



CULTUREGUIDE

EL SALVADOR

SERIES 1
PRIMARY (K-6)



BRIGHAM YOUNG UNIVERSITY
KENNEDY CENTER
FOR INTERNATIONAL STUDIES

EL SALVADOR CULTUREGUIDE

This unit is published by the International Outreach Program of the David M. Kennedy Center for International Studies at Brigham Young University as part of an effort to foster open cultural exchange within the educational community and to promote increased global understanding by providing meaningful cultural education tools.

Curriculum Development

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WHY STUDY CULTURES?

For most of us, cultures are misunderstood; they are nebulous, vague, and hidden. Like the famous iceberg analogy, we know that most of what a culture is cannot be seen. But what does that mean? And why, then, should we study cultures if we do not know what we're studying in the first place?

In the late twentieth century, Brigham Young University did not embrace a new discipline, but rather a new area of study—the study of cultures. Typically, anthropology is the social science that studies cultures. Why should they have all the fun? The study of cultures unites other academic disciplines (as needed), drawing upon literature, political science, sociology, and even the more applied areas of nursing, social work, law, and business. The study of cultures has grown into nothing short of a revolt against disciplines, “a mode of inquiry” that looks at things in new ways.¹

In 1982, the David M. Kennedy Center for International Studies established International Outreach as a formal program to help build bridges of intercultural understanding. Since then, more than 10,000 *gratis* cultural presentations have been given to local area public schools, taking students to new places using language, multimedia, and imagination. *CultureGuides* derive from the same expertise that has been honed in classrooms—with the exciting exception that these intercultural learning tools are not geographically bound. Thanks to the Internet, accessible multimedia technology, and our trusty eMACs, a limitless audience can learn about different cultures.

Globalization, the driving paradigm of the post-Cold War world, means that now, more than ever, culture matters. Culture is the invisible context that may keep us from understanding important people, places, and ideas; it exists whether or not we think about it. Intercultural education can help us, not only as an intellectual exercise, but also in very practical ways to combat racism, to expand business, and to communicate effectively.

CultureGuides share the same aim as Edward T. Hall, the eminent cultural scholar, to try to “make culture real.”² Even though our “student guides” are not present in every classroom, we hope that *CultureGuides* will make classrooms of the mind and cultural laboratories wherever you may reside.

¹ Ziauddin Sardar and Borin Van Loon. *Introducing Cultural Studies*, Totem Books, New York: 1998.

² *The Edge: The E-Journal of Intercultural Relations*, Summer 1998, Vol. 1(3) Posted 10/11/98, <http://interculturalrelations.com/v1i3Summer1998/sum98sorrellshall.htm>.

TRADITIONS

LA POSADA

During the Christmas season, the people of El Salvador enjoy many traditional activities. One of the most influential activities, *la Posada* [lah poe-sah-dah], helps people remember the biblical account of Mary and Joseph’s struggle to find shelter. This tradition is an example of the people’s dedication to Catholicism—which is the predominant Christian religion in El Salvador—and the Salvadoran tendency to unite as a community.



Starting Points

1. Describe a time when your entire neighborhood gets together for a celebration or activity. What would it be like to have a tradition that your entire neighborhood participated in?
2. Explain to a partner your family’s holiday traditions. Why are these traditions meaningful to your family? Do you look forward to these traditions? Why? Salvadorans look forward to *la Posada* to come together as a community and to show their religious devotion.
3. As you learn about *la Posada*, think about how this tradition would influence the Salvadorans who participate in it. How does acting out Mary and Joseph’s story help individuals, especially children, remember and understand this part of their culture?



Information

The Procession

In the weeks preceding Christmas, Salvadoran neighborhoods come together to participate in *la Posada*. *La Posada* portrays part of the story of Christ’s birth from the second chapter of Luke in the Bible. This tradition has been maintained for many generations in El Salvador. For the most part, only Catholics participate in *la Posada*, while other religious groups participate in other Christmas traditions.

La Posada is similar to Christmas pageants in the United States that portray the story of Christ’s birth. *La Posada* involves neighbors going from door to door, carrying a box that represents the stable that Christ was born in. Each house represents an inn, and their owners represent innkeepers. At each house, participants in the procession sing a song asking the “innkeepers” for a place for Mary and Joseph to stay. Each time they are denied *posada* (passage, or a place to stay), and they receive a piece of the nativity scene to place in the box. After the people in the house add their piece to the nativity scene, they join in the procession.

As the group proceeds from house to house they sing Christmas songs and often hold candles. Once all of the pieces representing the nativity have been added to the box, the group proceeds to a predetermined final house. Those in the procession pack into the house where a short religious service is held in the presence of a local church authority. Usually someone says a prayer, the group sings, and then the group organizer offers some remarks. After the local church authority speaks, the meeting is left open for anyone to make comments. Participants generally talk about their feelings concerning the birth of Christ. Because Salvadoran Catholics also have a great respect for the Virgin Mary, their comments often center around her as well.

