modern Québécois singers such as Félix Leclerc and Celine Dion are known around the world.

Savez-vous planter les choux? is a simple and traditional French Canadian song that talks about planting cabbages. Once you've learned the tune and words, you may wish to do the motions. (Do you know how to plant cabbages the way we do at home? We plant them with our hand — nose — knee — finger... While singing, move the appropriate body part for the that stanza to pretend you are planting cabbages. For the chorus the group slides in a circle to the left for the first two lines and to the right for the last two lines.)



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FRENCH CANADA

Chorus

Savez-vous planter les choux,
À la mode, à la mode?
Savez-vous planter les choux,
À la mode de chez nous?

First stanza

On les plante avec la main,
À la mode, à la mode
On les plante avec la main,
À la mode de chez nous.

Second stanza

On les plante avec le nez,
À la mode, à la mode
On les plante avec le nez,
À la mode de chez nous.

Third stanza

On les plante avec le g'nou,
À la mode, à la mode
On les plante avec le g'nou,
À la mode de chez nous.

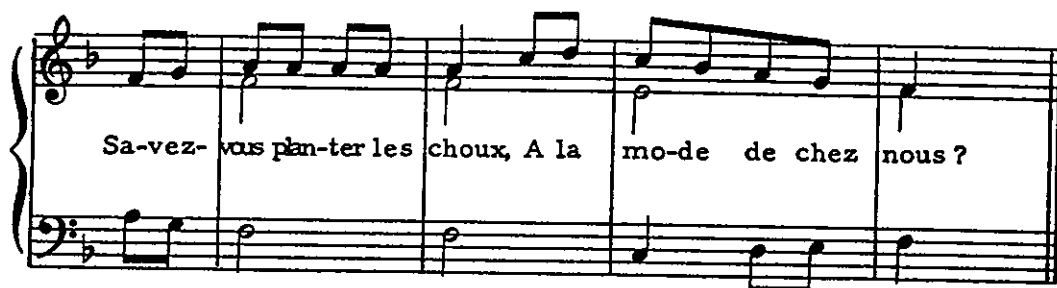
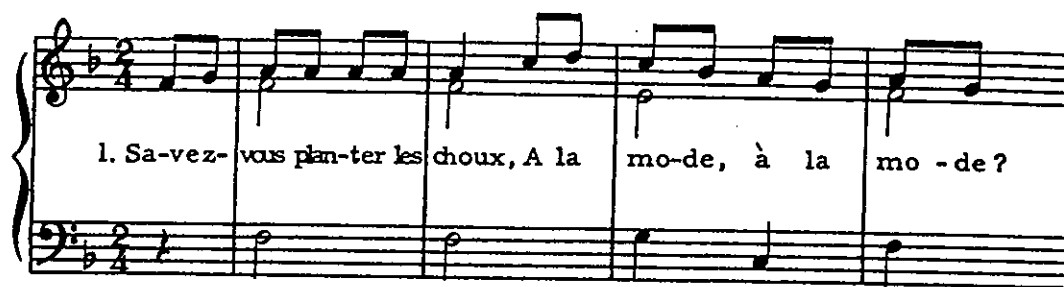
Fourth stanza

On les plante avec le doigt,
À la mode, à la mode
On les plante avec le doigt,
À la mode de chez nous.

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Savez-vous planter les choux?



2. *On les plante avec la main, à la mode, à la mode,
On les plante avec la main, à la mode de chez nous.*
3. *On les plante avec le nez.....*
4. *On les plante avec le g'nou....*
5. *On les plante avec le doigt....*

Do you know how to plant cabbages the way we do at home?

We plant them with our hand — nose — knee — finger ...



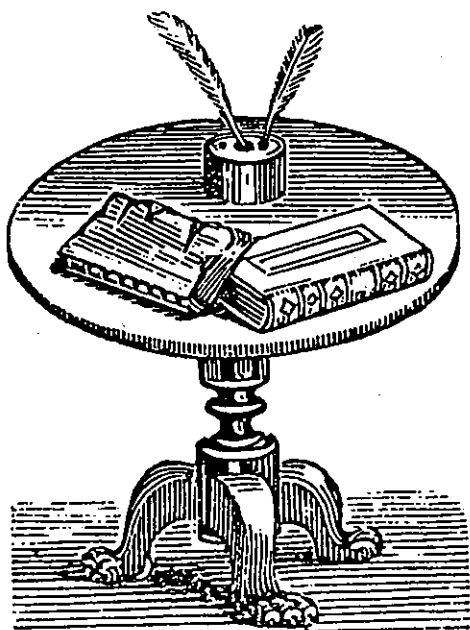
French Canada

Literature

Raconteurs

Traditional French Canadian culture included a mixture of beliefs from both European and aboriginal culture. Many of the stories included witches, devils, imps, gnomes, and spirits. Most of the traditional stories were passed on by a *raconteur*, or story-teller, who drew young and old into the tales.

The story here has been translated from a collection of traditional tales. It hinges around the observation of All Souls' Day. All Souls' Day is a religious holiday. It was celebrated on November 1, the day after Hallowe'en. French Canadian Catholics were supposed to treat it like a Sunday. They were supposed to go to mass and refrain from working.



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FRENCH CANADA

The Devil and Grand Baptiste



On All Souls' Day, it is forbidden to work. It is particularly against the rules to plow because, on that day, the souls of the dead are the products of the earth.

But Grand Baptiste, who always had to do things differently than anyone else, decided to work his fields one All Souls' Day. Because he didn't have help, it was difficult to harness his horse to the plow. But he succeeded because he wanted to work a field that was rocky and hilly. It was hard working that stoney field. After he had worked some of it, he saw a small boy whom he didn't recognize coming towards him. The boy volunteered to lead the horse.

Well, Grand Baptiste was worn out and couldn't ask for anything better. He was glad of his decision because the young boy ploughed twice as fast as he did. Soon, he had ploughed twice the amount of ground that Grand Baptiste was used to doing in the same time.

When evening came, Grand Baptiste asked the little boy how much he wanted for his work. "Nothing," replied the young stranger, "but before I go home, I'd like to show you something." Then he added, "Do you think that I can make a rat with potter's clay?"

"Go on with you!" replied Grand Baptiste.

1 Translated and adapted from *Légendes des Villages* by Jean-Claude Dupont [Editions J.C. Dupont, 2700, rue Mont-Joli, Sainte-Foy, Québec, G1V 1C8. Telephone: (418) 659-1321; Fax: (418) 658-7177]

The young boy didn't waste any time. He picked up a mound of earth, fashioned it, then placed it on the ground. My God! It was a real rat.

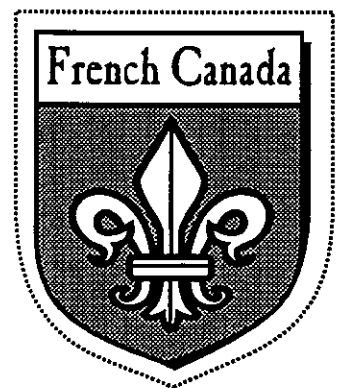
A little red-faced, Grand Baptiste said to him, "Yes, but it's not alive."

As he finished speaking, he heard the cries of a bunch of rats who began running across the land that had just been ploughed. Terrified, Grand Baptiste looked towards the young boy. But the boy had disappeared. That was when Grand Baptiste realized that he had spent the day with the devil, who had come in the form of a child to teach him a lesson.

Grand Baptiste quickly returned his horse to the stable. He unharnessed it, then ran to church to join the faithful who were attending the evening service. Grand Baptiste entered the church at the same time as the priest began his sermon.

The priest began, "My brothers! One day, I saw a farm worker who was working his fields instead of coming to church on All Souls' Day. As he finished his last furrow, the devil appeared. The devil took the horse by the bridle and led both the horse and the farmer into the fires of hell."

Grand Baptiste went to bed that evening thinking of the adventure that had happened to him. He thanked God for having left him his horse.



French Canada

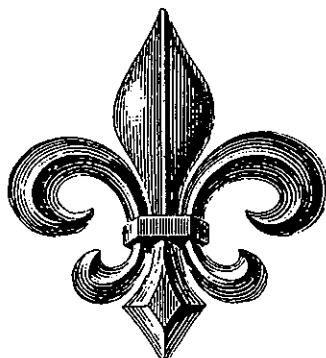
Contributions

French Canadian Contributions

Thousands of French Canadians have contributed to the development of Canada. These include the many Acadians who first settled the Atlantic provinces, and the many habitant farmers who developed farms along the St. Lawrence River. It was these farmers and their wives who helped make Canada into the country it is today.

We know the names of many of these farmers because local Catholic priests kept records of all births, baptisms, marriages, and deaths. Using these records, many descendants of early settlers can trace their heritage.

My own family, for example, arrived in the Gaspé during the 1600s. The family gradually moved west until members arrived in Ontario in the late 1800s. Here, one branch settled in the Ottawa Valley, where they farmed. Another group developed farms in the Verner area.



My grandfather became a miner and pretended he was English-speaking. My grandmother remained proudly French at a time when this was not popular.

While my grandfather attended the Irish Catholic Church, Grandma went to the French Catholic Church and continued to speak French to anyone who could understand. As a child, I tried to learn the language so I could understand what she was saying to my mother. Today, when French Canadians are fighting to maintain their culture, I sympathize with their cause because I remember how hard it was for my mother to maintain her French language and culture. Many English-speaking Canadians have similar stories.

Prominent French Canadians

The following people are some of the many French Canadians who have contributed to many areas of Canadian life.

Name	Area of Contribution	Contribution
Madame Benoit	cooking	Madame Benoit was a chef who developed recipes that encouraged people to try French Canadian cuisine.
Joseph Armand Bombardier	transportation	In 1922, he invented the snowmobile, a winter vehicle that has changed the face of Canadian winters.
Sylvie Fréchette	sports	She is an outstanding synchronized swimmer who won an Olympic gold medal in 1992 and an Olympic silver medal in 1996.
Marc Garneau	space	He was the first Canadian astronaut in space.
Robert Lepage	arts	He was the first North American invited to direct a Shakespearean drama at the Royal National Theatre in London, England.
Claire Martin (born Claire Montreuil)	writer	Her books discuss the precarious situation of women and show what it was like to grow up in French Canadian society.

Notes



India

Resources

Sources of Additional Information

Consulate General of India
2 Bloor Street West, 500
Toronto, ON M4W 3E2
Telephone: (416) 960-0751
E-mail: cgindia@pathcom.com

Government of India Tourist Office
60 Bloor Street West, Suite 1003
Toronto, ON M4W 3B8
Telephone: (416) 962-3787

This office provides an excellent map of India, as well as maps of several large Indian cities.



High Commission of India
10 Springfield Road
Ottawa, ON K1M 1C9
Telephone: (613) 744-3751. Ask for the Information Officer.
E-mail: hicomind@ottawa.net
Home page: <http://www.docuweb.ca>. This brings you to a list of embassies.
Click through to the Indian embassy.

The home page leads into a web site with useful information about India, including maps. There are also links to other sites with travel information. These can provide members with pictures of cultural information.

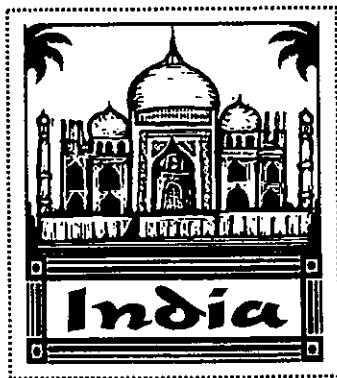
Cultural Festivals

About 250,000 people from India live in the Greater Toronto area. As a result, the city frequently celebrates the culture and cooking of India. Harbourfront annually has several events, including Independence Day celebrations, dancing demonstrations, and cooking fairs. Contact Harbourfront at (416) 973-3000.

Useful Videos

Mela's Lunch (National Film Board, 15 minutes)

Intended for Juniors (ages 7-12), this film deals with racism. It is the story of an Indian immigrant who is ridiculed by her classmates. Their remarks and behaviour make her feel unwelcome and out of place. The story shows that differences in skin colour and country of origin do not have to stop people from becoming friends.



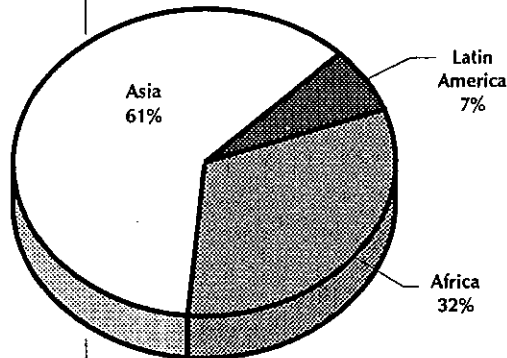
Card 1

Welcome to India

A Giant Country of Great Variety

This Culture Card provides an overview of India's climate, population, languages, and economy. It also briefly discusses child labour.

Background Information: Child Labour



Child labour is practised in many countries, including Canada. Young people help on farms, work in family-run businesses, and provide child care. In these ways, young people make important contributions to their families and communities. In some countries, poor families need this income to survive. For this reason, abolishing child labour can create worse problems than it solves.

Those who oppose child labour are usually concerned about the ways

that young people are exploited. Exploitation frequently involves forcing young people to work long hours without concern for their social and physical development, education, and health, and can include child prostitution, tying young people to work benches to force them to work long hours, and paying young people much less than their labour deserves.

In 1996, child delegates from 33 countries met in Kundapur, India to discuss the issues around child labour. These delegates, who had all worked from a young age, lobbied for work with dignity organized in such a way that they had time for education and leisure. They were also concerned about health care, and wanted to be consulted before governments made laws related to child labour.

If members want to learn more about child labour, refer them to the July 1997 issue of *New Internationalist* (P.O. Box 30,000, Station BRM B, Toronto, ON M7Y 7A2.) This magazine is available in many libraries and will be of particular interest to Senior members. Another source of information is Free the Children, the group founded by Craig Kielburger. It is at 16 Thornbank Road, Thornhill, ON L4J 2A2. Telephone: (905) 881-0863. Fax: (905) 881-1849. E-mail: freechild@clo.com

Activities

Junior/Intermediate/Senior

- ♦ In many parts of India, when people meet and leave each other, they hold their hands with the palms together like we do when we're praying. Then they bow their head and say *namaste* (nah-mas-tay'). This means, "I bow my head to you." Have members practise the traditional Indian greeting.
- ♦ Every year, India produces more motion pictures than any other country but Japan. These movies are not often seen in Canada. See if you can find an Indian movie to show to your 4-H club.
- ♦ Other Indian exports are common here. Take the 4-H group to several craft, furniture, and gift shops. What products can they find that are made in India? What is their price compared to similar Canadian-made products?
Many Indian-made items are less expensive than Canadian-made items because Indian salaries are so much lower. Remind members that the cost of the item includes transportation. Imagine making such a low salary that you could make something and have it transported half-way around the world — and still make it for less than someone in another country could make it.
- ♦ With the group, discuss what members can do — either as individuals or as a group — to improve the living conditions of children in other countries. Craig Kielburger, for example, founded an organization called "Free the Children." Encourage members to make a list of other organizations that help children in other countries. Members may want to find out about such groups as World Vision, Canadian Save the Children, and so on. Are they interested in getting involved? What can they do to help?
- ♦ Ask if any members know people who support children in other countries. Invite one such local person to talk to the group about child sponsorship abroad.

Card 2

Values

Roles in Indian Society

This Culture Card highlights India's caste system. A person's caste dictates his or her job, and status. The caste system is part of the Hindu religion, but academics suggest that the caste system was a cultural phenomenon intended to differentiate between different social groups, not part of the

Hindu religion.

In 1997, the President of India was Shri K.R. Narayanan (born 1920), someone whose family came from one of the lower castes. This could suggest that the caste system is losing its hold. A former Indian citizen pointed out that it could also be that there are so many members of the lower castes that they can and are getting elected to government positions.

Activities

Junior/Intermediate/Senior

- ♦ Create a caste system in your 4-H club. Decide what roles it has, and if various members are high or low caste. Create a role-play that shows how members of different castes might treat each other. Discuss why members of different castes might be treated badly.
- ♦ Invite a native of India to speak to the group. Ask the speaker to share stories about his/her life in India. How was it different from life in Canada? How was it the same?
- ♦ Cultural roles often create difficult situations for people within the culture. In a society where female children are not valued, mothers must often choose what baby to feed.

Have members imagine that they are a woman in a poor Indian family. Because they are not getting enough to eat, they have only enough breast milk for one child. They have twins. Baby formula is not available. Even if it were, they couldn't afford it. They have tried to give away the girl child — but nobody wants her. Ask members to write down a list of options available to them, then develop role-plays showing the long-term results of each option.

Card 3

Socialization

Marriage Customs

This Culture Card uses marriage customs to highlight some aspects of India's socialization process.

Activities

Junior/Intermediate/Senior

- ♦ To help members understand what it might be like to come to Canada from India, read *Lights for Gita* or *Roses for Gita* aloud to the group. *Lights for Gita* and *Roses for Gita* (Second Story Press) are by Rachna Gilmore, an Orleans, Ontario resident who grew up in Bombay. Even though the picture books are meant for young readers, 4-H members can appreciate the situations being discussed.



- ♦ a) People from different cultures have many interesting marriage customs. Ask members to think back to the weddings they have attended. What traditions were followed? Do they know the purpose of these traditions?
- b) Many people follow cultural traditions without being aware of why they are doing what they are doing. This is all right. It is also useful for people to recognize when they are doing so. Once they recognize cultural scripts, individuals can choose whether or not they want to follow these scripts.
For example, for many years, Canadian women promised to “love, honour, and obey” their husbands. More recently, women have realized that they want a partnership with their husband. As a result, many couples now write their own marriage vows. Have members write a vow they might like to make if they get married.
- c) Similarly, Canadian women traditionally took the last name of their husband. Upon marriage, Mary Smith might become Mrs. Harold Couperthwaite. This was done originally because women could not own property. They were considered the property of their husband. Upon marriage, the husband automatically gained ownership of everything the woman possessed. Today, women can own property in their own right. Many also maintain their maiden names. Alternatively, some hyphenate their maiden and married names. Have members look through the telephone book for examples of hyphenated names. They might also note the number of people listed under the first names of both the husband and the wife. This is another new custom.
- d) Members can also discuss what it is like to follow cultural traditions, and what it is like to make new traditions. By learning about different cultures, we can all become more aware of interesting traditions that we might like to adopt.

- ♦ Many women of Indian and Sri Lankan heritage wear a little red dot on their forehead. These red dots are called *bindis* (bin'-dees) and are thought to enhance the woman's appearance. Because the marks are unusual in Canada, many Indian women have been ridiculed for wearing them. As a group, watch the video, *just a little red dot...*, which shows how one elementary school dealt with prejudice about this custom.

Just a little red dot... is a 35-minute docu-drama available from International Tele-Film Enterprises Limited, 5090 Explorer Drive, 301, Mississauga, Ontario. Telephone (905) 629-3133. The cost is \$69.95.

Intermediate/Senior

- ♦ *Just a little red dot...* was developed by a teacher who saw how some students treated others who wore *bindis*. She developed the video as a positive way to deal with the misunderstandings that can occur between cultures. Have members discuss what cultural misunderstandings they have noticed. What can they do to counteract them?
In preparation for this discussion, members might want to check out

the Teen Generation Magazine (TG) web site at www.tgmag.ca. TG (70 University Avenue, Suite 1060, Toronto, ON M5J 2M4) is produced by a group of co-op students who write, edit, and design the magazine and web site. It does a lot of work against racism, including sponsoring an annual competition for *Winning Ideas Against Racism*. Members may want to develop a celebration for March 21, which is the International Day for the Elimination of Racial Discrimination. They can also design some posters talking about the importance of accepting people from different cultures.

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Card 4

Religion

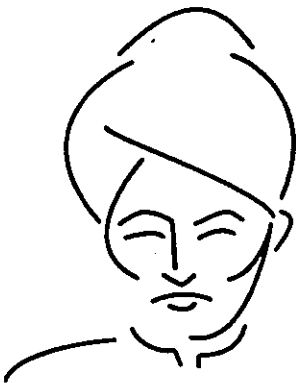
Many Beliefs, One Country

This Culture Card discusses the Sikh religion because many news reports refer to Canadian Sikhs. It is important for members to know something about this group, which has been in Canada since 1897.

Activities

Junior/Intermediate/Senior

- ♦ *Langar* is part of a Sikh service. This is the custom of cooking and serving a meal after the service. Everyone who attends the service is invited to the *langar*. One way of learning about other cultures is to take part in their celebrations. If there is a Sikh temple in your area, arrange to have project members attend a Sikh service and a *langar*. Harry Mann is a Sikh in the Mississauga area. He is willing to work with 4-H leaders interested in having a group attend all or part of a Sikh service and participate in a *langar*. His office number is (905) 279-5678.
- ♦ People from different cultures often come into conflict. Some of these conflicts are the result of doing things differently. It is important for members to consider how they might act when their customs differ from someone else's, and think of ways to show respect for other customs while still maintaining their own values. The issues below are real issues that have come up in Canadian society. There are no right or wrong ways to deal with these issues. Some ways, however, show more respect for the Sikh culture. Ask members to discuss the situations and develop ways for handling them.
 - a) Traditional Sikh males wear their turbans all the time. Some jobs have hats as part of the uniform. Have members imagine that they are traditional Sikhs applying for work as police officers. Ask them



to prepare a statement explaining why they believe that they should be allowed to wear their turbans instead of the official police hats.

Background Information: Turbans

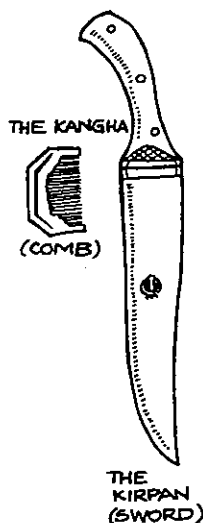
Traditional Sikhs wear a turban to keep their hair tidy. For police officers, this is a matter of safety. A police officer with long hair could be grabbed by the hair. The hair could be used as a weapon against the officer. Sikhs were originally a martial race who had to fight for their beliefs. The turban allowed them to keep their hair out of the way while they were fighting. It also cushioned the head against a direct blow from a weapon. In war, it could be used as a bandage.

- b) The Canadian Legion had a conflict with Sikhs because Legion members do not wear hats inside. Many Legions changed the rule so that Sikh war vets could be members. Have members find out the policy at the Legion in their local area.

Background Information: Legions and Sikhs

Many Sikhs fought along side the British during several wars, including World War I and II. They fought so well that many won Victoria Crosses, Britain's highest honour for bravery. In fact, they won more Victoria Crosses than any other ethnic group.

- c) Traditional Sikh males always carry a *kirpan*. Have members imagine that they are Sikh males whose kirpans have been detected by a teacher. They are accused of carrying a weapon in a school with a no-weapons policy. Have them role-play what they might do and say.



Background Information: Kirpans

Kirpans are small daggers about 10 to 15 cm long. Kirpans are not sharp and are not worn as weapons. In fact, they are about as dangerous as a sharp pencil or the end of a compass.

Some people think that the kirpan is similar to the dagger worn in the sock of a traditional Scot. In fact, the kirpan is a religious symbol, like a Christian wearing a cross. Originally, the kirpan was a dagger used to show that Sikhs are willing to protect themselves and fight for the weak in society. Today, it symbolizes the importance of protecting the weak. The kirpan is a Sikh article of faith and a requirement for a baptized Sikh. Refusing to allow Sikhs to carry one would be similar to telling Jews they couldn't be circumcised or insisting that Seventh Day Adventists eat pork and shellfish.

Card 5

Music

Raga, Tala, Drone

This Culture Card highlights Indian music. Tapes and compact discs of Indian music are available at many large record stores. Check out the International section under India. Navras Records produces several samplers of Indian music. Each sampler includes a number of different types of music: instrumental, vocal, percussion, classical dance, folk music, and devotional. Other producers include Orca Records (try the *Music of Ravi Shankar*) and Columbia Records (*The Sounds of India*).

Activities

Junior/Intermediate/Senior

- ♦ Have members listen to some Indian music.
 - a) Ask them to identify the raga, tala, and drone. These parts are unique to Indian music and are extremely distinctive.
 - b) Ask them to notice the unique rhythms being used. As a group, discuss how these rhythms are very different from Western rhythms.
 - c) With the group, discuss what sounds are new to members. Encourage members to try to identify the instrument that might be making the sound.
- ♦ The Beatles visited India during the 1960s. Ravi Shankar (rah-vee shank-are) became George Harrison's personal mentor for learning the sitar. The influence of the Indian music the Beatles heard was evident in their *Sergeant Pepper's Lonely Hearts Band* album. Have members listen to the album. What strains of Indian music do they hear?



Card 6

Celebration

Raksha Bandhan

Each year, Indians hold a special family day, Raksha Bandhan, during which sisters make bracelets for their brothers, as discussed in this Culture Card.

This is an excellent opportunity to discuss how cultures change over time and place. One hundred years ago, Canadian sisters might have made bracelets for their brothers. For this reason, encourage members to make

bracelets for male and female relatives or friends using the instructions in the Culture Card. It is especially important for children who have no brothers or sisters to consider what people might be members of their special family of loved ones.

Notes on Making the Bracelet

- ◆ Try to get gold and silver embroidery thread for this activity. Gold and silver are popular colours in India.
- ◆ Some families tie the bracelet around a charm. The charm is supposed to bring good luck. Tandy Leather has many interesting beads that could be used as simple charms. Since the bracelets are easy to make, members might make one without a charm, then a second one on which they place a charm. They might also consider what modifications they can make so that the bracelet is easier to put on and remove, and experiment with colour combinations.
- ◆ As a group, members might discuss who will receive the special bracelets, and plan a ceremony to which they invite these friends and relatives, then make a special presentation of the bracelets.

More Activities

You can also try some of the following activities related to Indian culture.

- ◆ Tie-dying is popular in India. Members may want to follow the directions for tie-dying in a craft book.
- ◆ As part of the Tamil harvest festival in southern India, people decorate their courtyards with dyed rice flour. Rice flour is available at many Asian grocery stores. Members might use it to make a mosaic on a piece of plywood.

Or, if members want to do this activity indoors, have them decorate a cake. They can dye sugar by adding drops of food colouring and shaking the food colouring and sugar together in a jar. Have them use various colours to make large flower patterns on the top of a slab cake.



Alternate Activity: Terrible Tiger

If your group includes junior members, you may want to try this Indian game during a break. Members can also teach it to young visitors during a Cultural Fair or Achievement Program.

In *Terrible Tiger*, players work in partners. Partners stay together and must do exactly what the person who is “it” commands. “It” roams through the group giving commands such as:

- ◆ Face each other
- ◆ Shake hands
- ◆ Growl
- ◆ Make a funny face
- ◆ Stand on one foot.

When “it” calls *Terrible Tiger*, everyone must find a new partner. The person left out is the next one to be “it.”

Card 7

Food

Different Tastes

This Culture Card contains recipes for *Samosas*, *Keema Matar* (Indian Minced Beef with Peas), and *Timatar aur kheeray ka raita* (Indian yogurt relish). Try them, or the alternate recipes included here.

Recipe Notes

- ◆ Many Indian dishes include nuts. Before making or serving them, check to see whether any members have nut allergies.
- ◆ Warn members about the dangers of frying with oil. Have a box of baking soda handy — just in case. Make sure that members know that baking soda is an excellent way to put out a grease fire — and that they should keep baking soda beside the stove whenever they are cooking with oil.
- ◆ Water does not help to cool the mouth after eating spicy food. Eating rice, yogurt or bread will.
- ◆ Samosas — This is quite a challenging recipe, and the assembly does take some skill. (See the diagram for filling instructions.) To simplify the process, you can make the pastry dough for the samosas ahead of time so that members only need to make the filling, put the samosas together, and fry them. It might also be helpful to talk about the different spices used in the filling because they may be unfamiliar to the group. Involve one or two Senior members as helpers.
- ◆ Keema Matar — There are a lot of unfamiliar ingredients in this recipe, so involving a Senior member might be helpful.

Alternate Activity

Many Indian spices may be unfamiliar to Canadian cooks; others are old friends. To help members experience a variety, collect the following spices: cumin, coriander, turmeric, cardamon, mustard seed, cinnamon, ginger, cloves, fenugreek, and saffron. Allow 4-H members to smell and taste them. What ones have they used? What ones are new to them?



Alternate Recipes

Kaju (kah-jew) or Cashew Snack (Not Tested)

15 mL	oil
500 mL	shelled cashews
5 mL	salt
dash	cayenne pepper

1. Heat oil in frying pan.
2. Add nuts and sauté for three minutes.
3. Remove and dry nuts on paper towels.
4. Coat with salt and cayenne pepper.

Indian Curry Biscuits (Not Tested)

Indian curry biscuits are often served with Indian food. They can be used to dip into rice or hot sauces. Many East Asian groceries carry uncooked Indian curry biscuits. They are a lot of fun to cook and serve.

Uncooked biscuits are flat yellow disks that look like large hosts similar to those that Catholics use. They come in two sizes — about 10-cm and 15-cm in diameter. To cook them, heat enough oil in a pot to cover the uncooked biscuit. (I use about 125 mL in the bottom of a wok.) The oil is hot enough when it forms bubbles around a chopstick placed in the oil. Drop the biscuit in for about 10 seconds. It will shrivel and puff up. Turn it and let it continue to cook for another 10 seconds. Take out and drain the biscuit on paper towels or a clean newspaper.

I cook about 10 at a time and eat them as is, preferably warm. My son says they need salsa. The biscuits are salty so members will likely want something to drink with them.

Card 8

Traditional Clothing

A Traditional Look

This Culture Card discusses the dhoti and the sari, two pieces of traditional clothing.

Activity

- ◆ Have someone from India come in and show the members how to put on a sari. Encourage the guest to bring different types of saris with her. Many are of gorgeous material with gold trim and other rich decorations.
-

Card 9

Literature

Six Blind Men and the Elephant

This Culture Card focuses on the story of “Six Blind Men and the Elephant,” a story that teaches people to look at the “whole” to make decisions.

Activities

Junior/Intermediate/Senior

- ◆ To show members how easy it is to get confused when you see only part of something, show them some close-up shots of familiar items. Can they identify the items? *Chickadee* magazine occasionally has close-ups like this. They show a familiar object from an uncommon perspective and are often hard to identify.
- ◆ a) Encourage members to realize that, when talking about someone else’s culture, we often act like the group of blind people and the elephant. Discuss how easy it might be to misunderstand things when we see only one part of the whole.
- ◆ b) Have members think back to a time when they were misunderstood because someone did not know the whole story. Ask them to work in a small group to role-play one example. Have them continue the role-play to show what might have happened if they had explained the whole story.
- ◆ Review the moral of the story with members. Discuss times in your own life when you wish you had remembered this moral. Ask members



to share times from their own lives.

Intermediate/Senior

- ♦ Have members read another traditional tale, then share it with the group. The following books provide useful Indian tales. Your public library may have some others.

The Blue Jackal by M. Brown (Charles Scribner's Sons, 1977)

This story tells how the jackal became king of the animals under false pretences when he jumped into a vat of indigo to escape some dogs. Seeing his royal colour, the other animals respected him. He was dethroned, however, when his true colour was discovered.

Jataka Stories edited by E.D. Cowell (Pali Text Society, 1981) and

Jataka Stories edited by N. De Roin (Houghton Mifflin, 1975)

These are the Indian versions of Aesop's fables. They point to the importance of the individual and the use of reality in solving life's problems.

The King Who Rides a Tiger and Other Folk Tales from Nepal by P.

Hitchcock (Parnassus, 1976)

These twelve stories are from the Himalayas. They include the story of a poor farmer who helps a cobra. The cobra gives him a dog who turns into a beautiful girl in time to make his supper each night.

Card 10

Contributions

The Saint of the Gutters

Mother Teresa, on whom this Culture Card focuses, founded the Sisters of Charity, a Catholic order of nuns. As of 1997, this order had 584 centres in 87 countries around the world, including India and Canada, and had 4,000 sisters.

Activity

Junior/Intermediate/Senior

- ♦ Have members consider the following sayings of Mother Teresa. Discuss how we can all try to live the truth of these sayings in our lives.
 - We all thirst for the love of others, that they go out of their way to avoid harming us, and to do good to us. This is the meaning of true love, to give until it hurts.
 - We have forgotten to treat [the poor] with respect, with dignity as [children] of God. Often I think they are the ones to whom we owe our greatest gratitude. They teach us.
 - You must give what will cost you something. This, then, is giving



not just what you can live without but what you can't live without or don't want to live without... Then your gift becomes a sacrifice.

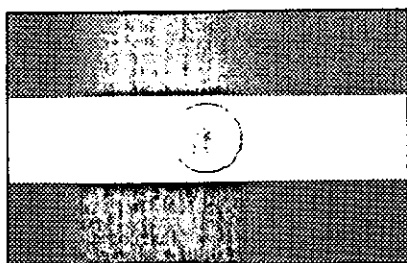
- I feel like a pencil in God's hands. God writes through us, and however imperfect instruments we may be, He writes beautifully.

- Hunger is not only for a piece of bread, but for love.

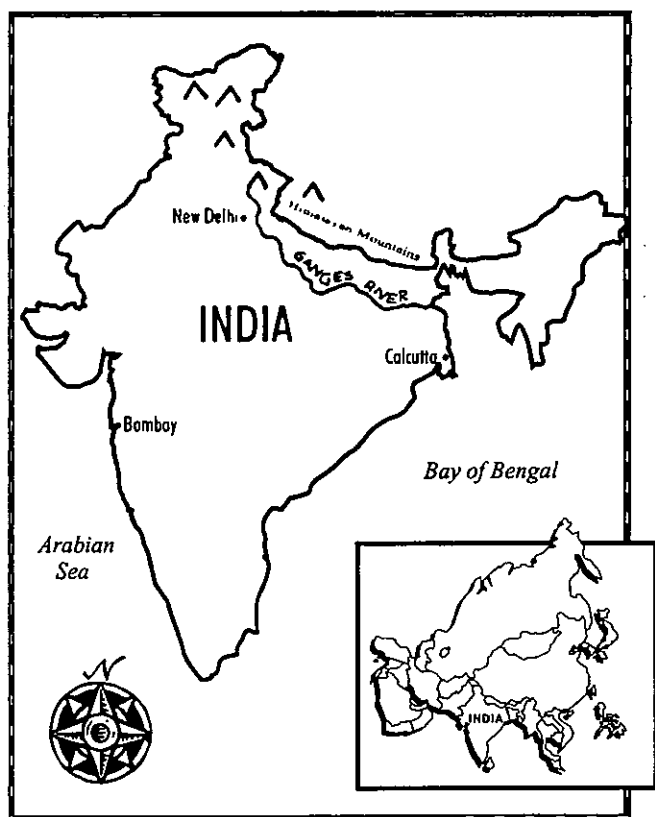
Homelessness is not only not having a home, but for being rejected and unwanted. Loneliness is a greater burden than hunger.

India

Welcome to India



The orange stripe on India's flag stands for courage and sacrifice. The white stripe is for truth and purity. The green stripe is for faith and chivalry. The wheel is the Chakra (chalk'-rah). This wheel has 24 spokes, one for each hour of the day.



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INDIA

Quick Indian Facts

Location	Gigantic peninsula that juts into the Indian Ocean. The Himalayan Mountains run for 2500 km across the north, separating India from the rest of Asia.
Size	3,287,263 square km
Population	970 million
Capital City	New Delhi
Official Language	Hindi. English is commonly used, particularly in business and is taught in most secondary schools.
Government	Democratic
History	India is a former colony of Great Britain. It has been an independent country since August 15, 1947.

A Giant Country of Great Variety

India has snow-topped mountains, jungles, deserts, and thousands of years of cultures. You could spend a lifetime studying the land and its culture — and still have something left to learn. This information introduces you to only a small part of India's variety.

Lots of People!

Imagine putting thirty times Canada's population in a smaller country and you'll get some idea of how crowded India is. So many people live in the cities that there isn't enough water or electricity. Outside the cities, many people live in small isolated villages. Some villagers have to walk many miles to use a telephone. Furniture is a luxury. Imagine living without a bed, table, chairs — or a television!

This does not mean that all Indian people are poor. Just like Canada, India has an educated middle class. Members of this class are doctors, lawyers, and business people. India's middle class is smaller than Canada's. India also has a wealthy upper class. This group includes maharajahs or Indian princes. Many princes and princesses continue to live in luxurious palaces cared for by servants dressed in special uniforms called livery.



Welcome to India

Climate

Because of its location near the equator, the country tends to be hot. Indians joke that they have three seasons — warm, hot, and very hot. Summer lasts from April to June. Winter is from November to March. The end of June until October is the monsoon or rainy season. Unlike Canada, India does not have a lot of snow.

Economy

About 70% of India's citizens are farmers. The country produces large amounts of peanuts, pepper, tea, rice, wheat, cotton, tobacco, and other crops. The southern part of India is very fertile near the coast. This is a good agricultural area. Large amounts of wheat and other cash crops — about 70 per cent of India's total — are produced in the north. This is another excellent farming area.

Many Indians run small businesses that make fabrics, carpets, laces, and wooden carvings. Many of these products are exported to countries like Canada.

Languages

India has 14 major languages. Because the way that people speak changes from region to region, there are more than 1,000 different dialects. This makes it difficult to communicate to all Indians and for Indians to communicate with each other. It's even harder because some of the languages use different alphabets. For example, Tamil, Punjabi and Hindi each have different scripts. We think that having to learn French and English is hard. Imagine having to learn an entirely different alphabet for writing in French!

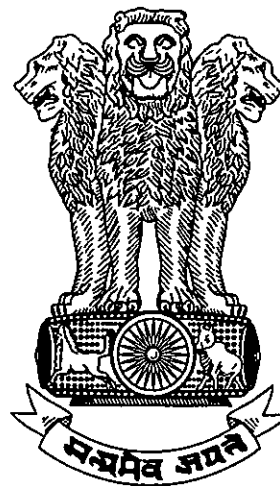
Children Work for Low Pay



Many poor families cannot afford to feed all of their children. Some sell their young ones to factories, who put them to work weaving carpets. These children are

treated as slaves. Some are tied to their workbenches and are never allowed to run and play.

When a Canadian teenager named Craig Kielburger heard about the plight of children who work in factories around the world, he decided to do something about it. In 1996, he visited New Delhi, India, at the same time as Prime Minister Jean Chrétien. Kielburger talked to reporters waiting to meet Chrétien and got publicity for some of the 55 million children in India who work. His lobbying pressured the Canadian government into doing something about child labour in other countries.



This is the national emblem of India. The four lions at the top represent how Buddha's teachings reach the four corners of the earth. Below are the four royal animals: the horse, bull, lion and elephant. The wheel symbolizes Buddhism. The motto is written in the ancient Indian language "Sanskrit". It translates to *Truth alone triumphs*.

India

Values

Roles in Indian Society

According to Canadian law, everyone is equal. Canadians are guaranteed freedom from discrimination because of their race, colour, religion, gender, or ethnic origin. Reality is quite different. Many non-whites report that they are discriminated against in Canada. They say that the discrimination is not obvious, but it's there. Similarly, many Canadian women find that they do not have the same opportunities that men do. Indian law and Indian reality also differ.

The Caste System

In the past, Indian society was divided into castes. Castes were part of the Hindu religion and were a method of determining someone's job and status. A person's caste told what job the person would do. It also told how much status the person had.

Traditionally, there were four main castes: priests, soldiers, clerks, farmers. The priests belonged to the highest caste. Farmers belonged to the lowest caste.

People outside the caste system were considered to be lower than anyone else. These people were referred to as untouchables. They did the work that no one in the caste system would do. For example, untouchables did all of the cleaning.

Caste System Outlawed

Today, the caste system has been outlawed. It no longer plays an official role in Indian society. Old traditions die hard, however. Just as some Canadians discriminate against people from different races, even though it's against the law, the caste system still plays a part in day-to-day life in India.

In 1997, the caste system triggered a riot in Bombay. Someone draped a garland of shoes on the statue of a hero who had helped fight for Indian independence. This hero had been an untouchable. In India, draping a garland of shoes is considered to be a supreme insult. People whose ancestors were untouchables realized that their hero was being ridiculed. They started a riot because they felt insulted.

Role of Women

Indian women, particularly women from poor families, can also suffer discrimination. Traditionally, Indians live in extended families. This "family" may include the husband's mother and father, other married sons, their wives and children, and any unmarried daughters. If they're alive, the father's parents will live with the family. Occasionally, the mother's parents will also be there.

In most traditional families, the men look after the land or work either in a factory or in business. The younger sons and women assist with farm work. If the family owns a business, women often help there. The grandmother cares for the children.

Usually a married couple moves in with the husband's family. Female children leave the family group after marriage. It's the eldest male's responsibility to care for his parents. Some people suggest that this custom has resulted in discrimination against female children. Girls are not

Sacred Cows



The Hindu religion considers cows sacred. Cows are used for milk, but are never killed and eaten for meat. When cows are too old to give milk, they are allowed to roam freely through the streets of the cities. There, they eat scraps of greenery from the cracks and sometimes get in the way of traffic. No one will harm one of these cows. When the cows die, they are handled by the untouchables. Untouchables also butcher animals and tan leather.

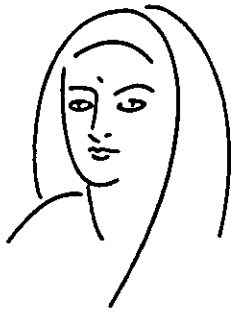


valued by traditional Indian families because they must pay a dowry to get a husband. Poor families don't have the money or possessions to supply a dowry.

Attitudes Changing

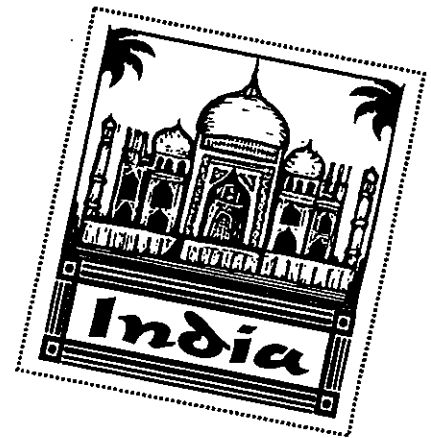
The United Nations and other world associations frequently research the status of women around the world. In 1997, it was estimated that there are 60 million fewer females on earth than there should be.

Population scientists have determined that there are about 51 females born for every 49 males. This means that the world should have slightly more females than males. Many countries, however, report far more males than females. Population scientists believe that these numbers mean that many female children are being murdered or aborted.



Fortunately, attitudes in some areas are changing. One evidence of this is a change in religious customs. For 12 centuries, women were not allowed to become Hindu priests. They were not supposed to read holy books or teach the scripture. In 1975, a school for women priests was opened in India. Now, 200 students have enrolled in the 10-year course.

In 1997, the Indian government began giving a special allowance to help improve the status of female children. Families with a female child receive a certain amount of money when the child is born. They also receive a small sum as long as she attends school.



India

Socialization

Marriage Customs

Marriage customs change from culture to culture. Often the customs show the culture's attitude toward men and women, and their expectations of the family. In traditional Canadian culture, for example, brides wear white. This is the colour of purity, and is supposed to show that the bride is a virgin. She has never had sex. During the ceremony, the bride and groom exchange rings. The rings are supposed to be a symbol of the continuation of their love. Traditionally the wedding was paid for by the bride's family, and the father 'gave' the bride away. This showed that the bride was considered to belong to, or at least be under the control of, her male parent.

Hindu Marriage Ceremonies

India has many different cultures. Because of this, many different marriage customs exist. This card describes one tradition for a Hindu wedding. In this tradition, the wedding lasts for three days. Before the wedding, invitations are personally delivered to each guest. The families buy new saris for their members to wear to the wedding.

Day One

On this day, trays of gifts are decorated. The families say a prayer asking their ancestors to bless the marriage. Then the groom is prepared for the wedding. His female relatives put a mixture of oil and turmeric on his forehead, then pour water over his head. A barber cuts the groom's nails and shaves him. In this way, the groom is purified for his wedding.

Day one ends with an evening ceremony. At this ceremony, the bride's father and a priest ask for the blessing of the family's ancestors. Then the bride and groom are brought in to look at each other. Today, most couples see each other before the marriage — even if the marriage is arranged. In the past, however, the bride and groom might not see each other before this evening ceremony.

When they meet, the bride and groom exchange flower garlands, then sit down facing each other. The bride is given away by her father. The bride and groom then make vows to each other. Next, their clothes are tied together to show that they are inseparable. The groom puts *sindur* (sen-door' — rhymes with tour), which is a red powder, on the bride's forehead and hair parting. This is a reminder of the time when men used blood from a cut on the finger to claim a wife.

At the end of the ceremony, the couple take seven steps as they hold onto each other. This shows that they are starting a new life together.

Day Two

The second day starts with a short religious ceremony in the morning. The father of the bride then gives a lunch for the close relatives. In the evening, the bride is taken to the house of the



Siva, a Hindu God

Hindu includes many gods. One is Siva, the creator and destroyer. Siva is worshipped as the god who renews the world and destroys what needs to end. He is the god of mystics, intellectuals, ascetics, and dancers. Believers say that Siva keeps time flowing and the universe in balance by dancing to the rhythm of the drum. He has four arms. One of his legs is always off the ground. Many Indian works of art portray this god.



groom's parents. Traditionally, this meant the end of her ties to her own family.

Day Three

When the couple meet again on the third day, the groom gives the bride a plate of food. This symbolizes that he will look after her for the rest of her life. The bride offers food to the groom's parents and close relatives. By accepting the food, they show that they are willing to accept her as part of the family.

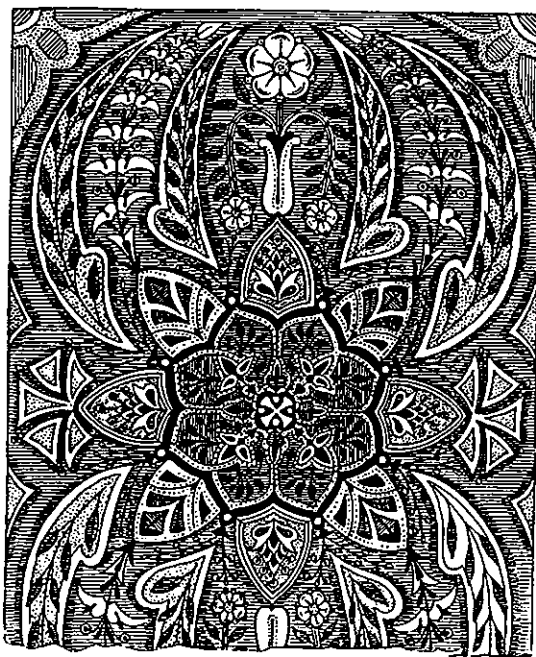
The day ends with a large dinner. At the end of the meal, the bride and groom are escorted to their room and left alone. Traditionally, the couple have never been alone before this time.

Arranged Marriages

In Canada, young people usually decide who they will marry. In many cultures, marriages are arranged by parents, friends, and relatives.

Traditionally, Indian marriages were arranged when the children were very young. Friends and relatives of the girl would look for a boy who came from a family with similar status, similar background, and similar values and morals to their own. Often, the marriage was arranged long before the children reached maturity. In some cases, it was arranged before birth. Many Indian families still practise arranged marriages. This is true both in India and Canada.

Today, it is common for the young people to meet and get to know each other before marriage. In Canada, they go to a relative's house where they can be alone in the living room or go for walks together. In this way, they get to know each other and decide whether they want to get married.



India

Religion

Many Beliefs, One Country

People in India practise many different religions. The main ones are Hinduism, Islam, Buddhism, Christianity, Zoroastrianism, Jainism, and Sikhism.

Sikh Religion

The Sikh religion started in The Punjab, which is one of India's northern states. Many Sikh ceremonies are in Punjabi. Punjabi has been the official language of the Punjab since 1966. Punjabi is spoken by more than 20 million people in India and Pakistan.

Sikh Beliefs

Sikhs believe in one God, the creator of the universe. They believe that people can love and serve God only by loving and serving everyone created by God. This makes the Sikh religion an entire way of life.

Sikhs believe that everyone is equal before God. They teach that differences of colour, beliefs, or social class are differences created by humans. God does not judge people in this way.

Sikhs value hard work. They believe that people should earn their living by honest means. They also believe in sharing with the poor and needy. Many Sikhs give 10% of their income for the benefit of other people in society.

Religious Services

Sikh services take place in a *Gurdwara* (guru-de-wara). Gurdwara comes from two Punjabi words. *Guru* is the word for a teacher. *Dwara* is the word for door. The Gurdwara is the door that leads

Jainism

Jainism is one of world's oldest religions. Members practise non-violence. They teach the importance of being tolerant. They believe that all forms of life depend on each other, and treat all forms of life with similar care. Because of their beliefs, Jainists tend to be vegetarians.

Many Protestant churches were started as a protest against the Catholic Church. The Sikh religion was started as a protest against some of the practices of the Hindu and Muslim religions. Many Hindus and Muslims of the time did not treat people equally, nor did they treat males and females equally.



to the teacher, or the house of God.

Before entering the Gurdwara, Sikhs take off their shoes and cover their heads. This is a way of showing respect.

Services are conducted by a *Granthi* (gran-thee). Granthis do not have special training. They are ordinary people who have studied Sikh scriptures and can conduct a service. Both men and women can become Granthis. Women often lead the congregation in prayer.

The main religious book is the *Guru Granth* (guru-grant). Granth is the Punjabi word for a large book. The *Guru Granth* is a book of religious teachings. To show respect, many Sikhs refer to it as *Guru Granth Sahib*. *Sahib* is a title of respect.

Sikh services are about three hours long and informal. Anybody can attend. People can come and go during the service. After the service, everyone goes to the *Langar* (lung-er). This is a community kitchen where everyone receives a free meal. Sikhs believe that it is important for people to meet and break bread together because eating together encourages equality.

Sikh Symbols

Many religions have physical symbols that identify them. Traditional Jewish males, for example, wear a *yarmulke* (yah-mahl-ka) or beanie-like hat. Women belonging to some fundamentalist Christian groups such as the Mennonites wear a white cap or



veil. Baptized Sikhs also have religious symbols. These are called the five Ks.

The Five Ks

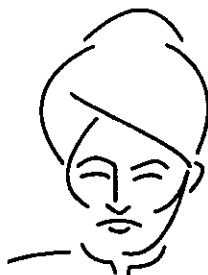
<i>kesh</i> (kaysh)	Hair. Sikhs do not cut their hair. They believe that nature should not be disturbed. As their hair gets long, males twirl it into a knot on top of their head. They use a turban to keep their hair in place. The wrap of the turban identifies them as being Sikh. Males usually start wearing turbans at maturity. Turbans are also exchanged as a sign of friendship and respect.
<i>kangha</i> (kung-ha)	A small wooden comb. It is needed to groom long hair.
<i>kara</i> (car'-a)	A thick steel bracelet. It is worn on the right wrist of Sikh men, women, and children. The material represents strength. The shape stands for continuity.
<i>kirpan</i> (ker-pohn)	A small sword or dagger about 10-15cm long that is worn by males. They are carried in a metal or wooden case attached to a canvas strap worn around the shoulder and is a symbol of self-defence. It symbolizes that Sikhs believe in fighting against evil and injustice. They will fight to defend the weak in society.
<i>kashera</i> (ka-shé-rah)	A pair of shorts worn by males. They resemble the breeches worn by many soldiers. (Breeches are tight, knee-length pants.) They symbolize sexual restraint.

