Robert Stone

An African American Child in Russell City
(historical)
1945
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Storybook Summary
Teacher Introduction

The story of Robert Stone was written in the tradition of our African ancestors.

The Griot Speaks – The griots (pronounced gree-oh), or oral historians of West Africa memorized the history and great deeds of their people. Mamoudou Kouyate', a griot in the modern nation of Guinea, declared that this method of recording history was superior to writing. He said, “Other peoples use writing to record the past, but this invention has killed the faculty of memory among them. They do not feel the past any more, for writing lacks the warmth of the human spirit.”

(African American Family Album by Dorothy and Thomas Hoobler)

Robert Stone was a real child who lived in Russell City, a neighborhood that was once along Hayward’s shoreline. Residents of the Hayward area today may not be familiar with Russell City, because unfortunately it no longer exists as a physical place. But for people who once lived there, the community of Russell City is still alive.

Russell City was once an unincorporated area of Alameda County in the area of Hayward that is now known as the industrial corridor. Residents of this community were relocated in the 1960s when the City of Hayward chose to increase its light industry and redevelop the land there. Russell City had long been neglected by political powers and had very little infrastructure; in essence local officials saw it as an opportunity for development.

Families like Robert’s saw it differently. Russell City was a tight-knit community with a multi-ethnic population and a strong sense of place. Families were actively involved in school and church life.

The story of Robert Stone’s life was told through the eyes of his widow Vertilee Shaw-Stone, his brother Malachi “ML” Stone Jr., and other surviving family members to Asale Kimaada, a local educator and business owner. Asale has been researching African American and African history for many years and is the director of Grandmothers Who Help (www.grandmotherswhohelp.com), an organization dedicated to teaching children about African American heritage.

Asale spent time with Mrs. Stone-Shaw in 2005, listening to stories that Robert’s widow recalled hearing from her late husband. He used to talk about his family and Russell City for hours, reminiscing about a place he loved from the time he moved there in 1945 until the time he and his family were forced to leave.
Robert Stone

Robert Stone was the son of Malachi and Ruth Ann Cosby Stone, who had ten children. His father Malachi was born in Mississippi in 1892, and his mother Ruth Ann came from Lake Village, Louisiana. The family lived on an 80 acre farm in Lakeport, Arkansas. In 1939, Malachi Stone came to Russell City leaving his wife and family in the South while he came to find work. He was skilled in farming and liked to sing gospel music. When Mr. Stone had secured a place for his family, his wife and children followed him to Russell City. They contracted with a property owner in Russell City to work the land and pay for it out of the money they made.

Russell City was a place of hope for African Americans who traveled across country, in search of a new life found hope, work, and familyhood.

Over the centuries, African Americans had been finding their way to California through various avenues. Even as early as the 1500s, Africans traveled with the Spanish Conquistadors and explorers, coming as artisans and sailors. During the California Gold Rush, many white southerners brought enslaved African Americans with them to search for gold. After 1850 when California became a state, slavery was outlawed and some previously enslaved people claimed or purchased their right to be free. However, the state constitution forbade “Indians, Africans, and the descendants of Africans from voting.” Many northern states passed discriminatory laws which set the stage for how African American and Indians would be treated in many cities and town for years to come.

After the civil war and despite years of reconstruction, African Americans were being kept in an economic oppressive system in the south. They had no economic, social, or political voice and the Supreme Court approved a system called the “Jim Crow” laws. African Americans and white Americans were legally separated by the court system: in education, housing, and all in facets of life. Thousands of African American began to migrate from the south to escape this life style. This movement became known as the “Great Migration.” People moved to find a better life and to escape discrimination and injustice.

During WWII many African Americans migrated to the East Bay to work in the naval shipyards, canneries, and in construction. They came from Texas, Louisiana, Oklahoma, and Arkansas. Some bought property in Russell City. The Stones, too, came looking for a better life.

The theme in their new home of Russell City was familyhood. The people who lived in the community loved and cared for each other. Everyone shared the belief that their neighbors were part of an extended family. They accepted and understood that this community was only going to survive by working together as a family. Over time, Russell City became a self-sufficient community. Many families owned their own homes and land where they raised crops and livestock.
Robert’s story illustrates life of a Southern migrant family moving to Russell City. As an adult, Robert Stone owned a backhoe business and remained living in the Hayward area. His grave marker can be found at the Russell City Cemetery.

**Thoughts from Asale Kimaada:**

> What stands out in my mind and what will always keep Russell City alive for me are the people who put their heart and soul into living together as an extended family, building and passing down languages and traditions that will never be forgotten, that will continue to be passed down until another Russell City is built in its place.

I would like to thank all the people who opened up their homes to me, who took the time to remember so that a small portion of their history and the history of Russell City could be preserved. I would like to thank Mrs. Fannie Browner, Mrs. Simmons, Rev. Ben Ross, Mrs. Lillian Litzy, Mrs. Patsy Ambers, Mrs. Francis Doyle, Mrs. Celeste Doyle, Mrs. Lisa N. Shaw, Mrs. Velma Scalzitti & Family, Mr. Darral Bassard, Deacon Van Buren, Sister Bobbie Jones, Mr. Rick Reynolds, Mrs. Betty Reynolds Moser. I want to give special thanks to Mrs. Vertilee Shaw-Stone and Mr. M.L. Stone Jr.
Robert Stone

Introduction

My name is Robert Stone. When I was just five years old I moved to Russell City with my family from Lakeport in Chicot County, Arkansas.

I had nine sisters and brothers: Wilfred, Clementine, Gilbert, Charlie, Nathaniel, Inez, Jay, Malachi Jr. and Rosie. With me – there were ten children in the family!

Let me tell you more about my family’s move to California and our life here.

Life in Arkansas

Before we moved to Russell City, we lived on a big farm in Arkansas. We had chickens, hogs and goats, and Momma had a large vegetable garden. Even though we had plenty of land, we were cash poor. But Momma and Poppa always made sure we had plenty to eat. Sadly, times were not getting better.

To make money, we sold eggs, chickens, and vegetables. Sometimes we had to sell all of the crop, even before harvest and would be left with very little and sometimes nothing. It was especially bad if the boll weevils destroyed the crops. Farming was hard and uncertain. If the boll weevils got into the crops, they would destroy everything, sometimes even a week or two before the harvest. The boll weevil could destroy plants and animals.

Other things were hard about living in Arkansas. Because my family was black, many people did not like us. Sometimes when Poppa went to sell the harvest, he would be cheated out of most of his money. We were thankful for the few friendly white people who would take our harvest to sell it for the right price.

Between the boll weevils and racism, life in Arkansas became too much to bear.
Luckily, Momma and Pappa had friends who had moved to California. Word had come to us that in California you could find a good job, a nice place to live, and children could get a good education. Our parents decided that we would move to California.

**Poppa and Malachi Go To California First**

My older brother Malachi Jr. and our father Malachi Sr. went to California to find work. They would find a place for the family to live and we would join them later.

Poppa and Malachi packed the 1934 Chevy with all they could get in it. Early one morning in 1939 we waved goodbye as they set out for California. Momma cried as they drove off. They later told us about the journey.

The trip across the Mojave desert was hot and uncomfortable. They had packed a lot of food and water so they didn’t have to make so many stops. At night and sometimes in the day they would stop and get out fold-up cots and rest on the side of the road. Most people traveling long distances often slept by the side of the road and felt safe.

It was very cramped in the car, because they had packed so many things that would be needed for our new home. Poppa and Malachi would sing songs to help the time go by faster. It took about three days to travel from Lake Port Arkansas to Oakland California.

When Poppa and Malachi reached California they found friends who lived in Oakland, where they stayed for a while. Poppa found work at the Oakland Naval Base where big ships were made. Malachi wanted to work, too. After reading a job advertisement he found his way to Stockton where he worked for a cannery.

During World War II, people went to work in factories building airplanes and ships for the war effort. Many workers, like my father, were African Americans who had left the south in search of good jobs.
A New Life Awaited Us

Now that they had good jobs, Poppa was anxious to find a place to live and send for us. He heard of a place call Russell City. It seemed just the place to start a new life, the price was right and the community welcomed him.

In 1945, Poppa bought land that had two wood frame houses on it. He paid $1,600. The house in the front was called the "big house." But it had just three rooms: kitchen, living room and a bedroom for Momma, Poppa, and our little baby sister. The back house had seven rooms where we children were going to sleep.

Poppa had made sure that we would have a new start at life.

One day we got a letter from Poppa. It was time to go to California! So right away we started packing up all that we could carry on the train. We tried to sell or give away anything that we could not take with us. We were so excited that we left chickens standing in the yard!

The trip by train was hard. Where we lived in the South, there were laws called Jim Crow laws. This meant that we had to be in a different part of the train from white people. Our part of the train was hot and uncomfortable. We had to have a separate restroom, too. It was very dirty.

Finally, we reached California! Poppa was waiting at the train station to take us to our new home in Russell City.

Life in Russell City

After moving to Russell City, we saw that most of our neighbors were just like us. Other black families had moved in search of a better life. We didn’t have much money, but we enjoyed the freedom of living in Russell City.

Each day, Poppa went to work at the shipyard. Momma worked at home. All of us children had chores to do, too.

Like all of our neighbors, we had a vegetable garden. We helped weed the garden and pick the corn, potatoes, tomatoes, and mustard greens. We had a small flock of chickens. They laid lots of eggs. Some of our neighbors raised pigs. It was fascinating to watch them get butchered.
After chores and schoolwork we could play!

We did the normal things like play kick-the-can and marbles. The marble games started out with just a few boys, but would soon attract 20 or more children! Sometimes, the older boys would make go-carts out of old wood and boxes. Those go-carts didn’t have steering wheels – just a rope to turn the wheels!

We sang songs like Hambone, Mary Mack, and This Old Man. We played hopscotch, too. One of my favorite times was when Momma and Poppa played Hide-and-Seek with us. Momma was the best at this game!

Sometimes we would all go down to the dairy. At the dairy we bought milk, chickens, fruit, even candy. When Momma ordered a fresh chicken the dairy worker would cut the chicken’s neck right there in front of us! We were all afraid of the chicken when it started running around with no head. But all in all a trip to the dairy was very exciting.

Every Sunday we went to church. It was good to hear all the same songs we used to sing back in Arkansas. The pastor spoke of important stories and always taught us to be proud. All the adults at church knew each one of us kids by name. No one could get away with any horsing around, because there was always someone watching out for us. It was common to go to church every night.

Some of the most exciting times were when the blues musicians came to town. Famous singers and bands played at Russell City clubs. Poppa said that the blues music reminded him of home.
Going to School

I was too young to start school when we first got to California. But the next year I was able to enroll in Russell City Elementary School.

School was much different in California than it was in Arkansas. In Arkansas, the school that my brothers and sisters went to was just for black children and the teachers were African American, too. School there was rough. But the schools in Russell City had people of all sorts, but our teachers were all white. The students came from all backgrounds and we all played together. It didn’t matter what color your skin was.

My older brothers, Gilbert, Charlie and Jay, on the other hand did not have it so easy at Hayward High School. There were not many African Americans attending this school. At first they were laughed at because of the clothes they wore. But my brothers made sure that their overalls were ironed and creased to the “T” (meaning that they were well-ironed). After a while, life at Hayward High became more comfortable. They even got a nickname. The other children called them “Farm Boys” because they always wore overalls.

My oldest brother, Nathanial, was the first African American student at Hayward High to become the President of the Debate Team.

One of my favorite pastimes was playing sports. Some of the teams at school were so good that they won championships!

I am happy that I grew up in Russell City.
Taken in Russell City School in 1950 of an 8th grade class studying democracy

1946 Russell City Champs!
Vocabulary

**advertisement** – used to get you interested in something

**anxious** – worried

**backgrounds** – having families that come from different cultures or places

**to bear** – to handle

**boll weevil** – a small grey beetle that damages plants (especially cotton plants)

**butchered** – when animals are killed and prepared for market

**cannery** – a place where fruits and vegetables are put into cans

**cash poor** – had very little money

**championships** – the biggest contest

**cot** – a small fold-up bed

**cramped** – being very close together

**creased to the “T”** – when pants are well ironed

**crop** – plants grown on a farms

**discriminate** – to not like someone because of something about them

**enroll** – to sign up to go to school

**harvest** – the time to gather plants from the farm

**horsing around** – messing around

**Jim Crow laws** – laws discriminating against black people (in the southern part of the United States in the 1880s to 1960s)

**overalls** – pants that are held up with straps over the shoulders

**pastor** – the leader of a church

**pastimes** – fun things to do in your spare time

**racism** – to not like someone because of the color of his or her skin

**shipyard** – a place where ships are made and kept

**uncertain** – not sure, doubtful
Setting the Context:

Throughout United States history, African Americans had mostly lived in the rural south, working in agriculture. Between the 1910s and the 1960s, there was a mass migration of African Americans from southern states to urban centers of the north and midwest. This is called the Great Migration. Several factors of the first Great Migration, which began after World War I, included ecology (Boo Weevil infestation of the cotton fields, Great Mississippi Flood of 1927), economics (lack of jobs, Great Depression) and racism (Jim Crow laws, Ku Klux Klan).

By the second Great Migration, at the end of World War II, more African Americans lived in cities than in rural areas. The postwar economic boom provided opportunities for black workers in northern cities. Industrial production grew in the north and Midwest, providing several factory jobs. Racial prejudice in the north existed but was not as violent or severe as the terror campaigns of the Ku Klux Klan in the south. Robert Stone’s family moved from rural Arkansas to California because of the opportunities for better education and jobs.

Activity Instructions:

Read Robert’s story and the storybook, *The Great Migration*. Show and discuss photographs and other images from the second Great Migration era.

Have the students pretend they are Robert or one of his siblings and write a letter to their friends back home. What would they want their friends in Arkansas to know about their new life in California? What are some of the similarities and differences between the two places? Have them discuss school, work and church life.
Lesson Plans

People: Robert Stone
Classroom Kit: Immigration Discovery Kit

Activity Goals
- To write a fictional narrative, recalling an event or experiences.
- To understand the economic and educational opportunities of California during post-World War II.
- To understand the complexities and implications of the second Great Migration.

Setting the Context:

Throughout United States history, African Americans had mostly lived in the rural south, working in agriculture. Between the 1910s and the 1960s, there was a mass migration of African Americans from southern states to urban centers of the north and midwest called the Great Migration. People moved to find a better life and to escape discrimination and injustice.

Activity Instructions:
Read Robert’s story and discuss the journey to California. Let your students speculate what it would be like to migrate from the South to California in 1945. Have them write a journal entry as if they were one of the Stone children on this journey.

Encourage the students to think about what would be scary or exciting about this trip. Ask them what would be missed from back home. Given that they wouldn’t have much room or any money to buy new items, what supplies might they bring? How would they feel going on this long journey? How would they want people to treat them when they arrived?
Setting the Context:

Jim Crow laws were created after the American Civil War of 1865 to enforce racial segregation and deny black people from doing things a white person could do. Laws dictated that a black person could not vote, live in certain areas or even sit in the front seats of a bus. Thousands of black families began to migrate from the south to escape this lifestyle.

It wasn't until the mid 20th century that all these laws and regulations were considered unconstitutional. Even then, change and progress were slow. Despite the legal changes, Jim Crow “etiquette” still existed. It was a set of unwritten rules governing how blacks and whites should interact. For example, a black man could not shake hands with a white man because that implied social equality. Schools remained segregated in some areas until 1954.

Activity Instructions:

Nathaniel, Robert’s oldest brother, was the first African American student to be the President of the Debate Team at Hayward High. Read Robert’s story to the class and discuss the implications of Americans’ prejudiced past. Talk about the Jim Crow laws and etiquette and other forms of racism. Have the students write a paragraph arguing against these laws and social regulations.
Storybook Summary - Robert Stone
*The Great Migration*
Paintings by Jacob Lawrence, with a Poem by Walter Dean Myers

This book presents the famous series of paintings by Jacob Lawrence that depicts life in the south for African Americans and their journeys in search of work. The style of these paintings instantly draws the viewer in and clearly tells the story of poverty, sorrow, and hope. Lawrence started painting this series in the 1940s, and it is now one of the most recognizable and celebrated group of paintings from the era.

The author describes how African Americans began to leave their homes in the south to work in factories in the north, and in agriculture in the west. We learn how boll weevils destroyed crops and that laborer recruiters came to convince people to move. Families had to make hard decisions about leaving their homes. And even though there were more opportunities outside the south, there was still racism and poverty in the north and west. The book ends with a poignant poem by Walter Dean Myers entitled “Migration.”

**Discussion Topics**

- Reasons why people sometimes must leave their homes
- Poverty and race
- Different regions of the country have different economies
- The Great Migration
- This story relates to the journey that the *Crossroads* child Robert Stone and his family made in the 1940s
Mary Fujii

Daughter of Japanese Immigrants (historical) 1922
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Teacher Introduction

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   - Instructions for Teachers

Karuta Card Translations

Storybook Summary
Teacher Introduction

The story of Mary Fujii is the true story of the eldest daughter of the Fujii family of Hayward. The Fujii family owned a flower nursery on Soto Road between 1920 and the mid 1990s, except during World War II when the family was interned at Topaz.

The Hayward area has had many nurseries going back to the earliest days when men like William Meek and Henderson Lewelling had large operations. Around 1900, Italian and Portuguese immigrants established smaller nurseries. At that time, horticulture was the leading revenue producer in the area. By 1915, there were four Japanese-owned nurseries in the county: the Fujii nursery, the Okada nursery, the Shibabata nursery, and the Domoto nursery. There were also four nurseries that were leased by Japanese Americans. Into the 1920s and 1930s more nurseries were established and about one half were Japanese run.

Unfortunately, during the Japanese’s Internment in World War II, many of the nursery owners lost their businesses. Some were able to go back to their homes and businesses after the war because of helpful neighbors and friends who managed the property for them. The Fujii family’s nursery was taken care of during the war and they were able to get back into business in the late 1940s.

Mary Fujii’s younger sister, Kimiko Fujii Kitayama, shared the story of Mary and the Fujii family with Tina Tworek, a graduate student intern from California State University East Bay History Department.

Mrs. Kitayama said that her sister Mary graduated from the University of California, Berkeley, where she got a Bachelor’s degree in Anthropology. Then she went to the University of Chicago in Illinois to study for her Master’s degree. After Mary got this degree, she worked on a Ph. D. in Anthropology which she almost completed. She married another anthropology student and they had two sons. Mary died of lung cancer when she was about 56 years old.

Today, Mrs. Kitayama is a volunteer at the Hayward Area Historical Society. We greatly appreciate her sharing her pictures and family stories for this project – they are treasures.
In addition to Mary, the Fujii children were Katsuyo ("Sally"), Kenji, Kimiko ("Kimi"), Sumiko ("Sue"), and Hanako. Like many immigrants or children of immigrants, the Fujii children “Americanized” their names at some point in their lives. Mary however did not have a Japanese name.

Tina Tworek did additional research on the Japanese American experience in the early 1900s and developed this section.

Mary as a student in Berkeley

Generations

The first significant wave of immigration from Japan to the United States began in the late 1800s and virtually ended in 1924 when the U.S. federal government put a quota on the number of people immigrating to the country and barring all people who were ineligible for citizenship. Japanese could not become U.S. citizens, although their children born in this country were automatically citizens.

Here are some words that help students understand how the Japanese designate the different generations of people living in the United States. The Japanese words for 1, 2, 3, and 4 are ichi, ni, san, and yon.

**Issei:** A Japanese immigrant, first generation in the United States (could not obtain citizenship)

**Nisei:** Second generation Japanese American, first generation born in the United States

**Sansei:** Third generation Japanese American, second generation born in the United States

**Yonsei:** Fourth generation Japanese American, third generation born in the United States

**Kibei:** Japanese American born in the United States, who went to Japan to live for a while and then returned

The *Issei* generation was mostly men who had been farmers in Japan (some had worked on the sugar plantations in Hawaii). They came to the United States in search of a better life. The first to settle in the East Bay were farm laborers in East Oakland’s Elmhurst district. Many of them eventually moved to the Hayward area (particularly the Mt Eden and Ashland neighborhoods) and took up farming here as well. They grew flowers and vegetables (especially cucumbers and tomatoes).
The *Issei* men did not speak English and relied on hand signals to sell their crops. They would carry their produce in baskets on their backs and walk to the ferry to go to the markets in San Francisco. The next generation, the *Nisei*, were able to better negotiate the family businesses as they were citizens, spoke English, and purchased trucks and cars to improve farm efficiency.

*Note:*
At one point in the story, Mary talks about being hit by her teacher for not knowing English. Please carefully explain that it is now illegal in the state of California to administer corporal punishment. This part of the story also provides you the opportunity to discuss English as a second language and bilingual classes.
Introduction

Hello! My name is Mary Fujii. Make sure you pronounce both “i’s” in Fujii. You say it like this “fu-gee-ee” – it has three syllables. My father named me Mary after America.

I was born in Oakland, California in 1913. My mother didn’t go to a hospital to give birth to me. Instead a midwife came to our home to help my mother give birth there. The midwife helped before and after I was born. She cooked and cleaned the house and made sure that my mother and I were alright. My brother and sisters were born at home, too, and the midwife helped my mother with their births, too.

My family

My father’s name was Ryutaro Fujii. My mother’s name was Katsu Fujii. They were born in Japan.

My parents were Japanese. My father came from Japan in 1902 by boat. He was 21 years old when he landed in San Francisco. He came to study, but first he had to work to make money. Other people from Japan who lived in the area helped him get jobs. One of his jobs was working in the orchards at the Winchester House in San Jose.

My mother was also born in Japan. Sadly, her parents died when she was just 12 years old. So she had to go a private boarding school. Mama became a teacher in Japan. My father’s mother liked my mother and asked her to go to the United States and marry her son (my father). It was a popular Japanese custom for parents to arrange the marriage of children. My mother came to the United States in 1912 by boat. Mama and Papa got married in 1912 and then moved to Hayward.

Father opened a nursery. This was a lot of work, but it was also special, because it was our family business.

Mama had to do hard work, too. She helped my father in the nursery. She had to learn how to cook and do other chores. She didn’t have to do that in Japan, because her family was prosperous and had servants. Here in America, she learned working skills from the women at the Domoto’s nursery who lived next door.
My parents and other adults like the Domotos were called *Issei* or first *generation*. They were the first generation in their family to live in the United States. My sisters and brother and I are called *Nisei*, because we were born in the United States. We are second generation Japanese-Americans, the second generation to live here.

Here is an easy way to remember: *ichi* is 1 and *ni* is 2 in Japanese.

The children like me of the Nisei generation are America *citizens*. According to U.S. law, my parents could not become American citizens, because they were born in Japan. Many people thought that this was a bad law.

This is a picture of my family. The man in the middle was my father. My mother was holding my little brother on her lap. I am on the right sitting next to my sister Katsuyo. The man standing behind us was a person who worked for us at the nursery.

I was born in 1913. I had four sisters: Katsuyo (her nickname was Sally), Kimiko (but most people called her Kimi), Sumiko (called Sue), and Hanako. We had one brother named Kenji.
The Family Business

Our family owned a nursery. This was a place where plants and flowers were grown to sell. Our nursery was on the corner of Orchard Avenue and Soto Road in Hayward.

My parents started the nursery here in 1920. We grew carnations of many colors. Our house was right next to the greenhouses where the carnations grew.
We had eight greenhouses. They were mostly made of glass. When it was cold and rainy outside, inside the greenhouse was warm, and there was no rain inside, of course. That way we could regulate, or choose, the temperature we wanted for our plants.

Mama and Papa both worked in the nursery. Sometimes when I was not in school, like during summer vacation, I helped in the nursery, too. But during school when Mama was busy working at the nursery with Papa, I stayed at home and made sure that my brother and sisters did their homework and their chores and didn’t get into trouble. Mama said that we couldn’t listen to the radio during the day, because it would make us lazy. My parents helped us with our math homework when they were not working. Both Mama and Papa could read English so they also helped us with reading.

Our neighbors were also in the nursery business. One family was the Anselmos who were Portuguese. We had a lot of fun with their nephew Georgie.

Here is a picture of my sisters and me with Georgie.
Chores

I'd like to tell you what kind of jobs my sisters, my brother, and I did in the nursery. We watered the carnations with a hose. We bunched the flowers according to their quality, so they looked all about the same. Each bunch had 24 flowers in it. Then Papa took all the flower bunches to the Flower Market in San Francisco to sell.

To get new flowers to grow, we would disbud the other flowers so that only one bud was left. Only one flower per stem would grow and it would be larger. We cut the side shoots and used them as cuttings to start new plants.

We also weeded the flower beds.

On St. Patrick’s Day we made the carnations green! We took white flowers and put them in water dyed green. After a few hours, the dye went up the stem and into the flower. It turned the flower green. People liked that and bought a lot of them.

School & Learning

I want to tell you what happened on my first day of school. When I first started, I went to school in a neighborhood called Ashland. I didn’t speak English. I spoke only Japanese. My parents could read in English (and Japanese), but they spoke only Japanese at home with us children. Papa spoke English when he went to San Francisco to sell our flowers at the Flower Market in San Francisco.

Because I didn’t understand English, my teacher hit me. This was very upsetting. I made sure that when my brother and sisters went to school, they spoke English. I didn’t want them to get hit when they started school. I tried to protect them from this.
Next, I went to John Muir Elementary School in Hayward. My sister, Sally, and I liked it there. It was right across the street from our house. My mother made us come home for lunch because we lived so close. When I got older I went to Bret Harte, then to Hayward High.

Besides going to school we had a tutor come to our house to teach us Japanese reading and writing. I also took piano lessons, and my sister, Sally, took violin lessons. We had to walk into town to take our lessons. While we were in town, we went to the Hayward Library.

**Festivities & Traditions**

Our papa loved ALL holidays – American and Japanese. We celebrated them all. These were the Japanese holidays we celebrated:

- **New Year's Day**: the same day as American New Year's, January 1
- **March 3 (3/3)**: Girls' Day (called Sangatsu-no-oseku or Hinamatsuri)
- **May 5 (5/5)**: Boys' Day
- **Early May**: Hanamatsuri, the Flower Celebration
- **July/August**: Obon Festival, the Festival of the Dead

On Japanese New Year, families exchange gifts of food. We ate some special foods on holidays, like dried fish roe (fish eggs) which are soaked in sake for a few days. Sake is a kind of Japanese wine.

On Girls' Day, March 3, we showed all our Japanese dolls: the Emperor and the Empress dolls and their attendants. We put out an offering of Japanese cakes and fruit, and then the next day, after we had our parents' permission, we ate the offering.

On Boys' Day the boys flew kites that look like carp (a kind of fish). They showed their dolls, too.

For the Obon Festival we ate ohagi, which is dark brown bean paste around the edge of a bowl of rice. Other special foods we ate were sushi and octopus. We also ate shellfish on this day.
Our father was a Buddhist. Many Japanese and Japanese Americans are Buddhists. There was no Buddhist temple near us, so Papa took us to the Buddhist Church in Oakland when there were big celebrations. At these important events there was an ochigo procession on the streets around the church. The smaller kids dressed in special outfits just like they wore in Japan.

This is a picture of my sister dressed in traditional ochigo clothing.

Some Japanese people are Christians. Mama was a Christian. The school she attended in Japan was run by Christian missionaries. Sometimes a Christian minister came to our house to study the Bible with our mother.

We all loved Christmas, and we exchanged gifts with our family. On Memorial Day we took flowers to the gravesites of our parents' friends, because we were not close to our own ancestors, who were buried in Japan. On the 4th of July Papa bought us firecrackers. We would put the firecrackers into green apricots that we took off trees. We lit the fuse and BANG!!! What a mess!

Mother's Day, Father's Day, Easter, Valentine's Day and all of our birthdays were important times for celebrations, too. Like I said before, our Papa loved ALL holidays, and so did we!

I want to tell you one more special thing. We had a Japanese bathhouse called an o-furo. We took a bath just like in Japan. The o-furo was a small wooden building with a wooden tub in it. The tub was a rectangle about 3 feet wide and 4 feet long and about 3 feet deep. The floor of the building was concrete with a drain in the middle. Underneath the tub was a piece of tin. Beneath that was a fire to heat the water. We made a fire under the tub from outside the bathhouse where there was an opening. We used wood and paper to make the fire. Before we got into the tub, we first got a bucket of the warm water from the tub. Then we poured it over ourselves and scrubbed until we were clean. Then we could go into the tub and relax.
Vocabulary

boarding school – a school where children live and go to school

Buddhist – someone who believes in the Buddhist religion

carnation – a flower, the carnation is the official flower of Hayward

carp – a fish

Christian – someone who believes in the Christian religion

citizen – a person who is an official member of a country

custom – the way something is done, a tradition

cuttings – parts of a plant cut off to be re-planted

disbud – to take the bud off of a flower

fish roe – fish eggs

generation – all the people who were born around the same time

greenhouse – an inside place to grow flowers and plants

Japanese bathhouse – a special building just for bathing

midwife – a woman who comes to a family home to help deliver and take care of a baby

missionary – a person who teaches others about his or her religion

nursery – a business that grows plants and flowers

Obon – the Japanese Festival of the Dead

ochigo – a parade of boys and girls in costumes

ohagi – bean paste for eating

prosperous – to be successful and have money

quality – how good something is

regulate – to change the temperature

sake – Japanese wine

side shoots – new parts of a plant that grow out of the side

sushi – a type of Japanese food

syllable – a part of a word (cat has one syllable, rabbit has two syllables)

Issei – A Japanese immigrant, first generation in the United States

Nisei – Second generation Japanese American, first generation born in the United States
**Vocabulary**

*Sansei* – Third generation Japanese American, second generation born in the United States

*Kibei* – Japanese American born in the United States, who went to Japan to live for a while and then returned

*Yonsei* – Fourth generation Japanese American, third generation born in the United States
Activity Goals

- To understand that agriculture was an important aspect of the local economy
- To understand the role Japanese immigrants and Japanese Americans played in the community’s history

Setting the Context

According to Harwood Hall’s book *Eden Township: Its Agriculture*, nurseries represented “the most intensive use of the land” in the Hayward area. The nursery businesses provided root stock and young plants for orchards, young shrubs for landscaping and windbreaks, and field-grown flowers and bulbs. The growers supplied the wholesale markets as well as retail outlets.

