

EXPLORING CHILDHOOD/MODULE THREE: FAMILY AND SOCIETY

# Family and Society

**Teacher's Guide**  
**Part Three: *Children in Society***

**Including a  
Workshop for Teachers**

experimental edition

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**Including a**  
**Workshop for Teachers**

**EXPLORING CHILDHOOD/Experimental Edition**  
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Suggested Teaching Schedule . . . . . Overleaf



# ONE TEACHER'S PLAN FOR "CHILDREN IN SOCIETY"--24 one-hour classes.

(Page numbers refer to this guide.)

Organizing Question: What opportunities and limitations does America provide for children?

Class 1: Use "Children's Tracks," do first three listing activities (p. 4), pass documents around, add to lists, break into small groups, each with one document, report to class.

Class 2: Discuss in small groups, each with one document: What benefits and opportunities does this agency offer children? Report to class. Exchange documents and compare responses. Assign collecting of documents from community agencies (p. 6).

Organizing Question: How does a culture provide for its children?

Class 3: Read kibbutz material (p. 6-9, student booklet), discuss students' "ideal society" (p.12), view film, "Young Children on the Kibbutz."

Organizing Question: How does a society affect the conditions in which a family rears a child?

Classes 4 & 5: View and take notes on "Young Children on the Kibbutz" (p.9, student booklet), compare values in film with American values.

Class 6: Discuss questions in student booklet, p. 9-11, play and discuss Commentaries record, Side 2, Bands 5-6.

Class 7: Using documents collected in community and "Children's Tracks," discuss in groups: What children's needs is each institution addressing? How might societies which do not keep many records serve similar needs?

Class 8: Free reading in "Childhood Memories." In small groups, describe effect on children of their larger society and their encounters with another culture (see questions 12, 13 and 15, *Family and Society Teacher Guide, Part One*, p. 99). What similar experiences have students had?

Class 9: Invite speaker or show film on African village life (p.19).

Class 10: Read, look at photographs, and discuss "The Ibos Cope with a Crisis" (student booklet, p.12), do "Activity: Offering Help in Another Culture" (p.21).

Class 11: Use "Looking Back at Home" (student booklet, p. 16), and "Children's Tracks" grouping activity, p. 4.

Class 12: Use Guideline #6, "Share What You Have Learned" (*The Inquirer*, p. 6).

Class 13: Collect documents from school and fieldsite (p.6), read "Children's Tracks" (student booklet, p. 2) and Diane Divoky article (p. 8), do activities in "Children in Society"

Class 14: Share fieldsite experiences ("Helping Skills," "Analyzing Problems and Dealing with Them," *Working with Children Teacher Guide*, p. 75).

Organizing Question: What role has society played in what I am like?

Class 15: Do metaphor activity (#1, p.29), read some "Views of Some Young People" (student booklet, p.19), write own statements. Start individual evaluation conferences.

Class 16: View and discuss "Girl of My Parents" (p.25), have students interview each other (tape record), write again, using ideas from interviews and introducing materials and procedures for possible photo essays, films, video tapes, collages, etc. (p.31). Continue individual conferences.

Class 17: Use Guideline #6, "Share What You Have Learned" (*The Inquirer*, p. 6).

Class 18: Read more from "Views of Some Young People," do "I'm the One Who..." activity (#5, p.30), allot work time on student writing or projects (p. 28). Continue individual conferences.

Class 19: Listen to "Memories of Adolescence," discuss questions (p.24) in small groups, each group with one "Childhood Memories" booklet, reporting and perhaps switching groups after each question; allot work time on projects if time.

Class 20: Do "Ideal Me" exercise (p.30), give class work time for projects, *Inquirer* reports, or using the "Follow Up Form" (*The Inquirer*, p. 7). Continue individual conferences.

Organizing Question: How can I influence society's values about childrearing?

Class 21: Have final presentation and discussion of *Inquirer* projects, discuss Guideline #7, "Put Your Results to Use" (*The Inquirer*, p. 7).

Class 22: Share fieldsite experiences. Look at "Fieldsite Previews" (*Getting Involved*, pp. 16-30), choose a preview like an experience students have had. How have students' perceptions about how to work with children changed since the beginning of the year?

Class 23: How have I grown through my work in the course? Present "Self and Society" projects.

Class 24: Review the films, "Helping Is...", "Story-time," "Water Tricks," or "Little Blocks." How have students' views about their roles with children grown or changed?



# Overview

*Children in Society*, Unit III of the module *Family and Society*, looks at the role of the larger society in the socialization of children. It examines the provision of models and resources for children, and the ways values are transmitted to children.

The student booklet is divided into two major portions: (1) "A Society Provides for Its Children," as a way of looking at American society from a fresh perspective, studies examples of the way two societies, an Israeli kibbutz and the Ibo people of Africa, provide for children; and (2) "Self and Society," which presents teenagers' statements reflecting some socializing forces in their lives, and invites students to engage in similar reflections on their own life experience. The record "Memories of Adolescence" is also intended for use here.

An accompanying piece of material, *Children's Tracks*, is discussed in the beginning of the student booklet, and should serve to suggest to students the range and significance of institutions in our society concerned with children. Two other pieces of material were introduced at the beginning of the module, *The Inquirer* and a group of booklets which are collectively titled "Childhood Memories." The "Child-

hood Memories" booklets will provide rich material for considering the interactions between the particular children who grew up to write these reminiscences and the particular social institutions which surrounded them.

## Contents

Subject Matter of Unit:

The role of the larger society in providing resources for children, giving messages about the society's values and expectations.



Children's Tracks

6

**Societies Provide for Children**

Kibbutz Childrearing

The Ibos Cope With a Crisis

Looking Back at Home

19

**Self and Society**

Views of Some Young People



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Community research projects, done in connection with *The Inquirer*, should be presented to the class at this time (see Guideline 6, "Share What You Have Learned," p. 6 in *The Inquirer*) and evaluated (see "Follow-up Form," p. 7 in *The Inquirer*). Students can compare the results of their projects with information in *Children's Tracks*. They can also consider what further steps they might take as an outgrowth of their project (see Guideline 7, "Put Your Results to Use," p. 7 of *The Inquirer*).

The questions raised in *Children in Society*, together with information gathered for *Inquirer* projects, should help students begin to explore the function and make-up of institutions affecting children.

Having considered their own values about how society can best meet the needs of children, students may be better prepared as adults to use the resources available in society and to take a role in making decisions that will affect the kinds of resources their society provides for the care of children.

track (trak), *n.* marks left behind, a trace that shows that someone was there.

# Children's Tracks

Scientists have long studied tracks as a way of finding out about a species and its environment. As children grow up, they leave many kinds of tracks. The records and documents a society produces about its children provide a rich source of evidence about the interaction between children and their society.

The minute Maurice was born, he was on record. Within a few weeks, dozens of facts about him had been filed and several organizations had made note of his life—the hospital and its staff, his parents' health insurance company, the state and federal governments, the baby-food and diaper makers. Soon a newspaper, a church, and even a hospital photographer had welcomed him. A new member of his society, he was already leaving his tracks as a consumer, patient, client, citizen, statistic, and tax deduction.

By the time Maurice entered first grade, he had attended a day care center where records were kept on his attendance, aptitude, health, and behavior. His center was regulated by state and federal regulations. He had used public facilities like a library and a clinic. Maurice's tracks were to be found in files, in drawers, and on charts. Each of Maurice's tracks made some mark on his society.

We can examine this kind of "children's tracks" for evidence of how a society defines the needs and interests of its children and their caregivers, and tries to respond to them.

## school records

Consider one familiar set of "tracks": school records. What does a report card tell you about what the school considers its role to be in helping parents raise their children? Examine each of the following preschool and first-grade reports for clues about how each of these institutions views the children it serves, and in what directions it intends to affect them. The first two are from nursery schools. The second two are from first grade.

### activity

Working in groups of four, each of you choose a different one of these reports and make up a set of marks or comments for another child. Think of a child who is very different from the child written about in the report you chose. You could make the marks or comments about an imaginary child, or you could make them for a child you know, perhaps at your field site.

Read your new report to your group, and give your ideas about these three questions:

- How do you think that the form itself affected what you said about the child?
- If this report had been "for real," how might it have affected your work with that child?
- How might it have affected a parent who received it?

As a class, discuss how the preschool reports differ from the primary school reports and how they are alike.

The image shows several pages of handwritten school reports and activity sheets. The top page is a report for Maurice, dated June 19, 1961, with a list of 17 numbered observations. The middle page is a report for Charles I, dated August 1961, with a list of 17 numbered observations. The bottom page is a report for Alison S., dated August 1961, with a list of 17 numbered observations. To the right of these reports are two activity sheets: one for 'WORK HABITS' and one for 'SOCIAL TRAITS', both featuring grids for recording observations.

# Children's Tracks

**Purposes:** To help students think about a society's role in providing resources for children.

To consider how a society gathers information about children, and to consider how information kept about children can be helpful or harmful, used or misused.

To look at the channels and agents through which society affects children.

To consider what resources are offered to which children.

To discover ways students themselves can act on concern for children.

**Time:** 1-3 classes.

**Materials:** *Children's Tracks* sheet (meant to be cut apart immediately rather than posted); *Children in Society*, pp. 2-5 ;

newspapers, magazines, scissors, paper, glue, for collecting and sorting new data; folders or manila envelopes for storing documents.

The documents and forms in *Children's Tracks* are a way of giving students a sense of the range of social institutions that affect children. The data have been selected to represent interactions which occur between children and society. These pieces, and other data students have gathered on their own, can be the focus of class activities and discussion. They can be handled in small groups, and/or individual students can use them for self-directed study, using the questions and activities suggested on the back of each piece for direction, if needed.

The documents can be used to help students recall experiences from their own childhood and from fieldsites. They may also prompt students to search for more information. But the pieces do not require



other information or experience to be useful. Use of these pieces should stress inquiry rather than a search for consensus. With questions such as "Do records insure citizens' health and welfare, or intrude on their privacy?" students should be encouraged to weigh the evidence and debate the issues without feeling that there is a right answer waiting to be revealed.

Teachers can help students use the documents to explore society's provision of resources and the gathering and use of information about children by sometimes pointing to evidence students may be missing, and sometimes raising questions that will provoke students' own inquiry. For example:

What about the line on the day care application (Sheet 11) that asks the parent if the child has "any emotional disturbances or physical handicaps"?

Who might need such information and why?

How will it help to serve a child?

What problems could it create?

The information on the backs of the sheets includes a description of the material, thought questions and debate questions, questions about students' own experiences with children, and some suggested activities and places to go for more information. In addition to activities suggested on the sheets, the following activities are suggested for class work. You and the class may have additional ideas for using the documents or collecting and displaying your own.

#### ACTIVITIES

1. These activities might be done before passing out the documents for student perusal. The lists can then be added to after students have taken a class period to pass around and examine the documentary sheets in *Children's Tracks*. Or the lists could be started after students have used the *Children's Tracks* forms and articles.

