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ABSTRACT

The guide presents classroom activities for elementary teachers in the Virgin Islands to use in exploring many facets of the ethnic groups who have settled there. The objective is to increase student awareness and understanding of their own and others' ethnic heritage. The document is divided into two major sections. Section I is the teacher's guide, consisting of 36 lessons. Each lesson states the purpose, behavioral objectives, suggestions for activities, and background information when needed. Topics include geography and landmarks of each island, history and developmental roles of the different ethnic groups, language, folktales, native foods, methods of transportation, costumes and clothing, houses, and contributions by immigrants. Activities such as games, discussion, map-making, crafts, cooking, interviews, and stories are suggested to implement the unit. A bibliography of books, projects, and scholarly literature, two answer keys, and the islands' growth statistics conclude the section. Section II is the student workbook, consisting of 36 spirit duplicating masters designed to facilitate the lessons. They include maps, a time line, line drawings of famous people, recipes, and cutouts for models of modes of transportation and houses. (CK)

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Caribbean "ROOTS" A Learning Experience For STUDENTS in the VIRGIN ISLANDS Teacher's Guide



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Teacher's Guide
Caribbean "ROOTS"
A Learning Experience
For STUDENTS in the VIRGIN ISLANDS

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TO THE TEACHER

The basic purpose of CARIBBEAN "ROOTS" is to provide classroom activities, lessons, and appropriate student materials which teachers in the Virgin Islands can use to increase student awareness and understanding of their own ethnic heritage and the ethnic heritage of others who live within our diverse multi-ethnic community. The program seeks to develop, among Virgin Islands students, a keener sense of who they are, where they come from, and how their own heritage is part of and contributes to the total Virgin Islands community, where only 35 percent of the total population of about 95,000 represents people who were born in the Virgin Islands.

To develop the idea of "multi-ethnicity", maps, games, recipes, crafts, interviews, stories and biographical profiles have been incorporated into the program.

With respect to the thirty-six lesson plans provided for the teachers, rather than providing a standard lesson plan format, we have incorporated a broad range of enrichment suggestions. The reading level of the student material is such that most students should be able to participate in the program without reading ability becoming an obstacle to participation.

Every effort has been made to build flexibility and variety into the lessons. Obviously, no single activity can work for all situations, and, therefore, the teacher should regard these suggestions as simply a basic ingredient for a "recipe" of his/her own creation. We have tried to incorporate methodological variety so that the experience for the child is challenging and exciting. In some instances, because of analogous content, we have combined lessons.

We hope that the discussions will follow the interests of the class (within reason), rather than the sequence of the Teacher's Guide. Questions that students raise are certainly as important as any questions provided in the lessons. The more the teacher is able to accept student direction, the better he/she can support and motivate student interest and relate the lessons to student experiences, both within and outside the school. Students should be encouraged to interact with one another as much as with the material.

The teacher does not need to pass a verdict on the student's opinion. The teacher in this program is more of a questioner or guide who orchestrates projects, helps to form committees and redirects individual contributions to the class for their consideration. If issues of conflict are raised, the teacher should adopt an open-mindedness in the ensuing discussions. Therefore, there is no provision for the testing of factual knowledge. What we are interested in is the student response to the material -- how involved the student becomes, what contributions the student makes to class discussions, how the student relates his/her life experiences to the classroom activities, the student's cognitive growth in making inferences and inter-relationships. For this reason we have tried to keep the materials free of a single point of view and of moral didacticism, thereby permitting the students to contribute their own subjective insights arising from their idiosyncratic experiences.

The student material is in the form of 36 spirit duplicating masters. Each teacher can reproduce copies in sufficient numbers for his/her class. We ask that when teachers have finished running off the number of copies required, they share the program with a colleague. Otherwise the material may be filed for the following year. We are interested in your reactions to CARIBBEAN "ROOTS". To communicate your suggestions and comments, we ask that you contact: ISLAND RESOURCES FOUNDATION, PO BOX 4187, ST. THOMAS, U.S. VIRGIN ISLANDS 00801. TELEPHONE: 775-3225.

LESSON 1 WHO I AM PERSONAL DATA SHEET

PURPOSE: This lesson is designed to help your students learn more about one another's backgrounds, birth origins and family history.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS *Listen to and follow directions *Record a personal history

ACTIVITY SUGGESTIONS: Begin the lesson by providing each student in the class with the Personal Data Sheet. If you have very young students, they can dictate the answers they know to you or someone else you have designated as secretary. The students may have to take the sheets home to complete the information. When the sheets are completed, you can team the students, on a random basis, into groups of two. They can share the information with each other. They should be encouraged to discuss any similarities and differences.

After each team has completed its discussions, allowing approximately five minutes for initial discussion, regroup the class into new groups of two students, with whom they can continue sharing this experience. If there are questions with which some of your students seem uncomfortable, simply pass over them because it is sometimes difficult for students who have recently arrived in the Virgin Islands to discuss their immigration. A student might also be presently living with a relative or guardian while his/her parents remain on another West Indian island. Following these small group discussions, the class should be ready for the following activities.

- * A class discussion which provides individuals with the opportunity to express what they have learned about themselves and other students with respect to their ethnic backgrounds.
- * Writing anonymous one paragraph "essays" on the topic "Who I Am". These essays can be collected and read to the class by the teacher.
- * Younger children may draw a picture of themselves, of their family, their home, a scene from another West Indian island the student knows, etc.
- * An activity can be arranged in which a student is blindfolded and asked to find his/her way around the room. After a few minutes, the student is asked by the teacher how it felt to be "blind" in familiar surroundings. The question of how any newcomer feels upon arriving in a strange environment and encountering new people and places can then be asked and discussed by the class.
- * The class can write a group composition by having the teacher provide the first few words or the topic sentence -- such as, "I have just arrived from ..." -- and allowing the class to provide the other sentences to the teacher, who then writes them on the board.

LESSONS 2 & 3 MAP OF THE CARIBBEAN

PURPOSE: This lesson consists of a map showing the geographic area from the southern coastline of the United States to the northern coastline of South America. The main purpose of the exercise is to help the children realize that many of the people they know (possibly themselves, their classmates, their teacher, their parents) may come from many of the geographic areas shown on the map. A secondary purpose will be to acquaint students with the various ethnic groups in the West Indies.

BEHAVIORAL OBJECTIVES: *SOCIAL STUDIES* *Locate the islands of the Caribbean and understand their relationship to one another *Understand the ethnic composition of Caribbean peoples *Read a map and note compass directions *Recognize land and water masses *Understand the characteristics of an island *Locate the U.S. Virgin Islands as an entity, and St. Croix, St. John, and St. Thomas specifically

ACTIVITY SUGGESTIONS: Before the children begin the lesson, have them combine pages 2 and 3 of the student activity materials. In addition, a large map of the region needs to be in view in front of the classroom. If necessary, draw the map on the board, but do not include the names of the countries or territories on the map drawn. The islands of the Caribbean should be listed on the board to the side of whatever large map is used. (If you need assistance in drawing a large regional map, see the directions for map enlargement provided under "Suggested Activities", Lessons 8, 10 and 12.)

Begin the lesson by showing the students that the map includes the Virgin Islands and other countries and territories of the Caribbean, as well as the coastlines of the United States and South America. If a globe or world map is available, you should indicate the area of discussion in relationship to the rest of the world.

You should point out that certain Caribbean islands share common linguistic and cultural traditions (the students will want to locate these islands on their maps as you talk about them): e.g., the islands of Aruba, Curacao, Bonaire, St. Eustatius, Saba, and Dutch St. Marten are all Dutch speaking and were colonized by the Dutch; French islands are French St. Martin, Haiti, Martinique, Guadeloupe, St. Barthelemy, and Marie Galante; Spanish speaking islands are Cuba, Dominican Republic, and Puerto Rico; the remaining islands are English speaking. On student sheets, your class should color the English speaking islands one color, the Dutch islands another color, etc. Have them color the water areas blue. You should also mention that the U.S. Virgin Islands constitute one political entity and the British Virgin Islands constitute another group of islands with its own government. Have your students draw a circle around each island grouping.

This would also be a good opportunity to explain to the class that the Caribbean is comprised of a rich mixture of ethnic groups: Afro-Westindians, East Indians, Chinese, Europeans, Americans, Syrians, Lebanese, Jews, and a few surviving aboriginal inhabitants, making the area one of the richest blend of races and cultures in the world. Have the students point out some islands where these groups now live: Carib Indians in Dominica, East Indians in Trinidad, Afro-Westindians in all former British islands, etc.

On an individual basis, call on students to go to the board to write the appropriate name for each island on the blank map drawn on the board. If a standard regional map is being used instead, call on individual children to locate each island as you name it.

Next, on their worksheet maps, have your students complete the assignments designated on the top of activity sheet 2. At this point, you may want to ask several students in the class to volunteer the place of their birth, and you will want to point out the place of your birth. If more than one symbol is to be placed on an island, direct the students to put the additional symbols next to the island area. Please note that while the student map correctly positions the areas shown, the scale of island size is distorted. For example, the Virgin Islands land mass would be dots compared to the Dominican Republic if correct scale had been used.

Following completion of the worksheet tasks, organize the class into groups of four students each. Ask each group to discover where group members were born and assign one person in the group to report that information to the class. Call on each group reporter to write the number of people from each island represented within his/her group next to the appropriate island as it is listed on the board. Some students will be from the mainland United States, and these students should be grouped under one "mainland U.S." heading. After all the groups have reported to the class, add up the totals by island and ask the following questions:

- * From which areas do most of the students in the class come?
- * Are more than half of the class (a majority) from any one place?
- * What does this say about the class? You can extend this understanding by lining the children up by their respective birth places. Any group that does not represent a majority (more than half) has to "leave" the class. Would anyone be left? Note: before implementing this activity, refer to the personal data sheets completed by the students in Lesson 1 and decide whether this activity is appropriate. Although not true of the general Virgin Islands population, you might have a class in which a majority of your children were born in the Virgin Islands -- although their parents might not have been. If this is true, alter the lesson and have the students line up by the island where one of their parents was born.
- * Suppose all of the people not born here in the Virgin Islands left the Virgin Islands. Who would be left? Answer: the natives or people born here -- although this group would not constitute a majority of all the people who live here.
- * Why do you think so many people from other Caribbean islands come to the Virgin Islands? Accept whatever answers the youngsters offer but point out afterwards that the opportunity to work is perhaps the major reason.
- * Ask the children whose parents were not born in the Virgin Islands why they think their parents came here. Let the youngsters offer whatever reasons and base your response on their reactions.
- * Ask the children what their maps tell them about Haiti and the Dominican Republic. Answer: two countries share the same island, Haiti, which is French speaking, and the Dominican Republic which is Spanish speaking. What other island in the Caribbean is divided between two countries? Answer: Dutch St. Marten and French St. Martin.
- * After erasing all country names from the board, invite students to write the names of the islands on the board map without assistance and without using their worksheet maps for help.

BACKGROUND INFORMATION: Accurate and consistent population figures for the U.S. Virgin Islands are difficult to obtain. Figures often vary greatly from one government agency to another. The following information has been drawn from reports issued by the Virgin Islands Planning Office and the Virgin Islands Department of Education.

The total population of the U.S. Virgin Islands is approximately 95,500, divided among the three major islands as follows: 48,000, St. Croix; 45,000 St. Thomas; and 2,500, St. John. Approximately one-third of the Virgin Islands population is of school age (5-19 years of age). Based on data from two V.I. Government reports (one dated 1975 and the other dated 1977), an ethnic group break-down of the population falls within the ranges indicated:

Native Born Virgin Islanders	26%	-	46.5%
Other West Indians	31%	-	28.2%
Puerto Ricans	12%	-	6.3%
Continental	8%	-	12.9%
Others	23%	-	5.2%

LESSON 4 LETTER TO THE DIRECTOR OF TOURISM

PURPOSE: This lesson is an excellent vehicle to teach your students the form for writing a letter. It also provides an opportunity for your students to become personally acquainted with the existence of other Caribbean islands.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS *Learn how to write a letter *Recognize different sources of information SOCIAL STUDIES *Recognize the many islands of the Caribbean region

ACTIVITY SUGGESTIONS: Using the activity sheet provided, have your students, in groups of 2-3, write to some tourism offices in the Caribbean, addresses for which are provided below. You can provide a model for the letter on the board. Students should ask for colorful posters, advertising brochures and other materials about various West Indian islands. Remind the students it may be one or two months before the information arrives. You may also want to contact the various airlines which service the Caribbean region, some of which fly into St. Thomas and St. Croix, e.g., American, Eastern, Prinair, LIAT. You might also contact the Caribbean Tourism Association at 20 E. 46th Street, New York, New York 10017. When the class receives the materials, you can decorate your classroom with a multi-island theme and also discuss with your students the similarities or variances seen among the islands surveyed, as represented in the promotional literature.

The Director of Tourism
Trinidad & Tobago Tourist Board
65 Frederick Street
Port of Spain, Trinidad

The Director of Tourism
Jamaica Tourist Board
P.O. Box 284
78-80 Harbour Street
Kingston, Jamaica

The Director of Tourism
Tourism Development Company
Commonwealth of Puerto Rico
P.O. Box 8N
San Juan, Puerto Rico 00936

Direccion General de Tourisme
Sous-Prefecture
97110 Pointe-a-Pitre
Guadeloupe, French West Indies
(includes St. Barthelemy, St. Martin)

Directeur de l'Office du Tourisme
Fort-de-France
Martinique, French West Indies

The Director of Tourism
Dominica Tourist Board
Roseau, Dominica

The Director of Tourism
Barbados Board of Tourism
Ministry of Tourism, Information,
and Public Relations
Marine House, Hastings
Christ Church, Barbados

The Director of Tourism
Grenada Tourist Board
P.O. Box 293
St. George's, Grenada

The Director of Tourism
St. Vincent Tourist Board
P.O. Box 834
Kingstown, St. Vincent

The Director of Tourism
St. Lucia Tourist Board
c/o Premier's Office
Castries, St. Lucia

The Director of Tourism
Antigua Tourist Board
P.O. Box 363, High Street
St. John's, Antigua
(includes Barbuda)

The Director of Tourism
Tourist Board
P.O. Box 132
Basseterre, St. Kitts

Direccion Nacional de Turismo
P.O. Box 497
Santo Domingo, Dominican Republic

The Director of Tourism
British Virgin Islands Tourist Board
P.O. Box 134, Roadtown
Tortola, British Virgin Islands

LESSONS 5 & 6 MAP OF PUERTO RICO AND MAP OF THE U.S. AND BRITISH VIRGIN ISLANDS

PURPOSE: We have combined the suggested activities for these two lessons, but they could be treated as separate lessons by the teacher. The lessons are designed to help your students achieve a sense of place and location. The proximity of the American Virgin Islands to the British Virgin Islands and Puerto Rico should be stressed. This physical closeness has facilitated movement of people, ideas, and culture among the islands so that both now and historically there is great interchange and exchange.

BEHAVIORAL OBJECTIVES: *SOCIAL STUDIES* *Locate the Virgin Islands as an entity, and St. Thomas, St. Croix, and St. John specifically *Locate the islands of the British Virgin Islands and the island of Puerto Rico *Recognize the relative size of the Virgin Islands in comparison to other land masses *Consult a map to gain information about an area *Understand the ethnic composition of the Virgin Islands and Puerto Rico.

ACTIVITY SUGGESTIONS: Begin the lesson by having your students identify and label on their worksheet maps (5 and 6) the main towns on each island, indicated by an asterisk (*) on the worksheets. (The teacher's answer key is found on page 46 of this guide.) Have your students locate the U.S./British Virgin Islands "boundary" line shown on their activity sheets, and point out that this is not a "real" or tangible boundary which can be seen.

Lead from this to a discussion of the movement of peoples between the U.S. Virgin Islands and the British Virgin Islands and Puerto Rico. Ask your students to volunteer information about visits to Puerto Rico or one of the British Virgin Islands, or about friends and relatives who live there. Ask them to bring to class souvenirs from prior visits to Culebra, Tortola, Puerto Rico, Anegada, etc. Perhaps the class would want to have a pen pal in the British Virgin Islands or Puerto Rico, the relative or friend of a child in the class.

You will want to broaden this discussion to again emphasize the multi-ethnic composition of the U.S. Virgin Islands, pointing out that people who live here may come not only from the British Virgin Islands and Puerto Rico, but also from other "down-island" (West Indian) areas, as well as the U.S. mainland, and that, historically, these islands were settled by peoples from Europe and Africa. Also discuss the cultural background of Puerto Rico and the British Virgin Islands, referring to the "Background Information" below for assistance.

One of the best activities you can do is to have your class create these island maps in the form of papier mâché. Youngsters enjoy this activity, and it will help to give them a sense of place and location.

To make papier mâché, simply take some old newspapers, magazines, paper bags, or anything on hand that is made of paper and tear these materials into very small bits or pieces. After all of the paper has been torn up, soak the bits in warm water until they are soft. Now mix in a small amount of laundry starch until a creamy texture is attained. It is now ready for use. A heavy piece of cardboard or plywood can serve as the base on which the mâché will be laid.

Using the student work maps as a small scale model, to be enlarged in the reproduction, allow your students to reproduce some or all of the major islands depicted on worksheets 5 and 6. (Note that the three main Virgin Islands are presented in larger scale on activity sheets 8, 10 and 12.) You will have to check an atlas for topographical features and help your students to reproduce such formations.

After the mâché has dried, with watercolor, poster ink, or a ball point pen, have the students label each island with respect to its name.

Be certain to keep these papier mâché maps, for you will use them again, e.g., in Lessons 9, 11, 13, and 15.

BACKGROUND INFORMATION: It should be noted that although Puerto Rico and the U.S./ British Virgin Islands, as well as the West Indies generally, were settled and colonized by various EUROPEAN nations, every colonizing power eventually imported large numbers of slaves from AFRICA to perform labor on the plantations and in the seaports. These AFRICANS brought with them their cultural traditions, many of which persist today.

In all the islands, AFRICAN and EUROPEAN cultures interacted, and a synthesis, termed "creolization" by many scholars, eventually resulted. Out of the creolization process -- a dynamic process of cultural adaptation and change -- emerged a new, a truly West Indian, culture which continues to evolve even today.

The extent to which modern creole culture reflects EUROPEAN or AFRICAN characteristics varies from island to island and reflects historical circumstance. In Puerto Rico, for example, where there was a long and continuous history of SPANISH rule, where relatively few AFRICANS were imported, and where most importations did not occur until the nineteenth century, SPANISH traditions are predominant. Tortola, on the other hand, has had a long and continuous history of BRITISH rule, but, in that island, importations of AFRICANS were sizeable almost from the beginning, and the BRITISH population was relatively small. Thus, in the British Virgin Islands, AFRICAN cultural traditions predominate, but with a strong British overlay.

Interestingly enough, in the U.S. Virgin Islands very little of the DANISH heritage is visible except in the case of architecture and street and place names. DANISH culture did not dominate these islands, as the SPANISH dominated Puerto Rico and the BRITISH dominated Tortola and the British Virgin Islands. Consequently, in St. Thomas, St. Croix and St. John, the EUROPEAN tradition is a cultural blend which has interacted with AFRICAN importations.

LESSON 7 A TIME LINE DATES IN VIRGIN ISLANDS HISTORY

PURPOSE: This lesson consists of a time line which shows in a graphic form some of the key historical events in the history of the U.S. Virgin Islands. Its main purpose is to give children some sense of a few of the key events in the history of the Virgin Islands.

BEHAVIORAL OBJECTIVES: *SOCIAL STUDIES* *Understand events over a period of time
*Remember some specific dated events in U.S. Virgin Islands history *Understand the role played by certain ethnic groups in Virgin Islands history

SUGGESTED ACTIVITIES: Begin the lesson by having the students make their own time line as follows: select a student from the class and draw a horizontal line on the board with the student's name above it. Ask the student the year of his/her birth. Write that date at the beginning of the line. Then ask the student at what age he/she started to go to school. Pick an appropriate place on the line and write that year above the line with a mark on it. In the same way, elicit some additional significant events in the child's life (including the year he/she came to the Virgin Islands if this is the case) and mark them appropriately on the line. Additional events to be cited might be the birth of siblings, baptism-date, date of first communion, when he/she visited another island, when he/she first walked or talked (after checking with parents), etc.

You can repeat this process by having one youngster make a time line for another. Or you can volunteer to have your own time line created, telling the class when you were born, when you graduated from high school, from college, when you were married (if appropriate), birth dates of your children or when you moved to the Virgin Islands -- again, if appropriate.

Direct class attention to the time line on their activity sheet (7). Have students cut their sheets along the dotted line and put a single time line together by joining the two at the asterisks. 1978 will be the first date on the time line and 0 the last. Explain that this is a time line for the U.S. Virgin Islands and contains some of the significant dates in Virgin Islands history. Begin your discussion of events on the time line with most recent events because youngsters will be able to more readily identify with what is happening "now" than with what happened in the past.

As the class examines the V.I. history time line, you can ask these questions:

- * How much time passed between various events (e.g., the amount of time between the time when the Virgin Islands people first elected their Governor and the 1978 Constitutional Convention)?
- * Which cultural groups came to the Virgin Islands (aboriginal Indians, Danes, Africans, etc.)?
- * Ask individual students to roughly estimate the amount of time between each segment of the line.
- * Now ask individual questions based on the information on the line (e.g., when did the United States buy the Virgin Islands from Denmark?).

Allow the students to take turns at the board writing in some of the key dates on a blank time line. Even students who only remember two or three of the dates should be complimented.

A large, blank time line can be constructed on brown paper to encircle the room. Add dates in Virgin Islands history, West Indian history and American history as these events are discussed in the social studies curriculum.

As students show particular interest in any of the events presented on the Virgin Islands time line, you can provide some of the information below.

BACKGROUND INFORMATION:

0. FIRST CHRISTMAS

Our modern dating system begins.

1000. ARAWAKS MOVE TO THE VIRGIN ISLANDS.

The first Indians came to the Virgin Islands and Puerto Rico about 3500 years ago. We know little about these initial inhabitants, except that they used stone and shell tools, were hunters and gatherers and had no pottery. Most likely, they came up the islands from South America. The pre-Columbian people came to the islands in several waves, and the later waves consisted of people who were agriculturalists and who used pottery. The last wave of Indians, whom Columbus found living in the West Indies, he called Arawaks and Caribs. The Arawaks had settled in the Greater Antilles (Puerto Rico westward); the Caribs occupied the Lesser Antilles (east of the Virgin Islands). The Virgin Islands appear to have been a borderline area between the Caribs and the Arawaks. While archaeologists agree that the Arawaks once lived in the Virgin Islands (starting around 1000 A.D.), they disagree over whether the Caribs ever settled here permanently. They also disagree over whether the Indians who fought with Columbus in 1493 were Arawaks or Caribs.

1493. COLUMBUS FINDS THE VIRGIN ISLANDS.

During his second voyage to the New World Columbus anchored off St. Croix, which he named "Santa Cruz" and claimed for Spain. Columbus and his men remained anchored off the island for several days, exploring, collecting provisions and water, and perhaps taking Indian captives. Eventually, some of Columbus' men were involved in a fight with some Indians, who fired arrows at the Spanish from their canoe. There are conflicting accounts of this incident, but it appears to have been provoked because the Spanish were taking Indian captives. Immediately afterwards, Columbus sailed away, never to return; but the Spanish claimed St. Croix and the other Virgin Islands for over a century.

1672. DANISH PEOPLE MOVE TO THE VIRGIN ISLANDS.

Although the Danes established a short-lived colony on St. Thomas in 1666, it was not until 1672 that they effectively settled the island. After consolidating themselves on St. Thomas, the Danes extended their rule to St. John in 1717, and in 1734 they occupied St. Croix after purchasing it from France. Thereafter, except for two brief periods of British occupation (1801-1802 and 1807-1815), the Danes ruled over St. Thomas, St. John and St. Croix until 1917, when they sold the Danish West Indies to the U.S.

