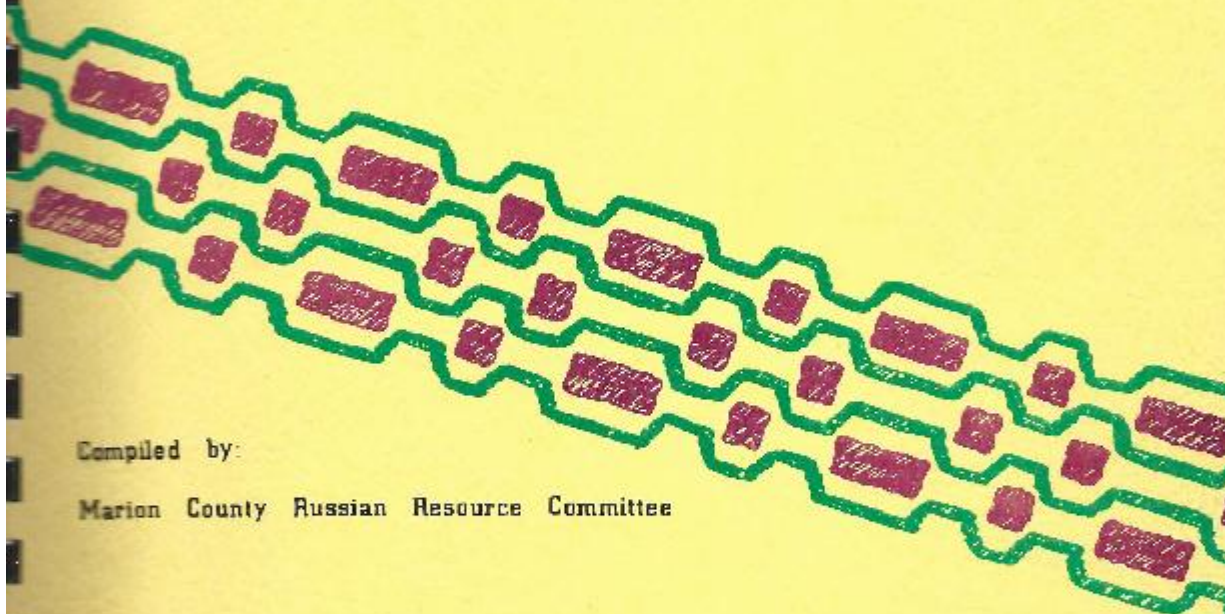


MANUAL FOR EDUCATORS
OF
RUSSIAN OLD BELIEVERS CHILDREN
IN
OREGON



Compiled by:

Marion County Russian Resource Committee

Distributed by: Marion I. E. D.
3180 Center St. N.E.
Salem OR 97301

October, 1976

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Compiled by
MARION COUNTY RUSSIAN RESOURCE COMMITTEE

Distributed by
MARION INTERMEDIATE EDUCATION DISTRICT
1180 Center St. N.E.
Salem, OR 97301

NOVEMBER, 1976

LIST OF GREAT HOLY DAYS ACCORDING TO THE OLD RITUALIST CHURCH CALENDAR
PRINTED BY THE AUTHORITY OF THE 1969 OREGON GENERAL SYNOD

DATES OF THE EASTER FEASTS FOR TEN YEARS:

YEAR	EASTER WEEK	MID-PENTECOST WED.	ASCENSION	MM. OF H. SPIRIT
1976	Apr. 25-May 1	May 19	June 3	June 14
1977	Apr. 10-Apr. 16	May 4	May 19	May 30
1978	Apr. 30-May 6	May 24	June 8	June 19
1979	Apr. 22-Apr. 28	May 16	May 31	June 11
1980	Apr. 6-Apr. 12	Apr. 30	May 15	May 26
1981	Apr. 26-May 2	May 20	June 4	June 15
1982	Apr. 18-Apr. 24	May 12	May 27	June 7
1983	May 8-May 14	June 1	June 16	June 27
1984	Apr. 22-Apr. 28	May 16	May 31	June 11
1985	Apr. 14-Apr. 20	May 8	May 23	June 3

JANUARY

- 7 The Birth of Christ ☩
- 8 Synaxis of the Mother of God
- 14 St. Basil the Great +
- 19 The Epiphany ☩
- 20 The Synaxis of St. John the Baptist

FEBRUARY

- 12 The Three Holy Bishops +
- 15 The Presentation of Christ ☩

APRIL

- 7 The Annunciation ☩

MAY

- 6 The Great-martyr George +
- 21 Saint John the Theologian ☩
- 22 The transfer of the relics of St. Nicholas ☩

JUNE

- 3 Our Lady of Vladimir +

JULY

- 6 Our Lady of Vladimir +
- 7 The Birth of St. John the Baptist ☩
- 12 Saints Peter and Paul ☩
- 21 Our Lady of Kazan +
- 23 Transfer of the Robe of Christ +

AUGUST

- 2 The Holy Prophet Elias +
- 10 Our Lady of Smolensk +
- 14 The Most Merciful Savior +
- 19 The Transfiguration of Christ ☩
- 28 The Assumption of the Mother of God ☩
- 29 The Image of Christ "Not Made by Hands" +

SEPTEMBER

- 8 Our Lady of Vladimir +
- 11 The Beheading of St. John the Baptist ☩
- 21 The Birth of the Mother of God ☩
- 27 The Exaltation of the Most Holy Cross ☩

OCTOBER

- 9 Saint John the Theologian ☩
- 14 The Protection of the Mother of God ☩

NOVEMBER

- 4 Our Lady of Kazan +
- 21 The Holy Archangel Michael +
- 26 Saint John Chrysostom

DECEMBER

- 4 The Presentation of the Mother of God ☩
- 19 St. Nicholas the Wonderworker ☩

☩ indicates the holy days which along with the Easter feast days are the most important.

The above dates are according to the new or "gregorian" calendar. This is the calendar in general use in this country.

Copies may be obtained from: Brother Ambrose
Russian Liaison Office
St. Benedict, OR 97071

INDEX

	PAGE
I. Present Perspective of Russian Old Believers	1
A. Introduction: The Old Believers	1
B. Historical Timeline: Outline of History of Old Believers	2
C. Language: The Language of The Old Believers	3
D. Names: The Importance of Names and Personal Identity	4
Old Believer Names	5
List of Russian Names	6
Girls Names	7-8
Boys Names	9-10
II. Social and Religious Customs of Old Believers Life	11
A. Holidays	11-12
School Attendance on Holy Days	12
Legal Implications	12
B. Weddings	13
C. Clothing	13-14
Embroidering	14
Belt-weaving	14
D. Icons	14
E. Livelihood	14
F. Child Raising and Family Life	14-15
G. Medical Attitudes	15
H. Religious Laws and Prohibitions	15-16
Fasting	16
Other Prohibition	16-17
I. Home Visits	17
III. English as a Second Language	
Basic Knowledge about the ESL Child	18-19
IV. Cultural Awareness	20
A. Games	20-23
B. Egg Painting	24
C. Belt Weaving	25-27
D. Embroidery	28-29
E. Painting on Cloth	30
F. Short History of the Russian Language and Literature	31-32

	PAGE
V. Origins and Migrations of Certain Russian Old Believers	33
A. Map	33
B. Map Key and Timeline	34-35
C. Map Activity	35
VI. History of Woodburn Russian Old Believers Community	36-38
VII. Addendum	
Memo: School Attendance Position Statements	39-40
Resource Directory of Services Available to the Russian Speaking Community	41-44

PRESENT PERSPECTIVE OF RUSSIAN OLD BELIEVERS

A. Introduction

THE OLD BELIEVERS

The Old Believer child in your classroom is a direct descendant of a person who decided that a certain traditional religion and way of life were important enough to risk death for. That decision was made in Russia in the 17th century when reforms were being introduced into the Russian Church by the patriarch Nikon. At that time Russia had been following Christianity for more than 600 years. 200 years earlier the Russians had declared their church independent from the Eastern Orthodox Church in Constantinople, which had been placed under the influence of the invading Turks, thus both churches had developed along separate lines. In 1666 when Nikon attempted to change the Russian Church ritual to correspond with the current Greek practices, many Russians rebelled; they saw the reforms as a means of undermining what they believed to be the true religion of the Russians and as a means of tying their church more closely to the state.

These dissenters, at that time numbering in the millions, became known as Old Believers because of their adherence to the "old ways". The decision to uphold their religion and way of life in the face of death would be confirmed by their descendants, who also suffered repression and persecution from the official church and government of Russia. Many escaped to distant parts of Russia and into foreign countries seeking a place where they could work and practice their religion in peace.

The Old Believers in Oregon stem from three groups of these religious protesters. One group fled from southern Russia to Turkey during the 18th Century and immigrated to the United States in 1963. Two other groups, one from Siberia and the other from the southern Ural region, migrated to China. There they settled in different areas, but met in Hong Kong in the 1950's while escaping repression under the Communists. They continued on to South America, where they lived until the early 1960's, when they began migrating to the United States.

8. Historical Timeline

OUTLINE OF HISTORY OF OLD BELIEVERS

(See map in Cultural Awareness section, Page 36)

- 989 A.D. Vladimir accepts Christianity as the religion of the Russian lands.
- 1448 Russian Church declares independence from Greek Church.
- 1450-1650 Differences between Russian and Greek practices become increasingly distinct.
- 1666 Church council of Moscow accepts Nikon's reforms.
- 1667 Old Believers are excommunicated by Church Council.
- 1681 Avvakum burned at stake.
- 1700's Old Believers migrate to further reaches of Russia and Turkey.
- 1879 Another Southern group moves to Turkey.
- 1917 Many Old Believers leave Russia upon the revolution, join others in China.
- 1950's Old Believers from different parts of China (Singkiang and Harbin) meet in Hong Kong, move on to South America.
- 1962 Old Believers begin migrating from South America to Marion County, Oregon.
- 1963 Old Believers from Turkey arrive in New York, settle in New Jersey.
- 1964 Turkish group settles in Oregon.
- 1968 Several families move from Oregon to Kenai Peninsula, Alaska.

C. Language

THE LANGUAGE OF THE OLD BELIEVERS

Probably none of the Russian-speaking Old Believer children in Oregon have ever been in Russia, just as few English-speaking children here have ever been in England. Nonetheless, there would be no language problem if an Old Believer visited the Soviet Union, although his dialect would be conspicuous in most places there. Each of the three groups of Old Believers has its own dialect, but they are all mutually comprehensible, and the dialects are becoming less distinct as the groups become more homogeneous through the closer contact they are experiencing here in Oregon. The degree to which the language has maintained its original character is an indication of the closeness that the groups have maintained during many years of exile.

In addition to speaking Russian, many Old Believers are fluent in the language of the country where they lived before coming to the United States; many of their parents learned to speak Turkish, Chinese, Spanish or Portuguese as they were growing up in various other cultures. (It is a universal fact that younger children usually enjoy a facility for language learning not shared by the older members of society.)

The Language used in the Old Believer church services is the same as that in which the church books and the Bible are written--Church Slavonic. Although the language is no longer used for everyday communication, it is widely studied among the Old Believers and their children.

For almost all Old Believers in Oregon, the language of the home is Russian. Because most homes have no radio or television, due to religious prohibition, and because the children are more isolated both culturally and geographically than most groups, most Old Believer children are exposed to very little English before entering the schools.