<p>4 Children's Tracks</p> <p>As a class, survey the kinds of reports that are made about children at your field-sites. Who sees them? What purposes do they serve? (If possible, bring some examples of the forms or the reports to class.) You might invent a preschool or primary school report you would like to see used. What purposes would you use it for?</p> <p><b>Barry's Case</b></p> <p>In creating your own ideal report form, you may have thought about other uses agencies and groups make of written forms besides communicating to parents. Here is a psychiatrist's account* of several ways in which a boy's early school records were used.</p> <p>Barry Glass was a fifteen-year-old high school student arrested for stealing a car; most of the charges were dropped since the car was the family's. But they still had him charged with driving without a license. He'd driven his dad's car into a local cemetery where he and three other boys sat around sharing a six-pack of beer one of them had taken from his family's refrigerator. They were pretending to be drunk and giving speeches standing on top of tombstones when the police arrived. The other three boys ran away, leaving Barry with his father's car. The police didn't press for a drunk-and-disorderly charge because only four beer cans had been opened and most were still more than half full.</p> <p>Barry became very upset after he was arrested and began to cry in the car. The officer who took him home had planned to tell Mr. Glass to pick up the car and forget the whole thing, but Barry was shaking so badly the officer suggested the boy be brought in and evaluated.</p> <p>Barry's school records hadn't arrived in time for me to read before my first interview with him. Barry told me his story, and I told him that I didn't find it so unusual.</p> <p>"Why were you so upset, Barry?"</p> <p>*Excerpted from David S. Viscott, M.D., <i>The Making of a Psychiatrist</i>. New York: Arbor House, Inc., 1972.</p> <p>"I just felt that I'd catch real hell at home. I know I've let my father down. And now look at me. I'm here with a head shrinker. That means I'm crazy, doesn't it?"</p> <p>Barry was shy and down on himself. He had a good vocabulary that he used correctly. He just seemed very unsure of himself, very convinced he was a disappointment to his family.</p> <p>"Look," he said at one point. "I know I'm not as bright as the average person but that doesn't mean I don't have any rights."</p> <p>"What do you mean, you're not as bright as the average person?"</p> <p>"Everyone knows I'm not."</p> <p>"You're brighter than average." I'd felt that earlier in the interview when he had said something that seemed especially insightful to me. "Really, you have a good head. You just seem terribly unsure of yourself, but there's no question that you're OK."</p> <p>Barry lit up. We talked for another half hour. I told him that I couldn't find anything wrong with him except his putting himself down all the time, and asked him if he would like to talk about that again. I left it up to him. He thought he might. In my report I described him as an insecure young man who was easily supported by praise and esteem and needed reassurance. I said it might be useful to have the social worker see the parents. I also suggested that he was not to be considered delinquent.</p> <p>Two days later Grigsby came storming into my office, demanding to see me. "Did you write this?"</p> <p>"Yes, what's wrong?"</p> <p>"What's wrong? Your incompetence is what's wrong. You sat down with this kid for one lousy hour and decided that he was normal and sent him away."</p> <p>"Yes, I thought he was upset about his image but could be easily reassured. I'll probably see him again to help in that. He didn't appear pathological to me."</p> <p>"You didn't bother to review his school report?"</p> <p>"It wasn't there when I saw him. . . . I felt the kid was normal in most respects and told him so."</p>	<p>Children's Tracks 5</p> <p>"You told him that? . . . Look at these," he said, handing me the school records. I read them quickly.</p> <p>Barry Glass was in special classes in school although he was friendly with boys his own age, which is not the usual situation with retarded kids. His IQ was given at 76 and 73 on two tests taken in the first and second grade, but never again repeated. School IQ tests aren't terribly reliable. Barry did poorly throughout school and had been in special classes since the third grade. His work in special classes was no better than his work in regular classes.</p> <p>"You still think he's normal?" Grigsby grabbed back the report. "What about these IQ tests?"</p> <p>"They're wrong," I said. "This kid has at least a normal IQ and he belongs in regular class. . . ."</p> <p>"You review this." Grigsby jabbed the report at me. "You tell me that this kid is normal, in the face of all these reports, and expect me to believe you. Read this, then rewrite your report. Start acting like a professional." . . .</p> <p>I walked into my office . . . and read the school report in detail. Apparently when Barry was in the first and second grades he had had severe allergies and couldn't work well in school, I guessed he was taking antihistamines. That would slow anyone down. The chart didn't mention that fact, but I was willing to bet on it. He was tested early in the fall and again in the latter part of May, the two worst times for allergy sufferers. Each time he did poorly. Somehow, although his work quality stayed poor, he seemed to maintain an achievement level that was higher than the other children in his special class. At the same time, he always seemed a year behind other kids his age in regular class. Retarded kids don't do that. Each year they fall more and more behind. Also, he was captain of the junior varsity football team and co-captain of the baseball team. Retarded kids aren't usually looked up to by the kids in other classes. Barry was, if they had elected him captain and co-captain.</p> <p>I saw Barry again and asked his mother to come in with him. She told me that he had been taking antihistamines at the time of the</p> <p>IQ tests. OK, lucky guess! I told Barry that I believed it was all a big mistake and that he deserved a chance to straighten out the records. . . .</p> <p>Barry was tested. Overall, his IQ was 106, the bright side of normal. Barry was afraid of making mistakes. He probably could score higher. He saw each mistake as evidence he wouldn't do well. I could understand why.</p> <p><b>discussion activity</b></p> <p>Brainstorm all the kinds of records you can think of that a school might keep about children.</p> <ul style="list-style-type: none"> <li>• How might each kind of record help the society provide care and resources for children?</li> <li>• What problems can you imagine any of these records might pose for children or their parents?</li> </ul> <p><b>using the track pack</b></p> <p>Your work with children is affected by how society shapes a child's experience. The "Children's Tracks" package contains evidence that you can use to find out how some agencies view children and attempt to serve them. You can tell something about the values of our society, and its view of children and of its role in providing resources for them by examining these documents. You or your teacher should cut up the sheet of documents, then pass the items around the class and discuss them in small groups.</p> <p>Look for clues to the society's values in the ways children are described. Notice what characteristics are considered important, what opportunities are made available to children and what stumbling blocks are placed before them.</p> <p>Guide your exploration with these questions:</p> <ul style="list-style-type: none"> <li>• What characteristics of a child is this group or agency interested in? not interested in?</li> <li>• What children does it reach? How does it hope to affect them?</li> <li>• Who participates in the decisions which will affect the child?</li> </ul>
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a. List social roles played by children, as many as the class can think of. For example:

citizen	Aid to Dependent
client	Children recipient
consumer	tax deduction
pupil	pedestrian
audience member	patient
club member	laborer
passenger	alien
camper	plaintiff
foster child	ward
handicapped	traveler
religious school member	library member
	draftee

b. What social institutions are involved in each case the class has listed? Discuss and add these to the list. For example:

client	bank
consumer	stores
pupil	school
audience member	theater
club member	voluntary agency
passenger	public transportation
camper	camp
draftee	Armed Forces

c. How is the interaction of children with social institutions documented? For example:

records	statistics
photos	certification
applications	passports
forms	articles

Tell students that *Children's Tracks* is a collection of such documents, which they can use as evidence of the nature of the interaction between children and institutions.

2. List together all the ceremonies or celebrations children may observe or participate in. For example:

baptism	wedding
birthday	graduation
4th of July	election
funeral	Chanukah
confession	communion

What institutions support these experiences? Using relevant documents from the *Children's Tracks* sheets as evidence, discuss how a child might be affected by each of these experiences or what a child might be learning in connection with each of them. What values are transmitted by these occasions and how?

3. Divide the class into pairs or small groups, with one or more documents. Groups should examine the front of each piece carefully. Discuss the source, questions, and do the activities on the back of the piece. Report to the class from each group:

- Describe document
- Give gist of discussion, conclusions or questions raised by group
- Note new questions raised by group and perhaps write them on the back of the document
- Give results of activity

Give the same documents to new groups of students and compare the conclusions drawn by two groups.

4. Pass the documents around to each student. After everyone has seen each document, discuss a question, such as one of the following:

Who keeps records about children?

How do these records serve children?

What differences do records make? Do these differences help or hinder children?

What are some of the ways, good and bad, that social institutions influence children? (Remind students that, while a document may be representative of an institution's values and approaches, it cannot tell the whole story. Conclusions drawn here, therefore, must be limited to what can be seen in the document, realizing that there is more to the story.)



You might also use the questions at the close of the student material on *Children's Tracks* either as a focus for discussing all of the documents posted on the board, or as a focus for small group reports on individual documents.

What characteristics of a child is this group or agency interested in? not interested in?

What children does it reach? How does it hope to affect them?

Who participates in the decisions which will affect the child?

5. Or give each student one document, and ask them to discuss a question using that document as evidence. Questions might be:

What does it mean to a child if society has or does not have a specific document about him or her? Will having it or not having it be a problem?

How will this form serve to limit a child's opportunities and resources?

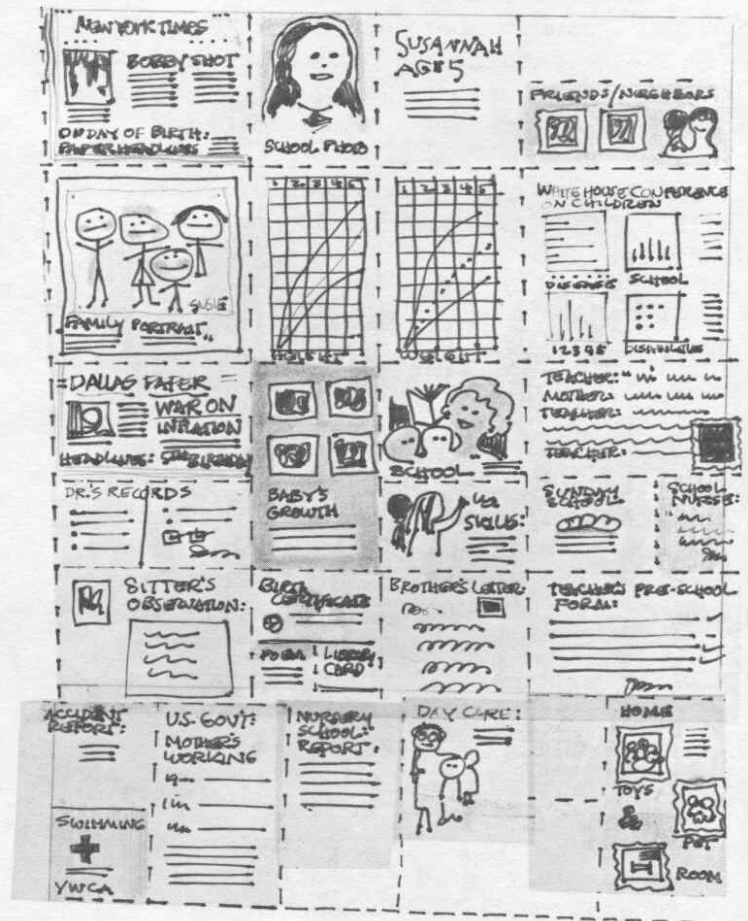
How will this form serve to increase a child's opportunities and resources?

What can you tell and not tell about a particular child from the information on this document? What does the information asked for tell about the values of the group responsible for making the document?

6. Students can search out and gather original documents, forms and articles about children. They might bring in personal filled-in forms of their own (or friends' or family's), or they might be able to obtain blank forms from the community. They can then assemble and re-assemble these forms on a bulletin board around a variety of themes, such as the following:

- A composite of separate documents from each student, which would be assembled as a portrait of the class as recorded by society.

- Two separate collections of students' records--one representing members of the class as they are now, one representing them as infants or small children.
- Children of a certain age (four years, six years).
- Children of a specific era (collecting from older relatives, looking up old newspapers and magazines, and library research can facilitate this assignment).
- Collections on boys and girls for comparison.
- As complete a collection as possible of one student's records (compare with "Maurice" example in *Children in Society*, p.2 ). What picture is given by these forms? What's included? What's missing?





- Extending the existing collection of documents with new data collected by students and annotated with source, questions raised and suggested activities.
- Many forms of one type--e.g., birth certificates, medical records, etc.-- which are then compared as to information asked for, assumptions made about children's needs and abilities, etc.
- All of the forms issued and used by your school or your fieldsite. You might help students by acquiring the school's permission for this collection to be made, or by actually gathering the documents yourself. Students might make a list of benefits and problems they see in the fact that the schools have this information. Debate: Should schools keep these records? If the school is willing, students could also look up their own records and discuss: Do you feel that the information collected reflects what you are like? How might this information help or harm you?

Students might compare their own thoughts on school records with the statements made by Diane Divoky in the article which begins on page 8 of this guide. That article can be read aloud to the class, if you wish.

7. Read the material on *Children's Tracks* in the student booklet *Children in Society*, doing the activity (p.2) and discussing the questions on the excerpt from *The Making of a Psychiatrist* (p.5). In examining the values reflected in the sample report cards, ask students what behavior the schools consider important (neatness, politeness, obedience, independence, verbal skill, etc.) and how the different expectations represented by different cards might affect children.

How long might children be affected by these records?

Would they affect all children in the same way?

What might be the difference in the effect of a card which grades from "A" to "E" and a card which only includes "Very Good" or "Satisfactory," with no place for "Excellent" or "Unsatisfactory"?

In gathering report forms fieldsites use, students might interview fieldsite teachers about the way the forms they use are made up and filled in, and the way the information is put to use. Students might also interview parents about what they learn from the report cards, what they say to their children about them, how they might like the cards changed, etc.

8. Remind students that many societies, past and present, take care of children without the use of records.

How do societies take care of children's needs without keeping data on children (or on people in general)?

Can students think of alternatives to elaborate record-keeping?

What advantages and disadvantages are there in having information on record?

Students might consider answers to one of these questions in small groups, then present their ideas to the class for discussion.

## CUMULATIVE RECORDS

### A Reading

*Although records are made about children usually in order to provide for their present needs and future health and happiness, some people have expressed concern over present record-keeping practices. In this reading, Diane Divoky reports some of these concerns arising from her study of record-keeping in schools across the country.*

It all started innocently enough back in the 1820s, when schools in New England began keeping registers of enrollment and attendance. In the 150-odd years since, the student record has grown to grotesque proportions. Like Frankenstein's monster, it now has the potential to destroy those it was created to protect.

Educators have constructed this monster in the name of efficiency and progress, adding a piece here and there, tinkering with new components, assuming all the while they were creating a manageable servant for school personnel. But what they failed to foresee was the swift development of modern communications technology and the widening employment of that technology by a social system increasingly bent on snooping.

The growth of the record into an all-inclusive dossier came in response to the increasing centralization and bureaucratization of schools. Another contributing factor was the emergence of education's ambitious goal of dealing with the "whole child."...

The ultimate mushrooming of records may have been reached in the massive New York City school system--largest in the nation. There, the records required or recommended for each child involve, if nothing else, a staggering amount of book work. A typical, rainbow-hued student dossier in New York carries:

- a buff-colored, cumulative, four-page record card that notes personal and social behavior, along with scholastic achievement, and is kept on file for 50 years;
- a blue or green test-data card on which all standardized test results and grade equivalents are kept, also for 50 years;
- a white, four-page, chronological reading record;
- a pupil's office card;
- an emergency home-contact card;
- a salmon-colored health record--one side for teachers, the other for the school nurse and doctor;
- a dental-check card;

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\*Diane Divoky, "Cumulative Records: Assault on Privacy," Learning Magazine, September 1973, pp. 18-19, 19-20, and 22.

