WELCOMING OUR IMMIGRANT STUDENTS: Using Folklore to Bridge the Gap in Multicultural Classrooms

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WELCOMING OUR IMMIGRANT STUDENTS:  
Using Folklore to Bridge the Gap in Multicultural Classrooms

By

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Abstract

The United States is a country historically made up of immigrants. Our shores have been a beacon of hope to travelers from all over the world and today is no different. The U.S. borders are flooded with people trying to make a better life for themselves and their families. Whether they are chasing the “American dream” or escaping violence and poverty in their home country, they come to the United States seeking hope and change. Sadly, we live in a time where immigration is at the forefront of news and not always portrayed in a positive light. Our students see this anger and negativity. These influences seep into our classrooms where immigrant students can often feel alienated instead of welcomed. We must create an atmosphere in our classroom that embraces students from all over the world through a curriculum of multicultural celebration. Folklore provides a powerful tool to highlight the many similarities we have as cultures - and human beings - instead of underlining what divides us.
Chapter One: Introduction

Problem Statement: The current political climate has created a country divided over immigration. Our citizens, and therefore our students, are receiving negative – and often false – information about our immigrant population which affects our classrooms as well.

Our students are being influenced by the negative environment they are exposed to in today’s media and politics regarding immigration. While the United States has historically welcomed migration from foreign shores, we are allowing certain hateful and paranoid voices to command a spotlight that shines negatively on our immigrant population. Donald Trump’s 2016 political campaign (as well as the current 2020 campaign) was based on inciting fear and panic in the American people with a promise to build a wall between our U.S. and Mexico border. Nevertheless, immigration remains on the rise – in our country and therefore our schools. *US News & World Report* stated on May 8, 2019 that “Border Patrol apprehended nearly 99,000 migrants at the border – the most since 2007 – and encountered more than 10,000 inadmissible migrants at ports of entry, bringing the number of migrants taken into U.S. custody in April (2019) to 109,144, according to statistics released by U.S. Customs and Border Protection” (Hansen, 2019). How is this steady influx of immigrants affecting adolescents? How is this campaign of fear and panic trickling into the school environment? Dopp writes, “Trump has repeatedly disparaged Mexican and Central American immigrants, starting with his 2016 campaign launch in which he accused Mexico of sending criminals and rapists to the U.S. ‘We have some bad hombres here, and we’re going to get them out,’ Trump stated.” (2019). These incendiary comments continue to inflame many Americans who define themselves as “anti-immigrant.” In reality, the number of criminals is lower in recent immigrant populations than in Americans born here. *The Washington Post* researched Trump’s statement and discovered that,
“The Congressional Research Service found that the vast majority of unauthorized immigrants do not fit in the category that fits Trump’s description: aggravated felons, whose crimes include murder, drug trafficking or illegal trafficking of firearms” (Ye Hee Lee, 2015). But how do these untrue statements influence Americans, particularly our youth?

**Significance of the Problem:**

We have reached a crisis level in America with regards to immigration and the attitudes many Americans have towards our immigrant population. The situation seems to be getting worse, as Trump continues to lead with anti-immigration policy – particularly towards low-income immigrants. *The New York Times* reported on October 4, 2019, that the “Trump administration will deny visas to immigrants who cannot prove they will have health insurance or the ability to pay for medical costs once they become permanent residents of the United States” (Shear & Jordan, 2019). This will shut out thousands of immigrants in what amounts to a blatant attempt at alienation. If we allow hate to find a home in America, and subsequently in our classrooms, we risk the very real fear of increased violence and prejudice. Writer Kevin Powell powerfully states, “We lose when we exclude people, when we fear and push away and detain people, because of who they are. We lose when we support racism with our words and with our deeds, and we support racism when we say or do nothing at all” (Powell, 2019). America is in a crisis state as we frustratingly navigate the complicated nuances of immigration control and laws. The Trump administration finds success in policy by fanning the flames of hate in our country and invoking new ways to deny entrance to immigrants. “President Trump has failed to build a physical wall along the U.S.-Mexico border to deter illegal immigrants, but he has effectively built an invisible wall to keep out legal immigrants” (Shear & Jordan, 2019). If we continue to allow hatred to thrive, our schools will reflect this animosity. In continuing to develop
curriculum that addresses our multicultural students, we nourish the minds of the next generation of Americans with supplements of tolerance and respected, diverse identities. Powell (2019) reminds us of an important point when he states that,

America is not merely a nation of immigrants—each time we say so we are disrespecting and ignoring the histories of both Native Americans and black folks on this land. What America is, to me, is a nation that is, thankfully, not what it once was, but still not the nation we can be, either. America is a place where different people from different groups battle daily to forge a space where we can be all of who we are, no matter who we are, even as some try to strike us down because of our identities.

It has been well established through numerous studies that young people are influenced by those around them. “Social learning theory holds that children and adolescents learn attitudes through observation and imitation of parents and peers to gain their acceptance” (Miklikowska, 2017). What students see in the media and in their homes influences how they behave and what they believe. It is imperative that our schools foster an attitude of multicultural acceptance through education and the development of empathy. Miklikowska (2017) determined that

Empathy is at the core of socio-cognitive development. It enables social understanding, that is, making inferences about others’ thoughts, emotions, and intentions, as well as relating to others, that is, taking others perspective and feeling concern over others welfare. In line with this, empathic individuals have been shown to be more socially sensitive to others and to their own behaviours as well as more emotionally and socially competent than their less empathic counterparts. Through sensitizing individuals to the needs and perspectives of
others, empathy constitutes also a base of prosocial orientation. It has been shown to be inversely related to ethnic and racial prejudice; interventions designed to boost empathy have been shown to decrease prejudice and brain imaging studies show more prejudiced individuals to exhibit less empathic responses to the emotive states of outgroup members. These findings have been explained by the fact that empathy enables perceptions of similarity between self and outgroups, increases valuing of others’ welfare, and sensitizes to others’ negative experiences.

So how do we engage empathy and decrease immigrant prejudice in our schools? By introducing folklore from around the world that celebrates our similarities. Through the exploration of folklore, we find what brings us together as humans; we discover that at our core we are all human beings first that embrace common beliefs such as kindness and bravery. Untiedt reveals that, in folklore, “the people and places, the groups and stories change, but the underlying beliefs seldom do” (2005, p. 14). There is a consistency amongst groups of humans that crosses over cultural and continental boundaries. It is in this space that we can find common ground.

**Purpose:**

The purpose of this project is to address the need for positive immigration dialogue in our ELA classrooms. With the constant media barrage of negative views and anti-immigrant sentiment fueled by President Trump’s bigoted leadership, we are at a critical time in education where politics and pedagogy have intertwined. How we move forward is paramount to the success of educating empathetic, responsible future voters and policymakers. This project will include six lesson plans aimed at opening a dialogue in the classroom regarding our similarities as humans. The vehicle driving this exploration will be folktales from around the world,
specifically geared towards information retrieved from East Irondequoit Middle School, Irondequoit, NY. The folklore will focus on the highest immigrant population groups currently found at that school which are: Ukraine, Turkey, Puerto Rico, Yemen, Haiti, and the Congo. Through these tales, we will essentially, “sing the same songs, dance the same dances, tell the same stories…We will also agree on what actions of ourselves and others are heroic or weak. We will agree that certain actions or people are good or evil. We will agree on what actions are forbidden…We will heal ourselves, both physically and mentally, using the same cures as others in our group. We will see the world around us in the same light” (Untiedt, 2005, p. 11-12).

**Rationale:**

The world of education is no stranger to the concept that students learn best when they feel that have some input into their education. They also have a better chance of success if they see themselves in some of the literature they explore with their classmates. As stated in the video campaign *We Need More Diverse Books*, “Reading is the ultimate form of empathy.” Through seeing others in books, we learn more about ourselves as well. We see our greater role in the world and come to understand - and celebrate - the diversity amongst us. Our immigrant students are particularly at odds with their identity – in and out of the classroom. They are poised between two worlds; the use of folklore helps to bind the old world with the new. As authors Oh and Cooc (2011) state, “The faces and lives of immigrant children and youth…are the bridges and pillars of our nation’s constitutional fabric.” Folklore can be used as a thread in this constitutional fabric which keeps our wonderfully diverse country strong.

New York State Common Core Standards tasks ELA teachers with helping students in such ways as:
Reading 9: Analyze how a modern work of fiction draws on themes, patterns of events, or character types from myths, traditional stories, or religious works such as the Bible, including describing how the material is rendered new.

Reading 11: Interpret, analyze, and evaluate narratives, poetry, and drama, artistically and ethically by making connections to: other texts, ideas, cultural perspectives, eras, personal events, and situations. (EngageNY.com)

The exploration of folklore through the lens of these particular reading standards helps to navigate the difficult world of transculturation, which involves the complex and dynamic process of navigating across multiple social contexts.

Transculturation is a developmental process that portrays children of immigrants as actors of merging and converging cultures in multidirectional and synchronous ways. This phenomenon depicts immigrant children and youth as agents, constructing new cultural pathways and traversals of intermingling and conflicting identities in favor of pluralism over homogenization. [Young immigrants] set out to define who they are according to their own terms, navigating uncharted spaces and pathways through which they embrace their multilingual, multicultural selves in their homeland. (Oh and Cooc, 2001)

The literary landscape in many schools continues to be mostly a collection of texts written for and by white dominant culture. Navigating these pathways of uncharted spaces can be made easier using folklore in the classroom, which allows immigrant students to see that they are valued as well. It honors all our pasts by giving us the freedom to explore where our own families came from. As children’s literary expert Rudine Sims Bishop has reiterated numerous
times in her writing, “children’s need for mirrors, windows, and sliding glass doors in books to understand each other better” and “change our attitudes toward difference.” As she wrote in the 1990 publication Perspectives: Choosing and Using Books for the Classroom, “When there are enough books available that can act as both mirrors and windows for all our children, they will see that we can celebrate both our difference and our similarities, because together they are what makes us all human.” Folklore provides both mirrors and windows that can strengthen our multicultural classrooms.

**Definition of Terms:**

- **CCSS** – Common Core State Standards which serve as guidelines for what we must focus on as teachers
- **Civil Discourse** – An engagement in respectful conversation intended to enhance understanding.
- **ELA** – English Language Arts
- **Folklore** – used by members of virtually every culture to communicate the worldview of the community and to inculcate into each successive generation the basic values of the group (Flaitz, 2006, vii).
- **Immigrant** - A person who comes to a country from another country in order to permanently settle in the new country.
- **Immigration** – the passing or coming into a country for the purpose of permanent residence.
- **Multicultural** - Relating or pertaining to several different cultures.
- **Prejudice** – a partiality that prevents objective consideration of an issue or situation.
• Transculturation - a developmental process that portrays children of immigrants as actors of merging and converging cultures in multidirectional and synchronous ways.

Summary Statement:

Adolescents are particularly vulnerable to the actions and words of those around them. Current negative views on immigrants in our country can cause a ripple effect in our classrooms as well. Building curriculum that celebrates diversity through the exploration of world folklore can be used as a catalyst for civil discourse regarding immigration issues, as well as discussions on what brings us together as humans; we are more similar than we are different. Protecting and embracing our surging immigrant population in the classroom encourages our next generation of voters and citizens to approach the world with empathy, understanding, and knowledge. As educators, we are responsible for creating environments of tolerance and kindness. Through the exploration of folklore, we can create dialogue that enables our students to converse openly with their peers and to positively explore human differentiation – and more importantly similarities – that can unite us.

Chapter Two: Review of the Literature

Immigration on the Rise

It is nearly impossible to search the Internet, social media or the evening news and not find immigration issues at the forefront of heated debate. The topic dominates the U. S. news, with tensions that ripple throughout the global community. The Presidential 2020 election campaign has already placed immigration in the spotlight; this issue will only continue to grow as immigration numbers increase. Between September 13 – September 23, the United States Citizenship and Immigration Services (USCIS) “welcomed nearly 34,300 new U.S. citizens
during 316 naturalization ceremonies across the nation. Each year, the USCIS welcomes approximately 650,000 to 750,000 citizens during naturalization ceremonies across the United States and around the world. In fiscal year 2018, USCIS naturalized more than 756,000 people, a five-year high in new oaths of citizenship” (USCIS press release, 9/13/19). Our country was built on the very foundation that immigrants are a vital and necessary part of what makes the United States the unique, diverse country it is today. There are no signs to show that the influx of immigrants will cease any time soon. In fact, we are welcoming newcomers at a rate and size that is unprecedented in the history of the United States. The U.S. Census Bureau has projected that “the total population of the country will rise to 4,000,000,000 within the next 50 years largely because of immigration. Some 1,300,000 legal and illegal immigrants each year take up residence in the United States…roughly 11.5 percent are foreign-born” (Flaitz, 2006, p. vi). CNN reports that in 2017, “1,127,167 people were granted lawful permanent residence in the United States. The top countries of origin of these "green card" recipients, or LPRs: Mexico/168,980, China/66,479, Cuba/64,749, Dominican Republic/58,348, India/57,155” (CNN Library, 2019). Policies, debates, and decisions regarding immigration policy will continue to flood the news. It is crucial that we move forward in this ever-growing global community in a way that embraces cultures from all over the globe. In a country - and world - that gives voice to the many right-wing, white supremacists spreading hate and fear, it is imperative that we turn our attention to creating an environment of tolerance in and out of our schools.

