



History, Civics and Government Grade 1-3



NUMi
FOUNDATION
Celebrating People, Planet & Possibility

This source book provides teachers with units of study designed to fulfill common core standards appropriate for grades 1-3. Each unit provides a series of lessons on a given subject. Teachers can work through this material sequentially to provide a broad scope of learning, or draw from it to inspire and enhance other curricula.

The Numi Foundation would like to thank all the open-source contributors to this curriculum. Our goal is to provide a wide range of creative, multi-cultural educational experiences, helping students develop a greater appreciation for their cultural heritage, environment, and a socially responsible perspective on history.

The Numi Foundation is deeply grateful to the writers of open-source materials for their inspiration and contributions to this curriculum.

Table of Contents

Native Culture	3
The Ohlone People	4
Teacher Supplement: The Ohlone People	6
Ohlone II	13
Government and Community	15
All Countries Have Governments	16
Local Government	18
State Government of California	20
Federal Government of the United States	22
Laws and Government	24
Citizenship	25
Teacher Supplement: RESPONSIBILITIES OF CITIZENSHIP	27
Local History	29
The Explorers	30
The Spanish	32
Teacher Supplement: DISCOVERY OF SAN FRANCISCO BAY	34
Railroad and Development	42
San Francisco, Chinatown, Gold Rush, Earthquake	43
Teacher Supplement: THE CALIFORNIA GOLD RUSH	46
Teacher Supplement: HISTORY OF SAN FRANCISCO	55
Comparative History of Oakland	59
Teacher Supplement: HISTORY OF OAKLAND	61
Teacher Supplement: CALIFORNIA AGRICULTURE	63
Maps	65
Map Making	66
Map Reading	68
United States	70
Icons of the United States	71
Traditions of the United States I	72
Traditions of the United States II	73
Economics	77
Market Preparation	78
Market Day	80
Market Day II	81
Barter and Trade	82
Self-sustaining	83
Money	85



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Native Culture



The Ohlone People

STANDARDS

CC 1.2, 1.3

OBJECTIVES

- Students will learn about birthday celebrations and how they are similar to and different from DotD celebrations
- Students will learn about the Ohlone people and their homes and food
- Objective 3

MATERIALS

- Mortar and pestle (Note: if mortar and pestle are not available, small rocks will work.)
- Dried corn and/or nuts
- Journals
- Crayons and pencils

Methods:

Discussion, use of mortar and pestle and drawing and writing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.

- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, “I spy with my little eye....” For example, something red with stripes. One at a time the children will look around the room and guess until someone guesses correctly.
- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, and thank you in their home languages. Next, sing Happy Birthday, in English. The teacher can talk about how birthdays are a celebration of the day we are born, and everyone has one, and they are, in some ways, the opposite of DotD, when we honor the life of someone who has passed.
- The teacher tells the children who the Ohlone people were, where they lived, what their housing looked like, and what they ate. Use mortar and pestle to grind corn or nuts and discuss how this would be prepared to eat. Emphasize how important nature was to these people.
- In their journals, have the children draw the Ohlone people preparing food in their natural surroundings in early Oakland.
- Class should finish with recitation of hello, goodbye, please, thank you, you’re welcome, and Happy Birthday, in several languages and then ending verse.

Daily Assessment:

Teacher observation

Student response and participation

Completion of drawing

Teacher Supplement: The Ohlone People

The Ohlone people, also known as the Costanoan, are a Native American people of the central California coast. When Spanish explorers and missionaries arrived in the late 18th century, the Ohlone inhabited the area along the coast from San Francisco Bay through Monterey Bay to the lower Salinas Valley. At that time they spoke a variety of languages, the Ohlone languages, belonging to the Costanoan sub-family of the Utian language family,^[1] which itself belongs to the proposed Penutian language phylum or stock. The term "Ohlone" has been used in place of "Costanoan" since the 1970s by some descendant groups and by most ethnographers, historians, and writers of popular literature.

Before the Spanish came, the Ohlone lived in more than 50 distinct landholding groups, and did not view themselves as a distinct group. They survived by hunting, fishing, and gathering, in the typical ethnographic California pattern. Originally, the Ohlone religion was shamanism, but in the years 1769 to 1833, the Spanish missions in California had a devastating effect on Ohlone culture. The Ohlone population declined steeply during this period. The Ohlone inhabited fixed village locations, moving temporarily to gather seasonal foodstuffs like [acorns](#) and berries. The Ohlone people lived in Northern California from the northern tip of the [San Francisco Peninsula](#) down to [Big Sur](#) in the south, and from the Pacific Ocean in the west to the [Diablo Range](#) in the east.

Their vast region included the San Francisco Peninsula, [Santa Clara Valley](#), [Santa Cruz Mountains](#), [Monterey Bay area](#), as well as present-day [Alameda County](#), [Contra Costa County](#) and the [Salinas Valley](#). Prior to Spanish contact, the Ohlone formed a complex association of approximately 50 different "nations or tribes" with about 50 to 500 members each, with an average of 200. Over 50 distinct Ohlone tribes and villages have been recorded. The Ohlone villages interacted through trade, intermarriage and ceremonial events, as well as some [internecine](#) conflict. Cultural arts included [basket-weaving](#) skills, seasonal ceremonial dancing events, female [tattoos](#), ear and nose piercings, and other ornamentation.^[2]



Replica of Ohlone Hut in the graveyard of [Mission San Francisco de Asís](#), San Francisco

The Ohlone subsisted mainly as [hunter-gatherers](#) and in some ways [harvesters](#). "A rough husbandry of the land was practiced, mainly by annually setting of fires to burn-off the old growth in order to get a better yield of seeds – or so the Ohlone told early explorers in [San Mateo County](#)." Their staple diet consisted of crushed acorns, [nuts](#), grass seeds, and berries, although other vegetation, hunted and trapped game, fish and seafood (including [mussels](#) and [abalone](#) from the [San Francisco Bay](#) and Pacific Ocean), were also important to their diet. These food sources were abundant in earlier times and maintained by careful work (and spiritual respect), and through active management of all the natural resources at hand.^[3] Animals in their mild climate included the [grizzly bear](#), [elk](#) (*Cervus elaphus*), [pronghorn](#), and [deer](#). The streams held [salmon](#), [perch](#), and [stickleback](#). Birds included plentiful [ducks](#), [geese](#), [quail](#), [great horned owls](#), [red-shafted flickers](#), [downy woodpeckers](#), [goldfinches](#), and [yellow-billed magpies](#). Waterfowl were the most important birds in the people's diet, which

were captured with nets and decoys. The Chochenyo traditional narratives refer to ducks as food, and [Juan Crespi](#) observed in his journal that geese were stuffed and dried "to use as decoys in hunting others".^[4]

Along the ocean shore and bays, there were also [otters](#), [whales](#), and at one time thousands of [sea lions](#). In fact, there were so many sea lions that according to Crespi it "looked like a pavement" to the incoming Spanish.^[5]

In general, along the bayshore and valleys, the Ohlone constructed dome-shaped houses of woven or bundled mats of tules, 6 to 20 feet (1.8 to 6 m) in diameter. In hills where [Redwood](#) trees were accessible, they built conical houses from Redwood bark attached to a frame of wood. Redwood houses were remembered in Monterey. One of the main village buildings, the [sweat lodge](#) was low into the ground, its walls made of earth and roof of earth and brush. They built [boats](#) of tule to navigate on the bays propelled by double-bladed paddles.^[6]

Generally, men did not wear clothing in warm weather. In cold weather, they might don animal skin capes or feather capes. Women commonly wore deerskin aprons, [tule](#) skirts, or shredded bark skirts. On cool days, they also wore animal skin capes. Both wore ornamentation of necklaces, shell beads and abalone pendants, and bone wood earrings with shells and beads. The ornamentation often indicated status within their community.^[7]

Religion

The pre-contact Ohlone practiced shamanism. They believed that spiritual doctors could heal and prevent illness, and they had a "probable belief in bear shamans". Their spiritual beliefs were not recorded in detail by missionaries. However, some of the villages probably learned and practiced [Kuksu](#), a form of shamanism shared by many Central and Northern California tribes (although there is some question whether the Ohlone people learned Kuksu from other tribes while at the missions). Kuksu included elaborate acting and dancing ceremonies in traditional costume, an annual mourning ceremony, puberty [rites of passage](#), shamanic intervention with the [spirit world](#) and an all-male society that met in subterranean dance rooms.^[8]

Kuksu was shared with other indigenous ethnic groups of Central California, such as their neighbors the [Miwok](#) and [Esselen](#), also [Maidu](#), [Pomo](#), and northernmost [Yokuts](#). However Kroeber observed less "specialized [cosmogony](#)" in the Ohlone, which he termed one of the "southern Kuksu-dancing groups", in comparison to the [Maidu](#) and groups in the [Sacramento Valley](#); he noted "if, as seems probable, the southerly Kuksu tribes (the Miwok, Costanoans, Esselen, and northernmost Yokuts) had no real society in connection with their Kuksu ceremonies."^[9]

The conditions upon which the Ohlone joined the Spanish missions are subject to debate. Some have argued that they were forced to convert to [Catholicism](#), while others have insisted that forced baptism was not recognized by the Catholic Church. All who have looked into the matter agree, however, that baptized Indians who tried to leave mission communities were forced to return. The first conversions to Catholicism were at Mission San Carlos Borromeo, alias Carmel, in 1771. In the San Francisco Bay area the first baptisms occurred at Mission San Francisco in 1777. Many first-generation Mission Era conversions to Catholicism were debatably incomplete and "external".^[10]

Narratives and mythology

In [Ohlone mythology](#) and [traditional legends, and folk tales](#), the Ohlone participated in the general cultural pattern of Central and Northern California. Specifically, Kroeber noted that they

"seem also to lean in their [mythology](#) toward the Yokuts more than to the Sacramento Valley tribes."^[11]

Ohlone folklore and legend centered around the Californian [culture heroes](#) of the [Coyote](#) trickster spirit, as well as Eagle and Hummingbird (and in the Chochenyo region, a falcon-like being named Kaknu). Coyote spirit was clever, wily, lustful, greedy, and irresponsible. He often competed with Hummingbird, who despite his small size regularly got the better of him.^[12]

Ohlone mythology creation stories mention the world was covered entirely in water, apart from a single peak Pico Blanco near [Big Sur](#) (or [Mount Diablo](#) in the northern Ohlone's version) on which Coyote, Hummingbird, and Eagle stood. Humans were the descendants of Coyote.^[12]

Before Spanish contact

Some archeologists and linguists hypothesize that these people migrated from the San Joaquin-Sacramento River system and arrived into the San Francisco and Monterey Bay Areas in about the 6th century C.E., displacing or assimilating earlier [Hokan](#)-speaking populations of which the [Esselen](#) in the south represent a remnant. Datings of ancient [shell mounds](#) in [Newark](#) and [Emeryville](#) suggest the villages at those locations were established about 4000 B.C.E.^[13]

Through shell mound dating, scholars noted three periods of ancient Bay Area history, as described by F.M. Stanger in *La Peninsula*: "Careful study of artifacts found in central California mounds has resulted in the discovery of three distinguishable epochs or cultural 'horizons' in their history. In terms of our time-counting system, the first or 'Early Horizon' extends from about 4000 BCE to 1000 BCE in the Bay Area and to about 2000 BCE in the Central Valley. The second or Middle Horizon was from these dates to 700 CE, while the third or Late Horizon was from 700 CE to the coming of the Spaniards in the 1770s."^[14]

Mission era (1769–1833)

The Ohlone culture was relatively stable until the first Spanish soldiers and missionaries arrived with the double-purpose of Christianizing the Native Americans by building a series of [missions](#) and of expanding Spanish territorial claims. The Rumsen were the first Ohlone people to be encountered and documented in Spanish records when, in 1602, explorer [Sebastian Vizcaíno](#) reached and named the area that is now [Monterey](#) in December of that year. Despite Vizcaíno's positive reports, nothing further happened for more than 160 years. It was not until 1769 that the next Spanish expedition arrived in Monterey, led by [Gaspar de Portolà](#). This time, the [military expedition](#) was accompanied by [Franciscan](#) missionaries, whose purpose was to establish a chain of missions to bring Christianity to the native people. Under the leadership of Father [Junípero Serra](#), the missions introduced Spanish religion and culture to the Ohlone.^[15]

Spanish mission culture soon disrupted and undermined the Ohlone social structures and way of life. Under Father Serra's leadership, the Spanish Franciscans erected seven missions inside the Ohlone region and brought most of the Ohlone into these missions to live and work. The missions erected within the Ohlone region were: [Mission San Carlos Borroméo de Carmelo](#) (founded in 1770), [Mission San Francisco de Asís](#) (founded in 1776), [Mission Santa Clara de Asís](#) (founded in 1777), [Mission Santa Cruz](#) (founded in 1791), [Mission Nuestra Señora de la Soledad](#) (founded in 1791), [Mission San José](#) (founded in 1797), and [Mission San Juan Bautista](#) (founded in 1797). The Ohlone who went to live at the missions were called [Mission Indians](#), and also [neophytes](#). They were blended with other Native American ethnicities such as the [Coast Miwok](#) transported from the North Bay into the Mission San Francisco and Mission San José.^[16]

Spanish military presence was established at two Presidios, the [Presidio of Monterey](#), and the [Presidio of San Francisco](#), and mission outposts, such as [San Pedro y San Pablo Asistencia](#) founded in 1786. The Spanish soldiers traditionally escorted the Franciscans on missionary outreach daytrips but declined to camp overnight. For the first twenty years the missions accepted a few converts at a time, slowly gaining population. Between November 1794 and May 1795, a large wave of Bay Area Native Americans were [baptized](#) and moved into Mission Santa Clara and Mission San Francisco, including 360 people to Mission Santa Clara and the entire Huichun village populations of the East Bay to Mission San Francisco. In March 1795, this migration was followed almost immediately by the worst-seen epidemic, as well as food shortages, resulting in alarming statistics of death and escapes from the missions. In pursuing the runaways, the Franciscans sent neophytes first and (as a last resort) soldiers to go round up the runaway.

