



North Carolina Department of Public Instruction  
**INSTRUCTIONAL SUPPORT TOOLS**  
FOR ACHIEVING NEW STANDARDS

This document is designed to help North Carolina educators teach the Essential Standards (Standard Course of Study). NCDPI staff are continually updating and improving these tools to better serve teachers.

## ***Essential Standards: World Humanities*** • Unpacked Content

For the new Essential Standards that will be effective in all North Carolina schools in the 2012-13.

### **What is the purpose of this document?**

To increase student achievement by ensuring educators understand specifically what the new standards mean a student must know, understand and be able to do.

### **What is in the document?**

Descriptions of what each standard means a student will know, understand and be able to do. The “unpacking” of the standards done in this document is an effort to answer a simple question “What does this standard mean that a student must know and be able to do?” and to ensure the description is helpful, specific and comprehensive for educators.

### **How do I send Feedback?**

We intend the explanations and examples in this document to be helpful and specific. That said, we believe that as this document is used, teachers and educators will find ways in which the unpacking can be improved and made ever more useful. Please send feedback to us at [feedback@dpi.state.nc.us](mailto:feedback@dpi.state.nc.us) and we will use your input to refine our unpacking of the standards. Thank You!

### **Just want the standards alone?**

You can find the standards alone at <http://www.dpi.state.nc.us/acre/standards/new-standards/#social>.

Note on Numbering: **H**–History, **G**–Geography and Environmental Literacy, **E**–Economic and Financial Literacy, **C&G**–Civics and Government, **C**–Culture

## History

### Essential Standard:

**12. C.1 Understand the ways in which societies and cultures have expressed the "human ideal."**

### Concept(s):

<b>Clarifying Objectives</b>	<p><b>Unpacking</b> What does this standard mean a student will understand, know and be able to do?</p>
<p><b>12. C.1.1 Compare the various ways in which pragmatic and idealistic philosophies have addressed humanity's desire to understand life and the process of living.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Philosophy is the manifestation of humanity's desire to understand life.</li> </ul> <p style="padding-left: 40px;"><b>For example:</b> Idealism views the fundamental essence of life as the spirit/mind/soul.</p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Characteristics of Pragmatic vs. Idealistic philosophies</li> <li>• Various cultures' manifestations of Pragmatic and Idealistic philosophies.</li> </ul> <p style="padding-left: 40px;"><b>For example:</b> Confucianism, Buddhism, Taoism, Hinduism, Islam, Enlightenment Rationalism</p> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <a href="http://www.parvez-video.com/idealism_theory.asp">http://www.parvez-video.com/idealism_theory.asp</a> basic description of Idealism</li> <li>• <a href="http://www.iep.utm.edu/pragmati/">http://www.iep.utm.edu/pragmati/</a> Internet encyclopedia of philosophy definition of pragmatism</li> <li>• Confucian <i>Analects</i> Full Text: <a href="http://www.sacred-texts.com/cfu/conf1.htm">http://www.sacred-texts.com/cfu/conf1.htm</a></li> <li>• <i>The Tao te Ching</i> by Lao Tzu Full Text: <a href="http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html">http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html</a></li> <li>• Hindu sacred text <i>The Upanishads</i> Full Text: <a href="http://www.sacred-texts.com/hin/sbe01/index.htm">http://www.sacred-texts.com/hin/sbe01/index.htm</a></li> <li>• <i>The Ethics</i> by Benedict Spinoza Full Text: <a href="http://www.fullbooks.com/The-Ethics.html">http://www.fullbooks.com/The-Ethics.html</a></li> <li>• Article on Kantian Moral Reasoning: <a href="http://plato.stanford.edu/entries/kant-moral/">http://plato.stanford.edu/entries/kant-moral/</a></li> </ul>
<p><b>12.C.1.2 Explain how the use of heroes and heroism in the arts and literature impacts cultural</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• The archetypal hero appears in all major cultures and religions.</li> </ul>

**understanding of the human ideal.**

**The student will know:**

- The near universal nature of the hero archetype
- The characteristics of the hero archetype
- Various ways literature and art each embody and use the hero/heroism.

**For example:**

Gilgamesh, Moses, Romulus and Remus, Buddha, Goemon in Japan

**Suggested Resources:**

- <http://www.tatsbox.com/hero> scholarly research on archetypal heroes with accompanying PowerPoint and links to YouTube videos about heroes
- Bhartrihari verses:  
[http://www.ramakrishnavivekananda.info/vivekananda/volume\\_9/writings\\_prose\\_and\\_poems/bhartriharis\\_verses.htm](http://www.ramakrishnavivekananda.info/vivekananda/volume_9/writings_prose_and_poems/bhartriharis_verses.htm)
- Achilles in *The Iliad* by Homer Full Text: <http://classics.mit.edu/Homer/iliad.1.i.html>
- *Beowulf* Full Text: <http://etext.virginia.edu/toc/modeng/public/AnoBeow.html>
- Sir Walter Scott's *Ivanhoe* where Robin "Hood" Locksley makes his first literary appearance Full Text: [http://www.online-literature.com/walter\\_scott/ivanhoe/](http://www.online-literature.com/walter_scott/ivanhoe/)
- *Tale of Genji* Full Text: <http://www.globusz.com/ebooks/Genji/00000010.htm>
- *Tale of Genji* summary and teaching resources: <http://www.taleofgenji.org/>
- Rank, Otto. *The Myth of the Birth of the Hero: A Psychological Explanation of Myth*. Johns Hopkins University Press, 2004.
- Campbell, Joseph. *Myths to Live By*. Penguin, 1993.
- Levi-Strauss, Claude. *Myth and Meaning: Cracking the Code of Culture*. Schocken, 1995.
- Joseph Campbell foundation with full text links to all his works, audio lectures for download, etc. <http://www.jcf.org/new/index.php>
- The Power of Myth video series with Joseph Campbell and Bill Moyers: Episode I, the Hero's Journey
- <http://www.mevio.com/episode/92858/the-power-of-myth-with-joseph-cambell>

## History

**Essential Standard:**

**12. C.2 Understand the views of morality within different societies and cultures.**

**Concept(s):**

**Concept(s):**

<b>Clarifying Objectives</b>	<b>Unpacking</b> What does this standard mean a student will understand, know and be able to do?
<b>12. C.2.1 Compare enforcement of social norms and mores.</b>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Different societies have different expectations for human behavior.</li> </ul> <p><b>For example:</b> Social norms may differ from mores. The enforcement of social norms is usually overt while the enforcement of mores is usually through more subtle social pressure.</p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The definitions of social norms and mores with accompanying examples from at least two cultures.</li> <li>• How expected behavior is enforced either explicitly or implicitly in at least two cultures.</li> </ul> <p><b>For example:</b> Social pressure, in the form of more, in contemporary Western societies for women to look “feminine” as compared to the enforcement, in some Muslim societies, of the normalizing attitude of hijab for women. Also, the Roman distinction between <i>mala prohibita</i> and <i>mala in se</i></p> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Article on Sati: <a href="http://news.bbc.co.uk/2/hi/south_asia/5366506.stm">http://news.bbc.co.uk/2/hi/south_asia/5366506.stm</a></li> <li>• Hannah Arendt’s <i>The Human Condition</i> Full Text: <a href="http://www.anti-thesis.net/contents/texts/references/arendt-the_human_condition.pdf">http://www.anti-thesis.net/contents/texts/references/arendt-the_human_condition.pdf</a></li> <li>• Foucault, Michel. <i>Madness and Civilization: A History of Insanity in the Age of Reason.</i></li> </ul>

