

African Art at the Heart of First Grade

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Overview

This curriculum unit is designed to increase the multicultural awareness of first grade students. In this unit, aspects of African culture are fused into the existing Language Arts, Mathematics and Social Studies Curriculums of Pittsburgh Public Schools. This multidisciplinary unit focuses on the cultural heritage of the Yoruba peoples of Nigeria. Throughout the unit, students will take part in interdisciplinary activities surrounding this interesting culture. Students will connect these cultural experiences to ones in their own lives.

In Social Studies, students will learn concepts correlated to the following strands of Geography: culture, government, history, economics and citizenship. They will explore using maps and picture books that portray different aspects of Nigerian life. Role-playing will allow them to further experience aspects of the culture. In Language Arts, students will participate in shared writing, responding to literature and research and inquiry. They will be given opportunities to view, discuss and critique art. By learning to “read” art and explain through written description, they will see that visual images can communicate as well as text. Actual works of art and pictures will be used to encourage their writing. In Mathematics, students will be given opportunities to view patterns in Nigerian cloth. They will construct a game that children of this culture play. An extension on this idea is to develop their own instrument for movement and its meaning, which relates to rituals performed in divination. They will also discuss the power of twins in Yoruba culture relating this to the math concepts of fact power and doubles facts.

Rationale

Students love to learn and share stories about themselves. They especially love to learn words from other languages and facts about other cultures. They find enjoyment in making connections with themselves and other children around the world. Ekabo si Nigeria! Welcome to Nigeria! Nigeria is one of the largest nations on the

continent of Africa. Nigerian culture spans over 2000 years. It is a culture both deeply rooted in the past and ever evolving through its rich heritage and values. Within Nigeria there are many diverse peoples. This unit will focus on the Yoruba culture. Yoruba speaking peoples are the largest ethnic group and the most prolific art-producing group of Africa. Through excavations it has been found that large towns and cities were formed as early as the 11th century. Whether art or architecture, dress or dance, the traditional culture of Yoruba is among the oldest continuous traditions, yet it has also well adapted to meet needs of a changing society. Susan Vogel, Executive Director for the Center for African Art, states that, "Today traditional Yoruba artists continue to flourish, slightly modifying their materials and subject matter to express the realities of contemporary culture (Drewal, 10). The following section provides a brief overview of various aspects of Nigerian culture, focusing on the Yoruba. This information gives insight into the daily lives and traditions of a culture and will provide a background for understanding and implementing the unit.

Architecture

Modern and old styles of architecture can be seen throughout villages and towns in Nigeria. Most Nigerians live in houses made of wood or mud without the conveniences of water or electricity. In Yoruba villages, compounds are filled with groups of homes containing yards where bathing, cooking and clothes washing takes place. Many compounds are circular, consisting of clay houses with thatched roofs, and are connected by passages. In urban areas many Nigerians live in apartments or small houses (Oluonye, 18). Some Yoruba of Nigeria use veranda posts as structural supports for their homes as well as decorative carvings. This shows the dual purpose of function and form. These posts can also be found in palaces, shrines and the houses of chiefs. Margaret Trowell has classified African art into three types; 'spirit regarding', 'man regarding' and the 'art of ritual display'. She explains that in Yoruban culture, "their houseposts and sculptured doors on palaces and houses are intended for the glorification of the owners, whereas similar carvings in shrines are for the honour of the spirit worshipped there" (Willett, 40). A veranda post is on currently on display in the Carnegie Museum of Art.

