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The Ohio State University, Ph.D., 1972
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CHILDREN'S RESPONSES TOWARD SPANISH CULTURES THROUGH THE INTEGRATION OF FLES, LANGUAGE ARTS AND SOCIAL STUDIES

Dissertation
Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

by
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******

The Ohio State University
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# TABLE OF CONTENTS

ACKNOWLEDGEMENTS ............................................... ii
VITA ................................................ iv
LIST OF TABLES ........................................ viii

Chapter

I. THE PROBLEM .............................................. 1
   
   Introduction
   Nature of the Study
   Statement of the Problem
   The Elementary School Curriculum
     Summary
   The Social Studies Curriculum
     Summary
   The Language Arts Curriculum
     Summary
   Foreign Language in the Elementary School
     Summary

II. ANTHROPOLOGY AND LITERATURE ......................... 40
   
   Anthropology and Culture
   The Spanish Cultures
   Attitudes and Values
   What is Literature
   What is Good Literature
   Literature for Children
   What is Good Literature for Children

III. THE EXPERIMENT ........................................ 92
   
   Des Plaines Demography
   The Curriculum Design
   Curriculum Integration
   Procedures
   Mini-Course
   The Experimental Design
     Subjects
     Procedures
   Analysis

vi
Chapter

IV. RESULTS ........................................ 124
V. DISCUSSION OF RESULTS ......................... 142

APPENDIX

A ....................................................... 153
B ....................................................... 156
C ....................................................... 157
D ....................................................... 161
E ....................................................... 163
F ....................................................... 174
G ....................................................... 186
H ....................................................... 205

SELECTED BIBLIOGRAPHY .............................. 207
LIST OF TABLES

Table
1. Analysis of Variance .............................. 126
2. Means of Experimental and Control Groups ........ 128
3. Means of Boys and Girls .......................... 130
4. Means Between Grade Levels ...................... 132
5. Means of Boys and Girls in Experimental and Control Groups ........................................ 134
6. Means of Grade Levels Within Treatments ........ 136
7. Means of Boys and Girls within Grade Levels Within Treatments ............................... 139
8. Means of Boys and Girls within Grade Levels ........................... 141

LIST OF FIGURES

Figure
1. Secret of the Andes--Literary Analysis ............ 110
2. Means for Experimental and Control Groups ....... 129
3. Means of Boys and Girls .......................... 131
4. Means between Grade Levels ...................... 134
5. Means of Boys and Girls in the Experimental Group ........................................ 135
5a. Means of Boys and Girls in the Control Group ... 135
6. Means of Grade Levels Within Treatments .......... 137
7. Means of Boys and Girls Within Grade Levels Within Treatments ............................... 139
8. Means of Boys and Girls Within Grade Levels ........................... 141
Chapter I

THE PROBLEM

Introduction

A 1952 speech by Commissioner of Education Earl McGrath triggered the Foreign Language Elementary School explosion in the United States. Since then, there has been debate and discussion as to how to best implement FLES programs in the nation's schools.

The twenty years since 1952 have seen many FLES programs come and go. These programs have reflected failures and successes, arguments about method and optimum age, and struggles for qualified teachers. Lately, programs have suffered a demise due to financial strains in many school districts, although successful ones well entrenched and well supported have continued to flourish. Such is the Des Plaines, Illinois Elementary School program in Spanish which participated in the experiment for this dissertation.

Therefore, even with a good deal of dissatisfaction from some quarters, many educators have still remained faithful to their belief in FLES. The fact that some fine programs do exist indicates that some educators still feel
FLES is an important adjunct to elementary education.

F. Andre Paquette, in his preface to New Dimensions in the Teaching of FLES, explains the purpose of the ILP-ACTFL conference of 1968 by quoting Emma Birkmaier:

You were invited to this conference for two reasons: to explore many new ideas about American elementary education and to initiate a dialogue between teachers of foreign languages in the elementary school (FLES) and others interested in the education of young Americans.¹

In her introduction to the five position papers in New Dimensions, Lorraine Strasheim says:

The meetings began with the premise that FLES education, in order to provide the most meaningful experience possible for the elementary pupil, must be integrated horizontally into the total elementary curriculum as well as vertically into the long language sequence.²

The writer considers the possibility of three positions or attitudes of educators regarding FLES. One would be to disregard its importance in elementary education, the second would be to consider it an important discipline, and the third would be the belief in the integration of FLES with other areas of the curriculum.

The writer does not see, however, an incompatibility between positions two and three. She believes that the idea of "horizontal integration" in the elementary curriculum is


²Lorraine Strasheim, New Dimensions, pp. 7-8.
both possible and advisable along with "vertical integration" which affords a long language sequence. The horizontal integration can, and should, strengthen the entire elementary school curriculum.

There is another important implication for FLES in the nation's schools today. This is the call for and appearance of bilingual (mainly Spanish-English) and TESOL programs. Many educators now see the importance of FLES in the light of not only teaching Spanish to Americans, but in helping the native Spanish speaking child to retain his own language in the bilingual setting. The population rise of the Spanish speaking American has seen a rapid increase in these bilingual and TESOL programs in the southwest, southeast, and many large, metropolitan centers. This interest in bilingual education has also sparked a need for foreign language in the elementary school.

Nature of the Study

This study begins with a fundamental premise: that foreign language should be taught in the elementary schools. The writer believes it is the only way to provide a long enough sequence to ensure some mastery of a second language within the schools, and it affords an excellent opportunity to expose the child to other cultures at an age when he is most susceptible and least prejudiced toward other ways of
life. However, it is noted that while the writer believes in this premise, its existence is not a nationwide phenomenon. Therefore, she wishes to provide plans which are flexible enough to be incorporated into an elementary school with a Spanish FLES program, or into any elementary school which does not have FLES, but which does teach language arts and social studies, and does wish to pursue the cultures of the Spanish speaking world.

In addition, the writer believes these plans can readily be adapted to meet the needs of bilingual and TESOL programs involved with Spanish speaking children.

The first purpose of this dissertation, then, is to provide vehicles for the integration of Spanish, language arts, and social studies in the elementary school curriculum. Throughout the curriculum section, the writer will present reasons why the integration of these three areas of the elementary school is both possible and natural.

It is important that the considerations for this integration be based on the existing elementary school curriculum, and not on possible future reforms which might never occur. There is an interesting point of view,

however, explained by Bruce Joyce. It is concerned with the near future and its implications for foreign language instruction. Mr. Joyce believes that foreign languages should be taught in the elementary school but wants to determine how it (foreign language study) can be shaped so that it will be compatible with the elementary school in the future and effective within it.

If this "near future" were to become the actual present, the writer believes that her plans for elementary school curriculum integration could be fruitfully carried out within even something as totally different from today's average elementary school as that which Joyce proposes.

He discusses the idea of new schools replacing what now exists, some of them possibly using the idea of curriculum modes. He further explains these modes:

- Level One: A Self-Instructional Mode
- Level Two: A Tutorial Mode
- Level Three: A Scientific Mode
- Level Four: A Mode of Dialogue and Reflection

Joyce's notion of the implications of this type of future education for foreign language instruction is:

My own inclination would be to operate in the second and third modes. At the third mode I would plan a


2 Ibid. 22.

3 Ibid. 27, 28.
program with English teachers in which the study of culture, literature, and linguistics and the acquisition of language are engaged in as a scholarly study. Then I would try to complement this by building a support system that could function in the second mode, so that people who chose to attain competence of various kinds in different foreign languages in the school could, in that way, function as a giant storehouse of opportunities for those who choose to pursue them.\textsuperscript{1}

It would be at the third mode that the writer would consider the use of the plans proposed here.

Whatever the school or the system, however, there is no doubt that foreign language, literature, and culture are inextricably bound together. Therefore, it seems obvious that some sort of integration of these various curriculum areas needs to exist. It is upon this basis that the writer proposed the plans set forth in this dissertation.

It is not within the scope of this study to be concerned with how or when foreign languages should be taught in the elementary schools. Assuming that they are taught, the purpose here is to determine the feasibility of relating the FLES program through a close association with the language arts and the social studies in an attempt, not to water down all or any of these areas, but to strengthen them. This does not mean that FLES should be made less effective as a language learning process, nor should it have to fight for its existence in an attempt to justify itself so that it no longer resembles foreign language learning,

\textsuperscript{1}\textit{Ibid.} 28.
but becomes lost in some sort of integrated program where no learning takes place. The call is for quality education in all areas of the curriculum, including FLES.

The second purpose of this dissertation is to try to promote a more positive attitude on the part of students toward the Spanish speaking segment of American society and toward Spanish speaking people throughout the world.

In the Northeast Conference Report of 1964, the Working Committee deals in depth with the non-English speaking people of the United States in an article entitled "The Challenge of Bilingualism."¹ The authors are concerned with the lack of emphasis on programs designed to encourage the continuation of languages of non-English speaking ethnic groups. They say

Why is it our public school policy to ignore or stamp out the native competence while at the same time undertaking the miracle of creating something like it in our monolinguals?²

This is, indeed, a pertinent question. What is even more startling is the information revealed in a table in the Appendix of the report. The table shows the 1940-1960 census of twenty-three foreign languages spoken in the


²Ibid. 57.
United States in 1940.\textsuperscript{1} Of these twenty-three, only five had increased in the years to 1960. The most striking gain of all is in the Spanish group with an increase of 1,474,461 or seventy-nine per cent. (1,861,400 in 1940 and 3,335,961 in 1960). According to Rodriguez,\textsuperscript{2} in 1969 there were five and one-half million Mexican speakers of Spanish in the southwest, eighty per cent of whom lived in Texas and California; another one-half million Mexican Americans who had moved away from the southwest to other parts of the country; one and one-half million Puerto Rican Americans; and one-half million Cubans. This is a total of 8,000,000 Americans who are Spanish speaking, and this does not include any other Latin Americans or Spaniards who have made their homes in the United States. It is an impressive enough list of statistics to provide a reason for considering these Americans an important minority faction in the United States.

While many other Americans of second and third generation have given up the mother tongue and slipped into the main culture, the Spanish American has clung to his language, traditions, and way of life for as many as five

\textsuperscript{1}Ibid.

generations.\(^1\) The proximity of the Mexican border, the 150,000 Mexican Americans\(^2\) who comprise a migrant labor force and often become a community unto themselves, the constant commuter service between New York and San Juan, and the recent Cuban refugee immigration have all contributed to the rapid rise of Spanish speaking people in the United States, and have influenced the retention of their own language and cultures. All this is evidence enough for special programs in certain geographical and urban areas of the country and for an interest in the importance of Spanish as a second language in the United States. However, what can be done, and more important, what needs to be done throughout the country is to develop programs designed to promote understanding and respect for this culture as a part of the contemporary American scene.

There has been a great deal of discussion and many attempts to assimilate these people into what is often called "main-stream America." This method, the writer believes, is not an adequate answer at the present time. An analogy will explain. There are two gardens in a museum in San Juan, Puerto Rico. One is a Spanish-American garden, the other is an Anglo-American garden. They exist, side by side, each a symbol of a proud culture, each with a great

\(^1\)Ibid. 36.

\(^2\)Ibid.
deal to offer the other. This is what should be the attitude of all educators in the United States: the cultivation of a system of gardens to exist side by side; an outward manifestation of the striving for understanding and acceptance of other cultures and other languages. This can at least be the short range goal. The long range goal should be an assimilation of all sub-cultures into one America, perhaps in the far distant future, but in the future nonetheless.

Rodriguez says that language teachers must assume a role of leadership in the promotion of the belief that cultural (ethnic) heritage is an enriching, vital asset in society, and that the bilingual or bicultural person is "advantaged."¹ Why else do we teach foreign languages? Language teachers have always by their very existence been promoters of bilinguals. It is only natural that they do assume leadership in planning programs to inspire an attitudinal change in the majority and minority cultures of the United States. America has always been a land of minorities. The official language of the United States is English. One needs English to function within the society. However, the myriads of linguistic groups speaking Shawnee, Swedish, and Spanish as well as non-standard dialects such as black and Appalachian speech need to be respected and known as

¹Ibid.
contributors to this unique culture. It is time we made these ideals a vital part of our real culture.

The foreign language discipline in the schools of the United States has often been the center of arguments as to which language should be studied. It is the writer's opinion that any foreign language is worth the time and effort spent. Decision, however, must be made in the schools, decisions often based on practical considerations. The sheer geographical expanse of the Spanish speaking world places its language as one of those at the top of the priority list if one would consider numbers alone. Spain, South America, Central America, Mexico, and the Caribbean are primarily Spanish speaking.

But more important than mere numbers is the fact that Latin Americans and we, of the United States and Canada, are Americans all. We share a common hemisphere and a common need to understand as much as possible about each other. We all have a common heritage from Europe, but we also have our own unique heritage combining the European with the Indian and the African world. We all now face a struggle in the New World.

It is time that the United States recognize its debt to Spain as well as to England. The Spanish influence is evident from St. Augustine, Florida to Father Junipero Serra's missions in California. Our need to learn about and understand the Spanish language and cultures begins with
Spain, the mother country, joins in our common heritage with Spanish America, and becomes contemporary because of our Spanish speaking friends and co-citizens in the United States. Much more needs to be done in our schools to emphasize this important debt to the Spanish language and the Spanish cultures.

Statement of the Problem

The problem is two-fold. First, the writer sought to provide mini-courses for the integration of Spanish, language arts, and social studies in the elementary school in an effort to strengthen the curriculum; and second, she sought to try to affect a more positive attitude on the part of students toward Spanish speakers and their cultures as well as increase ethnic pride among all Americans. The mini-courses will be plans for the teaching of children's literature which reflects authentic cultures of peoples of the Spanish speaking world.

The Elementary School Curriculum

It seems advisable to begin this section with a definition of curriculum. The Encyclopedia of Educational Research states that since the 1930's, curriculum has been defined as "all the experiences a learner has under the
guidance of the school."¹ Macdonald defines curriculum as "the system of planned actions for instruction" with instruction explained as a "system for putting the plan into action."²

The first definition seems too broad; indeed, broad enough to include recess and lunch, while the second seems a bit vague. The writer will define curriculum as the system of instruction designated by the school in a stated time allotment. This will include science, mathematics, language, social studies, the arts, and physical education. This is to define curriculum as opposed to "extra-curriculum" which might include performances, athletic events, and club activities.

No one needs to be informed of the upheavals in American education today. The public is painfully aware of diametrically opposed views among educators, dissatisfaction with the results of schooling, and a variety of answers proposed for the many failures of the schools; answers which include performance objectives, performance contracts, and free schools.


The purpose of one facet of this dissertation is to attempt to strengthen the existing elementary curriculum by tying together obvious cross-disciplinary possibilities, by joining forces with those who wish to raise the level of intellectual accomplishments within the schools, and by providing opportunity for opening the minds of students to the world about them, thereby allowing them to make their own enlightened decisions.

There is, in a search through the literature, cause for some confusion on the part of the writer, as it is difficult to determine what actually exists in the schools. There is an inclination for some educators in curriculum to state their own goals or what they feel ought to be the goals of education. Goals are important, but not at the expense of their non-implementation in the schools. There is sometimes a gap between those who write articles and books on curriculum and practices and procedures that exist in the schools. There seems to be a state of general upheaval, confusion, revival, alternatives, and solutions.

In considering the elementary school curriculum, it is important to understand the differences between what actually exists in the majority of American schools; what the contemporary trends are; and what constitutes reform movements, whether forced or voluntary. Thus, it is necessary to be aware of these differences regarding curriculum
in an attempt to logically determine what is possible within the reality of the schools.

When Frazier says that important trends in elementary school curricula are the modification of subject-matter and a re-orientation to ethnic needs,¹ it should be understood that these are directions in which curricula are moving, and perhaps they have not yet appeared all over the country. Although it is obvious to most educators that the latter is quite a prevalent trend, the former might not be quite so apparent. Anyone who has been involved in education at any level in the last three years is aware of the results of the cry for Black studies, Indian studies, and bilingual education for Spanish speaking Americans. Modification of subject matter is not quite as well known.

During the 1960's, the curriculum was generally arranged in topics and integration among the areas was stressed, at times bringing with it the danger of the swallowing-up of certain areas of the curriculum.² The changes since 1955 which have had an affect on the schools presented a movement in elementary education toward a comprehensive curriculum which has involved mathematics, science, and foreign languages. The Association for


²Ibid., 421.
Supervision and Curriculum Development (1965) stimulated projects in all fields. From various disciplines a curriculum development team concerned themselves with a reform movement (Goodlad, 1964) which was labelled "new curricula." (Heath, 1964)¹ This brought attention to the selection of subject matter, more effective ways to organize it, and the structure of disciplines and knowledge as an approach to curriculum problems. Based on the idea that learning expectations should be raised, subject matter such as foreign languages appeared in the elementary curriculum. The stressing in this movement of intellectual development of children based on Bloom's cognitive goals caused some educators to be concerned. They believed a subject-centered curriculum might lose sight of affective goals.² However, another point of view on the subject is exemplified by Silberman. He says "the false dichotomy between the 'cognitive' and the 'affective' domain can only cripple the development of thought and feeling."³

There has been a trend to bring ideas of modes of inquiry of the scholarly disciplines into curricula for young children based on Bruner's The Process of Education.⁴

¹Ibid., 421.
²Ibid.
This has guided reform programs such as the new math, the new science, the new social studies, and Project English.

Whereas the existence of foreign languages and the new math in the elementary schools is well-known, other reforms have not exactly taken, as Joyce says, "the nation by storm." He refers to movements such as teams of people with aids and paraprofessionals in the classroom, individual instruction, non-graded classrooms, and alternate staffing and curriculum organizations. Joyce makes a most interesting point when he says that fifteen years of innovative activity have made very little impact on the schools. (1953-1968)

Generally, the average teacher works in a self-contained classroom, usually overburdened, asked to do more and more, although specialists in art, music, physical education, and more recently foreign languages, had increased. Joyce says that the three Rs have so dominated the elementary curriculum that it is difficult to get teachers to teach anything else; i.e., laboratory science, mathematical theory, or literature. He maintains that "at present there is virtually no literature taught in the average elementary school." Basic skills have priority. He believes that

2Ibid., 20, 21.
3Ibid.
attempts at innovations are most successful in areas that are already well established such as mathematics.¹

Educators have always been concerned with the priorities of school time. Oscar Jarvis in his article on time allotment in the elementary schools shows school curriculum policies in sixty-four metropolitan districts for grades four, five, and six. The daily class schedule is described below:

<table>
<thead>
<tr>
<th>Time</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:30 - 8:40</td>
<td>Opening Exercises</td>
</tr>
<tr>
<td>8:40 - 9:40</td>
<td>Reading</td>
</tr>
<tr>
<td>9:40 - 10:25</td>
<td>Arithmetic</td>
</tr>
<tr>
<td>10:25 - 11:10</td>
<td>Social Studies</td>
</tr>
<tr>
<td>11:10 - 11:50</td>
<td>English</td>
</tr>
<tr>
<td>11:50 - 12:20</td>
<td>Lunch</td>
</tr>
<tr>
<td>12:20 - 12:50</td>
<td>Science</td>
</tr>
<tr>
<td>12:50 - 1:50</td>
<td>Physical Education</td>
</tr>
<tr>
<td>1:20 - 1:50</td>
<td>Music</td>
</tr>
<tr>
<td>1:50 - 2:10</td>
<td>Spelling</td>
</tr>
<tr>
<td>2:10 - 3:10</td>
<td>Handwriting, Spanish, Health, or Art²</td>
</tr>
</tbody>
</table>

¹Ibid.

Jarvis makes it clear that these figures are an indication of what is and not what should be. The writer is concerned with what is and not with what should be.

It is also evident that the schedules are based on a self-contained classroom. Jarvis states that more departmentalization occurs in grade six, thus demanding more specifically prescribed time. The Encyclopedia of Educational Research reveals that seventy-five percent of the elementary classrooms are self-contained, and in forty percent of the schools, grades six, seven, and eight are departmentalized.

In considering Jarvis' schedule, social studies is listed, and often, of all the possible languages, Spanish. English is a puzzling category. Since reading, handwriting, and spelling are mentioned separately, the writer can only assume that it refers to grammar or structure, and possibly composition and literature. While art and music are both listed specifically, literature is not.

Summary

The majority of American elementary schools still operate within the concept of the self-contained classroom

1Ibid, 65.

with one teacher, and possibly specialists in art, music, physical education, and foreign language. Departmentalization often takes place in grades six, seven, and eight. Social studies, language arts, and Spanish are taught in elementary schools.

Important trends are the modification of subject-matter, and re-orientation to ethnic needs. Generally, innovations have had little effect on the elementary school.

The Social Studies Curriculum

In an article entitled "Humanizing the Social Studies in the Elementary School", Poole says that how the social studies is defined might determine how it is taught.\(^1\) Kenworthy defines the social studies as "people."\(^2\) Douglass and Fraser identify it as a school subject "derived from the social sciences focusing on human relationships."\(^3\)

As is shown in Kenworthy's diagram below, the social studies could be thought of as the central core of all education, relating itself to all aspects of man. It, therefore, takes on an extremely broad connotation and could

\(^1\) Max Poole, "Humanizing the Social Studies in the Elementary School," National Elementary Principal, April, 1970, p. 40.

\(^2\) Ibid., 40, citing Leonard S. Kenworthy, Social Studies for the Seventies.

\(^3\) Ibid., 40, citing Malcolm P. Douglass, Social Studies from Theory to Practice in Elementary Education.
allow for the humanizing for which Poole calls.¹

J. V. Michaelis defines the social studies as the area that encompasses those aspects of history and the social sciences that are believed to be of greatest value for the general education of students in elementary and secondary schools.²

¹Ibid., 40.

He says the social studies seeks to stress the social, economic, and political aspects of man, both close to home and far away; past, present, and future. The objectives are cognitive and affective including content and process as well as attitudes and values. Michaelis further explains that the affective objectives seek to develop attitudes, values, and appreciations resulting in respect for others and open-mindedness toward different points of view. He continues to strengthen the interdisciplinary approach when he pleads for experiences to stimulate the imagination and take the student "beyond the facts." He suggests the use of poetry, drama, films, art, and music as an important adjunct to the social studies.\(^1\) These artistic additions to, or associations with, the social studies curriculum can provide the very human dimension so necessary for enlivening the factual aspects and creating the feeling of personal relationships between history and its related fields.