	<p>Full Text: <a href="http://prernalal.com/scholar/Foucault%20-%20Madness%20and%20civilization.pdf">http://prernalal.com/scholar/Foucault%20-%20Madness%20and%20civilization.pdf</a></p> <ul style="list-style-type: none"> <li>• Freud, Sigmund. <i>Civilization and Its Discontents</i>. Full Text: <a href="http://www.ebooks-for-all.com/bookmarks/detail/Civilization-and-its-Discontents/onecat/0.html">http://www.ebooks-for-all.com/bookmarks/detail/Civilization-and-its-Discontents/onecat/0.html</a></li> </ul> <p>Hobsbawm, Eric. <i>The Invention of Tradition</i>. Cambridge University Press, 1992. Full-text translation of the Laws of Manu <a href="http://oaks.nvg.org/pv6bk4.html">http://oaks.nvg.org/pv6bk4.html</a></p> <p>Film: <i>Brick Lane</i>. Sarah Gavron, director. Great Britain, 2007. Based on the book by Monica Ali. <i>Water</i> (2005) . Director: Deepta Mehta--plight of widows in India prior to Independence - especially good with discussion of controversies surrounding the making of the film. for example: <a href="http://www.nytimes.com/2006/05/03/movies/03wate.html">http://www.nytimes.com/2006/05/03/movies/03wate.html</a></p>
<p><b>12. C 2.2 Analyze how different societies have seen human emotions, such as desire, anger and love, as positive or negative attributes.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Various cultures perceive human emotions differently.</li> </ul> <p><b>For example:</b> Buddhism, Stoicism and Epicureanism all perceive human emotions as destructive distraction from the serene contemplation of nature and life. Hinduism, however, believes love and desire to be one of the highest forms of worship.</p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Two opposing understandings of at least two main emotions: anger, fear, love, desire, sadness, happiness.</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Adorno, Theodor. <i>Dialectic of the Enlightenment</i>. Stanford University Press, 2002.</li> <li>• McMahon, Darrin. <i>Happiness: A History</i>. Grove Press, 2006.</li> <li>• Rumi's poems Full Text: <a href="http://www.rumi.org.uk/poems.html">http://www.rumi.org.uk/poems.html</a></li> <li>• Shakespeare's Sonnets Full Text: <a href="http://www.shakespeares-sonnets.com/">http://www.shakespeares-sonnets.com/</a></li> <li>• Gustav Klimt's art and commentary: <a href="http://www.iklimt.com/">http://www.iklimt.com/</a></li> <li>• Ovid's <i>Echo and Narcissus</i> Full Text: <a href="http://www.poetryintranslation.com/PITBR/Latin/Metamorph3.htm#_Toc64106190">http://www.poetryintranslation.com/PITBR/Latin/Metamorph3.htm#_Toc64106190</a></li> <li>• Jacques Derrida's take on the <i>Echo and Narcissus Myth</i> video: <a href="http://www.youtube.com/watch?v=ya46wfeWqJk">http://www.youtube.com/watch?v=ya46wfeWqJk</a></li> <li>• John William Waterhouse's <i>Echo and Narcissus</i> painting:</li> </ul>

	<p><a href="http://www.johnwilliamwaterhouse.com/pictures/echo-narcissus-1903/">http://www.johnwilliamwaterhouse.com/pictures/echo-narcissus-1903/</a></p> <ul style="list-style-type: none"> <li>• <i>The Metamorphosis of Narcissus</i> by Salvador Dali: <a href="http://www.tate.org.uk/servlet/ViewWork?workid=2987&amp;tabview=image">http://www.tate.org.uk/servlet/ViewWork?workid=2987&amp;tabview=image</a></li> </ul>
<p><b>12.C.2.3 Analyze how various societies have viewed violence as a creative force.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Violence can be viewed as a creative force.</li> </ul> <p><b>For example:</b> The ancient epic Enuma Elish, the Bhagavad-Gita and the Bible all see destruction as an opportunity to rebuild in a more perfect way.</p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Three examples from different cultures of ways violence can be understood as a creative force that is used to rebuild what has been found to be lacking and that understanding's link to the concept of revolution in the modern age.</li> </ul> <p><b>For example:</b> Connections between the way of thinking in the Biblical myth of Noah and the flood and the Reign of Terror during the French Revolution.</p> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>The Bhagavad-Gita</i>. Full Text: <a href="http://www.yogavidya.com/Yoga/BhagavadGita.pdf">http://www.yogavidya.com/Yoga/BhagavadGita.pdf</a></li> <li>• Bulfinch, Thomas. <i>Bulfinch's Greek and Roman Mythology: The Age of Fable</i>. Dover Publications, 2000.</li> <li>• <i>Enuma Elish</i> Full Text: <a href="http://www.sacred-texts.com/ane/stc/index.htm">http://www.sacred-texts.com/ane/stc/index.htm</a></li> <li>• The flood story in <i>The Epic of Gilgamesh</i>: <a href="http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab11.htm">http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab11.htm</a></li> </ul>
<p><b>12.C.2.4 Distinguish between the idea of romantic love and practical arrangements in marriage.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• People throughout the world have different reasons for the adoption of marriage as a social arrangement.</li> </ul> <p><b>For example:</b> The development of the idea of romantic love as a noble emotion in Medieval Europe. The economic factors which have historically contributed to arranged marriages. The rise of feminism as a factor contributing to modern sensibility concerning marriage and love.</p>

	<p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The understanding behind the idea of arranged marriage. The origin and development of romantic love in various cultures and the reason for the practical arrangement of society into family units.</li> </ul> <p><b>For example:</b> The myth of Lancelot and Guinevere, Persephone and Hades</p> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Ackerman, Diane. <i>A Natural History of Love</i>. Vintage, 1995.</li> <li>• Thomas Malory, <i>The Death of Arthur</i> Full Text (chapters 18 through 22 about Lancelot and Guinevere): <a href="http://www.arthurian-legend.com/le-morte-darthur/le-morte-darthur-1.php">http://www.arthurian-legend.com/le-morte-darthur/le-morte-darthur-1.php</a></li> <li>• Parkin, David and Linda Stone. <i>Kinship and Family: An Anthropological Reader</i>. Wiley-Blackwell, 2004.</li> <li>• Markandaya, Kamala. <i>Nectar in a Sieve</i>. Signet Classics, 2002. arranged marriage, poverty, hope, rural India, modernization, love</li> <li>• <i>Tale of Genji</i> Full Text: <a href="http://www.globusz.com/ebooks/Genji/00000010.htm">http://www.globusz.com/ebooks/Genji/00000010.htm</a></li> </ul>
<p><b>12.C.2.5 Evaluate different societies' views on morality as either a human or divine mandate.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Morally acceptable behavior may often originates with the worship of a deity or with human contemplation and understanding.</li> </ul> <p><b>For example:</b> All major religions as compared to: Enlightenment Europe's idea of moral reasoning, Abu Mansur al-Mauridi, the Roman distinction between <i>mala prohibita</i> and <i>mala in se</i></p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• At least one moral system divined from a deity and one moral system divined from human contemplation and philosophy</li> </ul> <p><b>For example:</b> The eight fold path and Moral Reasoning or the ten commandments and secular humanism</p>