Dress

Nigerian men wear beaded hats. In Yoruba society, only kings can wear beaded crowns which are said to hold the knowledge of past generations of kings. Priests and medicine men, communicators with the spirit world, may wear crowns but do not use the beaded accessories of flywhisks, staffs and footrests. The kings wear crowns that are appropriate to each ceremony. Beaded knives and rifles on the crowns are status symbols. Crowns may also have the face of a royal ancestral deity or long beaded fringe to hide the wearer's face, which emphasizes his ritual existence as king (Ayo, 31). Yoruba men wear different types of tunics or robes called agbada. These are long loose gowns or knee length tops worn over matching loose pants. They are made of local cloth having a color or pattern specific to each culture. The clothes are embroidered, usually by men, and are worn with caps made of the same fabric (Ayo, 27). The robe of a

Yoruba men are usually light blue. Yoruba women and girls wear long skirts called wrappers. These are worn with a matching top and headscarf made from cloth with specific colors and geometric patterns just as the fabric of the men. Yoruba women tie bright turbans, called gele, in an interesting way around their heads. Some mothers carry their baby in an oja, a long piece of cloth tied around the waist (Oluonye, 17). The head-tie is wrapped according to social group, status or fashion. Most often a greater height signifies more importance. The practice of carrying a baby in a piece of fabric has influenced the use of baby slings by American women (Ayo 24-25).

Government

In traditional Africa there were three types of government. Ancient empires had states ruled by emirs, kings ruled forest kingdoms in western and central Africa and in the east they used the democratic process to elect councils of elders. In Nigeria, kings are believed to be the descendants of Odudua, the mythical founder and first king of the Yoruba people. A king performed certain rites to obtain his position of absolute power, which combined religious and state authority. Brass heads of Obas, or kings, were placed at sacrificial shrines (Ayo, 30-31). Yoruba kingdoms were complex city-states headed by both male and female sacred rulers. In Yoruba culture there were also monarchies and independent polities but mainly a political system based on kingdom with chiefs and nobility (Murray 62).

Religion

Many northern Nigerians are Muslims. Most Christians are in the south where British missionaries came in colonial times. The majority of Yoruba people are Christian or Muslim, yet traditional religion has not disappeared. Following the faith of Islam, Muslims pray five times a day to their God, Allah. The church service is said in English and then translated into the local language. Independent churches are strong in Nigeria. Nigerians residing in the countryside practice traditional religion. This belief is in a supreme God, who is not worshipped directly. Rather they honor lesser gods and ancestors. The Yorubans worship many mythical gods. Oshun, the river god, is the most important female god. She is prayed to at shrines for female fertility and protection against disease. The work of male deities was considered as lacking prosperity until they included Oshun in their worship (Ayo, 37). Yvonne Ayo explains that “the priest is a religious specialist whose job is to maintain, celebrate, and, if necessary, restore the right relationship between the community and the gods. He is an important person, and is concerned with both the physical and the spiritual well being of his community. People often seek his medical advice, as well as consulting him about social and moral problems.” A priest can contact ancestors in a trance or using figures or oracle boards. A Yoruba priest uses an oracle bowl and a divination board to “divine” or discover what the individual consulting him should do. Kola nuts are used to make a pattern, which determines what message given to the client (Ayo, 34-35). Yoruba medicine men belong to the cult of Osanyin, god of herbal medicines, who is represented on iron staffs. His powers are secret, represented by bird heads, symbols of healing and herbalism. A

central bird represents the powers of elders who are believed to take the form of birds after death (Ayo, 38).

Arts, Crafts and Skills

Nigeria is known for many types of art, especially sculptures in wood, ivory and bronze. The discovery of African art by the west in the late nineteenth and early twentieth century leads to many great works of the past filling western museums. A decline in the output and quality of artistic work took place during the colonial era. This was mostly due to missionaries who considered indigenous art heathen. Islam and Christianity had similar negative views towards African art. In the present day, indigenous art exists among indigenous religions or to supply tourists. Crafts have more success because they are utilitarian, a living art. They are still needed and used in homes. Nigeria is known for many types of art, especially sculptures in wood, ivory and bronze. Today Nigeria has many creative artists; art has been added to schooling due to the influence of western education. In the founding city of Ife, the art is “characterized by an idealized naturalism in both human and animal representations, yet alongside this there is, a tradition of extreme stylization” (Willett, 69). In Yoruba legend, Ife was where the gods populated the earth. Odudua, the children of the first god, moved away from Ife to build forest kingdoms. The people of Ife influenced the art and culture of neighboring states. Terra cotta and bronze statues, the latter made using the lost wax process, were common to this area (Ayo, 11). Frank Willet informs “the terracotta sculptures of the Nok culture of Nigeria which date from at least the second half of the first millennium BC and have indications of a wood –carving tradition preceding them”. Yoruba people make indigo which is put into dye pits where cloth is pattern dyed. They are also known to make leather and metal goods. Pottery is made by women for its use in daily life. It is also used as part of a bride’s possessions. Metalwork is specifically for males. Ogun is the god of iron blacksmiths, carvers and all those who use metal instruments. In Yoruba, the richest tradition is that of carvers. Much of Yoruba art is best understood in a ritual context.