After the meeting ends, everyone eats refreshments. *Arroz con leche* [ah-rohs cohn lay-chay] (a pudding made with rice, milk, sugar, and cinnamon) is typically served hot. Salvadoran hot chocolate served with hard sugar cookies is also a traditional refreshment. Salvadoran hot chocolate is made with South American chocolate, so it is more bitter than the hot chocolate common in the United States.

Arroz con Leche Recipe

You will need:

2 C rice	1 can condensed milk
2 tsp vanilla extract	2 cinnamon sticks
1 ½ C brown sugar	1 C raisins
1 can evaporated milk	4 C water

Preparation

1. Bring two cups of water, condensed milk, and evaporated milk to a boil.
2. Once mixture boils, add rice, cinnamon, vanilla, and brown sugar. As mixture begins to thicken, add rest of water slowly (rice will soak up water and milk).
3. Add raisins when rice is almost done. When rice is cooked, consistency should be similar to pudding.
4. Allow pudding to cool just enough to be eaten.

Teaching Children and Building Community

When Salvadorans perform la Posada, they reveal many aspects of their culture, such as their Christian beliefs and their strong sense of community. Children learn the Christmas story as it is found in the Bible, even if they haven't learned to read yet. The Christmas season involves other celebrations as well. People give gifts, participate in the tradition of Santa Claus, light fireworks, and prepare special meals. The performance of la Posada helps Salvadorans, especially the children, focus on the religious significance of the Christmas holiday.

La Posada brings members of Salvadoran neighborhoods together and helps them feel a community bond. When Salvadorans meet for this tradition, they express their feelings and strengthen their friendships. People whose busy schedules usually prevent them from associating regularly with others have an opportunity to become more familiar with their neighbors. La Posada's cultural influence is evident in the closeness it encourages among neighbors in most neighborhoods.



Activities

1. Make la Posada nativities in shoe boxes.
2. Act out the procession of la Posada, with some of the students playing the roles of the innkeepers.
3. Complete the Traditions word search (see **Traditions Visual 1**).
4. Prepare and enjoy arroz con leche in class. You may also want to have hot chocolate and sugar cookies.



Discussion Questions

1. How does la Posada bring Salvadoran neighborhoods closer together?
2. What does la Posada teach Salvadoran children? How does it influence Salvadoran adults? Families?
3. What traditions similar to la Posada exist in the United States?
4. How does Christmas caroling compare with acting out la Posada? How do these two activities show differences between the two cultures?
5. How are Salvadoran neighborhoods different from North American neighborhoods during holidays?

FOLKLORE & LANGUAGE

SALVADORAN SPANISH

Spanish is the official language of most Central American and South American countries. Spanish words have different conjugations with different degrees of formality, depending on whom they are talking to and the level of respect they have for him or her. In particular, Salvadorans use the *vos* [vohs] form when speaking to familiar friends or family members.



Starting Points

1. Look at the Spanish words written on the board (**see Folklore and Language Visual 1**). Do you recognize any of these words? Which countries speak Spanish? Every country that speaks Spanish speaks it a little differently, and Spanish speakers in El Salvador use some unique words and verb conjugations.
2. Discuss the ways in which different English words show varying levels of respect. Discuss why Salvadorans would use different forms of the same word when talking with different people.
3. For today, refer to your teacher(s) only as sir or ma'am. How would this show a higher level of respect than other possible titles? In El Salvador and other Spanish-speaking countries, words similar to "sir" and "ma'am" are commonly used. This is one way that Salvadorans show respect with their word choice.



Information

Spanish and English are similar in some ways, but the differences between them highlight the differences between the cultures in which they are spoken. In English, "you" is the only second-person singular pronoun; so when people speak to others, they always refer to them as "you." In Spanish, however, there are different ways to address other people. When speaking Spanish, people must decide whether they're speaking with someone who should be treated formally or someone who should be treated informally. These differences between Spanish and English reveal a difference in culture because in everyday speech, English speakers are not as focused on status or formality as Spanish speakers.

The Usted Form

The formal pronoun *usted* [oo-sted] should be used for "you" when talking to a teacher, a boss, an elderly person, or anyone who should be treated with respect because of a difference in age or status. This form is also used when making a business transaction or when addressing new acquaintances. As a general rule, any time people speak "up" to others who "outrank" them, they should use the *usted* form.

The Tú Form

When talking to a friend or family member, a speaker should use the informal pronoun *tú* [too] to say “you.” This form is also used among cousins and other less-than-formal relations; it is also sometimes used when talking to children. If someone is unclear as to whether they should use the *tú* form with an individual, it is polite to ask the person for permission to *tutear* [too-teh-ahr] (to use the *tú* form) with them.

The Vos Form

In addition to *tú* and *usted*, Salvadoran speakers use the pronoun *vos*. *Vos* refers to someone with whom one is extremely close and comfortable, like a sibling or a good friend. Using *vos* in conversation indicates an extra level of informality or familiarity beyond *tú*. Usually, only people that are very close and comfortable with each other will speak to each other using *vos*. The *vos* conjugation and pronoun are used in some of the other countries in Central and South America, such as Argentina.