	<p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Code of Hammurabi Full Text and Commentary: <a href="http://avalon.law.yale.edu/subject_menus/hammenu.asp">http://avalon.law.yale.edu/subject_menus/hammenu.asp</a></li> <li>• Audio recordings of the Eight Fold Path: <a href="http://www.suttareadings.net/audio/index.html">http://www.suttareadings.net/audio/index.html</a></li> <li>• Eliade, Mircea. <i>The Sacred and the Profane: The Nature of Religion</i>. Harcourt Brace Jovanovich, 1987.</li> <li>• Confucian <i>Analects</i> Full Text: <a href="http://www.sacred-texts.com/cfu/conf1.htm">http://www.sacred-texts.com/cfu/conf1.htm</a></li> <li>• Hesse, Herman. <i>Siddharta</i>. 1981.</li> </ul>
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History	
<p><b>Essential Standard:</b>  <b>12. C.3 Understand the ways in which societies and cultures have addressed mortality.</b></p>	
<p><b>Concept(s):</b></p>	
<p><b>Clarifying Objectives</b></p>	<p><b>Unpacking</b>            What does this standard mean a student will understand, know and be able to do?</p>
<p><b>12. C.3.1 Compare various views of mortality, through either fear or acceptance.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Death, as the truly universal human experience, can be viewed with acceptance or with fear.</li> </ul> <p><b>For example:</b> “The principal point of their doctrine is that the soul does not die and that after death it passes from one body into another..... the main object of all education is, in their opinion, to imbue their scholars with a firm belief in the indestructibility of the human soul, which, according to their belief, merely passes at death from one tenement to another; for by such doctrine alone, they say, which robs death of all its terrors, can the highest form of human courage be developed.”- Julius Ceasar, De Bello Gallico VI</p> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• One understanding of death which promotes the idea of acceptance and understanding of “the natural order”</li> </ul>



	<ul style="list-style-type: none"> <li>• One understanding of death which shows fear of death as an inevitable end either with the understanding that punishment may be eternal or death may mark a final end.</li> </ul> <p><b>For example:</b> Hinduism, Buddhism, Druidism, Puritanism, Dante’s understanding of Heaven and Hell, Stoicism, Epicureanism</p> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>The Bhagavad-Gita</i>. Full Text: <a href="http://www.yogavidya.com/Yoga/BhagavadGita.pdf">http://www.yogavidya.com/Yoga/BhagavadGita.pdf</a></li> <li>• Dante’s <i>Inferno</i> Full Text: <a href="http://www.fullbooks.com/Dante-s-Inferno.html">http://www.fullbooks.com/Dante-s-Inferno.html</a></li> <li>• Epicurean Text Lucretius’ <i>On The Nature of Things</i> Full Text: <a href="http://classics.mit.edu/Carus/nature_things.html">http://classics.mit.edu/Carus/nature_things.html</a></li> <li>• Segal, Alan F. <i>Life After Death: A History of the Afterlife in Western Religion</i>. Double Day Religion, 2004.</li> <li>• Sambhava, Padma. <i>The Tibetan Book of the Dead</i>. Bantam Books, 1993.</li> <li>• Documentary on the <i>Tibetan Book of the Dead</i> free online: <a href="http://topdocumentaryfilms.com/the-tibetan-book-of-the-dead/">http://topdocumentaryfilms.com/the-tibetan-book-of-the-dead/</a></li> <li>• Film: <i>The Funeral</i>. Director, Jûzô Itami . Japan, 1981.</li> </ul>
<p><b>12.C.3.2 Distinguish between scientific and mythologizing understandings of mortality.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• There are many ways to understand death and dying.</li> <li>• Different societies rely upon various forms of cultural or spiritual beliefs and practices to handle death and dying.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Hippocrates said, "Thus, they who try to cure these maladies in this way, appear to me neither to reckon them sacred nor divine. For when they are removed by such purifications, and this method of cure, what is to prevent them from being brought upon men and induced by other devices similar to these? So that the cause is no longer divine, but human." Thus, he understands the human condition of mortality scientifically. Contrast this view with incantations and prayers for human healing from sickness or disease.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The historical development of medicine and the scientific understanding of the human body</li> </ul>

	<p>and health.</p> <ul style="list-style-type: none"> <li>• Traditional human societies use of incantations, prayers and special rituals to heal bodies and those societies' beliefs.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The origins of modern medicine in the Islamic Middle Ages and contemporary understandings of health and mortality as well as the limitations of contemporary medicine. At least two examples of traditional healing practices which are spiritually, rather than physically, based.</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Hippocrates' writings Full Texts: <a href="http://classics.mit.edu/Browse/browse-Hippocrates.html">http://classics.mit.edu/Browse/browse-Hippocrates.html</a></li> <li>• Free lecture on Nietzsche: <a href="http://www.dailymotion.com/video/x94n4h_nietzsche-on-nihilism-and-death-of_webcam">http://www.dailymotion.com/video/x94n4h_nietzsche-on-nihilism-and-death-of_webcam</a></li> <li>• <i>Fathers and Sons</i> by Turgenev Full Text: <a href="http://www.archive.org/stream/fatherssons00turguoft/fatherssons00turguoft_djvu.txt">http://www.archive.org/stream/fatherssons00turguoft/fatherssons00turguoft_djvu.txt</a></li> <li>• Film: <i>Yesterday</i>. 2004. South Africa. Zulu-language--deals with AIDS epidemic, healthcare in rural South Africa, village life, death, western medicine vs. sangoma (witch-doctor)</li> </ul>
<p><b>12.C.3.3 Analyze how the concepts of legacy, history and the family are influenced by a society's view of mortality and the afterlife.</b></p>	<p><b>The student will understand that:</b> A society's view of death is often shaped by the values and beliefs of the culture.</p> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Ancient Chinese and Igbo beliefs concerning the ever vigilant watch of ancestors over contemporary people shapes those culture's ideas about care taking, respect for elders and ideas of knowledge and wisdom. This is contrasted with modern European society's view of either a distant or absent afterlife and the rise of nursing homes, views of the elderly as senile and current knowledge as more valuable than traditional beliefs.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Be able to explain at least two ways in which beliefs about how a culture's view of the afterlife affects societal structure and social interactions in that society.</li> </ul>