Masks and Masquerades

Masks are used for social events and rituals, mostly worn to hide the identity of the wearer. Masks can serve to discipline, educate or lend authority, which is communicated through movement and dance. A mask can fulfill several purposes or serve the sole purpose of entertainment Masked dances in Yoruban culture are called egungun. They serve both to honor ancestors and entertain the living (Willett, 40). Once a masquerader puts on an Ogoni mask they are transformed and assume the spirit of the mask. There is a communication link with the real and supernatural worlds. Many masks are designed to look like animals and young men perform by imitating the movements of these animals. Traditional dances feature all the ingredients of culture (Ayo, 58). On Yoruba Gelede masks there is a hole in the eye for the purpose of style. It is not that of function because the mask is worn on the top of the head and the wearer looks out below the mask (Willett 68). In this society, women are said to have two sides to their nature. They have the ability to create life and to destroy. In the Gelede masquerade, which is danced in male

or female pairs, the power of women is directed to benefit the community (Ayo 59). This type of masquerade serves to entertain and please bad spirits (Murray, 63). Yoruba masks often have symmetry and a moderate resemblance to facial features. Masquerades are performed at specific times to celebrate particular events such as harvest or initiations. Members of secret societies perform most ceremonies. The Yoruba people use an iron staff in a masquerade.

Objectives

The overall goal of the unit is to increase students' multicultural awareness. The unit also aims to promote higher level thinking skills.

In the Social Studies lessons, students locate places of significance on a picture, map or globe. They will also identify and describe the physical characteristics of a continent, landforms and bodies of water. They will describe various customs and traditions of children in Nigeria. Students will explain the need for groups to have rules.

In the Language Arts lessons, students participate in shared reading experiences to enjoy and appreciate literature. They will also read a variety of works, developing letter sound knowledge, vocabulary and phonological awareness. They will build comprehension by using prior knowledge along with making predictions and connections. They will develop a piece of descriptive writing, which will describe a specific art object from Nigerian culture.

In the Mathematics lessons, students identify patterns in various items from Nigerian cultures. Students will use problem-solving skills to construct their own game. They will learn about the significance of twins in Yoruba culture and develop fact power strategies related to the power of the twins.

These lessons in this unit meet the national, state and local standards that all Pittsburgh Public School curricula must meet. The state has developed 62 content standards within 10 Core Curriculum frameworks. In this unit the focus will be on the Communications, Math, Citizenship and Arts and Humanities Standards.

Strategies

Considering the pacing guidelines of Pittsburgh Public Schools that we are required to follow, I've found that incorporating these units into the existing curriculum lends to greater success in implementing the unit. Through my own research on objects and practices representing various facets of African customs and culture I can modify this information to my students' levels of understanding. Through this unit I will convey the traditions and spirit of a rich heritage and culture in through group research and discussion along with smaller cooperative learning groups.

Since students learn in a variety of ways there are activities for all types of learners. For the visual learner, maps, photographs and picture books will be utilized. An auditory learner will enjoy listening to stories and music of Africa as well as books on tape. The tactile learner will offer valuable suggestions when making masks and games. Imitating the dance movements of masquerades, the kinesthetic learner will come to life. Many aspects of this curriculum can be taught using hands-on activities. This ensures that students learn through their own experiences. In doing so they will gain an increased understanding of Yoruba culture. An interdisciplinary approach will be taken to make connections between subject areas. All of the elements of this unit will fuse with the general curriculum allowing for a smooth transition.