D. NAMES

THE IMPORTANCE OF NAMES AND PERSONAL IDENTITY

To a six year old child, his or her first school experience can be very frightening, lonely, and sometimes threatening.

To a linguistically and culturally different child, his first contact with school can be an emotionally shattering nightmare. Everything appears so very different, strange and foreign that the child usually experiences some degree of identity crisis and cultural disorientation. One of the primary pillars of any person's identity is his name. His name (as he is called) is one of the few things that tell him who he is. Therefore: DO NOT CHANGE OR ANGLICIZE A CHILD'S NAME.

Some things that the teacher should do regarding students' names:

1. The child should be consulted as to the name he wishes to be called.
2. The teacher should learn to pronounce the child's name as accurately and correctly as possible.
3. The teacher should establish respect among all students for the accurate pronunciation of each other's names. This can be done in a relaxed and fun manner by making a game out of it with the teacher joining in. This is a two way street and all students including Anglos should be asked to pronounce their own names accurately once or twice each session when everyone learn to pronounce correctly.
4. Sometimes the child will request that his name be anglicized, but the teacher should counsel with the student to determine if he is being pressured by students who are making fun of his name or unable to pronounce it. Encourage the student to be proud of who he is.

The teacher will find such activities will considerably improve classroom harmony and mutual respect among students.

OLD BELIEVER NAMES

The naming of children among the Old Believers is a serious part of their traditional and religious way of life. The christening ceremony takes place in the church, where the head of the church baptizes the child and gives him a cross, a belt, and a name selected by the parents from a calendar of Saints' days, the name of the child being selected from any day during the week of its birth. Subsequently, it is the Saint's day, the child's name day, that is celebrated rather than the actual date of birth. Thus an Old Believer is symbolically tied to the Church not only through the cross and belt, but through the given name as well.

The last name is that of the father, and although Old Believers do not normally have a "middle" name, they are sometimes referred to by their father's given name in conjunction with their own given name in order to avoid confusion. For example: Vasilii, son of Ivan; in Russian, 'Vasilii Ivanovich'. Or: Lukeria, daughter of Ivan; in Russian, 'Lukeria Ivanova'.

Many Russian names have a "familiar" form that is much more commonly used than the given form, especially with children. Thus a child named Feodor will usually hear himself referred to as Fedya until he becomes an adult, just as in English a child named Theodor will be called Ted or Teddy under most conditions. In Russian, the familiar name is often hard to connect in form with the given name, just as "Bill" seems far removed from "William". For example, in Russian the familiar form of "Evdokeia" is "Dunya", and of "Nikolai" it is "Kolya".

When children address each other they will often use an even "more familiar" form of the name, often derived by adding the suffix -ka. Thus the given name Vasilii has the familiar form Vasya, but young children often use the form Vaska.

LIST OF RUSSIAN NAMES

The following list contains names common among Old Believer children. The first column gives the full given name in alphabetical order by sex. The second column gives the familiar form, which is the form most commonly used in everyday matter.

GUIDE TO PRONUNCIATION: All consonants are pronounced approximately as in English. Capital letters represent stressed syllables. (Compare: con-TENT; COR-tent.)

The vowels are pronounced approximately as follows:

Ai - as a in father (FAH-ther)

E - as e in ever (E-ver)

EE - as ee in seek (SEEK)

O - as o in open (O-pen)

OO - as oo in moonbeam (MOON-beem)

The letter y forms a diphthong with the following vowels:

YAI - as ya in yawn (YAHN)

YE - as ye in yes (YES)

YEE - as yea in year (YIR)

YO - as yu in yodel (YO-dl)

YOO - as you in you (YOO)

REMEMBER: E - is always as e in ever.

EY - is pronounced as in English "Hey", not as in key.

AI - is pronounced as y in cry.

The consonant blend ZH pronounced like s in vision or pleasure.

GIRLS NAMES

<u>GIVEN NAME</u>	<u>FAMILIAR FORM</u>
Agafia (a-GAH-fia)	Ganya (GAH-nya)
<i>Akilina (a-kee-lee-na)</i>	Lina (LEE-na)
Akulina (a-koo-LEE-na)	Shura (SHOO-ra) Sasha (SAH-sha)
Aleksandra (a-lik-SAHN-dra)	Lisa (LEE-sa) Liza (LEE-za)
Alisa (a-LEE-sa)	Nastya (NAH-stya)
Anastasia (a-na-STAH-sya)	Anisia
Anisia (a-NEE-sya)	Anna
Anna (AH-na)	Tonya (TO-nya) Nina (NEE-na)
Antonina (a-ton-NEE-na)	Ira (EE-ra) Orya (O-rya)
Arina (a-REE-na)	Domna
Domna (DOM-na)	Dora (DO-ra)
Durosida (dra-SEE-da)	Frosia (FRO-sya)
Efrosinia (e-fro-SEE-nya)	Katya (KAH-tya)
(E)katerina (kat-er-EE-na)	Lena (LE-na)
Elena (e-LE-na)	Mea (ME-ya)
Epistimea (e-pis-ti-ME-ya)	Dunya (DOO-Nya)
Evdokeia (ev-do-KE-ya)	Zhenya or Jenya (ZHE-nya)
Evgenia (ev-GHEN-ya)	Fenya (FE-nya)
Feodosia (fia-DO-sya)	Tisa (TEE-sa)
Feoktista (Fik-TEE-sta)	Fevrusa
Fevrusa (fiv-ROO-sa)	Filitsata
Filitsata (fi-li-TSAH-ta)	Ira (EE-ra)
Iratiada (i-ra-ti-AH-da)	Ira (EE-ra) Orya (O-rya)
Irina (i-REE-na)	Glasha (GLAH-sha) Galya (GAH-lya)
Klavdia (KLAV-dya)	Krestya (KRES-tya)
Krestinia (kris-TEE-nya)	

GIRL'S NAMES, cont.

Ksenia (KSE-nya)	Ksenia
Lida (LEE-da)	Lida
Lukeria (loo-KER-ya)	Lusha (LOO-sha)
Lyubov (loo-BOF)	Lyuba (LYOO-ba)
Maria (ma-REE-ya)	Masha (MAH-sha) Many (MAH-nya) Marya (MAH-nya)
Marinea (ma-ri-ME-ya)	Mea (ME-ya)
Marina (ma-REE-na)	Marina
Melania (mi-LAH-nya)	Melania
Milidora (mi-li-DO-ra)	Dora (DO-ra)
Mira (MEE-ra)	Mira
Nadezhda (na-DEZH-da)	Nodya (NAH-dya)
Natalya (na-TAH-ya)	Natasha (na-TAH-sha) Talya (TAH-ly)
Olga (OL-ga)	Olya (O-lya)
Olimpeada (a-lim-pi-AH-da)	Peya (PE-ya)
Pavla (PAHV-la) <i>Polya</i>	Pavla <i>Polya</i>
Poruskovia (pa-ra-SKO-vya) Proskovia (pra-SKO-vya)	Panya (PAH-nya) Parusha (pa-ROO-sh) Prosya (PRO-sya)
Sofia (so-FEE-ya)	Sonya (SO-nya)
Solomania (sa-la-MAH-nya)	Sonya (SO-nya)
Stepanida (sti-pan-EE-da)	Stepa (STYE-pa)
Tatyana (ta-TYAH-na)	Tanya (TAH-nya)
Uliana (oo-LYAH-na)	Ulya (OO-lya)
Ustinia (oo-STEEN-ya)	Ustya (OOS-tya)
Varvara (var-YAH-ra)	Varya (VAH-nya)
Vassa (VAH-sa)	Vassa
Vera (VE-ra)	Vera
Zinaida (zi-na-EE-da)	Zine (ZEE-na)
Zinovia (zi-KO-vya)	Zina (ZEE-na)

BOYS' NAMES

<u>GIVEN NAME</u>	<u>FAMILIAR FORM</u>
Afanasii (a-fa-NAH-si)	Afanasii
Aleksei (a-lik-SEY)	Alyosha (al-YO-sha)
Andrean (an-dri-AHK)	Andrean
Andrei (and-REY)	Andrei
Antip (an-TEEP)	Antip
Anurii (a-NOO-rii)	Anurii
Arsenii (ar-SE-ni)	Ansenii
David (da-VEED)	David
Demid (di-MEED)	Dina (DEE-na)
Denis (di-NEES)	Denis
Dionisii (di-a-KEE-see)	Dina (DEE-na)
Dmitrii (di-MEE-tree)	Mitya (MEE-tya)
Efim (i-FEEM)	Efim
Elisei (i-li-SEY)	Elisei
Erinei (i-ri-MEY)	Erinei
Evupla (i-VOD-pla)	Evupla
Feodor (fi-O-dor)	Fedya (FEY-dya)
Georgii (ghi-OR-ghi)	Gosha (GO-sha)
Grigorii (gri-GOR-i)	Grisha (GREE-sha)
Ignatii (ig-NAH-ti)	Ignasha (ig-NAH-sha)
Illarion (i-la-ri-ON)	Larya (LAIR-ya)
Ilys (i-LYAH)	Ilya
Iosif (i-O-sif)	Vosya (VO-sya)
Isaac (i-SAHK)	Isaac
Ivan (i-VAHN)	Vanya (VAHN-ya)
Kalina (ka-LEE-na)	Kalina

BOYS' NAMES, cont.

Kiril (ki-REEL)	Kirya (KEER-ya)
Konstantin (kon-sta-TEEN)	Kostya (KO-stya)
Larion (la-ri-ON)	Larya (LAI-rya)
Lavrentii (la-VREN-ti)	Lavrentii
Lazar (LAH-zar)	Lazar
Leontii (li-ON-ti)	Lyova (LYO-va)
Makar (ma-KAHR)	Makar
Mark (MAHRK)	Mara (MAH-ra)
Markel (MAHR-kel)	Markusha (mar-KOO-sha)
Mihai (mi-HEY)	Misha (Mee-sha)
Nikifor (ni-KEE-for)	Nikifor
Nikita (ni-KEE-ta)	Nikita
Nikulai (ni-ko-LAI)	Kolya (Ko-lya)
Nikon (NEE-kon)	Nikon
Panfil (pan-FEEL)	Panka (PAHN-ka)
Petr (PYO-tr)	Petya (PEY-Lya)
Savva (SAH-va)	Savva
Sergei (sir-CHEY)	Sergei
Terentii (ti-REN-ti)	Terentii
Tihon (TEE-hon)	Tihon
Timofei (ti-mo-FEY)	Tina (TEE-na)
Tita (TEE-ta)	Tita
Vasili (va-SEE-lee)	Vasya (VAII-sya)
Venedikt (vi-ni-DEEKT)	Venya (VEY-nya)
Vladimir (Vla-DEE-mir)	Volodya (vo-LO-dya) Vova (VO-va)
Yakov (YAH-kuf)	Yasha (YAH-sha)
Zahar (Za-HAHR)	Zahar

II.

SOCIAL AND RELIGIOUS CUSTOMS OF OLD BELIEVER LIFE

The following outline of certain aspects of Old Believer life is an attempt to give a general understanding of what some of the major customs are. Naturally there are differences in observance of custom from one group to another, from one family to another, and among individuals, but generally the Old Believers are remarkably consistent in adhering to the practices described here.