Japanese American nurseries grew roses, gladiolus, chrysanthemums, heather, bonsai trees, and ornamental shrubs. Of course carnations were a major crop. At one time, Hayward grew more carnations than anywhere else in the world. Mary Fujii’s family grew this flower which became known as the official flower of Hayward and her younger brother Kenji was eventually elected president of the American Carnation Society in 1966.

Eventually, one by one, the nursery owners sold their land to developers as land values increased. By the 1990s, all were gone.

Activity Instructions

1. Distribute copies of the “Issei Farmers in the Hayward Area” chart. This information is based on a 1922 list of East Bay farmers, published by the Japanese American News. Only the first few names on the list are reprinted here. A full listing is available at the HAHS archives. Explain to your students that in the Japanese language, what we would consider the last name is actually written first. Find Mary’s father Yutaro on the list.

2. Students can complete the worksheet based on the information they find in the chart.
## Issei Farmers in the Hayward Area Chart

**Who:** Issei Farmers  
**Where:** Hayward Area  
**When:** 1922

<table>
<thead>
<tr>
<th>Name</th>
<th>Town</th>
<th>Occupation / Crops</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abe Shunichi</td>
<td>San Lorenzo</td>
<td>Berry Farmer</td>
</tr>
<tr>
<td>Araki Shinji</td>
<td>Mt Eden</td>
<td>Farmer: Cucumber &amp; Tomato</td>
</tr>
<tr>
<td>Endo Usaburo</td>
<td>Hayward</td>
<td>Farmer: Cucumber &amp; Tomato</td>
</tr>
<tr>
<td>Enomoto Kazue</td>
<td>Hayward</td>
<td>Farmer: Strawberry</td>
</tr>
<tr>
<td>Fujino Masanosuke</td>
<td>Hayward</td>
<td>Farmer: Pea &amp; Cucumber</td>
</tr>
<tr>
<td>Fudenna Kiichi</td>
<td>Hayward</td>
<td>Farmer: Strawberry</td>
</tr>
<tr>
<td>Fujii Yutaro</td>
<td>Hayward</td>
<td>Nursery: Carnation Flower</td>
</tr>
<tr>
<td>Fujino Toyojiro</td>
<td>Mt Eden</td>
<td>Farmer</td>
</tr>
<tr>
<td>Furuta Tatsuto</td>
<td>Mt Eden</td>
<td>Farmer: Cucumber &amp; Tomato</td>
</tr>
<tr>
<td>Goto Fujita</td>
<td>Mt Eden</td>
<td>Farmer, Pool House</td>
</tr>
<tr>
<td>Haramaki Saburo</td>
<td>Hayward</td>
<td>Technical Expert Gold Fishery</td>
</tr>
<tr>
<td>Hoshino Isetaro</td>
<td>San Lorenzo</td>
<td>Farmer</td>
</tr>
<tr>
<td>Inouye Toyohachi</td>
<td>Hayward</td>
<td>Farmer: Strawberry</td>
</tr>
<tr>
<td>Imose Taro</td>
<td>San Lorenzo</td>
<td>Cannery Foreman</td>
</tr>
</tbody>
</table>
Instructions
➢ Look at the chart. Answer these questions:

1. The chart tells you about Issei farmers. From your vocabulary, do you remember what Issei means?

2. What year was the chart made?

3. What three bits of information does the chart tell you?

4. Mr. Haramaki wasn’t a farmer of plants. What did he grow?

5. Can you find Mary’s father on the chart? What was his full name?

6. How many farmers grew carnations like Mr. Fujii?
Activity Goals

➢ To understand that agriculture was an important aspect of the local economy
➢ To understand the role Japanese immigrants and Japanese Americans played in the community’s history

Setting the Context

This activity uses three paintings by the artist Hisako Hibi (1909-1991).

Hisako Hibi and her husband Matsusaburo Hibi lived in Hayward before World War II with their two children Satoshi (“Tommy”) and Ibuki (“ Peek-a-boo”). They lived at 16 Jackson Street in Hayward – a neighborhood where several of the Japanese nurseries were, including the Fujii’s. Hisako and Matsusaburo were artists, and he taught the Japanese language to children. Mary’s younger sister, Kimi, recalls taking lessons from Mr. Hibi in a classroom on the lower level of the Hibi home. About 20 children of all ages would come for class after school to learn calligraphy, and to read and speak Japanese. Mr. Hibi had textbooks from Japan for the students to use. Kimi remembered him as a good teacher.

Mrs. Hibi and her work were recently featured in a museum exhibition at the Japanese National American Museum in Los Angeles and at the de Saissset Museum at the University of Santa Clara. There is also a book about her life and art entitled Peaceful Painter Hisako Hibi: Memoirs of an Issei Woman Artist published by Heyday Books. The exhibit and book chronicle her life from Hayward to the Japanese Internment Camp at Topaz, Utah and her return to San Francisco. (Like the Hibis, Mary and her family were also interned at Topaz during the second world war.)
Activity Instructions

1. Display the three paintings by Hisako Hibi of her home in Hayward.

2. Discuss the paintings with your students. Start with simple questions that help with describing and analyzing the paintings; eventually use more abstract questions that will lead to further interpretation and meaning making.
   - What colors are used in the paintings?
   - What is going on in the paintings?
   - What do you see that makes you say that?
   - Why would Mary’s family put these paintings in their home?
   - What types of art do you have at home? Why?

3. To deepen their perception of the paintings, ask students to think about what life was like when the Hayward area was largely agricultural.
   - How many houses are in each painting?
   - Do these look like crowded neighborhoods?
   - What type of road is being shown?
   - What things tell us that this was an agricultural area?
   - What modern technologies do you see?

4. Now, have students discuss their own homes and neighborhoods.
   - What is similar to the artist’s/Mary’s home and neighborhood?
   - What is different?

5. Finally, have the students tell their own home’s story through art making. While Hisako Hibi worked with oil paint, any media will work.
Lesson Plans

People: Mary Fujii
Classroom Kit: Immigration Discovery Kit

Activity Goals
- To discuss experiences of immigrants.
- To retell a story using descriptive language.

Setting the Context
Haikus are a short Japanese poem that consists of three lines. The lines are five, seven and five syllables respectively. Haikus are reflective, descriptive poems, about people, objects or an event.

Activity Instructions
After hearing Mary’s story and reading “Grandfather’s Journey,” have the children write a haiku (5-7-5) about traveling from Japan to California. Encourage them to use descriptive language and reflect on this traveling adventure. Have them think about what Grandfather missed and loved about both California and Japan. Use the words below for inspiration.

Words from Mary’s story:
- Boy’s Day
dolls
- carnation
geneneration
- carp
Girl’s Day
- chores
greenhouse
- custom
holiday
- cuttings
kite

Words from “Grandfather’s Journey:"
- beauty
- family
- suitcases
- boat
- homeland
- surprise
- buildings
- homesick
- traveling
- city
- love
- trees
country
- sea
- water
Setting the Context

The word karuta is derived from the Portuguese word carta (card). Karuta are rectangular cards inscribed with numbers, pictures or writing that are used for playing card games. These cards are variations of Western cards brought to Japan by Portuguese sailors in the early 1600s. Today, karuta is a favorite during New Year’s festivities.

Children play with iroha karuta, the alphabet cards because players only need to recognize the Japanese "alphabet" and 48 popular proverbs. In iroha karuta, a deck of 96 cards is used. Half the deck contains picture cards that have both a picture and a different kana, or Japanese syllable. These cards are called e-fuda (picture cards) or tori-fuda (grabbing cards). The other half deck contains the full text of a Japanese proverb, or well-known saying.

The basic idea of karuta is to be able to quickly identify and grab the called card before it is grabbed by an opponent. The caller of this game recites a proverb and the players go for the card on which is written the first syllable of the proverb along with a picture illustrating the proverb.

This is a very active game that requires a lot of space. To play, line up the cards in several rows and have the children stand on the other end of the room. When the proverb or verse is called, the children run to the cards to identify the proverb text or picture with syllable. The first child to pick up the correct card gets one point. The winner is the student with the most cards.
Lesson Plans

People: Mary Fujii
Classroom Kit: Immigration Discovery Kit

Materials Needed
- Index Cards
- Pens and markers

Activity Instructions

Have the students create their own karuta cards and play the game according to the Japanese rules above.

1. Hand each student two index cards.
2. On one card, have them write one sentence of a favorite rhyme, song or storybook.
   For example: Twinkle, Twinkle, Little Star
3. On another card, have them draw a picture of the story and write the first letter or word of that verse.
   For example: Twinkle or T
4. Make sure that the students write their name on the backs of both cards.
5. Collect all the cards and sort them into two piles: image cards and text cards.
6. Line the image cards up into a few rows on one side of the room.
7. Have the children stand on the other side.
8. Call out the verses from the text cards and have the children run and collect their cards.

Option 1:
Use the image cards to call out the verses and the text cards for the children to collect.

Option 2:
Make photocopies of the cards so that you can line up both the text and image cards. This will allow for two children to be able to pick up a card during each call. Use your photocopied list to call out the verses, remembering to call out each verse just once.
Lesson Plans

People: Mary Fujii
Classroom Kit: Immigration Discovery Kit

Activity Goals
- To understand how agriculture was an important part of the economy
- To name crops that were/are locally grown
- To recognize that children played a part in the economy
- To view the transportation of water in a vascular plant.

Setting the Context

In honor of St. Patrick’s Day, Mary and her sisters would help dye carnations green. Why did the flowers change colors? How did they do that? Read Mary’s story to the class. Discuss the role that Mary and her sister’s played in the family’s nursery.

Materials Needed
- carnations (or celery stalks)
- water
- food coloring of any color
- cup or other container

Activity Instructions
- Give each student a cup
- Pour 1/3 cup water into the cup
- Add a few drops of food coloring and stir
- Cut slits into the carnation or celery
- Place carnation or celery stalk in the cup of colored water
- Wait and look at the color change (may take 1-24 hours)

Paper Carnations
While the students are waiting for their flowers or celery to change color, create colorful carnations from origami (or thin colored) paper, available at most craft stores. Origami is the traditional Japanese art of paper folding.
Ro Ha Karuta (Proverb Karuta) Translation

By Tomoyo Kitazawa

See cards in Mary Fujii’s artifact bag

1

啰(Ro) Ron yori shoko.
Translation - Proof is stronger than argument.
Wisdom - A single fact is worth more than a lot of arguments.
Similar English Proverb – The proof of the pudding is in the eating.

2

啰(Ru) Ruri mo hari mo migakeba hikaru.
Translation - Glass and crystals will both sparkle when polished.
Wisdom – When efforts are made, there will be results/improvements.

3

へ(He) Heta na yokozuki.
Translation – Pursuing interest with zeal, despite lack of talent.
Wisdom: The journey is the goal.

4

つ(Tsu) Tsukiyo ni kama o nuku.
Translation - The cauldron is stolen on the moonlight night.
Wisdom - Mistakes are made when we let our guard down.

5

り(Ri) Ryo-yaku wa kuchi ni nigashi.
Translation - Good medicine is bitter to the mouth.
Wisdom – Helpful comments are hard to accept.

6

か(Ka) Kawaii ko niwa tabi o sase.
Translation - Send your dear child traveling.
Wisdom - Send your precious children out for experiencing the world so that they gain insights and grow wise as a person.
Similar English Proverb – Spare the rod and spoil the child.

7

た(Ta) Tabi wa michizure, yo wa nasake.
Translation - Companions in a journey, compassion in a society.
Wisdom - When traveling, it is reassuring to have company, and when living life, it is good to be compassionate to each other.
8 ね(Ne)  Nen niwa nen o ire.  
Translation - Be careful, and yet more careful.  
Wisdom - Check and double-check. = Measure thrice before you cut once.

9 こ(Ko)  Ko wa sangai no kubikase.  
Translation - A child is the neck-shackle to its parents throughout the three worlds.  
Wisdom - Children keep parents busy for all their lives.

10 や(Ya)  Yasumono kai no zeni ushinai  
Translation - Buy cheap and waste your money.  
Wisdom - To buy cheap goods is to lose money.

11 え(E)  En wa ina mono aji na mono.  
Translation - Matches are made mysteriously by chance.  
Wisdom - There is no telling which two will make a match.  
Similar English Proverb – Marriages are made in heaven.

12 て(Te)  Teishu no sukina aka-eboshi.  
Translation - Red hat that the master likes  
Wisdom - Let the husband have his favorite red eboshi (type of hat which usually comes in black only). = Families have to follow what the master of the house likes.

13 さ(Sa)  Samben mawatte tabako ni sho.  
Translation - Let us go round three times and have a smoke  
Wisdom – Wait to rest until after finishing what you need to do.

14 す(Su)  Sukikoso monono jozunare.  
Translation - Liking is what makes us be good.  
Wisdom - Nothing is hard to a willing mind.

15 う(U)  Uso kara deta makoto.  
Translation - A lie which happened to come true  
Wisdom - Many a true word is spoken in jest.
Storybook Summary - Mary Fujii

Grandfather’s Journey
By Allan Say
Houghton Mifflin Company, Boston, 1993

Grandfather’s Journey is a lean text with rich context and imagery. It traces the life of the author’s grandfather from Japan to the United States and through his return home to Japan. It provides vivid scenes of the beauty of both countries, and the main character’s love of his homeland and adopted home is evident.

Throughout his travels, Grandfather decides that he likes California the best and ends up settling in San Francisco with his bride.

The book takes a shocking turn when WWII breaks out and the Grandfather’s beloved city is completely destroyed. But this event is relayed in the same spirit as the rest of the book, with haiku-like text, not saying more than is needed. Eventually they return to live in Japan with their daughter (the author’s mother).

The conclusion of the book completes a circle. Like his Grandfather, the author lives a life between Japan and California, loving both places.

Discussion Topics
- Japanese immigration to the United States in the early 1900s
- WWII disrupted the lives of millions of people
- Comparing Grandfather’s Journey with the story of the Crossroads child Mary Fujii
  - Mary Fujii’s parents and Grandfather and his wife came to the United States at a time when immigration to U.S. was still legal (before the Gentlemen’s Agreement of 1907 prohibiting Japan from issuing passports to workers wanting to migrate to the U.S.). They settled in California where the majority of Asian immigrants took residence.
  - Immigrants bring with them their traditions, memories, and love of home, often times missing their homeland.
María Guadalupe Vallejo

Daughter of an East Bay Ranching Family
(historical)
1850s
Section Contents
Teacher Introduction
Story
  - Introduction
  - Mi Familia
  - Rancho Arroyo de la Alameda
  - Working on the Rancho
  - Learning
  - Time of Enjoyment

Vocabulary
Images
  - Map of Land Grants in Alameda County
  - Roping a Wild Grizzly by James Walker, 1877
  - Vaqueros using their lariats to rope cattle from the Library of Congress

Lesson Plans
  1. Life on the Rancho
     - Instructions for Teachers
  2. Branding Iron
     - Instructions for Teachers
     - Image
  3. Adobe Construction
     - Instructions for Teachers

Storybook Summary
This story is based on a real person. María Guadalupe de Jesus Vallejo was born in 1844, during the last years of Mexican rule in what was then known as the territory of Alta California. She was the daughter of Don José de Jesus Vallejo and María Soledad Sanchez y Ortega. María’s grandfather was Ignacio Vallejo, a sergeant in the Spanish army who helped defend the capital of Monterey against an attack by Captain Hippolito Bouchard, an infamous pirate who terrorized the California coast in 1818. María’s mother, Doña María, was the granddaughter of José Ortega, a famous scout in the Spanish army.

In 1821 Mexico won its long war for independence against Spain. The Spanish colonists were no longer subjects of the king of Spain, but were now citizens of Mexico. These former colonists called themselves Californios, and like María’s grandfather Ignacio, many of them received large grants of land from the Spanish King in gratitude for their service and to entice them to settle in Alta California. After the Revolution, Mexico continued the practice of encouraging the colonization of Alta California through the granting of land, and by the 1840s, perhaps as many as 7,000 Californios lived in the territory.

Because of his family connections, in 1836 Don José was appointed the alcalde, or civil administrator, of Mission San José. The government in far off Mexico City instructed Don José to close the mission, and sell the lands off to the highest bidder.

In recognition of his service at the mission, the Mexican governor granted Don José a large tract of land along Alameda Creek, which he named the Rancho Arroyo de la Alameda. A total of 17,000 acres, the Vallejo land today encompasses the western end of Alameda County, including southern Hayward and northern Union City.

María’s story illustrates the life of a “typical” Californio rancho family living in the East Bay. It can be assumed that children living on other ranchos, such as those of the Castros, Sotos, and Estudillos, had similar lives.

In this story, María tells about the Californios’ destructive relationship with the grizzly bear. While the story of the hunt and bear-bull fights may be upsetting to some students, it helps them to understand the impact that the colonists had on California. Sadly, the constant hunting of the grizzly bears, first by the Spaniards and Californios, and later by the Americans, all but wiped out the grizzly bear population of California. In 1922, the last wild California grizzly bear was killed in the Sequoia region.
What happened to the Californios and to María?
Unlike the grizzly bear, many of the Californio families survived after the United States conquered California in 1846. However, the Californio families lost the majority of their huge ranchos to squatters, drought, and to their inability to pay taxes or prove to the United States government that their land in fact belonged to them. The Vallejos themselves lost their vast Alameda Rancho, as well as their home near Mission San José.
But in spite of their losses, many Californios adapted to life as Americans. María and her siblings were able to gain an education at Notre Dame Academy in the city of San José. She became fluent in five languages, and eventually became a music teacher. In her spare time she wrote articles for magazines as well as poetry recalling her life at Mission San José and the Rancho Arroyo de la Alameda. María died in 1904.
This story was researched and written by Professor Robert Phelps from the California State University East Bay’s History Department. Professor Phelps is the Project Scholar for Crossroads.
Introduction

Holá, mi nombre es María. As a girl, I lived with my family on our ranch in Alta California. I was born in 1844. My full name is María Guadalupe de Jesus Vallejo.

The part of Mexico where we lived was very far from big towns like Mexico City. Even with my big familia, sometimes it felt lonely there. But there was much to do on the ranch and excitement was never far away.

You can learn more about me and what it was like to live on Rancho Arroyo de la Alameda.

Mi familia

My father was Don José de Jesus Vallejo. His father was Ignacio Vallejo. Ignacio was a soldier in the Spanish army. In 1818, he helped fight off a pirate attack in Monterey, the capital of Alta California. To thank my grandfather for service in the army, the King of Spain gave him land. Many other men like my grandfather were also given land in Alta California.

My mother was María Soledad Sanchez y Ortega. Her father was José Ortega. He was a famous scout in the Spanish army. I had five sisters and two brothers.

The names of my family were all Spanish. Years ago, Spain ruled Alta California and Mexico. But in 1821 Mexico won its long war for independence against Spain. Then, all the families like mine who lived in Spanish Alta California became citizens of Mexico. We called ourselves Californios because we lived in Alta California.

When Alta California became part of Mexico, more people were given land. They all became Californios too. By the 1840s, almost 7,000 Californios lived in the territory. The owners of the land grants were called Dons, or "lord." If the owner was a woman, she earned the title of Doña.
The Dons and Doñas made their living as ranchers. Along with many workers, they tended big herds of cattle. The hides, dried beef, and tallow were sold to traders from oversees.

Rancho Arroyo de la Alameda

Before I was born, my father Don José was appointed the alcalde of Mission San Jose. The government in far off Mexico City told my father to close the mission. He sold the lands off to the highest bidder. The Indians who lived and worked at the mission were forced to leave. Many of them found work on the ranchos. They became vaqueros, or cowboys, and tended to the cattle.

Rancho Arroyo de la Alameda

To thank my father for his work, the Mexican governor granted him a large rancho. The rancho was located along Alameda Creek. My father named it Rancho Arroyo de la Alameda. We had two homes. One home was on the rancho and the other was near Mission San José. I was born at the home near Mission San José. So were my sisters and brothers. My home looked like the houses of the other Californios. They were built of adobe and had red tile roofs. They were very comfortable. They kept cool in summer and warm in winter. The furniture in our house came by sailing ship to the San Francisco Bay from places as far away as Boston, China, Persia, and Switzerland.

My friends lived on the other ranchos. To the north was the family of Don Guillermo Castro at Rancho San Lorenzo Alta. To the northwest were Ranchos San Lorenzo Baja, belonging to the Soto family, and San Leandro belonging to the Estudillo family. Further north was Rancho San Antonio belonging to the Peralta family.
Working on the rancho
There was much work to be done on the rancho. Each Spring Dons like my father held annual rodeos. During this time the cattle were rounded up from grazing on the land. There were thousands of cows from all the local ranchos grazing together. But each cow was marked with the brand of the Don owning them. The vaqueros knew which calves belonged to their rancho, because the calves always followed their mothers, who had already been branded. The cows were separated and herded to the ranchos. Then the older animals were slaughtered for their hides, tallow, and meat. Later, the young cows and calves went back out to graze.

My brothers went with our father to tend the family herds. But for my sisters and me, all of our work was for the household. We helped our mother with cooking, cleaning, and tending to younger members of the family.

One regular part of work was “wash day.” To do this, we went to the spring to wash the family’s clothes. To get ready for this hard day, my sisters and I had to wake up before sunrise to pack a lunch and prepare the carreta. A carreta is a two wheeled wagon pulled by two oxen. We rode to the spring in this wagon and horses carried the laundry on their backs. Once everything was ready, our Indian servants followed us to the spring.

The trip to the spring was slow. Sometimes we heard the howl of coyotes and the noise of other wild animals in the dawn. When we heard these sounds, none of us children were allowed to leave the carreta. Our mother was afraid that the wild animals would get us.
At the spring, we rinsed the clothes in the water, soaped them, and then rubbed them against smooth rocks until all the dirt was gone. The clean clothing was hung on the branches of surrounding bushes to dry in the sun. Sometimes there was a great deal of linen to be washed.

We were proud of all our white linen. My mother, sisters, and I almost always wore white. We also had many expensive dresses, some of silk, velvet, and lace. We made most of these dresses ourselves. Some Californios had old and valuable lace that came from overseas. We also had dresses that were very colorful for fiestas.

**Learning**

My brothers and sisters and I learned everything we needed to know from our parents and older relatives. We did not go to school. We were taught to respect our elders. Our parents and older relatives taught us about our family histories and religion. They also showed us how to ranch, farm, and trade. The boys were taught how to fish and hunt. And both boys and girls were taught how to ride horses. I loved to ride horses!

A few children, like me, were taught how to read. The only books we were allowed to read was the Bible and books about our family history. I had always looked forward to growing up and being able to read exciting novels.

Our religion was very important. We were Catholics. My sisters and I were expected to attend church at Mission San José every morning. When we went to church we dressed only in black. We were not allowed to wear brightly colored dresses to church. The padres taught us “that all ranks of men and women are equal in the presence of the Creator” so we should not wear our finery. We just wore plain dresses.

**Time of enjoyment**

While we did a lot of work on the rancho, there was also time for enjoyment. Even though our neighbors lived far away, we still found time to see each other. To visit each other, we rode horses. Young men would ride from one ranch to another for parties, and when someone’s horse got tired, he would let it go and catch another. There were so many horses in Alta California. Common horses were given to runaway sailors, and to trappers and hunters who came over the mountains. The fast and beautiful horses were highly prized in Alta California. All the young men had their favorites.
Maria Guadalupe Vallejo

At the rodeos, the men and boys showed off their horse riding and cattle roping skills. The rodeo was a happy celebration. People from all the local ranchos got together. We had big feasts and the adults drank plenty of wine. We danced to music that was in the traditions of both Mexico and Spain. The musicians played guitars and violins. Beautiful music filled the air.

Another time we all got together was for the bear and bull fights. There were many bears in Alta California. Some said that as many as 30,000 grizzly bears once lived here. But men like my father didn’t like the bears because they ate our cattle. Father said that a grizzly could weigh 900 pounds and they had huge claws! He warned all of us children to be watchful for hungry bears. The young men in Alta California were responsible for hunting the bears. Sometimes, instead of killing the bear, they trapped it and brought it to the bull-fighting corral at Mission San José. There, the bears were forced to fight large bulls. Most of the bear and bull fights happened at Easter time or on the day of the patron saint of the Mission, which at Mission San José was March 19.

Young gentlemen trained for this contest. They entered the ring on foot and on horseback. Then they tied the front foot of the bull to the back foot of the bear with a rope. This was done to prevent the animals from running away from each other. But the large grizzly was more than a match for the fiercest bull in Alta California. Not only did the boys hunt bears, but I learned that the governor of California once appointed expert bear hunters. Don Rafael Soto, was one of the most famous of these men. He had a special way of killing the bears. He would hide in a pit that was covered with heavy logs and leaves. Fresh beef was laid out on the logs. When the grizzly bear walked on the logs to get the meat, Don Soto shot the bear from beneath.
The rodeo and bear and bull fights were special occasions. The rest of the year, my brothers and sisters and I found enjoyment at home. The boys practiced their riding skills and rope tricks for the coming rodeo. My sisters and I did embroidery. We also spent a lot of time outside exploring the land. Rancho Arroyo de la Alameda was named after the big creek that flowed from the foothills to the bay. When our parents felt it was safe, we played along the creek. I have happy memories of my childhood on the rancho.
Maria Guadalupe Vallejo

Vocabulary

adobe – a type of brick made of mud and straw, also means "mud" in Spanish
alcalde – the Spanish word for "boss"
bidder – someone who offers to pay a price for something
brand – a mark burned on a farm animal with hot metal to show ownership
bull – a male cow
calf – a baby cow, "calves" means many baby cows
carreta – a two wheeled wagon pulled by oxen
citizen – member of a state or nation
dawn – the early morning as the sun rises
Don – the Spanish word for "lord" who is a man who owns land
Doña – the wife of a Don
elder – a person who is older than you
embroidery – to make designs in cloth using a needle and thread
familia – the Spanish word for “family”
fiesta – the Spanish word for “party”
finery – the best clothes you have
governor – the leader of a state
grazing – when cows or other animals eat grasses growing in fields or in nature
herd – a group of cows or other animals
independence – when a country becomes free and is not ruled by another country’s government
linen – a type of cloth
nombre – the Spanish word for “name”
novel – a book that tells a long story
oxen – a type of big cow
prized – the favorite
rancho – the Spanish word for “ranch”
rodeo – a time when people ride horses and show off their roping skills
scout – someone who goes out ahead to look for danger
slaughter – when cows or other animals are killed to be eaten
spring – a place where water comes up out of the ground
tallow – fat from cows or sheep used to make candles and soap

territory – part of land that a country claims
trade – when things are given to get other things in return
vaquero – the Spanish word for “cowboy”
Setting the Context

The life of children in the 1800s was very different from children’s lives today, especially on the remote frontier of Alta California. Children were expected to work and school was usually not part of their growing up. Although rancho children had more luxuries and free time than the children of rancho workers, they still had many chores to do. María Guadalupe Vallejo did learn to read and write and went on to pen many essays about her life. For some of these texts, go to the Virtual Museum of the City of San Francisco at www.sfmuseum.org/hist2/rancho.html. After reading Vallejo’s words, it is easy to see how the life of the Californios is often portrayed as idyllic.

Activity Instructions

After reading María’s story, students can complete a retrieval chart, comparing their life today with María’s life in the mid-1800s. Have them use this information:

- Jobs done by family members
- Homes made out of
- Food comes from
- Chores to do
- Clothing worn
- Ways of learning
- Ways of having fun
Lesson Plan

People: María Guadalupe Vallejo
Timeline: Mexican Rancho Era
Pathways: El Camino Real
Classroom Kit: Alta California

Activity Goals
- To understand the connection to the economy of the Californios
- To understand symbols used in the trade and economy

Setting the Context
Like most families during the rancho era, María’s owned livestock. In order to distinguish between each rancher’s cattle, cows would be branded with a hot branding iron. A branding iron is a long metal rod with the brand (symbol or design) at the end. The iron is heated over a flame and then placed on the animal’s skin to burn the brand mark. These brands, generally the initials of the head of the ranch, had to be registered with the government to prove ownership of the animals.

Materials Needed
- Brown paper bags
- Thick black marker

Activity Instructions
Read María’s story to the class. Discuss the typical lifestyle of the Californio family. What chores did María and her sisters have on the ranch? What chores did her brothers do?
Talk about the economy and the importance of the cattle ranchers to Alta California.
Have the students design their own cattle brand. Rip up large pieces of a brown paper bag to create the rough edges of a “rawhide.” Ask your students to scrunch up the paper, unfold and scrunch – repeat until the paper becomes soft. Before they design their brand, show examples of brands that are entwined letters and numbers. Have the students draw the design in pencil on the rawhide, then color in with a thick black marker.
Activity Goals

- To introduce students to Spanish colonial architecture, a legacy of Alta California
- To illustrate the concept that building style and construction reflect local resources and environment

Context

Often romanticized, the actual structures in Alta California were simple, one-story adobe buildings. Adobe structures in Alta California were often one room and had no indoor fireplaces. The grand villa-style haciendas depicted by artists were later buildings influenced by American and European architecture. In fact, the first two-story building in California was built in 1835 by Thomas Larkin in Monterey.