	<p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Confucianism and respect for elders, the Igbo culture and ancestor worship, Hinduism and the caste system</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Confucian <i>Analects</i> Full Text: <a href="http://www.sacred-texts.com/cfu/conf1.htm">http://www.sacred-texts.com/cfu/conf1.htm</a></li> <li>• Chinua, Achebe. <i>Things Fall Apart</i>. Anchor, 1994.</li> <li>• Resources for teaching Things Fall Apart: <a href="http://www.lonestar.edu/library/kin_ThingsFallApart.htm">http://www.lonestar.edu/library/kin_ThingsFallApart.htm</a></li> </ul>
<p><b>12.C.3.4 Analyze differing beliefs about death through art and literature.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• The foreknowledge of death is a distinctly human knowledge and is present in most human thought and expression.</li> <li>• Human understanding of death shapes how one views the world and others.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The Pieta, Guernica, The Death of Ivan Ilyich, The Stranger, Ozymandias, the Four Knights of the Apocalypse, Tibetan Book of the Dead, Jataka Stories, Maharaja Bharata, The Bible</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• That all humans understand early in life of the eventual end for themselves and all others.</li> <li>• Recognize differing understandings of death as represented in art and literature.</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>Death of Ivan Ilyich</i> Full Text: <a href="http://www.classicallibrary.org/tolstoy/ivan/index.htm">http://www.classicallibrary.org/tolstoy/ivan/index.htm</a></li> <li>• <i>Ozymandias</i> Full Text: <a href="http://www.rc.umd.edu/rchs/reader/ozymandias.html">http://www.rc.umd.edu/rchs/reader/ozymandias.html</a></li> <li>• <i>Jataka Stories</i> Full Text: <a href="http://www.archive.org/stream/buddhistbirthsto01daviuoft#page/n3/mode/2up">http://www.archive.org/stream/buddhistbirthsto01daviuoft#page/n3/mode/2up</a></li> <li>• <b>The Pieta:</b> <a href="http://saintpetersbasilica.org/Altars/Pieta/Pieta.htm">http://saintpetersbasilica.org/Altars/Pieta/Pieta.htm</a></li> <li>• <b>Guernica:</b> <a href="http://www.pbs.org/treasuresoftheworld/a_nav/guernica_nav/main_guerfrm.html">http://www.pbs.org/treasuresoftheworld/a_nav/guernica_nav/main_guerfrm.html</a></li> <li>• Film: <i>The Seventh Seal</i>, <i>The Criterion Collection</i>-Ingmar Bergman, director. Swedish language, 1957.</li> </ul>

**12.C.3.5 Evaluate why some societies see a dichotomy between free will and fate.**

**The student will understand that:**

- A person's desires can be seen to conflict with or inadvertently serve a society's understanding of destiny.

**For example:**

- Fate is seen to override peoples' desires for themselves and their lives because it is often perceived as the stronger force. Sometimes free will, acting without knowledge of fate, will inadvertently serve fate. Fate is always death but sometimes pain and suffering before as well.

**The student will know:**

- The definitions of free will and fate.
- That free will and fate are sometimes mutually exclusive.

**For example:** Oedipus, Romeo and Juliet, Sisyphus, Narcissus, Krishna in the Bhagavad-Gita

**Suggested Resources:**

- *Oedipus Rex* Full Text: [http://www.ancient-mythology.com/greek/oedipus\\_rex.php](http://www.ancient-mythology.com/greek/oedipus_rex.php)
- Jean Paul Sartre's interpretation on the *Myth of Sisyphus*: <http://dbanach.com/sisyphus.htm>
- *The Myth of Sisyphus* Full Text: <http://www.mythweb.com/encyc/entries/sisyphus.html>
- Ovid's *Echo and Narcissus* Full Text: [http://www.poetryintranslation.com/PITBR/Latin/Metamorph3.htm#\\_Toc64106190](http://www.poetryintranslation.com/PITBR/Latin/Metamorph3.htm#_Toc64106190)
- Jacques Derrida's take on the *Echo and Narcissus Myth* video: <http://www.youtube.com/watch?v=ya46wfeWqJk>
- *A Thousand and One Nights* Full Text: <http://ia700209.us.archive.org/20/items/thousandnights00unknuoft/thousandnights00unknuoft.pdf>
- iTunes U free download: Speaking of Faith with Krista Tippett "Einstein and the Mind of God". Interview 2: Einstein's god, Transcript, Einstein's God, Discussion Questions: Einstein's God (especially Question 1)

## History

### Essential Standard:

**12.C.4 Understand the interpretations of justice by different societies and cultures.**

### Concept(s):

#### Clarifying Objectives

#### Unpacking

What does this standard mean a student will understand, know and be able to do?

**12.C.4.1 Compare how different societies have understood the distinction between divine and human justice.**

#### The student will understand that:

- Cultures have differing beliefs about justice.

#### For example:

- Dante's Divine Comedy, the Buddhist idea of Karma, Hindu Laws of Manu, The Code of Hammurabi, the evolution of the idea of the prison, the English judicial system

#### The student will know:

- The difference between divine justice and human judgment.
- At least two definitions of justice from two cultures which differ in their understanding of the term.
- The distinction between ethics and morals.
- The distinction between human legal codes and religious codes ordained by a god/gods.

#### For example:

- Euthyphro's Dilemma, Moral Reasoning, The Ten Commandments, the Code of Hammurabi, The Eight Fold Path, Secular Humanism

#### Suggested Resources:

- *Code of Hammurabi* full text and commentary:  
[http://avalon.law.yale.edu/subject\\_menus/hammenu.asp](http://avalon.law.yale.edu/subject_menus/hammenu.asp)
- Shari'ah law and its application in Nigeria:  
<http://www.understanding-islam.com/reader-articles/uncategorized/shari-ah-and-nigeria-8193>
- The King Shahryar and wife frame story of *A Thousand and One Nights* Full Text:  
<http://ia700209.us.archive.org/20/items/thousandnights00unknuoft/thousandnights00unknuoft.pdf>