"Christians" from their relatives, and bring them back to the missions. Thus illness spread inside and outside of the missions.^[17]

For 60 years in the missions, the Ohlone population suffered greatly from cultural shock and disease; they were vulnerable to foreign diseases to which they had little resistance, in the restricted and crowded living conditions inside the mission compounds. Almost all moved to the missions. The practice of "monjeria", which was "isolating unmarried women in a separate locked room at night", was strictly enforced. In the poor and crowded conditions, the women picked up illnesses; their pregnancies ended in many stillborns and infant deaths. [Syphilis](#) has been identified, and it causes women who have it to miscarry fifty percent of the time, along with high infant mortality rates. One of the "worst epidemic(s) of the Spanish Era in California" was known to be the [measles](#) epidemic of 1806: "One quarter of the mission Indian population of the San Francisco Bay Area died of the measles or related complications between March and May 1806."^[18]

Land and property disputes

Under Spanish rule, the intent for the future of the mission properties is difficult to ascertain. Property disputes arose over who owned the mission (and adjacent) lands, between the Spanish crown, the Catholic Church, the Natives and the Spanish settlers of [San Jose](#): There were "heated debates" between "the Spanish State and ecclesiastical bureaucracies" over the government authority of the missions. Setting the precedent, an interesting petition to the Governor in 1782, the Franciscan priests claimed the "Missions Indians" owned both land and cattle, and they represented the Natives in a petition against the San Jose settlers. The fathers mentioned the "Indians' crops" were being damaged by the San Jose settlers' livestock and also mentioned settlers "getting mixed up with the livestock belonging to the Indians from the mission." They also stated the Mission Indians had property and rights to defend it: "Indians are at liberty to slaughter such (San Jose pueblo) livestock as trespass unto their lands." "By law",

the mission property was to pass to the Mission Indians after a period of about ten years, when they would become Spanish citizens. In the interim period, the Franciscans were mission administrators who held the land in trust for the Natives.^[19]

Secularization

In 1834, the Mexican government ordered all Californian missions to be secularized and all mission land and property (administered by the Franciscans) turned over to the government for redistribution. At this point, the Ohlone were supposed to receive land grants and property rights, but few did and most of the mission lands went to the secular administrators. In the end, even attempts by mission leaders to restore native lands were in vain. Before this time, 73 Spanish land grants had already been deeded in all of [Alta California](#), but with the new régime most lands were turned into Mexican-owned rancherias. The Ohlone became the laborers and vaqueros (cowboys) of Mexican-owned rancherias.^[20]

Survival

The Ohlone eventually regathered in multi-ethnic rancherias, along with other Mission Indians from families that spoke the [Coast Miwok](#), [Bay Miwok](#), [Plains Miwok](#), [Patwin](#), [Yokuts](#), and [Esselen](#) languages. Many of the Ohlone that had survived the experience at Mission San Jose went to work at Alisal Rancheria in [Pleasanton](#), and El Molino in [Niles](#). Communities of mission survivors also formed in [Sunol](#), Monterey and [San Juan Bautista](#). In the 1840s a wave of United States settlers encroached into the area, and California became annexed to the United States. The new settlers brought in new diseases to the Ohlone.^[21]

The Ohlone lost the vast majority of their population between 1780 and 1850, because of an abysmal birth rate, high infant mortality rate, diseases and social upheaval associated with European immigration into California. By all estimates, the Ohlone were reduced to less than ten percent of their original pre-mission era population. By 1852 the Ohlone population had shrunk to about 864–1,000, and was continuing to decline. By the early 1880s, the northern Ohlone were virtually extinct, and the southern Ohlone people were severely impacted and largely displaced from their communal land grant in the [Carmel Valley](#). To call attention to the plight of the California Indians, Indian Agent, reformer, and popular novelist [Helen Hunt Jackson](#) published accounts of her travels among the Mission Indians of California in 1883.^[22] Considered the last fluent speaker of an Ohlone language, [Rumsien](#)-speaker Isabel Meadows died in 1939. Some of the people are attempting to revive Rumsen, Mutsun, and Chochenyo.^[23]

Etymology

Ohlone is a [Miwok](#) word meaning "western people". Costanoan is an externally applied name ([exonym](#)). The Spanish explorers and settlers referred to the native groups of this region collectively as the Costeños (the "coastal people") circa 1769. Over time, the English-speaking

settlers arriving later [Anglicized](#) the word Costeños into the name of Costanoans. (The suffix "-an" is English). For many years, the people were called the Costanoans in English language and records.^[24]

Since the 1960s, the name of Ohlone has been used by some of the members and the popular media to replace the name Costanoan. Ohlone might have originally derived from a Spanish rancho called Oljon, and referred to a single band who inhabited the Pacific Coast near [Pescadero](#) Creek. The name Ohlone was traced by Teixeira through the mission records of Mission San Francisco, Bancroft's Native Races, and Frederick Beechey's Journal regarding a visit to the Bay Area in 1826-27. Oljone, Olchones and Alchones are spelling variations of Ohlone found in Mission San Francisco records. However, because of its tribal origin, Ohlone is not universally accepted by the native people, and some members prefer to either to continue to use the name Costanoan or to revitalize and be known as the Muwekma. Teixeira maintains Ohlone is the common usage since 1960, which has been traced back to the Rancho Oljon on the Pescadero Creek. Teixeira states in part: "A tribe that once existed along the San Mateo County coast." Milliken states the name came from: "A tribe on the lower drainages of San Gregorio Creek and Pescadero Creek on the Pacific Coast".^[25] The popularity of the name Ohlone is largely because of the book *The History of San Jose and Surroundings* by Frederic Hall (1871), in which he noted that: "The tribe of Indians which roamed over this great [Santa Clara] valley, from San Francisco to near San Juan Bautista Mission...were the Ohlones or (Costanes)."^[26] Two other names are growing in popularity and use by the tribes instead of Costanoan and Ohlone, notably Muwekma in the north, and Amah by the Mutsun. Muwekma is the native people's word for the people in the language of Chochenyo and Tamyen. Amah is the native people's word for the people in Mutsun.

The Ohlone People

The Ohlone living today belong to one or another of a number of geographically distinct groups, most, but not all, in their original home territory. The Muwekma Ohlone Tribe has members from around the San Francisco Bay Area, and is composed of descendants of the Ohlones/Costanoans from the San Jose, Santa Clara, and San Francisco missions. The Ohlone/Costanoan Esselen Nation, consisting of descendants of intermarried Rumsen Costanoan and Esselen speakers of Mission San Carlos Borromeo, are centered at Monterey. The Amah-Mutsun Tribe are descendants of Mutsun Costanoan speakers of Mission San Juan Bautista, inland from Monterey Bay. Most members of another group of Rumsen language, descendants from Mission San Carlos, the Costanoan Rumsen Carmel Tribe of Pomona/Chino, now live in southern California. These groups, and others with smaller memberships (see groups listed under the heading Present Day below) are separately petitioning the federal government for tribal recognition.



Ohlone II

STANDARDS

CCSS: R1, R7, SL.5

OBJECTIVES

- Students will review what they have learned about the Ohlone people in the previous lesson
- Students will learn new vocabulary related to music
- Students will make musical instruments in the Ohlone style
- Students will participate in a full-class musical experience (everyone playing their instruments together)

MATERIALS

Natural materials such as sticks, pebbles, stones, sturdy leaves

Methods:

Discussion and using natural materials to make musical instruments.

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- As a warm up exercise, have children, one at a time, say the name of the person across the circle from them. Then that child says the name of a person to either side of the first child. This continues around the circle in one direction until each child's name has been said.

- Continuing in the languages practiced last week. Have class recite after leading child, hello, goodbye, please, thank you ,you're welcome, and Happy Birthday in their home language. Next, have children teach the group how to say yes in their home language.
- The teacher will begin a review of what the children have learned so far about the Ohlone tribe. Then the children will make musical instruments that may have been made by the Ohlone people. Stress how the Ohlone people were strongly connected to nature. When the instruments are completed, the teacher may lead the children in using their instruments to create a class song. This can also be a good time to teach music words such as "percussion," "wind (instrument)" and "string (instrument)," as well as "rhythm," "beat," and "harmony/ harmonize."
- Class should finish with recitation of hello, goodbye, thank you, you're welcome, Happy birthday and yes, in several languages and then ending verse.

Daily Assessment

Teacher observation
 Student response and participation
 Completion of drawing

Unit Assessment

Students talk about their musical instruments and how they relate to the Ohlone people
 Students play their instruments
 Students say whether their individual instruments are "string," "percussion" or "wind" instruments.

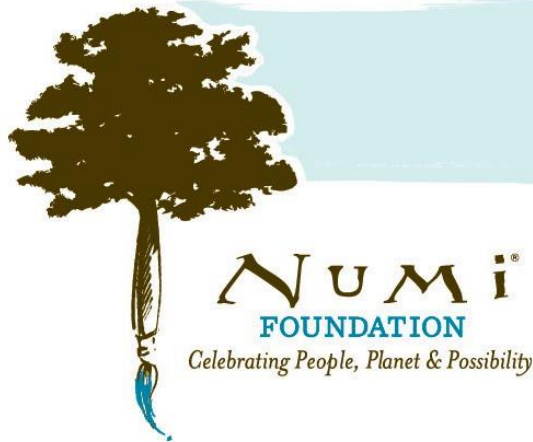
Notes/Feedback:



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Government and Community



All Countries Have Governments

STANDARDS

CC 2.3

OBJECTIVES

- Students will learn about some of the basic services provided by government that affect their everyday lives, such as stop signs.

MATERIALS

- Journals
- Crayons
- Pencils

Methods:

Story, discussion, journal drawing and writing

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Review phrases learned in one or more languages represented.

- To introduce the lesson, ask students to tell what kinds of services are needed to have a safe, happy community. Perhaps explain the word “service,” as something that serves people’s needs to become good citizens, to be in good health, to have what they need to not only exist, but to thrive. Tell a teacher-created story about chaos happening in a town square when no one stops at the corner because there are no stop signs, no one agrees how to pay for items at the grocery store because money has not been invented, no one goes to school because they haven’t been invented and so on. It should be funny for the children.
- Discuss who should create these necessary things and how should they be decided. It is government that makes sure there are stop signs and stop lights, money, schools and so on.
- Have children draw and write in journals about chaos without government.
- Finish lesson with verse.

Assessment:

Teacher observation

Children’s drawings

Notes/Feedback:



Local Government

STANDARDS

CC 2.3

OBJECTIVES

- Students learn about emergency services provided by the government

MATERIALS

- Telephone made of two paper cups or cans and wire connecting them
- Journals
- Crayons
- Pencils

Methods:

Story, telephone game, drawing and writing in journals.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Introduce the words “urgent,” “emergency,” “important,” “necessary,” “prevention,” “safety,” and “unsafe” (or “dangerous”.) Using a teacher-made telephone, have the children talk to each other. Or, have the children sit next to each other and whisper in one ear at a time around a circle. Ask the children how well this works. Then how well do streets work without stoplights and stop signs? Then, how well can people put out fires in their house without the fire department? Ask for other examples of where government help is good. (Depending upon the class, talking about the police department being helpful

might be ok and might not.) These things are all taken care of by local government, in this case, the government of the city of Oakland. Have students name and classify government services, such as education, the fire department, street cleaning, libraries, etc. according to whether they respond to needs that are “urgent,” “emergency,” etc.

- Have children draw and write in their journals about this.
- Finish lesson with verse.

Assessment:

Teacher-led discussion of why these services are important and what life would be like if we did not have them.

Notes/Feedback:



State Government of California

STANDARDS

2.3

OBJECTIVES

- Student s learn about the role of state government

MATERIALS

- Journals
- Crayons
- Pencils

Methods:

Discussion, role play.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Show maps of Oakland, the Bay Area, California and the United States. Explain how there are different levels of government at every level of our nation. Discuss how some things are organized by the local government, for example, Oakland, but some things are organized by the State of California government.
- California state jobs include: taking care of the roads, providing schools, having courts and judges, collecting tax money to pay for all of their jobs. Ask children what would happen if

we didn't have each of these services. "What would happen if we didn't take care of the roads?" (Discuss litter, animals that may have been hit by cars, potholes, as well as road striping and so on).