1733. THE SLAVES REVOLT ON ST. JOHN.

From the outset of colonization the Danes were committed to slavery and the slave trade. Plantation slavery was rapidly extended throughout St. John following its colonization in 1717. As elsewhere in newly settled colonies, plantation slavery was cruel and harsh. In 1733, the St. John slaves, many of them newly imported from Africa, decided they had suffered enough and struck a blow for freedom. After massacring the small Danish garrison at Fort Berg in Coral Bay, they rose against their masters, killing many and driving the rest from the island. This rebellion, which saw the insurgents in temporary possession of the entire island, was the worst West Indian slave uprising until the great Saint Dominique revolution of 1791-1804. The St. John rebellion was finally put down with the assistance of French mercenaries after six months of bitter fighting.

1848. SLAVES ARE
FREED.

The second major slave rebellion in the Danish West Indies occurred in St. Croix in 1848. Sparked by slave discontent over the slow pace of Danish emancipation, the revolt spread throughout the entire island as slaves demanded their immediate freedom. After two days of unrest, Governor Peter von Scholten, a liberal-minded Dane, declared the slaves throughout the Danish islands to be free.

1878. THE FIREBURN.
WORKING PEOPLE FIGHT
FOR A BETTER LIFE.

Emancipation in 1848 meant little real change in the conditions of most agricultural laborers, particularly those on St. Croix. Rigid laws were passed to control the movements and opportunities of laborers, while indentured laborers from the British West Indies were imported to replace those who managed to leave the plantations. In 1878, indentured and native laborers on St. Croix rose against the colonial establishment to protest against their unjust treatment and to demand better working conditions. Much of the town of Frederiksted was destroyed by fire during this insurrection, which did little toward improving the lives of most laborers. The great "Fireburn" is considered an historical landmark in the ongoing crusade for social and economic equality in the Virgin Islands; and its leaders, most notably the legendary Queen Mary, have achieved the status of cultural heroes.

1917. THE UNITED
STATES BUYS THE
VIRGIN ISLANDS.

In 1917 Denmark sold the Danish West Indies to the United States for \$25,000,000. The official transfer ceremony took place in the Virgin Islands on March 31, 1917. Denmark's willingness to part with her tropical colonies stemmed from two main factors: 1) continued economic decline and intensified social unrest in the islands and 2) the advent of social democratic government at home. America's interest in the islands derived from a determination to arrest German hemispheric influence.

1927. PEOPLE OF THE
V.I. BECOME U.S.
CITIZENS

American control over the Virgin Islands did not mean that the benefits of democracy and the U.S. Constitution were immediately extended to the new possession. Between 1917 and 1931 the islands were administered by the U.S. Navy, which concentrated on improving social services, but did little toward improving economic and political conditions. One positive gain came in 1927, when full citizenship was granted to Virgin Islanders. Citizenship insured that Virgin Islanders possessed the same rights and protections guaranteed to every American by the Constitution and its Bill of Rights.

1936. THE FIRST
ORGANIC ACT.

The end of the Naval Administration and the advent of civilian government in 1931 marked the beginning of increased political democracy and self-government for Virgin Islanders. The touchstone of this process was the First Organic Act of 1936, which established the basis of the federal relationship between the islands and the United States and granted universal adult suffrage to all citizens who could read English. The passage of the First Organic Act was a landmark event in the modern political life of the islands.

1954. THE REVISED
ORGANIC ACT.

The Organic Act of 1936 was revised in 1954 in order to give the Virgin Islands a greater degree of self-rule. This Act provides the basis for the current administrative organization of local government, and led to the codification of the islands' laws.

1970. FIRST TIME THE
PEOPLE OF THE VIRGIN
ISLANDS ELECT THEIR
GOVERNOR.

Between 1917 and 1969, territorial governors had been appointed by the President of the United States. In 1969 a major advance in political democracy occurred when Virgin Islanders elected their own Governor for the

first time. Dr. Melvin Evans, Cyril E. King and Alexander Farrelly, all born in the Virgin Islands, vied for the governorship. In the voting, King received the most votes, but not an absolute majority. He and Evans, the second highest vote getter, competed in a run-off election, which Evans won. Dr. Melvin Evans thus had the honor of being the first elected governor, while Cyril King had to wait until 1974 before winning the governorship.

1977-78. CONSTITUTIONAL CONVENTION IN THE V.I. As part of the continuing process of perfecting local self-government, in 1977 a Constitutional Convention of elected delegates was convened to draft an appropriate framework for the reorganization of local government. Public hearings were held throughout the islands to discuss the proposed Constitution, in order that it could be re-drafted and then submitted to the electorate for approval. This exercise in political democracy vividly demonstrated the political maturity of Virgin Islanders and the strength of their desire for self-government.

LESSONS 8, 10 & 12 MAPS OF ST. CROIX, ST. JOHN AND ST. THOMAS

PURPOSE: The purpose of the combined lessons is to familiarize students with some basic geographic facts about the Virgin Islands, particularly as geographical information relates to Virgin Islands history or demonstrates ethnic group settlement in the islands.

BEHAVIORAL OBJECTIVES: *SOCIAL STUDIES *Use a north arrow on a map *Use cardinal directions *Recognize that many ethnic groups live in the Virgin Islands *Learn the location of some important communities and sites in the Virgin Islands*

ACTIVITY SUGGESTIONS: In working with the three student maps provided, you will first want your children to label bays, main roads, towns, etc. on St. Croix, St. John, and St. Thomas. (Teacher's answer key found on page 46-7.) You will also want to work with your class in identifying and locating areas associated with the history or ethnic heritage of the Virgin Islands, for example:

- ST. CROIX - The Danish names for Frederiksted and Christiansted
The French names for LaGrande Princesse, Mon Bijou
- ST. JOHN - The Danish name for Caneel Bay
The French name for Bordeaux Mountain
- ST. THOMAS - The French community at Hull Bay and Frenchtown
The Danish name for Charlotte Amalie

You and your class will think of many others. You will also want to use activity sheets 9, 11 and 13 and have your students locate the cultural sites depicted, BY NUMBER, on their own island maps.

For younger children, who may find it difficult to understand how to read a map, you may first want to help them make a map of your school building, locating places such as your classroom, principal's office, library, lunchroom, and also noting cardinal directions. From this map orientation activity, move to the student map activities we have provided above.

As we noted in Lessons 5 and 6, you may want to make papier mâché maps of St. Thomas, St. Croix and St. John (if not made earlier), using the directions given previously. Again, particular care, with older children, should be given to topographical formations.

As an alternative, you might make large "activity" maps of the three islands by following these directions: you will need the following "tools" -- tape, 2 pieces of chalk or two pencils, string, a blackboard or large sheets of brown wrapping paper or rolls of white shelf paper. Center the student sheet provided on the blackboard or the piece of paper being used. Tape it in position. Cut a piece of string one-half the length of the enlargement size you want to obtain. Tie the two pieces of chalk or the pencils at each end of the string. Hold one end of the pencil or chalk on the line you are tracing. Pulling the string taut, hold the other pencil or chalk and draw your enlarged outline. Be sure to keep the pencil-chalk at right angles and the string taut. This is a little like drawing a circle with a compass. You may want to draw enlarged "activity" maps which are big enough for children to walk or sit on.

Again, keep your papier mâché or "activity" maps, for you will be using them in other lessons.

LESSONS 9, 11 & 13 LANDMARKS OF ST. CROIX, ST. JOHN AND ST. THOMAS

PURPOSE: In these three lessons, youngsters will learn some of the major cultural, natural, public service, and industrial landmarks on each of the three Virgin Islands, how to identify them, and something about the history of each. The landmarks selected convey the point that different people with different heritages and cultural roots played a key role in the history of the islands.

BEHAVIORAL OBJECTIVES: (SOCIAL STUDIES) **Become familiar with some of the key landmarks of the Virgin Islands *Understand how different ethnic groups have played a key role in the development of the Virgin Islands*

ACTIVITY SUGGESTIONS: Discuss the significance of the landmarks depicted with your class. Have students color the activity sheets and have some cut out the landmarks, placing them on a papier mâché or enlarged "activity" map as provided for each of the three islands in Lessons 6, 8, 10, and 12.

Youngsters can be encouraged to draw their own pictures of the landmarks, and these can be posted in the classroom with appropriate captions. Or you can buy postcards of famous landmarks in any of the tourist shops and post these around the room. You can also buy quite inexpensively colored slides of many of the sites which can be projected if equipment is available. A class mural might be developed on which different youngsters can draw their versions of one or more of the cultural landmarks that they have seen either in a picture or have personally visited.

If possible, take a walk designed to make students aware of multicultural aspects in their environment. Have the students look for West Indian houses (see Lesson 32) or examples of Danish architecture. Emphasize the multicultural nature of the Virgin Islands in terms of street names that are Danish, stores which sell local fruits and vegetables from around the Caribbean, place names that may be Spanish, Danish, or French in origin. If any of the cultural landmarks depicted on the student sheets are close to your school (within 30 minutes walking distance), you and your class might plan a visit there. With some thought, you can come up with other cultural sites to visit, for example, Frenchtown in St. Thomas or a walking trip to the several churches in Charlotte Amalie, pointing out the cultural roots of each (the Lutheran Church is Danish, the Catholic Church is French, the Jewish Synagogue, the Dutch Reformed Church, the Methodist Church with British West Indian roots, the Moravian Church founded by the missionaries who established the first schools for the African slaves).

On a walk with your class to a town area, you may want to bring a street map with you. These can be obtained from the local Virgin Islands Visitors Bureau. This map will help you to locate some of the interesting sites and buildings that you may want to later visit. After a walk to these areas, back in the classroom you can organize the class into two committee groups.

- * One group of students can simply retrace in ink on the street map the different streets that you explored. After they have outlined those streets in ink, you can display the street map. Additionally, they may want to list the names of the streets on posterboard next to the map with a one or two sentence description of what they saw on that particular street.
- * A second group of students may want to make their own maps of one or more of the walks taken. If you want to introduce the concept of scale (allowing, for example, one inch to equal so many feet), some students may want to draw their maps to scale.

If you are a new teacher and unfamiliar with the Virgin Islands, you can still take these walks by having your class act as your guide. Let them tell you what they know about individual neighborhoods. You can also supplement your knowledge with any of the simple guidebooks available: The Settlers Handbook: Everything You Need To Know About St. Croix, St. Thomas On Foot and By Car, and St. John On Foot and By Car.

More detailed procedures for organizing a field trip and post-field trip activities are provided in Lesson 14. For your information, we have also provided in this lesson a one paragraph description about each of the landmarks depicted on the student activity sheets. The three islands are provided in alphabetical order.

BACKGROUND INFORMATION:

ST. CROIX.

1. MY SCHOOL. (This landmark is applicable only for students living on St. Croix.) Since schools in the Virgin Islands are usually named for local people or places, you should have your students research the history of their school name.
2. JUDITH'S FANCY. Once the headquarters of the Knights of Malta and reputedly a residence of Peter von Scholten, Judith's Fancy today is a national historic monument, where the visitor can view the extensive ruins of the great house and sugar works of the largest plantation on St. Croix.
3. FORT FREDERIK. Started in 1740 and completed twenty years later, Fort Frederik has figured prominently in many of the most important events in Crucian and Virgin Islands history. Here one of the earliest foreign salutes to the new American flag occurred during the American Revolution; here Governor von Scholten proclaimed the end of slavery; and here was the focal point of the great "Fireburn" of 1878. Recently restored, the Fort now houses a museum and the St. Croix offices of the territorial archaeologist.
4. HESS OIL REFINERY. A major economic landmark, the Amarada-Hess Oil Refinery is the first and largest modern industrial plant in the Virgin Islands. Opened in 1966 the refinery processes crude oil imported from neighboring Caribbean and Latin American countries for transshipment to American consumers.
5. WHIM GREATHOUSE. This magnificently restored colonial greathouse is currently being operated as a historical museum by the St. Croix Landmarks Society. The greathouse and its associated buildings, including a restored sugar mill, are filled with artifacts, maps, prints, costumes and documentation relating to the life-style of the plantocracy, sugar production, slavery and the overall history of St. Croix.
6. COLLEGE OF THE VIRGIN ISLANDS. A cultural landmark, the St. Croix campus of the College of the Virgin Islands has been open since 1964. Basically a community college, with a liberal arts focus, the unique modular campus complex currently services both full time and part time students.
7. RAIN FOREST. One of the few surviving areas of tropical vegetation in the Virgin Islands, this richly foliated, evergreen hardwood forest, transected by the Mahogany Run Road, is one of the unique natural landmarks of St. Croix.

8. **STEEPLE HOUSE.** Built by the Danes in 1750-1753 as a Lutheran Church, the Steeple Building is an important cultural landmark. The prominent steeple, which rises conspicuously above the low-level buildings of Christiansted, was built in the 1790's and since that time has served as a navigation aid to ships entering the harbor. In 1834 the church was converted to a military bakery and storehouse and several outbuildings were constructed. In the twentieth century it has been used as a Sunday school, a community hall, a hospital and school. Restored by the V.I. National Park Service in 1961-1963, it now houses the Christiansted National Historic Site Museum, which contains a fine collection of Indian artifacts.

9. **BUCK ISLAND.** Part of the V.I. National Park system, Buck Island is famous as a unique marine park. Here visitors can snorkel in crystal clear waters protected by a beautiful fringing coral reef. The abundant marine life of the park can be easily viewed by means of a specially marked underwater trail.

10. **AIRPORT.** Because it is the island's major link to the outside world and because of its crucial role in the tourist industry, the Alexander Hamilton Airport must be considered an important Crucian landmark.

11. **SALT RIVER.** A former home of the original Amer-Indian inhabitants of St. Croix, and reputedly the site of Columbus' landing in 1493, the Salt River estuary is a major historical landmark. It is also a natural landmark, being the location of one of the most extensive red mangrove lagoons in the Virgin Islands.

12. **EAST POINT.** A dry rocky promontory of great natural beauty, East Point is the easternmost point of the United States.

ST. JOHN.

1. **MY SCHOOL.** (This landmark is applicable only for students living on St. John.) Since schools in the Virgin Islands are usually named for local people or places, you should have your students research the history of their school name.

2. **ANNABERG.** These eighteenth century ruins of an old sugar mill complex are an important historical, industrial and cultural landmark. Maintained by the Virgin Islands National Park Service, Annaberg offers a walking tour that graphically illustrates the various industrial processes by which sugar and rum were manufactured. A cluster of slave huts, dating from the nineteenth century, are part of the complex.

3. **CAMPGROUNDS.** There are two campground sites on St. John, the only such recreational facilities in the Virgin Islands. Cinnamon Bay campground, part of the V.I. National Park, services thousands of visitors each year who come to swim, sun, hike and explore. Main campground is privately operated, and handles a smaller number of visitors.

4. **ST. JOHN FERRY.** St. John's primary link with the outside world, the St. John ferries carry thousands of passengers, food and supplies over the beautiful stretch of water between the administrative capital of Cruz Bay and St. Thomas.

5. **CANEEL BAY.** Site of a world famous resort, Caneel Bay is one of the most scenic areas in the Virgin Islands. Here can be found several white sand beaches, lovely hiking paths, diversified tropical vegetation and the ruins of a nineteenth century greathouse and sugar factory. During the slave rebellion of 1733, the surviving planters assembled at this plantation and fought off the insurgent slaves.

6. REEF BAY PETROGLYPHS. The origins and significance of this series of interesting stone carvings located around a picturesque waterfall are fiercely disputed. Most archaeologists claim that they were done by Amer-Indians, while some scholars have recently speculated that at least a few were crafted by African slaves or by pre-Columbian Africans. The petroglyphs can only be reached via trail, but the hike through a semi-rain forest is well worth the effort. Also in the vicinity are the Par Force greathouse and the Reef Bay sugar mill complex.

7. INDIAN SITES. There are two important Indian sites on St. John which have been identified: one at Calabash Boom near Coral Bay, the other at Cinnamon Bay. A number of interesting artifacts, such as ax heads, grinding tools and pottery, attesting to the culture of the earliest island residents, have been unearthed at both sites.

8. OLD BATTERY, FORT BERG. Located atop a small hill overlooking Coral Bay, Fort Berg is the oldest known structure on St. John. Erected by the first Danish settlers in 1717, Fort Berg achieved enduring fame in 1733 when it was surprised and captured by rebel slaves as the opening action in the great rebellion of that year. Today the remains of the old fort are covered by bush and vines, but can still be reached by determined hikers. On the hillside below the Fort are the ruins of another small battery built by the British during their occupation of 1807-1815.

9. TRUNK BAY. An internationally famous natural and recreational landmark administered by the V.I. National Park Service, Trunk Bay is a place of tremendous physical beauty. In addition to its sparkling white sand beach and crystal clear water, Trunk Bay offers a unique underwater trail for snorkelers, with markers identifying the many forms of adjacent marine life.

10. ENIGHED RUIN. Constructed in the mid-nineteenth century as a greathouse for the surrounding estate, this lovely brick and mortar ruin is closely linked to the Cruz Bay community -- historically, economically and culturally. Once the home of several island administrators, it is currently slated for restoration either as a library or museum.

11. THE BATTERY, THE ADMINISTRATOR'S. Currently the residence of the St. John Administrator and, therefore, the hub of local political life, the Battery was constructed originally as a fort to protect Cruz Bay Harbor. The current building, dating from the nineteenth century, is constructed atop the eighteenth century foundations of the original fort. Throughout its checkered history the Battery has been used as a prison, a torture chamber and a place for holding public whippings and executions.

12. SILK COTTON TREE. A famous local landmark, this large tree on Centerline Road is a Kapok Tree. A fiber obtained from its ripe pods is used for filling and insulation. The resilient, water and decay resistant fiber has been commercially used since the 1890's. This particular tree is near the entrance to Adrianberg, a private residence.

ST. THOMAS.

1. MY SCHOOL. (This landmark is applicable only for students living on St. Thomas.) Since schools in the Virgin Islands are usually named for local people or places, you should have your students research the history of their school name.

2. **MARKET SQUARE.** Originally an eighteenth century slave mart, this square, with its roofed vending area, has long been a focal point of island economic life. Here colorful vendors sell locally grown foodstuffs, spices, medicinal plants and native handicrafts. The market square has also been used for political rallies and demonstrations.

3. **FORT CHRISTIAN.** The oldest standing building in the Virgin Islands and a center of local community life, Fort Christian was first constructed by the Danes who settled the island in the 1670's. Originally built as a defensive bastion to protect the town and its shipping, the Fort also served as government headquarters and a place of worship in the seventeenth century. Since 1875, when it was re-modeled into its present form, the Fort has been headquarters for the police department. Today it also houses a jail and a small museum devoted to local history and culture.

4. **GOVERNMENT HOUSE.** Completed in 1867 to house the Colonial Council (the local governing agency) and, simultaneously, the home of the Vice-Governor, this distinctive three-storied building has been one of the focal points of local political life throughout its history. Today it serves as the official residence and office of the Governor of the Virgin Islands.

5. **CORAL WORLD.** Opened in January 1978, this unique complex built on the edge of the sea consists of an aquarium, crafts center, shops, restaurant and the only underwater observatory in the Western hemisphere.

6. **BORDEAUX RUINS.** Once a flourishing sugar plantation, Bordeaux, like most other St. Thomas plantations, ceased operations in the mid-nineteenth century. Visitors can see the stone and masonry ruins of the old greathouse and a solitary slave cabin. There is also a lovely beach.

7. **COLLEGE OF THE VIRGIN ISLANDS.** A cultural landmark, the St. Thomas campus of the Virgin Islands College has been open since 1963. Basically a community college, with a liberal arts focus, the College in recent years has evolved graduate programs in education and business administration. The College currently has full time and part time students.

8. **LEGISLATIVE BUILDING.** Constructed by the Danes in 1874, this imposing building on the harbor front has served as a police and military barracks, as a school, and since 1957, as the home of the Virgin Islands Legislature.

9. **DRAKE'S SEAT.** Purportedly the famous English seadog, Sir Francis Drake, reviewed his fleet from this spot just before his abortive attack on the Spanish fortress of San Juan in 1595. The story may be apocryphal, but there is no doubt that the sweeping down-island view from this spot is magnificent.

10. **AIRPORT.** Because it is St. Thomas' major link to the outside world, and because of its crucial role in the tourist industry, the Harry S. Truman Airport, with its distinctive World War II hangers, must be considered an important local landmark.

11. **HULL BAY.** A well known recreational area, Hull Bay has also long served as a fishing center for northside residents. Hull Bay is also an important Indian site, where many artifacts, and recently skeletons, have been discovered. There is a fine beach for swimming.

12. **MAGEN'S BAY.** A world famous scenic landmark, this large public beach on the northside of St. Thomas was bequeathed to the Virgin Islands by philanthropist Arthur Fairchild. Several Indian sites have been located behind the beach.

LESSON 14 MY FIELD TRIP FIELD TRIP QUESTIONS

PURPOSE: Field trips are an important part of any social studies/language arts program because they provide students with first hand observation and new information. A variety of field trips can be taken on the island where you teach, but an effort should be made to visit at least one of the cultural landmarks included in the preceding lessons, or visit an area, such as Frenchtown on St. Thomas, that has a distinctive ethnic character. The trip will provide a common group experience. Field trips are good for students of all skill levels, if properly planned.

The purpose of the student activity sheet provided is to help the youngsters organize their impressions and knowledge into a cohesive unit of information. The form will then provide a source of information for follow-up work.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Consider sources of information *Record a personal experience* SOCIAL STUDIES **Plan procedures and questions for a field trip *Gather and record facts on a field trip*

ACTIVITY SUGGESTIONS:

BEFORE leaving on a field trip, here are some points to keep in mind:

- * You should have visited the site so you will know what to expect.
- * When making the site appointment for the class, ask if there is any material available that can either be sent to you in advance or that can be distributed to the class, on the site.
- * You and your class should plan the trip and schedule the day together. Set standards of behavior. The students' participation will insure success.
- * You may organize the class into groups. Each group will have a specific focus for the trip and responsibility to report back to the class.
- * Students should know the specific things they are looking for before they arrive at the site.

AFTER the field trip, you can do some of the following things:

- * Give the students time to write up their notes and reactions to the things they saw, using the activity sheet provided (14). If your students do not have the skills necessary to fill out the forms on their own, you might have older students, aides, or parents act as a recorder.
- * Thank you letters should be written to the people who extended themselves to you and your class, including parents who helped.
- * Small group discussions can be held about various aspects of the trip. Then the groups can have panel discussions and individual presentations.
- * A class report or notebook, comprised of the reports of different students, can be issued on the field trip and distributed to other classes or published in a school newspaper, if available.
- * Photo essays (if a camera was available during the field trip) or drawings can be prepared by students and displayed on a bulletin board. Feature displays can also be mounted in school corridors so that other students can have the opportunity to see the work done by your class.

LESSON 15 FLAGS THAT HAVE FLOWN OVER THE ISLANDS

PURPOSE: Through this lesson, students will become aware of the different countries that have been or are exercising sovereignty over the Virgin Islands, the British Virgin Islands, and Puerto Rico. Many nations have left their mark on the islands to varying degrees.

BEHAVIORAL OBJECTIVES: *SOCIAL STUDIES* *Understand events over a period of time
*Formulate generalizations about time periods in Caribbean and Virgin Islands history
*Appreciate various cultural influences on the islands

ACTIVITY SUGGESTIONS: The flags on the student sheet can be colored and cut out. They can then be glued on the respective papier mâché or enlarged "activity" maps already made in Lessons 5, 6, 8, 10, and 12. Or students could fasten their cutout flags onto a cocktail stirrer or toothpick, and these flags can then be stuck into the papier mâché or "activity" maps by simply applying a little glue on the end of the stirrer.

