

The Little Red Hen

One day as the Little Red Hen was scratching in a field, she found a grain of corn. "This corn should be planted," she said. "Who will plant this grain of corn?" "Not I," said the Duck. "Not I," said the Cat. "Not I," said the Dog. "Then I will," said the Little Red Hen. And she did.

Soon the corn grew to be tall and yellow. "The corn is ripe," said the Little Red Hen. "Who will cut the corn?" "Not I," said the Duck. "Not I," said the Cat. "Not I," said the Dog. "Then I will," said the Little Red Hen. And she did.

When the corn was cut, the Little Red Hen said, "Who will thresh the corn?" "Not I," said the Duck. "Not I," said the Cat. "Not I," said the Dog. "Then I will," said the Little Red Hen. And she did.

When the corn was threshed, the little Red Hen said, "Who will take this corn to the mill?" "Not I," said the Duck. "Not I," said the Cat. "Not I," said the Dog.

"Then I will," said the Little Red Hen. And she did. She took the corn to the mill and had it ground into flour. Then she said, "Who will make this flour into tortillas?" "Not I," said the Duck. "Not I," said the Cat. "Not I," said the Dog. "Then I will," said the Little Red Hen. And she did.

She made and baked the tortillas. Then she said, "Who will eat these tortillas?" "Oh! I will," said the Duck. "And I will," said the Cat. "And I will," said the Dog. So she set it out for all to eat.

"How delicious!!!" they all cried.

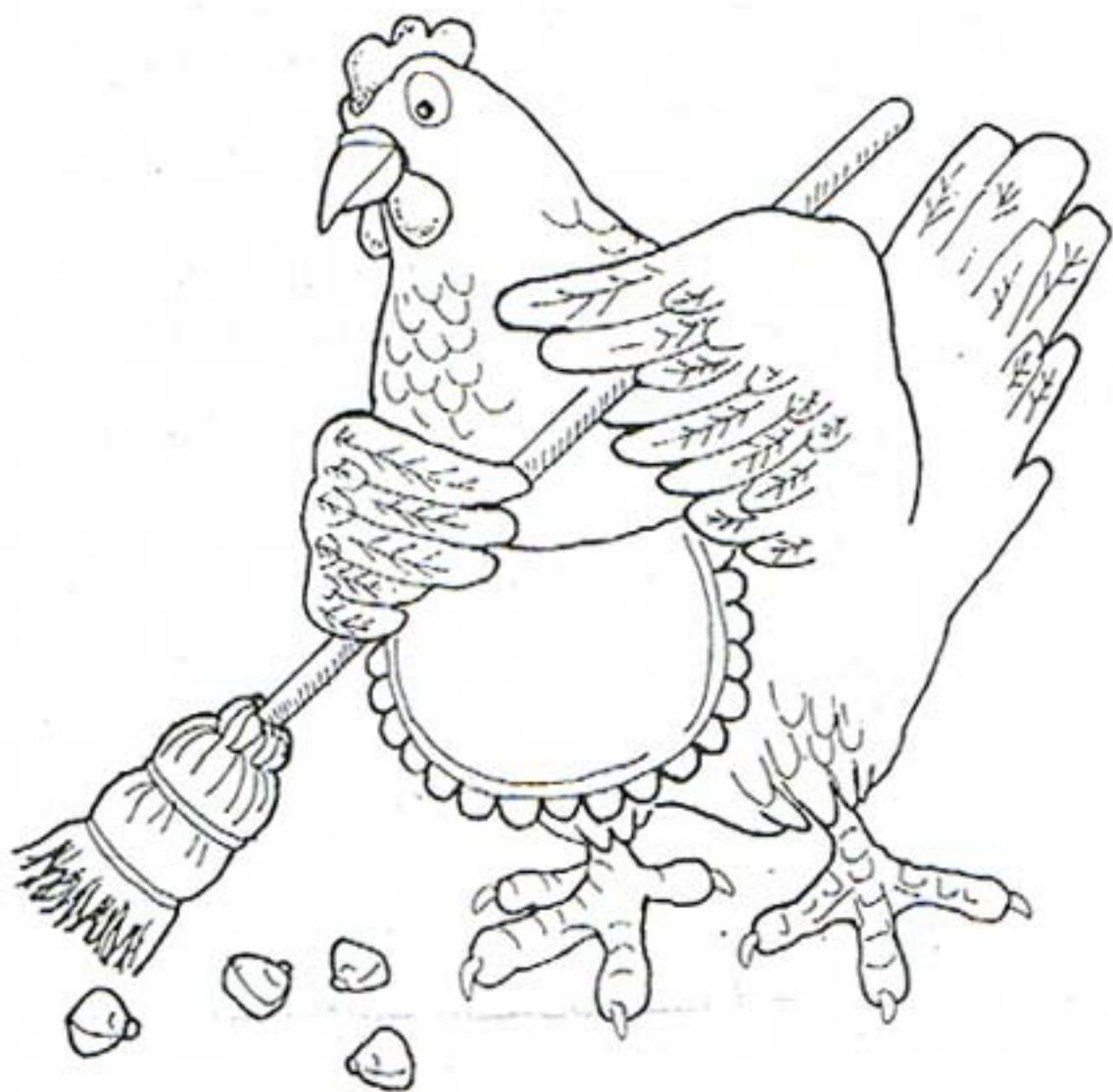
"Now who will help plant the seeds? "

"We will. We're strong now from eating these good tortillas. We'll all help plant and cut and thresh and take it to the mill and make it into tortillas. We'll all help."