- Have the children pretend they are a road, a school, a court, or a tax collector. Have them speak to the group in their character convincing the others why they are important to the state of California.
- Have the children draw their job in their journals.
- Finish lesson with verse.

Assessment:

Teacher observation

Notes/Feedback:



Federal Government of the United States

STANDARDS

CC 2.3

OBJECTIVES

- Students learn about the federal government and its role in our daily lives
- Students learn about some important historical figures in America, both in the past and the present

MATERIALS

- Large paper
- Crayons

Methods:

Teacher role-playing, discussion, drawings to display.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Teacher will role-play a famous American historical figure such as Ben Franklin, Betsy Ross, George Washington, Cesar Chavez, Angela Davis, Susan B. Anthony, and so on, wearing something that suggests that character and tells the story of why there is a Federal Government to protect and help the citizens of the United States. Also introduce the concept of political parties, and talk about the two major parties, Democrat and Republican, as well as some of the significant smaller parties, such as the Green Party, Libertarians,

Independent, Peace & Freedom, and briefly explain what each believe. Also introduce, at least by name, the three branches of government, executive (president), judicial (Supreme Court) and legislative (Congress).

- Cite examples such as keep a military, make the money, and collect taxes to pay for freeways. Use humor if possible.
- Have the children draw your character and display.
- Finish lesson with verse.

Assessment:

Teacher-led discussion asking students to consider whether the government should provide more or fewer services. If more, what services do they think would best serve the most people?

Notes/Feedback:



Laws and Government

STANDARDS

CC3.4

OBJECTIVES

- Discussion

MATERIALS

- Journals
- Pencils
- Crayons

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss what government means. Rules that the government makes include rules to keep the country organized.
- Connect this idea to rules at home and rules at school that keep things happening in an orderly way.
- Cite a few examples to the children such as the rule or law that towns and cities must have schools for children to attend and learn reading, writing, arithmetic and other important things. What would happen if no city or town had a school for its children?
- Have the children draw and write in their journals about the topic.
- Finish lesson with verse.



Citizenship

STANDARDS

CC 2.3

OBJECTIVES

- Students consider their roles and responsibilities as citizens and what they can and/or should do to be part of the community

MATERIALS

- Teacher Supplement
- Paper strips
- Pencils

Methods:

Discussion based on “Responsibilities of Citizens of the Community of the United States” found in Teacher Supplement. Then make a community paper chain with responsibilities written on each paper.

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.

- Learn phrases related to government lessons: stop, go, school, money and such in one or more languages represented.
- Using the list provided in the Teacher Supplement lead a discussion about the responsibilities of community citizens of the United States. Stress that not everyone in the country is an official citizen but that we are all citizens of the same community. Explain that there are laws, which are still under discussion in our government, about people who come here without papers; that they are called undocumented. Explain that there are many different points of view about their rights to live here, work here, have access to schools, health care, etc. But also emphasize that all people, regardless of whether they are citizens or undocumented, deserve respect and fair treatment from all.
- Discuss what “good citizenship” is. Begin with good citizenship at school and in the context of the family/ at home. Then solicit ideas about how those same behaviors can be “translated” to the larger community, and why this is so important to everyone’s health, safety and happiness.
- Then, give each child one or two strips of paper and pencils. Explain that they are to write on each paper strip one responsibility they have as community citizens of the United States.
- Assemble the chain and display.
- Finish lesson with verse.

Assessment:

Form the paper chain and ask students what is symbolized by being “chained” together.

Notes/Feedback:

Teacher Supplement: RESPONSIBILITIES OF CITIZENSHIP

<http://www.learningtogive.org>

What are you doing when you drive the speed limit or don't steal things from stores? You are obeying the law. We have a law that tells us to drive at the speed shown on signs. We have another law that says not to take anything that is not yours. Write "obey laws" on the new list of actual citizen responsibilities.

What are you doing when you don't push people out of line or read their diary? You don't destroy or take their things. You are respecting the rights and things of others. The second responsibility of United States citizenship is to respect the rights and things of others. Add to the list "respect the rights and things of others."

What would you do if you saw a robber running away from the police? You saw where the robber went but the police didn't. If you told the police where the robber went, you would be helping the police. Write "help the police" on the list.

What is it called when you are a part of a group that helps decide the facts in a trial? (a jury). You have a duty to serve on a jury. Write "serve on a jury."

Does anybody know what taxes are? (Taxes are money that people pay to the government.) When you become an adult, it will be your duty to pay taxes. Write "pay taxes" on the board. The government uses the money to build roads and support school programs like the breakfast and lunch program.

What is it called when you pick the person you want to be president? (vote) Add "vote" to the list. All citizens have the right to vote but also the responsibility to take part in the country by voting.

What are you doing when you watch the news or read the paper? You are "keeping informed" of what is going on around you. Add to the list.

If you saw someone letting the water run while they were brushing their teeth, what would you say to them? (Don't waste water.) What if someone was throwing garbage into the lake, what would you tell them? (Don't, we want clean water.) Water is one of our natural resources. Natural resources are things in nature that we need to survive. They are shared by all of us. Write and say: It is our responsibility to "protect and preserve our natural resources."

What do you do when you see something that is not good, like the playground is full of garbage or learners are teasing another learner? (Pick up the garbage and tell the learners to "be nice" to others.) What you would be doing is changing things that are not good. This, too, is your duty as a citizen. Add "change things that are not good" to the list of duties.

- Tell the class that they are going to make a community chain. Explain that a country or community can be made better when citizens take responsibility for making things better. Tell them that chains are made of links. When the links are attached to each other they make a chain. A chain is strong and hard to break. A community is formed by responsible citizens linked together like a chain. Everyone does their part.

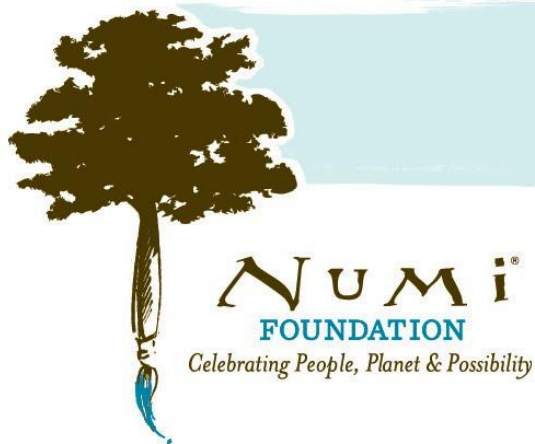
- Give three or four strips of construction paper to each student. Ask them to copy from the display board one responsibility of a citizen on each strip. When the students finish writing on their strips, tell them to work together to make a chain. Allow students time to write and attach their links to make one long community chain. Have extra strips available so students can write as many responsibility links as they like.
- Marvel at how everyone worked together to make the chain very long. Explain that if we each made our own chain it would have taken a longer time to make it this length. Display the community chain in the classroom.
- Tell students that they will have many different opportunities throughout the year to work together with classmates to be responsible community members.



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Local History



The Explorers

STANDARDS

CC3.3

OBJECTIVES

- Story
- Discussion
- Drawing
- Writing in journals

MATERIALS

- Journals
- Crayons
- Pencils.

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Review counting in one or more languages.

- Ask the children what it means to explore. Perhaps they have explored a park or other areas.
- Discuss some of the famous explorers of the Bay Area. Explain that explorers were sent by other countries to find new land and new sources of wealth for their countries, including gold and other valuable gems.
- Include in the discussion Cortez, Vizcaino, Drake, the Russian Fur Traders and de Portola.
- Have the children draw ships that the explorers might have used on large paper to be displayed.
- Finish lesson with verse.

Notes/Feedback:



The Spanish

STANDARDS

CC3.3

OBJECTIVES

- Discussion
- Drawing
- Writing in journals
- **The focus is how the Spanish settlers impacted the San Francisco and Oakland area.**

MATERIALS

- Journals
- Crayons
- Pencils
- Teacher supplement and other sources

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Review counting in one or more languages.
- Begin discussion of San Francisco and Oakland long ago before the buildings we see today.

- The following information should be expressed in the teacher's own words. San Francisco history remained devoid of Europeans until 1775, when the Spanish, long having a stronghold in Southern California, ventured north on a "Sacred Expedition" led by Gaspar de Portola. In 1776, the Spanish founded the Presidio Army Base and the Catholic Church began to use the Ohlone for work. Later, ranchers grazed San Francisco's green hills with cattle and continued until an upstart nation to the east, the United States of America, set her sights westward to the Pacific's shining seas.
- The Spanish people conquered the region and a huge mass of land of 44,880 acres, 'Rancho San Antonio' was granted to Don Luis Maria Peralta by California's governor, Mr. Pablo Vincente de Sola. Peralta had served the Spanish army as a sergeant.
- Have the children draw what they think Oakland and San Francisco might have looked like in the 1700's.
- Finish lesson with verse.

Notes/Feedback:

Cabrillo sailed as far north as the mouth of the Russian River passing by the coast of Marin County and Point Reyes. Cabrillo and his crew, however, did not sail too close to the shoreline for fear of being shipwrecked and thus he became the first of a number of European explorers who missed the great bay east of the Golden Gate.

Exploration of the California coastline resumed after the Spanish conquest of the Philippines in 1565. Starting in 1566, Spanish vessels known as Manila Galleons carried trade between Mexico and the Philippines. The voyage to the Philippines was a fairly direct one, while the journey back required the Manila Galleons to take advantage of currents across the north Pacific which ended in northern California. There was thus a need for a safe port in northern California, which would allow vessels to stop for repairs and supplies.

English buccaneering activities along the California coast and western Mexico during the latter half of the 16th century lent further urgency to the need for a safe port. One of the more legendary buccaneers of the period was Sir Francis Drake, who was pillaging Spanish ships for Her Majesty the Queen while traveling around the globe. In the summer of 1579 he anchored his ship, the Golden Hind, in what was likely Drake's Bay, the bay South East of Point Reyes that Cabrillo had first sighted in 1542. (This bay was not named so until 1792 when English navigator Vancouver visited the area and named the bay in honor of the buccaneer). Drake went on shore and had his crew nail a plaque of brass claiming the land for the Queen of England. Though he remained for 6 weeks he never sighted the entrance to the bay, the reason probably being fog.

In the meantime, Spain was still looking to establish a safe port as a midpoint on the Manila-Acapulco route and in 1595, in view of this objective, Portuguese-born Sebastiano Cermeo was instructed to explore the California coastline. After a trying four-month trip across the Pacific, Cermeo landed his ship, the San Agustin, in present-day Drake's Bay. While Cermeo and part of his crew explored the surrounding region, a winter storm struck the bay and sunk their ship. The navigator and his crew of 70 men eventually made it back to Acapulco on a small manufactured vessel, an amazing feat possible mostly because of the assistance of friendly coastal Indians. For fear of another shipwreck, the sailors kept far away from the coast and Cermeo saw nothing of the entrance to the great bay. Before he left, though, Cermeo named present-day Drake's Bay, La Bahia de San Francisco, after Saint Francis of Assisi, the founder of the Franciscan order.

The fourth near-discovery occurred in 1602 when Sebastian Vizcaino, one of Cermeo's officers, sailed back to Drake's Bay in search of the sunken San Agustin. He failed to locate the ship, yet explored the coastline more methodically than his predecessors. His exaggerated praise of Monterey Bay greatly influenced future exploration of northern California and was a deciding factor in establishing the capital of Alta California in Monterey. While Vizcaino did well as an explorer, naming today's San Diego, Santa Barbara and Monterey, he too failed to spot the Golden Gate.

At this point it is hard not to wonder how it was possible for all these explorers to come so close to San Francisco Bay yet fail to see its entrance. How could they be such crude explorers, unable to discover one of the world's great bays despite numerous expeditions? Chance certainly seemed to be on the side of the Bay Area Indians, at least for another 200 years or so. Yet, the 200 or more voyages which had already been made between Mexico and the Philippines by the early 17th century indicates that [factors other than chance](#) were involved. For one, geography played an important role in keeping the Golden Gate hidden. From the open ocean, Alcatraz and

Angel Islands are often in the line of view thus making the already narrow entrance appear as solid coastline. In addition, the top of the Berkeley hills merges with the sides of the Golden Gate thus further obscuring the opening to the bay.

The navigational practices of the time also constituted an important factor. During the 16th and 17th centuries sailing vessels were small and entirely dependent upon wind for propulsion. As a result, captains needed to stay away from the coast lest adverse winds blow them against the shores and wreck their ship. Finally, fog itself, ironically one of the characteristics so commonly identified with San Francisco, often hid the Golden Gate from navigators.

In any event, Vizcaino's expedition was the last systematic effort at exploration along the California Coast for another 150 years. Though the Spanish Empire spread very rapidly from 1492 to 1542, its borders remained virtually fixed for the next two centuries. In addition to the constant danger and misery* involved in sea exploration, several factors explain this period of Spanish lethargy. By the early 17th century, trade between Mexico and the Philippines had dwindled to just one ship a year, thus reducing the need for a port in northern California. Over-land expeditions into the South-West U.S. had failed to identify mineral wealth. The Spanish colonization model did not encourage exploration and settlement. And finally there was no competition from other European powers for these lands. In the end, the one factor that changed and rekindled Spain's interest in California was competition from another European power, namely Russia.