Have students guess approximate dates for each foreign power's arrival in the islands. Some dates should be easy if you refer students back to the landmarks and time line lessons.

You might want to divide the class into seven groups, one for each European country whose flag has flown over one of the U.S. Virgin Islands. These smaller groups can draw a large replica of the flag from their assigned European country (you might want to eliminate the Knights of Malta) on a large piece of brown wrapping paper or white shelf paper. The enlarged U.S. flag can be made in more accurate detail than it appears on the student sheet. Then have each group make a listing of and/or drawing of (where appropriate) the many contributions made by the respective European countries to the Virgin Islands, e.g., names of places, important people, foods, architectural types (specific buildings), including modern influences from the "mother" countries such as Danish butter or Spanish wine.

Important representative flags of other West Indian countries and territories can be found in A Guide for the Teaching of Physical and Human Geography of the Virgin Islands and Their Neighbors (Virgin Islands Department of Education, Project Inspection; 1974) and in The Caribbean Yearbook (1971 edition). Your students can use these as a model to follow in drawing replicas of modern day flags from around the Caribbean. Students from "down-island" areas may want to make the flag of their island to share with the rest of the class.

BACKGROUND INFORMATION:

BRITISH VIRGIN ISLANDS.

In 1493, during his second voyage to the New World, Columbus sailed through the Virgin Islands, which he named "Las Once Mil Virgines" (the one thousand Virgins), and claimed them for SPAIN. Only a few SPANIARDS settled in the islands over the next one hundred and fifty years.

In the first half of the seventeenth century Tortola was inhabited primarily by DUTCH freebooters, who used it as a base for attacking SPANISH shipping. In 1648 the DUTCH settled permanently on the island and constructed a fort. In 1665-1666 the ENGLISH seized Tortola from the DUTCH and claimed it for GREAT BRITAIN. The DUTCH, however, soon returned. In 1672, Sir William Stapleton seized Tortola from the DUTCH and established effective BRITISH control over the British Virgin Islands. Since that date, GREAT BRITAIN has governed without interruption. The more than three centuries of BRITISH rule have resulted in a strong BRITISH cultural influence.

PUERTO RICO.

Puerto Rico was claimed for SPAIN by Christopher Columbus in 1493. SPANISH colonization began in 1508, when Ponce de Leon, one of Columbus' lieutenants, returned to the island with a party of fifty soldiers. In 1521, the SPANISH moved their capital to Old San Juan, and from there commenced the systematic settlement of the island.

Though ENGLAND and HOLLAND made several attempts to seize the island during the next two centuries, Puerto Rico remained under SPANISH control until 1898 when the UNITED STATES occupied it during the Spanish-American War. Since that time, the island has been an AMERICAN possession, but has achieved a considerable degree of self-government under Commonwealth status.

SPAIN's long dominion over Puerto Rico has resulted in a strong SPANISH imprint on all aspects of local culture, and the national language continues to be SPANISH.

ST. THOMAS.

St. Thomas was claimed for SPAIN by Christopher Columbus in 1493. Although the SPANISH made no concerted effort to colonize St. Thomas, their rule was never seriously challenged until 1666 when DENMARK sent an expedition to establish a colony on the island. This first DANISH effort failed, but in 1672 another DANISH expedition succeeded in establishing a permanent DANISH colony.

From the outset the DUTCH were deeply involved in the colonization of St. Thomas. Although HOLLAND never claimed the island, DUTCHMEN were prominent among the early settlers, and for many years DUTCH was the prevailing language.

With the exception of two brief occupations by GREAT BRITAIN (1801-1802 and 1807-1815), DENMARK maintained control over St. Thomas until selling it to the UNITED STATES in 1917.

In contrast to Puerto Rico, with its strong SPANISH heritage, St. Thomas has always been highly cosmopolitan in character. The early settlers were a diverse mixture of DUTCHMEN, BRITONS, SPANISH, GERMANS, FRENCHMEN, and DANES; and the development of the harbor as a free trade emporium encouraged the persistence of a heterogeneous cultural make-up that is still evident today.

ST. JOHN.

Like the other Virgin Islands, St. John was claimed for SPAIN by Christopher Columbus in 1493. Although GREAT BRITAIN claimed the island in the late seventeenth and early eighteenth centuries and a few ENGLISHMEN actually settled there, St. John was first colonized by DENMARK in 1717, when the DANISH governor of St. Thomas sent over a party of planters, slaves and soldiers. For several years, GREAT BRITAIN disputed DANISH ownership, but DENMARK successfully resisted these claims. However, GREAT BRITAIN did occupy the island for two brief periods (1801-1802 and 1807-1815) during the Napoleonic Wars. With these two exceptions, DENMARK retained possession until 1917, when she sold St. John to the UNITED STATES.

The planters who colonized St. John were a mixed lot of DUTCHMEN, ENGLISHMEN, FRENCHMEN, and DANES; and each nationality left some imprint on local culture.

ST. CROIX.

Of all the Virgin Islands, St. Croix has had the richest and most checkered history. The island was first claimed for SPAIN by Christopher Columbus in 1493, but the SPANISH made no concerted effort to colonize the island.

In 1625, pioneers from ENGLAND and HOLLAND established two settlements on St. Croix, while a handful of FRENCH bucaniers frequented its harbors. During the 1640's, the major European powers fought among themselves for sole ownership. In 1646, ENGLAND succeeded in driving out the DUTCH and FRENCH. In 1650 SPAIN reasserted her claim, and a SPANISH expedition from Puerto Rico wiped out the ENGLISH settlers. In the same year, the DUTCH tried and failed to dislodge the SPANISH. Later in 1650, the FRENCH took possession. A year later, St. Croix became the private domain of Sieur de Poincy, a FRENCHMAN, who granted it to his order, the KNIGHTS OF MALTA in 1653. In 1665 FRANCE regained control, and FRENCHMEN occupied the island until 1695, when the settlers removed to Saint Dominique. In 1733, FRANCE sold the island to DENMARK, and with the exception of the two BRITISH occupations of 1801-1802 and 1807-1815, the DANES effectively controlled St. Croix until 1917, when they sold it to the UNITED STATES.

There is little surviving evidence of early FRENCH or SPANISH influence on St. Croix today. However, as many of the eighteenth and nineteenth century planters were either DUTCH or BRITISH, these nationalities, together with the DANES, have left a strong imprint on the Crucian cultural heritage.

LESSON 16 SOME WORDS WHAT THEY MEAN AND WHERE THEY COME FROM

PURPOSE: The dictionary lesson that follows will help to demonstrate the ethnic diversity of the Virgin Islands through its variegated linguistic forms. It should be noted that some of the language forms spoken by your Virgin Islands and West Indian pupils will diverge from Standard English for both geographical and historical reasons. Indeed, the continental teacher may sometimes have trouble understanding his/her pupils who use somewhat different semantic, dialectical, phonological, and syntactic systems. The lesson below will not solve this problem, but hopefully it will help you to tune into the speech patterns of some of your pupils so that you can begin to appreciate some of the cultural and social traditions that lie behind these patterns.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Listen accurately and critically *Consider sources of information *Learn the origin, meaning and pronunciation of some common West Indian words.*

ACTIVITY SUGGESTIONS: Have your class complete activity sheet 16. The teacher's answer key is found on page 47 of this guide.

You might also encourage your class to keep its own linguistic dictionary (a few words, with their respective meanings, are provided below to get you started on this activity). You, too, may want to maintain a dictionary and transcribe those words and expressions with which you are unfamiliar. You can ask various members of the class for their help in defining these expressions.

Some of the words indicated on the student activity sheet and in the background information below might have different meanings in different islands -- or other islands may have different words for the same definition. Find out by asking your students. Since the words provided in this lesson may also have different pronunciations in different islands, we have not provided a phonetic key. Again, you will want to ask various students from different West Indian areas to offer assistance in pronouncing these words.

BACKGROUND INFORMATION: The words found on student activity sheet 16 and more detailed definitions follow, in alphabetical order.

BUCCANEER. This term was originally applied to the French hunters of wild oxen in Haiti who used a boucan or grill for roasting meat. It then came to refer to a pirate or sea robber.

CAMPÁDU. This is probably a corruption of the Spanish word campadre which means godparent.

CRAPO. This is probably a corruption of the French word crapaud and is used in Barbados and other islands to mean toad or frog.

DASHIKI. Originally a Yoruba word meaning a loose fitting garment of varying lengths worn by men and women in West Africa and elsewhere.

LIMIN'. This means to do nothing or to take it easy.

MAROON. This French derived word originally referred to a fugitive Negro slave. In its verb form, MAROON means to put a person ashore in some desolate place as, for example, on a desert island. Pirates sometimes MAROONED people as a punishment.

MELEE. This is a French word which means confusion. It generally refers to gossip.

PEPE. A West Indian, especially a child, often refers to his godfather as PEPE.

TAN. This is probably a corruption of the French word tante which means aunt. The word tan is used with a proper name such as Tan Mary.

The following lists additional words with their respective meanings:

AIN' TRUE	It's not so
ALL RIGHT	An expression of greeting used in passing
AL' YOU	All of you
ANANSI	Type of folktale told in the Caribbean using a spider as the main character
ALL-AH-WEE	All of us
BAD FEELIN'	Not well physically
BAD MINDED	Having bad thoughts
BEFO' TIME	In the past
BIG PEOPLE	Grownups
BRUU	Brother
CHEESE AN' BREAD	A general exclamation like Gee Whiz!
COOL OUT	To take it easy
ele!	Another exclamation to show surprise
GOOD NIGHT	The evening greeting that does not suggest good-bye
JOHNNY CAKE	The West Indian fried bread
JUMBI	A ghost or spirit
LALA	Nonsense - a popular song uses this expression throughout
MI BOY	General term of address
MOKO JUMBI	The masquerader on stilts in a carnival parade

LESSONS 17, 18, 19 & 20 NANSI AND THE MONKEY A VIRGIN ISLANDS
ANANSI STORY
THE MAGIC HOE AN ASHANTI ANANSI TALE
JUAN BOBO A PUERTO RICAN FOLKTALE

PURPOSE: These lessons comprise a folktale unit made up of stories from Africa, the Virgin Islands, and Puerto Rico.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Discriminate between fact and opinion*
**Make an oral report* SOCIAL STUDIES **Understand the cultural commonalities among the Caribbean islands*

ACTIVITY SUGGESTIONS: Traditionally in the Caribbean, a storyteller settled down under a tree, often a Tamarind, and told the tales. Have students take turns assuming the role of the storyteller and, if possible, go outdoors, sit under a tree and listen. You may want to have one of your better readers read the folktales provided, and you will also want to encourage your students to tell other stories they have heard at home or find in the school library. Perhaps a senior citizen or a parent might volunteer to tell a folktale to the class. Try to tape record these presentations for use by other classes.

Since many of Anansi's companions have animalistic qualities, have the students role play the different animals and then discuss the physical attributes of each animal. Dramatizations of entire folktales can also be performed by the class. Again, tape record these dramatizations, if possible, to allow the students to listen to themselves at a later time.

When beginning the Juan Bobo lesson, you might remember that some students may not be familiar with olives, and you will need to make certain the word has meaning for all. Student sheet 19 is the beginning of the Juan Bobo story in English (see page 48 of this guide for the Spanish version which could be told by a student who can read Spanish if it is reproduced on a student stencil by you). The Bobo story continues in Spanish on student sheet 20 (English translation found on page 48 of this guide). Again, the translation provided in the teacher's guide might also be converted, on a stencil, into a student activity sheet.

BACKGROUND INFORMATION: All West Indian peoples possess strong oral traditions. When the slave trade brought to the islands of the Caribbean people from the villages and forests of West Africa, the Africans brought with them the stories they loved. Even today, the people of these islands tell stories to each other and to their children as they have been passed down through the years from one generation to the next:

The Anansi tales, like most other elements of regional folk cultures, are African in origin, and Anansi is a popular folk hero in all West Indian islands. Who was Anansi? He was both a man and a spider. When things went well and there was no danger about, then Anansi was a man. But when things went poorly or when he was in danger, Anansi became a spider, safe in his web high up on the ceiling. In the Yoruba version, the spider is replaced by the tortoise. The Bantu replaced him with the hare. And there are other areas where he is replaced by the monkey.

Anansi uses his intelligence and cleverness against the brute force which can threaten his survival. Perhaps Anansi reflects the experience of slavery in which the slave often survived only by outwitting his master who was more powerful than he. Through the intelligent exercise of guile, Anansi triumphs over his enemies. Bruu (Brother) Anansi is his name in the West Indies. He is a small sly rogue who walks with a limp and speaks in a high falsetto voice. In short, the Anansi stories demonstrate that the small and physically weak character can be victorious over the stronger character by outmaneuvering him.

Anansi has many sons. The best known of his sons is Tukuma, who is also called Ntikuma in the Ashanti animal tales. You may want to point out to your class that, although these stories constitute a single oral tradition within Caribbean culture, there are certain regional variations. For example, Ntikuma is called Tacoma in Nevis, Brer Tarrycooma in Montserrat, Tig in Grenada, and Ti Malice in Haiti. Furthermore, these Afro-Westindian folktales are reflected in the North American tradition in the Brer Rabbit tales.

These folktales have a number of common characteristics which you may want your pupils to adduce from the experience of reading or hearing them. These are:

- * Repetition will often be used as a way of heightening suspense until the story reaches a climax, after which the denouement unravels rapidly.
- * Often these folktales explain how behavior patterns, animal characteristics, or human habits came to be.
- * Many of these tales end in a moral didactic tone so that the listener is sure to hear the moral lesson that is implicit in the tale. Oftentimes, moral transgression is punished in some direct physical way.

The phenomenon of mass communication is relatively new in the West Indies. Thus, as mentioned above, it is still common -- in rural areas -- to find children settling down under a tree at sunset to listen to an old woman or an old man tell one of the Anansi stories. Thus, these stories are meant to be told if only because they have been molded to the storyteller's art over a long period of many years. Indeed, in West Africa, according to Joseph Williams in his book Voodoo and Obeahs, the storyteller relates the tale through his nose as he crawls about in simulation of the movements of the spider.

Juan Bobo is the folk equivalent of Anansi. "Bobo" means "fool" in Spanish. But, of course, Bobo -- as it turns out -- is no fool at all. Like Anansi, he may give the impression of not being quite "with it", but, in fact, it is usually Juan Bobo who is the victor in these tales.

LESSONS 21, 22 & 23 PEPPER POT A WEST INDIAN STEW
BREADS THAT ARE EATEN IN THE WEST INDIES
THINGS TO EAT THAT GROW IN THE WEST INDIES

PURPOSE: Through actually making a familiar West Indian dish (Lesson 21), students can further learn about the cultural diversity of the Caribbean. In the next lesson, the different types of bread represented on the student sheet are representative of some types of breads used in the Caribbean and illustrate cultural variations in the preparation of this basic food. In Lesson 23, by allowing your students to guess at the origins of the food they eat, they will learn more about cultural exchanges which have taken place in the Caribbean.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS *Listen to and follow directions SOCIAL STUDIES *Learn about the variety of fruits and vegetables cultivated in the Caribbean *Understand some common food patterns which typify the Caribbean *Understand the cultural commonalities among Caribbean islands

ACTIVITY SUGGESTIONS:

PEPPER POT. As long as you have access to a stove, hot plate, or heating unit of some kind (such as coal stove or grill), this lesson should be easy to do and a great deal of fun for the class. Since the overall cooking time is about two hours, you will probably want to start the recipe in the early morning so that the class can "have a taste" close to lunch time. The procedures are quite simple and take no special culinary skill. It is easy to substitute one ingredient for another.

Pepper pots may include pig's feet, cow's heels, chicken, lamb or more conventional cuts of meat such as beef or pork. If you are not able to obtain cassareep, cassareep can be made by finely grating cassava, steeping it in water overnight, and then straining out the clear thick liquid. This liquid is then heated and spices - salt, pepper, etc. - are added. It is stored in a bottle and used as needed. If cassava is unavailable or you want a simpler method, you can make a substitute by mixing meat stock or canned consommé with any available packaged or bottled brown gravy mix. Then season with black pepper (or curry powder), salt and a little sugar.

To prepare for this meal, you may want to organize your class into committees with each committee sharing the responsibility of bringing into class certain ingredients. (Be sure to overlap the assignments so that if one youngster forgets or cannot bring something, you can use another youngster's contribution of the same ingredient in his place.) Also encourage the youngsters to call the same ingredients by different names as this will emphasize the cultural continuities among the islands. For your information, below we have listed some of the ingredients for pepper pot along with their origins:

- * Okra (also called ochroe and/or ladyfingers): a vegetable used in gumbo, which originated in West Africa.
- * Tania (also called eddo): a tuberous vegetable, somewhat similar to the white potato, which originated in West Africa.
- * Kale (also called cole): a type of cabbage with loose spreading curly leaves. Eddo and dasheen leaves are also used in pepper pots, in place of kale.
- * Cassava (manioc, yuca, tapioca): a long tuberous root used as a vegetable, usually boiled. It is also processed to produce cassava flour and starch. There are two types of cassava, one of which is poisonous.

Of course, you will also want to be sure that you have enough bowls and spoons so that everyone can taste the finished product. When you have your party (Lesson 36), you may want to have the class prepare the pepper pot for visiting parents.

Also, ask your students about variants in preparing pepper pots, other ingredients used, etc. Use this lesson as an opportunity to discuss traditional West Indian dishes, individual fruits, vegetables, spices, etc. Other recipes for one pot meals can be obtained by students or their parents. Perhaps a special dish -- one or two versions of kallaloo -- can be done.

BREADS. There are several activities which you may want to do with your class involving West Indian breads.

- * After coloring and discussing the breads on student sheet 22, ask your students to bring to class a small slice of the kinds of bread that they use at home: French bread, Johnny cakes, pot bread, dumb bread, sweet bread, cassava bread. Then the class can sample one another's bread and discuss the differences and similarities.
- * Using any standard recipe, you can have the class bake one of the breads common to the West Indies. Or you can have your students bring to class their own recipes from home for experimentation.
- * Others may want to cut out the pictures on the student sheet, write recipes for each type of bread pictured and start their own cook-books.

THINGS TO EAT. Complete student sheet 23 with your class (your answer key is found on page 47 of this guide). As a follow-up activity, interested youngsters might plan and plant a mini garden. To do this, you can contact the local Department of Agriculture, and they will be willing to either have someone come to your classroom or you can organize a trip to the nursery which each Department maintains. There the youngsters will also be given seeds and seedlings and information on their planting and care. On returning to the classroom, a committee can be nominated to take charge of the care of the plants. They should keep an ongoing journal of what they observe over time, and, if possible, they should photograph the periodic growth of the class garden.

Another activity would be to have your class create a chart which indicates the time of the year various fruits and vegetables ripen. The chart might have the following categories: all year (e.g., papayas, bananas, yams, eggplant, etc.); December (e.g., soursop and limes); March (e.g., tania leaves, pigeon peas, etc.); June (e.g., mango, genips); and September (e.g., sugar apples, avocado, etc.).

Several activities bridge all three food lessons:

- * Youngsters might develop a Caribbean cookbook based on interviews with parents who can provide their youngsters with favorite recipes. Also, at least once a week, The Daily News publishes local or regional recipes. Many of these recipes can be used with your class. You may want to elect a committee in class to be responsible for a collection of recipes (include both boys and girls on this committee), and then have various groups of youngsters prepare one of the recipes for the class once a week. Be certain to include recipes which use Caribbean fruits: jams, jellies, punches made from tropical fruits, marmalades, banana fritters, etc. Cooking is an excellent activity through which to learn the skills of organization, management, planning, etc.

- * Make an arrangement with the lunchroom staff at your school to have a different West Indian dish on certain days. If you know this in advance, your class can prepare a display in the lunchroom of the ingredients used in the dish.
- * You might provide different geographical groups for your students (African, Chinese and East Indian, Puerto Rican, Jamaican, etc.) and then have your class list the foods peculiar to that area, e.g., Chinese and East Indian would include rice, hot sauces, etc. This exercise will help youngsters understand that West Indian foods find their sources in a variety of places and cultures.

BACKGROUND INFORMATION: To suggest the variety and extent of some native Virgin Islands food, we have reproduced a glossary of typical foods below.*

Bean or pea soup	A soup made of any legume prepared with salted meat, one or two starchy vegetables, dumplings, local seasonings and sweetened with sugar.
Beans, peas & rice	Legumes cooked with rice, native seasoning, leftover salted meat (taste before you add additional salt) and served with either fried fish or meat.
Chible	An herb -- chives, green onions or scallions -- used for seasoning.
Conch	A large univalve mollusk with a spiral shell. The Queen Conch is edible.
Creole stuffing	A "filling" for meat, fish or poultry made from potato or stale bread with milk, raisins, olives, tomatoes and many spices. It may be baked inside the "meat" or separately.
Dumplings	A mixture of flour and/or yellow corn meal, shortening, water, and baking powder, kneaded and dropped into boiling liquid. Good in soups, stews or with stewed salt fish.
Fungi	A popular accompaniment to fish, kallaloo, and other favorite one-dish meals, fungi is a breadstuff of yellow corn meal and fat cooked in boiling water until free of lumps and firm. The cooked product is shaped into balls. When chopped okra is added, it is called "okra fungi".
Gooseberry	A small, sour, yellow-green berry, often referred to as cheerries.
Guava	Around, edible, yellow fruit with slightly sour outer layer and numerous yellow seeds in a juicy, pinkish or yellow pulp.
Johnny cake	A breadstuff of white flour, fat, and liquid, shaped into flat cakes. They may or may not contain baking powder; if they are fried, they are called "fried Johnny cakes", and if baked, "dumb Johnny cakes".

Kallaloo	A one-dish meal or soup prepared with spinach or other local greens, okra, various salted meats, fish and crab; most often served during the Christmas holidays; may be served with fungi.
Mamey	Round fruit with thick, rough brown skin; contains several large seeds embedded in orange colored flesh.
Mango	Large, elliptic, yellow fruit with edible flesh and large seed in a mass of fibers.
Maubi	A drink prepared by mixing together maubi bitters, sugar, water, and a leavening agent. The last ingredient is often made from fermented maubi. To make the bitters, the bark of the maubi tree is boiled with orange peel, anise, rosemary, and sweet marjoram. This drink is highly favored by the community.
Meat soup	A soup similar to the bean or pea soup but omitting the sugar. The meats used are usually beef, veal, or mutton.
Pate	A turnover with meat or fish filling. It is usually fried and eaten as a snack by pupils on the way home from school.
Papaya	A large, yellowish-orange fruit.
Plantain	A large fruit resembling the banana, used as a vegetable when cooked. Usually fried or boiled, sometimes stuffed.
Salt fish	Dried cod, can be stewed with tomatoes, "picked up" with oil and onions, or made into cakes.
Soursop	A large green fruit, tart in taste, white on the inside. Used for drink and ice cream.
Souse	A pig's head, feet, and snout simmered in a hot sauce made from a portion of the stock, lime juice, onions, and hot peppers. It is usually served with potato salad.
Sugar apple	Round, yellowish-green fruit covered with rounded or raised segments with white, sweet juicy pulp and black shiny seeds inside.
Tania	A starchy tuber (small), with a rough dark skin.
West Indian cherry	Also known as "acerola". A small red berry, resembling gooseberry but not as tart; edible raw or cooked.
Whelk	A large snail with black and white spiral shell. It is usually prepared with rice, as whelks and rice, or in a pie, whelk pie.