To construct a building, the most economic avenue was to use the type of building materials available locally. Adobe was easily made from the nearby ground. The arches and doorways, supported by beams, had to be thick and wide to support their own weight. The wide eaves surrounding the buildings were to protect the adobe from the rain. Doors were covered with rawhide and floors were dirt. The first mission buildings had thatched roofs and later tile roofs.

To make a simple one-room adobe structure required 1,000 bricks. These bricks weighed between 20-40 pounds and could take a month to dry in the sun. Straw was used to bind the mud, but often brick makers had to use whatever they could find – sticks, shells, bird nests, tule, and other refuse. Weather and floods took their toll on these structures, requiring continual repair and reconstruction. (Source: California’s Architectural Heritage by Harold Kirker).

The headquarters of the Vallejo Rancho Arroyo de la Alameda, likely one of the homes Maria refers to in her story, still stands today in Fremont in the Mission Park off Niles Boulevard. Documentation of the building, done in 1937 by the Historic American Buildings Survey, states that it was built in 1842 and later renovated. It has been restored multiple times, but it is unlikely to contain much of the original materials. Still it offers a good look at adobe construction in the past.
Lesson Plan

People: María Guadalupe Vallejo
Timeline: Mexican Rancho Era
Pathways: El Camino Real
Classroom Kit: Alta California

3- Adobe Construction – 21st Century Style

Activity Instructions
Construct a miniature adobe building using recycled and easily accessible materials.

Materials Needed
- 2 one gallon plastic milk containers (for the main structure of the building)
- 2 pieces of cardboard (for the roof and roof support)
- plastic netting (produce or poultry from supermarket to put around the milk containers so the adobe sticks to the containers)
- 2 ft of string and/or masking tape (to connect the roof support to the top of the building)
- plastic fork with the middle two tongs removed (to make roof sculpting tool)
- about a quart of adobe (see instructions below)
Lesson Plan continued

People: María Guadalupe Vallejo  
Timeline: Mexican Rancho Era  
Pathways: El Camino Real  
Classroom Kit: Alta California

Making adobe – Materials
Option 1 – *this is the most primitive way*
- plain dirt/soil
- straw or dried weeds
- water

Option 2 – *requires a bit more material collection*
- sand
- clay
- straw or dried weeds
- water

Step 1: Mix
- 3 parts sand (You can use children’s sandbox sand.)
- 1 part clay (Clay can be found about 6” below the surface of the ground in many places.)
- 1/3 of volume straw/weeds (Cut up the weeds with a scissors into 1 inch length pieces.)
- 1 part water (or enough until reach desired consistency)  
  (Consistency should be between pancake batter and cookie dough!)

*Note:* At this stage, you can have students make a **simple adobe brick**. The bottom of a ½ gallon milk carton can be used as the mold.
Lesson Plan continued

3- Adobe Construction – 21st Century Style

Maria Guadalupe Vallejo

People: María Guadalupe Vallejo
Timeline: Mexican Rancho Era
Pathways: El Camino Real
Classroom Kit: Alta California

Step 2: Assembling the Structure
1. Cut the top off one container and slide the other one in to it.
2. Place the netting around the plastic containers.
3. Begin to apply the adobe mixture – Let dry for approximately 1 day.

4. Meanwhile, assemble the roof using cardboard.
5. Using the metal strap, bend the piece into a tool that can help shape the roof adobe. A simpler option here is to use a plastic fork with the middle two tines removed.
6. Brush the cardboard with water before applying the adobe to the roof. This will help bond the adobe to the cardboard.
7. Apply adobe to roof, and use the shaping tool to give the roof the texture of adobe tile work.
People: María Guadalupe Vallejo  
Timeline: Mexican Rancho Era  
Pathways: El Camino Real  
Classroom Kit: Alta California

8. Now you are ready to assemble the structure. For best results, attach the roof to the building with string. Masking tape may also be used under the eaves.

9. You can add details to the structure so that it is a house, church, or other building from Alta California.

This activity is courtesy of Karl Schultz, Adobe Craft. For more information, you may email him at schultzkv@comcast.net.
Storybook Summary - María Guadalupe Vallejo

When the Mission Padre Came to the Rancho

By Gare Thompson, I Am American
National Geographic, 2004

This is a unique look at both rancho and mission life. It is good as a read aloud book for students and is filled with many historic paintings as visuals. There is an introduction to early California life during the Mexican rancho era. A map shows each of the Bay Area ranchos.

The rest of the book is set on the rancho of the Delgado family of Monterey in 1838. Some of the story is told through the diary entries of Rosalinda, age 17, and her older brother Simón. In Chapter 1, Life on the Rancho, a former mission padre returns to the rancho for a visit. His letters and diaries are also used to tell the story. He shares his worries about the eminent take over of Alta California by the United States and what this will mean for the people of Alta California.

Chapter 2 describes the annual harvest festival and in Chapter 3 Russian traders arrive from Fort Ross. In Chapter 4, the padre tells a story of life at the missions and of an Indian uprising and escape. Rosalinda and Simón enjoy hearing about life in Alta California.

Discussion Topics

- Rancho life (of the workers, of the families, of the children)
- Secularization
- The coming of the Americans from the United States and what this meant for the Californios
- How must the Crossroads child María Guadalupe Vallejo’s life have changed when squatters arrived and started living on rancho lands in the east bay
Li Hong

A Child from China (composite)
c. 1890

Section Contents

Teacher Introduction
Teacher Introduction

Li Hong is a composite character. His story is based on a combination of information about Chinese men and teen boys living in California in the mid to
late 1800s. Family stories provide rich details about ancestors who came to the United States in search of work during the last half of the 19th century. Unfortunately, the stories of Chinese who lived and worked in the Hayward area are not easy to find. We had to piece together general information about the Chinese experience in the region with various local histories. Li Hong’s story is therefore an educated composite of the life of a Chinese boy in this area in the late 1880s.

In 1890, the population of the Eden Township included 7,336 whites, 538 Chinese, 10 Japanese, 6 “colored”, and 3 Indians. There were four Chinese students registered in local schools. There is very little recorded history of these early Chinese living in the Hayward area. What we do know is that they were instrumental in major construction projects of the time. Li Hong’s story is set around the building of Lake Chabot Dam, then known as San Leandro Dam. From 1874 to 1892, a dam was constructed along San Leandro Creek to create a water supply for Oakland.

In 1980 the East Bay Municipal Utilities District began a project to upgrade Lake Chabot Dam to Federal earthquake standards. In so doing, 19th century Chinese artifacts were uncovered from beneath a slope covered in poison oak. George Miller, Professor of Anthropology at California State University East Bay was called in to excavate the area. The dig unearthed many artifacts used by the Chinese builders of the dam which helped scholars better understand the daily lives of Chinese in the Hayward area, a history that had been buried for more than 80 years. Out of the more than 800 workers that inhabited the camp near the Hayward dam over a period of 20 years only four names are known, Ah Bing, Lock Sing, Toy Sing, and Kim Yuen. All four men were killed in a tunnel collapse, a testament to the dangers of their work. As a tribute to the men who formed the foundation of the dam by packing the earth with wild horses Professor Miller’s team named the site Yema-Po, a name that means “Wild horse slope” in Cantonese.

Chinese represent the first Asian immigrants to the United States and the first to be discriminated against. Chinese had been in the Americas since at least the 1500s with the Spanish explorers and traders. But it wasn’t until the California Gold Rush that large numbers began to arrive. Between 1850 and 1860 an estimated 60,000 Chinese came to the United States. In 1852, almost 20,000 came in just one year. Almost all of them were men in search of work.

These 19th century immigrants were leaving behind an impoverished and war torn homeland. Most were farmers from the Pearl River Delta region
and most left their families behind. They intended to work in the U.S. and return home with great wealth. Most did not.

The discovery of gold in California brought people from all corners of the world. But *Gum San* (Gold Mountain, as it was known in China) did not welcome the Chinese. Prejudice against them rose quickly. White miners and businessmen saw them as a threat. Yet despite the legal, economic, and social challenges they faced, the Chinese worked hard and became successful. In addition to mining, they set up businesses, particularly restaurants and laundries, in San Francisco and other cities. They also worked in the cigar, shoe, garment, and wool industries and opened up herbal medicine shops.

The first Chinese laundry was opened in 1851 by Wah Lee in San Francisco. By 1870 there were 2,000 such businesses. There were undoubtedly Chinese owned businesses in the Hayward area. A newspaper account from 1899 refers to a wash house at the corner of B Street and Watkins Street in Hayward owned by Win Lee. Certainly there were more such businesses, but the historical record is sparse.

As the gold fields dried up and large mining interests squeezed out individual miners, the Chinese, like most miners, had to find new ways to make a living. Many returned to farming. For the most part, the Chinese were not able to own land. So as tenant farmers, they grew fruits and vegetables—introducing new species to American soil and developing new varieties of crops. Newspaper accounts from the 1870s and 1880s refer to Chinese laborers working on farms throughout the area and they also worked in the canneries. The railroad magnates were drawn to the Chinese men’s industrious culture. Charles Crocket, one of the “big four” in the Central Pacific, told his partners that if the Chinese could build the Great Wall of China, they could build anything. Indeed, despite the rugged terrain of the west, the Chinese were able to lay almost 700 miles of track and do it far more efficiently than their white (predominantly Irish) counterparts building the railroad coming from the east. During the construction of the Transcontinental Railroad, the Chinese labor force leveled the roadbeds, tunneled through mountains, and laid track.

The life of Chinese men in the United States during the 1800s and early 1900s was marred by loneliness. They had not brought their families with them and most had intended to return home after working and earning money. But immigration laws almost completely prevented women and children from coming to America. The timeline included in Li Hong’s story provides additional information about the legal barriers faced by Chinese immigrants.
Li Hong and those who worked to build Lake Chabot Dam certainly felt the sting of prejudice throughout their lives here. It is important for students to understand that despite discrimination, the Chinese and Chinese Americans were instrumental in the development of California and the West.

**Student Introduction**

Ni hoa, (NEE-How) my name is Li Hong. In my culture we put out last name first and our first name last, my
first name is Hong and my last name is Li. I was born on a small farming village in China in 1880, the year of the dragon. Now I live in a camp near the San Leandro Dam. I speak Cantonese with the other men in the camp. My cousin Li Wen and I came to California to find work. We heard stories of the Land of the Flower Flag and knew it was the land of opportunity. Others from our village came here to work and made enough money to help their families back home.

Our families at home were having a hard time living in our village. We knew it was our turn to go to the United States to work.

The Voyage
Leaving my village was very hard. I knew I would miss Ma Ma, my sisters, and my grandfather. They were very excited for me as I packed my things. But they were also sad that I had to leave.

Li Wen and I put our clothing, rice, and biscuits in bamboo baskets. Po Po gave us a celadon rice bowl and tea cup set so we would think of her everyday. The last thing we packed was the money given to us by our Uncle and the rest of the family. It took moths to save enough money for each of us to buy passage on the ship.

We left early in the morning and headed along the road to Hong Kong. We left before anyone woke up so that they would not say anything to us that might cause bad luck.

In Hong Kong we boarded a ship and set sail for the Land of the Flower Flag. There were many other men and boys from our village and other villages from the province on board – all going to find work.

Our rice and biscuits were gone within a few days. Luckily, there was more rice on board, but there wasn’t much else to eat. Many of the other passengers were sea sick. Li Wen and I helped two men who were very sick by getting them food and water. To pass the time we played mah jong and fán t’án.

After more than two months, we finally arrived in the harbor of San Francisco. We were happy to be on land but we also felt scared being in a new place where we did not speak the language.

Reaching San Francisco
Back home we had met a man who told us about work in California. He had helped many men find work building the fire wagon and he knew of more jobs in California. He had helped us plan our journey and gave us instructions for when we got to San Francisco. We were supposed to meet a man called Wong Ming.

It wasn't too hard to find Wong Ming. In San Francisco, almost all the Chinese people lived in one neighborhood called Chinatown. It was just like being in a big city like Hong Kong. There were shops and restaurants all selling Chinese clothes, food, and music. It was almost as if we hadn’t even crossed the ocean.

After meeting Wong Ming at his office, he told us to stay overnight in town and get a good night’s rest. Before we went to bed that night, we used our last few pennies to buy pork and rice for dinner. We had just enough to pay a man to write a letter to our family back home letting them know we arrived safely in California.

That night we slept at an apartment of several men from our village that came to California seeking gum san. As I lay in bed, even though I was very tired, I had a hard time falling asleep. I was thinking about our long journey across the ocean and I was trying to get used to being on solid ground again. But most of all I was excited and nervous about what was next. Finally, I feel asleep.

In the morning, we traveled across the bay. It was the first time I realized we really were in a new land. Nothing looked familiar.

Shovel Men
Li Wen and I found work at company owned by Mr. Anthony Chabot. Mr. Chabot had come to California in search of gold. He was good at building things and getting water to go where people could use it. For the past several years he had been the leader for a dam building project.

Many workers were needed to build a big structure like a dam. Most of the workers were Chinese men who came to gum san to make money. Many of them worked on building tracks for the fire wagon. Others, like Li Wen and I, had just arrived from China. There were white men working on the dam, too, but most of them were the bosses of the work crews. Some were blacksmiths and masons and some took care of the horses and mules.

We were called the “shovel men,” because our main job was to move dirt with our shovels to build the dam wall strong enough to hold back the water.

Life in the Camp
The men who lived in the camp for a long time set it up to be just like home. We had many things from China – rice bowls, tea cups, *woks*, and games. Cooks made food that we all enjoyed: pork, noodles, rice, pickled eggs, all covered in soy sauce.

But it was very hard to live there. The bosses and townspeople did not like us even though we worked very hard to build *Mr. Chabot’s dam*. Sometimes they called us mean names like “*Coolie*.” We heard that many of our people were moving to *Chinatown* in San Francisco. It was better to be there because everyone spoke the same language and celebrated the same traditions.

In the camp we tried to celebrate holidays like *Lunar New Year* and the *Ching Ming Festival* but it was not the same without our families. Li Wen and I thought back to last year’s New Years celebration in our village. *PowPow* put a red silk cloth on the table and she and our aunts cooked up a big feast. I can still taste all the sweets: candied ginger, coconut strips, lichee nuts, and sweet and sour plums. Then, after everyone was full our aunts and uncles would pass out *red envelopes* with money inside for good luck. My favorite part of the night was the New Year celebration firecrackers to frighten away evil spirits.

**Vocabulary**
Year of the Dragon- Chinese zodiac sign on the lunar calendar

Cantonese- language spoken by people from the Canton region of China

Ni-Hoa- “Hello” in Cantonese

Li Wen- Li Hong’s cousin’s name

Land of the Flower Flag- the United States of America; the stars looked like flowers to Chinese immigrants

Ma-Ma- “Mother” in Cantonese

Celadon- a type of pottery, usually very valuable

Hong Kong- a big city in China

Province- similar to a state

Mah-Jong- a gambling game played in China

Fan t’an- a gambling game played in China

Fire wagon- a train

Gum san- “Gold Mountain” in Cantonese, a nick-name for the state of California during the gold rush

Mr. Anthony Chabot- the builder of Lake Chabot Dam

Dam- a wall built to stop water from flowing

Blacksmith- a person who makes shoes for horses

Mason- a person who builds with stone

Wok- a large bowl-shaped frying pan used to cook Chinese food

Coolie- a rude name for a worker from China
Chinatown- a neighborhood within a U.S. city where mostly Chinese people live

Lunar New Year- an important holiday celebrating the new year according to the lunar calendar

Ching Ming Festival- a holiday to remember loved ones who have died

Pow Pow- “Grandmother” in Cantonese

Red envelope- a common gift during New Year celebrations
Lesson Plan – Li Hong

1  Counting with Characters

Activity Goals

✓ To learn about the Chinese writing system
✓ To discover the traditional art of calligraphy

Setting the Context

Although there are many different languages and dialects spoken in China, there is only one written language called Chinese. There are no letters or alphabet in Chinese. Instead, symbols are used to represent syllables of words. These symbols are called characters or Hanzi. It takes a long time to memorize the more than 4,000 characters in the Chinese language and even longer to learn how to write them.

Writing Chinese is not only practical; it is one of the three traditional Chinese art forms, calligraphy. In Chinese calligraphy a brush is used to apply ink onto paper. The strokes of the artists’ hand are important in shaping the character they want to make.

In this classroom activity students will compare and contrast Chinese characters with Arabic numerals, practice writing numbers 1-10 in Chinese, and create their own numbering system.

Activity Instructions

1. Give each student a Numbering Sheet
2. Ask students to compare and contrast the shape and form of both sets of numbers
3. Allow students to practice writing numbers as Chinese characters
4. After the students have completed steps 1-3 direct them to create their own numbers system
Lesson Plan – Li Hong

2 Chinese New Year Activity

Activity Goals
- To learn about the Chinese calendar
- To discover the animals of the Chinese calendar and their attributes
- To choose an animal avatar based on the Chinese calendar

Setting the Context

Chinese New Year or Lunar New Year is the most important holiday in Chinese culture. It is celebrated on the first day of the new year containing a new moon. The Chinese calendar counts years by groups of sixty. Each of these periods has cycles of twelve years with each determined by one of the five elements: wood, fire, air, water, and earth. Each year is named after an animal. In addition, each two hour period in the day is governed by an animal. The characteristics of the animals are believed to determine the way people will act.

The animals are believed to have been the only animals that arrived when Buddha summoned all of the creatures of the earth. As a reward, Buddha gave each animal a year in the cycle and declared anyone born in that year would resemble the animal in some way. The order of years in the Chinese calendar is rat (zi), ox (chou), tiger (yin), rabbit (mao), dragon (chen), snake (si), horse (wu), sheep (wei), monkey (shen), rooster (you), dog (xu), and pig (hai). Then the twelve year cycle starts over again with the rat. A yin and yang symbol is often located in the center of the calendar to represent the harmony of opposites.

In Chinese culture the date of one’s birth is not as important as the year in which one is born. Everyone, no matter which month they were born, turns another day older on the seventh day of the New Year’s Celebration. In China, this day is called the People’s Day or the Day of Man.
Activity Instructions
1. Direct students to use the Chinese calendar to find out which animal represents the year of their birth
2. Discuss the attributes of each of the animals in the Chinese calendar
   Rat – charming, creative, ambitious, friendly
   Ox – steadfast, loyal, dependable, honest, strong
   Tiger – brave, warm, impetuous, sincere
   Rabbit – aloof, shy, humble, quiet
   Dragon – flamboyant, imaginative, strong, decisive
   Snake – restrained, subtle, tricky
   Horse – competitive, cheerful, talented, impatient
   Sheep – affectionate, trusting, artist, complacent
   Monkey – humorous, inventive, mischievous
   Rooster – determined, proud, confident
   Dog – loyal, trustworthy, likeable, sympathetic
   Pig – industrious, hardworking, caring
3. Direct students to list three characteristics that describe their personality on a separate piece of paper. Then have the students choose an animal that they think embodies those traits and draw a picture of it. Note: students can also choose to create a symbol that represents the animal of their choice.
Rat
charming, creative, ambitious, friendly

Ox
steadfast, loyal, dependable, honest, strong

Tiger
brave, warm, impetuous, sincere

Rabbit
aloof, shy, humble, quiet

Dragon
flamboyant, imaginative, strong, decisive

Snake
restrained, subtle, tricky

Horse
competitive, cheerful, talented, impatient

Sheep
affectionate, trusting, artistic, complacent

Monkey
humorous, inventive, mischievous

Rooster
determined, proud, confident

Dog
loyal, trustworthy, likeable, sympathetic

Pig
industrious, hardworking, caring
Timeline
Chinese in the United States and the East Bay

1830s
Chinese at work in the sugarcane fields in Hawaii

1848
With the discovery of gold in California, Chinese men begin coming in large numbers

1850-1864
Taiping Rebellion – 20 million die and hundreds of thousands flee

1850-1860
Over 60,000 Chinese come to California

c. 1850
Foreign Miner’s Tax
Any non-citizen had to have a license to mine gold (Chinese could not become U.S. citizens)

1855
Immigrant Tax
To discourage those who can’t become citizens from immigrating to U.S.

1860
Eden Township census counts 2 Chinese

1865
Central Pacific Railroad recruits Chinese laborers

1868
Burlingame Treaty between China and US allows immigration between the two countries causes a wave of migration to US larger than during the gold rush

1869
Completion of Transcontinental Railroad – 11,000 Chinese completing the span between Sacramento and Promontory Point, Utah (at least 2,000 died)

**1870**
Foreign Miner’s Tax repealed

**1870s**
Due to threats and violence directed at them, Chinese living in small towns and rural areas begin to relocate to Chinatowns in big cities

**1874-1875**
Chinese recruited to help construct Chabot Dam at the San Leandro Reservoir (today known as Lake Chabot)

**1877**
*Hayward Weekly Review* states “Chinamen arriving to work in the currants”

*August 18 –* Chinese were picking cucumbers for Graham

**1879**
New California Constitution stated that only white or African Americans could own land

*Hayward's Journal* reports on a Chinese New Year celebration

**1880**
Act Relating to Fishing in the Waters of this State – Non-citizens not allowed to fish

California’s second constitution prevents whites from marrying non-whites

Chinese population in California is 100,000

**1882**
Chinese Exclusion Act denies Chinese from coming to America, merchants, diplomats, and students are exceptions (renewed every ten years until 1902 when it was given no end date, repealed in 1943)
1889
Explosion at Chabot Dam kills Ah Bing (41), Kim Yuen (29), Toy Sing (31), and Lock Sing (33)

1890
Ratio of Chinese men to women – 27:1 due to mainly male immigration

1891
Population of the Eden Township included 538 Chinese (7% of total) and 4 Chinese students registered in school

1898
Children of Chinese descent who are born in U.S. are legal citizens

1906
San Francisco earthquake destroys records, including birth records of Chinese who could then claim to be American born

1909
Angel Island Immigration Station established to question Chinese immigrant’s claims of relation to American Chinese

1911
Manchu government overthrown in China, Chinese men cut of their queues

1924
Immigration Act prevents Chinese families from coming to U.S.

1937
Japan invades China

1941
United States enters World War II allying with China

1943
President Roosevelt repeals the Chinese Exclusion Act, granting naturalization rights to Chinese and allowing small number of people to immigrate
1940s
Ratio of Chinese men to women – 3:1

1949
China becomes a communist nation and Taiwan declares independence, Chinese political refugees allowed into U.S.

1965
Immigration law abolishes country of origin as a basis for immigration quotas
Storybook Summary

*Coolies*

By Yin, Illustrated by Chris Soentpiet

Puffin Books, 2001

The book *Coolies* tells the story of the building of the Transcontinental Railroad through the experiences of two Chinese laborers. The book begins in modern times as a young boy and his Paw Paw (grandmother) prepare to celebrate the Ching Ming Festival. This is a time to honor ancestors and so the grandmother tells the boy about her great grandfather who came to work in the United States.

Through vivid illustrations and a rich narrative the reader takes the journey from the poor Chinese region of Canton, across the Pacific in a cramped boat, to Sacramento where the work begins. *Coolies* accounts the work, camp life, men’s attention to their traditions, and as “coolies,” the worker’s struggles with prejudice and harsh conditions. The story sees the completion of the railroad and the men settling into new jobs in San Francisco. Eventually they earn enough money to send for their families back home.

*Discussion Topics*

- Similarities between the characters in the story book and Li Hong’s story
- Reasons that people leave their homes and move to a new place
- The importance of the Chinese in the building of the western United States
- Struggles faced by immigrants
Jovocme

An Yrgin Girl at Mission San José (composite) 1806
Jovocme

Section Contents
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Story
  - Introduction
  - Strangers in the Land
  - My Family’s Move
  - Life at the Mission
  - A Day for Dance

Vocabulary
Images
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  - Mission Indians Dancing – Courtesy of the California Historical Society

Lesson Plans
  1. Life at Mission San José – Agriculture
     - Instructions for Teachers
     - Student Worksheet
  2. Life at Mission San José – Music
     - Instructions for Teachers
     - Illustration of Mission Indian Orchestra
     - Example of sheet music
     - Blank music sheet
  3. Ohlone Indian Life – At the Village and in the Mission
     - Student Worksheet
  4. How to Play Staves

Storybook Summary
Jovocme

Teacher Introduction

Jovocme is a composite character from the Mission Era of California history. She represents the thousands of native people who made the change from a traditional indigenous life to life in a Spanish mission. This change came about by choice for some, by force for others, and for most because they had no other option. Her name comes from the baptismal records at Mission San Jose. It is known to mean “the shell bead.” Jovocme entered into mission life at 5 years old in the year 1803 and died there in 1832. She was a member of the Yrgin tribe, who lived in the San Lorenzo Creek Watershed. We know nothing else about her, yet we can suggest a story of her childhood at the mission.

The use of primary source materials from the missions, the presidios, and pueblos has allowed scholars to reconstruct a likely history of the migration of native people to the missions. Additionally, family histories, archaeological evidence, and oral histories taken from elder mission Indians in the 1800s provide more information. Ohlone descendents today also help us learn about their ancestor's past. We are grateful to Dr. Randall Milliken, an anthropologist who is widely recognized as an authority on Bay Area tribal people, Beverly Ortiz, a staff member at Coyote Hills Regional Park, and Andrew Galvan, curator at Mission Dolores and Ohlone tribal member, for advising us on this story.

From the research, it is clear that the destruction of Bay Area tribal life was nearly complete by the 1830s. The earliest recruitment of native people to Mission Dolores and Mission Santa Clara began in the late 1770s. The first people to be initiated into mission life were typically the young and the curious – teenagers and newlyweds seeking new adventures in life. They were drawn to the material culture of the Spaniards.

But over time pressure from the missions and the military led to a breakdown of the tribal system and environmental degradation in the region forcing people to move to the missions. Village social life and the trade economy weakened. Conflicts arose between the tribes that resisted the Spanish intrusion and those that were more accepting of the new power structure. The once plentiful sources of food were being depleted by the overgrazing of mission livestock and the introduction of invasive plant species. Overall, traditional life for the native people was over.
Jovocme

Mission San Jose was founded in 1797. Tribes living in the San Leandro and San Lorenzo Creek watersheds began moving there between 1799 and 1805 (mostly in 1802 and 1803). These were the Yrgins and Jalquins (which may have actually been one group according to Milliken). The Jalquins, and most successfully, the Saclans (east of present day Oakland and the Lafayette area) resisted the Spaniards for many years. But by 1802, their localized power was crushed. The population of Mission San Jose also included people from all along the East Bay and the Livermore Valley.

In 1806, a massive measles epidemic swept the Bay Area missions. At Mission San Jose, between March and April, 30% of the population there died. This included ¾ of the children under the age of 5.

The story that Jovocme tells of the special dance holiday that happened later that April, is based on accounts from the Russian traveler George von Langsdorff. While the foreigner assumed their dance depicted battle between people, Milliken suggests the enemy in the dance represented their battle with the measles. Again, there is no way to know for sure, but certainly, the native people at that time had many foes.

In relating the Mission era to young children, it is easy to only tell the practical side of the story – who lived at the missions and what they did. However, telling students the full story, complete with its violence, disease, disempowerment, and death, is difficult in elementary education. When working with Jovocme’s story, be mindful of how we have constructed her words. We have attempted to illustrate her life in terms of change. The story is both tragic and hopeful – reflecting the experience of native people who were faced with epic challenges, yet remain vital to this day.
Introduction
Hello, my name is Jovocme. My name means “the shell bead” in my language.

Jovocme = ho-voke-may
I lived at Mission San Jose with my family and many people from other villages. Padre Cueva was in charge of the mission.
The King of Spain wanted many lands like ours to be part of Spain. So the mission was set up to teach my people how to be like Spanish people. Let me tell you about how we came to live there and what it was like.

Strangers in the Land
When I was a little girl, my family lived along the creek with many other families. I was very young but I remember playing with my sisters and cousins as our mothers made baskets. Sometimes Mother would let us help her pick the special plants she needed to make the baskets. Our family was happy.
One day, we heard a story about strange men with light skin who came from the south riding four-legged animals. What kind of men would use animals to get around we wondered.
More stories about these men were shared by the men who traded with other tribes and villages. Soon, it was learned that some tribes people were helping the white strangers build strong buildings and homes.
The elders in our village spent many hours discussing this. They wondered why the strangers came, what they wanted, and when they would leave. Over time, we understood that the strangers were not leaving. In fact, they wanted us to live with them and learn their ways.
Some of the grown-ups from our village went to see for themselves. They went to the place called Mission San Jose. Some of them were so interested that they stayed. Over time, more moved to live this new life. But many others did not want to go. Sometimes our people fought with the strangers, because they did not want to go to the mission.

**My Family's Move**
The elders in our village were very sad, because many of our people went to live at Mission San Jose. There weren't enough people to do the work. The hunters could not find as many animals for our food. This was because the animals from Mission San Jose were roaming all over eating too much grass. But our hunters were not allowed to hunt the Mission San Jose animals. Life was becoming hard.