Through reading and listening to various types of literature and examining works of art, students will be motivated explore and discuss customs and traditions of an African culture. I will encourage students to listen to the language and the music, look at the crafts and art that existed, read about the myths, beliefs, and customs that are valued by Africans. Discussions will enable them to find parallels and differences among the Yoruba and their own culture.

Classroom Activities

The following lessons are classroom activities that support ideas found in the Rationale. All subjects taught in this unit will extend lessons from the district curriculum to encompass ideas of African Art. The Yoruba culture in Nigeria will be focused upon. Since every classroom differs, you can adapt the classroom environment and lessons to meet your and your students' individual needs.

Social Studies

In this subject area students will be given opportunities to discuss Africa, Nigeria and Yoruba culture and traditions from a historical perspective. The existing Themes and Big Ideas of the Macmillian/McGraw-Hill Social Studies curriculum will make for an easy transition into extension lessons surrounding African, Nigerian and Yoruba cultures. The lessons in this section provide review, instruction and assessment.

Lessons

Unit 1: All About Families-Big Idea-What is a family? In this unit, the lesson The World Around Us: Celebrating in Kenya, describes the way children celebrate a holiday in another country. Since this is the first unit in the Social Studies curriculum I feel it is important to teach only the units provided so the students can familiarize themselves with the format. Extension activities will be provided for the units that follow. Teachers can refer to this unit, assessing prior knowledge, when discussing families of Nigerian culture. This topic will be further taught in later lessons of this unit.

Unit 2: Where We Live- Big Idea-What is Geography? This can be used as the first lesson in the curriculum unit. This is an extension of Lesson 3: Our World and Lesson 4: Water and Land. This lesson addresses Citizenship standards 1, 2. The objectives of this lesson are for students to locate the continent of Africa and the country of Nigeria on a map or a globe. They will also identify and describe the physical characteristics of the continent and country. The first step is to review Lessons 3 and 4 to assess prior knowledge. Ask the students what they already know about maps and globes. Review vocabulary words and meanings. Next, explain that they are going to take a closer look at the continent of Africa and the country of Nigeria. Remind students that this is on the same continent as the country of Kenya, which was discussed in Unit 1. This lesson could be divided into 2 days, one for discussion of Africa, one for Nigeria. Day 1- Read Africa by Allan Fowler to the students. Define and add the words equator, desert, grasslands, and rain forest to the Social Studies vocabulary list. River is on the list from Lesson 4. To assess what the students have learned have them find the Africa on a map or globe using the equator as a point of reference. Then students will complete activity page-Appendix A. Day 2-Read pages 4-9 of Nigeria by Mary N. Oluonye to the students. Define and add the words swamp and savanna (another name for grasslands) and tributary to the vocabulary list. Review landforms discussed on Day 1 and mark words swamp, rain forest, savanna, desert and river to denote they are found in Nigeria. Practice the phrase Ekabo si Nigeria- Welcome to Nigeria. Explain that this is in Yoruba language, a culture that they will learn more about. As a wrap-up activity, read page 1 of AFRICA Is Not a Country by Margy Burns Knight. This book can also be used to extend into teaching about other countries and cultures in Africa. For a home-school connection I would give the students a take home activity page (Appendix B). This is an enrichment activity so students may need the help of an adult. On this page students and families can identify the continent of Africa and country of Nigeria. You will need to mark Nigeria on the sheet before copying. A list of words and definitions from the vocabulary list can be matched together. This will provide a review of concepts and serves to increase multicultural awareness in the home.