Sadly, there are many who fear the influx of immigrants and feel threatened by their insertion into the American population. Tensions are running high as American citizens debate what it truly means to be “American” and who deserves the right to call themselves such. A recent CNN poll from July 2, 2019, reports that “Nearly three-quarters of Americans say the
situation at the southern border with Mexico is a crisis (74%), up from less than half who felt that way in January (45%).” While many of our new citizens come from places other than Mexico, this concern, tension, and bipartisan discord echoes the sentiments some Americans feel towards our current wave of immigrants (legal and illegal). A recent article in *The New York Times* highlighted a French writer, Renaud Camus, who’s controversial views have made him “one of the most influential thinkers on the far right in his own country and elsewhere. In his writings, he describes an ongoing ‘invasion’ of France by immigrants bent on ‘conquest’ of its white, European population. To Camus, the immigrants are ‘colonizing’ France by giving birth to more children and making its cities, towns — and even villages — unlivable” (Onishi, 2019, p. 1). Camus’s toxic phrase “great replacement” has spread beyond France to intolerant, hate groups throughout the world. Onishi (2019) cites that “The men held in two recent mass shootings — at a Walmart in El Paso and at a mosque in Christchurch, New Zealand — both referred to the ‘great replacement’ and the need to defend white populations against invading outsiders” (p. 2). In an opinion article published for *The New York Times* on August 4, 2019, writer Kathleen Belew states, “To people in this [white supremist] movement, the impending demographic change understood by many commentators as a soft transformation — the moment when a town, a county, or a nation will no longer be majority-white — isn’t soft at all, but rather represents an apocalyptic threat” (p. 1). With the onslaught of “fake news” continuing to mar the truth landscape of social media and the internet, hate is spreading like wildfire. Misinformation and distrust have caused panic among many, particularly those who are vulnerable (or uneducated) enough to believe that a real threat exists. In reality, according to *The Council on Foreign Relations*, there are fewer immigrants today (14%) than there were in 1890 (15%). Agendas like Trump’s border wall between the U.S. and Mexico only add hostility to the already
fraught climate. Of course, not all Americans, or citizens of the world, feel an intense threat from immigrants. Many are ready and prepared to create new terrain where we can walk together as we acknowledge and celebrate diversity. A recent June 2019 Gallup poll indicated that when asked if immigration in our country is considered a good thing or a bad thing, 76% responded it’s a good thing, 19% responded it’s a bad thing, and 4% had a mixed opinion. It is this positivity that we must cling to; this growth mindset towards openness and acceptance is the only way forward. No place is better poised to teach this tolerant diversity than our schools.

As we analyze the present - and look towards the future - of our diverse, multicultural nation, it is essential that our schools not only reflect - but acknowledge and honor - the multitude of students arriving from around the world. While discussions and activities around multicultural awareness are not new to 21st century curriculum development, there remains a lack of structured material and lessons that address the population of individual schools. Recent census data indicates that Rochester, NY (and surrounding suburbs) is one of the fastest-growing immigrant cities in New York State. According to data retrieved from The Center for Immigration Studies (2017), “Almost one out of four (23 percent) public school students in the United States came from an immigrant household in 2015. As recently as 1990 it was 11 percent, and in 1980 it was just 7 percent” (CIS, 2017). In addition, the Democrat & Chronicle reported on August 13, 2019 that, “With over 42,000 people of Ukrainian descent in the greater Rochester region, the area has one of the largest populations of Ukrainians in the United States, with cities Chicago and Sacramento topping the Rochester region.” The focus of this study and subsequent curriculum development will be specifically on the immigrant population found at East Irondequoit Middle School (EIMS). The East Irondequoit School District is considered to be one of the most diverse in the Rochester area. An analysis by the Democrat and Chronicle examined
diversity in the county's school districts, using an index to determine the odds that a student would go to school with someone of another race. The analysis showed that

East Irondequoit is the most diverse, with its proportion of white and minority students nearly identical to the county's. The growing diversity — both racially and economically — has prompted some districts to realign their mission and resources to better serve their students. East Irondequoit has brought in consultants to help it figure out ways to acknowledge and celebrate their differences. The district has also adopted resources and materials that reflect its students' various backgrounds. And district officials review participation in different activities and groups to make sure it reflects a cross-section of students.

(Lankes, 2013)

In the eastern portion of Monroe County (where East Irondequoit Middle School is located), 15% of the student population is from an immigrant household totaling roughly 18,277 students. 51% of these students live in poverty with high numbers of students coming from countries such as Turkey (59%). The top foreign languages spoken in this part of Monroe County are Turkish (44%) and Spanish (21%) (CIS, 2017). These numbers correlate with the diverse student population at EIMS which include such immigrant populations as: Ukraine, Turkey, Puerto Rico, Yemen, Haiti, and the Congo.

Using Folklore to Bridge the Gap in Multicultural Classrooms

There are many misconceptions that exist regarding the immigrant population in the United States. As stated earlier, much of this comes from misinformation rather than personal experience. According to a July 2018 study of six developed countries published by the National
Bureau of Economic Research, “people believe that immigrants are poorer, more dependent on welfare, and more numerous than they really are. Respondents in all of the countries held strong misconceptions about immigrants and their contributions to society, but the discrepancy between perception and reality was particularly striking in the United States.” One example: On average, US respondents estimated that immigrants made up 36% of the US population. That is more than three times the real share of immigrants in the country, which is 10%. A Center for Migration Studies report found that “in 2010–2017 individuals who overstayed their visas far outnumbered those who arrived by crossing the border illegally” (Felter and Renwick, 2019). These statistics point again to the fact the many Americans have turned to false reports unfounded hysteria regarding immigrants. Fear, panic and misinformation have allowed people to draw inaccurate conclusions regarding the many immigrants who live in our country. The students in our schools are also exposed to information – both real and false – regarding immigrants. They read it on social media, they hear about it from their parents, relatives, other students, and they see it in movies. In a 2010 study of immigrant students’ views on how they believe they are perceived by fellow students at school, the results were overwhelmingly negative. In their responses, the “most frequent word used was ‘bad.’ One 14-year-old boy said that most Americans think Mexicans are ‘lazy, gangsters, and drug addicts that only come to take their jobs away.’ Other pejorative associations in response to how a student's nationality was perceived focused on contamination—'We are garbage,' another 14-year-old boy said—as well as competence—‘We can't do the same things as [nonimmigrants] in school or work,’ said a 10-year-old girl” (Suárez-Orozco, Suárez-Orozco, & Strom, 2017). Anti-immigrant rhetoric continues to portray them as mainly dark-skinned thugs, seething with violence and prone to illegal activity. These hateful phrases ignore the fact that “72 percent of refugees and more than half of all immigrants are, in
fact, women and children” (Miranda, 2017). While our schools have tried for decades to respond responsibly and efficiently to the needs of a multicultural, diverse classroom, we are still finding ourselves poorly equipped.

State-funded and federally funded programs have begun to assist with the adjustments that are required if schools are to effectively respond to the needs of immigrant and refugee students. Sadly, most are inadequate despite the intentions of project directors, whose efforts are too often thwarted by the sheer breadth of the task at hand. Teaching people who have been uprooted from family, friends, and familiar surroundings, traditions and values, introduces unique challenges that were not commonly found in the mainstream North American classroom of a decade or so ago. (Flaitz, 2006, viii)

As educators, it is our responsibility to provide a curriculum that lays the groundwork for a new generation of tolerant, diverse citizens with a polished understanding of civil discourse and equality.

While many schools, including EIMS, are working diligently to create a safe, nurturing environment, there is always room for growth and improvement in the area of honoring diversity, particularly in a school with a high immigrant population. The academic landscape must be one that consistently creates lessons and opportunities for sharing from all cultures. “Too many projects aimed at engaging immigrant youths are treated as one-off experiences and not integrated into academics. To break down isolation, teachers must create space for all students to share their families' experiences of migration” (Suárez-Orozco, Suárez-Orozco, & Strom, 2017). Not only must there be opportunity for sharing, but immigrants must see and read literature that
matches (to some extent) the world they understand. For many immigrant families, school is their first and strongest link to the community. How they are received by the school can make all the difference. “When immigrant students feel unimportant, insignificant, and invisible in public schools, or when they are socially isolated by their language or culture, they are less likely to experience positive academic and social outcomes” (Miranda, 2017). How they are represented and how they are treated can make all the difference. In a 2018 article, Toliver states that, “Currently, no more than 3.5% of the total number of children’s books are written by Black authors and feature Black characters” (p. 12). What does that say about our immigration population as well then? This statistic speaks to the fact that authors of many different voices are not finding their way into the hands of our students. Sims Bishop states in the video Mirrors, Windows and Sliding Glass Doors, “We need books where children can find themselves. Children need to see themselves reflected.” They not only need to see themselves reflected, but they deserve to. Books can be windows that we look through into another world. When we look through these windows, we can evaluate what matches up to us, and what doesn’t. The sliding glass door allows us to enter another world. Sims Bishop emphasizes that the sliding glass door must open to both sides. We need to not only have books that minorities can relate to (because they deserve to see themselves), but also for dominant culture children to see others in books because they have, Sims Bishops believes, an exaggerated sense of self-worth as well as a “false sense of what the world is like” from always seeing themselves in mirrors. How can we expect our students to become independent thinkers and tolerant humans if they aren’t being exposed to literature that paints the richly diverse world we live in? Although curriculum continues to make improvements in this area, there is still a dearth of diverse literature, particularly with Young Adult Literature (YAL). There remains
A profound diversity gap in children’s and young adult literature, including those specifically for the middle grades. It means that most of the books that we use with our middle graders do not yet feature the rich diversity of their experiences and lives, those of their friends, or those of children around the country. Truly, if stories matter, we should ask what happens to raising the next generation of readers in today’s separate and unequal literary landscape. (Thomas, 2018, p. 14)

As the immigrant population in our schools continues to grow, we must adjust instructional texts to include literature that celebrates cultural diversity and allows students from everywhere to see that they are welcome, and they are valued. We must select literature in the ELA classroom that can bridge gaps between immigrant students and non-immigrant students. Schools are still struggling against the reality of inadequate training and instructional resources for staff members working with ELLs, as well as the very real concern that immigrant students are being improperly labeled as needing special education services. We must be vigilant in helping students not be “marginalized by their race, ability, gender, or social class. What is perhaps even more troubling, is our lack of understanding about how students experience multiple and intersecting oppressions and what we, as educators, might do” (Curran and Petersen, 2017, p. xiii).

One way to teach tolerance in a more equalized literary landscape is through the introduction and exploration of world folklore into the inclusive general classroom. The goal of an inclusive classroom is beneficial because it

Embraces a view that human differences reflect ‘human variation rather than pathology’...given this understanding, the task of ensuring an inclusive
education for all students is rooted in the desire to create contexts where all
students belong and are valued. In these contexts, differences are not remediated
or fixed; rather the culture, environment, and curriculum are designed to ensure
all students a rigorous and meaningful education. (Curran and Petersen, 2017).

The important distinction here is that cultural differences aren’t considered something that need
to be “fixed.” Folklore from around the world has the unique ability to celebrate differences
while at the same time put all cultures on equal ground as students identify the common
themes/values that connect human beings from all over the world. “Folklore is used by members
of virtually every culture to communicate the worldview of the community and to inculcate into
each successive generation the basic values of the group” (Flaitz, 2006, vii). So how exactly is
folklore defined?