	<ul style="list-style-type: none"> <li>• Rawls, John. <i>A Theory of Justice</i>. Harvard University Press, 2005.</li> <li>• Michel Foucault's <i>Discipline and Punish: The Birth of the Prison</i> Full Text: <a href="http://itpedia.nyu.edu/mediawiki/images/3/3e/Foucault-Discipline_and_Punish.pdf">http://itpedia.nyu.edu/mediawiki/images/3/3e/Foucault-Discipline_and_Punish.pdf</a></li> </ul>
<p><b>12.C.4.2 Explain how some societies have viewed revenge as a method for dispensing justice.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Societies have differing beliefs about punishment.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Sometimes an action is undertaken by humans for the punishment of other humans and does not rely on the eventual retribution inflicted by god, reincarnation or the afterlife.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Some societies believe that punishment should mimic the original injury.</li> <li>• At least two cultures where retribution is considered the valid dispensing of justice.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The Greek goddesses the Erinyes, the Viking conception of Blood Debt, the Code of Hammurabi, the death penalty</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>Beowulf</i> full text: <a href="http://etext.virginia.edu/toc/modeng/public/AnoBeow.html">http://etext.virginia.edu/toc/modeng/public/AnoBeow.html</a></li> <li>• <i>Code of Hammurabi</i> with full text and commentary: <a href="http://avalon.law.yale.edu/subject_menus/hammenu.asp">http://avalon.law.yale.edu/subject_menus/hammenu.asp</a></li> <li>• The Erinyes: <a href="http://www.theoi.com/Khthonios/Erinyes2.html">http://www.theoi.com/Khthonios/Erinyes2.html</a></li> <li>• History of the Death Penalty: <a href="http://www.pbs.org/wgbh/pages/frontline/shows/execution/readings/history.html">http://www.pbs.org/wgbh/pages/frontline/shows/execution/readings/history.html</a></li> <li>• The Roman Law of the Twelve Tablets: <a href="http://www.csun.edu/~hcfll004/12tables.html">http://www.csun.edu/~hcfll004/12tables.html</a></li> </ul>
<p><b>12.C.4.3 Deconstruct the concept of equality.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Equality can either be just or unjust.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The idea that all people are entitled to the same rights is different from the idea that all people are the same.</li> </ul>

	<p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The distinction between equal opportunity and value and the idea that all people should be viewed as fundamentally the same.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Harrison Burgeron by Kurt Vonnegut, Totalitarian Communism as under Stalin, anti-intellectualism as in the killing of the educated class in Cambodia under the Khmer Rouge, Iran’s execution of Said Soltanpour, Mary Wollstoncraft’s understanding of excessive sensibility</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Complete text of <i>Harrison Burgeron</i>: <a href="http://www.tnellen.com/cybereng/harrison.html">http://www.tnellen.com/cybereng/harrison.html</a></li> <li>• Washington Post article on Anti-Intellectualism: <a href="http://www.washingtonpost.com/wp-dyn/content/article/2008/02/15/AR2008021502901.html">http://www.washingtonpost.com/wp-dyn/content/article/2008/02/15/AR2008021502901.html</a></li> <li>• Article on Mary Wollstonecraft’s writing: <a href="http://www.jstor.org/pss/3346504">http://www.jstor.org/pss/3346504</a></li> <li>• Jean-Jacques Rousseau’s <i>On the Origins on Inequality</i> Full Text: <a href="http://www.constitution.org/jjr/ineq.htm">http://www.constitution.org/jjr/ineq.htm</a></li> <li>• Alexis de Tocqueville’s <i>Democracy in America</i>: <a href="http://xroads.virginia.edu/~HYPER/DETOC/toc_indx.html">http://xroads.virginia.edu/~HYPER/DETOC/toc_indx.html</a></li> </ul>
<p><b>12.C.4.4 Distinguish between unspoken mores and written laws.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• What is literally written in law can differ from its interpretation.</li> <li>• Differing interpretation and understanding of laws can give rise to unwritten expectations (mores).</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Racism and the 14th Amendment, Classism and the idea of Democracy</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The difference between mores and written laws.</li> <li>• The difficulty in a society enforcing written laws which contradict to historically entrenched social mores.</li> </ul> <p><b>For example:</b></p>

- *Animal Farm* by George Orwell, Qu’ran vs. Sunnah and Hadith in Muslim Society, the Crusades and the Biblical commandment, Thou shalt not kill

**Suggested Resources:**

- *Animal Farm* by George Orwell Full Text: [http://www.george-orwell.org/Animal\\_Farm/index.html](http://www.george-orwell.org/Animal_Farm/index.html)
- Hadith and Sunna: <http://www.livingislam.org/hadith.html>
- Qu’ran online: <http://www.quranflash.com/en/quranflash.html>
- Historical information, including Pope Urban’s call for the Crusades: <http://gbgm-umc.org/umw/bible/crusades.stm>
- Article on Pope John Paul II apologizing for the Crusades: <http://www.crusades-encyclopedia.com/apologyforthecrusades.html>
- The French *Declaration of the Rights of Man*, 1789: [http://avalon.law.yale.edu/18th\\_century/rightsof.asp](http://avalon.law.yale.edu/18th_century/rightsof.asp)
- Film: *Osama*. Siddiq Barmak, Director. Afganistan, 2003. a girl must become a boy to save her family at the beginning of the Taliban invasion



## History

### Essential Standard:

**12.C.5 Understand the methods societies and cultures have used to balance individual rights and the common good.**

### Concept(s):

#### Clarifying Objectives

#### Unpacking

What does this standard mean a student will understand, know and be able to do?

**12. C.5.1 Summarize literary commentary on individual property laws in various cultures.**

#### The student will understand that:

- The idea of individual ownership can be thought of as necessary or as undesirable.

#### For example:

- The idea of ownership is not universally accepted. Some societies and political movements have understood the idea of personal property to be damaging to the harmonious functioning of society.

#### The student will know:

- The idea of individual ownership and at least one alternative to that idea as represented in a literary work.

#### For example:

- Thomas More's *Utopia*, Pierre-Joseph Proudhon *What is Property*, Pearl S. Buck *The Good Earth*, A House for Mr. Biswas V.S. Naipaul, *The Necklace* Guy de Maupassant, *The Overcoat* Nikolai Gogol

#### Suggested Resources:

- Full Text of *The Overcoat*: <http://www.classicreader.com/book/2026/1/>
- Full Text of *The Necklace*: <http://www.eastoftheweb.com/short-stories/UBooks/Neck.shtml>
- Full Text of *Utopia*: <http://oregonstate.edu/instruct/ph1302/texts/more/utopia-contents.html>

	<ul style="list-style-type: none"> <li>• <b>Full Text of <i>What is Property</i>:</b> <a href="http://www.marxists.org/reference/subject/economics/proudhon/property/index.htm">http://www.marxists.org/reference/subject/economics/proudhon/property/index.htm</a></li> </ul>
<p><b>12.C. 5.2 Judge the concept of "the good life" in various cultures in terms of materialism, family life, spiritual, creative or emotional fulfillment and enlightenment.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Cultures idealize differing aspects of life as most meaningful and fulfilling.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Some cultures value material comforts as the highest level of personal satisfaction and fulfillment. Others are much more ascetic and value family, love, spirituality or personal accomplishments.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• Three differing cultural judgments of the “good life” and the culture’s methods of achieving it.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• James Hilton’s description of Shangri-La in <i>Lost Horizon</i> versus traditional Tibetan understanding of Shambhala, El Dorado in Voltaire’s <i>Candide</i> and Milton’s <i>Paradise Lost</i>, <i>Siddhartha</i> Herman Hesse</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• iTunes U: College of Arts and Sciences, the Program in the Humanities and Human Values-Seminars: <i>The Good Life</i> (free download)</li> <li>• iTunes: Center for the Study of Law and Religion Emory University: The Pursuit of Happiness lectures (free downloads) happiness as viewed by the major religions.</li> <li>• Full Text of <i>Lost Horizon</i>: <a href="http://gutenberg.net.au/ebooks05/0500141h.html">http://gutenberg.net.au/ebooks05/0500141h.html</a></li> <li>• Article on misinterpretations of the myth of Shambhala: <a href="http://www.berzinarchives.com/web/en/archives/advanced/kalachakra/shambhala/mistaken_fo_reign_myths_shambhala.html">http://www.berzinarchives.com/web/en/archives/advanced/kalachakra/shambhala/mistaken_fo_reign_myths_shambhala.html</a></li> <li>• <i>Candide</i> Full Text: <a href="http://www.literature.org/authors/voltaire/candide/">http://www.literature.org/authors/voltaire/candide/</a></li> <li>• <i>Paradise Lost</i> Full Text: <a href="http://www.dartmouth.edu/~milton/reading_room/pl/book_1/">http://www.dartmouth.edu/~milton/reading_room/pl/book_1/</a></li> <li>• Plato’s <i>Republic</i> Full Text: <a href="http://classics.mit.edu/Plato/republic.html">http://classics.mit.edu/Plato/republic.html</a></li> <li>• Full Text of <i>Utopia</i>: <a href="http://oregonstate.edu/instruct/phl302/texts/more/utopia-contents.html">http://oregonstate.edu/instruct/phl302/texts/more/utopia-contents.html</a></li> </ul>