Spanish:

Yo no voy I'm not going to
Ayudamos We'll help

As you read the Nicaraguan version involving the children in the answers by asking what they think the friends say and what the Red hen says and when she asks who will help me eat these tortillas and rosquillas? And at the end, ask them which version they like better and why?



LA GALLINITA GUINEA

La gallinita Guinea barría el patio de su casa y se encontró unos granitos de maíz.

Llamó a sus amigos el chompipe y el pato, y les dijo:

-¿Quieren sembrar conmigo estos granitos de maíz?

-Yo no voy, me puedo ensuciar -dijo el pato

-Yo no voy, estoy muy cansado -dijo el chompipe.

-Entonces lo sembraremos mis hijitos y yo -dijo la gallinita.

Cuando las matas de maíz crecieron y las mazorcas estaban de tapizcar, la gallinita dijo nuevamente a sus amigos:

–¿Quieren ayudarme a destuzar, desgranar y nesquizar el maíz?

–A mí me da picazón –dijo el pato.

–Yo ahora tengo calor –dijo el chompipe.

–Entonces yo lo haré con mis hijitos, dijo la gallinita.

Más tarde, la gallinita dijo a sus amigos:

–¿Quieren venir conmigo al molino a moler el maíz?

Y esta vez tampoco la acompañaron.

Entonces dijo la gallinita:

–No importa, lo haré con mis hijitos.

Cuando el maíz estuvo molido y hecha la masa, la gallinita dijo a sus amigos:

–Compañeros, ya tengo hecha la masa. ¿Quieren ayudarme a prepararla y hacer sabrosas rosquillas, ojaldras, bollo dulce y empanadas?

–Yo no puedo, tengo que salir –dijo el pato.

–Yo no puedo, dijo el chompipe, es hora de hacer mi siesta.

También esta vez la gallinita Guinea hizo con sus hijos las ricas rosquillas, ojaldras, bollos y empanadas.

El olor a cosa de horno; llegaba hasta donde el pato y el chompipe descansaban y atraídos por el olor, se levantaron y corriendo llegaron a asomarse para ver lo sabroso que horneaba la gallinita Guinea.

Asombrados miraban con que habilidad la gallinita Guinea sacaba sartencitos con rosquillas y al sacar los bollos, la gallinita tenía dificultades, entonces con mucho entusiasmo el pato y el chompipe le dijeron:

—¿Te ayudamos gallinita?

—Sí, por favor, pero apúrense que me estoy quemando y pesan mucho.

Al terminar el trabajo, la gallinita los invitó a comer.

—¡Qué ricas las rosquillas!—dijo el chompipe.

—A mí me gustan mucho las empanadas,—dijo el pato —pero nos da pena que no te ayudamos en todo.

No importá, les dijo la gallinita Guinea, aquí tengo más granitos de maíz.

—¿Quieren que los sembremos?

—Claro que sí, —contestaron sus amigos—, hemos comprendido que hay que trabajar para tener siempre que comer y no debemos pensar solamente en descansar.

Concepts: Cooperation/Sharing/Interdependence/Malnutrition

Our Developing World
13004 Paseo Presad
Saratoga, CA 9507
408-379-4431

Realia: Nicaraguan basket
Nicaraguan mortar & pestle
Mozambican mortar & pestle
Hens (Nicaraguan, Honduran hens pecking, felt
Hens for finger puppets)
Pictures of Nicaraguan children
Audio tape of music
Slides of children, terrain, landscapes, urban scenes

Day 1: Sing to tune of Are You Sleeping? or Frere Jaques:

Buenos dias, buenos dias	Hello, hello
Como esta? Como esta?	How are you?
Estamos muy contento	We're very happy
Estamos muy contento	We're very happy
Estamos bien, estamos bien	We're fine

Ask if anyone can tell The Little Red Hen? Tell Nicaraguan story. Which do they like better? Why? Children mime planting, weeding, harvesting, carrying to the mill and making it into tortillas.

Sing Song: Who Will Help?

Day 2: Retell story, sing song

In groups: Draw story, or grind grain or make tortillas or children re-tell story (some with puppets, some with hen) If volunteers are available, let them write children's own stories so that can be included in their books.

Day 3: Repeat Day 2 so all have a book with the story and their drawing to take home and their own story if volunteers have written them. Sing The Farmer in the Dell:

The farmer sows the maize, The rain begins to fall, The sun begins to shine, The maize begins to grow, The farmer harvests the maize, The miller grinds the maize, The cook makes the tortillas, All eat the tortillas.