Naming Customs

Sikh parents get help naming their children. Soon after the birth of a child, they visit the Gurdwara. The Sikh hymn book is opened at random. The first letter of the hymn on the left-hand page becomes the first letter of the child's personal name.

Most boys receive the second name *Singh* (sing), which means lion. Girls receive the second name *Kaur* (core), which means princess. Many Sikhs use these names as last names. This custom began because, in India, the last name indicated the caste or social class of the family. Sikhs were encouraged to adopt the name Singh or Kaur to show their belief that everyone is equal.

In Canada, some Sikhs use Singh or Kaur as a last name. Others use their original family name. Harry Mann, for example, is a Sikh who lives in Mississauga. His official name is Harminder Singh Mann. Harry is the nickname given to him by his British nanny. His wife was Baljit Kaur Harika before marriage. Now, she is Baljit Kaur Mann. Her nickname is Annie.



India

Music

Raga, Tala, Drone

Each culture has its unique music, as does India. Indian music has three parts:

- ◆ The *raga* (rah-gah') is the main melody. It often communicates an emotion, or suggests a time or season. In India, this is called the *rag* (rahg).
- ◆ The *tala* is a rhythm that is clapped or played on a drum. In India, this is called the *tal* (tahl).
- ◆ The *drone* is a continuous tone played by a simple instrument.

Indian musicians use a number of unique instruments.

The most common instrument is a stringed one called a *sitar* (sit'-ar — rhymes with guitar but has an accent on the first syllable). Sitar has three strings.



There are two common Indian drums. The most popular one is called a *dhol* (dole). This is a two-sided drum that resembles a small bass drum. It is about the size of a bongo drum.

The other common drum is called a *tabla* (tab-lah). Tablas come in two pieces. One piece gives a low bass sound. The other gives a higher sound.

A *santoor* (san-tour) is a stringed instrument similar to an autoharp or harpsichord. It has a metallic sound.

The flute is also commonly used.



Notes



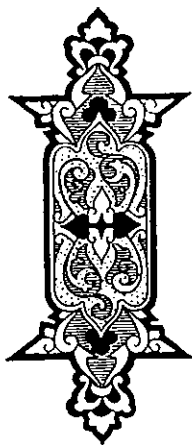
Music



INDIA

India

Celebration



Raksha Bandhan

A special family celebration takes place in August and is called *Raksha Bandhan* (rahk-sha bond-hahn). This day marks the special relationship between brothers and sisters. During *Raksha Bandhan*, sisters make a special *rakhi* (rah-kee) for their brothers. A rakhi is a bracelet of coloured threads or ribbon. These bracelets remind the makers of the love they have for their brothers. The brothers wear them as a symbol of their love and a promise of protection if it is required.

Make a Rakhi Bracelet

You will need:

- ☐ ruler
- ☐ coloured embroidery floss in 3 colours
- ☐ scissors

To make a rakhi bracelet:

1. Measure the wrist of the person for whom you plan to make the bracelet. Add 10 cm to this length.
(___ cm around the wrist + 10 cm = ___ cm)
2. Cut three pieces of embroidery thread the length calculated in step 1.
3. Tie the three pieces together at one end.



4. Braid the embroidery pieces together.



5. Place a knot at the end.
6. Tie the bracelet around the person's wrist.

Variation

If you would like to make a more challenging bracelet, and fewer of them, then try this design from the 4-H Wearable Art project.

You will need:

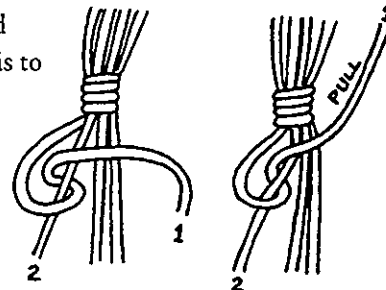
- ☐ 1 m of string, embroidery floss or similar yarn for each colour in the bracelet design
- ☐ safety pin
- ☐ scissors

1. Choose the colours. Cut the floss, and lay the strands in the order that you want the colours to alternate in the bracelet. (These directions are for a bracelet with four strands. Use three or more if you prefer.)

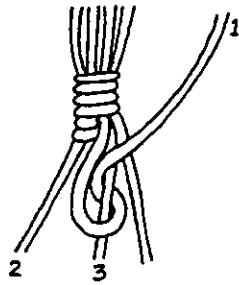
2. With a simple knot, tie all the threads together, leaving 5 cm at the top. Pin or tape to the work surface.
(Pinning it to your pant leg above the knee makes a great work surface.)



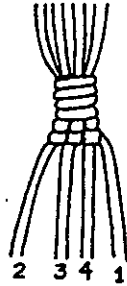
3. Wrap thread 1 over and under 2. Tighten the knot by holding thread 2 and pulling 1 up. Repeat this to make a second knot.



4. Pick up thread 3. Make 2 knots with thread 1 over 3.



5. Pick up thread 4. Make 2 knots with thread 1 over 4. Thread 1 should now be on the right. This completes one row.



6. Begin the next row by making 2 knots with thread 2 over thread 3, 4 and then 1. Continue making rows, always moving the thread on the left over to the right.



7. Continue until the bracelet is as long as you want. Finish by tying the threads together with an overhand knot. Tie to your wrist or ankle with a square knot (right over left and under, left over right and under). Cut the floss to leave a tail the length you like.



India

Food

Different Tastes

Like so much about India, the cooking changes according to the region. Dishes from southern India tend to include a lot of hot spices. Northern Indian cuisine has a lot of meat dishes accompanied by flat breads such as *pooris* (poor-ease). *Pooris* is fried in oil. When the same bread is baked in the oven, it is called *chappatis* (chap-pat-ease) or *roti* (row-tea). *Naan* (non — rhymes with “gone”) is another oven bread.

Rice, wheat, and corn are the staples of the Indian diet. People in the northern part of India eat large amounts of wheat and corn. In southern India, rice is more common. Rice dishes are often flavoured with hot sauces or curries. Curry is the English word for *kari* (car'-ee), which means sauce. Spices such as turmeric, cardamom, ginger, coriander, nutmeg, and poppy seed are blended to make curry. Both vegetables and meat are curried. Other common spices include cumin, mustard seed, cinnamon, ginger, cloves, fenugreek, and saffron.

Vegetables are common because they are cheap, varied, and plentiful. *Dahl* is crushed lentil soup with vegetables.

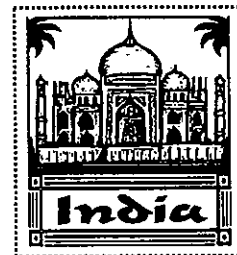
Tandoori (tan-door-ee) refers to a dish which is cooked in an oven. *Tandoor* (tan-door — rhymes with tour) is the Indian word for oven. Tandoori dishes include chicken, meat or fish. These dishes are usually marinated before being cooked in a clay oven.

Tea is the favourite drink.



Hazardous Cooking

Traditionally, Indian cooks worked over wood stoves. Because of the country's large population, most of India is now bare of trees. As a result, it can take many hours for a woman to collect enough fuel for cooking. In addition, inhaling the smoke from a wood cooking fire is equal to smoking 20 packs of cigarettes per day¹. To prevent lung damage, many Indian homes now have bio-gas generators. These are a less harmful source of energy that uses cow dung to produce methane gas. The methane gas is captured and used for cooking and lighting. The leftover cow dung fertilizes the family's grains and vegetable crops. Programs such as this are funded by the Canadian International Development Agency in partnership with such groups as the Canadian Hunger Foundation, 323 Chapel Street, Ottawa, ON K1N 7Z2.



¹ "A Special Insert on Desertification," Global Link, Canadian Hunger Foundation, 1997.



Samosas (Sa-mo-sahs)

Equipment:

- ☐ dry measures
- ☐ small measures
- ☐ large bowl
- ☐ liquid measure
- ☐ medium frying pan
- ☐ knife
- ☐ cutting board
- ☐ spoon
- ☐ rolling pin
- ☐ wok or deep fryer
- ☐ deep frying thermometer
- ☐ slotted spoon
- ☐ cookie sheet

Preparation time: 1-1/2 hours

Cooking time: 30 to 45 minutes

Makes about 25 samosas



Safety Tips: Deep Frying

- Do not allow water to drop into the hot oil.
- Take care when adding the food to avoid splattering.
- Make sure the oil is sufficiently cooled before trying to clean out the pan or fryer.
- Keep a box of baking soda near by. If oil ever catches fire, baking soda (not water) should be used to smother the flames.

Deep Fried Filled Pastries

This very popular Indian pastry can be filled with either a meat or a vegetable mixture. It is sometimes served as a snack between meals, or as part of a dinner. It can be quite spicy, or very mild, depending on the ingredients used in the filling.

Pastry

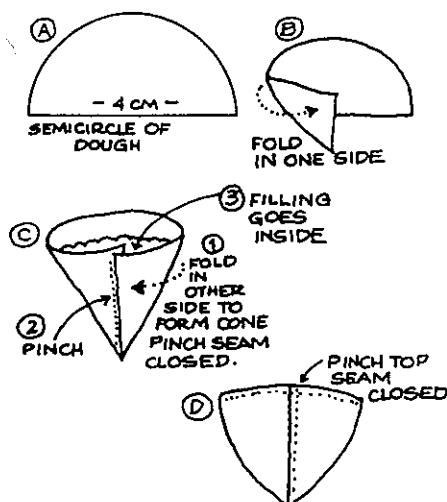
750 mL	flour
5 mL	salt
45 mL	solid vegetable shortening, such as Crisco
175 to 250 mL	cold water

Filling

30 mL	vegetable oil
2 mL	whole mustard seeds
1/2	medium onion, chopped
10 mL	grated fresh ginger root (5 mL powdered ginger)
2 mL	fennel seeds
2 mL	cumin seeds
1 mL	turmeric
3	medium potatoes, peeled, boiled and cut into small cubes
125 mL	fresh or frozen peas
2 mL	salt
15 mL	water
	a pinch of cayenne pepper
750 mL	vegetable oil for deep frying
	chutney or raita, a cooling yogurt (optional)

1. Read the recipe. Assemble all ingredients and equipment.
2. First make the pastry. In a large bowl, combine the flour, salt, and vegetable shortening. With your fingertips, rub the flour and shortening together until they look like flakes of coarse meal. Pour in 175 mL of water, and mix by hand, forming the dough into a ball. If it doesn't stick together easily, add a bit more water — 15 mL at a time — until it does. Knead the dough on a lightly floured surface for about 5 minutes, until it is smooth and elastic. Let sit, covered with a towel, while you make the filling.
3. Heat the 30 mL of vegetable oil in a medium frying pan over moderate heat. Add the mustard seeds and, when they begin to crackle and pop, immediately add the onions and ginger. Cook, stirring, for 3 to 5 minutes, until the onion begins to brown.
4. Add the fennel, cumin, turmeric, potato cubes, peas, salt and water to the frying pan. Reduce the heat to low and cook for about 10 minutes, until the peas are tender. Add the cayenne, stir, and remove from heat.





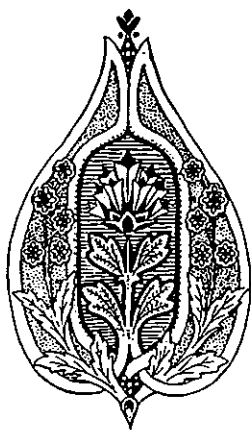
5. Assemble the samosas. Pinch off pieces of dough about 4 cm in diameter. Using a rolling pin, roll each ball out into a circle about 15 cm in diameter. Cut the circle in half, making two half-moon shapes.
6. With your finger, moisten the straight edge of the semicircle with a bit of water, then form it into a cone shape, squishing the moistened edges together. Fill the cone with about 15 mL of the potato mixture, then moisten and press the top edges closed. Repeat until all the dough is used up.
7. Fry the samosas. Pour 750 mL of vegetable oil into a wok or a deep fryer. Heat the oil until it reaches 190°C (375°F) on a deep frying thermometer. Cook the samosas in the hot oil, 4 or 5 at a time, for 2 or 3 minutes, until golden brown on all sides. (They are cooked when the pastry is slightly bubbled and crisp, and the colour is golden brown.)
8. Remove the samosas from the oil with a slotted spoon, drain them on a paper or towel-lined cookie sheet, and keep them warm in a 100°C (200°F) oven until all the samosas are cooked.
9. Serve hot with chutney or raita for dipping.

Equipment:

- ☐ liquid measures
- ☐ small measures
- ☐ bowl
- ☐ knife
- ☐ cutting board

Preparation time: 15 minutes

Makes about 750 mL



Timatar aur kheeray ka raita (Tee-ma-tar or kee-ray ka ra-ee-ta)

Indian yogurt relish with tomato and cucumber

On nearly every Indian table some sort of relish accompanies the meal. A cooling yogurt "raita" is often served to help quench the fire of spicy dishes. This one contains cucumber and tomato, but it can also be made with bananas, potatoes, coconut, or peanuts.

500 mL	plain yogurt
1	medium cucumber, peeled and finely diced
1	medium tomato, finely diced
5 mL	salt
5 mL	ground cumin
2 mL	sugar
1 mL	pepper

1. Read the recipe. Assemble all ingredients and equipment.
2. Measure the yogurt into a bowl and stir with a fork. Add all the other ingredients and mix well.
3. Serve as an accompaniment to curry or as a dip with samosas.

Keema Matar (Kee-ma Ma-tar)

Indian Minced Beef with Peas

This very simple Indian dish contains many of the typical "curry" spices used in Indian cookery. It can be made with either beef (which most Hindus do not eat) or lamb, and may contain potatoes or mushrooms instead of, or in addition to, the peas. You can add the cayenne pepper if you like spicy food, or leave it out if you don't. Serve this accompanied by rice or bread, and a cooling yogurt raita.

Equipment:

- ☐ large frying pan
- ☐ knife
- ☐ cutting board
- ☐ wooden spoon
- ☐ grater
- ☐ dry measures
- ☐ small measures
- ☐ liquid measure

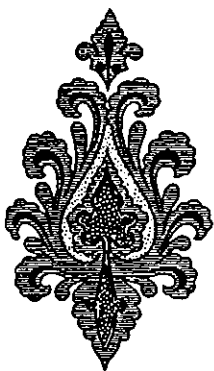
Preparation time: 15 minutes

Cooking time: 30 to 35 minutes

Makes 4 to 6 servings

500 g	ground beef or lamb
2	onions, chopped
15 mL	peeled and grated fresh ginger root
5 mL	turmeric
2	whole cloves
1	small cinnamon stick
5 mL	ground cumin
15 mL	ground coriander
1 mL	ground cayenne pepper (optional)
250 mL	plain yogurt
50 mL	vegetable or olive oil
2 mL	salt
250 mL	peas (frozen or fresh)
3	tomatoes, peeled and chopped (canned are fine)
250 mL	water
	rice or chappatis (a type of Indian flat bread, similar to a tortilla or pita bread)

1. Read the recipe. Assemble all ingredients and equipment.
2. In a large frying pan, mix together all the ingredients except the peas, tomatoes, and water. Cook over medium high heat until most of the liquid has been absorbed. Lower the heat, and continue cooking, stirring almost constantly, for about 20 minutes, until the meat has browned.
3. Add the peas, chopped tomatoes, and water and cook over low heat for 10 to 15 minutes, until the peas are done and the mixture is no longer watery.
4. Serve hot, with rice or chappatis.

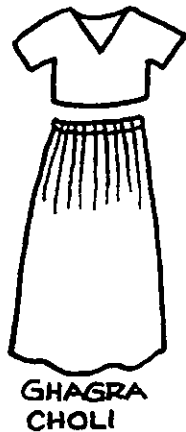
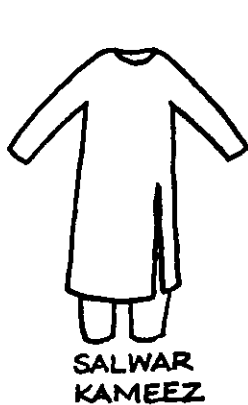


India

Traditional Clothing

A Traditional Look

Different garments are worn by various groups in different parts of India. In northern India, women wear a *salwar kameez* (sal'-warr kam'-ease), which is pants with a long tunic or shirt. Another traditional garment is a *ghagra choli* (gho'-gra choh'-lee). This is a skirt and blouse. The blouse is close-fitting and has short sleeves. Usually the skirt hangs to the ankles. But, it can be shorter.



The Dhoti

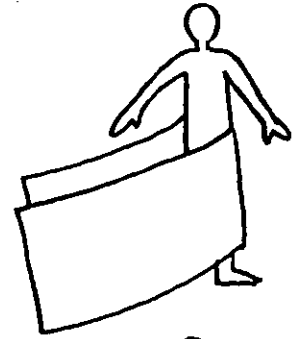
The *dhoti* (dote'-ee) is a type of pant worn by men in India. To make one, you need 4 metres of 90 cm (36-inch) or 110 cm (45-inch) fabric and one safety pin. Cotton and silk are the most common materials.

You can make the garment in many different ways. The way it is worn indicates the region from which the person comes. A shirt or loose tunic is worn over the upper body.

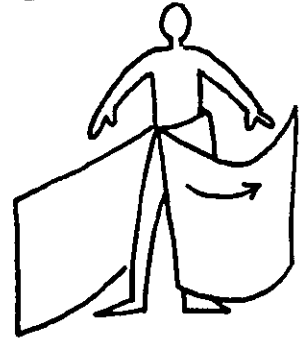
4-H 490 INH 98 ME
ISBN 0-7778-7795-3

INDIA

1. Have the model stand in the middle of the length of fabric.



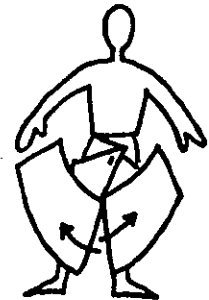
2. Bring one side of the fabric to the centre front of the model and fold it towards the back.



3. Bring the other side to the centre front and fold it towards the back. Be sure to overlap the two sides slightly. Pin the fabric together.



4. Wrap one side of the fabric around the model's leg, bringing it to the front by going between the legs.



5. Tuck this loose edge into the waist. Repeat with the other leg.

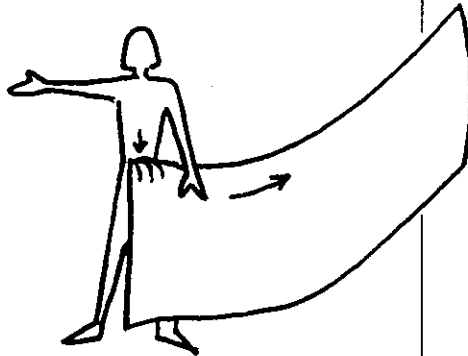


The Sari

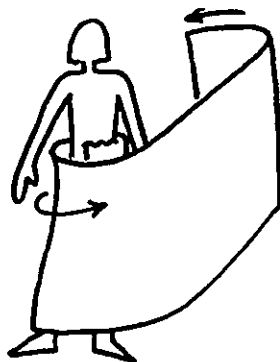
Another traditional Indian garment is the *sari* (sar'-ee). This is a long length of colourful cloth that is draped around the body. A choli is usually worn under a sari. Women also wear a long petticoat which reaches the ankles. This petticoat is tied at the waist with a drawstring.

The way you put on a sari depends on the part of the country you live in. They are often made from cotton, silk, or nylon. Some have simple patterns. Others are elaborately decorated. To make one, you'll need 6 meters of fabric that is 90 cm (36 inches) or 110 cm (45 inches) wide.

1. Have the model tuck one corner of the fabric in the waist of their pants or skirt on their left side.



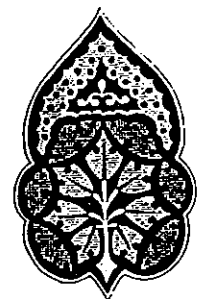
2. Wrap the fabric once around the waist of the model going counter clockwise.



3. Wrap the fabric over the model's head, gathering it over the left shoulder. Then wrap the fabric around the model's back.



4. The fabric is then wrapped under the model's right arm and around the front of the model. Gather the remaining fabric and drape it over the model's left shoulder.



India

Literature

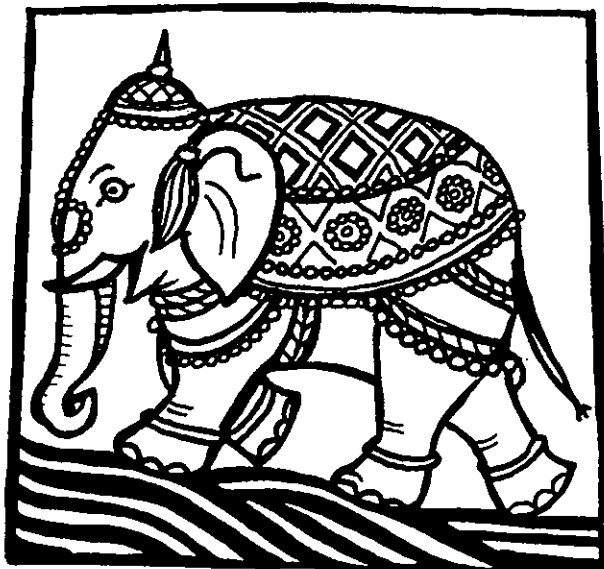
Think back to the stories that you heard when you were young.

Did anyone ever tell you about the boogey man, a creature who comes out after dark to scare children who aren't in bed?

Or what about the tooth fairy? If you put a lost tooth under your pillow, did you wake up in the morning to find the tooth replaced by money?

Stories such as these are meant to teach. The boogey man story was a way of getting children to recognize the importance of going to bed early. The tooth fairy helped children forget the pain of losing a tooth — and realize that each new change in life can bring something positive.

The story on this page is a traditional teaching story from India. As you read it consider what lesson it might be meant to teach.



4-H 490 INJ 98 ME
ISBN 0-7778-7796-1

INDIA

Six Blind Men and the Elephant

There were six blind people. They heard that the king was visiting the next village, riding on an elephant. None of them had ever seen an elephant. "An elephant," they said. "I wonder what an elephant is like?"

They went to find out. Each of them went alone. The first held the elephant's trunk. The second a tusk. The third, an ear. The fourth, a leg. The fifth, the stomach. The sixth, the tail. Then they went home, all sure that they now knew exactly what the elephant looked like.

They began to tell each other. "Oh, it's a fantastic elephant," said the first, "so slow and soft, long and strong."

"No," said the one who had felt the tusk. "It's quite short, and very hard."

"You're both of you wrong," said the third, who had felt the ear. "The elephant is flat and thin like a big leaf."

"Oh, no," said the fourth, who had felt the leg. "It's like a tree."

And the other two joined in too —

"It's like a wall."

"It's like a rope."

They argued and argued, and their argument grew very bitter. They began to fight.

Then someone came up who could see. "You are all right," said this person. "All the parts together are the elephant."

Moral: Before forming an opinion about something, make sure that you know a lot about it.



Notes



India

Contributions

The Saint of the Gutters

Who was the most recognizable person in the world? A prince? Princess? Movie star? Singer?

In Calcutta, India, one of the most recognized and loved figures was Mother Teresa, a tiny nun with a large heart.

For more than 50 years, Mother Teresa served the poorest of the poor in this city of 11 million. Although many rich people live in Calcutta, thousands live their entire lives on the streets. They bathe, chat, sleep, and die in the open, with people crowding all around them. To these people, Mother Teresa offered love, compassion, and dignity.

Early Life

Mother Teresa was born Agnes Gonxha Bojaxhiu on August 26, 1910. She grew up in Skopje, a town in what is now Macedonia. Her family was Roman Catholic. During her early years, she learned the importance of serving others. When she was 18, she decided to become a nun. She joined the Loretto Sisters, a group dedicated to working with young people.

There, she became Sister Teresa. Nuns commonly take the name of someone whom they admire. Therese of Lisieux is a Catholic saint who was



well-known for her love of Christ. She is also the patroness of missionaries. It seems fitting that she was Mother Teresa's mentor.

Move to India

Sister Teresa arrived in India in 1929. She trained at Darjeeling, which is a mission and mountain resort about 650 km from Calcutta. She then spent 17 years teaching and being principal at St. Mary's School in Calcutta. Many poor students attended the school, and a slum was across the street. Sister Teresa must have been aware of these things. In 1946, they became the focal point of her life.

Call to the Poor

In 1946, Sister Teresa fell ill with a disease that doctors suspected was tuberculosis. On her way to Darjeeling to recuperate, she says she heard God's call to leave the convent and live with the poorest of the poor. Sister Teresa received permission to do this in July, 1948.

She moved to the empty third floor of a house in a slum area. There, she was joined by a cook and one student. They lived simply, using some chairs and packing crates for furniture. They spent most of their time in the streets of Calcutta serving the poor and sick.

Sister Teresa washed lepers, worked with the physically disabled, fed orphans, and assisted the homeless. Other people came to admire this quick, practical woman who was more interested in actions than words. Within three years, there were 28 nuns living in that crowded third-floor apartment.

Sister Teresa Becomes Mother Teresa

In 1949, Sister Teresa founded her own order, the Sisters of Charity. As head of the order, she became known as Mother Teresa. In 1952, the order opened its first home: *Nirmal Hriday*. Nirmal Hriday means pure or tender heart. It is a home for the dying.



In 1953, Mother Teresa opened her first orphanage. In 1958, she opened *Prem Nivas* Centre, a hospital for lepers that is on the outskirts of Calcutta. Although it is easily treated with drugs that cost about \$3 per month for a total of 2 1/2 years, leprosy is a disease surrounded by fear. The disease gradually destroys the body's circulation. As a result, skin ulcers appear and destroy the flesh, starting with the face. Gradually, the disease eats away at fingers and toes, then hands and feet. Finally, the legs and arms die. Because the disease can be contagious, lepers are shunned by their families and communities.

Mother Teresa's trademark was a blue-trimmed cotton sari that she and all of her followers wear. These saris are woven by the lepers at Prem Nivas Centre. Today, there are 50 looms at that centre. While they are being treated, lepers can learn a trade.



Philosophy

Why did Mother Teresa seek out people whom others ignored? "Everyone deserves love, dignity, and respect," is the way she explained it.

Unlike many people, Mother Teresa practised what she preached. She owned only two saris, one pair of sandals, and a bucket to carry them in. Wearing these humble clothes, she was welcomed by the rich and famous around the world. In 1979, she won a Nobel Peace prize for her work. Usually, winners are special guests at a large banquet. Mother Teresa refused to attend such a banquet. Instead, she took the money and treated 2,000 poor New Yorkers to Christmas Eve dinner.

Another part of her appeal was her ability to give her full attention to whomever she was with. Although her hands were calloused, cracked, and worn to the bone, she picked up people from the gutter, bathed them, fed them, and helped them die with dignity. "Life is infinitely precious because each human being is created in the image and likeness of God," she explained.

Mother Teresa died of a heart attack on September 5, 1997. She was 87. One sign of the love she had for all people was the fact that clerics from six different religions spoke at her funeral: Christian, Hindu, Muslim, Sikh, Buddhist, and Jain.

Jamaica

Resources

Sources of Additional Information

Jamaica Canadian Association and Jamaica Canadian Centre
Telephone: (416) 746-5772

This organization has a centre with information about Jamaican culture. It is developing a cultural centre which will provide services in the future.

Jamaica Consulate General
214 King Street West, Suite 402
Toronto, ON M5H 3S6
Telephone: (416) 598-3008
Fax: (416) 598-4928

The consulate has a resource library open Monday to Friday, 9-5. Since this is a small consulate, it is easier if you visit to get information. The Information Officer sometimes has useful brochures and posters and is very helpful.

Jamaican High Commission
800-275 Slater Street
Ottawa, ON K1P 5H9
Telephone: (613) 233-9311 Ask for the Information Officer.
Fax: (613) 233-0611

The embassy will send out information.

Jamaica Tourist Board
1 Eglinton Avenue East
Suite 616
Toronto, ON M4P 3A1
Telephone: (416) 482-7850
Fax: (416) 482-1730

A call to 1-800-233-4582 will allow you to order tourist brochures and a road map of Jamaica.

Jamaica Tourist Board
8237 NW 66th Street
Miami, FL 33166

Call 1-800-JAMAICA to have a full-colour brochure showing Jamaica's tourist facilities sent to you.

Poster

Canadian International Development Agency (CIDA)
200 Promenade du Portage
Hull, Quebec K1A 0G4





CIDA has a large poster that includes maps and pictures of Jamaica, as well as information and the recipe for Ackee and Salt Fish. Ask for the country profile on Jamaica, catalogue number E94-29/1-4-1994.

Media

- ◆ www.jamaica-info.com leads to a web site that provides useful information about Jamaica, including maps and good geographical background.
- ◆ ONTV (channel 11 on some cables) has a program on Caribbean Lifestyles. You might wish to check your local listings and tape this program.
- ◆ The Caribbean Cultural Committee organizes Caribana, a popular summer festival held in Toronto. For information about this organization, contact the Caribbean Cultural Committee at (416) 465-4884 or visit the web site at www.caribana.com.
- ◆ *The Caribbean Camera* is one of Canada's largest weekly Caribbean newspapers. It costs \$1 in Southern Ontario and is an excellent source of information about the Canadian Jamaican community. *The Caribbean Camera* is published at 55 Nuggett Avenue, Suite 212, Scarborough, ON, M1S 3L1. Telephone: 1-800-509-0080. E-mail: RM270761@aol.com
- ◆ *Pride* is Canada's weekly newspaper for Caribbean and African people. The newspaper is published at 5200 Finch Avenue East, Suite 302, Toronto, ON, M1F 4Z5. Telephone: (416) 335-1719. Fax: (416) 335-1723. E-mail: pridenews@globalserve.net.
- ◆ *Share* is advertised as Canada's largest ethnic newspaper. The publishing address is 658 Vaughan Road, Toronto, ON, M6E 2Y5. Telephone: (416) 656-3400. E-mail: share@interlog.com. Newspapers like this include more information about cultural events and more pictures of ethnic groups. Members might want to compare coverage in such newspapers to coverage in the mainstream media.

Notes and Activities for Jamaica



WOODCUT · MADE IN 1493
SHOWING COLUMBUS LANDING IN
"THE NEW WORLD" WITH KING
FERDINAND OF SPAIN LOOKING ON
AT LEFT.

Card 1

Welcome to Jamaica

A Land on Mountains

This Culture Card provides an overview of Jamaica's climate, geography, and multicultural population.

Activities

Junior/Intermediate/Senior

- ♦ Read with members *The Boy Who Sailed with Columbus* by Michael Foreman (Pavilion Books Limited, 1991), a well illustrated story of the interaction between Caribbean tribes and early explorers. It is important for members to know how Europeans treated indigenous people throughout the Americas. Through discussion, they can realize that racist attitudes have changed. We are now less racist than we were even 50 years ago. As we learn more about various cultures, we can continue to open our minds and hearts.
- ♦ Jamaican *patois* is an oral language. The best way to teach some of the expressions is to invite a Jamaican to visit a meeting. Encourage members to say and practise the following Jamaican expressions.

WORD	PRONUNCIATION	TRANSLATION
<i>Whap'n?</i>	wop'pun	What's happening?
<i>Whe your nyam?</i>	Wha-yer-nam	What are you eating?
<i>Likkle bokkle</i>	lick-kul bok-kul	little bottle

- ♦ Jamaica's motto is *Out of many, one people*. Discuss why this is a good motto for a country with people from many different nations. Do members think that it might make a good motto for Canada? Why or why not?

For example, Canadian aboriginal groups feel that they are ignored by many Canadian historians, who think that Canada has two founding nations — French and English. Adopting a motto similar to Jamaica's might remind Canadians that many cultures have contributed to Canadian society.

Canada's motto is *From sea to sea*. You might want to discuss why Canada has that motto.

- ♦ During the meeting, have a couple of members contact a local travel agent. Ask them to find out how much it costs to fly to Jamaica, and prices for all-inclusive packages that cover air fare, accommodation, and meals. Have them report this information back to members.
- ♦ If no Jamaicans live in your area, invite someone who has visited

Jamaica to talk to members. What did the tourist learn about the country and its culture? Find out when most Canadians go to Jamaica. Canadians usually travel to Jamaica during our winter, when they want to escape the cold weather. The cheapest time to go is during the summer, when few tourists want to travel there. In many cases, the “off season” is a better time to get to know the culture of a country.

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Card 2

Values

Work for Freedom and Independence

The Jamaican government has chosen seven historical Jamaicans as national heroes, three of which are discussed in the Culture Card. Their lives are celebrated on the third Monday of October, which is National Heroes' Day. The heroes are:

- ♦ Nanny of the Maroons (late 1600s and early 1700s)
- ♦ Sam Sharpe (died 1832)
- ♦ George William Gordon (1820-1865)
- ♦ Paul Bogle (1822-1865)
- ♦ Marcus Mosiah Garvey (1887-1940)
- ♦ Sir Alexander Bustamante (1884-1977)
- ♦ Norman Washington Manley (1893-1969)

In 1996, the Jamaican Government produced a booklet titled *What Is Our National Heritage?* that provides information about each of these people.

Activities

Junior/Intermediate/Senior

- ♦ a) To help members realize that people can change their attitudes, ask them to imagine that they are a young British army officer sent to Jamaica to fight the Maroons. They know that the Maroons are ex-slaves who have no army training. Ask them to develop a short speech about their chances of defeating the Maroons.
- b) A week after the original speech, the members have their first fight against the Maroons. The army loses. What does the officer say then? Encourage members to realize that the army officer would at first look down on the Maroons. Once he had lost in battle to them, his attitude might change. He might give them grudging respect. Alternatively, he may have a series of excuses for the loss.
- ♦ Have members consider how the ex-slaves must have worked together

to form a strong community. To do this, they must have encouraged each other. Ask them to imagine that they are a Maroon leader encouraging their people to fight the British. What do they say? The Maroon leader might encourage followers to consider their own culture, to remember the number of times they have defeated the British, to contemplate what it might be like to be captured, and other similar statements.

- ♦ Chains are an important symbol of slavery. Work with the group to create a paper chain. In each link of the chain, write one of the following:
 - the name of someone who helped break the chain of slavery
 - lines from a member-written poem about the importance of freedom and independence
 - words explaining why Jamaicans are proud of their national heroes

Intermediate/Senior

- ♦ Ask members to prepare a role-play of one or both of the following scenarios, then to perform the role-play for the group.
 - a) Ask them to role-play the conversation that Sam Sharpe might have had with some of his church members. How does he phrase his suggestion of rebellion? What different reactions might fellow slaves have?

It is likely that some slaves would have been afraid to rebel because they knew the punishment for rebellion and did not want to die. Others might have been willing — depending on who else was involved. Still others were probably quite happy to cooperate with Sam.
 - b) Ask members to pretend that they are large plantation owners who do not like the fact that George William Gordon is selling his land to ex-slaves. Ask them to plan a speech to give to other plantation owners.
 - c) Have them plan the speech that George William Gordon might give in reply.
- ♦ Challenge members to find out about Jamaica's other national heroes. How do they demonstrate the value of working for freedom and independence?

Card 3

Socialization

Jamaican Proverbs

This Culture Card contains a number of Jamaican proverbs. Because these proverbs are in patois, you might want to ask a Jamaican to read the proverbs for you before the meeting. Consider taping them.

Activities

Junior/Intermediate/Senior

- ♦ a) Read the proverbs and translations with members. Work together to decide what each proverb means and what message is being given. The chart below provides this information.
- b) Ask members to develop a skit showing how a parent might use one of these proverbs.

PROVERB	TRANSLATION	EXPLANATION
<i>When water trow weh it cyaan pick up back.</i>	When water spills, it cannot be retrieved.	Things that go wrong cannot always be fixed.
<i>What is fi-yuh cyaan be un-fi-yuh.</i>	If it is meant to be yours, it will be yours.	If you're meant to have something, you will.
<i>Play wid puppy, puppy lick yuh mout.</i>	If you play with a puppy, it will lick your mouth.	People who play with fire often get into trouble.
<i>Come see me and come live wid me a two different sinting.</i>	Coming to visit me is different from living with me.	I will put up with things during a visit that I will not allow if you're living with me.
<i>Bad luck wuss dan obeah.</i>	Bad luck is worse than obeah, which is a curse.	Some misfortunes can be worse than having a curse put on you.
<i>Puddin cyaan bake widout fire.</i>	A pudding can't be baked without heat.	People who are in trouble have often contributed to that trouble.
<i>Ebry mickle mek a muckle.</i>	Every little bit makes a lot.	If we save our resources a little at a time, eventually there will be a lot. OR We can all contribute a little to do something big.
<i>When puss ha money him buy cheese.</i>	When the cat gets money, he buys cheese.	People with money don't always spend it wisely.
<i>Faam fool fi ketch wise.</i>	Pretend you're a fool to catch the wise.	If necessary, pretend that you are stupid to get more information from others.

PROVERB	TRANSLATION	EXPLANATION
<i>One-one co-co</i> [pronounced cho-cho], <i>full basket</i> .	If you pick one fruit, then another fruit, soon you will have a full basket.	Doing things a little at a time can add up to something big.

Intermediate/Senior

- ♦ Have members suggest Canadian equivalents for the proverbs. If they can't think of a Canadian equivalent, discuss why the proverb might not have one.

The chart below suggests some Canadian equivalents, but there may be others. If a proverb doesn't have a Canadian equivalent, have members consider that some proverbs are specific to a given culture. Also discuss how the Canadian parallels are slightly different than the Jamaican ones and why this difference is because of culture.

PROVERB	SIMILAR PROVERB
<i>When water trow weh it cyaan pick up back.</i>	Don't cry over spilled milk.
<i>What is fi-yuh cyaan be un-fi-yuh.</i>	What will be will be.
<i>Play wid puppy, puppy lick yuh mout.</i>	If you play with matches, you're going to get burned. Get out of the kitchen if you can't stand the heat.
<i>Come see me and come live wid me a two different sinting.</i>	
<i>Bad luck wuss dan obeah.</i>	
<i>Puddin cyaan bake widout fire.</i>	You make the bed you lie on.
<i>Ebry mickle mek a muckle.</i>	A penny saved is a penny earned.
<i>When puss ha money him buy cheese.</i>	Money is burning a hole in his or her pocket.
<i>Faam fool fi ketch wise.</i>	
<i>One-one co-co</i> [pronounced cho-cho], <i>full basket</i> .	Every little bit adds up.

Card 4

Loyalty

Jamaica's National Pledge

Jamaica has a national pledge, which is given in the Culture Card.

Junior/Intermediate/Senior

- ♦ Canadians do not have a national pledge. Americans do. Members might want to discuss why some cultures would have such a pledge and others would not.
- ♦ Have members compare this pledge to the 4-H pledge. What things are similar? What is different?
- ♦ Ask members, either alone or in a group, to write one of the following:
 - a pledge that they think Canadians might use
 - a pledge for citizens of the planet

Encourage members to consider aspects of cultural diversity and racial tolerance in their pledges.

- ♦ Discuss whether pledges are really just words, or whether they actually make a difference in how people live. For example, how do the ideas in the 4-H pledge influence members' lives?

Card 5

Music

Celebrating Good Times and Sad

This Culture Card focuses on the popular Jamaican music, reggae.

Because of its popularity, Reggae music is available at many record stores. Members' families may also have a collection. Most musicians comment on Reggae's easy-listening and comfortable rhythms. They are often reported as being relaxing. Perhaps this is why Reggae is so popular.

Activities

Junior/Intermediate/Senior

- ♦ In *The Little Mermaid*, Sebastian the crab has the voice of the Jamaican actor and singer, Samuel E. Wright. Have members listen to the songs he sings. What is appealing about them?
- ♦ a) Have members listen to several examples of Reggae music. As a group, discuss why this music is so popular.
b) Have members use improvised drums (such as the top of a table or a





a tin can) to play along with the music. Members might want to form their own Reggae “air band.”

An “air band” dresses up like the real artists. Members make mock instruments. They then play a recorded tune and pretend that they are the ones playing and singing the music. It’s a lot of fun!

Intermediate/Senior

- ♦ Reggae artist Bob Marley had a lot to say about his favourite type of music. Read the comment below to the group.

You love yourself when you dance Reggae music. You proud of yourself, that you come like you’re born again. Music can carry you to heaven, carry you all about to some place you don’t know...why Reggae music so nice, is because it’s a proud music. Reggae music is one of the greatest musics you know.

Bob Marley

Ask members to consider Marley’s statement, then to improvise a one-minute comment about what they like (and possibly dislike) about Reggae.

Card 6

Celebration

Let’s Celebrate the End of Slavery!

Each August Jamaicans celebrate the emancipation of the slaves. This Culture Card outlines the lives of the slaves.

Activities

Junior/Intermediate/Senior

- ♦ Canadian Jamaicans celebrate both Emancipation Day and Independence Day. If you are offering this project during the summer months, you may want to contact the Jamaican Consulate General to find out whether your group can attend or participate in any celebrations. The consulate has videos on Jamaica’s history and may have pamphlets and other materials talking about Jamaican heritage. Contact the Information Officer.
- ♦ Bruckins is a dance celebrating emancipation. At a traditional Bruckins Dance, the dancers were divided into two teams. One team dressed in red costumes, the second in blue. Each group had a queen, who had male and female attendants. The groups competed to outdo each other in dancing, singing, and splendour of costumes. Encourage members to role-play this type of dance. Alternatively, they might plan a Bruckins Dance.

- ◆ If members plan a Bruckins Dance, they might want to make decorations in Jamaica's national colours, which are green, yellow, and black. They will also be interested in the costume activity on Card 8 — Craft.
- ◆ Have members imagine that some of their friends are Jamaican slaves. It is 1838. Plan the emancipation party they might give their friends.

Intermediate/Senior

- ◆ On Emancipation Day, many Jamaicans remember their ancestors with pride, and consider how their history has helped them become who they are today. Have members review the material on Jamaica's national heroes from Card 2 — Values. Ask them to prepare a three-minute speech that a Jamaican might give on Emancipation Day.

- ◆ Read the following lines by Reggae artist Bob Marley:

Emancipate yourselves from mental slavery

None but ourselves can free our minds

Have no fear for atomic energy

'Cause none of them can stop the time.

- Bob Marley

Like Bob Marley, some people think that modern culture is full of slavery. Members of aboriginal groups often laugh at the number of people who are slaves to their property — spending their whole lives paying for and caring for it. Some people also seem to be slaves to their jobs. With the group, discuss the following questions.

- What other forms of slavery can members identify?
- Are there ways of freeing ourselves from such slavery?

Card 7

Food

Foods Combine African and East Asian Flavours

Recipes for Jamaica's Stamp and Go, and Peas and Rice are included in this Culture Card. Try them out with members!

Recipe Notes

- ◆ Warn members about the dangers of frying with oil. Have a box of baking soda handy — just in case. Make sure that members know that baking soda is an excellent way to put out a grease fire — and that they should keep baking soda beside the stove whenever they are cooking with oil.
- ◆ The *Our Heritage* project has a recipe for Jamaican meat patties that



members might enjoy.

Alternate Activity

- ♦ Purchase some mangoes, star apples, Ackee, and other Jamaican fruits. (Canned Ackee is available in some specialty stores.) Serve a variety as a snack. Discuss the interesting flavours.

Card 8

Craft

Have Fun with Costumes

During Christmas, Easter, and other holidays, Jamaicans traditionally dress up in strange and scary costumes, and dance in the streets. These celebrations are called *Jonkonoo* (john-con-oh) Dances. The costumes are referred to as Jonkonoo Masks. This Culture Card outlines how to make a horse head mask.

Craft Notes

Many 4-H members will have additional materials to make realistic horse or cow heads. Binder twine can be braided or frayed for horse manes and tails. The popular fly hats used by some riders can be used to make great ears. Horse blankets can be used to hide a second person who provides the horse's hind end. Alternatively, members can dress themselves as the complete horse.

Members who own the black and white leotards sold by the Dairy Board can use them as the basis of a cow costume. Alternatively, they can dress as beef cows by using dark tights and turtle necks. Cow horns can be fashioned from Styrofoam cut into the correct shape and sewn onto a dark toque. Stuffed nylon stockings make good cow tails.

Encourage members to use their imagination and sense of humour as they work together to develop costumes for a Jamaican celebration. These costumes can be used at the Achievement Program, or during a Bruckins Dance (see page 97 of this Guide).

Card 9

Literature

Chicken Dinner

"Chicken Dinner" is a poem from *A Caribbean Dozen* (Candlewick Press, 1994). The entire book can be purchased at the Bridgehead store in Toronto (18 Roy's Square, Toronto, ON, M4Y 2W2) or Ottawa (495 Sussex Drive, Ottawa, ON, K1N 6Z5). For a free catalogue that includes a list of items from cultures around the world, telephone 1-800-565-8563.

Activities

Junior/Intermediate/Senior

- ♦ As a group, have members prepare a dramatic reading of "Chicken Dinner."

Intermediate/Senior

- ♦ Challenge members to use the same rhythm and language to tell this story from the chicken's point of view.
 - ♦ Ask members to use the same rhythm and language to give the mother's response.
-

Card 10

Personal Experience

Canada Was a Big Shock

Jamaica is a poor country. There aren't enough jobs or opportunities to succeed. As a result, many Jamaicans leave, looking for a better standard of living. This Culture Card presents the experience of one such person, who came to Canada as a child.

Most Jamaicans go to Canada, the United States, or England. Starting in the 1960s, many female immigrants came to Canada as domestic workers. Many teachers or nurses came as nannies. They left their children with aunts, uncles, or grandparents, and made a new life for themselves in Canada while they earned money they sent back home to help their families. After several years, many women applied to become landed immigrants. Once they had been accepted, they applied to sponsor their children.

Activities

Junior/Intermediate/Senior

- ♦ The story on the Culture Card was told by a Jamaican immigrant who asked that her privacy be respected. It is useful for members to hear such first-hand stories. If possible, invite a Jamaican immigrant to talk to the group. What does the Jamaican remember about the first years in Canada? What was new? Surprising? Shocking? Good? Bad? What comments does the Jamaican have about Canadian culture? Often, we can learn about our own culture by listening to the observations of people who had to learn the values and customs of a second culture. If no Jamaicans live in your community, get copies of the ethnic newspapers listed at the beginning of this section. Encourage members to look at the pictures, and read at least some of the articles and ads. Which ones deal with Jamaican culture? What do they show?
- ♦ Have members work with a partner to develop one of the following conversations:
 - a conversation between two Jamaican children who are leaving Jamaica to join a mother in Canada whom they have not seen for five years
 - a conversation between a Jamaican immigrant and her employer discussing the expected arrival of children the mother has not seen in five years

Ask members to show:

- what concerns the people who are talking
- how they feel about what is happening
- what their hopes and fears are for the future

Putting themselves in someone else's shoes like this will help members learn the skills necessary for being empathetic to others. Have members perform their conversations for the group. Encourage the group to compliment anything that shows that members are trying to understand how someone else might feel in such a situation.

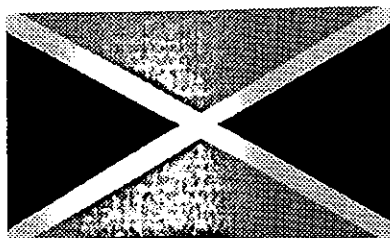
Intermediate/Senior

- ♦ Ask older members to work in a group of three. Two members will role-play some typical scenarios between local high school students. The third will comment on how a Jamaican immigrant similar to the one in Card 10 might see what is happening.

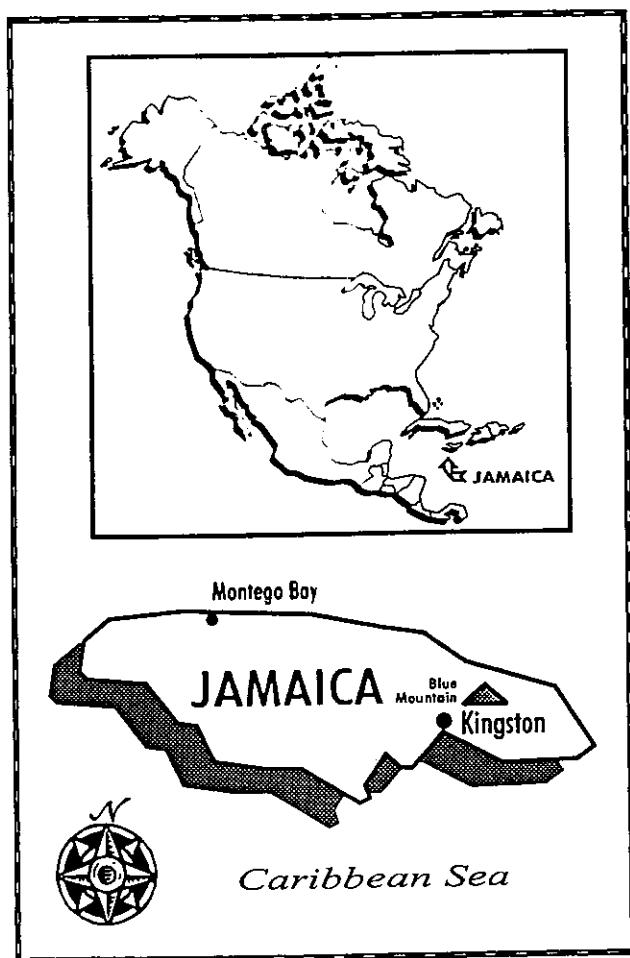
NOTES

Jamaica

Welcome to Jamaica



The black on Jamaica's flag represents the hardships that Jamaican people have had to overcome, and the hardships they still have to face. The gold represents the natural wealth of Jamaica and its beautiful golden sunshine. The green represents hope, as well as Jamaica's agricultural resources.



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JAMAICA

Quick Jamaican Facts

Location	Caribbean island south of Cuba and west of Haiti and the Dominican Republic
Size	11,484 square km 235 km long and 35 to 82 km wide
Population	2.47 million
Capital City	Kingston. This city is built around a natural harbour on the southeast coast and is Jamaica's art and cultural centre. Jamaica's only other city is Montego Bay, a tourist resort on the north-west coast.
Official Language	English
Government	Elected by general vote
History	Jamaica was a British colony for more than 300 years. It gained independence on August 6, 1962. Jamaica is now part of the Commonwealth of Nations.

A Land on Mountains

The island of Jamaica is the top of a mountain range. Jamaica's main mountain range runs from east to west and covers almost half of the island. The highest point is Blue Mountain Peak (2,256 m), which is near the east end of the island. Many mountainous areas are so rugged that they have no roads. You get into them by a foot track.

Jamaica's coast includes a coastal plain made up of clay, sand, and pebbles. In some areas, the plain is relatively broad and flat. In other areas, the coast is rugged. Over thousands of years, the sea has deposited rich beach material, which has created wide sandy beaches. Great for swimming and snorkeling!