* Excerpts taken from Marva E. Sprauve and Mary L. Dodds, "Dietary Survey of Adolescents in the Virgin Islands," Journal of The American Dietetic Association, Vol. 47, No. 4 (October, 1965), pp. 287-291. Reproduced with the permission of Dr. Marva Sprauve Browne. Additional information provided by Rosemary Galiber.

LESSON 24 COME TO MY ISLANDS

PURPOSE: This lesson will help children to become more conscious of some of the unique qualities of the region in which they live, of the importance of tourism to the area's economy, and of the fact that people will travel to the Caribbean to enjoy the special qualities the islands have to offer.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS *Listen to and follow directions *Discriminate between fact and opinion *Work in a student committee group SOCIAL STUDIES *Appreciate various cultural influences in the islands

ACTIVITY SUGGESTIONS: Encourage your students to use their imaginations by writing their own tourism advertisement for the Virgin Islands as a group, or St. John, St. Croix, St. Thomas individually. For those youngsters who may need the help, we have provided a number of "buzz words" at the top of activity sheet 24 which can be incorporated into their advertisements. Individuals can combine words and pictures in any way that is pleasing to them. For those pupils who do not want to use the pictures or words provided, allow them to create their own. Refer students to the landmarks lessons for additional ideas to include in their advertisements. Allow the class to work in a variety of ways, alone or in small groups.

You may want to set up a committee to judge the best advertisements. (This committee can be recruited from another class.) The originality of the advertisements should be the prime criterion of accomplishment.

Ask students to bring to class tourism advertisements, about the Virgin Islands and other West Indian islands, which they can find in magazines and newspapers. Hopefully, the information requested in Lesson 4 has arrived and can be compared with Virgin Islands materials which can be secured from the Visitors Bureau (V.I. Department of Commerce) located on your island.

In class discussion, you will want to talk with your students about what the advertisements are telling the viewer about the island pictured. How do the children feel about the statements being made about the Virgin Islands and other West Indian islands to outsiders? How do the commercially produced ads compare to the advertisements created by your students? You might ask several children to "act out" a television commercial promoting Virgin Islands or West Indian tourism. What qualities of island life do they choose to emphasize?

Be sure to decorate the classroom with the products your pupils have made in this lesson.

LESSON 25 AN INDIAN DUGOUT CANOE A METHOD OF TRANSPORTATION

PURPOSE: The transportation lessons will help students to understand the significance of inter/intra island communication that has served as a unifying factor in a geographically fragmented area. More rapid communication has brought people in the Caribbean into closer contact and has decreased cultural differentiation.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS *Listen to and follow directions *Listen for details and for purpose SOCIAL STUDIES *Understand the various modes of transportation utilized within the region and how they function

ACTIVITY SUGGESTIONS: Begin this lesson by having your students cut the canoe on the activity sheet along the heavy, solid lines and then fold along the dotted lines. You may want to do this activity by yourself at first so that you can provide help to individual pupils. Each child can decorate his/her canoe as desired with crayon colors and pencil drawings of his/her own design. If the canoes are colored with heavy wax crayon or coated with parafin, they will actually float for a short time.

The assembled boats can be displayed throughout the classroom by hanging them from a thread or wire in any convenient place. Some youngsters may want to get together to make a mobile out of their boats.

You may want to encourage one group to find out more about how the Indians actually made their boats and to report this information back to the class. One important point here is that the canoe was the vehicle of transportation which first brought people to the Virgin Islands. Ask students what the sketch on the activity sheet demonstrates about how the Caribbean Indian canoes were constructed. You may want to show examples of other Indian canoes for comparison, canoes from North America, for example.

LESSON 26 SHIPS METHODS OF TRANSPORTATION

PURPOSE: This lesson provides an opportunity for your class to learn about some forms of sea transportation used in the Caribbean over time and about the importance of this form of transportation and communication within the West Indies.

BEHAVIORAL OBJECTIVES: *LANGUAGE ARTS *Consider sources of information *Read material to locate answers to questions SOCIAL STUDIES *Understand the various modes of transportation utilized within the region and how they function*

ACTIVITY SUGGESTIONS: You can have a committee of youngsters look up the ships that are depicted on their activity sheets and have them review a number of books from the school or public library to identify additional information about the types of sailing vessels that were used in the fifteenth, seventeenth, nineteenth, and twentieth centuries. After they have identified them, they can write a brief paragraph about each one. You will want to display this work on the class bulletin board.

Each of the ships depicted on activity sheet 26 can be cut out, a pin put through the picture, and the tip of the pin then stuck into a piece of cork or soap that floats, such as Ivory. Youngsters can then put the sailing vessels into a pan of water and blow on the "sails". Some students may want to cut out the drawings and color the ships with crayon. These cutouts can then be mounted on construction paper or cardboard and displayed on the walls of the classroom. The paragraphs written about the various sailing vessels can be inserted as captions for the pictures.

Other students might position their ships around the paper mâché or "activity" maps made in earlier lessons. European flags of the various foreign powers which have held sovereignty over the isles of the Caribbean might be made and mounted on the ships or these flags might be drawn on the sails (refer to Lesson 15). Point out how Caribbean peoples of different cultures have used sea vessels to associate, communicate and intermingle with one another.

You might want to indicate that in the West Indies, the trade winds have been of central importance in providing the energy force for ship movement across the sea. Since they blew constantly from east to west, sailors could count on them for power. A history committee might be created with older pupils to examine the role of the trade winds in bringing Columbus and other sailors to the shores of the Virgin Islands. This committee can then make an oral report to the class on their findings.

BACKGROUND INFORMATION: Refer to "Island Growth Statistics" as found on page 49 of this guide, particularly for information on cruise ship arrivals.

LESSON 27 · AN AIRPLANE · A METHOD OF TRANSPORTATION

PURPOSE: Pupils should be led to understand that the islands are highly dependent upon the flow of goods and services from the outside. A variety of people from very different backgrounds contributed to this flow, and tourists from all over the world are central to the Virgin Islands' prosperity and growth. In this sense, diversity is a central characteristic of the Virgin Islands.

BEHAVIORAL OBJECTIVES: *LANGUAGE ARTS *Set up and conduct an interview *Obtain information from an interview SOCIAL STUDIES *Understand the various modes of transportation utilized within the region and how they function*

ACTIVITY SUGGESTIONS: By having your students cut out the airplane on activity sheet 27 along the heavy black lines and then folding in the direction of the arrows along the dotted lines, they will be able to make a model airplane. How well the airplane flies depends on the weight of paper used. To add weight, you should have your students attach a paper clip to the folded nose section. These airplanes could be mounted on string or wire around the classroom.

Some students may want to study about the importance of air transportation to the economy of the Virgin Islands. Point out that most newcomers to the Virgin Islands now arrive by airplane. You can suggest that students contact the Virgin Islands Visitors Bureau, arrange for an appointment to see someone there, and interview that person based on a series of questions that they develop prior to the interview. Some questions that may be asked are:

- * How many people arrive in the Virgin Islands by plane, by boat each year?
- * How much money do these people spend?
- * How long do they stay?
- * Why is tourism important to the Virgin Islands economy?
- * What airlines serve the Virgin Islands, the West Indies?

Some students may want to talk with individual shop keepers and store owners to ask them the different places from which their customers come and the sources from which they order the merchandise they sell. Inevitably, these sources are outside the Virgin Islands (Puerto Rico, the continental United States, Europe, etc.)

Airlines which service the region might be contacted to secure a copy of the routes they fly and the islands they service. Selected air routes might be duplicated on the regional map depicted on student sheets 2 and 3.

BACKGROUND INFORMATION: Refer to "Island Growth Statistics as found on page 49 of this guide, particularly for information on air arrivals.

LESSONS 28, 29 & 30 CLOTHES WORN BY PEOPLE OF THE VIRGIN ISLANDS CARNIVAL COSTUMES

PURPOSE: Clothing styles have many purposes: to indicate the social status of the wearer, to suggest the type of work done by a person, and, in our time, to perhaps suggest the fantasies a person may have about himself/herself. Clothes also demonstrate national and ethnic origins: in the Virgin Islands, Danish, East Indian, French, Spanish, etc. All of these groups contributed something to the U.S. Virgin Islands, and the teacher can use the three lessons to further demonstrate the multi-ethnic qualities of Virgin Islands society. In this respect, clothes and costumes can be seen as a kind of cultural statement made by the person wearing them.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Reach conclusions based on available information* **Interpret pictures* **Conduct interviews* **Relate experiences* SOCIAL STUDIES **Formulate generalizations about time periods in Caribbean and Virgin Islands history* **Recognize costumes as expressions of cultural diversity*

ACTIVITY SUGGESTIONS: First, have the class cut out the individual figures on the activity sheets. Some students may want to mount their figures on construction paper and color the pictures with crayons. Older youngsters may want to sew simple outfits. Perhaps you can make an arrangement with a mother of one of your students. If this is done, students may want to wear these costumes the day of the ethnic party (Lesson 36).

Another teaching strategy would be to suggest that individual youngsters identify with one of the persons portrayed on activity sheets 28 and 29. Then the students can verbalize how they think the person depicted would have spent his/her day, what he/she would have done, the people whom he/she would meet, and so on. These fantasies can be tape recorded in private if the pupil is reluctant to voice them in public. The tape can then be played to the class at a later time as a kind of "radio show".

You may want to stage a play in which, for example, a Danish soldier and a French fisherman have a conversation. You can use any combination of characters you wish and allow the children to make up their own lines after they have decided on the theme of the discussion, what character each will play, and so on. They can then role play the situation and as they role play, you can gradually introduce other characters into the role play (probably no more than four as it will become too unwieldy). You can also tape record this for presentation at a later time.

Role playing activities are as important as reading and math, for they build confidence and poise, develop social skills that will be required in many situations, and reinforce good oral and aural habits. In no sense, therefore, should these activities be regarded as frills or unnecessary ornaments; they are at the very heart of the learning process.

When you are ready for the carnival lesson (30), you may use interviews as a device for encouraging students to learn more about carnival history and the carnival experience, both in the Virgin Islands and in the larger Caribbean region. First, have Virgin Islands youngsters interview children from "down-island" to learn more about carnival in Antigua, Trinidad, etc. Invite a member of the St. Thomas Carnival Committee or a Virgin Islands carnival troupe to talk about their carnival experiences. A class mural on carnival could be prepared, asking students from a variety of Caribbean islands to share and depict their carnival experiences for this colorful class project.

BACKGROUND INFORMATION: On student activity sheet 30, the African costume is one used in the festivals of the Bobo tribe of Upper Volta. The dancer, completely covered by a grass costume, held the tall wooden mask of "Do" (a guardian spirit) in front of him to ward off evil spirits.

The elaborate crenulated woman's costume from Jamaica was one worn by "set girls" during the famous Jonkonnu (John Canoe) celebrations of the slave period. Although the gay dress was obviously European in derivation, the Jonkonnu festival was African in origin.

The delightful butterfly costume conveys the sense of unrestrained gaiety and fantasy so typical of Trinidad carnival, while the clown costume, a variant of the "jab-jab" (jester/devil) figure of Trinidad carnival, is traditional to the St. Thomas carnival. Butterfly costumes were first used in African festivals.

LESSONS 31, 32 & 33 A DAUB AND WATTLE HOUSE A WEST INDIAN HOUSE A HOUSE IN "OLD" SAN JUAN

PURPOSE: By following the directions, students can create the houses that are represented on their sheets. These houses can then be displayed in the classroom. Of course, as with clothing, a great deal about a culture and the lives of a people can be adduced from their house forms. The various houses provided here will permit your students to study the "built environment" of the Caribbean, representing a blend of varying cultural influences.

BEHAVIORAL OBJECTIVES: *LANGUAGE ARTS* *Interpret directions *Compare information from different sources *Reach conclusions based on available information *SOCIAL STUDIES* *Relate the past to the present *Begin to recognize the relationship of an island's dwellings to its environment

ACTIVITY SUGGESTIONS: Have your students color and construct the three house forms provided on the activity sheets. Some students may even want to try building these houses out of other materials such as balsa struts, toothpicks or any other available material.

In discussing the house forms with your class, you will want to provide some of the information below, depending on grade level.

BACKGROUND INFORMATION: One of the earliest types of houses in the Virgin Islands was the daub and wattle house which was imported from Africa. The construction materials were crushed sugarcane stalks (roofing), split laths or small saplings for the wattle and mud and clay for the daub. These houses usually consisted of two rooms, were one story high and measured ten by twenty feet. The roof was thatched, and the house itself was ideally suited to the tropical climate because of its openness and the fact it could "catch the breeze". The rear room was used for sleeping and the front for storage and cooking.

In the course of the nineteenth and twentieth centuries, the daub and wattle house gave way to the two-room, hipped-roof cottage depicted on activity sheet 32. This rectangular dwelling house, usually constructed of wood, with a thatched, wood or iron roof, is a characteristic habitation of many Caribbean folk today, and can be found throughout the Virgin Islands archipelago.

The example of a Puerto Rican town house on activity sheet 33 differs markedly from the other two dwellings represented. This elegantly designed masonry structure, with its distinctive balcony and tiled roof, is a typical upper class family dwelling that can be found in all Spanish-speaking Caribbean countries.

When one actually sees these buildings, one is struck by the pleasing proportions and symmetry of their architectural elements. In Africa the houses were placed in a circle; in Puerto Rico town houses were organized in a straight line; and in the West Indian islands they were arranged in a variety of ways.

LESSON 34 ANNA'S STORY THE STORY OF AN ALIEN

PURPOSE: The following selection, "Anna's Story", is an adaptation of "Annette, A Tale In Three Places", from Picture The People of The Caribbean by Joyce Bailey and Michael Dash. (The paperback book is published by Friendship Press, 475 Riverside Drive, New York, New York 10027.) It contains other selections based on diverse Caribbean people and would be a good resource for other lessons of a pan-Caribbean nature.

"Anna's Story", a real life experience, is especially important because it represents the experience of many people who migrated to the U.S. Virgin Islands from the British islands of the eastern Caribbean during the 1960's. These people left their homes due to the employment opportunities they saw here, as a result of the tourism boom. These "down-islanders" took the place of the many Virgin Islands who, in turn, had migrated to the continental U.S., particularly to the New York-Washington, D.C. area. Anna is prototypical of that group of parents who have migrated to the Virgin Islands to enable themselves to support and educate their children in a style made difficult due to the un- and under-employment problems of many Caribbean islands. You will find children in your class who have experienced similar family situations, and this lesson is designed to create opportunities for discussion of this situation.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Reach conclusions based on available information*
**Make an oral report* SOCIAL STUDIES **Recognize the various reasons for emigration, specifically emigration to the Virgin Islands* **Recognize the ambiguities of the alien's life situation*

ACTIVITY SUGGESTIONS: After reading the story on the student sheet with your class, but before asking students to write their own ending, you can discuss the following questions, which may give the children ideas for their endings:

- * Can you guess what happened to James and Anna?
- * Did Anna and James stay in the Virgin Islands?
- * Do you think they sent for Anna's children? Why? Why not?
- * Did James and Anna buy a house here?
- * Do you think Anna and James went back home? For a visit? To live?
- * Do you think Anna loved her children? Why? Why not?
- * Suppose your mother left you. How would you feel?
- * What kinds of things would you send in a Christmas box?

After this discussion, you might recount a similar, hopefully personal, story of a like situation. For example, an Irish grandparent who left Ireland during the Irish Potato Famine, went to Boston, took a low-paying job as a laborer, saved his money and sent for his family.

Now ask your class to write the ending to "Anna's Story". Some younger pupils will not be able to write the ending to Anna's story. Nor will older pupils with reading problems. For this group, there are a variety of activities you can have them do:

- * Dictate their endings to someone else, such as another youngster.
- * Record their endings on tape and play them back to the class.
- * Draw their endings.
- * Work in groups with each adding a sentence to the story (recorded either on tape or by a secretary for the committee such as the teacher or an older student).

These alternative activities are extremely important because they provide access to the experience which would normally be preempted for lack of reading/writing ability.

By using these techniques, the teacher helps to build confidence -- a psychological posture central to success in anything.

You may want to bring your students up to date on what really did happen to Anna and James. The rest of their story can be read to the class.

After James and Anna married and realized that they would be in the Virgin Islands for some time, they worked very hard and finally bought a house on St. Thomas. "We wanted to get away from paying rent for the ugly and depressing conditions of apartment living." During those years they changed their immigration status from that of permanent residents to that of citizens. The boom in St. Thomas slowed down and not as much work was available. James suggested that they move to New York. Anna found a job as a Nurse's Aide in a hospital. Then she studied and worked very hard until she became a Registered Nurse. She sent for all her children, except for the next to the youngest. The eldest has just started college in the States. James sometimes says that he wants to return to set up his own place back home, but every time we go for a visit to the Caribbean, we are discouraged. "I certainly don't think we will go back in the near future."

In teaching this lesson, you will want to keep in mind that the term "alien" in the U.S. Virgin Islands typically refers to a person from another West Indian island, although, of course, any non-U.S. citizen in the Virgin Islands (a Canadian or European resident, for example) would also, legally, be an alien. You might point out to your class that anyone born in the continental United States, in Puerto Rico, or the U.S. Virgin Islands is a U.S. citizen. Also, many "aliens" who move to the Virgin Islands (as in the case of Anna and James) eventually become U.S. citizens.

LESSON 35. "NOT BORN HERE" SOME PEOPLE WHO MADE CONTRIBUTIONS TO THE VIRGIN ISLANDS

PURPOSE: This lesson should help to sensitize the class to some of the contributions "aliens" have made to the Virgin Islands.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Organize factual information* SOCIAL STUDIES **Understand the cultural commonalities among the Caribbean islands* **Understand the personal and social achievements of immigrants*

ACTIVITY SUGGESTIONS: Using the student activity sheet provided, different individuals and/or committees can study individual people about whom they are interested. Some youngsters may know other aliens who made a contribution to the society of the Virgin Islands. They can report to the class about these people.

In introducing a discussion of how newcomers feel in a strange place, you might ask certain students to imagine themselves as a man (woman) from outer space (i.e., a character from "Star Wars"). Then ask the following questions:

- * How would you be different from the people on earth?
- * Suppose you were talking to the people here on earth. What would you say?
- * How do you think the earth people would feel about you?
- * How would you feel about them?

Allow the children to explore the fantasy within the larger group and help them to maintain the point of view of the spaceperson.

Now ask them how they have felt when they were a stranger in a new place. Point out that there are many West Indians who are now living in New York City. How does the class think these West Indians feel when they are in the city for the first time. Has anyone in the class been to New York (or a large metropolitan center in the States)? Now ask: Do you think people from down-island feel like space people when they first come to the Virgin Islands? Why?

To further emphasize "sameness" and "diversity", put a variety of green things on your desk: avocado, lime, blades of grass, a leaf from a tree, bottle, or whatever you can find that is green. Now ask the class which object is really green. Accept all of the answers and any reasons offered. Develop the idea that a color like green varies along a scale in which there are different degrees, but these shades actually unite "green things" on this scale rather than divide them into sharply separated groups. Point out that in a sense "continentals" (transplanted mainlanders), down-islanders, native Virgin Islanders, and Puerto Ricans are like the different colors of green, that is, while all are in some respect different, they are also more alike. Ask:

- * What do continentals, native Virgin Islanders, Puerto Ricans, and down-islanders in the Virgin Islands all have in common? Induce that we are all people who live in the Virgin Islands.
- * When continentals, down-islanders, Puerto Ricans, and native Virgin Islanders go to a new or strange place, what do they have in common? Induce that, in a sense, in that situation, we are all "space people", we would all be outsiders.

Accept what the children say without imposing your values on their statements. Listen to them. The more defensive you are, the less useful the learning experience. If apparent hostility is shown, allow these hostile feelings to be openly expressed.

Remember that if there is hostility expressed toward other groups, the children feel safe enough to express it. The most significant thing you are doing here is to introduce a direct confrontation of real issues that are not usually dealt with in the formal curriculum. The teacher is setting an example for the child to talk openly and freely about how he/she feels.

One strategy to help people understand one another is to put them in the other person's place through role reversal. Have one child play the down-islander and the other a resident. The down-islander has just arrived and is asking directions. The resident gives him a difficult time. Another alternative is to have the youngsters role play the activity through pantomime. Children in the audience can then be asked to tell us what they see.

BACKGROUND INFORMATION: A brief identification of each of the people pictured on activity sheet 35 follows.

MORRIS F. DE CASTRO (Panama). Born in Panama in 1902, Morris F. DeCastro came to the Virgin Islands when he was four years old. Educated in St. Thomas, DeCastro joined the V.I. government in 1918, gradually rising through the government ranks. He was appointed Governor of the U.S. Virgin Islands in 1950 by President Truman. After a distinguished career in government, DeCastro became President of what is now the Chase Manhattan Bank. He died in 1966.

PETER VON SCHOLTEN (Denmark). VonScholten, a Danish official, spent most of his adult life in the Virgin Islands as a dedicated public servant. As Governor of the islands, he was concerned with improving the condition of the Afro-Westindian inhabitants and was responsible for freeing the slaves during the famous insurrection of 1848.

KNUD KNUD-HANSEN (Denmark). Although not born in the Virgin Islands, this Dane worked as a doctor in these islands through fires, hurricanes, and a malaria epidemic in 1932. After thirty-seven years of work, he retired. The hospital in St. Thomas, the Knud-Hansen Memorial Hospital, is named after him.

ADOLPH SIXTO (Puerto Rico). Born in Puerto Rico of Virgin Islands parents in February 1858, Adolph Sixto is credited with having started the first Repertory Theatre in St. Thomas. He presented scores of plays there. Later he managed a government controlled store in which were made many articles of fine native craftsmanship such as chairs, cabinets, and beds.

JOSEPH SIBILLY (St. Barthelemy). Sibilly came to the Virgin Islands from the French island of St. Barthelemy in 1912. A far-sighted patrician and leader of the French community on the north side of St. Thomas, Sibilly was a noted agriculturalist, philanthropist and public servant.

"BUDDHOE" MOSES GOTTLIEB (British West Indies). Moses Gottlieb probably came from one of the British islands as a slave. He was also known as Buddhoe and as General Bordeaux, and was the avowed leader of a slave uprising in St. Croix in 1848. Through his influence it was a bloodless revolt, although Buddhoe was exiled to Trinidad from where he is said to have gone to the United States.

ALEXANDER HAMILTON (Nevis). Born on the island of Nevis, Alexander Hamilton, the future Secretary of the Treasury of the United States, came to the Virgin Islands as a young man. He spent several of his formative years in St. Croix, where he was educated and earned a reputation as a shrewd businessman.

FREDRICK MARTIN (Germany). Martin came to St. Thomas from Germany in the mid-eighteenth century. A dedicated missionary, Martin was the man most responsible for establishing a Moravian mission for the slaves in the Virgin Islands.

LESSON 36 AN INVITATION TO A PARTY

PURPOSE: This is your chance to display the many ethnic products and activities created by your class throughout implementation of the Virgin Islands Ethnic Heritage Studies Program.

BEHAVIORAL OBJECTIVES: LANGUAGE ARTS **Listen accurately and critically* SOCIAL STUDIES **Understand the cultural commonalities among the Caribbean islands* **Bring ethnic heritage materials and activities before a wider audience.*

SUGGESTED ACTIVITIES: The student activity sheet can be used to provide the youngsters with a form to follow for a party invitation. You may want to write a model invitation on the board.

