

<b>The Little Green Frogs</b>
<b>AUTHOR INFORMATION</b>
<p><b>Author:</b> Heather Brougham-Cook  <b>State:</b> South Carolina</p>
<b>GENERAL INFORMATION</b>
<p><b>Lesson Grade Span:</b> Elementary (K-5)  <b>Targeted Grade Level/Course:</b> (Grades 4-5)  <b>Estimated Time to Complete Lessons:</b> 2 x 50 minute classes</p>
<b>FOCUSED QUESTIONS</b>
<ul style="list-style-type: none"> <li>• What are some morals in Korean folktales?</li> <li>• What are the similarities between Korean and American Folktales?</li> <li>• How can I relate them to my life?</li> </ul>
<b>STANDARDS</b>
<p><b>Social Studies (NCSS):</b></p> <ul style="list-style-type: none"> <li>• <b>People, Places, and Environments</b> (Students study the lives of people, the places in which they live, and the environment that surrounds them.)</li> <li>• <b>Individual Development and Identity</b> (Students study how personal identity is shaped by one's culture, by groups, and by institutional influences.)</li> </ul> <p><b>Language Arts (NCTE):</b></p> <ul style="list-style-type: none"> <li>• Students develop an understanding of and respect for diversity in language use, patterns, dialects across cultures, ethnic groups, geographic regions, and social roles (9).</li> </ul>
<b>STUDENT &amp; TARGET OUTCOMES</b>
<p>Students will:</p> <ul style="list-style-type: none"> <li>• Develop an understanding of diverse cultures and traditions through folktales as mentor texts</li> <li>• Understand that distinctive and common characteristics of cultures can be discovered through wide reading.</li> <li>• Compare and contrast diverse cultures and traditions using folktales</li> </ul>

## WHDE Lesson Plan

- Compare events in historical culture with their own
- Read folktales to increase knowledge of world cultures and traditions using mentor texts
- Respond to questions about folktales to demonstrate understanding
- Understand folktales are a way to preserve the cultural history of a community

Student “I can” statements:

- I can use critical thinking skills to analyze images and text in multicultural picture books.
- I can collaborate with peers to understand Korean folktales.

### LESSON OVERVIEW

The purpose of this lesson is to develop an understanding of different global cultures using mentor texts. Using *The Green Frogs*, students will practice the whole book approach to reading a Korean folktale in order to better understand the role of folktales as a way of preserving culture. A print copy of Heo’s version of the story is needed.

<https://www.amazon.com/Green-Frogs-Korean-Folktale/dp/0618432280>

**Title:** *The Green Frogs: A Korean Folktale Retold* by Yumi Heo

**Author:** Yumi Heo

**Illustrator:** Yumi Heo

**Publisher:** Houghton Mifflin Company, Boston

**Date of Publication:** 1996

**Background on the author:** Yumi Heo was an illustrator and/or author of more than thirty books. Born in Korea in 1964, she grew up in several rural villages, moving when her father’s military assignments dictated. In an interview for the Korean-American video series, *The Portfolio*, Heo explains that “Nature was my playground.” She describes how she played outside, often with her brother, especially taking delight with the frogs in the rice paddies while her mother washed clothes in a nearby stream. These memories inspired *The Green Frog*. The story is based on a Korean folktale. <http://www.yumiheo.com/contact/>

**Geographical region/time period:** While the story does not specify a location other than a pond, the lotus flowers and insects evoke a particularly Korean setting. The Korean pond is a symbol of purity and enlightenment.

<http://www.korea.net/NewsFocus/Travel/view?articleId=114841>

**Cultural themes:** Parent-child relationships as expressed in behavioral norms and expectations for children, as well as discipline practices are explored. The question of filial piety, the Confucian idea of honoring one’s parents, and cultural elements of Korean funeral rites are all demonstrated in the story.