Conjugations

Not only do the pronouns change for different relationships between people, but the way a verb is conjugated changes depending upon which pronoun you are using. For example, the verb *comer* [coh-mehr], which means “to eat,” would be conjugated in the declarative form as *come* for *usted* and *comes* for *tú*. The conjugation for the pronoun *vos* is *coméis*. The accent over the conjugated syllable in the verb is what makes the *vos* form different from the *tú* form.

English Declarative Form	Spanish Declarative Form		
you	usted (formal)	tú (informal)	vos (more informal)
You eat (a lot).	<i>Usted come (mucho).</i>	<i>Tú comes (mucho).</i>	<i>Vos coméis (mucho).</i>

The way people conjugate their verbs when speaking to each other in Spanish tells about the the level of formality of the relationship between two people. As noted in the previous chart, each of the three options in Spanish means “you eat,” but each uses different pronouns. Each of the pronouns means “you,” but they are all used in different situations when speaking to different kinds of people. In Spanish, as in English, pronouns are not used with verbs of command. Even though there are not pronouns with the command form, the verbs are conjugated differently because of the pronouns that are implied. Let’s look at one example. The Spanish word *botar* [boh-tahr], which means “to throw away,” is conjugated as shown on the following page.

English Command Form	Spanish Command Form		
you	usted (formal)	tú (informal)	vos (more informal)
Throw it away.	<i>Bótelo.</i>	<i>Bótalo.</i>	<i>Botálo.</i>

Although many verbs look very similar when they are conjugated, accents make the difference in a way a verb is pronounced. An accent adds emphasis to a letter and lets people understand exactly who you're talking to and what you're saying.



Activities

1. Draw three people—one that represents each kind of “you” in Spanish. For example, a teacher for the usted form, a classmate for the tú form, and a really close friend for the vos form.
2. Make flash cards with Salvadoran vocabulary words (**see Folklore & Language Visual 2**).
3. Look up verbs in a Spanish dictionary and use the verb chart from the information section to determine how to tell someone to dance (*bailar* [by-lahr]), swim (*nadar* [nah-dar]), sing (*cantar* [kahn-tar]), and so forth.
4. Make a Spanish quiz for a partner. Exchange quizzes and test your knowledge.



Discussion Questions

1. Why does Spanish have more than one form of the word “you”? In what ways do people who speak English show respect or familiarity when addressing another person?
2. How does language show the beliefs or culture of a people? How is the way Americans speak a reflection of their culture?
3. Would it be easier to understand relationships between people if English had extra pronouns like Spanish does? Why or why not?
4. What are some of your favorite Salvadoran slang words (**see Folklore & Language Visual 2**)? Why?
5. Why do you think Spanish is spoken differently in El Salvador than in some other Spanish-speaking countries? Is English spoken differently in the United States than in other countries, such as England or Australia? Is it spoken differently in different regions of the United States?

FOOD

PUPUSAS

Most countries are known for a special food or meal. The United States is known for foods like hamburgers and apple pie. El Salvador is most famous for its *pupusas* [poo-poo-sahs]. This delicious food, made of corn flour, beans, cheese, meat, and spices, incorporates most of the foods that Salvadorans eat on a daily basis.

Pupuserias [poo-poo-sah-ree-ahs], the restaurants where pupusas are sold, are an important part of society in El Salvador. People come together not only to enjoy pupusas and their favorite beverages, but also to socialize with neighbors and friends.



Starting Points

1. Would you like to eat thick tortillas filled with beans and cheese? How many do you think you could eat in one sitting? In El Salvador people eat pupusas, tortillas with different fillings cooked inside of them. They usually eat about four to six pupusas at a sitting.
2. People of every culture have different foods that they eat for social reasons. What foods do you eat with friends or family for parties or special occasions? Pupusas, a favorite food in El Salvador, are eaten at social gatherings and for special occasions.
3. Where do you go during the week to meet with family and friends? Do you often meet at the same places? In El Salvador, people get together or meet at pupuserias to socialize with their neighbors and friends.



Information

Pupusas

There are several different varieties of pupusas. Pupusas can be made from corn or rice flour. Pupusas can also have different fillings. There are pupusas *de* (with): *queso* [kay-soh] (cheese), *frijol con queso* [free-hole cohn kay-soh] (beans and cheese), *chicharron* [chee-chah-rohn] (pork), *loroco* [lo-roh-koh] (greens), and *revueltas* [ray-bwell-tahs] (combination of cheese, beans, and pork).

Pupusas are eaten with two particular toppings (**see Food Visual 1**). The first, *curtido* [ker-tee-doh], consists of chopped cabbage, carrots, and peppers, all soaked in vinegar. The other is a thin tomato salsa. To eat pupusas, break them apart while they are still hot, put *curtido* and salsa inside or on top of them, and eat them with your hands.