A. HOLIDAYS

Old Believers religious holidays are at different times and more numerous than those of the majority population. Old Believer children miss school because of these. School authorities frequently see these absences as truancy.

Old Believers hold their religion as their lives in that their life is never separated from it. They migrated to the United States with the promise of religious freedom just as other groups came years before. Religious holidays whether one is Jewish, Christian, Hindu, Budist, etc. are held dear and celebration or non-celebration of them cannot be dictated by another religious or state group without inflicting pain, banishment, guilt on the first. The group itself, in this case the Old Believers, do not have the choice within their religion to make changes on the dates and practices of their Holy Days.

The calendar used among the Old Believers for determining dates of holidays is the Julian calendar, which in this century falls 13 days behind the Gregorian calendar generally used in this country. This means that January 1st. O.S. (Old Style or Julian) occurs on January 13th., N.S. (New Style or Gregorian). Thus, according to the Gregorian system, Christmas among the Old Believers is celebrated on January 7, Dormition (Assumption) on August 28, etc. Since according to both calendars Easter falls on the first Sunday following the first full moon after the Spring Equinox (March 21st. for both calendars) it usually falls on a different Sunday for each system.

Easter is the most important holiday for the Old Believers and is celebrated for the whole week following Easter Sunday. As with all major holidays, the people attend church most of the night preceeding each day of Easter week. Towards dawn they come home for a holiday breakfast and rest. The afternoon is often spent visiting relatives and friends, a very important aspect of Old Believer life.

For seven weeks preceding Easter and for six weeks preceding Christmas, as well as during two other times during the summer months, the Old Believers observe a period of fasting during which there is general abstinence. This period of severe restriction, especially preceding Easter, adds to the appreciation and excitement of the coming holidays.

Along with Easter and Christmas, Old Believers observe Christ's baptism in the Jordan, his transfiguration, his ascension, and the exaltation of the cross on which he died.

They commemorate the nativity of the Virgin, her entry into the temple in Jerusalem, her brief conversation with the Archangel Gabriel, and her death. These Holy Days just mentioned, together with others set aside in honor of one saint or another, are traditionally observed with religious services in church. As on Sundays, no work is to be performed on these holidays. Refer to the calendar of Old Believer Holy Days in the front of the manual.

School Attendance on Holy Days

Old Believer children miss many days throughout the year (because of their Holy Days) alarming their teachers because they may be falling behind in their studies, they set a bad example to children in the classroom who see the Old Believer children playing in the streets. Occasionally some Old Believer children will come to school on a Holy Day while others will not. There is no easy answer particularly for a teacher who may not speak Russian. There are some suggestions a teacher could use in dealing with the problem.

First, it is advisable, if the teacher is uncertain why a child is missing school to contact the parent. There are four possible reasons a child is missing school; a Holy Day, illness or truancy or the parent needs the child at home. The Holy Day Calendar may also be of some help in this respect. Keep it in mind that different Old Believer parents may stress different Holy Days and where it might be all right for children in one family to attend school, it might not be all right in another family.

Secondly, comparing previous attendance records will give the teacher some idea of a previous pattern. This will help the teacher determine whether there is a problem other than non attendance due to Holy Days.

Siblings can often give information about an absent student and generally all the siblings in one family should be absent for the same Holy Days.

If a child is missing due to Holy Days any enticement to attend school on those days will generally upset the family and place a child "in conflict" between the school and the Old Believer Community.

Holidays in the school year have been established based on the religious celebrations of the majority. Although the school year and holidays may not be able to be adjusted easily, Old Believer students would often be glad to make up work after school, before school or during Christmas holidays (on the Gregorian calendar).

The Old Believer parents are most interested in their child learning the basics of reading, writing and arithmetic. Emphasis to "catch the children up" could be based in these areas.

It is wise for the school to discuss its policy on absenteeism as related to religious holidays so the teacher has some guidelines to follow. It is advisable for the school board members and administration to have read this manual to prepare them for decisions they must make.

Legal Implications

Please refer to attachment #VII-A. It is obvious that Juvenile authorities have no intention in becoming involved in truancy cases on a regular basis. This means the school administration, the teacher, student and family have to resolve problems related to attendance. (Page 43-44)

B. WEDDINGS

Weddings are a major event in the Old Believer community. The celebrations usually begin a week or more before the actual wedding with a betrothal ceremony and reception followed by a party each night at the bride's house where the bride and groom sit with their friends in sewing, singing and playing traditional games. Preparations for the wedding involve the making of new embroidered clothing for the wedding party and the preparation of food and drink for the many guests, as well as the furnishing and decorating of the bride and groom's new residence, usually in the home of the groom's parents. Often the help of the youngest members of the family is enlisted during the final days of preparation for the important event. There are sometimes several weddings in progress at once, since the time when they may be held are limited; they may not take place during fast periods, and in the summer when there is field work to be done, the time cannot be afforded. Among the Old Believers, girls often marry at 14 to 18 years of age, and boys at 16 to 20. The training of children is family oriented from a very early age.

Candle Making

Candles are made from beeswax by either sheet rolling or dipping in melted wax. The candles play an important part in church services, which makes them particularly memorable for the children.

C. CLOTHING

Despite their small numbers, the Old Believers are a highly visible minority. Their bright clothing and distinctive life-style generate some curiosity, some hostility and considerable misinformation among their Anglo-American neighbors.

The men wear a loose fitting, long sleeve, high neck shirt (called a RU-BA-HA). Often the Younger mens' RU-BA-HA's are embroidered on the collar, yoke and sometimes even on the cuffs.

Old Believer women wear a full, long sleeve blouse buttoned at the neck. This blouse, or "RU-KA-VA", may also be embroidered in a floral motif like the man's RU-BA-HA. Over it, they wear a longish, full skirted jumper, or "SA-RA-FAN", usually in a bright, floral print and gathered into tiny pleats. An apron, or "ZA-PON", with a tie that wraps around the waist, covers the front of the SA-RA-FAN from the bodice down to within an inch or two of the hem. The ZA-PON protects the SA-RA-FAN while its wearer is working, but it is not usually worn on Sundays and Holidays when work is forbidden by canon law.

Married women arrange their hair in two braids on top of the head. Single girls wear a single braid down the back. Both single girls and married women cover their heads with a scarf or "PLA-TOK", as hair is considered erotic and no old believer woman wants the responsibility before God of causing a man to sin because of her.

Old Believers of both sexes and all ages wear a belt, or "PO-YAHS", braided or woven of wool and fringed or tassled at both ends. This is the "Fringed Garment" of Mosaic Law, and symbolic of the Old Believer's obedience to the God of Abraham, the God of Isaak, the God of Jacob, the Law-Giver of Mt. Sinai.

All Old Believer men are bearded as the practice of shaving is looked upon as a manifestation of too much concern for one's appearance; an attitude inappropriate

for an Orthodox Christian, whose thoughts ought to be turned to the next world and the task of saving one's soul.

Commandments against shaving one's beard are to be found in the Old Testament and the Traditions of the Church. In the days of Ivan the Terrible, the Council Of The Hundred Chapters denied a Christian burial to anyone who had tampered with his beard.

Embroidery

Girls begin to embroider at 6 or 7 years of age, and become remarkably proficient within a few years. Sensitivity for design and color is often evident in their art work at school. In addition to clothing, elaborate wall hangings are also embroidered. These are displayed around the icons and in other places in the home and are a source of pride for the seamstress herself, as well as the mother who taught her the art.

Belt-weaving

Belt-weaving is a complex art, performed either with cards or on a loom. Some patterns are simple; others are extremely complex with biblical quotations or other phrases woven into the design. At baptism, a child is given a blot, along with a cross and shirt, to symbolize the ties with the church and is thus an important part of the religious way of life.

D. ICONS

"In Eastern Christianity; an image of Christ, the Virgin Mary or a saint, in painting, bas-relief, or mosaic (but never in sculpture)."

-Webster's New Collegiate Dictionary

One is kept in the kitchen, the living room and the bedroom, usually on the east wall. It is usually surrounded with embroidery, flowers and ornate decorations. When an Old Believer visitor enters a room where the icon stands, it is customary to make the sign of the cross and bow towards the icon.

E. LIVELIHOOD

Many local Old Believers work in factories sewing, making furniture, picture frames and doing other craft and construction work. Some women and girls also work in factories and other places outside the home. Many families own their own farms, and almost all have some land on which they grow a part of their food. Some common occupations are farm work, working in the woods, thinning or planting trees under contract, with private and public agencies. This type of work often demands that the men be separated from their families for several days at a time.

F. CHILD RAISING AND FAMILY LIFE

The Russians are very fond of their many children. The family is very closely knit. Birth control methods are not acceptable by the religion, so most siblings are 1 1/2 to 2 years apart. The newborn is kept in a hanging "swing crib" (zyhka) next to the

parents' bed, fed on demand, handled and fondled abundantly. One might say he's smothered by parental love, no matter how many older siblings he has. He is kept unclothed until baptism, which usually occurs on his eighth day of life, and at which point he is dressed in a Russian shirt, given a belt and a cross. He is fed breast milk until he can chew, and then little by little is introduced to the family diet. He is swaddled until he is about six months old. He gains his independence at the arrival of the following newborn which usually coincides with his ability to run and fare for himself. The eldest preschool child usually watches over his or her younger siblings. But when a parent is not present, a school child is placed in charge because he or she is considered more responsible. By the time a Russian child is 8-10 years old, he or she is a veteran baby sitter.

There are no T.V.'s and radios in most Russian homes and the evenings are spent together. The mother does the laundry and prepares food for the following morning; the father busies himself with home repairs or carpentry; the eldest son learns to read the Holy Scripture, and the daughters learn embroidery, and housework. Grandparents, unmarried women and handicapped people take turns living in different households providing service in exchange for room and board. In the past, the community has always taken care of its own. Today, however, when the exchange system involves money - as in the case of medical bills - the responsibility of the younger, and dependence of the older folk have increased to such a point that taking care of one's own is sometimes not possible.

G. MEDICAL ATTITUDES

Prior to coming to the United States, the Russian Old Believers lived great distances from urban centers. Medical help was available pretty much by selftaught non-professionals. Granny midwives delivered babies, set broken bones and administered herb teas and other salves. In cases of great crisis situations, a family would make the trip to the city hospital to seek professional medical assistance. This trip was often a journey of several days. Today, medical aid is closer at hand, but the cost of medical help in America is often prohibitive. Still, probably 90% of the women deliver at home with the help of a midwife. Most of the women breast feed by choice, realizing the nutritious and economic advantages. But probably the most significant force behind it is custom. It is strongly believed that one cannot conceive while breast feeding, and this is seen as another advantage by the Russian woman. Herb medications are still used today, primarily by the older people, because it's a method that is known to have good results. The Russian Old Believers are not "pill poppers", afraid of the poisoning effect that too much medication can have on one's system. They fear hospitalization, and will seek the advice of many physicians before consenting to an operation, or before having themselves admitted for any treatment. Preventative medicine as we know it, i.e., immunizations, yearly checkups, pap smears, TB tests, etc., are almost nonexistent. In the case of immunizations, the mothers cannot stand to see pain inflicted on their children, so would rather not participate. "God gives and God takes away", say the Old Believers, and there is no point in trying to change His course.