According to the *Encyclopedia of Educational Research*, the social studies in the past has advocated the expanding curriculum approach in grades kindergarten through six with no theory other than beginning with the child himself and proceeding out into the world little by little. Whether the junior high school is considered part of the elementary curriculum or part of the secondary school, the

\(^{1}\text{Ibid.}, \text{pp. 2, 7, 8-10.}\)
social studies in grades seven through twelve has usually contained world history, United States history, and Civics.¹ Hansen studied the sequences in the state of Wisconsin and found that geography was taught in grade seven, United States history in grade eight, and citizenship in grade nine.²

Sometimes the intermediate grades and the junior high school grades are departmentalized, other times the arrangement is a core curriculum. Phillips, in studying the use of core curriculum materials found no significant differences between core and non-core curricula in achievement, development, or self adjustment among the students.³ Aldrich discovered that the students in the non-core curricula developed more liberal attitudes.⁴

Everett T. Keach, Jr. says the 1950's showed a crisis in American education sparking an examination of the curriculum. He maintains the social studies curriculum revealed inadequacies and outdated, unrelated materials,¹¹


⁴Ibid., citing Julian C. Aldrich et al., "Social Studies for Young Adolescents: Programs for Grades 7, 8, 9." National Council for the Social Studies.
showing a need for updating the area for contemporary children.¹

In studying the content of the social studies curriculum, the critics noted that history and geography dominated. They said that many teachers regarded history as a "body of proven facts not subject to reinterpretation." The teachers considered geography a "study of the physical and political features of the earth, with a liberal sprinkling of stereotyped descriptions of other peoples."²

Ladue discovered that the interests of pupils succeeded their own geographical environment and included internationally current problems.³

In the light of so much criticism Keach believes the 1970's will see a "conceptually-oriented curriculum." He says that there will be an emphasis upon anthropology at the primary level drawing resources from, and being supported by, the other disciplines in the social sciences. At the intermediate level, economics, history and geography of selected regions of the world being intensively studied will, in


²Ibid., 31-32.

turn, be supported by anthropology.¹

Cultural anthropology, then, is an important new area influencing the social studies. The new premise is evolving toward

"... an integrated study of human behavior with individuals and groups seen in interaction with the socio-economic-political-cultural environment.²

There seems to be no significant research concerning the content from cultural anthropology, however. The University of Georgia Curriculum Project in elementary education deals with the study of man in his cultural setting and builds an understanding of the structure of anthropology and the use of anthropological concepts to look at the local environment. It concerns man-man relations. There is to be a geography project soon dealing with man-land relationships.³

The University of Minnesota research team also believed that the social studies curriculum needed revision, and spent five years developing a new framework for grades kindergarten through twelve. They, too, used key concepts and major ideas from cultural anthropology presented together to students throughout their schooling. The goals

¹Everett T. Keach, Jr., "Trends," New Dimensions, p. 32.


are to develop generalizations, skills, and attitudinal behaviours.\(^1\) It seems to be a spiral method with cultural concepts studied at increasing levels of difficulty. The materials were developed for all grades with more emphasis placed on the non-Western world, the behavioural sciences, and the inquiry method. An interdisciplinary staff was used.\(^2\)

Keach notes three major trends in the social studies.

1. The introduction of new content in the curriculum

2. The modification of the expanding environment approach

3. The recognition of kindergarten as an integral part of the curriculum

He believes the expanding idea will still predominate in the future, with some modification. This modification seems to be a cross-cultural dimension such as the study of families in other areas of the world in comparison with families at home. Much of the materials will be developed in packages.

Keach also believes that fewer topics will be used during the school year in the primary grades; perhaps only the study of two or three families from different cultures. At the intermediate level, the study may move to three different regions of the world.\(^3\)


\(^2\)Ibid.

\(^3\)Everett T. Keach, Jr., "Trends," New Dimensions, pp. 31-33.
Hanna and Lee in a Stanford Project worked on the expanding community concept. There were ten dissertations, each dealing with a basic human activity. The writers identified 3,272 basic social science generalizations.1

The four trends that seem to be emerging are:

1. The inclusion of content from all the social sciences
2. Content to be introduced earlier, and to last longer
3. The inquiry-centered approach
4. In-depth studies of certain, selected areas, eras, or issues resulting in fewer significant concepts

There is a movement toward a heavier emphasis on inquiry, on human relationships, on contemporary affairs, and on cross-disciplinary social science. The abilities and interests of children seem to go beyond the present.2

Clements examined how the anthropologists, sociologists, and historians engage in the inquiry method. He identified the stages as 1) clarification of the inquiry purpose, 2) conducting the inquiry, and 3) reporting the findings.3

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The trends have also resulted in area studies which can be the basis for a number of sub-topics. Walsh incorporated these goals in a teaching model for culture studies in the elementary school. It contained five projects concentrating on the Sub-Sahara, Africa, Asia, and Latin America; and contained content guides and materials.¹

Because of the basic-concept and the inquiry-centered approach trends, the relationships toward values are becoming more realistic. These include the study of contemporary values "in flux," and the establishment of values which will provide insights for meeting new problems.² In defining content values, there are two approaches; the direct, and the indirect. The direct approach includes investigation, research, travel, thus moving toward diversity. (Perchlik, 1964.)³

The indirect approach generates three considerations:

1. The desire not to be involved in moralistic indoctrination

2. The understanding of anthropological research results which shows how one gains in the comprehension of his own culture through the study of other cultures.


²Ibid., 1234.

3. Empirical evidence

In a study by Horton, it was found that regarding democracy versus totalitarianism, attitude results do not correlate positively with instruction in civics and democracy.¹

Summary

The social studies is concerned with people. In the past, it has concentrated on history and geography in the junior high school, and the expanding environment concept in the elementary school. This elementary school approach has included the study of other cultures, usually at the intermediate level.

Emerging trends include the introduction of new content, the modification of the expanding environment approach, the inclusion of content from all the social sciences, content introduced earlier and lasting longer, the inquiry-centered areas, human relationships, and cross-disciplinary social science. Anthropology is an important, emerging area in the social sciences.

The Language Arts Curriculum

The language arts curriculum generally includes reading, writing (both creative and composition), spelling, structure or grammar, literature, and the oral communication skills of listening and speaking. It tends to be in itself a composite with the greatest emphasis placed upon the reading skills.

The fact that the Association for Supervision and Curriculum Development of the National Education Association has included a chapter on foreign language instruction in their publication Interpreting Language Arts Research for the Teacher\(^1\) seems to indicate a belief in the close relationship between native and foreign language study. Though the language arts curriculum is concerned with first language acquisition, and the foreign language curriculum with second language acquisition, the fact remains that both are linguistic endeavors, and capable of reinforcing one another. The old claim that "learning Spanish has helped my English" is true enough.

There is an area of the language arts, however, which is neglected in the elementary schools. This is the study of literature.

\(^1\)ASCD, Interpreting Language Arts Research for the Teacher, ed. by Harold G. Shane, James Walden, and Ronald Green, ASCD-NEA, 1971.
No one needs to ask "Why literature?"; yet, the void is an obvious and a serious one and we find ourselves asking "Why not literature?" To neglect the study of a child's native literature is not only to subserviate the arts, but it is the surest way to provide the narrowest of all possible educations. The study of literature should be a discipline in itself, but as James A. Smith says:

Literature fulfills a need in the modern school which does not confine it to the language arts alone. It touches on every aspect of living and, therefore, should become an integral part of the entire school program.¹

Literature, the art, like anthropology, the social science, is the embodiment of human experience. Aldous Huxley points out that

Literature is indispensable because its main concern . . . is with man's more private experiences and with the interactions between the public universes of 'objective reality,' logic, social conventions and the accumulated information currently available.²

William Marquardt has said that

. . . empathy is obviously a desired end product of learning, but what is often overlooked is that it is also a starting point . . . the surest way to teach empathy for culturally different persons is through literature. Literature vivifies and


highlights the ways people of a particular culture live. But more important, it enables the reader to experience how they feel.  

The Jarvis survey of elementary curricula reveals the teaching of reading, English, spelling, and handwriting. There is no mention of literature unless one is to assume that it is included in the category labelled English. Another possibility is that the reading time allows for a combination of reading with literature. In any case, this void leads to the speculation that art, music, and Spanish may be considered more important for the elementary school child than the literature of his own tongue. And as can be seen, none of the arts, nor foreign language, receive as much time allotment as the other areas of the curriculum.

Ruth Strickland notes the persistence of many leaders in the language arts in calling attention to the need for including literature as a part of the language curriculum. The call is more for literature as a discipline in itself, as an enjoyment evoking a human emotional response, rather than as a means to another end; i.e., to teach reading or to discuss grammatical usage. Strickland's claim that literature should be listened to as well as read

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privately has important implications for this study.\(^1\)

Durkin, and Plessas and Oaks also support the importance of oral reading in developing reading skills.\(^2\)

In 1968, Cohen tested the effects of New York City slum children and found that daily oral reading developed significant gains in vocabulary and comprehension.\(^3\)

Norinne Odland comprehensively reviews the teaching of literature in the elementary schools.\(^4\) She includes curriculum guides, textbooks for children, textbooks for teacher education, standards for teacher preparation, and opinions of specialists. She further deals with implications for study and research. An important revelation from her report is that literature is dealt with in the elementary school in a variety of ways. However, it is usually included in the reading or language arts curriculum. Literature is often recommended and included in curriculum guides, but in connection with other areas. Odland concludes that


\(^3\)Ibid., citing Dorothy H. Cohen, "The Effect of Literature on Vocabulary and Reaching Achievements."

there are four situations which comprise the teaching of literature in the elementary schools.

1. Study in the day defined as literature. This considers literature as a separate subject matter area and is rare.

2. The library used for reading guidance. No one seems to know exactly how much guidance there is.

3. Literature as part of a planned program for enjoyment and continued interest in reading. This is also infrequent as literature is the main goal and not peripheral.

4. Literature used as a secondary goal in connection with reading, language arts, social studies, and science. The objectives are only indirectly related to literature. This method is the most frequent; no direct teaching of literature is done, but it is considered important for its contribution to other areas of the curriculum.\(^1\)

In her sections on conclusions and recommendations, Odland says:

Literature is used with many curriculum areas, and the practice is usually recommended. What is the effect on children's attitudes toward the literary and personal value of reading when the major approach to literature is using it to accomplish objectives in other curriculum areas? In the search for balances, should there be both literature as literature and literature as it enhances and enriches other studies?\(^2\)

In a review of the studies concerning literature in the language arts, Bishop found that most of the information was limited to descriptive reports. He asks why the schools

\(^1\)\textit{Ibid.}, 52-54.

\(^2\)\textit{Ibid.}, 53.
have not desired behavioural results from the study of literature such as the transmission of cultural values to the learner as guides to help him function in society.¹

There have been study centers set up by the United States Office of Education which have resulted in the following projects:

1. The University of Nebraska's kindergarten through twelve program based on myth and literary instruction advocated by Northrup Frye.

2. Carnegie Institute of Technology's thematically-based curriculum.

3. Purdue's "Great Works" curriculum.

4. Hunter College's Gateway English program for the disadvantaged in grades seven through twelve.

5. The University of Oregon's curriculum emphasizing literary forms and crafts.

6. Florida State's program to strengthen cognitive processes based on Bruner and Piaget.

The Hawaii Curriculum Center of the Hawaii State Department of Education and the University of Hawaii designed a literature study program for kindergarten through grade twelve.³

All of these programs, however, are university designed,

¹Hal Bishop, "Research in the Realm of Literature," Interpreting Language Arts, p. 98.

²Ibid., 100.

specialized innovations, and again what exists in the schools seems to be quite another thing.

In an important article by Kimmel, the author classifies the studies of children's books into those dealing with "general effects," those concerned with content analysis, and those designed to overcome prejudice.\(^1\) He raises the question whether or not children's books affect their attitudes and values, and says most people have taken this notion for granted if one were to judge by the amount of books on the market displaying themes of sympathy and understanding toward numerous races, religions, and nationalities. He then cites studies designed to determine this:

> In the light of the amount of concern with the problem, it comes as quite a surprise to the reviewer to find that objective studies of the affective qualities of children's literature are few, open to question, and sometimes contradictory.\(^2\)

He then explains in detail a study by Fehl L. Shirley (1969) which set out to determine the effects of reading on concepts, attitudes, and behaviour. Shirley's subjects were 420 high school students; the books used were adult ones such as *Black Like Me*, *Peyton Place*, and *None Dare Call it Treason*; and the method was an individual student's account of how he was affected by his reading. The

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\(^2\)Ibid., 210.
most interesting findings were that, while "fifteen per cent of the subjects noted a behavioural change," the greatest changes occurred in concepts and attitudes.¹ Kimmel seems sure these attitudes and concepts will eventually result in subtle behavioural changes. Perhaps so, but it would certainly be difficult to trace the reasons for these changes over a period of years. Kimmel also questions the method of asking high school students to rate themselves. There is simply no way of determining the authenticity of such responses.

Kimmel remarks that much of the literature advocates the marriage of reading and overcoming prejudices, but few studies report any findings. J. W. Schneyer reports three studies dealing with this topic.²

In 1944, Evalene P. Jackson studied the "Effect of Reading Upon Attitudes Toward the Negro Race." She read a story favourable to blacks to two white, junior high school, experimental groups. Two control groups did not receive the story. The results were a positive attitude on the part of the experimental students. In the south, in 1944, this seems a remarkable feat in itself. Jackson administered the questionnaires two weeks later and found that the children

¹Ibid., 211, citing Fehl L. Shirley, "Influence of Reading on Concepts, Attitudes, and Behaviour."
²Ibid., 211, citing J. W. Schneyer.
had lost what they had previously gained in attitude.¹

In 1965, F. L. Fisher taught three groups of fifth graders. One group read six stories favourable to American Indians; one group read and discussed the stories; and the third group acted as the control group. Fisher also found favourable attitudes among the children toward the Indians.²

R. H. Tauran (1967) read favourable and non-favourable stories about Eskimos to third graders. He found positive attitudes were reinforced by the positive stories.³

In another study, Tatara presented favourable stories about scientists to students. He found it was difficult to predict attitudes.⁴

Studies concerned with content seem to be the most prevalent. In Alma Homze's examination of children's literature from 1920 to 1960, she found that the middle-class white child dominated the books, and the older books emphasized the family while the more recent books stressed

¹Ibid., 218, citing Evalene P. Jackson, "Effects of Reading Upon Attitudes Toward the Negro Race."


³Ibid., citing R. H. Tauran, "The Influences of Reading and Discussion on Attitudes of Third Graders Toward Eskimos."

self-reliance and peer relationships.¹

David Gast's study investigating minority groups discovered that stereotypes still predominated although the worst kinds had been eliminated. A curious revelation of this study is that while Japanese and Negro children are shown operating within mainstream America, Mexican, Indian, and Chinese children were set apart in the "adobe hacienda," on the reservation, or in Chinatown.²

There have been studies to determine students' preferences in books. Simpson and Soares checked 4,240 junior high school students and found them to prefer stories with action, conflict, clear language, animal characters, teen-age heroes, and the theme of bravery.³

Loban found adolescent readers tended to identify with those characters that resembled themselves.⁴


Squire found that children often reject prize winning books. He also discovered:

1. Intelligence is not an important factor in reading interests.
2. Sex difference is quite significant.
3. Age is more important as a factor in the elementary years.
4. Socio-economic backgrounds affect reading interests.
5. Scientific themes, action, surprise and humor appeal to most young readers.¹

Summary

The language arts curriculum is concerned with all aspects of the students' first or native language.

The study of literature as a discipline in itself is rare in the elementary school although there are certain specific literature projects in existence. Usually, literature is recommended in connection with other areas of the language arts curriculum, often as a secondary goal; or in connection with areas such as the social studies.

Studies concerned with whether or not children's books affect their attitudes and values deal with general effects, content analyses, and the problems of overcoming prejudice. They are relatively few and sometimes contradictory. Studies have been completed dealing with students' preferences.

Foreign Language in the Elementary School

Since the original impetus of FLES in the late fifties and early sixties, a great deal has happened. Many programs have appeared all over the United States, some good and some poor. In 1972, many of the FLES programs were discontinued due to lack of money, interest, and planning; or perhaps all three. Those programs that have survived have been those with administrative and community support, excellent language administration and supervision, outstanding staff, and articulation with the high school. Such is the Des Plaines, Illinois Spanish FLES program.

Interest should not wane and enthusiasm should not disappear for FLES should not be considered a whim. It is the most important facet in the long language sequence and the perfect place to begin the planting of cross-cultural understanding.

Nelson Brooks, in discussing the meaning of FLES, describes the outcomes to be of at least three kinds. One is language achievement, one is individual growth, and the third is attitude shifts toward those who speak the new language.¹

In Eriksson's book on FLES, the authors state that FLES lends itself well to integration and cooperation

between classroom teachers and FLES instructors. This is only accomplished, however, with careful planning and preparation. It does not just happen automatically. The authors also believe that FLES can enrich literature and the social studies through the association with a specific culture. In a sort of combined effort, children learn about a foreign culture in more depth. This learning can be accomplished through folklore and juvenile literature. The study of a foreign language and culture can also enhance ethnic understanding, which is an important concern in education today. FLES can help to build an understanding that there are likenesses and differences among all children of the world, with the idea of withholding value judgments.¹

Margit MacRae believes that people with more vision say yes to FLES. As well as for linguistic reasons, Miss MacRae feels

The use of Spanish in the social studies framework supplied by the study of the Spanish-speaking Americas and the early history of the western part of our own country has helped accomplish the aim of increased intercultural understanding. This has been particularly evident in the appreciation on the part of both teachers and students of the contributions of the Spanish-speaking pupils, while these pupils have in turn learned the value of their parents' language. Thus every youngster in the schools where this second language has been taught has had a door partially opened at least on the

outside world, a glimpse that has hitherto been reserved for the handful of future citizens who elect Spanish in the high school.

No one can deny the validity of these comments, especially at a time when fewer and fewer high school and college students may be exposed to a foreign language.

H. H. Stern believes that FLES offers a unique opportunity which is difficult to provide later in life if a person's training has been purely monolingual. This is the opportunity in the primary or intermediate years to lay the groundwork for a break with ethnocentrism. Stern explains that in the past, nationalistic tendencies and traditions of the community to which the child belonged provided an intense monolingual training in the United States, an "unconscious reinforcement of the naive belief that the American's own language was the only valid medium of communication." Intensified nationalism is a difficult position to break out of in later life. Research in child development shows that the foundations of social attitudes, prejudices and interests are laid in the primary years. The experience of another tongue should always be a part of the child's education.


Mary Finocchiaro believes there is a pressing need for FLES, and that people must be convinced. She says that childhood is the best time to acquire the beginnings of good will and intercultural understanding, when children are less free of prejudice and can believe in the basic oneness of all mankind; where differences in people do not signify superiority nor inferiority. FLES aids in the understanding of cultural pluralism, a prevalent topic in foreign language instruction today. Finocchiaro says

A positive attitude is needed not only toward people in foreign lands but non-English speakers in America. This is best developed in the elementary school.¹

Riestra and Johnson (1964) conducted a study at the University of Illinois to determine the effects of attitudes on elementary school pupils toward foreign-speaking people. Sixty-three pupils who had studied Spanish twenty minutes daily by television and tape for two years served as the experimental group. The control group contained sixty-three pupils who had not studied Spanish. To avoid association with the Spanish class, the students were given an eight page questionnaire in the social studies class which dealt with many language groups. FLES students displayed more positive attitudes toward Spanish speaking groups;

although the latter to a lesser degree. The FLES students did not generalize to speakers of other languages while the non-FLES students were more positive toward speakers of languages other than Spanish.¹

Summary

As well as being an important facet of foreign language learning, FLES provides the opportunity for young students to learn about peoples of other cultures, thereby allowing them to break out of an over-ethnocentric position.

Chapter II

ANTHROPOLOGY AND LITERATURE

Anthropology and Culture

Anthropology, the main focus in social studies today, is divided into two basic fields: physical anthropology, and cultural anthropology. Archaeology serves both. Our concern here is with cultural anthropology.

Social scientists and foreign language teachers are naturally concerned with cultural anthropology, or ethnology (the science of culture) which comprises ethnography (the raw data), and linguistics. Culture is defined as:

... more than a collection of mere isolated bits of behaviour. It is the integrated sum total of learned behaviour traits which are manifest and shared by the members of a society.1

There are two crucial concepts from cultural anthropology which are essential to the foreign language and the social studies teachers' knowledge and function in the classroom. One is the fact that culture is learned, thereby ruling out any biologically conditioned forms of behaviour. Many lesser creatures, such as the ant and the bee, have

social organizations which are, however, controlled by instinct. In other words, various ants or bees are produced and by biological instinct perform certain duties in the social system. Even animals such as wild herds band together under leadership, while the higher forms of apes such as the chimpanzee have forms of nascent culture.

Only man, however, has the capability to create and maintain culture. This brings us to the second important point. Culture is realized by man’s complex nervous system, his ability to think or rationalize, his extended memory span, and his use of verbal symbols (language). Therefore, the development of communication provides a real culture, making language and culture inseparable.

The bulk of culture is phrased in thought—sub-vocal speech—and transmitted by word of mouth. It is often said with only slight exaggeration that culture exists in and through communication. The lack of developed communication bars all speechless animals from real culture forever.¹

Since language and culture are inseparable, and culture is a learned feature, the foreign language teacher is automatically involved with culture through his involvement with language. He can, and should, teach the foreign culture in the classroom. And if the social studies teacher is concerned with anthropology and culture, he is automatically concerned with language.