Pupusa Recipe

You will need:

4 C all-purpose flour	2 C warm water
4 T shortening	1 ½ lbs shredded Muenster cheese
3 tsp salt	1 can refried beans
2 tsp baking powder	

Preparation

1. Combine flour, salt, and baking powder in a bowl.
2. Cut shortening into dry ingredients with pastry blender. Then, add warm water a few drops at a time until the dough is kneadable. You may not need to use all of the water (**see Food Visual 2**).
3. Knead the dough for fifteen minutes and let it stand for ten minutes.
4. Take a handful of dough and shape it into a cup in your hand. Fill the cup of dough about halfway with beans and cheese (**see Food Visual 2**).
5. Close the remaining part of the dough cup over the fillings. You now have a dough ball with the fillings inside. Turn the ball in your hand as you flatten it into the shape of a thick tortilla, making sure that you don't let any of the filling become exposed as you flatten the pupusa. This is the challenging part of making pupusas because the filling punches through the dough very easily. In fact, flattening the filled ball of dough is difficult enough to do consistently well that even some Salvadorans cannot make pupusas (**see Food Visual 2**).
6. Once the pupusa is flattened, oil the griddle and cook the pupusas on low to medium heat. When the dough on the outside has cooked to a golden color, you know that the fillings inside are cooked and the pupusa is ready to eat (**see Food Visual 2**).

Pupuserias

When people in El Salvador eat out, they go to a local pupuseria to eat pupusas. Pupusas are the Salvadoran equivalent to the taco in Mexico. At a pupuseria, people can order as many as they want, but most people eat four to six at a sitting.

A pupuseria is usually just a small building or an awning on the side of a road or walkway. Inside is a counter where the cook keeps the ingredients and a large griddle, called a *comal* [coh-mahl], which the pupusas are cooked on. Most pupuserias have a refrigerator where drinks are kept. Coca-Cola and many other soft drinks are popular in El Salvador, and many people drink them with their pupusas. In addition to soft drinks, pupuserias sell fresh fruit juices and *horchata* [or-chah-tah], a popular drink made with ground rice, ground peanuts, milk, and cinnamon.

Salvadorans like to go to pupuserias not only because pupusas are delicious, but also because they want to spend time with their friends and family. Since people go to pupuserias so often, pupuseria owners and customers have the chance to get to know each other well. Many times customers don't have to tell the cook what kind of pupusa they want, only how many.



Activities

1. Most major cities have a few pupuserias. Take a field trip to a pupuseria.
2. Make pupusas (**see Food Visual 2**). See who can flatten the pupusas without spilling any of the filling.
3. Evaluate the ingredients for pupusas and determine how healthy they are. Compare the nutrition of pupusas to a food commonly eaten in America, such as pizza. How many food groups are represented in these types of food?
4. In small groups, create an advertisement for pupusas that could be displayed in a local pupuseria.
5. Simulate a pupuseria. Some students will act like workers and others like customers. After the simulation, discuss what you liked about your pupuseria and what you didn't like.



Discussion Questions

1. What foods do Americans eat with their hands?
2. Pupusas are made with ingredients from many food groups. What American foods provide you with nutrients from multiple food groups?
3. What type of pupusa do you think would be your favorite? Why?
4. Besides for the good food, why do Salvadorans go to pupuserias?
5. Discuss the reasons Americans and Salvadorans eat out. Do Americans eat out for the same reasons as Salvadorans? What do these reasons reveal about each culture?
6. What do pupuserias tell about Salvadoran culture?

CROSS-CULTURAL CONTRIBUTIONS

LOS GUANACOS

The people of El Salvador have been recognized historically as hard workers, and they pride themselves on this attribute. Because of their hard-working nature, they are called *los guanacos* [los gwah-nah-kohs]. This nickname refers to the pack animals that were used to build the Panama Canal in the early 1900s. Salvadorans are still industrious, and today they work mostly in agriculture and textile factories. Many hard-working Salvadorans have chosen to come to the United States because of political and social turmoil in El Salvador. Here they diligently seek better job opportunities, and many send money home to help their families.



Starting Points

1. Look at pictures of celebrities and others who have nicknames that express some aspect of their personalities. What are some of the origins of their nicknames—physical traits or great accomplishments? Salvadorans have a nickname based on their strong work ethic.
2. Have you ever had a job or had to do work to earn an allowance? Discuss the importance of having a work ethic and the need to fulfill duties, both to gain the respect of others and to establish a reputation.
3. Think about reasons that would motivate you to look for employment in another country. Invent hypothetical political and economic situations in the United States and discuss if these situations would give you the desire to go to another country to find work.