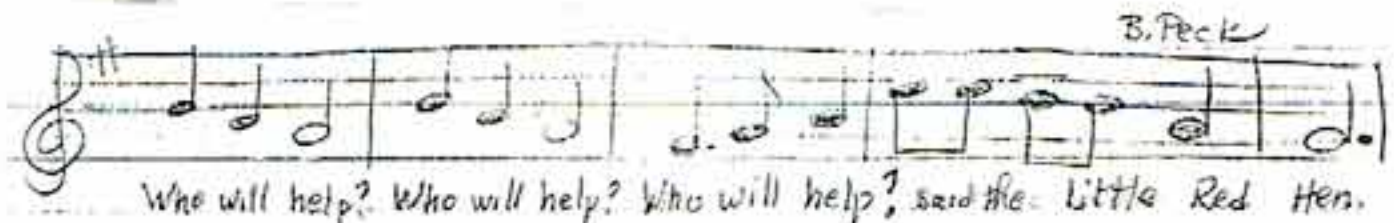
Day 4: Show slides with audio tape music: What are the impressions of the country from the slides. Show slides again or do this the first time. Have children touch the part of the slide while telling what it shows. (For example: poverty, lots of children, many churches, lush countryside, mountainous, much of it sparsely populated) Use the relief map slide the same way.

Looking at the map figure how long it would take to fly or drive there? Map activity.

How does the theme of The Little Red Hen show itself in the slides?

Follow up: A Tale from Mozambique :

The Peasant Rabbit with similar theme. A Southern Africa kit is available with other stories with different themes.



The Little Red Hen

Why do you think the duck, the cat, and the pig didn't help the little red hen?

Which version of The Little Red Hen do you like best: the Nicaraguan one or the US one? Why?

our developing world



a nonprofit educational project

13004 Paseo Presada, Saratoga, CA 95070 (408) 379-4431

Co-Directors: Barby and Vic Ulmer

Teaching Unit K-3 Cooperation or Problem Solving

Mozambican Tale: The Elephant and the Tortoise

Realia: Wood carved animals including a tortoise and elephants with two tusks and only one.
Material from Mozambique (a kapulana which is worn as a wrap-around skirt by women)

A reed woven fan
African instruments
Mozambian stamps
Map
Basket
Posters

Books: Two Little Hands Ways to Make Animals
African Mythology by Geoffrey Parrinder
The Hero's Blanket by Azenath Odaga
The Cunning Tortoise by Pamela Kola
Alphabet for Africa by Hugh Lewin
Jambo Means Hello by Muriel & Tom Feelings

Day 1 Read or tell the story with the small animals

Act like elephants: big, loud (trumpeting), stomping down the grass
like tortoises: small head out, head in, slow

Opposites: Do the opposite of what I say except when I say the game's over.
Be an elephant, be fast, be loud, Make yourself small, big, full, empty,
happy, sad

Draw props for animals: trees, bushes, rocks, watering hole Let students decide what the animals need.

Day2 Retell story Brainstorm what could be a tortoise or elephant? (stone, walnut shell, plasticine paper machet to go with props.

Small group makes animals. Small group draws or paints background

Small group plays More or Less (from Family Math from Lawrence Hall of Science). Played with stones or shells. Going round the group 3 times, each rolls the dice & takes the number it says. After each has 3 turns spin a top to see if its more or less who wins.

Day 3 Each small group gets to re-tell story while others are drawing it to take home. in a book that has a copy of the original story and their own version if there is a volunteer or older child to write it down.

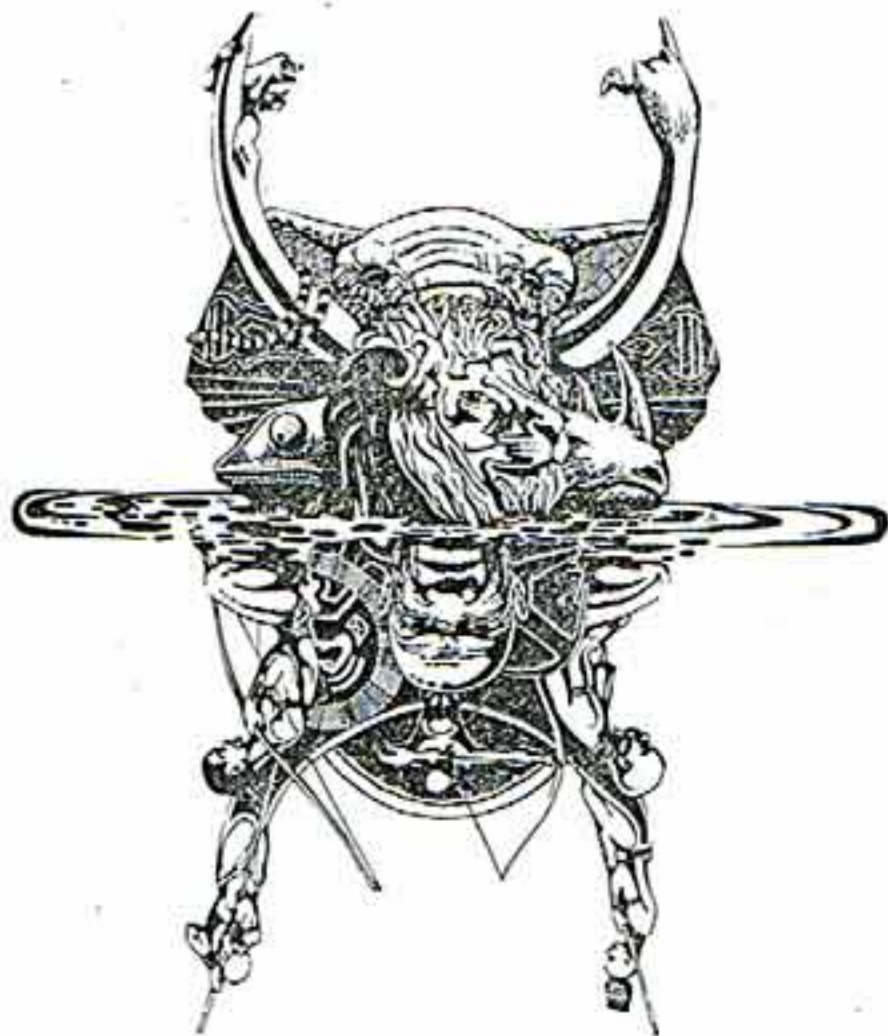
Rather than giving a moral, see what children say when they re-tell. Later whenever they think out solutions or cooperate say " Oh, you're being just like the tortoise."