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**Summary of the picture book:** Two little green frogs live with their mother by a lotus pond. The sons always do the opposite of what their mother tells them to do. Their mother uses reverse psychology. As the frogs grow older, they continue to disobey or do the opposite of what she says, up until the mother frog's death. Prior to her death, the mother uses reverse psychology when planning her burial spot. This idea backfires, as the frogs finally do as they are told, with dire consequences for their mother. There are lessons to be learned for both parents and children. The folktale also explains why frogs cry out in the rain.

Folktales feature in all global cultures and serve a variety of purposes. Korean and Southeast Asian folktales are used to share values, traditions, and cultural beliefs.

<http://asianfolktales.unescoapceiu.org/pdf/The%20Role%20of%20Folktales%20Today.pdf>  
While originating in the oral tradition, folktales can also be shared through global literature and picture books. Dr. Hae-Ri Kim argues that stories can help educators and parents teach important lessons to children.

### PROCEDURES

#### **Learning Experience 1: Analyzing the mentor text using WBA/VTS**

Folktales have been used around the world and for many purposes. Korean and Southeast Asian folktales are used to share values, traditions, and cultural beliefs.

<http://asianfolktales.unescoapceiu.org/pdf/The%20Role%20of%20Folktales%20Today.pdf>

While originating in the oral tradition, folktales can also be shared through global literature and picture books. Dr. Hae-Ri Kim, in *The Role of Folktales*, argues that stories can help educators and parents teach important lessons to children.

*The following section provides analysis of various picture book parts and can be used with a variety of publications. The section on the left identifies the elements for the teacher, while the section on the right provides possible Whole Book Approach and Visual Thinking Strategy questions to choose from for discussion.*

#### **Step 1: I do**

Using the narrative in the left-hand column below, analyze the jacket, cover illustrations, format of picture book, and gutter illustrations (3<sup>rd</sup> and 14<sup>th</sup>) in the book. This is a whole group lesson. The teacher asks the questions in the right-hand column while doing the WBA lesson. Discuss with students as they comment.

Section from <i>The Green Frogs</i>	Possible WBA/VTS questions
<b>Jacket</b> <ul style="list-style-type: none"> <li>The front of the jacket matches the front cover of paperback</li> </ul>	<ul style="list-style-type: none"> <li>✓ Predict what you think the book is about. What do you see that gives you that idea?</li> </ul>

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<p>version, which shows a busy scene with mother frog and sons in the pond teeming with nature.</p> <ul style="list-style-type: none"> <li>• The inside of the front jacket includes a short synopsis of the text with stamped images of lotus and dragonflies in a limited, pale palette. The lotus, a symbol reflective of Korean culture, figures in both Buddhist and Confucian teachings. The lotus signifies honest poverty and virtue. The mother frog is always seeking for her children to be virtuous by being obedient to her. Inside the back jacket includes author information with stamped images of dragonflies.</li> <li>• Inside the back jacket includes author information with stamped dragonflies.</li> </ul>	<ul style="list-style-type: none"> <li>✓ How are the characters feelings? How do you know?</li> <li>✓ The story is about a couple of green frogs. Why do you think the publisher used dragonflies on the insides of the jacket?</li> <li>✓ What are the frogs doing? Why are the frogs clothed in the illustrations on the front cover? Why does the author “humanize” the frogs in the story and the illustrations?</li> </ul>
<p><b>Cover</b></p> <ul style="list-style-type: none"> <li>• 2 upside-down frogs</li> </ul>	<ul style="list-style-type: none"> <li>✓ What are the frogs doing? Why do you think the author illustrate the frogs this way?</li> </ul>
<p><b>Format</b></p> <ul style="list-style-type: none"> <li>• The landscape format is used to mirror the expanse of the natural pond landscape.</li> </ul>	<ul style="list-style-type: none"> <li>✓ How is the book formatted? Why do you think the author chose to use a landscape format for the book?</li> </ul>
<p><b>Front Illustration</b></p> <ul style="list-style-type: none"> <li>• Title page: 2 upside down frogs</li> <li>• Publication information</li> <li>• The dedication says “To my wonderful husband, Steven.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Why do you think the author chose to put a lotus and two bugs next to the publication information?</li> <li>✓ What do you see in the dedication picture? Why do you think the author chose this?</li> </ul>

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### **Gutter**

The gutter serves as a point of separation in different ways. In the 3<sup>rd</sup> illustration the gutter separates the mother from her sons. In the 14<sup>th</sup> illustration the gutter separates the mother's grave and her sons from rising flood water.