Information

Nicknames

The people of each Central American country have a nickname. Guatemalans are called *chapines* [chah-pee-nahs], Hondurans are called *catrachos* [cah-trah-chohs], Nicaraguans are called *nicas* [nee-cahs], Costa Ricans are called *ticos* [tee-cohs], Panamanians are called *canaleros* [cah-nah-lehr-ohs], and Salvadorans are called *guanacos*. Central Americans don't take offense when they are referred to as a tico or a chapin, as long as the person using the nickname is another Central American or someone who, in their estimation, knows the culture extremely well. Unlike ethnic nicknames in the United States, nicknames in Central America are well accepted by Central Americans.

The Salvadoran nickname, *guanaco*, is based on the Salvadoran trait of being hard-working. This nickname has historical origins, for a guanaco is actually an animal similar to a llama or an alpaca, although it is wild and has different coloring than a llama (see **Cross-cultural Contributions Visual 1**). Guanacos are used as pack

animals to carry large loads over great distances. Around 1900, workers were recruited from all over Central America to build the Panama Canal. The Salvadorans claim to have been recognized as the hardest workers. Therefore, their hard work and dedication earned them the name *guanacos* after the dependable pack animals.

Industry

Salvadorans work hard today to provide for themselves and their families. El Salvador's economy is based primarily on agriculture (**see Cross-cultural Contributions Visual 2**). Sugarcane is grown and harvested on coastal plains and processed in local refineries. Because of the multiple stages in the process of making sugar, this industry provides work for many Salvadorans. Coffee beans are a significant part of El Salvador's agricultural output, but coffee production and exports have decreased in recent decades. In the previous two centuries, El Salvador has grown and shipped so much coffee that the country has been nicknamed the "coffee republic." Salvadorans also grow other agricultural goods and sell them locally. These goods include corn, melons, mangoes, oranges, tomatoes, and other fruits.

Textiles are another major part of El Salvador's economy. Many women find work in clothing factories, and many of the clothes made in El Salvador, such as dress shirts, are sold in North America and Europe. In fact, American companies like Adidas, Nike, Wal-Mart, Kmart, and Vanity Fair manufacture some of their textiles in El Salvador.

Immigration to the United States

From 1980 to 1990, El Salvador was not a safe place to work or live in because it was involved in a civil war. A civil war happens when different groups of people from within the same country fight for control of that country. In El Salvador, the war occurred because different people and groups wanted the government to be run in very specific ways. The country was divided between the ruling military regime and the Farabundo Martí National Liberation Front (FMLN). The military regime worked together with the wealthy landowners of El Salvador to control all of the country's wealth and prosperity. The *campesinos* [cahm-peh-see-nohs] (peasant farmers) formed the FMLN and revolted because they were not compensated fairly by the land owners; this revolt resulted in the civil war. It is estimated that at least 70,000 civilians died during the civil war, making it one of the bloodiest in modern history. Many people who weren't members of the armies on either side were killed simply because they had their own opinions about how the country should be governed.

Many Salvadorans came to the United States during those years to find work and to live in a more peaceful environment, away from the strife and conflict. Some came as families, but in many instances, only one member of a family could afford to come. These individuals would work and then send most of their salary back to their family in El Salvador. In 1992, the United Nations established a peace treaty between the military government and the FMLN, which has resulted in relatively peaceful conditions in El Salvador since its inception. Although there is no longer war in El Salvador, many Salvadorans still move to the United States to find better jobs than those available in El Salvador.



Activities

1. Learn more about factories by watching *How a Car is Built* (see **Additional Resources**). Write a report on what you learn. Include in your report whether or not you would like to work at a factory. (For more ideas for videos, see **Additional Resources**.)
2. Play the name game as a class. Each student should create an attribute-based nickname like los guanacos in El Salvador. The first student says his or her nickname and the next student repeats that nickname and then says his or her own. Continue in this manner until everyone has had a chance to say their nickname.
3. *Option for older students:* Split the class up into two equal teams. Each team should make up a name, select a mascot, and create a flag. As a team, consider the following questions: Has the United States ever fought a civil war? Why do people fight civil wars? Write down what you think it would be like to have a civil war between the two teams in your class. Think of reasons why your team might fight a civil war against the other team and what the results of the war would be. Would friends on opposing teams still be friends? Would it be fun to come to school? Would you be able to learn or pay attention in class?



Discussion Questions

1. What do people in your community do for work? Do they have the same types of jobs as people in El Salvador have?
2. Why aren't Central Americans offended by the nicknames that are given to them by other Central Americans? Are there inoffensive nicknames used in the United States?
3. What qualities do Americans take pride in? Why do we take pride in them? How is this similar to the people from El Salvador?
4. What are the social and economic differences that inspire Salvadorans to come to the United States to find work? Why don't most Americans go to other countries to work?

FACTS ABOUT EL SALVADOR

Official Name: Republic of El Salvador

Government Type: republic

Capital: San Salvador

Area: 21,040 sq km

Area Comparative: slightly smaller than Massachusetts

Location: Central America, bordering the North Pacific Ocean, between Guatemala and Honduras

Climate: tropical; rainy season (May to Oct.); dry season (Nov. to Apr.); tropical on coast; temperate in uplands

Coastline: 307 km

Lowest Point: Pacific Ocean 0 m

Highest Point: Cerro El Pital 2,730 m

Natural Resources: hydropower, geothermal power, petroleum, arable land

Population: 6,704,932 (July 2005 est.)