Jamaica has 120 rivers. Most of them flow from the central mountain regions toward the coast. They provide water for the island communities and irrigation for local farms. There are also mineral springs. These are great places for tourists to soak and relax!

Climate

Like most Caribbean islands, Jamaica has a moderate climate with average temperatures of 27°C. The hottest months are during the summer. The winter, which lasts from December to March, is cooler. Because of the location, however, "cool"

means that people wear a sweater. Frost is unusual in Jamaica, except on Blue Mountain Peak.

Jamaica is in a hurricane zone from June to November. The worst months for hurricanes are August and September. Hurricanes occasionally hit Jamaica, causing a lot of damage. Usually, only the areas along the coast are damaged or flooded by the edges of hurricanes.

Multicultural Population

Many different ethnic groups live in Jamaica. They all get along well. That is why Jamaica has the motto "Out of many, one people."

Jamaica was originally inhabited by Arawaks, a group that has completely disappeared. During the 1500s, many Arawaks were killed by Spanish invaders. Others died when they were enslaved by the Spanish. Still others died from European diseases.

Nine out of every 10 Jamaicans are black. They are the descendants of former slaves.

After the slaves were freed, Chinese, East Indian, and Lebanese people were brought in to work the plantations. These labourers were indentured servants. This meant that they signed a contract. The contract outlined how many years they had to work for the plantation owner who paid for them to come to Jamaica. Unlike slaves, indentured servants were paid for their work. At the end of their contract period, they were free to do what they liked and go where they wanted. Many indentured servants stayed in Jamaica.



Jamaica comes from the Arawak term *Xaymaca*, which means "land of wood and water."

Unique Language

Many Jamaicans speak Jamaican Creole. This language includes a mixture of English words and African words and grammatical forms. It also has words and phrases from many parts of the world. It is called *patois* (pat-wah).

Jamaican Creole is a unique language with its own dictionary. People from many parts of the world have studied it and comment on its unique forms and interesting use of different sounds.

Economy

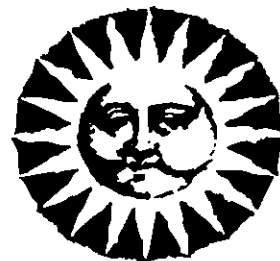
Jamaica's economy depends on four main sectors: bauxite mining, tourism, manufacturing, and agriculture.

Bauxite mining

Jamaica is a major producer of bauxite and alumina from which aluminum is made. The income from these products provides money that Jamaica uses to buy imported goods and the raw materials it needs for manufacturing.

Tourism

More than one million tourists visit Jamaica annually. Many come from North America. Europe and Japan also contribute large numbers.



Manufacturing

Jamaica manufactures many products, including food and drink, clothing, footwear, textiles, paints, building materials, agricultural machinery, and toilet articles. Its clothing industry is growing as an export market.

Agriculture

Farming provides jobs for about one-third of the population. Large farms, or plantations, grow export crops such as sugar, bananas, coffee, citrus, and cacao. Jamaica's Blue Mountain coffee is grown only in a small area on the slopes of Blue Mountain. The coffee is very expensive but full of flavour and aroma. The Japanese like it so much that Japan buys about 90 per cent of the crop.

Most Jamaican farms are small — about 2 hectares. Many farmers grow food for the home market. Popular vegetables include yams, sweet potatoes, corn, pumpkins, peas, and beans. Tree crops include breadfruits, mangoes, avocado pears, and ackees.

Recently, a company called Jamaica Broilers has begun exporting poultry, beef, and fish. This company contracts 300 small farmers, who work together to produce 500,000 chickens per week.

Jamaica's National Fruit

Ackee (ah-key) is Jamaica's national fruit. It came from Africa on a slave ship. Don't eat it raw, though. Ackee has to be cooked and is often eaten as a vegetable.



Notes



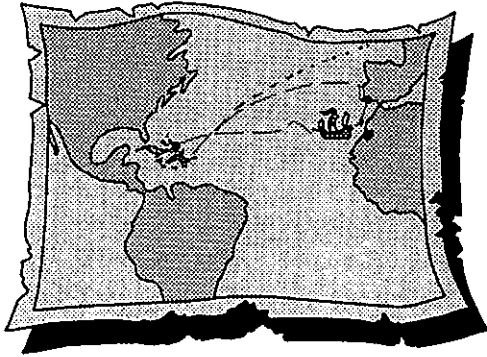
Welcome to Jamaica

JAMAICA

Jamaica

Values

Work for Freedom and Independence



Most Jamaicans are of African or mixed African/European descent. African slaves were first brought to Jamaica by the Spaniards during the 1500s. They were used as servants, field slaves, herdsman, and hunters. When England invaded Jamaica, many of these slaves were freed in the confusion. They fled to the mountainous areas of Jamaica, where they formed groups and became known as Maroons.

In 1655, England captured Jamaica and made it into a British colony. For the first five years, bands of Spaniards and Maroons used guerilla warfare to try to get the British to leave the island. Although the British did not leave, they could not defeat the Maroons, who kept their freedom. Bands of Maroons frequently raided Jamaican plantations. They freed slaves and took food and weapons.

Under British rule, Jamaica became one gigantic sugar plantation. Starting in the 1660s, the British imported more African slaves to work on the plantations. They used the sugar to make rum and molasses that they sold in England.

On their way back to the Caribbean, they picked up slaves from West Africa. This trade made so much money that the British coined a phrase: "rich as a West Indian planter."



National Heroes

Today's Jamaicans are proud of their African heritage. They are so proud of their past that the government has chosen to honour certain historic Jamaicans. These Jamaicans have been named National Heroes. Jamaica currently has seven national heroes. Five of them fought for better conditions for black Jamaicans. They include Nanny of the Maroons, Sam Sharpe, George William Gordon, Paul Bogle, and Marcus Mosiah Garvey. The other two were political leaders. Norman Washington Manley tried to improve conditions for Jamaica's workers. Sir Alexander Bustamante led Jamaica toward independence.

Nanny of the Maroons

Nanny was a slave from the Ashanti nation in Africa. Soon after her arrival in Jamaica, she escaped from her plantation. Because of her leadership qualities, she became leader of her group of Maroons, who renamed their settlement Nanny Town. Under Nanny's guidance, the group cleared over 600 acres of land for farming.

For more than 50 years, Nanny advised a group of over 800 Maroons. She led them in their fight against British planters during Jamaica's first Maroon War. This war took place between 1720 and 1739.

A Jamaican-Canadian Connection

In 1796, the British managed to trick some of the Maroons into surrendering. The Maroons were treated as prisoners. About 600 of them were sent to Halifax, Nova Scotia. In Halifax, the Maroons were put to work building the Halifax Citadel. They also formed an army unit.

But the Maroons didn't like Halifax. They found the climate too cold. They also found that the white settlers did not treat them well. In 1800, the Maroons left Halifax for Sierra Leone. Sierra Leone is a small country on the west coast of Africa. In 1787, a British leader who opposed slavery set up a colony in Sierra Leone for former slaves.

Nanny was a small wiry woman who encouraged the other Maroons to maintain their customs, music, and songs. She was an outstanding military leader who organized many attacks. Because of the determination of people like her, England eventually made peace with the Maroons. The group was given land in the mountains and allowed to govern themselves.

Sam Sharpe

The slave trade was abolished in 1808. This meant that it was no longer legal to force Africans into slavery. The people who were already slaves, however, were expected to remain slaves. Sam Sharpe was a slave who knew that slavery was wrong. He was the main instigator of the Slave Rebellion in 1831.

Slaves were not allowed to discuss politics. They were not allowed to meet to make plans against their owners. But, they were allowed to go to church. Sam Sharpe was a Baptist minister in Montego Bay. After the service, he quietly told some of the other slaves about his idea for a rebellion. He suggested that all slaves should refuse to work on Christmas Day. After Christmas Day, they should refuse to go back to work until their owners agreed to treat them better and to consider giving them freedom.

Sam knew that planning a rebellion was against the law. "I would rather die upon yonder gallows than live in slavery," he proclaimed. Sam did not believe in violence; his rebellion was a form of passive resistance. The slaves wouldn't fight. But they wouldn't work either.

Word of Sam's idea spread quickly to other churches. Unfortunately, the rebellion did not turn out the way Sam planned. It started on December

27, 1831, when slaves set fire to a plantation house. Soon other estates were on fire and several plantation owners were killed.

The white plantation owners fought back. They rounded up the rebels, put them on trial, and executed most of them. About 500 slaves were killed. Sam Sharpe was hanged on May 23, 1832. Although he did not live to see slavery outlawed, his Christmas Rebellion was one of the things that helped stop slavery. In 1834, the British Parliament passed a law abolishing slavery. In 1838, the law came into effect. All slaves were freed.

George William Gordon

When slavery was abolished, the slaves lost their homes and jobs. Many were forced to work on the very plantations where they had been slaves. They were treated poorly because they had no land or education, and no other way to make their living.

George William Gordon was the son of a slave woman and a planter. He was a landowner who was concerned about the way that recently freed slaves were treated. In the mid 1800s, he led a movement to gain political rights for former slaves. To show that he was serious about his ideas, George William Gordon subdivided his own lands. He sold farm lots to former slaves at cheap prices. He also organized a marketing system so that small farmers could sell their crops at fair prices.

Gordon's actions angered the people who owned large plantations. In 1865, they had him arrested and charged with helping to organize a rebellion. He was convicted, even though there was no evidence against him. George William Gordon was executed on October 23, 1865.



Jamaica

Socialization

Jamaican Proverbs

Many Jamaican parents use proverbs to teach their children. If the child is having a problem, the parents explain what might be done, then use a proverb to reinforce what is being suggested. The chart below provides some common Jamaican proverbs.



PROVERB	TRANSLATION
When water trow weh it cyaan pick up back.	When water spills, it cannot be retrieved.
What is fi-yuh cyaan be un-fi-yuh.	If it is meant to be yours, it will be yours.
Play wid puppy, puppy lick yuh mout.	If you play with a puppy, it will lick your mouth. (This is considered disgusting.)
Come see me and come live wid me a two different sinting.	Coming to visit me is different from living with me.
Bad luck wuss dan obeah.	Bad luck is worse than obeah (oh-bee'-ah). Obeah is a curse.
Puddin cyaan bake widout fire.	A pudding can't bake without heat.
Ebry mickle mek a muckle.	Every little bit makes a lot.
When puss ha money him buy cheese.	When the cat gets money, he buys cheese.
Faam fool fi ketch wise.	Pretend you're a fool in order to catch the wise.
One-one co-co, full basket.	If you pick one fruit, then another fruit, soon you will have a full basket.

Notes

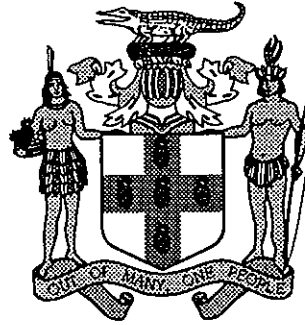
Jamaica

Loyalty

Jamaica's National Pledge

Like many countries, Jamaica has a national pledge.
Every Jamaican student must memorize this pledge.
It is repeated on ceremonial occasions.

*Before God and all mankind
I pledge the love and loyalty of my heart
The wisdom and courage of my mind
The strength and vigour of my body
In the service of my fellow citizens;
I promise to stand up for justice,
Brotherhood and peace, to work diligently
and creatively,
To think generously and honestly;
So that Jamaica may, under God
Increase in beauty, fellowship and
prosperity
And play her part in advancing the welfare
Of the whole human race.*



Notes



Loyalty



JAMAICA

Jamaica

Music

Celebrating Good Times and Sad

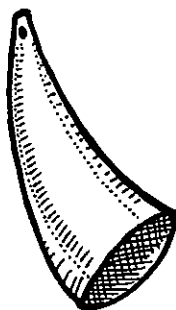
Music and dance were important in the lives of Jamaican slaves. Slaves danced and sang as they worked, played, and worshipped. They danced and sang to celebrate good times, and to come to terms with sad times. At traditional Jamaican dances, people usually stood around a ring. The dancers danced in the centre. They entered one by one, two by two, or sometimes in groups of threes.

Quadrille

During the quadrille, two men dance with one woman. They walk around her, fanning her with handkerchiefs. They whisper words to her and make signs with their fingers and eyes. Dances such as this were done to the sound of traditional instruments.

Jamaican Instruments

The *abeng* (ah-beng') is a type of wind instrument made from a cow horn. In Maroon colonies, it was used to warn of danger. Other common instruments include drums, banjo guitars, tambourines, and the sounds made with people's mouths, feet, and hands.



Home of Reggae

Today, Jamaica has the third largest recording industry in the world—after the United States and Britain. Since the early 1980s, Jamaican music has been popular around the world. This popularity is due to Reggae, which has easy-going rhythms that make people feel good about themselves. Reggae is so popular that it has been used on the sound track of many children's programs and movies. It has also been used in many sing-along books, videos, and television commercials.

The first popular Reggae musician was Bob Marley. He received Jamaica's Order of Merit for his contribution to Jamaican culture. Several other Jamaicans have won Grammy Awards for their work. They include Melody Makers, Black Uhuru, and Shabba Ranks. Today, Reggae artists like Big Mountain and Ace of Base are popular.



Notes



Jamaica

Celebration

Let's Celebrate the End of Slavery!

In Jamaica, slavery ended on August 1, 1838. A date to celebrate! This is known as Emancipation Day. Emancipate means "to set people free."

Jamaicans celebrated Emancipation Day until 1962. In that year, Jamaica became independent. For the next 25 years, they celebrated their independence and didn't celebrate Emancipation Day.

Today, Jamaicans celebrate both days. On August 1, they celebrate Emancipation Day. August 6 is Independence Day.

Honouring the Slaves

On Emancipation Day, Jamaicans honour the West African slaves who developed Jamaica. These slaves belonged to groups such as the Ashanti from the Gold Coast and the Kru from Sierra Leone. They lived either in societies that were ruled by kings, or in small communal villages. People in these cultures did many jobs. Some were farmers who grew coco, yams, plantains, palm nuts, and other crops. Some looked after cattle and sheep. Some were craftsmen, builders, and hunters. Some were traders who bought and sold gold, spices, animal skins, and ivory.

Among these groups, family life was important. Sons worked for their fathers and inherited property. Women had a special place, and were often village elders. It was from societies like this that Europeans took slaves.

Captured Slaves

The slaves came from several sources.

- ♦ Some were already slaves of other African groups. These slaves were generally well treated in Africa.
- ♦ Some were prisoners of war captured during various fights.
- ♦ Some were people who had broken tribal laws by killing or stealing.

European slave traders stripped the clothes off the slaves they bought, gave them a medical examination to make sure that they were healthy, then branded them with the name of the ship that would carry them to Jamaica. They welded iron shackles around the men's ankles, then placed them in large box-like trays. Women and children were crowded together on the ship's deck during nice weather or packed below deck when the weather got rough.

The trip to Jamaica took up to 10 weeks. During that time, the slaves were treated badly. They were crowded into a space too small for their numbers. They were fed rice and yam with oil, and only small pieces of fresh fruit and sips of water. Conditions were so bad that many jumped over the side of the ship rather than face their new life. Others died from disease.



Life as a Slave

When they arrived in Jamaica, slaves were sold to plantation owners. On the sugar plantations, they joined one of the following groups.

GROUP	MEMBERS	JOB
Great Gang	strongest and healthiest males and females	• dug and planted sugar cane
		• cut ripe canes
		• worked in sugar cane mills where sugar cane was ground and boiled until hardened into sugar
Second Gang	pregnant women, teenagers, old and disabled slaves	• did weeding
		• collected manure for cane plants
		• did other lighter jobs
Hog Meat Gang	children	• took care of vegetable garden
		• collected feed for animals
House Slaves	people with special skills	• did housework
Skilled Slaves	people with leadership skills	• acted as slave-drivers who made sure that the slaves worked at the speed directed by the plantation owner.

The house slaves and skilled slaves were treated fairly well. They received regular food and clothing. Life for the other slaves was very hard. They worked long hours in the fields and were whipped if they didn't cooperate or work hard enough. (The whip was called a cat-o-nine tails.) These slaves were given plots of land where they could grow yams, potatoes, plantains, and other foods. They worked these plots on Saturdays and Sundays. Most of their food came from these gardens. Twice a year, they received rations of salted meat and fish.

In Jamaica, slaves were allowed to sell any extra food they grew. Some slaves managed to save enough to buy their freedom. Most lived and died as slaves. Their children were slaves from birth.

Message of Freedom

In Jamaica, groups of runners run a relay across the island on Emancipation Day. The runners carry a message that is exactly the same as the proclamation ending slavery. They deliver this message to Old Spanish Town Square in St. Catherine, where the proclamation ending slavery was originally read.

Jamaica

Food

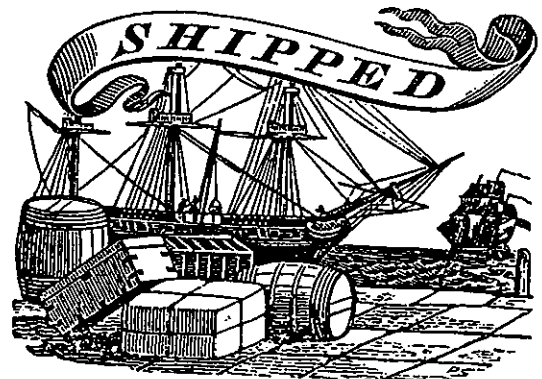
Foods Combine African and East Asian Flavours

Jamaica was settled by people from many lands. These people brought their favourite dishes with them. The Africans brought yams, which are still common in Jamaican cooking. The East Indians brought curries, which make foods very spicy.



Many Jamaican dishes include allspice. This spice is made from dry pimento berries. Jamaica supplies most of the world's allspice.

Jamaicans also enjoy exotic fruits such as mangoes and star apple. The national dish is ackee and salt fish. Jamaica's national fruit, ackee (ah-key), came from Africa on a slave ship. Although it is a fruit, Jamaicans often cook and use it as a vegetable.



Stamp and Go

Jamaican Codfish Fritters

Light, spicy codfish fritters — as popular in Jamaica as “Fish and Chips” is in Britain — are known locally as “stamp and go.” According to one version, before electricity became commonplace in Jamaican homes, the fritters were purchased at takeout stands, wrapped in brown paper, stamped “paid” and taken home or to the beach for eating. Our recipe is an adaptation of the original, which uses salt cod.

Equipment:

- ☐ knife
- ☐ cutting board
- ☐ medium saucepan with a lid
- ☐ small bowl
- ☐ dry measures
- ☐ small measures
- ☐ medium bowl
- ☐ whisk or electric mixer
- ☐ large deep frying pan or electric deep fryer
- ☐ candy or deep fry thermometer
- ☐ slotted spoon
- ☐ paper towels

Preparation time: 30 minutes

Cooking time: 30 minutes

Makes about 36 fritters

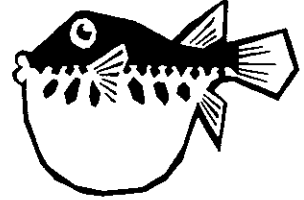


CAUTION!

Safety Tips: Deep Frying

- Do not allow water to drop into the hot oil.
- Take care when adding the food to avoid splattering.
- Make sure the oil is sufficiently cooled before trying to clean out the pan or fryer.
- Keep a box of baking soda nearby. If oil ever catches fire, baking soda (not water) should be used to smother the flames.

250 g	cod fillets
25 mL	vegetable oil
2	medium onions, chopped
250 mL	all-purpose flour
175 mL	milk
1	egg
5 mL	baking powder
5 mL	salt
1 mL	cayenne pepper
	vegetable oil for deep frying
	lemon wedges and tartar sauce (optional)



1. Read the recipe. Assemble all ingredients and equipment.
2. Arrange the fish in a medium saucepan with just enough water to cover. Place over medium heat and bring to a boil. Cover and let simmer just until the fish falls apart into flakes when you poke it with a fork — about 5 to 7 minutes. When it's fully cooked, the fish will be white — not glassy looking — and be easy to separate into flakes. Drain the water off, let cool, and tear it into flakes. Set aside in a small bowl.
3. Heat the 30 mL of vegetable oil in a medium saucepan. Add the onions and cook, stirring, until tender.
4. Combine the flour, milk, egg, baking powder, salt, and cayenne in a medium bowl. Beat by hand with a whisk or with an electric mixer just until smooth. Stir in the fish and the onions.
5. If you're using an electric deep fryer, fill it with vegetable oil to the correct depth for that appliance and set the heat to 190°C (375°F). If you're using a large frying pan, pour in enough vegetable oil to measure 4 cm deep and heat, over medium heat until it reaches 190°C (375°F) on a candy or deep frying thermometer.
6. Drop the batter, 15 mL at a time, into the hot oil and cook until golden brown, turning once (about 4 minutes). Depending on the size of your pan or fryer, you can cook 4 or 5 at a time — just make sure you don't crowd them. When they're done, they will be golden brown on all sides, and slightly crisp outside.
7. Remove from the oil with a slotted spoon and let drain on paper towels. Serve with lemon wedges and tartar sauce.

Peas and Rice



Equipment:

- ☐ medium saucepan with a tight-fitting lid
- ☐ small measures
- ☐ dry measures
- ☐ wooden spoon
- ☐ knife
- ☐ cutting board
- ☐ 1 litre liquid measure
- ☐ fork

Preparation time: 15 minutes

Cooking time: 30 minutes

Makes 6 servings

Peas and rice is a very common dish throughout the Caribbean, perhaps because both dried peas (which is what this dish was originally made with) and rice can keep for long periods of time without refrigeration. Rice is also a good accompaniment to the spicy foods that are so popular on the islands.

25 mL	vegetable oil
500 mL	uncooked white rice
1	fresh green chili pepper, chopped (optional)
2	cloves garlic, finely chopped
1	medium onion, chopped
540 mL	can pigeon peas (or canned kidney beans or black-eyed peas)
400 mL	can coconut milk
	water

1. Read the recipe. Assemble all ingredients and equipment.
2. Heat the vegetable oil in a medium saucepan over medium heat. Add the rice, and sauté until the rice begins to turn golden and transparent.
3. Add the chopped chili pepper (if you're using it), the garlic, and the onion. Sauté for 2 or 3 more minutes, taking care not to let the rice burn.
4. Drain the canned peas, reserving the bean liquid in a 1 litre liquid measure. Add the peas to the rice mixture in the saucepan, toss gently, and turn the heat down to low.
5. Add the coconut milk to the reserved bean liquid, then add enough water to make a total of 1 litre of liquid. Pour the liquid into the rice mixture and bring it to a boil over high heat. As soon as it reaches a boil, reduce the heat to a simmer, give it a good stir, and cover tightly.
6. Cook rice for 20 to 25 minutes on low heat, without stirring, until the liquid is absorbed and the rice is tender. Remove from heat, let sit for 5 to 10 minutes, then fluff with a fork and serve.

Notes

Jamaica

Craft

Have Fun with Costumes

During Christmas, Easter, and other holidays, Jamaicans traditionally dress up in strange and scary costumes, and dance in the streets. These celebrations are called *Jonkonoo* (john-con-oh) Dances. The costumes are referred to as Jonkonoo Masks.

Different Characters

Jonkonoo was originally connected with the yam festivals and the harvest festivals of West Africa. As part of the celebration of fertility and renewal, people dressed up in costumes. Some of the characters symbolized powerful people such as queens and kings. Others, such as Horse Head and Cow Head, celebrated animals. Bellywoman was a pregnant woman who was played by a man as often as a woman. Other characters included the Devil, Koo Koo Boy, and Pitchy Patchy.

Costumes Hide Secrets

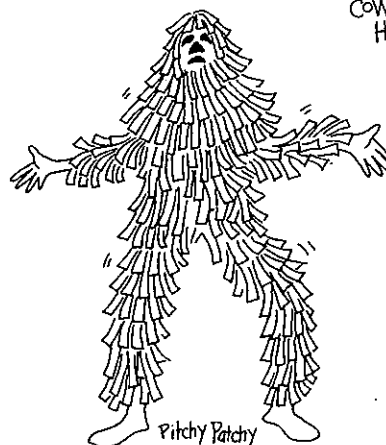
Jonkonoo costumes and customs were brought to Jamaica by the slaves. The dances and masks were used to trick Europeans. Slaves were not allowed to try to escape or fight their European owners. When they wanted to discuss such things, they planned fake religious meetings. During these meetings, they used masks to disguise their true identities. Hidden by the masks, they could discuss plans for escape. European owners often watched these dances, completely unaware of what was really happening.

The custom evolved into a masquerade that is often referred to simply as Jonkonoo. Some believe that the name is based on the name of Jon Konny, an African warrior. Today, the custom is sometimes called John Canoe.

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ISBN 0-7778-7805-4

JAMAICA

You can make your own costume by getting ideas from the sketches below, or follow the step-by-step directions for making a horse head mask.



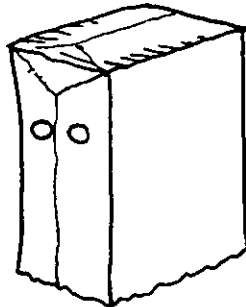
Make a Horse Head Mask

You will need:

- ☐ large brown paper bag
- ☐ scissors
- ☐ small brown paper bag
- ☐ newspaper (for stuffing the nose)
- ☐ stapler
- ☐ masking tape
- ☐ binder twine
- ☐ construction paper
- ☐ markers—black, brown, gray, and other assorted colours
- ☐ Optional: tempera paint—black, brown, gray, white, yellow

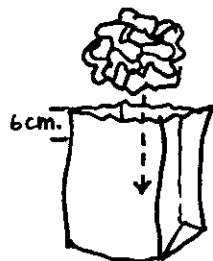
To make a horse head mask:

1. Fit the large brown paper bag over your head. Put it on so that the folded side is in front of your face. Have a friend use a marker to mark lightly the location of your eyes.

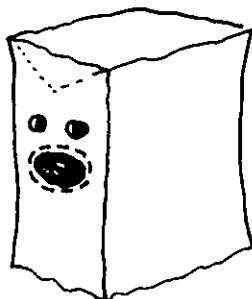


2. Take off the bag. Use a pair of scissors to cut out eye holes.

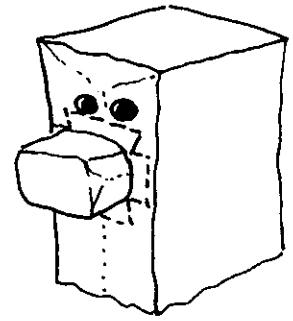
3. Stuff the small paper bag with crumpled newspaper. Leave the top 6 cm of the bag empty. This will be the horse's nose.



4. Decide where the nose should fit on the face. Cut a hole in the head large enough for the top of the smaller bag. Slip the smaller bag into this hole.



5. Cut 6-cm slits in each corner of the top of the smaller bag. This will make four tabs. Staple or tape the tabs to the inside of the horse's head.

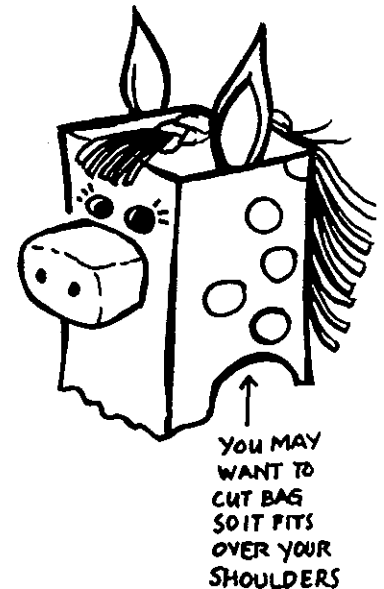


6. Braid the binder twine into a forelock (the piece of hair between a horse's eyes) and a mane. Attach it with masking tape.

7. Cut construction paper in the shape of ears. Attach them to the top of the head.

8. Use markers to add decorative touches to your horse head mask. These can include:

- ◆ nostrils
- ◆ eye lashes
- ◆ facial marking such as a blaze or star
- ◆ Appaloosa spots



You can use tempera paint to paint the entire head. If you do, be careful not to get the paper bag too wet. Masking tape won't stick to wet surfaces.

9. Put on the horse head mask and have some fun!

For a greater challenge try sewing a mask or making one of papier mâché.



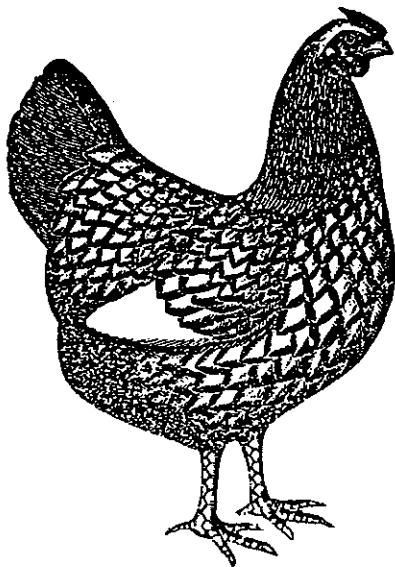
Jamaica

Literature

Chicken Dinner

by Valerie Bloom

Valerie Bloom grew up in a small village in the middle of Jamaica. She had eight brothers and sisters. When she was growing up, various cousins lived with the family for periods of time. Someone was always there to play with. As an adult, Valerie Bloom worked as a librarian, then as a teacher. She was also a multicultural officer.



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JAMAICA

Mama, don' do it, please,
Don' cook dat chicken fe dinner,
We know dat chicken from she hatch,
She is de only one in de batch
Dat de mongoose didn' catch,
Please don' cook her fe dinner.

Mama, don' do it, please,
Don' cook dat chicken fe dinner,
Yuh mean to tell mi yuh feget
Yuh promise her to we as a pet
She not even have a chance to lay yet
An yuh want to cook her fe dinner.

Mama, don' do it, please,
Don' cook dat chicken fe dinner,
Don' give Henrietta de chop,
Ah tell yuh what, we could swop,
We will get yuh one from de shop,
If yuh promise not to cook her fe dinner.

Mama, me really glad, yuh know,
Yuh never cook Henny fe dinner,
An she glad too, ah bet,
Oh Lawd, me suddenly feel upset,
Yun don' suppose is somebody else pet
We eating now fe dinner?

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Notes



Jamaica

Personal Experience

Canada Was a Big Shock

This story is based on an interview with a Jamaican Canadian who wished to remain anonymous.

My mother left for Canada the day after my eighth birthday. She wasn't married, so she left me and my 12-year-old brother with relatives. She sent for us when I was 13. I didn't want to leave to come to Canada to a new father I didn't know. I was in high school and had a lot of friends I didn't want to leave.

My brother felt differently. He was 17. He wanted to come because he wanted someplace different.

My brother had already written all of his GCEs and passed them with distinction. GCE stands for General Certificate of Education. In Jamaica, the main part of high school finishes in fifth form. This is similar to the Canadian grade 11. At the end of Fifth Form, students write their O levels. O stands for "ordinary."

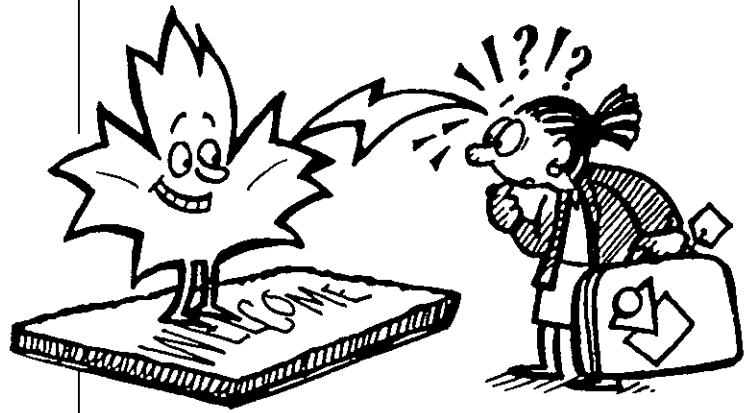
Students can then go on to Sixth Form. This is equivalent to Canada's grade 12 and 13. At the end of these two years, students write their A levels. A stands for "advanced." Passing these exams qualifies students to apply for college or university.

Usually, people get their O or A levels in five subjects. These include such subjects as English Language, English Literature, Mathematics, Art, one of three different Sciences, History, French, etc. My brother is a hard worker. He got his O levels in nine different subjects. He was in Sixth Form when we left.

Although I didn't want to leave Jamaica, I could feel the pressure to do as well as he did. I was glad I didn't have to try to do that well.

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ISBN 0-7778-7807-0

JAMAICA



Size

What amazed me on my arrival in Canada was its physical size. The roads between the airport and the city looked extra, extra, extra wide compared to those I was used to.

Sense of Community

In Jamaica, most people live in a house with a front and back yard. After school, you come home, pull the gate, and go in to your own property. There's a verandah where you can sit and be part of the neighbourhood. Even in the city, neighbours stop and say hello as they pass. You can play outside in the yard — and nobody is worried.

In Canadian cities, many people live in apartments. They aren't part of a community. They are isolated. In the morning, the parent or parents go to work. The children go to school. The children often get home before their parents. Young children are told to stay inside because their parents are worried about them running up and down in the apartment complex.

I was lucky because we came to my uncle's house. Soon afterwards, my mother bought a house. Many other Jamaican immigrants have to get used to living in apartment complexes.

School

School was different too. In Jamaica, students wear uniforms. Each school has its own uniform, which gives its students a special identity. The uniform is like a badge that students wear with pride. As we walk home, we know that everyone knows the

school where we go. We're careful about our behaviour because we know, if we misbehave, that people will notice. They will say, "A St. Andrew High School student did this."

There's a complete dress code. Students do not wear make-up. Their shoes and socks have to be certain colours — usually brown or black. Hairdos are regulated. Only certain earrings are allowed and only on girls. Earrings can consist of small knobs. If the knob is too large, the earrings come off. Everyone accepts these rules and wouldn't go to school without a uniform.

I had five uniforms. That way I had a clean one for each day of the week, and could wash and iron them all on the weekend. I had casual dresses for Saturday and after school. My best outfit was the good Sunday best I wore to church. In Jamaica, everyone wears their best clothes to church.

In Jamaica, there is also more respect for the teachers. When I arrived in my Canadian class, I was shocked to notice that one of the boys had his leg up on his desk. He didn't even bother to move it when the teacher came in. That would never

happen in Jamaica! In addition, students talked back to the teachers here. In Jamaica, that would not be allowed.

Jamaican schools use a lot of prayers. In elementary school, we had a prayer service — or what we called devotions. We had devotions every morning before class began. They included hymns, prayers, and a Bible reading. We said a prayer before breaking for lunch, a prayer when we returned from lunch, and another one at the end of the school day.

In high school, we started each day with morning devotions. Usually these were in the classroom. Once a week, all of the students met together in the auditorium.

A pleasant surprise was the Canadian school work. It wasn't as difficult as I thought it would be. I thought that everything would be difficult and that I would fail miserably. Instead, I found the work easier. I had already studied French in Jamaica because my mother was living in Quebec. In Montreal, I could speak better French than English students who had been born in Quebec.

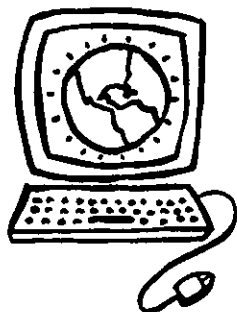


JAPAN

Resources

Consulate General of Japan
Suite 2702 Toronto-Dominion Bank Tower
P.O. Box 10 Toronto Dominion Centre
Toronto, ON M5K 1A1
Japan Information: (416) 363-5488
Japan Information Centre Hours: Monday to Friday, 9-12:30/1:30-5

This centre provides general information and free literature on Japan. Display materials such as kimonos, traditional toys, kites, dolls, and masks can also be taken out on loan for display purposes, but must be picked up and returned in person. The centre also keeps track of Japanese cultural activities in the Toronto area.



Embassy of Japan
255 Sussex Drive
Ottawa, ON K1N 9E6
Telephone: (613) 241-8541. Ask for the Information Officer.
E-mail: infocul@embjapan.can.org
Home page: <http://www.embjapan.can.org>

The Information Officer responds to e-mail almost immediately. This is a good way to ask questions. Ask for a copy of *The Japan of Today* (Educational Information, Inc., 1989), a 160-page illustrated book that provides an excellent background on the past and current history of Japan.

The home page leads into an excellent web site with a lot of information, including a map of Japan and a Kids Web (click on the Japan Web Directory). From the Kids Web, users can click various buttons that provide pictures and information about modern and traditional Japan. There are even some activities and games that can be played online.

Japanese Canadian Cultural Centre
123 Wynford Drive
Don Mills, ON M3C 1K1
Telephone: (416) 441-2345

Japan National Tourist Organization
165 University Avenue
Toronto, ON M5H 3B8
Telephone: (416) 366-7140

This organization will supply travel brochures of modern Japan which will provide members with a flavour of the Japanese countryside and modern cities. Maps of Japan are also available.



Card 1

WELCOME TO JAPAN

A Land of Mountains

This Culture Card provides an overview of Japan's geography, climate, and economy.

Activities

Junior/Intermediate/Senior

- ♦ a) Have members practise the Japanese words and expressions in the table. Japanese people have different ways of pronouncing various sounds. For this reason, it is wise to invite someone who speaks Japanese to help members with these words and phrases. Alternatively, see if your library has any Japanese recordings.

JAPANESE	PRONUNCIATION	MEANING
<i>Konnichi wa</i>	cone-each-ee waw	good day
<i>Sayonara</i>	sigh-u-nar-a	goodbye
<i>Arigato</i>	aw-ree-gaw-toe	thanks
<i>Itadakamasu</i>	ee-taw-daw-kaw-maw-sue	thank you for the nice dinner we are about to receive
<i>Goshisosama</i>	go-she-so-saw-maw	thank you for the nice dinner we have just received

- b) Japanese people usually bow when they address each other. They bend forward at the waist to make a 45-degree angle. (Bows are deeper to those to whom you show deepest respect.) Have members practise bowing when they say hello or goodbye.
- c) Japanese people present gifts with both hands. They receive gifts with both hands and a slight bow. Have members practise these courtesies.
- ♦ Have members use some Japanese travel brochures to make a collage of what they might expect to see on a visit to Japan.
- ♦ If possible, contact someone who has been on an exchange to Japan or hosted Japanese visitors to Canada. Invite them to the meeting to talk about what they learned about the culture. Ask them to bring any Japanese gifts or crafts that they are willing to display. Various Ontario communities have hosted Japanese exchanges. Lucy Duke is the volunteer coordinator for one Japanese Exchange program. Contact her at (519) 563-2104 to find out more about such an exchange.



Samurai Warrior —
standard bearer

Intermediate/Senior

- ♦ Interview someone who has been to Japan and report back to the group.
- ♦ Many Canadians are fascinated by Japanese customs and culture. Similarly, many Japanese tourists come to Canada to learn about our country and its customs. During or after the meeting, have members telephone a local travel agent. Ask them to find out how much it costs to fly to Japan and what the favourite tourist season is.
- ♦ If any local businesses do business in Japan, have members contact the owner or public relations department. Find out about the difference between business negotiations in Japan and North America. What do Canadian business people need to learn to avoid making a *faux pas* (mistake)?
- ♦ Many Japanese companies have offices here. Consider inviting someone who works for Honda, Toyota, Sanyo, or another electronics or car company to talk to the group.

Card 2

VALUES

A Life of Obligation

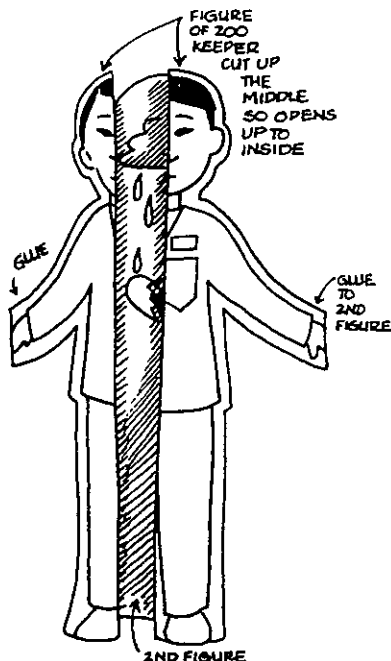
What I do today affects my future, as well as the future of the company I work for, and my country, Japan.

The Japanese treat obligations very seriously. This Culture Card highlights this value and how it affects Japanese culture.

Activities

Junior/Intermediate/Senior

- ♦ Because of their awareness of how their behaviour affects others, the Japanese value neatness and order. Have members discuss how they would keep their bedroom, school locker, or desk if they had the same values.
From this discussion, members will better understand how values influence behaviour. Because the Japanese value order, there are few acts of violence and few burglaries in Japan. People are safe on the streets at any time of day or night. Ask members whether they feel safe walking their community's streets after dark. Would they feel the same way if they lived in a large Canadian city?
- ♦ 4-H is a cultural organization that has obligations. The organization intends to develop projects that its members will enjoy while they learn by doing. It also promises parents that young people will be safe when



they come to 4-H. Members will not get involved in drugs or drinking at any 4-H meetings. Review these obligations with members. Ask them to consider what obligations they have as members of 4-H.

During this discussion, talk about how Canadians view the word "obligation." For some, it may have a negative connotation. Discuss the positive and negative aspects of the word. Some Canadians dislike the feeling that they have to do something. The advantage of obligations is that they tell members of a culture exactly what is expected.

- ♦ *Faithful Elephants* by Yukio Tsuchiya (Houghton Mifflin Company, 1951) is a beautiful but sad children's tale that shows the pain of obligation. Try to find a copy in the library to read to your members. If you can't find a copy, here's the basic story line. It is the story of the zoo keepers that had to kill their animal charges during World War II. Most of the animals were easily euthanised, but the elephants were too smart to drink poison. Needles broke in their tough hide. Instead, the keepers had to let the elephants starve to death. The zoo keepers did this to protect the public from what the animals might have done if a bomb had released them. After the story, encourage members to consider making some paper doll figures called "Different on the outside/Similar on the inside." Have members make two figures for each doll. One of the figures represents a zoo keeper dressed in traditional uniform. This figure is decorated and cut in half lengthwise. It is attached (at the hands) to the front of the second figure. The second figure uses symbols and colours to show how the keeper felt inside. One symbol might show the keeper's love of animals. Another might show his sorrow at the death of a friend. Another might show his anger at a war that forced him to kill the animals, and his desire for peace.

- ♦ Japanese products include brand names such as *Honda*, *Toshiba*, and *Sanyo*. Outside the meeting, have members interview someone who owns one or more of these products, or an item with another Japanese brand name. What do owners say about their Japanese-made goods? For example, many owners report that *Toyota* pick-ups are expensive to fix. Fortunately, they don't break down very often. They also hold their value. This means that they are often worth more than American-built trucks of the same age.

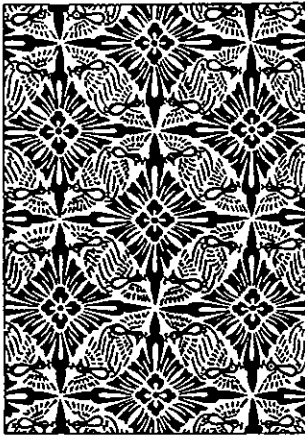
Card 3

SOCIALIZATION

Living in Harmony and Cooperation

This Culture Card highlights the traditional Japanese home, and how it represents the values of harmony and cooperation.

A visit to a Japanese restaurant with traditional seating arrangements would help members to understand the comfort of Japanese housing. Many local libraries have collections of Japanese artwork and materials. Arrange to visit or borrow these materials. Explain how many Japanese homes have one area where something beautiful is displayed — just for the beauty of it. Members might like to plan their own spot of beauty. This could be a painting, a beautiful flower, or something else with simple lines.



Activities

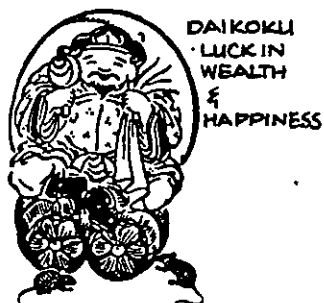
Junior/Intermediate/Senior

- ♦ A traditional Japanese home has no separate bedrooms. Have members imagine what it might be like to play, eat, and sleep in one large room. Challenge them to design a piece of furniture that would allow some privacy.

For example, Japanese screens are wood frames covered with rice paper. The paper is painted in intricate and beautiful designs. These beautiful pieces of art provide some privacy for family members. They show how Japanese culture combines the aesthetic and the practical.

Intermediate/Senior

- ♦ a) Because Japanese homes are small, members are close to each other at all times. In a group, discuss some behaviours that family members might develop to provide each other with personal space. For example, might certain body postures suggest an interest in speaking to someone? Might a special body posture or location in the room communicate a wish to be left alone? How might young people learn these postures?
- b) Challenge Intermediate and Senior members to develop some body postures that they use to mean certain things. Ask them to see if they can get Junior members to understand the posture without being told what is happening.
- c) As a group, spend one meeting in a small space. Plan games, a meal, and relaxing time. Discuss how the experience felt and how members adapted so that everyone could get along and enjoy themselves.



The Japanese Deities of Luck

Card 4 ROLES



Respect for Ancestors and the Family

Respect for ancestors, the aged, and the family are important in Japan, as discussed in this Culture Card.

Activities

Junior/Intermediate/Senior

- ♦ In Japan, September 15 is Respect for Aged Day. Have members plan a Respect for Aged celebration. Whom will they invite? How? How will they show respect for their guests?
- ♦ Have members discuss ways that they show respect for parents and grandparents, then role-play some of these ways for the group.
- ♦ The movie *Shogun* shows some of Japan's history, as well as cultural differences between the Japanese, English, and Portuguese. Because this movie is so long, it is not suitable for a meeting. Senior members might like to rent the video, see it on their own time, then discuss how roles in all cultures have changed since the time portrayed in the movie.

Card 5 COMMUNICATION

Schooling Teaches Values

The Japanese school system is the focus of this Culture Card.

Activities

Junior/Intermediate/Senior

- ♦ Japanese students have much more homework than their Canadian counterparts. Have members imagine what it would be like to have three to four hours of homework every night. What parts of their life would change? Would they have time for 4-H, for example?
- ♦ a) Ask members to make a list of subjects that they have taken during their schooling. What ones are similar to those taught in Japan? What additional subjects have they taken? What additional subjects do Japanese students take?
- b) What do the differences in subjects suggest about the two cultures?
- c) As a group, discuss the pros and cons of the Japanese schooling

system.

Intermediate/Senior

- ♦ Have members plan a lesson for a class of Canadian grade 5 or 6 students. Their job is to teach one of the following:
 - how to sew on a button
 - how to dress for a formal occasion such as a graduation or wedding
 - how to set a table for dinner

Remind them that, as the teacher, they have a responsibility to ensure that all children can perform the task at the end. What pressure does that put on them as teachers? The student is also responsible for learning. Discuss what responsibility students have if they are experiencing difficulty. How might students who are having difficulty feel about learning?

- ♦ Another way to learn about how young people are socialized is to read traditional stories or folk tales. Ask members to read one of the following stories or a similar Japanese folk tale. They can share it with Junior members and explain what the story is trying to teach young people.

Favourite Tales Told in Japan by V. Haviland (Little, Brown, 1967)

This book includes "The Good Fortune Kettle," the story of a badger who turns into a tea kettle to reward the person who set him free from a trap.

Little Fingerling by Monica Hughes (Kids Can Press, 1989)

The Inch Boy by Junko Marimoto (Penguin, 1988)

This Japanese version of Tom Thumb is about a tiny boy who goes to the capital to work in a palace. His job is to hold the princess' papers as she reads. The pair fall in love, and when the tiny boy saves the princess from a dragon, he gives her the one wish he has been granted.

The Five Sparrows by P. Newton (Atheneum, 1982)

A sparrow that has been nursed by a Japanese woman presents her with a seed that produces magic gourds.

The Crane Wife by Sumiko Yagawa (William Morrow, 1981)

One day, a peasant saves a crane from being killed. That night, a beautiful woman appears and begs him to marry her. She makes the man rich with her weaving until the man finds out the secret of her beautiful cloth.

Lady Kaguya's Secret by Jirina Marton (Annick, 1997)

This is a Japanese folk tale from the 10th century that has been illustrated and rewritten by a Canadian.



Card 6

CELEBRATION

Girl's and Boy's Day

In Japan, children are highly valued and respected. That's why Japan holds two celebrations especially for them, as discussed in this Culture Card.

Activities

- ◆ Encourage members to consider how a girls' day, boys' day, or children's day might be celebrated in their community. Members might like to develop some activities for children who are too young for 4-H. By inviting such young people to an Achievement Program, they encourage them to join in the future.
- ◆ Make a carp kite, which is traditionally flown on Boy's Day. The instructions are in the Culture Card.

Card 7

FOOD

Slurp If You Like It!

Try the recipes for Soba and Teriyaki found in this Culture Card.

Alternate Activities

- ◆ If possible, visit a Japanese restaurant as a group. Order a variety of items from the menu. Allow members to sample the dishes. In addition, find out what kind of Japanese food is available in local food stores. Try some of these foods.
- ◆ Japanese people eat a lot of vegetables and grains, but small amounts of meat. Discuss the benefits of eating this way.
- ◆ Japanese green tea is easy to make. Make a pot of green tea for members to sample along with their Japanese dish. A Japanese tea ceremony is a traditional way to drink the tea. Consider inviting a traditional Japanese person to conduct a tea ceremony for the group.

Background Information: Common Japanese Foods

NAME	DESCRIPTION
<i>nabemono</i>	fish, meat, or poultry boiled together with cabbage, carrots, and other thinly-sliced vegetables
<i>obento</i>	boxed lunch that includes an assortment of rice, vegetables, and meat or fish
<i>ramen</i>	noodles made of wheat flour, usually served with vegetables
<i>sashimi</i>	raw fish eaten with soy sauce
<i>sushi</i>	small piece of raw seafood or other food item placed on a ball of vinegary rice, rolled in a piece of seaweed, then sliced and served, often six slices at a time
<i>sukiyaki</i>	thinly sliced beef and vegetables cooked in sweetened soy sauce; sometimes tofu or vermicelli are included
<i>tempura</i>	combination of vegetables and fish deep-fried in a flour batter
<i>yakitori</i>	small pieces of chicken, liver, and vegetables skewered on a bamboo stick and grilled over a fire

Card 8

GAMES

From High Tech to Traditional

Japanese games range from high tech video games to more traditional ones. During the meeting try the two games described in the Culture Card — Jan, Ken, Po and Gomoku.

Alternate Games

Japanese Tag

In Canada, Japanese tag is often referred to as “poison” tag. The person who is “it” chases and tries to tag one of the other players. The tagged player must hold onto the body part where she or he was tagged while chasing other players. This can be a lot of fun as the person who is “it” runs around holding onto an arm, head, or leg.