- an audiometer screening test report;
- an articulation card, including teacher's recommendations for tracking in junior high school;
- a teachers' anecdotal file on student behavior;
- an office guidance record, comprised of counselors' evaluations of aptitude, behavior and personality characteristics;
- a Bureau of Child Guidance file that is regarded, though not always treated, as confidential, and includes reports to and from psychologists, psychiatrists, social workers, various public and private agencies, the courts and the police;
- and all disciplinary referral cards.

In New York and elsewhere, as the records began to contain more detailed and varied information, they took on lives of their own; they became, somehow, more trustworthy and permanent than the quixotic people they represented. Read the cumulative folder of a student--131 IQ, strong language skills, musical talent, loss of vision in one eye, permissive home--and then meet the child. If he doesn't come on bright, articulate, humming a little and self-assured in spite of a squint, something, one feels, must be wrong. And it's not likely the record will be blamed.

As the process of information collection in the schools snow-balled--a few more forms for the guidance department, a few more facts for state agencies, another set of teacher comments for a new tracking plan--almost no one stopped to weigh the implications of recording so much hard and soft data about children and their families. There was little thought given to development of clear policies and practices by which student and parental rights of privacy might be balanced against the needs of the school and other social agencies to know, or to guarantee, that material contained in records was accurate and pertinent.

Thus, by 1970, almost any government agent could walk into a school, flash a badge and send a clerk scurrying to produce a file containing the psychiatric and medical records of a former student. It was unlikely that the student would even know about the intrusion into his private life. A mother could be coolly informed that she had *no right* to see the records that resulted in her child being transferred to a class for the mentally retarded. A father attending a routine parent-teacher conference about his outgoing son could discover in the boy's anecdotal record comments that he was "strangely introspective" in the third grade, "unnaturally interested in girls" in the fifth, and had developed "peculiar political ideas" by the time he was 12--judgments that the father could neither retroactively challenge nor explain....



...The Russell Sage Foundation convened in 1969 a group of prominent educators, lawyers, and social scientists to consider the ethical and legal aspects of school record keeping and to develop guidelines for the collection, maintenance and dissemination of these records. The conference report began: "There are clear indications...that current practices of schools and school personnel relating to the collection, maintenance, use and dissemination of information about pupils threaten a desirable balance between the individual's right to privacy and the school's stated need to know." It pointed to these abuses:

- "Information about both pupils and their parents is often collected by schools without the informed consent of either children or their parents. Where consent is obtained for the collection of information for one purpose, the same information is often used subsequently for other purposes.
- "Pupils and parents typically have little, or, at best, incomplete knowledge of what information about them is contained in school records and what use is made of this information by the school.
- "Parental and pupil access to school records typically is limited by schools to the pupil's attendance and achievement record (including standardized achievement-test scores).
- "The secrecy with which school records usually are maintained makes difficult any systematic assessments of the accuracy of information contained therein. Formal procedures permitting parental or pupil challenges of allegedly erroneous information do not exist. An unverified allegation of misconduct may therefore...become part of a pupil's permanent record.
- "Procedures governing the periodic destruction of outdated or no longer useful information do not exist in most systems.
- "Within many school systems, few provisions are made to protect school records from examination by unauthorized school personnel.
- "Access to pupil records by non-school personnel and representatives of outside agencies is, for the most part, handled on an ad hoc basis. Formal policies governing access by law-enforcement officials, the courts, potential employers, colleges, researchers and others do not exist in most school systems.
- "Sensitive and intimate information collected in the course of teacher-pupil or counselor-pupil contacts is not protected from subpoena by formal authority in most states."

The report concluded that "these deficiencies in record-keeping policies...constitute a serious threat to individual privacy in the United States." It suggested guidelines for record keeping based on these principles: (1) No information should be collected about students without the informed consent of parents and, in some cases, the child. (2) Information should be classified so that only the basic minimum of data appears on the permanent record card, while the rest is periodically reviewed and, if appropriate, destroyed. (3) Schools should establish procedures to verify the accuracy of all data maintained in their pupil records. (4) Parents should have full access to their child's records, including the right to challenge the accuracy of the information found therein. (5) No agency or persons other than school personnel who deal directly with the child concerned should have access to pupil data without parental or pupil permission (except in the case of a subpoena)....

Perhaps the biggest problem faced by all concerned is the fact that we live today in a world of technologically recorded, maintained and communicated information. In 1968, the Phoenix, Arizona Union High School System introduced a cumulative record system that enabled any staff member to pick up any phone in his school, push a button, dial a code number, dictate comments about a student into a remote recorder and play back comments made by other staff members....Efficient, unquestionably. But what happens if a teacher calls in a comment at the end of a bad day and two weeks later regrets it, but the information has already made its way to the storage system? What if the typist misunderstands the dictation? What if the staffer dials a wrong number? The potential for abuse is staggering.

# Societies Provide for Children

**Purposes:** To consider examples of ways in which two societies, the kibbutz movement in Israel and the Ibo people in Nigeria, provide care for children.

To look at a unique childrearing resource, babysitting, as one way in which American society provides care for children.

**Time:** 6-8 classes.

**Materials:** *Children in Society*, pp. 16-17; film, "Young Children on the Kibbutz" (26 minutes).

**Plan Ahead:** If there is someone in your community who has traveled in Israel or Nigeria, invite him or her to speak to your class. A local library or consulate may also have films and books about Biafra, Nigeria, the Ibo, or Israel.

## Kibbutz Childrearing

The material on the kibbutz in the student book begins with the sentence, "Suppose you could arrange your life and surroundings exactly the way you wanted, in tune with your dream of an ideal society."

Before students read the introduction to kibbutz childrearing or see the film, read the sentence to them, and ask them to think about this idea.

Have they made plans with friends for trips, ways to spend the summer--plans that they have carried through; dreams they have contemplated? ways they want to live as adults?

What is their idea of an "ideal society"? Are they now living in an "ideal society"? If not, what would it take to make such a society work? Who would live there? What values should the society's members have? What values would students find it hard to live with? Would they include only certain ages, occupations? only one sex?

How would they like to raise their children--in what setting, with what kinds of routines, by whom? What reasons and goals lie behind their choices?



Students might like to discuss these questions, or they might prefer to think about them on an individual basis, making some notes in their journals.

## Film Viewing: "Young Children on the Kibbutz"

This film presents childrearing practices of the Israeli kibbutz movement. In these farming-industrial cooperative communities, where all members share in the work and products, children live, sleep and eat in a children's house and spend the late afternoon hours with their families. The film follows the children's day, from waking to bedtime. It allows students to consider the values, goals, and demands of growing up on a kibbutz.

Ask students to read the material in the student booklet on pages 6-9 to give them a little background information before the film is shown.

Before showing the film, find out what students already know about "kibbutzim" (the plural of kibbutz) that they can add

to the information in the introduction they have read. Also, before showing the film, allow time for students to comment about those features of kibbutz life about which they have unanswered questions. The film may answer some of these questions for them, especially questions about childrearing.

After viewing the film as a whole, allow students time to try to answer their own questions that they posed before seeing the film. Not all questions can be answered by the film or class discussion. If someone who has visited or lived on a kibbutz can arrange to visit the class, it would be very helpful.

Students might like to imagine themselves at the ages of the children in the film, and wonder how they would have felt living in the children's house, having their parents' full attention at least three or four hours every day, and having another caregiver responsible for them along with four or five other children for the rest of the day.

# Societies Provide for Children

A society's childrearing practices and the resources it provides to families may vary a great deal. Anyone trying to understand the variety of ways that societies have found to raise their children must take care not to judge other societies in terms of his or her own society's values. It is important to remember that the customs and practices of a particular society have evolved as responses to its own needs, resources, and history.

## Kibbutz Childrearing

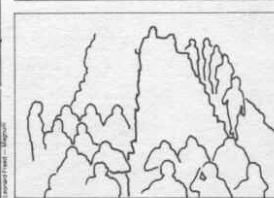
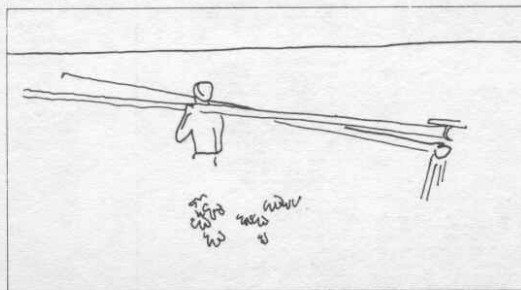
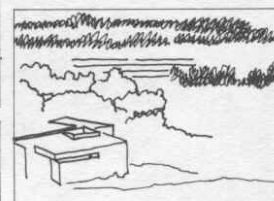
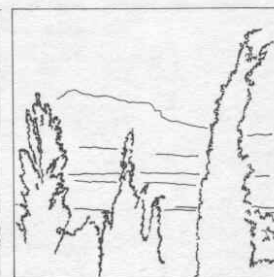
Suppose you could arrange your life and surroundings exactly the way you wanted, in tune with your dream of an ideal society. Such dreams have proven difficult to realize fully or to make lasting. But where they have lasted, they provide an exciting way of taking a fresh look at the role of society in children's upbringing.

The kibbutz movement in Israel has survived and grown. The original founders were young Jews who had grown up in Europe, in a social system that discriminated against them.

Early in this century they, like some other Jews, returned to Palestine, their biblical homeland, seeking freedom and the right to be proud of their identity.

Those who founded the kibbutzim had a special vision of how they wanted to live:

We had to use our brains to buy, now we would use our hands to give, and in our communities we would do away with money altogether. We would have among us neither masters nor paid servants but we would give ourselves freely to the soil



Or, by considering themselves as parents or as caregivers, how might they like the kibbutz child-care arrangement, and why?

In one class, the teacher asked the students to write down their reactions to the kind of childrearing depicted in the film. Most students felt that the parents didn't get to spend enough time with their children to be really intimate.

"...they only have four hours a day to meet their children. I don't think that's enough. If the kids live with their parents, they will get more understanding and knowing about their parents...."

If students have this reaction you might ask them to consider:

How many hours do you spend with your parents in which they devote their attention to you (and your brothers and sisters) only?

Do you want your parents sometimes to devote their full attention to you?

Why or why not?

Does the amount of attention your parents pay to children depend on the age of the child? Explain.

On the other hand students may uncritically assume that kibbutz childrearing is "the answer." If you find yourself hearing, "That's great, I wish I could have grown up on a kibbutz," or, "That's a better way of raising kids than ours," press students to articulate specifically the benefits they find in that system, then to think specifically also of what they would give up by changing to the kibbutz system. You could ask questions like:

Who comforted you when you had nightmares as a child? Who would have that role on a kibbutz? What difference might it make, if any?

Can you have the kibbutz system of raising children without adopting the whole system of cooperative living?

and to one another's needs. Thus nobody would have to be ambitious or to worry for himself or his family; the community would protect him, there would always be all the others to help him out. All our strength would go into the land, yet we would be strong in the face of sickness, difficulty or danger. Neither lacking nor possessing anything, we hoped in this way we would manage to have a just and peaceful life.

—A founder of the first kibbutz

These pioneer men and women struggled together to overcome the harsh conditions of building a home in the desert and to translate their ideals into a working system.

Kibbutz life is based on commitment to goals of absolute equality, unity, cooperation, and diligent work. Men and women are expected to live and work as equals, and the

possessions of the kibbutz (land, equipment, food, beds and books) are collectively owned.

From the first kibbutz, established in 1909, the movement has grown in Israel from twelve members to about 90,000 kibbutzniks (4 per cent of the Israeli population), living in 226 kibbutzim. Growth has meant change and adaptation, always with the attempt to fulfill the original goals. As children were born, one of the greatest challenges was to develop a way of raising them that would be consistent with these goals, and which would lead to the children's commitment to the values of the founding generations.

Although the 226 communities vary in national political outlook, they share fundamentally similar social goals, which are reflected in their childrearing arrangements.

Here is an American newspaper's explanation of those arrangements.

St. Paul Sunday Pioneer Press,  
Sixteen

April 8, 1973  
First Section

## Commune's Babies Parted From Family

KIBBUTZ GALON, Israel —

Almost immediately after they come home from the hospital after birth, the babies of this communal settlement embark on a childhood unlike any other. They are put into a nurse-tended "baby house" with a crib room lined with beds, a play room cluttered with toys and an outdoor patio with a row of playpens, one to a child.

THERE, APART from their families, they join five or so other infants with whom they will sleep, eat, play, learn and grow up until they leave or go into the army at 18.

With each passing phase of their development, they will meet with their group to another

house, another housemother-teacher.

The separation from Mommy and Daddy is far from total. The mothers handle all the feedings for the first six weeks, for example, and can come visiting almost any time as baby grows to adolescence.

EACH DAY except Saturday, the hours from 4 p.m. to 7 or 8 are set aside for family togetherness. Parents come pick up their offspring for walks around the settlement, romps in the grass or just a quiet afternoon at home.

Then it's back to their groupmates for the children while the moms and dads return to their one-bedroom flats or head for the chess games, magazines and television of the communal game room.

Saturday, the Jewish sabbath, is wholly devoted to being-together. Sometimes the entire settlement climbs into trucks or buses for an outing.

ADVOCATES of the kibbutz educational system argue that its families have just as much time together as the average family, say, in the United States.

"The educational process here is built on a child's world. It's their society so that they are not obliged to copy adults or to suit them."