Ethnic Groups: Mestizo 90%, Amerindian 1%, white 9%

Religions: Roman Catholic 83%, other 17%
Note: There is extensive activity by Protestant groups throughout the country; by the end of 1992, there were an estimated 1 million Protestant evangelicals in El Salvador.

Languages: Spanish, Nahua (among some Amerindians)

GDP: \$32.35 billion (2004 est.)

GDP (real growth): 1.8% (2004 est.)

GDP Per Capita: \$4,900 (2004 est.)

GDP Composition By Sector:
agriculture: 9.2%; industry: 31.1%; services: 59.7% (2004 est.)

Industries: food processing, beverages, petroleum, chemicals, fertilizer, textiles, furniture, light metals

Agriculture Products: coffee, sugar, corn, rice, beans, oilseed, cotton, sorghum; shrimp; beef, dairy products

Exports: \$3.249 billion (f.o.b., 2004)

Exports Commodities: offshore assembly exports, coffee, sugar, shrimp, textiles, chemicals, electricity

Imports: \$5.968 billion (f.o.b., 2004)

Imports Commodities: raw materials, consumer goods, capital goods, fuels, foodstuffs, petroleum, electricity

Currency: U.S. dollar (USD)

HISTORY AND HOLIDAYS

TIME LINE

- 3000 B.C.E.** Nahua people migrate to Central America
- 1524 C.E.** Pedro de Alvarado leads Spanish force into Cuscatlán (El Salvador)
- 1525–1528** Conquistadores bring the Pipil (Native Salvadorans) under Spanish control
- 1808** Napoleon conquers Spain, El Salvador moves towards independence
- Sep 1821** El Salvador becomes part of the Captaincy General of Guatemala and declares independence from Spain
- Jul 1825** El Salvador, Guatemala, Honduras, Nicaragua, and Costa Rica are established as the United Provinces of Central America
- Jan 1841** Republic of El Salvador declares itself an independent political entity
- 1871–1927** El Salvador emerges as the coffee republic
- 1928–1931** Poverty strikes campesinos as coffee export prices fall
- 1930s** Agustín Farabundo Martí begins to rally campesinos to support communist ideology
- 1931** Martínez and military leaders stage El Salvador's first coup, initiating military rule that will last fifty years
- Dec 1948** The Military Youth takes control of the government
- Jul 1969** El Salvador and Honduras have a short border war (the Football War)
- 1970s** Leftist groups develop
- Mar 1980** Archbishop Romero is murdered
- May 1980** Major leftist guerrilla groups unite as the Unified Revolutionary Directorate (URD)
- Jan 1981** The Farabundo Martí for National Liberation party (FMLN) succeeds the URD and announces a major military offensive
- 1981** The United States government begins to give economic support to El Salvador's military government for the conflict against the FMLN
- 1992** The Salvadoran government and the FMLN sign a United Nations peace agreement

HOLIDAYS

- 1 Jan** Año Nuevo (New Year's Day)
- Apr** Semana Santa (Holy Week, commemorating the last days of the life of Jesus Christ)
- 1 May** Labor Day
- 3 May** Día de la Cruz (People put fruit on wooden crosses; they believe that the wood of the cross blesses the fruit)
- 4 Aug** La Transfiguración (Day celebrating the transfiguration of Christ)
- 5 Aug** Día de San Salvador (Day celebrating El Salvador's patron saint)
- 15 Sep** Día de la Independencia (Independence Day)
- 12 Oct** Día de la Raza (Columbus Day)

- 1 Nov** Día de los Muertos (All Souls' Day, to remember loved ones who have died)
- 5 Nov** First Cry of Independence Day
- 12 Dec** Día de la Virgen de Guadalupe (Day of the Virgin Mary)
- 24 Dec** Noche Buena (Christmas Eve)
- 25 Dec** Día de la Navidad (Christmas Day)
- 31 Dec** Víspera del Año Nuevo (New Years Eve)

ADDITIONAL RESOURCES

EL SALVADOR EMBASSY TO THE UNITED STATES

2308 California Street NW

Washington, D.C. 20008

Phone: (202) 265-9671, Fax: (202) 234-3834

E-mail: correo@elsalvador.org

EL SALVADOR DEPARTMENT OF TOURISM

Corsatur Blvd. del Hipódromo No. 508 Col.