Children re-tell story with their animals

This unit includes: Willing (movement), Feeling, Thinking

Animal Town Catalog has Cooperative Games

Tales From Mozambique



The following selections were taken from *Tales of Mozambique*, published in 1980 by Young World Books, London, England. The book was designed and translated by Chaz Davies, Ruhi Hamid and Chris Searle.

Translator's Preface

In Mozambique, a people's culture—trodden upon through centuries by colonialism, but which was always tenacious and unconquerable—has taken power. For the force of arms and wills which created the military and political power of Frelimo, has its roots in the people's culture, in its very survival, continuity and determination to resist. Now, the cultural offensive being launched and dynamised by Frelimo—of which the publication of this book was a part—sweeping through city, village, home,

school and workplace in Mozambique, is a continuation of that same energy, now being reinforced and vindicated instead of being condemned and repressed.

But a revolutionary culture does not seek to relive some fictional golden age in the past, or sentimentally evoke sad, lost or bygone times. It re-interprets those past events or stories in the context of the present, it takes the strength of the past and sharpens it for the contemporary struggle in a revolutionary epoch.

Certainly nothing could be less sentiment-

tal than the following tales from the people's stock in Mozambique. Animals are personified but never softened or stuffed with wool. Men and women fight to feed themselves, preoccupied about impending starvation or their continued existence. They struggle with situations of nature's making, their enemies' making and their own making, situations often cruelly real that need wit, inventiveness and tenacity to overcome—those identical qualities which won the war of liberation in Mozambique and put the people in power. These are no fairy stories to lull us asleep or to give us sweet dreams. Even the elements of fantasy in the stories speak of nothing that is not as real as our own flesh and blood. Through fable, allegory, fantasy and domestic tale the Mozambican story teller underlines his message—use your intelligence and initiative, adapt your resolution of difficulties to the actual and real situation you are faced with, don't be waylaid by dreams, ambition, selfishness or vanity. At last, even the sharp but overreaching rabbit is learning this by the final stories—particularly when he tries to take on the collective force of the organised people.

The existence of the roots and trunk of a huge popular culture is giving to Mozambican children a massive base for their creativity. At school and at home the students write their poems and stories completely un-complexed by the embarrassment that the creative act still causes in societies whose cultures have been set aside and alienated. When they write they are continuing yet transforming with revolutionary insight, humour and energy, the irrepressible culture of their people. Two examples of the work of two of these young 'continuadores' of the revolution—work which is regularly published in national newspapers and journals—show how the people's storyteller has moved into the mind and conviction of the Mozambican school student.

Tales of Mozambique. London: Young World Books (available from Liberation, 313/5 Caledonian Rd., London N1 1DR), 1980. 74pp, ill. \$42.00 plus p&h. Note: We know of no North American distributor for this publication.

The Tortoise and the Elephant

In times that are a long time gone, the Tortoise and the Elephant had an argument. Afterwards, the Elephant laughed and began to poke fun.

"Well Tortoise, you really have got short legs!"

The Tortoise answered him:

"I may have short legs, but I can still jump over you—even when you're standing up."

The Elephant didn't believe it.

"What? You must be joking. With those short legs and no height at all—how can you get over me, an elephant? No chance—you can't jump over me."

The Tortoise insisted. "That's what you think! But I can guarantee you that I'll make it."

"Never! You can't jump over me."

"But if I manage it—what will you give me?"

The Elephant replied, "Listen, if you do it, I'll pull out one of my tusks and give it to you."

Then as they were there together, the Tortoise had his idea. He went off to speak with another tortoise, his companion, and told him:

"Listen. I've just been speaking to the Elephant. Do you know what he said to me—'If you can jump over me, I'll give you a tusk.' Now, we can work together for something: You go and hide there, near to where I'm going to jump. Then afterwards we can get a lot of money for the tusk."