H. RELIGIOUS LAWS AND PROHIBITIONS

The Old Believers are Orthodox Christians. Their religion is not only a way of worshipping God, but also touches nearly every aspect of life and death. It embodies an incredibly complex set of rules determining and defining the Old Believer's duties and obligations to God, his neighbors and the world outside his community. Holy Scripture, Apostolic Teachings, Canons of the Seven Ecumenical Councils and Nine Local Councils of the Early Church, Patristic

Writings and Homilies, and Russian Orthodox usages prior to the Nikonian changes of the 17th Century are the sources of these rules which shape the Old Believer way of life, involving dietary laws, eating, drinking, public and private prayer, fasting, Holy Days, traveling, sex, marriage, raising children, burying the dead, work, entertainment, recreation, standards of dress, speech, debts, contracts, litigation and so on. Any Old Believer who violates these rules and departs from acceptable standards of behavior may be chastized by the community and cut off from the Church. If children and adolescents are sometimes seen breaking these rules, it is evidence of a painful and difficult contradiction in their lives... on the one hand, the old and familiar values of their parents provide a clear and secure way of living within the brotherhood of the Church and community; and on the other the temptations of American society and the tendency to imitate the behavior of other children are hard to resist.

Some of the religious prohibitions most likely to be met with in a school situation are discussed briefly below.

Fasting

There are various levels of fasting among the Old Believers. In general, fasting means abstaining from all animal products, including meat, eggs, milk, butter and oil. With few exceptions, Wednesdays and Fridays of every week are fast days when all meat and milk products and oil are avoided. (All forms of chocolate are considered milk products.) Nearly every day during the seven weeks preceding Easter Sunday and the six weeks preceding Christmas is a fast day; religious prohibitions are strictly observed during these periods.

When school parties happen to fall on fast days, Old Believer children are placed in a difficult position; they want very much to take part in the treats and gaiety, but know that it is against their elders' wishes to do so. It is important to remember that Old Believer children are generally prohibited from eating food prepared by anyone outside their faith although fresh fruit and vegetables may be eaten at all times. The understanding teacher will arrange events so that a child is not forced to refuse treats that others are enjoying, or suffer guilt and punishment for yielding to temptation. A simple solution is to have school parties on days other than Wednesdays and Fridays and to serve treats that may be enjoyed by all members of the class.

Other Prohibitions

Dancing is prohibited. Old Believer parents often instruct their children to refrain from taking part in dancing activities at school.

Singing, listening to music and watching television are activities which most Old Believer parents would not like their children to take part in, especially during fasts. Also during fasts, children should be given every opportunity to choose to not watch films for entertainment. Many Old Believer children are sensitive about having their picture taken during fasts; in any case, manners and courtesy require permission before doing so.

Since some Old Believer parents are under the impression that the pledge of allegiance is a prayer, they cannot permit their children to participate in unauthorized or non-church prayer.

Sex education in any form is seriously objected to by most Old Believer used at any time by anyone outside their faith.

Making and wearing masks of any kind is prohibited.

Children may refuse to clap their hands, snap their fingers, or whistle during certain P.E. or Music activities since such behavior is considered inappropriate on any occasion. Abstaining from applause during programs or assemblies is not necessarily due to lack of appreciation, but simply a matter of what to these children constitutes acceptable behavior.

I. HOME VISITS

Common sense and common courtesy work everywhere and this is all that is needed by anyone visiting an Old Believer home. In general, Old Believer homes are open to everyone, and no one is expected to stand on ceremony. Hosts are delighted when their guests accept offers of food and drinks but also can understand when business leaves no time for delay. Many Old Believer parents are recent immigrants to this country and have had little opportunity to learn English. Nevertheless, they enjoy a situation where their limited knowledge of English can be used in a sincere effort to overcome the language barrier. Lack of total familiarity with Old Believer customs and language need be no hinderance to home visits.

III.

ENGLISH AS A SECOND LANGUAGE (ESL)

Basic Knowledge About the ESL Child

Your principal has just brought you a new student. He tells you, as he puts the child in your hands, that he speaks no English. Then he leaves. What do you do?

- o Don't panic. Your ESL student is first of all a child, and he will respond to you as other children do. Draw upon your non-verbal resources, which will carry you through most situations. A warm smile, a pat on the shoulder, a pleasant tone of voice will all reassure your student.
- o A child learning English as a second language usually needs more "settling in" time. He needs to have confidence in you and in his classmates before he can begin to respond. Remember, he comes to school with an oral language which has, up to now, served his needs and helped to make him a competent person. He may now become non-functional in this most critical area of school achievement. He may suffer some cultural shock upon entering a world where his first language no longer serves his needs. Because language is an integral part of a personality, his sense of self-worth is also being battered. Avoid making immediate judgments about this child. Your evaluation will probably be much different after a few weeks.
- o Try to learn a few words of the child's language. This will help him know you value him and his culture. Talk to the child at every opportunity. Listen to him when he attempts to talk. Respect his efforts and ideas.
- o Seize this opportunity to give your class some firsthand knowledge of another culture. Let your class learn greetings, numbers, colors, games, and simple songs in the language of the ESL child. If possible, make your ESL child the resource person for these activities. Celebrate his holidays with him, and whenever possible mention cultural contributions of his country--music, art, dances, leaders, historic events.
- o It is important to keep your ESL child busy even if he cannot speak English. Expect him to do many things, although not necessarily what the rest of the class is doing. His performance will reflect your expectations of him, so keep them high.
- o Few people can manage more than five nonsense syllables at a time, and nonsense is exactly what a foreign language sounds like at first. Keep your speech patterns short, reasonably slow, and distinct. In giving directions, use the same phrases over and over again. Do not confuse the child by using different forms for the same direction.
- o When the child does start to communicate in his new language, he will start with single words and progress to sentence fragments. It will be some time before he can manage complete sentences. Be sure to respond to and praise each attempt. Help him structure his responses without making him feel you are critical.

- o It is likely that for some time the sounds of his native language will interfere with his attempts to make English sounds. Do not make an issue of this. Most of this will be self-correcting as his ear "tunes in." He can speak only what he thinks he hears, so be sure he hears frequently the sounds you are trying to teach him to voice.
- o Do not expect him to be ready to start reading right away. He must listen, understand, and speak English before he is ready to read and write. A primary child will need at least three months of oral work before beginning reading experiences. Most older child may need six to ten weeks of oral work before they can make a successful start.
- o During your reading period, provide listening and oral experiences for the ESL child. Use the listening post, tapes, audio-flash cards, student or adult tutors. Do not isolate the student in these practice sessions in an attempt to save him embarrassment. He is already feeling very lonely. See that he has company for many of his separate activities. If no language interchange is yet possible, the other person can at least be encouraging and supportive.

IV.

CULTURAL AWARENESS

The following section presents activities and information dealing with the Old Believers, their language, history and culture. The activities may be incorporated into lesson plans as here presented, or lessons may be devised using the given information as a basis.

A. GAMES

Marbles

Old believer children play marbles much the same way as American children. They devise their own games but there are some that they play that have origins in Brazil. Very often the children play marbles using Portuguese terminology not Russian, though they are not always aware that this is the case. Nothing is written down about the rules; it is passed by word of mouth.

Koshka i Myshka

This is the game of Cat and Mouse. Koshka is the cat and Myshka is the mouse. It is played the same way as our American game of Cat and Mouse.

Football (Soccer)

The Old Believers, like many other Europeans, call soccer football. Our game of football is purely an American phenomenon. The rules are the same for their football and our soccer. This game is becoming more popular all the time in the United States.

Lopta

This is an old Russian game similar in appearance to English Cricket. It is played by two teams. The teams are divided up so everyone is satisfied that the teams are evenly matched by ability and/or numbers. One team bats. The bat is any kind of stick that can hit a ball. The ball is some kind of soft ball that when thrown at a person it would not cause injury. A tennis ball would be good. The ball is pitched to the batter and he hits it but in a perpendicular direction from where it was pitched. The batter judges if it was far enough for him or her to run to a line marked behind those in the field without being hit by the ball when thrown by one of the players in the field. If it is not far enough, then he simply goes to the end of his batting line and another batter comes up. When a ball is hit far enough for the batter to run, all those who have batted before but had not run may run with the batter who has just hit. When the players in the outfield hit one of the running players with the ball before they cross the line, then the team at bat goes into the field. The play continues this way with no score. There are more serious variations of the game where the score is kept. It is called Hit and Run.

Nitochka, Igolochka, and Uzelochek (Little Thread, Needle and Knot)

Someone volunteers to be the needle and another to be the thread and another to be the knot. The rest of the children form a circle just like in Cat and Mouse, only they do not join hands. The needle runs around the circle, zig-zagging between the

children one, two, or three at a time. The needle runs quickly to make it difficult to follow behind. As soon as the needle can be leaves the thread and knot behind; they are trying to follow him exactly. As soon as the needle passes between the thread and the knot, having lapped them on the circle, the game ends. Then each of the players pick a new player and the game begins again.

Gusi (Geese)

This is an excellent children's game, although, it takes a long time to play. Shortened versions may be devised to suit the players and/or instructor. The dialogs are fun, but may be somewhat difficult to teach. One girl announces herself as the farmer's wife. Another boy or girl becomes the shepherd. Two boys become the wolves. The rest of the children become geese. The shepherd picks up a twig or some long tall grass and chases the geese into the field. At this point a dialog begins between the farmer's wife and the geese.

Farmer's wife: Goosey, goosey! Гуси, гуси

Geese: Da-ga-ga. Га, Га, Га

Farmer's wife: Do you want to eat? ЕСТЬ хочете?

Geese: Da-da-da. (Russian for yes-yes-yes) Да, Да, Да.

Farmer's wife: Bread with butter? Хлеб с маслом.

Geese: No-no-no. (Нет, Нет, Нет) Нет, Нет, Нет.

Farmer's wife: Well, what then? а что?

Geese: Toosie Rolls. (Конфеты, конфеты) Конфеты, конфеты

Farmer's wife: Well, come here then. Ну, кукуче кукуче.

Geese: The gray wolf near the hill won't let us come. Серый волк у горы не пускает нас кукучи.

The geese run home, the shepherd runs after them, the wolves who have been hiding in the bushes run out and catch the geese one by one. The wolf must catch a goose and bring him back to his den before he can catch another. If there are only a few children then there should be only one wolf. When the geese get home, the farmer's wife asks the shepherd if all the geese are there.

Farmer's wife: Are all the geese here? А все ли гуси здесь?

Shepherd: No-no-no. Зуби морюм нас ~~не пускает~~ ^{не пускает}.

Farmer's wife: Where are the rest? Ну кукуче кукуче.

Shepherd: Swimming in the lake. (He lies and makes something up.)

Farmer's wife: Chase them in.

The shepherd chases the geese back out into the field and the process of them running home again takes place with the wolves catching more of the geese and taking them to their dens. The dialog is then repeated between the farmer's wife and the geese, and the farmer's wife and the shepherd. This is repeated over and

over again until all the geese are caught.

The shepherd comes to the farmer's wife alone.

Farmer's wife: Have you seen the geese?

Wolves: No.

Geese: (Hiss in the background).

Farmer's wife and shepherd: Who's hissing?

Wolves: The snakes in the cellar.

Geese: (Clap their hands)

Farmer's wife and shepherd: Who's that clapping?

Wolves: Old ladies making tortillas.