In planning an ethnic heritage party, it would be useful to do the following things:

- * Try to have the party in the morning or afternoon. Dependent on the number of working parents, you may have to decide to have an evening party.
- * Be sure that the parents receive the notes from the youngsters, but also use the community bulletin boards to advertise the fact that your class is having this event.
- * Call the local radio station and ask them to announce the party the evening before.
- * Call some of the key parents in the classroom and ask them to call the other parents so that every parent is called the evening before the party.
- * Use informal communication systems (such as talking with parents who may pick up their youngsters after school) as much as possible because the printed word itself is only part of reaching parents with the news about the party.
- * Emphasize that this is a party and that its focus will be upon the youngsters' achievements (drawings, writings, murals, etc.), not their problems.
- * When the parents come, have different groups of youngsters act as hosts or guides to the various exhibits.
- * Remember that you and your class are giving a party; events such as a role play, a playlet, food tasting should be part of the fun.
- * Do not be disappointed if not every youngster's parents come because, if the party succeeds, more parents will come to the next one.
- * If you obtain a record player or radio, you will want to have some local music.

The party should focus on the multi-ethnic nature of the Virgin Islands, and you should be concerned about making implicit or explicit points about our multi-cultural society in organizing the party.

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Several informative publications can be recommended to teachers wishing to further explore the history and culture of the Virgin Islands, and that of the West Indies generally. We have selected the best of these studies and have broken them down into three broad categories: popular literature, publications produced by the Virgin Islands Department of Education, and more scholarly literature on West Indian history and culture. In instances where a reference is particularly useful as background for specific lessons, we have so indicated at the end of the citation.

THE FOLLOWING PUBLICATIONS ARE SIGNIFICANT IN THAT THEY ARE POPULARLY WRITTEN, ACCURATE, USUALLY WELL ILLUSTRATED AND CAN BE READILY OBTAINED IN LOCAL BOOKSTORES AND/OR LIBRARIES.

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PROJECT INTROSPECTION

Here and There in the Virgin Islands (1969) (LESSONS 7-15)

Legends and Myths (1969) (LESSONS 17-18)

Looking Back on Carnival (n.d.) (LESSON 30)

Profiles of Outstanding Virgin Islanders (1972) (LESSONS 8-14)

European and African Influences on the Culture of the Virgin Islands (1973) (LESSONS 2-3, 5)

Folk Toys of the Virgin Islands (1973)

Sugar Apples Are Apples Too (1973) (LESSONS 21-23)

A Guide for the Teaching of Physical and Human Geography of the Virgin Islands and Their Neighbors (1974) (LESSONS 2-3, 5-6)

PROJECT FOCUS (ESSA)

Resource Guide to the Culture of the Virgin Islands (1973-74) by Robert Kohls

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THERE IS A LARGE AND GROWING BODY OF SCHOLARLY LITERATURE ON THE HISTORY AND CULTURE OF THE WEST INDIES, AND, TO A LESSER EXTENT, OF THE VIRGIN ISLANDS. THE FOLLOWING SELECTIONS CAN BE HIGHLY RECOMMENDED TO TEACHERS SEEKING FACTUAL AND/OR CONCEPTUAL INSIGHTS INTO THE CARIBBEAN SCENE. MOST OF THESE PUBLICATIONS CAN BE FOUND AT THE LIBRARY OF THE COLLEGE OF THE VIRGIN ISLANDS AND/OR LOCAL VIRGIN ISLANDS PUBLIC LIBRARIES.

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NAME _____ DATE _____

A MAP OF ST. JOHN
A U.S. VIRGIN ISLAND



NAME _____ DATE _____

A MAP OF PUERTO RICO



● Cities or Towns

NAME _____ DATE _____

A MAP OF ST. JOHN
A U.S. VIRGIN ISLAND



NAME _____ DATE _____

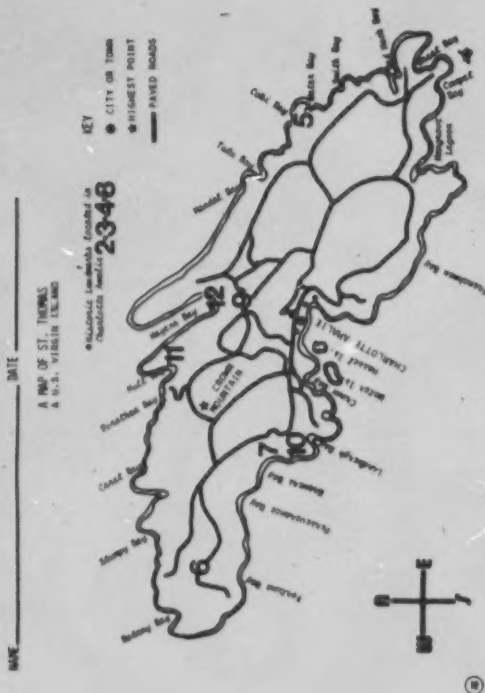
A MAP OF THE U.S. VIRGIN ISLANDS
AND THE BRITISH VIRGIN ISLANDS



● Cities or Towns

ANSWER KEYS
for Student Sheets
5, 6, 8, 10

ANSWER KEYS for Student Sheets 12, 16, 23



NAME _____ DATE _____

SOME WORDS WHAT THEY MEAN AND WHERE THEY COME FROM

1. Put the following words in alphabetical order. The first one has been done for you. marooned buccaneer limin' tan meled
Papé crapo dashiki compidu maroon

- | | |
|---------------------|--------------------|
| 1. <u>buccaneer</u> | 4. <u>maroon</u> |
| 2. <u>compidu</u> | 7. <u>marooned</u> |
| 3. <u>crapo</u> | 8. <u>meled</u> |
| 4. <u>dashiki</u> | 9. <u>Papé</u> |
| 5. <u>limin'</u> | 10. <u>tan</u> |

2. There are words in LIST A. There are word meanings in LIST B. Draw a line from each word to its meaning. The first one has been done for you.

- | LIST A | LIST B |
|-----------|---|
| dashiki | godfather |
| marooned | left alone on an island |
| crapo | slut |
| buccaneer | runaway slave |
| tan | godparents |
| compidu | pirate |
| limin' | frog or toad |
| meled | relaxing, taking it easy |
| Papé | loose fitting pull-over piece of clothing |
| maroon | gossip, confusion |

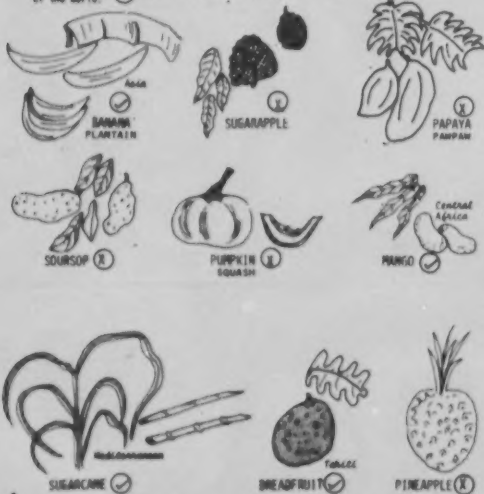
3. Many words we use are like words used in other countries. There are words in LIST A. There are names of countries in LIST B. Draw a line from each word to the name of the country the word may come from. The first one has been done for you.

- | LIST A | LIST B |
|---------|--------|
| dashiki | Spain |
| Papé | Africa |
| meled | France |

NAME _____ DATE _____

THINGS TO EAT THAT GROW IN THE WEST INDIES

Everything that grows in the West Indies is not "native" to this part of the world. Many foods came from far away places. Some came from Africa, or Asia, or Europe. Can you guess which ones have always grown in this part of the world? Put an X in the ☐ next to the foods that you think are "native". Put a ✓ in the ☐ next to the foods that you think came from another part of the world.



NAME _____

DATE _____

JUAN BOBO

UN CUENTO PUERTORRIQUERO

HABÍA UNA VEZ...

Un Rey que tenía un campo trigo precioso. Al Rey le gustaba ver ese campo todas las mañanas. Una mañana, la mitad del trigo había desaparecido, algún animal habría pasado sobre el mismo. El Rey gritó. El llamó su hijo. "¿Ves ese campo? Quiero que encuentres qué es lo que lo está arruinando, luego quiero que lo detengas."

El hijo tomó su hamaca y su guitarra. Puso la hamaca cerca del campo. Tocó su guitarra y cantó. El tocó y tocó para mantenerse despierto. Poco después dejó de tocar y se durmió. El Rey despertó la mañana siguiente y miró hacia su campo. Más de su trigo había desaparecido. El Rey gritó. Llamó su segundo hijo. "¿Ves ese campo? Tu hermano mayor no hizo como yo le dije. Vé para que veas lo que está arruinando mi campo. Luego yo quiero que lo detengas."

El segundo hijo tomó su hamaca y su guitarra. Se fue al campo. Colgó su hamaca. Tocó su guitarra y cantó. El cantó y cantó para mantenerse despierto. Poco después, dejó de cantar y se durmió. El Rey despertó a la mañana siguiente. Miró hacia su campo y más pequeño corría hacia su padre. El dijo que le gustaría tratar de salvar el campo de trigo. Él no sería capaz de hacerlo. Juan, tú eres muy bobo.

Juan pensó que el trataría de todas modos. Tomó una hamaca y un paquete de alfileres. Colgó la hamaca. Luego puso alfileres en la hamaca. Dejó un espacio no pequeño para sentarse. Luego esperó. Cada vez que iba a caer dormido, un alfiler le hincaba y lo mantenía despierto.

Muy temprano en la mañana vió un caballo en el campo de trigo. Era un caballo bello. Era un caballo de siete colores. (El caballo tenía siete colores diferentes de pelo en su abrigo.) Juan gritó al caballo. El caballo gritó a Juan, "Si tú me ayudas, abandonaré este campo. Yo tengo un hechizo. Si tú me dijeras: 'Dejen al caballo de los siete colores ser libre.' Entonces yo seré libre y como recompensa, te daré siete pelos de mi abrigo; un pelo de cada color."

Juan gritó: "Dejen al caballo de siete colores ser libre."

El caballo le dio los pelos de su abrigo y dijo: "Guarda estos siete caballos contigo siempre. Si necesitas ayuda, yo vendré y veré qué puedo hacer por tí." Juan puso los pelos en su bolsillo.

Juan regresó y le dijo a todas historias. Sus hermanos se rieron de él. El Rey se rió de él. ¡Juan era tan bobo! ¿Quién iba a creer esa historia de él?

Debido haber sido cierto, sin embargo, el Rey se despertó todas las mañanas y miraba hacia el campo. Nada pasó por el campo otra vez.

NAME _____

DATE _____

JUAN BOBO

A PUERTO RICAN FOLKTALE

SOME TIME LATER...

Juan's father had a friend. The friend was also a King. This friendly King had a beautiful daughter. The King thought that it was time for the Princess to get married. He wanted to be sure that the man the Princess married was smart and brave. He thought he would have a contest. The man who was smart enough and brave enough to bring him the perfect olive blossom could marry the Princess. Juan loved the Princess.

Men from all over started to look for the perfect olive blossom. Juan's older brothers went to look. Juan thought he would look too. He started out. Then he got lost. He got very tired. He sat down under a tree. Juan put his hand in his pocket. There he found the hair from the horse of seven colors. When he looked up, he saw the horse. It was standing right in front of him.

The horse asked Juan what was the matter. Juan told him about the King and the perfect olive blossom. He told the horse how much he loved the Princess. The horse said, "That is very hard to find, but I will see what I can do to help you. Jump on my back." Juan did and the horse ran off.

The horse ran up a very big mountain. At the top of the mountain was an old castle. Juan saw a big door. He jumped off the horse and ran inside the castle. A voice said, "Look. See that gold bottle. Take it. Inside is a perfect olive blossom. When you go to see the King take it with you. When the time is right, take the gold stopper out. The perfect olive blossom will appear." Juan thanked the voice and took the gold bottle.

He ran out into the courtyard and jumped onto the back of the horse of seven colors. The horse ran all the way to the King. Many men were already there. They all had an olive blossom. When they saw Juan they laughed. "Look at Juan. He doesn't have an olive blossom. He has a gold bottle. What a bobo, he is. He won't be able to marry the Princess."

Juan didn't say anything. He waited for his turn to see the King. All the men showed the King the blossoms they had. There was something wrong with every one. Then it was Juan's turn. He went up to the King. He had the golden bottle in his hand. He pulled out the golden stopper. Everyone was laughing. Then the perfect olive blossom appeared. The King spoke. "Juan, I guess you aren't such a bobo. You found the perfect olive blossom. You must be smart and brave. You may marry the Princess." Everyone cheered.

Juan and the Princess were married. They lived happily ever after. They also went for many rides on the horse of seven colors.

SPANISH/ENGLISH VERSIONS
for Juan Bobo Student Sheets
19 & 20

		1960	1965	1970	1971	1972	1973	1974	1975	1976
Population	F/Y	32,089	49,747	75,151	81,740	84,230	87,010	86,740	92,430	95,850
Total Operating Revenues	F/Y	\$ 14,880,396	33,718,942	94,757,103	124,353,887	162,411,123	204,206,808	244,631,580	298,180,580	312,930,480
Income Taxes	F/Y	\$ 4,329,018	13,206,871	45,775,914	50,980,113	60,496,584	58,243,827	71,168,557	87,333,147	83,701,744
Trade & Excise Taxes**	F/Y	\$ 1,185,744	4,211,310	4,021,315	4,084,815	4,291,997	4,184,883	3,997,891	4,412,928	4,479,500
Gross Receipts Taxes	F/Y			7,130,264	7,326,109	8,364,777	9,572,751	10,272,910	11,458,269	13,029,811
Real Property Taxes	F/Y	\$ 372,725	835,759	2,650,124	3,361,150	4,354,515	4,884,950	4,428,177	6,239,869	4,840,176
Real Property Assessment	F/Y	\$ 81,192,652	158,880,727	848,721,948	1,586,977,884	1,571,499,880	1,700,826,480	1,744,072,960	1,729,235,130	2,610,085,120
Licenses, Fees and Permits	F/Y	\$ 331,378	692,261	1,435,027	1,353,472	1,571,180	1,626,088	2,298,352	2,333,823	2,204,433
U. S. Customs Dues (Net to V. I.)	F/Y	\$ 487,000	658,895	2,719,353	3,537,472	5,972,778	5,657,995	7,226,282	4,844,183	2,498,006
Tourist Expenditures 1/	F/Y	\$ 24,780,000	54,014,852	100,480,079	91,130,670	153,121,200	148,881,400	146,990,900	145,650,900	152,212,400
Total Imports	C/Y	\$ 42,262,052	118,675,918	400,615,068	551,849,667	596,241,872	650,627,826	2,220,424,517	2,197,510,002	2,678,779,000
Imports from U. S. & P. R.	C/Y	\$ 29,417,721	74,086,805	168,493,292	175,181,102	172,838,075	206,887,000	294,056,859	263,082,742	215,926,000
Imports from Foreign Countries	C/Y	\$ 12,844,331	44,589,113	232,121,776	376,668,563	423,403,197	840,740,826	1,826,367,658	1,934,427,260	2,463,853,000
Total Exports	C/Y	\$ 8,355,017	N. A.	261,983,506	325,836,320	400,892,057	611,867,250	1,658,927,610	1,933,332,786	2,010,165,000
Exports to U. S. & P. R.	C/Y	\$ 7,444,805	34,695,490	244,333,154	299,402,285	375,338,161	546,936,510	1,614,233,350	1,870,999,595	1,936,843,000
Exports to Foreign Countries	C/Y	\$ 910,412	N. A.	16,257,160	26,436,035	25,553,896	84,848,740	44,894,260	62,333,191	73,322,000
Air Arrivals***	F/Y	124,044	354,844	669,823	657,058	742,650	681,908	580,604	531,023	528,162
Cruise Ship Passengers	F/Y	56,000	109,341	251,084	253,873	364,845	480,961	500,152	450,462	471,073
Other Waterborne Passengers	F/Y	30,000	84,853	179,111	104,863	115,727	99,704	77,983	43,874	36,831
Number of Cruise Ships	F/Y	126	238	523	453	627	907	817	744	740
Hotel Rooms	F/Y	1,397	2,099	3,424	4,439	4,317	3,865	3,939	4,552	4,460
Hotel Beds	F/Y	2,820	3,811	6,793	8,835	8,932	8,710	9,421	8,622	9,026
Hotel Occupancy Rate	F/Y	N. A.	N. A.	N. A.	N. A.	57.7	48.3	43.8	50.6	48.2
Vehicles Registered	C/Y	4,264	9,871	17,882	20,685	24,396	25,476	26,981	26,376	31,998
Electricity Produced (KWH-Mil.)	F/Y	34.3	90.5	256.0	305.3	348.0	384.0	394.2	397.7	397.4
Water Distributed (Gals.)	F/Y	115,818,748	247,900,000	1,023,807,313	1,165,556,341	1,295,892,276	1,484,581,071	1,424,899,864	1,565,006,206	1,535,425,425
Mail Volume	F/Y	5,200,000	23,038,100	*101,100,000	*108,900,000	N. A.	164,961,000	188,000,000	208,800,000	223,284,000
No. of Construction Permits Issued	F/Y	588	992	1,880	1,518	1,847	1,434	1,438	967	888
Value of Construction Permits	F/Y	\$ 5,190,527	27,177,903	66,534,235	80,193,891	77,353,439	50,851,446	45,855,568	29,207,965	24,074,368
Business Licenses	F/Y	2,113	3,735	6,956	9,258	10,298	10,961	9,027	9,226	8,278
Bank Deposits	C/Y	N. A.	\$ 74,084,224	616,768,034	803,566,025	750,886,048	707,581,994	488,648,995	718,306,000	N. A.
Total School Enrollment	F/Y	9,433	N. A.	23,001	24,568	26,563	26,066	30,518	30,876	31,730
Public School Enrollment	F/Y	6,767	9,399	17,269	18,660	20,656	22,022	23,343	24,512	25,038
Non-Public School Enrollment	F/Y	2,666	N. A.	5,712	5,708	5,907	6,044	6,175	6,364	6,694
No. Of Telephones	F/Y	3,905	8,824	22,508	26,820	30,885	32,000	35,100	35,796	35,097
Labor Force	F/Y	11,228	21,018	35,580	37,100	38,213	38,980	40,520	42,160	43,360
Labor Force Employed	F/Y	10,845	20,828	35,100	36,400	36,663	37,420	38,910	39,890	38,677
Labor Force Unemployed	F/Y	383	190	480	700	1,530	1,560	1,610	2,270	4,683
Unemployment Rate	F/Y	3.4	0.9	1.3	1.4	2.0	4.8	5.5	8.0	10.8

ABOUT THE ISLAND RESOURCES FOUNDATION . . .

... EDUCATION MUST LOOK OUTWARD TO THE COMMUNITY. IT SHOULD INVOLVE THE INDIVIDUAL IN AN ACTIVE, PROBLEM-SOLVING PROCESS WITHIN THE CONTEXT OF SPECIFIC REALITIES AND IT SHOULD ENCOURAGE INITIATIVE, A SENSE OF RESPONSIBILITY AND COMMITMENT TO BUILD A BETTER TOMORROW.

*UNESCO Conference on Environmental
Education, Tbilisi, Russia, October 1977*

The Island Resources Foundation, a non-profit, independent research, educational, and public service organization, was established in 1971. It is incorporated under the laws of the U.S. Virgin Islands and has been granted a tax-exempt status under Section 501 (c) (3) of the federal Internal Revenue Code.

Since its inception, the Foundation has recognized that island areas tend to rely heavily on imported continental educational materials and models and that this institutional, intellectual, and technological "transfer" process often fails to meet the needs of insular communities, particularly in the development of appropriate educational programs and materials. Therefore, in recent years, the Foundation has moved to establish an educational programs and services division, which is designed to meet the special needs of insular communities -- particularly those in the Caribbean region.

Our focus is on the development of an international education program for islands, initially using the Virgin Islands and the larger Caribbean region as a model, and including a response capability which will permit Foundation staff to assist the developing island states and territories of the area in the identification of discrete educational program needs and to implement related project activities through direct and on-going field experiences.

The Virgin Islands Ethnic Heritage Studies project grows out of these institutional concerns and commitments. Under a grant from the U.S. Office of Education, this pilot program is designed to provide island educators (grades K-6) with new teaching materials and strategies in the area of multi-cultural education.

The products produced to date have not been published. They are being distributed to a limited audience for review and comment and may not be reproduced without the permission of the Island Resources Foundation. However, we welcome your comments and suggestions and ask that you contact Project Catalyst staff at Post Office Box 4187, St. Thomas, U.S. Virgin Islands 00801 (telephone: 775-3225). Or you might want to visit our St. Thomas headquarters at Harms Lagoon Marina, Red Hook.

**CARIBBEAN ROOTS: A LEARNING EXPERIENCE
FOR STUDENTS IN THE VIRGIN ISLANDS**

(36 spirit duplicating masters)

NAME _____ DATE _____

MAP OF THE CARIBBEAN

1. Make a * on the island where you live.
 2. Write the first letter in your name _____. Put the letter on the place you were born.
INITIAL
 3. Put a ○ where your parents were born.
 4. Put an ✓ where your teacher was born.
 5. Ask the friend next to you where he was born. _____.
Put an X where your friend was born. PLACE
-

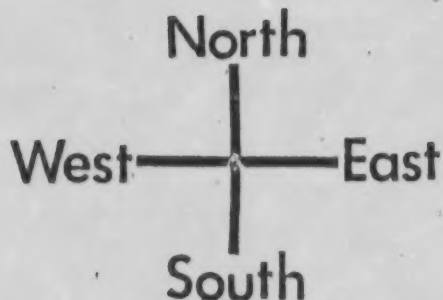
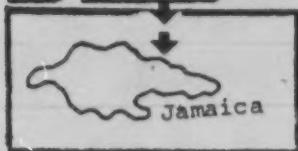


NAME _____

DATE _____

REVISED

MAP REVISION



63

REVISED

64

REVISED
FORMAT



_____, 197__

Director of Tourism



REVISED
FORMAT

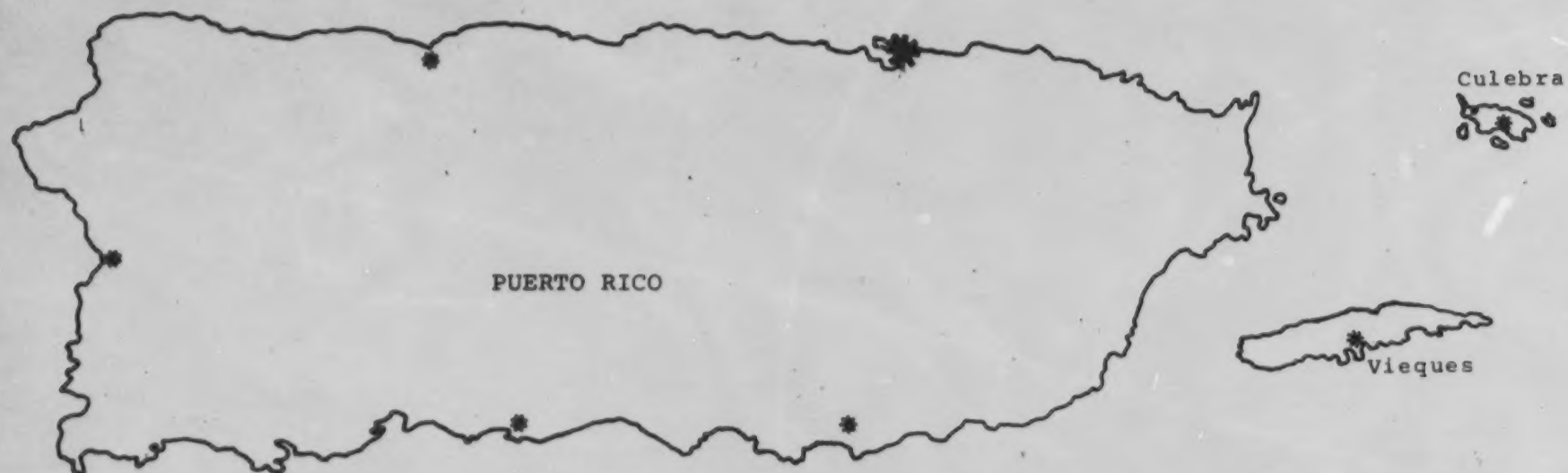
Dear Director of Tourism:

Thank you very much, for your help.