¹Ibid., 170.
According to Herbert Spencer and A. L. Kroeber, "culture represents the highest level of evolutionary emergence" and is labelled by them—superorganic. If the level is superorganic and the phenomenon is culture, then the studies involved are the social sciences. These are anthropology, the study of mankind; sociology, the study of man in contemporary society; psychology, the study of individual behaviour; political science, the study of the processes of government; geography, the study of the earth; economics, the study of goods and materials; and history, the study of the past. In a sense, anthropology is the study of all the social sciences together. If one places cultural anthropology together with physical anthropology, one obtains the further dimensions of biology and geology; and an entire picture comes into view. It is certainly a good argument for anthropology as the basis of most studies.

In order to avoid an inadequate acquaintance with culture, general and specific, social studies and foreign language teachers should be aware of the fact that because the native culture is learned, other cultures can also be learned; not necessarily to be openly practiced, but to at least be understood. Cultural patterns and behaviour become habits and these, in turn, tend to extend themselves unconsciously into the future of an individual.

1Ibid., 170, 171, citing Herbert Spencer and A. L. Kroeber.
An important notion to come out of this is that which deals with the attitude of man toward his own uniqueness. Each man looks at the world through the rose colored glasses of his own particular customs; he cannot go behind his own stereotypes of what is true and what is false. "Man, all down his history, has defended his uniqueness like a point of honour." ¹ Anthropology has allowed man the degree of objectivity necessary to be able and willing to look at his beliefs in their relationship to those of the rest of the world. Therefore, teachers can now be educated to this anthropological attitude; they cannot foster the habit that one's own culture is the way or the only way.

There is no social problem it is more incumbent upon us to understand than this of the role of custom. Until we are intelligent as to its laws and varieties, the main complicating facts of human life must remain unintelligible.²

In the foreign language classroom and the social studies classroom the way is clear to help students reach out of the egoistic attitude of their own culture toward the realization that alternative cultural patterns exist, even within the national boundaries of the United States. Ruth Benedict says:

The study of different cultures has another important bearing upon present-day thought and behaviour. Modern existence has thrown many civilizations into close contact, and at the moment

²Ibid., 3.
the overwhelming response to this situation is nationalism and racial snobbery. There has never been a time when civilization stood more in need of individuals who are genuinely culture-conscious, who can see objectively the socially conditioned behaviour of other peoples without fear and recrimination.\(^1\)

She continues:

What really binds men together is their culture, the ideas and the standards they have in common. If instead of selecting a symbol like common blood heredity and making a slogan of it, the nation turned its attention rather to the culture that unites its people, emphasizing its major merits and recognizing the different values which may develop in a different culture, it would substitute realistic thinking for a kind of symbolism which is dangerous because it is misleading.\(^2\)

According to Robert Lado, cultural anthropology affords the special training needed to understand the subtle differences in culture as well as an honest appraisal of all cultures.\(^3\) To look for, or to understand, cultural patterns, foreign language and social studies teachers need to know a certain amount of anthropological terminology.

Every culture has a limited number of universals; traits which are common to all society members such as the attitude toward incest in the United States. More numerous are alternatives which give a broader range of choice to society members, such as the selection of one's breakfast

\(^1\)Ibid., 10, 11.

\(^2\)Ibid., 16.

food. All human societies are divided into sub-groups based on age, sex, married or single status, groups, and organizations. This means that cultures are heterogeneous and certain segments display characteristics of their members only called specialities.

Real culture is what people actually do while ideal culture is what people say, and believe they should do.¹

Two other important concepts for the teacher deal with overt and covert behaviour. Overt is that which is expressed in motor activity while covert is an internalized process including thinking and dreaming.

Covert culture controls perception, because it sets attitudes and beliefs. These may be translated into overt action, but not necessarily so, or directly. There may be conflicts of standards in the covert culture which permit only one of the standards to be translated into action. Attitudes, too, may be verbalized into overt expression without attaining realization in full behaviour.²

This position is difficult to accept because it is always painful to face facts which upset or challenge one's deep-set beliefs.

Language teachers have lately been concerned with "deep" and "surface" culture. Defined in anthropological terms, non-material (deep) culture is behaviour, both overt and covert, while material (surface) culture is really an end result of "culturally determined action," a "direct

¹E. Adamson Hoebel, "Nature of Culture," Man, Culture and Society, p. 175
²Ibid., 176.
product of overt action."¹

In discussing social studies, Endres has said:

The secret in analyzing humanistic materials—whether artifacts, poetry, drama, stories, pictures, sculptures, or carving—is to take children beyond the superficial. So much of our study of other lands and peoples has centered on the material culture; what people wear, eat, and sleep in. A study of non-material values—whether dealing with family, politics, religion, or esthetics—is much more subtle; it is also much more exciting for teacher and pupil alike.²

Material culture results in tangible things such as art, artifacts, and technology. If archaeologists in the year 5,000 A.D. were to dig up remains from Cape Kennedy without their being accompanied by written or recorded messages, there would be no way for them to determine how these technical artifacts had been used. To be sure, the archaeologists would have had to have had contact with the living culture. It is the way lists of traits and tangible things are integrated that makes a living culture.

The configuration of a culture is its delineated contours as shaped by the interrelation of all of its parts. It presumes internal integration in accordance with some basic and dominant principles or value systems underlying the whole scheme.³

A culture is never consistent. Each individual is unique, being influenced by his experience and by the

¹Ibid.
patterns of his culture. There is usually a conflict between the general characteristics of a society called tribal or national traits concerned with the "good" person, and the individual personality or self. When this conflict cannot be resolved there are psychopathological implications. It is child training that determines the attitudes of an individual; attitudes which continue throughout his life and in turn influence the next generation. The younger the child, the more plastic he is to alternate cultural patterns. The older the individual the more set he is in his ways and the more difficult it is to have his own culture revealed as only one possibility among many. This is basis for the writer's belief that foreign language is essential in the elementary school.

The term for child training of the members of a society to its cultural beliefs is enculturation. Highly selective borrowing is a common phenomenon which will occur from a direct, prolonged contact between cultures. This contact is labelled acculturation. It is vital that teachers identify these two possibly confusing concepts correctly. Assimilation occurs when members of one ethnic group are integrated into another.¹

The social studies teacher and the foreign language teacher find themselves in a unique position, one that provides the opportunity to encourage students to break away from over-ethnocentrism and arrive at an intelligent maintenance of their own identities as well as an understanding and acceptance of foreign cultures.

The teacher of both foreign and native language may go beyond the study of linguistic symbols and the substitution of linguistic symbols to open up the minds of his students to cultural relativity; whereas the social studies teacher is able to bring the study of the social sciences to its basic assumption—the study of man and man's humanity to man.

The Spanish Cultures

To be a Spanish teacher is to be involved with the cultures of a large portion of the globe. This is both a delightful enterprise and a heavy responsibility. And if the social studies teacher is expected to work with specific cultures, let us say in this case, the Spanish ones, he also must be knowledgeable about Spain, Spanish America, and the Spanish speaking United States. Nothing can take the place of knowing and understanding the foreign culture like observant, considerate time spent within it. Like the anthropologist, the foreign language teacher and the social studies teacher need to spend time "in the field." It is
equally important that the teachers learn culture "at a distance;" from reading, films, literature, and informants.

The necessity of learning about the Spanish speaking people in the United States is in itself, an enormous task. But this part of the Spanish speaking world is perhaps more immediate to North Americans' understanding in more ways than merely learning the language. The prompt and immediate understanding of this country's ethnic problems could very well help in the survival of the culture of the United States itself.

If Spanish teachers and social studies teachers understand that every ethnic group enculturates its offspring within its own unique cultural patterns; that acculturation should take place now with each group respecting and accepting the other; and that assimilation is bound to occur in the future, they can do much to help this cause in the classroom. Assimilation, however, should occur naturally and not by force. When that day arrives, our separate ethnic heritages will probably disappear. This notion is somewhat sad to contemplate, but there is a more important, far-reaching result; a United States with a cohesive culture at last. If one studies the literature of Latin America and North America, it becomes evident that all the separate nations are now engaged in a struggle for their own identities.
Since foreign language educators and social scientists are concerned with more than surface culture, it becomes important to delineate what types of deep culture are important for the teacher. Since our concern here is with Spanish cultures, the most important concepts from Spain (the mother country and source of the cultures) need to be explained.

In *Iberia*, James Michener does much to help the Spanish or social studies teacher isolate the (Spanish) national character traits.¹ He cites **duende**, a mysterious power that makes something or someone eminently Spanish. Not to understand **duende** is to fail to understand Spain. The **Real Academia de la Lengua** defines **duende** as "mysterious and ineffable charm." If everything is right and perfectly Spanish, it has **duende**. Michener says that "without **duende** one might as well quit the game, and I mean this seriously." It is the greatest accolage a Spaniard can bestow on a foreigner when he says "Ud. tiene **duende**."

Another quality to be found in Spain is **gracia**. It again defies definition, but anyone who radiates a "certain something" that illuminates everything around him has **gracia**. It is most certainly a special, Spanish quality.

**Ambiente** can be defined as "atmosphere" or "ambiance," but how poorly this describes another trait which

is peculiarly Spanish. When a place has a certain charm which all can instantly feel, it has ambiente. Seville has ambiente; so does Avila. Madrid does not.

Pundonor is probably one of the most important of all Spanish national character traits to understand. It is a contraction of punta de honor (point of honor), an exaggerated sense of honor which a Spanish man possesses. The insults a man may suffer and the situations he may find himself in require action. The study of Don Quixote is important because, among many other things, it pokes fun at pundonor thereby helping to reveal to us the enigmatic soul of the Spaniard.

Sinvergüenza (without shame) is the exact opposite of pundonor. These two expressions are also inextricably bound up in man-woman and family relationships. To inflict sinvergüenza upon a Spaniard is the single most damaging insult possible. One must then be prepared to fight or flee instantly.

There are many exclamations in the Spanish language, but perhaps none is better than estupendo. One might also choose maravilloso, magnífico, or fantástico. In any case, the use of these expressions provides a kind of human companionship much more important to the Spaniard than money.

As many have realized, the Spanish national character is difficult to get hold of. Michener believes that
viva yo is the best possible linguistic phrase to describe it. At times this trait can be difficult for the North American, but this problem must somehow be weathered. It is possible to love Spain all the more for it if one enters into the spirit rather than sit on the sidelines and shake one's head. Two amplifications will explain.

An American tourist has been standing in line for hours to obtain tickets for a famous bullfight. Suddenly he realizes that he is farther back in the line than when he started. Instead of complaining of the Spaniard's lack of manners, he says ¡viva yo! and begins to move ahead of others at a rapid rate.

An American is driving his rented car through a Spanish city at night when he comes to a cross street. A small Spanish car flashes its lights and rushes through the intersection without looking to the left or right. The American slams on his brakes, but at the next street he barrels through shouting ¡viva yo!

There is one more phrase which seems from constant observation to be as typical of the Spanish character as estupendo. This word is ¡vale! Technically it means something like it's worth it. But to a Spaniard, particularly a madrileño, it means that "everything is truly okay."

The Spanish American traits of serenidad, dignidad, machismo, and regionalismo are just as important in

1Ibid., pp. 55, 56.
understanding the people of the New World as the others are in understanding the Spaniard. All the traits mentioned are more or less universal ones, possibly alternatives or specialties, but they are nonetheless essential to the foreign language teacher and the social studies teacher in truly understanding the cultures involved. Many errors in stereotypes\(^1\) can thus be avoided.

As has been before stated, there are some 8,000,000 Spanish speaking people in the united States. Daniel T. Valdes enumerates the biological, political, historical, and cultural facts that should be known to understand these Americans.\(^2\)

The cultural bonds linking these people together, and at times isolating them from other Americans, may be summed up in one word—Hispanidad. The Hispanos, to use Valdes' term, are linked to both the Christian-European traditions, and the Aztec, Mayan, Incan, other Indian, and African influences.\(^3\)

The North American schools have done little to enhance the pride of these Spanish speaking peoples. Indeed, 

\(^1\)Exaggerated belief associated with a category—often an ethnic group or a country or a race or class or religious group. The danger lies in placing every single individual within a certain category in the same pigeonhole.


\(^3\)Ibid., 440.
the exaggerations resulting in the "Black Legend"\textsuperscript{1} are still very much alive in our society.

In a recent television program on church architecture, the French Gothic cathedrals were highly exalted, while the only mention of a Spanish one was the remark that the Cathedral of Toledo suffered from towers of two different eras.\textsuperscript{2} There was no mention of the cathedrals of Segovia, Seville, Burgos, or the rose windows of Leon.

The curious fact that Spanish is the most popular foreign language studied in the United States leads one to speculate as to the reasons why. Many study it because it is the "easiest" and the least of all possible evils. There was also a time when those who were most intelligent and more inclined toward "culture" studied other languages. The rest studied Spanish.

American history seems notoriously negligent in its attitude toward the Spanish influence in the United States. This attitude toward the relative importance of Anglo-America and Spanish-America does much to prejudice other Americans against the Hispano. The same is possibly true in reference to Indian and Black Americans. According to Valdes, the myths perpetrated toward the Hispanos are untrue.

\textsuperscript{1}See page 60.

**Myth:** The Hispanics are more Indian than Spanish.

**Truth:** Even in areas like Mexico and Peru where Indian cultures predominated and then mixed, the culture was predominantly Spanish.

**Myth:** The cruel Spanish came to America only for gold.

**Truth:** They came mainly to Hispanize and Christianize although some Spaniards' thirst for gold was powerful.

**Myth:** The Hispano lacked experience in government.

**Truth:** The Spanish elected town councils and legislative assemblies.

**Myth:** The Spanish were discoverers and explorers, but did not civilize nor colonize.

**Truth:** This is impossible to comprehend when it is known that the cities of Lima and Mexico boasted societies and universities one hundred years before Anglo-America existed.

The Spanish founded over two-hundred major towns and cities in America, established the first Christian churches; brought the first printing presses; published the first books; wrote the first dictionaries, histories, and geographies; and founded the first newspapers. The Spanish have had schools for over four hundred years, introduced the horse, the sheep, and the cow, and practically every fruit known to us. Agriculture, stock-raising, and mining in America were established by the Spanish.¹

This, then is the culture that lies behind the Hispanics in the United States; a long, proud one beginning in Spain, and developing in the various Latin American countries. Long before the English were founding towns and churches in the east, the Spanish had built haciendas and a

a string of missions to help teach and christianize the Indians in California.

The importance of this information for the foreign language teacher and the social studies teacher lies in its potential to help establish a positive self-concept in the Hispano so that he knows he has as much worth as any other member of American society; and to tell the truth to the rest of America. No one wants to paint all cultures or all peoples all black or all white; only the truth should be told, honestly told, without slanting it in any particular direction.

**Attitudes and Values**

Each human society passes on to its children its own particular value system. Endres explains:

The ways in which a society answers these questions about truths and . . . human experience are shaped by its continued evolution. A value system operates for us in at least three ways. First, it serves as a filtration mechanism. We are inundated with data. Our value system tells us what is important within that mountain of stimuli, that is, what things are real, true, and good. It says to us, this perception makes sense; this one, nonsense. The result may be a xenophobia and an ethnocentrism, euphemisms or narrow-mindedness. They may on the other hand, result in world-mindedness.¹

It is obvious that what we must strive for as teachers of other cultures is world-mindedness, and the retreat from narrow-minded ethnocentrism.

¹Raymond J. Endres, "Humanities, Social Studies and Values," *Social Ed.*, P. 544.
Endres' second point is that a value system provides people with "touchstones." For example, in the beautiful Desert Soliloquy, the Hopi father of Nakima speaks:

The whole world must work in harmony, Nakima. Nature, the gods, the plants, the animals, and men need each other and must work together for the good of all. There is no place for selfish men or even for a selfish man among men. It would throw everything out of balance and endanger the whole universe. To be a good Hopi, Nakima, you will work for the good of your family, your clan, the village, and the whole world. Praise what others do. Belittle what you do yourself, Nakima. Keep a good heart.1

Third, a value system "as articulated in language provides us a conceptual scheme for interpreting our environment." Later on in the Desert Soliloquy, Nakima himself says:

Man can, my people believe, exercise some control over the orderly rhythm of the world with his actions, thoughts, emotions, and will. Man must, to avoid failure, see the world whole and understand that relationship of all that goes to make up the harmonious ebb and flow, the decay and creation.2

To an ordinary person as well as to an anthropologist, these words are valid as another view of man and his environment. It is essential for our children to receive an exposure to these other value systems. Endres says:

Awareness of values must extend beyond American culture. Children's analysis of alternative value systems need not be limited to contemporary societies.3


2Ibid., 547.

3Ibid.
Children learn their values and attitudes at a very early age. They need to develop the ability for critical and analytical thought to be able to learn the decision-making process. This is important both in childhood and in adult life. If children learn this process, they will be able to understand that there are alternate solutions to most any problem they may meet.

David Tavel, in explaining why he feels it is important to study Latin America, says that in allowing children to see the vivid contrasts in life styles and values of these peoples, they will be able to gain a greater understanding of the idea that they as North Americans do not have the only answers. In this way, they can better understand themselves.¹

In his article, "Educating for Value Judgement," N. V. Scarfe says that since all people are motivated by their society's value system and guided by it, it would seem reasonable to assume that the schools should attempt to aid students in a "rational" understanding of all values; theirs and others. In fact, Scarfe believes this should be the most important job of the schools.²

The word "rational" is important here. If the American student as far as grade five has been inundated with


his native, dominant value system, the task of exposing him to an alternate system; i.e., that of the Spanish speaking world becomes the teacher's. Jacques Barzun believes that the teaching of values is to have one's perplexities removed by someone else.¹

What we want here is not the teaching of inculcating of values; not teaching what one should be but what one can become. In this way, education is a moral thing. The teacher represents the other culture. He is the model and as Barzun says, "a model if it is to be understood is not a paragon for slavish copying; it is one image among several possible ways to be, it is an embodiment of 'values'."²

There is a great deal of discussion today about the teaching of values, goals of behaviour, and the like Scarfe continues to say:

Education does not necessarily result in changed opinions or altered points of view, but it should result in understanding and tolerance, respect for rational discussion, and the acquisition of the techniques and discipline needed for critical analysis. Discipline refers to means, not ends. It refers to rigorous and scholarly enquiry, and to a respect for relevant evidence.³

The task then becomes to effect an open, positive point of view, and finally, to understand, rather than to ask someone to change his values for another's, or to change

²Ibid., 41.
his national character traits for another culture's traits.

For this study it is important to firmly establish the difference between the terms "attitude" and "value." Values are professed beliefs whether stated explicitly or implicitly. The individual has his own values and each society has what is called a "dominant value system." At times individuals find themselves at variance with the cultural values of their society. This is normal. In the United States today a certain segment of the population often referred to as the "sub-culture" outwardly and sometimes violently questions the value system.

An attitude is a point of view held toward some thing whether a person, a group, or an abstract idea. The attitude may be mental and therefore remain unexpressed, or it may manifest itself in outward or overt expression. At this point it becomes behaviour. An attitude can be the way one feels toward a value. Both attitudes and values are culturally conditioned and not biologically inherited.

It is important that when the writer speaks of attitude change, she does not necessarily speak of value change. The second goal of this study is to foster an open attitude on the part of students resulting in an objectivity toward culture in general and Spanish speaking cultures in particular. By exposing children to other cultures and their values, the writer believes it is important to remove

\[1\] Caroline C. Bradford, "The Need for Anthropology."
as Jacques Barzun says a "little ignorance"\(^1\) and open up their hearts and minds to the realization that other systems do exist, neither better nor worse than the source system; only as alternatives. Once the door is opened, the next step is to plant the seed of knowledge, hoping then for understanding, tolerance, and finally acceptance.

**What Is Literature**

The process of defining literature is a difficult one. It is, however, necessary for the purpose of this study; because to establish criteria for selecting works of literature it is essential to first determine just what literature is.

To begin, it is important to distinguish between literary language and scientific language. As Wellek and Warren describe it, literary language stresses the sign itself, while scientific language desires to minimize that sign. That is, in a work of literature, the language itself as an art form is important, whereas the scientific work (whatever the topic) uses language only as a means to an end; i.e., information.\(^2\)

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\(^1\) Jacques Barzun, "Are They Fit to Be Students?", p. 41.

Northrup Frye further amplifies when he says there are three main attitudes of mind.

First, a state of consciousness or awareness that separates you as an individual from the rest of the world. Second, a practical attitude of creating a human way of life in that world. Third, an imaginative attitude, a vision or model of the world as you could imagine it to be.¹

Frye maintains there is a language for each one of the attitudes: 1) ordinary conversation, 2) the practical language, and 3) the language of literature.² The ordinary language of conversation which refers less precisely to things does not concern us. The scientific language of practical skills refers very precisely to some object. Therefore, we can reject works on science, history, philosophy, and the like which, while they may possibly be classified as Great Books and contain some literary qualities, cannot be considered works of literature since their primary purpose is to provide information.

S. I. Hayakawa further explains this difference in language by considering the shortcomings of scientific writing. Since the scientific language seeks the greatest possible generality, it can only abstract what general situations have in common. The language of literature, on the other hand, extracts a uniqueness from every individual


²Ibid., 38.
encountering it. There is a personal, special feeling involved; almost like the kind of feeling one experiences while being in love. Each individual thinks that no one has ever loved like he has. "Literature creates the sense of what life feels like in the living."1

Literature is the most exact expression of feelings, while science is the most exact kind of reporting . . . poetry . . . may be said to be the language of expression at its highest degree of efficiency.2

Hayakawa maintains that when we speak of something being "true" literarily we do not mean it is "true" in scientific terms. Scientific language is true because it can be proved and verified. Literature is true because it evokes a sense of something being eternally true. It gives . . . attitudes toward our fellow men, an understanding of ourselves, or feelings of deep moral obligation that are valuable to humanity under any conceivable circumstances.3

Hayakawa continues to say that since individual feelings are "central to literature, affective elements are of the utmost importance." This tells us that the aesthetic dimension is important in our definition of literature. The literary quality of language has as its soul a phonetic

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2Ibid., pp. 131, 132

3Ibid.
core; rhyme, alliteration, assonance and rhythm which are the means to reinforce and perfect the affective devices.¹

Wellek and Warren also believe it is best to consider as literature works whose dominant function is an aesthetic one.² This is not to speak of literature as being "art for art's sake." Wellek and Warren say the dominant function, not the only function.