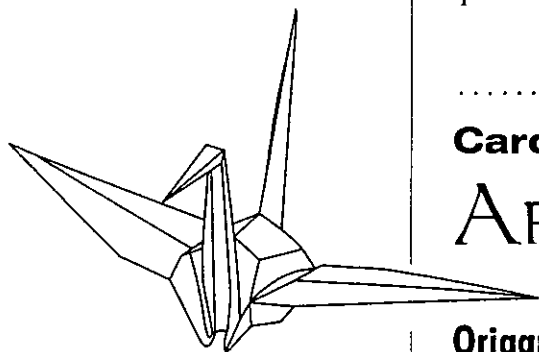
Variations: Have older or more agile members hold on to a part of their body while trying to get away from “it.”

One Hundred Poems

If your group is working on learning materials for “Go for the Gold,” you might want to try a Japanese game called *One Hundred Poems*. In this game, half a traditional poem is placed on one card, while the other half is placed on a second. Cards are placed face up. Players have to find the two cards that match.

Try adapting this game by making up a series of cards. Place “Go for the Gold” questions on some of the cards and answers on others. Players can take turns pairing the questions and answers.

One at a time, have each player pick up one card. The player has two minutes to find the matching card. Alternatively, spread the cards out, face down, as in the card game “Spread Out.” Teams of players see how many question and answer cards they can pair in five minutes.



Card 9

ART

Origami

Japanese origami has many intriguing designs. Some of these designs can be extremely complicated. This Culture Card provides a design that is simple enough for Juniors to make. If members enjoy the activity, they might want to get a book on origami and try other designs. Many packages of origami paper also have directions for various creations.

For the best results, use special origami paper for the designs. Thin writing or wrapping paper which has been cut into 10-cm squares will also work, as will the decorative paper bags used by some gift shops. Have members experiment with paper scraps before using good paper. Encourage them to follow the patterns as carefully as possible. They should also firmly crease each fold.

Activities

Junior/Intermediate/Senior

- ♦ Most books on origami have a crane design that members can try after making the kimono and snail. Have members make some origami cranes to present to someone who is sick. The cranes can be put together to make a mobile. This is a Japanese custom. The idea is that the cranes will make the person feel better.

Background Information: Paper Cranes

There is an old Japanese tradition that cranes bring long life, health, happiness, and good luck. Sadako Sasaki was two years old when the atomic bomb exploded over Hiroshima in 1945. Ten years later, she developed leukemia as a result of the radiation she had received.

Sadako decided to fold 1,000 origami paper cranes. "I will write peace on your wings and you will fly all over the world," she said to her cranes.

Although Sadako died before completing her 1,000 cranes, her classmates raised enough money to build a monument to Sadako and all the children who died from the atomic explosion. This monument is in the Peace Park in Hiroshima, and includes a statue of Sadako holding a paper crane over her head. Written on the base of the monument are the words: *This is our cry, this is our prayer: peace in the world.*

Members who want to learn more about Sadako will be interested in the book *Sadako and the Thousand Paper Cranes* by Eleanor Coerr (Yearling Books, Dell Publishing, 1977). This is a short novel for young readers.

Background Information: Other Japanese Art Forms

Japan has many forms of art, including unique theatres, a Japanese tea ceremony, special methods of flower arrangement, poetry-writing, and print-making. Calligraphy is also an important art form.

Karate — Many forms of self defence, including karate, have developed into what is almost an art form. Find out what Japanese traditions are still used at Karate schools.

For example, many karate schools open and close with the members bowing to their instructors. During this show of respect, they follow certain rituals. In addition, Japanese words are used for instructors, the building, various moves, and some weapons. The gym is called a *dojo* (dough-joe). The instructors are called *sensei* (sen-say), a Japanese term that carries with it a connotation of great respect. Students are *karateka* (caw-raw-tik-aw).

Consider visiting a martial arts school that teaches a form of Japanese self-defence.

Bonsai — Bonsai (bone-sigh) is the art of growing a miniature tree in a pot. Begun in Asia, this art form was perfected in Japan, where bonsai advocates invest many hours in pruning and wiring trees to stunt their growth and produce an artistic effect. Contact your local Horticultural Society or Bonsai Society to see if anyone can speak to your group on this subject. Alternatively, members can use a search engine to find out about bonsai on the Internet.

Japanese Gardening — Japanese gardening is another art form in which stone, water, and plants are combined in ways that promote an association with nature. The Arboretum at the University of Guelph has a Japanese garden. Contact members of your local Horticultural Society to see if there are any Japanese gardens in your area. Consider arranging a tour.



Card 10

JAPANESE CANADIANS

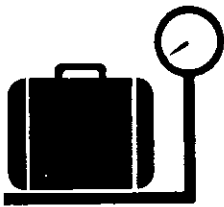
The Enemy That Never Was

Racism during World War II led to the internment of Japanese Canadians in special camps, as described in this Culture Card. Members of other ethnic groups were also interned.

Information about this event can provide members with an example of how Canadians have shown racist attitudes. Every culture is different. Often, people make judgements about other cultures out of ignorance. It is important to learn about cultures and not judge them.

Activities

Junior/Intermediate/Senior



- ◆ Each Japanese adult was allowed to take 60 kg of luggage. Children were allowed 30 kg. Before the meeting, ask members to consider what items they would want to take with them if they were told they had to leave their home tomorrow. Ask them to weigh these items. Have a collection of clothes, suitcases, and duffel bags on hand. During the meeting, work with members to prepare a bag of clothes and other items that they would take if they had to leave their homes and could take only 30 kg of baggage. When members have completed making their decisions, ask them what they plan to eat and drink during their journey. Do they need to leave some things behind to survive?
- ◆ During the internment, many Japanese families suffered from a change in diet. Although the Canadian government fed them well, the typical menu was meat and potatoes. The Japanese wanted rice, fish, and fresh vegetables. To distract themselves from the repetitive menu, some families played a game during which family members remembered feasts they had enjoyed in the past. Ask members to consider a really good meal from their past, then to describe that meal for other members. Discuss why people might want to remember past feasts if they had to eat the same type of food all the time. This might have been a way to keep up morale. The Japanese could remember that times had been good before — and would be good again. This might also have been a way to help young Japanese to remember their heritage.
- ◆ Have members listen to the song “Kiri” by Canadian folksinger James Keelaghan. The song is on his *My Skies* album (Green Linnet Redbird Series). It is about a Japanese woman whose husband and possessions have been taken away. Encourage members to discuss how they feel about what happened to this family. Listen without judgement to whatever they say.

- ◆ *Baachan! Geechan! Arigato!* by Alan Fujiwara (Momiji Publication, 1989) is the story of a family's internment told from the Japanese point of view and written for young people. It includes the following poem:
*Prejudice and
Discrimination endured.
That was long ago.
Looking back upon the past
Enjoy the present.*

Discuss with members why this is a good message for us all. We can recognize that racism and prejudice have occurred in the past and enjoy the fact that there is less discrimination today. Maybe tomorrow there will be even less.

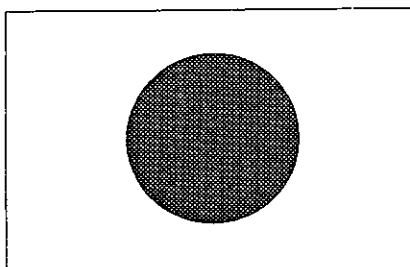
Intermediate/Senior

- ◆ Have an Intermediate or Senior member interview a Japanese Canadian whose family was interned during the war. What did the family lose as a consequence of the internment? How did the family feel about being compensated for that loss many years later? Ask the member to share the answers to these questions with the group. (If required, members could also find answers to these questions in the book *Years of Sorrow, Years of Shame: The Story of Japanese Canadians in World War II*, by Barry Broadfoot.)

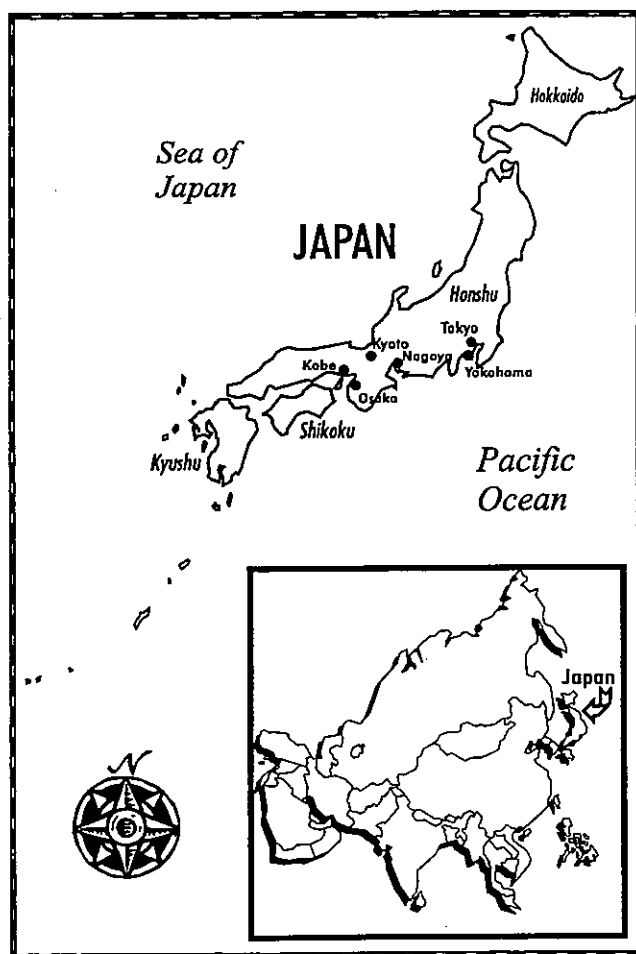
NOTES

JAPAN

WELCOME TO NIPPON (JAPAN)



This is the flag of Japan. The sun in the centre of the flag refers to Japan's name. In Japanese, Japan is known as *Nippon* or *nihon*, which means "land of the rising sun."



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JAPAN

Quick Japanese Facts

Location	Japan consists of many islands in the northwest part of the Pacific Ocean. These islands stretch for about 3,800 km up the coasts of Korea and China. Together, all of the islands would fit into the province of Manitoba.
Size	377,819 square km. Japan is approximately one-ninth the size of India.
Population	Over 125.6 million. Japan is the seventh most populous country in the world. The others are China, India, United States, Indonesia, Brazil, and Russia.
Capital City	Tokyo. 30 million people live in the greater Tokyo area. This is about the same as Canada's total population. Almost half of Japan's population lives in Tokyo, Osaka, Nagoya, and the surrounding cities.
Official Language	Japanese
Government	Emperors ruled the country in the past, but now have little official ruling power. The country is ruled by a diet (dee-et) that is elected by people 20 years old and over.
History	Japan is an independent nation and has been independent for thousands of years.

A Land of Mountains

Japan is part of a long chain of mountains that run from southeast Asia to Alaska. About 71% of the country is covered with mountains. They are so common that Japan has few places where you can't look out a window and see a mountain in the distance. The many mountains mean that Japan's coastline is long and rocky.



Mount Fuji is on the east side of the island of Honshu. This is the country's highest mountain at about 4,000 metres. To the west of Mount Fuji are the Japanese Alps, which soar higher than 3,000 metres.

Many of Japan's mountains are volcanoes. Fortunately, most are dormant. Mount Fuji hasn't erupted since 1707. Its slopes provide a popular climbing and hiking area. Some of Japan's volcanoes produce mineral hot springs. What a nice place for a long hot bath!

Climate

Like Canada, Japan has four distinct seasons, which occur about the same time as Canada's do. Spring is warm. Summer is hot. Autumn is cool. Winters are cold.

From the middle of June to mid July, Japan has a rainy season. During the rest of the summer, the east coast of Japan has hot humid temperatures caused by warm winds that come in from the Pacific. This is called the summer monsoon season and is the time when city-dwellers abandon the hot sticky cities. Instead, they look for cool beaches and breezy mountain areas. Sound familiar?

Autumn and early winter bring the typhoon season. This is a time when severe storms and high winds can cause damage to homes and trees.

During the winter, the west coast of Japan has dry cold temperatures. This is called the winter monsoon. Like Canada, Japan has various amounts of snow during the winter, with the heaviest amount falling on the west coast. Japan's mountainous interior is one of the snowiest places in world.

Major Cities

Tokyo, Japan's capital, was originally called Edo, and was a small fishing village by the sea. It has been the capital of Japan since 1868, when it was given its current name. Tokyo means "eastern capital." Although the city is old, most of the buildings are modern because Tokyo was levelled by an earthquake in 1923 and by air raids in 1945.

Tokyo and the nearby city of Yokohama form the leading manufacturing area of Japan.

The second manufacturing centre is in the triangle formed by Kobe, Osaka, and Kyoto. Kyoto is one of the few Japanese cities that was not destroyed during World War II. Tourists who want to see historical buildings tend to go there.

Forests

Forest covers about two thirds of the mountainous areas of Japan. Cedar, cypress, red pine, oak, and maple are common. In other areas, bamboo grows. In addition, many flowering trees, such as camellia, plum, and peach, grow. Japan is known for its many orchards with cherry and other fruit trees.

Economy

Japan is an industrial nation. This means that many Japanese workers have jobs in factories. Most of the population work in finance, insurance, transportation, telecommunications, or providing such services as electricity, gas, and water. Many people also work in stores and restaurants.

Agriculture

In Ontario, small farms are usually about fifty hectares. Most Japanese farms are only about one hectare. Because land is scarce, farmers work to make sure that all of their land produces. In mountainous areas, they often build fields into the side of the mountain. Because there is so little farmland and so many people, Japan cannot produce enough food for everyone. The Japanese import food from other countries, such as Canada.

Rice is the main crop. They also grow vegetables, fruits, tea, and tobacco. In addition, some farms have hogs, cattle, and chickens. As in Canada, the number of Japanese farms is decreasing.

Fishing

Japan has the world's largest fishing industry with over 400,000 fishing vessels that catch over 10 million tons of fish every year. Most Japanese eat more fish than meat.



THE VALUE OF RICE

The Chinese introduced rice to Japan between 300 BCE and 300 CE. Rice soon became so important that it was used as a form of money.

Certain traditions have developed around the importance of rice. The Japanese word for rice is *gohan* (go-han). Sometimes, the term is used to mean "meal." Leaving a few grains of rice at the bottom of your bowl at the end of a meal is considered bad manners.

JAPAN

VALUES

A Life of Obligation

What I do today affects my future, as well as the future of the company I work for, and my country, Japan.

How would you behave if you believed the above statement? Do you think that you would be rude to people? Would you forget to do your homework? Or leave your room in a mess?

Some of the differences between Japanese and Canadian culture exist because the Japanese believe that their behaviour today influences what will happen to them in the future. Not only that, but today's behaviour influences how their school or company will be in the future. It also decides the future of their country.

Obligations Must Be Met

Because of the belief that obligations must be met, Japanese people are very careful about how they deal with each other. When someone does them a favour, they consider that they have an obligation to return it.

The idea of obligation originally started around farming. Canadian pioneers used to have barn raisings when everyone in the community turned out to help the one who needed a barn. Japanese farmers needed help with some of the tasks involved in growing rice. Rice plants have to be planted by hand in wet rice paddies. The water levels have to be controlled during the growing season. This includes building dams and canals. Additional people are needed to help

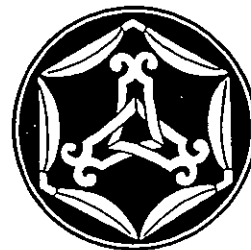
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JAPAN

with the rice harvest.

This work needed many hands. Farmers relied on their neighbours' help. Imagine how you would feel if you did favours for someone who never returned them! In order to avoid bad feelings, Japanese farmers worked to pay back the help they received. In this way, they maintained a balance in their relationships with each other.

The desire to give something in return for something that has been received is still evident in many Japanese relationships. Japanese visitors often bring flowers, candy, or a small gift to their host. Such thoughtful gestures help build strong bonds between individuals. As a result, many Japanese feel like members of a strong community. This feeling has helped Japan survive as a nation.



Values Helped Country Recover

During World War II, much of Japan was destroyed by bombing. Many homes, factories, and businesses were destroyed. Japan needed wood, iron, copper, and other minerals to rebuild what had been lost. Since Japan has few natural resources, the Japanese had to import raw materials in order to rebuild. But fighting the war had used up all of their money. To pay for what they needed, the Japanese manufactured things that they sold to countries that had natural resources.

At first, Japanese goods were inexpensive and poorly made. That's because they were made quickly. Gradually, as the country's factories were rebuilt, Japanese companies began concentrating on making high-quality products. Today, Japan is the world's leading producer of automobiles, electrical equipment and gadgets, cameras, watches, and computers.



OBLIGATION BOOKS

An obligation is a duty or payment for a favour.

Traditionally, Japanese people kept a list of their obligations in *giri-books*. Being helped with house construction or receiving a wedding gift created an obligation. The person who received the help or gift had to do something to return the favour.

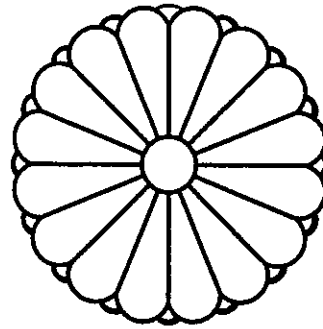
Obligation to Employer

Success in international trade stemmed from workers who felt an obligation to their company. Japanese workers believe that their company is doing them a favour by hiring them. In return, they feel loyalty towards that company. They work hard to fulfill their obligation.

Workers and managers both feel responsible for their company's success. They meet together on a regular basis to discuss any problems. The managers listen to what the workers have to say and often follow their suggestions.

Obligation to Employees

Loyalty is not one-sided. In many countries, companies lay off workers when sales decline. Traditionally, Japanese companies keep employees for their entire career. Imagine how secure you would feel if you knew that your employer would never lay you off — as long as you worked hard!



symbol of JAPAN



JAPAN

SOCIALIZATION

Living in Harmony and Cooperation

When visiting the neighbouring village, do as the villagers do.

— Japanese saying

Because of Japan's large population and small size, Japanese cities are very crowded. The Japanese make extra room by building underground. Japan also has many skyscrapers as high as 60 storeys.

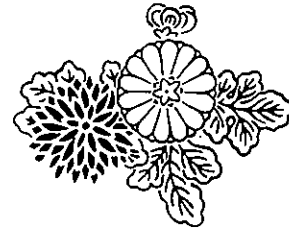
Another thing you'll notice on a visit to Japan is the difference in houses. There isn't enough room for everyone to have a big house with a large backyard. So, homes are much smaller than they are in Canada.

Traditionally, houses were made from wood. Their roofs were rice-straw or tile. The windows and partitions were paper. The floors were covered with straw *tatami* (tah-tah-me) mats. Traditional homes have very little furniture. The main room contains a low table. During meals, people sit around it using pillows on the floor.

Today, although concrete and aluminum may be used, Japanese homes still tend to be small. Although many have western-style rooms with wooden flooring, at least one room is in the Japanese style, with a tatami floor. Many have wooden floors covered with tatami mats. The mats are comfortable to sit on and provide insulation during the winter.

Take Off Your Shoes!

You enter a Japanese home through an entrance hall or genkan (gen-can). This is where you take off your outside shoes. Inside, you wear slippers. Most families have extra slippers for visitors. Slippers are worn on the wooden floors. Some families have separate slippers for the bathroom. Bare feet are used on tatami mats.



Put Away Your Bed!

Canadian homes tend to have rooms for specific purposes. We have separate rooms for eating, sleeping, and entertaining. Japanese people traditionally use their rooms for several purposes. People sleep, eat, and play in the same room. To make room for the different uses, the homes have less furniture.

In fact, traditional Japanese homes do not have beds. Many Japanese still sleep on floor mats covered with a warm padded comforter called a futon. Futons can be folded and put into a closet during the day.

Let's Have a Long Bath

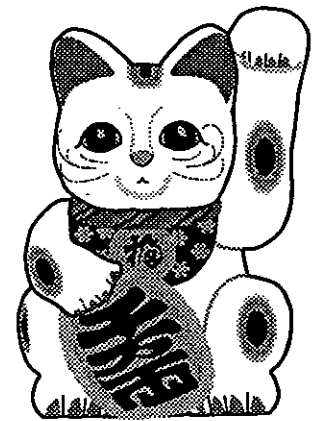
Nearly all Japanese homes have electricity and running water. Many have flush toilets. In most homes, the bathtub and toilet are in separate rooms.

Japanese bathrooms have tiled floors with a drain in the centre. Bathers sit on a stool, soap themselves down, then rinse themselves with buckets of warm water. Once they are clean, they slip into a tub of hot water where they soak and relax. Many family members use this tub of hot water. That's why no soap or hair goes into it. Since bath water is not changed between people, usually the father or house guest bathes first, followed by other family members.

Designed to Conserve Heat

Most Japanese homes do not have furnaces. Rooms that are used the most often are located in the centre of the house. They are surrounded by long hallways. The hallways protect the inner room from severe weather. Rooms are heated when they are being used. In most cases, they are heated with kerosene or gas heaters.

Many homes have sliding doors on the outside walls. These doors are opened when it's warm.



THE BECKONING CAT STATUE

- Beckoning cats were placed at the doorways of shops as an invitation for customers to enter

JAPAN

ROLES

Respect for Ancestors and the Family

Canada was originally inhabited by many different groups of aboriginal peoples. In the last 500 years, it was colonized by European peoples. Today, immigrants from many countries around the world live in Canada. All of these groups have provided a diverse number of cultures, each with its own customs.

Ancestors

Japan was first inhabited more than 100,000 years ago. For the past 10,000 years, it has been inhabited by the same group of people. These people developed from stone-age hunters and gatherers into modern citizens of the 21st century.

During that time, the islands have never been taken over by another group or subjected to rule by another nation. As a result, Japanese culture tends to be more uniform than Canadian culture. Japan was settled by a group of people whose ancestors lived there. The chart shows some of the highlights of Japanese history.

Period	Dates	Description
Yayoi Period	300 BCE to 300 CE	During this period, bronze, iron, and rice arrived from China. Agriculture developed. People used iron tools for farming and bronze swords and mirrors for religious purposes. People began living in small settlements that became states.
Aristocratic Period	300 to 1200 CE	The smaller states in Western Japan unified and founded the Yamato Kingdom in central Honshu. The ruler became emperor. A feudal system developed. Aristocrats owned large estates that they leased out to commoners who worked the land in exchange for protection. The warriors who protected the land were called "Samurai." This was one of the great periods of Japanese artistic development.
Feudal Period	1200-1868	This period began when the leader of a powerful Samurai clan took power by becoming a <i>shogun</i> , or military ruler. The way of the samurai, or Japanese chivalry, was important during this period. It influenced the arts and religious activity, which developed a sense of restraint and simplicity. This was also a period of interior civil war.
	1603-1868	General Tokugawa Ieyasu united Japan by forming a centralized warrior government that controlled the Imperial Court and made sure that the Samurai did not get strong enough to take over the government. Japanese society was organized into four groups: Samurai, farmers, craftsmen, merchants. Rules controlled the type of houses, clothing, and behaviour of each group. Japan was closed to other countries in 1639.
Modern Period	Restoration of the emperor	In 1853, the President of the United States sent a ship to Japan requesting permission to trade. Foreign trade changed the feudal structure and led to the restoration of the emperor in 1868.
	1868 to World War II	The new government did away with the feudal system. Government services were established. These included railway lines, heavy industry, and an education system. By World War II, the army was powerful. It wanted land in East Asia so that Japan could be economically self-sufficient. That's why Japan entered World War II.
	End of World War II to today	After World War II, the American army stayed in Japan for seven years. The Americans wanted to make sure that the Japanese army did not regain power. A new constitution was developed which gave political power to a National Diet (dee-et). Efforts were made to distribute Japan's wealth and power among all of its people. Income tax was introduced.

The Family

The Japanese are proud of their history and heritage. They also respect the people who contributed to this history. That's why Japanese tradition stresses parental respect. It also teaches that family members are responsible for each other. For this reason, it is not unusual for an older brother or sister to help pay for a younger brother's or sister's education or help get them started in business. Many Japanese businesses are run by the

entire family, with power passed on to younger family members as the older ones die.

Before World War II, Japanese families often had five to six children. Families lived in extended families with grandparents, aunts, uncles, and cousins. After World War II, the family size dropped. Today, many old people still live with one of their children. Traditionally, they are the oldest son's responsibility.



JAPAN

COMMUNICATION

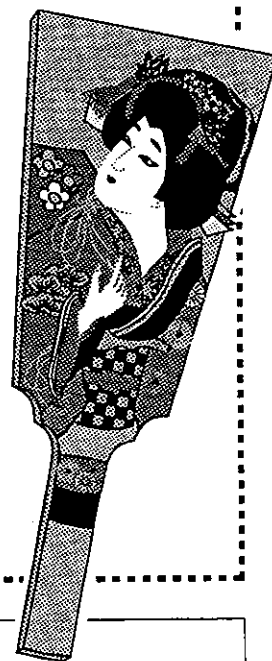
Schooling Teaches Values

People learn about their culture in many ways. In the past, the family was the main source of cultural information. Today, young people learn a lot about their culture through schooling. At school, students learn about the history of their culture. They also learn what is expected of them. Japan's education system has the following five stages.

Level	Length	Subjects Taught
Kindergarten	1–3 years	
Elementary	6 years	Japanese, social studies, arithmetic, science, music, drawing, handicrafts, physical education, moral education. In grades 5 and 6, students take homemaking, which includes sewing, care and cleaning of clothes, choosing appropriate dress, cooking, etiquette, care and cleaning of a house, and understanding family life.
Lower Secondary	3 years	Japanese, social studies, mathematics, science, music, arts, health and physical education, industrial arts or homemaking, moral education, special activities, one foreign language (often English).
Upper Secondary	3 years	Japanese, modern society, mathematics, science, health, physical education, and either music, fine arts, handicraft, or calligraphy. Girls must take home economics. Depending on the school, students take additional academic or vocational courses.
University	usually 4 years	

HIGH SCHOOL FASHION

Most Japanese high school students wear school uniforms. During the mid 1990s, it was fashionable to shorten skirt hems and wear a pair of baggy white knee socks. The socks were about 60 cm long. They were pushed down over the lower legs and ankles. Girls also liked wearing large flower ornaments in their hair or clipped onto their school bags. After school, teenage boys dressed in baggy street-basketball clothes and running shoes.



Everyone between 6 and 15 must attend the first nine years of school. This schooling is paid for by the government. Most schools have uniforms. These include a skirt and blouse, or dress pants and shirt. Shoes are not part of the uniform because they are not worn in school.

Most students also carry a back-pack or satchel with their homework. Even elementary school students get homework — about three to four hours of it — almost every day. Often they do math drills and practise writing Japanese characters. Students are also expected to do projects and write book reports during their school holidays.

Length of the School Day

Teachers are greatly respected. To show their respect, students begin and end classes by bowing to their teacher. The school day runs from 8:30 a.m. until 4:30 p.m. five days a week, and until 12:30 p.m. on Saturdays. Since 1995, students have had two Saturdays off each month.

The schools have no custodians. Instead, students are responsible for cleaning the school and its grounds. At the end of each term, there's a clean-up day when mothers come in to help clean the school.

School Year

Japanese students have a different school year from students in Canada.

First term	April to July
Vacation	Three weeks
Second term	September to December
Vacation	Two weeks (including New Year's Day)
Third term	January to third week of March
Vacation	Two weeks

Fierce Competition

Japanese school can be difficult. Each course has difficult exams. Students work hard to do well and are very competitive. Although many subjects are taught, the main focus is on hard work and competition. This is taught in many ways.

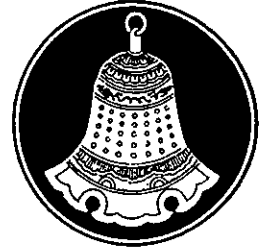
- ◆ To get a good job in Japan, students must attend university. The best companies hire graduates from the highest ranking universities. To get into a good university, students have to do well on their university entrance exams. The result is a fierce competition to get good marks.

- ◆ To get good marks on the entrance exam, students have to attend a good secondary school. Secondary schools tend to accept students with high marks at lower school. As a result, students compete to do well in lower school too.

The last year of high school is called *shiken jigoku* or exam hell. Students work so hard that they don't take time to watch television or go out with friends.

- ◆ From their first years in school, Japanese students have homework. Part of their mother's job is to help with homework and to coach them in the areas where they are weak.
- ◆ Many 12-year-olds have private tutors. Just before writing the university entrance exam, many also go to a *crammer*. This person helps them prepare for the university entrance exam.

All of this competition places a lot of stress on Japanese teenagers. Students believe that they are letting down their families and their country if they don't do well on exams. As a result, Japan has a high teenage suicide rate.



JAPAN

CELEBRATION

Girl's Day and Boy's Day

In Japan, children are highly valued and respected. That's why Japan holds two celebrations especially for them.

Girl's Day

Girl's Day is also called the Peach Blossom Festival, Doll's Day, or Festival of the Dolls. In Japan, it is known as *Hina-Matsuri*. It is not a national holiday but is observed in most homes on March 3 — the third day of the third month. On that day, girls display special dolls that have been handed down in the family but are never played with.

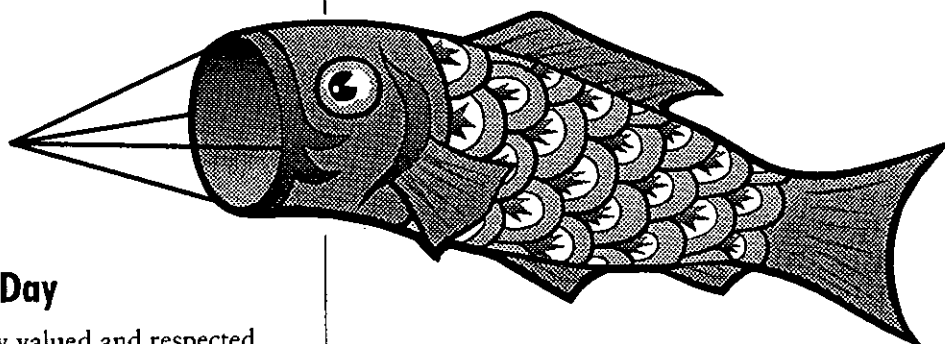


The dolls represent members of the old Imperial court. Usually, they come in a set of 15 or more. They are arranged on shelves that have been covered with red cloth. Often, miniature household articles are also displayed.

Girls enjoy the day by dressing up in kimonos and having special tea parties. They drink a special kind of sweetened white *sake* (sack-ee), which is rice wine.

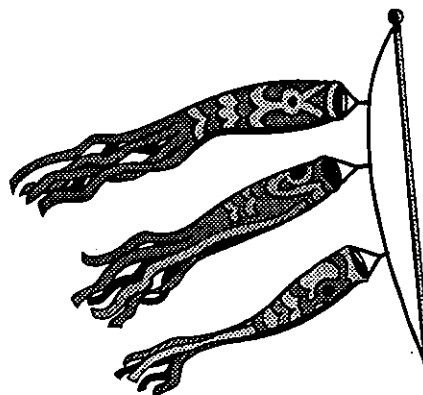
Boy's Day

Boy's Day has been a national holiday since 1948. It is also called Children's Day, Flag Day, or Kite Day. In Japan, it is known as *Tango-No-Sekko*, and is held on the fifth day of the fifth month — May 5. On this day, a special kite is flown in front of every house where there's a boy.



The kite honours the boy in the family. If a family has more than one boy, they fly one kite for each boy. The kite is in the shape of a carp. Carp are fish that swim upstream and through waterfalls against the current. This symbol reminds boys that they are expected to follow the example of the carp by doing the hardest things, not the easiest.

Iris are another symbol of Boy's Day. Iris leaves are shaped like swords. This reminds boys of the importance of being brave soldiers. On Boy's Day, many homes display samurai dolls and armour. The family eats special rice cakes.



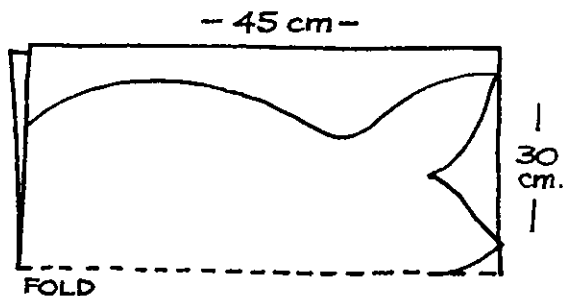
Make a Carp Kite

You will need:

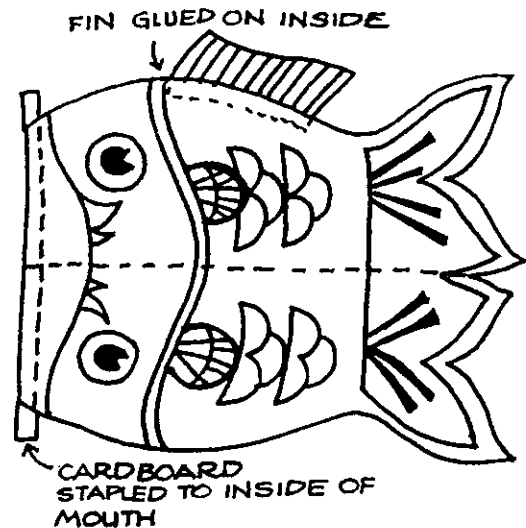
- ☐ pieces of tissue paper in various colours
(one 45 cm X 60 cm piece for each kite)
- ☐ pencil
- ☐ scissors
- ☐ black construction paper
- ☐ glue sticks
- ☐ heavy cardboard (4 cm X 40 cm for each kite)
- ☐ stapler
- ☐ coloured pencils, chalk, or crayons
- ☐ string (12 metres for each kite)

To make a carp kite:

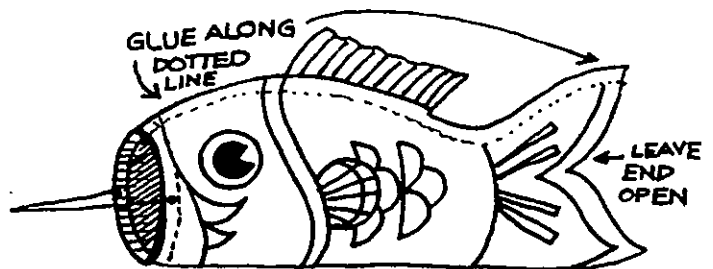
1. Fold one tissue paper rectangle in half lengthwise. See the illustration below. Draw an outline of a carp on the tissue. Make sure that the carp's belly is on the fold.



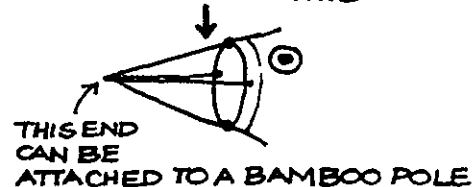
2. Cut out the fish.
3. Cut small pieces of leftover tissue from other members' kites into various shapes to make scales, fins, and tail decorations. Cut eyes from the piece of black construction paper. Glue these pieces onto the carp's body.
4. Cut the stiff cardboard into a 4 cm X 40 cm strip. Staple the strip to the fish's mouth opening to make it stiff. The cardboard, on both ends, should be a little longer than the fish's mouth.



5. Attach the ends of the cardboard together to form a mouth opening. Glue the bottom edges of the carp together. Leave the centre of the mouth and the tail open to catch the wind.
6. Staple a piece of string to each side of the carp's mouth.



(YOU CAN ALSO STAPLE STRING TO TOP & BOTTOM OF MOUTH SO YOU GET THIS)



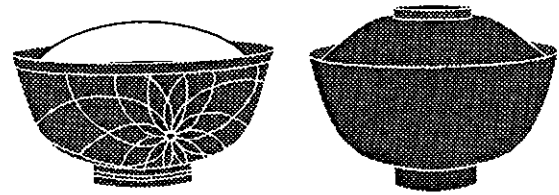
JAPAN

FOOD

Slurp If You Like It!

In Canada, people eat silently. In Japan, people make as much noise as possible. This shows that they are enjoying what they're eating. It tastes good to the last slurp!

Japanese meals are different in another important way. In Japan, the way food looks is as important as the way it tastes. Food is served with as much care and artistry as it's cooked. Instead of putting all the food on one plate, Japanese usually serve each dish in a separate bowl that holds one serving. Each

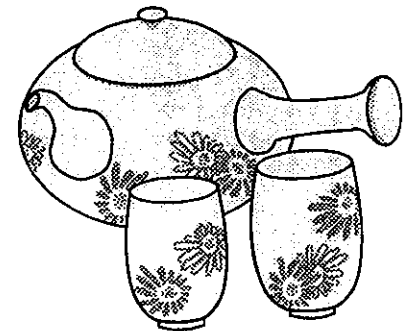


bowl is decorated in an attractive way that might include a flower, or a fruit cut into an interesting shape.

The meals themselves include large amounts of fish, rice, and rice noodles. The Japanese also enjoy other sea products, such as seaweed. Because of this, their diet is low in fat and calories.

Where we use knives and forks, the Japanese use chopsticks. These are two narrow pieces of bamboo that are held in one hand and manipulated to pick up food.

Desserts tend to be fruit. The most popular drink is green tea.



Equipment:

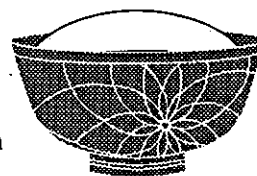
- ☐ medium pot
- ☐ colander or strainer
- ☐ bowl
- ☐ small saucepan
- ☐ liquid measure
- ☐ small measures
- ☐ 8 small serving bowls
- ☐ 8 custard cups for dipping and mixing

Preparation time: 15 minutes**Cooking time:** 10 minutes**Makes** 8 servings

SOBA (SO-BA)

Cold Buckwheat Noodles with Dipping Sauce

Noodles are almost as important an element in Japanese cuisine as rice. They are sometimes served hot, mixed with broth and vegetables, or cold with a dipping sauce. This is an adaptation of a typical cold Japanese noodle dish.



250 g	Japanese buckwheat noodles (soba) or thin spaghetti
250 mL	water
50 mL	soy sauce
50 mL	sugar
5 mL	chicken bouillon powder (or 1 bouillon cube)
1	green onion, thinly sliced
5 mL	grated fresh ginger root
15 mL	prepared wasabi (Japanese horseradish) or hot mustard

1. Read the recipe. Assemble all ingredients and equipment.
2. Bring a medium pot of water to a full, rolling boil. Add noodles, and cook until tender but not mushy, about 5 to 7 minutes.
3. Drain noodles in a colander or strainer, then run cold water over the noodles and drain thoroughly again. Place in a bowl, cover, and refrigerate.
4. In a small saucepan, combine the water, soy sauce, sugar, and bouillon powder. Bring to a boil, then immediately turn off the heat and allow mixture to cool. Stir in the onion and ginger root.
5. When you are ready to serve, divide the chilled noodles among 8 small bowls. Pour soy mixture into 8 small dipping bowls (custard cups are fine). Add a dab of wasabi or hot mustard — a tiny bit at a time, to the soy mixture. If you are using wasabi, beware! It is very potent stuff — guaranteed to clear your sinuses.
6. Serve each person a bowl of noodles and a bowl of sauce for them to dip the noodles into before eating.



The actor Tomedjuro Nakamura in the role of the Kaishi. Painted by Torii-Kiyonobu 1750 (Bing).

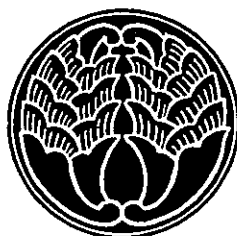
Equipment:

- ☐ knife
- ☐ cutting board
- ☐ glass bowl
- ☐ liquid measure
- ☐ small measures
- ☐ bamboo skewers
- ☐ basting brush
- ☐ cookie sheet

Preparation time: 15 minutes
(not including marinating time)

Cooking time:
10 to 12 minutes

Makes 4 servings

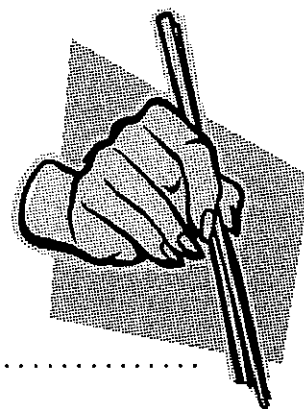


JAPANESE CREST
SYMBOL OF GINGER

GYUNIKU NO TERIYAKI (GY-OO-NIKU NO TERI-YAKI)

Beef Teriyaki

In Japan, the word *teriyaki* refers to the technique of marinating foods in a mixture of soy sauce, wine and spices and then glazing them with the sauce, either in a skillet or on a grill. The word comes from *teri* (shiny or glazed) and *yaki* (baked or broiled). In North America, beef teriyaki is a very popular version — often done on a hibachi.



500 g	boneless beef sirloin steak
50 mL	soy sauce
50 mL	chicken or beef broth
15 mL	vegetable oil
10 mL	grated fresh ginger root (or 2 mL ground ginger)
5 mL	sugar
1	clove garlic, chopped

1. Read the recipe. Assemble all ingredients and equipment.
2. With a very sharp knife, cut the beef into thin strips—about $\frac{1}{2}$ cm. The strips should be similar in width and thickness to a stick of chewing gum—the length is not important. (Note that it is easier to cut the meat into slices if it is slightly frozen.) Place the beef in a glass bowl.
3. Mix the soy sauce, broth, oil, ginger root, sugar and garlic together. Pour over the beef. Cover and refrigerate, stirring occasionally, for at least 1 hour.
4. Thread the beef strips, zigzag fashion, on bamboo skewers (see the diagram). Brush with marinade. Set oven control to “broil” and allow to preheat for 5 minutes.
5. Arrange skewers on a cookie sheet and place on a shelf about 10 cm from the heat. Broil skewers 5 to 6 minutes; then turn them over, brush with some of the marinade and broil for another 5 to 6 minutes. Place on heated platter. Serve with hot cooked rice, if desired.



HOW TO SKEWER
BEEF STRIPS

NOTES



Food

JAPAN

JAPAN

GAMES

From High Tech to Traditional

Japanese designers created many of the video games you play. That's why it isn't surprising that playing video games is a popular pastime in Japan. Combat games such as Virtua Fighter™ are particularly popular, especially with boys. Action games like the Mario™ series also sell well. More recently, many Japanese young people have bought role-playing video games. These games have a story with characters that grow and change as the game progresses. Examples are Dragonquest™ and Final Fantasy™.

Jan, Ken, Po

Japanese young people also play more traditional games. If you know how to play "Paper, Scissors, Stone," you already know one popular Japanese game. The Japanese version is "Jan, Ken, Po." Those are the Japanese words for paper, stone, scissors. It is a hand game in which players try to outsmart each other. Here's how to play.

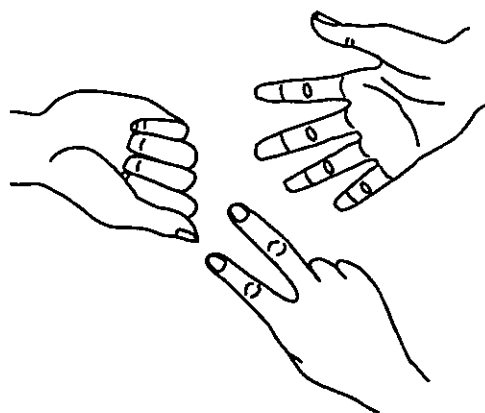
Number of players: 2

To play Jan, Ken, Po:

1. Stand facing your partner. Close your right fist. Raise the right hand up and down in a pumping action. With each "pump," chant the following words:
 - ◆ Pump one = jan
 - ◆ Pump two = ken
 - ◆ Pump three = po

2. On the fourth pump, do one of the following:

- ◆ Hold your hand out flat
- ◆ Keep your fist closed
- ◆ Form the first two fingers into a scissor shape



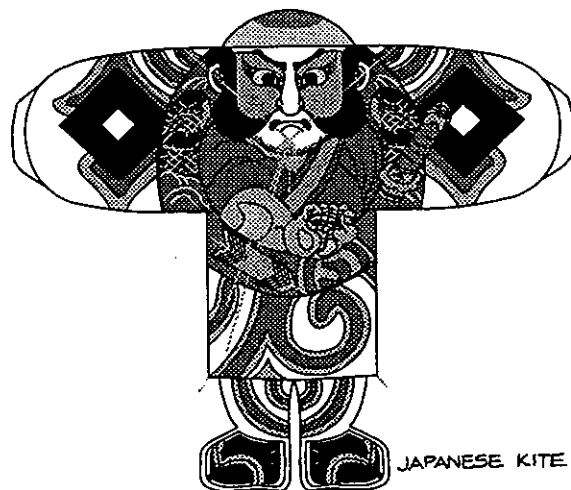
3. Check your partner's hand to see who "won" the round.

- ◆ Paper covers stone. A flat hand beats a closed fist.
- ◆ Stone dulls scissors. A fist beats two extended fingers.
- ◆ Scissors cut paper. Two extended fingers beat a flat hand.

4. See how many points you can get in ten tries, then change partners and try again.

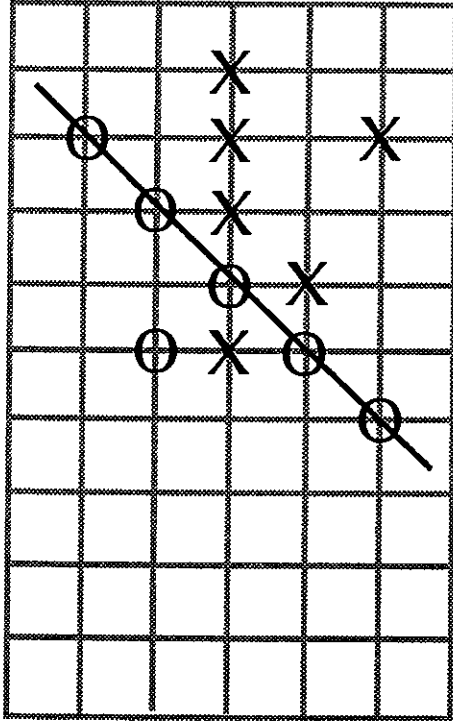
Variations:

Have a round-robin Jan, Ken, Po tournament and declare a grand champion.

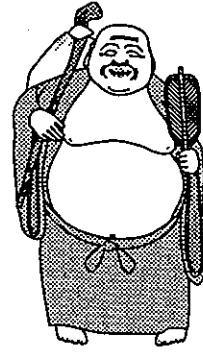


Gomoku

Gomoku (goh-moh'-koo) is an advanced form of tic-tac-toe, and similar to Connect Four. It is called Five (go) Intersections (*moku*). To play it, you need a piece of graph paper and two pencils of different colours. Players take turns drawing circles around the intersections on a piece of graph paper. The idea is to get five circles in a row. The row can be horizontal, vertical, or diagonal.



Because we can't print this in 2 colours, we've used x's to represent the second colour "o"



This is HOTEI, one of the seven symbolic figures of luck in Japanese tradition. He stands for luck in "wisdom." The other six stand for luck in war and victory, fisherman's luck, prophecy and miracles, wealth and happiness, art and literature, and longevity.



JAPAN

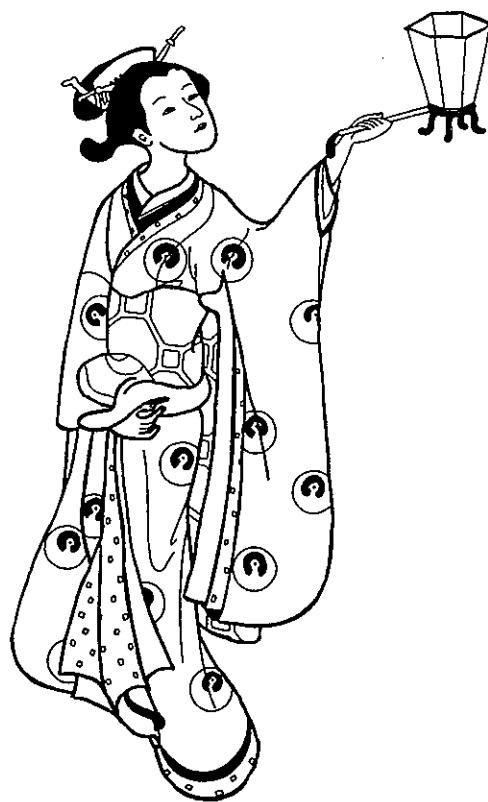
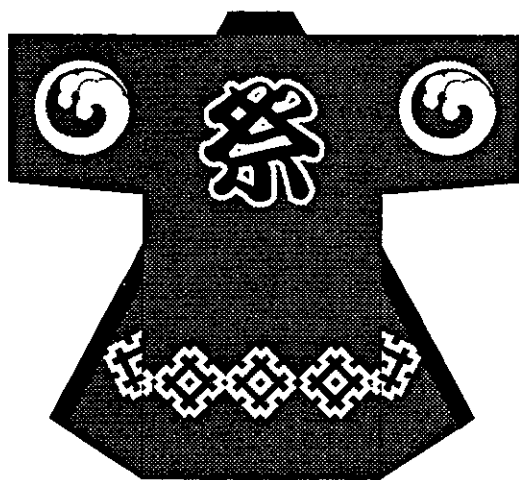
ART

Origami

The Japanese are famous paper-makers. Traditional homes had paper for windows. They even made some clothing from special paper. Paper-folding, or origami, is an ancient art. Paper is folded into designs that include birds, animals, and other common articles. Usually, origami is done using special paper which is shaded on one side and white on the other. The design in this sheet shows how to make a kimono using origami.

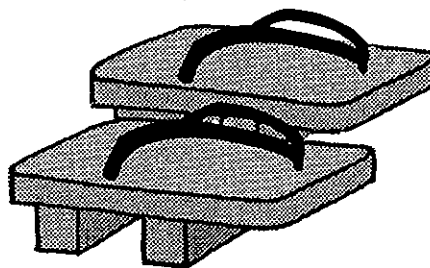
Traditional Japanese Clothing

On most days, Japanese people dress the same as a typical Canadian. Business suits, slacks, shirts, sweaters, and blue jeans are common. Traditionally, Japanese men and women wore *kimonos* (ki-mo-nas). Kimonos are long, loose gowns made from silk or cotton material. They have a belt called an *obi* (oh-bee) wrapped around the middle.



Kimonos come in different styles. The style depends on the person's age, the season, and the event. Men's kimonos are similar to women's, but tend to have shorter sleeves. Young girls' kimonos are commonly in pastel colours with large patterns. Adults tend to use darker colours.

On very formal occasions, many Japanese men wear a shirt-like garment called a *hakama*. This is worn with a loose-fitting shirt called a *montsuki*. On their feet, Japanese traditionally wear *geta* (gay-tah). These are thong-like sandals raised on flat rectangular pieces of wood that have been cut to the size of a foot. People usually wear them with *tabi* (tab-ee), which are two-toed socks.



Many Japanese people still have traditional clothes. They wear them on special occasions such as weddings and at New Year's celebrations, as well as during traditional festivals and holidays. Other families can't afford traditional clothing. They rent kimonos for weddings and other special occasions.