Starting in the 1750's, Russian fur traders, backed by government funds, began to expand their business on the western coast of North America starting in Alaska and gradually descending the coast until Fort Ross was established in northern California in 1812. The Spanish monarchy had noticed Russian ambitions in this area almost from the beginning, and in 1768 King Carlos III ordered the Viceroy of Mexico and his second, the Visitador General Jose de Galvez, to send land and sea expeditions to colonize Alta California. Jose de Galvez and Father Junipero Serra, Franciscan monk and head of the Baja missions, decided to set up a chain of missions, some protected by forts (presidios), to ensure control and communication along the coast of Alta California. The first two sites to be colonized were San Diego and Monterey.

Don Gaspar de Portolá,** Military Governor of the Californias, was given command of the land expedition and Captain Vila led the sea expedition which consisted of two vessels. The land and sea parties were to meet in San Diego by June, 1769, and then set out for Monterey. Portol left Velicat in Baja California (about 200 miles south of San Diego) on March 9 of 1769 with a party of approximately 60, including soldiers, Franciscan monks and christianized Indians and arrived in San Diego by mid-June. The two vessels left in January and February 1769 and arrived in late April after a grueling trip (two thirds of the naval expedition died from scurvy). On July 14, the land party set off into unknown territory in search of Monterey where they were to meet one of the two ships.

The Portola expedition of 1769, the first land exploration of California by Europeans, was a defining moment in the history of the region: it marked the end of the Spanish colonization of the New World and the beginning of the destruction of the California Indians. Miguel Costans, the engineer of the expedition, and Father Juan Crespi kept detailed diaries of the trip, describing how they traveled,*** the natural landscape, as well as the appearance and lives of Indians they encountered (most of whom were apparently friendly). The expedition reached Monterey Bay on September 30 after an arduous journey but failed to recognize it. In the words

of Costans: "A port so famous as that of Monterey, so celebrated, and so talked of in its time, by ... expert sailors who came expressly to reconnoiter these coasts ... - is it possible to say that it has not been found after the most careful and earnest efforts, carried out at the cost of much toil and fatigue?" What the Portola men failed to understand was to what extent Vizcaino had exaggerated. At this time, they were also expecting to meet up with the supply ship from San Diego that was nowhere in sight. So they continued further north in search of Monterey.

The Portola expedition reached the San Francisco Peninsula by late October. On October 31, the crew climbed to the top of the western ridge of Montara Mountain west of San Bruno and sighted**** the Farallones Islands and to the north Cermeos Bahia de San Francisco (Drakes Bay) and Point Reyes. Some members of the expedition, though, thought this to be Monterey Bay. Portola thus decided to send a scouting party under the command of Sergeant José Ortega to dispel any confusion.

In the meantime, a small group of soldiers went off into the hills to hunt deer for the hungry party. It was this group of soldiers which reached the top of Montara Mountains' Sweeney Ridge and beheld***** a body of water so great that Father Crespi described it as a harbor such that not only the navy of our most Catholic Majesty but those of all Europe could take shelter in it. On November 2, the hunting party returned to the camp with news of their discovery. The following day Sergeant Ortega confirmed the hunters account: while attempting to reach Point Reyes, they too had seen a vast body of water which channeled to the ocean through a strait, today's Golden Gate. On November 4, the entire Portolá expedition saw the magnificent bay while crossing Sweeney Ridge.

Portolá sights the San Francisco Bay, November 4, 1769.



So, ironically, after more than 200 years of naval exploration of the California coastline, San Francisco Bay was discovered by a land expedition and only by accident! In fact, Portola and his men did not even realize they were the first Europeans to sight the bay. Everyone was convinced that what they were seeing was a large inner arm of Cermeo's Bahia de San Francisco. In Costans's words, the accounts of the hunters confirm(ed) us more and more in the opinion that we were at the port of San Francisco. A few years later, Mexican authorities, confused over the presence of these two bays, began associating the name San Francisco with both, until the practice

spread to Monterey and the larger, clearly superior bay, appropriated the name.

Mainly worried about locating Monterey Bay, Portola and his men did not even realize the significance of their discovery. Here before their eyes was one of the worlds great bays, a natural harbor vastly superior to Monterey Bay and clearly befitting Spain's new colonial ambitions for Alta California, yet Portol completely failed to grasp the importance of his greatest discovery. In his memoirs of this trip, written four years later, Portola spoke mainly of boredom, hunger and illness and said only of the San Francisco peninsula: I did not linger there, nor did I see anything worthy of description there, save only a labyrinth of bays and channels which inundate the territory. So modest was the Governor's view of the bay that it was not until 7 years later that the Spaniards settled its shores. And so it was that fog, chance and a misnaming had finally given birth to the Bay of San Francisco, site of the future Queen City of the West.

--K. Maldetto

While today one easily imagines these naval voyages as ones of great excitement and discovery they also involved considerable misery, danger and often death. Cabrillo, the first explorer of the California coastline, died during that voyage of an infected arm injured after a rare hostile attack from indians on Santa Catalina Island, off of Santa Barbara. The danger of shipwreck was also great as Cermeño's case clearly illustrates. Finally, scurvy was probably the greatest killer: of Vizcaino's three ships, all three returned to Acapulco but one returned with only 9 survivors and another with only five. The naval expedition that was supposed to accompany Portolá to Monterey did not fare any better. By the time San Diego was reached, two thirds of the expedition had already died from scurvy.

Gaspar de Portolá was born in 1717 or 1718 in Catalonia, Spain. He was the son of a nobleman and destined for a military career. He joined the Spanish army at age 17 and gradually rose the ranks, faithfully serving the King until the end of his life. After fighting in Portugal and Italy and reaching the rank of captain, he was sent to New Spain (today's Mexico) in 1764. Portolá had not volunteered for the mission but given his rank he had little choice in the matter. In 1767, he was made military governor of Baja and Alta California. His first assignment was to expel the Jesuit monks who ran the California missions - disgraced for reasons of court politics - and replace them with Franciscan priests. Portolá handled the matter diplomatically and ensured a fairly smooth transition between the two religious orders. His superiors were apparently pleased with the results of his first assignment and in 1769 they gave him a second, more important mission, that eventually resulted in the discovery of San Francisco Bay. The Viceroy of New Spain instructed Portolá to establish colonies in Alta California, at San Diego and Monterey Bay, in view of preventing Russian expansion into this region. Portolá left Velicatà in Baja California (about 200 miles south of San Diego) on March 9 of 1769 with a party of approximately 60, including soldiers, Franciscan monks and christianized indians, and arrived in San Diego by mid-June. After setting up a colony in San Diego, where they were met by another land expedition and two ships, on July 14 Portolá and his men set off into unknown territory in search of Monterey. Upon reaching Monterey Bay, they failed to recognize it and continued north up the California coast. In early November 1769, Portolá and his men, still searching for Monterey, stumbled upon San Francisco Bay. They were the first Europeans to sight the great bay yet, mistaking it for Drakes Bay (discovered 250 years before), they did not even realize this. Disappointed that he had not sighted Monterey Bay, Portolá headed back south to San Diego. Completely failing to realize the importance of San Francisco Bay to Spain's colonial ambitions, Portolá only mentioned it as an aside in his report to his superiors. Portolá finally did locate Monterey Bay during a second expedition led in 1770. He was then sent to Mexico City, congratulated and promoted to the rank of Colonel. In 1777, he was congratulated again and promoted governor of Puebla, a town not distant from Mexico City. In 1786, after 9 years as Governor of Puebla, Portolá would finally be rewarded for his faithful service to Spain: he was appointed as the Kings royal deputy in Lérida, his native province in Catalonia. Despite the numerous years of faithful service on the rough colonial frontiers, the reward proved to be brief: a few months after his arrival in Lérida he became

ill and died (by coincidence he was buried in Lérida's Church of Saint Francis of Assisi, namesake of the great bay he had discovered by accident).

“From Miguel Costansó's Diary”

The following order was observed on the marches: at the head rode the commander with the officers, the six men of the Catalan volunteers, who had joined the expedition at San Diego, and some friendly Indians with spades, pick-axes, crow-bars, axes, and other implements used by sappers to cut the brush and to open a passage where necessary. Next followed the pack train, which was separated into four divisions, each one with its muleteers and an adequate number of soldiers of the garrison as an escort. In the rear guard came Captain Fernando de Rivera, with the rest of the soldiers and friendly Indians, conveying the spare horses and mules. The soldiers of the presidio in California, of whom justice and fairness oblige us to say that they worked incessantly on this expedition, use two sorts of arms--offensive and defensive. The defensive arms are the leather jacket and the shield. Their offensive arms are the lance, the broadsword, and a short musket, which they carry securely fastened in its case. They are men of great fortitude and patience in fatigue; obedient, resolute, and we do not hesitate to say that they are the best horsemen in the world, and among those soldiers who best earn their bread for the august monarch whom they serve. It must be borne in mind that the marches of this body with so great a train and so many obstacles, through unknown land, and on unused roads, could not be long. Not to mention other reasons that made it necessary to halt and camp early--the necessity of reconnoitering the country from day to day in order to regulate the marches according to the distance between the watering places, and consequently to take the proper precautions. Sometimes they resumed their journey in the afternoon immediately after watering the animals, upon reliable information that on the next stage there was little or no water, or a scarcity of pasture. Stops were made, as the necessity demanded, at intervals of four days, more or less, according to the extraordinary hardships occasioned by the greater roughness of the road, the labor of the sappers, and the straying of the animals--which happened less frequently with the horses--that had to be sought by their tracks. At other times, because it was necessary to accommodate the--sick when there were any and in course of time there were many whose strength gave way under the continuous fatigue, and the excessive heat and intense cold. But the pack animals themselves constitute the greatest danger on these journeys and are the most dreaded enemy though without them nothing could be accomplished. At night and in a country they do not know, these animals are very easily frightened. The sight of a coyote or a fox is sufficient to stampede them, as they say in this country. A bird flying past, or dust raised by the wind, is likely to frighten them and to make them run many leagues, throwing themselves over precipices and cliffs, defying human effort to restrain them, and it afterwards costs infinite pains to recover them, nor is this always possible; and those that were not killed by falling over a precipice, or lamed in their headlong race, are of no service for a long time. This expedition, however, suffered no serious detriment on this account, owing to the care and watchfulness that were always observed; and although, on some occasions, the animals were stampeded, no accident or injury whatever followed, because the stampede was of short duration. In the order and manner described, the Spaniards made their

way over vast territories, which became more fertile and more pleasant the farther they penetrated to the north.

Tuesday, 31 October--The hills that prevented our passage along the shore, although easy of access for the ascent, had, on the other side, a very difficult and rough descent. The pioneers went out in the morning with the sergeant to make a road over it, and, afterwards, at eleven o'clock, we followed him with the pack animals. From the summit we saw to the northwest a large bay formed by a point of land that extended a long distance into the sea, and about which many had disputed on the preceding day, as to whether or not it was an island; it was not possible at that time to see it as clearly as now on account of the mist that covered it. Farther out, about west-northwest from us, seven rocky, white islands could be seen; and, casting the eye back upon the bay, one could see farther to the north some perpendicular white cliffs. Looking to northeast, one could see the month of an estuary that appeared to extend inland. In consideration of these indications we consulted the sailing-directions of the pilot Cabrera Bueno, and it seemed to us beyond all question that what we were looking upon was the port of San Francisco; and thus we were convinced that the port of Monterey had been left behind. The latitude of 37' and 33' or 35' --according to the reckoning of the engineer- in which we found ourselves, confirmed our opinion. And thus the point that appeared seawards, and which had seemed to many to be an island, must have been the Punta de los Reyes.

Wednesday, 1 November--Some had not yet been convinced that we had left the port of Monterey behind, nor would they believe that we were at the port of San Francisco. Our commander ordered the scouts to set out to examine the land for a certain distance, and gave them three days within which to return, hoping that from this exploration they would, perhaps, bring back information that would remove the perplexity of the incredulous. From the coast or inner shore on the south of the bay, the Farallones were sighted west by southwest; the Punta de los Reyes, west sixteen degrees northwest, and some ravines with white cliffs, farther in, northwest by west.

FROM MIGUEL COSTANSÓ'S DIARY, 1769

Thursday, 2 November--Several of the soldiers requested permission to go hunting, since many deer had been seen. Some of them went quite a long way from the camp and reached the top of the hills, so that they did not return until after nightfall. They said that to the north of the bay they had seen an immense arm of the sea or estuary, which extended inland as far as they could see, to the southeast; that they had seen some beautiful plains studded with trees; and that from the columns of smoke they had noticed all over the level country, there was no doubt that the land must be well populated with natives. This ought to confirm us more and more in the opinion that we were at the port of San Francisco, and that this was the estuary of which the pilot Cabrera Bueno spoke; we had seen its entrance between some ravines while descending the slope of the bay. In regard to this, in his sailing directions, Cabrera Bueno uses the following words: "Through the middle ravine, an estuary of salt water enters, without any breakers; coming in, you will find friendly Indians, and you will easily obtain fresh water and firewood." We also conjectured from these reports that the scouts could not have passed to the opposite

side of the bay, as it was no mere three days' undertaking to make the detour rounding an estuary, the extent of which was greatly enlarged upon to us by the hunters.