C. S. Lewis says literature must "mean." Simply "being" is not a word nor a poem.³ The writer must also have something to say, something that wells up from his innermost self, something that must come out. This "something to say" will be culturally determined; for this reason anthropologists use literature to study a specific culture at a distance; either in time or in space. If the writer's "something to say" is imaginary, the result is literature.

James E. Miller, Jr. defines literature as

The structured embodiment of the imagination in language. And the literary experience may be described fundamentally an imaginative experience.⁴

¹Ibid.
²Rene Wellek and Austin Warren, Theory of Literature, p. 25.
A key concept regarding literature, then, seems to be "imaginative." The reference of literature is a fictional or imaginary world. This is what Frye expresses by the idea of a visionary view of the world as one would imagine it to be. This is, also, the reason why Don Quixote is one of the greatest works of literature ever written, perhaps the greatest, because it plays upon the Cervantine notion of what the world really is and what one would like it to be (imagine it to be)—the real versus the ideal. This makes the work the very embodiment of "literature" and "life."

As a final note of importance, returning to Wellek and Warren, we find that they make it clear that literature includes the oral tradition as well as the written one.\(^1\)

The final result of literature is as Rosenblatt says, a performance; the perfect blend of author, work, and reader.\(^2\) It is much like the final performance of the composer, the musician, and the audience; or the choreographer, the dancer, and the audience. It is essential that each element give; there is no passivity possible in any of the component parts.

Literary works, then, being imaginary and aesthetic, are of three types; poetry, drama, and fiction which includes novels and stories.

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\(^1\) Rene Wellek and Austin Warren, *Theory of Literature*, p. 22.

There is, however, according to C. S. Lewis, another kind of literature, not really literature but "extra-literature." Lewis explains it as a kind of simple narrative which has a value in itself. It includes myths, fairy tales, legends, and folk tales.\(^1\) He describes their characteristics as

1. Extra-literary.

2. Where the pleasure does not depend on the usual kind of narrative or fiction.

3. Where human sympathy is at a minimum. The shapes are in another world but are relevant to us as humans. We humans are transported into the other world, but are made to feel for all men. This makes this literature universal in scope.

4. They are fantastic, impossible, preternatural.

5. They are always grave or comic. Sadness and joy are possible, but not humor.

6. They are awe-inspiring.\(^2\)

These extra-literary works can also become great literature if there is a Homer to accomplish this feat. And there are some stories of contemporary fiction that have a mythical quality which places them somewhere between the literary and the extra-literary. One could say they had qualities of both.

\(^1\)C. S. Lewis, *An Experiment in Criticism*, p. 41.

\(^2\)Ibid., 43, 44.
What Is Good Literature

C. S. Lewis' experiment in criticism sets out to determine what is good literature by the reverse technique of examining the way people read certain books. Said another way, his premise is that "good" books are read in one way and "bad" books in another, so that one can tell a "good" book from a "bad" book by what they afford the reader, and what the reader needs to give to the literary experience. It forms a kind of continuing circle. "Good" books are defined as literary while "bad" books are defined as non-literary.¹ The non-reader, according to Lewis

1. Only reads narrative.
2. Reads only with the eyes and not the ears.
3. Is unconscious of style.
4. Enjoys the minimum or "strip story"
5. Prefers a swift-moving narrative where something is always happening and only the event is important.

When the non-reader reads, he prefers excitement, mysteries, and vicarious pleasure.² Thus, this certain type of reader and this certain type of book go hand in hand. The reader will not give any more and the book will not afford any more.

¹C. S. Lewis, An Experiment in Criticism.
²Ibid., 28-30 and 36, 37.
The good book demands that the reader first stop long enough to receive; to pay attention to the work itself, and to surrender himself completely. It is here that the imaginative literary work and the imagination of the reader (or listener) join forces wholeheartedly as the subjectivity of the reader and the author find themselves as one spirit. The wisdom and experience of the writer and the reader alike come together for the reader allows the work to speak to him and brings to that work all he can give of himself. Lewis says the good reader is active and uses his imagination actively. Thus, the good book and the good reader become a marriage. The bad book cannot be enjoyed in this way.¹

Rosenheim says the non-literary work, while "it may be authentic and respectable . . . falls short of the true humanistic experience." He continues by saying that the sustained, active encounter of good book and good reader demands the use of human gifts; "apprehension, imagination, discrimination, relationship, and judgement," and that these become satisfactions which are not temporary, but for all time.² This literature is difficult; it demands an energetic act of the intellect and requires cultivation, but it

¹Ibid., 36, 37.

provides a deep, permanent joy. One is able to read the work over and over. And this is what makes a classic in the true sense of the word. Anything worth reading requires this type of critical work.

Lewis says "reading is to be carried through and beyond words into something non-verbal and non-literary."\(^1\) This is the bond of humanity.

Beyond these definitions of good literature we can become more specific with the single work. We must then ask, does the style fit the theme and the plot? Is the order causal and the principle of design correct? Did the author choose and select what he needed from the total, mundane, everyday world of ordinary life? If he did, then he is successful in what he set out to do, and our personal opinions and judgments are no more than just that. One may feel that the style of Hemingway is too thin, or the style of Joyce too complex. This is relatively unimportant, for we cannot all like everything. The important thing is how Hemingway wrote, or how Joyce wrote, or how anyone else wrote, and why they wrote. If the works that result belong to the group described previously, they are good literature and that is that.

John Keats says it more perfectly than anyone else in his "On First Looking Into Chapman's Homer."

\(^1\)C. S. Lewis, \textit{An Experiment in Criticism}, p. 27. 
Much have I travelled in the realms of gold,
And many goodly states and kingdoms seen;
Round many western islands have I been
Which bards in fealty to Apollo hold.
Oft of one wide expanse had I been told
That deep-browed Homer ruled as his demesne:
Yet did I never breathe its pure serene
Till I heard Chapman speak out loud and bold;
Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific— with all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien.1

Literature for Children

The writer makes a distinction between books for children and literature for children. Books might include anything written for children, from texts to informational books to biography; works which do not comply with the criteria previously set up for "literature." Although many experts in the field of children's books consider these works children's literature, the writer considers them in the realm of scientific writing. She is concerned with "literature" in the truest sense of the word and not in the broadest of possible definitions.

Literature for children is a body of works which they can read or listen to; a body of works containing the same qualities as any so-called "adult literature."
There is no real difference except in complexity. A child cannot hope to fathom the intricacies of Faulkner nor the

1John Keats, "On First Looking into Chapman's Homer."
original depth of Shakespeare. The reason lies not in theme, setting, plot, nor characterization per se, but in the complex manner or style in which the work is composed. Mortimer says "A good book cannot be written for a particular age, sex, creed nor color."¹ Charlotte Huck believes that good books have a universal quality which appeals to young and old.² Penelope Mortimer questions the whole idea of children's books, for some children read adult books at an early age and others continue to read nothing but comic strips into their adult lives.³ One of the best proofs of this is the fact that children continue to usurp the "adult" literature they want and take it to their hearts as if it were theirs alone. They have done this with Robinson Crusoe, Alice in Wonderland, Don Quixote, Tom Sawyer, Huckleberry Finn, and Gulliver's Travels.

Since the same literary qualifications are applicable to literature for children as well as to literature for adults, there is no difference in the definition for either group. It includes the following:


³Penelope Mortimer, "Thoughts Concerning Children's Books," Only Connect, p. 80.
1. Stories, (fiction, historical fiction)
2. Poetry (epic, lyric, ballad)
3. Drama

The definitions of the above are obvious. However, after reading in the realm of the "extra-literature," the writer found a great deal of confusion. Thrall, Hibbard and Holman define the areas clearly.¹ These areas can be divided into fantasy and folklore. Fantasy may be literature or it may be fairy tales or fables, and therefore, extra-literature.

Folklore is difficult to define, but it is considered the "unrecorded traditions of the people"² as opposed to the specific writing of literature. Another way to say it may be the "ways of the folk." It includes myths, legends, proverbs, nursery rhymes, ballads and many other customs and beliefs and lore.³ Hero tales can fall into almost any category of folk tale or literature.

What Is Good Literature for Children

In speaking of what the children have done with Robinson Crusoe, Paul Hazard says men must get down to the business of cutting down the story to its simplest form to

²Ibid., 205, 206. ³Ibid.
give the children what they are seeking. A second quality of Defoe's that satisfies the children's demand is an incredible credibility. With fantastic ability, Robinson Crusoe shows the children how they can "build the world all over again to suit themselves."  

Hazard continues to show men what children want. They have taken over Gulliver's Travels, for Swift's imagination knows no bounds although he adheres faithfully to the rules he has established so carefully. The imagination in Gulliver is indeed a marvelous way to leave the confines of every day life. And although Don Quixote is such a complicated work that scholars are still attempting to completely understand it, the children have discarded the difficult parts and taken the knight's unbelievable adventures to their hearts.

Hazard says the children's world is tolerant and lacks the prejudices toward literature that the older generations contend with. In other words, their approach to literature is totally honest and instinctual rather than critical and analytical.

The persistent love by the children of the Brothers Grimm tells us that children love the simple values that are eternally true: "sincerity, innocence, and spontaneity."


2Ibid., 147-168.
"Children go back to the fountain-head." But they do not take hold of ideas—that thought process is beyond them—all is fresh; all is either good or evil. Their egoism has not yet become egotism. Their instinct is with the best moral values; perhaps theirs is the world as we would all wish it to be.

Hazard says girls like books that show maternal feelings in action, while boys demand books of valor. They both want truth and justice to triumph and all to end happily. They need to know about modern inventions, indeed, even ahead of their time. Witness the early love of Jules Verne. And like Hans Christian Anderson, they love the eternal springtime with its freshness and light.\(^1\) They like love stories; not the complicated works of mature love adults can read for they know nothing of that, but only the presentiment of it (love) at its highest form; an aspiration that delights in sacrifice, a harmony preordained, against which no oppression shall avail, a desire for perfection, ideal strength, the salvation of the world.

And their stories must contain heroism.\(^2\)

As does C. S. Lewis, Smith\(^3\) warns of poor fiction with an awakened concern of social injustice. Lewis says that fantasy never deceives; neither does Beowulf, nor The

\(^1\)Ibid. \(^2\)Ibid., 170. \(^3\)Lillian Smith, The Unreluctant Years, (Chicago: American Library Association, 1953), p. 34.
Odyssey nor The Sleeping Beauty, but there is a danger in "sober faced novels where all appears very probable but is all contrived to put across some social, or ethical, religious or anti-religious comment on life." This kind of work which is supposedly "closer to life" is the kind which deceives.¹ Children's literature should be works of literary value and not stories disguised to teach a moral lesson. Such works are doomed to eternal oblivion as the moralistic books for children by the Puritans. Smith believes that the children's works of literature should contain the same literary values as all works; the manner of presentation and the total result of what the author set out to do is important.²

Epstein believes there are too many books of poor quality, sponsored by the money-making profiteers.³ Part of growing up is to discover the difference between self and the rest of the world—the identity theme. There are so many books which seem all right on the surface, but which "evade real issues and cannot stand up against straight thinking."⁴ Huck also maintains the amount of books for children today makes it difficult to find the good ones.⁵

¹C. S. Lewis, An Experiment in Criticism, p. 68.
²Lillian Smith, The Unreluctant Years, p. 35.
⁴Lillian Smith, The Unreluctant Years, p. 35.
Good books for children must contain an original idea said with the writer's own style and not with a formula. These are books written for the author's reason and not for the desire to make money. What the author says in his book, as in all good literature, must be important to him. She also believes the style must suit the work itself.

Books of imagination furnish the mind . . . . They give it scope and awareness, beauty and growth. Growth comes only through contact with what is larger and greater than oneself—something to "stretch" the mind and give direction to the imagination. Because the books in which the imaginative content is greatest are more closely akin to pure literature.1

Smith continues to enumerate characteristics of a good story; the theme being woven in and out, action in the story; living characters. Whether the story is objective as in Treasure Island or subjective as in Tom Sawyer, the spirit of great literature must be present in everything that is given to the child.2 As many experts agree, childhood is so short that only the best of the literature available should be put in the children's hands. The student may read all sorts of books in his free time. Rosenheim believes that any reading habit, no matter how trivial, can be channeled into something better.3 He wants to know the answers to the following

1Lillian Smith, The Unreluctant Years, pp. 36-38.
2Ibid. 40-42.
questions:

1. If the book will call his child's imagination into play.

2. If it will call genuine compassion, humor or irony.

3. If it will allow his capacity for curiosity.

4. If its language will make him aware of rhythm and structure.

5. If its characters and happenings strengthen "his understanding of human motives and circumstances, of causes and effects".

6. If it will provide him joy; joy with the new; joy of comprehension; joy of achievement.¹

Paul Hazard's enumeration of good books for children must be read to be fully enjoyed and understood. His demands are difficult to fulfill, but essential.

1. "Books that are faithful to the very essence of art."

2. Books that will provide them with pictures of the world that will give them happiness and enchantment.

3. Books that will evoke in them sensibility; sensibility to take part in human emotions and allow respect for all life.

4. Books which respect the "dignity of play."

5. Books of knowledge; that plant a seed of the knowledge of the human heart.

6. Books that contain a profound morality of lasting truths to inspire life for all time; those that "perpetuate their own faith in truth and justice."²

¹Ibid., p. 7.

Smith also tells us to use the classics as yardsticks.\(^1\) Oahanian says that books beloved by children which have passed the test of time are a logical source for criteria.\(^2\) Understanding the inner self (the identity theme) and the problems common to childhood and to manhood are qualities inherent in such works.

Charlotte Huck tells us to look at plot, theme, characterization, style, and format to determine good books for children.\(^3\)

Once we have established the basic types of works to be considered as children's literature, the enormous task that confronts us is to ask which ones shall be chosen from the almost insurmountable mountain of material available. In other words, which works represent good literature for children, or more important, which are the best.

C. S. Lewis says children are indifferent to literary fashions. Although they possess some which are undesirable, they also have the qualities of human taste such as curiosity; imagination; the ability to suspend disbelief; and the readiness to wonder, pity and admire something. In other words, they have an "unspoiled appetite." Young readers

\(^1\)Lillian Smith, *The Unreluctant Years*, p. 42.


\(^3\)Charlotte S. Huck, "What is Children's Literature?", pp. 11-12.
pick up a work, willing to receive first and evaluate later.¹

We must play on these characteristics, and take advantage of them when selecting books for children. Perhaps they are the best judges after all of the greatest in literature? It was mentioned earlier that children are incapable of dealing with ideas, but they do seem to get to the core of things, to cut away the trimmings and the trappings and get down to basics.

As a result of the work of the anthropologist, Frazier; the psychologist, Jung; and the scholar, Frye, the matter of the archetype should be considered. The resulting question that has been asked is: Are there fundamental human themes? There are critics who approach literature with this in mind. According to Thrall, Hibbard and Holman, an archetype is a "primordial image" which results first in myths, legends and the like, and then, finally in literature. The experts have said that behind each individual's "unconscious" or "blocked-off past," there is a "collective unconscious" of the whole human race. This is, in turn, a "blocked-off memory" of pre-human experiences. The archetype is an element of this unconscious, human past that recurs often enough in literature (an of course, in folklore) to be indicative of the experience of the whole of humanity.

¹C. S. Lewis, An Experiment in Criticism, pp. 70-72.
This theme or element is assumed to awaken responses in men because of something unconscious and strong that goes farther back than anyone can know. It is, therefore, illogical.

Rosenheim brings up the question of archetype in his discussion of children's literature. Is it the theme that recurs in myths, fairy tales and folklore of all kinds? Is this archetype the most basic of man's questions and wonder? Rosenheim mentions satire, time suspension, and kings' daughters, elements which seem to recur continuously, in extra-literature and in literature.\(^1\) Is the archetype a matter of man's needs and the answers he seeks for those needs? This is an important question in determining what is great in literature, and, therefore, in children's literature. Children, being so much more innocent and less sophisticated, can see through the complicated thoughts and shades of grays with which the adult is so concerned to the "heart of the matter." All the literature which children have loved throughout countless generations deal with the fundamental human theme of "goodness." The human being is concerned with his identity and his place in the world. Frye says all literature is the search for lost and regained identity and calls it the framework of all literature.\(^2\) The extra-literature is closer to the beginnings of mankind and


to the people. Literature is more sophisticated, but that which is great is still concerned with the fundamental human needs, and the most basic of all is identity. Man, being imperfect, is also concerned with what he feels to be the desired state, that which deals with goodness, justice, truth, love, courage, and the happy ending. Children point this out to us, and they prove it, in their love of fantasy, folklore, and those works of literature which get right down to the core of human experience. They ask for the basics, they ask for adventure and action, real characters, archtypical themes and "goodness." Here lie the ultimate criteria. C. S. Lewis says there is no problem with the existence of bad readings, but there is a problem with the absence of good ones.\(^1\) Children must be given the best. We would like them to feel as did John Keats when he said:

O Golden tongued romance, with serene lute! 
Fair-plumed syren, queen of far-away! 
Leave melodizing on this wintry day, 
Shut up thine olden pages, and be mute! 
Adieu! for, once again, the fierce dispute 
Betwixt damnation and impassioned clay 
Must I burn through; once more humbly assay 
The bitter sweet of this Shakespearean fruit: 
Chief poet! and ye clouds of Albion, 
Begotten of our deep eternal theme! 
When through the old oak Forest I am gone, 
Let me now wander in a barren dream, 
But, when I am consumed in the fire, 
Give me new Phoenix wings to fly at my desire.\(^2\)

\(^1\)C. S. Lewis, *An Experiment in Criticism*, p. 113. 
\(^2\)John Keats, "On Sitting Down to Read King Lear Again."
In selecting the best for children, it would seem best to first give them the extra-literature; the fairy-tales, the folk-tales, the legends, the myths, the heros, and the fantasy that children have proved to the world that they love. Frye believes that poetry should come first, then myth; the Bible first and then the classical myths as a framework for all literature. He says children should be taught the literary forms of drama, tragedy, comedy, romance, irony; comedy and romance when they are younger and tragedy and irony at the secondary level.¹

Rosenheim says the idea of what is familiar to the child is "frail evidence" as criteria for selection; the things that are commonplace are unexciting and do nothing for the imagination. As Marianne Moore says, they want "imaginary gardens with real toads in them."² The children need to know that the imaginary is believable and intelligible and credible, and they need romance.

The question of genre usually comes up when speaking of literature. Often, schools arrange works into topics. The single work selected by the criteria described before is more important than the concern with pigeonholing.

Fantasy belongs to the children, too, because like the "toads in the garden," there is consistency in the

¹Northrup Frye, The Educated Imagination, pp. 111-129.

realism within fantasy and therefore, no deception.

Alexander says:

Fantasy presents the world as it should be, one in which the good is ultimately stronger than evil, where courage, justice and love . . . actually function.¹

In our imaginations we can see what someday, perhaps, we may be capable of becoming and achieving. Children love fantasy.

Folklore is a mirror of culture. It allows us to teach the students about the world and its human condition as stated by the people themselves. It often tells about the special concerns of the cultures.² If the students have a firm foundation in the folklore of as much of the world as possible, the problem of extreme ethnocentrism is minimized. Folklore helps children to better understand the world.

Herodatus, the Greek historian said:

If one were to offer men to choose out of all the customs in the world such as seemed to them the best, they would examine the whole number, and end by preferring their own; so convinced are they that their own usages surpass those of all others.³

Is this not what we are trying to avoid in the foreign language classroom with the teaching of culture?

Folklore serves as a point of departure for the literature


²Alan Dundes, "Folklore as a Mirror of Culture," Elementary English, April, 1969, pp. 471-482.

³Ibid., quoting Herodatus, p. 471.
that is to follow. It helps us to understand to be tolerant of the alternate "ways of the people."

When we proceed from the extra-literature to the literature, we should follow the classics as guides. Lasser believes that children are culturally illiterate without the classics.¹ And after we have given them these classics, what about the newer books? The classics guide us. They give us plots full of action and adventure, real characters, worthy themes, and original, suitable language. The setting is unimportant and the more exotic the better. Children love language as is easy to observe if one listens to them jumping rope and playing games. Poetry can continue to re-inforce this love. Robert Whitehead says that literature affords

... the feeling of pure joy which a fine story brings; sensitivity and beauty of language; and a deepened understanding of human behaviour, ideals, and spiritual values.²

The uniqueness of quality in each new book must be found; but we will never know if this book will take its place along with the classics unless we can come back at a much later time in history. In the meantime, we can only try to distinguish the affinity between "classic" and "new" and find the book of quality.


For the experiment in this dissertation, the writer would have preferred to have chosen translations into English from the Spanish, the Nahuatl, the Quichua, or whatever other language of the extra-literature in the Spanish speaking world. Her first choice would have been to have given the students tales, legends, myths, and ballads of all kinds from Spain and the Americas. The Indian folklore and fairy tales are not as well known as the Greek and the Roman, but are important, delightful, and pertinent to the study of Spanish. Nahuatl poetry is some of the most beautiful in existence and virtually unknown to most students. The hero tale, El Cid, knows no equal in the annals of courage, love, and deeds of good.

The next choice would have been to move to literature. There is poetry available in translation from the greats of Spanish literature such as Lope de Vega and Garcia Lorca. In the realm of the classics of fiction, we in Spanish are very fortunate, for we have one of the world's greatest in Don Quixote. How the children love the knight and his squire's adventures! There is, also, another work which children love, and that is the pastoral, lyrical masterpiece of Nobel prize winner Juan Ramon Jimenez; Platero and I.