### **Typography**

The typography placement of the page with pictures on one side and text on the other, alternating on verso and recto sides. This gives a sense of movement throughout the story, matching the sons' unceasing energy. There are limited pages that cross the gutter with only one illustration that is a complete double page spread, which is the only page without text. The illustrations all have simple, small white frames around them, which help the reader feel as though they are getting a glimpse into the pond life, without actually being a part of it.

### **Medium and Style**

Yumi Heo chooses oil and pen for the illustrations. The colors are mostly muted shades of olive greens and yellows, with the pink color of mother frog's dress reminds the reader of the shade of pink in the lotus. The pen is used to define detailed parts of the tiny insects. Yumi uses a personal style, reminding us that her roots are in country living near a pond and streams in the Korean countryside.

### **Step 2: We do**

#### **How may students connect this story to themselves?**

- It is understood that the green frogs always did the opposite of what their mother asked. The pattern of behavior persisted for years.
- **Ask students:** What is your impression of the two green frogs and how they behave? How do you feel about Mom Frog's response and could she have responded differently? When you are asked by a family member for help, do you respond?

#### **How may this story be used for thinking about community?**

- **Ask students:** What do you know about the Korean culture? What are some of the similarities and differences with your own cultural background? Do you know someone from Korea?

#### **What are some global cultural themes represented in text?**

- The theme of this book is based on the Confucian principle of filial piety, obedience to one's family, which may be changing in modern day Korea as globalization brings country closer to each other. According to Lee Kim Sooyeon, nonconformity may be a virtue. Good behavior may no longer produce the desired results. The idea, "when in Rome do as the Romans do" may no longer apply and individualism is on the rise.
- **Ask students:** Why are things changing in Korea and why is nonconformity more acceptable?

**Step 3: You do**

- Arrange students in small groups and ask them to continue with WBA/VHS strategy to analyze the rest of the pages in in *The Green Frogs*. You can choose to allocate a specific page to a group or allow the students to choose the pages they wish to analyze.
- Allow 20 minutes for discussion.
- Call students back and allow each group to present their pages from the book to the whole group.

**Learning Experience 2: Juxtaposing Texts**

The purpose of this lesson is to develop the skill of compare and contrast. Children’s books can be compared by theme, characters, authors/illustrators, and fiction vs. nonfiction. This lesson focuses on comparing and contrasting Korean and American folktales as a way to understand their contribution to Korean culture.

1. Review and chart thematic elements of *The Green Frogs*.

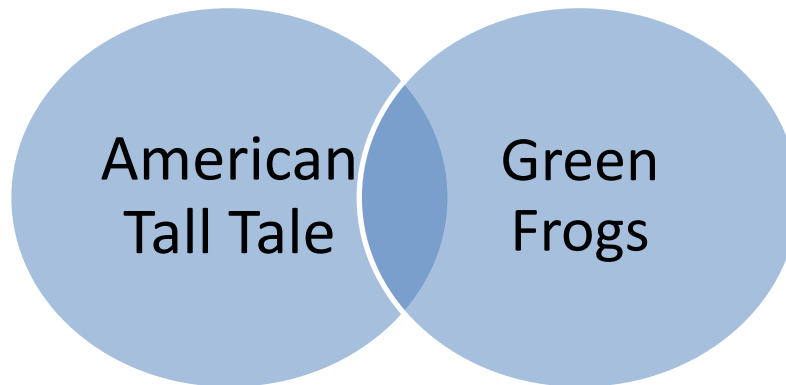
<i>The Green Frogs</i>
(characters)
(setting)
(plot)
• character behavior
• discipline/role of parent
• consequences

2. Repeat with an American folktale.

Guiding question: What Do Folk Tales Tell Us About Our Culture? (reference Pecos Bill, Paul Bunyan, John Henry, and Johnny Appleseed).