San Benito, San Salvador. El Salvador

Phone: (503) 243-7835, Fax: (503) 243-0427

E-mail: planifcorsatur@salnet.net

Web site: <http://www.elsalvadorturismo.gob.sv>

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El Salvador Department of Tourism:

<http://www.elsalvadorturismo.gob.sv>

El Salvador Photo Gallery:

<http://www.imperios.com/estampas>

El Salvador—U.S. Department of State

<http://www.state.gov/r/palei/bgn/2033.htm>

Embassy of El Salvador:

<http://www.elsalvador.org>

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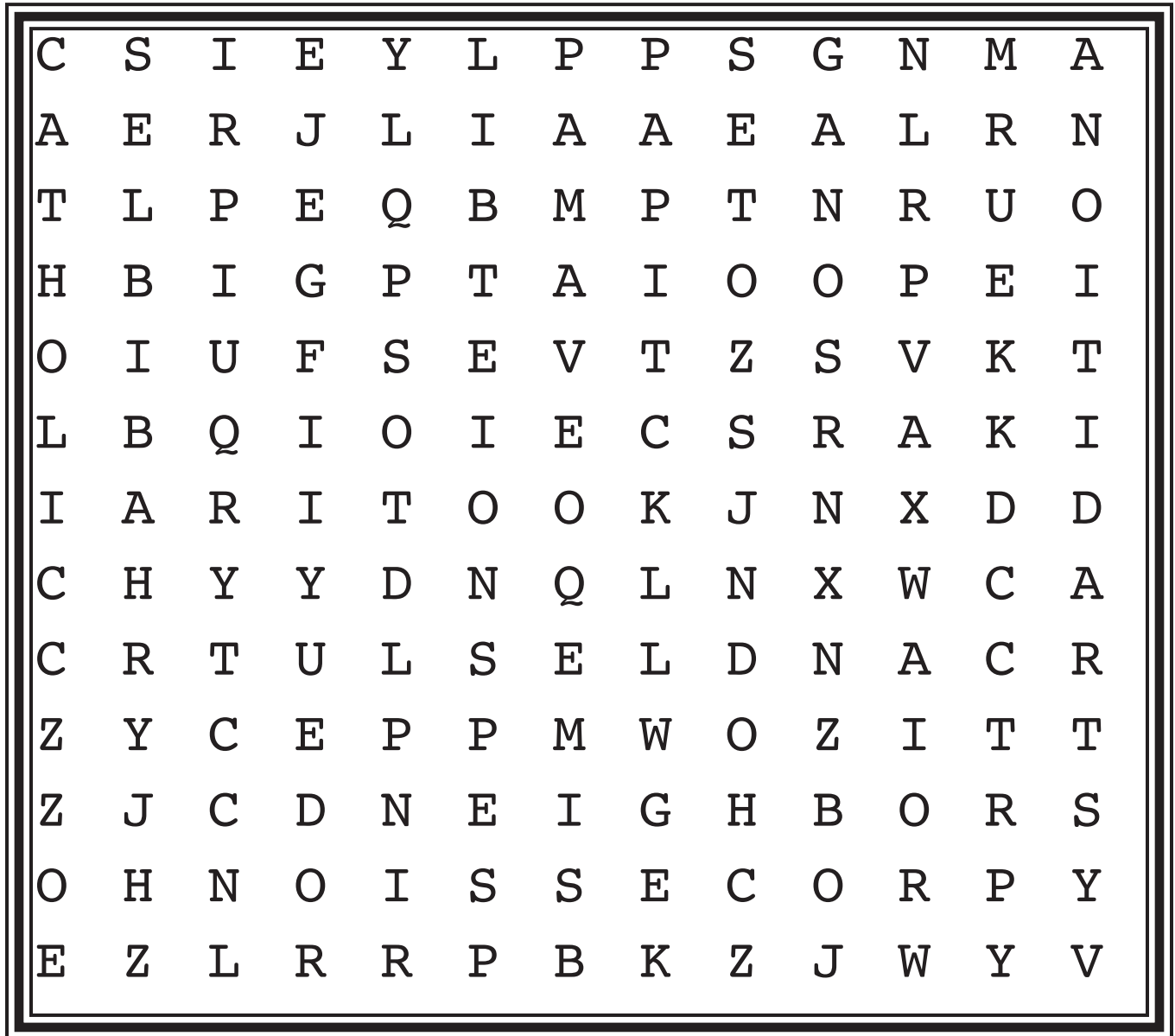
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Name: _____

LA POSADA

Find the twelve words related to La Posada in the word search below.