However, the children in the Des Plaines Spanish FLES program have had most, if not all, of these works already in their Spanish classes. Therefore, the writer
went to another area; an area that encompasses what she calls "geographical fiction." These are new books written by American authors about the Spanish speaking world. The writer was surprised at the numbers of books available; books dealing with themes from Spain to Argentina to Spanish Harlem. Most of them were trivial, superficial, and moralistic; unworthy of the time so precious to the children. Those considered suitable are listed in an annotated bibliography in the Appendix. A listing of annotated folktales and fairy tales from the Spanish world, and classics in translation are also included.

The final selection of geographical fiction was Thunder Country by Armstrong Sperry, an adventure tale; Secret of the Andes BY Ann Nolan Clark, a book containing a mythical quality and poetic language; Shadow of a Bull by Maia Wojciechowska, a modern bit of the soul of Spain; and World Song by Ann Nolan Clark, a story of finding bonds of human understanding. All four books dealt with the theme of a search for identity.
CHAPTER III

THE EXPERIMENT

Des Plaines--Demography

An experiment was carried out in the Des Plaines Public Schools, Des Plaines, Illinois, to determine the feasibility of a plan to extend the Spanish FLES program by integrating it into the existing language arts and social studies curriculum.

Des Plaines is a northwestern suburb of Chicago, a city of approximately 60,000 inhabitants. The community is characterized by middle class families.

Illinois elementary school district #62 includes ten elementary schools (grades K-6) and three junior high schools (grades 7 and 8). Due to a sizable population of non-English speaking people, Des Plaines has initiated a TESOL program for students in grades 3-8, and a Spanish bilingual program for students in grades 1-3.

There is a strong Spanish program in grades 5-8 which articulates with Maine Township High School West, Illinois high school district #207. When the FLES graduates enter high school, they are scheduled into a multiple track
program. FLES graduates of lower ability go into a course labelled 1E, those of average ability into a regular track called 2E, and those of highest ability enter an accelerated track; 2EA. There are, of course, the regular Spanish I and II courses for transfer students and those coming from private schools. In Spanish 3 and 3A, 4 and 4A, 5 and Advanced Placement, all students are assigned together.

The Des Plaines FLES program has a teaching staff of thirteen specialists, one full-time substitute and a consultant. Spanish classes are held twenty minutes per day in grade five, thirty minutes per day in grade six, and the regular forty minute junior high period in grades seven and eight. The Spanish specialists teach the fifth and sixth grade classes in their own self-contained classrooms, while the junior high classes are scheduled along with the other subjects of the curriculum in an ability group arrangement. All fifth and sixth grade students receive Spanish. In the junior high school, approximately 2/3 to 3/4 of the students are selected to continue. The main reason for this is a staffing and scheduling one.

In grades five through eight, all students receive language arts and social studies instruction. The Des Plaines curriculum plans are given in detail.
The Social Studies Curriculum

Kindergarten: An informal program considering such topics as mother, the postman, the fireman.


Grade 3: Chicago, Indians, and Des Plaines. Benesic Press

Grade 4: The Regional United States. Follett.

Great Names in American History. (Biography.) Laidlaw.

Grade 5: Understanding the U. S. and Canada. Ginn.

Latin America. Silver Burdette.

Grade 6: Africa and Asia. Scott, Foresman.

Grade 7: World History. Allyn Bacon, higher groups. Follett, lower groups.

American Book Company Supplements. (Concentration on world history from ancient times, emphasis on Europe.)

Grade 8: United States of America. Average and higher groups. Silver Burdette.


The United States Constitution.

An effort was made to integrate the social studies with the beginning study of Spanish in Grade 5 through the study of Latin America.

The state of Illinois requires that the students pass an examination on the Constitution in Grade 8.
The Language Arts Curriculum

Kindergarten: An informal program.

Grades 2-8: Enjoying the American Language. A structural linguistics approach.


Literature. Selection of paper backs.

Scholastic Literature Units.
Developmental reading with the lower groups in the junior high school

Reading: Harcourt Brace Basal Readers. Elementary and intermediate levels.

Spelling is taught in grades 2 through 8.

Literature is taught formally only in grades 7 and 8.

Foreign Language Curriculum


Grade 7: ¡Bienvenidos! National Textbook Company.

Grade 8: ¡Vamonos! National Textbook Company.
The Spanish library has an extensive collection of tapes, records, films, filmstrips, books for use as resource and supplementary materials, and realia.

Curriculum Integration

The basic plan for curriculum design in the Des Plaines Project was to combine elements of language arts, social studies and Spanish. In the mini-courses developed for this experiment, the element chosen from language arts was the teaching of literature; the element chosen from social studies was the study of culture (anthropology) of a specific area of the world; and the element from Spanish was that the literary work selected be set in a Spanish or Spanish speaking culture. The work must also necessarily be culturally authentic. In the Des Plaines experiment, the mini-courses were taught in the Spanish classes. They could easily have been taught in the language arts class or in the social studies class; and they could have been taught by a combination or team of teachers.

Chart I shows possible arrangements of curriculum design. It is the writer's belief that the mini-courses developed could easily fit into any of these arrangements. They could also be adapted to fit the needs of bilingual or TESOL classrooms. It is advised that since this type of curriculum integration includes three areas of the curriculum, the teachers of those areas be encouraged to work and
meet together to share the knowledge and the methodology of their individual specialties. It is also suggested that someone take the responsibility of co-ordinator or team-leader. It was found that when there is someone to create and organize a plan, elementary teachers are enthusiastic and eager to try new procedures and programs.

In the Des Plaines Project, the writer served as the team-leader or co-ordinator, working with the Spanish teachers and consulting with the language arts and social studies teachers.

In any case, whichever way it is accomplished, the plan is to strengthen three areas of the elementary curriculum by interdisciplinary means.

One other important consideration in planning such integration in the school curriculum is to allow for planning time. During these sessions the specialties of all teachers come together. This sharing and working together is of the greatest importance, both functionally and psychologically. Ideas to come out of such a planning session might include materials, where to obtain them, methodology, and special information from the various curriculum areas. The planning can be done in workshops, either in-service types during released time from the school day, after school, or on weekends. There is also the possibility of summer or pre-school time. School districts are often eager to afford released time for worthwhile planning. For this experiment
the writer conducted two in-service, after school planning sessions with the teachers which were orientation and discussion meetings.
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<th>Self-Contained Classroom</th>
<th>Departmental</th>
<th>Core</th>
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<td>1. Classroom Teacher</td>
<td>1. Language Arts</td>
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<td>2. S.S. Specialist</td>
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<td><strong>No FLES</strong></td>
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<td>2. Social Studies</td>
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<td></td>
<td>2 work together</td>
<td>Weekly Schedule Flexible</td>
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<td>1 teacher teaches all</td>
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<td>L.A. and S.S.</td>
<td>2. S.S. Teacher</td>
<td>Teacher</td>
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<td>3. Spanish Teacher</td>
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<td>3. TESOL Teacher</td>
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Procedures

After conceiving the basic plan for developing the mini-courses, the writer asked for, and received permission from Mrs. Dorothy Bishop, Spanish Consultant for the Des Plaines Elementary Schools in order to present the idea to the Spanish staff in September of 1971. The plans were enthusiastically received and all thirteen specialists volunteered to take part in the experiment. Two teachers were obliged to discontinue at a later date. Eleven teachers completed the project.

After receiving support from the Spanish department, the next step was to ask for permission from the school district to allow the schools and the children to take part in the experiment. Dr. Leon Smaage, Superintendent of District #62 and the school board graciously gave their permission and encouragement.

The mini-courses were then developed by the writer. Since the Des Plaines FLES program included students in grades 5 through 8, it was decided to develop one mini-course for each grade level based upon the teaching of a different geographical fiction book.

The writer then consulted book lists of children's literature, Dr. Charlotte Huck of The Ohio State University, and private and public libraries in three states in order to obtain a comprehensive bibliography of the geographical
fiction books. Approximately 150 books were read in the attempt to choose the four best for the mini-courses. Most books were discarded because they did not comply with the criteria set up (anthropological and literary) even though the book may have been set in the Spanish speaking world. Those books considered worthy of study are listed in Appendix C in an annotated bibliography. Any of these books could have been selected for the mini-courses. The writer then made the final selection of the four books to be used.

Since one purpose of the experiment was to attempt to integrate three areas of the elementary curriculum; i.e., Spanish, language arts, and social studies, criteria were established for the choice of the books which served as the basis for the mini-courses.

The first criterion was that the book must be set in Spain, Spanish America, or a Spanish speaking area of the United States. In other words, the setting must be one in which a Spanish culture predominated and in which Spanish people served as the main focus of attention.

The second set of criteria was literary. The books chosen had to fulfill the following criteria.

1. The work should be considered literature as opposed to extra-literature or literature in translation since the Des Plaines FLES program's curriculum used these works extensively.

   a. The work chosen should be fiction, as opposed to drama or poetry.
b. The work chosen should be imaginative, thus fulfilling the criterion of being literary.

c. The work should be one where the dominant function is aesthetic.

d. The work should "mean something." That is, it must have something to say. Simply "being" is not enough.

2. The work considered should be considered good literature.

a. The work chosen should be one where the humanistic experience is paramount.

b. The work should have a worthy theme; that it should reflect the simple values of truth, justice, love, heroism, valor, and above all, "goodness."

c. It should contain an author's original idea.

d. The language should fit the theme.

e. The characters should be real.

f. The work chosen should have a plot which is correct to principle of design.

g. The work should not be moralistic nor didactic.

h. It should reflect the identity theme.

i. It should have an ending which affords hope.

The third set of criteria was that the works selected must be culturally authentic within the Spanish speaking world. That is, they must contain cultural elements which are anthropologically identifiable based on universals, alternatives, and specialties. These should include real and ideal culture, covert and overt culture, deep and surface culture, and national character traits which are all
authentic. These criteria are based upon:

1. Subsistence: food, housing, work, clothing, arts, crafts, property

2. Marriage and Kin: dating, family, family roles

3. Status and Social role: school, sex, age, class groups, friendship

4. Social control: law and order, attitudes toward war and government

5. Religion: morals, ethics, Christian and pagan elements, magic, the supernatural

A fourth criterion was set up by the writer to more fully integrate the book into the Spanish program, since various books could have been selected from the final group. This was to correlate the Spanish speaking area of the book with the area of concentration in the Spanish curriculum of the various grade levels.


*Secret of the Andes* takes place in the high mountains of Peru, *Thunder Country* in the jungles of Venezuela, *World Song* in the cocoa country of Costa Rica, and *Shadow of a Bull* in the southern Spanish province of Andalucía. The Spanish curriculum in the fifth and sixth grades is not culturally

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connected with any particular Spanish speaking area; so two countries from South America were selected as the settings. The Spanish curriculum in Des Plaines in Grade 7 is centered around Central America; so World Song was chosen (Costa Rica). The eighth grade curriculum focuses on Spain and Mexico; therefore, Shadow of a Bull (Spain) was selected.

Based on the methodology advocated by experts in the field of children's literature; methodology which included storytelling, creative expression, choral reading, verse choirs, dramatics, puppet shows, reading aloud, combined media, discussion and many more, the final method chosen was a combination of reading aloud, the use of media which included slides, realia and music, and discussion. This method seemed to be suitable for all conditions present in the school district and in the various classrooms, and for the works chosen.

The writer selected the books, wrote the behavioural objectives, the discussion questions, and selected the cultural and literary elements to be studied from the books as well as pulled the important Spanish vocabulary from each book which was essential to its understanding and which was also unusual vocabulary (specialties). A friend of the writer took 35 millimeter slides of the illustrations of the books chosen. These slides were then used as visual aids.
since the students did not have individual copies of the books. The slides were shown as they appeared in the book. Before beginning the reading of the books, the teachers showed original slides from the countries to help set the locale. The slides were accompanied by a short explanation using maps. These slides were original ones in three cases; the fourth was a commercial filmstrip of Venezuela since suitable slides could not be obtained. The slides shown for Secret of the Andes included the Andes mountains, Macchu Picchu, Cuzco, llamas, an Indian boy, and examples of Peruvian art and panpipes. The writer's personal slides of Costa Rica were used with World Song. These included slides of San José, the capital, the train trip across the country to the eastern seaport of Limón, and the bush country of the cocoa and banana plantations. All of the locations in the book had been visited personally by the writer. Shadow of a Bull takes place in southern Spain and focuses primarily on bullfighting. The writer's personal slides were used depicting this part of Spain, as well as carefully sequenced pictures of the bullfight from beginning to end. The commercial filmstrip on Venezuela showed views of Caracas, other areas of the country, and the jungle area in which the book takes place (the Orinoco River country).

The vocabulary, literary elements, and cultural elements were studied as they appeared in the reading of the story. The teachers studied the behavioural objectives before
beginning the project to familiarize themselves carefully with the plan. They also read the books carefully before reading them to the children, thus avoiding any unknown problems that might occur in the classroom. It was also suggested that they study the slides, cultural elements, literary elements and vocabulary before beginning the project. The teachers were allowed to read the books at their own discretion during the period of one quarter (3rd quarter, 1972) so as not to interfere too much with the language learning process of the Spanish curriculum.

Each teacher was provided with his own mini-course packet by the writer which included all the materials mentioned.

Mini-Course #1

Grade 5

Secret of the Andes—Synopsis

Cusi, an Incan boy in contemporary Peru, lives in a high Andean valley with only his old friend, Chuto, his llamas, and his dog, Suncca for companions. He is happy with his life and yet he is lonely for a family of his own.

There is an element of mystery surrounding the boy's life. The author weaves a spell of fantasy and legend into the reality of Cusi's existence. The wandering minstrel, the fantastic trip Cusi takes to the ancient city where he meets
his mother, the royal llamas, and the golden earplugs and sandals are clues to his destiny and only serve to confuse him.

Cusi accompanies Chuto on a trip to the salt flats where he sees his first glimpse of the outside world. He later goes alone with his llamas to the market at Cuzco, once the sacred city of the Inca, where he is exposed for the first time to the Spanish world of Peru. He becomes part of a gay Spanish family for a short time, but finally returns home where he discovers who he really is and what his destiny is to be. He discovers he is of the royal family of the Inca, and that his responsibility is to guard the llamas of the royal herd and preserve the pure blood of his race. Whereas his father had refused his fate, Cuso accepts his. He has found his family at last and is content.

An Incan Fantasy—Analysis

Ann Nolan Clark has spent a great deal of time living in Latin America and she knows it very well. The writer has read most of her books and they are all well written and culturally authentic. Secret of the Andes is her finest, not only because it was a Newberry award winner, but because it is truly a beautifully written book. Miss Clark's English is a poetic prose mixed with actual poetry. It should definitely be read aloud. There are parts that could even be sung to the accompaniment of a panpipes or an Andean flute.
The Secret of the Andes is a complicated book, much too complicated for the ordinary fifth grader to understand in the realm of ideas. It is a mixture of reality and fantasy. The fantasy of Incan legend is carefully woven with 20th century Andean life to the extent that even an adult reader is sometimes not quite sure what is real and what is fantasy. The author's language and the setting cast a magic spell over the reader, a spell which never quite leaves him, even as he wanders with Cusi into the sacred, ancient city of Cuzco, which has now been taken over by Spanish Peru and tourists.

The plight of the Indian in Peru is not presented in a way that many contemporary writers are presenting stories of Indians, blacks, and Mexican-Americans in this country. It does not moralize, it does not preach, it does not say, "Look here, look how the Indians are suppressed in Peru. Look how the great Incan civilization has been destroyed." Instead, Miss Clark presents the glory of the Incan civilization. In this mixture of fantasy and reality, she introduces the reader to a young Incan boy living today in Peru in the high mountain valleys of the Andes. She presents a real, very human young boy who wonders about his life because he misses having a family. Through his trip with Cuto, his old Indian guardian; in his travels to Cuzco with his precious llamas; in his magic trip to the ancient world of his ancestors, he finally learns who he is and what is
his destiny. And he is then content. The reader is left with a respect and an awe for a marvelous civilization, and the hopes that as long as the royal line is kept intact, as long as the llamas are cared for, there will always be the Inca. The threads are woven carefully; the golden sandals and the precious llamas are mixed with the modern caps, ponchos, and food of everyday life in the highlands of Peru. The reader is also left with the feeling that the answer to the Inca problem in present day Peru may not only be an army of social workers, government funds, and anti-segregation laws; but that it is important the Inca keep their pride in their heritage, in their desire to preserve their pure blood in its ancient glory, and in their once-great civilization. Theirs is a human need to be known for what and who they are; the Inca.

Perhaps this is not realistic, perhaps it is not possible in this world of integration, jet planes, environmental problems, and overpopulation. But this is not important in terms of the book. Here is where the fantasy takes over; fantasy which presents a world where all the good things triumph, and all the evils are destroyed. Thus Cusi will go on forever, as will the Inca in his splendid, quiet life. Miss Clark points out very clearly the human bond between Cusi and all of humanity.
SECRET OF THE ANDES

Literary Analysis

Cusi dreams of being a Royal Child in the Hidden valley.

Inner Circle = Reality
Outer Circle = Fantasy (legend)

X = beginning and End

Figure 1
Lesson Plan

Grade 5

Secret of the Andes
by Ann Nolan Clark

Materials: Book
Slides of illustrations
Slides of the background (Peru)
Examples of author's literary style
Cultural elements to be studied
Spanish vocabulary from the book
Behavioural objectives
Questions for discussion
Suggestions for use of realia and music

The teacher will show the students on a map of South America, the exact location of Peru, Cuzco and the high mountain valleys where Cusi lives. He will show slides of Peru, llamas, Macchu Picchu, Cuzco, and examples of Peruvian Indians and their life style as well as examples of Incan art and the panpipes. He will read the book aloud to the students over a ten week period, showing slides of the illustrations from the book as they appear in the story. The Spanish vocabulary from the book will be taught to the students as it appears in the story since it is unusual vocabulary and likely the students would not understand it. The teacher will discuss with the students the cultural elements and the literary elements in the book as it is being read. The students will listen to, or memorize, or do choral recitation of the poem, "O Sun," from the book. Realia, such as Peruvian and Incan art objects, musical instruments such
as panpipes and flutes, and Incan clothing will be shown to the students so that they may pass them around, see them, study them, and touch them for themselves. Incan Indian music will be played for the students. At the end of the mini-course, the teacher will discuss the set of questions provided with the students. The attitudinal questionnaire will then be distributed and filled out by the students.

Behavioural Objectives:

1. To understand that modern Peru is a combination of Indians (Incas) and Spanish elements and languages.

2. To comprehend the pride of the Inca in his race, and his desire to preserve his race. To sense the glory and the grandeur that was the Inca Empire.

3. To appreciate the author's use of literary style.

4. To learn about the cultural elements that are a part of the Inca way of life.

5. To realize that throughout the world people are basically alike in their human characteristics no matter what surface differences there may be. All people have dreams and needs, and all struggle for identity. It is important that people have pride in their heritage.

6. To recognize the theme. It is loneliness and the desire of an Indian boy for a family. A search for identity and a sense of belonging; a big step in growing up.

Questions for Discussion:

1. Point out on the map of South America where Cusi lived. Describe Cusi and Chuto.
2. What really happens in the story and what do you think is fantasy or legend?

3. Do you understand what a symbol is? Are the llamas and the Inca gold symbols? Of what?

4. What is Cusi searching for?

5. How does the language of the book add to the feeling you get of the Incas?

6. How does Cusi feel about his life at the beginning and at the end of the book?

7. Can you give examples of other people you know that have felt like Cusi? Have you?

8. After hearing the story, what do you think Cusi realized at the end? (Theme)

The attitudinal questionnaires will be distributed and filled out.
Examples of Literary Style

Incan Poem

O Sun

"O Sun! Great Father of the Inca
Who have gone before us.
Great Father of the children of the Inca
Who remain in this thy world.
Forget us not though we are few in number
Forget us not though our ancient greatness
is now but a shadow
in the memory of man.
Forget us not though our ancient pride
is as the dust of the earth
blown before the willful wind.

O Sun! Great Father of the Inca!
Shine in thy glory upon us in safety.
Shine in thy glory upon us in peace.
Shine in thy glory upon us in wisdom.
Keep our minds clear in thy light.
Keep our hearts young in thy warmth.
Keep our feet straight in thy path.
for we are thy children,
O Sun! O Sun!
Great Father of the Inca."
"The boy's thoughts were whirling like the foaming rapids on the far side of the valley."

"Their eyes were deep, dark pools, beautiful and sad. This music belonged to them. It was their music. It was Inca music as old as the rocks of the canyon walls, as mysterious as the mountains."

"The minstrel's smile lighted up his dark face like sunlight glancing against an eagle's wing."

"The stranger remains not strange when words that he already knows are spoken."

"Milky Way was a great river flowing across the heavens."

"No music is more beautiful than llama-humming. It sounds like wind over the water. It sounds like water rippling over moss covered stones. It is wind-and-water music. It made a moving background for the sweet crying of the minstrel's pipes."

**Literary Style**
Cultural Elements

Indian versus Spanish culture in Peru. The language of the Inca and the way of life as well as the religion.

The sun worship, the golden earplugs and sandals, and llamas which are all symbols of the royal family of the Inca.

Food: Boiled pig weed seeds
Tostado, of parched corn
Chicha, a sweet-sour drink made of new corn

Housing: Crude shelters
Home is really the mountain peaks and the valleys, the meadows and snow fields
A hut for cooking materials
Llamas are also used for shelter

Clothing: Mostly made from the llama
Sandals, ponchos, gay knitted caps, cotton trousers
Cocoa bag for carrying things

Work: Caring for llama herds
Weaving ropes, and mats of tortoru weeds
Building stone walls which were part of the ancient temples of the Incas
Shearing llamas

Family: Cusi's family is only the old man, the llamas and the dog. Part of the theme is the desire and the search for a family of his own until he realizes who his family really is.

Language: Quicha, the language of the Inca. The quipu is a device for recording language. Spanish is spoken in Cuzco.