They decided to work together. The second tortoise would go in front and hide, and the other would arrive with the Elephant at the entrance of the village.

The Elephant and Tortoise both stood up, ready for the contest. The Tortoise said, "I'm going to jump!—and then hid himself in the bush. From the other side of the Elephant the second tortoise suddenly appeared from his hiding place and said, "Chito, chito, chito," which was the sound of someone falling to the ground.

Then the second tortoise asked:

"Well, did I or did I not jump over?"

The Elephant confessed, "I still don't understand this."

He stood up again. The first tortoise came out of his hiding place and cried out, "I'm going to jump!" At the other side of the Elephant the second one appeared. "Chito, chito, chito!" he said.

The Elephant had to admit defeat:

"All right boy, the discussion's over," he said. He took hold of a tusk, pulled it out and gave it to the Tortoise.

Later, when other elephants began to arrive with missing tusks, they understood how the Tortoise had tricked them. But the tortoises always managed the trick because they worked together. So the Elephant had to learn to live without the tusk which he gave to the Tortoise!



The Peasant Rabbit

There was once a rabbit who could never get enough to eat. And it was true—that whenever he sneaked slyly into any machamba where cabbages and carrots were growing, there was always someone who told him to clear off.

"You peasants are a bad lot!" he would sob, running away. "If I had a machamba I wouldn't chase anyone away who was hungry!"

"Then why don't you become a peasant then?" said a Chirico, flying nearby, who was also hungry.

"Good idea mate!" exclaimed the Rabbit. "I'll start right now!"

So he grabbed a spade, a hoe and a rake, planted some cabbages and carrots, and watered and weeded them. And every morning he went to see if the plants were ready for picking.

Then, one day, who did he see in his machamba? The Chirico, his neighbour the Chicken and the Gazelle were eating the new shoots!

The Rabbit got very worked up at this—"Get out of there!" he shouted. The Chicken and the Gazelle at once moved back, but the Chirico, staring at him gave him a reminder:

"But you once told me that if you had a machamba you'd never chase anyone away who was hungry."

"That's true. But you lot have got no idea of all the work I put in to grow those things! Come on. Move off and get out of there!" And he made such an angry face that the poor Chirico was scared and stepped back too.

"Perhaps I could help you. . . ." he suggested. "And we could sow again."

"I'll do the watering," said the Gazelle.

"And I could pull out the weeds," put in the Chicken.

"In that case," the Rabbit agreed, laughing all over his face, "I don't need to send away anyone who's hungry. The machamba becomes ours!"

And he sat down on the ground with his new friends. They ate with a hearty appetite, and they gained the strength to take up the hoe, spade and rake to begin to work!

Preparation for Nicaraguan exploration

Vocabulary:

por favor: please	gracias: thank you
siente se: sit down	venga aqui: come here
queremos: we want	niños: children
viejos: the elderly	paz: peace
campesino: small farmer	

Songs:

- 1) Round: (Melody: Are you sleeping, Brother John?)
Buenos días, buenos días, Como están? Como están?
Estamos muy contento, Estamos muy contento
Estamos bien, Estamos bien,
- 2) Queremos Paz
Chorus: Paz, queremos paz y libertad in este mundo
Paz, queremos paz y libertad in este mundo

Verse 1: Por los niños, por los viejos
Por los pobres, queremos paz

Chorus

Verse 2: No mas bombas, ni radiacion
Queremos paz en esta tierra

Verse 3: No mas bombas, ni radiacion
No mas ideas esterrinacion
- 3) Old MacDonald had a farm (Spanish version)
Vengan a ver mi chakre que es hermosa
Vengan a ver mi chakre que es hermosa
Mi gatito haci miaow. Mi gatito haci miaow