- Review definition of a tall tale. Discuss students’ prior knowledge of American tall tale heroes.
  - Divide students into small groups to read printed copies of Pecos Bill, Paul Bunyan, Johnny Appleseed, and John Henry stories.
3. Assign *The Green Frog* to one group of students and a printed copy of any American Tall Tale mentioned above to another group.
- Ask students to address the story elements of character, setting, and plot.
  - Ask students to pay attention to the feelings that the illustrations provoke.
  - Ask students to identify the moral of the story.

4. As each group presents, teacher to complete Venn Diagram (either on Smartboard or on chart paper) as groups present, capturing similarities and differences between the Korean and American folktale.



#### **Extension/Digging Deeper**

Discuss as a class the following questions:

- What moral or lesson from the folk tale is similar in both Western-European and Korean cultures?
- Why is the moral the same regardless of the culture or the geographic origin of the tale?

#### **FORMATIVE ASSESSMENT**

Lesson Two can act as a formative assessment, if the steps outlined in the lesson plan is used in the classroom first.

- Once the demonstration lesson is complete, provide students with a second Korean folk tale (see links for online resources); hard copy at end of document  
<https://dinolingo.com/korean-for-kids/korean-culture/popular-korean-folktales-short-stories-for-kids-in-korea-with-video/>  
  
[http://www.sejongsociety.org/korean\\_theme/korean\\_folk\\_tales/](http://www.sejongsociety.org/korean_theme/korean_folk_tales/)
- Have the students compare with a link or printed handout of the same American folktale used in the lesson.
- Instruct students to use the steps on Lesson Experience #2 (omit discussion of illustrations in the assessment).

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- Supply a blackline Venn Diagram or have students use Google Slides to create the Venn Diagram template and share their findings with you for review.

### RESOURCE LIST

Interview with Yumi Heo:

*The Portfolio*: Ep 14 Yumi Heo—Children’s Book Illustrator and Writer <http://www.yumiheo.com/contact/>

Yumi Heo obituary: Maughan, Shannon (November, 2016) <https://www.publishersweekly.com/pw/by-topic/.../72039-obituary-yumi-heo.html>

Korean Culture: Center for Global Education. (accessed December 12, 2018). “The value and meaning of the Korean Family”

<http://asiasociety.org/education/value-and-meaning-korean-family>

Kim, Hae-ri. (downloaded 2018.12.12) “The role of folktales today”

<http://asianfolktales.unescoapceiu.org/pdf/The%20Role%20of%20Folktales%20Today.pdf>

Kim Sooyeon, Lee. (uploaded 2013.04.05) “Is good child the answer in Korean society?”

<http://smtimes.sookmyung.ac.kr/news/articleView.html?idxno=929>

[https://doors2world.umass.edu/sites/default/files/The%20Green%20Frogs\\_DN.pdf](https://doors2world.umass.edu/sites/default/files/The%20Green%20Frogs_DN.pdf)

<http://www.marynewelldepalma.com/images/school/The%20Whole%20Book%20Approach.pdf>

Additional Korean Folktales for use with lesson or assessment:

#### **The Goblin Treasure (A Korean Folktale)**

Once upon a time, there were two brothers who were very different. The older brother was spoiled and lazy, but Chun, the younger brother, worked day and night as a woodcutter. Chun woke every morning at the crack of dawn to go to the forest to cut and gather wood, and he shared all his earnings with his mother and father as well as his brother and his brother’s wife. He never complained.

One day in the woods, Chun was tired, and he lay down to rest beneath an oak tree. An acorn fell to the ground beside him, and then another and another.

"I'll take these to my mother and father and to my brother and my brother's wife," he said. He put the acorns in his pocket and started back home.