According to Mrs. Grossman, "The family unit still has the biggest influence on the children in the final analysis. The moment a kid is unhappy, he doesn't call for his nurse but rather for his mommy."

"TO THE CHILD there is no confusing who is who — his family is his, the nurse is everyone's... the kids are enormously happy, never lonely. We demand from them only what they are capable of doing."

Thus, the everyday tasks of providing for children's needs are the responsibility of caregivers, called "metapelets." This arrangement frees both parents for work in the commune, and enables them to devote the hours they spend with their children to their spiritual and emotional needs.

How do the practices which have been developed for raising kibbutz children relate to kibbutz goals?

## film viewing: "young children on the kibbutz"

This film about kibbutz childhood was filmed at two kibbutzim; it gives you a chance to look at the daily life of four-year-olds growing up in that society. Shefeyim and Lahavot Habashan are both thriving communities which have existed for fifty years. One is close to Tel Aviv (Israel's largest city); the other is located in the rugged terrain of the Golan Heights close to a disputed border. In addition to farming for their basic needs, both have developed sources of additional income (a fire extinguisher factory, a guest house, a flower-exporting industry) which enable them to enjoy a relatively high standard of living.

After viewing the film, share your first impressions and ask any questions the film may have raised. Then, re-view the film and take notes in a format like this:

what the scene was about	values that were being communicated	how they were being communicated

For discussion, the film can be divided into three parts. Refer to the film notes you made as you think about what is said on the soundtrack.

from waking up to folding laundry (6:00 a.m. to midmorning)

This first part looks at the early morning activities in the children's house.

Each of the following statements was made in the film by Menahem Gerson, of the Oranim Center for the Study of Kibbutz Education.

Our children's house is not an institution. It is the world of the child, where the chair is the right height for him, and where everything is arranged according to his needs. We want the children's house to be a home for the child, and it does not mean that he can't have another room in his parents' flat. So you have, from the very beginning, two influences.

There was a period when the interest of the parent was very much placed down, but that is a long time ago, and now the children's houses at all ages are open to the parents, and the parents cooperate and are meant to cooperate, and so on.

- From what you saw, what aspects of the children's house make it different from a family's home, yet "not an institution"?
- How does it reflect kibbutz values?

It might help students to think about the film from several different perspectives. Ask them to place themselves in the role of the child, the parent, or the metapelet when considering their positions on the issues raised by the film.

Plan to show the film again, this time in three sections. (Before you begin, refer students to the chart on page 9 of the student material, so that they will be familiar with the kinds of things to look for during the second screening.)

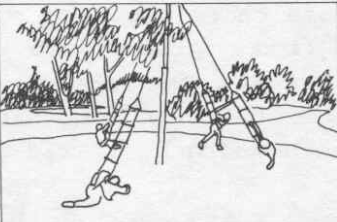
Stop the projector at the end of each of the three sections indicated in the student material:

- Part one: From *waking up to folding laundry* (6:00 a.m. to mid-morning)
- Part two: From *singing to visiting the greenhouse*
- Part three: From *visiting the cowbarn to going to bed* (4:00 p.m. to 9:00 p.m.)

Each time you stop the film, give students time to write notes on their charts (p.9). It might be helpful to have students read from their notes and make a composite list on the chalkboard that would serve for everyone as the first column of their chart. After the whole film has been seen for a second time, give students time to add to their lists and complete the second and third columns of the chart.

As each part of the film is discussed, students should be encouraged to discuss their interpretations of "values that were being communicated" and "how they were being communicated." There may be wide differences among student responses in each category. Students may want to review certain sections to recheck and heighten their awareness of what they saw happening. A third viewing could be done after full discussion, and you could stop the projector whenever requested to allow immediate discussion of questions.

Here are some questions that may be used to summarize the discussion of the chart

<p>10 Kibbutz Childrearing</p>  <p>from <i>singing to visiting the greenhouse</i></p> <p>This section of the film follows children through some of their daily activities. Young toddlers can walk all over the kibbutz and can be sure that if there is any problem with them, everybody will help them. They don't have the experience of dangerous people. They take it for granted that adults help the children.</p> <ul style="list-style-type: none"> <li>• What values are reflected in this special aspect of a kibbutz child's life?</li> <li>• How does it compare with your experience, and what you have been taught?</li> </ul> <p>The next two statements were made by Hannah Lefkowitz, a grandparent and a founder of Shefeyim.</p> <p>In this society, everyone is judged, not by what he does, but how he does what he does — so that the people are honored by the way they do their job, and not by the job. A person may do any job at all, the simplest job, if he does it well and if he is serious about it and thinks how to do it better, he will be regarded as an important person. Everyone knows and feels that work is the most important thing a human being can achieve. It is not done for the sake of existence, it is done for the sake of the person's worth.</p> <ul style="list-style-type: none"> <li>• What does your society teach about work?</li> <li>• How do you feel about what she says?</li> </ul> <p>The real education is accomplished by example. They see it among grownups and they understand it in a very natural way. It is not being talked about, it is just experienced in everyday life.</p> <ul style="list-style-type: none"> <li>• What does she mean by "learning by example"?</li> <li>• What examples in the children's lives does the film show?</li> <li>• What do children you know learn from seeing and knowing you?</li> </ul> <p>I have made a big research about the behavior of caretakers and negative measures were very, very small indeed. Not only the physical punishment, which hardly existed, but all kinds of this sort of negative measure we have succeeded to wipe it out, so to speak, from our educational system, not because every one of our caretakers has a wonderful personality, but we have a social system which has a deep influence.</p> <ul style="list-style-type: none"> <li>• How do caretakers in the film seem to handle problems or encourage children to behave in desirable ways?</li> <li>• What do you think the scholar means when he says that the social system has a deep influence?</li> </ul> <p>We don't educate towards competition. We educate towards cooperation. We want to bring up people who know that the first thing you have to do in a community is to contribute your share.</p> <p>We start education towards work, training towards work, not by telling them you have to do this, but by allowing them to help the caretakers. We let them do it in their own time. How we bring them near the aim is permissive, but the aim exists and has its influence.</p> <ul style="list-style-type: none"> <li>• What are some ways to educate towards competition? towards cooperation? towards work?</li> </ul>	<p>Kibbutz Childrearing 11</p> <p>from <i>visiting the cowbarn to going to bed</i> (4:00 p.m. to 9:00 p.m.)</p> <p>This last section focuses on the interaction between children and their families.</p> <p>Talking about the kibbutz system, the scholar tells us that if parents want to be in emotional contact with the children, "they have to invest a great deal. Otherwise, the child, not the very young child, but a little later, might decide it's more interesting to play with my peers than to go home." This society is planned so that from four o'clock until bedtime are the children's hours, and the parents spend that time with their children.</p> <ul style="list-style-type: none"> <li>• Do you think what he says is more true or less true in your society?</li> <li>• How does the way society is set up affect the quality of relationship possible between parents and children? other adults and children?</li> </ul> <p>A kibbutz father described the system from a parent's point of view:</p> <p>The fathers work in the field, but the mothers work in the kids' house. So they come; so they come. In the afternoon, they are with the parents more, I thought, more than the parents outside the kibbutz because when the father outside the kibbutz came from work, he is tired. He goes to wash; he has his business and they don't see the father enough. But here, the father, when he came from the work, he has four hours with his children and he wants to give them all the time he can, because he thought that in the morning when he is not with them he wants to give them in the afternoon all the time he can. And we hope that our children will be as good as we want them.</p> <ul style="list-style-type: none"> <li>• In what ways does he feel he is different from fathers outside the kibbutz?</li> <li>• What does he share with all parents?</li> <li>• What do parents in this film seem to try to give their children during the time they spend together?</li> </ul> <p>what about you?</p> <p>If you had been raised on a kibbutz... What do you think you would have liked about it? why?</p> <p>What do you think you would have disliked? why?</p> <p>Write in your journal what difference you think it would have made to "who you are."</p> <p>Think about your everyday dealings with other people.</p> <p>Would your relation to peers be different from what it is now?</p> <p>What about your relation to adults?</p> <p>How do you think you'd feel about work? about your neighborhood? about school?</p>
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on values and to gain new insight about American child-care institutions:

What institutions and practices in the United States serve the functions of the kibbutz children's house? List such institutions on the board (schools, families, camps, orphanages, nurseries, babysitters, play groups, etc.) and describe the child-care functions each serves (feeding, providing toys, teaching, etc.).

What values are stressed in a kibbutz that are or are not considered as important in American homes you know? For instance, what about competition? dependence and independence? Do kibbutz values exist in your culture; and if so, how are they communicated? (Students might recall their discussions and notes from Unit 1, "Children at Home," and Ms. Quintanilla's statements about Mexican-American children, Commentaries Record, Side 2, Band . They might also compare values exemplified in "Young Children on the Kibbutz" with those in the "At Home" films, and in "Around the Way with Kareema.")

As students think about kibbutz life, they may wonder if they would enjoy life there. What are the benefits of such a society? Are these benefits different from the benefits they look forward to in this society? What are the drawbacks?

You might read all or part of the following reading to your class to augment students' understanding of the life of a kibbutz caregiver.

## An Interview with a Metapelet

*This reading is excerpted from a conversation with Ilana Gordon, who was formerly a metapelet in an Israeli kibbutz. At the time the conversation took place, she was working in a day care center in the United States. Since then she has had her own baby, and is planning to return to Israel soon. She saw the film, "Young Children*

*on the Kibbutz," and then talked about her own experiences in the kibbutz children's house.*

This film looks like a typical day for the children; not just an American interpretation...it's just the way it is. It shows exactly the kind of life children have in a kibbutz. The movie shows the metapelet dressing the children, and feeding them, and washing, but she doesn't have a lot of time to play with them. It is like that; the metapelets don't have a lot of time to play with the children. I think they could try to find more time for play.

All the kibbutzim are the same in the way the day goes, the way they treat the children. Kibbutz children are very independent; they play by themselves. The metapelet is very busy taking care of the house and making breakfast and lunch and everything; the children must learn to play by themselves from the time they're born. That's what I like about it; they're free to do whatever they want. For instance, the metapelet might be doing some activities inside with the children, but the children are free to do what she's doing or they could choose to do something else. Here in the day care center, if you have an art project at 3:30, everyone is expected to come and do the project; in the children's house there are many rooms and children can find a place to do what they want. They can also go outside whenever they want, because there's nothing dangerous that you have to be afraid of.



*Ilana Gordon with children at the Radcliffe Child Care Center in Cambridge, Mass.*

Another thing about the movie that I liked is that it doesn't show life as being always smooth and nice and quiet. We have the same kinds of problems there as here-- you know, fighting and crying and children who have trouble separating from their parents, like the little girl who wants to kiss her father again and again, and that's the way it is.

Every place you have children you have problems. That's true in Israel, in America, everywhere. In the kibbutz we have a director who watches the children. And if I, the little metapelet, have a problem with a child, I can go in to talk to her. First I talk to the parents; sometimes they have a special problem. And then I ask the director to observe the child and see how we can help the child. And then we have a special teacher who is trained to help with difficult children. Sometimes she takes the child once a week, or sometimes every day, depending on the problem. We also have a psychiatrist. There's no problem getting help.

Once I had a child who was afraid to go to sleep alone, so I used to spend my free time waiting till he was asleep. He got used to having me there, and I told him, "When you are asleep I'll go do my own things, but I won't leave you until you are asleep." As he grew up I said, "Look, I want to have my supper with my husband, so I will leave you now when you are still awake. I will come back after supper to see that everything is okay." He used to wait for me to come back, but after a while he trusted that I would come back, and so he would go to sleep.

Usually the metapelets are women, except on Saturday. Other days men work in the fields, but on Saturday they don't and the children don't stay at the children's house for many hours before they go home with their parents, so men sometimes help out then.

As a full-time job, I don't know why there aren't any male metapelets, but I'll tell you that even girls don't like it. Working with children is an all-day job, and physically it's very hard. At night, too, parents can send for the metapelet if their children should cry.

As it is in the movie, the metapelets don't force children to help, but most children want to. I never force children to do things, to help me, in the day care center. I suggest, just the way I did in the kibbutz. We let them help the metapelet to take care of their house. And she can teach children how to take care of things, how to cooperate and how to help from the time they are very little. They take care of their toys and they clean up after. I remember when I was very little myself, I really liked to do this and to help the metapelet, because I always thought work was a great thing.

The metapelet usually has more problems with the parents than with the children. All the parents in the kibbutz don't always want the same thing for their children, but they're free to come and talk and ask questions. They know more of what's going on during the day than parents know here. I try to encourage parents to come to visit the day care center so that they will know what their child's doing during the day.

In the kibbutz, mothers work only seven instead of eight hours a day. This extra hour is for them to visit the kids. If she has more than one child, she has to split this hour up. Sometimes she will have breakfast in the children's house instead of the dining room, and then she can see what's going on and how the metapelet takes care of the children. And if she doesn't like something, she can tell the metapelet.

Sometimes the metapelet will change in the direction that parents want, but that depends on the metapelet; they are not all, you know, great. I worked with one metapelet who seemed to care more about the cleaning than about being warm toward the children. I heard that after I left she changed. When she was all by herself she began giving love and hugging and kisses to the children just like I did. She wrote me that she learned so many things from me that she didn't realize until I left.