## History

### Essential Standard:

12. C.6 Understand the effects a society's environment has on its culture.

### Concept(s):

#### Clarifying Objectives

#### Unpacking

What does this standard mean a student will understand, know and be able to do?

12. C.6.1 Infer different society's views of nature through artistic representations.

#### The student will understand that:

- A culture's understanding of nature may be reflected in its art.

#### For example:

- Nature can be represented as something benign, frightening, wondrous, horrific, immense, picturesque, orderly or chaotic. How a particular culture, at a particular time, views the natural world is often reflected in that culture's artistic representations.

#### The student will know:

- At least two differing cultural understandings of nature as represented through art.

#### For example:

- "Wanderer über dem Nebelmeer" (1818) by Caspar David Friedrich, "The Great Wave of Kanagawa" (1830) by Hokusai, "Dwelling in the Fuchun Mountains" (1350) Huang Gongwang, "Waterlilies" (1926) Claude Monet

#### Suggested Resources:

- Overview of European Romanticism: <http://www.indepthinfo.com/history/romanticism.htm>
- Nature in Chinese Art gallery and commentary: [http://www.metmuseum.org/toah/hd/cnat/hd\\_cnat.htm](http://www.metmuseum.org/toah/hd/cnat/hd_cnat.htm)
- Werner Herzog's Documentary *Cave of Forgotten Dreams*
- Free video of neolithic cave art: <http://www.youtube.com/watch?v=wZrZxyRBAIM&feature=related>
- Ansel Adams gallery: <http://www.anseladams.com/>
- Bhartrihari's verses: [http://www.ramakrishnavivekananda.info/vivekananda/volume\\_9/writings\\_prose\\_and\\_poems/](http://www.ramakrishnavivekananda.info/vivekananda/volume_9/writings_prose_and_poems/)

	<p><a href="#">bhartriharis verses.htm</a></p> <ul style="list-style-type: none"> <li>• Arabic Poetry of Medieval Spain, <a href="http://jannah.org/madina/index.php?topic=33.0">http://jannah.org/madina/index.php?topic=33.0</a> and <a href="http://www.islamicspain.tv/Arts-and-Science/andalusi_poetry.htm">http://www.islamicspain.tv/Arts-and-Science/andalusi_poetry.htm</a></li> <li>• Teaching guide for Islamic poetry of Spain: <a href="http://www.islamicspain.tv/For-Teachers/10_Andalusian%20Poetry.pdf">http://www.islamicspain.tv/For-Teachers/10_Andalusian%20Poetry.pdf</a></li> <li>• (for example: Muhammad ibn Ghalib al-Rusafi d. 1177 (Rusafa, Valencia)--especially “Serene Evening”</li> <li>• The Great Mosque of Cordoba BBC Video <a href="http://www.youtube.com/watch?v=PqTg4ePtXqs">http://www.youtube.com/watch?v=PqTg4ePtXqs</a> 3D tour</li> </ul>
<p><b>12. C.6.2 Judge how the cyclical nature of seasons denotes both permanence and change and how different societies have either reconciled this contradiction or favored one view over the other.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• The world is always changing and always the same, as are people.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• We are forever changing in the world. We are not the same person we were yesterday and as a result, the world is different to us yet there is a predictable regularity to life as well. The seasons come and go in regularity, as do the days and nights. People, plants and animals grow and age and die. However, death is the ultimate change and every human anticipates this. Therefore, these two ideas of permanence and change coexist.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The definitions of permanence and change as they apply to nature and human life.</li> <li>• At least two examples of the tension between these two ideas.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Heraclitus’ statement, “You never set foot in the same river twice”, the myth of Persephone, the idea of reincarnation, the Mayan 20 day calendar and the cycle of life</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Myth of Persephone with commentary: <a href="http://www.mythicarts.com/writing/Persephone.html">http://www.mythicarts.com/writing/Persephone.html</a></li> <li>• Heraclitus: <a href="http://www.iep.utm.edu/heraclit/">http://www.iep.utm.edu/heraclit/</a></li> <li>• Milton’s <i>Paradise Lost</i> Full Text: <a href="http://www.dartmouth.edu/~milton/reading_room/pl/book_1/">http://www.dartmouth.edu/~milton/reading_room/pl/book_1/</a></li> <li>• Ovid’s <i>Metamorphosis</i> Full Text: <a href="http://classics.mit.edu/Ovid/metam.html">http://classics.mit.edu/Ovid/metam.html</a></li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Tao Te Ching</i> Full Text: <a href="http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html">http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html</a></li> <li>• Film: <i>Spirited Away</i>. Director, Hayao Miyazaki. Japan, 2001.</li> </ul>
<p><b>12. C.6.3 Critique people's view of nature in different societies, in terms of how it is reflected in their art, literature and philosophy.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Various cultures view life as in harmony with or in conflict with the natural world.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Lao Tzu said, "Nature is not human hearted" indicating a fundamental break between humanity and the world we inhabit. Khalil Gibran said, "Forget not that the earth delights to feel your bare feet and the winds long to play with your hair" indicating a harmony between people and nature.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• At least two examples of ways philosophy, art and literature have understood humanity to be in harmony with nature.</li> <li>• At least two ways philosophy, art and literature have understood humanity to be in conflict with nature.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• <i>Tao Te Ching</i>, "Wanderer über dem Nebelmeer" (1818) by Caspar David Friedrich</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>Tao Te Ching</i> Full Text: <a href="http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html">http://academic.brooklyn.cuny.edu/core9/phalsall/texts/taote-v3.html</a></li> <li>• <i>Song of the Rain</i> by Khalil Gibran: <a href="http://poemhunter.com/poem/song-of-the-rain-vii/">http://poemhunter.com/poem/song-of-the-rain-vii/</a></li> <li>• Nietzsche on <i>Soul in Nature: An Ecological Perspective</i> (Free audio download, #2 on list) <a href="http://itunes.apple.com/us/itunes-u/nietzsche-on-mind-and-nature/id381701280">http://itunes.apple.com/us/itunes-u/nietzsche-on-mind-and-nature/id381701280</a></li> <li>• Diamond, Jared. <i>Collapse: How Societies Choose to Fail or Succeed</i>. Viking, 2004.</li> <li>• TED talk by Jared Diamond on Why Societies Collapse (REALLY excellent): <a href="http://www.ted.com/talks/jared_diamond_on_why_societies_collapse.html">http://www.ted.com/talks/jared_diamond_on_why_societies_collapse.html</a></li> </ul>

## Culture

**Essential Standard:**

**12. C.7 Understand how imperialism and colonialism impacts culture.**

**Concept(s):**

**Clarifying Objectives**

**Unpacking**

What does this standard mean a student will understand, know and be able to do?