Sincerely,

NAME _____ DATE _____

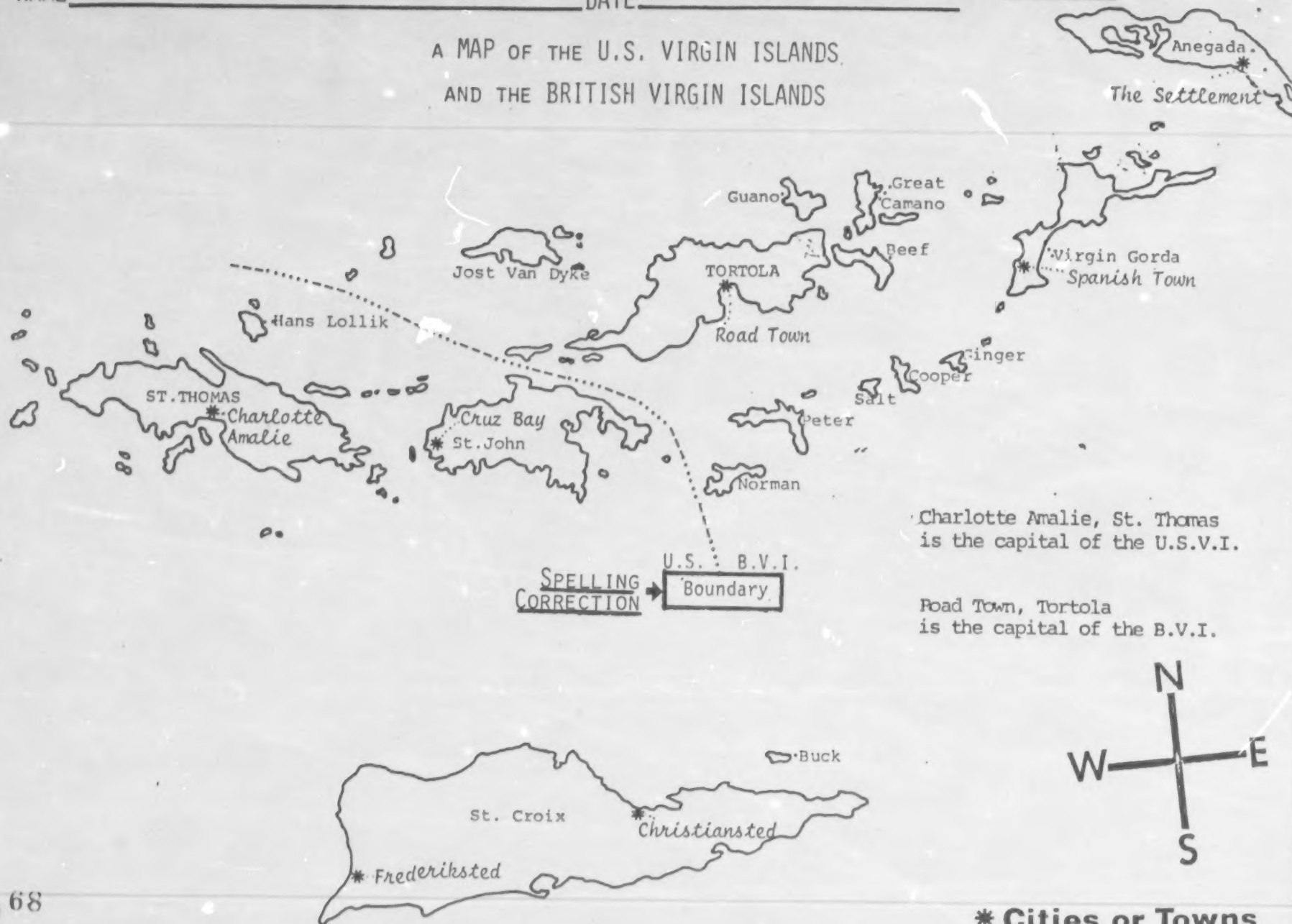
A MAP OF PUERTO RICO



NAME _____ DATE _____

REVISED

A MAP OF THE U.S. VIRGIN ISLANDS
AND THE BRITISH VIRGIN ISLANDS



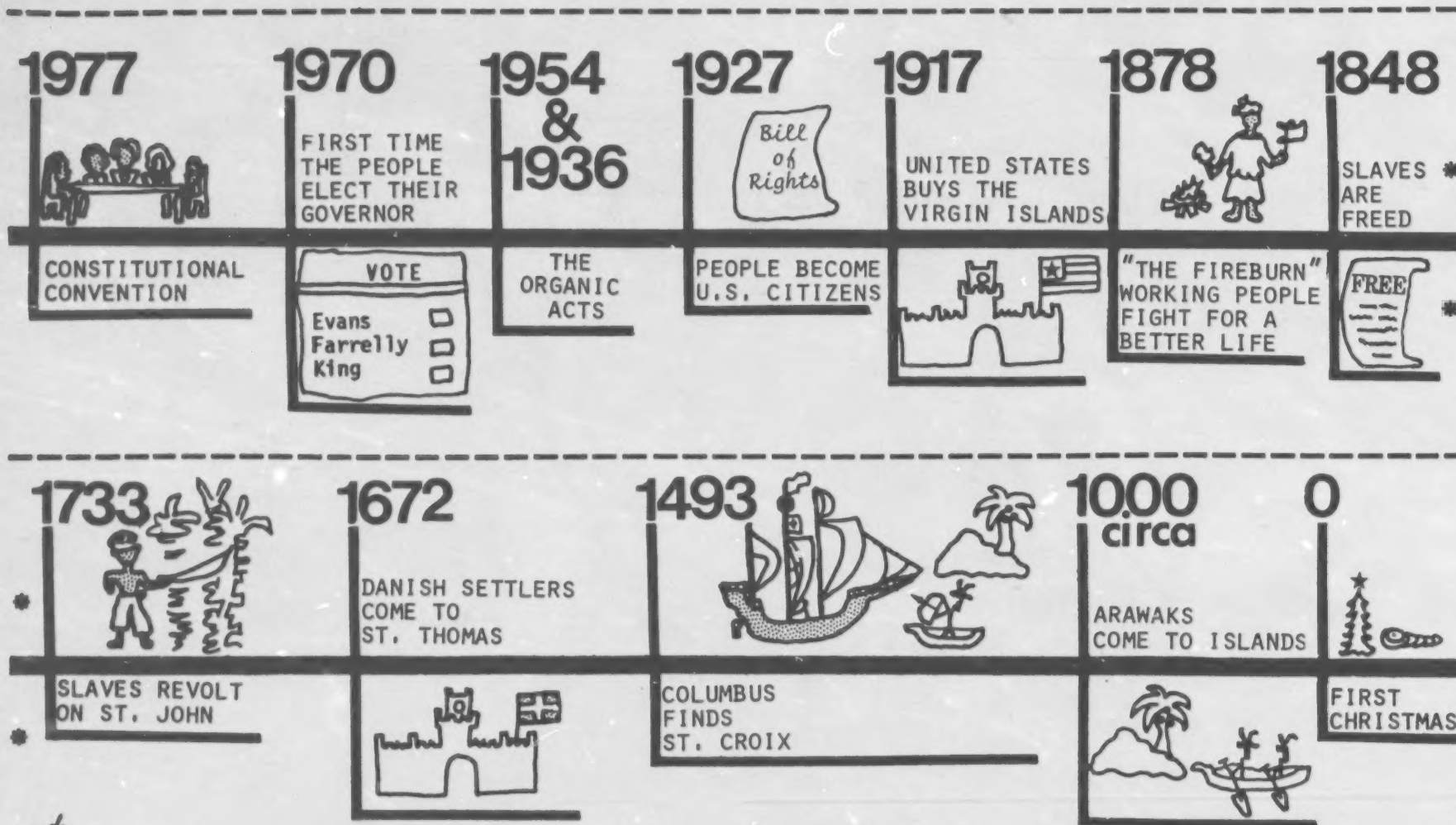
68

REVISED

69

NAME _____ DATE _____

A TIME LINE
DATES IN VIRGIN ISLANDS' HISTORY



NAME _____ DATE _____

A MAP OF ST. CROIX
A U.S. VIRGIN ISLAND

KEY

* CITY OR TOWN

★ HIGHEST POINT

— PAVED ROADS

➔ FARTHEST POINT EAST
UNDER THE U.S. FLAG

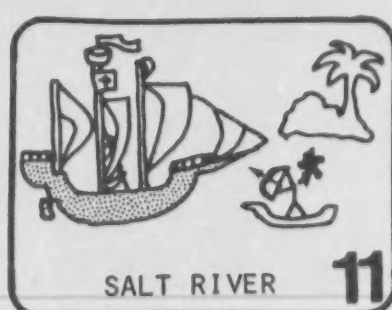
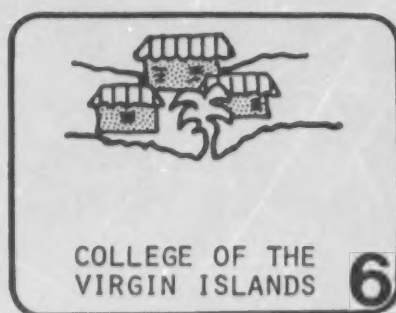
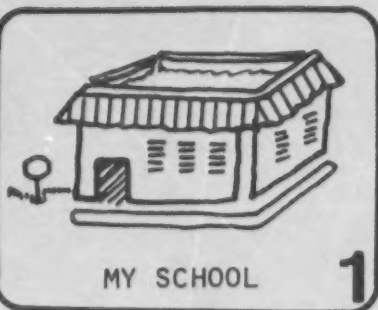


NAME _____

DATE _____

LANDMARKS OF ST. CROIX

A U.S. VIRGIN ISLAND



NAME _____ DATE _____

A MAP OF ST. JOHN
A U.S. VIRGIN ISLAND

KEY

* CITY OR TOWN

★ HIGHEST POINT

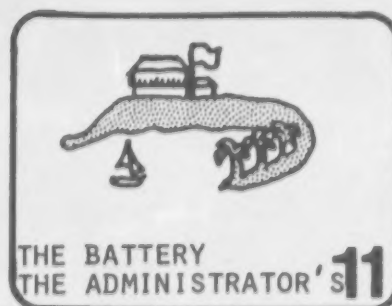
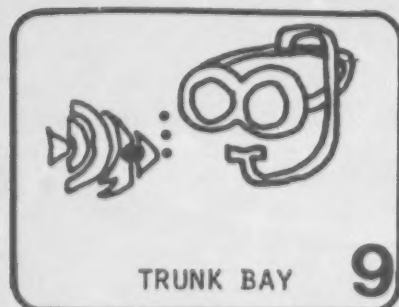
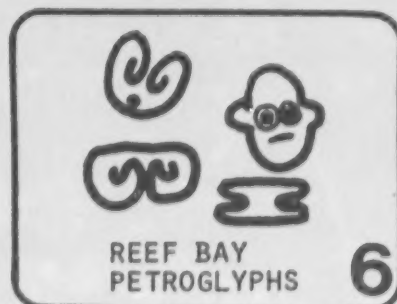
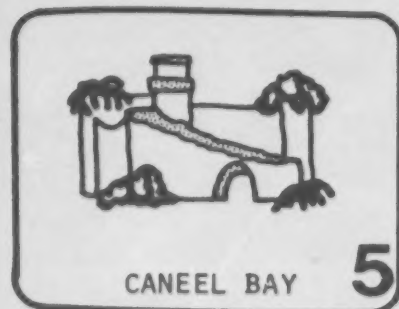
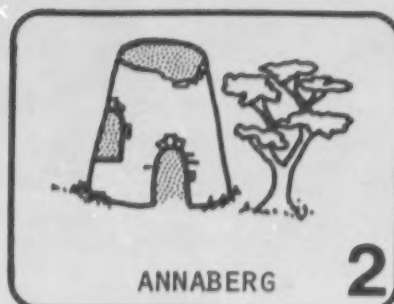
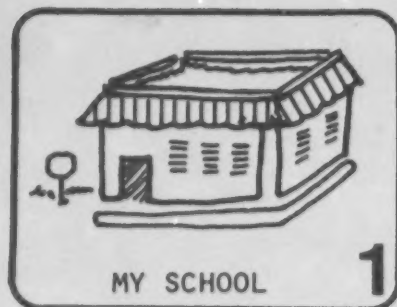
— PAVED ROADS



NAME _____ DATE _____

LANDMARKS OF ST. JOHN

A U.S. VIRGIN ISLAND



NAME _____ DATE _____

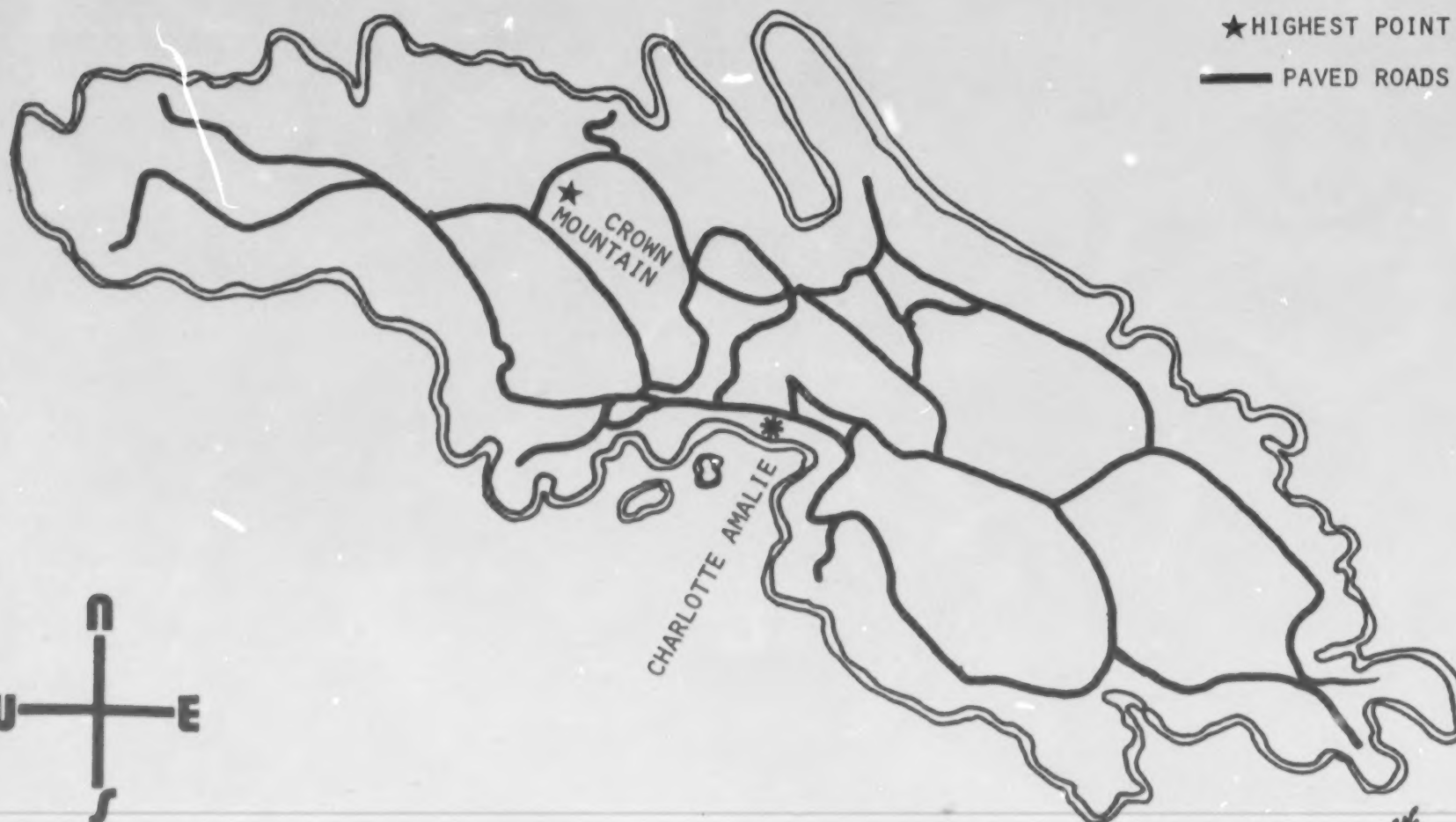
A MAP OF ST. THOMAS
A U.S. VIRGIN ISLAND

KEY

* CITY OR TOWN

★ HIGHEST POINT

— PAVED ROADS



NAME _____ DATE _____

LANDMARKS OF ST. THOMAS

A U.S. VIRGIN ISLAND



MY SCHOOL

1



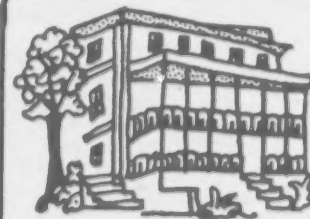
MARKET SQUARE

2



FORT CHRISTIAN

3



GOVERNMENT HOUSE

4



CORAL WORLD

5



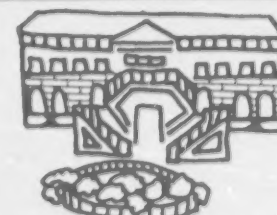
BORDEAUX RUINS

6



COLLEGE OF THE
VIRGIN ISLANDS

7



LEGISLATIVE
BUILDING

8



DRAKE'S SEAT

9



AIRPORT

10



HULL BAY

11



MAGENS BAY

12

NAME _____ DATE _____

MY FIELD TRIP
FIELD TRIP QUESTIONS

1. I am going to _____
NAME OF PLACE

2. It is a _____
TYPE OF PLACE

3. It is at _____
ADDRESS

4. Things I saw:

5. People whom I talked to:

6. Things I learned:

7. I liked (or did not like) this Field Trip because: _____

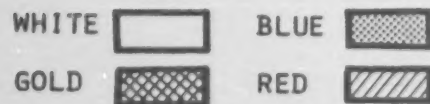
8. A drawing of a thing I saw. USE THE BACK OF THIS PAPER. Then you will have a lot of space.

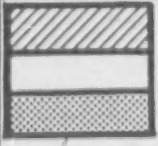
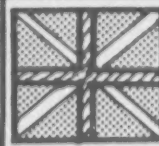
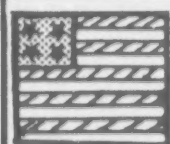
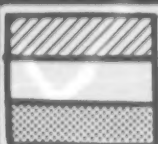
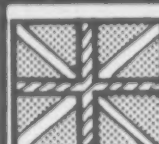
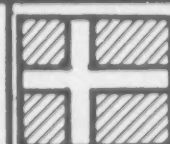
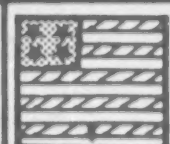
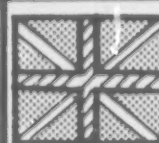
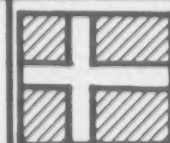
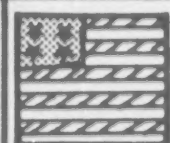
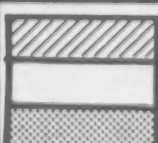
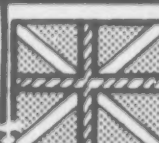
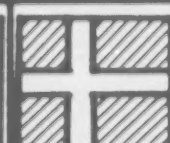
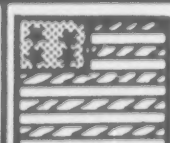
NAME _____ DATE _____

FLAGS

THAT HAVE FLOWN OVER THE ISLANDS

COLOR KEY



	SPAIN	HOLLAND	ENGLAND	FRANCE	KNIGHTS OF MALTA	DENMARK	U.S.A.
	SPANISH	DUTCH	ENGLISH	FRENCH		DANISH	AMERICAN
TORTOLA							
PUERTO RICO							
ST. THOMAS							
ST. JOHN							
ST. CROIX							

NAME _____

DATE _____

SOME WORDS
WHAT THEY MEAN AND WHERE THEY COME FROM

1. Put the following words in alphabetical order. The first one has been done for you. marooned buccaneer limin' tan meleé
Pepé crapo dashiki compádu maroon

- | | |
|---------------------|-----------|
| 1. <u>buccaneer</u> | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |

2. There are words in LIST A. There are word meanings in LIST B. Draw a line from each word to its meaning. The first one has been done for you.

LIST A

dashiki

marooned

crapo

buccaneer

tan

compádu

limin'

meleé

Pepé

maroon

LIST B

godfather

left alone on an island

aunt

runaway slave

godparents

a pirate

a frog or toad

relaxing, taking it easy

loose fitting pull-over piece of clothing

gossip, confusion

3. Many words we use are like words used in other countries. There are words in LIST A. There are names of countries in LIST B. Draw a line from each word to the name of the country the word may come from. The first one has been done for you.

LIST A

dashiki

Pepé

meleé

LIST B

Spain

Africa

France

NAME _____

DATE _____

NANSI AND THE MONKEY

A VIRGIN ISLANDS ANANSI STORY

Nansi and Monkey were good friends. One day they went for a walk. Nansi asked, "Monkey, how many smarts do you have?"

Monkey said, "I am very smart!"

Nansi said, "Well, I am only half smart. I gave the other half to my good friend."

As they walked along, they went by a big hole. At the bottom of the hole was Tiger! Nansi asked, "What is wrong, Tiger? Can't you get out of that hole?"

"If I could get out, do you think I would still be down here?" yelled Tiger.

Nansi said, "See, Monkey, Tiger is smarter than me." He yelled at Tiger, "Do you want us to help you out of that hole?"

Tiger was angry. "Yes. What do you think?" he yelled.

Nansi talked to Monkey. "You have a long tail. Why don't you put your tail down the hole? Then Tiger can pull himself out."

Monkey did what Nansi said. Then Tiger pulled himself out. Tiger jumped on Monkey. He was going to eat Monkey up! Nansi jumped into a tree. Poor Monkey didn't know what to do.

Nansi yelled at Monkey. "Where are your smarts now? You let Tiger catch you."

Monkey was very frightened. He was also angry at Nansi. It was all Nansi's fault.

Nansi felt bad for Monkey. He yelled at Tiger. "Tiger, where are your smarts? You catch Monkey and you don't give thanks to Heaven. You must give thanks for your good luck. Put your hands on your head and give thanks. Right now."

Tiger did what Nansi said. He dropped Monkey. Monkey ran away. Fast! Nansi ran after him. They ran through the woods. Nansi asked Monkey, "Well, Monkey, do you still think you have more smarts than me?"

Monkey shook his head, "NO!"

Nansi told Monkey, "From now on, check your smarts before you boast."

Ever since that day, Monkey goes through the woods from tree to tree. He uses his long tail. He knows that Tiger is waiting for him on the ground.

NAME _____

DATE _____

THE MAGIC HOE

AN ASHANTI ANANSI TALE

Long ago, there was only one hoe in the world. Men worked the fields, with a bush knife. Anansi and his friend Kotoko, the porcupine, started a new farm. Anansi and his family went to work in the field. He took his bush knife. When Kotoko went, he took his hoe.

Kotoko took his hoe and started to work the earth. As he worked he sang: "Give me a hand, hoe of Kotoko, give me a hand! It is hot in the sun!"