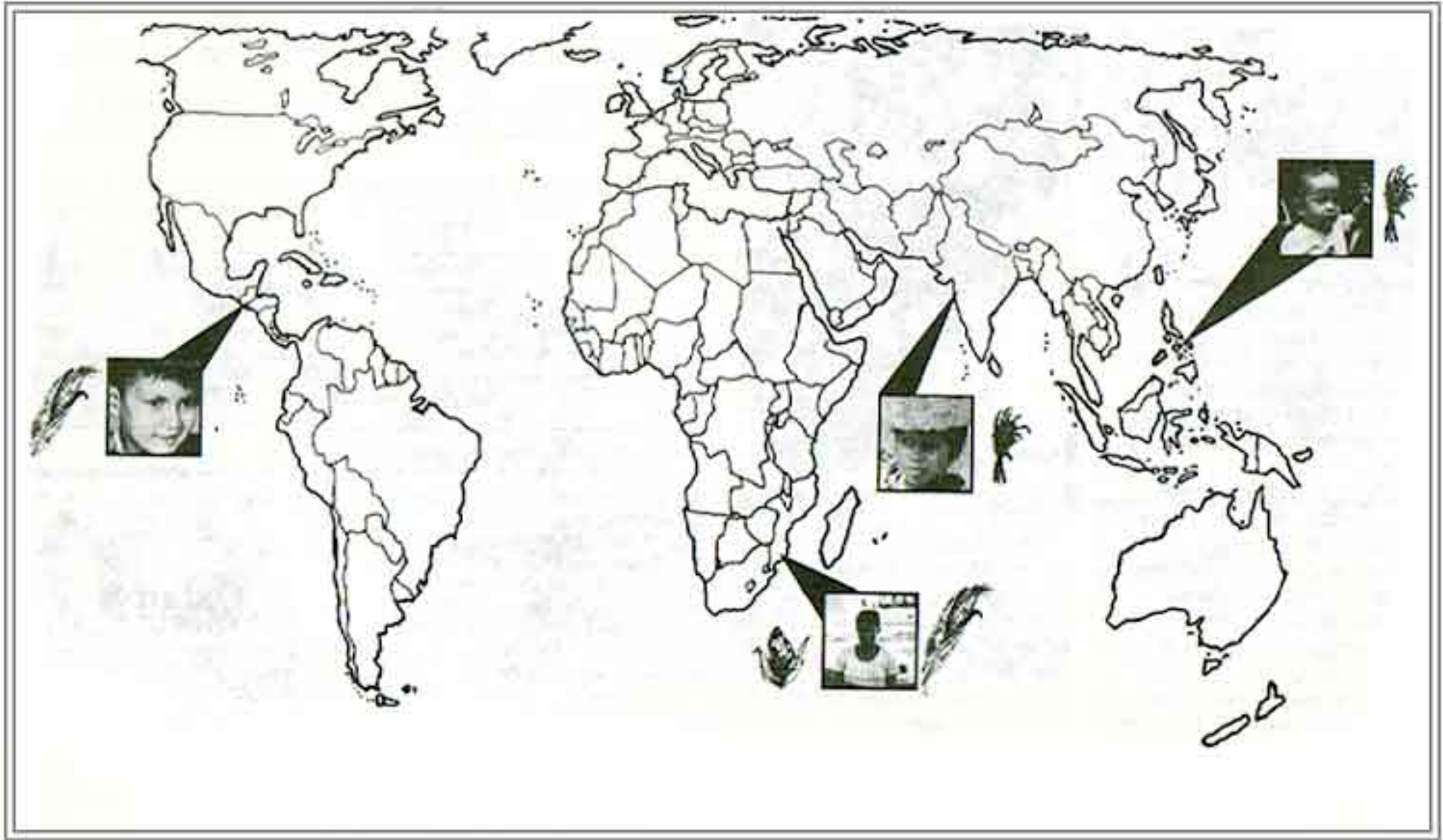
Chorus: O paz camerad, o paz camerad, o paz, o paz, o paz.
O paz camerad, o paz camerad, o paz, o paz, o paz.

Geography: Look at the Map:

- 1) What countries border Nicaragua? What is the topography of Nicaragua and her neighbors? In what country would farming be easier?
- 2) How far is Nicaragua from the equator? What does that mean for the people?
- 3) Nicaragua has 3 million people in a country half the size of California. Is it an overpopulated country?
- 4) How do most Nicaraguans make their living? What do they need most to develop a better life?

Focus on developing countries

The North-South Map



Five Basic Grains

"Grain" comes from the Latin word for seed. Grains, the seeds of the plant, are an essential part of the human diet. In North America, the most common grains are wheat and corn, out of which we make everything from cereal and bread to spaghetti and cupcakes.

The amount of food produced by a country — or the amount needed by a country during periods of drought and famine — is often expressed in terms of "tons of grain." When grains are in short supply, or when people can't afford to buy them, malnutrition results.

Did you know that five times more malnourished children are female than male? Why might this be?

Did you know that many people involved in growing the world's food cannot afford to feed their own families? Many farm laborers are not paid enough to buy the very food they produce.

Did you know that 36 of the world's poorest 40 countries export food to North America, while many of their own people go hungry? If you owned land in a poor country, why might you decide to grow crops like coffee, tea, and sugar for export, instead of growing grains and vegetables for your family?