So the elders in our village decided that we should go to Mission San Jose too and join with the rest of our people. My parents were sad to move. So was I. We packed up all of our rabbit blankets, cooking baskets, and tools. Mother made us a big breakfast and we took deer jerky to eat along the way. All the families left the village in the morning and headed south for Mission San Jose. I was so little then that Father carried me on his shoulders for most of the trip. My older sisters had to walk. We walked all day and arrived there in the evening. When we arrived at Mission San Jose we saw big buildings. They weren't made of tule or willow like our homes. They were tall and smooth and white. There were so many people there, all working at different jobs. The elders from our village were greeted by people from nearby villages. Mother and Father were happy to see so many people they knew. But they were also nervous about meeting the white men in charge. The chiefs at Mission San Jose are called Spaniards. Some of them were priests and some of them were warriors. Our elders had a long talk with the Spanish chiefs and other tribes' chiefs. Soon we went to our new home.
Adobe bricks were made by hand. They were used to build the mission and other buildings. It was hard work to mix the dirt, water, and straw to make adobe.

One of the men from our village had been living at Mission San Jose. We followed him to an area where there were many tule houses, just like ours back home. I was happy to see something familiar.

**Life at the Mission**

Life at the mission was very different from our life along the creek. There was much more work to do. We could not do many of the traditions we used to. We didn't even eat the same food anymore.

Many people got sick from the food. Our bodies were not used to it. There were other sicknesses that took many lives. This made us very sad. When someone died, we said a special prayer for them in our language, even though Padre Cueva wanted us to pray like him.

We went to the Spanish church every morning. We sang and prayed in the Spanish language. But at night, the elders made sure we also sang and prayed in our own language and honored our own traditions.

Father worked with other men from our village doing many jobs. Mostly they tended to the animals. These animals were different from the deer and the elk that we knew. Cows stood around all day and ate grass. They didn't even run away. This made it easy for the men to kill them. The meat tasted different too. But I learned to like it.

Mother and the other women weaved blankets on looms. Because they were such good basket makers, the women made very good loom weavers. The blankets and the leather from the cows were sold to trading ships from other parts of the world.

When I was old enough to work, I helped in the garden. Some of the other children and I picked weeds. This was a very strange thing to do. Why were some plants more important than other plants in the garden? The elders taught us that all plants and animals were important. But the Spaniards didn’t think so.

One day a week – called Sunday – we got to rest. Every so often, Mother and some of the other women were able to pick plants for basket making. Mother taught me to make a basket. I was very proud of my basket.
A Day for Dance
One day we had a special festival. Padre Cueva told us that we needed to get ready for a feast and dance. So all day we did not have to do our chores. Instead, we prepared lots of food.
The elders made things that they would need for the dance. One thing they made was a pretend person made out of tule reeds.
Padre Cueva gave the elders their ceremonial objects that he kept locked up. The elders were so happy to have these treasures. They put on their dance costumes, jewelry, and headdresses. They even got their bows and arrows to use in the dance.
The reason that we did the dance was to welcome some special guests from a far away country called Russia. The Spaniards were very excited to have these people visiting. But I know that the elders were more excited just to do the dance.

During the celebration each tribe got to do their own dances and sing their songs. It was wonderful to hear the music. Music is so important to my people. The Spaniards like music too, but theirs is different. One of our dances was about warriors. The big tule reed doll was placed in the center of the dancing area. The dancers pretended to fight with it and finally won the battle. This was exciting!

Credit: Courtesy of The Bancroft Library

After the dancing and singing, we had a big feast. I think that the Russian guests liked the celebration. We sure did!

It was hard to fall asleep that night after all the excitement of the day.
Vocabulary

arrow – a long thin piece of wood with a sharp rock (an arrow head) at the end used to hunt
bow – a thin piece of wood with string tied to each end used for shooting an arrow into the air
ceremonial objects – special items used during ceremonies and celebrations
deer jerky – dried deer meat to eat
honored – to show how important something is
loom – a frame used for weaving
mission – a church with a farm and small village
padre – the Spanish word for “father,” a leader of a church
traditions – an important activity that people do time after time
tribes people – members of a tribe or group of people who share the same culture
tule – type of plant that grows along the shoreline, a rea.
Setting the Context

Settlement in the East Bay by Spanish Missionaries began in 1797 with the founding of Mission San Jose, now in present-day Fremont. The land claimed by this mission stretched from present-day Concord in the North to present-day Milpitas in the South and included San Leandro, San Lorenzo, Hayward, and parts of Castro Valley. Native people who were relocated to Mission San Jose included the Ohlone, as well as valley Yokuts and coastal Miwoks. The site where Mission San Jose was established was called Oroyom by the native people.

The bulk of the work at the missions was done by native people. However, most of this work required training. In the early years of Spanish colonization, Spain sent about 20 artisans from Mexico to train the native people in stone and brick masonry, carpentry, pottery, tanning, blacksmithing, shoemaking, and loom weaving. Even agriculture was a new skill for people who had previously gathered and hunted their food. Padres oversaw the work and tended to church matters, and a handful of soldiers (mostly at the presidios and pueblos) provided security and captured laborers who tried to escape.

Activity Instructions
After reading Jovocme’s story, students can complete this worksheet.
In Jovocme’s story, she talks about her move to Mission San Jose and what it was like to live there. Her people had to learn new skills. Two new things they had to do were:

- Tend to the animals
- Grow plants in a garden

**Tend to the animals**
1. What kind of animals lived at Mission San Jose that were new to Jovocme?

2. Whose job was it to tend the animals? (circle) Men Women

3. Why do you think cows were raised at the mission? What were they used for?

All the cows had to be branded. A brand showed that the cow belonged to Mission San José. This is what the brand looked like:

Pretend that your school owns a herd of cattle. Design a brand for these cows.
Grow plants in a garden
The adults had to do most of the work in the garden. But children like Jovocme helped by picking weeds.

1. Why did Jovocme think it was strange to pick weeds?

________________________________________________________________
________________________________________________________________

2. Look at this list of crops grown at Mission San Jose. Draw a picture of a meal that you could make using these ingredients. Don’t forget a drink and dessert.

pear
peach
apple
lime
fig
grape
quince
pomegranate
olive
squash
corn
bean
tomato
grain
honey
Lesson Plan

People: Jovocme
Timeline: European Exploration and Settlement
Pathways: Ohlone Trails, El Camino Real
Classroom Kit: Alta California

Activity Goals
To show students how life for the Ohlone changed with the coming of new settlers

Setting the Context
Life at every mission included music. Father Narcisco Duran is the most well-known of the Spanish padres for his musical devotion at Mission San Jose. Discuss different types of musical instruments and styles which the students are familiar and the types of instruments used by Father Duran and the mission musicians. Talk about when, where, and why we listen to music today. Ask the students about their own musical preferences.

Activity Instructions – Rap It
1. Begin by looking at the sheet music sample on the next page. Students will notice that music has both words and musical notes. Notice that the hymn is written in Latin, the original language used by the Roman Catholic Church.

2. Have students create two or three sentences that make a rap. Choose a topic that fits in with this unit (working in the garden, tending the livestock, learning a new language, etc.)

3. Share with students this information about musical notes from the Mission era:

<table>
<thead>
<tr>
<th>Note</th>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>doblado</td>
<td>whole note</td>
<td>2 beats</td>
</tr>
<tr>
<td>breve</td>
<td>half note</td>
<td>1 beat</td>
</tr>
<tr>
<td>semi-breve</td>
<td>quarter note</td>
<td>½ beat</td>
</tr>
<tr>
<td>minima</td>
<td>eighth note</td>
<td>¼ beat</td>
</tr>
</tbody>
</table>

4. Using these notes, have students make a simple rhythm to go with their rap. Use the blank sheet music at the end of this lesson.

5. Students can perform for the class, but also encourage them to take their raps home and share them with their families.
Instructions:
Fill in the chart comparing their lives with those of Huimucse, Jovocme and yourself.

<table>
<thead>
<tr>
<th>Question</th>
<th>Huimucse</th>
<th>Jovocme</th>
<th>Me</th>
</tr>
</thead>
<tbody>
<tr>
<td>My home is made out of:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My favorite kinds of food are:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I wear clothing made out of:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have these chores to do each day:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For fun, I like to:</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**How to Play Staves**
This was a popular game played by Ohlone and other California Indians.

**Players**
Staves can be played by 2 or more players. Each player will take turns tossing the staves.

**Materials Needed:**
The game requires six staves and ten to twelve counters. The staves are usually flat and undecorated on one side and rounded with a painted or burned design on the other. These designs are decorative and have nothing to do with the scoring. Materials used for making staves are elderberry or dogwood and counters are usually made out of willow.

**Instructions**
- Toss the staves on the ground
- Count the number of staves that are face up (rounded side).
- Count number of staves that are face down (flat side).

**Scoring**
Scoring depends on the number of staves that are face up. For each point, a counting stick is awarded.

- 3 round + 3 flat showing = 1 counter
- All flat or All round showing = 2 counters
- Any other combination = 0 counters

When a player scores, (s)he goes again. If the rolling player does not score, the other player goes. The person with the most counting sticks wins.
Storybook Summary - *Huimucse & Jovocme*

*Home to Medicine Mountain*

By Chiori Santiago, Illustrated by Judith Lowry

This richly illustrated book, set in the 1930s, is based on a true story of a boy and his cousin who grow up living between their home in Northern California and an Indian boarding school in Riverside. Benny Len and Stanley are Maidu boys, who like hundreds of other native people, were shipped away to school so that they could “unlearn Indian ways.”

Their experiences at boarding school are typical of all the children who attended these government-sponsored schools. The book brings up nuances of life that the boys encountered such as learning through scholastics versus storytelling as is the way in their culture, and going by time on the clock rather than by the sun and the seasons. Benny Len makes observations about food, clothing, and relationship between people.

After the boys first year at school, they realize that they will not be going home for summer break because no one will be paying for the trip. So Benny Len promises Stanley that they will find a way home to Susanville. The boys end up jumping the train and riding the several hundreds of miles between school and home, seeing many things along the way. They will repeat this journey each year.

- Written and illustrated by Native Americans and recommended by the Indian press
- Winner of the American Book Award
- A Notable Book by the Association for Library Service for Children

**Discussion Topics**

- Indian boarding schools
- Changes in lifeways for Indian people as society changed around them
- Differences in the boy’s life between home and at the boarding school
- Riding the rails
- Similarities between the story of Benny Len and Stanley with the *Crossroads* children:
  - Jovocme and her family moved to Mission San Jose and had to learn the lifestyle of the Spaniards, and in many ways gave up their traditional ways. What new customs and skills were learned by the Indian children in both stories?
  - Jovocme, Mary, and Francisco had to learn English. What were the ways that each of these children learned to speak a new language?
  - The stories of Benny Len and Stanley and that of John Campbell are set in the 1930s, during the Great Depression. How were the lives of these boys the same and how were they different?
The main character, Ooti, is from a tribe on the American River. There are many similarities to the lives of the native people who lived in the Bay Area. Ooti, a girl of 9 summers, shares information about many aspects of her life. She describes her village, home, and chores and talks about other members of her family and tribe. The story culminates with Big Time.

This book has been recommended by the Indian press. One reason may be something that stands out from other books about native people – Ooti is drawn with a smile. This small detail draws the reader into the life of this child as a real person. It gives her a personality and helps us relate to her.

About half of the book is comprised of photocopy-able activities: reading comprehension, word games, worksheets, and crafts. It also includes Ooti’s favorite story – the Creation myth from her culture.

**Discussion Topics**

- Reliance on the land for sustenance
- Family unit includes grandparents
- Distinct gender roles
- Importance of age (coming of age, the “adult world”)
- Importance of Big Times for tradition, community, socialization, trade
- Compare Ooti’s story with that of the *Crossroads* children Huimucse and Jovocme
Storybook Summary - Jovocme
*Missions of San Francisco Bay*
By Tekla N. White
Lerner Publications Company, 1996

This book gives an overview of the missions in the San Francisco Bay area, including Mission San Jose where the *Crossroads* child “Jovocme” lived in the early 1800s. It begins with a glossary and pronunciation guide of Spanish words. There is a succinct preface that gives meaning to California Indian culture before and during the Mission Era.

Because of the reading level, this book is probably best read aloud by the teacher. It has good images and maps throughout. An introduction to the Spanish missions is followed by four parts. Part 1 is a description of the Bay Area tribes, including the Ohlone (page 18). On page 20 there is a short list of some of the very few known Ohlone words—mostly animal names. Next is an overview of Spanish exploration and settlement at the missions. Mission San Jose is highlighted on page 38. Part 3 takes a brief look at secularization, the subsequent Mexican rancho era, and California statehood. The final part features information about modern times at the missions. Page 76 provides a short chronology of the Mission Era.

**Discussion Topics**

- Impacts of Spanish colonization on the native California people
- Differences and similarities between the Bay Area peoples
- Differences and similarities between the various Bay Area missions

Discuss what the *Crossroads* child Jovocme’s life must have been like at Mission
John Campbell

A Migrant Child from Oklahoma
(composite)
1937
Section Contents

Teacher Introduction

Story

- Introduction
- The Great Move
- Life in a Squatter Camp
- The Move to Hayward
- Building the Bridges
- Life in Hayward

Vocabulary

Images

- Dust Storm Damage map
- Dust Bowl images (3)
- Route traveled by Dust Bowl migrants
- Hayward Plunge

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   - Image: Rural Landscape by Tom E. Lewis
   - Image: Home Sweet Home by Warner Williams
2. Dust Bowl Ballads
   - Instructions for Teachers
3. Photo Letter Scrapbook
   - Instructions for Teachers
   - Images: Dust Storm Over Texas
4. Homemade Toys
   - Instructions for Teachers

Storybook Summary
John Campbell

Teacher Introduction

John Campbell is a “composite character” representing experiences that some children had growing up in the Hayward area during the Great Depression. His story is based on the recollections of several local residents who shared their childhood memories with Adriana Aguirre. Ms. Aguirre was graduate student intern from San Francisco State University’s Museum Studies Department who researched and wrote this Depression era story. We thank Sandy Serrano and Ed Silveira for sharing their memories with us.

The story of John Campbell reflects a typical Dust Bowl family migration. The fictitious Campbell family came from Oklahoma to California in 1935 due to the Dust Bowl that was sweeping the panhandle of Oklahoma and the southern United States. In order to seek a better life for his family, John’s father decided to gather up the few belongings the family could bring with them and move to California, where there was a promise of abundance. The family traveled along the “Mother Road” – Route 66 – and settled in the Central Valley where they faced unemployment, poverty, and discrimination. Still hopeful, the Campbell family once again moved, this time coming to the Bay Area where work was more plentiful.

In 1936, a California newspaper headline read “37,000 jobless enter state in 5-month period.” While some parts of California were being hit hard by the Depression, Hayward remained a very hopeful city. There were several federal and local programs that tried to help the unemployed. For example, in 1933 the Hunt’s Cannery added an additional shift in an effort to employ 500 more workers.

Under President Roosevelt’s New Deal, there were many programs that had positive impacts locally. An Alameda County committee was established in 1933 by the Federal Relief Administration to hire unemployed school staff. The teachers were hired to teach unemployed people new skills so they would be more competitive in the job market.

One of the most far-reaching of the New Deal programs was the Works Progress Administration (WPA), which has lasting effects in the Hayward area today. The WPA provided jobs on several local building projects including the conversion of Lake Chabot road into a major boulevard and the construction of the Hayward Plunge. Other city projects included the opening of an employment office on C Street, the building of parks, and the creation of jobs to clean streets and gutters and build hiking trails.
Other WPA projects included the creation of public art. A painting by Tom E. Lewis was commissioned in 1938. Lewis had also painted a mural for the Placerville post office. The Hayward painting, which can still be seen today at the Bradford Post Office on C Street, depicts a scene of early Hayward when farmland stretched for miles. The WPA art often reflected themes of labor and local heritage. In the end, approximately 23,000 watercolors and drawings, 2,250 murals, 13,000 sculptures, 85,000 paintings, and over 1,000,000 easel pictures were created across the country. The San Francisco Bay Area has some excellent examples. See the Lesson Plans below for more on this topic.

*Rural Landscape* by Tom E. Lewis, 1938
Introduction

My name is John Campbell and I was born in Lenora, Oklahoma, on April 2, 1926. I lived in Oklahoma with my parents and two sisters.

My Father was a corn farmer. But growing corn was becoming hard. There were many people like my father who struggled to farm the land. A big problem was the drought of 1931. There had been very little rain in the panhandle of Oklahoma, where we lived. The earth was very dry. Then the wind started blowing and it just blew dust everywhere. All the dust was the reason they called where we lived the “Dust Bowl.”

Without growing crops, people like my father were not making any money. This caused a big problem because eventually people couldn’t pay the bank so they lost their land and homes. This was a hard time for people.

Sometimes we would wake up in the morning to find dust all over our hair, nose and mouth. We had to sleep with wet washcloths over our faces to keep from breathing in dust at night. We had to be very careful about breathing in all that dust, because we could get “dust pneumonia” and die. Everyone had to sweep out their house in the morning because if they didn’t, there would be so much dust that they would have to scoop it out with shovels. It was the children’s job to clean the nostrils of the cows two times a day so they could breathe.

Farmers couldn’t grow any crops under these conditions so they started moving away.

(An Oklahoma farmer shoveling the sand from the fence in order to keep it from being buried.)

The Great Move

Many of the farmers began to make the move from Oklahoma to California because that’s where the jobs were. They read the handbills that California growers sent to Oklahoma to advertise jobs and high wages.

Everyone was talking about moving to California!

Lots of rumors were heard about California. For example, people said that there was so much fruit growing on trees that no one went hungry. If you got hungry, you could just pick some fruit off the tree. But these were all rumors, as we would come to find out.

It was during this time that my parents decided to make the move as well. People would pack their trunks and cars with whatever they could fit in them. People packed up mattresses, tables, chairs, and even their farm animals. We had to make sure we were really prepared because it was about 2,000 miles to California and it would take us many weeks to get there.

Once we had everything packed in our 1922 Ford truck and were ready to go, we headed out on Route 66. This was the road that would take us all the way to California. Sometimes along the road we would meet up with other people who were also moving to California. We looked like a giant caravan of cars along the “Mother Road.” This saying came from the famous book called The Grapes of Wrath written by John Steinbeck.

The trip was not an easy one. We had to sleep outside on the open road. Lots of cars broke down along the way. There were a lot of struggles and unexpected events. A few times, when our car ran out of gas Father had to hitch hike to the next town and get an odd job to earn some money to buy gas. The next day he would hitch hike back to get us.

Everything was done along the side of the road. I mean everything. We would eat, sleep, bathe, and even go to the bathroom along the side of the road. We had to do whatever it took to get to California.

It was not so bad for us kids because we could always find things to play with like rocks, nails, and sometimes there were stray dogs to play with. We also made up games and sang songs. My dad made up songs about how great things would be once we got to California.
Life in a Squatter Camp

We reached California in the Spring of 1934. But the worst part of the trip was yet to come, because we still had to cross the Mojave Desert. Sometimes it would get so hot that my dad had us sleep during the day and then we would continue to drive at night.

California was not what we expected.

Father could not find a job anywhere. We had nowhere to go so we settled down at a squatter camp near Kern Lake in the San Joaquin Valley. A squatter camp was a place where people would set up camp since there wasn't anywhere else to go. My parents didn't like the camps because they said they were dirty and full of disease. But my sisters and I didn't mind it too much; we liked going to school and there were lots of kids to play with.

One of the first things my parents did when we got to the camp was put us in school. School was very important to my father, because he wanted us to learn how to read and write. Dad would say that reading and writing were very important in life. At school we didn't have much and we often had to share school supplies and books. If anything, we learned how to share in school.

Some of the text books I remember learning to read with were the Dick and Jane books. These books made learning how to read a lot more fun. I always liked the Dick and Jane books, because Dick was a lot like me. He was confident and adventurous. Jane reminded me of one of my sisters, since he always wanted to tag along wherever I went. Dick and Jane also had a dog named Spot. I would always ask my parents for a dog, but they would never let me have one, because they said it would be one more mouth to feed. But that was all right, because there were always dogs in the camps.

My parents didn’t have money back then to buy toys so we had to make our own toys and made up our own games. It was fun to play with all the kids in the squatter camp. We played games like “Kick the Can” and “Red Rover.”
In order to play Red Rover you need a lot of kids. You divide up into two groups and each group stands in a straight line facing each other. One team yells out “Red Rover Red Rover send <John> right over.” Then John (or the person they called out) breaks away from his team’s line and tries to crash through the other team’s line. The goal of the game is for the chosen person to break through the other team’s line. If the kid does not break the line he has to join the other team until there is no one left on the loosing team. I was always on the winning team, because I could break through the line. I was known as the Red Rover champ at the camp.

People living outside of the camps were not always nice to us. One day when I had to go with Mother to the grocery store someone yelled out “Oakies go home.” This upset Mother, but I didn’t know what an Oakie was so I didn’t really care. Later, she told me that “Oakie” was a mean name given to people like us who had come from Oklahoma. Because we didn’t have nice clothes and could not take baths all the time people thought that we were dirty and lazy. Really, we were just ordinary people who could not find jobs and could not afford to buy clothes, shelter, and sometimes even food.

Father went out everyday to try to find a job. Most days he came back with nothing. One day Mother told us to get ready, because we would be moving to a new place. Dad had received a letter from his brother who lived in a town called Hayward. My uncle let my Dad know that he was able to find a job in this town and that there were many more jobs available. This was good news!

**The Move to Hayward**

We moved to Hayward six months after arriving in California (in 1934). We had to live with Father’s brother, Uncle Kenneth, until we could afford a home of our own. It was crowded at Uncle’s house. Our family shared one bedroom and his family shared the other bedroom. We were very grateful to them for letting us stay.

No matter how crowded it was, I knew my parents were happy to be out of the squatter camp. We agreed that it was good to be in Hayward.

Mission Street in Hayward
Hayward is unlike any city I have ever been to. It is a real modern city with lots of buildings and real roads. There is even the smell of tomatoes cooking in the air because of the canneries! It seems like we have moved to Hayward during a strange time. People are talking about the Depression which is a hard time for many. But they are also excited about new bridges and city buildings that are being built.

Building the Bridges

Two giant bridges were needed for automobiles to pass over the water of the San Francisco Bay. One stretches from Oakland to San Francisco. The other one is almost finished. It will stretch from San Francisco to Sausalito, going right over the Golden Gate. These are some of the biggest construction projects ever!

My uncle worked as a “bridge monkey” to help build the Golden Gate Bridge. A “bridge monkey” was someone who works on the bridge. They were suspended in the air attached to a wire. These workers looked like monkeys hanging on to the bridge. Although it was a very dangerous job, many men are up for the job, especially since it was very difficult to find jobs those days.

A Bridge Monkey high at work on the Bay Bridge.

Sometimes the “bridge monkeys” had to go on special diets in order to help them not be dizzy while they work up so high. My uncle did not like the diet very much.

Safety was a main concern for the building of the Golden Gate Bridge. For example, there were safety belts that men had attached to themselves in case they fell. Everyone wore a hard hat. A very expensive safety net hangs beneath the bridge in case men fall. Many men have been saved by this safety net. The Bay Bridge didn’t have one of these nets, so sadly many men died while building it.

My uncle told us the story of an accident that happened just a few weeks ago on February 17, 1937 while building the Golden Gate Bridge. All of the workers went to work as usual, although on this warm and sunny Wednesday tragedy would strike. The working platform broke taking with it the safety net and all the men working on it. The men were tangled in the net that had fallen into the icy cold water. About ten men died that day. It was so sad!
But mostly, working on the Golden Gate Bridge was safe and paid well. My uncle tried to get Father a job working on the bridge. But it didn’t work out, because my Father wasn’t a steel worker.

Nevertheless, both Father and Mother found jobs and started working at the Hunt’s Cannery. This was good news for our family.

The Hunt’s Cannery

Finally my parents got jobs! Father and Mother were hired on to work for the Hunt Brothers Cannery for the canning season. At the cannery, workers made ketchup and all sorts of canned fruits and vegetables.

Luckily, after the canning season was over, the foreman liked my Dad so much that he kept him on to work. Father now worked on the loading dock. Mother worked at the canneries for a few months during canning season. Sometimes she left my sisters and me at the Hunt’s day care. I liked it there, because I had lots of other kids to play with.

It was also fun each year during the end-of-the-season parade. After the last box of canned goods was packed, a parade starts to celebrate. A queen and princess were chosen and they get to ride on a forklift in the parade. Everyone was happy during this time and we ate lots of good food – especially some of the Hunt’s delicious canned fruit.

Life in Hayward

My parents finally saved enough money to buy a little house in Hayward near the canneries. We lived on Filbert Street in a small 2 bedroom house, called a California Bungalow. It seemed like a mansion compared to the squatter camp and the one room we all had to share at my uncle’s.

We had a back yard where Father and Mother were planning to plant a small garden. It was very different from the big farm we had in Oklahoma. Instead of just growing corn to sell, we had all sorts of vegetables to eat ourselves.
My sisters and I are now going to Burbank School. It is close enough to walk to. After school all the children in the neighborhood play games like Kick-the-Can and street baseball. Remember, I was the Red Rover Champ at the squatter camp, so I am good at these sports, too! My friend Robert is a good sport, too.

Sometimes when we have enough money, we go for a swim at the Hayward Plunge. This is one of my favorite places ever! Last year we got to be the first people to swim in the big pool.

The Hayward Plunge over in Memorial Park opened on August 21, 1936. The grand opening was a huge event with over 3,000 people attending. Everyone was there – the Mayor of Hayward and even some Olympic athletes! The local boy scouts were invited to be ushers for the evening dinner. Robert and I are both boy scouts, so we got to go to the opening, plus the next day we were allowed to go swimming all day without paying. I swam all day, and by the end of the day I looked like a prune, because I had been in the water so long. Opening night was very exciting, the dedication began promptly at 7:45 pm and there were many exhibitions going on throughout the night such as people diving and swimming.

Living in Hayward is good, even though times are hard for many people who can’t find work. Father reads the newspaper every morning and says how thankful he is to have a job at Hunt’s.

Today’s newspaper is announcing a very exciting event – Opening Day of the Golden Gate Bridge! I hope we get to go! I want to be part of history!
Vocabulary

**adventurous** – when someone likes to do bold things

**athlete** – someone who plays sports

**bungalow** – a type of house

**cannery** – a place where fruits and vegetables are put into cans for selling in stores

**canning season** – the time of year when the fruits and vegetables are put in cans

**caravan** – a long line of cars or wagons traveling together

**confident** – to be sure of yourself

**crops** – the plants that farmers grow

**day care** – a place for children to go while their parents are at work

**Depression** – a time in history when people could not find jobs and many were very poor

**drought** – when there is very little rain and the earth gets dry

**Dust Bowl** – a time and place where there was a drought and the land was very dry and dusty

**foreman** – the boss at a factory

**forklift** – a machine that lifts heavy things

**handbill** – an advertisement you hold in your hand

**hitchhike** – to catch a ride with someone

**Panhandle** – the skinny part of the state of Oklahoma that people think looks like the handle on a pan

**platform** – where people stand to work on something

**pneumonia** – a disease that affects the lungs

**rumor** – a story that people pass on to each other

**saying** – something that people say

**squatter camp** – a place where people live when they don’t have a house

**steel** – the metal used to build bridges and big buildings

**suspended** – to hang on something

**tangled** – to get all twisted up

**usher** – someone who takes you to your seat at a party or theater

**wages** – how much people get paid for work
Activity Goals

- To understand the effects of the Dust Bowl and Great Depression on California.
- To understand the place of art in a historical context.

Lesson Plans

People: John Campbell

Classroom Kit: Immigration Discovery Kit

1 – New Deal Art

Setting the Context:

During the Great Depression, the New Deal had far-reaching effects on the country’s economy, politics, culture, and even its public art. The Work Progress Administration’s projects included the creation of public art throughout the nation. The art often reflected themes of labor and local heritage. In the end, approximately 23,000 watercolors and drawings, 2,250 murals, 13,000 sculptures, 85,000 paintings, and over 1,000,000 easel pictures were created across the country. The San Francisco Bay Area has some excellent examples.

One local example is a painting by Tom E. Lewis which was commissioned in 1938 for the Bradford Post Office on C Street. The painting, which still hangs in the lobby there today, depicts a scene of early Hayward when farmland stretched for miles.

Tom E. Lewis (1909-1979) was raised in Pasadena, and became interested in watercolor painting while studying architecture. During the late 1920s, he developed a unique style of painting with watercolors and in 1931, became a member of the California Water Color Society.

Throughout the 1930s, he lived in Laguna Beach and was an active member of the art colony there. He also exhibited his watercolors regularly in Northern California museum shows, receiving several major awards and favorable reviews. After 1950, Lewis lived in the San Francisco area and continued to produce fine art paintings. Biography provided courtesy of “California Watercolors 1850-1970” by Gordon T. McClelland and Jay T. Last.
For more information . . .

www.wpamurals.com

This website provides links to several good WPA Art curriculum sites for all grade levels and offers a tour of several California cities’ WPA art. Nearby locations include dozens of sites in San Francisco (Coit Tower, Rincon Center, etc.) and Woodminster Theater in Oakland’s Joaquin Miller Park.

Activity One Instructions

Describe how art plays a role in reflecting life

- Display a copy of the painting *Rural Landscape* by Tom E. Lewis in your room.
- Discuss what students see. Try utilizing the Visual Thinking Strategy (VTS) by asking these questions:
  - What is going on in the painting?
  - What do you see that makes you say that?

*The VTS method, developed by psychologist Abigail Housen and art educator Philip Yenawine, is a process of inquiry that leads to discovery for those viewing art. It begins with simple questions and, as more information about the artwork is revealed, more meaning is made. Personal associations and interpretations are also part of this discovery process.*

- To deepen their perception of the painting, ask students to think about what life was like when the Hayward area was largely agricultural.
  - How was the landscape different?
  - How was going to school, getting around, having fun, etc. different?
  - What sounds could be heard in the rural setting?
  - What might you smell living on the farm?