Most of my own training has been through experience, but in America I think they're



looking for a degree more than experience. I think that you can't learn in school how to like children, that's part of your own personality. I knew that I loved children, and I knew exactly how I would like to work with children, so I never wanted to take any schooling. I just got experience, and I didn't have any special problems with the children or controlling the children. I never had any problems with the parents either, and that's very important, especially in a kibbutz.

When I go back, though, I really would like to take a course--either one in caring for babies or one for toddlers or kindergarten....

Some things in the children's house, of course, are very different from here. There's a lot less space, for one thing. Also, in a kibbutz the main thing is that children must be free to do whatever they want; and I just couldn't get used to having a schedule when I came here. If I had my way, I would just open the door and let children do whatever they want. But here, you can't send children outside alone, there are too many dangers. In the kibbutz even when children are two years old, they go alone to their parents' houses. And sometimes that can be for miles, and you'll see a little peanut going all by himself, because his parents showed him the way.

In the kibbutz when children go to the fields they see their parents working. They spend time watching parents work; they don't simply spend leisure time with parents like they do in America. And when kibbutz parents spend time at home with their children, they aren't cleaning or cooking; both parents are just playing with the children. And the parents look on these hours as something special; they are short hours, and the parents like to make them the best hours for the child. In some kibbutzim, parents started to keep the children at home, rather than having them sleep in the children's house. I don't think that's a good idea. The parents spend time with the children, and they don't do anything for themselves during that time. When the children are back in the children's house, the parents

should be free to use their own time to study, do their hobbies, whatever they enjoy.

I believe very much in a few things about getting along with children and teaching them. When I talk to a child, I treat him like a person, and when he asks me something I answer right away. When you work with children you must be sure that when you say something to a child that you believe it. You couldn't teach somebody how to love children, but if they do love children, and they get a lot of experience working with them in all kinds of situations, they will get to be better and better at their work.

## Using the Commentaries Record

Other bands of the record have already been suggested for use. (For the bands on Family films, see page 82 of the Family and Society Teacher's Guide: Part One; for bands on "Beyond the Front Door," see page 31 of Family and Society Teacher's Guide: Part Two, Beyond the Front Door.) Of the remaining two bands, one is comments by Freda Reblsky, Professor of Psychology at Boston University, and the other is comments by Urie Bronfenbrenner, Professor of Human Development and Family Studies at Cornell University. Both of these scholars also made comments on the Family films. In this case they are giving insights related to kibbutz child-rearing.

Dr. Bronfenbrenner cites a study of twelve-year-old kibbutz and nonkibbutz children which found that for both groups parents were the most important people in their children's lives. In the eyes of the children, kibbutz parents and city parents were both seen as very affectionate, warm, close people. However, the nonkibbutz parents were seen also as disciplinarians, whereas kibbutz parents were seen more as American grandparents are--very loving but not having much to do with punishment or discipline.

Students might like to discuss how they feel about this difference in attitudes toward discipline, and if they feel they



would prefer to be parents under one or the other system or whether they could be comfortable in both. Hagit, the kibbutz teenager of the film, "Girl of My Parents," also comments on her feelings about choosing between life on or off the kibbutz.

Freda Rebelsky's comments deal both with the "Young Children on the Kibbutz" film and Jewish childrearing in general. She cites a study of her own in which she found that Jewish parents have a different idea of how to train their children than did their non-Jewish neighbors. Students might like to discuss their own upbringing and their preferences as to styles of training children. Her comments on thumb-sucking might help students when they think of how to approach conditions or incidents which they might tend to judge on the basis of a first impression or their own upbringing. This statement might be compared with the observations by Professor Quintanilla about differences of expectations which Mexican-American children experience. Students might want to replay that band of the record at this time.

# The Ibos Cope with a Crisis

For the Ibos, war had disrupted their society so deeply that providing for children who had lost their parents in the war had to become a major concern of the society. Students glimpse the Ibo society by reading about how that society acted upon this concern.

In attempting to discuss the Ibo culture, the values of the Ibo people and their response to the UNICEF official, you may want to help students become aware of how cultures are introduced to each other. Students may furnish evidence of different cultures coming together, using their own experiences:

If they have traveled or lived abroad, what aspects of the new culture surprised them?

If they know adolescents or families who have recently come to live in the United States, what aspects of the cul-



## The Ibos Cope With a Crisis

Few societies have been able to plan for their children's upbringing with as much self-conscious awareness of clearly expressed goals as the kibbutz movement. Yet in all societies, traditions and institutions evolve which both reflect and support the values of their people.

Once again, looking at a society outside your own can enable you to look more closely at attitudes and practices which are more familiar.

When a disaster like war convulses a society, it reveals in its wake some of the most basic values held by the people of that society as those values affect children. For instance, children who have lost their parents and family need care and upbringing. Societies faced with the problems of caring for these children have found various solutions. One might establish orphanages; another might create a complex legal system governing children; another might assign children to foster parents; another might even ignore the plight of some of its children.

In May 1967 a civil war broke out in Nigeria. The Central Eastern portion of the country, which was and still is dominated by a tribe of people called Ibo, fought against the Nigerian army until the war came to an abrupt

end in January 1970 when the Ibo government surrendered.

During and after the war, the Ibo people lost their homes and suffered from severe malnutrition. Many people were starving because they were unable to farm their land or get to "food stations" that had been set up by priests, missionaries, local doctors and nurses, and agencies like the Red Cross. The children in particular suffered from a total protein deficiency, called Kwashiorkor, that made their hair fall out and their bellies swell and which eventually led to death if not treated. Once the civil war in Nigeria ended, the problem was to feed the people and return them to their homes. During the war tens of thousands of children died and others were often separated from their parents and villages. Some were sent to feeding centers and clinics to receive care. Some were even sent to friends or relatives in Europe or other African countries. The villages grieved over losing each child.

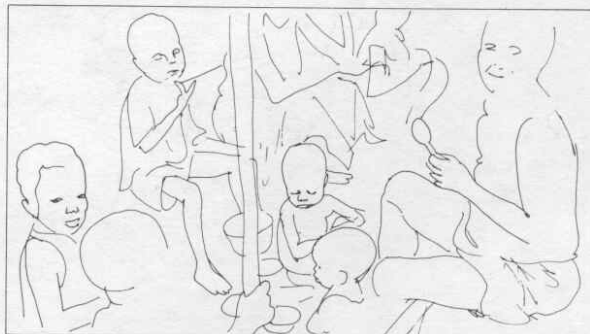
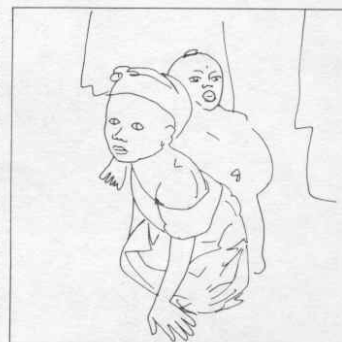
The following report illustrates how planning for the children grew out of the values and related resources of one society.

(From the journal of a UNICEF Committee member)

It was 5 o'clock in the afternoon on Sunday. The UNICEF National Committee

passed over the metallic bridge which crosses the Niger river, a natural frontier between Midwest state and East Central State, which for two years was known as Biafra. A checkpoint has been set up there by the Nigerians to check the movements of the Ibos but it was Sunday and the Nigerian guard was away from his post and . . . through we went. We traveled past destruction, ruined houses, tumbled-down walls, twisted metal carcasses reaching out their iron shafts towards the sky. Soon the road ceased to be a scene of war and destruction and turned into a normal African bush-track lined with banana trees.

Many hours later we arrived in Okporo where we found the famous hospital in which so many children passed away during the events of six months ago, but also where so many children have found a haven and recovered, thanks to the activities of Dr. Ihekunigwe and his staff. While the little children with their swollen stomachs and sad eyes crowded around us and the smallest ones were given their meal at the doorstep, the doctor talked to us about his past, present, and future problems.



ture was the newcomer unaware of, or familiar with, and how did the newcomer gain knowledge of the culture?

What assumptions might be made upon coming from one culture to another? Why?

Or students might consider examples from the "Childhood Memories" booklets or the "Memories of Adolescence" record of the effect of another culture on a person's development (e.g., Broneco, Charles Eastman, Jade Snow Wong, Freidele Bruser).

### Questions for Discussion

The purpose of the questions is to help students articulate the apparent child-rearing values of the Ibo society from the information that has been given, and understand how well-meaning outsiders might offer help that is inappropriate.

Encourage students to look in the Ibo materials for information on the Ibo culture and values.

To help students grasp the difference between the outsiders' and the Ibos' solution to the problem of children without parents, have them consider what establishing an orphanage implies. You might ask them to define what an orphanage is.

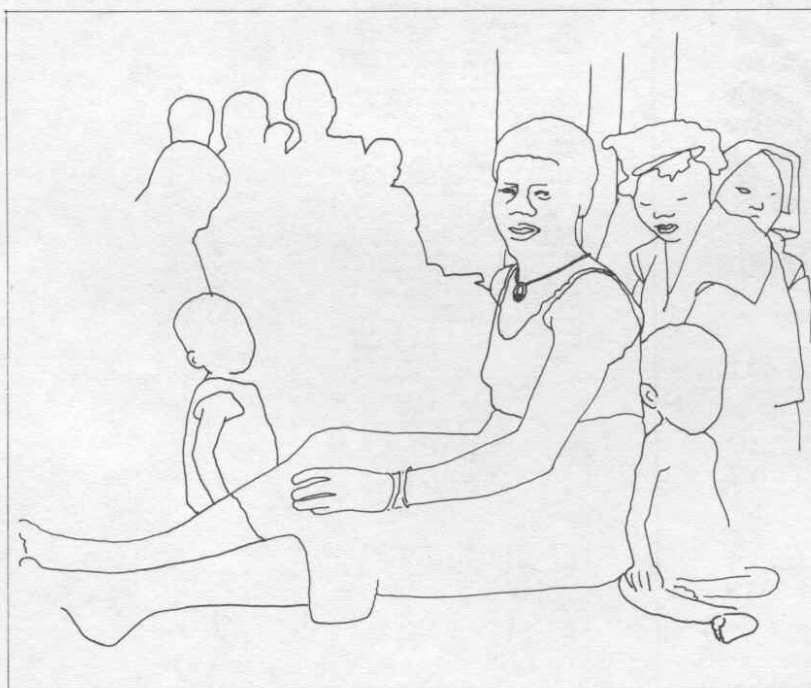
Then ask: What is an institution? Is it a place? a set of ideas? a set of practices?

Ask them to try to visualize an Ibo village. (Available pictures may be useful.) You might refer them also to *Childhood Memories of Camara Laye*, who, though not an Ibo, grew up in a village similar in size to many in Biafra. The book *Things Fall Apart* by Chinua Achebe is about life in an Ibo village.

Are these two ideas, an Ibo village and an orphanage, incongruous in the same setting?

Would family living be changed in these two kinds of living arrangements?

The Ibos did not consider creating orphan-



When asked what was to be done with these children Dr. Ifekunigwe said.

"Every day people come here. Walking many miles to look for children. Their own lost children, the children of relatives, the children of their villages. Lately, we have gone out to try and trace the families. We do this by taking those children who know from which villages they come and who know their own names to the surrounding villages. Those who cannot tell us, we observe their ways to guess what villages they come from. It has been very successful. Often the children begin to recognize the village about one or two miles before we get there and the moment they get out of the Land Rover the whole village comes running out to the car and the children get swept off their feet and are passed from person to person with great rejoicing. The children are often overwhelmed by this welcome. When the excitement has died down a bit, we tell whoever has claimed each child to come back with us to the hospital to get the medicine and instructions for any special care the child needs. Of course, we would like to care for everybody, but where we cannot care for everybody we must give priority to the children. You may like to know that plans are now complete for bringing back the several thousand children who were sent out of the country during the war."

"But, Dr. Ifekunigwe," someone asked, "what plans do you have to build orphanages for those children who have no ones? A great sum of money has become available to build places for these children, places which can insure their health care and provide for their education."

"Orphans?" Dr. Ifekunigwe answered. "Orphanages? We need money for other things, sir, but not orphanages. There can be no child who does not have a family. Do you see those people over there?" he said, pointing at a group of men and women with arms and legs as thin as match sticks. "Those people have walked many miles to find their children, children of their relatives, children from their villages. The sun burns hot in our sky over the banana trees. Always this happens. Even in war and times of starvation, the sun comes,

Just as always do our children belong. We have no word in our language for 'orphan.' Our children are our greatest treasure. Always they belong."

### questions for discussion

- What is clear to people of one culture may not be clear to those of another because of differing basic assumptions. What did the UNICEF visitors assume? When Dr. Ifekunigwe said that Ibos have no word for orphan and that "there can be no child who does not have a family," what do you think he meant?
- What does this story suggest that the Ibos want their children to value?
- Why might the hospital staff's plan for the children serve those values better than a system of orphanages could?





ages a way to meet the needs of their people and children. Instead, caring for children in a family setting and in a village is not only one of their child-rearing values, but a social value and a government policy.

**Activity: Offering Help in Another Culture**

Choose a culture that you have some knowledge of, for example, other cultures referred to in the EXPLORING CHILDHOOD materials (Mexican-American, Appalachian) or some from students' own experiences, or reexamine one of the "Childhood Memories" booklets. Then define a need that you think the culture may be experiencing, for example, more or better food, education, health, prosperity, etc. Before you decide *how* you would help with that need in that culture, have students brainstorm in groups on the following question:

If you came to offer help in another culture, *how* would you become sensitive to how the help should be offered?