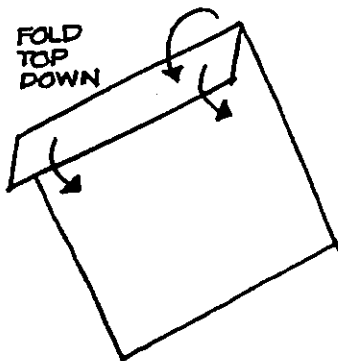
Make a Paper Kimono

You will need:

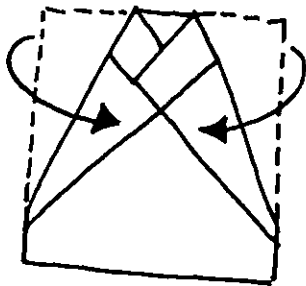
- ☐ square of tissue paper 10 cm X 10 cm
- ☐ smaller piece of tissue paper in a contrasting colour
- ☐ plastic spoon for the body

To make a paper kimono:

1. Fold the square paper as in the diagram.

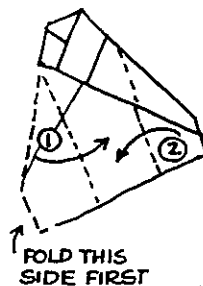


2. Turn the paper over. Fold the corners down as in the diagram.

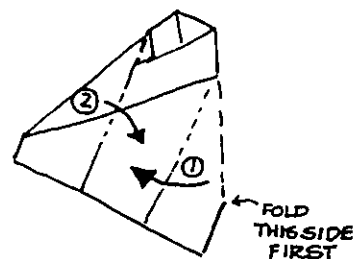


3. For a girl's kimono, fold the left side of the paper, then the right side.
For a boy's kimono, fold the right side of the paper, then the left side.

GIRL'S

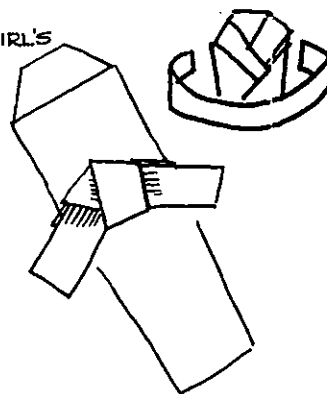


BOY'S

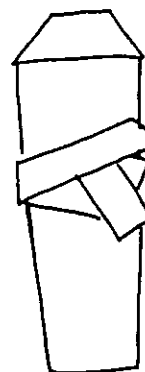


4. Fold a small piece of tissue into a belt or obi. Wrap it around and tie it in the back.

GIRL'S



BOY'S

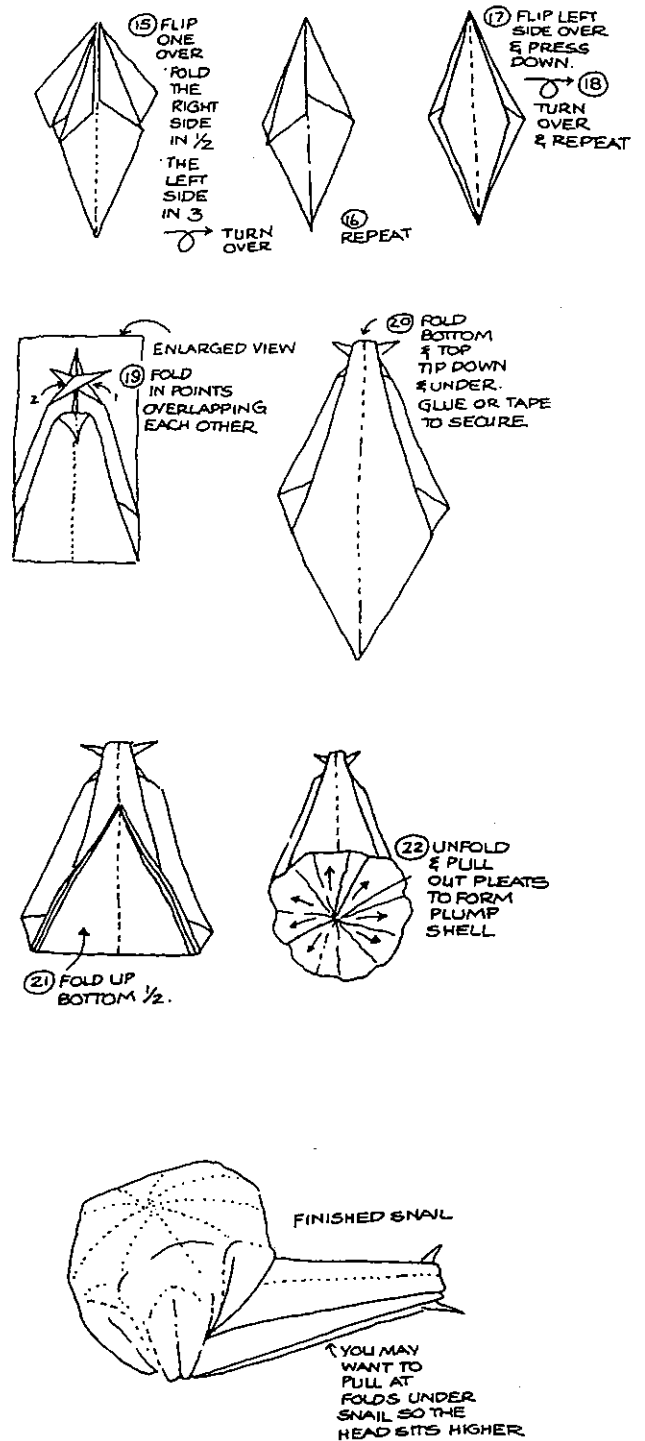
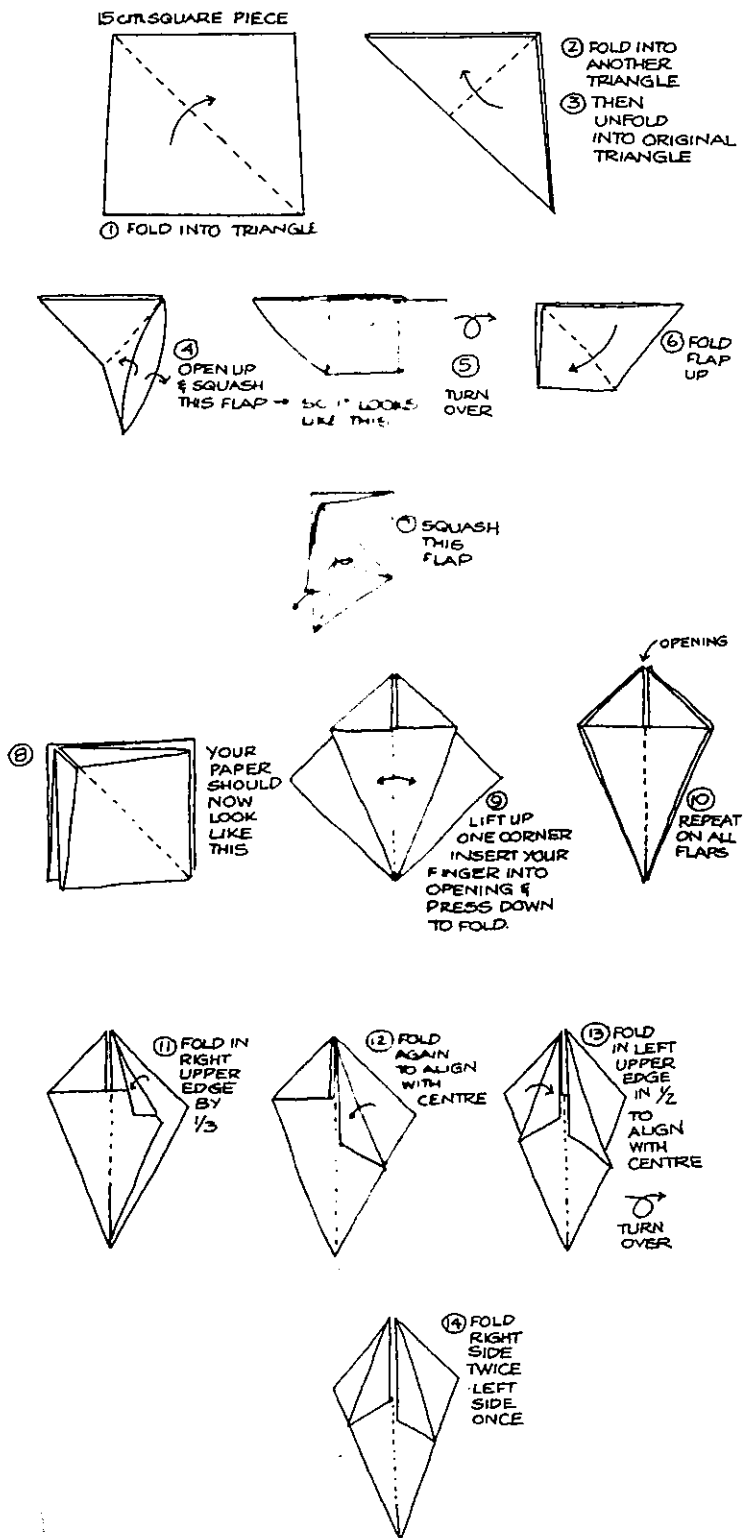


5. Slip a plastic spoon inside the kimono. Decorate the spoon part as a head.



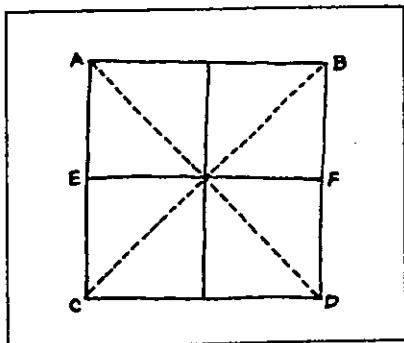
Origami Snail

The directions below are for a snail. 4-H member Kim Rose learned how to do this origami creation when she was acting as host to a Japanese visitor in the Labo program.

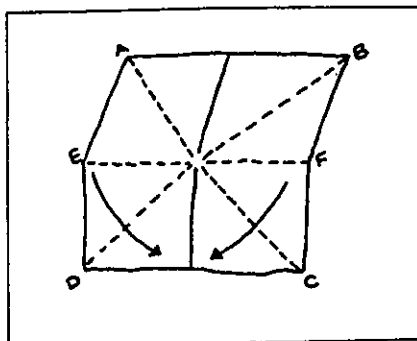


Origami Butterfly

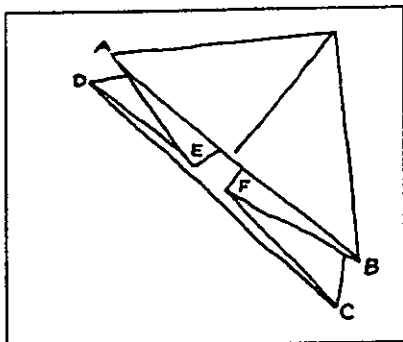
The directions come from the Wearable Art 4-H project. You could make several of these for a mobile.



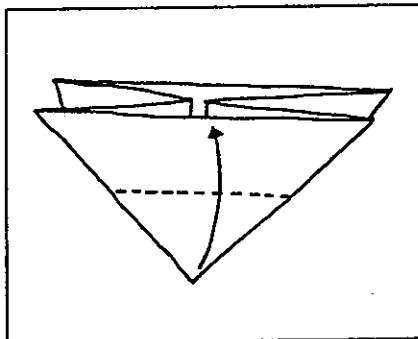
1. Make folds in paper, then open flat.



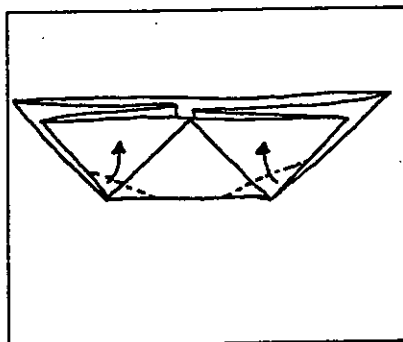
2. Pull (E,F) down and in to create...



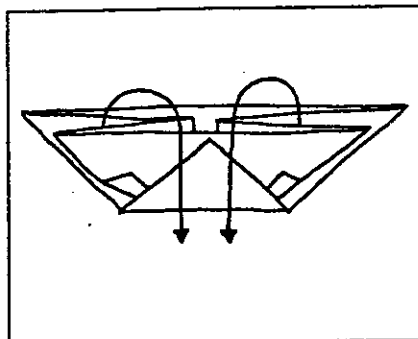
3. ... this. Crease flat



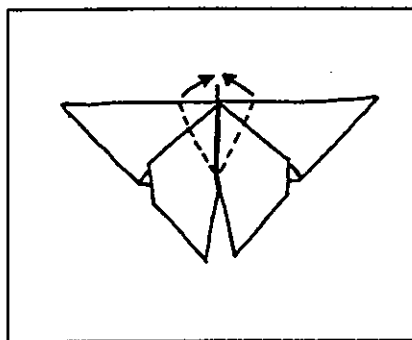
4. Turn upside down. Fold tip up to edge.



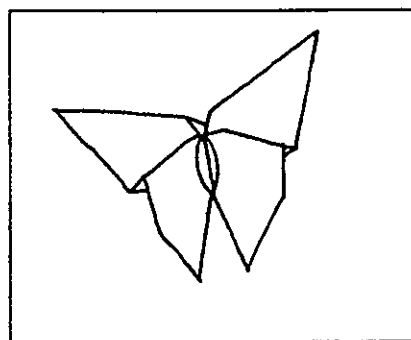
5. Fold in bottom corners. Unfold. Now fold in only the inner layer. Most of the crease will be hidden.



6. Fold down top triangles.



7. Fold butterfly back, in half, then fold both sides forward as shown. This pinches the centre of the butterfly to make the body.



8. The finished butterfly.



JAPAN



JAPANESE CANADIANS

The Enemy That Never Was¹

Attitudes change. One hundred years ago, Canada was considered to be a "white man's country."

Coloured people and women did not have the same rights as others. This is the story of what happened to Japanese Canadians before Canadians began to change their attitudes.

In war time, the Canadian government worries about national security. Government officials keep track of citizens of other countries who may be living in Canada. They do this because they believe that some of these citizens may be spies.

At the beginning of World War II, Canada was at war with Germany. People feared that Japan would also declare war. For this reason, the RCMP collected data about everyone of Japanese ancestry living in Canada. They kept notes about:

- ◆ where they were born
- ◆ how old they were
- ◆ the number and ages of any children
- ◆ the addresses of Japanese families

Canadians of Japanese ancestry were photographed, fingerprinted, and given a serial number. The government then issued identification cards. A pink card meant that the person was born in Canada. They were Canadian citizens. A yellow card meant that they had been born somewhere else, usually Japan. Every Japanese immigrant and Japanese Canadian had to carry one of these cards all the time.

¹ The title of this card refers to a book by Ken Adachi, who wrote about the Japanese internment.

Japan Joins the War

On December 7, 1941, the Japanese bombed Pearl Harbour. Japan had entered the war.

At that time, more than 22,000 Japanese and people of Japanese ancestry lived in British Columbia. The day after Pearl Harbour, the RCMP began rounding up Japanese Canadians. They accused Japanese fishermen of charting Canadian waters for the Japanese navy. They suggested that Japanese who owned cars would drive the Japanese army into the interior to conquer British Columbia. Some claimed that any males between 18 and 45 would give directions and aid to the Japanese army. To protect Canada, the government declared a 160-km Protected Zone along the West Coast. No Japanese people were allowed to live within this area.

The government then rounded up all of the Japanese immigrants and Japanese Canadians in the Protected Zone. The people were housed in a livestock building in Hastings Park. (This building is similar to the Coliseum at the CNE grounds in Toronto.)

Hastings Park — A Prison

Each individual was allowed to take 60 kg of luggage. Families arrived at Hastings Park with only their clothes, bedding, and cooking dishes. Many left the rest of their possessions locked in sheds or their homes. During 1942, vandals broke into many homes and destroyed or stole many belongings. The rest, including furniture, houses, businesses, and fishing boats, were sold at public auction. In many cases, the items sold for far less than they were worth.

One man had a vehicle valued at \$400. When it was sold, the government subtracted money for storage, insurance, and sales commission. The man got a cheque for \$11. Another family received a bill because their vehicle didn't sell for enough to cover the expenses.

The Japanese in Hastings Park were in a kind of prison. Although they were fed and treated well,

they were not allowed to leave the area. During the war, various groups were sent to different parts of Canada.

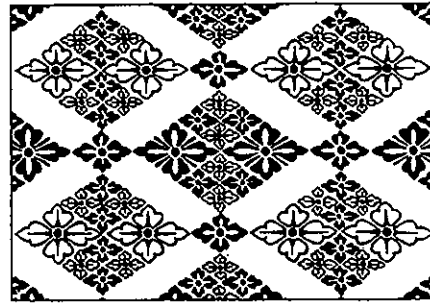
- ◆ About 700 men were sent to a Prisoner of War camp east of Thunder Bay, Ontario. Many of these men had done nothing but protest the unfair way they were being treated by the government.
- ◆ Other men were sent to road camps in interior British Columbia. These men were supposed to build roads that would help the Canadian army during a Japanese invasion. They worked with axes, shovels, and wheelbarrows to build part of the Trans Canada Highway.
- ◆ Many Japanese families were sent to ghost towns in central British Columbia. Houses were repaired for them. Often, several families shared the same house.
- ◆ Some Japanese families were hired as farm hands. During the war, farmers in southern Alberta and Manitoba lost the part-time workers needed for the sugar beet harvest. These workers joined the armed forces or went to work in war plants. To replace them, farmers hired Japanese families. The war years were hard for some of these families. They worked long hours doing back-breaking work in the sugar beet fields. Many lived in bunk houses that were hard to heat in the winter.
- ◆ Other Japanese worked as domestic servants in parts of Ontario and Quebec.

Japanese Help Canada in War Effort

By 1944, the British Army realized that they needed people who could speak Japanese to help win the war in the South Pacific. About 150 Japanese Canadians volunteered to work as translators, interrogators, and broadcasters. Imagine the government's surprise when they found that many Japanese Canadians needed Japanese lessons! They couldn't speak Japanese well enough to interpret — and would not have been able to provide information to Japanese soldiers.

Although Japanese Canadian soldiers helped the British and Canadian armies win World War II, the end of the war was a sad time for Japanese

SCATTERED ACROSS CANADA



Before the war, 22,000 Japanese Canadians lived in British Columbia. By the end of the war, 3,900 were in Alberta, 450 in Saskatchewan, 1300 in Manitoba, 7,800 in Ontario, and 1,300 in Quebec. Only about 7,000 remained in British Columbia.

About 3,700 returned to Japan.

Canadians. Many had lost everything during the war. The government had sold their homes, farms, fishing boats, and other businesses for less than their value. Families were spread all over Canada.

Public Apology

Many continued to talk about the injustice they had suffered. Finally, in 1988, the Canadian government admitted the mistake it had made in assuming that people of Japanese ancestry were public enemies. On September 22, 1988, Prime Minister Brian Mulroney apologized to Japanese Canadians for what had happened during World War II. At the same time, the government offered to compensate the survivors for what they had lost during the war.





KENYA

Resources

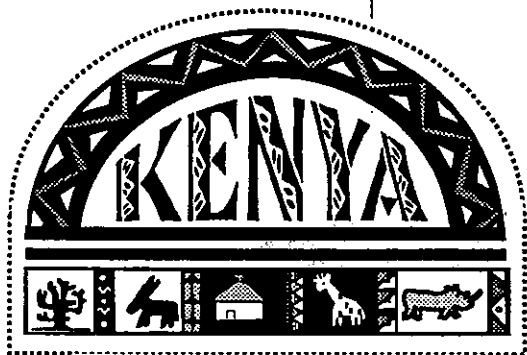
Sources of Additional Information

Kenya High Commission
415 Laurier Avenue East
Ottawa, ON K1N 6R4
Telephone: (613) 563-1773. Ask for the Information Officer.
E-mail: bw239@freenet.carleton.ca
Home page: <http://www.africavacation.com/Kenya>

Videos

An Ecology of Mind (PBS Home Video, 60 minutes)

This video includes footage of the Gabra of northern Kenya. This group's unique relationship with their harsh environment is the key to their survival. The program discusses how nature fits into the lives of various cultures. Suitable for Intermediate and Senior members.



Card 1

WELCOME TO KENYA

Welcome to Kenya

This Culture Card provides an overview of Kenya's geography, climate, and agriculture.

Activities

Junior/Intermediate/Senior

- ♦ Have members say and practise these common Swahili phrases.

Swahili	Pronunciation	Translation
<i>Jambo</i>	jam-bow	How are you?
<i>Jambo, Bwana</i>	jam-bow, bwon-a	How are you, Mister?
<i>Jambo, Bibi</i>	jam-bow, bee-bee	How are you, Mrs.?
<i>Jambo sana</i>	jam-bow, san-a	Fine thank you, very well
<i>Habari</i>	hab-are-ee	What news? How are things with you?
<i>Habari nzuri</i>	hab-are-ee ne-zer-ee	Good news.
<i>Habari ya toto</i>	hab-are-ee ya toe-toe	How are your children?
<i>Kwa heri</i>	quwah-hear-ee	Good-bye

Background Information: Kenyan Greetings

Dorothea Marsh, who taught in Kenya, explains that, on meeting someone, you asked how they were (*Habari*), then asked after their children (*Habari ya toto*). "They would beam with pleasure," she reports, "because children mean so much to them."

After the Swahili greetings, her students and other acquaintances switched to English because they wanted to improve their use of the language.

- ♦ Before the meeting, collect travel brochures that show pictures of Kenya. (Senior members could be asked to do the collecting.) Have members develop two different collages. In one collage, ask them to show the type of country they might see. In a second collage, ask them to show the different types of people they might see.
- ♦ Invite someone from Kenya to visit the group. Ask him/her to teach phrases for greeting:
 - a teacher
 - another student
 - a friend's parents

Senior

- ♦ There are no words in Kikuyu for the colours blue or green. Blue is “the colour of the sky.” Green is “the colour of the grass.” Ask members to consider what terms such a language might use to describe a train, computer, or tractor.

The intention of this activity is to have members realize that cultures develop words that describe the things the members of that culture need to describe. When people from one culture encounter those from a different culture, they often adapt words to describe the new items that are introduced. The Kikuyu might use the English word for such items. On the other hand, they might use a descriptive phrase that draws a mental picture of the new item. For example, a train might be “the big noise.”

Encourage members to realize that no one culture has words for everything. The English language, for example, has borrowed words from many languages to describe things from other cultures. Such words include *karaoke* (Japanese) and *judo* (Japanese). Neither of these words is in the Oxford English dictionary. Similarly, other cultures use English words to describe items that are unique to Western culture.

Card 2

VALUES

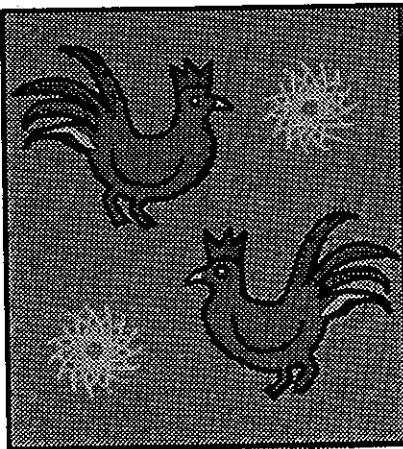
Do Not Waste Food

Dorothea Marsh’s story, as told in this Culture Card, illustrates that no food must be wasted in Kenyan culture.

Activities

Junior/Intermediate/Senior

- ♦ It is not uncommon for African families to have an income of \$400 per year. To survive, they grow most of their own food and make most of the items they need. Early Canadian settlers did the same thing. Challenge members to consider what they would eat if their family had to grow all or most of its own food. Ask them to plan a week’s menus that include only foods that can be grown in your area. Environmentalists believe that the most ecologically healthy way to eat is to eat foods that are grown locally and in season. This is the way that traditional societies eat. If Canadians ate this way, the typical Ontario diet would be very different from what it is today. Encourage members to consider the list of food items they would not eat — citrus fruits, chocolate, sea foods, and so on.
- ♦ Ask members to consider what foods that they don’t currently eat that



they might eat if they had to eat only local foods. Encourage them to list 10.

- ◆ With the group, discuss the values that are expressed in Dorothea Marsh's story about Kenya. How many members feel the importance of using the food we have? How many have different values?

Intermediate/Senior

- ◆ When people encounter different cultures, they often have to make judgements about how to act. Considering the various options ahead of time helps people to make wiser decisions. To give them practice, have members consider the following scenario.

On a visit to Kenya, they are invited out to dinner. As the guest of honour, they are served first. Everyone waits for them to show their appreciation of the meal. The dish is a corn mush which they find tasteless. They know that, if they don't eat it, their host will be embarrassed. What should they do?

In discussing this cultural dilemma, have members consider the following questions.

- a) What are your options?
- b) What options respect the culture you are visiting?
- c) Which option shows the most respect for this culture?
- d) Which options respect your values?
- e) What do you do?

In such a situation, the wisest choice is to eat the food that is offered. Eat the food with a smile and pretend to like it, but refuse a second helping.

Background Information: Different Foods

I used corn mush in this activity because a friend who visited Kenya was served that at a special dinner. She and her son found the meal completely tasteless, but recognized that it was a popular local dish and that they were being honoured. They ate with pleasure to show that they appreciated the honour they were being shown. If members think that corn mush would be an easy dish to eat, point out that other cultures think it an honour to serve live fish or grubs. One foreign worker reported being served a whole monkey paw sitting on top of a bowl of rice. Her hosts waited to see how she would enjoy this delicacy.

It is useful for members to realize that foods that one culture loves may appear unappetizing to those from another culture.

- ◆ Dorothea Marsh has worked with many cultures, including various groups in Kenya and several Canadian aboriginal groups. She believes that respecting other cultures is important. It is also important to learn to get along with people in other cultures. This is easier when we get over our fear of something new and learn to show interest in others. Work with members to develop a list of ways that they can use to express openness in a new culture. Share these ways with the entire

group. Consider the following.

- How might members phrase questions so that they do not show judgement?
- What tones of voice would be appropriate?
- Demonstrate body language that shows openness.
- Explain what courtesies might be used.

Card 3

SOCIALIZATION

Children Are Workers

This Culture Card highlights how Kenyan children are considered part of a community, and must work to contribute to that community. It also discusses the school system.

Activities

Junior/Intermediate/Senior

- ♦ In rural Kenya, many loads are carried on the head. This is a good place to carry weight because it distributes the stress throughout the back. Have members practise carrying something on their heads. Ask them to notice how they need to straighten their spine and hold their head to balance something.
- ♦ Many poor families have limited clothing. Some children have only one outfit. Others have two — one for everyday, one for going to church or school. Challenge members to plan what they would keep if they had to reduce their wardrobe to two outfits.
- ♦ Life in Kenya is very different for a young person living in a traditional manner. Have members write a log or act out a day's activities as if they were a native Kenyan.
- ♦ Invite someone who has worked in or visited a school in an African or Caribbean country to attend the meeting. Ask him/her to describe the Kenyan or Caribbean school.
- ♦ In countries such as Kenya, poor families cannot always afford to educate their children. As a group, discuss whether there are any ways that the club can assist a child in such a country. Discuss how members could earn the necessary money and how the club could share responsibility.

Club members might be interested in paying for the education of a child overseas. This can be done through various organizations, including World Vision, Child Care International, and so on. Alternatively, group members might be interested in helping provide



water to villages without access to clean water. This type of assistance can be organized through the Canadian Hunger Foundation.

Intermediate/Senior

- ♦ Because many families cannot afford to send children to school every year, some Kenyan university students are in their late 20s and 30s. Have the group make up a chart showing the advantages and disadvantages of being an older student. For example,

Advantages	Disadvantages
I go to school because I want to learn — so I work harder!	I have other responsibilities — such as my own children

Card 4

ROLES

The Tribe Is Important

Kenya is a land with many tribal groups. But, as discussed in this Culture Card, this land was once taken over by European settlers.

Activity

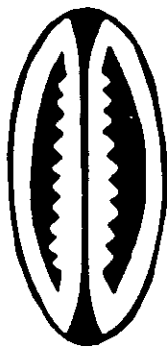
Junior/Intermediate/Senior

The way that tribal groups use land is very different from the way that Europeans use land. The British wanted to “conquer” the African landscape and use it to grow crops. Tribal groups tend to live in empathy with the land. They tend to use the products that the land provides and to do little damage to the environment.

Many people from Western culture see earning money as the ultimate goal. In traditional cultures, money has little or no value. Members of such cultures might want tools, food, or other items. Spiritual goals have as much or more value. Money has little or no value until people “buy in” to Western culture. Then, the ownership of money gives them power within that culture. At that point, money might have some significance for some tribal members.

Have members develop a role-play between a British settler who wants to plant a pineapple plantation and a tribal member who wants to maintain the traditional way of life. What does the British settler have to offer the tribal member? Is this valuable within tribal culture?

In their role-plays, encourage 4-H members to realize that someone who has been raised in a traditional society might have little use for anything



MASAI PAINTED
HIDE SHIELD

that Western culture offers — unless they are sick, and then, only if they have a disease that cannot be treated by traditional methods.

Card 5

COMMUNICATION

Kenyan Proverbs

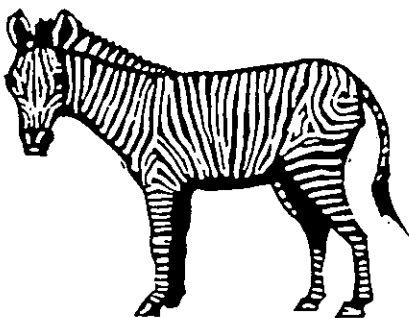
The proverbs in this Culture Card provide insights into Kenyan beliefs and values.

Activities

Junior/Intermediate/Senior

- ♦ As a group, have members discuss the proverbs and suggest what each might mean. The chart below shows their meaning.

Proverb	Meaning
A plain does not thread beads.	Do not be proud when you are going to a strange place. Take what you have and eat whatever you get.
God's wish cannot be pushed.	No one can take away God's intention for you.
You will not see it when it is dwelling with you.	You do not miss that which you have, but as soon as it is taken away from you, then you begin seeing its value.
A zebra takes its stripes wherever it goes.	One cannot give up the habits that were developed in childhood.
A boy will notice thieves before his father.	Youth is not the same as ignorance.
A thorn in my foot cannot make you feel pain.	People notice their own shortcomings.
Somebody else's property does not eliminate your poverty.	Take care of your own things instead of being jealous of other people's.
You cannot remove an inner joint of meat before taking the top one.	Take one step at a time.
A log that is in store laughs at the one in the fire.	Today might be your day and tomorrow might be someone else's.
When several people's fingers burn in the fire, you rescue your own first.	Help yourself to be of use to others.



PROVERB	MEANING
Do not start eating a piece of steak while it is still raw.	Do not come to conclusions before discussions.
Do not put your foot in a hole.	Do not boast because you cannot predict what will happen tomorrow.
People do not quarrel about things that were said in secret.	Do not be provoked by useless gossip.
A stampede does not happen while all is well.	Alarms do not happen when everything is safe. (There is no smoke without fire.)
You cannot force water up a hill.	It is impossible to achieve certain things.
Do not play with live coals.	Do not provoke a strong person.
Words do not cause a group of people to cross the jungle.	Actions speak louder than words.
Do not sweep someone else's house while yours is dirty.	Correct yourself before you correct others.
Neighbours share meat.	People who live together share a great deal.
Do not let the palm of your hand go away with your fingers.	Don't throw the baby out with the bath water. Or, be careful not to throw away something valuable when throwing out junk.

- ◆ Ask members to choose five of these proverbs. Have them draw a picture or cartoon showing what the proverb seems to say. Below the drawing, ask them to explain the proverb in their own words.

Intermediate/Senior

- ◆ Ask members to consider how several of these proverbs might have meaning in their lives. Challenge them to design a poster to hang in their rooms as a reminder.

Card 6

CHANGING SOCIETY

Population Crunch

This Culture Card focuses on Kenya's population crunch. Because of health improvements, Kenya's population is growing quickly. More children are being born. More children are surviving their first years of life. At the same time, the death rate is falling. Health care has reduced the number of illnesses that kill young adults. Development has improved the standard of living.

Activities

Junior/Intermediate/Senior

- ♦ In countries with small amounts of fertile land, every piece of available land is used for growing food. For example, in Kenya, banana trees are in many public areas. Specific people have the right to pick the fruit from these trees. Kenyans explain that the tree belongs to the person with picking rights.

During the meeting, have members take a walk around their community. Ask them to look for pieces of ground where food could be grown, if necessary. For each area, ask them to note what is growing there now and decide what type of food crop might be planted.

For example, garden plots can be dug beside streets and around public buildings, in the boulevards along major highways, around garbage dumps, at the edge of public beaches, in public parks, and so on.

- ♦ Does your community have community gardens or a harvest share program? If so, invite someone from the program to talk to the group. Why was the program started? What does it do?

With the group, discuss how such programs are an example of the community mindedness that is common in traditional cultures.

Intermediate/Senior

- ♦ There are many ways to control rapid population growth. Here are some ideas.
 - Free-choice Birth Control — Distribute free birth control. Encourage women to use it.
 - Legislated Birth Control — Make laws limiting the size of family people can have.
 - Education and Economic Development — Educate the population, including the females. Provide jobs. As people become more educated and have secure jobs, they are in less need of children to fulfil basic needs. Such families have fewer children.

Considering what they know about Kenyan culture, ask members to decide what methods might work there. What methods would be against Kenyan traditional customs? What methods might suit these customs?

Background Information: Population Control

Education and economic development seem to work the best to reduce the number of children women have. Education works because it delays the age at which women marry. It also tends to make some women a little less influenced by their culture. Economic development works because it provides women with security. They no longer need to look to their children to care for them in old age.

Birth control is not as effective in countries where the culture values women for the number of children they have. Often, such attitudes have to change first.

Experience in countries like China has suggested that limiting the size of a family results in the death of many female children. Chinese families who were limited to one child often killed any female babies so that they could have a male child.

Card 7

FOOD

Swahili Dishes

The recipes for *Dovi* (Stewed Chicken with Peanut Butter) and *Futari* (Squash and Yams) are given in this Culture Card. Try cooking them at a meeting.

Recipes Notes

- ♦ *Dovi* (Stewed Chicken with Peanut Butter) — Because this recipe contains peanuts, make sure that no member of the group has a peanut allergy before using this recipe. If there is a problem, the dish can be made without the peanut butter (simply omit the ingredient from the recipe) but the flavor, of course, will be different from the original. Also, a Senior member might be helpful in preparing this dish, because some younger cooks find raw poultry difficult to work with.
- ♦ *Futari* — Use the remainder of the can of coconut milk in a milkshake with milk and ice cream, as the liquid when making pancakes, or in the sauce for a chicken curry. It can even be used instead of part of the water in the recipe for *Dovi*.



Card 8

CRAFT

Dried Gourd Utensils

In Kenya, gourds are made into a variety of utensils. Many people eat from gourd bowls using gourd spoons. Gourds are used as water containers. The Masai mix a nourishing drink of milk, blood, and urine in gourds. They also store this traditional drink in gourds. Use the directions in this Culture Card to make a bowl and a spoon out of gourds.

Background Information

Drying gourds

It takes at least six months to prepare gourds for the activity on this Culture Card. Because gourds are easiest to get in autumn, start drying your gourds then for a spring project.

Here's how to dry gourds.

1. Buy or grow a number of decorative gourds. For each member, you will need:

- one oval gourd about 30 cm in diameter
- one crescent-shaped gourd at least 15 cm long

Buy more gourds than you think you'll need. That way, if some rot, you'll still have enough.

2. Dry the gourds by setting them on several layers of newspaper in a warm, dry place. Space the gourds well apart and turn them frequently to speed drying. Alternatively, hang them in a warm, dry place such as a furnace room during heating season. (I dried mine on the vent directly above my wood stove.)

DO NOT put holes in the gourds before they're completely dry.

This will make them rot. Throw out any gourds that become soft or wrinkled. Don't worry if they get some black, white, or gray mould. This is part of the drying process.

3. The gourds are dry when the seeds inside rattle when you shake them. At that point, scrub the outsides with warm soapy water and a stainless steel pad. That will remove the mould.

Cutting gourds

Cutting the gourds can be dangerous. Review the following guidelines with members.

To cut gourds:

1. Place the gourd in the mitre box.
2. Hold it firmly in place.
3. Use short strokes to mark where you want to cut the gourd.
4. Watch the position of your hands. Check to see that if the saw slips

it will fall away from your hands.

5. Cut the gourd.

For best results, allow only one member at a time to cut his or her gourds. Have a Senior member, parent volunteer, or another leader supervise the cutting.

Alternate Activity

African Block Tag

Children in Africa enjoy playing African Block Tag, which tests people's reflexes and hearing.

You will need:

- at least five players
- two blindfolds
- a piece of cloth such as a large handkerchief or small tea towel
- two small blocks

Here's how to play African Block Tag.

1. One player is the Block Person. Another player is "it." The person who is "it" is blindfolded. The other players form a circle around the Block Person and "it."
2. The Block Person hits the blocks together on a regular basis. "It" tries to tag the Block Person with the cloth. When "it" tags the Block Person, another person becomes "it" and a new person is chosen as the Block Person.
3. Play until everyone has a chance to be "it."

From *Family Celebrations From Around the World* by The Michigan 4-H Youth Programs, Michigan State University Board of Trustees, 1991, p. 34.



Card 9

LITERATURE

The Party

The story in the Culture Card, “The Party,” parallels the experience of African refugees. It is by Abraham Marial Kiol, a refugee from the Sudan who lived in a refugee camp in Kenya.

Activities

Junior/Intermediate/Senior

- ♦ Have members do one of the following:
 - Dramatize the story
 - Draw a picture or cartoon showing what is happening
 - Develop a poster asking that the people of the world let everybody come to the party of life
- ♦ As a group, discuss times when members have been frustrated. Point out that using writing or drawing to deal with strong emotions is healthy. Many people understand strong emotions when they are communicated through art. Members might want to use art to communicate something that they feel strongly about.

Card 10

PERSONAL EXPERIENCE

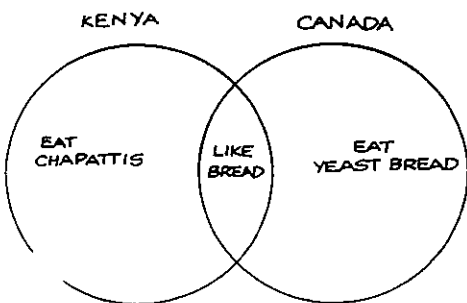
On the Road to My Dreams

“On the Road to My Dreams” is by Salome Omondi, a Nairobi resident. It describes her life in Nairobi.

Activities

Junior/Intermediate/Senior

- ♦ Ask members to complete one of the following activities.
 - Develop two cartoons. In one, have them show a scene of life in Nairobi; in the second, a similar scene from their own lives. For example, Salome’s children watch television after school. What do they do?
 - Draw two overlapping circles. Where the two circles meet, have them list ways that Salome’s life is like theirs. Where the two circles don’t overlap, have them show ways that the lives are different. For example, Kenyans and Canadians both eat food that is grown in a rural area. Salome’s family eat chapattis. Canadians



are more likely to eat yeast bread.

- Develop a skit showing Salome bartering for her vegetables. Remind them that this is a game and that both Salome and the sales person enjoy it.
- ♦ Although Salome lives near Nairobi National Park, she has never visited it. Ask members whether they have visited any municipal, provincial, or federal parks.

Background Information: Kenya Parks

Although Canadians routinely use parks, many Kenyans are discouraged from visiting their parks. As a result, they do not understand the importance of using parks to maintain wildlife. That is why poaching can be a problem in the country.

Ironically, Kenyan parks are a favourite destination for foreign tourists. That's because they are important wildlife reserves.

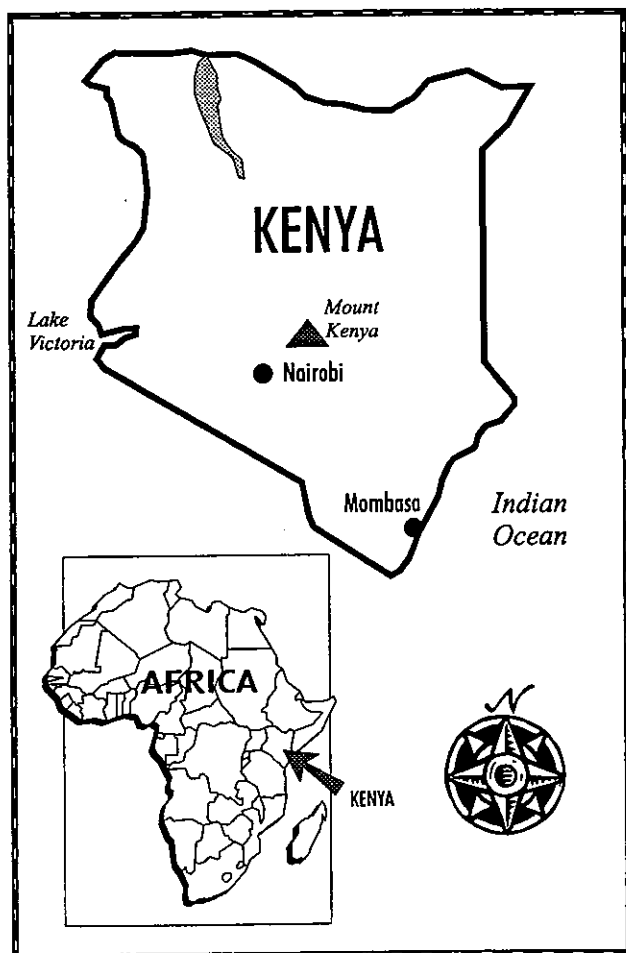
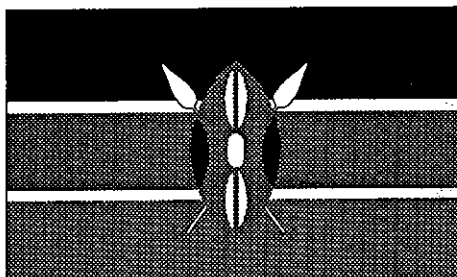
- a) Many African groups traditionally use drums and prearranged codes to send directions and give messages. Relays of drums can send a message about 160 km in two hours. Have members consider how useful this communication technique might be in day-to-day life. For example, have them imagine being able to drum a private message to one of their friends. It would be a lot cheaper than telephoning. What other communication methods might drumming replace?
 - b) Have members make up a drumming code to send messages to a friend. They can use a spoon to beat out the message.
- ♦ If any local people have visited Kenya, invite them to show their slides and souvenirs to members.



Mount Kilimanjaro, Kenya

KENYA

WELCOME TO KENYA



4-H 490 KEA 98 ME
ISBN 0-7778-7818-6

KENYA

Quick Kenyan Facts

(pronounced Keenya)

Location	East coast of Africa
Size	582,646 square km
Population	25 million
Capital City	Nairobi. More than 1.3 million people live in Nairobi.
Official Language	English. Swahili is the national language, and is often referred to as Ki-Swahili (key-swah-he-lee). About 75 other languages are spoken.
Government	Elected
History	Formerly a British colony. Independent since 1963.

Geography

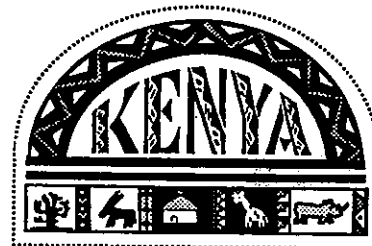
Kenya has two major sections: the coast and the inland plains.

Coast

Most of the coast consists of palm-fringed coral beaches on the Indian Ocean. Many resorts and hotels are built in this area, which is a major tourist centre.

Inland Plains

The land rises from the coast towards an inland plain. The plain is about 1,700 m above sea level. Nairobi, which is the commercial centre of East Africa, is on this plain. Nairobi is near Mount Kenya, which is 5,199 metres tall. This is the country's highest mountain.



WELCOME TO KENYA

The inland plain also has many large national parks and game reserves. These areas are a major source of tourist income, especially during June to September. This is when the wildlife migrates between Serengeti National Park in Tanzania and Maasai Mara National Park in Kenya. This annual migration includes two million wildebeest, zebras, and other species. It is spectacular!

Climate

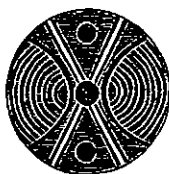
Because the equator runs through southern Kenya, the country has a climate very different from Canada's. In Kenya, the hottest months are February and March. July and August are the coldest. These two months tend to be cloudy, without a lot of rain.

Most of the country enjoys a tropical climate with plenty of sunshine year-round. The coast is hot and humid. The inland plain tends to be more temperate than the coast. It is hot during the day and cool at night. Most Kenyans wear summer clothes year-round. They own a jacket or sweater for when it's chilly in the evening. Some kind of hat or other head protection is also important.

Kenya has two rainy seasons. The long rains last for two months between April and June. The short rains last for six weeks between October and December. On most rainy season days, rain falls in the afternoon and evening. Along the coast, however, morning showers are common around November.

LARGE LAKES

Lake Victoria is partly in Kenya. Lake Victoria is the world's second largest freshwater lake. The largest is Ontario's Lake Superior.



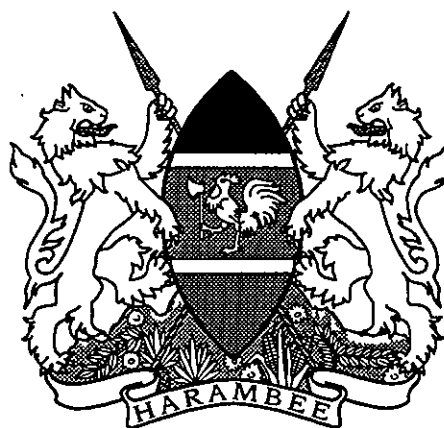
Agriculture

Kenya's economy is based on agriculture. This provides over one-third of the country's income. Most of the country's farming takes place on the inland plain, which consists of deep and rich red volcanic soil. This soil is light and farmers can easily work it with a *jembe* (gem-bah), which is a short-handled hoe.

The inland plain has many large and small farms that grow cash crops for export and for food that is eaten locally. Crops grown for local food include maize, beans, cane sugar, wheat, rice, bananas, cassava, potatoes, sorghum, and millet.

The northern part of Kenya is dry and arid. This area is used mainly as pasture land. Some food crops are grown in irrigated areas. For example, farms on the Kano Plains, which are around Lake Victoria, are irrigated.

Kenya exports many of its agricultural products. These include tea, coffee, horticultural products, hides and skins, pyrethrum, pineapples, sisal, tobacco, cotton, and beer. The country imports industrial machinery, crude petroleum, motor vehicles, transport equipment, minerals, iron and steel, chemicals, food, and manufactured goods.



Kenya's coat of arms

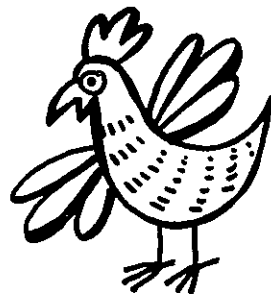
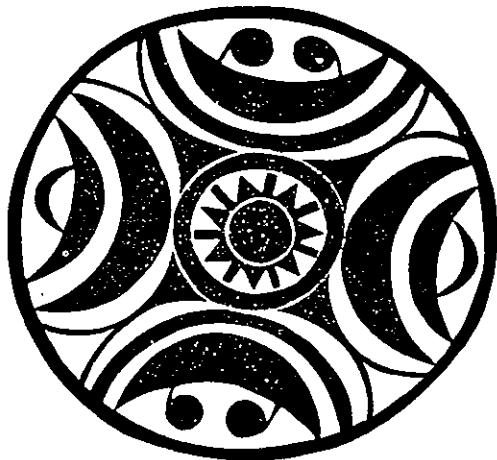
KENYA

VALUES

Do Not Waste Food

In urban areas, Kenyan life has become westernized. People live in houses and apartments, and work at office jobs. In rural areas, however, many traditional ways are still followed. In such areas, cash is not as important as it is in Western society. Many villagers have incomes of less than \$400 per year. They get along by growing or making most of the things they eat and use.

In these areas, people make enough to buy tea, sugar, cooking oil, salt, cloth for sewing, and kerosene for lamps. Because they have little, little is wasted. A teacher who visited Kenya during the 1970s tells the following story.



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KENYA

KUKU

as told by Dorothea Marsh

After several months in Kenya, I was invited to the home of a co-worker, who lived in a rural village. This technician was proud of his modern home, which consisted of three rooms. The first room was just large enough for a double bed. There was a small walkway on one side of the bed and at the foot.

The house's central room had a narrow outside doorway — with no door. The back part of the room was raised. A table was attached to the wall of the raised area. The table top could be put in place, or removed to allow more sitting room. Around the table, there was a series of three-legged stools. There were two chairs on the lower part of the room, which was about two metres by two metres.

The third room was about one metre wide. This was the cooking area. The wife proudly displayed her cooking stones. Cooking stones are three flat stones that hold the cooking pot level. The stones are large enough to hold the pot a little off the fire, so that the meal will cook, but not burn. A husband presents these stones to his bride. Because Kenya has few stones, they are treasured and are often shown to visitors.

The wife cooked dinner but didn't eat with us. My son, Bruce, and I sat on the chairs and ate. My co-worker and some other men sat at the table.

The wife dished up the meal with a gourd ladle. The men had gourd bowls and ate with the fingers of their right hand. After the meal, the men went outside and sat under a tree while the wife ate and cleaned up.

Before we left, Bruce and I were taken back to the bedroom, where chickens roosted in the shade. As we entered, the chickens scrambled to get out the window. My host gave me a young chicken. I was later told that this was a sign of great honour. I thanked my co-worker and took the chicken back to the compound where I lived. My son built a little cage for it and we called it *Kuku* (coo-coo), which means chicken.

Bruce and Kuku soon developed a relationship like one I've never seen before, or since. Kuku lived in the backyard. When Bruce went out to play, the chicken often played hide-and-seek. It hid behind plants, then peaked out to see if my son was watching.

Kuku never left the backyard. But if Bruce climbed up onto the wall surrounding the yard, the chicken flew to a nearby tree. It flew from there to the wall, then chased Bruce along the top in a game of tag.

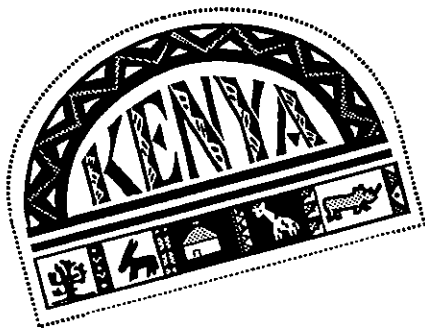
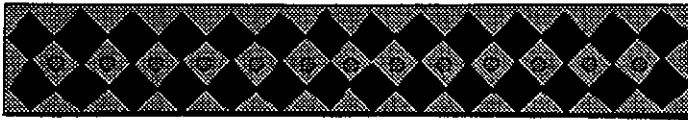
Kuku also came when he was called. Each night, the sun set around six o'clock because we were near the equator. Just before sunset Bruce went out to put Kuku in his cage for the night. The chicken came immediately. That's why the next part of my story was so hard.