**12.C.7.1 Explain the cultural impact of independence movements that resulted from colonialism and imperialism.**

**The student will understand that:**

- The policies of colonialism and imperialism leave a cultural mark on the society they dominate.

**For example:**

- Culture's which have experienced colonialism and imperialism have a cultural hybridity--the result of these historical dominations which creates an alternate identity which includes both the mother culture and the colonizing or imperializing culture.

**The student will know:**

- The definitions for cultural hybridity, alterity, colonialism, imperialism and cultural domination.
- At least two examples of the cultural impacts of colonialism or imperialism in art, literature or philosophy.

**For example:**

- Franz Fanon's *Wretched of the Earth*, Arundhati Roy's *The God of Small Things*, *Midaq Alley* by Naguib Mahfouz, Jamaica Kincaid's *A Small Place*, Sephardic Jews in Southern Spain and Northern Africa and then later in diaspora

**Suggested Resources:**

- *Wretched of the Earth* full text: <http://www.questia.com/library/book/the-wretched-of-the-earth-by-frantz-fanon-constance-farrington.jsp>
- Article on *A Small Place* which uses the term alterity:

	<p><a href="http://www.smallaxe.net/repository/file/sx%2025/6-SA25%20McLeod%20(77-92).pdf">http://www.smallaxe.net/repository/file/sx%2025/6-SA25%20McLeod%20(77-92).pdf</a></p> <ul style="list-style-type: none"> <li>• The Great Mosque of Cordoba...<a href="http://www.catedraldecordoba.es/index.asp">http://www.catedraldecordoba.es/index.asp</a></li> </ul>
<p><b>12. C.7.2 Analyze the rise of economic development and disparity in terms of their cultural impacts.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• The economic history of a region impacts its culture.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The connections between contemporary poverty, civil unrest and revolution and political and religious extremism and historical colonialism, imperialism and slavery.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The characteristics of Colonialism, Imperialism, Slavery, Capitalism, Communism.</li> <li>• The characteristics of non-monetary economic models.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• India and British colonialism, North Africa and French colonialism, the Dutch invention of capitalism, the system of bartering for goods</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Jared Diamond's, <i>Guns, Germs and Steel</i>: <a href="http://video.google.com/videoplay?docid=-4008293090480628280">http://video.google.com/videoplay?docid=-4008293090480628280</a></li> <li>• Lesson plans from PBS on <i>Guns, Germs and Steel</i>: <a href="http://www.pbs.org/gunsgermsteel/educators/index.html">http://www.pbs.org/gunsgermsteel/educators/index.html</a></li> <li>• Documentary about Jamaica's history as a slave colony and its current economic state. Includes interviews with the first democratically elected leader of the country and the IMF.</li> <li>• <i>Life and Debt</i> trailer: <a href="http://www.youtube.com/watch?v=db-tBG_F64E">http://www.youtube.com/watch?v=db-tBG_F64E</a></li> <li>• French Intellectuals and the Algerian Revolution article: <a href="http://www.marxists.org/reference/subject/philosophy/works/fr/defeat-french-humanism.htm">http://www.marxists.org/reference/subject/philosophy/works/fr/defeat-french-humanism.htm</a></li> <li>• Film; <i>The Battle of Algiers</i>. French language, 1966.</li> <li>• <i>Hind Swaraj</i> by Ghandi Full Text: <a href="http://www.mkgandhi.org/swarajya/coverpage.htm">http://www.mkgandhi.org/swarajya/coverpage.htm</a></li> <li>• Nadine Gordimer's <i>The Bridegroom</i> Full Text: <a href="http://www.newyorker.com/archive/1959/05/23/1959_05_23_036_TNY_CARDS_000259701">http://www.newyorker.com/archive/1959/05/23/1959_05_23_036_TNY_CARDS_000259701</a></li> <li>• Roy, Arudhati. <i>The God of Small Things</i>.</li> </ul>

	<ul style="list-style-type: none"> <li>• Satrapi, Marjane. <i>Persepolis</i>. (Two books and a movie by the same name.)</li> <li>• Achebe, Chinua. <i>Things Fall Apart</i>.</li> <li>• Film: <i>21 Up South Africa</i>. Director, Angus Gibson. South Africa, 2006--effect of political and economic upheaval on the lives of a group of South African children, documentary</li> <li>• Film: <i>The Rabbit Proof Fence</i>. Phillip Noyce, Director. Australia, 2002--1930's Western Australia's policy of removing "half-caste" Aborigines and putting them in indentured servitude. Fictional account of true events</li> <li>• Film: <i>Turtles Can Fly</i>. Director, Bahman Ghobadi. Iraq, 2004.--war orphans in Kurdistan</li> <li>• Kincaid, Jamaica. <i>A Small Place</i>. 2000.</li> </ul>
<p><b>12. C.7.3 Analyze various revolutions in terms of their cultural impacts.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• The way a people manifest their understanding of freedom shapes and is shaped by their culture.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Russian Revolution and nineteenth century Russian writers (Tolstoy, Pushkin, Dostoevsky, Turgenev), French Revolution and French philosophy (Rousseau, Proudhon, Voltaire, Diderot), Algerian Revolution and Francophone literature (Camus, Saint-Exupery, Sartre), Civil War in Peru and the Peruvian Diaspora (Daniel Alacron), Establishment and collapse of South African Apartheid (Nadine Gordimer, J.M. Coetzee, Athol Fugard, Lauretta Ngcobo), Indian Independence Movement and Independence (Arundhati Roy, V.S Naipaul)</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• One example of a revolution and the corresponding literature and/or philosophy which either prompted the revolution or is a response to the revolution.</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• <i>Fathers and Sons</i> by Turgenev Full Text: <a href="http://www.archive.org/stream/fatherssons00turguoft/fatherssons00turguoft_djvu.txt">http://www.archive.org/stream/fatherssons00turguoft/fatherssons00turguoft_djvu.txt</a></li> <li>• <i>Social Contract</i> by Jean-Jacques Rousseau Full Text: <a href="http://www.constitution.org/jjr/socon.htm">http://www.constitution.org/jjr/socon.htm</a></li> <li>• French Intellectuals and the Algerian Revolution article: <a href="http://www.marxists.org/reference/subject/philosophy/works/fr/defeat-french-humanism.htm">http://www.marxists.org/reference/subject/philosophy/works/fr/defeat-french-humanism.htm</a></li> </ul>