- Finally, have them compare a rural farm life with their life today.
Compare two works of art that have a similar theme, but were created in different time periods.

Display Tom E. Lewis’ *Rural Landscape* and *Home Sweet Home* by contemporary San Francisco artist Warner Williams in your classroom.

- Have students describe both paintings utilizing VTS (see Activity One).
  - What is going on in the painting?
  - What do you see that makes you say that?

- Next, compare life in these two very different homes.
  - How would you light the houses?
  - How would you heat the houses?
  - What chores would need to be done in each house?
  - What forms of entertainment could be found in each place?
  - What are the advantages of living on a farm? The disadvantages?
  - What are the advantages of living in a city? The disadvantages?

- Finally, have students decide which one they would want to live in and explain their choice.
Home Sweet Home by contemporary San Francisco artist Warner Williams
Activity Goals

- To understand the characteristics of a ballad.
- To convey emotions, ideas and experiences in writing.

Setting the Context:

Folk singer and songwriter Woody Guthrie sung about American life. Born in Oklahoma in 1912, many of his songs addressed the hardships of the Depression and the Dust Bowl.

A ballad is a story told in a narrative song or poem. The narrative is usually simple, clear, and easy to understand. Most ballads are based on heroic, romantic or political actions.

Characteristics of a ballad include:

- A ballad tells a story.
- A ballad focuses on actions and dialogue.
- A ballad uses simple sentence structure to be easily understood.
- A ballad is sung to a simple melody.
- A ballad is an oral tradition, passed down by word of mouth.
Activity Instructions
Woody Guthrie wrote the following lyrics from *The Great Dust Storm (Dust Storm Disaster)* in the 1930s. Read the following stanzas from *Dust Bowl Ballads* to the students.

*On the 14th day of April of 1935,*

*There struck the worst of dust storms that ever filled the sky. You could see that dust storm comin’,*

*The cloud looked deathlike black,*

*And through our mighty nation, it left a dreadful track....*

*The storm took place at sundown, it lasted through the night,*

*When we looked out next morning, we saw a terrible sight.*

*We saw outside our window where wheat fields they had grown*

*Was now a rippling ocean of dust the wind had blown.*

*It covered up our fences, it covered up our barns,*

*It covered up our tractors in this wild and dusty storm.*

*We loaded our jalopies and piled our families in,*

*We rattled down that highway to never come back again.*

Have the students write their own ballads. Select a popular melody to rewrite the lyrics (for example, “Twinkle, Twinkle, Little Star”) or have the students make up their own melody. Topics for the ballad can be drawn from the Dust Bowl era or summarize John’s story or the storybook, *Dust for Dinner.*
Lesson Plans

People: John Campbell

Classroom Kit: Immigration Discovery Kit

Additional Resource: www.haywardareahistory.org/HuntsCannery

Activity Goals

➢ To understand the effects of severe weather during the Dust Bowl era.
➢ To understand that wind is an environmental change that can threaten life, agriculture and property.

Setting the Context:

Using historical photographs, ask the students to describe what they see and imagine being in the middle of a major dust storm. Discuss the effect these dust storms had on the health and economic vitality of southern families.

Show images of the Hayward Earthquake of 1868. What do they notice about the buildings? What does the land and ground look like? Discuss the effects of this major earthquake on family life, businesses and everyday activities.

If possible, tie to current extreme weather conditions (tsunami, hurricane, flood, tornado, El Niño). Compare the dust storm to environmental changes in this area (earthquake, fog) and discuss how both affect the environment and inhabitants.

Activity Instructions:

After hearing John’s story and discussing the photographs, ask students to select one of the photos and pretend they are living during the Dust Bowl era. Have them draw a picture of the dust clouds in their farm and write about the photograph as if this were a page in a scrapbook that they wanted to show to their new friends in California.
Lesson Plans

People: John Campbell

Classroom Kit: Immigration Discovery Kit
Additional Resource: www.haywardareahistory.org/HuntsCannery

3 – Photo Letter Scrapbook

Dust Storm Texas, 1935

Dust Storm Over Texas

Haywards Earthquake, 1868
Activity Goals

 To understand the hardships and lifestyle of children in the 1930s & 1940s.
 To create an original work using found and recycled objects.

Setting the Context:

Many children in the 1930s and 1940s had modest or homemade toys. Have your students examine the toys of Robert and John. Do they look like fancy, expensive toys?

Children oftentimes had to make their own toys. Dolls and puppets were made from old socks or towels. Robots could be made with tin cans. Look at some of the homemade toys from the other children.

Example: Francisco has a ball and cup game made out of a tin can and a stick.

Activity Instructions:
Have the children make their own toys, using the following instructions.

Sock Puppet

Materials:
 Sock
 Buttons, cotton balls, pom poms or jiggly eyes
 Felt or construction paper
 Yarn, ribbon or pipe cleaners
 Markers
 Glue and scissors
 Glitter Glue

1. Put the sock on your hand so that your fingers and thumb are in the toe and the back of your wrist is in the heel.
2. Glue buttons, cotton balls, pom poms or jiggly eyes to create eyes, a nose or mouth. Place them where your knuckles are.
3. For hair, put glue on short lengths of the ribbon or yarn over the back of their hand.
4. Decorate the body with markers, glitter glue, pipe cleaners or other art materials.
Lesson Plans

People: John Campbell

Classroom Kit: Immigration Discovery Kit

4 – Homemade Toys

Tissue Box Robot

Materials:
- Empty tissue box
- Four empty rolls of toilet paper
- Brass fasteners
- One-hole paper punch
- Markers
- Buttons, sequins, pompoms, jiggly eyes, pipe cleaners
- Scissors
- Glue

A tissue box is the body of the robot. Stand it on its side so that it is taller than it is wide. Arms and legs are made out of toilet paper dowels, and are attached by brass fasteners to the tissue box. Use the other materials to create the face and decorate the body.

1. To create arms and legs, punch one hole towards the edge of each of the four rolls.
2. Punch two holes about two inches apart on the bottom of tissue box.
3. To attach the legs, use brass fasteners through the hole of the dowel and the hole of the tissue box. Do the same to create the other leg.
4. Punch two holes on the sides of the tissue box, up towards the top.
5. To attach the arms, use brass fasteners through the hole of the dowel and the hole of the tissue box. Do the same for the arm on the other side.
6. Decorate the robot. Create eyes, ears, a mouth or a nose. You can also make switches and buttons to control him.
7. Stick your hand in the tissue box opening in the back to move your robot.

Options:
Be creative. Turn the tissue box around and make a kangaroo. Add a tail, feet to the bottom of the legs and stick a baby joey in the pouch (the tissue box opening).
Storybook Summary - John Campbell

Dust for Dinner
By Ann Turner, Illustrated by Robert Barrett

This book is written for grades 2 – 4, although there are not too many illustrations and it contains text that may be too dense for younger readers. However, it is a good look at the move west during the Depression.

The story begins on a farm where the family experiences the effects of the Dust Bowl. They are forced to sell everything at auction except the radio and the dog. They hear that there is no dust in "Cal-i-for-ni-ay" and decide go west. The journey traces a typical move – struggles along the way where adults have a hard time finding work and the family faces prejudices. But the family eventually reaches California and settles into their new life.

Discussion Topics

- Why do people have to move away from their homes sometimes?
- What do people take when the move? What would you take?
- Discuss the Great Depression and the Dust Bowl and their impacts on California
- How is this story similar to that of the Crossroads child John Campbell?
Huimucse

An Ohlone (composite) Indian boy
In the time of our people
Section Contents
Teacher Introduction
Story
- Introduction
- Our Homeland
- Our Village
- Our Families
- Our Clothes
- Our Food
- Our Fun Times
- What Happened to My People?

Vocabulary

Images
- Tribal Map of East Bay Ohlone
- Mural at Coyote Hills Regional Park depicting Ohlone Life
  - Family preparing food
  - Hunting scene

Lesson Plans
1. Read It – Learn It
   - Instructions for Teachers
   - Student Worksheet
2. Map – Learn It
   - Instructions for Teachers
3. Time Travel
   - Instructions for Teachers

Storybook Summaries
**Teacher Introduction**

The story of Huimucse is of course based on our best perceptions about traditional Ohlone culture. Because so much of native tradition was lost after the colonization of California there is much about some California Indians that we cannot be certain. Students should be aware that our understanding of native people comes from many sources, including today's Native American people who have been able to keep the oral traditions alive over the decades. Archaeological evidence, journals from explorers and non-Indian settlers, and comparisons with modern indigenous people all help determine what the past was like for those cultures who did not keep written records.

The name Huimucse comes from the baptismal records at Mission San Jose. It is known that he was 8 years old when he was baptized there. His name means "the esteemed" and according to anthropologist Randall Milliken, boys were often named for places or qualities and girls were named for things (such as the name Jovocme means "shell bead"). Huimucse was from one of the villages that dotted the East Bay, possibly of the Yrgin people who lived in this immediate area. This story represents the traditional times for the Ohlone.

The word Ohlone is a modern way to describe people who have a similar "cultural nationality" according to Beverly Ortiz. Several tribes of people have been grouped together under this umbrella name to describe people of similar lifeways and linguistic traditions. The Ohlone are not recognized as official tribe by the federal government as say, the Navajo are. However, they identify themselves as native people of the Bay Area and share many traditions and experiences.

This story was researched and written by two teachers from Grant Elementary School in San Lorenzo: Michelle Bonnin, who teaches 3rd grade, and Stephanie Seeger, who teaches 4th grade. We would also like to thank Andrew Galvan, Paul Ferreira, Randall Milliken, and Beverly Ortiz for their assistance in developing this story.
Hello, my name is Huimucse. I live with my family in an Ohlone village near the big bay. Some people think that my people have lived in this part of the world for almost 12,000 years. Of course, we believe our people have always been here - since the beginning of time. There is a lot more you can learn about me and my people and how we lived.

Our Homeland
Many years ago it is said that the bay and the hills were full of wildlife. Creeks ran to the bay and provided a source of food when the salmon ran. In winter, creeks would create large marshy areas and in summer would still run swiftly. Salt and freshwater marshes and foothills were part of the scenery. Oak and redwood trees lined the hills and tall bunch grasses made a blanket over the lowland areas. Deer, antelope, rabbits and other animals roamed the hills. Grizzly bears were seen near creeks and among the trees. Marine life was plentiful and finding clams, oysters and mussels was easy. Birds that lived in the tule marsh along the bay provided more than enough food. Rabbits and otters provided pelts for blankets and clothing. The bay and the land gave us everything we needed to live well and have lots of free time.

Our Village
In the village, we lived in rounded homes made of tule reeds and bunch grass. Homes are called ruway in my language. Each was the home of one or two related families and had many of the families’ possessions hanging inside. Our homes were mostly for sleeping in and for storing things. We slept on tule mats and rabbit blankets. There was a fire pit in the center of the home for warmth. Outside of the home was another fire. This fire was used for cooking.
Huimucse

There were other structures in the village, too. One of the houses in the village was for the headman. The headman was responsible for making important decisions. He also gave out food to those in need. Guests who came to the village would stay with him and his family.

Another structure was the sweathouse, called a tupen in my language. This building was dug out of the earth and was used for special ceremonies. The door of the sweathouse was tiny so the heat would stay in. Men would crawl to get inside. It was very hot in there!

Standing around the village were big baskets that held acorns. These baskets, or granaries, were held up off the ground by poles so that mice and other animals could not get into them.

There were other structures that had only a roof held up by poles. These were used as shelter from the afternoon sun. Women sometimes prepared food and wove baskets under these shelters.

Our Families

Seven members of my family shared a home together - my grandmother, my parents, my aunt, my older brother, my younger sister, and me. Everyone in the house had a job to do. Our mother sometimes began the day by preparing acorns for mush. We ate acorn mush often. After the morning meal my father and brother would go to be with the men.

When we were younger my sister and I played together with other young boys and girls. But around age eleven, my days changed. I was old enough to join the men. I learned to make rope and netting for fishing. I also learned to make arrows and bows for hunting.

When my sister was old enough she joined the women of the tribe to help them work. She learned to pound acorns to make the acorn flour. They had to make the flour fine enough for eating. Then they had to rinse the flour to sweeten it.
During the cool parts of the day they searched for roots and herbs for cooking and other plants for basket weaving. It could take years just to learn about all the plants of the area. The women needed to know so much about the plants: when to gather each plant, where it grows, and what it is used for. There were songs to sing while gathering the plants.

Finally my sister began to learn how to make baskets. She said it was very hard. My mother said it takes lots of practice to become a good basket weaver like she is. We believed her!

We learned our ways from the elders.

**Our Clothes**

The weather where we lived was so nice we didn't need much clothing to keep warm. In the summer, my brothers and I, and the other men and boys wore nothing. When it became cooler we wore rabbit skin over our shoulders.

Girls and women wore skirts made of plants or skins. Women wore more clothes than men because they have the power to bring life into the world. We believed that the part of the woman's body that the baby comes from was so powerful that it needed to be covered. Women and girls wore cloaks when it was cooler.

During dancing and festive times, people put on bird feathers, shell beads, and body paints for the celebration.

**Our Food**

In the fall everyone would gather acorns. Several families would go to the grove of oak trees where we gathered acorns. While at the grove, everyone helped to gather acorns. The boys climbed the trees and shook the branches that were heavy with acorns. Some of the people used long sticks to knock them down. The women and girls gathered the fallen acorns and inspected them for worm holes and disease. Acorns were collected in large **burden baskets**. When a basket was filled it was taken to a clearing. The acorns were spread out to dry in the sun.
After the harvest was time to celebrate. It was a time for gambling, trading, playing games, and having beautiful evening dances. These ceremonies were important to all of us. The dancers wore fine feathers and body paint. Watching them move to music was one of my favorite things about this time of year.

But after the harvest festival there was still a great deal of work to be done. All of the acorn baskets had to have fresh herbs put in them. This helped to keep insects away and stopped mold from growing. The acorn granaries also had to be rebuilt. The granaries were held up by long poles. This put them up off the ground to keep out squirrels and small animals. The acorn granaries were used to store acorns. Even though acorns were a daily source of food, we ate many other types of food, too.

Some foods, like insects, could be caught all the time. We caught small rodents like gophers and mice by snaring them. Birds like quail, robins, and doves were caught with basket traps. Snakes and lizards were also hunted and eaten. There were two ways to get a rabbit. One was to hit it with a throwing stick. In the other way, a group of men chased the rabbits into a big net, catching many at once. The group hunting was followed by feasting and lots of fun.

Deer hunting was always done with much respect for the animals. Before hunting, men went into the sweathouse to cleanse their bodies of human smell. After they had been in there for a long time they got very hot and started to sweat. Next they scraped the sweat off their bodies. Then they rubbed their bodies and their bow and arrows with sweet smelling herbs so that they did not smell like people. Going into the sweathouse is also meant we would have good luck for the hunt.

The men set out to hunt. Sometimes they used the heads and skin of other deer to disguise themselves while hunting - like camouflage. They also acted like a deer to not scare the deer. In this way they could be within a few inches of the deer when they shot it with their arrow.
Once a deer was killed, it was brought back to the village. It was cut up and each hunter got some of the meat. Every step of the deer hunt was very special for the whole tribe. We also gathered shellfish: mussels, clams, oysters. Mushrooms were a special winter treat. It was very important to know which mushrooms were good and which ones were poisonous. We had so much acorn flour and dried meat from the summer and fall that we didn't need to do as much hunting and gathering in the winter.

Come spring we gathered fresh greens and new **shoots**. **Tule** boats were used to go out into the marsh to gather cormorant, duck, and goose eggs. Roots for eating and basket making were also gathered at this time.

My sister helped our mother gather seeds from the tall grasses that grew. The women would go to the same seed gathering place every year. It was well known to the women of our village. They walked along the creek to the meadow and carried two types of baskets: a **burden basket** and a **seed beater**. They used the baskets like this: the burden basket was held under one arm and the seed beater was in the other hand. With a large **sweeping motion** the seed beater was swept over the grass toward the burden basket. The seeds were swept into the burden basket this way. When the burden baskets filled up the women took them back to the village. The seeds were an important part of our diet.

Like the other seasons, summer brought its own **bounty** of food. Berries were one of our favorite summer foods. We ate them fresh or made juice. Cooked or dried berries were also delicious.

**Our Fun Times**

Cooking, weaving baskets, and making arrow heads were all done in the morning. When the day got warmer in the afternoon, this was a time for rest and play.

Young children ran and chased each other. Older children practiced their skills every day. Adults rested and relaxed. Everyone told stories and many times we made music. There were fun games to be played, too! One game the women played was the game of staves.
Huimucse

Staves were short sticks, flat on one side and round on the other. The round side was decorated with designs. To play, one person picked up the staves and then dropped them on the ground. Winning depended on how many of the decorated sides faced up and how many faced down.

The spear and hoop game was popular among the young boys.
To play, you have to roll the hoop along the ground and throw the spear through the center.

What Happened to My People?
Things are different for my people now.
After the Spaniards came and built missions here in California, our way of life was forever changed. Indians who lived at the missions learned the skills and the ways of the Spaniards. By the time the Mexicans took control of California in 1820 we stopped living in our old way. Many native people went to work on the Mexican ranchos.
But when the Gold Rush happened many of our people were forced out of their homes on the Mexican ranches. The Indians who were still living in the mountains were pushed off their land so people could mine the gold. Others were forced out when rivers were poisoned during the mining process. Even worse, many Indians were killed or died from diseases. Sadly, the last full blooded Ohlone Indian died in the 1930s.
Today, there are many people who have Ohlone ancestors. Some also have ancestors from different tribes and others even have ancestors that are European. Ohlone Indians live in cities and towns all over California.
We wear the same clothes as you, go to the same schools as you, and listen to the same music as you. Even after all these changes, many of our traditions are still handed down from parent to child. We still make baskets, prepare acorns, and make arrow heads. Even though it’s hard to we continue to keep our traditions alive and to teach them to others.
Every year many of my people come together to celebrate the old ways. The Ohlone Gathering is held in October at Coyote Hills Regional Park.
# Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ancestor</td>
<td>a family member who lived before you</td>
</tr>
<tr>
<td>bay</td>
<td>part of the ocean surrounded by land</td>
</tr>
<tr>
<td>basket trap</td>
<td>a basket used to trap small animals</td>
</tr>
<tr>
<td>bounty</td>
<td>a large amount</td>
</tr>
<tr>
<td>bunch grass</td>
<td>tall grasses</td>
</tr>
<tr>
<td>burden basket</td>
<td>a tall basket used for gathering seeds and acorns</td>
</tr>
<tr>
<td>camouflage</td>
<td>using clothing or a costume so that you look like your surroundings to hide</td>
</tr>
<tr>
<td>cleanse</td>
<td>to clean off</td>
</tr>
<tr>
<td>disguise</td>
<td>to hide</td>
</tr>
<tr>
<td>foothills</td>
<td>smaller hills beneath a mountain range</td>
</tr>
<tr>
<td>full-blooded</td>
<td>someone whose ancestors are from the same tribe</td>
</tr>
<tr>
<td>gather</td>
<td>to collect items</td>
</tr>
<tr>
<td>granary</td>
<td>a big basket used to store acorns and seeds</td>
</tr>
<tr>
<td>Gold Rush</td>
<td>a time when many people came to California in search of gold</td>
</tr>
<tr>
<td>headman</td>
<td>the leader of the tribe</td>
</tr>
<tr>
<td>structures</td>
<td>buildings</td>
</tr>
<tr>
<td>sweathouse</td>
<td>a place used by men to cleanse themselves</td>
</tr>
<tr>
<td>sweeping motion</td>
<td>to move back and forth</td>
</tr>
<tr>
<td>throwing stick</td>
<td>a carved stick used to hunt small animals</td>
</tr>
<tr>
<td>tule</td>
<td>long reeds that grow in the marshland</td>
</tr>
<tr>
<td>herb</td>
<td>a plant used for its smell or flavor, also used like medicine</td>
</tr>
<tr>
<td>lowland</td>
<td>flat land beneath foothills or mountains</td>
</tr>
<tr>
<td>marshes</td>
<td>very wet lowlands with grassy plants and reeds</td>
</tr>
<tr>
<td>mission</td>
<td>a church with a farm and small village</td>
</tr>
<tr>
<td>netting</td>
<td>reeds woven together to make a net</td>
</tr>
<tr>
<td>pelts</td>
<td>the skin of furry animals</td>
</tr>
<tr>
<td>plentiful</td>
<td>having more than you need</td>
</tr>
<tr>
<td>possessions</td>
<td>things you own</td>
</tr>
<tr>
<td>preserve</td>
<td>to save</td>
</tr>
<tr>
<td>reed</td>
<td>a tall grass that grows by water</td>
</tr>
<tr>
<td>salmon</td>
<td>a type of fish</td>
</tr>
<tr>
<td>seed beater</td>
<td>a scoop-like basket used for gathering seeds and acorns</td>
</tr>
<tr>
<td>seed hamper</td>
<td>a basket for storing acorns and seeds</td>
</tr>
<tr>
<td>shoots</td>
<td>new growth on plants</td>
</tr>
<tr>
<td>snaring</td>
<td>to catch something has to catch something</td>
</tr>
<tr>
<td>staves</td>
<td>a game played with decorated sticks and counting sticks</td>
</tr>
</tbody>
</table>
Lesson Plan #1

People: Huimucse
Timeline: Native People Timeline
Pathways: Ohlone Trails
Classroom Kit: Ohlone Discovery Kit=

Prepared by Michelle Bonnin and Stephanie Seeger

Activity Goals
➢ To introduce children to the lifeways of the native people
➢ To have students understand the use of natural resources in the daily lives of the traditional Ohlone

Setting the Context
Before beginning a unit on California Indians, discuss with your students what preconceptions they have about native people. Many children (and some adults) will have a stereotypical view of native people. They may confuse the characteristics and customs of several American Indian nations or even indigenous people from other parts of the world. Often there is confusion about the natural resources and wildlife that were present in California in pre-contact times. For example, it is common for children to wrongly associate buffalo with all native people. It is important to clarify with the students that Central California Indian tribes did not practice agriculture, raise livestock, or have horses. These were all introduced by Europeans. Another common misconception is that there are no longer native people in our community. Again, it is important to stress this falsehood.

Make a list of concepts that students have about California Indians and/or Ohlone people before the unit. Revisit this list at the end of the unit and find out what they knew, what they were misinformed about, and what they learned. What facts substantiate this knowledge

Activity Instructions
Have the students read Huimucse’s story and complete the worksheet.
Instructions:
Read the story of **Huimucse** and answer these questions.

1. Look at the tribal map. How many tribes do you think there are? ____________
   Now count them. Were you surprised at your answer? _______________

2. What were the Ohlone houses made of? ________________________________

3. The Ohlone used baskets for many things. Name two ways they used them:
   1. ________________________________ 2. ________________________________

4. Name three types of food the Ohlone ate:
   1. ________________________________
   2. ________________________________
   3. ________________________________

5. What did the men use to disguise themselves while hunting? ______________

6. The Ohlone used many tools. Name one type of tool: _______________________

7. Name two things they did for fun:
   1. ________________________________ 2. ________________________________

8. What changed the life of the Ohlone forever? 
   ____________________________________________________________________
Huimucse

Lesson Plan #2

| People:   | Huimucse                  |
| Timeline: | Native People Timeline    |
| Pathways: | Ohlone Trails             |
| Classroom Kit: | Ohlone Discovery Kit |

### Activity Instructions

**The Village**
- Have students read the “Our Village” section of Huimucse’s story.
- Have students draw an aerial view of an Ohlone village. They should color and label each type of structure: headman’s house, houses, sweatlodge, shade structures, granaries.

**The Area**
- Print a copy of the base map found on the Pathways section of the website http://www.historycrossroads.org/pathways.asp
- Using colored pencils, have the students draw and label the map using these vocabulary words: bay, foothills, lowlands, marshes

### Activity Goals

- **2 - Map it – Learn it**
  - To introduce children to the lifeways of the native people
  - To strengthen students’ mapping skills

### Activity Instructions

Here are two wrap-up activities for this unit:
1 – Have students write a story about meeting Huimucse. He offers you one tool to bring back to the future. What would you choose and why? If you could offer Huimucse one tool from 2010, what would it be and why?

2 – Using at least 6 of the vocabulary words, write a story about your life, family, school, traditions, what you do for fun, etc.
Huimucse

Storybook Summary - Huimucse & Jovocme
Home to Medicine Mountain

By Chiori Santiago, Illustrated by Judith Lowry

This richly illustrated book, set in the 1930s, is based on a true story of a boy and his cousin who grow up living between their home in Northern California and an Indian boarding school in Riverside. Benny Len and Stanley are Maidu boys, who like hundreds of other native people, were shipped away to school so that they could “unlearn Indian ways.”

Their experiences at boarding school are typical of all the children who attended these government-sponsored schools. The book brings up nuances of life that the boys encountered such as learning through scholastics versus storytelling as is the way in their culture, and going by time on the clock rather than the sun and the seasons. Benny Len makes observations about food, clothing, and relationship between people.

After the boys’ first year at school, they realize that they will not be going home for summer break because no one will be paying for the trip. So Benny Len promises Stanley that they will find a way home to Susanville. The boys end up jumping the train and riding the several hundreds of miles between school and home, seeing many things along the way. They will repeat this journey each year.

- Written and illustrated by Native Americans and recommended by the Indian press
- Winner of the American Book Award
- A Notable Book by the Association for Library Service for Children

Discussion Topics

- Indian boarding schools
- Changes in lifeways for Indian people as society changed around them
- Differences in the boys’ life between home and at the boarding school
- Riding the rails
- Similarities between the story of Benny Len and Stanley with the Crossroads children:
  - Jovocme and her family moved to Mission San Jose and had to learn the lifestyle of the Spaniards, and in many ways gave up their traditional ways. What new customs and skills were learned by the Indian children in both stories?
  - Jovocme, Mary, and Francisco had to learn English. What were the ways that each of these children learned to speak a new language?
The stories of Benny Len and Stanley and that of John Campbell are set in the 1930s, during the Great Depression. How were the lives of these boys the same and how were they different?
The main character, Ooti, is from a tribe on the American River. There are many similarities to the lives of the native people who lived in the Bay Area. Ooti, a girl of 9 summers, shares information about many aspects of her life. She describes her village, home, and chores and talks about other members of her family and tribe. The story culminates with Big Time.

This book has been recommended by the Indian press. One reason may be something that stands out from other books about native people – Ooti is drawn with a smile. This small detail draws the reader into the life of this child as a real person. It gives her a personality and helps us relate to her.

About half of the book is comprised of photocopy-able activities: reading comprehension, word games, worksheets, and crafts. It also includes Ooti’s favorite story – the Creation myth from her culture.

Discussion Topics
- Reliance on the land for sustenance
- Family unit includes grandparents
- Distinct gender roles
- Importance of age (coming of age, the “adult world”)
- Importance of Big Times for tradition, community, socialization, trade
- Compare Ooti’s story with that of the Crossroads children Huimucse and Jovocme
Francisco Zermeno

An Immigrant from Mexico
(historical)
1965
Section Contents

Teacher Introduction

Story

- Introduction
- A New Name
- A New Language
- Prejudices
- Mi Familia
- Life in California
- What’s Cooking?
- Holidays
- Going to Church

Images

- Francisco’s Family

Lesson Plans

1. Chicano Murals
   - Instructions for Teachers
2. Serpientes y Escaleras
   - Instructions for Teachers
3. La Loteria
   - Instructions for Teachers
   - Vocabulary
   - 7 Loteria cards

Storybook Summary
Francisco Zermeño

Teacher Introduction

Francisco Zermeño is a current resident of Hayward who came to California from Mexico with his family in 1964. Like many Mexican immigrants in the post WWII era, Francisco’s uncles came to the United States through the Bracero Program in hopes of making better lives for their families. They moved to the farming community of Salinas. Francisco’s mother was one of the first legal Mexican immigrants who came to the US through her family ties with the Bracero Program.

Beginning in the 1940s, as World War II drained the labor force in the United States, immigration from Mexico increased rapidly. The United States needed more workers so Congress created the Bracero Program in cooperation with the Mexican Government. Through this program, Mexicans could come to the U.S. temporarily and work in agriculture. The program lasted from 1942 to 1964, and over 4.5 million Mexicans worked as braceros.

This guest worker program allowed Mexicans to live and work in the U.S., but not become citizens. Braceros would take the money they earned back to Mexico to their families. Many would return year after year and many stayed here permanently, sending for their families as soon as they could afford it. But the program ultimately stimulated illegal immigration as well. During the years of the Bracero program, approximately 5 million illegal Mexican workers were apprehended and returned to Mexico.

The influx of illegal immigrants stirred feelings of racism. In his story, Francisco talks about racism that was common in Mexico between dark-skinned and light-skinned Mexicans. But in the U.S. the discrimination was more severe and for many, their dream of having a better life for themselves and their families was tainted by the degradation and cruelties they endured. Still, the pattern of immigration from Mexico continues to this day for people in search of work.
What happened to Francisco Zermeño?

After completing his schooling, Francisco went to college at UC Santa Barbara, where he received a BA and an MA in Spanish and Portuguese. He married Elisabeth Chaubard, from Paris, France in 1978 and they have 3 children. Francisco has been teaching at Chabot since 1978 and is a faculty advisor for MECHA, a Mexican American community service group. He is also a Hayward mentor for the Puente Project at Chabot College, which helps Mexican American students. Francisco attends St. Bede’s church in Hayward and is a member of the Hayward City City Council.