Geese: (Stamp their feet)

Farmer's wife and shepherd: Who's that stamping their feet?

Wolves: Horses running by.

Geese: Ga-ga-ga.

Farmer's wife: Are those my geese going ga-ga-ga?

Wolves: No, those are ours.

Farmer's wife: How are your geese marked?

At this point the geese come out and approach the farmer's wife. Those who want to go with the farmer's wife put their hand up fingers extended, those who want to go with the wolves put their hand up with the fingers making a claw. Then the geese are tested one more way. The farmer's wife and the wolves stand facing each other. A goose stands between them on one leg. If the goose wants to go with the farmer's wife he stands facing her, if with the wolves then facing them. Each goose does this. The geese who go with the farmer's wife punish the other geese who stay with the wolves. The farmer's wife's geese form two rows and the wolves' geese must pass through the rows one by one three times each way and they are slapped on the back as they pass.

Krug (Circle)

Two children volunteer to be leaders. They use a stick for the hand over hand method of determining who's first as in American softball. The one who wins become leader of group 1 and the other becomes leader of group 2. They draw a large circle (depending upon how many are playing, but large enough for half of the children to be in the circle at a time and run from a ball thrown at them.) The leader of group 1 stands in the circle. All the rest of the children except leader 2 pair off and

call themselves by an object, e.g., chair and table, or pen and pencil. One by one the pairs approach the leader in the circle and ask him what he wants and they give him the choices so he can choose one, but he doesn't know which one is which. He chooses one and that one comes into the circle with him. Each pair does this so that the children are divided into two groups.

All the children in group 2 spread out around the circle with group 1 on the inside. They have a ball and throw it at those on the inside. The ball should be thrown in such a way as to stay inside the circle, so a technique such as throwing it at the ground first to ricochet onto someone inside the circle is good. The person inside the circle who gets the ball throws it back at one of the players outside the circle. This must be done quickly as those outside the circle are running back away from the circle. If he hits a person outside the circle then nothing happens. If he misses, then he goes outside the circle and stands to the side not participating. This process is repeated until there is only one person left inside the circle. As soon as he hits someone outside the circle, the groups change side and those not playing from group 1 go to the outside and those formerly on the outside come inside and the play resumes. This is all done very quickly. Those were outside the circle run into the circle and those who were in the circle grab the ball and throw it at the ones running to the circle. If the ball hits someone, then the team loses its turn in the circle. If the throw misses, then team 2 gets its turn in the circle and team 1 is on the outside. The play resumes per the above.

Objectives of Krug

The object of the game is to stay in the circle the longest. Therefore, those playing in circle always try to dodge the ball. While in the circle, they can't step outside. They may, however, step out with one foot. However, if with both feet, then if they are hit with the ball they have to leave the circle and stand on the sidelines. The object is for those outside the circle to eliminate those inside as quickly as possible; thereby getting into the circle themselves.

Other rules

When a player catches the ball thrown by the other group it is called catching a "gall". It must be a flyball catch. If the gall is caught in the circle then one person who has had to leave the circle may return. If none has left, then the gall is reserved until someone does have to leave. When a person is hit in the circle the gall is used and he doesn't have to leave. Sometimes there are two or three galls in reserve. It is like having points almost. A gall can also be caught with a girl's dress or apron. If a gall is caught by the team playing outside the circle they have earned the right to play in the circle and the teams change places, but without the usual scramble. Any player who catches a gall must throw it to the ground after catching it. If he throws the ball at his opponents, then he loses the gall.

Djonza

This is a game that the Old Believers brought from China. It is a Muslim game from Central Asia and the name djonza is a Muslim name. It is a small weighted disc or ring with horse hair, traditionally, fastened in the middle of the ring and splayed out in all directions from the center for about 1 1/2 to 2 inches. The game is played without rules really. The djonza is simply kicked with the foot and not allowed to touch the

ground during the successive kicks. The person who keeps it going the longest is the winner. The game is played mostly by boys. Some become so proficient they can kick the djonza up over their shoulder from back to front and vice versa.

B. EGG PAINTING

Pisanki (peesankes)

These are Easter eggs. These are originally Ukrainian and are not an Old Believer art. The technique uses the Batik method of wax application and natural dyes.

Equipment needed

Clean raw or cooked eggs, Kistochki (the wax applying stick), Bee's wax, Candle, Batik dyes, natural dyes, or commercial Easter egg dyes.

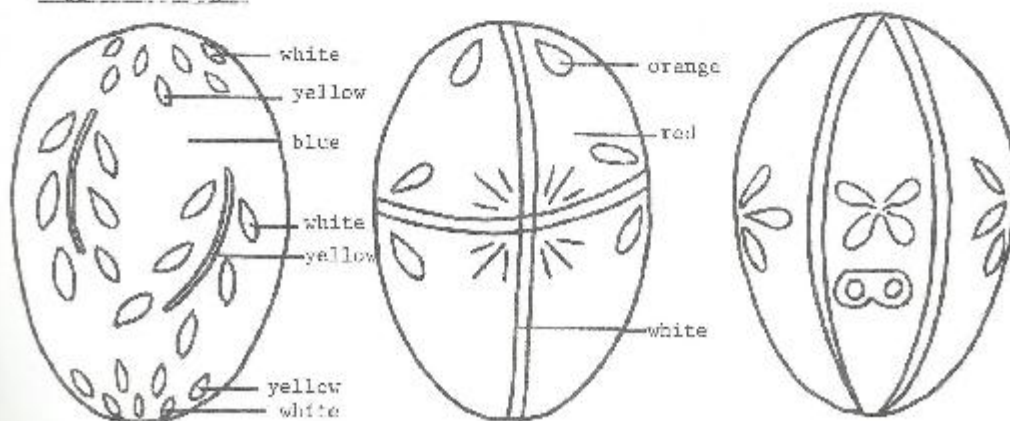
How to do it

Prepare the dyes in glass containers large enough to immerse several eggs. There are two methods of using the kistochki. One is to scrape off some bee's wax into the top and put it into the flame of the candle and melt the wax and then apply it to the egg. The second is to melt the wax in a small container, dip the applying point of the kistochki into the molten wax and apply it to the egg. The object is a wax design on the egg and a dipping into the dye, then successive design applications of wax and dippings into dye going from light colors to darker. Work at successive applications of wax and dyeing until you have reached the darkest color. There are two methods of removing the wax from the egg to reveal the finished product. One method is holding the egg close to the candle so the wax melts and can be wiped off with a tissue. The other method is to wipe the egg with a cloth dipped in cleaning fluid (tetracycline ...caution:immflamable.)

Hints

Use commercial dyes as a last resort as the colors will not be bright enough. Keep the design simple and use three colors for a start. Perhaps successive projects might be better for more dippings.

Suggested designs



C. BELT WEAVING

Card Weaving

Card weaving is an ancient art used by the Old Believers to make some belts (Poyaski) which all Old Believers wear from baptism to death. There are women in the community who are experts in this art. If asked these women might be able to help in the classroom with a card weaving project. Since not all the belts worn by the Old Believers are made by card weaving be sure to ask someone who knows the difference.

Equipment

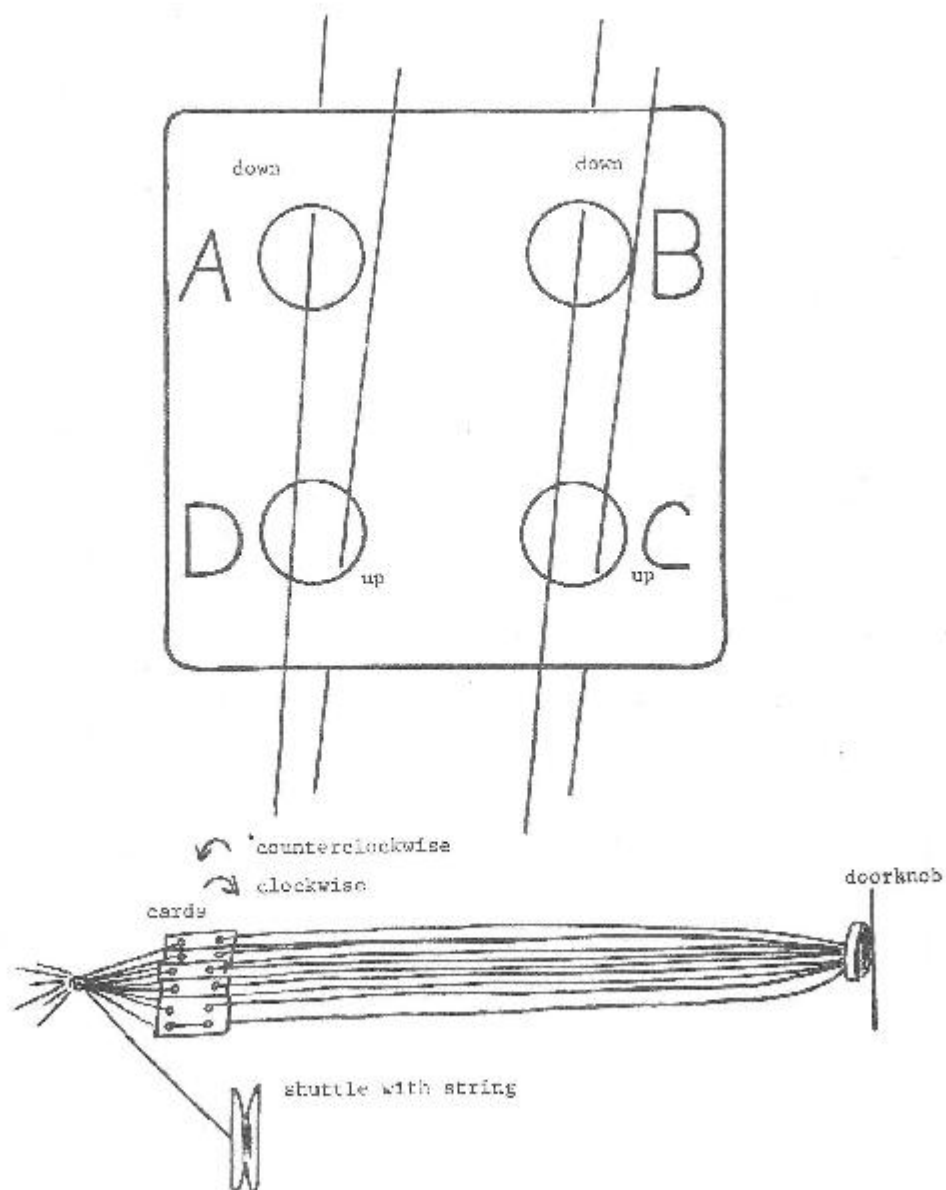
Card weaving cards (these are available in McMinnville and Eugene and probably in Portland in packages of 25, or they can be made from milk cartons). Wooden hand shuttles. Cotton string (macrame type) in different colors. Patterns (can be bought or provided by Old Believers, or the children can make up their own.)