Arroz con leche
Bible
Candles
Catholic
Christmas

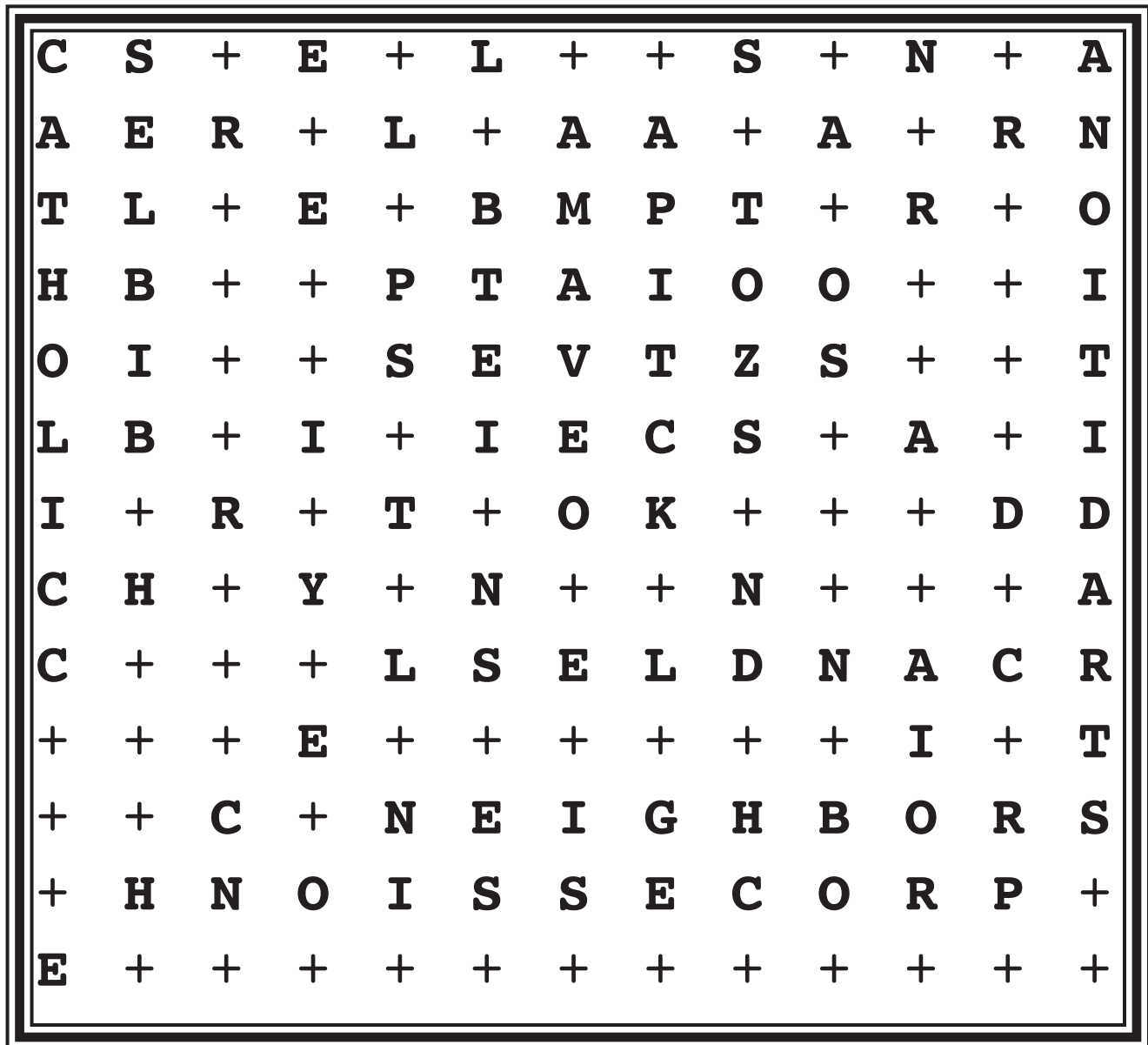
Innkeepers
La Posada
Nativity
Neighbors
Procession

Stable
Tradition

Name: _____

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COMMON SPANISH WORDS

Spanish	Pronunciation	English
hola	o-lah	hello
¿Cómo está?	coh-mo es-tah	How are you?
Estoy bien.	ay-stoy bee-en	I'm well.
Mucho gusto.	moo-cho goo-sto	It's nice to meet you.
Español	es-pah-neol	Spanish
el libro	el lee-bro	the book
la clase	lah clah-say	the class
la escuela	lah es-cway-lah	the school
la familia	lah fah-mee-le-ah	the family
la casa	la cah-sah	the house
el coche	el co-chay	the car
el árbol	el ar-bole	the tree
el perro	el pay-rro	the dog
el gato	el gah-tow	the cat

SALVADORAN SLANG

SALVADORAN SPANISH	PRONUNCIATION	FORMAL SPANISH	ENGLISH
pisto	pee-stoh	dinero	money
chivo	chee-boh	lindo	cool, neat
piscucha	pee-skoo-chah	papalote	kite
chero	chair-oh	amigo	friend, buddy
chavo	chah-boh	chico	dude
cipote	see-poe-teh	niño	little child

Food Visual 1: Pupusa Toppings—Salsa and Curtido



Food Visual 2: Pupusa Preparation (1 of 2)



Step 1



Step 2



Step 3

Food Visual 2: Pupusa Preparation (2 of 2)



Step 4



Step 5

Cross-cultural Contributions Visual 1: Llamas and Alpacas







FLAG OF EL SALVADOR

Three equal horizontal bands of blue (top), white, and blue with the national coat of arms centered in the white band; the coat of arms features a round emblem encircled by the words REPUBLICA DE EL SALVADOR EN LA AMERICA CENTRAL.

Map of El Salvador