FIVE BASIC GRAINS AND HOW THEY ARE EATEN



Rice



Rice
in Asia



Corn



Tortillas
(pronounced
TOR-TEE-YAS)
in Central America



Millet



Injera
(pronounced
IN-JE-RA)
in Ethiopia



Wheat



Bread
in North America



Sorghum



To
(pronounced TOW)
in West Africa

Illustrations by Yeri Betteau

Sorting Grains

Name: _____

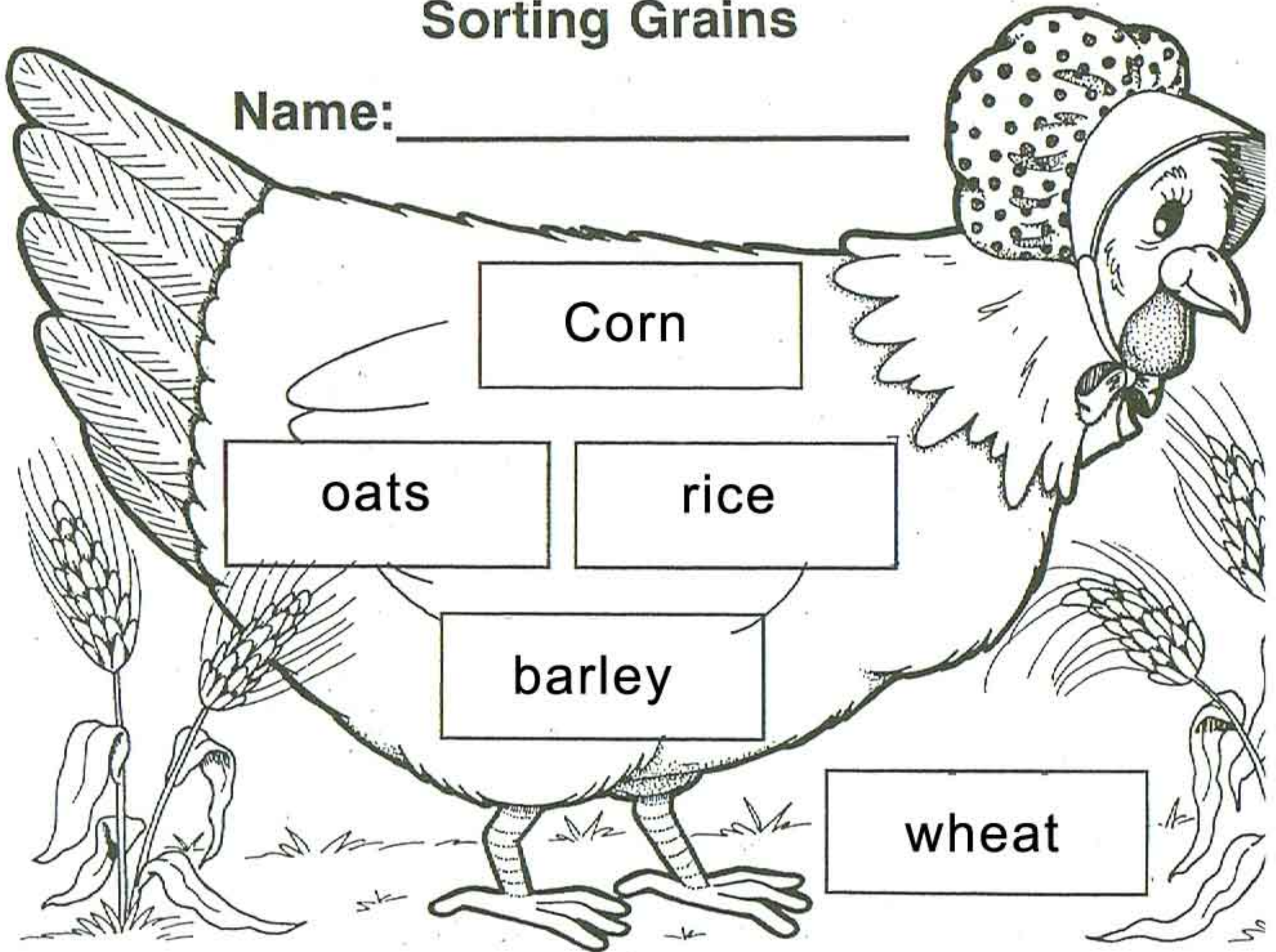
Corn

oats

rice

barley

wheat



The farmer in the dell...
 The farmer sows the wheat...
 The rains begin to fall...
 The winds begin to blow...
 The sun begins to shine...
 The wheat begins to grow...
 The farmer cuts the wheat...
 The farmer threshes the wheat...
 The miller grinds the wheat...
 The baker makes the bread...
 The bread begins to rise...
 The children eat the bread...

Mill oh mill upon the hill
 Turn your wings with all your might
 Grind our wheat to flour white.

When the wind blows then the mill goes
 When the wind drops then the mills stops.

Miller's Game **BLOW-WIND** *Slow Rock (Tune)*

Blow wind, blow, & go mill, go, that the miller may grind his
 corn; that the baker may take it, & in to bread bake it, & bring us a
 loaf in the morn., & bring us a loaf in the morn.

Unsatisfied with the nutritional value of store-bought tortillas or even with "authentic" recipes for homemade ones, we experimented in our own kitchens. The result, we think, is a happy combination of good nutrition, south-of-the-border flavor, and easy home preparation.

Bring water to boil in a small saucepan. Add half the margarine. Stir in cornmeal quickly; then immediately lower heat and cover pan. Let the cornmeal cook over very low heat for 5 minutes. Stir in remaining margarine and set aside to cool.

Mix flour and salt. Stir in cooled cornmeal and knead, adding water if necessary (or more flour) until a soft dough is formed. Pinch off 12 pieces and roll into 2-inch balls.

Flatten each ball between palms or against a board, making a flat circle. Roll with a rolling pin to 6 or 7 inches. Keep turning the circle to keep it round, and sprinkle board and pin with cornmeal as needed to prevent sticking.

Cook on a hot ungreased griddle for 1½ minutes on each side, or until flecked with dark spots.

Line a basket or bowl with a large cloth. Stack the tortillas in bowl and keep covered with cloth.