How to do it

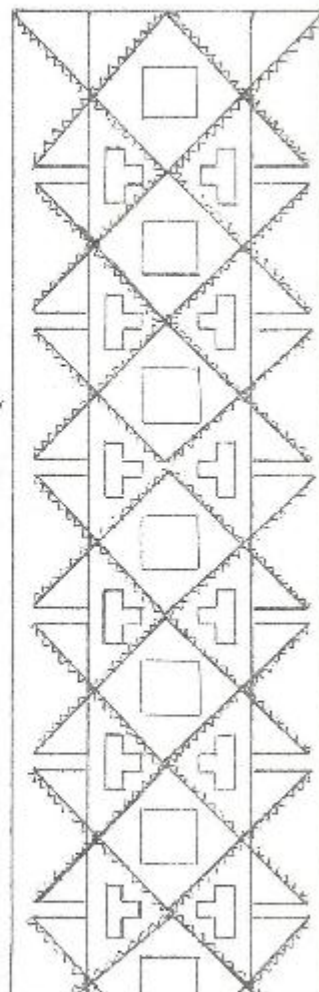
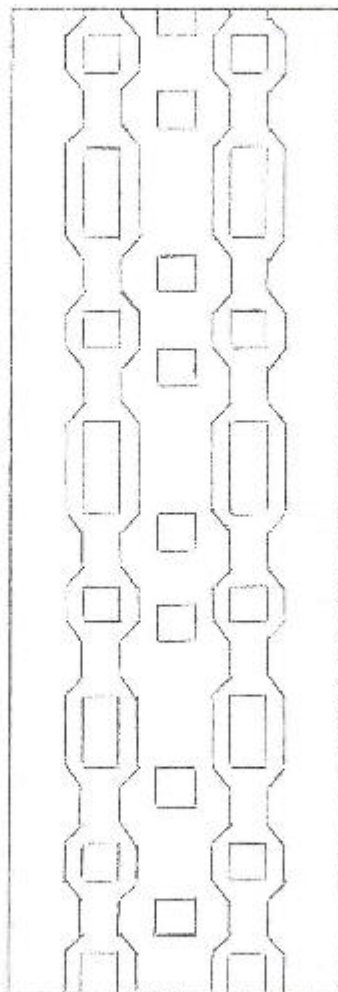
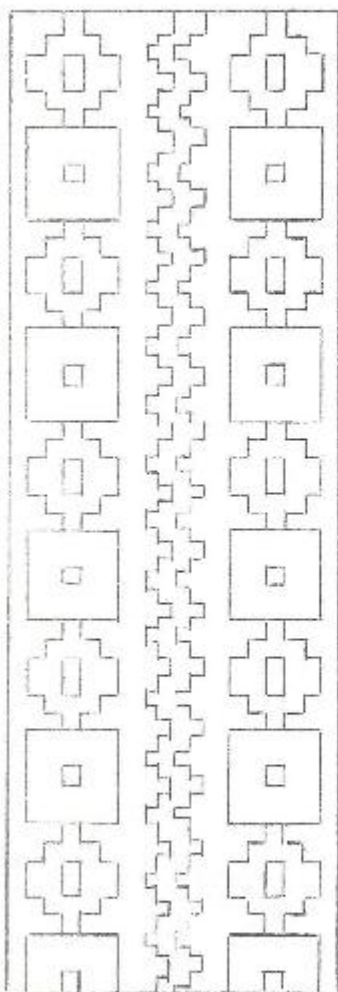
If you have never done this by yourself, it would be highly advisable to have someone who knows show you before you attempt to work with the children. Basically what you do is: Take 11 to 15 cards to be used for one belt. Measure and cut the string 4 times the length of the desired belt. Each card has 4 holes, so you will need 4 times as many strings as cards. e.g., 11 cards- 44 strings. Insert one string into each of the 4 holes in the card either up or down (see diagram) depending on the pattern. Gather up the cards at the end with the shorter strings, put a rubber band around the cards tie a knot in the string at this end, gather and straighten out the string at the longer end. Tie the longer end to a doorknob, desk or any other stationary object. Fasten the shorter end to yourself with a belt. At all times the strings should be very taut. Around the wooden shuttle you should wind the remainder of the string from a ball of string. You are ready to weave. Leave about 4 inches of string on the shuttle loose (to be tied in later on). Pass the shuttle in front of your cards between the top two and the bottom two rows of string. Turn your cards one quarter turn clockwise (away from you). Pass the shuttle through the strings as before only in the opposite direction. Each time you pass the shuttle you should beat the cross string back toward yourself with the shuttle to insure a tight weave. Continue doing this moving the card clockwise.

Card Weaving, Cont.

a certain number of times and counterclockwise a certain number of times. The movement in the two directions will create your pattern



Sample belt patterns



D. EMBROIDERY

There are several types of embroidery in the Old Believer community. There is the cross-stitch, satin stitch and punch needle embroidery (igolochka). All three types are used on both men's and women's clothing. Girls begin to embroider at age 6 or so. There are only a few boys who would ever do this, but in the classroom they may be willing to do it.

Equipment

Cross stitch: Burlap (preferably light colored). Yarn. Tapestry needles. Graph paper. Colored pencils or felt pens.

How to do it

Cross stitch: Give each student a sheet of graph paper and colored pencils or felt pens. Using the squares on the graph paper (1/4 inch), have the student draw a design on the graph paper. The design could be a scene, animal, flower or geometric design. The design must utilize the squares on the graph paper; each square should be colored the appropriate color. Give each child a piece of burlap the same size as the graph paper, a needle and different colored yarn per his or her design. Have the student thread the needle with the yarn he chooses using a color that is on the outside of the design. On the appropriate place on the burlap the student will transfer the pattern using a cross stitch for each square on the same color on the graph paper. Using another color of yarn transfer the squares into cross stitches on the burlap. Continue until the pattern is finished. Edges of the burlap should be stitched or taped while the student is working on the project to obviate the burlap coming apart.

Equipment

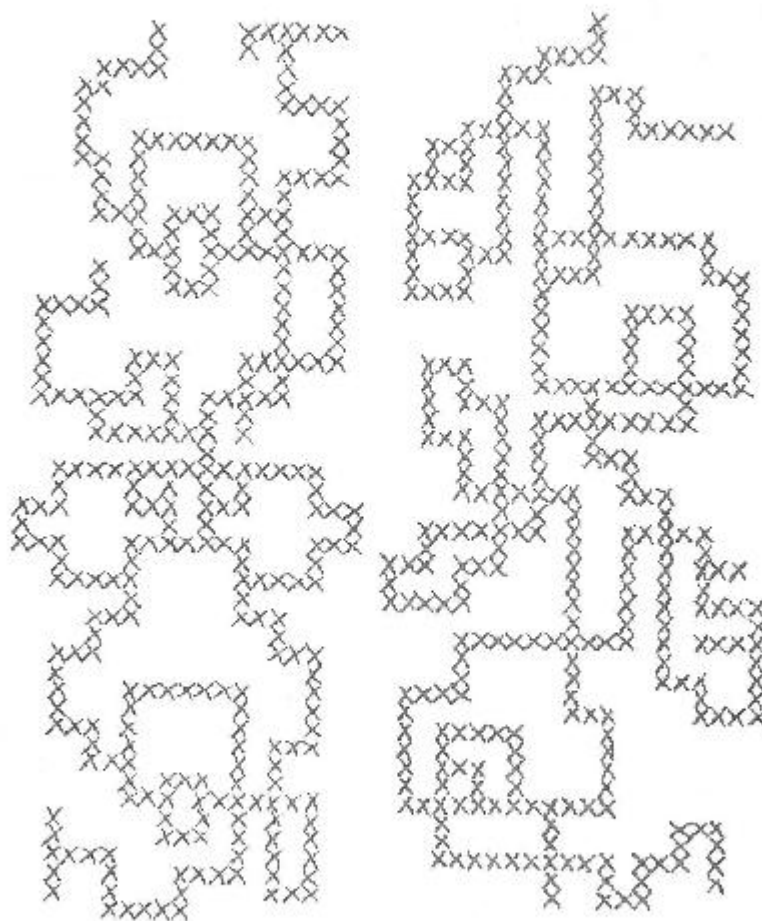
Punch needle embroidery: punch needles. Brightly colored embroidery thread. Tightly woven material (polyester, etc.) Embroidery hoops.

How to do it

Punch needle: Give each student a punch needle. Have everyone thread their needle per the following: insert the thread into the wider opening of the needle, push the thread until it will go no further, using your mouth attempt to suck the thread through the narrow opening of the needle. When the thread is through the opening, thread the eye of the needle next to the opening. Give each student a piece of material and have him draw the picture they want to embroider in pencil (the simpler the design the easier it will be to embroider for beginners). Put the hoop on the material. Begin to embroider on the picture inserting the punch needle with the thread into the material firmly and removing it gently.

II. Punch needle embroidery, cont.

For the best results the children should begin at the outer edge of the picture and work toward the middle. Rethread for different colors per the instructions. It is strongly advised that the teacher have someone who knows the technique be on hand to advise how to thread the needle and how to hold it for the best results. Most of the Russian girls can provide this help.



E. PAINTING ON CLOTH

The painting of designs or scenes on cloth is a relatively new art for the Old Believers of Woodburn. They began doing it in Brazil in the last two decades. It is used for both men's and women's clothing, usually in place of embroidery.

Equipment

Paint: Liquid embroidery paint especially used for painting on cloth. Any kind of cloth.

How to do it

Draw a design on the cloth in pencil. Usually the Russians use floral patterns of some type. Go over the drawings with the paint tubes following the directions on the tubes.

F. SHORT HISTORY OF THE RUSSIAN LANGUAGE AND LITERATURE

Russian belongs to the family of languages called Slavic, specifically to the Eastern Slavic branch. Included in this group are Ukrainian and Belorussian. In the Western Slavic group are Polish, Czech and Slovak. Bulgarian, Serbian, Croatian, Macedonian and Slovenian belong to the Southern Slavic group. All the Slavic languages belong to the Indo-European family of languages, to which most of the languages spoken in Europe belong. Consequently, Russian is related in origin and shares root words with English, French, German and Spanish, among others. For example, the word "sister" in Russian is "sistra"; "brother" in Russian is "brat", in German "bruder". "Mother" in Russian is "mat", in German "mutter", in French "mere". "Nose" in Russian is "nos", in German "nase", in French "nez". In all these languages these words originated in a common Indo-European word.

The Russian language has changed with time just as English has. Russian and other Slavic languages come from a language known as Old Slavonic, which was a common language for the area that is in the southern part of present day Russia. Today the religious texts of the Old Believers and also those of other Slavic Orthodox Churches are written in a language called Church Slavonic which is closest to the original Old Slavonic language. Today many of the children from the Old Believer community learn the Church Slavonic language in order to read their religious texts, but like Latin it is not a spoken language.

The spoken language of the Old Believer community in this area is a dialect. Actually there are three dialects spoken by the Old Believers in Woodburn. The dialect of the Russians from Turkish Village is generally that of the Kuban region in Russia. The dialect of the Russians who came from the Singkiang Province in Western China is that of the south central Ural region in Russia. The dialect of the Russians who came from Manchuria in northeast China is that of the region bordering the Pacific Ocean opposite Japan. Standard Russian, the dominant dialect in the Soviet Union, is readily understood by all three groups.

Most Russian speaking teachers in the local schools do not speak the same dialect as the Russian Old Believers and this is sometimes confusing to the children.