Consider: What aspects of the culture

should you be aware of? For example, if you are working in health, how do these people presently take care of health and sanitation? What is causing their health problems? What are their beliefs about curing and medicines? Where do beliefs come from? Of course, a most important final question to consider is: How does one find out what people of other cultures do need?

# Looking Back at Home

American culture is hard for us to look at for a number of reasons. For one thing, it is made up of many traditions, and for another, we are very close to it. As one way of "getting into" our society, a concrete, limited topic is suggested for exploration--babysitting as a way of contributing to childrearing.

In thinking of a society's institutions and the values they transmit to children, students can think of "babysitting," one of our society's institutions for the care

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## babysitting: a wellknown institution

Surprisingly little study has been made of the widespread American childrearing practice called babysitting. Imagine you are explaining babysitting to someone from another society. What would you say?

Babysitting is such a common custom in our society that we take it for granted. But Dr. Lee Salk, a doctor concerned with children's upbringing thinks babysitting decisions should be made carefully. As you read his comments, which follow, think about your own experience: Do you agree with Dr. Salk's advice?

It is strange that many people are much more careful in selecting people to care for their automobiles than they are in choosing people to care for their children. . . . In spite of the fact that many people think that selection of babysitters is not an important task, let me emphasize that it is. Babysitting should not be assigned to just anyone available to be in physical proximity with your child. . . . Try to have familiar people as babysitters. If you can't, make some attempt to have your child experience some positive interaction between his parents and the new babysitter. As a general principle, it is best for your child to meet strangers in your presence, if for no other reason than that you can offer reassurance if your child reacts to the stranger fearfully. Remember that children often establish their attitudes about people by using their parents' responses as guides. If it becomes apparent that the babysitter is a friendly person acceptable to you, your child will most likely accept the babysitter, too.

\*From *What Every Child Would Like His Parents to Know* by Lee Salk, M.D. New York: Warner Books, 1973.

Some parents are inclined to short-circuit proper introductions. They get all ready to leave. As soon as the babysitter comes, whether or not their child is familiar with that person, they immediately depart, leaving the sitter to cope with their child's anxiety. This common procedure is a most traumatic experience for your child and can make it extremely difficult for him to accept amiably subsequent departures. Worse yet, many parents think it is advisable to put a child to bed before the babysitter comes, so that the child will not even know that his parents have gone. This procedure is highly inadvisable.\*

**activity**

In small groups consider these questions:

- What needs in our society does babysitting reflect?
- What opportunities and what difficulties does it include?
- What should be expected of a babysitter? of parents?
- What values in our society are reflected in the practice of babysitting?

As a class, compare your ideas and make up a set of guidelines for babysitting in your community.

## Looking Back at Home

Our diverse society has developed many ways of providing for children. As a group, list as many of these ways as you can think of.

Apply the following questions to each of the ways you have listed:

- What values underlie that way?
- Who makes the decisions affecting the children?
- What institutions have grown up or adapted to serve that way?



of children that teenagers are especially familiar with.

Students might recall how they were cared for by sitters, and share experiences they have had as sitters themselves. Anecdotes can include incidents of sympathetic understanding, cool thinking in an emergency, assistance or preparation that parents did or did not provide, problems that arose, times the sitter acted incompetently--a whole range of events from the good to the bad. And they should be encouraged to comment on the way in which these influenced the child involved.

Students could brainstorm how they would describe babysitting to a person from a culture that has no babysitting. The list might begin...

- ...it's temporary
- ...the same person may or may not always be in charge, may or may not be a stranger
- ...the parents are absent at the time
- ...the caregiver is paid
- ...
- ...

They might also role play describing babysitting to someone from one of the "Childhood Memories" booklets. One person should try to describe and the other ask questions from the point of view of a character from one of the booklets.

In summary, the students might consider these questions:

What is the "statement" from the parents to the child when the child is left with a sitter?

What is expected of the sitter?

When sitters accept a babysitting responsibility, what do they expect from the parents? from the children?

After students have done the brainstorming activity on page 17 of the student materials, they might prepare and mimeograph a checklist/pamphlet of advice to parents and one for babysitters, and distribute these through their fieldsite and to their friends.

#### Activity: Looking at Other Institutions

Babysitting is only one aid to families raising children in our society. How many others can students list? The documents in the *Children's Tracks* collection and those students have gathered themselves will provide some ideas about American institutions which have an effect on child care, as will students' use of *The Inquirer*.

Having brainstormed a list of American agencies and practices which affect child care, choose one or two that students are familiar with, either from *Inquirer* projects or other experiences, and discuss how this particular agency or practice affects children.

In summary, considering ideas about caring for children, and using examples from the kibbutz, Ibo and American cultures, students might discuss or write in their journals thoughts prompted by these questions:

As an adult raising children or as a developing adolescent, what environment would be happy and stimulating for you and would help you fulfill your own personal goals? With what people would you surround yourself?

Building on the ideas you and your students have discussed or written about and the examples you have been given, think about the kind of society that you feel is ideal for...

- ...a child
- ...a teenager
- ...an adult
- ...a parent
- ...

Can the same society be ideal for all these people?

# Self and Society

**Purpose:** To help students think about the role society has played in their becoming who and what they are.

**Time:** 5-10 classes, perhaps interspersed with other activities.

**Materials:** *Children in Society*, pp. 18-24; film, "Girl of My Parents" (color, running time 10 minutes); "Memories of Adolescence" record; "Childhood Memories" autobiographies (plus the books from which the autobiographies were excerpted, if possible); materials for students to create their own statements about who they are: writing and art materials, magazines, scissors and glue, photographs (perhaps actual photos of themselves supplied by students, and/or clippings from magazines and newspapers), cameras (movie and still) and film, video or audio tape.

## Using "Views of Some Young People"

These statements from adolescents have been collected from school classrooms, a teenage drop-in center, an Upward Bound literary magazine, a personal diary, and, in the case of Hagit, from a filmmaker. All are the products of teenagers.

The selections might be read by students on their own (in class or at home) or aloud (in large or small groups) and discussed (as a class or in small groups), applying to each reading such questions as:

From what you can see in the reading, what effects has the larger society had on this teenager?

What institutions (school, military, church, law, etc.) are affecting him or her? How? How are these teenagers also affected by family and friends?

What seem to be the important issues about growing up for these adolescents? (See list of issues on page 24 of the student materials for *some* suggestions.)

How do these issues affect your life? Students might be given four or five minutes (no more) to write in their journals after reading a selection and before discussion.

Discussions need not be long, and the focus should be to spark students' thoughts about their own experiences rather than to analyze each selection in depth.

One way to use the selections might be to read one or two at the beginning of several classes, then use the rest of the class time for students to work on their own statements. These statements might be inspired by the form of a particular selection, or the issues that it presents (for instance, use of a dialogue or recounting a childhood event), or they might follow another direction chosen by the student.

## Using the Teenage Memories Record

The selections on the record are excerpted from the same autobiographies as were the "Childhood Memories" booklets. Unlike the selections in "Self and Society," these selections are reminiscences, written by adults looking back on their adolescence.

If possible, you should have available in the room one or more copies of each complete autobiography (and/or others from the list of autobiographies provided in the Family and Society Teacher's Guide: Part One, p.102), since students who have enjoyed reading the booklets and hearing the record may be eager to read the entire book. Students who have difficulty reading may find it helpful to follow the text as they listen to the record.

In addition to the questions suggested above for the "Self and Society" readings, the following questions may be useful in discussing each recorded selection:

What connections can you see between what these writers were like as children and what they are like as teens? What do you think has affected their development and how? What might you predict about the future development of each person?

These incidents were chosen for recording because they represented impor-

18 Views of Some Young People

"roz's adventures with reality"\*

BE IS SITTING ON MY COUCHES. I'M DRIVING WIRE SEE TO THE CAR!!!

REMEMBER WHAT DADDY SAID ABOUT THE CLUTCH!!!

is actually who I look

only what is deep

29/87

Views of Some Young People 19

# Self and Society

Growing up, becoming, always becoming who you are.

## Views of Some Young People

On a visit to his grandmother, a little boy went next door to play with a friend he had not seen since his last visit six months before. The friend's mother greeted him warmly and asked, "Are you the same Danny who played here last winter?" "He's me, but I'm not him," answered the five-year-old gravely.

By the time one is teenaged a very great deal of living has been accomplished. A sixteen-year-old has logged over 5840 days. All of your experiences have been shaping you while you have been shaping your experiences. How does it all add up in your relationships to others? your values? your own self-expectations?

Following are several ways in which young people have expressed their sense of who they are, their sense of their relationship to their family and society.

As you look at each one, ask yourself:

- What influences do each of these people seem to suggest have affected their thoughts and actions?
- How may they in turn have influenced what is around them?

Joe seeks to understand his childhood relationship to a neighbor by writing about a small incident he remembers.\*

The Man

We lived in a town, on a street crowded with old proud houses, and the yards were all small, very small except for one. Across the street lived "The Man" and beside his house, where he should have had a neighbor, was an empty lot. We never knew his real name but he loved his title and was addressed in no other manner. There were furrows carved into his brow, between his graying hair and his bright, glowing eyes, and he was always smiling, at least, as far as we were concerned

\*From the notebook, "Roz's Adventures with Reality" © Rosalyn Gerstein.

\*Reprinted from *As Up They Grew*, Herbert R. Coursen, Jr., ed. Glenview, Ill.: Scott, Foresman and Co., 1970.



tant themes or turning points in the writers' lives. How do students think the incidents described affected the writer?

-or-

Some of the incidents include the teenager's contact or conflict with cultures or groups different from his or her own. What effect did these contacts have on each of these teenagers?

The record can be used both as an activity in itself, as described above, and as a way of starting work sessions on individual students' self-descriptions. Students who have read from other autobiographies as suggested in the Family and Society Teacher's Guide: Part One might select a short passage from one of these and make a tape recording of it to be played in class.

## Using the Film: "Girl of My Parents"

In viewing the film, students might consider: How does growing up on a kibbutz affect adolescence, and what is universal

about the teenage years? Hagit is a seventeen year old who has been raised on the kibbutz. On the film, she shares some of her thoughts and feelings about her values, responsibility, love, trust, marriage, home, and about her friends, family and self.

After viewing the film, students might use the film interviewer's questions italicized below and/or other questions of their own to interview their friends and tape their friends' responses. In small groups they might discuss how they would, or did, respond to the questions asked of Hagit. Then decide in what ways are they like her and in what ways they differ. Small groups could report their discussions to the full class; then as a group the class could look for reasons in American childrearing in their community versus kibbutz childrearing which might help explain the differences.



he was, for we were always happy then and his joy came from us. He loved us, the kids who lived on his block, and he loved to have us play in his yard. He would watch us, maybe join us and when any of us received a phonograph record on a birthday or Christmas, we would take it to him and he would lead us to his shed and play it on an old, hand-cranked victrola. His face would bear that smile and maybe he would tell us stories of Geronimo—an old friend of his. Certainly he knew Geronimo; he said he did. Besides, the time I dressed up as an Indian and crept over to his house, he could tell right away that I wasn't the old chief.

The grass is gone now—covered up by a new house, and The Man's house has long since been sold. Yet every once in a while, my sister receives a postcard from some distant place signed "The Man." No, The Man has never written me, but when he takes his pen and addresses a card to my sister maybe he thinks of me, and that expression that I remember so well returns to his wrinkled face.

And then there was baseball and football and his sacred grass yielded to our insignificant weight. But it was only for us. No one outside our block was allowed on his grass. I suppose it was inevitable that I should make my mistake. A friend of mine from a few blocks away had come over to see me. It was summer and our own lawn was too small anyway. Tommy didn't want me to, but I couldn't see any reason for not asking The Man if he could play with me on the sacred lawn. The Man wore his glowing smile as I approached him. I asked my question and that bright smile stole silently from his face. He wasn't angry; rather, his expression denoted worry and disappointment. No he'd rather not. . . . Please. . . . Then finally, a resigned "All right. Go ahead!" He quickly turned away and I strode jubilantly back to Tommy with the triumph on my lips. But Tommy acted strangely. He decided he'd better not invade The Man's yard after all. I hadn't really understood what I had done, I couldn't understand The Man; and I couldn't understand Tommy's decision; but I never played on The Man's lawn again.

— Joe Dane

A poem is another way of reaching into one's experience to express a sense of self.

**People Used To\***

People used to  
Ask me  
Why are you so quiet?

And  
I'd answer  
I don't know.

People still  
Ask me  
Why are you so quiet?

But  
Now I answer  
Because I'm me.

They  
Reply  
With  
Oh.

— Shirley L'al

Retelling a childhood memory helps David trace his roots in rural Maine.

**My Spud Day \* \***

My mother, sister, and brother had been picking potatoes for two and one half weeks now, but this day was to be my day. I was only five years old but when mom came to wake me up I felt ten feet tall. After all I was getting up at five o'clock for the first time in my life. My grandmother used to babysit for me when I stayed home, and sure enough, today she wouldn't have to watch over me. I was a big boy now.

\*Permission is granted by Asian Writers' Project, Berkeley High School, California.

\*\*Reprinted from *As Up They Grew*, Herbert R. Coatsworth, Jr., ed. Glenview, Ill.: Scott, Foresman and Co., 1970.