Unit 3: Good Citizens-Big Idea-What makes a Good Citizen? This lesson is an extension of Lesson 1: People Get Along and Lesson 2: People Follow Laws. This lesson addresses the Citizenship Standards 1, 7 and 8. The objectives are to identify groups who live in Nigeria and explain/develop rules for a situation. The first step is to review Lessons 1 and 2 to assess prior knowledge. Ask students what they already know about groups and rules. Next, explain that they are going to take a closer look at families in Nigeria. This lesson could be divided into 2 days. Day 1-Read Nigeria pages 20-21. Define extended family and add to word list. Discuss how this compares to our families. Write Yoruba family words on a chart (Appendix C). Match these words to pictures of people they represent on page 20. Day 2-Read Nigeria pages 10-11. Define and add ethnic group to word list. Explain that Yoruba is an ethnic group. Discuss a time when they had trouble getting along. Read Nigeria pages 28-29. Discuss how the school in Nigeria is similar (uniforms, rules) or different (religion, six year exam) to their school. Next, review why rules are important to all groups. Explain that in some cultures students use wooden writing boards. Have student write the class rules using a dry erase board or chalkboard. Discuss if they prefer that to the paper and desk that they use everyday.

Unit 4: All Kinds of Jobs-Big Idea-What is Work? This lesson is an extension of Lessons 2 and 3. This lesson addressed the Citizenship Standards 1 and 4. The objectives of this lesson are to learn about different types of jobs in Nigeria and learn about goods and services in Nigeria. The first step is to review lessons 2, 3 and 4 to assess prior knowledge. This lesson could be divided into 2 days. Day 1-Ask students what jobs they know and have. Read pages 14-15 of Nigeria. Discuss Yoruba jobs and their similarity and/or difference these jobs. Read page 5 of AFRICA Is Not a Country Show students where Cameroon is and explain that this village is similar to one in Nigeria. Discuss what jobs (chores) students have that are similar and or different than these. Have students practice carrying an empty gourd on their head to role-play a child selling milk. Review the fact from Unit 3 that children go to school at 7:45. They do their chores before school. Have them figure out what time they would have to get up if this was their schedule. Day 2- Ask students what goods and services are and how they get them. Read Nigeria pages 30-31 and AFRICA Is Not a Country pages 16-17. Discuss how the goods and services and how they get them are similar and/or different than these. Model how Nigerians bargain at the market. Have students role-play bargaining in the classroom market. Discuss that the Nigerian naira is divided into 100 kobos, just like the dollars and cents in U.S. Have students sample some mangos and yams.

Language Arts-Reading

The following components of the Harcourt curriculum will be addressed in this unit: oral language, phonological awareness, literature, letter sound knowledge, vocabulary and comprehension.

Lesson 1:

Reading Exhibit- To meet the requirements of the district Reading Exhibit for the 1st grade portfolio any of the stories mentioned in this unit can be read to the students for completion of the 50 read-aloud experiences for their book log. In addition, students can complete a Response to Literature from these stories, which completes the reading exhibit for their portfolio. This lesson addresses Communication Standards 1, 2 and Citizenship Standards 1,2. The objectives of this lesson are for students to participate in shared reading experiences to enjoy and appreciate literature and to read a variety of works: realistic fiction, folktales, non-fictions, plays and poems. Read Nigeria pages 38-39. Discuss value of storytelling. Start a classroom library section for books about Africa and or written by Africans. This section can include; A is for Africa by Ifeoma Onyefulu, Ashanti to Zulu: African Traditions by Margaret Musgrove, any of the Anasi tales such as Anasi and the Seven Yam Hills rewritten by Elizabeth Lane, and Jamela's Dress by Niki Daly, a PPS Text Talk story. Invite Temujin- temmar@ajl.com, a storyteller, for a classroom visit. One of the stories for Beginning with Books Storywalk 2006 is Anasi and the Moss-Covered Walk. This event is Saturday, September 9 from 10 a.m.-1 p.m. at Frick Park.

Language Arts-Writing

Lesson 2:

Writing Exhibit-In the PPS schools, students are required to publish pieces of writing from selected genres; poem, how-to, story, informational and descriptive, to fulfill portfolio requirements. This lesson addresses Communication Standard 4. The main objective is to publish a piece of descriptive writing. The subject of the writing is an art object from Nigeria. Students will use descriptions that utilize sensory words. Pictures of art objects can be found in Yoruba-Nine Centuries Of African Art And Thought by John Pemberton, YORUBA Sculpture of Wets Africa by William Fagg and the living culture of Nigeria by Saburi O. Biobaku. There is also a section of African Art on display at the Carnegie Museum in Oakland. The Cheryl Olkes Collection can be viewed on the Chatham College website- www.chatham.edu/host/olkes/default.htm. Having an actual object allows the children to be more descriptive. You might pick up a tourist piece at a yard sale or invest in a piece from Ebay. First, review describing words from a previous grammar lesson. Have students pick an art object to describe. Students can use a graphic organizer (Appendix D) to answer the questions, how does it look, feel, smell, sound and taste? Have students develop a rubric (Appendix D) to score their writing.