Kuku grew into a large black chicken with a gorgeous red comb. When he was big enough to be eaten, my servant came to me. He explained that the chicken was big enough to be eaten and that it was wasteful not to do so. I understood that the servant was explaining something that was important in his culture, but I didn't think that I could eat an animal that had become a family pet. On the other hand, I wanted to show respect for the beliefs of people with whom I lived. I explained that the chicken was a pet and that I didn't think I could eat a pet.

My servant explained that someone would then have to steal Kuku. He repeated that the chicken was now large enough to eat and that it was wrong to waste food. I asked for his advice about what to do. My servant suggested that I give the chicken to a friend, who could cook it, and invite me to dinner to help eat it.

I liked the suggestion, but still didn't think I could eat Kuku. I did talk to a friend. She agreed to take Kuku. Instead of serving me chicken, she invited me over for another meal. Then she had a party and served Kuku to her guests.

So Kuku was eaten and I showed respect for another culture. At the same time, I respected my own feelings and beliefs.



KENYA

SOCIALIZATION

Children Are Workers

In traditional societies, children learn what is expected of them from observing what their parents and other adults do. "Childhood" is not practised the way it is in Western society. Children are members of the community and contribute to the community from the time they are very young.

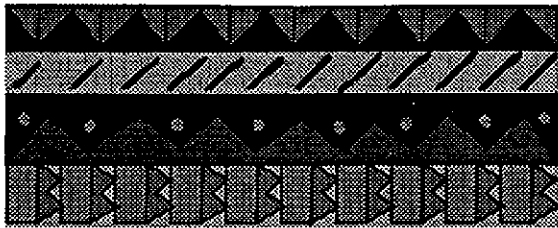
Jobs Help the Family

In Kenya, children take on responsibility at a young age. By the time children are three and four, they may go with their mothers to the coffee plantation and help pick berries. The child picks the berries from the lower branches while the mother picks those at the top.

Four- and five-year-old children help older children with housework, and carry water from the river or well. Young children carry small containers of water. As they get older, they carry larger and larger containers. They usually carry the load on their heads.

Six- and seven-year-olds often work in a garden that provides most of the family's food. Young boys start caring for cattle at this age. Young girls start caring for babies and preparing food. By the time they're seven, many children are washing their own clothes.

Eight- and nine-year-olds take care of babies. Nine-year-olds can often make their own school uniforms.



Collecting Firewood

Another time-consuming job is collecting firewood. In rural areas, people cook meals over a wood fire. Although Kenya's central plateau used to be forested, it is now almost completely cultivated. There are few trees. The ones that are left have been stripped of dead branches. So, wood-gatherers may have to travel miles in search of enough sticks for cooking. This is often the job of older women, who can be seen bent double as they carry large bundles of sticks on their back. Children also gather firewood.

Schooling

For many Kenyan children, school is not part of daily life. For those who can afford to attend, the school year begins in January and ends in December. Kenya has what is called an 8-4-4 system. This means that there are eight years of primary school, four years of secondary school, and four years of university.

Schools are not funded the way they are in Canada. In many places, the community pays for schooling. Because parents don't make a lot of money, they often don't have enough cash to send their children to school. Sometimes, they have to make a choice between paying school fees and feeding their families. At other times, they can afford only one school uniform. One year, one child uses the uniform and goes to school. The next year, it's another child's turn.

In some areas, schools were built by plantation owners. Religious groups run other schools. Still others are run by development agencies.

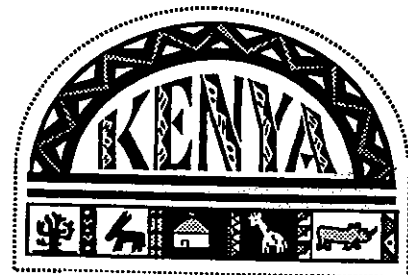
Because school is seen as a privilege, students are eager to attend. They arrive on time and bombard the teachers with questions. Most of the subjects are similar to those taught here in Canada. Students learn their native language. They also study English and Ki-Swahili, as well as mathematics, reading, drawing, and science. Because books, paper, and pencils are expensive, many schools have few supplies.

More Female Students

Until recently, most of the students were male. Girls were expected to learn their lessons at home.

Within the past several years, however, educated African women who recognized the importance of sending girls to school have formed political groups. These political groups encourage more girls to attend school. As a result, there are now as many girls as boys in primary school.

In 1997, Kenya's national standardized tests showed that five of the top 10 Kenyan schools were girls' schools. This is important because education may be the only way for female children to avoid a life of poverty.



KENYA

ROLES

The Tribe Is Important

Before modern times, the world was inhabited by tribes, or groups, of people who lived in different parts of the world. The tribes moved from place to place. There was no such thing as a country.

Many people from traditional cultures do not feel any particular loyalty to their country. But, they have a fierce loyalty to their group or tribe. This is the case in Kenya, where society consists of people from many different tribes. Often, decisions are made according to what might be good for an individual tribe. This is not always the best thing for everyone in the country.

A Land with Many Tribal Groups

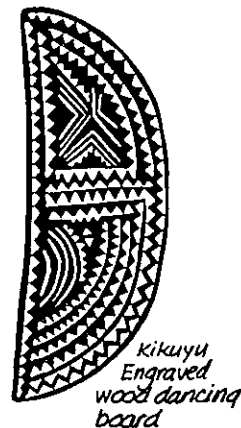
Archeologists in Kenya have found human remains dating back hundreds of thousands of years. More recently, this part of Africa was occupied by three different linguistic groups. Each of these language groups includes several distinct groups or nations. Kenya is the home territory of more than sixty aboriginal groups.

Language Group	Sample Aboriginal Groups
Bantu (ban-two)	Kikuyu (ki-koo-you), Kamba (kam-bah)
Nilotic (nil-ought-ic)	Luo (loo-oh), Masai (ma-sigh)
Cushitic (cu-shit-ic)	Tribes in arid north of the country. Some speak Somali (so-mall-ee).

Kikuyu

The Kikuyu is one of the largest aboriginal groups in Kenya. It has provided many political leaders. The Kikuyu are based around Mount Kenya and east of Nairobi.

Members are traditionally farmers. Today, they farm, work in cities and towns, and are heavily involved in political life.



*Kikuyu
Engraved
wood dancing
board*

Luo

Luo means "people of the swamp." This group lives around Lake Victoria.

Members were originally farmers and fishermen. Today, they follow a variety of occupations.

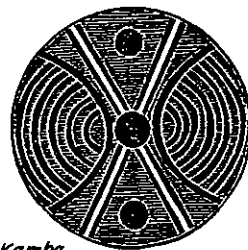


Luo abstract wall painting

Kamba

The Kamba or Wakamba live in central Kenya. This group is noted for its music and dances.

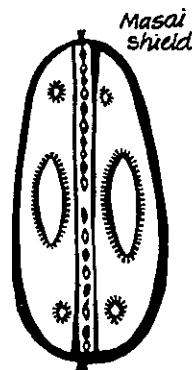
Members also produce imaginative arts and crafts.



*Kamba
decorated stool top*

Masai and Somali

The Masai and Somali are nomadic groups who still tend cattle. Masai men are known for their carving skills. The women do intricate beadwork.



*Masai
shield*

Invasion

Like North and South America, Kenya was inhabited by aboriginal groups whose claim to the land was ignored by European settlers and other cultures who wanted some of the land. Arabs settled along the coast of Kenya during the seventh century. The Portuguese arrived during the 1600 and 1700s. During the 1890s, the British built a railway through the area.

British Takeover

The railway brought British settlers who came to farm, and Indian labourers who came to do the construction work and stayed to open businesses. Kenya was declared a British protectorate (the British would protect Kenya) in 1895. In 1901, the British government took control of large tracts of land, particularly in the fertile highlands. By 1923, Kenya was a British colony.

Kenya's tribes resisted this takeover starting in the 1920s. This caused many conflicts between the 10,000 white settlers and the aboriginal majority.

Discrimination

During the 1920s, black Africans were not allowed to grow coffee or other cash crops. They were relegated to the lowest jobs and treated as servants or slaves in their own country. In 1929, a political activist named Jomo (joe-moe) Kenyatta (ken-yat-ta) travelled to England to present their grievances to the British government. These complaints were ignored.

British Attitude:

"We should rule the country! You should leave your homes and work for us. You can help us grow coffee, tea, and pineapples."

ABORIGINAL ATTITUDE:

"This is our traditional territory! We want to keep our traditional way of life."

Mau Mau Uprising

After World War II, the British government encouraged returning soldiers to settle parts of Africa. Most of this settlement occurred on the inland plain, where settlers developed large plantations. Because the British continued to ignore their rights, African groups became more aggressive during the 1950s. In 1952, they attacked and killed whites during the mau mau (maw-maw) uprising.

Fewer than 100 white settlers and their families were killed, and their cattle maimed. The rebels also burned the huts of, and killed, about 2000 black Africans who did not cooperate with them. In retaliation, British troops and police killed 11,500 people who were involved or thought to be involved in the rebellion.

Tribes Gain Power

Following the uprising, the British government in Kenya realized that changes were needed. In 1954, black Africans became part of the government. By 1961, African politicians out-numbered non-Africans. Black Africans could grow cash crops. Some farmland was sold to black Africans.

At the same time, young Kenyans were sent off to universities in England and the United States. Educated Africans were rapidly promoted to top positions in government and private business.

These changes paved the way to independence in 1963. The country's first president was Mzee Jomo Kenyatta, the Kenyan whom the British government had ignored during the 1920s.



MZEE

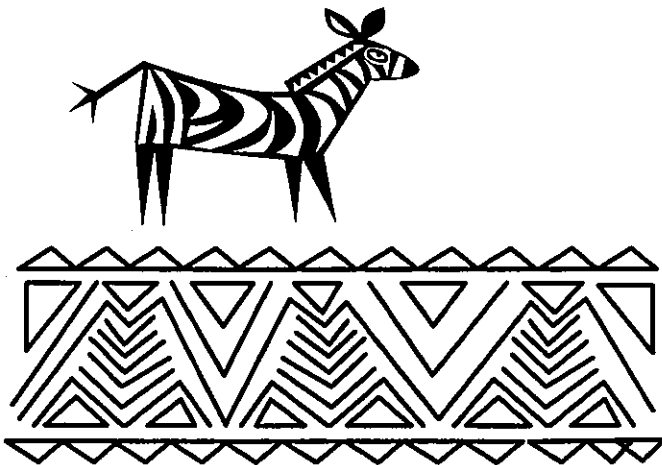
Mzee (em-zee) is a Kenyan term of respect for a revered elder male. It is often used as a formal address. People also use the term to refer to someone who is elderly, honest, reliable, dependable, and respected.

KENYA

COMMUNICATION

Kenyan Proverbs

Every culture has favourite sayings that suggest something about the beliefs and values of that culture. What do you think the following proverbs communicate about Kenyan beliefs and values?



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KENYA

Proverb

- ♦ A plain does not thread beads.
- ♦ God's wish cannot be pushed.
- ♦ You will not see it when it is dwelling with you.
- ♦ A zebra takes its stripes wherever it goes.
- ♦ A boy will notice thieves before his father.
- ♦ A thorn in my foot cannot make you feel pain.
- ♦ Somebody else's property does not eliminate your poverty.
- ♦ You cannot remove an inner joint of meat before taking the top one.
- ♦ A log that is in store laughs at the one in the fire.
- ♦ When several people's fingers burn in the fire, you rescue your own first.
- ♦ Do not start eating a piece of steak while it is still raw.
- ♦ Do not put your foot in a hole.
- ♦ People do not quarrel about things that were said in secret.



COMMUNICATION

◆ A stampede does not happen while all is well.

◆ You cannot force water up a hill.

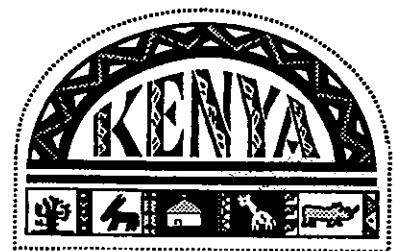
◆ Do not play with live coals.

◆ Words do not cause a group of people to cross the jungle.

◆ Do not sweep someone else's house while yours is dirty.

◆ Neighbours share meat.

◆ Do not let the palm of your hand go away with your fingers.



KENYA

CHANGING SOCIETY

Today, Canadian society faces certain problems because of the number of baby-boomers — babies born after World War II. As this group ages, they will need more care, which a smaller number of working people must provide. Kenya is facing the opposite problem. It has far more young people than older ones.

Population Crunch

Because of health improvements, Kenya's population is growing quickly. More children are being born. More children are surviving their first years of life. At the same time, the death rate is falling. Health care has reduced the number of illnesses that kill young adults. Development has improved the standard of living.

**Increased number of live births + Falling death rate
= A growing population**

Kenya's population is particularly high in the fertile areas near the shores of Lake Victoria and northeast of Nairobi. This is the home of the Luo and Kikuyu groups. These are major groups that have a lot of political power in Kenya. By keeping numbers high, they maintain political power. In areas with less productive land, the population is declining. In such areas, where the land is desert-like, there may not be enough food to feed a large family.

Kenya's growth rate is also higher in areas where people follow a traditional way of life. Children are important to traditional families. They carry water,

work in the fields, and care for younger brothers and sisters. They also grow into adults who care for their parents.

Why Do Kenyans Have So Many Children?

- ◆ Many children die as infants. Adults have more children to make sure that some survive.
- ◆ Children care for their parents in old age.
- ◆ The culture expects large families.
- ◆ Children are needed to help with work.
- ◆ Many women marry young. They have their first child at a young age, so can have several more children.
- ◆ Families want boys to carry on the family traditions. If the first children are females, the family will continue to have children until boys are born.
- ◆ Tribal groups encourage a lot of children. The larger the tribe, the more political power it has.

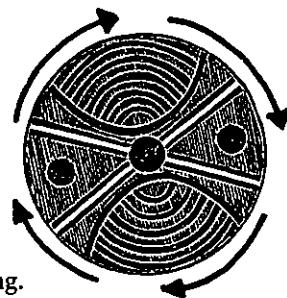
In many parts of Kenya, families traditionally have at least four children. One child is named after each of the four grandparents. Women with more children have a higher tribal status, so more children are born.

For poor families, however, large numbers of children create problems. There isn't enough food to go around. There isn't enough money to send the children to school. As a result, the children are stuck in the same poverty as their parents.

The Cycle of Poverty

Poor families have many children who do not receive education. These children marry young. They have children who are not educated and who marry young.

Some people believe that the population problem in Kenya is aggravated by the practice of polygamy. Some men have several wives, each with her own household and children. The children are an

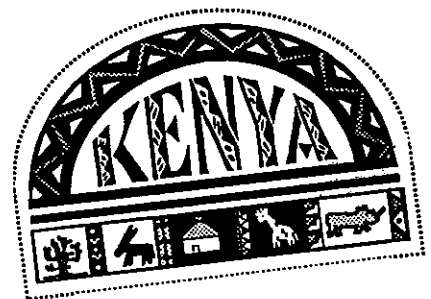


important source of help and security for the wife.

Many men want several daughters because of bride wealth. Bride wealth refers to the custom of giving gifts to the father of the bride. Such gifts include money, land, and cattle. These are given by the groom as part of the marriage arrangement.

This custom encourages families to have daughters who marry young.

One key to stopping this cycle is education. Educated women tend to have fewer children than uneducated women. As more girls are educated, the number of children they have tends to decrease.



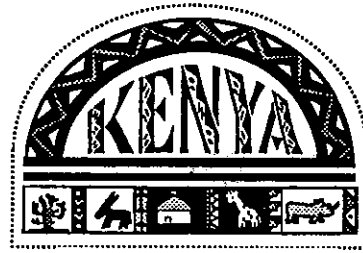
KENYA

FOOD

Swahili Dishes

Kenya is famous for its fine arabica coffee and high-grade teas. Many Swahili dishes include ingredients such as cassava, bananas, beans, and peas.

In some areas, fish is served with a thick coconut sauce. In other areas, the favourite food is *posho*.



This is ground corn mixed with water. The mixture is rolled into balls, cooked, and served with vegetables or meat and gravy. Alternatively, the mixture is made into cakes. The cakes are carried for lunch. Ground corn can also be cooked with chick peas or vegetables and made into a kind of porridge.

Equipment:

- ☐ small measures
- ☐ Dutch oven or large covered saucepan
- ☐ knife
- ☐ cutting board
- ☐ wooden spoon
- ☐ tongs
- ☐ dry measures
- ☐ small dish

Preparation time: 30 minutes**Cooking time:** 45 minutes**Makes** 4 to 6 servings

DANGER
NUT ALLERGY
ALERT!

DOVI (DOH-VEE)**Stewed Chicken with Peanut Butter**

The use of peanuts in stewed dishes is very typical of the cooking of many African countries. It was with the arrival of the African slaves that peanuts were brought to North America.



30 mL	vegetable oil
2	medium onions, chopped
2	cloves garlic, chopped
5 mL	salt
2 mL	pepper
1	fresh hot chili pepper, seeded and chopped
1 kg	chicken, cut into serving pieces (or use equivalent amount chicken pieces of your choice — thighs, legs, breasts, etc.)
2	green peppers, chopped
4	tomatoes, chopped (canned are fine)
375 mL	water (or a mixture of water and coconut milk left over from the Futari recipe)
50 mL	smooth peanut butter

1. Read the recipe. Assemble all ingredients and equipment.
2. Heat the vegetable oil in a large saucepan or Dutch oven over medium heat. Add the onions and garlic, and cook, stirring, until golden — 5 to 10 minutes. Add the salt, pepper, and hot chili pepper, and cook for just a minute or two.
3. Add the chicken pieces and the green pepper to the pot and cook over high heat, turning the chicken pieces over, until they are very slightly browned.
4. Pour in the tomatoes and all their juice, and the water. Let it come to a boil, then reduce the heat to low, cover the pot, and let the stew simmer, covered, for 10 minutes.
5. Measure the peanut butter into a small dish and thin it with a couple of spoonfuls of liquid from the pot, then stir the peanut butter mixture into the stew. Continue simmering until the chicken is well done — 20 to 25 minutes.

Equipment:

- ☐ measuring cups
- ☐ knife
- ☐ cutting board
- ☐ dry measures
- ☐ small measures
- ☐ large frying pan with lid
- ☐ wooden spoon

Preparation time: 20 minutes**Cooking time:** 30 minutes**Makes** 6 to 8 servings

FUTARI (FOO-TAR-EE)

Squash and Yams

Squash, yams (sweet potatoes), and coconut are staples of African cooking. This recipe combines all of them into a very delicious dish.



500 g	Hubbard or butternut squash, peeled and cut into 2 cm pieces (about 750 mL prepared squash)
2	medium yams (sweet potatoes), peeled and cut into 2 cm pieces
30 mL	vegetable oil
1	onion, chopped
250 mL	canned coconut milk
2 mL	salt
2 mL	cinnamon

1. Read the recipe. Assemble all ingredients and equipment.
2. Peel and cut the squash and the yams into cubes.
3. Heat vegetable oil in a large frying pan over medium heat, and add the chopped onion. Cook until tender — about 5 minutes.
4. Stir in all the remaining ingredients, bring to a boil, then reduce heat to low. Cover and simmer for 10 minutes. Remove cover, and continue to simmer for another 5 to 10 minutes until the vegetables are tender.

NOTES



KENYA

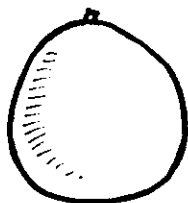
CRAFT

Dried Gourd Utensils

Dried gourds can be made into a number of useful items, including bowls and spoons. To make something, use your imagination and the directions below.

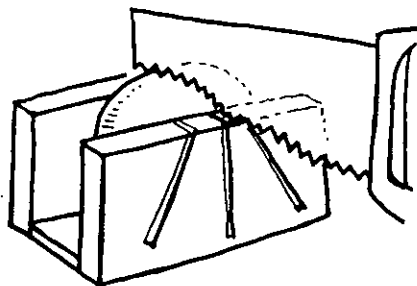
You will need:

- ☐ one round gourd (dried) about 30 cm in diameter
- ☐ one long gourd (dried), which has a narrow top that is at least 15 cm long
- ☐ a mitre box and saw
- ☐ wood-burning tools *or* non-toxic paint (folk art acrylic paint is available from most craft stores) and paint brushes



To make a gourd bowl:

1. Place the gourd in the mitre box. Hold it firmly in place. Use short strokes to mark where you want to cut the gourd. (You might want to have someone experienced with using a saw help with cutting the gourd.)



2. Cut the *round* gourd in half across the middle. This will make two bowls. You may have to cut the stem off the top to get the bowl to stand square.
3. Remove the seeds.
4. Decorate the outside of the bowl using the wood-burning tools or paint.



DRYING GOURDS

It takes six months to dry gourds so plan ahead for this craft! Dry more than you think you will need. That way, if some rot, you'll still have some to use.

- ☐ Dry the gourds by setting them on several layers of newspaper in a warm, dry place. Space the gourds well apart and turn them frequently to speed drying. Alternatively, hang them in a warm, dry place such as a furnace room during the heating season or near a heating vent.
- ☐ DO NOT put holes in the gourds before they're completely dry. This will make them rot. Throw out any gourds that become soft or wrinkled. Don't worry if they get some black, white, or gray mould. This is part of the drying process.
- ☐ The gourds are dry when the seeds inside rattle when you shake them. At that point, scrub the outsides with warm soapy water and a stainless steel pad. That will remove the mould.



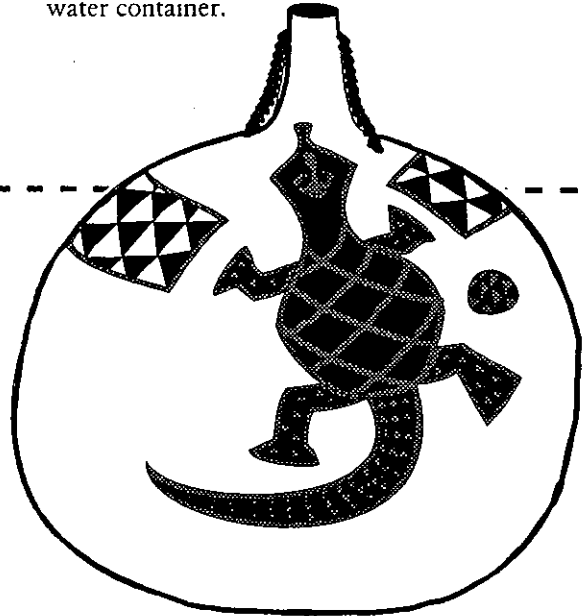
To make a gourd spoon:

1. Study the shape of the *long* gourd. Consider the best way to cut it to produce a spoon. Cut the gourd in half lengthwise to produce this shape.
2. Use paint or wood-burning tools to decorate the spoon.



To make a water container:

1. Drill a hole in the top of the gourd.
2. Fit a cork stopper into the hole.
3. Use paint or wood-burning tools to decorate the water container.

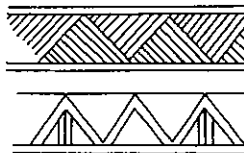


Designs and Variations:

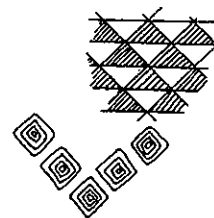
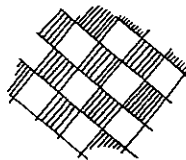
African artists like using contrasting colours, which are frequently separated from one another by black or brown outlines. Animals are sometimes depicted, but geometric shapes are the basic form of most African design. For some tribes, these hold symbolic meaning; for others, they are simply a pleasing decoration.

Here are some typical design forms:

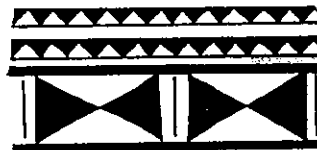
Hatching: using lines in geometric forms



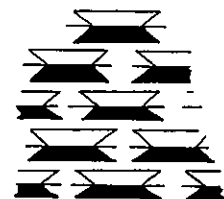
Symbols: in some tribes, repeated triangles and diamonds signify the leopard and his spots



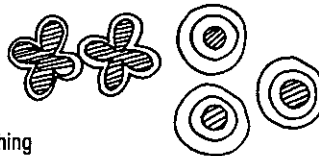
Borders: triangles can be connected in a variety of ways and repeated to create a decorative effect



Geometrics: simple elements — dots, circles, triangles and diamonds — create rhythm and symmetry



Concentrics: small geometric shapes are either hollow or filled and decorated with lines around them



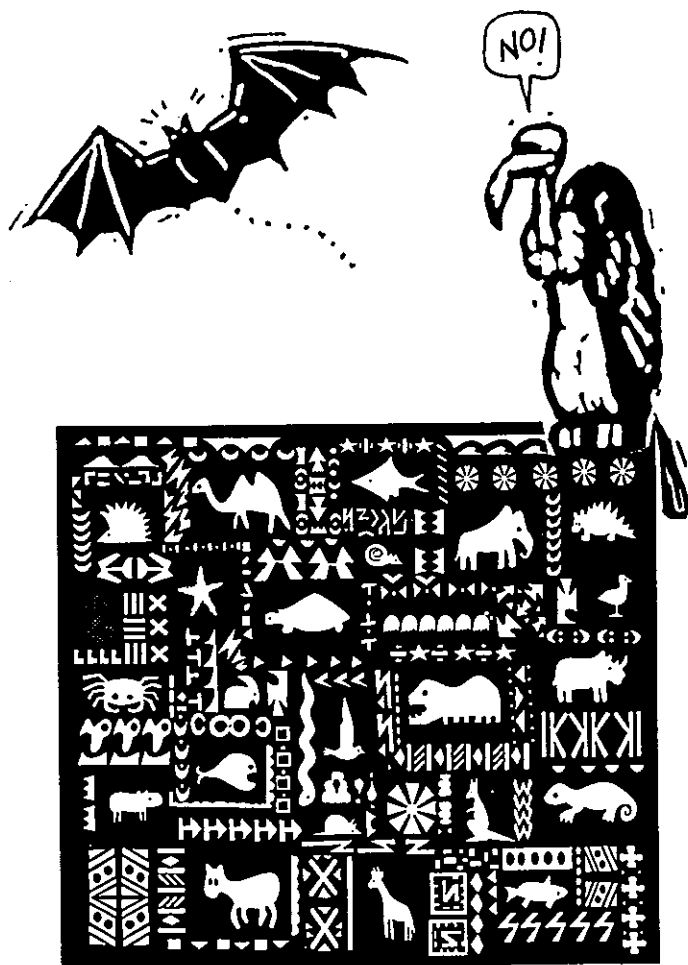
Colours: colours used on African tribal utensils and clothing originally came from local earth pigments and plant dyes. Common colours used are ochres (a dull yellow), cream, browns and blacks. Some tribes also use dusty blues, vivid blues, reds, and purples. A pleasing combination for a bowl is raw sienna (brown), black, cream, dusty blue, and apricot.

KENYA

LITERATURE

Kenya is in the Horn of Plenty. The Horn of Plenty includes the African countries of Sudan, Ethiopia, Somalia, Uganda, and Kenya. For the past 50 years, many wars have been fought in this region. Many families have had to flee from their homes. In other cases, the parents are killed and children flee alone.

These people are refugees. They are not wanted in their home country. To avoid being killed, they try to find a place where they will be safe. Often, they are not wanted there either.



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KENYA

THE PARTY

by Abraham Marial Kiol, a refugee from the Sudan who lived in a refugee camp in Kenya

Once upon a time, the animals decided that they would live in one group and the birds would live in another group. So, one day, the animals decided to have a party. The Zebra was the watchman. All the animals came to the party to have a happy time.

Then the Bat arrived and said, "Let me into the party, for I am an animal."

But the Zebra said, "No! We are animals because we don't have wings. You are a bird because you have wings."

So the bat left without going to the party.

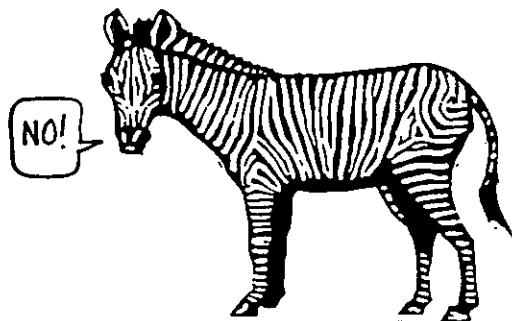
The next day, the birds decided to have a party. The Vulture was the watchman of the bird party. The Bat heard the party from a long way away and decided he would go.

When he arrived at the party he said, "Let me into the party, for I am a bird."

But the Vulture said, "No! We are birds because we don't have teeth. You are an animal because you have teeth."

So the Bat had to leave without going to the party. The poor Bat was not an animal and not a bird, so he could never go to a party.

I say: tell the children of the world that we don't want to be bats. We want to find our place, to be either an animal or a bird so that we can be happy.



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Extract from: ONE DAY WE HAD TO RUN by Sybella Wilkes.
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NOTES



KENYA

PERSONAL EXPERIENCE

On the Road to My Dreams

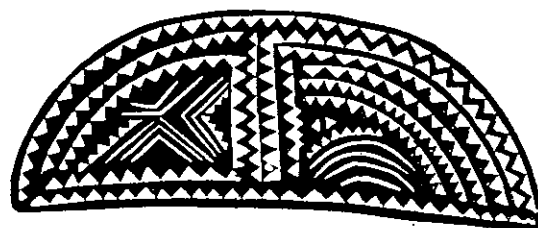
by Salome Omondi, a Nairobi resident

I rise at six, with the sun. (If I overslept, it wouldn't last long. The cockerel in our neighbour's yard would soon rouse me.) I wake the eldest of the children and get her to start breakfast for the others. I can hear Sam, my husband, stirring too, but he's in no rush. He works nights. In my case, the hot porridge has to be gulped down fast. Work starts at 7:45.

I'm a housing officer with an embassy in Nairobi. I find accommodation for the embassy staff, arrange contracts, supervise repairs, and so on. It means that I get to see a lot of Nairobi — especially the parts with expensive homes. Spacious, three- or four-bedroom bungalows with large, well-kept gardens, and even the occasional swimming pool are the norm in these areas. There's usually a guard at the gate, a full-time gardener, and a housemaid. Very few of the residents are Kenyans.

My own area's quite different. It has small, two-storey houses built in the 1970s. Most of the occupants are middle-ranking civil servants and, like me, they usually have various relatives staying. (I have a younger brother with me at present who's job-hunting and two nieces who are at secondary school.) There are no gardens, just some rough grassland between the houses, but most of us grow a few shrubs or flowers to try and keep the place neat.

I flag down a *matutu* and squeeze in: standing room only. The *manamba* — the young men who tout for passengers and collect the fares — are famous for their lively chatter, rude jokes, sudden bursts of song, and dangerous antics like jumping off the bus while it's still moving. This morning is



no exception. They are trying to persuade a fat man that he should pay double the fare.

The *matutu* weaves in and out among buses and cars, horn tooting incessantly. Loud dance music bulges from the speakers. Soon we're on a street close to the heart of the city. Everywhere there are smartly dressed people in suits hurrying to offices, clutching handbags or briefcases, smoothing ties. Others, though, look more ragged and have a harder struggle to make ends meet: the shoe shiners, the pavement hawkers, the casual car park attendants, the food sellers, the beggars. Most have come on foot from crowded shanty towns up to ten km away. The tiny ramshackle cabins of those places are a far cry from the modern office towers and glittering shop fronts I see all around me here.

Lots of paperwork, today. No travel. After work I take a *matutu* to the market to pick up some meat and vegetables. The market is enormous — a bit like a warehouse. There are rows and rows of tables loaded with fresh fruit, vegetables, maize flour, rice, beans, and spices — and then, in different sections, live poultry, beef, and goat meat, and even second-hand clothes. Although I buy from the same traders every time, I always have to bargain before the price is settled.

"Oh, come on now, Bwana. I don't get paid until next week. Just reduce it a little. Please."

"I've already reduced it, Mama. Do you want me to starve? I don't get paid next week or any week."

It's a bit of a game and we both enjoy the banter. But, in fact, everybody in Nairobi — apart from the really rich, of course — is struggling. It's no wonder we call our most popular vegetable *sukumawiki*,

which means “push the week.” The vegetable is cheap and nutritious, and it gets us through until the next wages arrive.

When I get home, I find the children already back from school and sprawled in front of the television. The Christmas vacation starts today, so they’re in a festive mood. A couple of days before Christmas most of us will travel back to my home village, about 300 km away in Western Province. There’ll be lots of roast meat to eat and home-brewed millet beer to drink and we’ll dance a bit if someone remembers to buy batteries for the cassette-player. Quite a bit of church-going too, with hours of energetic hymn-singing to recharge our spiritual batteries.

Nairobi’s almost deserted during the main vacations. Many white Kenyans and Asians have no other roots now but few Africans think of Nairobi as their true home. Even those of us who have lived here for 20 years still regard our rural birthplace as home. Our traditions are rural. The vast majority of our relatives live in the countryside. And we never forget that our food comes from there. Even my children, born and bred in the city, can pick up a hoe and start cultivating my parents’ shamba during visits home. And if a stranger asked them where they came from, they would hesitate before saying Nairobi.

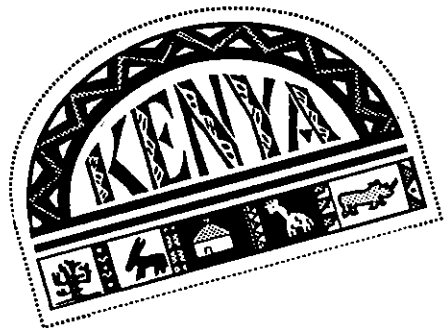
After a meal of *chapatis* (flat bread) and *dengu* (soup) we go out with my brother. He’s a soldier

and has weekend leave. We’re heading for a club on the outskirts of the city, near the airport. The taxi is old, hugging the road when we pass over bumps. It weaves slowly through the dark streets. It’s only when we reach the dual carriageway that there are streetlights. The club is on the edge of Nairobi National Park with its big cats, hyenas, giraffes, and rhinos. It’s funny, but although I’ve lived here for over 20 years, I’ve never been there yet.

We sit in the club garden sipping beers while a Kenyan band plays. We dance and chat by turns. A lot of the talk revolves around relatives in the village — births, deaths, marriages, family feuds. But we always come back to our own worries about the rising cost of living. We’ve all chosen to live in Nairobi because of the job opportunities, good schools, hospitals, shops, electricity, and all the other attractions of urban life. But it costs so much — so we end up wondering if it might not be easier to stay in the countryside after all. At least you can grow your own food there.

Back there, of course, they worry about the poor harvests and illness. They rely on us for help with medical bills, funeral expenses, and the like, and the young school leavers can think of nowhere else to go except the city.

Excerpted, with permission, from Kenya, A Geography Resource Pack, Worldaware and World Vision, UK, 1995.



LEBANON

Resources

Lebanon Embassy

640 Lyon Street

Ottawa, Ontario K1S 3Z5

Telephone: (613) 236-5825. Ask for the Information Officer.

Home page: <http://www.synapse.net/~emblebanon/>



The home page leads into a site that shows the Lebanese flag and provides background data on Lebanon. Once construction is finished, you should be able to listen to traditional Lebanese music. From this site, you can also link into other sites. The most useful is one out of California that provides Middle East recipes members might like to try.

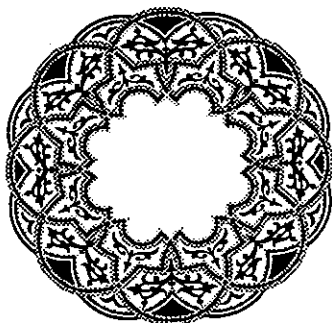
Ministry of Tourism for Lebanon

mot@cyberia.net.lb



Notes and Activities for Lebanon

To reflect the beliefs of many cultures, some modern groups have replaced the terms AD and BC. A date before Christ is referred to as BCE, meaning 'Before Common Era.' A date after Christ is referred to as CE, meaning 'Common Era.'



Card 1

WELCOME TO LEBANON

Small Is Beautiful!

This Culture Card provides an overview of Lebanon's cities, geography, climate, and economy.

Background Information: Lebanon's History

Dates	Era	Description
600,000 to 12,000 BCE	Old Stone Age	<ul style="list-style-type: none"> people lived in caves hunted and used fire
12,000 to 7500 BCE	Middle Stone Age	<ul style="list-style-type: none"> people gathered and cultivated grain used more sophisticated tools
7500 to 4000 BCE	Late Stone Age	<ul style="list-style-type: none"> people developed first settlements animals were domesticated, irrigation was used, pottery was made
4000 to 3000 BCE	Copper Age	<ul style="list-style-type: none"> small towns such as Byblos began copper tools were used there were patterns on pottery
3000 to 1570 BCE	Phoenician Era	<ul style="list-style-type: none"> merchant traders created city states along the coast traders traded rare purple dye which is made from the Murex snail; also traded fine linens, olive oil, wine, salt, pottery, cedar wood, and glass
1570 BCE to 633 CE	Foreign rule	<ul style="list-style-type: none"> conquered by Egypt, Assyria, Babylon, Persia, Greece, Rome
634 to 1094 CE	Arab hegemony	<ul style="list-style-type: none"> Arabs settled central areas non-Arabs retreated to mountainous areas (included the Maronite Christians, who fled to the North Lebanon Mountains, and the Druze, who lived in the South Lebanon Mountains)
1095 to 1291 CE	The Crusades	<ul style="list-style-type: none"> European Catholics who wanted to win back the Holy Land from the Arab Muslims, invaded and built castles along the coast
1516 to 1916	The Ottoman Empire	<ul style="list-style-type: none"> Turkish rulers chased out the Crusaders country was divided along religious lines
1920 to 1941	French Mandate	<ul style="list-style-type: none"> today's borders were developed Lebanon's first constitution was written in 1926

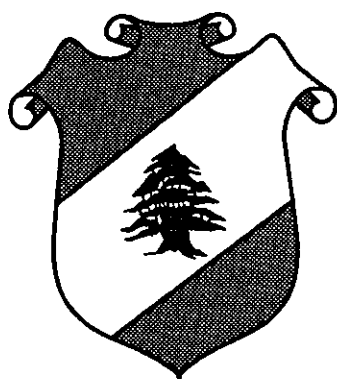
DATES	ERA	DESCRIPTION
1943 to 1975	Independent Lebanon and Unrest	<ul style="list-style-type: none"> many Palestinians fled to Lebanon when their land was taken over by Israel Beirut became the headquarters for the Palestinian Liberation Organization (PLO), led by Yassir Arafat
1975 to 1992	Civil War	<ul style="list-style-type: none"> conflict between various groups of Muslims and Christians Israel invaded the southern section of Lebanon to get rid of PLO revolutionaries from Iran formed the Hizbollah Party ("party of God")
1992...		<ul style="list-style-type: none"> first parliamentary elections for 20 years Hizbollah Party won, popular because they subsidized medicine and hospitals

Activities

Junior/Intermediate/Senior

- ◆ Have members practise the following Arabic and Muslim phrases. Because Arabic does not belong to the same linguistic group as English and uses a different alphabet, it is very difficult to show English spellings of Arabic words. To get the expressions here, I sat down with an Arabic speaker. Together, we discussed how to write and pronounce what he was saying.

Phrase	Pronunciation	Translation
<i>marhaba</i>	mar'-hab-a	Hello (Arabic)
<i>bakhtrak</i>	bah-ka'-track	See you later (Arabic)
<i>salaam aleichohn</i>	sah-lohm a-lay'-ee-coon	Peace on you. Used by Muslims to say hello and goodbye.
<i>maahsalameh</i>	mah-sah-lohm-ay	Safe journey, get there safely. The Muslim way of saying goodbye.
<i>Ahlan wa sahlan</i>	ah-lan-wah'-saw-lahn	Greetings with an open heart. The Arabic greeting used when receiving a guest.



CREST OF LEBANON

- ◆ When they meet, the Lebanese traditionally shake hands, then kiss three times — on the left, then right, then left cheek. Have members practise this form of greeting.

Intermediate/Senior

- ◆ Have members look for references to Lebanon in newspapers. What is currently happening in the area? What are the hopes for the future?

Card 2

VALUES

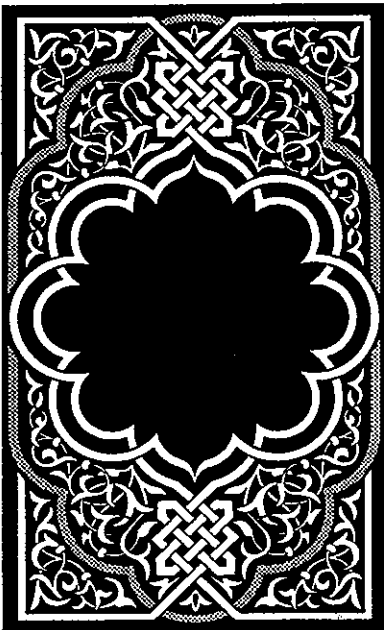
Family Loyalty

Family loyalty is a strong Lebanese value that is highlighted in this Culture Card.

Activities

Junior/Intermediate/Senior

- ♦ Many Lebanese families are extremely proud of their family trees. Some families can trace their members back for 1,000 years. 4-H members might want to make a family tree showing several generations of their own family. Consider the family background of 4-H members before doing this activity. Some members may be with step-parents and may not have information about one or both of their own parents. Others may be foster children, adopted, or unable to obtain information about their family. If you do decide to develop family trees, provide an alternative for members who might not be able to obtain enough information. These members might research the history of the house in which they're living.
- ♦ After the birth of the eldest boy, Lebanese couples are traditionally known by their son's name. In this way, a couple with a son named Khalil will be known as the "mother of Khalil" or the "father of Khalil." If this were the custom in Canada, ask members to decide how people would refer to their parents and grandparents.
- ♦ Arabic names have specific meaning. The family name Aboulhosn (ah-bool-hos-en) refers to the father of a beauty. Hikmat (hick'-mat) means wisdom. Hikmat Aboulhosna's wife is named Samar (sam'-are). This name refers to a love bird sitting in the moonlight. Use a book of names and their meanings to help members find the meanings of their own names. For more information about names, see Card A: Background Information, The Name Game.
- ♦ Many Lebanese families celebrate the birth of a child. Have the group plan the celebration for the birth of a friend or relative of a 4-H member. Who will they invite? What will they serve? How will they decorate the area?
- ♦ Lebanese brides are expected to bring a dowry. A dowry is money, goods, or land that a bride brings to her husband when married. This usually includes enough furnishings to set up a household. As a group, discuss how Canadian culture handles this matter. For example, friends of the bride traditionally give one or more "showers." Often, this is an afternoon tea or party at which female relatives and friends congratulate the bride on her upcoming wedding and present gifts of household items. Today, some families host a mixed shower to which male and female guests bring gifts of household items.



Intermediate/Senior

- ◆ Have members interview a Canadian Muslim woman. Find out what role the woman plays in her family. How does she see her role in society? How is her life similar to and different from the way it would be in her country of origin?

A Muslim woman willing to come to the meeting might talk about traditional Muslim clothing and show members how to put it on.

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Card 3

RELIGION

Islam

This Culture Card focuses on Islam, the religion started by Muhammad and followed by Muslims.

Activities

Junior/Intermediate/Senior

- ◆ The term Sabbath usually refers to a religious day of rest. The particular day can change from culture to culture. In North America, Sunday is traditionally a day of rest. This is the Christian Sabbath. Jews and Seventh Day Adventists celebrate their Sabbath on Saturday. Muslims celebrate it on Friday.
Traditionally, religious people close their stores on the Sabbath. Until recently, Canadian businesses were closed on Sundays. Today, many businesses are open seven days a week. Have members consider how this might assist people who celebrate the Sabbath on a different day than Sunday.
- ◆ Have members find Mecca on a map of the world. What direction should Canadian Muslims kneel to face Mecca during prayer? (Muslims face east.)
- ◆ Islam teaches Muslim men to cover their bodies from the waist to the knees. It teaches Muslim women to cover their bodies from the head to the feet, except for the hands and face. Apart from this, Muslims can wear the normal clothes of any country. Have members plan how they might dress if they were Muslim.
- ◆ If possible, make arrangements for members to visit a Muslim mosque. There are many mosques in various urban centres around Ontario. Check the yellow pages in your telephone book under "churches."

Card 4

ROLES

A Culture of Traders

The Lebanese have traditionally been traders who must communicate with people from many different cultures, as discussed in this Culture Card.

Activities

Junior/Intermediate/Senior

- ♦ a) Ask members to consider the members of their family. How many speak only English? How many are fluent in more than one language? Place group findings on a chart similar to the one below.

Person	Number of Languages Spoken (List the languages.)
Number 1	1 — English
Number 2	2 — English, Ojibwa

- b) As a group, notice how common it is for Canadians in your area to know more than one language, and what second languages are spoken.
- c) Many Lebanese speak three or more languages. Discuss what this might suggest about the difference between the Lebanese and Canadian cultures.

Background Information: Speaking My Language

In many parts of rural Ontario, people speak only one language — English. The most common second language in Canada is French. In large urban centres, it is not uncommon for people to speak many different languages. People of European heritage often speak German, French, English, Italian, and Spanish.

Canadians tend to learn fewer languages because we don't see the purpose in doing so. Citizens from the Middle East have reason to learn more languages because the countries are smaller and closer together. As a result, business people often communicate with people who speak another tongue. Canadians with a proficiency in other languages often get jobs as translators, embassy staff, interpreters, and foreign diplomats.

Card 5

CONFLICT

The Lebanese Civil War

This Culture Card focuses on the Lebanese Civil War.

Activities

Junior/Intermediate/Senior

- ♦ *Sami and the Time of the Troubles* by Florence Parry Heide and Judith Heide Gilliland (Clarion Books, 1992) is a children's story about what it was like to live during the bombing of Beirut. During the bombing, a boy remembers what Lebanon was like in peacetime. He also remembers a day when the children marched through the streets carrying signs that read "Stop the Fighting" in three different languages — Arabic, English, and French.

This book has beautiful colour illustrations that show the interiors of Lebanese homes and provide various views of the Lebanese countryside and culture. Read it to members during the meeting. Have them discuss what the boy dreams about during the war and how he decides he will fulfil his dream.

- ♦ Ask members to consider what it might be like to live in a country that is at war. How would their daily routines change?
- ♦ Discuss the Palestinian connection to the civil war. Members who have difficulty putting themselves in the position of the Palestinians might consider how they would feel if their home was lost during a First Nations Land Claim and they had to move at short notice. How would they feel about the move? How would they feel about members of the First Nation? Suppose they lost all of their possessions during that move. Might they develop long-term attitudes that would make it difficult for them to get along with people from that culture? They might also consider the story of the internment of Japanese Canadians discussed in Card 10 on Japan.



Card 6

CELEBRATION

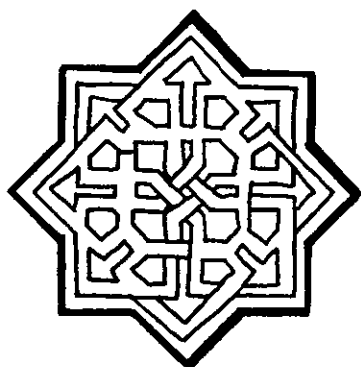
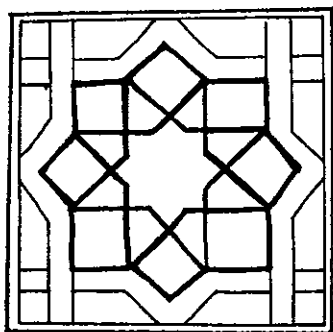
Celebrate Learning

The Lebanese are proud of, and celebrate, their culture of learning. That learning, which includes their alphabet, Arabic numerals, and the Muslim calendar, is outlined in this Culture Card.

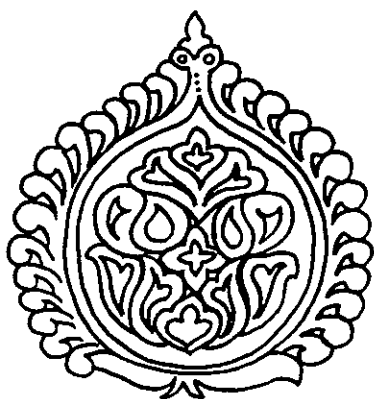
Activities

Junior/Intermediate/Senior

- ♦ a) "The Muslim year is about 622 years behind the Gregorian one," Hikmat Aboulhosn explains. "To find out the approximate Muslim equivalent for the Gregorian year, subtract 622 from the date." Have members calculate the approximate Muslim year for this year, the year of their birth, and the year they started school. They might want to start putting that year on their correspondence and wait for someone to ask about it.
- b) Encourage members to realize that the names of the days and months — and even whether the days and months have names — are all determined by culture. So is the number of the year. Cultures who use numbered years tend to date from an event that was particularly important for that culture. That's why Christians date from Christ's life and Muslims date from Muhammad's life. Members might want to choose another date from which to count their years. Challenge them to come up with a particular year and a good explanation for it.
- ♦ Ramadan is the ninth month in the Islamic calendar. This is a time of fasting. During this month, Muslims may not eat food during daylight hours. Ramadan is important to Muslims because the Koran was first revealed to Mohammed during that month. The Islamic feast of Eid ul-Fitr is at the end of the month. Many Muslims send greeting cards to friends during this feast. The front of the card has a typical Islamic design consisting of swirling patterns, colours, and lines.



ALTERNATE
ISLAMIC
DESIGNS



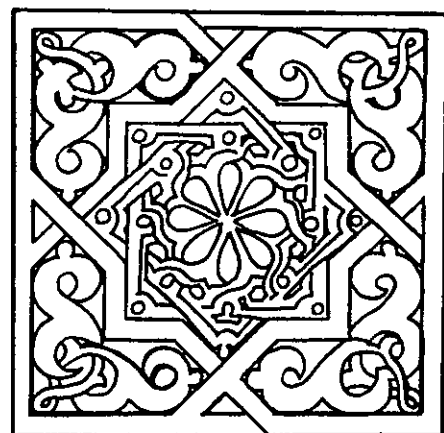
Have members make their own greeting cards.

You will need:

- ☐ a soft pencil
- ☐ tracing paper
- ☐ a coloured pencil
- ☐ construction paper
- ☐ scissors
- ☐ glue
- ☐ silver sparkle (optional).

To make a greeting card:

1. Start by tracing one of the patterns shown here onto a piece of tracing paper.
2. Scribble over the back of the tracing paper with a soft coloured pencil. (Alternatively, glue silver sparkle onto the front of the design.)
3. Cut out the design, then carefully paste it to the front of a card made from folded construction paper.



Card 7

FOOD

The Communal Plate

In Lebanon, they serve meals from a communal plate. Try the recipes for Hummus and Semolina Cake in the Culture Card. Serve them from a communal plate.

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Card 8

CRAFT

Sculpting Yourself

During the 4th century, the people of Sidon, which is in Lebanon, had life-like sculptures made of themselves. Have members make their own life-like sculpture by using baker's dough and following the directions on this Culture Card.