Folklore is the study of folk. Folk, of course, are people. To study them, we need
to look at them as members of groups. We generally join with others who think as
we do, feel as we do, and believe as we do. In other words, we will create groups
with others who reinforce what we think, feel, and believe. So, a great way to
analyze people is to look at the groups they form (Untiedt, 2005, p. 11)

Folklore from around the world – particularly where a school’s students are from – can be used
as a vehicle to showcase that we, as humans, share common morals, values, and beliefs. In the
Teaching Tolerance article “The Human Face of Immigration” by Maureen Costello, she
features two middle school classrooms who discuss the prejudices and oppression that come with
confronting issues around immigration. Costello writes that “their project into the exploration of
their own heritage helps them understand we have similarities as well as differences. When they hear so many kids with different backgrounds, and the difficulties they’ve had, it opens their eyes and makes their own situation seem less personal. They often remark that they thought they were the only ones who had experienced something until they heard their classmates’ stories” (Costello, 2011). Although we come from different cultures, and form different groups, at the very heart of it we are human beings first. We all believe in values such as kindness, love, courage, and honesty, no matter how the story is told. What’s uniquely universal about folklore is that it can spring from any group of people with something in common. Folklore can arise from motorcyclists, baseball players, web designers, coal miners, etc. It doesn’t have to be just cultural or geographical (Dundes, 1980). Folklore provides universal texts that can be shared by students from the same or different background. These universal texts can be extremely important to the academic success of immigrant students. As Goldberg (2013) states,

Building on students' experiences and using material with familiar content can facilitate ELs' literacy development and reading comprehension. One ethnographic study found that young English learners' writing development is helped when the teacher incorporates literacy activities and materials from home and the community into classroom activities. Another set of studies showed that second-language learners' reading comprehension improves when they read material with familiar content. (p. 7-8)

Drawing from familiar content, such as the popular folktales of their country, gives the immigrant students equal footing with their American-born cohorts. It allows their voices to be heard and their cultures to be shared; or as Thomas (2018) says, be “put back into the narrative” as they read stories from all over the world. The act of putting students back into the narrative
allows us the chance to “open new realms, new opportunities, and new possibilities for them” (Thomas, 2018, p. 15). If we compare a folktale from Ukraine to one from the United States or Yemen, for example, we will ultimately find something in common, no matter how different the language, characters or plot. What makes the analysis of folklore so powerful a tool is that we can “discover general patterns of culture…knowledge of such patterns [that] can provide the means of raising levels of consciousness. Through an understanding of worldview principles, we should be better able to comprehend ourselves as well as others” (Dundes, 1980, preface x and xi). Isn’t this ultimately what we hope to explore as humans? We yearn to understand ourselves and others. Our mission as educators should be “to build empathy, breakthrough common mindsets and encourage students to examine their received notions” (Costello, 2011) so that we help dissolve prejudice. We owe it to ourselves and to our students to consistently create an environment that encourages raising our consciousness of self and others. Folklore can help to eliminate what Toliver (2018) refers to as “the apartheid of literature” (p. 15) which speaks to the concept that literature has always supported the white, male majority. Characters that do make it into the literature of the minority are often marginalized, stereotyped, and one-sided. Engaging students with stories from around the globe help to build a sense of pride. Additionally, most folktales are fairly short, which means they can be used by readers of all language levels and ability. Dundes confirms that, “Folklore as a mirror of culture provides unique raw material for those eager to better understand themselves and others.” (1980, preface viii). As students analyze a folktale and compare and contrast it to other tales, they are able to transcend blatant differences and rise to a level of educated awareness. Just as we, as people, are made up of thousands of subtle differences, so is a folk tale. What leads to successful analysis is the exploration into “the complex blend of undertones and associations [that are] best left to the reader to discover
through reflection and discussion with representations of the culture whose folklore is under the microscope” (Flaitz, 2006, vii).

Chapter Three: Application

As already established in chapters one and two, we live in a time where immigration is at the forefront of news and not always portrayed in a positive light. Our students see this anger and negativity. These influences seep into our classrooms where immigrant students can often feel alienated instead of welcomed. We must create an atmosphere in our classroom that embraces students from all over the world through a curriculum of multicultural celebration. Folklore provides a powerful tool to highlight the many similarities we have as cultures - and human beings - instead of underlining what divides us. We have reached a crisis level in America with regards to immigration and the attitudes many Americans have towards our immigrant population. If we allow hate to find a home in America, and subsequently in our classrooms, we risk the very real fear of increased violence and prejudice.

The following lesson plans are meant to explore the concept of being “American” as well as our current immigration issues through discussions of folklore, diversity, and tolerance. They are meant to be used as a framework to encourage healthy, respectful dialogue in the classroom. Additional lesson plans can be added and may need to be if students require further instruction on language skills, for example, or reminders of proper etiquette for seminars/discussions. The lessons have been created for 8th graders but can be modified accordingly for high school as well. The teacher can pace the lessons according to the needs of her students and add additional lessons at her discretion.
Lesson #1: What is Folklore?

Grade Level: 8th grade

Subject / Content area: ELA

Unit of Study: Finding Common Ground through Folklore

Lesson Title: What is Folklore?

Central Focus for the learning segment: Exploring the definition of folklore as well as the characteristics.

Content Standard(s): NYS Next Generation

8W6: Conduct research to answer questions, including self-generated questions, drawing on multiple sources, refocusing the inquiry when appropriate. Generate additional related questions that allow for multiple avenues of exploration.

8L4d: Verify the preliminary determination of the meaning of a word or phrase (e.g., by checking the inferred meaning in context or in a dictionary).

Learning Objectives associated with the content standards:

- I can identify, with my small group and whole class, what characteristics define folklore.
- I can analyze a variety of sources to explore the concepts of folklore in diverse cultures.
- I can engage in prewriting activities that involve deeper thinking about concepts of folklore and culture.

Instructional Resources and Materials to engage students in learning:

- Large pieces of paper to cover each group table
- Markers
- Video “Mythology and Folklore: What’s the Difference?”
  [https://www.youtube.com/watch?v=ilIhWatZpAo](https://www.youtube.com/watch?v=ilIhWatZpAo)
- Whiteboard
- Smartboard
- Laptops
- The NY Times article: “Folklore Mirrors Life’s Key Themes”
- Pictures of Cinderella covers from different cultures (attached sheet)
- Slips of paper to place under the four categories of folklore: “Lesson Connections,” accessed September 26, 2019. [https://artsedge.kennedy-center.org/~/media/ArtsEdge/LessonPrintables/grade-6-8/writing_folktales_qualities_of_folktales.ashx](https://artsedge.kennedy-center.org/~/media/ArtsEdge/LessonPrintables/grade-6-8/writing_folktales_qualities_of_folktales.ashx)
- Slips of paper with folklore titles for Pictionary game

Instructional Strategies and Learning Tasks that support diverse student needs. (Include what you and students will be doing):

- Anticipatory Set (~5-10 min): Students break up into small groups of 4 or 5 (can be student or teacher selected). Each table will have a large piece of butcher paper laid down.
  
  a) Using markers at their table, students will write down as many words as they can that they think define “folklore” or what they think folklore means. They can also write down folktales
they know. Teacher can guide them by suggesting one, such as “The Three Little Pigs.” They can also add drawings to their paper if they’d like.

b) As a group, have the students select and circle their top definition or word(s) for folklore and the folktale they remembered.

c) Have each group share with the whole class the words/story they’ve come up with.
d) Teacher will write all the words shared on the whiteboard from each group.
e) Whole class will discuss which ones they think are the strongest and where there may have been overlap.

- Students will stay with their groups and watch the video (10 min) “Discovering Folklore and the Genre of Folktales” https://www.youtube.com/watch?v=2Cx9Z4J49Bw. Class will then discuss what they learned from the video (about 3-5 mins for discussion after video)

- Students will stay in their same small groups from the butcher paper activity and visit different stations set up around the classroom. Each station will have a different item for them to look at, listen to and/or write about, depending on the directions. (Each station will be roughly 5 minutes - maybe less - teacher will tell groups when to switch.)

Station #1: Students will skim (not expected to read thoroughly or annotate) the NY Times article “Folklore Mirrors Life’s Key Themes” and answer the questions at the end of the article. See below at end of this lesson one for the article, plus a few guiding questions.

Station #2: Students will look at the cover art to different country versions of “Cinderella” without knowing that’s the story. Students will come up with a title for each of the pictures based on what they see. We will reveal as a whole group after station work that they were all “Cinderella.”

Station #3: Students will put slips of paper with words or phrases on them that go under the different categories of what defines folklore. (See attached sheet) The four categories will be: Elements of Folktales, Common Folktales Motifs, The Folktales Formula, and Types of Folktales. Answer key will be available for them to look at once they’ve put all the slips under the four categories.

Station #4: Play Pictionary! Students will draw a folktale from a hat (common ones they’re familiar with) and attempt to draw it on the whiteboard for others in their group to guess.

- Once the four stations have been completed by each group, we will reconvene as a whole class to reveal information about the stations. Allow time for students to react and share (~5-7 minutes).

- Hand out the sheet that lists the categories of folklore for reference. Students will read the story ”The Four Dragons” on CommonLit.org https://www.commonlit.org/en/texts/the-four-dragons?search_id=29043355. (Use laptops if available or else printed copies) They will identify what they think the story is about using the sheet provided. Was there a monster? Magic? Talking animals? Remind them to use the sheet “Qualities of Folklore” to select at least three from the sheet that fit with the story. What character trait can you identify? (ex. courage, patience, etc.) If they do not finish during class, this will be homework as it will be reviewed at the beginning of the next class.
Homework: Read the short story “The Sea Maiden” and come prepared tomorrow to talk about it.

Differentiation and planned universal supports:
- Transcript available for the video for students with hearing disabilities and ESL learners.
- Closed captioning will be used while video playing.
- Google Translate available for ESL students.
- Students who need to may be allowed to type on laptop instead of handwriting.
- Challenging vocabulary definitions in the article(s) can be provided if students require assistance.
- Teacher can meet with students the day before to prepare for the article(s) if needed.

Language Function students will develop. Additional language demands and language supports:
- Vocabulary: Students will be expected to have previous knowledge of vocabulary such as folklore and have the ability to access terms relating to folklore, such as character, plot, conflict.
- Discourse: Students will be expected to work well in a small group to create a sheet of words in the anticipatory activity and narrow down their top choices. Students will be expected to travel with their group to the four stations and work individually and/or collaboratively to complete each activity. Students will be expected to contribute to class discussion after the main activity and during the closing discussion.
- Function: Students will be able to explain the elements of folklore. Students will begin to contemplate where there are similarities and differences in world folklore. What makes certain countries or cultures focus on particular character traits? Why are some stories told throughout the world? What makes these stories special?

Type of Student Assessments and what is being assessed:
- Informal Assessment: Teacher will walk around during anticipatory set to see which words students are putting on their butcher block paper. Offer suggestions and encouragement as needed. Teacher will gauge understanding of students during whole class sharing of different words that define “folklore.” Teacher will walk around during station work to assess student understanding of activities. The “Four Dragons” assignment will be used to gauge if students are able to understand elements of folklore and identify them in this short piece.
- Formal Assessment: N/A
- Modifications to the Assessments: N/A

Evaluation Criteria:
Students will be expected to follow the directions for group activities. Students will be expected to work together to generate words, as well as listen attentively to the video presented. Students will be expected to participate in the four-station activities and contribute to class discussion afterwards. Students will be expected to complete the assignment “The Four Dragons” during class or as homework as it will be discussed at the beginning of the following class. Students will be expected to read for homework the Celtic folktale and come to class prepared for the class activity.

Relevant theories and/or research best practices:

Lesson Timeline: 60-minute class
Attachments:
- Worksheets for various stations
Station #1 Article with Guiding Questions

Folklore Mirrors Life's Key Themes

Sandra Blakeslee, August 14, 1985, The New York Times


Guiding Questions:

1) What can folklore be about?
2) Do people around the world think alike?
3) Can elements of folklore contain a little bit of truth? Can you find an example in the article?

Most people find contemporary superstitions and popular beliefs quaint, and sometimes amusing. In Illinois, for example, driving around the house in low gear is said to cure a family member's illness. In North Carolina, if the first bird seen on New Year's morning is flying high there will be good health during the year. But to professional folklorists, these beliefs are no less than a window into the psyche and a revelation of national character.

"Folklore is not a matter of running down little wart cures," said Alan Dundes, who teaches the subject at the University of California, Berkeley. "It is a serious subject that deals with the essence of life."

So powerful are the insights gained through the examination of folklore that scholars at the University of California at Los Angeles are compiling an encyclopedia of American superstitions and popular beliefs. Nearly one million entries, written on note cards, are being categorized and cross-referenced.