Lesson 3

This lesson addresses Communication Standard 2. The objectives are for students to develop letter sound knowledge, vocabulary and phonological awareness. They will build comprehension by using prior knowledge to make predictions and connections between what they read and what they know. Read A is for Africa and explain that Igbo is another culture in Nigeria. Replace word tribe with culture. Read Afro Bets and start an African word wall. Students will listen to songs and poems. Read AFRICA Is Not a Country page 29 and discuss Igbo dances.

Mathematics

An important topic in math is the study of predictable patterns. Simple patterns allow children to discover that they can predict them. Students will be given an opportunity to view more complex patterns in masks and cloths from the Yoruba culture. This further enables them to begin to understand concepts of aesthetics and geometry. Identification of patterns can help students solve other types of math problems. Students at this age also begin their journey to automatic recall of the basic facts, fact power.

Lesson 1: Patterns All Around

This lesson addresses Math Standard 3. It is an extension to lessons 3.1 Visual Patterns and 3.4 Explorations- Covering Shapes and Patterns. The objectives are to help children realize that shapes and colors can be placed into patterns. Read pages 20-21 of Africa by Yvonne Ayo. Discuss places patterns can be found in Yoruba culture. Ask students to bring in an object from home that has a pattern. For an art connection, students can use

the book Kids Can Draw African Animals by Phillippe Legendre to use basic shapes to draw African animals.

Lesson 2: Developing Fact Power

This lesson addresses Math Standards 1 and 3. It is an extension to lesson 4.11 Basic Facts and Unit 6. The objectives are to learn about the significance of twins in Yoruba culture and to develop strategies for fact power, concentrating on the doubles facts. Read Nigeria page 25 and Ashanti to Zulu by Margaret Musgrove, letter Y to the students. Discuss and ask how this “luck times two” for having twins is similar to fact power. Role-play the concept of twins by having twin numbers and doubling them to find the sum. Students can look for patterns and find strategies to promote automatic recall.

Lesson 3: Games

This lesson addresses Math Standards 3 and 4. The objective is to learn about games in Nigeria and use this information to construct their own game. Read Nigeria page 42-43 and Read AFRICA Is Not a Country page 24. Discuss how these games are similar and/or different from the ones they play. Make a mankala board using an egg crate. Discuss the directions. Ask, are there patterns for the way seeds are moved? Are there other ways the game can be played? Read about divination trays on page 63 in Africa by Dr. Jocelyn Murray. Discuss what purpose we could have for a divination tray. Make a divination tray for the classroom. Rename and decide on the interpretation of various patterns. What does this meaning symbolize?

Annotated Bibliography/Resources

Ayo, Yvonne. *Africa*. Dorling Kindersley, 2000.

An informative guide with wonderful pictures that gives an “eye-witness” account of African cultures and civilizations.

Biobaku, Saburi O. *the living culture of Nigeria*. Thomas Nelson & Sons, 1976.

Photographs and commentary on the culture heritage of modern Nigeria.

Daly, Niki. *Jamela’s Dress*. New York: Farrar, Strauss & Giroux, 1999.

Story set in South Africa about a girl left in charge of her mother’s new fabric bought to make a wedding dress. This is a Text Talk story for Pittsburgh Public Schools.

Drewal, Henry John and John Pemberton III. *Yoruba-Nine Centuries Of African Art And Thought*. New York: Harry N. Abrams Inc., Publishers, 1989.

The visual art of the Yoruba are explored in their historical, social, religious and political contexts. This book contains 96 full color photographs.