This story was prepared by Stephanie Daugherty during her final year of studies at CSU Hayward where she received a BA in History. Stephanie interviewed Francisco and researched Mexican immigration to the United States. We gratefully thank Francisco for sharing his life story with us and for his continuous support of the HAHS education program.

Sources

-Mexicanos- A History of Mexicans in the United States by Manuel Gonzales
-The American West- A New Interpretive History by Robert V. Hine and John M. Farager
-The Legacy of Conquest by Patricia Nelson Limerick
Introduction

Hello, my name is Francisco, or Frank, Zermeño. My family came from Jalisco, Mexico in 1964. I came in a truck with my Uncle Jesse and his wife, and my mother, brothers, and sister. My mother had already lived in California for three years before we came, and she had finally saved enough money to bring us here, too.

There were many things that shocked me about my new surroundings, but the first thing that shocked me was the freeways. Everywhere there were buildings, structures, and things made of cement! It was so strange to me.

Let me tell you a little about my life.

A New Name

When we moved to California, the first change really stunned me. My full name is José Francisco Zermeño Cardenas. But I had to shorten my name.

In Mexico, people have two first names. One is for a saint and one is a special name to your family. I was named José after St. Joseph. I was named Francisco because I was born on October 4, which is St. Francis Day in Mexico. I also have two last names. The first one is my father’s name, and the second is my mother’s last name before she was married.

When we came to the United States, the government told me to only use one first name, Francisco. They also told me that my mother’s last name was not important in America. They made me shorten my name to Francisco Zermeño.

It also shocked me that they said that “my mother’s last name was not important in America,” because I had been taught that America was the whole continent, not just the United States. I knew that Mexico was part of the continent of North America. My mother’s name was certainly important in Mexico.

But, I was in for more culture shocks.
A New Language

The next shock after having my name changed was the language. My family only knew how to speak Spanish, and once we arrived in the U.S., I had to learn English very quickly.

I was put into an English-speaking school. I was eleven, and should have entered the sixth grade. Instead, I was placed in fifth grade, because I did not know how to speak English.

There was no one to help me learn English, and my family could not help me either. The only person who could help me at all was one Mexican American classmate my age. But he would not speak any Spanish to me, and so it was very hard to talk to him.

Even though I had to learn to speak English at school, my mother still spoke Spanish to us at home. But the Spanish we spoke was not what some people would consider “educated Spanish,” because my mother only finished the third grade in school. That meant that many people didn’t consider Spanish to be my first language either, even though it was the only language I knew.

Whenever my sister and I went out to the movies or anywhere in public, we would speak Spanish to each other. People would yell to us and say, “don’t speak that!” We were so astonished, and felt so awkward that we could not even speak our native language to each other. It was practically forbidden.

Prejudices

In those days, there were not very many Mexicans living in our community. My sister and brothers and I were looked down on in school because we were Mexican.

Our father had been a dark-skinned Mexican, which meant that he had more Indian blood in him than Spanish blood. Our mother, on the other hand, is light-skinned, which means that she is more European-looking. She looks more like a white person than my dad did. Even in Mexico, there had been racism against my father, because he was a dark Mexican.

I am a dark Mexican like my father had been. You can tell from far away that I am dark. My sister, on the other hand, is light-skinned like my mother. She can get away with people thinking she is white, until she speaks Spanish. My one brother is in-between skinned, so people sometimes guess that he is Mexican.
Because we were Mexican, many people did not treat us well. Other people just ignored us, because we were different.

**Mi Familia**

This is a picture of me, 8 yrs. (right), with Tony, 3 yrs. (center), and Rosie, 5 yrs., in Mexico in 1960. It was taken by my mother at Conception de Buenos Aires. We were having fun by the fountain.

I have two brothers and one sister. I am the oldest child, then Rosie, then Tony, then Joe. We came to California with my mother and two uncles.

My father died in Mexico when I was six. He was a businessman who owned a small grocery store.

After my father died, my mother could not support our family. She left when I was eight to go to California and try to make more money. She worked as a cook in a restaurant. When she had enough money to send for us, my two uncles brought my brothers and sister and I to Salinas, California, with my mother.

Back in Mexico, I was very close to my grandfather. After my father died, my grandfather became my father figure. I spent my last year living in Mexico on his ranch with him. I worked alongside him, and I enjoyed it very much. I did not want to leave my grandfather and come to California, but as the oldest child in my family I felt a responsibility to help my mother.

**Life in California**

In California, we were still very poor. When we first came here we lived in a small apartment above a Mexican restaurant and bar where my mother worked. We ate dinner at the restaurant. I had to work in exchange for food. After we ate, I had to wash dishes or mop the floor in the restaurant kitchen. The food, however, was well worth it!

Sometimes we would visit other Mexican families who lived in migrant worker camps. These places were very poor. But as kids, we had fun!
As soon as school was out for the summer, I went to work with my uncles in the fields. I spent all my summers in the fields until after my sophomore year of high school. We harvested fruits and vegetables. The work was hard.

**What’s Cooking?**

In Mexico, the food we ate was mostly corn tortillas, beans, rice, vegetables, meat once a week. Our food also had lots of spicy, hot peppers. We ate the same thing almost every day. We were too poor to be able to buy other food.

But here in California, there was every kind of food!

There were buffets where you could eat any kind of food you wanted! You could try a little bit of every kind, and this we really enjoyed. There were so many kinds of cheese, which my siblings and I had never tasted! There were different kinds of bread; there was salad, chicken, and flour (not corn) tortillas.

There were also many kinds of snacks and sweets. Oh, the sweets! There was candy, cookies, pies, cakes. In Mexico, we were used to eating corn all the time because my grandfather grew it. We always had corn in Mexico. But here in the United States, you could never get sick of any food! There was always something new to taste!

**Holidays**

For holidays in California, special food was part of the tradition. For Thanksgiving and Christmas, everyone in California cooked a huge turkey with all the trimmings. I learned that trimmings were mashed potatoes, gravy, and stuffing. These foods were all new to my family, and it took us many years to become accustomed to this new tradition.

For birthdays, however, there was a round cake with icing and candles! I was twelve when I had my first birthday cake! This was a joyous celebration with family and friends.

![My 12th Birthday Celebration, the first in California!](image)
Francisco Zermeño

In Mexico, our town held small festivals to our patron saint. We also had town fairs with many different kinds of food and dancing. One thing that compared to this was the rodeo that they had in California! I loved to go to the rodeo! It made me feel like I fit in and I finally felt like I belonged there. We had square dancing, which I loved! Not many Mexicans did that at the time, but it was so much fun that I didn't care!

Going to Church

Our family is Catholic. In Mexico, we went to church every Sunday and it was very important. In California, we went to church too. But here there was only one church around us that had mass in Spanish, so we didn’t have a choice. We had to go to that church.

In Mexico, we had large celebrations on Catholic holidays to honor saints. I had spent an entire school year (4th grade) at a boarding school run by Catholic nuns. This picture of me is at my first communion celebration in Guadalajara, Mexico. I did not know the man in the picture with me. He was my appointed godfather, given to me by the church. He was rich and paid for my communion celebration. It was strange taking this picture with a man I had never met before, but it was a Catholic tradition!
Activity Goals

- To understand the roots of the Chicano Movement.
- To understand the importance of murals as political statements, expressions of culture pride and depictions of a shared history.

Setting the Context:

The term “Chicano” is a politically loaded, self-identified term referring to someone of Mexican heritage living in the United States. It arose as a derogatory term used by US landowners to refer to their unskilled Mexican workers but took on a self-empowered meaning during the Chicano movement of the 1960s. “Chicano” is used as a symbol of pride and solidarity with la raza (the people).

The Chicano Civil Rights Movement was influenced by the Civil Rights Movement of the 1960’s. Similar to the Black Panther Party, an African American organization created to further the movement of black liberation, the Chicano Movement stood to end oppression of Mexican Americans.

Throughout the country, Chicanos fought for better social, economic, educational and political conditions. Student activists demanded better representation in school curriculum and adequate education. Landowners fought to retain land in New Mexico and gain political representation. Farm workers were struggling to organize and unionize in Central Valley California and Texas. This campesino (farm worker) labor movement occurred during the time when Francisco picked grapes in Salinas.

Artwork, through posters and murals, disseminated information and communicated demands to the literate and non-literate. Murals were products of the community around them. Community members painted and discussed murals that were located in their barrio (neighborhood). Anyone walking down the street was able to understand the story and messages of the mural, thus learning about his/her community’s struggles.

Murals were a visual representation of the history and struggles for better opportunities in the future. They cultivated an awareness of cultural identity, and empowered the community. They told this story visually, without using many words.
The history of murals can be traced back to Paleolithic cave paintings. Even the early murals were a product of the community, depicted daily life and were meant to evoke a reaction in the viewer. An Ohlone mural was recently uncovered under a wall at the Mission Dolores in San Francisco. The Ohlone people did not have a written language and therefore used images and murals to record histories.

Mexico has a long tradition of mural paintings. During the 1920s and '30s, Mexican muralists Diego Rivera, Jose Clemente Orozco, and David Alfaro Siqueiros were inspired by traditional Italian Renaissance fresco style. Diego Rivera influenced many local artists at the California College of Arts and Crafts (known now as CCA), the San Francisco Community College and the Art Institute of San Francisco and in essence, revitalized Mexican muralism. Rivera was commissioned to paint several murals in San Francisco and the Bay Area, including one for a building at UC Berkeley.
Lesson Plans

People: Francisco Zermeño

Classroom Kit: Immigration Discovery Kit

Activity Instructions:

Visual Symbolism

What are symbols? Why do people use symbols? Can you come up with examples? How would you design a personal symbol to represent you, your family, or your community? How and why do artists use symbols?

Choose your own examples to analyze as a class. Use *Si Se Puede* (see below), a mural of Cesar Chavez on a Mission district school, as an example of visual symbolism. The mural includes images of Cesar Chavez, grapes, clasped hands, sign language and sun shining from behind his head.

*Si Se Puede* (©1996) mural by Susan Cervantes
Located in the César Chávez Elementary School in San Francisco, CA
Create it!
Create a mural in the classroom: think of a topic, spread out a large piece of butcher paper and use crayons or markers. Can outline in pencil first. Have each child make a mini-mural to hang on his or her desk.

Experience it!
After analyzing and interpreting symbols, take a field trip to view and study local murals. Ask students work in pairs to explore and research a particular mural or section of a mural, and to share their interpretation of its symbols with the class.
If you can’t take a field trip, take a “virtual tour” of murals of San Francisco or Los Angeles. Many websites, as listed below, offer such tours. Have students choose, sketch, and then interpret three different symbols in writing. Also, have them look around their neighborhoods, there could be a mural on the wall of a corner market. Or, take a guided walk of murals in Hayward, through the City of Hayward.

Local Murals
“Internal Melody” by John Pugh
Hayward City Hall
On the pillars of Hayward City Hall is a mural depicting Hayward’s history from being an Ohlone village to the rancho era and up to modern day. It also discusses the Blues legacy of Russell City. This mural and sculpture is a tribute to Hayward's cultural diversity.
More Information

The Virtual Diego Rivera Web Museum
http://www.diegorivera.com/biography-2/
Collection of murals and timeline of Diego Rivera's life.

Precita Eyes Mural Arts and Visitors Center
http://www.precitaeyes.org/
Examples of San Francisco's murals
http://www.precitaeyes.org/missionhist.html
History of murals in the Mission District
Ongoing Tours: Mission Murals Walking Tour: Saturdays, 1:30 pm

Social and Public Art Resource Center
http://www.sparcmurals.org/present/cmt/cmhistory.html

Chicano Park Murals (San Diego, CA)
http://www.chicanoparkssandiego.com/murals/index.html
Lesson Plans

Setting the Context:
Serpientes y Escaleras is based on a traditional Hindu game, *moksha-patamu* (translated means Snakes and Ladders). In India this game was used to teach children moral ethics, vices and virtues, reincarnation, and other aspects of the Hindu religion. Through playing this game, children see how good deeds promote rebirth into a higher life form whereas bad actions result in reincarnation to a lower being. The last picture, number 100, represents Nirvana, or Heaven. Ladders represent virtues and the snakes are vices. Landing on a ladder is a symbolic journey toward Nirvana, a condition of complete happiness without desire or want. Landing on a snake reincarnates the player to an inferior form.

Although Hindu is not practiced in Mexico, Serpientes y Escaleras keeps the moral references. Instead of using symbols of reincarnation, vices are treated with other punishments. Children are still able to learn the difference between right and wrong, especially that every wrongdoing receives a punishment. For example, if a player lands on spot number 62, where the boy pulls the cat’s tail, he or she must descend down the ladder to number 14, where he is scratched by the cat.

During Victorian times, Serpientes y Escaleras was incorporated into an English version. Named Chutes and Ladders, the game lost the moral teachings but kept similar rules and instructions.

Materials Needed:
- Serpientes y Escaleras game board
- Game chips or markers
- Single die
Activity Instructions:
This game is played with 2 or more people. In each turn, a single die is thrown once.

In the first turn, the player will advance the same number of points that the dice marks. When a player arrives at a number where a tail of a serpent appears, then the player will have to go to the location of that serpents’ head.

Example: If the player arrives at number 62 (where the serpents’ tail is), it will take you back down to square 14. If the player rolls the dice and arrives at a number where it is the bottom of the stairs, it will allow him/her to rise to the top of the ladder.

The Winner will be the first player who lands on the number 100. When the dice marks a greater number of points than necessary to land on 100, the player will have to move backwards the numbers of points they exceeded.

Example: If it is on square 99 and the dice rolls 3 points, player will have to return to number 98. If it is in the 98 and the dice marks 6 points, it will return to the 96 and since that number is the end of a serpent’s tail, the player will have to slide all the way down to the number 69.

Add Language Arts!
Have the children examine the vices and virtues on the Serpientes y Escaleras game board. What lessons are being taught? Have the students create their own snakes and ladders.

Read Francisco’s story to the class and discuss the prejudices that he faced. Talk about what it must have felt like to be treated as different or inferior. List the problems and difficulties that were caused by people around him. For example, people treated him badly because he had dark skin.

Next, have them create ladders, ways they can be nice to their fellow classmates. What good things could they have done for Fernando? What can they do for a new student? For example, they can invite the new student to play with them during recess.

Discuss classroom rules – what should they be and what should happen if someone disobeys the rules. If you have already discussed class rules, think about school rules.

For example, if someone talks during class, they have to wipe down the chalkboard at the end of the day.
Setting the Context:
La Lotería is a traditional Mexican game that is still played today. Although there have been several versions of the game throughout the years, generally the same set of symbols remain.

La Lotería is similar to bingo in that each player is given a card with various images on it. A word, not a number, is called out. If the player has the image on their card, she will cover it with a bean (or token). Once a row (horizontal, vertical or diagonal) is covered, the winner will yell “Lotería!”

Materials Needed:
- Lotería cards
- Lotería gameboard (one for each child)
- Beans or game chips

Activity Instructions:
To play this game, give each student a copy of the lotería gameboard and a handful of beans to use as markers.

Shuffle the deck of playing cards and select one card. Call out the card. Traditionally a caller varies his or her speed. A caller can call the cards slowly or very fast…the faster a card is pulled and called, the harder it is for players to keep up!

Players with corresponding pictures on their game boards cover that picture with a bean (or other marker). Whoever covers all four of the pictures in a row in any direction, whether it is horizontal, vertical or diagonal, wins. Make sure to shout “Lotería!”
Alternatives:
Play until one player fills every picture on his card.
Select a student to be the caller.

Add Language Arts!
La Lotería can be used to teach students some vocabulary words in Spanish and to practice language arts.
In Mexico, callers have developed phrases for the images. Instead of just calling out the name of the image, the caller might say a verse or two that describes it. This makes the players have to guess which word is being called out. For example, instead of calling out “gallo” (or rooster), the caller can say “I sing in the morning to wake you up.”

Here are some very well known examples:

- Give me the melon or take it away from me... The melon
- It covers you from the sunlight as well as the rain... The umbrella
- Climb me one step at a time. Don’t try to make it in one jump... The ladder
- Put the hat on the baby so he won’t get sick... The hat
- Green, white and red is the soldier’s flag...The flag
- Parrot, shake your foot and talk to me... The parrot
- Playing his mandolin is mariachi Simon... The mandolin
- As it couldn’t be a violin, it had to be a cello... The cello
- You make me jump up and down like a bird on a branch... The bird
Lesson Plans

People: Francisco Zermeño

Classroom Kit: Immigration Discovery Kit

Vocabulary (Vocabulario)

**El Alacran** = Scorpion
**El Arbol** = Tree
**El Arpa** = Harp
**El Bandolon** = Bandolin (a folk instrument similar to a guitar, used in mariachi music)
**El Barril** = Barrel
**El Camaron** = Shrimp
**El Cantarito** = Little jug or pitcher
**El Catrin** = Dandy (a finely dressed, fashionable man)
**El Cazo** = Dipper, Ladle
**El Corazon** = Heart
**El Cotorro** = Parrot
**El Diabliito** = Little Devil
**El Gallo** = Rooster
**El Gorrito** = Bonnet (a hat tied under the chin, for women and children)
**El Melon** = Melon
**El Mundo** = World
**El Musico** = Musician
**El Nopal** = Cactus (also eaten)
**El Pajaro** = Bird or Parrot
**El Paraguas** = Umbrella
**El Pescado** = Fish (type you eat, not as pets)
**El Pino** = Pine Tree
**El Sol** = Sun
**El Soldado** = Soldier
**El Tambor** = Drum
**El Venado** = Deer
**El Violoncello** = Violin

**La Araña** = Spider
**La Bandera** = Flag
**La Bota** = Boot
**La Botella** = Bottle
**La Calavera** = Skull
**La Campana** = Bell
**La Chalupa** = Little Canoe
**La Corona** = Crown
**La Dama** = Lady
**La Escalera** = Ladder
**La Estrella** = Star
**La Garza** = Stork (type of bird)
**La Luna** = Moon
**La Maceta** = Flowerpot
**La Mano** = Hand
**La Muerte** = Death
**La Palma** = Palm Tree
**La Pera** = Pear
**La Rana** = Frog
**La Rosa** = Rose
**La Sandia** = Watermelon
**La Sirena** = Mermaid
**Las Jaras** = Arrows

3 – La Loteria
Storybook Summary - Francisco Zermeno

Home At Last

By Susan Middleton Elya, Illustrated by Felipe Davalos
Lee & Low Books, 2002

This charming book is dedicated to all students who are learning English. The main character Ana Patiño came to the United States when she was 8 years old. Her Papá works in the cannery. When she first starts school she is shy about speaking and ends up using Spanish words a lot. But then Papá starts to learn English and encourages Mamá to as well. Mamá has trouble communicating when she is out in the community. Then, when the baby becomes ill and Papá is not home to speak with the doctor, Mamá realizes that she must learn to speak English. She enrolls in night school and eventually the whole family becomes bilingual.

This book clearly illustrates the struggles that people have in communicating when they do not speak the native language. But it also shows how each individual decides to overcome the challenge and becomes successful doing it.

Discussion Topics

- Language barriers, learning a new language, being bilingual
- Children often learn the new language first and help their parents
- Spanish is one of the most commonly spoken languages in California – why?
- What do you think is the meaning of the title of the book “Home at Last?”
- This story relates to the Crossroads story of Francisco Zermeno who also had to learn to speak English when he moved from Mexico
Barbara Kalaau

A Hawaiian Girl
(composite)
1976
Section Contents

Teacher Introduction

Story
- Introduction
- Coming to California
- Our Culture
- Celebrating

Vocabulary

Lesson Plans
1. Making a Quilt
   - Instructions for Teachers
   - Quilt Patterns: Bread fruit, Pineapple, Hibiscus, Carnation
2. Tapa Cloth
   - Instructions for Teachers

Hawaiian Quilting Patterns

Storybook Summary
Teacher Introduction

This story is about Barbara Kalaau, a fictional character who is eight years old. Her story is based on a compilation of oral history interviews of local residents of native Hawaiian descent. The story is set in 1976 at the height of public cultural events that brought the local Hawaiian community together. Gina Diaz, a graduate student intern from San Francisco State University’s Museum Studies Program, researched the Hawaiian migration to the East Bay and spoke with:

- Hollis Baker, member of the Na Kea Hawaiians Band and founder of the Hayward Ukulele Festival
- Tennyson Lum, member of the Ka Ehu Kai Hawaiian Band and son of the late Ehulani Lum, founder of Hayward May Day Festival and other local cultural activities
- Reynnee Ipomoelana Tanaka, owner of Ke Ola Loa Polynesian Dance Studio in Hayward

We thank them for sharing their stories.

In the latter half of the 20th century, there were three waves of migration of Hawaiians from Hawai‘i. The first occurred after Hawai‘i became a state in 1959 as the United States military began taking up more land. This set in motion the collapse of the sugar cane plantation economy that had supported Hawai‘i for decades. The second wave occurred in the 1970s when Hawai‘i attracted major development as a tourist destination. With new resorts, shopping, and golf courses, the availability of housing decreased, and the cost of living began to increase. A third wave of migration began in the 1990s. For many, the tourism industry had made the islands unlivable. Additionally, civil rights abuses and the lack of government response to issues of Hawaiian sovereignty caused many to leave.

The story of Barbara Kalaau is set during the second wave when economic pressures brought about by tourism were beginning. As with all migrations, people leaving their homeland take their culture with them. This story provides insight into the Hawaiian community in the Hayward area. According to the 2000 U.S. Census, the city of Hayward has the third largest population of native Hawaiians living here. This can definitely be seen around town in the many dance studios, restaurants, and annual festivals.
Introduction

Aloha, I am Barbara Kalaau. My family moved to California from Wamanahu, Oahu, where I was born in 1968. Oahu is an island in the Pacific Ocean. It is also part of the state of Hawaii and the United States. We left home when I was six years old.

In Wamanahu we lived in an area where only Native Hawaiians could live. It is similar to Native American reservations on the “mainland” – that’s what we call the United States proper. We call Hawai‘i “the island.” Wamanahu and other places where only Native Hawaiians could live were established by a treaty after Hawai‘i became part of the United States in 1898 (Kauanui, 1898).

Life is different here in California from what it was in Hawai‘i. But there is a lot about home that we brought with us.

Coming to California

Even though my family loved it in Hawai‘i, it was getting too expensive to live there. That is why my parents came to California. On the island it was difficult for my Father to find a job. Dad had a brother in Hayward, so my parents decided to come here, where they knew there would be family nearby.

Uncle Jimmy and his wife Auntie Margaret bought my brother and me a bunk bed when we arrived. When we left Hawai‘i on the airplane, all we brought were some clothes. My mother had also brought a special quilt that Tutu had made for her. We used a cardboard box for a kitchen table until we could afford to get a real table. When the winter started we had to get coats and shoes because all we had were sandals. It never gets cold on the island.

Life changed for us, but a lot stayed the same.

Our Culture

My Mother was very homesick when we first moved here. She missed the ocean, her family, the greenery and flowers, and Hawaiian food like poi, sabao, and haupia. Good thing Dad made an imu for baking kalua pig. My Mother liked to have people over on the weekend and eat and play music and dance.
Barbara Kalaaup

When my Dad started to work for United Airlines my Mother was very happy. She was able to take trips to Hawai‘i to see the family. She wanted to help bring Hawaiian culture to California so we could feel more at home. This way she wouldn’t miss the island so much. She became very busy working to make Hayward our new “Hawaiian home.”

First we had a *kumu hana* come to teach us on Saturdays. Then Mom invited musicians to perform at the Hayward Plunge. This was a great event, attended by many people. Not just people from the island, but other people from the community.

Mother also organized a group of chanters and professional *hula* dancers to practice and perform. Mom organized her own *halao* and she had a lot of students, too. Some of my friends from school learned *hula* there with me.

My brother and I went to school at Ruus Elementary. I liked to study math the best. I had a lot of friends at school and some of them were local people too – that’s what we call other Hawaiians. My best friend at school was Nancy. She was from Hawai‘i, too. But her mother was Portuguese and Puerto Rican and her father was Filipino and Chinese.

**Celebrating**

It was fun to see everyone we knew at the different Hawaiian festivals. The festivals were my favorite, because it was our chance to perform and show off all that we had learned. Afterward, people said they were proud of us and encouraged us to keep practicing so we would get even better.

One of the celebrations where all the Hawaiians got together in Hayward was May Day. It was held at Memorial Park. There was a stage, and we would take turns dancing and playing music and singing and chanting. I used to get nervous waiting for our turn to go on stage. But when the drum and *ukulele* start I didn’t feel nervous anymore. I just remembered what to do, and it was a lot of fun.

My Father taught my brother and I to play *ukulele* back in Hawai‘i. Dad was from a very musical family. In fact, my Uncle Bill was a famous *composer* back on the island. I liked to dance *hula* more than playing the *ukulele*, but I sometimes played a song or two at home to practice when I was bored. My brother liked to play the *ukulele* a lot, and he was very good.

The festivals were a time when I could be with my family and all my Hawaiian friends. We spent the entire weekend at the park and ate and played for two days. There I was not embarrassed about speaking *pidgin*. It felt like being back on the island.
Vocabulary

*aloha* – a Hawaiian word meaning “Hello,” “farewell,” “love”  
*ukulele* – a stringed instrument

**composer** – someone who writes music for people to perform

*haupia* – coconut pudding

*halao* – a school or studio for hula instruction

*hula* – Hawaiian dance

*imu* – an underground pit for baking

*kalua* – baked fish made in an *imu*

*kumu hana* – an Hawaiian language teacher

*mahalo* – a Hawaiian word meaning “thank you,” “gratitude,” “appreciation”

*pidgin* – a way of speaking by some people in and from Hawai‘i

*poi* – mashed taro root

*reservation* – segregated land for people to live on

*sabao* – soup

*slippers* – Hawaiians call flip flops slippers

*treaty* – a promise made by a government to do something

*Tutu* – grandmother
Setting the Context:

Quilting was a tradition brought from Western Europe to the United States with the early settlers. During the 1700s, Amish settlers in Pennsylvania used floral fabrics from France to design mosaic-style quilts. Popular styles of that time included the Tree of Life and Flowers in an Urn. Quilts of the late 1700s were patriotic in color, pattern and theme. By the 1800s, the quilting bee had become an established American tradition. In Hawaii, missionaries introduced quilting.

Hawaiian quilting is a textile art, a way to celebrate and record special events, an heirloom, and a symbol of one’s culture and family traditions. Because quilts are time-consuming and difficult to make, they are considered a special art and given as gifts to close relatives and good friends.

Hawaiian quilts are usually two colors - one for the design and a contrasting color for the background. Many of the early quilts were red and white, colors that were commonly available. Designs were generally symmetrical, geometric patterns that were cut from one piece of cloth. Most designs resembled fruit, flowers, leaves or other symbols of nature. To create the appliqué, the cloth was folded into eights or fourths and cut on the open edges. Then this large appliqué was sewn onto the contrasting bottom color and quilted onto a backing.

Materials Needed

- Colored construction paper (or felt)
- Scissors
- Glue
- Images of sample quilt patterns
Activity Instructions:

1. Display the Hawaiian quilt and images from the kit and discuss their importance in Hawaiian culture.
2. Ask students if they see anything similar in all these quilts. Ask about colors, shapes, size of design, etc.
3. Have students choose two pieces of construction paper (or felt) in two different colors.
4. Pick one color for the background, and another color for the design and fold into eights (fold in half, then in half again, then in half again).
5. Without lifting the pencil off the paper, draw a design on the paper (students may use a pattern from the quilting book). Make sure that they do not draw on the folds or else the design will not be whole.
6. Have students hold onto the folded edges and cut the design on the open edges.
7. Open up the design to make sure it is one whole piece.
8. Center the appliqué onto the background color and glue them together.

Add language arts!

After creating the quilt, ask the students who they would like to give the quilt to as a gift and why. Then have them write a card that starts "I made this Hawaiian quilt and wanted to give it to you because..." Ask them to include a story or special memory they shared with this person.
Lesson Plans

People: Barbara Kalaau

Classroom Kit: Immigration Discovery Kit

1 – Making a Quilt

Hawaiian Quilt Samples:

View quilt book for other samples.

Torch Ginger
This Hawaiian flower is used in floral arrangements and landscaping projects.

Hala Kahiki (Pineapple)
In Hawai'i, the pineapple is a sign for friendship.
Lesson Plans

People: Barbara Kalaau

Classroom Kit: Immigration Discovery Kit

Activity Goals
- To recognize the values and uses of many plants in the Hawaiian environment.
- To understand how art forms reflect current life.
- To understand the value and tradition of kappa cloth making in Hawaii.

Setting the Context:

Tapa cloth (also known as kapa) is a cloth made from Paper Mulberry tree bark and originates from the Pacific Islands such as Hawai‘i, Samoa, Tonga, Fiji and New Guinea. The tree bark is stripped from the tree, sun-dried, then soaked in water. When the bark is wet, it is beaten with wooden mallets called ike. This turns the bark into a soft paper-like, beige cloth. Afterwards, the bark is placed on wooden blocks to add dyes in traditional patterns like horizontal bands. The bark cloth is then dried in the sun. Once it is dry, it is hand-painted with natural inks, adding patterns with brushes. Other methods of application include block printing, cord snapping and overlapping sections of colored tapa to each other.

Traditional dyes in black and rust-brown came from the bark, fruits and roots of plants. Flowers and leaves were also occasionally used for their unusual tints or colors. Undecorated tapa was used for ceremonial purposes. Decorated cloth was primarily used for clothing, although it is nowadays also highly prized for its decorative value and often used as wall hangings.