"Folk beliefs and superstitions are found among people all over the world and apparently have always been a part of man's intellectual and spiritual legacy, if not to say his residual thought and mental baggage," said Dr. Wayland Hand, professor emeritus of folklore and Germanic
languages at U.C.L.A. "Even with the advance of learning and the rise of education in most cultures, these ancient mental heirlooms persist and even flourish. The encyclopedia project thus documents an important aspect of human thought and activity."

Although scholars distinguish among ballads, legends, myths, jokes, superstitions and popular beliefs, these folklore genre overlap and are studied as symbolic manifestations of certain central themes - birth, death and life.

As such, scholars say, folklore in its many forms provides a socially acceptable way for people to deal openly with anxiety, risk, danger - frightening things that are not within their control. It involves the subjects people worry about, which in the United States today might include politics, racism, religion and sex.

According to Roger Abrahams, a professor of folklore at the University of Pennsylvania, folklore deals with central truths, such as the distinction between clean and dirty, pure and impure. "People are protecting themselves as a group and as individuals from malevolent forces," he explained. "In some societies it is witches. For Americans, it is germs." As evidence of this, he noted that a third of the shelf space in most American supermarkets is devoted to products that deal with "excrescences of the body."

Such truths, folklorists say, are immutable; only the details change. Indeed, a quarter of the American popular beliefs being assembled at U.C.L.A. were traced to considerably older, European roots.

"I did not expect to find so much of the old stuff turn up in modern collections," Dr. Hand said. "It's like finding new wine in old bottles." Among the vintages, he noted that entering the door with the right foot first, a practice followed by many modern-day Californians, was popular among Germans in the 1700s. Similarly, hundreds of years ago, one would walk, instead of drive, around the house to cure the illness of a relative, he said.
Contemporary events have also become the nuclei of folklore, Dr. Abrahams said. "We have a need to ratify one another's existence by having things to talk about that are of a risky or thrilling sort." Thus, after the hijacking of Trans World Airlines Flight 847 after takeoff from Athens, innumerable people claimed to know someone who was supposed to have been on the next flight out of the airport or who had just missed boarding Flight 847 itself. "This is the equivalent of sitting around a campfire and making a circle against the night," Dr. Abrahams said. "It's ancient stuff in modern guise."

To the experts, then, America today is awash in folklore. Headlines and news stories about killer bees, tainted cheese, poisoned watermelons, cancer, nuclear war, robots, computers and street crime - all generate folklore. Office photocopying machines circulate it in the form of cartoons and jokes that are shared by office workers. Shaggy dog stories are modern folk legends.

Changing patterns of ethnicity, religion, occupation, class and even migration have produced new genres of folklore in the United States - urban folklore, for example. These are expressed as "urban legends," stories about kidnappings from shopping malls, alligators in the sewers, pets that are put into microwave ovens to dry and end up exploding, or grandmothers who die in the back seat of the family car while the family is on vacation.

There is also now a kind of corporate folklore - none of it true, most of it reflecting our lack of trust in corporations: tales of Devil worship at the Procter & Gamble Company and a tale, currently making the rounds in Detroit, of poisonous snake eggs found in the sleeves of clothes manufactured in Taiwan. "In terms of detail, these are purely American phenomena, but the attitudes they draw on are as medieval as you can get," said Dr. Abrahams, referring to the belief in Satan and the fear of competition - military and economic - from other countries and city-states.

Medicine has become the subject of many new entries to American folklore, in part because modern medicine is rife with uncertainty. "So there is a lot of counteractive medicine around," said Frances Tally, an archivist of the U.C.L.A. collection. In short, what modern medicine
cannot cure, modern folklore can: for cystitis, there is a peeled onion in the sock and for high blood pressure a dose of garlic. Experts point out that, as in the case of garlic, which has been found useful in treating hypertension, many of these folk remedies contain a kernel of truth.

According to Dr. Tally, American folklore does not exhibit significant regional differences. In Pennsylvania, children are told that babies are found under rocks in the forest, while in Arizona the story is that babies are found under desert stones, Dr. Tally said. The differences in detail are born largely of geography and the types of animals, plants and weather characteristic of an area.

The basic stories, however, are the same. "I am firmly convinced that people all over the world think alike," Dr. Tally said. "And they have been thinking the same things for thousands of years."

In contrast to the almost structureless folk tale, many superstitions follow the formula: if A then B with an optional C, Dr. Dundes said. For example: If you break a mirror, then you will have seven years' bad luck, unless you throw the broken pieces into a moving stream. Or, if you spill salt, then you will have bad luck, unless you throw some over your left shoulder.

The meaning of these superstitions has often been lost to the conscious mind, Dr. Dundes said. "But," he added, "behavior doesn't exist without meaning. People would not practice customs unless they meant something to the psyche."

Thus an American bride still throws her bouquet because she is considered deflowered. Whoever catches the bouquet is supposedly endowed with sympathetic magic and will be the next bride.

Many societies share the same superstitions. The evil eye, for one, is found in Indo-European and Semitic cultures. Where people believe in the evil eye, Dr. Dundes said, one never says a child is pretty for fear that it will get sick, nor does one talk about a job application in case such talk jinxes the chances of employment. People who come from evil-eye cultures will never praise the cooking or hospitality enjoyed at the home of a son-in-law or daughter-in-law -again, fearing that praise will bring misfortune.
"The strength of such beliefs is that people can live and die by them," Dr. Dundes said. "People are scared to death of violating their belief structure." He noted, for example, that in the United States, doctors and family members often wonder whether to tell terminally ill people that they are going to die. "Or would the telling somehow dictate that death, as an expression of the evil eye?" Dr. Dundes said.

The way in which a superstition is contrived, experts say, reveals a culture's fundamental traits. Fatalistic societies, such as those in Asia and the Middle East, do not have the "optional C" escape clause in their superstitions, Dr. Dundes said. If A happens, B follows and there is no way out. Such societies, he said, tend to be oriented to the past and use divination techniques to find out why things happened. Meanwhile, folklore in agrarian societies, such as medieval Europe, tends to deal with harvest and calendar cycles.

In American folklore, stories that idealize strangers, such as tales of the Lone Ranger, reflect our fixation with the unknown - the frontier. (The current manifestation of this is a spate of movies on extraterrestrial themes.) For another, our concern with signs and portents of what is to come - including our obsession with polling and survey research - reflects an orientation toward the future. Finally, our reinterpretation of such things as Halloween, which in Europe honors the dead but in the United States celebrates childhood, points to a national adoration of youth.

Americans are also anxious about the forces of nature and science's ability to control those forces. That is why Bigfoot, UFOs, astrology and supernatural phenomena will never die in this country, scholars say. "It doesn't matter that Bigfoot doesn't exist," Dr. Dundes said. "Its role in our culture is to outsmart science. People need to believe in it." In a sense, then, Dr. Abrahams said, American folklore highlights not the American dream but the "American dread." "We have a need to tell one another how dangerous modern life has gotten," he said. "And we need to seek out things that are threatening to us. We worry most that we won't be where something is happening."
Station #2 Worksheet

Create your own title for each of these book covers from around the world.


Title:

Title:

Title:

Title:
**Station #3 Worksheet: Qualities of Folklore**

**Elements of Folktales:**
- Folktales are usually about ordinary people and everyday life.
- The stories include setting, characters, and a problem.
- The characters are often flat, representing one particular trait such as cleverness.
- Hyperbole is always found in tall tales.

**Common Folktale Motifs:**
- wishes granted
- a monster
- magic objects
- use of trickery
- a poor person becomes rich
- the number three is significant
- the youngest or smallest of siblings is successful after others in the family fail
- a variety of unwise characters

**The Folktale Formula:**
- The plot begins quickly.
- Characters are one-sided.
- Plots move along well-trod paths.
- All questions are answered before the story ends.

**Types of Folktales:**
- tales of talking animals
- tales that tell why ("pourquoi")
- tales of magic (fairy tales)
- cumulative tales
- tales of exaggeration or legendary tales (tall tales)

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**Station #4 Folktales to cut up for Pictionary game**

The Three Little Pigs, Johnny Appleseed, Paul Bunyan, Goldilocks and the Three Bears, Little Red Riding Hood, Jack and the Beanstalk, Davy Crockett, Sasquatch, Three Billy Goats Gruff (feel free to add your own!)

**Homework for tonight:** Read *The Sea Maiden*

### The Sea Maiden

*A Celtic Folktale*

There was once a poor old fisherman, and one year he was not getting much fish. On a day of days, while he was fishing, there rose a sea-maiden at the side of his boat, and she asked him, "Are you getting much fish?" The old man answered and said, "Not I." "What reward would you give me for sending plenty of fish to you?" "Ach!" said the old man, "I have not much to spare." "Will you give me the first son you have?" said she. "I would give ye that, were I to have a son," said he. "Then go home, and remember me when your son is twenty years of age, and you yourself will get plenty of fish after this." Everything happened as the sea-maiden said, and he himself got plenty of fish; but when the end of the twenty years was nearing, the old man was growing more and more sorrowful and heavy hearted, while he counted each day as it came.

He had rest neither day nor night. The son asked his father one day, "Is any one troubling you?" The old man said, "Some one is, but that's nought to do with you nor any one else." The lad said, "I must know what it is." His father told him at last how the matter was with him and the sea-maiden. "Let not that put you in any trouble," said the son; "I will not oppose you." "You shall not; you shall not go, my son, though I never get fish any more." "If you will not let me go with you, go to the smithy, and let the smith make me a great strong sword, and I will go seek my fortune."

His father went to the smithy, and the smith made a doughty sword for him. His father came home with the sword. The lad grasped it and gave it a shake or two, and it flew into a hundred splinters. He asked his father to go to the smithy and get him another sword in which there should be twice as much weight; and so his father did, and so likewise it happened to the next sword—it broke in two halves. Back went the old man to the smithy; and the smith made a great sword, its like he never made before. "There's thy sword for thee," said the smith, "and the fist must be good that plays this blade." The old man gave the sword to his son; he gave it a shake or two. "This will do," said he; "it's high time now to travel on my way."

On the next morning he put a saddle on a black horse that his father had, and he took the world for his pillow. When he went on a bit, he fell in with the carcass of a sheep beside the road. And there were a great black dog, a falcon, and an otter, and they were quarrelling over the spoil. So they asked him to divide it for them. He came down off the horse, and he divided the carcass amongst the three. Three shares to the dog, two shares to the otter, and a share to the falcon. "For this," said the dog, "if swiftness of foot or sharpness of tooth will give thee aid, mind me, and I will be at thy side." Said the otter, "If the swimming of foot on the ground of a pool will loose thee, mind me, and I will be at thy side."
falcon, "If hardship comes on thee, where swiftness of wing or crook of a claw will do good, mind me, and I will be at thy side."

On this he went onward till he reached a king's house, and he took service to be a herd, and his wages were to be according to the milk of the cattle. He went away with the cattle, and the grazing was but bare. In the evening when he took them home they had not much milk, the place was so bare, and his meat and drink was but spare that night.

On the next day he went on further with them; and at last he came to a place exceedingly grassy, in a green glen, of which he never saw the like.

But about the time when he should drive the cattle homewards, who should he see coming but a great giant with his sword in his hand? "HI! HO!! HOGARACH!!" says the giant. "Those cattle are mine; they are on my land, and a dead man art thou." "I say not that," says the herd; "there is no knowing, but that may be easier to say than to do."

He drew the great clean-sweeping sword, and he neared the giant. The herd drew back his sword, and the head was off the giant in a twinkling. He leaped on the black horse, and he went to look for the giant's house. In went the herd, and that's the place where there was money in plenty, and dresses of each kind in the wardrobe with gold and silver, and each thing finer than the other. At the mouth of night he took himself to the king's house, but he took not a thing from the giant's house. And when the cattle were milked this night there was milk. He got good feeding this night, meat and drink without stint, and the king was hugely pleased that he had caught such a herd. He went on for a time in this way, but at last the glen grew bare of grass, and the grazing was not so good.

So he thought he would go a little further forward in on the giant's land; and he sees a great park of grass. He returned for the cattle, and he put them into the park.

They were but a short time grazing in the park when a great wild giant came full of rage and madness. "HI! HAW!! HOGARACH!!" said the giant. "It is a drink of thy blood that will quench my thirst this night." "There is no knowing," said the herd, "but that's easier to say than to do." And at each other went the men. There was shaking of blades! At length and at last it seemed as if the giant would get the victory over the herd. Then he called on the dog, and with one spring the black dog caught the giant by the neck, and swiftly the herd struck off his head.