They may be made long in advance, even a day or two before needed. Heating for a few seconds on each side makes them soft and pliable for handling again. You may heat them on a griddle or directly over a medium gas flame.

Makes 12 tortillas.

VARIATIONS

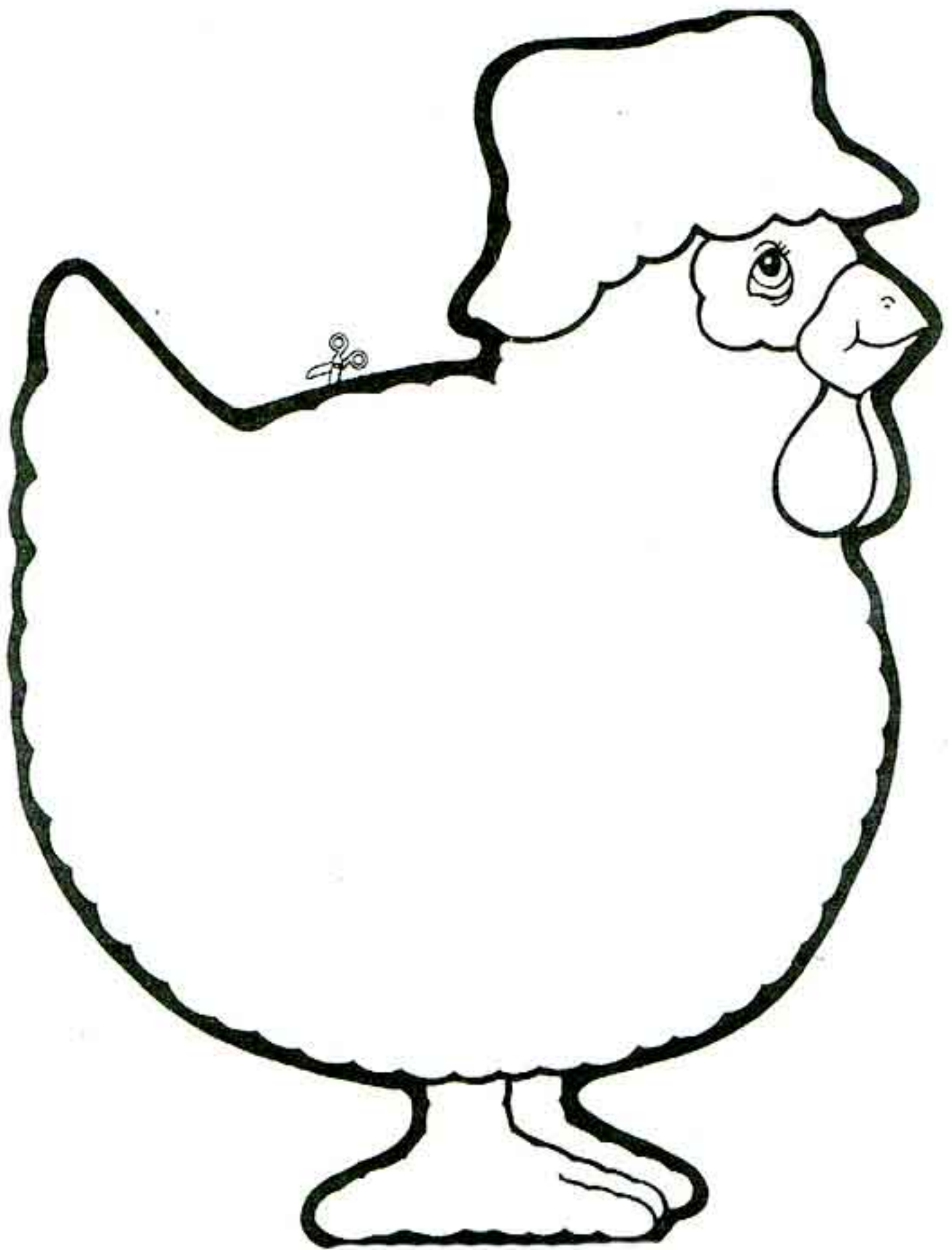
For crisp corn chips as an accompaniment to soup or salad, increase the amount of margarine and roll the tortillas somewhat thinner.

If you prefer a flour tortilla, the recipe for chapathis on the following page gives good results.

*1 cup stone-ground
cornmeal
1½ cups water
3 tablespoons margarine
1¼ cups whole wheat
flour
1 teaspoon salt*



*Tortillas
Laurel's Kitchen*



1
2
3
4
5

tres
ocho
nueve
cuatro
diez
uno
cinco
siete
dos
seis

6
7
8
9
10

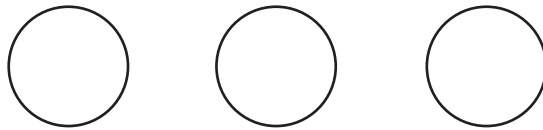


Color the shapes

1. COLOR UNO TRIANGLES LES RED



2. COLOR DOS CIRCLES BLUE



3. COLOR TRES RECTANGLES GREEN



4. COLOR DIEZ BARS YELLOW