Materials Needed:
- Stamps (can use sponge or potato)
- Paint or ink (can use walnuts, berries, onion peelings, water, vinegar, salt to create paint)
- Brown paper bags
- Images of sample tapa patterns
Lesson Plans

People: Barbara Kalaau
Classroom Kit: Immigration Discovery Kit

Make your own stamps:
- Sponges
  Use old sponges and cut into shapes

- Potatoes
  1. Cut a potato in half
  2. Draw a shape on the inside (white part) of the potato
  3. Using a knife, trace the outline of the shape
  4. Cut gently into the side of the potato and carve away excess potato from the shape

Make your own ink:
- Walnut Ink
  1. Put 20 shells of a walnut into a ziplock bag (or sock) and hammer lightly
  2. Boil the crushed walnut shells in water for about 30 minutes
  3. Remove from heat and let soak overnight
  4. Add ¼ teaspoon of vinegar to preserve color

- Berry Ink
  1. Use ½ cup of fresh or thawed frozen berries (strawberry, blueberry or other berry)
  2. Blend them in a blender or mash in a mortar and pestle
  3. Strain the berries through a strainer to get pulp-free juice
  4. Add ½ teaspoon of vinegar and ½ teaspoon salt
  5. Mix well

- Onion Ink
  1. Collect the peelings from red (or brown) onions
  2. Boil the peelings in water for about 30 minutes
  3. Remove from heat and let soak overnight
  4. Add ¼ teaspoon of vinegar to preserve color

2 – Kapa Cloth
Activity Instructions:

Show the kapa patterned dress and images of kapa cloth to the class. Have them examine the colors and design styles. What do they notice?

1. Cut paper bag in half
2. Scrunch the paper, unfold it, scrunch again until soft.
3. Use sponges, cut in geometric shapes, to apply the earth colored paint to the cloth.
4. When the tapa bags dry, cut into either a skirt or shirt and have the child paste the clothing onto a paper and draw themselves wearing the shirt.
5. Have them write a story about what they would be doing while wearing the shirt or skirt.

More Information:
Storybook Summary - *Barbara Kalaau: ABC’s of Hawai’i*  
By Sharon Lee Asta & Jeanne Uyehara Donovan  
Island Heritage Publishing, Waipahu, Hawai’i, 2004

A highly colorful look at Hawai’i through the use of the ABCs. A young girl, Mariko, is visiting her Grandma in Hawai’i for the first time. The book asks readers questions and invites them to read on. Different aspects of Hawaiian culture, the environment, food, and clothing – from Aloha to ZZZ – are highlighted. Several of the letters depict the cross-cultural nature of Hawai’i.

While this is not necessarily a book about immigration, it does illustrate a young person learning about her family heritage. The front cover offers a map of the islands.

**Discussion Topics**

- Relation of Hawaiian culture to the outdoors/nature
- Grandparents as teachers of tradition
- Queen Lili’uokalani – the last queen of Hawai’i
- Origin of the ukulele (from Portugal)
- Dance as a form of communication
- Agriculture as basis of economy (historically)
- Various species of animals, both native (eel, jellyfish) and introduced (koi)
- Comparisons with stories of *Crossroads* children:
  - Barbara Kalaau and her family retain many of their Hawaiian traditions when they moved to Hayward. What are some of these?
  - Grandparents play a role in the lives of many immigrant families as conveyers of knowledge and caregiver
Alfred Pimentel

Son of Portuguese Immigrants (historical)
1878
Section Contents

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- Living in Haywards
- Fun Times
- Getting an Education
- Being Portuguese in America

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   - Instructions for Teachers
   - Student Worksheet
3. School Lessons
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   - Student Worksheet
4. Portuguese Vocabulary
   - Instructions for Teachers
   - Student Worksheet
5. Design Your Jeans
   - Instructions for Teachers

Legend of the Barcelos Rooster
- Art projects
Alfred Pimentel

Teacher Introduction

Alfred Pimentel was born in California in 1869. By this time, California was a state in the Union. While the Gold Rush had brought many thousands to California, not all who came and stayed were involved in mining. By 1870, California was a state with a population of 560,000. The Mexican ranchos that once covered the western parts of the state, including the East Bay, were now gone. The United States had conquered California during its war with Mexico in 1848. After the war, new Californians had taken over much of the Californios’ land.

One such person was William Hayward, who squatted on, then purchased land from Mexican landowner Guillermo Castro, and opened a hotel. During the 1850s a town began to spring up around the hotel, and people began calling the little community “Haywards.”

People began to settle in Haywards largely because of its location along the San Francisco Bay and its mild climate and fertile soil for farming. Many of these new Haywards residents were immigrants from other countries. Some farmed or ranched in the countryside, while others built and ran businesses in the growing town. One of these immigrant groups were the Portuguese, predominantly from the Azores.

Alfred Pimentel was the son of José Pimentel, Haywards’ first barber and an important leader of the town’s Portuguese immigrants. José was born on the island of Flores in 1835 in the Azores, a group of nine islands in the Atlantic Ocean that belong to the nation of Portugal. In 1848 José decided to come to America.

Many Portuguese decided to leave their home country at this time, because men were required to serve in the military once they were 18 years old. Although wealthy Portuguese families could purchase a substitute to serve in the place of a son in the army, poorer families could not. Moreover, as their home islands were 800 miles from Portugal, many Azoreans felt little loyalty to their faraway government. With no desire to spend many years in the army and with the promise of a better life in America, thousands of Portuguese came to the United States during the nineteenth century.

Many ended up in places like Eden Township (the area that today includes Hayward, Castro Valley and San Lorenzo). In 1870 Haywards was a small town of about one thousand residents. The Portuguese were very active in Haywards politics, and many political meetings were held in the barbershop owned by José (by then known as Joseph Pimentel), which was on B Street, around the corner from the Pimentel home. Joseph was a member of Haywards’ first Board of Trustees, was the town’s Justice of the Peace, which was like a town judge, and eventually became the Town Clerk, who kept important records like the minutes from city meetings and assessment records.
(He remained Town Clerk until his death in 1900.) Joseph also helped form the Portuguese Benevolent Society in Haywards, a group that assisted Portuguese immigrants adjust to their new lives in California. Young Alfred must have spent many afternoons in the barbershop, listening to the grown-ups’ discussions of how they could make Hayward a town they could be proud of.

The Portuguese American community is still an important part of Hayward. Today, many Portuguese Americans hold important positions in government, business, and education, and their traditions are still celebrated.

Alfred became a mail carrier and lived to be one of the community’s oldest residents until his death around 1950.
Introduction

Hello, my name is Alfred Pimentel. As a boy I lived in Haywards, California.

Before I was born, my parents came to the United States in search of a better life. They came from an island in the Azores. The Azores are a part of Portugal. They came by ship.

Haywards was a small town then. Let me tell you about my life there.

My Family

My father was Joseph Pimentel. He came to America from the Azores in 1848. He first went to Boston, Massachusetts. There he met my mother Rose Frietas. She had also left Portugal to come to the United States. Joseph and Rose fell in love and got married. They decided to head west. They finally reached California in the 1850s, and my father became a gold miner.

My father was a successful miner. He earned enough money for my parents to move to San Francisco. Then they moved to Haywards. Father opened up a barbershop. He was the first barber in town. I wonder who had cut everybody's hair before that?

I had two older brothers: Frederick and William. We also had little sisters named Lena and Louise.

My Grandmother Mary also lived with us. In the Portuguese language we called her Avo’ (said like this: ah-VAW). She helped my Mother keep house and take care of us children. Avo’ used to tell us stories about growing up in “the old country,” as she called the Azores.
My Father was an important man in town. Besides being the barber, he was also the **Justice of the Peace**. This meant that he was like a town judge. People were always coming to the barbershop to talk business with him. Most of it I didn’t understand, but I knew it was important.

Some of the men came to work on business for the Portuguese Benevolent Society. This was a special group that helped people get settled into their new lives when they moved to Haywards. The Society helped many find homes and jobs.

Living in Haywards

We lived in a house on Castro Street. The street was named for Guillermo Castro, the Mexican rancher who used to own all the land that is now Haywards. Señor Castro sold his land to new settlers who came here.

One of these men was named William Hayward. After Mr. Hayward opened up a store, hotel and post office, people started calling the area “Haywards” and the name stuck.
The year before I was born, there was a very big earthquake. Many buildings in town fell down. Señor Castro’s adobe home crumbled. But the wooden house my family lived in did not fall.

My family home was the first house in town to have a bath tub! And it was the first to have a windmill. Outside there was a little fountain with goldfish living in it. Father planted orange trees in the yard. In the winter we would pick those sweet oranges. Delicious!

Haywards was a small town. About 1,000 people lived here in the 1870s. Most everybody was a farmer. There were also shopkeepers, two doctors, a butcher, a baker, and a grocer. There were men who worked at the livery stables, some who worked for the railroad, and others who worked as blacksmiths, tinsmiths, carriage makers, and even a shoemaker. We had one teacher and two ministers. There were also hotel keepers and men who ran saloons.
In the countryside there were big **orchards** where thousands of fruit trees grew. There were farmers who grew vegetables and some who grew wheat.

Our neighbors, the Armstrongs, in front of their house.

In 1865, the year my oldest brother was born, the railroad came to town. Mother and Father could take a train ride from Haywards to San Francisco for 75 cents each. The trip took 45 minutes.

A few years later, there were so many train tracks laid that the United States was connected from the East Coast to the West Coast. Father said that the railroad took farm goods all over the United States. Just think, someone in Massachusetts could eat rhubarb that was grown right here in the Eden Township.

The Eden Township was the name given to the little towns of Haywards, Castro Valley, and San Lorenzo. Castro Valley had dairies and fruit orchards. In the hills above the town, huge redwood trees were cut down to build houses in San Francisco. San Lorenzo also had many farms.
Fun Times

There were many fun things for children to do.

The San Lorenzo Creek was just a few blocks from my house. My friends and I spent hours playing on the banks of the creek and in swimming holes that were along the creek.

Across the street from our house was the Oakes' Hotel. The owner of the hotel, Tony Oakes, was also a Portuguese immigrant like my parents and Avo’. The hotel was a busy place. There was an opera house where the grown-ups went to listen to music. But for us children, we knew the hotel because of the circus. Each year, the circus spent the winter in Haywards! The performers practiced and trained the animals.

All the circus performers stayed at the Oakes’ Hotel. Behind the hotel were barns, corrals, and stables where the circus animals stayed. There was one barn called the “Giraffe House.” Even circus lions stayed behind the hotel. Once, a lion escaped and ran through the town! It was very exciting to have the circus stay so close! We had just as much fun watching the circus practice as we did going to the circus in the big tent.

There was another interesting place across the street. It was the Geary & Grindell Livery Stable. A livery stable is a place where horses are kept and can be rented by people who need to use a horse. We would go over there to watch the horses, but also to watch something else…

Geary’s was also an undertaking business. Undertakers are in charge of burying the bodies of people who pass away. Wagons carrying caskets would come and go from the livery whenever someone in Haywards died. It was a little spooky!
Just around the corner from where I lived was the horsecar tracks. A horsecar ran on rails just like trains, but instead of having an engine, the horsecar was pulled by horses. The cars held about twelve people. In Haywards, the horsecar line ran from the train station to the Hayward’s Hotel. Hayward’s Hotel was the biggest hotel in town.

If people wanted to go to San Francisco, they walked or took the horsecar to the train station. At the train station, a large steam locomotive took them to Oakland. From Oakland they could ride on a ferryboat to San Francisco.

**Getting an Education**

It was very important to my parents that my brothers and I succeeded in America. One thing we had to do was speak English. My parents spoke the Portuguese language. This was the language we spoke at home. There were many people in Haywards that were learning to speak English. I heard people speaking languages like German, Danish, Chinese, and of course Portuguese.

We also had to learn to read and write and do math. We had to have skills in order to get a good job when we grew up. We went to Laurel School which was located on B Street.

Besides school, parents also taught us special skills. Some of my friends learned their fathers’ trade, such as ranching, sheep tending, and farming. The girls learned how to cook, care for the household, and sew. Mother once said that Portuguese girls were especially good at doing fine embroidery. They made beautiful clothes, tablecloths, towels, and bed linens.
Being Portuguese in America

Even though we lived in the United States, my parents thought it was important that we also knew the customs of their homeland – the Azores in Portugal.

We celebrated many festas. These were festivals that honored important religious people and events. First we had a religious ceremony and then a parade. After the parade a great feast was held. During the feast we ate sopas, which is a type of thick Azorean soup. Delicious! At the festa a band played traditional Portuguese music. All the boys and girls danced traditional dances. One of the most popular dances was the chamarrita, where people danced to steps shouted out by a caller. It was like American square dancing.

One of the most important festas was the Holy Ghost Festival. This festa honored the memory of Queen Isabel of Portugal. We believed that long ago the Queen helped the poor by performing miracles. In one story, the people of Portugal were very hungry. Queen Isabel prayed that her people be saved from starvation. She promised that if God would help her people, she would give up all her jewels. After her prayers, two ships appeared in the harbor full of food. Her people were saved! The queen was so grateful that she placed her crown on the head of a poor peasant girl and held a feast for the poor.

During the Holy Ghost Festival everyone attended Mass. A teenage girl was chosen to be the festa queen, just like when Queen Isabel gave her crown to the peasant girl. The festa queen led the parade down the street. After the parade a banquet was held. This was a very special time and we had great fun.
Vocabulary

adobe – a type of brick made of mud and straw, also means “mud” in Spanish

baker – a person who bakes food

barber – someone who cuts boys' and men's hair and shaves men's beards

barbershop – a place where the barber cuts hair

blacksmith – a person who works with metal to make things like horseshoes and tools

butcher – a person who cuts meat for people to buy

casket – a box where people’s bodies are placed in to be buried after they die

chamarrita – a Portuguese dance

corral – a pen where animals are kept

embroidery – sewing pretty patterns on fabric with a needle and thread

ferryboat – a boat that carries people, animals, and goods from one place to another

festa – a Portuguese festival

grocer – a person who works at a store selling food

horsecar – a type of car that is pulled by a horse along tracks

Justice of the Peace – a person who performs special duties like marrying couples

livery stable – a place where horses and wagons are kept for rent

miner – a person who digs for gold or other precious minerals

minister – a religious leader

orchard – rows and rows of fruit trees planted by a farmer

saloon – a place where people go to drink alcohol

settler – a person who moves to a new place

sopas – a Portuguese soup

stable – a barn for horses

steam locomotive – the first car of a train that has a steam engine to pull the rest of the train

tinsmith – a person who makes things out of tin

undertaker – a person who organizes funerals

windmill – a machine that turns in the wind and pumps water out of a well in the ground
Lesson Plan

People: Alfred Pimentel
Timeline: Early Statehood & the Eden Township
Pathways: Early Roads, Landings, Railroads
Classroom Kit: Early Settlers

1 - Learning with Maps

Activity Goals
➢ To use maps to organize information about people, places, and environments in a spatial context
➢ To understand the forces that shaped community development in the mid 1800s

Setting the Context:

Alfred’s story is set in the late 1870s when Haywards (as it was known then) was a newly incorporated town of about 1,000 people. The town’s center began around the plaza of Guillermo Castro’s Rancho San Lorenzo as Castro sold off his vast acreage to settlers and squatters. The plaza was located on El Camino Real, a road that ran through the heart of Alta California’s missions and ranchos. The residents of Haywards renamed this important thoroughfare Castro Street and we now know it as Mission Boulevard.

Downtown Haywards’ streets developed from the pattern originally laid out by Castro himself. This included Main, Castro (Mission), Watkins, and West (Grand) running north and south, and Washington (Laurel), Jackson (Smalley), Pierce (A), Calhoun (B), Webster (C), and Clay (D) running east and west.

In addition to these muddy rough roads, the area also had a series of boat landings along the shoreline and as of 1865 had a railroad running through. The boats and railroads carried both people and freight, including the tons of produce grown in the fertile land of the East Bay.

Activity Instructions:
Using the Pathways maps (http://www.historycrossroads.org/pathways.asp) students can locate and answer questions about places that Alfred mentions in his story.
Instructions:
- Read the story about Alfred Pimentel
- Go to Pathways section of the www.historycrossroads.org website.
- Click on the buttons on the right side for these maps. Make sure your computer’s speakers are turned on! There are some fun sounds to hear.

Did you know?
Today, Castro Street is known as Mission Boulevard

Early Roads

Castro Street was a very long road. It ran through different towns.

1. What was Castro Street’s name if you kept traveling north on it?
________________________________________________________________

2. What was Castro Street’s name if you kept traveling south on it?
________________________________________________________________

There were three roads that could be taken to get into the canyons around Castro Valley.

3. Name these three roads.
   1 __________________ 2 __________________ 3 __________________

The Hayward Area has many creeks.

4. Where does the water from San Lorenzo Creek end up?
________________________________________________________________
Landings are places where boats are loaded with things, like produce grown on farms.

5. What landing was closest to the mouth of San Lorenzo Creek?

Railroads

Alfred talks about his parents traveling on the first railroad to come through town.

6. What train would they be riding in the year 1865?
Lesson Plan

People: Alfred Pimentel
Timeline: Early Statehood & the Eden Township
Pathways: Early Roads, Landings, Railroads
Classroom Kit: Early Settlers

2 – The Railroad

Activity Goals
- To understand the forces that shaped community development in the mid 1800s
- To understand the economic and social importance of the development of trains

Setting the Context:

The first steam train reached Haywards in 1865. The depot for the San Francisco, Alameda, & Haywards Railroad was south of the city plaza on Watkins Street. (There is a historic marker there today.) The 1868 earthquake caused extensive damage in town and the railroad recovered slowly. In fact, the next year the train depot was moved west of town by the new leader in East Bay rails, the Central Pacific Railroad. Over the years, the system of trains, ferries, and even horse drawn cars changed several times. Regardless of railroad ownership or location of the tracks, Hayward was an important part of the region’s economy, shipping tons of farm produce by rail and ship.

Activity Instructions:
Students will compare a 19th century railroad with modern modes of transportation.
Instructions:

- Read the story about Alfred Pimentel

When Alfred was a boy, the Southern Pacific Coast Railroad ran along the western edge of town.

Think about what you know about trains. Think about other ways people get from place to place.

Let’s look at the differences between trains, cars, and the BART.

The train that Alfred and his family rode on was powered by steam. It went a maximum of 35 miles per hour. Besides people, these trains also carried freight. Freight is anything that needs to be taken from place to place. Fruits and vegetables grown on a farm is an example of freight.

The cars that people drive today go much faster than those old trains. On the freeway, the legal speed is 65 miles per hour. Most car engines are powered by gas. Some new cars have electric engines. These engines don’t pollute the air as much.

The BART train is a way for people to get around the San Francisco Bay Area. It is powered by electricity and can go 80 miles per hour. Many people choose to take BART, because they don’t have a car or don’t want to sit in traffic.
Instructions:
- Fill in the chart with the information you learned about trains, cars, and BART

<table>
<thead>
<tr>
<th>This is what I know:</th>
<th>Train</th>
<th>Car</th>
<th>BART</th>
</tr>
</thead>
<tbody>
<tr>
<td>What makes it go?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How fast can it go?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What’s in it?</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Bonus Question:**
Which goes the fastest?

____________________________
Lesson Plan

People: Alfred Pimentel
Timeline: Early Statehood & the Eden Township
Pathways: Early Roads, Landings, Railroads
Classroom Kit: Early Settlers

Setting the Context:

The following are excerpts from the 1876 newsletter form Hayward Schools. This newsletter cost $0.10 and listed the students’ grades, featured stories written by students, stories about virtues, mini-quizzes, fun facts, and news about the city.

Alfred Pimentel was in the second grade and received the following grades:

- Attendance 100
- Deportment 90
- Scholastic 100

Activity Instructions

Have the students read the following three excerpts and then answer the questions that follow.

Answer Key

<table>
<thead>
<tr>
<th>Math</th>
<th>Spelling and Grammar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 5+7=12</td>
<td>1. Live, doesn’t, doesn’t, either, saw, herring, such, grow, catch, boil, oil, know</td>
</tr>
<tr>
<td>2. $1.20\div12$=$0.10$</td>
<td>2. Feathers, legs, fish, Kerosene</td>
</tr>
<tr>
<td>3. $0.10\times5$ loaves=$0.50$</td>
<td></td>
</tr>
<tr>
<td>4. $0.10\times7$=$0.70$</td>
<td></td>
</tr>
</tbody>
</table>
Math

The following are two math games that were published in a school newsletter. Can you figure out the answers?

Mathematical

We give the following arithmetical examples, and invite the attention of our readers to the same. We ask all who feel interested in this matter to send us their solution; and also send in other examples or problems. We will publish the names of all who may give a correct analysis.

Two men A and B, sat down by the roadside to enjoy a dinner, when a traveler came up and requested to be allowed to partake with them, agreeing to pay for what he should eat. To this they consented. A furnished 5 loaves of bread and B 7 loaves, and all three ate equal quantities. After the repast the traveler paid $1.10 for what he had eaten. How should the money have been divided among A and B?

Solve it!

To make this problem easier, change the traveler’s amount to $1.20. This will use whole numbers instead of fractions.

1. Find out the total number of loaves of bread.

2. Figure out how much money each loaf of bread would have cost.

3. Figure out how much would the traveler have to pay man A?

4. How much would the traveler pay man B?
Spelling and Grammar

The following is a story written by a student about fish. What is wrong with this story? Can you spot the misspelled words? Are all the statements true?

Composition of Fish

Fish lives in New York boy and Mississippi river and some in the Atlantic ocean. The fish is a very peculiar bird; it don't have any feathers and it flies in the water. It don't have any legs nuther, at least I never seed one that did. When they are small they are trout, herrin’ and sich, and when they grows up they are whales.

They cetch whales and cut them in strips and bile them down into Kerosene ile which is used for gaslight.

This is all I no about fish.

Solve it!
Read the story out loud to the students and have them figure out the words that are misspelled and misused.

Fish ____ in New York, boy, and Mississippi river and some in the Atlantic ocean. The fish is a very peculiar bird; it ______ have any feathers and it flies in the water. It ______ have any legs _______, at least I never seed one that did. When they are small they are trout, _______ and ____, and when they ______ up they are whales. They _____ whales and cut them in strips and ____ them down into Kerosene ___ which is used for gaslight. This is all I ____ about fish.

Fix it!
Going to school is very important. You can learn a lot of facts about the world. The story above says a lot of things that might not be true. Fill in the missing blanks with words from the story.

Fish don’t have _______ or _______. Fish have gills, fins, and scales. Whales are not big ________. Types of fish are tuna, trout, and herring. ________ oil is made from petroleum, not from whales. Whales were caught for food, bait and oil. Oil was extracted from whale blubber and used to light oil lamps.
Punctuation

Read the following story, placing emphasis on the appropriate words and punctuation for each sentence. Punctuation is very important. It helps the reader understand the sentence. Can you figure out the meanings? What if you change the punctuation, what does it mean?

The value of correct punctuation is overlooked by many and regarded as of little worth.

A blacksmith, passing by a barber’s shop, observed in the window the following unpointed playcard, which he read thus:

“What do you think?
I’ll shave you for nothing
And give you a drink.”

The son of Vulcan, with a huge black beard on his chin, considered the opportunity too good to be lost. He entered; and, after the operation had been duly preformed, asked for the liquor. But the shaver of beards demanded payment; when the smith, in a stentorian voice, referred him to his own playcard, which the barber very good humoredly produced, and read thus:

“What?! Do you think
I’ll shave you for nothing,
And give you a drink?”

We let our readers draw their own conclusions whether punctuation should be taught in our schools?
3 – School Lessons

Punctuation

Let’s read it!

Look at the barber shop sign. What does it mean?

What do you think?
I’ll shave you for nothing
And give you a drink.

By placing the question mark after the first sentence, the question is asking how a person would feel about getting a free shave and a drink. This sounds like a great deal to me!

What the barber really meant to say was something completely different. He didn’t want to give away free shaves or drinks. By adding punctuation and moving the question mark, the sign says something completely different. What does it mean?

What?! Do you think
I’ll shave you for nothing,
And give you a drink?

The barber is asking if someone thinks that he would actually give a shave and drink away for free. A free drink and a shave? What?! That’s crazy.

Read these other examples. What is the difference between the two sentences? What does each sentence mean?

1. a) I have two-month old brothers.
b) I have two, month-old brothers.

2. a) A panda bear eats, shoots, and leaves.
b) A panda bear eats shoots and leaves.
Lesson Plan

People: Alfred Pimentel
Timeline: Early Statehood & the Eden Township
Pathways: Early Roads, Landings, Railroads
Classroom Kit: Early Settlers

4 – Portuguese Vocabulary

Activity Goals
➢ To demonstrate reading comprehension and word recognition by identifying answers in the text.
➢ To extract ideas and experiences from the Alfred story.

Materials Needed:
List of Portuguese vocabulary (see below)

Activity Instructions:
After reading Alfred’s story to the class, discuss how he spoke Portuguese at home and was learning English in school. Just like Alfred learned a different language in school, have the students learn some Portuguese words. Give the students the worksheet with the vocabulary on the bottom. Have them read the story and fill in the missing blanks with the appropriate Portuguese word.
Hello, my ________ is Alfred Pimentel. I am a ________ and was born in Haywards, California. Joseph Pimentel is my ________ and Rose Frietas is my ________. They moved to California in the 1850s and my ________ became a gold miner. Later on he became a barber and cut people’s ________.

I live in a house with my ________ and ________, my older ________: Frederick and William, little ________: Lena and Louise, and my ________ Mary.

It was really fun when the circus came to town. I saw many ________ in the barn like giraffes and ________. We didn’t normally see ________ in Haywards, but we did have a lot of ________.

One of the coolest things about Haywards is that there are a lot of ways to travel here. We could go across the county riding on the ________, sit in a horsecar that was pulled by many ________ or even ride on a ferry ________ across the bay.

Vocabulary

Animals = Animais
Boat = Barco
Boy = Menino
Brothers = Irmãos
Father = Pai
Girl = Menina
Grandmother = Avó
Hair = Cabelo
Horses = Cavalos

Judge = Juiz
Lions = Leões
Mother = Mãe
Name = Nome
Sisters = Irmãs
Train = Trem
Setting the Context:

Levis Strauss and his brother worked in the dry goods business during the height of the Gold Rush. They were wholesalers, which means that they sold large quantities of items – like fabric, pillows and other linens – to stores who then sold these items to the public.

At that time, the miners and workmen wore pants made out of denim because denim is a strong material. These pants were called “waist overalls.” Waist overalls were originally worn over street clothes to protect workers from getting hurt or dirty. They were used as protective work gear, like a fireman’s uniform.

One of Levis’ clients, a tailor who always mended people’s torn pockets, thought of putting metal rivets on the edges of pockets to make the seams stronger and extend the life of the pocket. These new denim pants with copper rivets were popular because they were durable and sturdy. These are the first version of the popular pants that we now call jeans.

After the Gold Rush ended, these denim pants were just worn as regular pants and called “overalls.” It wasn’t until 1960 that these pants were called jeans.

Activity Goals

- To understand economic ventures possible during the Gold Rush.
- To understand the effect of labor on the development and technology of clothing.

5 – Design Your Jeans
Lesson Plan

5 – Design Your Jeans

Materials Needed
- Paper
- Markers, crayons, colored pencils, pens

Activity Instructions – Draw It!

If you had to design an outfit or a better uniform for your favorite sport or activity, what would it look like? Think about what you need to do in this uniform. Draw this item and write a short paragraph discussing what this outfit/uniform is used for and what makes it a good uniform for this activity.

For example: If you are designing a basketball uniform, you might think about adding springs to the bottom of your shoes so you can jump high. Or if you like to watch baseball, maybe you’ll have a cushiony pillow sown onto the back of your shorts or a hat that has a pair of binoculars and a sun visor attached.

Quick fact:
The football uniform colors of the San Francisco 49’ers are red and gold. How did they choose those colors? Gold miners typically wore red flannel shirts for visibility while they were searching for gold.
The Legend of the Barcelos Rooster

Once there was a man who arrived in Barcelos, a small city in the Portuguese province of Minho. On the same day he arrived, a serious crime was committed. Because he was a stranger, he was suspected and judged guilty, put in jail and sentenced to die.

When the judge read the sentence he cried out, “I am innocent! I am innocent!” But no one would believe him. He asked the judge if he could say a few words. The judge allowed the man to speak.

The man then said to the people in the courtroom, “It is the custom for the villagers to join the condemned man in his last feast. While we are feasting, the roasted rooster will rise up and crow loudly. This will prove my innocence.”

Everyone laughed, but when the feast took place the rooster rose up and crowed, just as the man had predicted. The people of the town were amazed and realized that the man was innocent. The man was set free.

In memory of the event a cross was erected along with a clay statue of a rooster. There are many other legends and stories about the origin of the rooster, and today colorful pottery roosters are sold throughout Portugal.

The Rooster of Barcelos is thought to be a symbol of truth, joy and happiness.
Dhiann Kaur

A Sikh Girl from India (composite) 1989
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Fashions from India

Storybook Summary
Teacher Introduction

Dhiann Kaur is a "composite character" based on the experiences of Sikh immigrant children to the Hayward area in recent decades. The story was researched and written by Debra Sarver. Ms Sarver, an elementary school teacher at Treeview School, has worked with and taught the local Sikh community for several years.

Like many families in the local Sikh community, Dhiann and her parents immigrated to California in 1986 following the Anti-Sikh riots and killings triggered by the assassination of Indira Ghandi in 1984 by two of her Sikh bodyguards in India.

Sikh separatists took refuge in the Golden Temple, the central Sikh place of prayer. On May 31, 1984, the Indian government launched "Operation Blue Star" in order to quash the rebellion. Thousands of Sikhs were killed. As alleged revenge for this incident, Indira Ghandi was assassinated by two of her Sikh bodyguards on October 31, 1984. The response was Anti-Sikh riots, including the massacre of some estimated 2,000 Sikhs, prompting the immigration of many Sikhs to the United States.