Llamas: Llamas are a symbol of the preservation of the Inca race. As long as the llama herds are being taken care of, there will be Incas of pure blood. Llamas afford clothing, companionship (Misti, pet), warmth, and serve as burden bearers. They hum, have red woolen tassels in their ears, and the lead llamas carry a bell. They are as important to the Inca as any human being.
The high mountain ychu grass is important for the llamas as food. Suncca, the dog, warns by barking and is a shepherd dog rather than a pet.

Character Traits: Serenidad, dignidad, regionalismo.

Spiritual values. Human nature mistrusted.
<table>
<thead>
<tr>
<th>Spanish Vocabulary</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>llama, la</td>
<td>Peruvian pack animal</td>
</tr>
<tr>
<td>ychu</td>
<td>high mountain grass, Peru</td>
</tr>
<tr>
<td>tostado, el</td>
<td>parched corn (toasted)</td>
</tr>
<tr>
<td>poncho, el</td>
<td>cloak, blanket</td>
</tr>
<tr>
<td>coca, la</td>
<td>Indian berry</td>
</tr>
<tr>
<td>olla, la</td>
<td>jar; jub</td>
</tr>
<tr>
<td>chicha, la</td>
<td>sweetsour drink made of new corn</td>
</tr>
<tr>
<td>tortoru</td>
<td>weeds found in Lake Titicaca; used to make boats and bags</td>
</tr>
<tr>
<td>quipu, el</td>
<td>contrivance of colored threads and knots used as writing by the Incas</td>
</tr>
<tr>
<td>chuño, el</td>
<td>ground potatos (food)</td>
</tr>
</tbody>
</table>
The Experimental Design

Subjects

Fifty-four elementary school classes from Des Plaines, Illinois Public Schools in grades 5 through 8 participated in the experiment. Twenty-seven classes served as the experimental group, and twenty-seven other classes served as the control group, one control group for each experimental group taught by the same teacher. There was a total of eleven fifth grade classes, eight sixth grade classes, four seventh grade classes, and four eighth grade classes in the experimental section. Equal numbers were in the control section. The experiment included all thirteen schools in the district and a total population of 1,463 students taught by eleven teachers.

For the purpose of this dissertation, the grade levels were evened out randomly to four sections of each grade level in the experimental group, and four sections for each grade level in the control group. The final number was 852 students; 426 in the experimental group and 426 in the control group.

The basis for comparison was by classes. These classes were all randomly assigned to experimental and control sections.
Procedures

The experiment was designed to compare students' attitudes after experiencing two different instructional programs. Since the basis for comparison was by class rather than by individual subjects, the experimental unit was classes nested within treatments. Sex was blocked within four levels of the two treatments.

The mini-courses were developed by the writer. They were courses of study developed around a different geographical fiction book for each grade level. The mini-course packet for the teacher included a book, slides of the locale and illustrations from the book, behavioural objectives, questions for discussion, cultural elements to be studied, examples of the author's literary style, Spanish vocabulary from the book, and suggestions for the use of realia and music. The teachers were instructed to read the book aloud to the students over the third quarter of the 1971-1972 school year, a period of approximately ten weeks. Before the book was read, maps and slides of the locales were used to acquaint the students with the background of the book. During the reading of the book, slides of its illustrations, cultural elements, Spanish vocabulary, and literary elements were discussed as they appeared. The teachers were instructed to read the book and the behavioural objectives carefully before beginning the project. At the end of the mini-course, the teachers used the questions for discussion with the
students. The attitudinal questionnaires were administered in the Spanish classroom at the end of the project, both to the experimental and the control groups. The questionnaires were put into separate, identifiable folders by the teachers, returned to the Spanish office, and the writer picked them up.

The mini-courses were taught to the experimental group during their Spanish classes in addition to their regular language learning curriculum. The control group received their regular Spanish language instruction only.

The dependent variable was a general attitude measure.

Design of Attitude Questionnaire

After studying various questionnaires designed to check attitudes, the writer found them to be too long and too complicated for children whose ages ranged from ten to thirteen. It was decided to keep the questions down to a total of five. After conferring with Dr. Frank Otto of the Foreign Language Education Department, and with his suggestions and advice, the writer used a five-scale answer sheet, with two positive answers, one indifferent answer, and two negative answers. Again, keeping the students' ages in mind, the terminology was designed to fit their level. The possible answers decided upon were "Very much," "Yes," "I don't know," "I don't think so," and "No." It was believed the students would have no problem understanding these alternatives.
The experiment was designed to test for attitudes on
the part of the students toward Spanish speaking peoples and
their cultures. The question "Would you like to visit any
Spanish speaking country?" was asked to discover how the
students felt about the entire Spanish speaking world. The
questions "Would you like to live for a while with a Spanish
speaking family in a Spanish speaking country?" and "Would
you like to live for a while with a Spanish speaking family
in the United States?" were used to discover if the students
would actually want to live with these people in their homes
for a short time. The questions "Would you like to have a
Spanish speaking person for a friend?" and "Would you like
to have a person from a Spanish speaking country for a
friend?" were asked to determine if the students would accept
a close, personal relationship between themselves and the
Spanish speaking people. Putting all the questions together,
one would receive information about the desire of students
to visit a Spanish speaking country, to live there and have
persons from there for friends, and to live with a Spanish
speaking family in the United States and have them for
friends.

Five points were given for an answer "Very much,"
four points for "Yes," three points for "I don't know," two
points for "I don't think so," and one point for "No." The
scores were added up for each student, with a possible high
of 25 and a possible low of 5. Therefore, the higher the
score, the more positive the student's general attitude was toward the Spanish speaking world.

The experiment was designed to test the following hypotheses:

- **H1** There will be no significant differences in attitude between the experimental and the control groups.
- **H2** There will be no significant differences in attitude between boys and girls.
- **H3** There will be no significant differences in attitude between grade levels.
- **H4** There will be no significant differences in attitude between classes.
- **H5** There will be no significant differences in attitude between boys and girls within treatments.
- **H6** There will be no significant differences in attitude between grade levels within treatments.
- **H7** There will be no significant differences in attitude between boys and girls within grade levels within treatments.
- **H8** There will be no significant differences in attitude between boys and girls within grade levels.

**Analysis**

The method was an analysis of variance in a factorial design with classes nested within treatments and within levels. Sex was blocked within four levels of the two treatments. The level of significance needed to reject the null hypotheses was set at $p < .05$. 
CHAPTER IV

RESULTS

Curriculum Design

The teaching of the mini-courses was accomplished in the Spanish classes with no noticeable, detrimental effects upon the Spanish curriculum. The Spanish teachers were able to successfully teach these courses in addition to the regular foreign language curriculum.

The administration, schools, and teachers all reported that they were satisfied with the project. The students in the experimental group received instruction in literature and cultural anthropology in addition to the Spanish language within an interdisciplinary context.

The Spanish teachers reported informally to the writer that they appreciated the experiences and that students generally enjoyed the mini-courses.

The Experimental Design

The experimental groups experienced a ten week mini-course in addition to their regular Spanish language instruction. The mini-courses, conducted in the Spanish classes,
were programs designed to integrate Spanish with social studies and language arts. Each teacher received an individual packet of materials which included the book, slides, instructions for teaching behavioural objectives, cultural elements, literary elements, Spanish vocabulary from the book, suggestions for the use of realia and music, and questions for discussion. The teachers were instructed to study and read the book before reading it aloud to the students in the classroom. The element from social studies was the study of the culture of a specific area of the world, the element from language arts was the study of literature, and the element from Spanish was the study of a specific area of the Spanish speaking world. A different geographical fiction book was selected for each grade level. The teachers read the book aloud to the students over the ten-week period of the third quarter of the 1971-1972 school year.

The control groups did not receive the mini-courses, but only their regular Spanish language instruction. An attitudinal questionnaire was administered to all students, both control and experimental, at the end of the project.
**TABLE 1**

**Analysis of Variance**

<table>
<thead>
<tr>
<th>Source No.</th>
<th>Term Name</th>
<th>d.f.</th>
<th>SS</th>
<th>ms</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>1</td>
<td>0.8640</td>
<td>0.8640</td>
<td>0.1583</td>
<td>4.26</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>3</td>
<td>33.8787</td>
<td>11.2929</td>
<td>2.0690</td>
<td>3.01</td>
</tr>
<tr>
<td>3</td>
<td>AB</td>
<td>3</td>
<td>11.6753</td>
<td>3.8918</td>
<td>0.7130</td>
<td>3.01</td>
</tr>
<tr>
<td>4</td>
<td>C</td>
<td>24</td>
<td>130.9937</td>
<td>5.4581</td>
<td>1.8034</td>
<td>1.97</td>
</tr>
<tr>
<td>5</td>
<td>D</td>
<td>1</td>
<td>110.6283</td>
<td>110.6283</td>
<td>36.5521</td>
<td>4.26*</td>
</tr>
<tr>
<td>6</td>
<td>AD</td>
<td>1</td>
<td>0.5216</td>
<td>0.5216</td>
<td>0.1724</td>
<td>4.26</td>
</tr>
<tr>
<td>7</td>
<td>BD</td>
<td>3</td>
<td>19.2804</td>
<td>6.4268</td>
<td>2.1234</td>
<td>3.01</td>
</tr>
<tr>
<td>8</td>
<td>ABD</td>
<td>3</td>
<td>13.9839</td>
<td>4.6613</td>
<td>1.5401</td>
<td>3.01</td>
</tr>
<tr>
<td>9</td>
<td>ERROR</td>
<td>24</td>
<td>72.6383</td>
<td>3.0266</td>
<td>0.0000</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>63</td>
<td>394.4641</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Significant at the .01 level.
The following shows the code for the model used, and the hypotheses tested.

A = Treatment  
B = Grade Level  
C = Class  
D = Sex  

Model: \( Y = A (I) = B (J) = AB (IJ) = C (IJK) = D (L) = AD (IL) = BD (JL) = ABD (IJL) = E \)

Limits: 2,4,4,2,1  
Means: All  
Input: I(1,1), J (2,1), K (3,1), L (4,1), Y (6,5,-3)  
Test: C (A,B,AB), ERROR (D,AD,BD,ABD)

<table>
<thead>
<tr>
<th>Index</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>2</td>
</tr>
<tr>
<td>J</td>
<td>4</td>
</tr>
<tr>
<td>K</td>
<td>4</td>
</tr>
<tr>
<td>L</td>
<td>2</td>
</tr>
</tbody>
</table>

Number of variates: 1  
Number of observations: 64
Hypothesis 1

Results indicated that there were no significant differences between treatments. The addition of the mini-courses to the experimental group had no effect on their attitudes toward the Spanish speaking world as compared with the attitudes of the students in the control group. Therefore, we must accept Hypothesis 1. There were no differences between treatments. Table 2 shows the means of the experimental and control groups.

Table 2

<table>
<thead>
<tr>
<th></th>
<th>Experimental</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>17.451</td>
<td>18.713</td>
</tr>
<tr>
<td>Grade 6</td>
<td>17.220</td>
<td>16.742</td>
</tr>
<tr>
<td>Grade 7</td>
<td>16.131</td>
<td>15.433</td>
</tr>
<tr>
<td>Grade 8</td>
<td>16.139</td>
<td>17.503</td>
</tr>
<tr>
<td>Total</td>
<td>16.739</td>
<td>17.098</td>
</tr>
</tbody>
</table>
Figure 2
Means for Experimental and Control Groups

--- = Control
--- = Experimental
Hypothesis 2

Results showed that there were significant differences between boys and girls overall. Therefore we can reject Hypothesis 2. Girls showed a more positive attitude toward the Spanish speaking world than boys. Table 3 shows the means of boys and girls.

Table 3

<table>
<thead>
<tr>
<th></th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>15.794</td>
<td>19.871</td>
</tr>
<tr>
<td>Grade 6</td>
<td>15.862</td>
<td>18.100</td>
</tr>
<tr>
<td>Grade 7</td>
<td>14.232</td>
<td>17.337</td>
</tr>
<tr>
<td>Grade 8</td>
<td>16.265</td>
<td>17.377</td>
</tr>
<tr>
<td>Total</td>
<td>15.538</td>
<td>18.171</td>
</tr>
</tbody>
</table>
Figure 3
Means of Boys and Girls

--- = Boys
--- = Girls
Hypothesis 3

There were no significant differences between grade levels. Table 4 shows the means of the four grade levels.

Table 4

<table>
<thead>
<tr>
<th>Grade</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>17.895</td>
</tr>
<tr>
<td>Grade 6</td>
<td>16.983</td>
</tr>
<tr>
<td>Grade 7</td>
<td>15.784</td>
</tr>
<tr>
<td>Grade 8</td>
<td>16.821</td>
</tr>
</tbody>
</table>
Figure 4
Means Between Grade Levels
Hypothesis 5

Results showed no significant differences between girls and boys within treatments. Table 5 shows the means of boys and girls within treatments.

Table 5

<table>
<thead>
<tr>
<th></th>
<th>Control</th>
<th></th>
<th>Experimental</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Grade 5</td>
<td>16.918</td>
<td>19.509</td>
<td>14.770</td>
<td>20.233</td>
</tr>
<tr>
<td>Grade 6</td>
<td>15.912</td>
<td>17.573</td>
<td>15.813</td>
<td>18.627</td>
</tr>
<tr>
<td>Grade 7</td>
<td>13.391</td>
<td>17.476</td>
<td>15.073</td>
<td>17.199</td>
</tr>
<tr>
<td>Grade 8</td>
<td>16.996</td>
<td>18.232</td>
<td>15.756</td>
<td>16.522</td>
</tr>
</tbody>
</table>
Figure 5
Means of Boys and Girls in the Experimental Group

Figure 5a
Means of Boys and Girls in the Control Group
Hypothesis 6

Results indicate no significant difference between grade levels within treatments. Table 6 shows the means of grade levels within treatments.

Table 6

<table>
<thead>
<tr>
<th>Grade</th>
<th>Control</th>
<th>Experimental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>18.213</td>
<td>17.450</td>
</tr>
<tr>
<td>Grade 6</td>
<td>16.742</td>
<td>17.220</td>
</tr>
<tr>
<td>Grade 7</td>
<td>15.433</td>
<td>16.139</td>
</tr>
<tr>
<td>Grade 8</td>
<td>17.503</td>
<td>16.139</td>
</tr>
</tbody>
</table>
Figure 6
Means of Grade Levels Within Treatments

--- = Control
----- = Experimental
Hypothesis 7

There were no significant differences between boys and girls within grade levels within treatments. Therefore, there was no interaction here. Table 7 shows the means of the boys and girls within grade levels within treatments.

Table 7

<table>
<thead>
<tr>
<th></th>
<th>Control</th>
<th>Experimental</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>18.213</td>
<td>17.451</td>
</tr>
<tr>
<td>Grade 6</td>
<td>16.742</td>
<td>17.220</td>
</tr>
<tr>
<td>Grade 7</td>
<td>15.433</td>
<td>16.506</td>
</tr>
<tr>
<td>Grade 8</td>
<td>17.503</td>
<td>16.139</td>
</tr>
</tbody>
</table>
Figure 7
Means of Boys and Girls Within Grade Levels Within Treatments

--- = Control
--- = Experimental
**Hypothesis 8**

The results of all girls between grade levels do not show a significant difference, nor do the results show a significant difference between boys within grade levels. Girls tend to remain positive within grade levels and boys less positive, but still not significantly different themselves. Table 8 shows the means of boys and girls within grade levels.

**Table 8**

<table>
<thead>
<tr>
<th></th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade 5</td>
<td>15.794</td>
<td>19.871</td>
</tr>
<tr>
<td>Grade 6</td>
<td>15.862</td>
<td>18.100</td>
</tr>
<tr>
<td>Grade 7</td>
<td>14.232</td>
<td>17.387</td>
</tr>
<tr>
<td>Grade 8</td>
<td>16.265</td>
<td>17.377</td>
</tr>
</tbody>
</table>
Figure 8
Means of Boys and Girls Within Grade Levels

--- = Boys
---- = Girls
CHAPTER V

DISCUSSION OF RESULTS

The Curriculum Design

The Des Plaines Elementary Schools are organized in a self-contained classroom arrangement in the K-6 buildings and in a departmental, ability group arrangement in the junior high buildings (7-8). The innovative mini-courses of the experiment were taught in the Spanish classes by the Spanish teachers. The writer created, developed and directed the courses, and held orientation sessions of an in-service type with the Spanish teachers. In this way, the writer acted as co-ordinator and specialist in the areas of literature and cultural anthropology as well as in Spanish. The teachers all volunteered to take part in the experiment when the idea was presented to them, thus indicating to the writer a willingness and an enthusiasm to engage in additional, innovative curriculum activities in the classroom. It has been the writer's experience that this has been generally true of elementary teachers, certainly those in the Des Plaines, Illinois school system.
However, because teachers are ordinarily overburdened with required curriculum duties, they do not have time to initiate nor create innovations on their own. With someone to plan, organize carefully, and instruct them in in-service sessions, they are more than willing to try out something new in the classroom.

Due to the fact that the sixth grade Spanish curriculum in the Des Plaines schools is extremely crowded in the second semester, the writer had expected a reluctance on the part of the teachers at this level to present the mini-courses. She was surprised to find that even the sixth grade teachers were able to fit the extra courses into a Spanish class already crowded with the regular language curriculum, Spanish phonics, and beginning reading. The time element in the fifth and sixth grades is at a premium in Des Plaines. Even though the fifth grade Spanish classes receive only twenty minutes of instruction per day, and the sixth grade classes thirty minutes of instruction per day, the teachers still were eager and willing to go ahead with the mini-courses. The junior high (7-8) Spanish classes are forty minutes long, and as was suspected, although both teachers and students are extraordinarily busy at this level with learning the Spanish language: grammar, reading, writing, cultural experiences, conversation, and getting ready for advanced levels in high school, there was more time available and the mini-courses were added with some more ease.
It is important in planning curriculum innovations of any sort, whether on a large scale or on a small scale as in the case of the mini-courses, to plan and organize well, and to provide in-service orientation and instruction for the teachers.

The superintendent, school board, principals and faculties of the school district were supportive and enthusiastic as always in Des Plaines.

The students in grades 5 and 6 received a formal study of literature which is not a part of the regular elementary language arts curriculum. This, the writer believes, was an added benefit. The forman anthropological study of culture of a selected Spanish speaking region of the world was an in-depth addition to the social studies instructions for all grade levels. The students in grades 7 and 8 do study literature formally. Therefore, their mini-courses were an additional study of selected works of children's literature.

All that can be said about the curriculum is based upon what happened in Des Plaines, Illinois. The writer believes that with someone in charge, and careful planning, this type of curriculum experiment is generalizable.
The Experimental Design

Hypothesis 1

There was no difference in attitude toward the Spanish speaking peoples and their cultures as a result of treatment. The control and experimental groups were very much the same in their overall means. Therefore, the mini-courses did not aid in effecting a more positive attitude toward the Spanish speaking world. The overall mean of all students (852) in the experiment was 16.917. On a scale of 5-25, with 5 being the most negative score and 25 being the most positive score, a mean of 16.917 overall is a more than 50% positive attitude on the part of all the students in the Des Plaines Spanish program toward the Spanish speaking world. This, the writer believes, is a positive and interesting outcome of the experiment in itself.

The mini-courses which were added to the Spanish curriculum did not lower the students' attitude toward the Spanish speaking world. Although they did not help improve a positive attitude, they did not, either, hinder the positive attitude.

There was some crossover of treatments. At the fifth and eighth grade levels, the control group tended to be slightly more positive, and at the sixth and seventh grade levels, the experimental group tended to be slightly more positive.
The writer did not consider teacher nor school variables in the experiment. It would be interesting to see a replication of this study including the teacher and school variables to see if these had an influence on the outcome. There were eleven teachers involved in the experiment and thirteen schools. Although all the Spanish teachers are competent and enthusiastic, they are still different people handling different groups of students. Although Des Plaines is basically a middle-class community, there is some difference between people in different areas of the city. The families in the northern sections tend to be somewhat wealthier while the families in the southern part of the city tend to be less heavily endowed materially. The writer doubts whether the socio-economic factor is different enough to affect the outcome. However, it is not known from this study. There is a sizable Spanish speaking population in Des Plaines, but this population is spread rather evenly throughout the city, and it is doubtful that they would influence the outcome. They are not a large enough population to effect a change.

Hypothesis 2

The results indicate that girls are significantly more positive toward Spanish speaking peoples and their cultures than boys. The girls tend to be more positive at grade 5 and descend little by little through grades 6, 7 and
8. At the eighth grade level, boys and girls begin to come closer together. At grades 5 and 6 boys tend to be very similar in attitude; their attitude tends to dip down at grade 7 and rise again at grade 8 to even out with grades 5 and 6. It is interesting to speculate what happened to boys at the seventh grade level, since the girls at this level tend to be much the same as the eighth grade girls. It is obvious that the seventh grade boys have the lowest attitude of all. Since the eighth grade students tend to even out regarding sex, it would be interesting to follow them into high school and check their attitudes there as they become older. Girls at age ten (grade 5) were very positive in attitude in this project and boys a good deal less positive. It would seem that as girls get older they become perhaps more critical and analytical while boys tend to remain more the same across the grade levels within the exception of grade 7. Since grade 7 is the 12 year old age level, perhaps something happens to boys at this beginning adolescent stage. The fact that girls are usually physically more mature than boys throughout these grade levels may have something to do with their attitude. And as the girls reach the seventh and eighth grade levels, their adolescence is probably ahead of the boys. At grade 8 they are beginning to even out.
Hypothesis 4

There is a wide difference in classes within treatments which is not surprising since the total population of students was a large one (825). This approaches significance and indicates that there is a wide difference in attitude among so many students. Teachers should be aware of this factor in handling elementary foreign language students who are not necessarily select students and who have not chosen to elect the study of Spanish. All students in Des Plaines must take Spanish in grades 5 and 6, and 2/3 to 3/4 of the students in grades 7 and 8 must take Spanish. The only students in the junior high school who are not selected to continue are those who have problems with learning in general. In other words, they are those students in remedial reading and mathematics and very slow learners. Although there is a staffing and scheduling problem in the junior high school for so many students to be involved with Spanish, another reason for dropping these students is the belief that they do need their time for the basic curriculum. The school system would like to work with these students in Spanish in a more conversational, cultural approach, since, even though these students have difficulty with formal study of a foreign language, they can often perform well orally and often have an interest in foreign language learning. It is hoped that sometime in the future something
might be done about this. In any case, it is important for teachers to realize that there is a wide variation in attitude among elementary students studying foreign language, especially when the students have no choice whether or not they will study the language.