Friday, 3 November--During the night the scouts returned to camp, firing salutes with their arms. They had kept us in a state of great expectation until we all went out to meet them on the road and began to satisfy our curiosity by asking questions and hearing their answers. The reason for their demonstration of joy was none other than that they had inferred from the ambiguous signs of the natives that two days' march from the place at which they had arrived there was a port and a vessel in it. Upon this simple conjecture some of them had finally persuaded themselves that they were at Monterey, and they had no doubt that the packet San Joseph was awaiting us at that place.

Saturday, 4 November--We went out in search of the port. We followed the south shore or beach of San Francisco until we entered the mountain range to the northeast. From the summit of this range we saw the magnificent estuary, which stretched toward the southeast. We left it on our left hand, and, turning our backs on the bay, advanced to the south-southeast, through a canyon in which we halted at sunset. We traveled for two leagues.



Railroad and Development

STANDARDS

CC3.3

OBJECTIVES

- Discussion of how the railroads and other developments impacted the Oakland area.
Create a large map of Oakland showing where the railroad developed

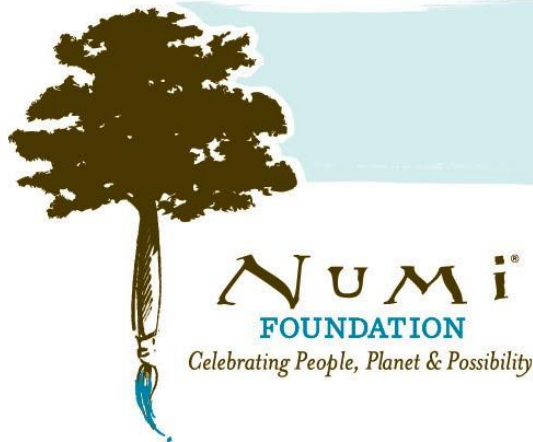
MATERIALS

- Large Paper
- Crayons
- Other materials the teacher believes will help to create the map.

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you. .
- Foreign language activity—Practice vocabulary connected to sailing ships, and railroads.
- Draw a large map of Oakland in the late 1800's with the children. Oakland was a depot for the Transcontinental Railroad. This brought new people to live and work in Oakland, creating a thriving city.
- Discuss what businesses would be needed near a large railroad depot—hotels, housing, grocery stores, clothing stores.
- Finish lesson with verse.

Notes/Feedback:



San Francisco, Chinatown, Gold Rush, Earthquake

STANDARDS

CC3.3

OBJECTIVES

- Discussion of how the development of San Francisco affected that area, drawing and writing in journals

MATERIALS

- Teacher Supplement
- Children's books
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy your gestures and speak the verse one phrase at a time after you.
- Foreign language activity—Practice vocabulary connected to today's subjects.

- Teacher should begin discussion with the following materials or children's books about these subjects. After discussion, the children should draw and write in their journals about what life must have been like in San Francisco long ago.
- Ask the children if they have been to San Francisco and to Chinatown. Tell them you are going to tell them a story about a long ago time in San Francisco.
- Just before the San Francisco 49ers history began, the United States made one of its luckiest acquisitions. On July 9, 1846, a small outpost of wood shacks, Yerba Buena, founded by an eager Mormon priest, Samuel Brannan, became an official part of the United States. Three years later in 1849, James Marshall discovered gold dust in a Sierra saw mill and San Francisco became the entrance port to the famed "El Dorado," the legendary land of gold in the West.
- Brannan publicized the new gold discovery and soon San Francisco (later renamed San Francisco after the Bay) was overrun with "Gold Fever." In less than a year, over 50,000 people came to San Francisco looking for fortune. An outlandish circus of discovery and building, San Francisco grew up lawless and exuberant. Goods and investment poured in from the East; the history of San Francisco 49ers is the beginning of San Francisco's modern history.
- The history of Chinatown begins with the history of the 49ers and the Transcontinental railroad. Chinese males looking for fortune and a new future poured into San Francisco's Angel Island (where many were cruelly detained) and settled in what is today's Chinatown. Discriminatory immigration acts, both national and city decrees, aimed at containing Chinese immigration limited Chinatown's growth until they were repealed in the 1950s. Today, San Francisco's Chinese population is an integral and important element of San Francisco's unique culture.
- San Francisco Earthquake History: April 18, 1906, 5:12am and October 17, 1989, 5:05pm
- Just as San Francisco was beginning to settle down from the booms and busts of the Ore Rushes, the San Andreas Fault shrugged her shoulders. In the early hours of April 18, 1906, a devastating earthquake struck San Francisco, leveling the area South of Market and rattling the rockier parts of San Francisco.
- Fires quickly started and within days, the whole city was in flames. There was not enough water to effectively fight the fire. As the flames enveloped the city, hundreds of thousands were displaced from their homes, looting began and the Mayor briefly enacted Marshall Law.
- While the ashes were still warm, San Francisco began to rebuild. To keep investments in the city secure, a media blitz downplayed the effect of the earthquake and demonized the fire as the destroyer of San Francisco.

- Eighty-three years later, the sleeping San Andreas Fault again dealt San Francisco a crushing earthquake, which again leveled parts of San Francisco and cracked bridges. San Francisco learned from earthquake history when reacting to this second devastating earthquake. History taught San Francisco that quickly quelling fire damage after an earthquake is critical to earthquake emergency response.
- Finish lesson with verse.

Notes/Feedback:

Teacher Supplement: THE CALIFORNIA GOLD RUSH

Materials from the Huntington Library

History

John Augustus Sutter, a German-born and Swiss-educated immigrant, came to America in 1834. Sutter had been unsuccessful in business ventures in Switzerland and believed that he would have better economic opportunities in the United States. After arriving in the United States, he purchased land in Missouri. In 1838, he gave up his Missouri homestead and ventured overland

on the Oregon Trail. After a brief stay he continued to move westward to the Sandwich Islands (Hawaii). In 1839 he set sail for Alta California and persuaded Mexican authorities to give him a substantial land grant. Sutter convinced Governor Juan Bautista Alvarado that his colony in the interior of California would be a reliable bulwark against foreign intruders and 'hostile' Indians. Mexican authorities were concerned about the "mountain men" and settlers who were coming into Alta California from the United States. They feared that with continued migration California might separate from Mexico as Texas had done just a few years earlier. Sutter received over 40,000 acres of land and was given the title of "Commissioner of Justice and Representative of the Government on the Frontier of the Rio del Sacramento." The new Mexican commissioner brought in Hawaiian laborers and constructed a fort near the junction of the American and Sacramento rivers. Sutter was finally on the way to achieving success as a businessman. From "Sutter's Fort" he began to engage in other activities and before long his settlement, named "New Helvetia" after his native Switzerland (Helvetia), became a haven for American emigrants and a concern to Mexican authorities. When the Bear Flag Revolt broke out in 1846, Sutter first maintained his allegiance to Mexico but when John C. Frémont arrived at New Helvetia, Sutter cooperated, providing Frémont with a base during the Mexican-American War.

The community grew even more rapidly and Sutter decided to construct a new sawmill to meet the growing demand for lumber. He hired James Wilson Marshall, a carpenter and mechanic from New Jersey, in 1847 to oversee the building of the mill on the south fork of the American River east of Sutter's Fort. On the morning of January 24, 1848, while inspecting progress on the mill, Marshall observed tiny particles glistening in the water. An eyewitness, Henry Bigler, described the scene in his autobiography. He wrote that Marshall gathered the particles of gold in his old white hat and announced, "boys I believe I have found a gold mine." The adventure begins!

The following documents are primary sources, letters and accounts by the people who were there.

Autobiography of Henry W. Bigler

Marshall had been in the habit of going down every afternoon to see how his Indians were progressing for they had struck the bed rock mostly of rotten granite yet the work was slow

but this time when he went down towards the lower end of the race his eye caught the glitter of something laying in a crevice on the bare rock a few inches under water. . . . before we went to bed Marshall came in and began to talk and said he believed he had found a gold mine near the lower end of the tail race and if I remember right he said he had been trying to melt some of the particles and could not and before leaving for his own quarters he directed Brown and me to “shut down the headgate in the morning, throw in some sawdust and rotten leaves and make it tight and we will see what there is.” The next morning we did as he directed and while doing so we see him pass through the mill yard and on down the race. We went in for breakfast and had scarcely commenced our day’s work in the mill yard. . . . when Marshall came carrying in his arms his old white hat with a wide grin and said, “boys I believe I have found a gold mine,” at the same time setting his hat on the work bench that stood in the mill yard. In an instant all hands gathered around and sure enough on the top of his hat crown, the crown knocked in a little, lay the pure stuff how much I know not perhaps the most part of an ounce for the size of very small particles up to the size of a grain of wheat. . . .

**Capt. Sutter’s account of the first discovery of gold.
(transcription from lettersheet)**

“I was sitting one afternoon,” said the captain. “ Just after my siesta, . . . writing a letter to a relation of mine at Lucerne, when I was interrupted by Mr. Marshall, a gentleman with whom I had frequent business transactions— bursting hurriedly into the room. From the unusual agitation in his manner I imagined that something serious had occurred, and, as we involuntarily do in this part of the world, I at once went to see if my rifle was in its proper place. You should know that the mere appearance of Mr. Marshall at that moment in the Fort, was enough to surprise me, as he had but two days before left to make some alterations in a mill for sawing pine planks, which he had just run up for me, some miles higher up the river. When he had recovered himself a little, he told me that, however great my surprise might be at his unexpected reappearance, it would be much greater when I heard the intelligence he had come to bring me. ‘Intelligence,’ he added, ‘which if properly profited by, would put both of us in possession of unheard-of-wealth, millions and millions of dollars in fact.’ . . . His first impression was, that this gold had been lost or buried there, by some early Indian tribe—perhaps some of those mysterious inhabitants of the west, of whom we have no account, but who dwelt on this continent centuries ago, and built those cities and temples, the ruins of which are scattered about these solitary wilds. On proceeding, however, to examine the neighboring soil, he discovered that it was more or less auriferous. This at once decided him. He mounted his horse, and rode down to me as fast as it would carry him with the news. At the conclusion of Mr. Marshall’s account, and when I had convinced myself, from the specimens he had brought with him, that it was not exaggerated, I felt as much excited as himself. I eagerly inquired if he had shown the Gold to the workpeople at the mill and was glad to hear that he had not spoken to a single person about it.

We agreed not to mention the circumstances to any one and arranged to set off early the next day for the mill. On our arrival, just before sundown, we poked the sand about in various places, and before long succeeded in collecting between us more than an ounce of

gold, mixed up with a good deal of sand. I stayed at Mr. Marshall's that night, and the next day we proceeded some little distance up the South Fork, and found that gold existed along the whole course, not only in the bed of the main stream, . . . but in every little dried-up creek and ravine. Indeed I think it was more plentiful in these latter places, for I myself, with nothing more than a small knife, picked out from the dry gorge, a little way up the mountain, a solid lump of gold which weighed nearly an ounce and a half. Notwithstanding our precautions not to be observed, as soon as we came back to the mill, we noticed by the excitement of the working people, that we had been dogged about, and to complete our disappointment, one of the Indians who had worked at the gold mine in the neighborhood of La Paz cried out in showing to us some specimens which he picked up by himself, —Oro!—Oro—Oro!!!—”

THREE YEARS IN CALIFORNIA
WALTER COLTON, NEW YORK, 1851

Walter Colton was serving as the American alcalde of Monterey when gold was first discovered. His letters were published in this 1851 volume, *Three Years in California*. **Tuesday, June 20.** My messenger sent to the mines, has returned with specimens of the gold; he dismounted in a sea of upturned faces. As he drew forth the yellow lumps from his pockets, and passed them among the eager crowd, the doubts, which had lingered till now, fled. All admitted they were gold, except one old man, who still persisted they were some Yankee invention, got up to reconcile the people to the change of flag. The excitement produced was intense; and many were soon busy in their hasty preparations for a departure to the mines. The family who had kept house for me caught the moving infection. Husband and wife were both packing up; the blacksmith dropped his hammer, the carpenter his plane, the mason his trowel, the farmer his sickle, the baker his loaf, and the tapster his bottle. All were off for the mines, some on horses, some on carts, and some on crutches, and one went in a litter. An American woman, who had recently established a boarding house here, pulled up stakes and was off before her lodgers had even time to pay their bills. Debtors ran, of course. I have only a community of women left and a gang of prisoners, with here and there a soldier, who will give his captain the slip at the first chance. I don't blame the fellow a whit; seven dollars a month, while others are making two or three hundred a day! That is too much for human nature to stand.