He went home very tired this night, but it's a wonder if the king's cattle had not milk. The whole family was delighted that they had got such a herd.
Next day he betakes himself to the castle. When he reached the door, a little flattering carlin met him standing in the door. "All hail and good luck to thee, fisher's son; 'tis I myself am pleased to see thee; great is the honour for this kingdom, for thy like to be come into it—thy coming in is fame for this little bothy; go in first; honour to the gentles; go on, and take breath."

"In before me, thou crone; I like not flattery out of doors; go in and let's hear thy speech." In went the crone, and when her back was to him he drew his sword and whips her head off; but the sword flew out of his hand. And swift the crone gripped her head with both hands, and puts it on her neck as it was before. The dog sprung on the crone, and she struck the generous dog with the club of magic; and there he lay. But the herd struggled for a hold of the club of magic, and with one blow on the top of the head she was on earth in the twinkling of an eye. He went forward, up a little, and there was spoil! Gold and silver, and each thing more precious than another, in the crone's castle. He went back to the king's house, and then there was rejoicing.

He followed herding in this way for a time; but one night after he came home, instead of getting "All hail" and "Good luck" from the dairymaid, all were at crying and woe.

He asked what cause of woe there was that night. The dairymaid said "There is a great beast with three heads in the loch, and it must get some one every year, and the lot had come this year on the king's daughter, and at midday to-morrow she is to meet the Laidly Beast at the upper end of the loch, but there is a great suitor yonder who is going to rescue her."

"What suitor is that?" said the herd. "Oh, he is a great General of arms," said the dairymaid, "and when he kills the beast, he will marry the king's daughter, for the king has said that he who could save his daughter should get her to marry."

But on the morrow, when the time grew near, the king's daughter and this hero of arms went to give a meeting to the beast, and they reached the black rock, at the upper end of the loch. They were but a short time there when the beast stirred in the midst of the loch; but when the General saw this terror of a beast with three heads, he took fright, and he slunk away, and he hid himself. And the king's daughter was under fear and under trembling, with no one at all to save her. Suddenly she sees a doughty handsome youth, riding a black horse, and coming where she was. He was marvellously arrayed and full armed, and his black dog moved after him. "There is gloom on your face, girl," said the youth; "what do you here?"

"Oh! that's no matter," said the king's daughter. "It's not long I'll be here, at all events."

"I say not that," said he.
"A champion fled as likely as you, and not long since," said she.

"He is a champion who stands the war," said the youth. And to meet the beast he went with his sword and his dog. But there was a spluttering and a splashing between himself and the beast! The dog kept doing all he might, and the king's daughter was palsied by fear of the noise of the beast! One of them would now be under, and now above. But at last he cut one of the heads off it. It gave one roar, and the son of earth, echo of the rocks, called to its screech, and it drove the loch in spindrift from end to end, and in a twinkling it went out of sight.

"Good luck and victory follow you, lad!" said the king's daughter. "I am safe for one night, but the beast will come again and again, until the other two heads come off it." He caught the beast's head, and he drew a knot through it, and he told her to bring it with her there to-morrow. She gave him a gold ring, and went home with the head on her shoulder, and the herd betook himself to the cows. But she had not gone far when this great General saw her, and he said to her, "I will kill you if you do not say that 'twas I took the head off the beast." "Oh!" says she, "'tis I will say it; who else took the head off the beast but you!" They reached the king's house, and the head was on the General's shoulder. But here was rejoicing, that she should come home alive and whole, and this great captain with the beast's head full of blood in his hand. On the morrow they went away, and there was no question at all but that this hero would save the king's daughter.

They reached the same place, and they were not long there when the fearful Laidly Beast stirred in the midst of the loch, and the hero slunk away as he did on yesterday, but it was not long after this when the man of the black horse came, with another dress on. No matter; she knew that it was the very same lad. "It is I a pleased to see you," said she. "I am in hopes you will handle your great sword to-day as you did yesterday. Come up and take breath." But they were not long there when they saw the beast steaming in the midst of the loch.

At once he went to meet the beast, but there was Cloopersteich and Claperstich, spluttering, splashing, raving, and roaring on the beast! They kept at it thus for a long time, and about the mouth of night he cut another head off the beast. He put it on the knot and gave it to her. She gave him one of her earrings, and he leaped on the black horse, and he betook himself to the herding. The king's daughter went home with the heads. The General met her, and took the heads from her, and he said to her, that she must tell that it was he who took the head off the beast this time also. "Who else took the head off the beast but you?" said she. They reached the king's house with the heads. Then there was joy and gladness.

About the same time on the morrow, the two went away. The officer hid himself as he usually did. The king's daughter betook herself to the bank of the loch. The hero of the black horse came, and if roaring and raving were on the beast on the days that were passed, this day it was horrible. But no matter, he took the third head off the beast, and drew it through the knot, and gave it to her. She gave him her other earring, and then she went home with the heads. When they reached the king's house, all were full of smiles, and the General was to marry the king's daughter the next day. The wedding was going on, and
every one about the castle longing till the priest should come. But when the priest came, she would marry only the one who could take the heads off the knot without cutting it. "Who should take the heads off the knot but the man that put the heads on?" said the king.

The General tried them; but he could not loose them; and at last there was no one about the house but had tried to take the heads off the knot, but they could not. The king asked if there were any one else about the house that would try to take the heads off the knot. They said that the herd had not tried them yet. Word went for the herd; and he was not long throwing them hither and thither. "But stop a bit, my lad," said the king's daughter; "the man that took the heads off the beast, he has my ring and my two earrings." The herd put his hand in his pocket, and he threw them on the board. "Thou art my man," said the king's daughter. The king was not so pleased when he saw that it was a herd who was to marry his daughter, but he ordered that he should be put in a better dress; but his daughter spoke, and she said that he had a dress as fine as any that ever was in his castle; and thus it happened. The herd put on the giant's golden dress, and they married that same day.

They were now married, and everything went on well. But one day, and it was the namesake of the day when his father had promised him to the sea-maiden, they were sauntering by the side of the loch, and lo and behold! she came and took him away to the loch without leave or asking. The king's daughter was now mournful, tearful, blind-sorrowful for her married man; she was always with her eye on the loch. An old soothsayer met her, and she told how it had befallen her married mate. Then he told her the thing to do to save her mate, and that she did.

She took her harp to the sea-shore, and sat and played; and the sea-maiden came up to listen, for sea-maidens are fonder of music than all other creatures. But when the wife saw the sea-maiden she stopped. The sea-maiden said, "Play on!" but the princess said, "No, not till I see my man again." So the sea-maiden put up his head out of the loch. Then the princess played again, and stopped till the sea-maiden put him up to the waist. Then the princess played and stopped again, and this time the sea-maiden put him all out of the loch, and he called on the falcon and became one and flew on shore. But the sea-maiden took the princess, his wife.

Sorrowful was each one that was in the town on this night. Her man was mournful, tearful, wandering down and up about the banks of the loch, by day and night. The old soothsayer met him. The soothsayer told him that there was no way of killing the sea-maiden but the one way, and this is it—"In the island that is in the midst of the loch is the white-footed hind of the slenderest legs and the swiftest step, and though she be caught, there will spring a hoodie out of her, and though the hoodie should be caught, there will spring a trout out of her, but there is an egg in the mouth of the trout, and the soul of the sea-maiden is in the egg, and if the egg breaks, she is dead."

Now, there was no way of getting to this island, for the sea-maiden would sink each boat and raft that would go on the loch. He thought he would try to leap the strait with the black horse, and even so he did. The black horse leaped the strait. He saw the hind, and he let the black dog after her, but when he was on
one side of the island, the hind would be on the other side. "Oh! would the black dog of the carcass of flesh were here!" No sooner spoke he the word than the grateful dog was at his side; and after the hind he went, and they were not long in bringing her to earth. But he no sooner caught her than a hoodie sprang out of her. "Would that the falcon grey, of sharpest eye and swiftest wing, were here!" No sooner said he this than the falcon was after the hoodie, and she was not long putting her to earth; and as the hoodie fell on the bank of the loch, out of her jumps the trout. "Oh! that thou wert by me now, oh otter!" No sooner said than the otter was at his side, and out on the loch she leaped, and brings the trout from the midst of the loch; but no sooner was the otter on shore with the trout than the egg came from his mouth. He sprang and he put his foot on it. "Twas then the sea-maiden appeared, and she said, "Break not the egg, and you shall get all you ask." "Deliver to me my wife!" In the wink of an eye she was by his side. When he got hold of her hand in both his hands, he let his foot down on the egg, and the sea-maiden died.

(Jacobs, 1892)

Lesson #2: Exploring the Oral tradition of Folklore

Grade Level: 8th grade

Subject / Content area: ELA

Unit of Study: Finding Common Ground through Diversity in Folklore

Lesson Title: Exploring the Oral Tradition of Folklore

<table>
<thead>
<tr>
<th>Central Focus for the learning segment:</th>
<th>Demonstrating how the oral tradition of art forms such as folklore can alter the stories over time.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content Standard(s): NYS Next Generation</td>
<td>8SL1a: Come to discussions prepared, having read or researched material under study; draw on that preparation by referring to evidence on the topic, text, or issue to probe and reflect on ideas under discussion.</td>
</tr>
<tr>
<td>Learning Objectives associated with the content standards:</td>
<td></td>
</tr>
<tr>
<td>• I can identify, with my small group and whole class, the main ideas and details from “The Sea Maiden.”</td>
<td></td>
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<tr>
<td>• I can work with my small group to recreate the folktale from memory, identifying the six most important points from the story.</td>
<td></td>
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<tr>
<td>• I can engage in drawing activities with my small group that involve collaboration and presentation of story details.</td>
<td></td>
</tr>
<tr>
<td>Instructional Resources and Materials to engage students in learning:</td>
<td></td>
</tr>
<tr>
<td>• Paper for writing down six most important points from story</td>
<td></td>
</tr>
<tr>
<td>• Whiteboards/markers</td>
<td></td>
</tr>
<tr>
<td>Instructional Strategies and Learning Tasks that support diverse student needs. (Include what you and students will be doing.):</td>
<td></td>
</tr>
<tr>
<td>• Anticipatory Set (~5-10 min): We will review as a whole class the main elements and discoveries from the story “The Four Dragons” paying special attention to which qualities of folklore we discovered through this story.</td>
<td></td>
</tr>
</tbody>
</table>
• Teacher will transition from “The Four Dragons” to the story they read for homework titled “The Sea Maiden.” Students will be put into small groups (teacher or student selected depending on class dynamic) and asked to recall from memory the Celtic folktale. Who were the main characters? What was the plot? What was the conflict? How was it resolved? (10 minutes)

• Each small group will be asked to agree upon and write down the six most important points from the story. Students will then draw 6 boxes on the whiteboard, each box containing a drawing of one of each important point they identified. One main point per box. (10-15 mins)

• Student groups will present their story to the whole class for the remainder of the period. They will use their drawings as guides but must creatively tell the story, like a storyteller would do. Add flair and be creative! This activity will allow us to demonstrate how stories passed down orally can shift and change based on who is telling the story and what they feel is important. While we will be studying written versions of folklore, it is still important to understand the fluid quality of oral tradition. The presentations may go over into the next class period.

**Differentiation and planned universal supports:**
- Google Translate available for ESL students.
- Challenging vocabulary definitions in the story can be provided if students require assistance.
- Teacher can meet with students the day before to prepare for the Celtic folktale if needed.

**Language Function students will develop. Additional language demands and language supports:**
- **Vocabulary:** Students will be expected to have previous knowledge of vocabulary such as folklore and have the ability to access terms relating to folklore that we learned in yesterday’s class.
- **Discourse:** Students will be expected to work well in a small group to list their six important points from the story and draw pictures in the six boxes.
- **Function:** Students will be able to explain their version of the folktale to classmates.

**Type of Student Assessments and what is being assessed:**
- **Informal Assessment:** Teacher will walk around during the activity to offer suggestions and encouragement as needed. Student presentations will allow teacher to gauge success of the activity.

- **Formal Assessment:** N/A

- **Modifications to the Assessments:** N/A

**Evaluation Criteria:**
Students will be expected to follow the directions for group activities. Students will be expected to work together to generate main story points, as well as work collaboratively on the drawings. Students will be expected to participate in the activity and contribute to class discussion afterwards.

**Relevant theories and/or research best practices:**

**Lesson Timeline:** 60-minute class

Attachments: None
Lesson #3: Why Diversity Matters

Grade Level: 8th grade

Subject / Content area: ELA

Unit of Study: Finding Common Ground through Diversity in Folklore

Lesson Title: Why Diversity Matters

**Central Focus for the learning segment:** Exploring the definition of diversity and why it’s importance in the classroom, as well as our lives outside of school.

**Content Standard(s):** NYS Next Generation

- **READING ANCHOR STANDARD 1:** Read closely to determine what the text says explicitly/implicitly and make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- **8R2:** Determine one or more themes or central ideas of a text and analyze their development over the course of the text; summarize a text. (RI&RL)
- **8SL2:** Analyze the purpose of information presented in diverse formats (e.g., including visual, quantitative, and oral) and evaluate the motives (e.g., social, commercial, political) behind its presentation.

**Learning Objectives** associated with the content standards:

- I can listen and watch attentively to the TED Talks video and recognize speaker’s purpose and intention.
- I can read through an informational text and annotate important points.
- I can teach what I’ve learned in my article to other students.
- I can engage in group activities that involve an informed discussion on diversity and how these views affect the way I interpret texts.
- I can continue to form an opinion on the importance of diversity and back up my belief with textual evidence.

**Instructional Resources and Materials** to engage students in learning:

- TED Talks video: The Danger of a Single Story” [https://www.youtube.com/watch?v=D9Ihs241zeg](https://www.youtube.com/watch?v=D9Ihs241zeg)
- Whiteboard
- Smartboard
- Huffpost.com article: “12 Irrefutable, Amazing Reasons We Need More Diversity In Books” [https://www.huffpost.com/entry/we-need-diverse-books_n_5253934](https://www.huffpost.com/entry/we-need-diverse-books_n_5253934)

**Instructional Strategies and Learning Tasks** that support diverse student needs. (Include what you and students will be doing.):
• Anticipatory Set (~5 min): Students will be asked to jot down as many fairy tales or folktales they can think of. Take a few minutes, as a class, to share some answers from students. Where do we think most of these stories came from? Which countries? What race would you describe most of the humans that are in the stories you remember? (The point is that they will mostly be white, Europeans, which no longer provides an accurate picture of the diversity in America.)

• Students will watch the 19-minute TED Talks video: “The Danger of a Single Story” https://www.youtube.com/watch?v=D9Ilhs241zeg. Closed caption should be turned on for students who need/prefer it.

• Students will do a quick “Think, Pair, Share” with someone sitting near them. Teacher will ask volunteers to share a few items of discovery from the video. Prompts to help students might be: What surprised you? What did you like? Dislike? (5 mins)

• Students will get into five groups of four (can be three or five depending on class size). Each group will be given the same article to read. For example, one group reads “Mermaids Have Always Been Black” and one group reads “Diversity Makes You Brighter.” Instruct them to annotate the article and be prepared to share three “take-aways” from the article with their group and decide what is the most important information to bring to other groups because they will then be instructed to take their knowledge on the road and present to another table. Students should be asking themselves “What does my article say about diversity? What are the key points I will want to teach my fellow classmates who didn’t read this article?” Remind students that some articles are longer than others and they may need to skim portions of it to glean information. (15-20 minutes)

• The student groups will then break up and settle at a table where there is no one else with their same article. Each student will teach to their group on what the key points are. (5-10 minutes)

• As a whole class, we will share some of the most interesting pieces of information we discovered during our reading and sharing. A student can share something they learned from another article or they can share from the one they read. (5-10 minutes)

• Exit Ticket: What was the most compelling piece of information you learned today?

**Differentiation and planned universal supports:**
- Transcript available for the video for students with hearing disabilities and ESL learners.
- Closed Captions enabled during video.
- Google Translate available for ESL students.
- Students who need to may be allowed to type on laptop instead of handwriting.
- Challenging vocabulary definitions in the articles can be provided if students require assistance.
- Teacher can meet with students the day before to prepare for their article if needed.

**Language Function students will develop. Additional language demands and language supports:**
- **Vocabulary:** Students will be expected to ask for help or look up vocabulary words in their article that they don’t know or need clarification on.
• **Discourse:** Students will be expected to work well in a small group to identify key facts and ideas from their article. Students will be expected to travel to another table and teach key ideas from their article to classmates. Students will be expected to contribute to class discussion.

• **Syntax:** Students will be expected to use concise sentences to convey information to others.

• **Function:** Students will be able to explain the article they read to classmates in a way that everyone can understand: Be clear and concise.

**Type of Student Assessments and what is being assessed:**

• **Informal Assessment:** Teacher will walk around during article reading to assess student understanding of articles and assist with difficult concepts or vocabulary. Teacher will continue to assess student understanding during “article teaching” (jigsaw) and whole-group discussion. An exit ticket will inform teacher as to where students are with the absorption of today’s information.

• **Formal Assessment:** N/A

• **Modifications to the Assessments:** N/A

**Evaluation Criteria:**

Students will be expected to follow the directions for individual and group activities. Students will be expected to work together create key ideas from their article, as well as listen attentively to the video presented. Students will be expected to participate in teaching to other students, as well as contribute to class discussion at the end of class. Students will be expected to write an exit ticket that informs teacher of a compelling fact or idea they discovered during today’s lesson.

**Relevant theories and/or research best practices:**


**Lesson Timeline:** 60-minute class

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**Lesson #4: Listening Effectively to a Podcast**

**Grade Level:** 8th grade

**Subject / Content area:** ELA

**Unit of Study:** Finding Common Ground through Folklore

**Lesson Title:** Listening Effectively to a Podcast

**Central Focus for the learning segment:** To learn - and practice - skills for how to effectively listen to a podcast and listen respectfully to others during group discussion.
Content Standard(s): NYS Next Generation

8SL1: Engage effectively in a range of collaborative discussions with diverse partners; express ideas clearly and persuasively, as well as build on those of others.

8SL1c: Pose questions that connect the ideas of several speakers and respond to others’ questions and comments with relevant evidence, observations, and ideas.

Learning Objectives associated with the content standards:

- I can listen attentively to recorded material.
- I can collaborate and participate in discussions with my peers.
- I can listen to the ideas of others and express my own thoughts clearly.
- I can respond to questions related to the podcast, as well as the unit topic.

Instructional Resources and Materials to engage students in learning:

- “My tongue is divided into two” by Quique Avilés: https://www.poetryfoundation.org/poems/53006/-my-tongue-is-divided-into-two
- PowerPoint Presentation

Instructional Strategies and Learning Tasks that support diverse student needs. (Include what you and students will be doing.):

1) Anticipatory Set (5 minutes): Students will be instructed to take out a piece of paper and pen/pencil. The teacher will explain that this upcoming activity is merely to “wake up their brains” to the idea of active listening. Like athletes stretch before a game, we are about to stretch for listening. Teacher will remind students this isn’t meant to frustrate them but to get warmed up for today’s podcast activity. Teacher will ask them to listen closely to the following immigration poem, “My tongue is divided into two” by Quique Avilés. They are to jot down as many words/thoughts as they hear/think while listening. The poem will only be read once by the teacher. The teacher will call on students to share what they wrote down. The students will be asked: What do you think this poem is about? Was it hard to listen and pay attention? What strategies did you use for listening and understanding? What did you do well? What could you have done better?

2) PowerPoint (5-8 minutes): Teacher will walk through the PPT (see below at end of lesson for slides) with students on what makes a good listener (presentation on speaking skills will be in another lesson) in order to prepare them for the podcast and discussion later on.

3) Instruction (8-10 minutes): Teacher will hand out organizer worksheet (provided at end of lesson plan) for students to use while listening to the NPR podcast from Jhumpa Lahiri’s American Identity.
Instruct students that the podcast will be stopped roughly every two minutes to allow time to “stop and jot.” Allow around 30 seconds to one minute at each stop. Teacher will stop at the first “stop and jot” and model for students what she/he thought was interesting and allow students to volunteer what they discovered. Clarify any questions or concerns students may have before continuing on.

4) **Peer Comparison (3-5 minutes):** Students will turn to the student next to them or behind them and compare notes.

5) **Round Two! (6 minutes):** Teacher will then post the following questions on the Smartboard and play the podcast once again but this time without stopping.
   - What are some of the reasons Lahiri might be proud to be American? What are some of the reasons she might not feel that way?
   - What does Lahiri mean by a “halfway feeling”?
   - Why did people assume Lahiri’s parents didn’t speak English?
   - Why might a child of immigrants go through a “militant phase”? Why might they not?
   - What might make it difficult for an immigrant to feel comfortable in a new country?
   - What are some of the ways that Lahiri benefitted from writing?

6) **Speak out! (20 minutes):** Class will form desk/tables into one large group and discuss the questions that are on the Smartboard. Remind students to use the listening skills that were just presented (PowerPoint) in order to keep the discussion civil and respectful. Encourage every student to try and participate at least once. Students will be expected to use text evidence and reference their notes during sharing out. Teacher will guide the discussion as needed.

7) **Exit Ticket: (3-5 minutes)** 1) Name two things that make a good listener. 2) What connection can you make between the podcast you listened to today and the articles we read and learned about yesterday?

**Differentiation and planned universal supports:**

The teacher will provide differentiation through content by using various presentation methods (PowerPoint, handout, podcast)

The teacher will differentiate through process by working with partners and in groups.

**Language Function students will develop. Additional language demands and language supports:**

**Vocabulary:** Students will be expected to understand definitions that will help to bridge connections between our stories and articles and the podcast such as: Immigration, “American,” Identity, Diversity.

**Discourse:** Students will work in groups and as a class to discuss their answers to the prompts and engage in a productive, insightful dialogue while listening at appropriate times. Students will work to engage one another to promote positive discussion of material.
Type of Student Assessments and what is being assessed:

- **Informal Assessment**: Teacher will walk around while students are listening to the podcast to gauge understanding based on what they are writing on their organizer. The teacher will also assess students during whole class discussion time after listening to the podcast.

- **Exit Ticket**: 1) Name two things that make a good listener. 2) What connection can you make between the podcast you listened to today and the articles we read and learned about yesterday?

- **Formal Assessment**: N/A

- **Modifications to the Assessments**: N/A

**Evaluation Criteria**: Teacher will gauge the quality of discussion based on student responses and dialogue with their partner and with the whole class. Teacher is mostly looking to see how students interact with each other, how well they take into account the PPT guidelines on what respectful listening looks like, and how they apply it to their discussion.

**Relevant theories and/or research best practices**:


**Lesson Timeline**: 60 minutes

Attachments:

- “My tongue is divided in two” poem by Quique Avilés
- Exit ticket
- PowerPoint Presentation
- Podcast Organizer

**My tongue is divided into two**

BY QUIQUE AVILÉS

My tongue is divided into two
by virtue, coincidence or heaven
words jumping out of my mouth
stepping on each other
enjoying being a voice for the message
expecting conclusions

My tongue is divided into two
into heavy accent bits of confusion
into miracles and accidents
saying things that hurt the heart
drowning in a language that lives, jumps, translates

My tongue is divided by nature
by our crazy desire to triumph and conquer

This tongue is cut up into equal pieces
one wants to curse and sing out loud
the other one simply wants to ask for water

My tongue is divided into two
one side likes to party
the other one takes refuge in praying

tongue
english of the funny sounds
tongue
funny sounds in english
tongue
sounds funny in english
tongue
in funny english sounds

My tongue sometimes acts like two
and it goes crazy
not knowing which side should be speaking
which side translating

My tongue is divided into two
a border patrol runs through the middle
frisking words
asking for proper identification
checking for pronunciation

My tongue is divided into two
My tongue is divided into two

I like my tongue
it says what feels right
I like my tongue
it says what feels right
EXIT TICKET

Name:

1) Name two things that make a good listener.

2) What connection can you make between the podcast you listened to today and the articles we read and learned about yesterday?
PPT Slides for Lesson #4:

### Slides 1 and 2

- What would make YOU a better listener?
  - A good listener does not check their phone in the middle of a conversation, when someone is sharing with them.
  - A good listener is not waiting for their chance to get a word in, treating the ‘period of listening’ as a pause in their ‘monologue.’
  - A good listener uses positive body language; leaning forward and showing an enthusiastic, relaxed nature.

### Slides 3 and 4

How to make full use of podcasts:

- Choose a podcast you might be interested in. (Yes, today was chosen for you!)
- Read the summary to get a general understanding.
- Predict 10 words and 5 expressions that you imagine might appear in the podcast.
- Listen and check whether you were correct.

[https://www.bloomburryinternational.com/uvip/015861627/Improve-listening-skills-product [][]]

### Slides 5 and 6

Today’s podcast is: *Jhumpa Lahiri’s American Identity* produced by NPR.

Children of immigrants can often feel like they’re never completely accepted either in their adopted home country or their parents’ country of origin. The author Jhumpa Lahiri was born to Indian parents in London and raised in Rhode Island. She is an author of many books, including "The Namesake" and "The Interpreter of Maladies." But she says she’s struggled to feel like she belonged in America. Mixed feelings about identity is a central theme in her work. Listen to hear how Jhumpa Lahiri has dealt with the difficulties of immigration and the struggles of tradition and how these themes have influenced her writing.

[https://files.npr.org/assets/395/jhumpa_lahiri_americ][ ]

- What are some of the reasons Lahiri might be proud to be American? What are some of the reasons she might not feel that way?
- What does Lahiri mean by a “halfway feeling”?
- Why did people assume Lahiri’s parents didn’t speak English?
- Why might a child of immigrants go through a “militant phase”? Why might they not?
- What might make it difficult for an immigrant to feel comfortable in a new country?
- What are some of the ways that Lahiri benefitted from writing?

### Slide 7

ADDITIONAL DISCUSSION QUESTIONS:
- What does it mean to feel “at home” somewhere?
- What does it mean to feel American? Do you feel American? Why or why not?
Lesson #5: What Does it Mean to be American?

Grade Level: 8th grade

Subject / Content area: ELA

Unit of Study: Finding Common Ground through Folklore

Lesson Title: What Does it Mean to be American?

<table>
<thead>
<tr>
<th>Central Focus for the learning segment:</th>
<th>To explore and discuss what it means to be American.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Content Standard(s): NYS Next Generation</td>
<td>8SL1: Engage effectively in a range of collaborative discussions with diverse partners; express ideas clearly and persuasively, as well as build on those of others.</td>
</tr>
<tr>
<td></td>
<td>8W4: Create a poem, story, play, artwork, or other response to a text, author, theme or personal experience; explain divergences from the original text when appropriate.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Learning Objectives associated with the content standards:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• I can listen and watch attentively to recorded material (CNN video).</td>
</tr>
<tr>
<td>• I can collaborate and participate in discussions with my peers.</td>
</tr>
<tr>
<td>• I can listen to the ideas of others and express my own thoughts clearly.</td>
</tr>
<tr>
<td>• I can write a journal reflection expressing my initial ideas about what it means to be American.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Instructional Resources and Materials to engage students in learning:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <a href="https://www.washingtonpost.com/outlook/2019/01/03/what-does-it-mean-be-real-american/">https://www.washingtonpost.com/outlook/2019/01/03/what-does-it-mean-be-real-american/</a></td>
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</table>

<table>
<thead>
<tr>
<th>Instructional Strategies and Learning Tasks that support diverse student needs. (Include what you and students will be doing.):</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Anticipatory Set (5 minutes):</strong> Students will log into Mentimeter, an online tool that can be accessed from their smartphones. The question posed is: Describe in one word what it means to you to be American. As the answers come in, Mentimeter will put the most common in bigger font at the center and we will see on the Smartboard what everyone (anonymously) provided. The idea is to focus our minds on what we think being American really means. Can it even be described in one word?</td>
</tr>
</tbody>
</table>

3) The class will read aloud the attached CNN article that goes with the video, pausing along the way to share thoughts, comments, and questions. Teacher will read sections aloud but also allow student volunteers to read as well.

4) The class will be split up into four groups. Two of the groups will read the *Washington Post* article “What Does it Mean to be a ‘Real’ American” and the two other groups will read the *NY Times* article “What Does it Mean to be American.” Each group will be instructed to identify their top five points from the article. (10-15 minutes)

5) The two groups reading the same article will now merge and combine their lists to make a final “Top 5” that they will share when the whole class comes back together. Each side will present five facts or points that they feel are the most important to take away from the article. (10-20 minutes)

6) Journal Reflection: (If time, write at the end of class. If not, assign for homework. A completion grade will be given.) What does it mean to YOU to be American? Think about the articles we discussed today, the video, and your own thoughts. The journal reflection should be ½ page to a full page in length and will be their “ticket in” to the next day’s class. It will be considered a formative, informal assessment which will help students to focus their thoughts and guide future instruction. There will only be a participation grade attached to this journal reflection. Grammar, etc. will NOT be graded.

**Differentiation and planned universal supports:**

The teacher will provide differentiation through content by using various presentation methods (Mentimeter, video, articles, discussion, read-alouds)

The teacher will differentiate through process by working in small groups and whole class.

**Language Function students will develop. Additional language demands and language supports:**

**Vocabulary:** Students will be expected to understand definitions that will help to bridge connections between our stories and articles and the podcast such as: Immigration, “American,” Identity, Diversity.

**Discourse:** Students will work in groups and as a class to discuss their Top 5 points from their assigned article. Students will work to engage respectfully with one another to promote positive discussion of the material.

**Type of Student Assessments and what is being assessed:**

- **Informal Assessment:** Teacher will walk around while students are reading, annotating, and discussing their assigned article. The teacher will also assess students during whole class discussion to gauge understanding and active involvement.
Journal Reflection: (If time, write at the end of class. If not, assign for homework. A completion grade will be given.) What does it mean to YOU to be American? Think about the articles we discussed today, the video, and your own thoughts. The journal reflection should be ½ page to a full page in length and will be their “ticket in” to the next day’s class. It will be considered a formative, informal assessment which will help students to focus their thoughts and guide future instruction. There will only be a participation grade attached to this journal reflection. Grammar, etc. will NOT be graded.

- **Formal Assessment:** N/A
- **Modifications to the Assessments:** N/A

**Evaluation Criteria:** Teacher will gauge the quality of involvement and discussion based on student responses and dialogue with their groups and with the whole class. Teacher is looking to see that students interact respectfully with each other, as well as how well they were able to collaborate on their Top 5 points. Teacher will also be informally assessing the journal reflection that will be their “ticket in” for the next class.

**Relevant theories and/or research best practices:**


**Lesson Timeline:** 60 minutes

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**Lesson #6: Exploration of Commonalities through World Folklore**

**Grade Level:** 8th grade

**Subject / Content area:** ELA

**Unit of Study:** Finding Common Ground through Folklore

**Lesson Title:** Exploration of Commonalities through World Folklore

**Central Focus for the learning segment:** To explore six different nations represented at our school and present findings to the class: Ukraine, Turkey, Puerto Rico*, Yemen, Haiti, and the Congo.

*While Puerto Rico is a U.S. territory, and not an independent nation, it is included here with other nations because of its strong representation in American schools, as well as its unique cultural identity.

**Content Standard(s): NYS Next Generation**

8W7: Gather relevant information from multiple sources; assess the credibility and accuracy of each source; quote or paraphrase the data and conclusions of others; avoid plagiarism and follow a standard format for citation.

8SL5: Integrate digital media and/or visual displays in presentations to clarify information, strengthen claims and evidence, and add elements of interest to engage the audience.
**Learning Objectives** associated with the content standards:

- I can listen and watch attentively to recorded material (video).
- I can collaborate and participate in discussions with my peers.
- I can listen to the ideas of others and express my own thoughts clearly.
- I can research my country and complete a graphic organizer with my group.
- I can create a PPT presentation with my group to share with the class.

**Instructional Resources and Materials** to engage students in learning:

- “We Need More Diverse Books” Campaign video: [https://www.youtube.com/watch?v=mrrh0G-OkBw](https://www.youtube.com/watch?v=mrrh0G-OkBw)
- **PowerPoint** Sports Trivia Game
- Graphic organizer for country research
- Laptops to research country and create PPT presentation
- Rubric for Student Presentations: [https://faculty.chass.ncsu.edu/slatta/RUBRICS/rub5.htm](https://faculty.chass.ncsu.edu/slatta/RUBRICS/rub5.htm)

**Instructional Strategies and Learning Tasks** that support diverse student needs. (Include what you and students will be doing.):

*Anticipatory Set (5 minutes)*: Students will watch the short “We Need More Diverse Books” Campaign video: [https://www.youtube.com/watch?v=mrrh0G-OkBw](https://www.youtube.com/watch?v=mrrh0G-OkBw). Ask students for reactions to the video. Do they feel like they have books that they can relate to? If so, what are they?

2) Students will participate in the country trivia game to begin introduction to the selected countries. The trivia game is all about sports since most students can relate to this topic. Sports are common ground, no matter what country you are from.

3) Teacher will hand out the graphic organizer and show the last page of the PPT which gives an example of a filled out graphic organizer. Teacher will explain that students will be assigned a group and a country that they will research. The six countries will be Ukraine, Turkey, Puerto Rico, Yemen, Haiti, and the Congo as these are countries that are represented by countries at our school. After completing the graphic organizer (will take probably 2-3 classes), students will present their findings to the class in a PPT presentation. They will also select a folktale from their assigned country and draw out 6 boxes on a whiteboard like they did a few lessons ago. They will present this folktale to the class as well.

5) Student groups will present their PPT and folktale to the class over the course of 1-2 days, depending on how long they take.

**Differentiation and planned universal supports:**

The teacher will provide differentiation through content by using various presentation methods (PowerPoint, video, laptop research, discussion, whiteboard drawing)
The teacher will differentiate through process by working in groups.

**Language Function students will develop. Additional language demands and language supports:**

**Vocabulary:** Students will be expected to understand definitions that will help them research and complete their PPT presentations, such as geography, religion, food, etc.

**Discourse:** Students will work in groups to research and present their country. Students will work to engage respectfully with one another to promote positive discussion of the material. Students will collaborate to take the top points from their folktale, storyboard the points, then tell out to the class.

**Type of Student Assessments and what is being assessed:**

- **Informal Assessment:** Teacher will walk around while students are researching their country and creating their presentations. Teacher will also guide students as needed during the folklore research and presentation.
- **Formal Assessment:** Country PowerPoint Presentation and Folklore Presentation (rubric below)
- **Modifications to the Assessments:** N/A

**Evaluation Criteria:** Teacher will gauge the quality of involvement and discussion based on student responses and dialogue with their groups and with the whole class. Teacher will provide students with the presentation rubric, so they know what their expectations are for the assignment.

**Relevant theories and/or research best practices:**


**Lesson Timeline:** 60 minutes

Attachments: Graphic Organizer, PPT slides, Rubric for country presentation

**Graphic Organizer for Country Research (sample country shown here)**

<table>
<thead>
<tr>
<th>Country</th>
<th>The Dominican Republic is a Caribbean nation that shares the island of Hispaniola with Haiti to the west. It's known for its beaches, resorts and golfing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geography</td>
<td>Its terrain comprises rainforest, savannah and highlands, including Pico Duarte, the Caribbean’s tallest mountain. Capital city Santo Domingo has Spanish landmarks like the Gothic Catedral Primada de America dating back 5 centuries in its Zona Colonial district.</td>
</tr>
<tr>
<td>Language</td>
<td>Spanish, although English is also spoken.</td>
</tr>
<tr>
<td>Religion</td>
<td>4/5 of the people are Roman Catholic</td>
</tr>
<tr>
<td>----------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Education</td>
<td>Primary education is officially free and compulsory for children between the ages of 7 and 14, although those who live in isolated areas have limited access to schooling. Primary schooling is followed by a two-year intermediate school and a four-year secondary course, after which a diploma called the <em>bachillerato</em> is awarded. Low-income students suffer in a system that is set up for the wealthier to succeed.</td>
</tr>
<tr>
<td>Food</td>
<td>Sancocho is a meaty stew that is very popular. Mangú, or plaintain mash, is another popular dish.</td>
</tr>
</tbody>
</table>

1) Folktale or Fairy Tale You Found AND
2) What the main idea or lesson of the story is. (ex. love, bravery, safety)

*You will be presenting the folktale to the class with six visual representations, like we did a few lessons ago.*

1) The Ciguapa (which refers to skinny, wild women who live in the forests). They are very shy and like to stay hidden but come out at night to hunt for food. They have feet that face backward so they can keep an eye on their attacked while running in the opposite direction.

2) Stay out of the forests and woods at night! Young men don’t wander off and get into trouble! Plays on idea of fear and unknown in the darkness and wild.
PowerPoint Slides

Learning About Other Lands
LET'S PLAY TRIVIA!

Slides 1 and 2

What is the most popular sport in Ukraine?
A) CHESS  
B) TENNIS  
C) SWIMMING  
D) SOCCER (FOOTBALL)

Slides 3 and 4

What is the SECOND most popular sport in the Democratic Republic of Congo?
A) CRICKET  
B) BASKETBALL  
C) SOCCER  
D) TENNIS

Slides 5 and 6

What is the "national sport" of Yemen?
A) CRICKET  
B) CAMEL JUMPING  
C) POLO  
D) GOAT RACING

Slides 7 and 8

Which country has an official sport written into their constitution?
A) TURKEY  
B) UGANDA  
C) MEXICO  
D) HAITI
A) Turkey

Turkey is known for its rich history and culture, including its contributions to arts, sciences, and sports. In recent years, Turkish football has seen significant success, with clubs like Beşiktaş and Galatasaray achieving domestic and international recognition. Additionally, the nation has a rich tradition in other sports such as tennis and basketball.

B) Puerto Rico

Boxing is the most popular sport in Puerto Rico, with a strong tradition dating back to the 19th century. Famous boxers such as Carlos Ortiz and Felix Trinidad have brought great honor to the country. In recent years, the sport continues to thrive, with emerging talents like Roman Gonzalez and Felix Verdejo making waves.

C) Haiti

Junior Galette is an American football player who was born in Haiti. He attended Temple University and later转入了Stillman College.

What can we learn from these trivia questions?

- Do countries from around the world have anything in common? (Why did I pick sports as the trivia topic?)

How does this relate to the unit we are in right now?

Learning About Other Leads: Graphic Organizer

Example County: Dominican Republic

Add of Fun Fact!

Every year, the northeastern coast of the Dominican Republic, the Bay of Samaná, welcomes between 5,000 and 8,000 giant humpback whales. They migrate from the cold waters of the north Atlantic to the warm waters of the Caribbean. Dominicans wait for calving and breeding seasons, where newborns don't have enough fat to survive the cold winter waters up north.
Rubric for presentation:

<table>
<thead>
<tr>
<th>Organization</th>
<th>Audience cannot understand presentation because there is no sequence of information.</th>
<th>Audience has difficulty following presentation because student jumps around.</th>
<th>Student presents information in logical sequence which audience can follow.</th>
<th>Student presents information in logical, interesting sequence which audience can follow.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject Knowledge</td>
<td>Student does not have grasp of information; student cannot answer questions about subject.</td>
<td>Student is uncomfortable with information and is able to answer only rudimentary questions.</td>
<td>Student is at ease with expected answers to all questions, but fails to elaborate.</td>
<td>Student demonstrates full knowledge (more than required) by answering all class questions with explanations and elaboration.</td>
</tr>
<tr>
<td>Graphics</td>
<td>Student uses superfluous graphics or no graphics</td>
<td>Student occasionally uses graphics that rarely support text and presentation.</td>
<td>Student's graphics relate to text and presentation.</td>
<td>Student's graphics explain and reinforce screen text and presentation.</td>
</tr>
<tr>
<td>Mechanics</td>
<td>Student's presentation has four or more spelling errors and/or grammatical errors.</td>
<td>Presentation has three misspellings and/or grammatical errors.</td>
<td>Presentation has no more than two misspellings and/or grammatical errors.</td>
<td>Presentation has no misspellings or grammatical errors.</td>
</tr>
<tr>
<td>Eye Contact</td>
<td>Student reads all of report with no eye contact.</td>
<td>Student occasionally uses eye contact, but still reads most of report.</td>
<td>Student maintains eye contact most of the time but frequently returns to notes.</td>
<td>Student maintains eye contact with audience, seldom returning to notes.</td>
</tr>
<tr>
<td>Elocution</td>
<td>Student mumbles, incorrectly pronounces terms, and speaks too quietly for students in the back of class to hear.</td>
<td>Student's voice is low. Student incorrectly pronounces terms. Audience members have difficulty hearing presentation.</td>
<td>Student's voice is clear. Student pronounces most words correctly. Most audience members can hear presentation.</td>
<td>Student uses a clear voice and correct, precise pronunciation of terms so that all audience members can hear presentation.</td>
</tr>
</tbody>
</table>

Total Points:
Final Unit Project Assignment

Students will be given this assignment at the beginning of the unit, so they have plenty of time to ask questions and do the work.

**Project Guide: Folklore/Immigration/Diversity Tic-Tac-Toe**

*Directions: Select three project options to complete. You may select three across, three down or three through the middle.*

<table>
<thead>
<tr>
<th>Photo-essay/Art</th>
<th>Research/writing</th>
<th>Musical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Find pictures (or create your own) from past immigration waves to America, as well as immigrants today. Images can show anything that encompasses what you believe defines immigration. Put them together in a collage using multimedia. Examples might be PowerPoint, an online photo album on a site like Snapfish, a website, scrapbook, and so forth. Include captions with your pictures to provide a description of the images.</td>
<td>Research current immigrant laws in the U.S. Find out what the laws are then consider: Should there be stiffer legislation? Less strict? What should the rules be for immigrants coming into our country? Should they be protected? Educated? Given health care? Should children continue to be separated from their parents if they are illegally here? Write a letter to a policymaker or editor expressing your opinions, based on your research.</td>
<td>Create a soundtrack of at least ten songs that celebrates diversity in music here in the U.S. Feel free to use songs from the nations we explored during class or pick your own cultural influences (India, China, Vietnam, etc.) Design the cover of the CD as well as give an explanation of why you selected those songs. Have fun and be creative!</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Drama</th>
<th>Economics/technical</th>
<th>Logical/sequential</th>
</tr>
</thead>
<tbody>
<tr>
<td>Write and produce a short movie (no more than 5 minutes) based on the life of an author of diverse Young Adult or Adult literature. You can act out the movie or produce it on something like iMovie. Make sure to explain why you chose this author.</td>
<td>The American economy depends on migrant workers and, in some cases, undocumented immigrants, to subsidize the existing workforce. Because of their status, these workers aren’t always protected by law. Research companies that have a history of mistreating immigrant workers OR a company that treats them well. Create a commercial or poster that attacks or defends this company.</td>
<td>Create a series of charts that show the rise and fall of immigrants to America since the late 1800s up until 2019. Include information such as where immigrants are coming from and why. Where are they settling in the U.S.?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Science/health</th>
<th>Technical</th>
<th>Creative writing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigrants entering the U.S. illegally are being held at detention centers where living conditions are quite often</td>
<td>Immigrants helped to develop the strong infrastructure (railroads, buildings) of America. Research where</td>
<td>You have two choices: 1. Imagine you are an immigrant living in America today. Write a series of diary</td>
</tr>
</tbody>
</table>
unacceptable. Research the conditions immigrants are experiencing, such as overcrowding, illness, separation from families. Create a poster, commercial, or brochure that outlines the conditions that should be fixed.

immigrants have had the greatest impact and select three to highlight on a poster or brochure.

entries (at least five) that highlight what you are going through in your life, school, work, family, etc. Make sure to include activities and observations but also feelings and emotions.

2. Write your own folktale! Review the qualities of a folktale handout and create your own. It can be from a country of your choice.

Streeval, 2009

Chapter Four: Conclusions and Recommendations

The United States is a country historically made up of immigrants. Our shores have been a beacon of hope to travelers from all over the world and today is no different. The U.S. borders are flooded with people trying to make a better life for themselves and their families. Whether they are chasing the “American dream” or escaping violence and poverty in their home country, they come to the United States seeking hope and change. Sadly, we live in a time where immigration is at the forefront of news and not always portrayed in a positive light. Our students see this anger and negativity. The current political climate has created a country divided over immigration. Our citizens, and therefore our students, are receiving negative – and often false – information about our immigrant population which affects our classrooms as well. These influences seep into our classrooms where immigrant students can often feel alienated instead of welcomed. We must endeavor to create an atmosphere that embraces students from all over the world through a curriculum of multicultural celebration. Folklore provides a powerful tool to
highlight the many similarities we have as cultures - and human beings - instead of underlining what divides us.

We have reached a crisis level in America with regards to immigration and the attitudes many Americans have towards our immigrant population. The situation seems to be getting worse, as Trump continues to lead with anti-immigration policy – particularly towards low-income immigrants. *The New York Times* reported on October 4, 2019, that the “Trump administration will deny visas to immigrants who cannot prove they will have health insurance or the ability to pay for medical costs once they become permanent residents of the United States” (Shear & Jordan, 2019). This will shut out thousands of immigrants in what amounts to a blatant attempt at alienation. If we allow hate to find a home in America, and subsequently in our classrooms, we risk the very real fear of increased violence and prejudice. Writer Kevin Powell powerfully states, “We lose when we exclude people, when we fear and push away and detain people, because of who they are. We lose when we support racism with our words and with our deeds, and we support racism when we say or do nothing at all” (Powell, 2019). America is in a crisis state as we frustratingly navigate the complicated nuances of immigration control and laws. The Trump administration finds success in policy by fanning the flames of hate in our country and invoking new ways to deny entrance to immigrants. “President Trump has failed to build a physical wall along the U.S.-Mexico border to deter illegal immigrants, but he has effectively built an invisible wall to keep out legal immigrants” (Shear & Jordan, 2019). If we continue to allow hatred to thrive, our schools will reflect this animosity. In continuing to develop curriculum that addresses our multicultural students, we nourish the minds of the next generation of Americans with supplements of tolerance and respected, diverse identities. Powell (2019) reminds us of an important point when he states that,
America is not merely a nation of immigrants—each time we say so we are disrespecting and ignoring the histories of both Native Americans and black folks on this land. What America is, to me, is a nation that is, thankfully, not what it once was, but still not the nation we can be, either. America is a place where different people from different groups battle daily to forge a space where we can be all of who we are, no matter who we are, even as some try to strike us down because of our identities.

It has been well established through numerous studies that young people are influenced by those around them. “Social learning theory holds that children and adolescents learn attitudes through observation and imitation of parents and peers to gain their acceptance” (Miklikowska, 2017). What students see in the media and in their homes influences how they behave and what they believe. It is imperative that our schools foster an attitude of multicultural acceptance through education and the development of empathy.

The world of education is no stranger to the concept that students learn best when they feel that have some input into their education. They also have a better chance of success if they see themselves in some of the literature they explore with their classmates. As stated in the video campaign We Need More Diverse Books, “Reading is the ultimate form of empathy.” Through seeing others in books, we learn more about ourselves as well. We see our greater role in the world and come to understand - and celebrate - the diversity amongst us. Our immigrant students are particularly at odds with their identity – in and out of the classroom. They are poised between two worlds; the use of folklore helps to bind the old world with the new. As authors Oh and Cooc (2011) state, “The faces and lives of immigrant children and youth…are the bridges and
pillars of our nation’s constitutional fabric.” Folklore can be used as a thread in this constitutional fabric which keeps our wonderfully diverse country strong.

Instruction revolving around multiculturalism is not new to the general classroom. While positive strides have been made to increase diversity in the classroom and curriculum, there is still so much more that can be done. Using folklore as a tool to celebrate our human similarities is just one tactic we can engage in towards creating a tolerant generation of students and citizens. The inclusion of world music into the classroom would be another way to celebrate what brings us together as humans. Short stories from around the world, as well as poems and song lyrics could also be utilized to underline the common human condition. As educators, we should be asking whether our lessons address the needs of our students. Is there relevance? What growth will come from the lessons? How does it connect to the onslaught of negative and positive information students are exposed to from social media and the internet on a daily basis (whether true or not)?

The following lesson plans are meant to explore the concept of being “American,” as well as our current immigration issues through discussions of folklore, diversity, and tolerance. They are meant to be used as a framework to encourage healthy, respectful dialogue in the classroom. Additional lesson plans can be added and may need to be if students require further instruction on language skills, for example, or reminders of proper etiquette for seminars/discussions. The lessons have been created for 8th graders but can be modified accordingly for high school as well. The teacher can pace the lessons according to the needs of her students and add additional lessons at her discretion. Celebrating diversity through recognizing both our similarities and differences - in our classrooms, our texts, and our conversations - will help to change the attitudes of young Americans towards ones of tolerance and acceptance.
References


Bishop, R.S. (1990). Mirrors, windows, and sliding glass doors. Perspectives: Choosing and using books for the classroom, 6(2).


Felter, C. and Renwick, D. (Last updated July 25, 2019). The U.S. immigration debate comprehensive immigration reform has eluded congress for years, moving controversial


Mirrors, Windows and Sliding Glass Doors. (Published on January 30, 2015.) https://www.youtube.com/watch?v=_AAu58SNsyc