Alternate Game: Tric-trac

This is the Lebanese name for checkers. Members could make their own checker boards from cardboard and make their own wooden or clay markers.

Card 9

LITERATURE

Lebanon

Many Canadians feel that conflict around the world directly influences them. Richard Lemm is a Canadian poet who has studied Lebanon and was particularly concerned about the fighting there. The poem "Lebanon," in the Culture Card, explains his feelings.

Activities

Junior/Intermediate/Senior

- ♦ Have members imagine that they have been given 24 hours notice to move to an area 80 km away. They have to walk to their new home, which is a camp. Have them plan what they will take. Have them discuss how they feel.
- ♦ a) Have members imagine that they hear bombers over their school. Have them role-play what they do to protect themselves and their friends.
b) Ask them to continue the role-play to show where they go after the raid. What do they do?
c) A military group is forming to fight against the bombers. Have members role-play the scene in which the group comes to recruit. How do people respond? What do the people interested in joining say? What do the others say?
- ♦ G. Khalil Gibran is a Lebanese poet who lived between 1883 and 1931. He was very critical of the materialism of Lebanese society. His most famous book is called *The Prophet*.

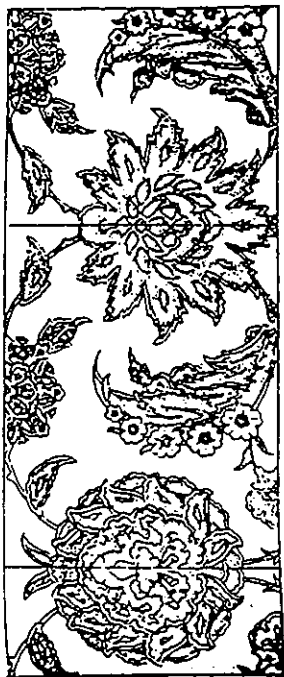
*This is not a garment which I remove today,
but a skin which I tear off with my very hands.*

— Khalil Gibran, *The Prophet*

*Just as the fruit must be broken to open its heart
to the sun, so must you know pain.*

— Khalil Gibran, *The Prophet*

- a) Have members consider what these excerpts or another excerpt from Gibran's work say to them.
- b) Ask members to use art, music, or poetry to communicate how experiencing pain has helped them to grow.



Card 10

PERSONAL EXPERIENCE

Canadian Entrepreneurs

This Culture Card focuses on the experiences of the Shamesses, a Lebanese family that immigrated to Canada and started several successful businesses.

Activities

Junior/Intermediate/Senior

- ♦ a) Many Lebanese immigrants made their living by selling items door-to-door. Many peddlers sold shirts, sweaters, underwear, jeans, socks, material, needles, scissors, thimbles, liniment, and toys. They carried these items in a large backpack. The smaller items were often carried in a small pack worn in front. Often, the two packs weighed almost 50 kg in total.

Arrange to have the following items at the meeting:

- a scale, an assortment of clothing and hardware (weighing at least 50 kg)
- a large backpack
- a smaller pack

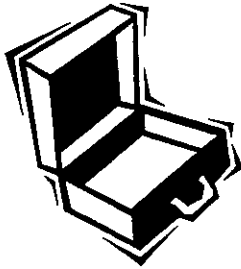
Work with members to pack the larger items in the large backpack. Place the smaller ones in the smaller bag. Let members decide which items should go in the larger and smaller packs. Encourage them to consider how the pack might be packed to make it easier to carry.

Once the packs are filled, have members lift and carry them for a distance — such as 100 metres. How would they like to carry the pack all day?

- b) After packing and carrying such a backpack, have members discuss what the experience showed them about the Lebanese immigrants. Although most foot peddlers were men, point out that some Lebanese women also worked as peddlers. These women carried their merchandise in two large suitcases.

Intermediate/Senior

- ♦ a) Although many Lebanese spoke English or French, others spoke mainly Arabic. Have members imagine that they are a Lebanese immigrant who speaks little English. Ask them to pantomime how they sell merchandise.
- b) Challenge members to consider whether it would be easier or harder to communicate with others who also can't speak English.



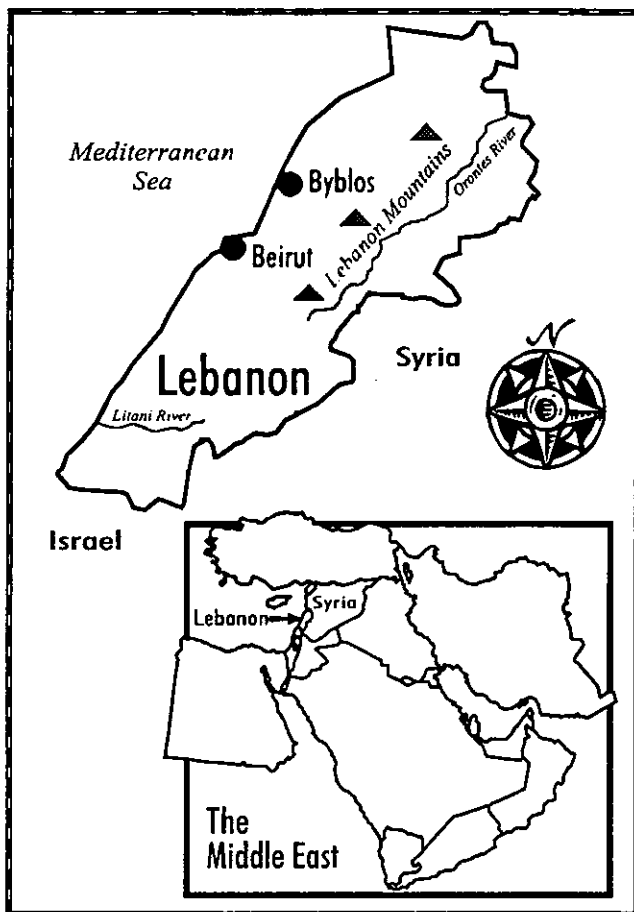
NOTES

LEBANON

WELCOME TO LEBANON



The Lebanese flag has a cedar, which is the symbol of the country. The cedar stands for strength. Cedars are used to make ships. Many Lebanese believe that Noah's ark was made from Lebanese cedar. The red stripes at the top and bottom of the flag stand for the blood that was shed for the constitution during World War II.



4-H 490 LEA 98 ME
ISBN 0-7778-7828-3
LEBANON

Quick Lebanese Facts

Location	Middle East, at the eastern end of the Mediterranean Sea
Size	10,360 square km
Population	3 to 3.9 million. No official count has been taken since the 1920s. Today, Lebanon has about 161 people per square km. "The only place there are no people is on top of the mountains," says one Lebanese man.
Capital City	Beirut. 900,000 people live in Beirut.
Official Language	Arabic
Government	Elected
History	Lebanon was a French colony from 1920 to 1943. It gained its independence on November 22, 1943 and is now a republic.

Small Is Beautiful!

Lebanon is a small country at the eastern end of the Mediterranean Sea. The country is part of the Middle East. This area has experienced many conflicts and changes of government.

Languages

Lebanon's official language is Arabic. About 93% of its population is Arab.

Because many other countries have invaded Lebanon at various times, the Lebanese speak many other tongues. The country has been governed by French troops and was fought over by the British. As a result, many people speak both French and English. The area was originally settled by Armenians. Today, about 6% of the population is Armenian. They speak their native tongue.

Cities

The capital and largest city is Beirut. Beirut is a beautiful city with a large international airport. People from all parts of the world must land there before flying to other parts of the Middle East.

Byblos is a well-known town north of Beirut. It is the oldest town in the world that has been continuously inhabited. So many people have

conquered the town that layers of different settlements are beneath the present buildings.

Geography

Lebanon can be divided into four physical regions: the coastal belt, the Lebanon mountains, the Biqa Valley, and the Anti-Lebanon Mountains.

Coastal Belt

A narrow belt of fertile land lies along the coast. This coastal belt grows many oranges and olives on irrigated land. Many beautiful beaches also attract tourists from Europe and other parts of the Middle East.

Lebanon Mountains

The Lebanon Mountains run from north to south, just east of the coast. Many small villages dot these mountains.

The mountains were originally covered with the cedar trees which are the symbol of Lebanon. Lebanese cedars were the only source of wood for ancient Egyptians. Egyptians used cedars to make the roofs of temples, and built monuments using cedar scaffolding. Dead Egyptian monarchs were embalmed in cedar resin. As a result "the cedars of Lebanon" is a metaphor for majesty and strength.

Now, few of Lebanon's cedars are left, except in protected groves. Today, Lebanon has oak forests with pine and juniper. Because of the large population and the number of wars, wildlife is rare. Rats, voles, and some migratory birds inhabit the forests.

Biqa Valley

The Biqa (bàkà) Valley is a 24-km wide plain east of the Lebanon Mountains. The plain has rich soil and flat fields. It is well watered by the Litani River, which runs south through the plain, and the Orontes River, which flows from the north part of



THE BOOK NAMED AFTER A TOWN

Around the time of Christ, people wrote on papyrus. Papyrus is made from the stem of an aquatic reed. At the time, Byblos was the source of papyrus for many countries around the Mediterranean. Papyrus was named "byblos," after the sea port that handled it. The Bible was originally written on papyrus and got its name from that Lebanese city.

the plain into Syria. Grain and vegetables grow in some areas.

Anti-Lebanon Mountains

The fourth geographical section consists of the Anti-Lebanon Mountains. These mountains are along the Syrian border. Because of their altitude, they have ski resorts.

Climate

Lebanon has what is called a Mediterranean climate. It has sun for about 300 days each year. Summers are hot and dry. Winters are cool and rainy. The area gets at least 75 cm of rain each year, most of it during the winter. Rain is rare during the summer months.

Economy

For centuries, Lebanon has been one of the great trading crossroads of the world. Because of its location, the country provides a link between the countries around the Mediterranean

Sea, India, and East Asia. Lebanese merchants exported oil, grain, textiles, metalwork and pottery to western countries. They were the end point of caravans from Syria and Arabia. As a result, a large merchant class developed.

Before the civil war (1975 to 1992), Lebanon was an international trade and banking centre. Companies located in the Middle East often built a regional headquarters in Beirut. People working in the region often left their families in Beirut for schooling. Lebanon also received transit fees for Iraqi and Saudi Arabian oil that came through Lebanese ports on its way west. In addition, the country was a popular tourist area.

By 1997, the northern part of Lebanon was returning to the way it was before 1975, but problems continue in the south.

LEBANON

VALUES

Family Loyalty

Different cultures expect different things from their members. In Lebanese society, members are expected to be loyal to their family first. After the family, they owe loyalty to their religion, nationality, ethnic group, then political party.

Family First

In traditional Lebanese society, the family is extremely important. Although members may fight among themselves, they feel warm and loyal towards each other. Any differences are forgotten if someone is in trouble. When family members have a disagreement, the other family members get together and discuss the problem.

"Older family members will help to mediate during a misunderstanding," says Hikmat Aboulhosn, a Lebanese Canadian. "We have high respect for older people. We will consider their suggestions and mull over them."

Lebanese people are extremely proud of their families and recognize each other's family names. They also take great pride in their family history and can trace their ancestry back for many generations. Since 1942, Hikmat Aboulhosn's family has had an annual reunion in the United States. The American branch of the family is so large that the reunion is in a different part of the U.S. each year.

Many Lebanese families run businesses together. Brothers and cousins work together to make sure that the business succeeds. Often, they hire other relatives. Wealthy family members are expected to share with others. Urban Lebanese people often

help their poorer relatives in rural areas. Lebanese people who have moved to other countries often help family members back in Lebanon.

"We will assist each other if we are asked," says Hikmat Aboulhosn. "But we wait until we are asked. Lebanese people are proud of their independence."

The family provides protection, support, and opportunity.



Members give the family loyalty and service.

Strong family ties have good points. Families with strong ties meet many needs. On the other hand, individuals in such families have many obligations. They must mould their ambitions to meet family needs.

Extended Family

Traditionally, the Lebanese lived in extended families. Often, three generations lived together. The family members were related on the male side. This type of family is referred to as patrilineal.

Three-Generation Patrilineal Family	
1st Generation	• man with wife or wives
2 nd Generation	• unmarried children of both sexes • married sons and their wives
3 rd Generation	• sons' children

In patrilineal families, the husband is the property owner and provider. Members are under the father's control until they leave the household or marry. The wife is expected to have children, care for them, and meet the needs of the household.

"I always care about what my mother thinks," says Hikmat Aboulhosn, who frequently returns to Lebanon to visit his mother and care for the family property. "My parents gave me many things when I was young. Now it is my turn to return the favour."

The Bride Price

In Lebanon, each religious group has its own set of laws that govern marriage. These laws outline how people can be married and divorced.

Traditional Muslim couples have a formal marriage contract. The contract must be accepted by both members of the couple. It says how much

the groom will pay in money and land for his bride. This is called the "bride price." Today, the bride price is a token payment, but brides are still expected to bring a dowry. A dowry is money, goods, or land that a bride brings to her husband when married. Usually this includes enough furnishings to set up a household.



LEBANON

RELIGION

Islam

Many Lebanese follow the Muslim religion. The Muslim religion was started by the prophet Muhammad. Muhammad's teachings became Islam. Islam means "obedience to God." The people who follow Islam are called Muslims. Muslim means "one who gives himself to God."

Teachings of Muhammad

Muslims believe that Muhammad was sent by God to teach people what is right and wrong. They believe that Muhammad received messages from the angel Gabriel. To Muslims, Christ is another prophet of God. So are Abraham and Moses. These

prophets were also sent to teach people about right and wrong.

Muhammad was an Arab merchant. He was born in Mecca in 570 CE. Mecca is in Saudi Arabia. When he was about 40 years old, Muhammad felt that God was calling him to be a prophet. He spent the rest of his life teaching God's message.

When Muhammad preached what he had learned, his message was not welcome. Other merchants and politicians in Mecca made life difficult for him. Muhammad was invited to live in Medina, a nearby town. He moved to Medina in the year 622 CE. The Muslim calendar starts in that year. Muhammad lived in Medina until the year 630 CE. During that period, his enemies were conquered. He returned to Mecca in triumph.

Muhammad died in 632 CE.

Koran

Muhammad's writings were gathered together in a book called the Koran or Quran (core-än). Muslims follow those writings as faithfully as many Christians read and study the Bible.

Pillars of Muslim Faith

Muslims believe that there is one God. In Arabic, God is called Allah. Muslims base their faith on five important pillars.

PILLAR	DESCRIPTION	EXPLANATION
<i>shahada</i>	They repeat their creed or statement of faith regularly.	Islam Creed: There is no god but Allah (God), and Muhammad is the Prophet of God.
<i>salat</i>	daily prayer	Muslims pray in a prescribed manner five times each day. They pray at dawn, midday, midafternoon, sunset, and nightfall. Muslims purify themselves before praying. They face east toward Mecca when they pray. Friday is their holy day. On Fridays, they pray in a mosque under the leadership of a prayer leader or imam. Imams lead prayer services every day.
<i>zakat</i>	It is important to give alms to the poor.	Originally, the personal property of all Muslims was taxed in proportion to their wealth. The money was distributed to mosques and the needy.
<i>sawm</i>	fasting	The ninth month in the Muslim calendar is called Ramadan. During this month, Muslims fast during daylight hours. The fast is in memory of Muhammad receiving the words of the Koran.
<i>hajj</i>	pilgrimage	Once during their lifetime, Muslims are expected to make a pilgrimage to the holy city of Mecca. During the pilgrimage, they participate in the rites held during the 12th month of the Muslim calendar.

Growing Muslim Faith

The Muslim faith has grown since 622. Today, more than 20% of the Earth's population is Muslim — about 600 million people. Indonesia and

Pakistan have the world's largest Muslim populations. By 1991, there were over 100,000 Muslims in Canada.



"ALLAH"



"MUHAMMAD"

LEBANON

ROLES

A Culture of Traders

Lebanon provides an important link between the Mediterranean, India, and East Asia. As a result, Lebanon developed a cosmopolitan culture. The term cosmopolitan refers to freedom from prejudice. Many Lebanese can speak several languages. They have learned how to trade and do business with people from many nations.

Traditionally, the Lebanese were traders. They traded items from one culture for items from another. In the past, spices from the east were traded for wood from the western Mediterranean. Today, Arab oil is traded for manufactured goods from other countries.

I'm Dying (Purple) for You!!

Lebanon's wealth was originally based on purple dye made from murex. Murex is a snail that releases a colourless liquid that turns red in contact with air. This liquid was used to make purple dye. During Roman times, this dye was more precious than gold. It was valuable because purple was the colour of royalty.

The Lebanese tell the mythical story of how the dye was originally discovered by Hercules. Hercules was in love with a nymph called Tyrus. He used to spend hours walking along the beach with her. His dog ran back and forth between the two and the edge of the water.

One day, the dog seized a murex shell and crushed it in his jaws. Liquid from the shell dyed the dog's mouth a



reddish colour. The nymph was delighted by the colour. She told Hercules that she would have nothing more to do with him until she had some clothing dyed the same colour.

Hercules returned to the shore. He gathered shellfish, crushed them alive, gathered the liquid, and dyed a tunic purple.

Plan Ahead

Doing business requires people to think of the future. This is evident in many Lebanese customs, including the way they build their homes.

In the past, Lebanese families dealt in cash. They did not borrow money. They built their houses one stone at a time — as they could afford to. Concrete houses often had extra lengths of reinforcing rods sticking up out of the concrete. As the family outgrew its original home, extra cement was added around the reinforcing rods. This made a second story.



NOTES



ROLES

2

LEBANON

LEBANON

CONFLICT

The Lebanese Civil War

Lebanon is the gateway to many parts of the Middle East. Countries who want the riches of the Middle East often want a foothold in Lebanon. Middle Eastern countries who wish to defend themselves against such people want a foothold in Lebanon too. As a result, people have fought over Lebanon for centuries.



Egyptian pharaohs, Roman Emperors, British and French generals, and Turkish rulers have all battled over Lebanon. It was part of the Turkish Ottoman Empire from 1516 until the end of the 1800s. During part of the 1800s, the country was occupied by Egypt. Many Lebanese refer to this as the English period. Later, Lebanon was a French colony.

Lebanon became an independent state in 1943. The French left on December 31, 1946, at the end of World War II. World War II also started a chain of events that eventually led to Civil War within Lebanon. (When one country's citizens fight each other, the conflict is called a civil war.)

World War II

During World War II, German troops rounded up millions of Jews and people of Jewish ancestry. These people were sent to concentration camps. Their homes and property were taken away from

them. They were separated from their families. Many were murdered in horrible ways.

By the end of the war, however, those who survived were freed by soldiers — some of them Canadian. The people had lost their families, their possessions, and, often, entire communities. Where could they go?

Jewish People Ask for a Homeland

The Jewish people originated in the Middle East. Many stories in the Bible tell of their life there and of the many hardships they survived. After World War II, many returned to Jerusalem, to the land of their ancestors.

At that time, Jerusalem was part of a country called Palestine. More than three million Palestinians lived there. The countries that had won World War II decided to split the land into a Jewish and an Arabic state. The Jewish state was called Israel. But the Arabic state, intended for the Palestinians, was taken over by other Arabs in a war that followed the establishment of Israel.

Palestinians Show Their Anger

Where could more than three million Palestinians go? Lebanon, the little country beside Israel, offered to take 300,000 of them in 1948. The Palestinians moved to Lebanon where they lived in camps. Many were angry at the way they had been treated. They had lived in Palestine for generations. They believed that no one had the right to take away their land and country.

The Palestinians in Jordan, a country near Lebanon, were also unhappy. They made so much trouble that the King of Jordan kicked them out in 1973. About 800,000 of these Palestinians went to Lebanon. Groups of armed Palestinians took over parts of Lebanon. They barricaded themselves in armed camps.

People from some of these camps attacked various parts of Israel. In retaliation, Israel sent bombers over various parts of Lebanon.

Civil War Begins

Some of the Lebanese sympathized with the Palestinians. They thought that the Palestinians had been poorly treated and wanted to help them. Others wanted to remain neutral. They thought that the Palestinians and Israelis needed to settle this matter between themselves. Unfortunately, bombs don't know whose side people are on.

During the fighting, Muslims from southern Lebanon were shelled by Israeli planes looking for

Palestinians. These Muslims fled to Beirut, where they thought they would be safe. In Beirut, poor Muslim refugees lived beside wealthy Christians. This caused some conflict.

Then, Israel invaded Lebanon to get rid of the Palestinians. Many sections of Lebanon, including the capital, were bombed. At the same time, the Lebanese continued to fight among themselves about whether or not they should join in the fight.



LEBANON

CELEBRATION

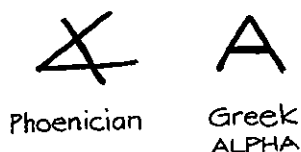
Celebrate Learning

The Lebanese are extremely proud of their heritage. Many are descended from Phoenician traders who traded throughout the Mediterranean. Today, many Lebanese still love to travel. Some live in different parts of the world for many years. They consider this travel part of their education. They go back to visit family often, maybe staying for a couple of months every two to three years. In this way, they learn from many cultures — and contribute to many cultures.

The Alphabet

Did you know that fifteen letters of our alphabet came from the Phoenicians? They were “borrowed” by the Greeks about 776 years before Christ was born. The Greeks taught them to the Romans, who gave them to us.

The Phoenician alphabet consisted of 22 pictures of familiar objects. Each object stood for a sound. The letter A was originally the picture of the head of an ox and was called alpeh. The Greeks drew it upside down and called it *alpha*.



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The second letter of the alphabet was originally a roughly-drawn house. The Greeks called this letter *beta*. Put the two words together and you have the word alphabet.



Arabic Numerals

The numbers we use also come from the Middle East. This number system is called *Arabic numerals*. The Lebanese frequently point to this fact with pride. Arabic numbers are much easier to use than other number systems. That's why we still use them.

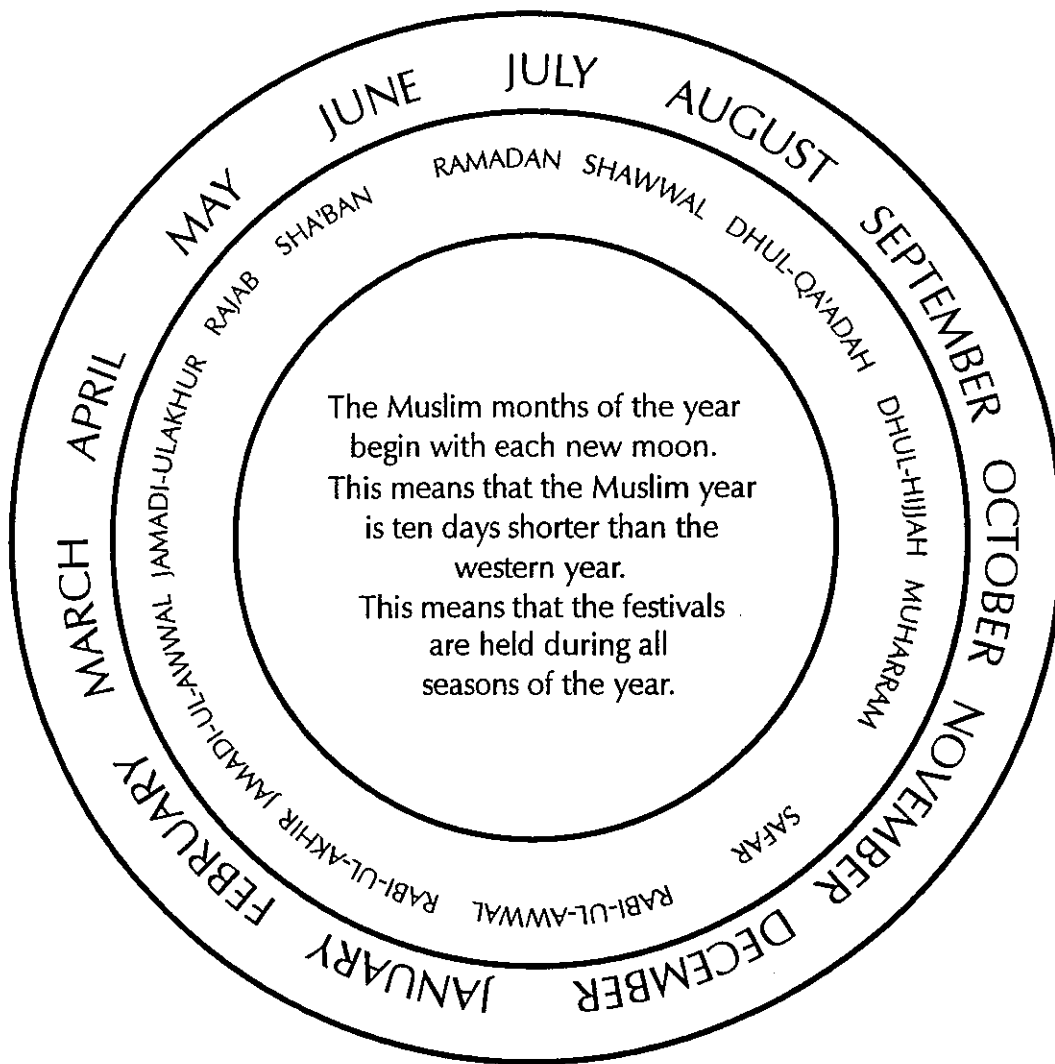
SYSTEM	The numerals below say the same thing. Which is easier to read?						
Arabic Numerals	1	10	18	23	49	100	136
Roman Numerals	i	x	xviii	xxiii	xlix	c	cxxxvi

Muslim Calendar

Most of the world uses the Gregorian calendar, but Muslims have their own calendar. The Muslim calendar goes by the phases of the moon. It has 12 months of 29 or 30 days each. The months are: Muharram, Sophar, Rabi'1, Rabi'2, Jomad 1, Jomad 2, Rajab, Shaabân, Ramadân, Shawwâl, Dulkaada, and Dulhegga.

The Muslim calendar started in July, 622 CE. A year is ten days shorter than a year on the Gregorian calendar. Because of this, the two calendars are not in sync.

“We don't use Muslim calendars that look like Canadian calendars,” explains Aboulhosn. “In business, we use day calendars. Often, these will have the Gregorian month and year at the top, and the Islam month and year at the bottom. It's a little like the way many Canadian stores show pounds and kilograms.”



School System

The Lebanese are particularly proud of their educational system. In Lebanon, children start school when they're three or four years old. They go to kindergarten for two years, attend five years of elementary school, then four years of high school. They finish high school when they're about 15 years old. Many go to college for two years before attending university.

"Starting in kindergarten, we study three languages," reports Hikmat Aboulhosn. "We study English, French, and Arabic."

French and English share the same alphabet. Arabic has its own script. This means that students learn two completely different alphabets.

A
ا

Z
ز

Q
ق

Here are some sample letters from the Arabic alphabet.
You might enjoy writing them.

Lebanese students have to work hard. That's because they must pass government exams every four years. If they can't pass the exams, they have to stay at the same grade level until they do. "And if you pass all but one of your subjects, you still have to repeat the year," says Aboulhosn.

LEBANON

FOOD

The Communal Plate

A mouthful is the key to the stomach.

— Lebanese proverb

The more you eat, the greater you prove your friendship.

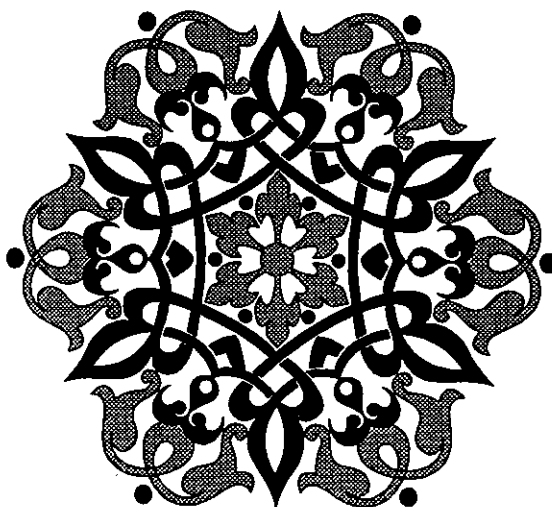
Lebanese cooking is a wonderful combination of Oriental traditions and Lebanese tastes. It is based on Lebanese wheat and barley eaten with dried vegetables and salted pickles. The Lebanese use lots of raw vegetables — either plain, in salads, or pickled. Yoghurt is also popular.

Lebanese people traditionally eat from a communal plate. They break off pieces of unleavened bread, or *pita*, that they use to dip out food.



Common Lebanese Dishes

DISH	Description
falafel	fried chick pea balls
tabouli	parsley salad with bulgur (bulgur is crushed, boiled wheat)
hummus	chick pea dip made from chick peas, sesame butter, garlic, and lemon juice
kibbeh	mixture of finely minced lamb, bulgur, chopped onion, and seasonings
baklava	pastry with honey and nuts



Equipment:

- ☐ dry measures
- ☐ liquid measure
- ☐ small measures
- ☐ blender
- ☐ rubber scraper

Preparation time: 15 minutes

Makes about 500 mL of humus

HUMMUS BI TAHINI (HOO-MUSS BEE TA-HEE-NEE)

Middle Eastern Chick Pea Dip With Sesame Paste

This dip is typical of Lebanon, Syria, and Jordan. It is sometimes served as a snack between meals, or included as part of a “mezze” — a large selection of various appetizers that may take the place of a meal.



.....

540 mL	can chick peas, drained (save the liquid)
50 mL	tahini (sesame paste) or, if unavailable, peanut butter
50 mL	lemon juice
2	cloves garlic, crushed
2 mL	ground cumin
	salt and pepper to taste
	chopped parsley and olive oil for garnish (optional)
	pita bread for dipping

.....

1. Read the recipe. Assemble all ingredients and equipment.
2. Measure all the ingredients into the container of a blender or a food processor, and blend until the mixture is very smooth, scraping down the sides 2 or 3 times. Taste, adjust the seasoning, if necessary. Humus should be a little thicker than sour cream. If it's too thick, add a spoonful or two of the reserved liquid from the can of chick peas, and blend again.
3. To serve in authentic Lebanese style, spread the humus out onto a platter, sprinkle the top with a little chopped parsley and drizzle the top with a bit of olive oil. Serve with pita bread to dip.

Equipment:

- ☐ 2 large bowls
- ☐ electric mixer
- ☐ dry measures
- ☐ small measures
- ☐ 22 x 33 x 5 cm baking pan
- ☐ medium saucepan
- ☐ liquid measure
- ☐ cooling rack

Preparation time: 30 minutes

Baking time: 35 minutes

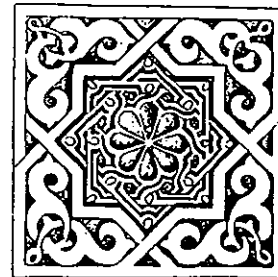
Makes 20 servings

DANGER
NUT ALLERGY
ALERT!

BASBOUSA (BAS-BOO-SA)

Middle Eastern Semolina Cake

Middle Eastern desserts tend to be very sweet, and are often flavored with lemon, orange flower essence, or rose water. This type of cake, originally from Egypt, is common throughout the Middle East.



.....

Cake

125 mL	butter, softened
175 mL	sugar
5 mL	vanilla extract
2	eggs
500 mL	semolina
5 mL	baking powder
2 mL	baking soda
175 mL	plain yogurt
20	whole blanched almonds

Syrup

500 mL	sugar
375 mL	water
30 mL	lemon juice

.....

1. Read the recipe. Assemble all ingredients and equipment.
2. In a large bowl, with an electric mixer, beat together the butter, sugar, and vanilla extract until light and fluffy — about 5 minutes.
3. Add the eggs, one at a time, beating well after each one.
4. In another bowl, stir together the semolina, baking powder, and baking soda until very thoroughly mixed.
5. Add the semolina mixture to the butter mixture in three or four additions, alternating with spoonfuls of the yogurt (one addition of semolina mixture, one addition of yogurt, etc.). Beat only until combined. Do not over beat the batter.
6. Spread batter evenly in a well-greased 23 x 33 x 5 cm baking pan. Arrange the almonds evenly on the surface of the cake so that when it is cut, an almond is centred on each piece.
7. Bake at 180°C (350°F) for 30 to 35 minutes, until a toothpick inserted into the middle of the cake comes out clean.
8. As the cake is baking, make the syrup. Measure the 500 mL of sugar and the water into a medium saucepan. Add the lemon juice and bring to a boil. Boil rapidly for 10 minutes, then cool it quickly by setting the saucepan in a dish of cold water.
9. As soon as the cake is finished, spoon the cooled syrup evenly over the hot cake. Let the cake cool thoroughly in the pan on a rack.
10. Cut into diamond shapes to serve.

NOTES



FOOD

LEBANON

LEBANON

CRAFT

Sculpting Yourself

During the 4th century, the people of Sidon, which is in Lebanon, had life-like sculptures made of themselves.

Make your own life-like sculpture by using baker's dough and following the directions on this sheet. The original sculptors used the following colours:

- ◆ deep red for hair
- ◆ vermillion for lips
- ◆ light blue for the whites of eyes
- ◆ brown for the irises
- ◆ black to outline the eyes.

You can use the same colours, or choose your own.

You will need:

- ☐ baker's dough
- ☐ food colouring in various colours
- ☐ markers or tempera paint in various colours



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LEBANON

RECIPE FOR BAKER'S DOUGH

500 mL	flour
30 g	glycerine
250 mL	salt
about 180 mL	water

1. Mix the first three ingredients.
2. Add water until the mixture can be kneaded.
If the mixture is too damp, add flour.
3. Knead the dough until smooth. Store in an air-tight container.

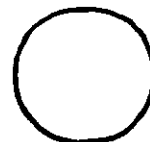
This dough can also be used to make the animal Christmas ornaments common in South America.

To sculpt a likeness of your head:

1. Either look in the mirror or ask a friend to take a close look at your head. Decide what general shape it is.



oval



round



square



triangular

2. Take a ball of baker's dough about the size of a walnut. Decide what colour you want your skin. Add a couple of drops of food colouring in an appropriate colour and knead it into the baker's dough. Form the piece of baker's dough into the correct shape.



3. Take small amounts of baker's dough to make the nose and ears. Shape them. Then, attach them to the head by moistening the parts you want to stick together.



nose



ears

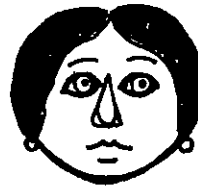
4. Decide what shape you want your hair. Form a piece of baker's dough into the correct shape.



For red or blonde hair, add red or yellow food colouring to the baker's dough. For dark hair, you may want to form the hairpiece but paint it after the head has baked.

Moisten the underside of the hairpiece and attach it to the head shape.

5. Once you're happy with the outline, bake the head in the oven at 75°C (175°F) for 5 to 8 hours or overnight. Then, let it cool.
6. Use markers or tempera paint to add the final details to the head. These can include lips, eyebrows, eyes, and so on.



LEBANON

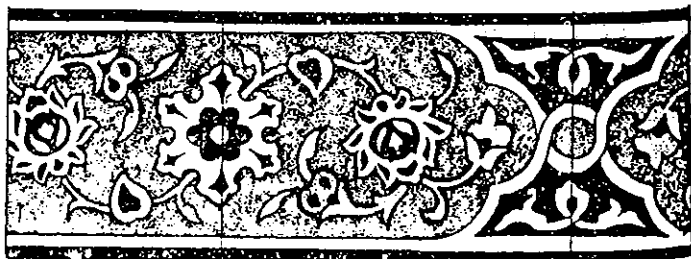
LITERATURE

LEBANON

by Richard Lemm

Many Canadians feel that conflict around the world directly influences them. Richard Lemm is a Canadian poet who has studied Lebanon and was particularly concerned about the fighting there. This is the poem he wrote to explain his feelings.

One more place I cannot go
without the prospect of a stray bullet
or the loud blast in a crowded cafe
where I might lie twisted
knowing there is no justice
under heaven's roof, only
sunlight and dying....
I live in a farmhouse in Nova Scotia, the old
Acadian dykes of Grand Pre to the east
out my window and Lebanon visible beyond.
These green winding barriers against Fundy tides
remind me of the age of faith. And promises broken.
Cameras did not exist to document
British troops rounding up French settlers,
families crowded into boats or fleeing
deep into the wilderness; no taped interviews
with officials explaining, one hundred years
later, the need to repatriate Acadians
to repair the dykes. Old news,
the sadness of the dead, their scattered
seed, voices lost under sand or snow.
As a child in school it seemed simple:
textbooks mapped fertile crossroads of the world,
strategic ports, conflicts inescapable,
yet far away. We were so blessed,
laughing behind history's back.
Now in the east
the night sky begins to glow.



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LEBANON

*Reprinted with the kind permission of Richard Lemm, from A
Difficult Faith (Charlottetown: Ragweed Press, 1985), p. 49*

NOTES



LEBANON

PERSONAL EXPERIENCE

Canadian Entrepreneurs

About 1 out of every 100 Canadian immigrants is Lebanese. Unlike the Chinese, who tend to congregate in Chinatowns, Lebanese immigrants do not develop small communities. Instead, an individual immigrant or a small number of family members opens a business, then works to make it successful.

Many Lebanese immigrants quickly adopted Canadian ways and assimilated into the community. Many could already speak English, so they fit right into the community. Soon, they became involved in community service organizations and local politics. The Shames family of Parry Sound is a fairly typical example of this type of immigrant.



THE SHAMESSES

(from an interview with Elaine Scarr — born Elaine Shames)

Moses Shames came to Canada around 1920, when Lebanon was part of Syria. He left his wife and three sons at home and came to Parry Sound. In Parry Sound, he worked as a pedlar. Moses sold pots, pans, and other items door to door. He travelled on foot, carrying his store on his back. Moses visited most of the households in the town of Parry Sound and the surrounding area. When he had saved enough money, he sent for his 15-year-old son, Slaemaen (Sle-man').

Slaemaen could speak French, English, and Arabic. During his trip to Canada, he earned money translating for immigration officials. In Parry Sound, Slaemaen joined his father selling merchandise door to door.

Elaine isn't sure what order the next events happened. When Moses and his son had saved enough money, they sent for Moses' wife and the other two sons: Nimmer (Nim'-mer) and Saleem (Sal-eem'). They also opened a grocery store. At this point, they were joined by the mother's brother, Jim George. The store became George and Shames Grocery.

The family lived above the store and everyone pitched in to help sell cheese, canned goods, and other groceries. Slaemaen learned how to butcher so that they could also sell meat. He also learned to speak both Ojibwa and Ukrainian. This allowed him to communicate with the customers from the nearby First Nation on Parry Island, and with the many Ukrainian immigrants who lived in Parry Sound.

The Shameses continued to save money and later built a large building on the corner of a main intersection in Parry Sound — the Shames Building. This building had three stores and a large upstairs with apartments. The largest store became George and Shames Men's Wear and Dry Goods. Moses' three sons opened a ladies' clothing store called Shames Brothers. The third shop and the upstairs were rented out.

Moses, his brother-in-law, and three sons worked together to run all of these businesses. In the morning, Slaemaen ran the grocery store in the harbour while his brother, Nimmer, delivered groceries in a horse-drawn wagon. Jim George ran the men's wear. In the afternoon, Nimmer took over the counter in the grocery store while Slaemaen helped in the men's wear. The jobs were rotated from week to week so that everyone had a chance to learn how to run all parts of the business.

Family members also changed their names to make it easier for people to pronounce them. In this way, Slaemaen became Saul. Nimmer became Norm. And Saleem became Sam.

When Saul Shames had saved enough money, he opened a sport's wear store across the road from the Shames Building. This business was run by Albert, one of his sons.

Like many Lebanese immigrants, the Shameses encouraged their children to get a good education. "They thought that education was everything," Saul's daughter remembers.

Many people related to the Shameses also came to Canada. They opened stores in various communities around Northern Ontario, including Blind River, Espanola, Sudbury, and Sault Ste. Marie.

"Members of my family are still coming over and going into business," Elaine reports. "A distant cousin has a restaurant in Sudbury, for example. Usually, the first generation are merchants. The second generation are teachers, lawyers, and doctors."



Ojibwa

It is best to use these cards if there is a First Nation with Ojibwa members in your community. If your community has members of another nation, see if you can make arrangements for your members to visit the First Nation, meet with elders, and possibly do some traditional activities. This is the best way for them to get an introduction to a First Nation culture.

To find suitable contacts, visit or telephone the closest Indian Friendship Centre. The head office is:

Ontario Federation of Indian Friendship Centres
234 Eglinton Avenue East, Suite 207
Toronto, ON M4P 1K5
Telephone: (416) 484-1411

Other Resources

Ojibwa/English Colouring Book

This colouring book provides Ojibwa words for common Ontario animals. It is a useful and interesting way for young people to learn some of the language. There are special prices for bulk orders. The books are available from:

Sam Kewaquado
Summerclouds Inc.
Shawanaga First Nation
P.O. Box 16, R.R.1
Nobel, ON P0G 1G0

Canadian Alliance in Solidarity with the Native Peoples (CASNP)

CASNP has a number of books for sale, such as:

Resource Reading List: An Annotated Bibliography of Works by and About Native People. J. Van Etten, \$20.

All My Relations: Sharing Native Values Through the Arts. Catherine Verrall and Lenore Keeshig-Tobias, \$15.

CASNP's national office is:

427 Bloor St. W.,
Toronto, ON M5S 1X7.

Their mailing address is:

P.O. Box 574, Stn P
Toronto, ON M5S 2T1
Phone: (416) 972-1573
Fax: (416) 972-6232
E-mail: casnp@pathcom.com
Website <http://www.pathcom.com/~casnp>



Card 1

Welcome to the Ojibwa

One of Ontario's First Nations: The Anishnabe

This Culture Card provides an overview of Ojibwa history and culture, including information on clans.

Background Information: Clans

Among the Ojibwa, clanship was *patrilineal*. It was passed on through the males. In other groups, such as the Iroquois, clanship was *matrilineal* or passed through the females. Because people married members of different clans, each family consisted of at least two different clans.

At the beginning of this century, Ojibwa children were taken away from their parents. They were sent to residential schools where they lived and went to school. At these schools, they did not learn about their traditional culture. Many never learned what clans they belong to. Today, many Ojibwa are doing research to reclaim their clan membership. Many see clanship as an important part of their cultural heritage.

Activities

Junior/Intermediate/Senior

- ♦ Although members may not realize it, they probably know quite a few Ojibwa words. That's because many Ontario place names come from Ojibwa. Have members find two of the following places on a map of Ontario. Discuss why they might have been given their aboriginal name.

ABORIGINAL TERM	MEANING
Ahmic Lake	beaver lake
Magnetawan	water flows past
Mikisew Provincial Park	beaver tail provincial park
Niagara Falls (Huron word)	thunderer of waters, making a great noise
Ontario (Iroquois word)	sparkling or beautiful lake
Powassan	a cloth hanging up blowing off dust
Wabuno Channel	morning or eastern channel
Waubamik	white beaver
Wawanese	whip-poor-will

- ♦ Have members practise the following words, which are the terms Ojibwa people use to refer to themselves. It is appreciated when non-natives use correct terms.

WORD	PRONUNCIATION	MEANING
<i>Anishnabe</i>	a-nish-nah-bay	Ojibwa
<i>Nishnabe</i>	nish-nah-bay	Ojibwa
<i>Anishnabeg</i>	a-nish-nah-beg	plural form
<i>Nishnabeg</i>	nish-nah-beg	plural form
<i>Anishnabekwe</i>	a-nish-nah-bay-kway	female form
<i>Nishnabekwe</i>	nish-nah-bay-kway	female form



- ♦ Ask members to consider what animal they might like as a totem, then to develop a personal logo using that animal.

Senior

- ♦ Other names for the Ojibwa include *Saulteaux* (a French term originally referring to the group around Sault Ste. Marie), *Chippewa* (often used in the United States), and *Mississauga* (often used for members in Southern Ontario). Ask members to look through an atlas or road map to find out where these terms are used in place names.

Card 2

Values

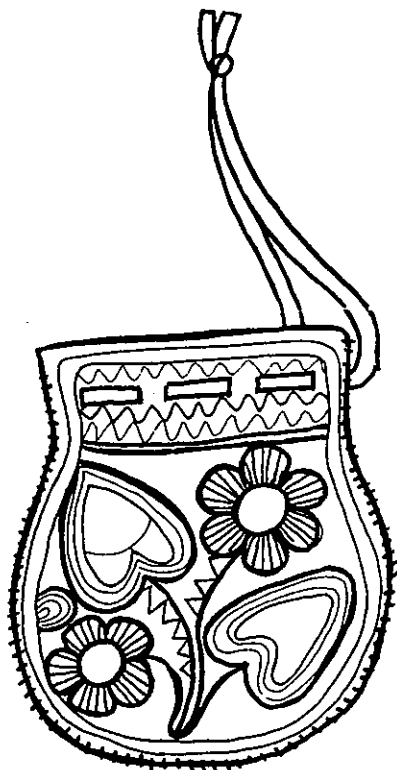
All of Creation is Equal

Each culture has its own story of creation. In aboriginal society, each tribe has its own story. In the Ojibwa version, which is given in the Culture Card, the earth and minerals were created first. These were followed by plants, then animals, then humans. Every part of creation is considered equal and has a special relation to the Creator. This includes rocks and earth.

Activities

Junior/Intermediate/Senior

- ♦ Members can make up a *Miigwetch* pouch — a pouch of tobacco. When doing this activity, leaders need to be sensitive to their own local culture. Some members and parents may not understand this use of tobacco. They may not realize that aboriginal groups use it for spiritual



purposes in the same way that many Christian groups use sacramental wine.

If making tobacco pouches will create conflict within your group, it is best to avoid this activity. Alternatively, you could make the pouches and fill them with fresh cedar leaves. Aboriginal groups often boil cedar. This is thought to purify the air. Traditional Ojibwa would leave a pouch of tobacco at the base of the tree from which they picked the cedar.

Background Information: Miigwetch Pouches

One word you'll often hear around Ojibwa communities is *Miigwetch* (meg-wetch), which means thank you. Ojibwa traditionally give thanks for the food and other materials they harvest from lakes and woods. They thank elders for their knowledge and assistance. They frequently thank members of their community for offering them support.

A traditional way to say thank you is to make up a little pouch filled with tobacco. The pouch can be made from leather or cloth. It is often tied together with natural material such as a leather thong or a cotton string. The best tobacco to use is some that has been grown by an elder without using fertilizer. Alternatively, cigarette or pipe tobacco is used.

Many native and non-native people use tobacco pouches to thank nature or people. For example, when they pick berries, gather firewood, or take anything from nature, they leave a tobacco pouch as a *Miigwetch* (thank you) for what they have taken. Alternatively, if they visit an Ojibwa community, they might take some tobacco pouches to thank the people who welcome or assist them.

Many also leave them at places that are considered sacred, such as the Agawa Bay pictographs. Explain to members that they should not remove any tobacco pouches left like this. Leaving them alone is one way of showing respect for the customs of another culture.

- ♦ Have members practise retelling the creation story for other group members. When retelling traditional stories, aboriginal people often sit in a circle. The circle is important because everybody is the same distance from the centre, and therefore no one person is more important than anyone else — just as all creatures are considered equal before the Creator.

Have members sit in a circle while they are telling stories. Remind them to give credit to the original teller of the story.

Canadian culture uses copyright to protect the owners of original works such as books, records, and videos. It is against the law to copy these things without permission and/or payment. Ojibwa culture is an oral society. Stories told by elders are considered to belong to the elder. Out of consideration for this elder, it is important to give credit for the source of the story.

Intermediate/Senior

- ♦ Have you ever tried to say something in a different language? If you have, you know how difficult it can be to translate an idea from one

language or culture to another. This is particularly true of philosophical ideas. When people were trying to translate traditional Ojibwa stories into English, they found that there was no word in English for what the Ojibwa story-teller was trying to get across. The term God, for example, does not mean the same in Ojibwa as it does in English. That's why Ojibwa stories use different words for God. In some areas, the common term is *Gitche Mnidoo* (git-chee min-i-doe), which means "great big God." Other titles include *Gi-mndo* (jim-ni-doe), *Kitche Manitou* (kit-chee man-it-too — the Manitoulin dialect), and *Manidoo* (man-i-doe).

Ask members to consider how difficult it might have been to explain the Christmas story to people who had never seen shepherds or sheep. Challenge them to make up a version of the Christmas story that would have some meaning to people from traditional aboriginal culture. To give them a start, review *A Huron Christmas Carol*, which was originally written to introduce members of the Huron First Nation to Christ's birth. What elements of this popular Christmas carol were written for an aboriginal audience?

Card 3

Socialization

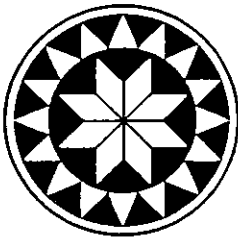
It Takes a Community...

This Culture Card highlights the importance of a community in teaching children how to act and become responsible members of that community.

Activities

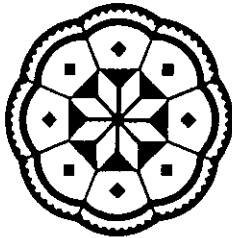
Junior/Intermediate

- ♦ Many adults love giving advice. As children get older, they realize that the adults often don't listen to their own advice. Their attitude seems to be, *Do what I say, not what I do*. Traditional aboriginal culture lives by another proverb: *Do what I do, not what I say*. Members might like to discuss the difference between these two attitudes. Some of them probably have friends who coach by example. This is a powerful way to teach, one used by many traditional societies.
- ♦ Have members imagine what might happen if one member of the group behaved inappropriately. Ask them to consider how the member might be treated in traditional Ojibwa society, then to develop a role-play showing what would happen. Continue the role-play to show how the group's behaviour changes as soon as the member behaves in an acceptable way.



Intermediate/Senior

- ♦ a) Ask members to practise teaching someone by allowing the person to watch and copy appropriate actions. For example, they might sit beside a Junior member during craft time, allow the Junior member to watch them, then to copy what they do. Ask them to refrain from correcting the Junior member, even if they see mistakes.
 - b) After the experiment, have all members discuss how this form of teaching is different from what they are used to. Do they think that some people would be able to learn better using this technique? Discuss the pros and cons.
-



Card 4

Roles

Ojibwa Elders

Many cultures respect old age, and the Ojibwa culture is no different. One of the most important roles of elders is story-telling. Through stories, they pass on the values of traditional Ojibwa life. One of these traditional stories, "The Snake," is told in this Culture Card.

Many Ojibwa follow customs about telling stories. Some will not tell stories until the first snow flies. There are many explanations for this tradition. Some people believe that the spirits would be angry if they heard themselves talked about. During the winter, the spirits are either far away or frozen under the snow. Then it's all right to share stories. Others explain that people are too busy to tell stories during the spring, summer, and fall. It's bad luck to sit around telling stories when there's so much work to be done. In addition, the stories themselves are so powerful that they would distract people and the spirits of nature from doing the jobs needed to prepare for winter. Once the snows have fallen, however, there are long dark evenings for telling and listening to stories.