Literature for Children

The following list of books is a resource for the teacher to draw from for selections of Russian and Soviet literature translated into English. Many of the books are tales, but the Harvest of Russian Children's Literature includes more modern prose. For cultural awareness activities selections may be read by the teacher or could be read by the students with activities provided by each teacher. Since most of the books on the list do not provide pronouncing guides to Russian names, it might be advisable to consult a bilingual person for proper pronunciation.

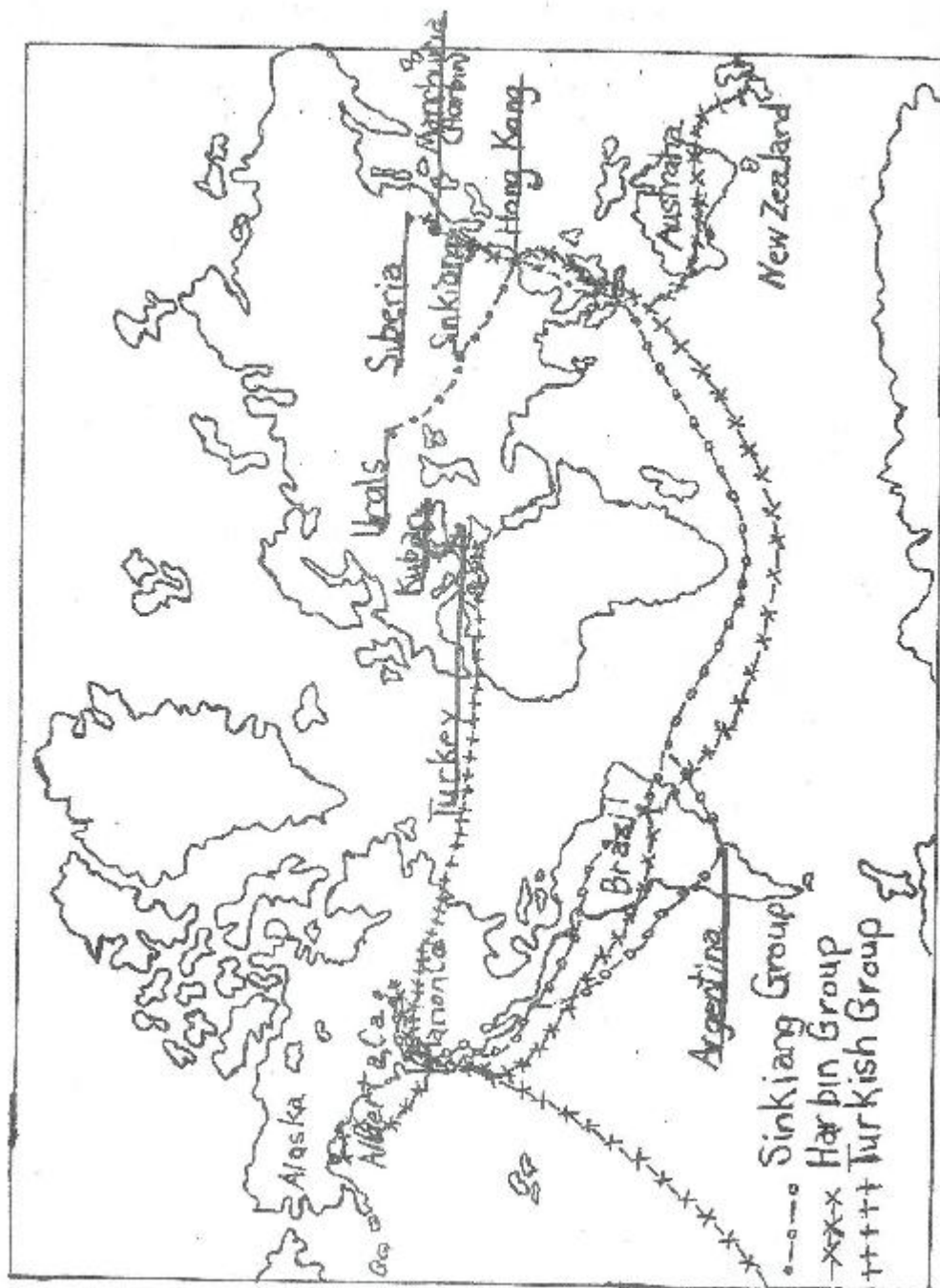
1. Tales from the Steppes, Cynthia Jameson
Non Russian tales from other nationalities in the Soviet Union.

2. Twenty-Two Russian Tales for Young Children, Leo Tolstoy
A book of short tales with morals.

3. Stories from Old Russia, Dolch
Fairy tales written at 2-3 grade level
4. Six Russian Tales, Anne Terry White
Fairy tales, higher level
5. Favorite Fairy Tales Told in Russia, Virginia Haviland
Fairy tales, mid level
6. Tales People Tell in Russia, Leo Wyndham
Fairy tales both Russian and Soviet (non-Russian nationalities in the Soviet Union)
7. Tales from A Top a Russian Stove, Janet Higonnet-Schopper
Fairy tales, higher level, particularly good because has a pronunciation key for Russian names
8. A Harvest of Russian Children's Literature, Miriam Morton
Good anthology of both Russian and Soviet authors. This selection includes selections of verse, prose for all ages. Consult a bilingual teacher for advice.

V. ORIGINS AND MIGRATIONS OF CERTAIN RUSSIAN BELIEVERS

A. MAP



B. MAP KEY AND TIMELINE

+ + + + + Turkish Group

Region of Origin: Kuban on the Black Sea

17th century: migrated to Rumania; some families lived in
Rumania for a number of years

1879: migrated to Turkey

1963: migrated to the U.S., passing through and remaining in
New Jersey for one or two years.

-x-x-x-x-x- Harbin Group

Region of Origin: Maritime Province on the Sea of Japan in
the Siberian Region

1920's: migrated to Harbin in the Manchurian Province of China

1955-1960: migrated to Brazil and Australia passing through
Hong Kong

1962-1975: the majority of Old Believers in Brazil migrated
to Marion County

1970's: the majority of Old Believers in Australia left for
Marion County

1967-present: several families migrated to the Kenai Peninsula
in Alaska

1974-present: a few families migrated to Alberta, Canada

0-0-0-0-0- Sinkiang Group

Region of Origin: South Central Ural Region

1918-1931: migrated to the Sinkiang Province in North Western
China

1956-61, 1965: migrated from China to Brazil and Argentina,
passing through Hong Kong

1962-1975: migrated from Brazil to Marion County

1972-present: migrated from Argentina to Marion County

1974-present: a few families are migrating to Alberta, Canada

C. MAP ACTIVITY

Need

One wall map of the world; dittoed map for each student to fill in at his or her seat.

Ask each student to find out and tell where his parent are from (were born). Each student can come up and point to the place on the wall map. Each student will mark the spot on his own map. After each student has done this, let them come up one by one and point to the place where she or he were born. The students can mark this on their maps with a different color. Then each student will find and mark where they live now. Have each student draw lines following their family's movement. Discuss distances, means of transportation that were used, what they remember of these places or their travels.

Hints

Ask the students a day or two before to find out where his or her parents were born, where he or she was born.

VI. HISTORY OF WOODBURN RUSSIAN OLD BELIEVER COMMUNITY

The Old Believers are Christians - more precisely, they are Orthodox Christians, so their history is the history of Orthodox Christianity itself. By the end of the fifth century, Christianity had become the state religion of the Roman Empire. With many millions of adherents, the church was divided into five major jurisdictions or patriarchates to meet the needs of the faithful. These patriarchates were Rome, Constantinople, Antioch, Jerusalem and Alexandria.

Each patriarchate was autonomous, but church unity was preserved through ecumenical synods, or councils, which were called at irregular intervals, usually in response to some doctrinal question. St. Peter, chief among the apostles, had established the patriarchate of Rome. He was the first patriarch there. Gradually, Peter's successors attempted to extend this authority over the entire church.

The four patriarchs of the East were willing to acknowledge the Pope-as the patriarch of Rome was called - to be the first bishop in Christendom, a position of honor appropriate to the successor of St. Peter, but they rejected his claim to jurisdiction outside the see of Rome. Instead, they insisted that only an ecumenical synod, with the guidance of the Holy Spirit, had the authority to make rules binding upon the entire church. This difference of opinion, fed by other issues, intensified with the passing years, and finally, in 1054, an open break occurred. The Pope excommunicated the patriarch of Constantinople, and the patriarch replied in kind. Christendom was divided... from that point on, the patriarchate of Rome, which at that time included all of Central and Western Europe, was to be called "The Catholic Church".

The four Eastern patriarchates were the beginning of the several jurisdictions of orthodox Christianity. The church in Russia was under the ecclesiastical jurisdiction of Constantinople in 1054. It was a new church, just sixty-five years old when Pope and Patriarch excommunicated each other. Because of its newness, its clergy was still largely Greek - and many decisions governing the Russian Orthodox Church were still being made in Constantinople. However, from the 11th century on, the Russian Orthodox Church gradually, but steadily, outgrew its dependence on the Greek Mother-church. Its faith and traditions remained orthodox, but they acquired a Slavic character. Orthodoxy in Russia developed monastic institutions, pastoral methods, philosophical outlook and liturgical style as unique and distinctive as its church architecture. As the Greek clergy gave way to native Russians, the church looked less and less to the Patriarch of Constantinople for guidance, especially after Constantinople fell to the Moslem Turks in 1453.

The autonomy of the Russian Orthodox Church was finally recognized in the 16th century. This was the century in which the Terrible Tsar, Ivan IV, opened diplomatic relations with England...when Muscovy acquired territory in Siberia for the first time...when the Volga became a Russian river all the way to Astrakhan...and, in 1589, the Metropolitan Archbishop of Moscow was elevated to the rank of Patriarch, co-equal with the patriarchs of Jerusalem, Antioch, Alexandria and Constantinople.

Less than a hundred years later, in 1653, Patriarch Nikon of Moscow attempted to reform the Russian Orthodox Church by introducing some customs and liturgical practices then in use among the Greeks. Several bishops, many priests and millions of the faithful refused to accept Nikon's reforms, and continued to worship in the old way. Because of their firm adherence to the old ways, they were called "Starovery" - that is "Old Believers", or - more to the point "Staro-obryadtsi" - Old Ritualists. Patriarch Nikon had other names for them. He called them schismatics and heretics, and drove them out of the church with anathemas. The Muscovite Tsar, Alexei Mikhailovich, supported Nikon, and lent the temporal power of the state to enforce his program of reform with fire and sword. Twelve million Old Believers paid for their convictions with their lives. The Tsar arrested, imprisoned, tortured and exiled or executed those who refused to cross themselves with three-fingers as Nikon demanded. Some twenty thousand Old Believers, fearing they would not be able to withstand the instruments of torture arrayed against them, preferred to die by their own hand, usually in the frames of their local church. Self-immolation was preferable to heresy.

But some Old Believers survived the persecutions of the 17th century. They lived to carry on their faith and traditions often without a priesthood or hierarchy. They kept their icons, their customs, their liturgical and didactic books - and through them - they kept the faith. Surrounded on all sides by enemies, they drew themselves into an ever tighter circle and clung desperately to this faith. They came to look upon themselves as the only followers of the true faith left on earth. In their defensiveness, they acquired a mind of xenophobia, mistrust of outsiders, providing a curious counterpoint to the generosity and openness which are more characteristic of their group. Their xenophobia tended to insulate them from influences and developments originating outside the community.