Hypothesis 5

The fact that the results showed a difference among girls within the experimental group and no difference among girls in the control group might have implications for teacher or school variables, since the overall mean for girls was high. The boys within the experimental group tended to be relatively close in their mean scores. However, the boys in the control group remained relatively close with the exception of the seventh graders. It would be interesting to check the seventh grade boys within the control group to see if there was an interaction with teachers, or whether these boys tended to be less mature than their counterparts in the experimental group. The fifth, sixth and eighth grade boys all were slightly higher in mean scores in the control group. It is also interesting to speculate whether boys were more affected by the added curriculum than girls, with the exception of the seventh graders again.
Hypothesis 6

Here again, the results indicate a difference within grade levels in the control group and the big dip downward is at the seventh grade level. When the girls within the control group are added to the boys within the control group, the mean score goes up slightly. However, the mean of the seventh grade in the control group is lower. The means within the experimental group tend to be more the same, although the seventh and eighth graders are slightly lower than the fifth and sixth graders. It seems that boys at the seventh grade level improved in attitude when given the extra mini-courses. This should be an interesting revelation for teachers.

Hypothesis 8

Within grade levels the girls do not show a significant difference, although they gradually descend in positive attitude from fifth grade to eighth grade. The boys within grade levels show a more even pattern in attitude, with eighth grade slightly higher than fifth and sixth, although relatively close. Again, the boys in grade seven are less positive in attitude than all the other boys. The question seems to be "What happened to seventh grade boys, particularly in the control group?"
Overall

According to the results, sex seems to be the significant factor in attitude toward Spanish speaking peoples and their cultures. The girls are significantly higher in attitude than boys. Treatment makes little difference, except in the case of seventh grade boys. They seem to profit by the extra course in the curriculum. The fifth grade girls are very positive; and they vary widely from the fifth grade boys. The older the students become (from age 10 to age 13.6) the closer together becomes their attitude. At grade 8 they seem to be evening out. Seventh grade boys are generally low in attitude, especially in the control group.

The age level is an interesting factor to consider. Boys seem to be more evenly distributed in attitude between fifth, sixth and eighth grades. They are lower at grade 7. Perhaps this has something to do with the beginnings of adolescence on the part of boys, whereas the girls at grades 7 and 8 tend to be more similar, perhaps because their adolescence is more the same and ahead of the boys. As the girls get older, they tend to become more critical and perhaps more analytical. The boys do not seem to be too different, except again at the seventh grade level.

In general, students' attitude in Des Plaines toward the Spanish speaking peoples and their cultures varies
widely as could be expected from such a large sample. The overall mean of students (16,917) tends to indicate a general positive attitude on the part of all students.

The Des Plaines Spanish program has been in existence for twelve years. It has always been highly supported by the community, the school board and the administration, as well as the high schools. Most of the students have had brothers and sisters who have gone through the Spanish program. There are many Spanish speaking families in the community. Therefore, the students are accustomed to the idea of Spanish, and a general all-around positive attitude toward its study and toward the speakers of Spanish nearby and around the world. The fourth graders in all the schools receive information about the Spanish program; older Spanish students in the community come to present all types of programs for them. Therefore, they can hardly wait to be ten years old, to enter the fifth grade and to be able to take Spanish. Many of the Des Plaines families have traveled to Spain and Mexico because of the program. Students ask their parents to take their vacations in Mexico so they may speak Spanish and see the country. The writer had been associated with the Des Plaines Spanish FLES program since its inception, and has found this school, student, administration and community attitude generally positive over the years. It seems that this would have some influence upon this study,
Appendix A

Bibliography of Folk Tales, Fairy Tales, Myths and Legends.
Listed by Region,

General Latin America


South America


The Caribbean


Mexico and Central America


Spain


Appendix B

Bibliography of Translations of Spanish Classics


Appendix C

Annotated Bibliography of Geographical Fiction

   A strikingly illustrated and beautifully written story in verse form about a ten year old orphan named Pasqualita. She is adopted by an old couple to brighten their winter years. The man is a woodcarver who makes saints. Pasqualita finds happiness in her new home, and discovers she has a saint of her own.

   Paco lived on a mountain with an old man. When the old man was taken ill, Paco went to live in a New Mexico village with a newly married couple. He became involved with the lives of the villagers and their struggles to have their Christmas posadas.

   The story of a young Guatemalan boy's search for identity and a way of life in contemporary Guatemalan society. He discovers he wants to become a teacher and help his people find a place for themselves. They are really neither Indian nor Spanish, but Guatemalan.

   Luisa's mother leaves her with old Doña Amalia to help, Rosa is indeed a big help to the household. This is a simple story of an old lady, a young child, a beautiful doll, and the Christmas posadas.
5. Griffiths, Helen. *Horse in the Clouds.*


- León.

(Garden City, New York: Doubleday, 1967).

- Moshie Cat.


- Stallion of the Sands.


- The Wild Heart

(Garden City, N. Y.: Doubleday, 1963).

- The Wild Horse of Santander.

(Garden City, N. Y.: Doubleday, 1966).

Miss Griffiths' stories are all based on the adventures of animals and their relationships with nature and with man. They are set in either Argentina or Spain and reflect the ways of life in these countries.


Miguel Chávez wants to go with the men of his family to the Sangre de Cristo mountains when they take the sheep. He must prove he is grown up enough for this responsibility. The setting is near Taos, New Mexico.


A beautifully and colorfully illustrated version of the story of the miracle of Juan Diego and the Virgen. It is a simple and powerful story of a poor Mexican Indian whose miracle resulted in Mexico's patron saint, The Virgen of Guadalupe, on December 12. This book is suitable for reading aloud to any age group.


Pedro lives on Olvera Street in old Los Angeles, the well-known Mexican section of the city. He has a beautiful voice, and sings as an angel in the Christmas posadas. All of Politi's books are characterized by their striking and colorful illustrations done by the author himself.
   Rosa and her brother, José, live in a small village in the desert of northern Mexico. She admires a doll in a store window, but there is no money to buy it. At Christmas, there is a new baby, Angelita, and Rosa is happy with her new "doll."

    Juan lives near the Mission of San Juan Capistrano in California. His greatest joy is waiting for the swallows to return each year.

    This book tells the charming story of Father Junípero Serra, his founding of the California missions, and his work with the Indians.

    Chema, a blind, Mexican boy comes to stay with his dog at the home of Don Nacho. The villagers each year weave a carpet of flowers for the basilica of the Virgen of Guadalupe in Mexico City. Chema's gift will be two pansies for the Virgen's eyes. The story and the illustrations reflect the true and simple beliefs of the Mexican village people.

    A novel of medieval Spain suggested by chronicles and legends concerning Princess Casilda, daughter of the Moorish King Alamun of Toledo, and her sister, Zoraida. The tapestry of Moslem, Christian and Jew; knight, peasant and mysticism provide the background for the story.

    This is the story of Juan de Pareja, who was born a slave and died an accomplished
and respected artist. The book shows the close relationship between the black Pareja and his famous painter master, Velásquez, in 17th century Spain.


Based on the record of a white deer shipped from the Orient to the King of Spain in the 17th century, this story tells what might have happened. The deer, Nacar, arrives in Mexico, weak and trembling. The viceroy sends the animal to be cared for and strengthened by a mute boy herder called Lalo. The two become good friends and Lalo accompanies Nacar on his continued trip to Spain.


This is the story of Moorish Granada in the Middle Ages.


In a small Andalusian village of southern Spain, a deaf and dumb girl finds a priceless statue in the church, which changes everyone's lives. The story deals with the human need for love.
Appendix D

Geographical Fiction for More Advanced Readers

   The Mexican-American War shows tensions between the rulers of New Mexico and the Americans.

   The story of the servant class Mexican American and the American employers.

   The second is a novel of the post World War I lost generation in Europe. A great deal of the story takes place in Pamplona during the festival of San Fermin. The first work is a story of a bullfighter and the influence of the bullfight in Spain.

   Stories dealing with aspects of village life; work, festivals and the like.

   A story with settings near the border of Mexico showing the interplay between Mexicans and Americans.

   The story of a Mexican-American youth in Los Angeles and his exploitation by professional boxing.
   The story of Puerto Ricans and gangs in New York City; a modern version of the Romeo and Juliet theme.

   The story of Mexican Americans in California and their problems and way of life.

   The story of the author's life in a Mexican family and the culture into which she married.
Appendix E

MINI-COURSE #2

Thunder Country--Synopsis

Young, American Chad Powell, is to accompany his father, an ornithologist, into the unexplored Thunder Country of Venezuela. Their plans are to travel deep into the jungle by river to obtain rare, ornithological specimens.

Their trip is an exciting adventure from beginning to end. Their plane crashes in the river; a sudden storm threatens to inundate their tiny island refuge; there is a rescue by their advance party; trouble with ex-prisoners; the meeting with Redskin, an outcast Indian; the dangers of the river and the jungle; and the arrival at Redskin's village where an adventure awaits them all concerning the Kaseek, an evil witch doctor.

Chad and Redskin become close friends, each learning much from the other; Mr. Powell secures many precious specimens; primitive dangers are faced and Redskin is re-instated with his tribe after the Kaseek is killed thus exposing his treacherous machinations.
Chad is sorry to leave his new friend, but the Indian boy will stay in his jungle and the American must return to his home far away.

**Thunder Country—Analysis**

*Thunder Country* encompasses the qualities of excitement and adventure due to its jungle setting and its elements of mystery and suspense.

Its theme is that of courage in the face of danger coupled with the idea that there are great strengths in people when life demands that they be exhibited. There is also a theme of the possibilities of communication between the civilized man and the primitive man. The book points out that this bridging of the linguistic barrier is possible even within extreme opposites of culture and language when certain conditions and attitudes are present.

The plot is simple, but causal and well designed. The characters of Chad and Redskin are not too well developed. However, Redskin, the Indian boy, proves what he is made of (courage) when he is forced to act.

An interesting literary technique developed is one in which the river represents the path by which, as the civilized man (Chad and his father) travels back in space toward the more primitive world, he also travels back in time. The primitive world of Redskin is far removed from the contemporary, civilized world in both space and time.
THUNDER COUNTRY

Civilized World of Chad

<table>
<thead>
<tr>
<th>Ciudad Bolivar</th>
<th>Poster in</th>
<th>Crash-on Island in River</th>
<th>X Camp of Big George</th>
<th>Indian Village</th>
<th>Kaseek's Secret Place</th>
<th>Primitive World of Redskin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Back in Atabapo</td>
<td>R</td>
<td>I</td>
<td>V</td>
<td>E</td>
<td>R</td>
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</tr>
</tbody>
</table>

The Journey
Lesson Plan

Grade 6

Thunder Country
by Armstrong Sperry

Materials: Book
Slides of illustrations
Filmstrip of Venezuela
Cultural elements to be studied
Examples of author's literary style
Spanish vocabulary from the book
Behavioural objectives
Questions for discussion
Suggestions for use of realia and music

The teacher will show the students on a map of South America, the exact location of Venezuela and the Orinoco River country; the Thunder Country of the book. He will show the filmstrip of Venezuela. He will read the book aloud to the students over a ten week period, showing slides of the illustrations from the book as they appear in the story. The Spanish vocabulary from the book will be taught to the students as it appears in the story since it is unusual vocabulary and likely the students would not understand it. The teacher will discuss with the students the cultural elements and the literary elements in the book as it is being read. Venezuelan and Indian music will be played for the children. At the end of the mini-course, the teacher will discuss the set of questions provided with the students. The attitudinal questionnaire will then be distributed and
filled out by the students.

**Behavioural objectives**

1. To realize that modern Venezuela is a combination of civilized society (Caracas, Cuidad Bolivar) and primitive jungles with uncivilized Indians. Venezuela is also a mixture of Spanish and Indian cultures, and the two have not mixed successfully.

2. To understand the primitive Indian, his attitude toward his environment, and his human qualities; and what can be learned from him.

3. To appreciate the author's literary style.

4. To recognize the theme. There are inner resources and strengths in some people (courage). These are noble qualities. The ability to survive adversity is important in growing up. (Identity) The beauty of nature and a respect for it can be learned from anyone and shared by all. Friendship between primitive and civilized man is possible. The language barrier can be broken and when it is, understanding takes place. There is adventure and excitement in the jungle and much to learn there.

**Questions for discussion**

1. Point out Venezuela and the Thunder Country on the map.

2. What is Venezuela like?

3. What are Chad and his father doing in Venezuela?

4. What was the relationship between Redskin and his environment? How did he treat the jungle; that is, nature? Can we learn anything from this in the United States?

5. What was the attitude of the Indians and the white people toward each other in the book? What did the rubber business have
to do with this? Is there a similar problem in the United States? What can you do to break down barriers?

6. How were Chad and Redskin different? How were they alike? How did they become such good friends? Did they break down barriers between themselves? What were the barriers and how did they break them down? What does it mean to be a good friend?

7. Would you have been afraid if you had been Chad? How do you define courage? Were Chad and Redskin brave? How do you know?

8. Are there good and bad in all kinds of people? Give examples from the book.

9. What is endurance? Is it important to have strength in times of trouble? How can a person survive in difficult times or in strange places? (Theme)

The attitudinal questionnaire will be administered.
Examples of Literary Style

"black mood of the river . . ."

"Palms towered above the vegetation, their tufted crowns plumed like Zulu warriors."

"jungle-ocean"

". . . river lay like black glass . . ."

". . . wickedly flayed with white . . ."

Descriptions of the jungle.

"Climbing higher and banking, the amphibian left the sleeping city behind as it followed the serpentine twists and yawning delta of the great Orinoco. Indeed to Chad the river suggested an enormous anaconda snake, whose tawny body was coiled about the wild Guayana highlands, and whose open jaws gaped to seize and devour. In the east the mists were turning rosy; the stars were paling. And the dark jungle billowed away and away, illimitable to the eye, like some petrified ocean through which the river had ploughed its bed these thousands of years."

"Only the equatorial jungle can be really and finally so silent. But there is nothing restful in its quiet. It is a vacuum where the trembling of a leaf sends echoes thundering through the trees. It is the silence of the swooping bat, of the coiled snake."

Mr. Sperry uses Spanish in the Venezuelan dialect.

Examples:  "Buen' suert'" Buena suerte.  
            "Va' con Dios" Vaya con Dios.  
            "Buen' dia'" Buenos dias.

He also makes good cultural use of the manner of speaking of the Spanish. The example given is of the official who comes to give Chad and his father permission for their trip and to take firearms with them.

"I am Don Francisco de Braganza. It is my privilege to bring you the permission which your consul informs me you have awaited with commendable patience."
The style and the syntax are Spanish, not English.

**Cultural Elements**

Venezuela is a combination of a modern South American society of Spanish influence and primitive Indian cultures.

**Government:** There is a serious attitude toward firearms. A prison sentence is given for illegal use of guns. The officials in Caracas control the law.

**Language:** Spanish and Indian languages. There a Venezuelan dialect shown. Spanish syntax is translated to English.

Ex: "do me the kindness of" which is said by the official. The Spanish is "haga el favor de."

**Indian Culture:**

**Homes:** Bamboo

**Work:** To survive. The women weave. Weapons such as blowguns and poisonous arrows and spears are important. The Indians were head-hunters, displaying shrunken heads.

**Clothes:** Simple loin cloths

**Transportation:** Canoes on the river or by foot

**Religion and Superstition:** The Rio Negrito is called the "White man's grave." The Indians have witchdoctors and magic called Pasuke. Yacu, is their god of the river. Thunder and rain are part of their religion. The medicine man wears ceremonial garments. A ritual and smoke makes thunder and rain come. The Kaseek, (witch-doctor) has a sixth sense. The quetzal is a sacred bird.
Family and Friendship: The tribe and families within the tribe. The Kaseek or witchdoctor has a great deal of power over the people. It was necessary in the book to prove the Kaseek was evil and to kill him to release the tribe from his control. Falling out of favor with the witch doctor is serious business. The friendship between Redskin and Chas was close, good and honourable. Friendship is important.

Customs: Ceremonial which consisted of passing around a drink and puffing a cigarette.

Jungle: The jungle determines everything in the life of the Indian. These people take only what they need from the jungle and respect nature. Nature is a dominating and a frightening force, as well as a means for survival. One needs to learn how to survive in the jungle.

Character Traits: Dignidad, serenidad, regionalismo
Human nature mistrusted.
Dependence upon nature (jungle)
Spanish Vocabulary

radiofusora, la  broadcasting station
bolivares, los  monetary unit of Venezuela (bolívar)
malcriados  ill-bred, rude
¡Diablo!  Expression meaning "Heavens!"
'Con Dios  Part of *Vaya con Dios*, a parting expression meaning "Go with God."
piragua, la  shallow drought boat
falca, la  jungle boat or canoe
curial, el  Indian dugout canoe (log)
escopeta, la  gun, shot-gun
tigre, el  the name given to South American jungle cats, primarily the jaguar
carcel, el  jail
caboclos, los  river people
¡Hombre!  "I should say so."
traga venado, la  a kind of boa; snake (deer-swallower)
caribes, los  cannibal fish found in rivers of South America. Similar to *piranhas.*
areguato el  howler monkey
playas, las  beaches
científicos, los  scientists
¡Ay, de mi!  "O, my heavens!"
<table>
<thead>
<tr>
<th>Spanish</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>machete, el</td>
<td>cutlass, chopping knife</td>
</tr>
<tr>
<td>noactzin, el</td>
<td>lizard bird, bird of evil</td>
</tr>
<tr>
<td>árbol de leche, el</td>
<td>a poison tree</td>
</tr>
<tr>
<td>mesurana, la</td>
<td>non-poisonous snake, used as a pet to kill dangerous snakes</td>
</tr>
<tr>
<td>curare, el</td>
<td>poisonous vines</td>
</tr>
<tr>
<td>chonta, la</td>
<td>stem of a palm, used for blow guns</td>
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<tr>
<td>conquistador, el</td>
<td>conqueror, Spanish</td>
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<td>palm fruit</td>
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<td>gamelote, el</td>
<td>razor-sharp grass</td>
</tr>
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<td>vasuni, el</td>
<td>black panther</td>
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</table>
Appendix F

MINI-COURSE #3

World Song—Synopsis

Patrick Joseph Barrington III, known as Red, spends his vacations on his grandfather's trading post in New Mexico although his home is in the Middle West.

His father is going to Costa Rica for two years to work with the cocoa production and Red is to accompany his parents. He makes a last visit to his grandfather and his Navajo Indian friends; he will not see them for two years which makes him very unhappy.

His grandfather tells him that it will be a great experience; that people are all basically the same even though they may seem different; that languages and common interests are bonds of friendship; and that understanding is important.

Red's life in Costa Rica is difficult at first. He cannot go to a school because the journey is too long and too dangerous, and he has trouble making friends and understanding the way of life.

He finally finds a common bond with Juanito, a young "tico" because of his favourite birds, the warblers, when they migrate to Costa Rica. At last, he knows what his
grandfather meant and that when people understand one another they can become friends. All the barriers can, therefore, be bridged.

**World Song—Analysis**

Ann Nolan Clark has spent a great deal of time in Latin America and knows the area well. She has written a number of fine books set in Central and South America. *World Song* is well written, its theme is worthy, and it correlated well with the seventh grade Spanish curriculum with which it was used.

The protagonist of the book is an American in a foreign setting. He struggles for identity and maturity within a new and strange environment and learns what it means to adjust. There is character development in Red as he grows up through the book, thereby learning a great deal of what it means to face strange situations and to learn to communicate with and to understand new people whose ideas and ways of life are very different.

The local descriptions and cultural elements in *World Song* are authentic, and the theme of common bonds affecting friendship among people who are different is one which is worth pursuing.

The plot is simple, causal and mainly concerns Red and his relationships with the people around him; his parents, his grandfather, his Navajo friends and finally,
his new friends in Costa Rica which represent different races.
# World Song

<table>
<thead>
<tr>
<th>Midwest United States</th>
<th>Navajo Southwest</th>
<th>Costa Rica</th>
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<td>Red</td>
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<tr>
<td>Parents</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gramps</td>
<td>BIRD = SYMBOL OF HUMAN UNDERSTANDING</td>
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<td>Hasteen</td>
<td></td>
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<tr>
<td>Juanito</td>
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<td>Lin</td>
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Lesson Plan

Grade 7

World Song

by Ann Nolan Clark

Materials: Book
Slides of illustrations
Slides of the background (Costa Rica)
Cultural elements to be studied
Examples of author's literary style
Spanish vocabulary from the book
Behavioural objectives
Questions for discussion
Suggestions for use of realia and music

The teacher will show the students on a map of Central America, the exact location of Costa Rica, San José, Limón, and the bush country of cocoa and bananas. He will show slides of Costa Rica, representing all parts of the country, and concentrating on the area of the eastern regions where the story takes place. He will read the book aloud to the students over a ten week period, showing slides of the illustrations from the book as they appear in the story. The Spanish vocabulary from the book will be taught as it appears in the story since it is unusual vocabulary and likely the students would not understand it. The teacher will discuss with the students the cultural elements and the literary elements in the book as it is being read. Costa Rican realia such as oxcarts, dolls,
coffee beans and cocoa pods will be shown and passed around the students. Costa Rican music will be played for the students. At the end of the mini-course, the teacher will discuss the set of questions provided with the students. The attitudinal questionnaire will then be distributed and filled out by the students.

**Behavioural objectives:**

1. To appreciate the culture of the Navajo Indian as explained in the book.

2. To be acquainted with the country of Costa Rica, geographically and ethnically. To understand the cocoa business as an important sub-culture within the country.