Activities

Junior/Intermediate/Senior

- ♦ a) In traditional society, elders do not tell people what they should do. Their teachings are indirect. If someone is having a problem, the elder might tell a story that suggests a way a similar problem might be handled. With the group, discuss when an elder might tell a story such as *The Snake*.
- b) Ask members whether they can think of any times in their own lives when an elder might have told them *The Snake*. See if some are willing to share what happened.

- ◆ When someone asks an elder for advice or to tell a story, they are expected to give a gift to express their appreciation for any help they might receive. The gift does not have to be valuable. Many Ojibwa still bring an offering of tobacco or some other useful item such as a special food or a fishing lure. They also look around the elder's house and property to see what jobs need doing, then inconspicuously perform these tasks.

If your group is planning to visit an Ojibwa community, make or buy some small gifts for the elders you will visit. Consider ahead of time what type of jobs might need doing (raking, piling wood, washing dishes, and so on) and dress accordingly.

- ◆ Many customs of traditional Ojibwa culture make life easier. Encourage members to consider how old people within the culture retain their self-esteem. What cultural traditions help old people to continue to live within the community?

Senior

- ◆ Ask Senior members to work together to develop their own original story that they might use to help people learn to accept others. Have them share their story with the group.

Ojibwa elders did many of the jobs provided by today's counsellors. Discuss how older counsellors might have experienced many things in life that allow them to provide better advice than young counsellors who have book knowledge but less life experience. Also discuss what it is like to discuss things with someone who doesn't make judgements.

Card 5

Communication

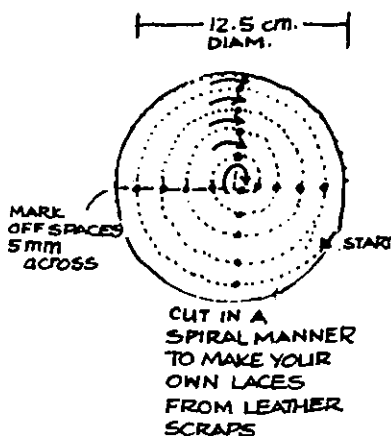
The Medicine Wheel

In traditional Ojibwa society, the circle has a special significance. Circles show the cycle of life in the natural world and in aboriginal life. Plants have their cycles. They germinate, grow, mature, then age and die. The dead plants decay and fertilize the soil. From this rotting plant material, new life grows.

A Medicine Wheel reminds the Ojibwa of this cycle.

Notes for Making the Medicine Wheel

For this craft, rolls of 0.5 cm lacing can be purchased from suppliers such as Tandy Leather. Look for rawhide, alum tanned, or suede lace. Alternatively, you can make your own lace from pieces of leftover leather. Cut the leather into circles 12.5 cm in diameter. Cut around the outside of the leather about 0.5 cm in from the edge of the circle.

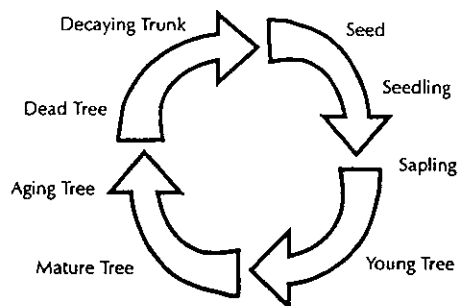


Gradually spiral in toward the centre of the circle. Keep your cutting lines 0.5 cm apart. If you have difficulty keeping a steady hand, mark the circle at 0.5 cm intervals.

Alternate Activities

Junior/Intermediate

The diagram below shows a tree's cycle. Have members think of a cycle in their own lives. Ask them to draw a picture to show it. Discuss how the cycle repeats itself. Repetitive cycles include school, learning, housework, sleeping and waking, and so on.



- ♦ The Medicine Wheel has many teachings. The four colours of the Medicine Wheel stand for the four seasons. They also stand for the four human races: black, white, aboriginal, oriental. Each colour is the same size on the Medicine Wheel. This shows that each race is equally important. Each has its particular strengths and jobs.

Discuss these ideas with members.

Senior

- ♦ The Medicine Wheel is divided into four equal parts. One teaching is that each part represents one of the four aspects of human life: social, spiritual, physical, mental. Each aspect symbolizes a specific function of life as shown in the chart on page 151 of this guide.

The Medicine Wheel teaches that each aspect of life must be kept in balance. Encourage members to consider what happens when one aspect is too large or too small. For example, what might happen if someone did not understand the importance of regular exercise? How would that lack of knowledge affect their physical well-being? How might that affect their spiritual and emotional well-being?

The Medicine Wheel — 4 Equal Parts

ASPECT	LIFE FUNCTION
EMOTIONAL	<ul style="list-style-type: none"> • ability to get along with others • care we give to others <p>Are you spending enough time with other people? Do you communicate well with others?</p>
SPIRITUAL	<ul style="list-style-type: none"> • spiritual beliefs • how spiritual beliefs are lived <p>What are your needs? What are your strengths and weaknesses? Do you recognize a power outside yourself? How do you deal with that power?</p>
PHYSICAL	<ul style="list-style-type: none"> • physical health • body functions <p>What is your self-concept? Are you willing to grow and change? Are you taking care of your body's needs for food, water, fresh air, exercise, and so on?</p>
MENTAL	<ul style="list-style-type: none"> • knowledge <p>What new skills and attitudes are you learning? What new ways of living and thinking are you acquiring? Do you take time to learn new things? Do you allow yourself to change? Do you make informed choices?</p>





Card 6

Celebration

The Maple Moon

Ojibwa culture celebrates the Maple Moon, the coming of maple sugar season. This Culture Card highlights this celebration.

Activities

Junior/Intermediate/Senior

- ♦ To get some idea of how time-consuming it must have been for the Ojibwa to make maple sugar, have members put 500 mL of water in a pot. Try to bring the water to the boiling point by heating some stones in a fire, adding them to the water, then removing and reheating them when they cool. How long does it take to boil water in this way?
 - ♦ a) Have members design their own calendar. They can develop their own names for the months of the year by thinking about what is happening in nature during those months. For example, when is black-fly month? When is blueberry-picking month? Alternatively, they might organize their calendar around their life as a student or their favourite sport.
b) As a group, discuss the advantages and disadvantages of this kind of calendar.
 - ♦ As a group, celebrate the beginning of the maple moon by planning a feast that includes at least one traditional Ojibwa dish. Plan a ceremony to give thanks for the new cycle of growth.
-

Card 7

Food

A Traditional Diet

Try out the recipes for Wild Rice with Berries and Maple Syrup, Green Corn Soup, and Frybread in this Culture Card.

Recipe Notes

- ♦ Frybread — Warn members about the dangers of frying with oil. Have a box of baking soda handy — just in case. Make sure that members know that baking soda is an excellent way to put out a grease fire — and that they should keep baking soda beside the stove whenever they are cooking with oil.



- ♦ The *Our Heritage* 4-H project has other Ojibwa recipes, including Wild Rice Soup.
- ♦ Because wild cranberries and strawberries also grew in Ojibwa territory, members might enjoy having cranberry juice and fresh strawberries.

Alternate Recipe

Scone

(Not Tested)

Corn soup and scone are served at most traditional Ojibwa gatherings. On a day trip, members might want to cook scones over an outdoor fire.

Equipment:

- ☐ dry measures
- ☐ small measures
- ☐ bowl
- ☐ liquid measure
- ☐ wooden spoon
- ☐ frying pan

750 mL	flour
2 mL	salt
15 mL	baking powder
15 mL	margarine
250 mL	water
	vegetable oil

1. Mix the dry ingredients in a bowl.
2. Make a well in the centre of the dry ingredients.
3. Pour water into the well. Mix.
4. Knead the dough gently on a floured surface until it is no longer sticky.
5. Flatten and shape as desired.
6. Place in an oil-coated frying pan. Cook over medium heat until brown.

Card 8

Games

Stick Dice

Many Ojibwa games were originally played with enthusiasm. Bets were made on who would win and lose. Sometimes large amounts were won and lost.

Traditionally, aboriginal people were non-competitive. People who were skilled were celebrated for their skill and were expected to teach that skill

to others. No special award or praise was needed. Members might consider why Canadian culture has to honour “winners” with special prizes. Is it possible that the non-winners are learning just as much — and maybe enjoying themselves more?

Make the Stick Dice, as described in the Culture Card, and play the game at a meeting.

Options for Stick Dice

- ♦ How many throws does it take to earn 100 points? Who reaches 100 first?
- ♦ How long does it take for all team members to reach 100 points?
- ♦ What are the chances of getting a 10-point throw? Out of 50 throws, have members count how many 10-point scores they receive. Ask them to try three sets of 50 throws each and compare their results.

Card 9

Literature



The Seven Gifts

The poem in the Culture Card, “The Seven Gifts,” refers to a traditional Ojibwa story about a little boy who is taken away from his parents to learn about life.

Activities

Junior/Intermediate/Senior

- ♦ The poem outlines some of the things valued by Ojibwa culture. Howard Contin explains that each gift has a positive and negative aspect. The negative side of wisdom, for example, is foolishness. Ask members to identify the negative side of the other gifts. As a group, discuss how the positive and negative sides of these gifts have affected members.

It is important for members to recognize the negative side of each value. In many cases, people learn the value by learning about both the negative and positive sides. For example, you can’t learn wisdom without making foolish mistakes. Aboriginal wisdom recognizes this paradox.

VALUE	NEGATIVE SIDE
wisdom	foolishness
love	hate
respect	disrespect
bravery	cowardice
honesty	dishonesty
humility	pride
truth	lies

Intermediate/Senior

- ♦ Have members role-play how they might demonstrate the positive side and the negative side of the traditional Ojibwa values in the following scenarios.

VALUE	NEGATIVE SIDE	SCENARIO
wisdom	foolishness	Your parents trust you to wear a bike helmet. Your friends remove their bike helmets as soon as they get out of sight of their homes.
love	hate	Several students laugh at your friend, who walks as though all of his joints are loose. You like your friend but are embarrassed by this habit.
respect	disrespect	On a picnic, several of your friends unwrap their lunch and drop the wrappers on the ground. You are in a beautiful section of the bush that was clean until you arrived.
bravery	cowardice	You turned on the gas in the science lab. The teacher smelled the propane and has threatened to make everyone in your class write a science test unless someone confesses.
honesty	dishonesty	One of your friends gives you something that you know is stolen.
humility	pride	At a recent track meet, you won two firsts and a third, and got a personal best in the high jump. Your friends ask how the team did.
truth	lies	A teacher praises you for your great performance in a school play. You know that you are being confused with another student.



Card 10

Contributions

Gifts from Aboriginal Farmers

Crops originally grown by aboriginal farmers are such a part of our eating-style that most people couldn't imagine life without them. Many of these foods, some of which are listed in the Culture Card, have been eaten by Europeans for fewer than 500 years. Encourage members to consider how much variety we eat compared to many cultures of the past, and how varied aboriginal cooking seems to have been.

Activities

Junior/Intermediate/Senior

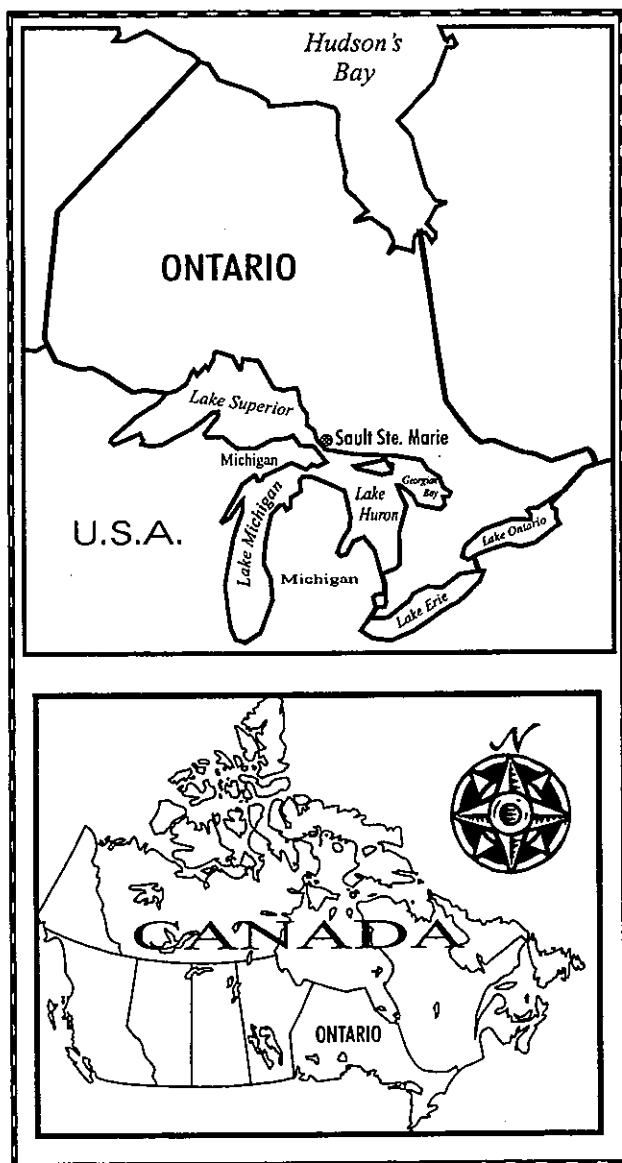
- ♦ a) Ask members to name their favourite dish. Ask them to write down the ingredients. How many ingredients were originally grown by aboriginal farmers?
- b) As a group, develop a ceremony for thanking these farmers.
- ♦ From the food list on the Culture Card, have members choose one food that most have not tried. Check with local grocery stores, health food stores, and delicatessens to find out where and when the food is available and how it is cooked. Buy and prepare the food at a meeting. Quinoa cereal and amaranth, for example, are available in some health food stores.
- ♦ By shopping in local groceries and farmers' markets, collect samples from as many different potato varieties as you can. Have members cook and sample each potato variety. Develop a group display that discusses the different potato varieties and their texture, colour, and taste. Which varieties are better baked? Which do members prefer boiled?

Intermediate/Senior

- ♦ Wild yam is grown in Mexico. It was an important ingredient in early birth-control pills. Wild yam is also made into a cream available in health food stores. Have members visit a health food store and find out how and why the cream is used.

Ojibwa

Welcome to the Ojibwa



What Does First Nation Mean?

- ◆ a group of aboriginal people such as the Ojibwa or Cree
- ◆ a place where many aboriginal people live (what used to be called a reserve)

One of Ontario's First Nations: The Anishnabe

European explorers did not "discover" North America. They just found a land that was new to them. Hundreds of different groups of aboriginal people, each with its own culture, already lived in North America.

These aboriginal groups were the first nations to live in North America. That is why we call them the First Nations. The term is also used for a place where many aboriginal people live.

Ojibwa is one of Canada's First Nations. Ojibwa is the English term for members of a First Nation that live in parts of southern and central Ontario. They often refer to themselves as *Anishnabe* (a-nish-nah-bay) or *Nishnabe* (nish-nah-bay). This name means "new being," "original man," or "spontaneously created."

Language Group

Many Canadians speak English. English is a Germanic language. Similarly, Ojibwa speak Ojibwa. This is an Algonkian language. Several other groups speak a language similar to Ojibwa. These include the Abenaki, Algonquin, Blackfoot, Cheyenne, Cree, Delaware, Micmac, Penobscot, and Sioux.

Origins

Where did the Ojibwa come from? According to some sources, the group originated on the West coast of Canada. They later lived on the Atlantic Coast. About 500 years ago, they emigrated westwards towards the Great Lakes. They travelled along the St. Lawrence River and through the Great Lakes as far as *Boweting*, which is the modern Sault Ste. Marie. The Ojibwa settled around the eastern



end of Lake Superior and the north shore of Lake Huron.

They are closely related to other First Nations who live in the area. These include the Odawa, who settled around Lake Huron, and the Potawatomi, who travelled south of the area now known as southwestern Michigan. Because of their common origin and similar lifestyle, these groups are often called the Three Fires. Members of this group live in many parts of Ontario, including the Midland, Parry Sound, and Manitoulin Island areas.

Clan System

Like the Scottish culture, traditional Ojibwa society was based on the clan system. Each clan had a specific job. These jobs included leadership, defence, sustenance, education, and healing.

People were born into a clan. They were taught how to do the job of that clan. If someone showed a particular talent in another area, she or he might be adopted by another clan.

The chart below shows some of the clans and what they did.

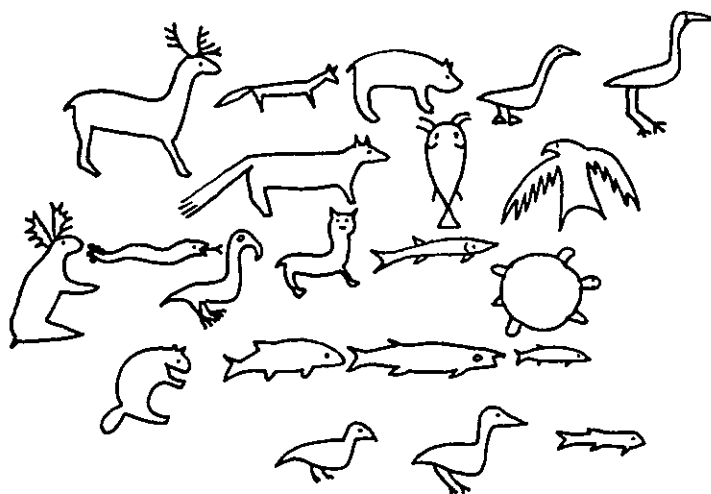
Responsibility	Major Clan	Other Clans
Leadership	Bird Clans	Eagle Clan Loon Clan Crane Clan
Defence	Bear Clans	Lynx Clan Wolf Clan
Food	Marten Clans	Beaver Clan Muskrat Clan
Care for and teach young	Fish or Water Clans	Sucker Clan Sturgeon Clan
Healing	Turtle Clan	



What Is a Totem?

You are probably familiar with the totem poles carved by West Coast groups. A totem is an animal symbol. Each clan has its own totem. In most cases, local mammals, birds, fish, and reptiles are used. Clan members try to copy the special traits of their clan's totem.

Clan Totem or Animal Symbol	Traits
Bear	• strength, courage
Beaver	• willingness to work hard and mind own business
Deer	• gentleness, watchfulness, harmony
Eagle	• courage, foreknowledge
Loon	• fidelity
Marten	• single-mindedness
Otter	• playfulness
Sturgeon	• depth, strength
Sucker	• calmness, grace
Wolf	• perseverance, guidance



DRAWINGS BASED ON AN
ORIGINAL BIRCH-BARK
DRAWING BY AN OJIBWA · 1901
OF TOTEMIC ANIMALS

Traditional Costume

Ojibwa traditionally wore garments made from deer hide. Women wore loose-fitting dresses which came to just below the knees. Men wore leggings and loose tops. They also wore deerskin moccasins. The leather was soft and supple so that they could walk softly on Mother Earth. Before the arrival of European settlers, moccasins were decorated with flattened and dyed porcupine quills. Today, they are decorated with beadwork.

Ojibwa did not wear large feather head-dresses. Eagle head-dresses were worn by Western tribes and are still used for ceremonial occasions and for dances. Today, most aboriginal people, including the Ojibwa, dress just like other members of Canadian society.



Notes



Ojibwa

Values

All of Creation is Equal

Each culture has its own story of creation. In aboriginal society, each tribe has its own story. In the Ojibwa version, the earth and minerals were created first. These were followed by plants, then animals, then humans. Every part of creation is considered equal and has a special relation to the Creator. This includes rocks and earth.



Kitche Manitou (The Great Spirit) beheld a vision. In this dream he saw a vast sky filled with stars, sun, moon, and earth. He saw an earth made of mountains and valleys, islands and lakes, plains and forests. He saw trees and flowers, grasses and vegetables. He saw walking, flying, swimming, and crawling beings. He witnessed the birth, growth, and the end of things. At the same time he saw other things live on. Amidst change there was constancy. *Kitche Manitou* heard songs, wailings, stories. He touched wind and rain. He felt love and hate, fear and courage, joy and sadness. *Kitche Manitou* meditated to understand his vision. In his

wisdom *Kitche Manitou* understood that his vision had to be fulfilled. *Kitche Manitou* was to bring into being and existence what he had seen, heard, and felt.

Out of nothing he made rock, water, fire, and wind. Into each one he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had its own power which became its soul-spirit.

From these four substances *Kitche Manitou* created the physical world of sun, stars, moon, and earth.

To the sun *Kitche Manitou* gave the powers of light and heat. To the earth he gave growth and healing; to waters purity and renewal; to the wind music and the breath of life itself.

On earth *Kitche Manitou* formed mountains, valleys, plains, islands, lakes, bays, and rivers. Everything was in its place; everything was beautiful.

Then *Kitche Manitou* made the plant beings. These were four kinds: flowers, grasses, trees, and vegetables. To each he gave a spirit of life, growth, healing, and beauty. Each he placed where it would be the most beneficial, and lend to earth the greatest beauty and harmony and order.

After plants, *Kitche Manitou* created animal beings, conferring on each special powers and natures. There were two-leggeds, four-leggeds, wingeds, and swimmers.

Last of all he made man. Though last in order of creation, least in the order of dependence, and weakest in bodily powers, man had the greatest gift — the power to dream.

Kitche Manitou then made The Great Laws of Nature for the well being and harmony of all things and all creatures. The Great Laws governed the place and movement of sun, moon, earth, and stars; governed the powers of wind, water, fire, and rock; governed the rhythm and continuity of life, birth, growth, and decay. All things lived and worked by these laws.

Kitche Manitou had brought into existence his vision.

From Ojibway Heritage by Basil Johnston. Used by permission of the Canadian Publishers: McClelland & Stewart, Toronto.



Notes



Ojibwa

Socialization

It Takes a Community...

Canadian families have many ways of raising children. Modern Ojibwa families are similar. Some follow traditional customs. Others follow modern customs. The paragraphs below describe some traditional Ojibwa ideas for raising children. Many of these ideas are still followed by members of traditional cultures throughout the world. The main philosophy is that children belong to the community. It takes a community to raise a child.

Family Life

How many people live in your household? How are they related to you? Where do your other relatives live?

In mainstream Canadian culture, most people live in nuclear families that include one or both parents, and one or more siblings. Many Ojibwa households are comprised of extended families. These can include grandparents, aunts or uncles, and cousins. Sometimes, young children are raised by an aunt or other relative, and live with, or very close to, many other relatives.

Gifts of the Creator

Children are traditionally considered to be gifts of the Creator. Because they have recently come from the spirit world, they are believed to possess special knowledge of that world. The goal of life is to regain the knowledge they had at the beginning.



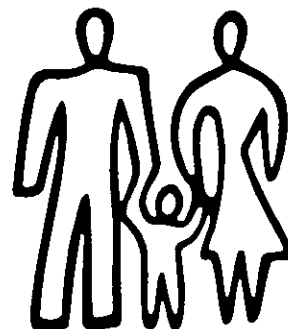
Who takes care of your needs and provides discipline?

Traditionally, child-rearing was shared by all adults. Adults disciplined and taught children according to their own knowledge and skills. Children were encouraged to learn by observation. Even at a young age, they helped with many tasks. Girls as young as nine cared for babies and other young children. Boys the same age could hunt small game.

Traditionally, all adults were considered responsible for children. Adults taught children the skills they needed for adult life. These included skills for preparing food, making clothing, hunting, trading, and travelling. Adults also disciplined children. In most cases, the closest adult provided any necessary discipline.

Discipline

Discipline traditionally consisted of moral persuasion. An elder or other adult would talk to the child to help him or her understand what was expected. Physical punishment was almost unknown. Adults taught acceptable behaviour by ignoring inappropriate behaviour. As soon as the child behaved appropriately, everyone responded in a positive way.



Notes



Ojibwa

Roles

Ojibwa Elders

Although many older people lead healthy and productive lives, this is not the picture of old age that our society holds. In modern society, older people are often relegated to the fringes of life. They are put away in a senior citizens' home or live separately from younger family members. In some cases, they are ridiculed or ignored. In the worst cases, they are even abused.

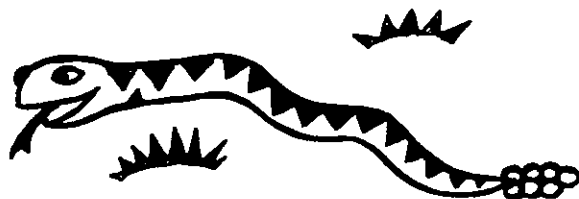
Age is Respected

Many traditional cultures respect old age. They believe that older people have learned from years of experience and have important lessons they can pass on to younger generations. Many older people have also lived beyond a point where they feel that they have to be right. They make excellent teachers because they are willing to share what they have learned—and allow young people time to absorb what they teach.

In traditional Ojibwa culture, elders are very important. Ontario First Nations still have Elders' Councils. These elders are the main teachers of traditional culture. They tell traditional stories that teach young people about Ojibwa culture. They also discipline young people in ways appropriate to the culture. For their contribution, elders are held in great esteem and treated with respect. Their advice is regularly sought on important matters.

Many elders teach by telling stories such as "The Snake."

The Snake



One day, a little girl went for a walk in the bush to pick strawberries. As she neared the patch, she saw a snake. The little girl turned around and started to leave.

"Don't leave," said the snake. "I won't hurt you. Please pick me up and take me away from here."

"No, I won't pick you up. If I do, you will bite me and I will die," said the little girl.

"I promise I won't bite you," replied the snake. "Please pick me up and help me away from here."

"No," said the little girl. "If I do, you will bite me and I will die."

"If you don't help me, I will die. Please pick me up and take me away from here," begged the snake.

But the girl refused. The snake begged and begged. Finally the little girl agreed to pick it up. She carefully lifted the snake and put it in her pocket. Then she started to walk home. She had hardly gone a couple of steps when the snake bit her.

"Oh, you have bitten me!" exclaimed the little girl. "Why did you bite me? Before I picked you up, you promised not to hurt me. Now you have bitten me and I will die."

"You knew what I was when you picked me up," replied the snake.

*As told by Howard Contin, Elder, Henvey First Nation.
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Notes

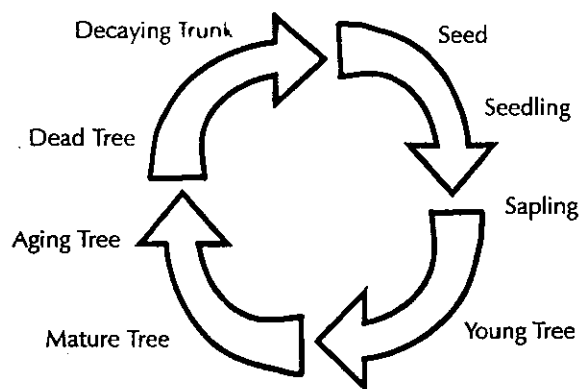


Ojibwa

Communication

The Medicine Wheel

In traditional Ojibwa society, the circle has a special significance. Circles show the cycle of life in the natural world and in aboriginal life. Plants have their cycles. They germinate, grow, mature, then age and die. The dead plants decay and fertilize the soil. From this rotting plant material, new life grows.



A Medicine Wheel reminds the Ojibwa of this cycle.

Human life is cyclical. When humans are born, they are helpless and completely dependent on others. As they grow, they gain independence and help other members of the community survive. Traditional Ojibwa believe that when humans age, they become more and more dependent on others. Before they die, they are again completely dependent. Like plant life, the human cycle includes four parts: infant, child, adult, elder.

Seasons follow a similar pattern. Winter's rest leads to spring's new growth. This, in turn, is followed by summer's bounty. When fall leads to winter, the cycle repeats itself. Traditionally, each season has its spiritual and physical jobs.

Season	Physical Jobs	Spiritual Jobs
Winter	cleanse body and spirit tell stories	grow spiritually
Spring	plant seeds and prepare for nature's rebirth	allow and foster new growth
Summer	harvest new life	enjoy new life
Fall	prepare for winter	prepare for new cycle of rebirth and growth

The Medicine Wheel is divided into four equal parts. One teaching is that each part represents one of the four aspects of human life: social, spiritual, physical, mental.

Aspect	Life Function
Emotional/social	<ul style="list-style-type: none"> ability to get along with others care we give to others
Spiritual	<ul style="list-style-type: none"> spiritual beliefs how spiritual beliefs are lived
Physical	<ul style="list-style-type: none"> physical health body functions
Mental	<ul style="list-style-type: none"> knowledge

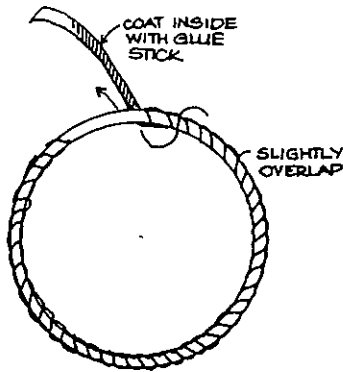
To Make a Medicine Wheel

You will need:

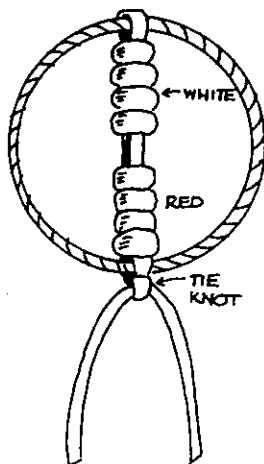
- ☐ 7.5 cm metal hoop (called a Mandela hoop)
- ☐ six strips of 0.5 cm deer hide, suede, or tanned lacing — one 70 to 80 cm long, three 35 cm long, and two 15 cm long
- ☐ glue stick
- ☐ pony beads — 8 yellow, 8 white, 8 black, and 8 red
- ☐ short piece of florist wire or a thick needle

To make a Medicine Wheel:

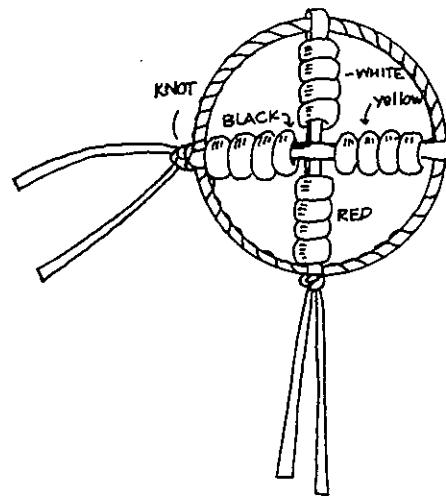
1. Wrap the longest piece of lacing around the outside of the hoop. As you wrap, coat the inside of the lacing with glue from a glue stick. Slightly overlap the edges of the lacing to make sure that you cover the entire hoop. Cut off any remaining lacing.



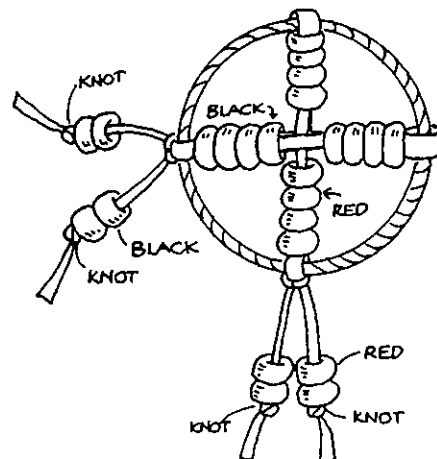
2. Take one of the 35-cm laces. Fold the centre around one side of the hoop. Thread four white beads onto the ends of the lace. (If you have problems getting the lacing through the beads, use the piece of wire to help you push it through.) Push the beads snug against the hoop.
3. Now thread four red beads onto the lace. Tie the lace around the other side of the hoop to create a straight line across the circle.



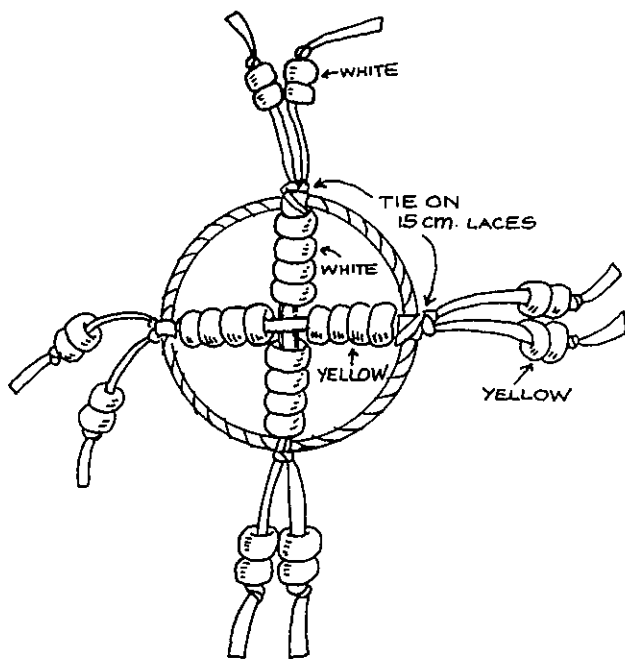
4. Take the second 35-cm lace. You are going to use this lace to make a cross in the centre of the hoop. If the first lace you tied is at 12:00, fold the centre of this lace at 3:00 on the circle. Thread four yellow beads onto the lace. Push the beads snug against the hoop.
5. Run the lacing across the lace you've already tied. Keep the untied lace on the outside of the other lace, then thread on four black beads. Tie the lace around the other side of the hoop to create a straight line across the circle, so that you have a cross in the circle.



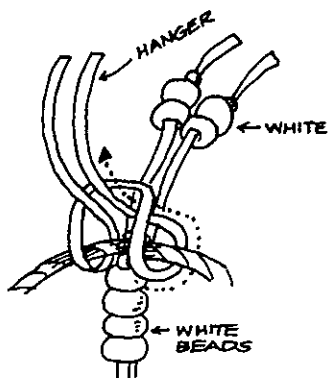
6. You should now have two pieces of leather lacing dangling from your hoop. One is dangling from the section with red beads, and another from the section with black beads. Thread two red beads onto each of the ends on the red-bead side. Tie a knot at the bottom of the lace to hold the beads in place. Similarly, tie two black beads on the black-bead side and tie a knot to hold them in place.



7. Use the 15-cm laces to make similar tassels for the white-bead and yellow-bead sides.



8. Tie the third 35-cm lace around the white-bead section of the hoop. To do this, fold the lace in half, run the ends of the lace on each side of the top white bead, then run both laces back through the fold in the lace. This will make a hanger for your Medicine Wheel.



Notes

Ojibwa

Celebration

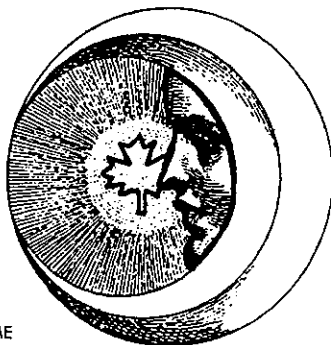
The Maple Moon

The Ojibwa calendar follows the phases of the moon. Each month is named according to what is happening in nature at that time of year. For example, one of the fall moons is referred to as the "everything-turning-yellow" moon. A late winter moon is called the "fall-through-the-snow" moon.

The longer days and melting snows of March signal the end of winter hunting and the beginning of the maple or sugaring moon. Traditionally, families camped in the maple groves where they made maple sugar. Three or four families camped together in larger groves. A small grove might have only one family.

Making Maple Sugar

Aboriginal groups taught European settlers how to make maple sugar and syrup. The iron tools brought by European settlers made it easier to collect the sap and make syrup. They used the syrup for cooking and for trading. The following explanation outlines how aboriginal people traditionally collected and boiled the sap. Today, many First Nations use the most modern equipment to do the same thing. Throughout Ontario, several First Nations run professional bushes.



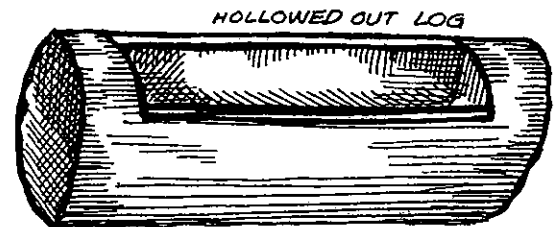
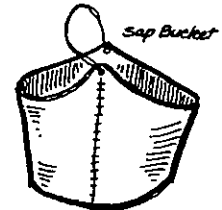
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Ojibwa

Traditional Method

Sugar maple trees were tapped by carefully chopping through the bark with a stone axe, then fitting a flat slab of wood into the gouge. Sap ran down the wood and dripped into a birch bark container sitting on the ground.

The sap was collected in birch bark containers. To make them, aboriginal groups peeled the bark from the birch in the spring when it was easy to remove. They cut and folded the bark into sap dishes or pans, then used resin-coated fibres to sew the seams of these containers.



In many areas, the sap was boiled in hollowed-out basswood logs into which hot stones were placed. As the stones cooled, they were removed and replaced by other red-hot stones. Traditionally, it was the women who did the work. The sap was boiled until it became so thick that it solidified into maple sugar. Maple sugar was stored in hard slabs in birch bark baskets or cedar bark bags. These containers were stored in pits. Each pit was lined and covered with birch bark, then heaped with earth.

Celebrating the Maple Moon

Many Ojibwa groups celebrated the beginning of the maple moon by having a feast. They feasted at the beginning of the maple sap run and again when they finished their first batch of sugar. The feast provided an opportunity to give thanks for the spring, the sap, and trees. As part of the celebration, Ojibwa put syrup into the fire to acknowledge the gift of life that the trees provided.



Celebration

Today, many Ojibwa families continue to enjoy the maple moon as a time when families can get together outside after the cold winter.



The Gregorian Calendar



Today, we use the Gregorian calendar, which was developed by Pope Gregory in the 1500s. Most of the months of the year are from Latin words. January, March, and May were the Roman gods Janus, Mars, and Maia. February comes from the Latin word for purification. April refers to the Latin word for when the ground opens up. June is named after an important Roman family, the Junius family.

Originally, the year had only ten months. September was the seventh, October the eighth, November the ninth, and December the tenth. These names come from the Latin numbers septem (7), octo (8), novem (9), and decem (10). July and August were later added and named after two Roman emperors — Julius Caesar and Augustus Caesar.



Ojibwa

Food

A Traditional Diet

Traditionally, the Ojibwa ate food only when needed and in moderation. Only natural foods were eaten. There was no such thing as “junk foods.”

Researchers report that Ojibwa traditionally ate two meals a day: breakfast and dinner. They ate their main meal in the evening. The leftovers from that meal provided breakfast the following morning. Children also ate a light lunch at noon.



Before the Europeans came, there were no cows in North America. Babies got calcium from their mother's milk and from other natural sources. Family members hunted and fished for local species. They collected wild plants such as cattails, morels, and milkweed. They harvested wild berries such as strawberries, chokecherry, and pine nuts. Wild plants provided both food and medicine.

Ojibwa groups also grew and harvested wild rice, which was enjoyed in many ways.



Equipment

- ☐ dry measures
- ☐ medium saucepan with lid
- ☐ strainer
- ☐ liquid measure

Preparation time: 10 minutes

Cooking time: 35 to 50 minutes

Makes 4 to 6 servings

TIP:

Cooking Wild Rice

Because it is a wild crop, the cooking quality of wild rice can vary greatly depending on where it grew, how it was harvested, and how it was handled after harvest. Therefore, you may find that it requires a longer (or shorter) cooking time than what is called for in the recipe. If necessary, you can add up to 250 mL more water if the rice is not done at the end of the specified cooking time, and simmer it until the grain is no longer hard in the center.

Wild Rice with Berries and Maple Syrup

First Nations people have always made use of the many wild foods that are abundant in our forests, lakes, and rivers. In many areas, wild rice is still harvested by canoe from the waters where it grows. This recipe combines wild rice with cranberries, blueberries, and maple syrup — all native wild foods in this part of the country.



250 mL	wild rice
750 mL	water
125 mL	dried cranberries (250 mL fresh or frozen cranberries)
250 mL	fresh (or frozen) blueberries
50 mL	maple syrup

1. Read the recipe. Assemble all ingredients and equipment.
2. Measure the wild rice into a medium saucepan and wash carefully in several changes of cold water, until the water runs clear. Drain thoroughly in a strainer.
3. Return the wild rice to the saucepan and add the 750 mL of water and the cranberries. Bring to a boil over high heat, then lower the heat and simmer, covered, for about 30 to 45 minutes. You will have to taste it to see if it is done. When it's cooked, the hull of the wild rice splits slightly so that you can see the white inside of the grain. It should be chewy but not hard in the middle.
4. Stir in the blueberries and the maple syrup, and bring the mixture back to a simmer. Cook for no more than 5 minutes, until the blueberries and the rice are heated through.

Green Corn Soup



Equipment:

- ☐ large saucepan
- ☐ knife
- ☐ cutting board
- ☐ dry measures
- ☐ liquid measures
- ☐ small measures

Preparation time: 15 minutes

Cooking time: 35 to 40 minutes

Makes 6 to 8 servings

Corn has always been a very important food to many native North Americans. Some form of corn soup is often served at aboriginal gatherings. Of course, in corn season this recipe is made with fresh corn.

250 g	bacon
2	onions, chopped
750 mL	diced potatoes (1 cm cubes)
500 mL	corn—fresh, frozen, or canned
750 mL	chicken broth or water (if using canned broth, add enough water to a can of condensed broth to measure 750 mL)
750 mL	milk
2 mL	salt
	pepper to taste

1. Read the recipe. Assemble all ingredients and equipment.
2. Chop the bacon into 1 cm pieces, and place in a large saucepan over medium heat. Cook, stirring, for 5 to 10 minutes, until the fat is melted out and the pieces are lightly browned and crisp (not burned!).
3. Drain off almost all the bacon fat except for a thin film in the bottom of the pot. Add the chopped onion, and cook over low heat for 5 to 10 minutes, until the onion is wilted but not browned.
4. Add the potatoes, corn, and broth or water, and cook over medium heat until the potatoes are done — about 20 minutes. (The potatoes should be soft when you poke them with a fork.)
5. Add the milk, and season with salt and pepper. Bring to a boil and let simmer for just a minute, then serve immediately.

Equipment:

- ☐ large bowl
- ☐ dry measures
- ☐ small measures
- ☐ small bowl
- ☐ liquid measure
- ☐ wooden spoon
- ☐ large frying pan
- ☐ slotted spoon
- ☐ paper towels
- ☐ platter

Preparation time: 20 minutes**Cooking time:** 30 minutes

Makes 15 to 20 frybreads

SAFETY TIPS:**Deep Frying**

- Do not allow water to drop into the hot oil.
- Take care when adding the food to avoid splattering.
- Make sure the oil is sufficiently cooled before trying to clean out the pan or fryer.
- Keep a box of baking soda near by. If oil ever catches fire, baking soda (not water) should be used to smother the flames.



Frybread

Frybread was developed by native women to make the best use of the ingredients that were available to them on reserves — flour, powdered milk, salt, and oil.

Although fried cakes have always been a traditional part of the North American native people's diet, these would originally have been made of various seed meals and fried in bear or deer tallow instead of vegetable oil.



1 litre	flour
2 mL	salt
30 mL	baking powder
125 mL	nonfat dry milk powder
375 mL	water
50 mL	oil
	vegetable oil for frying

1. In a large bowl, stir together the flour, salt, baking powder, and dry milk powder until thoroughly mixed. In a smaller bowl, mix together the water and the vegetable oil.
2. Make a depression in the center of the flour mixture and add the water mixture to the flour mixture. Stir until it forms a dough that sticks together. Dump the dough out onto a floured surface and knead, the way you would knead bread dough, for 2 or 3 minutes, until smooth.
3. Pour enough vegetable oil into a large frying pan so that it is about 1 cm deep. Place over medium heat, and heat until a small piece of dough dropped into it begins sizzling immediately.
4. By hand, form the dough into patties — about 6 cm across and the thickness of a pancake that looks like a very small hamburger patty. There should be enough dough for 15 to 20 breads.
5. Fry 3 or 4 breads at a time in the hot oil, turning them over to brown both sides. Remove from the pan with a slotted spoon and drain on a paper towel-lined platter. Cut the first one in half to make sure that the centre of the bread is cooked enough. If it is still doughy, lower the heat and cook the next batch a little longer. Repeat with the rest of the dough, replenishing the oil in the pan if necessary.

Ojibwa

Games

Stick Dice

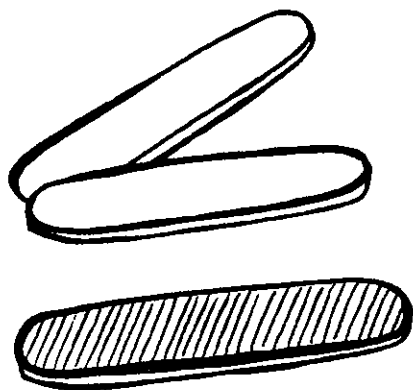
Stick dice is a game of chance during which people compete to see who can get the highest score. In the past, the Ojibwa bet on the outcome of a game of stick dice in the same way that many Canadians now bet on horse racing. Today, most people play stick dice for the simple fun of it. Here's how to make and use your own set!

You will need:

- ☐ 3 popsicle sticks
- ☐ white tempera paint
- ☐ red tempera paint

To make stick dice:

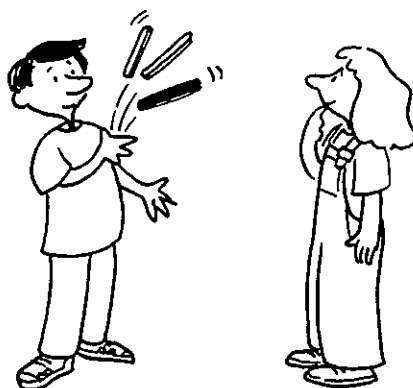
1. Paint one side of each popsicle stick white and let the paint dry.
2. Paint the second side red and let the paint dry.
3. Your stick dice are now ready to use.



To play Stick Dice:

This game can be played by two or more players — or you can play against yourself by testing how many throws it takes to reach 100. Keep track of your score using a piece of paper, or by using a sharpened stick or sharp stone to scratch your points on the ground.

1. Hold the sticks in one hand.
2. Throw the sticks into the air and allow them to fall on a table or the ground.



3. Count the number of red and white sides that face up.
4. Score your throw using the following scoring system.

Colours	Visible Points
3 white sides	10
3 red sides	5
2 red, 1 white	3
2 white, 1 red	2

Keep track of the score of each throw. The player with the highest score at the end of the game wins.



Notes



Ojibwa

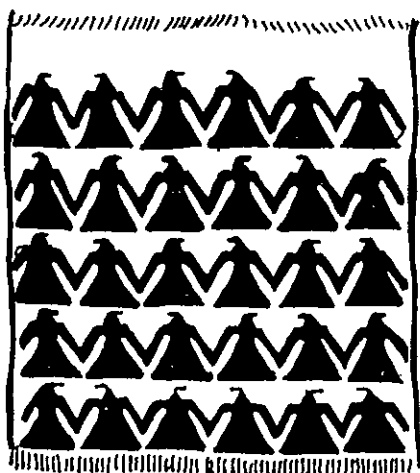
Literature

The Seven Gifts

by Howaard

Howaard is the pen name of Howard Contin, an Ojibwa elder who lives in Henvey Inlet, north of Parry Sound. His poem, "The Seven Gifts," refers to a traditional Ojibwa story about a little boy who is taken away from his parents to learn about life. During the boy's journey, he is taken to visit the seven grandfathers. Each grandfather gives him a special gift picked out of a hollowed-out item that resembles a water drum. The little boy is taught what each gift means and how to handle it. He is also taught that each gift has a positive and negative side.

It takes the boy an entire lifetime to learn about his gifts and how to handle them. When he returns to his family, he is an old man.



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Ojibwa

To cherish knowledge is to
know... WISDOM.

To know... LOVE is to
know peace.

To honour all of creation
is to have... RESPECT.

BRAVERY... is to face adversity
with integrity.

HONESTY... in facing a situation
is to be brave.

HUMILITY... is to know
yourself as a sacred
part of Creation.

TRUTH... is to know
all of these things.

These seven gifts come from
Ojibwa creation stories of
native culture.

— Howaard/92

*Howard Contin, Elder, Henvey First Nation. Reproduced with
permission.*



Notes

3



Ojibwa

Contributions

Gifts from Aboriginal Farmers

What would life be like without corn on the cob, potato chips, or chocolate bars? We'll never know because these delicious foods, and more, were originally developed by aboriginal farmers right here in North and South America.

New Foods from the Americas

North and South American aboriginal cultures developed many new foods that are now commonplace in the Canadian diet. Aboriginal farmers were responsible for developing many varieties of corn, beans, potatoes, and squash. Through Europeans, these foods were spread around the world. They grew so well that they helped to solve many hunger problems.

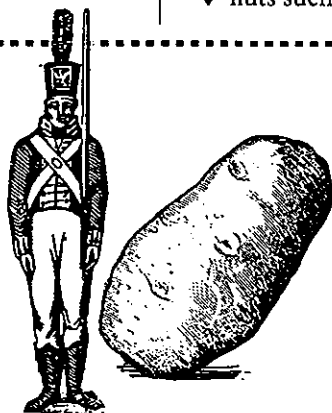
Imagine how the first Europeans might have reacted when they were offered squash, beans, or sunflower seeds. Do you think they might have reacted the same way we would if we were offered monkey or snake? These foods may sound horrible to you — but people in other cultures eat and enjoy them. That's because the foods we eat and the way we eat them are all decided by our culture.

Healthy Diets

Many scientists believe that foods first raised in North and South America have helped people become healthier. These foods include 300 crops! This is three-fifths of the crops now in cultivation. And they were all originally cultivated by aboriginal groups in North and South America.

The crops include:

- ◆ amaranth, a grain high in protein that was originally grown by the Aztecs
- ◆ forty-seven different berries, such as strawberries, blueberries, cranberries, gooseberries, chokecherries, wild currants, elderberries, and ground cherries
- ◆ chicle, the base for chewing gum
- ◆ cacao, from which chocolate is made
- ◆ nuts such as pecans, hickory nuts, black walnuts, and acorns
- ◆ papaya, a melon-like fruit, with sap that is dried and coagulated before being used to tenderize meat and tan hides
- ◆ peanuts
- ◆ pineapple, which is native to the Amazon
- ◆ popular snacks such as popcorn and potato chips
- ◆ at least three species of red peppers
- ◆ quinoa, the 5,000-year-old grain of the Incas that grows from a tiny, mustard-sized seed and has a nutty flavour



Guarding Potatoes

When potatoes were first brought to France, people thought that they were poisonous and refused to eat them. The French king finally convinced people to eat them by using a trick. The army planted a large field of potatoes, then posted guards around the outside of the field so that nobody could steal the potatoes. People thought that the potatoes must be really good if they were being guarded so carefully. At night, they snuck into the potato patch and stole some of the tubers. Once they tried them, they liked them. They made delicious history.



- ◆ sassafras, a spice originally used by Choctaw cooks
- ◆ sunflowers, which are used as food and medicine, and are a reliable source of oil
- ◆ sweet potatoes
- ◆ tomatoes

- ◆ vanilla
- ◆ wild rice, which was cultivated by various groups of Ojibwa. They controlled the type of plants grown by selecting seeds from plants that showed the characteristics they wanted.