The hoe jumped out of Kotoko's hand and started to work all by itself. The hoe worked all day. At the end of the day the porcupine called the hoe. Then Kotoko took the hoe home and hid it.

Anansi had watched the hoe work. He asked himself, "Why do I work so hard? I will get the hoe. It can do all the work in the field."

Early the next morning, Anansi went to Kotoko's house. He stole the hoe! He ran to the field and sang: "Give me a hand, hoe of Kotoko, give me a hand! It is hot in the sun!"

The hoe started to work. It worked all day. Anansi sat under a tree and rested. At the end of the day Anansi sang: "Stop hoe, the field is done."

The hoe didn't stop. Anansi started to yell but he didn't know the right words. The hoe kept going. It went through the thick bush. Anansi couldn't stop it. The hoe went across the sea. It went to the Country of the White People.

The people there liked the hoe. They made other hoes, just like Kotoko's. They made many hoes. One day they took some back across the sea, to the Ashanti people.

Today there are many hoes there and the Ashantis use them instead of bush knives. It is much easier to work the fields now.

NAME _____ DATE _____

JUAN BOBO

A PUERTO RICAN FOLKTALE

ONCE UPON A TIME. . .

There was a King who had a beautiful wheat field. He loved to look at it every morning. One morning, half the wheat was gone. Some animal had run through it. The King yelled. He called his eldest son. "See that field? I want you to find out what is running in it. Then I want you to stop it."

The son took a hammock and his guitar. He put the hammock next to the field. He played his guitar and sang. He played and played, to keep himself awake. After awhile, he stopped playing and he fell asleep. The King woke up the next morning. He looked at his field. More of the wheat was gone. The King yelled. He called his second son. "See that field? Your older brother didn't do as I said. You go and find whatever is running in my field. Then I want you to stop it."

The second son took his hammock and his guitar. He went to the field. He put his hammock up. He played his guitar and sang. He sang and sang, to keep himself awake. After awhile, he stopped singing and fell asleep. The King woke up the next morning. He looked at his field. Still more of the wheat was gone. The King yelled. Juan, the youngest son, ran to his father. He said that he would like to try to save the wheat field. His brothers laughed. The King laughed. He said, "Juan, your brothers couldn't save my field. You won't be able to do it. Juan, you are such a bobo."

Juan thought he would try anyway. He took a hammock and a package of pins. He put the hammock up. Then he put pins in the hammock. He left a little spot to sit on. Then he waited. Everytime he started to fall asleep, a pin pinched him awake.

Very early in the morning he saw a horse in the wheat field. It was a very beautiful horse. It was a horse of seven colors. (The horse had seven different colors of hair in his coat.) Juan yelled at the horse. The horse yelled back. "If you will help me, I will leave this field alone. There is a spell on me. If you will say, 'LET THE HORSE OF SEVEN COLORS FREE', then I will be free. As a reward I will give you seven hairs from my coat, one hair of each color."

Juan yelled, "LET THE HORSE OF SEVEN COLORS FREE."

The horse gave him the hairs from his coat and said, "Keep these seven hairs with you always. If you need help, I will come and see what I can do for you." Juan put the hairs in his pocket.

Juan went back and told everyone his story. His brothers laughed at him. The King laughed at him. Juan was such a bobo. Who would believe a story like that?

It must have been true though. The King got up every morning and looked at his wheat field. Nothing ran in it again.

JUAN BOBO

UN CUENTO PUERTORRIQUENO

EN TIEMPOS PASADOS. . .

El padre de Juan tenía un amigo. Este amigo era Rey también. Él tenía una hija muy hermosa. El Rey pensó que ya era tiempo que la Princesa se casara. Él quería que el marido de su hija fuera listo y valiente. Por eso, el Rey pensó que debería hacer un concurso. El hombre que trajera una flor perfecta de olivo se casaría con la Princesa. Juan amaba la Princesa.

En todas partes los hombres buscaron una flor perfecta de olivo. Los hermanos mayores de Juan buscaron la flor perfecta de olivo. Juan pensó que él la buscaría también. Salió en la busca y se perdió, estaba muy cansado. Se sentó bajo un árbol. Juan puso las manos en el bolsillo. Allí encontró el pelo del caballo de siete colores. Cuando miró hacia arriba, vio el caballo. Estaba parado frente a él.

El caballo le preguntó qué le pasaba. Juan le dijo lo del Rey y de la flor perfecta de olivo. Le dijo al caballo lo mucho que amaba a la Princesa. El caballo dijo, "Es muy difícil encontrar la, pero veré lo que puedo hacer para ayudarte. Monta en mi espalda." Juan lo hizo y el caballo corrió.

El caballo corrió hacia una montaña muy grande. En la cima de la montaña había un castillo antiguo. Juan vio una puerta muy grande. Brincó del caballo y corrió hacia dentro del castillo. La voz dijo, "Mira. ¿Ves esa botella de oro? Cójela. Adentro hay una flor perfecta de olivo. Cuando vayas a ver al Rey, llévala contigo. A su debido tiempo quítale el tapón de oro. La flor perfecta de olivo aparecerá." Juan dio las gracias a la voz y cogió la botella de oro.

El corrió hacia el patio y montó el caballo de siete colores. El caballo corrió hasta llegar donde el Rey. Habían muchos hombres allí. Todos tenían una flor de olivo. Al ver a Juan, ellos rieron. "Miren a Juan. No tiene una flor perfecta de olivo, tiene una botella de oro. ¡Que bobo es! No podrá casarse con la Princesa."

Juan no dijo nada. Esperó su turno para ver al Rey. Todas los hombres mostraron al Rey las flores que tenían. Todas tenían algo malo. Entonces llegó el turno de Juan. Fue hacia el Rey. Tenía la botella de oro en la mano. Sacó el tapón de oro. Todos se reían. Entonces apareció la flor perfecta de olivo. El Rey habló, "Juan, No creo que seas tan bobo. Encontraste la flor perfecta de olivo. Eres listo y valiente. Puedes casarte con la Princesa." Todas se regocijaron.

Juan y la Princesa se casaron. Vivieron felices y pasearon mucho en el caballo de siete colores.

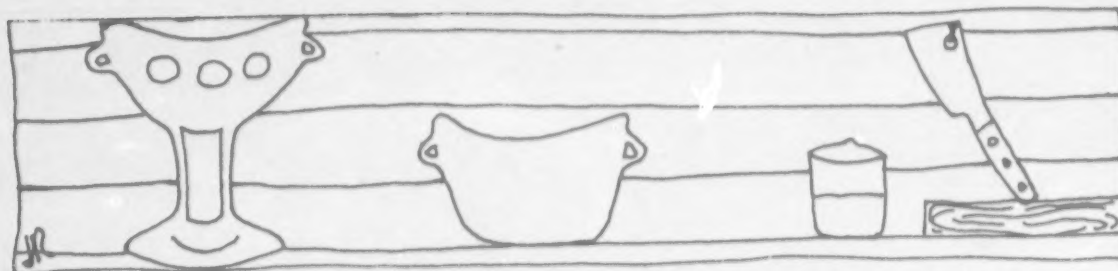
NOTE TO TEACHER: You will want to make your own Stencil/Spirit Duplicating Master for student use.

NAME _____

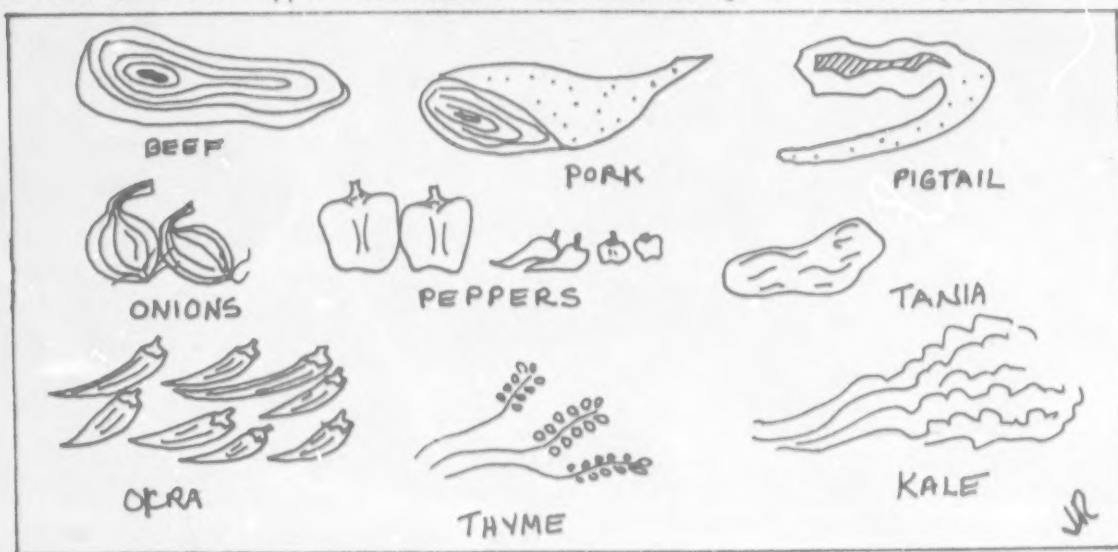
DATE _____

PEPPER POT

A WEST INDIAN STEW



PEPPER POT is a favorite meal on many West Indian islands. Every island makes Pepper Pot in its own special way. This recipe is like one used in Barbados. Many Pepper Pot recipes call for Casareep. Casareep is used to help keep meat fresh and to give it a good taste. It is a thick, black syrup made from cassava root. Casareep has salt, pepper and sugar in it. Some cooks say that they never wash out the pot that they use for cooking Pepper Pot. There are stories about Pepper Pots that have been cooking for over 100 years!



INGREDIENTS

MEATS

- 1/2 pound fresh beef
- 1/2 pound pigtail
- 2 pounds lean pork

LIQUIDS

- 6 cups water
- 1/2 cup casareep

VEGETABLES AND FLAVORINGS

- 24 okra
- 4 hot peppers
- 1 green pepper
- 1 bunch kale
- 1 handful thyme
- 1 onion
- 1 tania (or potato)

Put the water in a large pot. Cut the meat into small pieces. Brown the meat in a skillet. Then put the meat into the water. While the meat is cooking, cut all the vegetables and flavorings. When the water and the meat have come to a boil, skim the top. Then add the vegetables, flavorings and casareep. Lower the heat and let your Pepper Pot cook for about 2 hours. This recipe will feed 6 to 8 people or give a taste to 20 to 24 people.

NAME

DATE

BREADS
THAT ARE EATEN IN THE WEST INDIES



CASSAVA BREAD



FRENCH BREAD
YEAST BREAD



DUMB BREAD
SWEET BREAD
POT BREAD



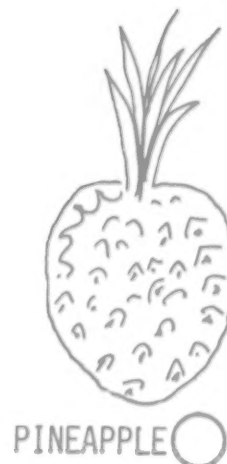
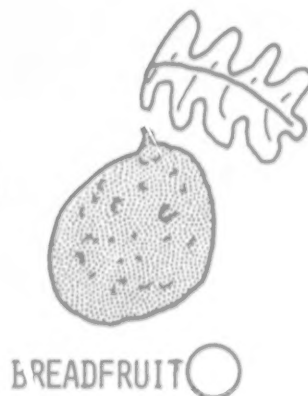
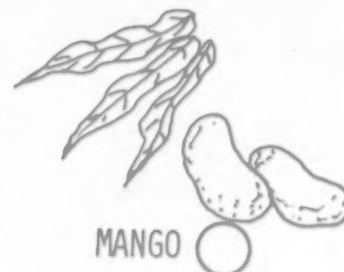
ART WORK
REVISION
(bread cooks
inside pot)



JOHNNY CAKES
FRY CAKES

THINGS TO EAT THAT GROW IN THE WEST INDIES

Everything that grows in the West Indies is not "native" to this part of the world. Many foods came from far away places. Some came from Africa, or Asia, or Europe. Can you guess which ones have always grown in this part of the world? Put an X in the ☐ next to the foods that you think are "native". Put a ☒ in the ☐ next to the ☐ foods that you think came from another part of the world.



DATE _____

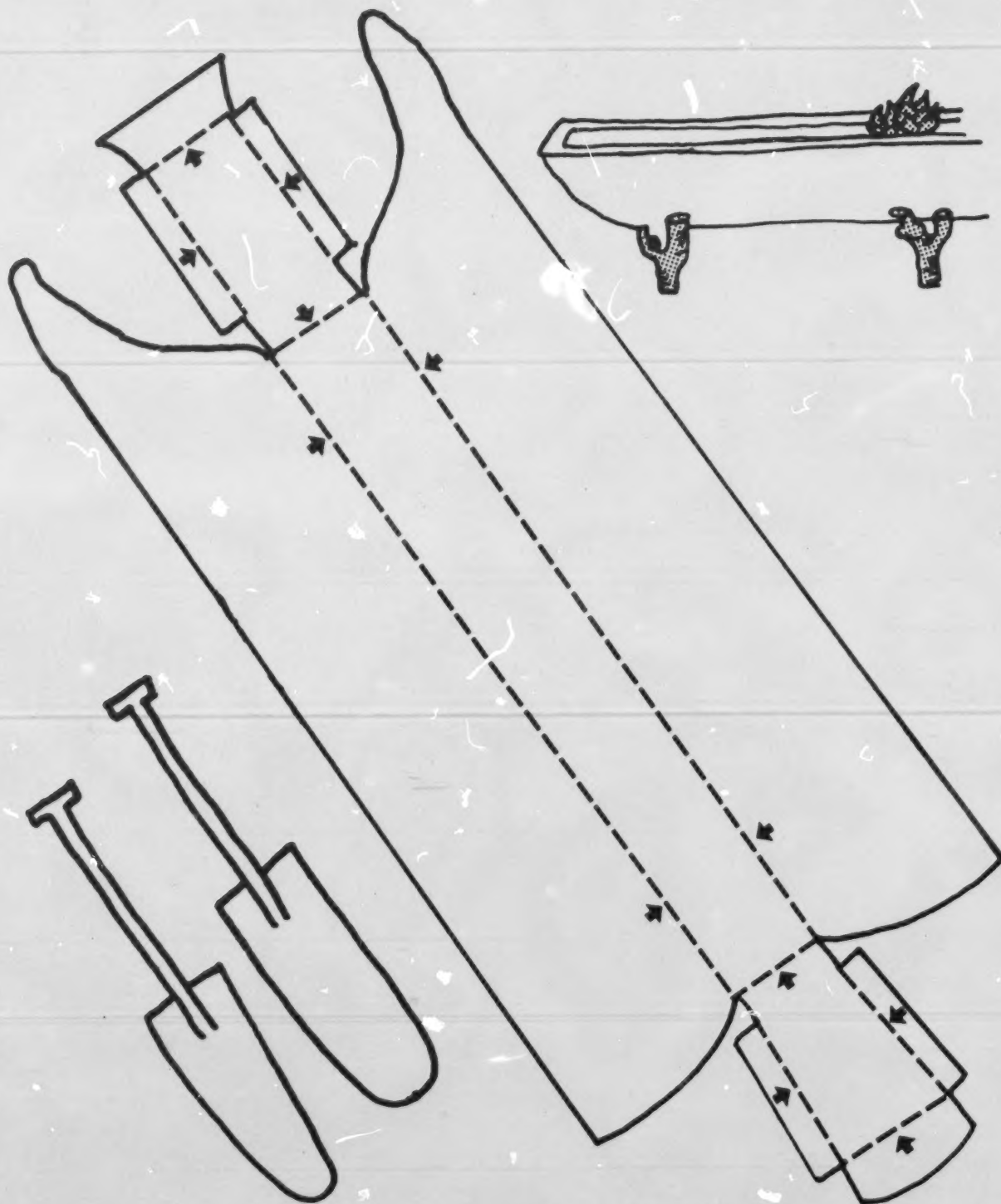
fun clear water tennis friendly people **SUN**
duty free shops dive sail swim beach tropical flowers
Historic Architecture vacation fly cruise ship
beautiful U.S. Virgin Islands **St. Croix St. Thomas**
sight ~
seeing crafts Caribbean **Carnival** U.S. National Park **St. John**



NAME _____

DATE _____

AN INDIAN DUGOUT CANOE
A METHOD OF TRANSPORTATION

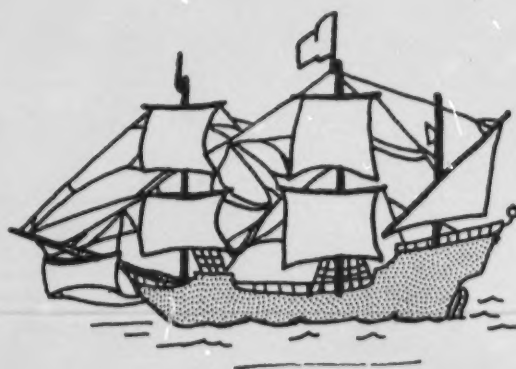


NAME _____ DATE _____

SHIPS
METHODS OF TRANSPORTATION



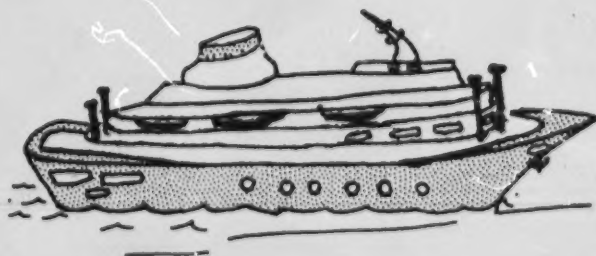
A SHIP OF THE LATE 1400'S
ONE LIKE COLUMBUS SAILED



A SHIP OF THE EARLY 1600'S
ONE LIKE MERCHANTS SAILED



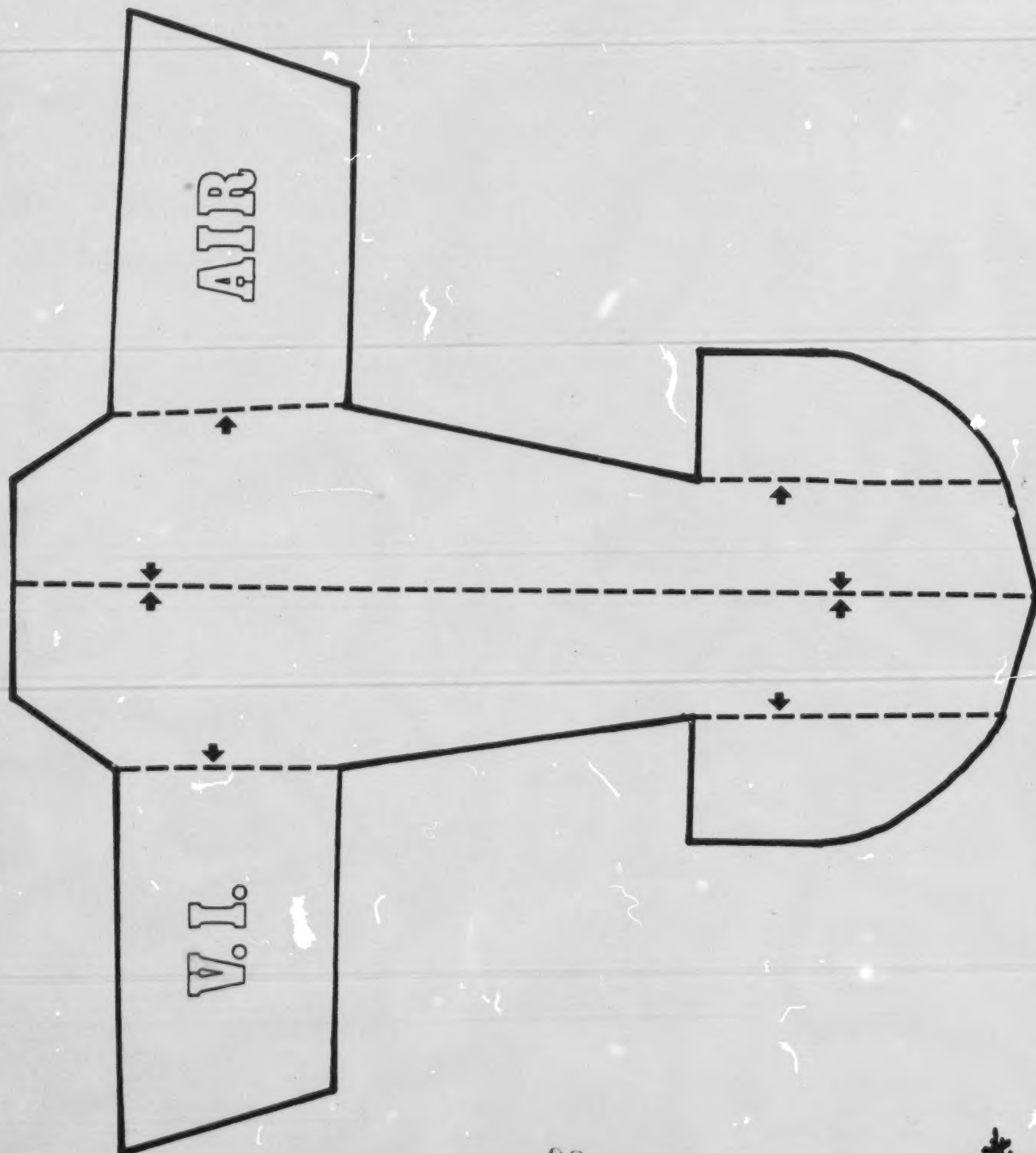
A SHIP OF THE EARLY 1800'S
ONE USED FOR THE SLAVE TRADE



97 A SHIP OF TODAY
A CRUISE SHIP

NAME _____ DATE _____

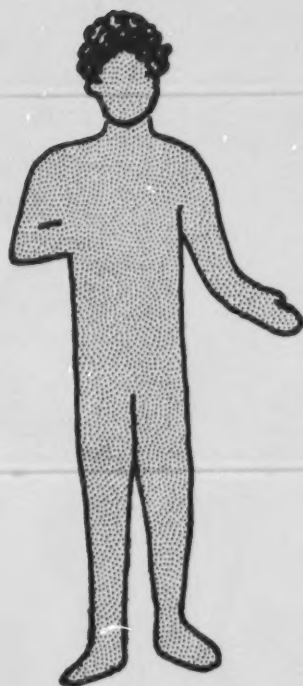
AN AIRPLANE
A METHOD OF TRANSPORTATION



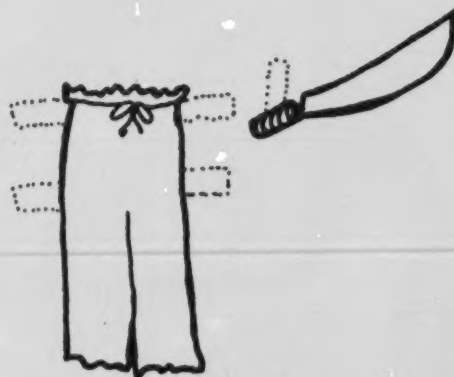
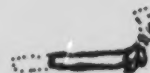
NAME _____