In order to have greater religious freedom and better economic opportunities, many Sikh families came first to Yuba City, California, where a Sikh community had been in existence since the early 1900s. By 1924 there were approximately 6,000 Sikhs in Yuba City, but restrictive immigration laws and natural death lead to a population of just about 1,000 by 1946. In 1946 some restrictions were lifted and in 1965, the ban on immigration for relatives was lifted.

In our story, in 1988 Dhiann's family moved to Hayward, where many people from her parents' village had settled recently. The Hayward area offered better work and educational opportunities than rural areas. In the 1990s, the Indo-American population doubled.

The story of Dhiann raises several issues that you as teachers deal with on a daily basis. Debra Sarver offers her perspectives on some of these issues.

New immigrant issues

For immigrant children the conflict between wanting to assimilate and yet retaining language, culture and tradition, and national pride of the old country is common. We refer to it now as creating a salad, rather than blending in. Many of our students "live in their old country" when they are not at school. Increasingly, they are able to watch television, hear radio, read papers and magazines, even shop in their first language.
As teachers we need to try to understand what this means for our students. I understood this intellectually for many years due to conversations with the children and their families, but it was attending an Afghan baby shower that really brought it home. When I was there, I had the feeling I get when traveling in a foreign country. The immigrant experience is very different for these children than it was for many of our families. Being non-white, a religious minority, non-English speaking can add many layers of issues, both positive and negative, to the children’s experiences.

The turban

Many modern discrimination issues in the United States with the Sikhs in regard to their turbans did not begin with September 11th, but in fact date back to the rule of Ayatollah Khoumeini, the religious leader who overthrew the Shah of Iran. There is an excellent children’s book that can help you in conveying information about boys who wear turbans or any other clothing that reflects religion or culture.

*The Boy with the Long Hair*, written and illustrated by Pushpinder Sigh. Available through the Sikh Foundation in Palo Alto (www.sikhfoundation.org).

We hope that the story of Dhiann provides both historical background on the Sikh migration to the area as well as an increased understanding of the culture. We would like to thank Savreet Kaur and her mother for advising us on this story and for providing photographs.
Hello! My name is Dhiann Kaur.

You say my name like this:

“Dee-ann Car”

In my language – Punjabi – all names have a meaning. My name Dhiann means “deep thinker.” Most girls and women use the same second name Kaur, which means “princess.” Men and boys use the name Singh which means “lion.”

I was born in India and then we moved to Hayward. Life was different here for me and my family, but we were also able to keep many of our same traditions.

Let me share some stories with you from my diary. Mother says keeping a diary is important. It becomes part of history.

Monday, November 6th, 1989

Dear Diary:

Back to school again. I put my salwar kameez in the laundry and go to the table for breakfast. I like to eat breakfast at home, because at home we have paratha. At school the breakfast is something like cereal or muffins. I like to have one last reminder of my own culture before I switch to my American culture at school.

Except for their turbans, all of the Indian kids at school dress like all the other kids. Once in a while someone will wear a salwar with sneakers to school, but mostly they just wear jeans. We keep our hair long, but so do most of my Mexican-American girl friends.

My mom and dad are getting ready to go to work. My mom didn’t work before we moved to Hayward, but we are saving money to buy a house so she got a job at a store. My dad works at a gas station. He used to work on a peach farm when we lived in Yuba City. Now he works nights at the gas station and goes to school during the day. The cool part is that he has time off between school and work, so he can take care of us until mom gets home.
Just got home. My brother, Bhavjeet, had a terrible day at school. He’s in the second grade. During PE his turban started to come off. He didn’t know what to do. There weren’t any Sikh boys in his class who could help him put it back on. The teacher didn’t know what to do either. Finally, his friend Parsan, who is also Sikh, suggested that they take him to Mr. Johnson’s sixth grade class where Mahaan could help him. Luckily Mahaan helped Bhavjeet. Hopefully his turban will not come off again in school.

But I had a great day. We were having a discussion about winter holidays in class. Mrs. Robinson started the discussion by talking about Christmas, Chanukah and Kwanzaa. Then she asked if anyone wanted to share about their special winter holiday. First my friend Fatima raised her hand and told about how her family celebrates the Posadas. The kids were so interested in what she had to say, that I felt really comfortable raising my hand and telling them about Diwali.

I started to talk about Diwali, but then Rani, who is Hindu, started yelling that what I was saying wasn’t right. Mrs. Robinson got really confused. It turned out that we both celebrate Diwali, but in different ways because of our different religions. My teacher said that the kids seemed so interested in Diwali, that she would try to learn more and find an art project that we could do for it. It made me really proud.

Tuesday, November 7th, 1989

Dear Diary:

I think I have a stomach ache, but my mom says I have to go to school anyway. Today we have music. My teacher says I have to sing the Christmas song in the assembly. I don’t want to, because I don’t believe in Christmas, but she said that if I don’t my grade will go down. My mother says I have to get good grades so I can go to college like my uncle Jangjeet and get a really good job like he has. Mother doesn’t want me to have to do the kind of work that she and my dad have to do.

I want to explain to her what is going on at school, but I am scared. Everyone else at school just sings the songs, even if they’re Moslem or Buddhist or whatever and I don’t want to stick out and be that different. I’m scared my teacher will get mad at me and give me a bad grade or the other kids will make fun of me.

Well, school was as terrible as I thought it was going to be. During music my stomach ache got even worse. Ms. Ackers, my music teacher, thought I was faking to get out of class. She said something really mean to me and then finally let me go to the office. When my stomach finally felt better it was 20 minutes into regular class and I had missed the math lesson. My mom is not going to be happy that I can’t do my math.
homework tonight. But, we are going to evening prayer at the **Gurdwara** tonight. Maybe she won’t notice.

We go to the Gurdwara in Fremont every week. There are 250 children in the Sunday school classes! In class we learn about our religion and learn to read and write in the Punjabi language. There is also a Gurdwara in Hayward where some of my friends from school go.

Just got back from the Gurdwara. Mom was so tired, she fell asleep on the couch. I am trying to do my homework. Maybe if I get to school early tomorrow, my friend Stephanie will help me with it in the cafeteria while she is eating her breakfast.

**Wednesday, November 8th, 1989**

Dear Diary:

Lucky me. I called Stephanie and she said she’d meet me in the cafeteria this morning to help me with my homework. Better run!

Stephanie really helped me out. She’s a really good friend. Stephanie is Mexican-American. We were talking about the discussion we had in class on Monday and Stephanie told me about her holiday traditions. I came home and told my mom.

My mom told me about some of the early Sikh immigrants who came to California. They couldn’t get Sikh women into California to marry, so some of them married Mexican-Americans. Marriage talk makes me nervous. Some of my friends have been told that they are not going to get to pick who they date and marry. I hope that when I get older that I will get to make those decisions for myself.

**Thursday, November 9th, 1989**

Dear Diary:

Well, off to school soon. First mom and I have to talk about this Saturday. We have so much to do and very little time to do it. We are going to Fresno to the wedding of my cousin Amanpal. She is from Yuba City too, but she left to go to college at UCLA and now she’s marrying Lakhbir. He’s from Fresno. Usually the wedding takes place
where the bride lives, but Amanpal's parents have many relatives living in Fresno. Since so many people are coming, it will make it very nice to have the wedding where so many of the relatives live.

We need to get up very early on Saturday morning, because Fresno is so far away. The wedding will be in the morning and then there will be a big dinner at a banquet hall. Most of the guests came in a couple of days ago and are staying until Monday, but mom says that she and dad can’t afford to miss that much work so we’re just going down for the day.

School was kind of boring today. All I could think about was the wedding. I’d better try to get my mind on my schoolwork, because I have a spelling test and a reading test tomorrow! I've already done my homework, because we got some free time to catch up in class today, and I was all caught up.

Friday, November 10th, 1989

Dear Diary.

Two tests today, and then we get to think about the wedding. The mehndi party is tonight in Fresno, but dad needs to work tonight so we are going to have one at home, just me and my mom. My mom said that when she grew up they were too poor to pay someone to come over and do the mehndi at a party, so she did it for all her relatives’ weddings. She’s really good at it. We looked at some designs last night after I finished studying for my tests and I picked out one that I really liked with little flowers. I’m going to do my hands and my feet.

School was fine. I’m really excited about the wedding, but I had studied enough to do really well on my tests. Mrs. Robinson said that I’d be on the honor roll for sure, and that she thought that I should think about going to college and becoming a doctor.

Tonight, while my mom was doing my mehndi for tomorrow, I told her what Mrs. Robinson said. My mom showed me the ads for Indian doctors and dentists in India Currents and India West, the popular newspapers everyone reads. I never read the Indian magazines, so I didn’t know that there were so many Indian doctors and dentists here. My mom says that our religion says that men and women are equal, so I shouldn’t think that I can’t become a doctor, even though sometimes it seems to me that at our Gurdwara it’s always men that are in charge.
Saturday, November 11th, 1989

Dear Diary:

I'm sorry I didn't get to write this morning. We got up really early to drive to Fresno so I didn't have time to write. We drove down Highway 99 most of the way, and it was really boring. Its 4:00 now and we have a break before we head to the restaurant for the big banquet. The wedding was really beautiful.

My cousin had on a beautiful wedding set of jewelry with rubies and gold beads. It matched her beautiful burgundy silk chunni that she wore over her head. She even had her makeup done to match! The langar after the wedding was really great. It was at the Gurdwara. All of the relatives had been cooking all week. All of my favorite foods were there, except pizza of course!

Sunday, November 12th, 1989

Dear Diary:

The wedding reception was really nice. Everyone was all dressed up and looked very beautiful. I got to see a lot of my relatives that I hadn't seen since we moved away from Yuba City.

I really love Sundays. We got up really early and drove back and then we spent all day at the Gurdwara. I have lots of friends at the Gurdwara who live all over the East Bay. I have known them for many years.

This week my friend Gundeep's family is sponsoring the food. That means that her relatives have to buy and prepare all of the meals at the Gurdwara all week. Her cousin Takdeer is cooking the food today, along with his family. They are really good cooks, because they just came from India two years ago and have a restaurant in Fremont. He makes a delicious spicy, creamy dal dish. It has these little crunchy things in it. I don't know what they are, but it's really yummy!

My mom bought me a new salwar this week, and I get to wear it today. It's so beautiful. Most of my salwar are nice, but this one is really special. My mom says that now that I'm getting older and take better care of my stuff, that I should have a silk one. It is purple, which is my favorite color.
Just got back from the Gurdwara. Wow, what a long day. Mr. Japbir Singh, the principal of the Sunday school, came in to talk to us about some problems that some kids have been having at their schools. He decided, after listening to us, that he was going to form a committee to work with our communities and school districts on understanding the Sikh religion. Mrs. Sachveer Kaur will be in charge of it.

What a busy, fun week I’ve had. I’m really tired. Well, it’s time to put my salwar away and get ready for another week of school.
Vocabulary

**banquet** – a big feast in celebration of something

**Buddhist** – a person who practices the Buddhist religion

**Chanukah** – a Jewish holiday celebrating the miracle of lights

**Christmas** – a Christian holiday celebrating the birth of Jesus Christ

**chunni** – head covering for women and girls

**dal** – lentils (a type of bean)

**Divali/Diwali** – the Indian Festival of Lights celebrated by both Sikhs and Hindus

**Gurdwara** – a place of prayer, temple

**Hindu** – a person who practices the Hindu religion

**Kwanzaa** – an African American holiday celebrating culture and heritage

**langar** – lunch

**mehndi** – designs made by henna dyes that are put on palms of the hands or the feet

**Moslem** – also Muslim, a person who practices the Moslem religion

**paratha** – a type of Indian bread

**Posadas** – a Catholic holiday celebrating the journey of Mary and Joseph on the night Jesus was born

**turban** – a cloth worn wrapped around the head by men and boys

**salwar kammez** - a long dress-like top over pants worn by women and girls

**Sikh** – a person who practices the Sikh religion
Activity Goals

- To understand the underlying theme and determine the emotions of the characters of Dhiann's story and The Boy With Long Hair.
- To write descriptive paragraphs that develops into a story.

Setting the Context:

Read Dhiann's story and the storybook, The Boy With Long Hair. Using their respective stories, discuss the cultural differences that Dhiann and the boy experienced at school. Dhiann was homesick, and like having to sing Christmas songs when she didn’t celebrate the holiday, the boy knew his hairstyle made him different.

Activity Instructions:

Class Discussion Topics and Journal Writing

1. First Day – This Year
Read The Boy With Long Hair to the students. Ask them to remember back to the first day of class this school year. What were they excited about? What did they worry or think about? How did they feel? Were they scared or nervous? Did they know the name of their teacher or the other kids in class? Have them write about their first day in class.

2. First Day – New Country
Now ask the students to pretend they are the "new kids" in a school in a different country. Have them imagine what it would be like to not understand everyone, to dress differently, eat different foods and miss home. How would they feel when people looked at them or teased them? What would they wish they could bring to school from home so that they wouldn’t miss home? What would they miss about their old school in California? Have them write a journal entry about their “first week” at school in a different country. If the student moved to the U.S. recently, have them write about their real experiences.
3. First Day – Next Year
Next, have the student think about next year and write a journal entry. What do they wonder about their new teacher, classroom, or classmates? Do they know what they will learn in this new grade? What did they learn this year? Do they think next year will be any different? How so? What are they excited about? What are they scared or worried about?

4. Compare and Contrast
Have them compare and contrast all three journal entries. Did they feel the same or different? What were the things they worried about? Were excited about? What does this teach them about how they should treat other people, including new classmates? Do they feel more empathetic? If they were new to a school, what would they want their classmates to do for them? What things can they do to be welcoming to new students? What are ways for them to be nice to their current classmates?
Lesson Plans

Activity Goals

- To gain an understanding of daily life in India through visual images.
- To identify and describe characters and a plot.

Setting the Context:

Murals are stories told through a painting. The history of murals can be traced back to Paleolithic cave paintings. Early murals were a product of the community, depicted daily life and were meant to evoke the viewer. They allowed even an illiterate view to understand the story and messages.

Activity Instructions:

After reading Dhiann’s story to the class, allow the students to examine the objects and murals.

These murals depict daily life in India. Ask the students to pick one of the images and pretend they are someone in the mural. Have them write a short story about the painting. Who are they in the painting? What are they doing? Who are they with? Where are they? What are they wearing? How do they and the people around them feel? Use the vocabulary below as a starting point.

Vocabulary:

- **chunni** – head covering for women and girls
- **dal** – lentils (a type of bean)
- **mehndi** – designs made by henna dyes that are put on palms of the hands or the feet
- **turban** – a cloth worn wrapped around the head by men and boys
- **salwar kammez** - a long dress-like top worn over pants by women and girls
3 – Henna Tattoos

Lesson Plans

Activity Goals

- To create artwork based on observations of objects and everyday life.
- To understand the use of art in cultural events and celebrations.

Setting the Context:

Read Dhiann’s story. To get ready for her cousin Amanpal’s wedding, she and her mom had their own mehndi party. For weddings, members of the wedding party as well as other girl and women guests dye their hands and feet with henna designs.

Mehndi are designs made by henna dyes that are put on hands and feet. Henna is a temporary reddish brown dye made from dried leaves or berries from the *Lawsonia inermis* plant. Henna is traditionally used by Indian, Pakistani and Persian women to create temporary hand and feet decorations. These “tattoos” generally last about a week.

Materials Needed

- White paper
- Pencil
- Brown markers

Activity Instructions

1. Hand each student a blank sheet of paper
2. Have them trace their hands
3. Design prints in brown marker or crayon inside the traced lines.
Lesson Plans

People: Dhiann Kaur
Classroom Kit: Immigration Discovery Kit

3 – Henna Tattoos
Storybook Summary - Dhiann Kaur

Boy with the Long Hair
By Pushpinder Singh
The Sikh Foundation, 1999

Boy with the Long Hair is a sensitive look at cultural difference as experienced by a young boy. The main character is new to school in the United States where he is having difficulty fitting in because he wears a patka (turban for boys). He reflects on his old school and misses his home. The students in his new school wonder about what he is wearing and he feels self-conscious. Eventually he decides to speak up for himself and tells them that he is just like them – as everyone “smiles in the same language.” He talks to them about his culture and religion and describes his patka and hair.

This coloring book is a wonderful way to show that everyone is the same, no matter where they come from, what language they speak, or what they wear.

Discussion Topics

- There are many types of cultural differences (clothing is one)
- What traditions do people bring with them to their new home, what traditions are changed or left behind
- Having the courage to talk about yourself and where you come from, having pride in your heritage
- The Crossroads child Dhiann Kaur also deals with cultural difference. How does she handle it?
Aaron Takhiro Tumbull

An American Boy of Mixed Ancestry (composite)
Today
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Storybook Summary
Teacher Introduction

The story of Aaron Takehiro Trumbull is based on the experiences of many children of mixed ancestry. The Hayward area is highly diverse, with dozens of languages spoken in schools and neighborhoods. There are restaurants and shops throughout the community reflecting all the different immigrant groups that have come here over the decades and there are new immigrants moving here all the time.

But in addition to cultural diversity within the community itself, there is also diversity within families. This area has a high percentage of people whose families are made up of distinct ethnic and cultural groups. The city of Hayward itself is ranked 3rd in the nation for people who listed themselves as having mixed ancestry on the 2000 US Census. People from very different backgrounds are marrying and having families, more commonly today than ever.

The story of Aaron was researched and written by Leah Aguilera, who teaches 2nd grade at Independent Elementary in Castro Valley. Leah herself has mixed ancestry. She has a background in Ethnic Studies and has taught children of all backgrounds for seven years. Her own experiences as a person of mixed heritage have contributed to her understanding of the complexities surrounding multi-cultural families.

Such diversity in our community presents opportunities and challenges for educators in the classroom. We hope the story of Aaron will offer a springboard for you to discuss heritage and diversity in your classroom. The resource list here provides several good sources on teaching about immigration and cultural diversity.
Hi, my name is Aaron Takehiro Trumbull. I live with my family in Castro Valley, California.

I like to ride my bike, play sports, video games, and often like to read when my video game time runs out. I think I am the same height and weight as the other boys I play with. I have dark brown hair and brown eyes. My dad says my big smile reminds him of my mom. My skin color is a little darker than some of my friends but a little lighter than my friend Alex. In fact, I am a lot like all my friends here in Castro Valley, except Mom says I am special, too.

When I really think about it, I guess I know that I am different in some ways. Mom says there are a lot of things about me that make me unique and that I have special things I can share. I used to think that meant I was going to be a super baseball star or the fastest runner in my town, but as I get older I know she meant it in other ways. Most of my real differences have to do with my family, and where my family came from.

My Family

I live with my mom, dad, and my older sister Amy. My mom’s name is Rieko and my dad’s name is Michael. I also have a dog named Mochi. She is a Black Labrador retriever. Castro Valley is the only place I really remember growing up, but my mom told me that it doesn’t really explain the whole story of where I came from. To do that, I have to understand where she and dad are from.

My Mom is from a small town in Japan and my Dad is from New York. Both places are extremely far apart in the world and in different countries. Even though Dad says New York is like living in a different country from the rest of America, I know it was nothing like the place where my mom came from.

Sometimes we look at our pictures of Japan and talk about the differences. There are pictures of people wearing different clothes than people here in California. They look like nice, happy people. Although in some of the older pictures, my relatives rarely smile. Even though they aren’t always smiling mom says they are thinking good thoughts for each other. I also saw pictures of people selling fish and vegetables in huge markets and rolling green hills with mist near the bottom. The most funny thing to me are the pictures of my Mom very young and riding a bicycle. There are several pictures like
that. She says that a bike is the most common way to get from place to place. Japan looks very beautiful to me.

My Dad has old pictures of him in New York also. There are pictures of him with my Grandma and Grandpa at the Statue of Liberty and camping at a National Park. The people look different than the people in the pictures from Japan. They look happy, too, but I always see cars in these pictures. A big difference I can tell is that my dad grew up with many more cars than my mom did. Dad says they traveled a lot and the easiest way for them was by having a station wagon to hold his brothers and sisters.

Mom and Dad met in college at Berkeley, California. They both went to the University to study. Mom says they feel in love and decided to get married. They got an apartment in Berkeley and lived there for a while with no furniture but went to restaurants almost every night. Then she jumps over the next part and just says me and my sister came into their lives. She told me that she and my Dad moved to Castro Valley so that we could live in a great town with good schools.

Of Two Worlds

I enjoy knowing a lot about America and Japan. To me, there are some really cool things about being both Japanese and American. I can even speak English and Japanese. I learned Japanese from my Mom because she reads books to us in Japanese. She also plays movies for us in Japanese. Sometimes I don’t even realize that I am listening to a different language than English because I understand them both so well. My Dad reads to us in English.

I mostly speak English at home. I think it is because all my friends only understand English so I use it everyday. I am learning Korean from my friend Seung, but I just know a few words.

Even though I know it is cool to be Japanese and American, I have found out that there are some things that bother me, too. Sometimes people just like to call me Japanese. Sometimes they think I just came from Japan. Sometimes they just think I am from other places I don’t know much about, like China or Korea. It bothers me because I know I was born here. It also bothers me a little, because they don’t ask questions.

Sometimes they do ask questions and forget anyway. It makes me sad sometimes, because I found out some people will just see me however they want to and don’t change their mind even after I tell them about my family.
Sometimes I get nervous around other families because we all look a little different. My mom speaks English with an accent and looks a little different from other moms. Nobody has really ever been mean and usually everyone makes us feel welcome, but I sometimes wonder if they are really nice people or just acting that way.

But Mom has taught me to be proud about being American and Japanese. She says there are many things to be proud of. Most of all, I have found out that it is ok to be myself. Our family has had several discussions about how cool it is to have two cultures in the family.

**World Travels**

Every year, I get to go back East and visit my grandparents, Grandma and Grandpa Trumbull. I usually go during November, when the leaves on the trees are gold, yellow and red. We fly into New York City and take a train to their house. When we get there, Grandpa Trumbull likes to show us where our Dad played baseball as a kid. I play baseball in Castro Valley. Grandpa Trumbull even shows us Dad’s old baseball mitt. It looks old. It makes me feel very American. Grandpa says that Baseball is an American pastime, and I tell him about my favorite ball player, Ichiro Suzuki. Then Grandpa laughs and messes up my hair.

Every year, my family also flies to Japan. We usually go during the summer when I do not have school. This year, my sister and I got to go to my cousin’s school for a few days as visitors. It was a lot of fun. At first, I was a little nervous to speak Japanese, but quickly I figured it was the only way I was going to get to know people. I thought I would forget some words and say them in English, but I didn’t and made friends.

**Life in Castro Valley**

I am in the fourth grade and my sister is in middle school. She is almost a teenager and changes get her mood a lot. Mostly though she is really nice to me. She likes to talk on the phone a lot and goes to see new movies every week.

I like my school. Some of my friends in school like to play Yu Gi Oh cards with me, because I can pronounce all the characters. They think I sound cool and I think it is cool that there are Japanese words on the cards.

My teacher loves it when I bring sushi for the whole class to eat. Some of the other students have brought new foods for me to try, like pupusas and samosas. In my class, there are other students who have parents that are from different countries. Between all
the students in my class, we can speak 6 different languages. My teacher can only speak English. Of course, in class we all speak English.

At home everything looks just like all my friends’ houses. We have a TV, stereo, computer, couches, dining table, and our own bedrooms. There are a couple of small differences that I have noticed. For example, we have to take our shoes off before going past the main hallway in our house. I have found out that it isn’t just because we are Japanese, but my mom is pretty strict about it. We also have art in our house with Japanese writing on it.

My mom is a great cook, too! She can cook great food like miso, noodles, rice, and small dumplings called gyoza. But she also cooks good hamburgers. She can also make my favorite, macaroni and cheese.

I think Castro Valley is a great place to live. On Tuesday night at Pyzanno’s Pizza in Castro Valley all kids can eat free, and after dinner, my sister and I get a big ball of pizza dough to take home. Pyzanno’s has the best pizza in Castro Valley and is fun because there are video games to play in the back.

Sometimes on the weekend we go to Golfland for a game of Pee Wee golf or we go see a movie at the Chabot Theater. Castro Valley is also cool, because it is close to other places we visit, like San Francisco, Oakland and Berkeley. It also has a Bart Station here so it is easy to get to the Oakland Coliseum to watch the A’s. Maybe Ichiro Suzuki will be there, he plays for the Seattle Mariners. But really he is from Japan.

**Back to School**

It looks like it is going to be another warm day today. The summer is almost over and the new school year is coming up fast. Mom says that I have gotten used to sleeping in late even though she has kept me busy going to different summer camps. One week was baseball camp. Another week was computer camp. This week is soccer, I think. It’s already 8:00 am, but I feel like I could sleep another hour.

Mom has just come into my room to check on me again. I guess I am not moving as fast as she wants me to. I’ll just put on my soccer clothes and head downstairs to eat breakfast. In the mirror I think I look just like so many people I know. My clothes match every kid I see. A blue t-shirt, black soccer shorts that hang almost to my knees and colorful socks that look bulky over my shin guards. My hair is short and messy on top.
I have figured out how to be a good friend and I blend well with all the kids I know. And yet in the mirror, I can see my small differences, too. I know my facial features are a little different. I know I am both American and Japanese. Not just one or the other. I know that sometimes people may not understand who I am, but I think it is more important that I understand.

As I look in the mirror, I feel special and proud. I know I have opportunities, because my parents have tried hard to make sure I have chances to do well. I know I have a lot of friends that accept me for who I am. I know I am a person that has a lot to offer. But most of all, I know that I am loved.

So off I go to practice. I hope it's cool today.

See Ya!

Aaron Takehiro Trumbull
Setting the Context:

Sometimes Aaron feels different, because his parents are from distant places – New York and Japan. He doesn’t want people to look at him and think he’s just Japanese. He is proud of and identifies with both sides of his family. Aaron is more than just his heritage; he is good at playing baseball and can get to really high levels on his Xbox games. He feels fortunate to have a lot of friends that accept him as he is. He is a person that has a lot to offer.

Activity Instructions:

Just like Aaron, everyone in the classroom is unique, with his/her own heritage, background, skills and interests. Use the following sheet to create a diversity chart. Have the students write their name in the center circle. In the surrounding circles, have them write words that they identify themselves with. See Aaron’s chart below.

Some words to use:

- Buddhist
- Jewish
- boy
- girl
- student
- 3rd grader
- soccer player
- big brother
- little brother
- big sister
- little sister
- piano player
- dancer
- singer
- video game expert
- girl scout
- boy scout
- cookie baker
Lesson Plans

People: Aaron Takehiro Trumball

Classroom Kit: Immigration Discovery Kit

1 – Diversity Chart

Diversity Chart for Aaron:

- Little brother
- Good book reader
- Computer Player
- Soccer Player
- Dog Walker
- Japanese-American
- Skateboarder
- Baseball Player
- Xbox Expert
- Son
- Bike Rider
- Grandson
Lesson Plans

People: Aaron Takehiro Trumball
Classroom Kit: Immigration Discovery Kit

1 – Diversity Chart

Diversity Chart
Activity Goals

- To connect and relate prior experiences, insights, and ideas to characters in written text.
- To write brief narratives describing prior experiences.

Activity Instructions:

Although Aaron’s story is a composite of a modern day boy, his life is probably not that different from your students. Make your classroom kit using memorabilia from students’ lives. Have them share their own stories and personal artifacts and present them to the class. Invite them to write a story about their own lives.

Stories should discuss:

- Any languages they speak
- Immigration or traveling
- Family and homelife
- School and after-school activities
- Chores and homework
- Games, toys or sports
- Special holidays or family traditions

Objects to include:

- Musical instrument
- Favorite songs or albums
- Storybooks
- Clothing
- Learning or working tool
- Cultural object
- Photographs
- Any other documents – newspaper articles, maps, artwork
Instruction for Teachers

Lesson Plans

People: Aaron Takehiro Trumball
Classroom Kit: Immigration Discovery Kit

2 – Be a Crossroads Kid

Using the bags to get to know each other.

Have each child put his/her story, objects, and photographs in a paper bag. Collect all the bags, then mix them up and hand them back randomly to the students. Have each child present his/her bag to the class. First have them hold up the objects and guess what they are. Can they guess who the person is by these objects? Next, have them read the story out loud. Can the class guess who it is?

After sharing, don’t forget to have them decorate and label their bag. You can refer to these personal exhibits throughout the year when holidays, birthdays, and other special events occur.
Storybook Summary - *Aaron Takehiro Trumbull How My Parents Learned to Eat*

By Ina R. Friedman, Illustrated by Allen Say
Houghton Mifflin, 1984

For the main character in this story, eating with both chopsticks and a fork is natural. This is because he comes from a family of mixed origin. His American father was stationed in Japan where he met his mother. Father was very shy about their cultural differences and never thought he could overcome them and learn to use chopsticks. A cute twist to the story is that his mother, who was also shy about learning to use a fork, ends up learning how to use western utensils from a British man. When the couple finally meets for a meal, she is very proud to show off her fork skills. But father is surprised that she uses them differently from him – like the British! In the end they have a good laugh. This story is shared with their son.

**Discussion Topics**

- Different types of cultural differences
- Food is important in all cultures and many times becomes the way people bond
- Challenges and rewards of being of mixed origins
- Pride and positive attitudes about being from two cultures
- The Crossroads child Aaron Takehiro Trumbull also straddles these two cultures – how does he feel about this?