Patriarch Nikon soon fell from favor and was deposed, but his reforms remained. In perspective, Nikon's reforms seem insignificant beside the innovations of Tsar Peter the Great, who ruled Russia at the end of the 17th century and the beginning of the 18th. An energetic giant of a man with a passion for the technology of Western Europe, Peter was even more ambitious and authoritarian than Nikon. He built a Navy, modernized the army, abolished the patriarchate, waged war on the Turks and Swedes, built a modern city on a swamp he'd conquered from the latter and named it after himself, moved his capital there, forcibly shortened and trimmed beards at court, and replaced the Russian kaftan with the frock coat of Western Europe. In his gargantuan efforts to bring Russia "up-to-date" with Europe, he ruthlessly severed her ties with her pious and orthodox past.

The Old Believers were certain that Peter's reign was God's punishment visited upon Russia for her sins, and especially for the Nikonian reforms. Peter himself they called "the Anti-Christ", and accordingly they withdrew ever deeper into their traditional, increasingly isolated world.

After Peter, periods of harsh repression against Old Believers alternated with periods of relative tolerance. Gradually, steadily, their number dwindled. By the middle of the last century, just a few million Old Believers were left, and most of them lived in small villages scattered across the length and breadth of the vast Russian Empire, often only dimly aware of each other. After the Bolshevik Revolution and the civil war that followed, hundreds of Old Believers fled south into China's Sinkiang Province. Others retreated eastward across the steppe and joined other Old Believers on the Amur and in Primorye on Siberia's Pacific Coast. And many of these crossed the frontier into Manchuria during the purges and collectivization of agriculture in the 1930's.

When a Communist regime came to power in China in 1949, the Old Believers in Sinkiang and Manchuria knew it was time to move again. Initially, Peking tried to get them to return to the Soviet Union - and some did. But as most refused repatriation, Peking relented and permitted them to leave China through Hong Kong.

For several months in 1958 they remained in Hong Kong as guests of the British Government until permanent homes could be found for them elsewhere. New Zealand, Australia and Argentina each admitted a few, but the vast majority went to Brazil to settle in the remote provinces of Matto Grosso and Parana on acreage given them by the Brazilian Government. In Brazil, the Old Believers had to contend with a tropical climate, crop failures, a shaky economy and the jeers and ridicule of their provincial neighbors. Some visionaries among them began to dream of moving to the United States. Through some contacts among the Russian Molokan Community in Los Angeles, and with the help of the Tolstoy Foundation in New York, sponsors were found in Oregon's Willamette Valley - and the first Old Believers arrived in Woodburn in 1963.

From 1963 through 1970, more than three hundred Old Believer families immigrated to Oregon. In 1968, a group of Old Believers living in New Jersey learned of their co-religionists' exodus from Brazil to Oregon. The ancestors of this New Jersey group had fled from Russia during the tumultuous reign of Peter the Great. With the permission of the Sultan of Constantinople, they had settled in Rumania, then a part of the Ottoman Empire. Around 1879 they moved from Rumania into Asia Minor itself and settled in Konya Province. There they farmed and fished for a living, until they were paroled into the United States in 1963 by Attorney General Robert F. Kennedy.

The Old Believers were a small group, less than fifty families, and because their canon strictly forbid them from inter-marrying within the 8th degree of kindred they were, by the 1960's, desperately in need of making contact with other Old Believers to find mates for their sons and daughters of marriageable age. They first sent out a delegation to make absolutely certain that the new arrivals from Brazil were indeed true believers. Then they acquired a tract of land south and east of Woodburn, and there they built a church and a village around it. The Kharbin and Sinkiang Old Believers usually call them "Tur-cha-nye" or "Turks", because of their long sojourn in the Ottoman Empire.

VII.

ADDENDUM

MARION INTERMEDIATE EDUCATION DISTRICT
3180 Center Street N.E.
Salem, Oregon 97301

TO: School Administrators
FROM: Hazel Sydow
RE: School Attendance

First I'd like to apologize for being late in getting this summary to you. I have been waiting to hear from the Deputy District Attorney, Jean Kerr, and the Juvenile Department Counselor Supervisory, Gary Heer, regarding a written policy statement pertaining to school attendance.

They have delayed writing the truancy policy statement until after July 1, largely due to the still pending Senate Bill 705 which decreases factors for determining juvenile court jurisdiction and decreases grounds for placing a child in juvenile training school. They have assured me that we will have a written statement prior to the beginning of the 1975-76 school year.

Below is a summary of the statements resulting from a meeting called by Steve Caputo, Monitor.

Jean Kerr, Deputy District Attorney, working with juveniles:

1. The District Court judge feels that throwing parents into court doesn't do any good. Their views do not change. It may bring about temporary attendance, but the pattern would repeat itself. It is a problem beyond the usual one where punitive action will do no good.
2. Having parents in court for non-attendance of a child is not a favored procedure, so rather than acting, the court would send the case to the Juvenile Department. The counselors cannot be truant officers, so they dump it all back on the school's doorstep.
3. Rarely does the District Attorney's Department work from a citizen's complaint. They work from police reports. So when everything has been tried, nothing works, call in the police. Have the police visit the home to find the problem. Then work from the police report.

Gary Heer, Supervisor of Counselors, Marion County Juvenile Department:

When an offending child is under the age of twelve, the Juvenile Department does become concerned and investigates the problem and tries to get the child back in school.

Memo: School Attendance
Page 2
May 21, 1975

Glen Knickerbacker, Supervisor of Counselors, Children's Services:

1. The Children's Services has a hands-off policy in truancy cases. They will follow through if someone is willing to sign a statement and willing to testify that there is parent neglect, and unfit home, etc.
2. If there is any evidence of physical abuse, they act immediately.

This is where we stand on the attendance problems in Marion County. Hopefully, changes will be brought about and will receive more cooperation from the various government agencies once a written policy is obtained.

HS/TKJ
5/21/75

RESOURCE DIRECTORY
OF
SERVICES AVAILABLE TO THE RUSSIAN SPEAKING COMMUNITY

MEDICAL SERVICES

Marion County Health Department (Russian Clinic)

303 North 1st Street

Woodburn, Oregon

Phone: 981-9895

*1978 - 79
R.C. is open every Thursday 1-4 P.M.*

The following clinics are staffed with translators:

KIC Program - every Wednesday, 1-4 P.M.

Well Child Clinic - second Tuesday of every month, 1-4 P.M.

Prenatal and Family Planning - every Monday, 1-4 P.M.

Evening Clinic - first and third Wednesday of every month, 4-7 P.M.

Dental Clinic - eight evenings per month, beginning October 1976

~~Wednesdays~~
Appointments: Appointments are necessary for all but evening clinic. There is an especially long waiting list for the dental clinic, where people under the age of 21 are the highest priority patients.

Oregon Rural Opportunities, Centro de Salubridad
365 Young St.
Woodburn, Oregon 97071

Phone: 981-8888

Beginning September 1, 1976, appointments may be made from 9 A.M. until 6 P.M. Patients are seen from 10 A.M. until 5 P.M., Monday through Friday. Walk-in patients are also accepted. Tatiana Muroff will be translating from November 1976.

University of Oregon Medical School
3181 S.W. Sam Jackson Park Rd.
Portland, Oregon 97201

Patients are seen mainly on a referral basis. Claudia Howard is the Russian translator and she may be reached at the Ear, Nose and Throat Outpatient Clinic, 225-8510, or through the paging service, 225-8311.

Woodburn Pediatric Clinic (Dr. Steinberg)
330 North 3rd St.
Woodburn, Oregon 97071

Phone: 981-5348

The clinic is open 9 A.M. - 5 P.M., Monday through Friday. Emergency patients are seen immediately, but appointments are generally required.

Salem Hospital Emergency Center
665 Winter Street, S.E.
Salem, Oregon 97301

Phone: 370-5373

Open 24 hrs. Emergency translator on call.

DENTAL SERVICES

See Marion County Health Department, Dental Clinic.

The following dentists have proved effective in emergencies:

David G. Bowerly
4754 River Rd. N.
Keizer

Phone: 393-6286

Homer R. Bowman
1230 George
Woodburn, OR

Phone: 981-1360

L. Dan Davis
2411 Grear N.E.
Salem, Oregon

Phone: 363-0622

Francine Hall, Dental Hygienist, MCHD
3180 Center St. N.E.
Salem, OR 97301

Phone: 588-5342

Woodburn Free Dental Clinic

Salem Dental Group
1160 Liberty St. S.E.
Salem, OR

Phone: 585-4023

PUBLIC SERVICES

Public Welfare Office
2213 Country Club Rd.
Woodburn, OR

Phone: 982-9991

Food Stamp Certification
2213 Country Club Rd.
Woodburn, OR

Phone: 981-5200

Children's Services
680 Cottage St.
Salem, OR

Phone: 378-6242 and

Motor Vehicles Division
600 No. Pacific Hwy.
Woodburn, OR

Phone: 982-9961

Driver's Manuals available in Russian

Employment Division (State of Oregon)
575 Union St.
Salem, OR

Phone: 378-4345

-42- Office number in Woodburn: ~~981-1346~~

MacLaren School
Rt. 1, Box 37
Woodburn, OR

Phone: 981-9531

Legal Aid Services
1244 State St.
Salem, OR

Phone: 501-5265

Woodburn Youth Services Team
561-C N. Pacific Hwy.
Woodburn, OR

982-4357 (HELP)

Juvenile Community Services
2450 Strong Rd. S.E.
Salem, OR

Phone: 378-5289

Woodburn Fire Department
550 N. 1st St.
Woodburn, OR

Phone: 981-7111

Translator: Isaac Skorchodoff

Woodburn Police Department
144 W. Lincoln
Woodburn, OR

SCHOOL SERVICES

Marion County Intermediate Education District
Title I-M Migrant Program
3180 Center St., N.E.
Salem, OR 97301

Phone: 588-5330

Migrant Education Services Center
3000 Market St. N.E.
Suite 316
Salem, OR

Phone: 378-6853

SCHOOLS WITH RUSSIAN SPEAKING BILINGUAL STAFF

Gervais Elementary School
150 Douglas St.
Gervais, OR 97026

Phone: 792-3624

Monitor Elementary School
Route 1, Box 73A-1
Mt. Angel, OR 97381

Phone: 634-2421

Ninety-One Elementary School
Route 1, Box 106
Hubbard, OR 97032

Phone: 651-2181

Parkersville School
9496 Wabash Dr., N.E.
Brooks, OR

Phone: 792-3320

Woodburn Schools:

Nellie Muir Elementary School
1800 West Hayes St.
Woodburn, OR 97071

Phone: 981-9561

Washington Elementary School
777 East Lincoln St.
Woodburn, OR

Phone: 981-3711

Woodburn Middle School
1041 N. Boones, Ferry Rd.
Woodburn, OR 97071

Phone: 981-3781

RESOURCE PERSONS

Brother Airbrose
Mt. Angel Abbey
Mt. Angel, OR

Phone: 845-2221

John Kudanish
1250 Hardcastle
Woodburn, OR 97071

Phone: 981-1627

Home/School Contact
Resource Teacher
Washington Elementary School
777 E. Lincoln St.
Woodburn, OR 97071

Phone: 981-3711

Magda Schay
Marion County Health Department
3180 Center St., N.E.
Salem, OR 97301

Phone: 588-5355