It was cold outside my warm comfortable bed, but I had to come out. I shivered as my feet touched the cold boards of my room. I went downstairs and went right next to the wood stove where everybody else was. I brought my clothes with me and my mother offered to help me but I refused help from anybody. I could do it myself.

After I had dressed up, I went to the table, which was right next to the wood stove, and ate breakfast. For breakfast my mother had prepared me a hot bowl of oatmeal covered with sweet maple sugar.

With the hot stove shedding its heat over my body and the hot oatmeal warming my stomach, I was almost hoping that my cousin would not show up. But then I heard his horn honking outside.

"There's Danny," mom said. "Let's go everybody." Then she looked at me and said, "Wien temps, David."

Then everyone went outside in the cold air. I was shivering but I wasn't sure if it was from fear or because it was cold out. Just in case it was from fear, I kept away from mom and I think nobody noticed it.

My cousin came out of the cab and helped me get on the rear of the truck which was covered with barrels. As the truck started to move forward, the cold air pierced my clothes. Now I noticed how small I was because I could easily duck down into a barrel and keep some of that cold air away from me. In that barrel, I realized that my spud day had begun.

Even though I had ridden on that road before, the ride from home to the potato field seemed to be a long one because I couldn't see a thing around me. I could only feel the bumps and hear the tires whistle on the roads the truck moved on.

By the time we got to the potato field my whole body was so frozen that I could hardly move. I got out from my barrel and jumped off the truck. That time I knew I was shivering from the cold and not from fear. And so from that moment on I had one objective for that

day: it was to recondition my body to the temperature outside. Potatoes were just not interesting to me.

I soon figured out a way to warm my body up. This was to turn a barrel over my head. It was effective in some ways but there were exceptions to the rule. The air soon became stale in the barrel and my continual movement caused dust particles to fly around. My nose and throat soon became dried up and I could hardly breathe. I also received plenty of dust in my eyes. I only found a few years later that I shouldn't have been under that barrel as a truck could easily run over me.

While I was in the barrel I kept peering through a knot hole in one of the planks. It happened to be turned toward the potato pickers, and I watched them with extreme curiosity. Most of the time I was watching my mother because she seemed to be the fastest moving potato picker. I just couldn't imagine how those people could stand the cold but it didn't seem to bother them at all. I just loved the sound of the potatoes hitting the bottom of the other barrels because it sounded like fifty cannons firing at once.

From the knot hole I could see the sun coming over the horizon when my cousin came up and shoved the barrel from over me and invited me to get out. He told me it was to help him out and there once again I felt grown up. But I also knew it was warm in the truck. This was also a new experience for me because I had never ridden in the cab of a truck before.

I was soon ready to run around so I went to see my mother and helped her pick potatoes. I would pick one potato at a time, that was once in a while. For the rest of the time I either watched mom pick or I'd run errands for her such as getting the barrels which I rolled all the way to her then stood them upright for her to fill up.

I went through that over and over again until lunch time. By that time the sun had heated up the earth and it was warm. But I was already tired of potatoes by then and I expected to stay home in the afternoon but I found out different.

# "Girl of My Parents": Transcript of the Film

Narrator:

A kibbutz is an agricultural community operated on communal principles. Although the prime responsibility for raising children belongs to the kibbutz as a whole, teenagers can spend as little or as much time as they want on family activities. This is Hagit, a seventeen year old, playing with her nephew. We followed her on a work detail to an orange grove. We asked Hagit if the years between thirteen and nineteen were especially difficult....

Maybe it is more difficult in this time, but I don't think so because if you are able to get along with yourself, any age is no problem. But if you are not really able to get along with yourself, any age will be a problem with yourself.

Do you think that you should behave in ways older people approve?

Well not always. It is my age to be, to do what I like to and usually I agree to their opinion because I think that I should behave as they expect me to behave, to be cultured and to be understanding, to be responsible, to be nice. And I think I should be like this.

Does it bother you that there are some things that other people decide for you?

No. No, it doesn't usually, usually. Sometimes it makes me angry so I angry about it, but after a second thought about it we don't live alone. We live in a society and company.

During our interview, Hagit spoke of responsibility often. We asked her why.

They educated people to be free to believe in love. You believe in love, love is the answer to everything. Love is the answer for everything in your private life, but

22 Views of Some Young People

Mom said, "Don't forget that next year you'll be picking with us full time. You're a big boy now."

I nodded in agreement. I would stay and help again this afternoon. Maybe I was a big boy now. — David Marquis

Through writing a story, John imagines what his future holds.

**No Expectations**

This is a story about a youth and his expected future. The boy's name is John, a teenager just getting out of SHS.

His first words are "It's all over." But he doesn't realize that he has very little future and it very well could be ALL OVER!

When John was out of school for a little while, he went out looking for a job until he finally had to settle into a job he really didn't like. John gets to know his job very well and does it very efficiently. In return for this, the boss gives him a raise. Starting to think he has a future, he decides to get married to the girl he has been dating most of his life. John feels that he is really getting settled. Then he is drafted and his wife gets pregnant. What can he do?

John lets his wife live at her parents while he goes off and fights a stupid war.

John, while overseas, goes through things that he thought he would never see. But after two years he comes home. To a wife who loves him. For the time being.

Well, John comes back and starts in his old job. Things start happening for the worse. He gets laid off and his wife gets very sick. John's life just seems to be falling all around him.

Time passes and John can go back to work and start to live his life again, but his little job just isn't making the money roll in. So his wife gets a job, it helps a lot. Everything goes ok and he starts to feel the pressure reduce. Then his wife gets pregnant and he has to get two jobs. He does and everything is fine because he is killing himself.

—Lisa Fong

A Chinese-American girl uses a dialog to reflect on growing up.

**Paradox\***

Daughter: Ma, uh... well, uh, well, my friends are going to a movie this Friday after school and a dance afterwards.

Mother: So? What do you want me to do?

Daughter: (Shyly) Could I, uh, go? Please, Ma?

Mother: I don't know. Who's going?

Daughter: A bunch of friends from school.

Mother: Boys, girls, and what kind of movie are you going to watch?

Daughter: Both guys and girls are going and it's a Chinese movie we're going to see in SF.

Mother: Well, I don't know. I'll have to think about it. You might as well ask your father, too.

....

Daughter: Hey Dad. Could I go to a movie with my friends this Friday?

Father: No, and don't ask me why.

Daughter: OK. I won't ask you why.

(Pause) How come?

Father: That's the same thing as "why?"

Daughter: Aw, Dad! I haven't gone anywhere with my friends for a long time.

Father: Do you always have to go somewhere with your friends?

Daughter: Never mind, I'll just tell my friends that I can't go.

....

(Friday after school)

Daughter: Hi, Mom. Hi, Dad!

Father and Mother: We thought you went to the movies with your friends. But you told me not to!


Daughter: Well, you could have gone.

Father: I'll never understand parents.

—Lisa Fong

\*Permission is granted by Asian Writer's Project, Berkeley High School, California.

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THE FIRST TIME I EVER  
WENT SWIMMING  
ALONE WAS AT THE BEACH  
SUMMER I  
WAS ONLY  
8 YEARS OLD  
AND I GOT HIT  
BY THE WAVE  
I WAS ALL  
SOAKED  
TO THE SKIN, AND  
I LEARNED TO  
SWIM AT THE AGE  
OF 8 EVEN, AT  
NORTHGATE  
I READ LOTS  
OF COMICS,  
I RIGID  
ALL BOOKS  
I HAVE  
STRENGTHS  
SUCH AS:  
FARS  
INCLUD  
DAVID  
H  
AND  
RICHARD  
WOLFE  
I LIVED  
AT A LOT  
OF HOUSES,  
I ENJOY  
WITH MY  
OSTERS

Pat's poem is a collection of images she remembers of growing up.

**Now I Remember Then**

Now, I remember then when I used to go the grocery store and steal apples and tatorchips and get caught.

When I was little I used to run around and let the little boy chase and catch me for a big kiss.

In my world for growing up meant being bad and nosey cause I used to get into devilment everyday and pay for

And Now I remember I used to eat watermelons like eating peanuts and get so full and so ill I'd be throwing up all night long.

— Patricia Hicks

Writing an essay Sherrie thinks through her feelings about who she is in her changing neighborhood.

**Looking for Where I Belong**

I feel like I have lived in a foreign land most of my life. I never knew any children on my street, except when I was very small. Now those children have moved away and we still visit them or they visit us. And of course we see them at church, since they still come back on Sundays. We go to St. Patrick's since that is where all my mother's friends go, even though my father always went to St. Stan's before. St. Patrick's doesn't belong really in this neighborhood. It is foreign also. That is what I meant. I have always been really afraid to go out in the street and my Mother won't let me do it after dark. I used to think how rough all the girls around us were. I didn't even think about the boys because they were just hoods.

I've always taken the bus out to school. School and church were alike. They were pretty quiet and smelled the same (do you

ANDRÉZ GONZÁLEZ

to be responsible is the answer because, because love is not the answer. Because what you like or what I like it is not the same. And without responsibility and understanding and love. But first of all responsibility, it is an answer. And I don't like all the things in the new left or in the people or in these things love, love, love. I love, love. But I don't think that it is the answer of everything.

*We asked Hagit what she did when she was with her family.*

I don't know what in over the world people do with their family, I guess the same. They are my family. I love them.

*Do you see your boyfriend every day?*

It is a sad story. He is from another kibbutz. So every weekend I spend with him. I can meet him in my room. He comes to me. We are not going out together. We are making love together inside.

*How do parents feel about dating on a kibbutz?*

My parents love my boyfriend.

*What would happen if your parents disapprove of someone you care for?*

What happens? I don't know. I respect my parents' opinion. And I think that they respect my opinion so I don't think that a thing like this could happen.

*Why not?*

Why? Because they know me and they know that any boy that I take to my room and take to them to visit them so must be nice.

*What if your friends disapproved of your boyfriend?*

I don't know. I think again. I think again because I respect their opinion. And I will think that maybe I am blind from love you know and I don't see the reality.

*Blind?*

Blind from love and I don't see the reality. But maybe they don't know him well so they judge him not as well as I do. So I'll decide.

*Do you want to get married?*

Yes, very much. First of all my boyfriend is not from this kibbutz and I don't have any choice to be with him more than I do now. Just to married with him, it is one thing, and second, I don't want to be a revolutionary or something like this and I like children.

*At what age would you like to get married?*

Before the army.

*How old would that be?*

Nineteen and a half, because usually girls have to go to the army when they are eighteen. But I'll serve one year in the town or in a new kibbutz. I'll be instructor for young people that don't have much money and they're poor and they need help.

*What would happen if you met a boy who didn't live on a kibbutz? Would you marry him anyway?*

I don't think so. It might sound very



strange, but for me it is ambivalent feelings about it because the idea of the kibbutz is really part of me. It is one thing and second thing I don't see myself get used to city life. I don't see myself being a housewife and take care about myself and my own children and my own house. I don't see it. Maybe because I am really used to the life here.

*How do you feel about leaving your kibbutz?*

I don't feel about my leaving my kibbutz, I feel about leaving my home, you know. Will leave my family. I will leave the things I used to see--the tree behind my room, you know and...I think it would be very hard for me but let me tell you something you know. If I go first to his, so when I want to come back to my kibbutz he will come. He will have to do it and I'm girl of my parents, you know, I am their daughter.

## Try It Yourself

The focus of students' descriptions of themselves should be to express something about who they are, how they relate to their families and society, and how they came to be the way they are.

### STARTING TO WORK

Students might choose a way to make these statements from a variety of issues and stylistic forms, some of which are represented by the Hagit film, the "Memories of Adolescence" record, and the "Self and Society" readings. For example, the following issues are raised in the readings (see also the list of issues on p. 24 of *Children in Society*):

- Expectations for the future, a prediction or a fantasy (e.g., "No Expectations")
- Memories: of a time when you suddenly felt "grown up" ("My Spud Day"), of a person in the neighborhood who left an

impression on you ("The Man"), a collage of impressions of childhood experiences ("Now I Remember Then")

- On being independent and an individual (kibbutz newspaper entries)
- On being male or female (Roz's journal)
- Descriptions of personality ("People used to ask me....")
- On a friend who means something special ("Looking for Where I Belong")
- On fitting into a school, group, or neighborhood ("Looking for Where I Belong")
- Parent-teen conflict ("Paradox 1," "Jade Snow Wong," "Camara Laye")
- Deciding to take a stand (Anne Moody)
- Facing a new life or role (Charles Eastman, "No Expectations")
- What values are most important to me ("Girl of My Parents")

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know what a Catholic school smells like? It is stale and sweet at the same time. My street smells different from that.

Then when I went to High School at St. Joseph's I really got a surprise. I guess I didn't like the new way at school because it scared me and made me think about how I was scared back home. What if I couldn't ever move out and would have to be scared all my life! That's when I just didn't know where I belonged.

I saw all the kids around Block's Corner drugstore and I knew they were stoned and I didn't like that, but I felt real bad at the same time. I did not know even their names! But I guess I am not being really honest. Because it was much more important that I had no real close friend. And I wanted one very badly. I couldn't find girls who were like me. Either they were just too silly and pretty and goodie-goodie, or they scared me. I didn't fit either way. And I always looked at the girls on Block's Corner.