Fagg, William and John Pemberton 3rd. *YORUBA Sculpture of West Africa*. New York: Alfred A. Knopf, Inc., 1982.

70 full page plates, 35 in color, and more than 50 illustrative photographs.

Finley, Carol. *The Art of African Masks: Exploring Cultural Traditions (Art Around the World)*. Lerner Publishing Group, March 1999.

Describes how different types of mask are made and used in Africa and how they reflect the culture of their ethnic groups.

Fowler, Allan. *Africa (Rookie Read-About Geography)*. Connecticut: Children’s Press, 2002.

Offers a simple explanation of geography concepts.

Knight, Margy Burns. *Africa is Not a Country*. Connecticut: The Millbrook Press, 2000.

Celebrates the diversity of the 53 nations that make up the continent of Africa.

Lane, Elizabeth. *Anasi and the Seven Yam Hills*. California: Electronic Education. Waterford Institute, Inc.

In this tale, Anasi sets out to trick his friends but finds his friends laughing at him when the tables are turned.

Legendre, Phillipe. *Kids Can Draw African Animals*. Walter Foster Publishing, January 1997.

Learn to use basic shapes to draw African animals.

Merrill, Yvonne. *Hands-On African: Art Activities for All Ages Featuring Sub Sahara Africa*. Kits Publishing, July 2000.

A fact filled craft book that explores the wildlife and indigenous people of Africa.

Musgrove, Margaret. *Ashanti to Zulu: African traditions*. New York: Dial Books for Young Readers, 1995.

An alphabet book with examples of the 26 tribes of Africa and some of their customs.

Murray, Dr. Jocelyn. *Africa*. New York: Facts on File, 2003. Cultural Atlas for Young Children

Oluonye, Mary N. *Nigeria*. Minneapolis: Carolrhoda Books, Inc. 1998.

Discusses the people, geography, religion, language, customs, lifestyle, and culture of most populations in Africa.

Onyefulu, Ifeoma. *A is for Africa*. New York: Puffin, July 1997.

An alphabet book focusing on West African traditions.

Soppelsa, R. *Playful Performers (exhibition about African children's masquerade in Sub Saharan Africa)*.

Digital document

Willett, Frank. *African Art*. New York: Thames & Hudson Inc., 2002.

A classic study of African art.

Websites

Yoruba: Definition and Much More From Answers.com

<http://www.answers.com/topic/yor-b>

MOTHERLAND NIGERIA:PEOPLES

<http://www.motherlandnigeria.com/people.html>

Cheryl Olkes Collection

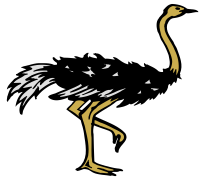
www.chatham.edu/host/olkes/default.htm

Appendices- Content Standards

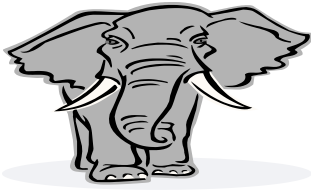
Appendix A

Name _____ Date _____

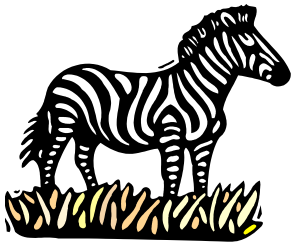
Draw a line from each African animal to the place where they live.



DESERT



RAINFOREST



GRASSLANDS



Appendix B

Name _____ Date _____

School-Home Connection



Map Skills

This is the continent of _____.

This is the country of _____.

Social Studies Vocabulary

Match each word with the correct definition.

Desert _____

Equator _____

Grassland/Savanna _____

Rain forest _____

Swamp _____

Tributary _____

- A. A smaller river that flows into a bigger one.
- B. Land covered with sand and rocks.
- C. A place where salty ocean water meets freshwater.
- D. The imaginary line around the center of the Earth.
- E. Land covered by trees growing close together.
- F. Land that is wide open and grassy.