3. To appreciate the author's literary style.

4. To understand that people have a desire to communicate. This is important in the world today.

5. To recognize the theme which is that people are people no matter how different they may seem. There can always be bonds between people and the link to be searched for is an understanding through common interests and breaking the language barrier.

**Questions for discussion:**

1. Do you know where New Mexico is? Point out Costa Rica on the map of Central America.

2. Can you describe something about Navajo life? What about the friendship between Hasteen and Red? What was it like?

3. Compare Red's three homes.

4. What does it mean to adapt to a new culture? What is "culture shock?" Does it happen easily? Is it important? Why?
5. Do you still take chocolate for granted? What did Red learn from living on the cocoa hacienda about the growing of chocolate?

6. What does it mean to say that past life is a background for a new life ahead?

7. Do you feel that life is a miracle? How do you know?

8. They say that language is communication and that it is important to find a way to communicate with people to be able to understand them. Is this true? Explain this idea based on the book.

9. Why are the birds important? What are symbols? Are the birds a symbol of something? (Theme)

10. What did Red learn about his new friends in Costa Rica? (Juanito, Quaco and Lin) And when Hasteen came, did this add to his knowledge? Does friendship depend on race or country? Is it important to know someone's language to be able to be friends with him? Does it help?

The attitudinal questionnaire will be administered.
Examples of Literary Style

"It was clear and sparkling, sun-warmed, with only a hint of springtime wind around the edges of the afternoon."

"It was a coming-home smell."

"Now all he could see was green, light feathery green, somber green, blue green, yellow green. He had not known that a whole land could be wrapped and bundled and smothered in green."

"Except for the bouncing jeep, the whole world seemed to stand still beneath the heavy heat of the ending day. Jasmine hung their fragrant heads in wilted weariness. Orchids--lilac, purple, yellow, and cream-colored--closed their loveliness to the coming night."

"The sun-warmed morning was green and gold. The air was spicy with cinnamon and sweet with vanilla smells."
Cultural Elements

New Mexico Navajo Country

Life, food and homes
The reservation
Religion, magic, ceremonials; behaviour at ceremonials

Costa Rica

San José: The capital city and the way it looked, felt, and smelled.

Customs: The hotel: food; breakfast with coffee with milk (heated milk, cold coffee essence called café con leche), orange juice, jam and hard-crusted rolls. Dinner was courses with many plates. Soup, fish, foul, beef, hearts of palm, pineapple, coffee. The hour for dinner was nine o'clock.

The plaza: People walked around the plaza in the evening.

Train and busses: Trains leave on time, busses leave when they are full.

Limón: The eastern seaport with people who lived originally in Jamaica and spoke a dialect of English, also.

Hacienda: Nature, bush, country, wild orchids and beauty, dangerous snakes. Jungle houses often built on stilts. The servants and their work and the relationships with the people in the house.
Cocoa: A sub-culture with homes, schools, workers, and a regulated way of life.

Character Traits: Regionalismo, dignidad, individualidad
Human nature mistrusted, acceptance of social inequality, spiritual values, beauty, work and leisure time.
Spanish Vocabulary

cacao, el  cocoa, chocolate

Bueno.  Good. O.K.

Pase.  Go ahead; literally, "pass."

tico, el  nickname given to people from Costa Rica by themselves. Derived from diminutive ending "ico" put on ends of words.

plaza, la  usually the main square of a town or city; really, any square

caliente  hot

frío  cold

finca, la  plantation; in Costa Rica, coffee, banana, or cocoa

hacienda, la  plantation; plantation house

mango, el  delicious, tropical fruit

Guanacaste  peninsula in the western part of Costa Rica where there are many cattle "fincas"

papacito  diminutive for father; leader

madre-de-cacao, el  gum tree; used to shade and the cocoa

machete, el  cutlass; chopping knife

fiesta, la  feast day; holiday; saint's day

serenada, la  serenade; usually for a girl by her boyfriend

simpático  nice; but more important in Spanish. To be simpático is to be something special
Irazú

lianas, las

active volcano near San José

heavy vine ropes in jungle
Appendix G

MINI-COURSE #4

Shadow of a Bull—Synopsis

Manolo Oliver lives in the shadow of a bull. He feels heavily the responsibility placed upon him by his small Andalusian village of Arcangel. His father, Juan Oliver, gored to death by a bull, was a famous matador, and the people wait for the day when Manolo will take his father's place as "el número uno" or the best.

But Manolo believes himself to be a coward. He does his best to overcome his fears of the bullring, when one day, after witnessing a doctor attending an injured bullfighter, he begins to know what he really wants.

True to the Spanish sense of honour, Manolo continues to try to fulfill his destiny, but at last he faces his moment of truth, makes his decision, and turns his bull over to another Spanish boy who is waiting for his chance to be a matador.

Manolo has proved to himself that he has, indeed, courage; the courage to make his own choice. He will be a doctor and the village will have its new bullfighter in the
person of a poor boy who never would have had a chance had it not been for Manolo, the son of a famous matador and his decision.

Shadow of a Bull—Analysis

Shadow of a Bull is an exceptionally fine children's book. It can be enjoyed by anyone, but it cannot be fully understood unless one knows Spain and the importance of the bullfight.

Miss Wojciechowska knows her subject well. She is able to draw an accurate picture of the Andalusian village, its people, and the spirit and impact of the bullfight. She not only has her facts straight, but the mood is there as well. The atmosphere (ambiente) of melancholy, religion, fiesta, poverty and wealth, violence and death are perfectly blended, expressed and well balanced.

Her English is not really English, but Spanish. The syntax, vocabulary, the manner of speaking and the mood are all Spanish.

Spanish culture pervades the book; such as the old men who sit around and speak of the bulls (tertulia), the importance of religion and fiesta in the lives of the villagers, the wide gap between rich (the Count) and poor (the Garcias), and the entire sub-culture surrounding the bullfight. (la corrida)
The most effective element in Shadow of a Bull is Miss Wojciechowska's development of her theme. Pundonor (point of honor) is most important in the life of a Spanish man. He must defend his sense of honor at any cost. Manolo suffers many agonies as he tries to do the honourable thing as a Spaniard though only a boy, even to the extent of considering himself a coward. At the same time, like all human beings, he is searching for his own dream; and when he finds it (medicine) he feels the conflict between his self-desires and the cultural demands placed upon him. His friendship with Jaime, Juan and Señor García is a true and honourable one, typically Spanish. The relationships finally provide the answer to his dilemma.

Manolo, courageous and honourable to the end, faces his bull in a symbolic "moment of truth." The moment when the bullfighter and the bull face each other in the ring, the Spanish way of cheating death, is called the "Toque de Muerte", the "moment of truth." Manolo suffers his moment of truth in the bullring, but it is more than just time to kill the bull; it is his own personal moment of decision. And so, he gives his bull to Juan who truly wants it. Manolo has made his own choice; to be a doctor.

The book is a perfect blend. Manolo's problem is a universal one; one which demands the courageous decision which makes a man out of a boy. At the same time, the problem is a purely Spanish one; to keep one's honour in the
face of a momentous and grave personal decision.
Lesson Plan

Grade 8

Shadow of a Bull

by Maia Wojciechowska

Materials: Book
Slides of illustrations
Slides of the background (Andalucia, Spain)
(Bullfight)
Examples of author's literary style
Cultural elements to be studied
Spanish vocabulary from the book
Behavioural objectives
Questions for discussion
Suggestions for use of realia and music

The teacher will show the students on a map of Spain, the exact location of the southern province of Andalucia. He will show slides of villages, olive groves, and a carefully sequenced set of the bullfight and all its phases or acts. He will read the book aloud to the students over a ten week period, showing slides of the illustrations from the book as they appear in the story. The Spanish vocabulary from the book will be taught to the students as it appears in the story since it is unusual vocabulary and likely the students would not understand it. (The extent of the bullfight vocabulary will be left to the discretion of the teacher.) The teacher will discuss with the students the cultural elements and the literary elements in the book as it is being read. The student will learn a Spanish
proverb from the book, in Spanish. Realia such as banderilleras or any other bullfight materials will be shown to the students so that they may pass them around and look at them, touch them and study them. Flamenco music and special music of the bullfight will be played for the students. At the end of the mini-course, the teacher will discuss the set of questions provided with the students. The attitudinal questionnaire will then be distributed and filled out by the students.

**Behavioural objectives:**

1. To learn about life in Andalucia, a province in southern Spain.

2. To appreciate the author's literary style.

3. To understand the art of Bullfighting and how it is the Spaniard's way of confronting and cheating death. To understand the influence and importance of bullfighting in the Spanish way of life.

4. To understand the concept of pundonor. To understand the Spanish meaning of "friendship."

5. To recognize the theme. It is a search for identity. The moment of truth comes for everyone; it is a time when an important decision has to be made concerning each individual. Manolo's moment of truth coincides with the Toque de Muerte, the moment of truth in the bullring. (symbolic) As Cervantes said, we must all follow our own dreams, and not the dreams of others to find our own destiny.

**Questions for discussion:**

1. Point out Andalucia on a map of Spain.

2. Tell in your own words what a tertulia is.
3. What importance do gypsies have in the lives of the people of Andalucia?

4. Describe the fiesta and tell its importance in Arcangel. What function does it have in the literary technique of the book?

5. Describe the bullfight in detail. What is its importance in Spain? What do you think of it? Give good reasons for opinions.

6. Compare Manolo and Juan. Compare their fathers. Do this within the context of the Spanish background of the people.

7. What evidence does the author give about the Spanish idea of friendship? Does it apply to you and your friends? Is it the same or different?

8. What is pundonor? What does it have to do with the book? Does it apply to everyone or just to bullfighters? Do we have it in the United States?

9. Why did Manolo feel he was a coward? Name the events that led him to believe this. What did Manolo do about this?

10. At what point in the story did Manolo realize what his own dream was? What happened?

11. When was Manolo's Toque de Muerte? What is a symbol? What does the Toque de Muerte symbolize for Manolo? Have you had one yet? Is it important to have one?

12. What does it mean to follow your own dream? (Theme)

The attitudinal questionnaires will be distributed and filled out.
Literary Style

"... the veins in his neck were gray and big like fingers." (bull)

"... horns curved as a needle of danger."

"the moment of truth."

"Its soul is the bull-ring and its heart is the marketplace." (description of Arcangel)

"Who in this town doesn't know the house of Juan Oliver?" (This is an example of the author's use of Spanish syntax in English. It gives the book a much more Spanish flavor.)

Spanish proverb to learn:

"Today as yesterday, tomorrow as today, and always the same."

"Hoy como ayer, mañana como hoy, y siempre lo mismo."

The literary style is a cryptic, terse one with short sentences. The book gives the reader a feeling of the melancholy and gay soul of Spain in the south.
Cultural Elements

Tertulia: A group of men discussing something.

Religion: The fiesta in Spain and its religious importance to the people, as well as its social implications. The idea of saints. La Virgen de la Macarena is the patron saint of bullfighters as well as famous bullfight music. The Virgen's church is in Seville.

Bullfight: Its importance. Death = bulls. The idea of the fear of death being cheated in the bullring. The bullfight as art, performed in acts.

Proverbs: They are used in daily life at all social levels.

Pundonor: The pride of Spanish men. How it affects friendship as with Manolo and Juan. The code of honour.

Family: Respect for the wishes of family and older people.

Gypsies: Their place outside of regular life in southern Spain. They are a part of superstitions.

Social Classes: How important it is to find a way out of poverty, such as becoming a bullfighter. (boxing, USA) The differences between poverty and wealth in southern Spain.

Village Life: In southern Spain, it is a hard life if one is poor and must work hard. There are rich people with large ranches and great influence who are the landowners.
<table>
<thead>
<tr>
<th>Spanish Vocabulary</th>
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<tbody>
<tr>
<td>afición, el</td>
<td>love for bullfighting; also refers to a group of people who are familiar with bullfighting; bullfight fans</td>
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<tr>
<td>aficionado, el</td>
<td>dedicated fan of the art of bullfighting, also amateur bullfighter</td>
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<tr>
<td>alguacil, el</td>
<td>mounted constable who opens the bullfight by riding ahead of the bullfighters and who relays the orders of the president of the bullring to the bullfighters. He is always dressed in a Philip II costume</td>
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<tr>
<td>alternativa, la</td>
<td>ceremony in which a novillero becomes a matador de toros.</td>
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<tr>
<td>banderillas, las</td>
<td>steel-barbed wooden shafts, about 28 inches long, decorated with paper. These are placed in the bull's withers after the picadors have retired and before the bullfighter begins working with the muleta. Banderillas are placed in pairs, six in all, either by the bullfighter himself or one of his banderilleros.</td>
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<tr>
<td>banderillero, el</td>
<td>one whose duty it is to place banderillas. Each bullfighter, during a corrida, has three banderilleros who also assist the bullfighter in testing out the bull's charges.</td>
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<tr>
<td>barrera, la</td>
<td>wooden fence around the area; also first row of stands or seats running around the bull ring.</td>
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burladero, el narrow opening into the arena with wooden shield in front. This acts as protection for the men who can enter and leave from the sides. It stands about a foot away from the fence and several of these are found along the circular fence that encloses the bull ring.

callejón, el passageway between the barrera and the stands. This is where the bullfighter's cuadrilla, if not inside the ring or behind the burladero, is found. Some members of the press, especially the photographers, are usually allowed inside the passageway which is otherwise reserved only for bullfighters, their helpers and the bull breeder.

capea, la informal bullfight in small villages where there are no bull rings in which amateurs and aspirant bullfighters take part without benefit of picadores. These events are usually held during local fiestas and the bulls used have more often than not been fought at other capeas.

chicuelina, la cape pass invented by the bullfighter Chicuelo in which the bull passes by the man's side and not in front of him. The man offers the cape to the bull and as the bull charges the man makes a priouette in which the cape wraps itself around his body. At the end of the turn the man faces the bull to make another chicuelina.
corrida de toros, la or simply corrida, literally a running of the bulls; a bullfight. People say, "I'm going to una corrida," or "a los toros."

cuadrilla, la the matador's helpers, his banderilleros, picadores and his sword handler (mozo de estoque).

dereschaso, el natural

faena, la the last and most important part of a bullfight when the muleta is used.

fiesta, la feast day, holiday, a saint's name day

fiesta brava, la literally, the brave spectacle; a bullfight

fiesta de los toros, la literally, the feast of the bulls; a bullfight

ganadería, la ranch where the fighting bulls are raised. Also the particular strain of brave bulls

ganadero, el a breeder of brave bulls

gaonera, la a cape pass named after its inventor, the Mexican bullfighter, Gaona. It is done during the quite by holding the cape behind the man's body and luring the bull past the man's chest.

lidia, la combat; bullfight, also used in toros de lidia meaning fighting bulls

mandar literally, to send on; to control. It means to exert mastery over the bull and not let the animal dominate but rather make it obey the cloth, either the cape or the muleta.
<table>
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<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>mantilla, la</td>
<td>lace head covering used in Spain by the women. While women wear almost always a black mantilla, young girls often wear white. In Andalusia during fiestas the women wear mantillas over large combs and the lace falls over their hair like veils.</td>
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<tr>
<td>manzanilla, la</td>
<td>light, dry sherry wine, drunk in Andalusia by everyone associated with bullfighting.</td>
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<tr>
<td>mariposa, la</td>
<td>literally, butterfly, a pass with the cape held over the shoulders, the man facing the bull. The man zig-zags slowly backwards luring the bull with one, then the other side of the cape. Invented by Marcial Lalanda, it is used during the quites.</td>
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<tr>
<td>matador, el</td>
<td>killer; killer of bulls; a bullfighter who has received his alternativa.</td>
</tr>
<tr>
<td>media verónica, la</td>
<td>half-verónica. After a series of verónicas the man gathers the cape to one side of his body and the bull is made to take a very sharp turn following the cape and has to pause from the exertion of turning his neck at a sharp angle.</td>
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<tr>
<td>monosabios, los</td>
<td>literally, wise monkeys; the ring attendants whose chief function is to help the picadores to maneuver into position.</td>
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<tr>
<td>montera, la</td>
<td>the black hat worn by bullfighters.</td>
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<tr>
<td>muleta, la</td>
<td>red flannel cape used in the last part of the bullfight. It is heart-shaped and draped over a wooden stick. The muleta may be held in the</td>
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</table>
right hand, over the sword, and passes made thus are called derechasos. Or it may be held in the left hand; these are the most dangerous of passes, since the distance between bull and bullfighter is considerably reduced; these left-handed passes are called naturales.

natural, el see above. The classic pass with the muleta in which the bull follows the palm of the bullfighter's hand. Fundamental pass of bullfighting, the most emotional of all and most dangerous when done with the left hand.

novillada, la bullfight with bulls under four years of age.

novillero, el a bullfighter before he takes his alternativa; one who fights novillos.

novillo, el a bull under four years of age

número uno, el literally, number one, or the best; the champion

¡Olé! roughly "bravo"; shout of approval heard at bullfights and also during performance of flamenco dancing and singing.

parar literally, to stand one's ground; to keep the feet from moving away from the bull's charge.

pase de pecho, el chest pass made with the muleta held in the left hand at the finish of a series of naturales. The bull charges by the man's chest and is sent away with a forward sweep of the muleta.
paso-doble, el  music played at bullfights.
When played during the faena it is as homage to a great fight. Many paso-dobles were written in honor or memory of great bullfighters.

picador, el  a mounted man whose mission it is to slow down the bull's charges and abate his energy by wounding him in the withers with the pura, a pick to which an iron shaft is attached. Strict rules govern the pick­ing of bulls, but unfortunate­ly they are not always observed in spite of the fact that over­picking is punishable by fines and the ire of the crowd.

plaza, la  usually the main square of the town; plaza de toros means bull ring.

pundonor, el  honor, a most precious quality to a Spaniard, a sense of obli­gation to do one's best at all times which honorable bull­fighters feel and dishonorable ones lack.

querencia, la  bull's arbitrary refuge inside the arena; literally, beloved spot. Bulls which are not par­ticularly brave always choose a spot inside the bull ring to which they return or sometimes do not leave at all. Their charges, when lured away from the querencia, can be extremely dangerous because they are on the defensive; but as they head back to their querencia, they are not at all dangerous and the bullfighter is said to have a "free tip" on such a pass. Not only cowardly bulls search out and find their "beloved spot", brave bulls also do this; such spots are often in
the place where the horse has stood or the bull's blood has been spilled.

quite, el

the act of taking the bull away from the horse or from a man who is in danger or has been gored. The passes used in taking the bull away from the picador are the fancy passes such as mariposas, gaoneras, chicuelinas. When a quite is made to save a bullfighter it is merely a movement of the cape to distract the bull's attention.

rebolera, la

a cape pass which ends a series of quites or veronicas in which the man swirls the cape in a circle around himself as he stands still and brings the bull to a sharp stop.

templar

to adopt the movement of the lure to the speed of the charging bull. It is the aim of the bullfighter to make the passes as slowly as the bull will allow without hooking into the lure. It is, of course, up to the bullfighter to try to impose the desired speed on the animal. Unfortunately those who are not able to mandar and parar can never hope to be able to templar.

tienta, la

testing of the young bulls and heifers. The bulls are tested only with picadores to determine their bravery in receiving punishment. The pic used is much smaller than that used during bullfights. The cows are tested both on foot and by picadores. The ganadero observes these testings most
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
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<tbody>
<tr>
<td>toreo, el</td>
<td>the art of bullfighting</td>
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<tr>
<td>torero, el</td>
<td>bullfighter; this term includes banderilleros, picadores and matadores as novilleros. But to say: &quot;he is a great torero&quot; is to refer only to the matador.</td>
</tr>
<tr>
<td>toril, el</td>
<td>the gate through which the bull comes into the arena; commonly known as the gate of fears.</td>
</tr>
<tr>
<td>toristas, los</td>
<td>those who admire the bulls and know more about them they care to know about the toreros.</td>
</tr>
<tr>
<td>toro de bandera, el</td>
<td>a bull superior in bravery</td>
</tr>
<tr>
<td>traje de luces, el</td>
<td>a bull fighter's suit; suit of lights, formal dress worn at all professional bullfights except benefit fights and capeas</td>
</tr>
<tr>
<td>verónica, la</td>
<td>the most classic of all cape passes, one which proves or disproves, depending on how it is done, the bullfighter's real art with the cape. It is done by holding the cape with both hands and moving it smoothly in front of the bull and alongside the man's body. Because when the cape is offered to the bull it looks like the handkerchief St. Veronica offered to Christ, it has been named in honor of that saint.</td>
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1This vocabulary is taken directly from the back of the book where the author has given a complete small dictionary of vocabulary connected with the bullfight.
la Virgen de la Macarena: the patron saint of bull-fighters; a paso-doble

la saeta, la: song addressed to the Virgen in Holy Week processions

el flamenco: regional folk dance of Andalusia

al cuerpo limpio: with the body and no cape; a pass

cante hondo: popular Andalusian gypsy song

Manolete: a famous Spanish bullfighter. He was killed by a bull in the 1940's.
Appendix H

ATTITUDINAL QUESTIONNAIRE

Grade ______
Age ______
School _______________________
Boy _____ Girl ______

Is any language other than English spoken at home? Yes____
No ____ If yes, what language? __________________________

Do you know anyone besides your teacher who speaks Spanish?
Yes ____ No ____ If yes, who?
Parents _______
Relatives _______
Neighbors _______
Friends _______
Other people at school or in Des Plaines? _______________

1. Would you like to visit any Spanish speaking country?
   Very much ____ Yes ____ I don't know ____ I don't think so ____ No ____

2. Would you like to live for a while with a Spanish speaking family in the United States?
   Very much ____ Yes ____ I don't know ____ I don't think so ____ No ____

3. Would you like to live for a while with a family in any Spanish speaking country?

206
Very much ____ Yes ____ I don't know ____ I don't think so ____ No ____

4. Would you like to have a Spanish speaking person for a friend?
Very much ____ Yes ____ I don't know ____ I don't think so ____ No ____

5. Would you like to have a person from a Spanish speaking country for a friend?
Very much ____ Yes ____ I don't know ____ I don't think so ____ No ____
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