The youth worker talked me into coming to the teen center to hear Fr. Berrigan that night when he spoke there. I don't think I

listened to him. He just mixed me up a lot. But there was one of the girls from Block's Corner I had seen every day when I came home from school. I just stared at Rita and finally she said, "I didn't expect to see you here."

Now the whole reason I have told all of this is that it is how I learned. I learned a lot about books and stuff, but it didn't make any sense to me personally and I got scared when I realized that. I just didn't want to learn anymore until I knew what I could do with it and where I could live, and find some friends. I have a friend now. Her name is Rita. She smokes dope. I don't still. But Rita is a friend of mine so we will just let each other be a little different. I am still scared around my street and I don't think I belong too good at the Center. I don't think I want to. I really think you learn when you have a friend who is NOT exactly the same as you are. But that doesn't mean I have to be like her. I just won't feel like a foreign inhabitant on my own street all the time."

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**try it yourself**

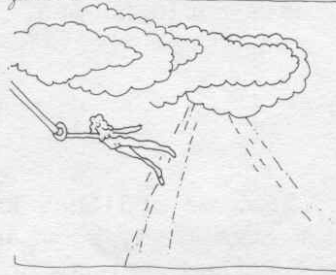
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There are many ways to pause and express to yourself and others who you are. You can look for yourself through your childhood memories and present experiences. You can seek your reflection in the people and institutions touching for that have touched your life.

If you haven't done so lately, pause now and in whatever method feels comfortable, express something about who you are.

To help you get started, you might brainstorm and discuss with your class how you feel about:

- independence
- responsibility
- love
- individuality
- conformity
- work
- femaleness or maleness
- home



- Trying to understand adult behavior ("The Man," "Paradox 1")
- A time line of past and present experiences valued ("I")

- A diary, a collection of written journal entries

Forms used in the student materials which students might like to experiment with include:

- Poem ("People used to ask me....," "Now I Remember Then")
- Dialogue ("Paradox 1")
- Third person fantasy ("No Expectations")
- First person narrative ("Looking for Where I Belong," "My Spud Day")
- Newspaper essay (kibbutz newspaper entry)
- Drawings and captions (Roz)
- Sensory memory description, lists of images or people from the past ("Now I Remember Then")
- Cartoon (Roz)
- Tape-recorded reading ("Memories of Adolescence" record)
- A film (or video tape) ("Girl of My Parents")
- An interview ("Girl of My Parents")
- Autobiography ("Memories of Childhood" booklets)

One way of proceeding would be to use one or two examples from the readings (film or record), then let the class isolate one or more *issues* related to growing up in that example and write about one of these issues. On other days, everyone in the class might experiment with the *form* used in that day's selection. After trying a variety of forms and considering several issues, each student might do a final piece that unifies the work done up to that point or refines one of the "experiments."

Another approach would be to present a variety of forms and issues together and let each student choose his or her own idea and medium.

In addition to using the readings and brainstorming exercise suggested on page 24 of *Children in Society*, some of the following short exercises might help students start writing about themselves.

1. Tell students that they are going to use one-word metaphors to describe themselves, i.e., that they will describe themselves by comparing themselves to something else. You might, then, give them a category such as "Places," "Animals," or "Cars" and ask them what "place" they think they are like. After each student has written in journals or said aloud a phrase which begins, "I am like ....," some students might like to ask other students *why* they described themselves as they did.

Other forms not represented in the student materials might also be experimented with. For example:

- An acted-out skit
- A photograph collection
- A collage
- A slide tape
- An illustrated story

2. Free association exercise: Choosing anything students see in the room, they jot down first that object, then what that object reminds them of, then what *that* reminds them of, etc. These notes should be made quickly, without regard to punctuation or spelling. Stop the students after six minutes. After they have had a chance to read over their train of thought and discuss reactions to the exercise, ask them to choose one item which reveals something about what they are like and write a paragraph or page about it.



3. As part of a class period, or as homework, students might search through the year's journal entries for passages which reveal something about what they are like or how they have grown over the year. After this journal search, they might write a summary or a reaction to what they found.

4. Recalling the "Ideal Child" exercise (see p. 27, Family and Society Teacher's Guide: Part One), students might do an "Ideal Me" exercise describing themselves as they would like to be. After doing the exercise, students can write about what they said, what they did, why they feel they are not this person, or how they might go about becoming this person. Be sure that students are not forced to share any such personal statements, but encourage such sharing if any students are willing.

5. Ask students to write poems consisting of a series of lines, beginning, "I'm the one who...." Students should complete each line by telling something about themselves (e.g., habits, qualities, vices, routines). This exercise gives students some time to take a personal inventory. Some examples of lines students have written include:

- I'm the one who likes another kid's girlfriend.
- I'm the one who cried when my puppy died.
- I'm the one who's me.
- I'm the one who gets peed at by my new nephew while I change him.
- I'm the one who has to clean the bathroom and it should be a girl's job.
- I'm the one who hates violence, especially between my father and mother.
- I'm the one who's been short all my life.
- I'm the one who thinks he knows it all.

6. Have students divide a sheet of paper into four parts, each telling about one facet of themselves. It might be partitioned this way:

Things I like

Some conflicts I have

Things I dislike

The world as I see it

7. Recalling the "How Many of You?" exercise (see p.12, Family and Society Teacher's Guide: Part Two, Beyond the Front Door), ask a list of questions, interspersing some which provoke students to think about themselves with other less serious questions. For example:

- How many of you...
  - ...dislike school?
  - ...have a lot of friends?
  - ...go to bed before 10:00?
  - ...have a regular job?
  - ...feel left out a lot of the time?
  - ...eat breakfast every morning?
  - ...think about what you'll do after high school?
  - ...attend church or synagogue?
  - ...rarely have arguments at home?
  - ...feel that you have all the freedom you need?

Having done this exercise, students might like to write explaining one or two of their responses, or discuss where these behaviors and feelings have come from and how they think they developed them.

8. In the midst of classroom activity, ask students to make a quick journal entry beginning, "Right now, I feel...." After students have done this on several different days, they might write a page, poem, or draw a picture based on their entries.

9. Clear a space in the room, designate an imaginary line through the space, and ask the class to stand. Calling out a series



of alternatives describing personality and designating which side of the line stands for which alternative, ask students to choose the description which fits them and move to that side of the line. For example, you might say, "Are you most like a bubbling brook or a slow-moving river? Bubbling brooks are by the windows; rivers by the blackboard." After students have made their choices, ask them why. Other alternatives might be: Are you a devil or an angel? a giver or receiver? a doer or a thinker? Students might call out some alternatives of their own. After the exercise, the class might like to discuss how they felt about being forced to choose between such extremes. The teacher should join into the activity and experience the choice-making along with the students.

#### WORKING ALONE

Students can use a number of class days to work on their statements, depending on the complexity of their project. If some students need more time than others, you might allow them to continue working while the class does something else. You might also combine this work time with time needed for *Inquirer* projects.

While most of this work is introspective and therefore individual, some work may require a pair or a group (e.g., interviewing, tape recording, dramatizing). Students might also find it helpful to read or show their work to one or two other students, get their reactions and suggestions, then work on revisions. Throughout this work time, you should move from student to student, asking questions that might focus thoughts or suggest new ideas, helping with a word or phrase, finding materials, etc.

#### PRESENTING THE WORK

Keeping in mind that sharing their work should be voluntary, you might offer students a number of ways of presenting finished individual statements to classmates. The class might prepare a class booklet of poems and writings by mimeographing, dittoing or xeroxing, and binding a sample of each student's work. You might set aside a class period for showing and discussing projects such as films, skits, photographs, drawings or collages. You might also schedule a reading for the class or for others in the school. The class might select some work to submit to the school newspaper or literary magazine, or you might set up a display.

# Key

Below are five symbols which indicate the kinds of activities you will be doing during the workshop. These mirror the experiences you will be having with your students throughout the program.



Sharing Experiences



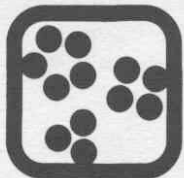
Working with Materials



Film-Viewing



Thinking about Your Students



Small Group Discussion

# Workshop for Teachers

**Materials:** *Children in Society*, student booklet and this teacher's guide; *Children's Tracks* collection of documents; "Young Children on the Kibbutz," a film; "Memories of Adolescence," a record.

**Plan Ahead:** Invite fieldsite teachers and students to the workshop. One or two teachers could be asked to prepare to teach one or more of the exercises described below. All participants who keep them should be asked to bring their journals to the seminar.

Participants should read "The Ibos Cope with a Crisis," in *Children in Society* (pp. 12-15).

## Agenda



Go around the room, reviewing teaching experiences since the last seminar. Each participant should describe one teaching technique which worked especially well and discuss why. An alternative is for participants to read an excerpt from their journal which describes their thoughts and/or feelings about some classroom or fieldsite experience. Remember that the issues of stereotyping, discussing values, using families as course content, using documentary films, and sequencing materials discussed in Seminar 6 are an ongoing concern throughout the module. You may want to discuss these issues as they relate to class work done thus far.

The activities in this workshop are designed to help you consider: the range and concerns of social institutions concerned with children; how other societies provide for



children, as a way of refocusing on American society; teaching techniques used to help students understand their relationship to society.



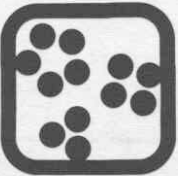
## Working with Materials: *Children's Tracks*

Purpose: To work in small groups, using student material *Children's Tracks* in order to consider the effect of social institutions on children.

Do the listing activities described in this guide (p. 4 ): list roles children play in society (e.g., audience member, client, patient, consumer, entertainer), institutions involved with those roles, and the kinds of records kept that document those interactions between children and institutions (e.g., birth certificates, report cards, intelligence tests, Social Security cards).

From these lists, what tentative conclusions can you draw about this society's ability to keep track of its young members?

*Children's Tracks* is a collection of documents similar to those on the list of records the seminar group has created. This material will arrive on one sheet of paper with questions and activities related to each document on the back of the sheet. Teachers (or a student, if you prefer) are to cut the sheet apart, and store the documents in a folder or envelope.



Seminar participants should divide into small groups or pairs, each group choosing one or two documents. Discuss questions on the back of the document and report back to the large group. Do not try to arrive at a consensus on the questions, since many of the documents raise complex issues for which there are no quickly-arrived-at answers. The value in the exercise lies in the exchange which can occur about the opportunities and limitations provided for children by the institution and the meaning and purpose of data collection and record-keeping about individuals. The documents and accompanying questions can be discussed as teaching tools. Do members of the seminar feel that some questions are better than others for stimulating discussion? Why?

Review other uses of the *Children's Tracks* documents as described in the teacher's guide, and discuss classroom uses

of this material. Consider the activity which asks students to collect documents from institutions in their own community.



How would you present this activity to your students?

What roles do you expect students to play (e.g., organizers, collectors, appointment makers, analyzers)?

What roles might the teacher play (e.g., giving information, making appointments for students, helping students to get out into the community and find the information they need, synthesizing)?

When students return with their information, how would you use it in the classroom? *The Inquirer* may be a useful resource in assisting you and your students to organize and complete this activity.



Film Viewing: "Young Children on the Kibbutz"

Purpose: To consider how another society cares for its children and how it transmits its values to children.

To practice observing behavior on film to infer values.

Before viewing, point out that the film shows the nature of kibbutz child care and the values the kibbutz tries to impart to children. Review the introductory material about kibbutz life in the student material, page 6. Tell participants that after the film they will be asked to choose one or two scenes, note values transmitted to children in those scenes, and note how those values were communicated. After seeing the film, ask each viewer to take notes on a form such as the one below:

What the scene was about	Values that were being communicated	How they were being communicated

Compare the values which different people observed in the same scenes. In discussing how the values were communicated, ask: Can you really infer values from behavior? How do you know? What else do you need to know? Also discuss: Are these values also important to our society? How does our society communicate its values to children? Are the values communicated by our society different or the same as those communicated by your family? your community? If different, how are the differences resolved? Review the list of scenes, the transcript of the narration, and the discussion questions in the student material, pp. 9-11.

In discussing this activity with the group, consider whether or not this notetaking form might help students to make clearer observations. What difficulties will your students have in seeing and understanding values held by kibbutz members?



## Lesson Planning Activity: "The Ibos Cope with a Crisis"

Purpose: To plan, practice and discuss teaching techniques in using EXPLORING CHILDHOOD materials.

In this exercise, as in "Young Children on the Kibbutz," students are asked to look at another culture in order to understand how cultural values act in determining the structure of institutions concerned with children; and to enable students to focus more clearly on attitudes and practices in their own culture which are closer and more familiar to them.

With these purposes in mind, teachers should review "Following the Ibo Way," pages 12-15, and the material on it in this teacher's guide.

Working alone or in pairs, seminar participants should plan an introductory lesson using this material and prepare to teach this lesson or part of it to the workshop group.

At the start of a presentation each volunteer should state the purpose of the lesson; afterward, he or she should ask whether the participants felt the purpose was accomplished. Participants should try not only to evaluate the lesson, but also to suggest changes and improvements.

### Suggested Questions for Evaluation of the Lesson

What did the teacher say or do to explain the purpose of the lesson? Describe the teaching techniques used. How effective were they in achieving the purpose of the lesson? What opportunities did the lesson provide for student initiative? How do you think this lesson would work in your own classroom?



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