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Suddenly, darkness fell, and Chun was lost. He heard the call of the cuckoo bird, and he began to walk in circles, shivering with cold and fear. After he had walked for many hours, he came to a house. Relieved to find shelter from the nighttime chill, he knocked upon the door. When no one answered, he tried the handle, and he was pleased when the door opened. Once inside, he relaxed, but too quickly he heard voices in the doorway.

Fearful, he hid inside a closet, leaving the door open only a crack so he could see who lived here.

When he saw a gang of goblins walk through the door, he was horrified. Each one carried a club, and Chun stared as the goblins gathered in a circle. He held his breath so they would not hear him, and soon they began to pound their clubs upon the wooden floor: thump, thump, thump.

To Chun's surprise, they began to chant, "Make gold, make gold, make gold," and as they chanted and pounded those clubs, a mountain of gold appeared in the center of the circle.

Chun could not believe his eyes! He watched as they continued to pound those clubs, and he listened as they changed their chant.

"Make silver, make silver, make silver," the goblins said, and sure enough, a pile of silver appeared.

Chun began to fear the goblins might discover him -- and he was terrified of what they might do if they knew he had seen their magic.

Next they chanted, "Make rubies, make rubies, make rubies," and a mound of rubies appeared. They went on to ask for copper and diamonds and emeralds.

But suddenly Chun's stomach began to rumble with hunger.

The goblins stopped pounding their clubs and looked around. "What was that sound?" one of them asked.

Another said, "That must be thunder ... we must be careful."

But Chun's stomach would not stop grumbling, and he knew he must find some way to quiet it. He felt the acorns in his pocket, and as quietly as he could, he took one out and put it in his mouth. But to his horror, when he bit down, he heard a thunderous crack.

"Get out!" the goblins cried, leaping to their feet. "The roof will fall down upon us if we don't escape!"

Chun's heart was thumping with fear, but he did not move an inch as the goblins fled out the door and disappeared. All night long he stayed right where he was, fearful they would return and find him.

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But at dawn, he tiptoed out of the closet, and looked at the treasure all around him. As quickly and as carefully as he could, he filled his sack with as many riches as he could and raced to the door. There he saw a goblin's club left behind, and he took that too!

He raced home as fast as he could. Back home he built a beautiful big house, and he moved his parents into the mansion. Whenever they needed money, he simply thumped his club upon the ground and chanted, "Make gold, make gold, make gold," and whatever he asked for then appeared.

When his brother saw Chun's fortune, he was terribly jealous, and he demanded to know how his brother had made his fortune. Chun loved his big brother, and so he told him the story with every tiny detail. But his brother was so busy thinking of how rich he might become that he did not listen carefully.

That night Chun's brother walked into the hills, chopped firewood, and then, just as his brother had, he sat down beside an oak tree. When he heard an acorn fall, he picked it up, just as Chun had. But instead of thinking of his parents and his wife and his brother, he thought only of himself. "I love acorns," he said. "These will make me very happy."

When his pockets were full, he walked in search of the house Chun had described. When he found it, he waited until it was dark and he heard the cuckoo's call. Then he walked inside the house and hid in the closet.

Just as Chun had explained, the goblins soon entered and began to pound their clubs and chant, "Make gold, make gold."

But the older brother was so excited that he couldn't wait to scare the goblins away. He put an acorn in his mouth and bit down hard. Then he heard the loud CRACK and waited for the goblins to flee.

He peeked out of the closet after a while, but the goblins were standing there, waiting for him. "You greedy fool," they cried. "You are a thief!" And they began to beat him with their clubs.

Before long, Chun's brother was flat, long and skinny and stretched as thin as a pole. When the goblins were finished with him, they let him go, and he staggered back home with no treasure, no acorns and no club. He didn't have so much as a stick of wood.

When Chun saw him, he shook his head, and his brother wept. "I have learned my lesson," he said softly. But no one was quite sure if he knew that by putting himself above others, he paid a painful price for his greediness.