LETTER FROM WILLIAM REYNOLDS TO HIS BROTHER JOHN
DECEMBER 27, 1848
SAN FRANCISCO, CALIFORNIA

California has at last proved to be the long sought for “El Dorado” of the Spanish adventurers that first settled Mexico. Gold is here in great abundance. It was found in May last, on one of the Tributaries of the Sacramento River, which is called the American Fork, where Mr. Sutter (the first settler on that River some ten years ago) was employing several men to dig a Mill Race; they saw the small scales of Gold, and did not know what it was,—they saw such quantities of it that one took a small piece and hammered on it, which satisfied him that it was the “Precious Metal” itself. The Party then agreed to Keep it Secret

and dig for themselves, which they undertook—but in a short time their Avarice ran away with their prudence and the Party split, when some of its number let it be known—there was instantly a tremendous rush from all parts of “Upper California” to the gold “Diggings.” Goods immediately rose some thousand per. Cent. To give you an Idea—Blankets were sold for 100 to 150 dollars a pair, Pickaxes and Shovels from 20 to 30 dollars each. . . . Since the time of The Discovery, there has been, at the least calculation, 7,000,000 dollars taken from the mines. Its Extent is all of 1000 square miles, and new veins are being discovered every day each richer than the other. Nearly all the Foreigners have left the Sandwich Islands, and thousands are pouring in from all parts of South America, Guatamals, and Mexico, and when the mail steamers commence running, which will be Feb. next, there will no doubt be thousands from the Atlantic States, if they credit it, for it is certainly almost incredible, were it not for the gold to speak for itself.

HISTORY (SECOND SESSIONS)

The allure of gold was like a magnet pulling people to California. Despite the fact that Sutter wanted to keep word of the discovery from leaking out, on March 15, 1848, The Californian reported, “gold has been found in considerable quantities.” By the summer of 1848, word had spread and many Californians had contracted a severe case of gold fever. On December 5, 1848, President James K. Polk, in his annual message to Congress, acknowledged the discovery of gold in California. With this official validation from the president of the United States, the trickle of argonauts who had left their homes in the East and Midwest now developed into a torrent of émigrés. During the winter of 1848–1849 thousands of individuals made their plans to travel west in search of gold and evaluated the advantages and drawbacks of different routes by either land or sea. As gold fever intensified throughout 1849, ship owners and brokers in every major American port produced a blizzard of newspaper advertisements and broadsides informing emigrants that sea passage was the most effective way of reaching California. Sea-going emigrants found that travel was expensive, initially between five hundred and one thousand dollars, increasing as demand escalated. Ships carried passengers down the coast of South America, around Cape Horn, and up the Pacific coast to San Francisco, stopping at various ports to take on supplies and relieve the tension of this long and monotonous voyage. The first letters written home during the journey were filled with enthusiasm and excitement, which soon gave way to descriptions of the tedious and boring voyage. Some emigrants sought what appeared to be a faster route by sailing from the Atlantic coast of the United States to the Caribbean, then crossing the continent by land at Panama, Nicaragua, or at several parts of Mexico to insure that they would arrive in the gold fields early enough to claim the most productive sites. Although it was shorter, passengers following this route found the trek across land to be harrowing. As they trudged through tropical rain forests the trek was made more agonizing by the heat and humidity and the myriad animals and insects they encountered. Once across the continent, the successful travelers then had to endure only a short wait for another vessel to carry them to their destination. As later travelers ventured across the Isthmus of Panama they discovered that they had to wait, as ships operating along the Pacific coast could not accommodate the growing number of passengers seeking transport to San Francisco. Others who elected to

travel overland had to determine what route to follow. They could choose the established Oregon and California trails from the Missouri River along the Platte River and across the Rocky Mountains, a trek that had to be completed before the early snows blocked passes through the Sierra Nevada range. More than 20,000 took the Oregon-California trail in 1849 alone. Some selected the southern route through Santa Fe and into Southern California, a route General Stephen Watts Kearny had followed during the Mexican War. Still others pushed farther south and crossed through Chihuahua and Sonora in northern Mexico. The land journey was long and tedious. By the fall of 1849, perhaps 35,000 emigrants had crossed the continent on one of the various overland routes, followed by possibly well over 100,000 in the first three years of the 1850s. Like their comrades tramping through the feverish jungles of Panama or enduring eight months at sea sailing around Cape Horn, the overlanders pressed on year after year, caught up by the lure of adventure or by their hopes for golden prospects in California. Adapted from Peter J. Blodgett, *Land of Golden Dreams: California in the Gold Rush Decade, 1848-1852* (San Marino: Huntington Library Press, 1999).

The following documents are primary sources, letters and accounts by the people who were there.

TWO DOCUMENT 1

JOURNAL OF A VOYAGE ON THE SHIP "CORDELIA"

JOHN E. GRAMBART, ENTRY OF MAY 2, 1849

Had boiled Mackerel & Short Cake & Butter for breakfast, Having a large supply of dirty Shirts on hand & a Washwoman not being convenient I this morning commenced washing my own cloths by taking a Flannel shirt & making a Rope fast to it threw it overboard & Towed it about an hour & hung it in the Rigging to dry, it beats all the Washing Machines (so far as regards woolen cloths) that was ever invented & for the information Washwomen in general & the Public in particular that Flannel cannot be washed clean in Salt Water when Soap is used in consequence of the Flannel absorbing the Soap and there it remains If this weather continues I think could finish up my washing in about a week, Had Sun has shone clear all day, the wind light but fair Lat[itude] 42. 59 Long [itude] **May 3** Weather fine & our fair wind continues with us & we go at the rate of about 6 miles the hour all in good health & spirits thinking we shall be in Valparaiso by 10th. The women have had a very uncomfortable passage of it, the deck over their Berths leak & their Beds and clothing have been wet nearly all the time Since we have left Rio, the wonder is that they have not been Sickv

HISTORY (SECOND SESSIONS)

Before the great migration to California, Californios, Anglo-American settlers, and Indians had flocked to New Helvetia in search of riches. Rancheros and townsmen from all parts of Mexican California, Indians from the Sierran tribes, veterans from the United States Army's garrisons in California, Mexicans, Chileans, and Hawaiian Islanders (known as "Kanakas") prospected and dug with a vengeance. These early prospectors had no scientific training in

geological principles, but as time passed, they began to amass considerable practical knowledge and to focus their search in rivers and streams that drained from the summits of the Sierras. Early miners used a shallow pan to scoop-up and wash away sediment, leaving the heavier gold in the pan. The first miners to arrive in the gold fields were able to find some quantities of gold with this primitive technology. Once these deposits of gold were dug out of crevices in and around creeks and streams, gold seekers faced a more daunting task. To separate finer specimens of gold from dirt, gravel, and other debris, they had to find ways in which to run earth and water together, relying upon gold's unusual weight to pull the ore to the bottom of any receptacle where it would await discovery. Gold pans were portable and easily moved. A miner capable of quickly relocating to another site stood a better chance of striking it rich. Always eager to find better ways to coax gold from its hiding places, miners invested in devices known as "cradles," "rockers," "long toms," and "sluice boxes." Many who traveled around Cape Horn often invested large sums of money in elaborate, although mostly ineffective, machinery they believed would give them the upper hand in their search for gold. As competition heightened because of the massive influx of emigrants, miners all over the gold country used whatever devices they could to gain the upper hand in their search for gold.

Letters home described the back-breaking work in the quest for riches. Some could boast of finding a vein of gold; however, many more simply told of the trials and tribulations they endured with little or nothing to show for their efforts. With thousands of miners crowding into the gold regions during 1849 and 1850, many of the easily accessible placer deposits were soon exhausted. As a result, gold mining during the 1850s increasingly relied upon elaborate and expensive technological solutions.

Even as mining techniques evolved, extensive and reliable supplies of water remained crucial for nearly any mining operation. Water companies developed during the 1850s, building large systems of sluices, flumes, canals, and dams to furnish water for all kinds of enterprises including the new methods of hydraulic mining.

Most argonauts arrived in California convinced that diligence and skill in mining would guarantee them success. Their experiences in what someone described as "Nature's great lottery" eroded such confidence, however. Many eventually abandoned the mines in disappointment. The various stages of gold mining that evolved as placer deposits were exhausted. (Panning, cradles, rockers, sluice mining, hydraulic mining, and tunneling, or shaft mining).

The following documents are primary sources, letters and accounts by the people who were there.

**SIXTEEN MONTHS AT THE GOLD DIGGINGS
DANIEL B. WOODS, 1851**

Daniel B. Woods provides insight into the early stages of gold digging in this 1851 journal.

Jan. 14th. Our best prospect was in the channel of this mountain stream. We spent some hours in diverting the stream from its course by a dam and a canal on a small scale. Then, by bailing, we succeeded in opening the channel. Most of the upper soil, with the stones, must be removed, nearly to the primitive rock below, often a distance of some feet, always ankle or knee deep in the mud. We were greatly encouraged, in the present instance, by an indication of gold rarely presented. About four inches from the surface of the ground, and in the loose upper soil, I found a lump of gold weighing nearly three pennyweights. Greatly cheered by this circumstance, we worked away with spade and pick, With cradle and pan, hour after hour, and were rewarded by finding in our treasury at night a few bright scales of gold, amounting to 25 cents.

Jan. 15th. This morning, notwithstanding the rain, we were again at our work. We must work. In sunshine and rain, in warm and cold, in sickness and health, successful or not successful, early and late, it is work, work, WORK! Work or perish! All around us, above and below, on mountain side and stream, the rain falling fast upon them, are the miners at work—not for gold, but for bread. Lawyers, doctors, clergymen, farmers, soldiers, deserters, good and bad, from England, from America, from China, from the Islands, from every country but Russia and Japan—all, all at work at their cradles. From morning to night is heard the incessant rock, rock, rock! Over the whole mines, in streamlet, in creek, and in river down torrent and through the valley, ever rushes on the muddy sediment from ten thousand busy rockers. Cheerful words are seldom heard, more seldom the boisterous shout and laugh which indicate success, and which, when heard, sink to a lower ebb the spirits of the unsuccessful. We have made 50 cents each.

Jan. 16th. A friend put into my hands to-day a copy of the Boston Journal. We laid it aside to read in the evening. But how was this to be accomplished? The luxury of a candle we could not afford. Our method was this: we cut and piled up a quantity of dry brush in a corner near the fire, and after supper, while one put on the brush and kept up the blaze, the other would read; and as the blaze died away, so would the voice of the reader. Our work to-day has amounted to 80 cents each.

Jan. 17th. A very rainy, cold day . . . Captain W. is sorely afflicted with an eruption, which covers his whole body, probably the effects of having handled . . . ‘poison oak’ . . .

HISTORY

The decade that encompassed the Gold Rush and the early years of California statehood, 1848–58, is arguably the most important era in the state’s history, and one of the most compelling periods to study in the nation’s history. In a mere ten years, California was transformed from a

sparsely settled Mexican frontier territory made up of a handful of seaport towns, dozens of scattered Native American tribes, small farms and large ranchos, into the prime destination for adventurous, gold-seeking people from all over the globe. Before the dust even began to settle, California had joined the Union, hundreds of thousands of emigrants had arrived, gold worth millions of dollars was found, and the work of establishing the social, economic, and political foundation of the newest of the United States was underway. The remarkable ethnic and racial diversity that exists in California today was forged in this founding decade. Native American inhabitants of California and the resident Californios—be they Latin or Anglo-American stock (or a mixture thereof)—could not have anticipated the demographic wave that broke upon the region. All manner of Americans—both white and black, and mostly male—arrived in droves, as did Europeans, Mexicans, Chileans, Peruvians, and Asians (principally Chinese), among others. (Nearly a quarter of all emigrants were foreign-born.) The frenetic scenes of overland **Lesson Four** and overseas travel, gold mining and town-building, and hard work and hard play were made even more remarkable by pouring racial and ethnic diversity into the mix. of the lesson that follows.

The worldwide hysteria about California’s riches inspired parody in many forms, such as plays, novels, and cartoons. Composers of widely varying talents ground out music and lyrics about the “feast of gold. Hundreds of thousands of sojourners from around the world flocked to California in search of wealth in this new El Dorado. Finding gold was always uncertain. Many who came as prospectors found more reliable opportunities for achieving wealth in service industries to support those determined to search for gold. Scarcity of goods, coupled with ever-increasing demand stimulated by new arrivals, produced premium prices and helped enrich merchants and craftsmen. Entrepreneurs gravitated to mining camps and towns, and towns became magnets for miners working claims in the surrounding countryside. Restaurants, dry goods stores, and hardware shops shared the main streets of new communities with saloons and gambling parlors. Frank Marryat, an English traveler, observed that gambling dens proliferated in all mining towns. “Chandeliers threw a brilliant light on the heaps of gold that lay piled on each monté table, while the drinking bard held forth inducements that nothing mortal is supposed to be able to resist.”

Merchants like Collis Huntington found that their greatest difficulty was not in selling goods but the reverse, being able to obtain merchandise for sale. Marryat comments that merchants were well served by coming to California since “the diggins will be replenished by newcomers, and high **7 Lesson Five** prices, whether for potatoes or trousers, will still . . . be maintained in a fair

proportion to the yield of gold; . . . for it is an extraordinary fact that, let the diggins fall off as they will, the miners will still require bread and breeches, and will find money to pay for them.”