	<ul style="list-style-type: none"> <li>• <i>Hind Swaraj</i> by Ghandi Full Text: <a href="http://www.mkgandhi.org/swarajya/coverpage.htm">http://www.mkgandhi.org/swarajya/coverpage.htm</a></li> <li>• Nadine Gordimer's <i>The Bridegroom</i> Full Text: <a href="http://www.newyorker.com/archive/1959/05/23/1959_05_23_036_TNY_CARDS_000259701">http://www.newyorker.com/archive/1959/05/23/1959_05_23_036_TNY_CARDS_000259701</a></li> <li>• George Orwell's <i>Homage to Catalonia</i>: <a href="http://www.studyplace.org/w/images/3/38/Orwell-1938-homage-to-catalonia.pdf">http://www.studyplace.org/w/images/3/38/Orwell-1938-homage-to-catalonia.pdf</a></li> <li>• Interview with Edward Said on his work <i>Orientalism</i>: <a href="http://www.youtube.com/watch?v=xwCOSkXR_Cw">http://www.youtube.com/watch?v=xwCOSkXR_Cw</a></li> </ul>
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Culture	
<b>Essential Standard:</b> <b>12. C.8 Understand how innovations initiate cultural and ideological turning points.</b>	
<b>Concept(s):</b>	
<b>Clarifying Objectives</b>	<b>Unpacking</b> What does this standard mean a student will understand, know and be able to do?
<b>12.C.8.1 Evaluate innovation in terms of how it makes people less, as well as, more dependent upon each other.</b>	<b>The student will understand that:</b> <ul style="list-style-type: none"> <li>• People in the contemporary world are simultaneously more independent of and more dependent on other people than at any other time in history.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Modern technology enables people greater independence than ever before, allowing for less emphasis on human community. However, modern technology is dependent upon unprecedented levels of resource, information and knowledge sharing which force humanity's interdependence more than ever before.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• The definitions of Dependence, Interdependence, Technology, Community, International trade.</li> </ul> <p><b>Suggested Resources:</b></p>

	<ul style="list-style-type: none"> <li>• Hannah Arendt’s <i>The Human Condition</i> Full Text: <a href="http://www.anti-thesis.net/contents/texts/references/arendt-the_human_condition.pdf">http://www.anti-thesis.net/contents/texts/references/arendt-the_human_condition.pdf</a> (Prologue is particularly applicable)</li> <li>• Ray Bradbury’s <i>All Summer in A Day</i> Full Text: <a href="http://staff.esuhdsd.org/danielle/English%20Department%20LVillage/RT/Short%20Stories/All%20Summer%20in%20a%20Day.pdf">http://staff.esuhdsd.org/danielle/English%20Department%20LVillage/RT/Short%20Stories/All%20Summer%20in%20a%20Day.pdf</a></li> <li>• Ray Bradbury’s <i>Martian Chronicles</i> Full Text: <a href="http://www.univeros.com/usenet/cache/alt.binaries.ebooks/10.000.SciFi.and.Fantasy.Ebooks/Ray%20Bradbury/Ray%20Bradbury%20-%20The%20Martian%20Chronicles.pdf">http://www.univeros.com/usenet/cache/alt.binaries.ebooks/10.000.SciFi.and.Fantasy.Ebooks/Ray%20Bradbury/Ray%20Bradbury%20-%20The%20Martian%20Chronicles.pdf</a></li> <li>• Isaac Asimov’s <i>Nightfall</i> Full Text: <a href="http://escapepod.org/2007/04/05/ep100-nightfall/">http://escapepod.org/2007/04/05/ep100-nightfall/</a></li> </ul>
<p><b>12. C.8.2 Compare the human quality of curiosity as both a positive and negative attribute.</b></p>	<p><b>The student will understand that:</b></p> <ul style="list-style-type: none"> <li>• Human curiosity can be understood as the root of all civilization’s beauty and knowledge as well as the root of all human vice.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• The invention of writing allows for the creation of untold beauty as well as the manipulation of people through propaganda.</li> </ul> <p><b>The student will know:</b></p> <ul style="list-style-type: none"> <li>• At least one myth where intellectual curiosity and knowledge is depicted as the fall of humankind from a golden age to the current world of toil and suffering.</li> </ul> <p><b>For example:</b></p> <ul style="list-style-type: none"> <li>• Prometheus, Pandora, Eve and the Apple</li> </ul> <p><b>Suggested Resources:</b></p> <ul style="list-style-type: none"> <li>• Pandora myth: <a href="http://thanasis.com/modern/pandora.htm">http://thanasis.com/modern/pandora.htm</a></li> <li>• Prometheus myth: <a href="http://www.ancient-mythology.com/greek/prometheus.php">http://www.ancient-mythology.com/greek/prometheus.php</a></li> <li>• Milton’s depiction of Eve eating the apple from <i>Paradise Lost</i>: <a href="http://www.dartmouth.edu/~milton/reading_room/pl/book_9/index.shtml">http://www.dartmouth.edu/~milton/reading_room/pl/book_9/index.shtml</a></li> <li>• John William Waterhouse’s painting of Pandora: <a href="http://www.johnwaterhouse.com/view.cfm?recordid=69">http://www.johnwaterhouse.com/view.cfm?recordid=69</a></li> <li>• Lucas Cranach the Elder’s painting of Eve and Adam with the apple:</li> </ul>

<http://www.artbible.info/art/biography/lucas-cranach-the-elder>

- Hesiod's *Works and Days* Full Text (Pandora and Prometheus story 42-90): <http://www.theoi.com/Text/HesiodWorksDays.html>
- Teaching resources for *Works and Days*: <http://faculty.gvsu.edu/websterm/Prometheus.html>

### **General Resources:**

- Good General Resource on global mythology and database of global myths: <http://www.ancient-mythology.com/>
- Greek Mythology: <http://www.mythman.com/>
- General Database on Civilizations throughout the world: <http://www.archaeolink.com/a>
- TED Talks: ten to fifteen minute talk by experts on a huge variety of subjects. <http://www.ted.com/talks>
- Ipad App with photos from around the world. *Life*. Free
- Janaro, Richard and Thelma Altshuler. *The Art of Being Human*. Prentice Hall, 2011.
- Bishop, Phillip. *A Beginner's Guide to the Humanities*. Prentice Hall, 2009.
- <http://coudal.com/moom/> (museum clearinghouse)
- <http://www.musee-orsay.fr/en/home.html> (Musee d'Orsay)
- <http://www.designmuseum.fi/> (DesignMuseo, Finland)
- <http://www.si.edu/> (Smithsonian Institution)
- <http://www.essentialvermeer.com/> (General info about Vermeer)
- [www.britishmuseum.org](http://www.britishmuseum.org)
- <http://www.nhm.ac.uk/> (British Natural History museum)