DATE _____

CLOTHES
WORN BY PEOPLE
OF THE VIRGIN ISLANDS



IBO



SUGAR WORKER



BUDDHOE



99

QUEEN MARY



GENDARME

NAME _____ DATE _____

CLOTHES
WORN BY PEOPLE
OF THE VIRGIN ISLANDS



SPANISH SOLDIER



BLACKBEARD THE PIRATE



DANISH SOLDIER



PLANTER'S WIFE



FRENCH FISHERMAN

NAME _____

DATE _____

CARNIVAL COSTUMES



JAMAICA/1800's

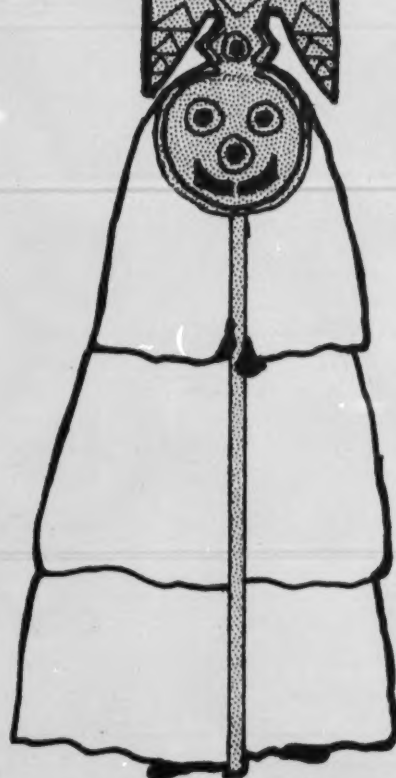
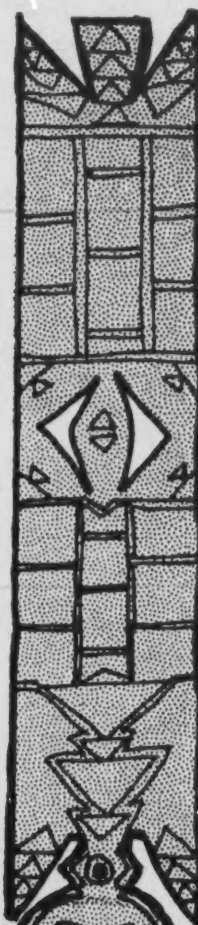


ST. THOMAS/TODAY



TRINIDAD/TODAY

101

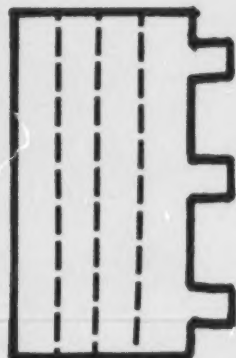


AFRICA/1900's

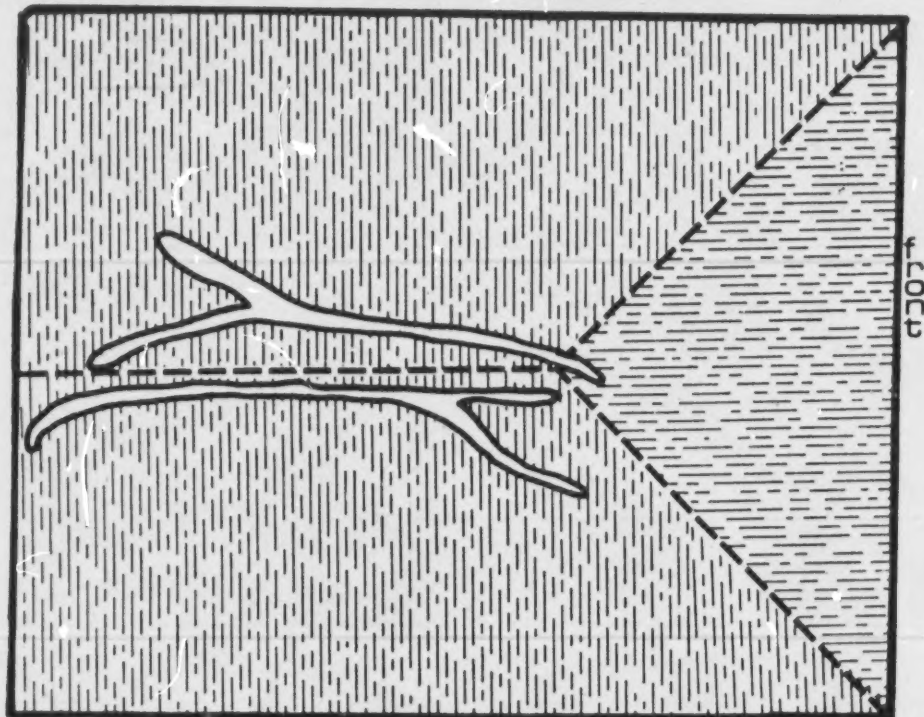
NAME _____

DATE _____

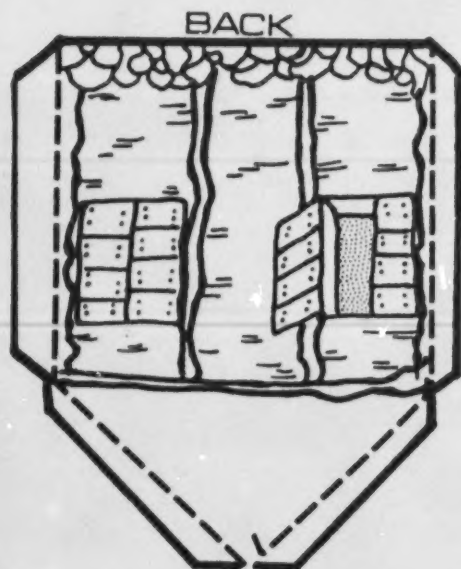
A
DAUB AND WATTLE
HOUSE



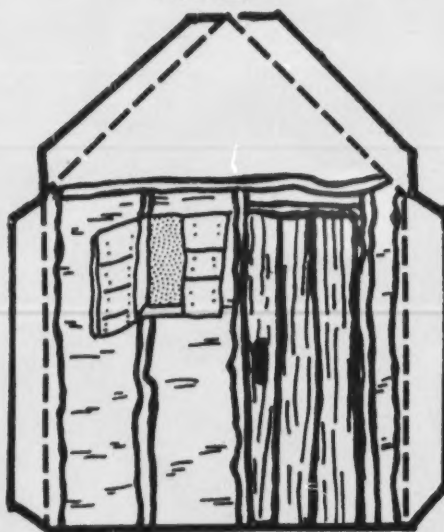
POST



ROOF



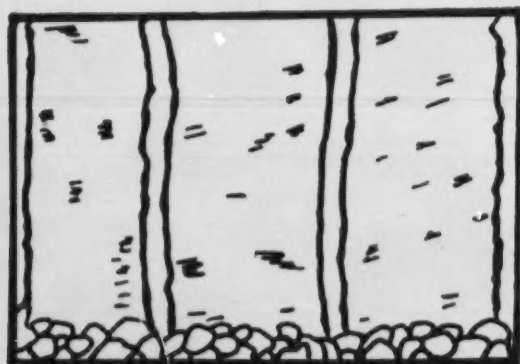
BACK



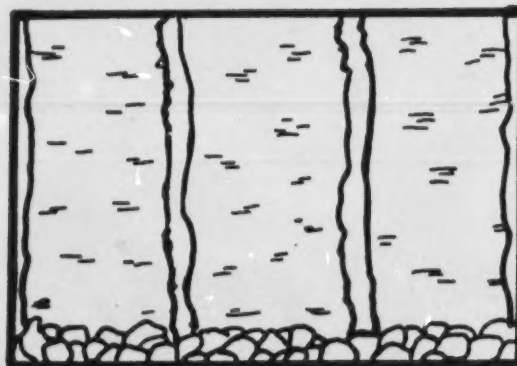
FRONT



POST



SIDE

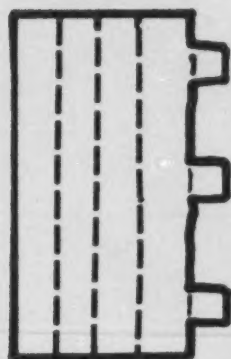


SIDE

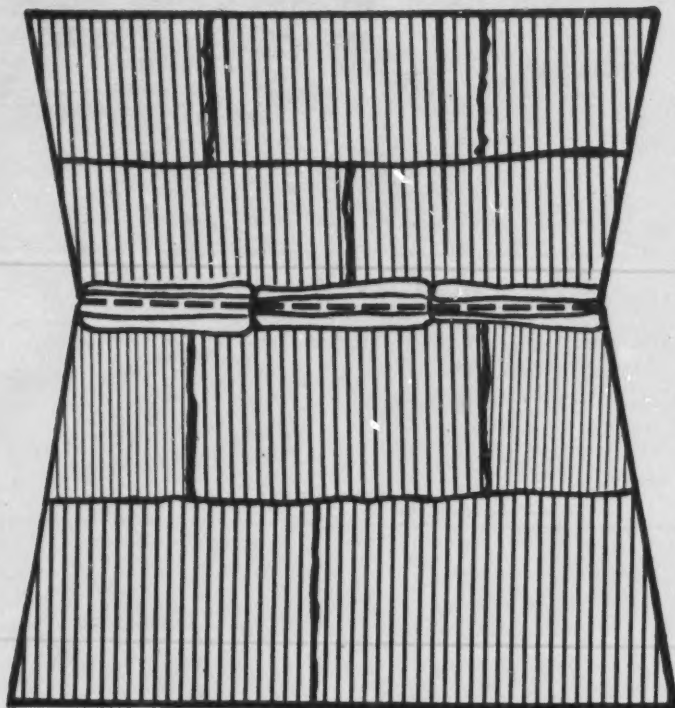
NAME _____

DATE _____

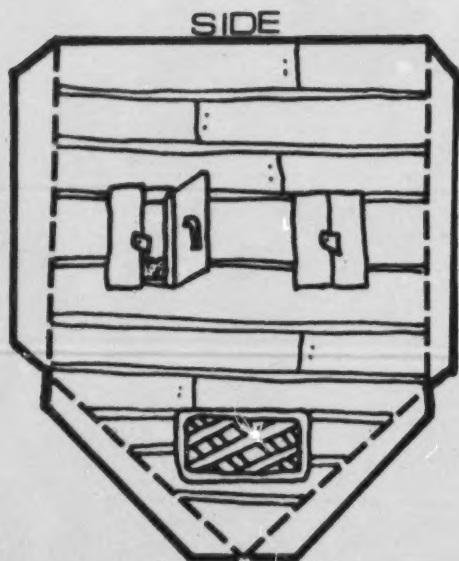
A
WEST INDIAN
HOUSE



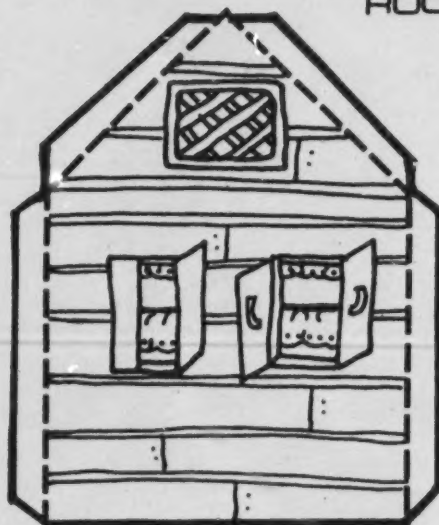
POST



ROOF (front)



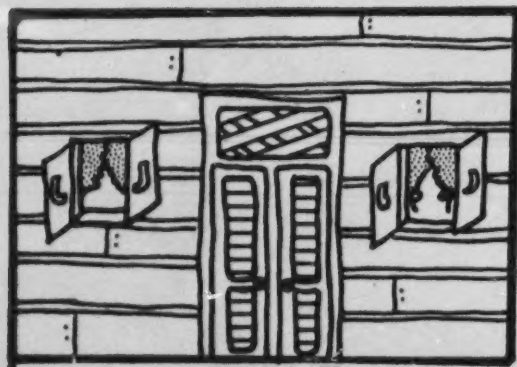
SIDE



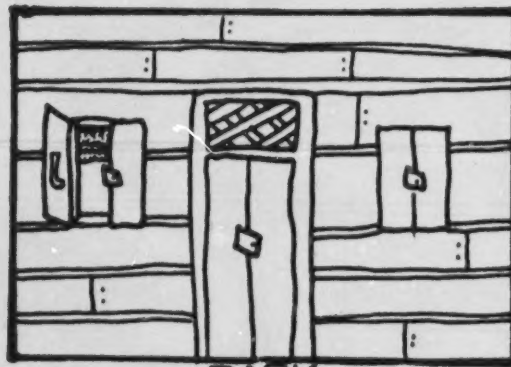
SIDE



POST



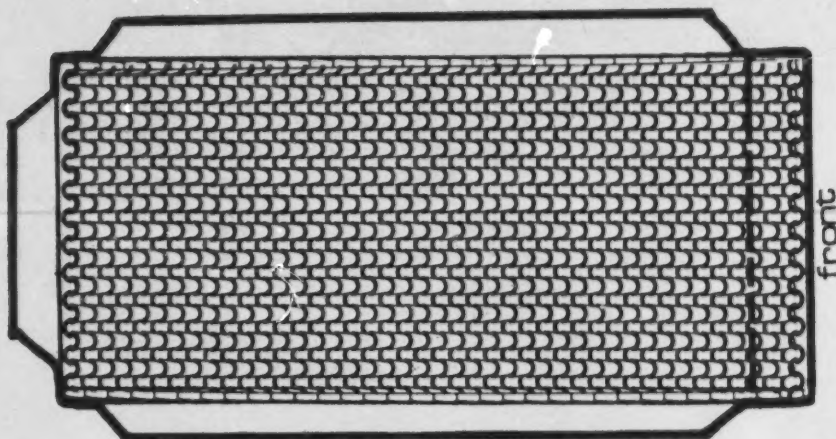
FRONT



BACK

NAME _____ DATE _____

A HOUSE IN "OLD" SAN JUAN



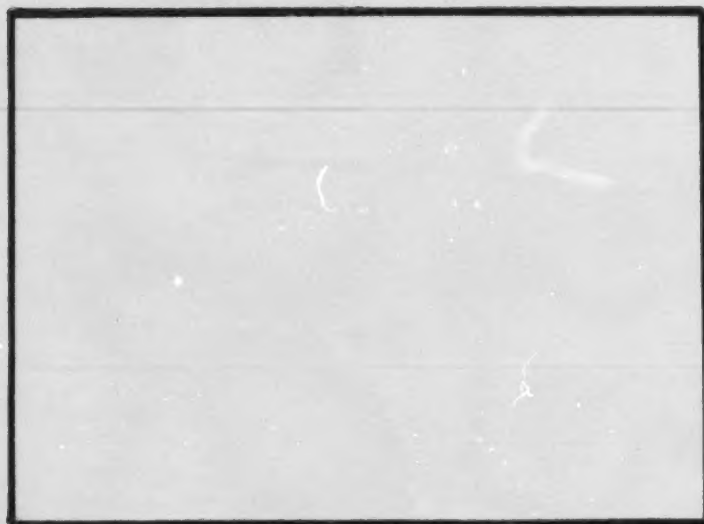
ROOF

front

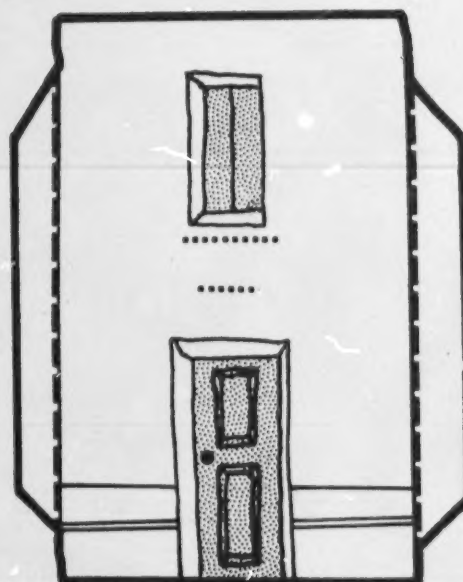


Put on
front of
house

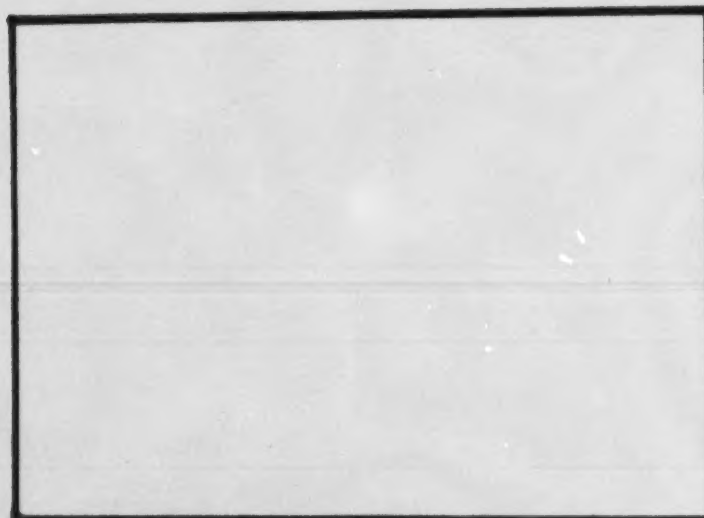
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.....



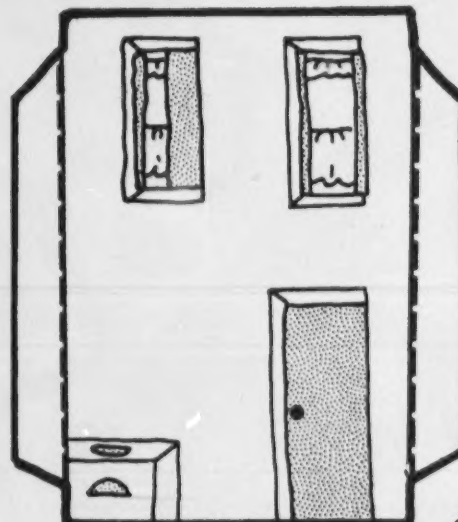
SIDE



FRONT



SIDE



BACK

NAME _____ DATE _____

ANNA'S STORY

THE STORY OF AN ALIEN

I went to St. Thomas. A friend told me I could make money there. My mother said she would look after my children. I had two little girls. I put away some money. One day I took the airplane to St. Thomas.

I went to live with a friend of mine. Then I looked for work. I looked for a week. My friend knew a lady who needed a maid. It was the only work I could find. I took it. I had to do some cooking and cleaning. The lady said she would show me the way she wanted it done. There was some baby sitting too. The lady had three children. They were fun, but naughty too.

I didn't mind the work. The people were nice to me. Sometimes I did more work than I was paid for. I got very tired. I always kept my eye out for better jobs. After I had worked for a year I found a better job. At least it was better than being a maid. I went to work for Pueblo.

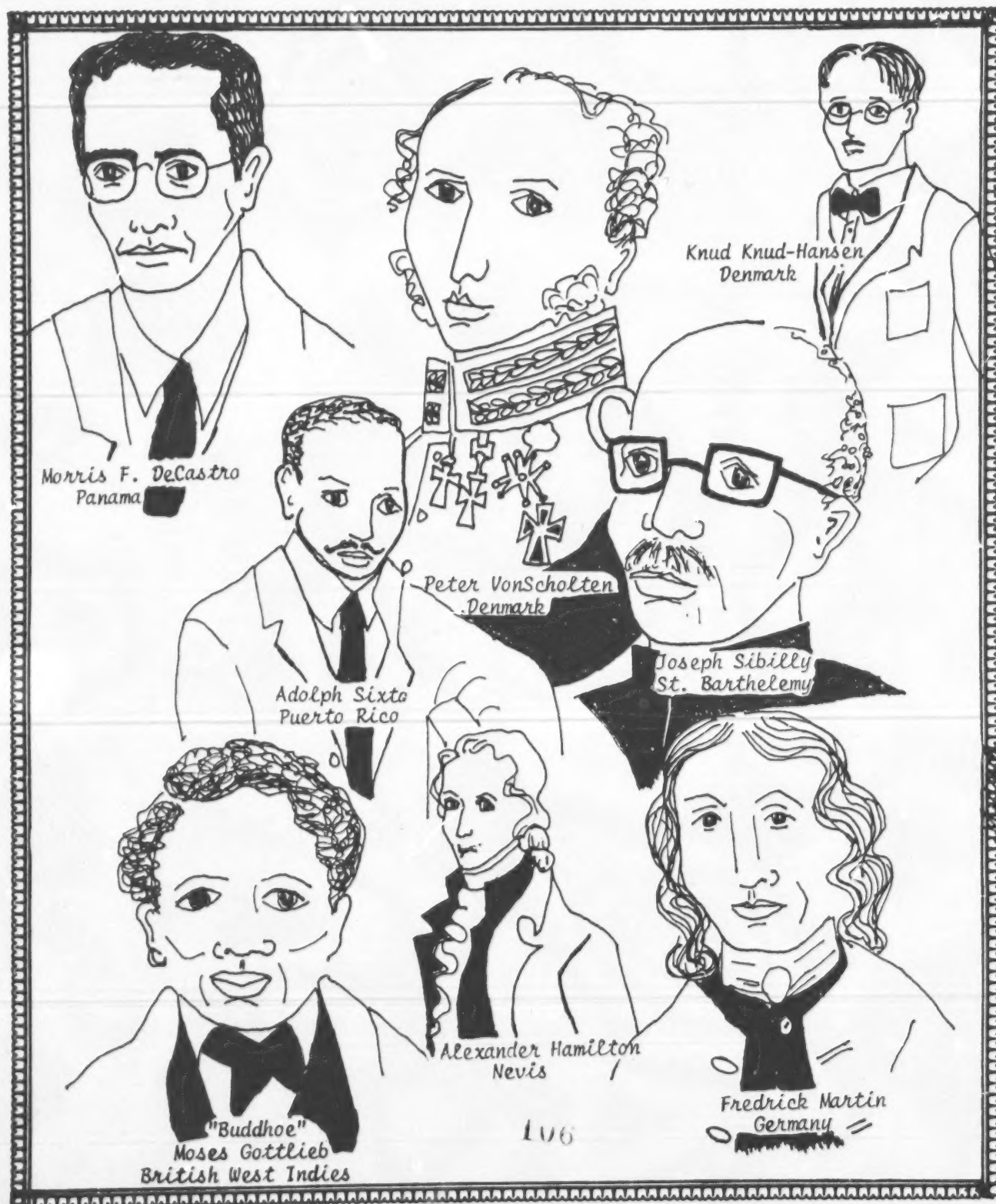
The work at Pueblo was pretty hard. The money was pretty good. I sent money to my mother every month. She used it to take care of my children. I also had some money for myself. And some money in the bank! At Christmas I fixed up a box. Then I sent it home to my girls. I missed the children a lot. I wanted to be with them. I knew that my mother took good care of them. Sometimes I would send the girls clothes and candy. Things that girls would like.

Life was hard. Things in the Virgin Islands were very strange. Hurry. Hurry. Sometimes I would think, "What am I doing here? So far away from home." Then I would think about why. It was so things could be better. Better for me and my mother and my children.

There were a lot of parties. Food and rum and music. A lot of people in a little room. Sometimes you would see people from home. And new people from other islands. It made you miss home a little less. I met a nice man at one of the parties. He is now my husband. His name is James.

WRITE YOUR ENDING FOR THIS STORY

"NOT BORN HERE"
SOME PEOPLE WHO MADE CONTRIBUTIONS TO THE VIRGIN ISLANDS



NAME _____ DATE _____

AN INVITATION
TO A PARTY

Come to an Ethnic Heritage Party

Dear _____,

MY CLASS IS HAVING A PARTY. THE PARTY WILL BE ON _____ DAY,

_____, 19____.

THE PARTY WILL BE HELD AT _____ SCHOOL, IN THE

_____. I WANT YOU TO COME AND SEE WHAT WE
LEARNED ABOUT OUR ISLANDS AND OUR ISLAND NEIGHBORS. COULD YOU BRING A
DESSERT, A DESSERT LIKE ONE MADE IN THE PLACE WHERE YOU WERE BORN? I HOPE
YOU CAN COME.

Yours truly,