The growth of Gold Rush cities depended on the richness of mineral deposits in the environs. As quickly as some of these new communities grew, they all but disappeared as miners, hearing of richer claims, moved overnight to stake out a new claim. The countryside soon became dotted with ghost towns. Some communities survived and became thriving

urban centers as California's population grew. In the summer of 1848, a few months after gold was discovered, California had an estimated population of 15,000. By the end of 1849 the population had increased to 100,000, and by 1852 it had grown to 225,000. Sutter's New Helvetia became the bustling city of Sacramento, a supply center for miners in the foothills of the Sierras. San Francisco grew from a dreary tent city to a terminus of trade, a port of entry for goods destined to be transported to the mining communities of the interior, and a place of embarkation for trade between the United States and the Pacific coast ports of Latin America, the Hawaiian Islands, and Asia. Many of the sojourners recognized that California's climate provided opportunities for new wealth in agriculture. As mining became more specialized and large companies were formed to extract deposits through quartz mining, many argonauts pulled up stakes and rushed to Canada and Nevada on hearing rumors of discovery of gold and silver deposits. The migration to California was far from over. Newly arrived residents wrote home, urging their families to sell the farm and move to California where the soil and growing season would produce good returns for honest labor. Entrepreneurs cultivated new business ventures, farmers tilled the soil, and California continued to grow. In 1874 John S. Hittell wrote the following preface to his book, *The Resources of California*: "I am so much attached to California, that I could not live contentedly elsewhere; and I imagine that neither the earth, the sky, nor the people of any other country, equal that of this State."

Teacher Supplement: HISTORY OF SAN FRANCISCO

Like a phoenix across centuries, San Francisco falls to earthquakes, fires and economic busts and always rises anew, brighter and reinvigorated. The history of San Francisco, California, a beloved seaport of dreams and disaster, is rich with the virtues of vices of generations, making San Francisco's history as vibrant as the characters that have colored its foggy hills and valleys.

San Francisco Early History

Around 10,000 years ago, before the Pacific waters had breached the span now covered by the Golden Gate Bridge, the history of the Ohlone people native to San Francisco had already begun. Complex chiefdoms arose and fell, the scarce remnants of which are the infamous "shellmounds," large heaps of piled shells and other artifacts on the Bay Area's shores. San Francisco history continued untouched by Europeans until 1579 when Sir Francis Drake, the decorated English looter of Spanish galleons sailed past the entrance to the San Francisco Bay (locals now know how damp and dense the fog can be on Ocean Beach in June), dubbed a stretch of Marin "Nova Albion" and sailed away.

San Francisco Spanish History

San Francisco history remained devoid of Europeans until 1775, when the Spanish, long having a stronghold in Southern California, ventured north on a "Sacred Expedition" led by Gaspar de Portola. In 1776, the Spanish founded the Presidio Army Base and the Catholic Church commenced capturing and enslaving the San Francisco Ohlone population. Later, ranchers grazed San Francisco's green hills with cattle and continued until an upstart nation to the east, the United States of America, set her sights westward to the Pacific's shining seas.

Gold Rush: San Francisco 49ers History

Just before the San Francisco 49ers history began, the United States made one of its luckiest acquisitions. On July 9, 1846, a small outpost of wood shacks, Yerba Buena, founded by an eager Mormon priest, Samuel Brannan, became an official part of the United States. Three years later in 1849, James Marshall discovered gold dust in a Sierra saw mill and San Francisco became the entrance port to the famed "El Dorado," the legendary land of gold in the West.

Brannan publicized the new gold discovery and soon San Francisco (later renamed San Francisco after the Bay) was overrun with "Gold Fever." In less than a year, over 50,000 people came to San Francisco looking for fortune. An outlandish circus of discovery and building, San Francisco grew up lawless and exuberant. Goods and investment poured in from the East; the history of San Francisco 49ers is the beginning of San Francisco's modern history.

San Francisco Chinatown History

The history of Chinatown begins with the history of the 49ers and the Transcontinental railroad. Chinese males looking for fortune and a new future poured into San Francisco's Angel Island (where many were cruelly detained) and settled in what is today's Chinatown. Discriminatory immigration acts, both national and city decrees, aimed at containing Chinese immigration limited Chinatown's growth until they were repealed in the 1950s. Today, San Francisco's Chinese population is an integral and important element of San Francisco's unique culture.

"The Paris of the West": Victorians and Cable Cars

Just as the Gold boom busted, San Francisco history, in true San Francisco form, provided a new fire to fuel the world's dreamers—silver. The Comstock Lode was discovered in 1858 and San Francisco continued to reap the benefits of California's ore wealth.

William Ralston, the Samuel Brannan of his age, envisioned an elite building worthy of San Francisco's new status and built the opulent Palace Hotel, the country's biggest hotel in 1875.

Today, San Francisco Victorian houses are beloved as treasures, but when they were originally built as San Francisco began to move from chaos to order after the Gold Rush, San Francisco Victorians were the late-1800s version of suburban sprawl. Today, these historical San Francisco homes are painted in every shade of the rainbow and stand as testaments to San Francisco's unique history.

San Francisco grew and beautified. San Francisco's cable cars changed San Francisco history, displacing the many poorer inhabitants of Russian Hill and the Financial District hills with the "Nabobs," extremely wealthy San Franciscans who could now scale and conquer the steep hills with ease.

Golden Gate Park History

This era saw San Francisco transform sand dunes into Golden Gate Park, San Francisco's verdant urban paradise. Legend has it that William Hammond Hall, the field engineer credited with developing Golden Gate Park, was riding his horse across the dunes to the sea. The horse, while eating barley, dropped some into the sand and it took root. Layer after layer of vegetation later and San Francisco's Golden Gate Park, watered by windmills and shielded from sand blasts by a six-foot sea wall, began to thrive.

San Francisco Earthquake History: April 18, 1906, 5:12am and October 17, 1989, 5:05pm

Just as San Francisco was beginning to settle down from the booms and busts of the Ore Rushes, the San Andreas Fault shrugged her shoulders. In the early hours of April 18, 1906, a devastating earthquake struck San Francisco, leveling the area South of Market and rattling the rockier parts of San Francisco. Fires quickly started and within days, the whole city was in flames. There was not enough water to effectively fight the fire. As the flames

enveloped the city, hundreds of thousands were displaced from their homes, looting began and the Mayor briefly enacted Marshall Law.

While the ashes were still warm, San Francisco began to rebuild. To keep investments in the city secure, a media blitz downplayed the effect of the earthquake and demonized the fire as the destroyer of San Francisco. Eighty-three years later, the sleeping San Andreas Fault again dealt San Francisco a crushing earthquake, which again leveled parts of San Francisco and cracked bridges. San Francisco learned from earthquake history when reacting to this second devastating earthquake. History taught San Francisco that quickly quelling fire damage after an earthquake is critical to earthquake emergency response.

San Francisco 20th Century History: The City Builds

Recovering from the jolt of the San Francisco earthquake of 1906, San Francisco continued to grow.

The Panama-Pacific Exposition of 1915 conferred upon San Francisco the Marina District (newly filled land) and the beloved Palace of Fine Arts, a recreation of ancient ruins that architect Bernard Maybeck envisioned as a building to evoke "sadness modified by the feeling that beauty has a soothing influence."

Also in 1915, San Francisco's gilded City Hall, with its signature dome, was completely replaced after the San Francisco 1906 earthquake.

Alcatraz Island Prison and the Hetch Hetchy Dam (a flooded sister to Yosemite Valley that supplies San Francisco's water) became forever linked with San Francisco history in 1934. The Golden Gate Bridge's awe-inspiring expanse and distinctive ruddy shade of International Orange was born in 1933.

World War II brought a flood of ship building to the Bay and by 1980, San Francisco had the landmark Transamerica Pyramid, the Yerba Buena Gardens and the Davies Symphony Hall.

San Francisco Counterculture: Beatnik 1950s and Psychedelic 1960s

The new developments in San Francisco's infrastructure came alongside a radical development in San Francisco's culture.

San Francisco Chronicle columnist coined the phrase "Beatnik" to describe the wave of poets, thinkers and writers sharing a common disenchantment with American values and the established order that flourished in San Francisco's cafes, fueled by espressos in havens such as North Beach's City Lights.

In the 1960s, the disenchantment espoused by the Beatniks evolved into a truly San Franciscan historical phenomenon: the Hippie Generation. Peace, love and psychic expansion through psychedelics thrived in the Haight Ashbury and the peaceful greens of Golden Gate Park. Today, the Haight and Ashbury cross street is sacred ground for those who remember the days when optimism and wonder filled San Francisco's consciousness.

San Francisco Tech Boom

If 1950s and 1960s San Francisco was the decade of Counterculture, San Francisco in the 1990s rushed in the era of Cyberculture. Seemingly overnight, San Francisco bustled with digital-age miners looking to strike it rich on technology's vast frontier. The city swelled with money, restaurants and bars overflowed with "yuppies" living in swank new lofts and high rent apartments (the byproduct of mass evictions and displacements), while the fat of venture capital fueled spending and digital dreams. The tech bubble burst in 2001, and San Francisco, just as soon as it had filled, drained in months.

San Francisco Today

Today, San Francisco is again leading the way in new technologies, this time in green energy and stem cell research. New developments in sustainable sources of energy are making San Francisco a magnet for investment, in addition to California laws promoting stem cell research and development.

San Francisco History of Tomorrow

San Francisco has always been a dreamer's city; a far-flung city perched on the edge of the sea where far-fetched fantasies have a way of catching hold and hatching into reality.

—San Francisco History by Erica Pedersen



Comparative History of Oakland

STANDARDS

CC3.2

OBJECTIVES

- Discussion
- Writing

MATERIALS

- Drawing Paper
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, "I spy with my little eye...." For example, "something red with stripes." One at a time the children will look around the room and guess until someone guesses correctly.

- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 5-54, and my name is, and I am ³ years old, in that language. Have the class repeat.
- The teacher begins by reviewing what the class knows already about the Ohlone People long ago. Then the teacher leads a discussion about present day Oakland and what it looks like compared to then—buildings, cars, ships, bridges, stores, and so on. The whole group creates one chart. The left column is labeled “Oakland Long Ago” and the right column is labeled “Oakland Today.”Then, one group will draw a large picture of what Oakland looked like long ago for the Ohlone and one group will draw a large picture of Oakland today. When finished, the two large drawings should be hung side by side.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Children should write one sentence or more about what they think the Ohlone would like about modern Oakland and one sentence or more about what the Ohlone would not like about modern Oakland.

Notes/Feedback:

Teacher Supplement: HISTORY OF OAKLAND

The eight largest city of California and 44th in the entire USA, Oakland is known for the Bay area, commonly known as the East Bay. Here is a short account of the city's history.

Founded in 1852, Oakland is one of the most populous metropolitan area in the US. A major port on the western coast of the United States, Oakland houses different industries including the corporate giants like 'Clorox' and 'Kaiser Permanente'. Oakland was declared as the most diverse city in terms of various ethnic populations, along with Long Beach, California. Around 150 languages are spoken in the Oakland metropolitan area, which has the population of 397,067. The city is just eight miles away from San Francisco.

Early History of Oakland. The original inhabitants of the region were the tribal people known as Huchiun; they belonged to the Ohlone linguistic group. The Huchiun people are known to have populated the region around the Temescal Creek and Lake Meritt. Temescal Creek was an important source of water for these tribes. The Spanish people conquered the region in 1772. A huge mass of land of 44,880 acres, 'Rancho San Antonio' was granted to Don Luis Maria Peralta by California's governor, Mr. Pablo Vincente de Sola. Peralta had served the Spanish army as a sergeant.

As per the Treaty of Guadalupe, Hidalgo, the Mexican government gave 525,000 square miles land to the US government in the year 1848. In return, the United States paid the Mexican government with \$15 million. Development The Oakland region moved on to a fast track of development with the construction of railroads. The 'Oakland Long Wharf' proved to be instrumental in the rapid progress of Oakland. It also served as a terminal for the Transcontinental Railroad. Servicing facilities and yards for the railways developed in western Oakland. Latter half of the 19th century witnessed development in the field of cable cars and horsecars. The streetcar or tram service was started for the first time in the year 1891. The first streetcar ran between Oakland and Berkeley.

The Economic boom of 1920s saw a large number of industries setting up their plants in Oakland. Discovery of oil fields in Los Angeles further encouraged industrial growth in this region. General Motors established their 'Chevrolet' automobile plant in 1916.

The World War II During the World War II, industries that manufactured war-related equipment moved to Oakland. A firm called 'Kaiser Shipyards' manufactured medical system for those who worked in shipyards. The canning industry too witnessed a tremendous amount of growth raising its market value to \$100 million in the year 1943.

Oakland Post World War II

The industrial development which took place rapidly before and during the World war II, however, slowed down later on. The city was not able to sustain the huge number of people who had migrated before the war. Wealthy industrialists moved out of the city in search of new locations for their firms. In the 1960s, the city of Oakland produced renowned music bands like 'Graham Central Station' and the 'Sly & the Family Stone'. In today's Oakland, efforts are being taken for the redevelopment of downtown area. Mr. Jerry Brown, after

starting his term as a mayor of Oakland in 1999, worked in the area of providing affordable houses for poor Oaklanders. Being the sixth most populated city in USA, Oakland is also known as a major hub city.