Appendix C

Yoruba family words

Father- uba

Mother- uwa

Uncle- kawu

Aunt- iya

Grandfather- kaka

Grandmother- kakani

Son- yaro

Daughter- yarina

Brother- dan'owa

Sister- 'yar'owa

Appendix D

Graphic Organizer for Descriptive Writing

Name _____ Date _____

Use describing words to answer the questions below.

How does it **look**?

How does it **feel**?

How does it **sound**?

How does it **smell**?

How does it **taste**?

Rubric for Descriptive Writing

- 4- The writer focuses on one topic and maintains throughout.
The writing is coherent and in logical order.
The writer uses interesting descriptive words.
The writer uses complete sentences.

PPS Content Standards for Communication

1. All students use effective research and informational management skills including locating primary and secondary sources of information with traditional and emerging library technologies.
2. All students read and use a variety of methods to make sense of various kinds of complex texts.
3. All students respond orally and in writing to information and ideas gained by reading narrative and informational texts and use the information and ideas to make decisions and solve problems.
4. All students write for a variety of purposes, including to narrative, inform and persuade, in all subject areas.
5. All students analyze and make critical judgments about all forms of communication, separating fact from opinion, recognizing propaganda, stereotypes, and statements of bias, recognizing inconsistencies and recognizing the validity of evidence.
6. All students exchange information orally, including understanding and giving spoken instructions, asking and answering questions appropriately, and promoting effective group communications.
7. All students listen to and understand complex oral messages and identify their purpose, structure and use.
8. All students compose and make academic presentations for each academic area of study, that are designed to inform, persuade or describe.
9. All students communicate appropriately in business, work and other applied situations.

PPS Content Standards for Math

1. All students use number, number systems, and equivalent forms (including numbers, words, objects and graphics) to represent theoretical and practical situations.
2. All students compute, measure and estimate to solve theoretical and practical problems, using appropriate tools, including modern technology such as calculators and computers.
3. All students apply the concepts of patterns, functions and relation to solve theoretical and practical problems.

4. All students formulate and solve problems and communicate the mathematical processes used and the meaning for using them.
5. All students use and apply the basic concepts of algebra, geometry, probability and statistics to solve theoretical and practical problems.
6. All students evaluate, infer and draw appropriate conclusions from charts, tables and graphs, showing the relationship between data and real world situations.
7. All students make decisions and predictions based upon the collection, organization, analysis and interpretation of statistical data and the application of probability.

PPS Content Standards for Citizenship

1. All students demonstrate an understanding of major events, cultures, groups and individuals in the historical development of Pennsylvania, the United States, and other nations and describe the patterns of historical development.
2. All students demonstrate an understanding of themes and patterns of geography, know the locations of major bodies of water, land masses, and nations, and describe the relationships between geography and historical, economic, and cultural development.
3. All students describe the development and operation of the economic, political, legal and governmental systems in the United States.
4. All students examine and evaluate problems facing citizens in their communities, state, nation, and world by incorporating concepts and methods of inquiry of the various social sciences.
5. All students develop and defend a position on current issues confronting the United States and other nations by conducting research, analyzing alternatives, organizing evidence and arguments, and making oral presentations.
6. All students explain basic economic concepts and the development and operation of economic systems in the United States and other nations and make informed decisions about economic issues.
7. All students demonstrate their skills of communicating, negotiating, and cooperating with others.
8. All students demonstrate that they can work effectively with others.

9. All students demonstrate an understanding of the history and nature of prejudice and relate their knowledge to current issues facing their communities, the United States, and other nations.

10. All students demonstrate an understanding of the various roles they can play as citizens through participation in a community service project.

11. All students demonstrate the ability to resolve conflicts in peaceful ways, including but not limited to peer mediation, anger management, interpersonal skills, and problem solving.

PPS Content Standards for Arts and Humanities

1. All students describe the meanings they find in various works from the visual and performing arts and literature on the basis of aesthetic understanding of the art form.
2. All students evaluate and respond critically to works for the visual and performing arts and literature of various individuals and cultures, showing that they understand the important features of the works.
3. All students relate various works from the visual and performing arts and literature to the historical and cultural context within which they were created.