By: Shashank Nakate
Published: 6/5/2009

Teacher Supplement: CALIFORNIA AGRICULTURE

Food Facts:

- California has been the number one food and agricultural producer in the United States for more than 50 consecutive years.
- More than half the nation's fruit, nuts, and vegetables come from here.
- California is the nation's number one dairy state.
- California's leading commodity is milk and cream. Grapes are second.
- California's leading export crop is almonds.
- Nationally, products exclusively grown (99% or more) in California include almonds, artichokes, dates, figs, kiwifruit, olives, persimmons, pistachios, prunes, raisins, clovers, and walnuts.
- From 70 to 80% of all ripe olives are grown in California.
- California is the nation's leading producer of strawberries, averaging 1.4 billion pounds of strawberries or 83% of the country's total fresh and frozen strawberry production. Approximately 12% of the crop is exported to Canada, Mexico, United Kingdom, Hong Kong and Japan primarily. The value of the California strawberry crop is approximately \$700 million with related employment of more than 48,000 people.
- California produces 25% of the nation's onions and 43% of the nation's green onions.
- Gilroy, California, "Garlic Capitol of the World," has hosted 2 million at the annual Gilroy Garlic Festival.
- While there are still many family farms in California, most farms are large commercial farms with hundreds and thousands of acres. This makes it possible for California to supply much of the country with produce.

Agriculture

The Central Valley is one of the world's most productive agricultural regions and is the largest patch of Class 1 soil in the world.^[1] More than 230 crops are grown there.^[1] On less than 1 percent of the total farmland in the United States, the Central Valley produces 8 percent of the nation's agricultural output by value: 17 billion USD in 2002. Its agricultural productivity relies on irrigation from both surface water diversions and groundwater pumping from wells. About one-sixth of the irrigated land in the U.S. is in the Central Valley.^[24]

Virtually all non-tropical crops are grown in the Central Valley, which is the primary source for a number of food products throughout the United States, including tomatoes, almonds, grapes, cotton, apricots, and asparagus.^[25]

There are 6,000 almond growers that produce more than 600 million pounds a year, about 70 percent of the world's supply.^[26] The top four counties in agricultural sales in the U.S. are in the Central Valley (2007 Data). They are Fresno County (#1 with \$3.731 billion in sales), Tulare County (#2 with \$3.335 billion), Kern County (#3 with \$3.204), and Merced County (#4 with \$2.330 billion).^{[2][27]}

Early farming was concentrated close to the Sacramento-San Joaquin Delta, where the water table was high year round and water transport more readily available, but subsequent irrigation projects have brought many more parts of the valley into productive use. For example, the Central Valley Project was formed in 1935 to redistribute and store water for agricultural and municipal purposes with dams and canals. The even larger California State Water Project was formed in the 1950s and construction continued throughout the following decade.

National Farmworkers Association (NFWA)

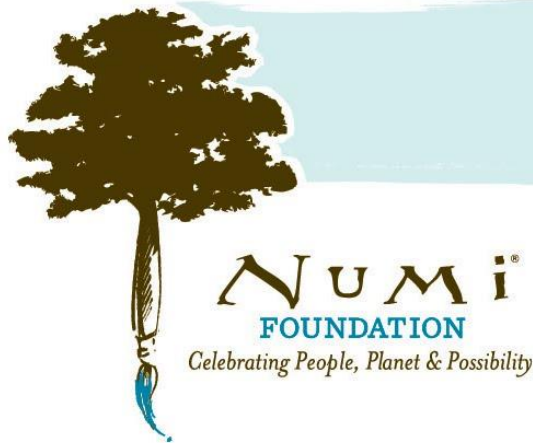
It was in the Central Valley, especially in and around Delano, that farm labor leader Cesar Chavez organized Mexican American grape pickers into a union in the 1960s, the National Farmworkers Association (NFWA), in order to improve their working conditions.



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Maps



Map Making

STANDARDS

CC3.1

OBJECTIVES

- Discussion
- Map drawing

MATERIALS

- Large Paper
- Rulers
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, "I spy with my little eye...." For example, "something red with stripes." One at a time the children will look around the room and guess until someone guesses correctly.

- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, in that language. Have the class repeat.
- The teacher will tell the children that today they will create a map of their classroom and then a map of the school building. The maps will be created from a “bird’s eye” view as if they are looking down on their classroom and then down on their school building. Their maps should fill the paper and include a compass showing North, South, East, and West. The maps should be labeled and ready to display for the school. The teacher will explain drawing to scale and that will be used for the classroom map, only. One foot will equal one inch.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: Ask the children to draw a map (floorplan) of the room in which they sleep or the living room in their home. The map should be labeled.

Notes/Feedback:



Map Reading

STANDARDS

CC3.1

OBJECTIVES

- Discussion
- Drawing
- Writing in Journal

MATERIALS

- Large printed maps of Oakland, the Bay Area, California

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse.
- As a warm up exercise, play a simple circle game, I SPY. The teacher will begin by saying, "I spy with my little eye...." For example, "something red with stripes." One at a time the children will look around the room and guess until someone guesses correctly.
- Ask a child who speaks another language to say hello, goodbye, how are you?, count from 1-10, and my name is, and I am 9 years old, in that language. Have the class repeat.
- The teacher will show the class the maps of Oakland, the Bay Area, and California. The teacher will show children the directions, N, S, E, W, on the maps and then explain other features of maps, such as distance, and topographical features.
- The teacher will form groups to find particular features on the maps, including perhaps:

Mountains, cities by name, and rivers and other bodies of water

- The children will then write in their journals about the uses they might have for maps.
- Class should finish with recitation in several languages and then ending verse.
- HOMEWORK OPTION: The children may find a map at home and bring it to school to show.

Notes/Feedback:



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United States



Icons of the United States

STANDARDS

CC1.3

OBJECTIVES

- Show photos and discuss icons such as the American Eagle, the Statue of Liberty, and the flag of the United States. Children will draw these icons in their journals and label

MATERIALS

- Photos from the Teacher Supplement

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review phrases such as flags, statues, symbols.
- Teacher leads a discussion about icons listed above.
- Children should draw these icons and write in their journals.
- Finish lesson with verse.

Notes/Feedback:



Traditions of the United States I

STANDARDS

CC1.3

OBJECTIVES

- Discussion
- Drawing
- Writing in journals

MATERIALS

- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review phrases such as flags, statues, symbols.
- Teacher leads a discussion about traditions in the United States.
- Children should create drawings about American traditions and write in their journals.
- Finish lesson with verse.

Notes/Feedback:



Traditions of the United States II

Week 22

STANDARDS

CC1.3

OBJECTIVES

- Discussion
- Drawing
- Writing in journals

MATERIALS

- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse. Ask children to copy verse and movements.
- Warm-up activity— Teacher leads a hand-clapping rhythm for the children to copy.
- Foreign language—Review phrases such as flags, statues, symbols.
- Teacher leads a discussion about traditions in the United States.
- Children should create drawings about American traditions and write in their journals.
- Finish lesson with verse.

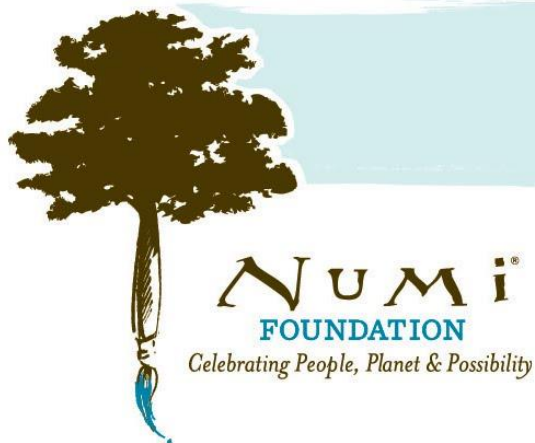
Notes/Feedback:



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Economics



Market Preparation

STANDARDS

CC 2.4

OBJECTIVES

- Make items to sell
- Play money

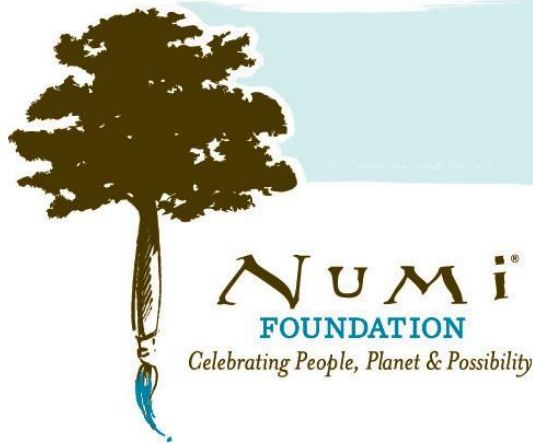
MATERIALS

- Paper
- Crayons
- Assorted items the children may use to create items to sell at market. (wool, beads and string, pine cones, stones).

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Tell the children that next week they will have a market day. They will make items to sell to each other and make paper money to use to buy things from each other.
- Provide materials and some guidelines and let the children spend the period making sellable items and money. Allow the children to make more items at home as this time period will not give them enough time to make all they will want to make.

- Finish lesson with verse.



Market Day

STANDARDS

CC 2.4

OBJECTIVES

- Children set up market in classroom and take turns buying items with play money they have made.

MATERIALS

- Market items children have created to “sell” for paper money at “market” and play money

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss Market Day rules ahead of time with the children.
- Have children set up the room to make the desks look like market stalls. Let them display things they have made to sell.
- Let children have play money they have made to use to buy items from each other.
- Finish lesson with verse.

Notes/Feedback:



Market Day II

STANDARDS

CC 2.4

OBJECTIVES

- Discussion about the class Market Day and simple everyday economics including buying goods at stores.
- Drawing a large paper mural

MATERIALS

- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Discuss how the Market Day worked. How is this similar to shopping in stores? Was the market similar to Farmers Markets?
- Create a large paper mural of the Market Day to display.
- Finish lesson with verse.



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Barter and Trade

STANDARDS

CC3.5

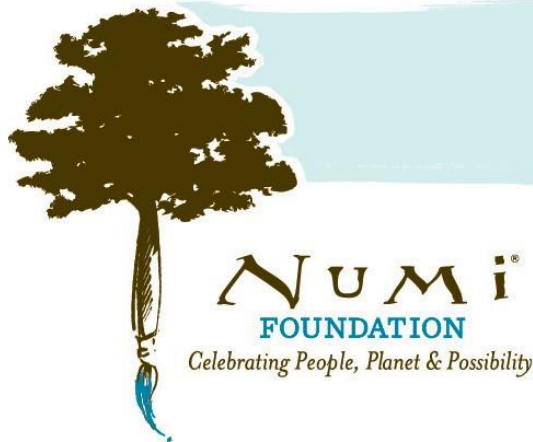
OBJECTIVES

- Story
- Draw
- Write in journals

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity
- Tell a short teacher-created story about a barter and trade economy where all items are traded and no money is used.
- Have the children discuss the pros and cons of this economic model.
- Have the children draw and write in their journals about the barter and trade economy.
- Finish lesson with verse.

Notes/Feedback:



Self-sustaining

STANDARDS

CC3.5

OBJECTIVES

- Story
- Drawing
- Discussion
- Write in journals

MATERIALS

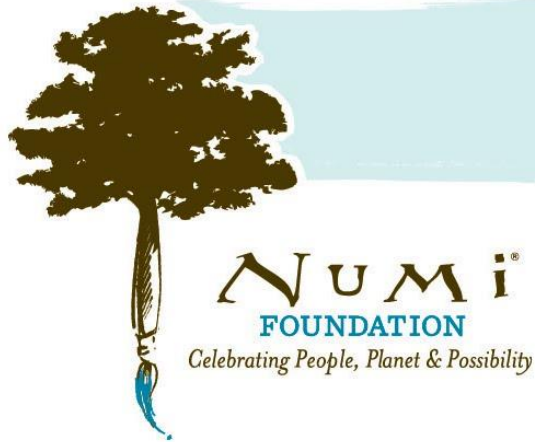
- Journals
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Foreign language activity
- Tell a short teacher-created story about people who live in a self-sustaining economy. This group would make all they need without having to buy things at a store.
- Discuss the ways in which this would be good and the ways in which this would pose problems for them.
- Have the children draw and write about the self-sustaining economy in their journals.
- Tell the children that the next class session will be a market day where they can sell things they have made and use money they have made to pay for the items.
- Explain the rules you will need them to follow in order for this to work.

- Finish lesson with verse.

Notes/Feedback:



Money

STANDARDS

CC3.5

OBJECTIVES

- Story
- Paper money making

MATERIALS

- Paper
- Scissors
- Crayons
- Pencils

Procedure:

- Begin with forming a circle with the children. Recite verse.
- Tell a short teacher-created story about money.
- Explain that in The United States we use a money economy.
- Have children make paper money to be used later at Market Day.
- Finish lesson with verse.

Notes/Feedback: