1. COURSE NAME and UNIT NAME

IB A1 ENGLISH HL / SL: links to TOK

QUESTIONS OF FAITH: FOUR LITERARY WORKS STUDY FOCUSING ON FAITH.

\*SHORT STORIES: TOLSTOY & O’CONNOR

\* PEACE CHILD – DON RICHARDSON

\*SILENCE – SHUSAKU ENDO

\*PYONGYANG – GUY DELISLE

1. Teacher(s)

MCALLISTER

1. Specific Atlas unit category(ies) where BWI is clear (e.g., Understandings, Essential Questions, Knowledge & Skills, Assessments, Student Work attached, etc.)

ESSENTIAL QUESTIONS:

\* The Bible says, "the truth always set you free?" Will it?

\* Carl Jung once stated, "There is no coming to consciousness without pain" is this true? If so, or if not, why?

\* In "Jesus Christ Superstar," Pontius Pilate asks Jesus Christ, "What is truth? Is truth unchanging law? We both have truths, is mine the same as yours?" To what extent can this idea be applied to faith?

\* Singer Steve Taylor has a song called "It's Harder to Believe Than Not To." Is real faith an arduous process?

UNIT UNDERSTANDINGS:

All of our interpretations of life are based on our personal world views. Our world views are also a product of our faith or lack of. This is also true in literature. Through different writings that deal with conflicts of faith, we are better able to understand and define our own faith more clearly. Whether we are exploring short stories, fiction novels, or non-fiction writing, the faith behind the facts informs the truth.

KNOWLEDGE SKILLS:

Knowledge: \* Basic knowledge of how to analyze literature. \* Basic understanding of background of authors and characters studied (especially cultural and spiritual influences on works). \* Denotative difference between fiction and non-fiction. Skills: \* Be able to recognize the author's perspective and be able to offer possible alternatives. \* Be able to apply "CIA" (critical information acquisition) techniques taught in preceding unit to arrive at theme. \* To recognize patterns in literature as well as in life \* To be able to write informed analytic essays of literature. \* To communicate ideas in oral discussions with clarity and meaning.

1. If possible, your opinion about the impact on the students' thinking due to the fact that as a teacher you chose to integrate the Biblical perspective in your unit design

IMPACT:

Students study Peace Child - Don Richardson An amazing story of Faith and really responds to the essential questions of this unit. After reading the book students considered "The 10 Commandments" and then in groups developed "The Ten Sawi Tenants". This was an immensely rewarding exercise and students gained insight into cannibalism / bribery and treachery as opposed to Godly concepts of loving God and others. Students were shocked to the core by the evil nature of this tribe and understood the true beauty of God's love for all His children. They all have experienced a truly uplifting novel which reveals the nature of our loving God. A book I'll definitely do again. - Identified 10 Tenants of Sawi Culture - Created blog pages for journaling www.blogger.com - group interaction on blogs - group discussions.

<http://thegalvanizingclassof2008.blogspot.com/>

<http://thepeacechild.blogspot.com/>

1. COURSE NAME and UNIT NAME

IB A1 ENGLISH HL / SL: LINKS TO TOK / History and Theater

IMPRISONED LIVES: THREE LITERARY WORKS STUDY FOCUSING ON FREEDOM.

Survival in Aschwitz – Levi

Metamorphosis – Kafka

The Starnger – Camus.

1. Teacher(s)

MCALLISTER

1. Specific Atlas unit category(ies) where BWI is clear (e.g., Understandings, Essential Questions, Knowledge & Skills, Assessments, Student Work attached, etc.)

ESSENTIAL QUESTIONS:

Guiding Questions:

\*How do I relate to these works of "Imprisoned Lives"?

Over arching Questions:

\*What impact does a **Christian World** view have on imprisoned lives?

Topical Questions:
\*How does translation affect the ground motif of a novel?
\*How do translated works enhance communication?
\*What effect does the translation of the work affect or change the message of the novel?
\*How does the language and culture of the work impact translation thereof?

UNIT UNDERSTANDINGS:

Students will understand that . . . \* One of the goals of reading is to make meaning out of texts. \* Viewing literature from different critical perspectives produces different "truths." \* Themes in literature transcend cultures or genres but are always value-laden. \* Literature has a connection to who we are and what we believe.

KNOWLEDGE / SKILLS:

Students will know . . . \* The effect of "imprisoned lives" on character and theme. \* The definitions of confinement in various pieces of literature. \* The effect of setting in a literary work. \* What theme is in literature as well as how to state and defend it. Students will be able to . . . \* Read a variety of texts with a critical eye. \* Make comparisons among the texts. \* Analyze literature from various lenses and in particular a BWV. \* Write coherently or give an oral defense of the major points within a text.

1. If possible, your opinion about the impact on the students' thinking due to the fact that as a teacher you chose to integrate the Biblical perspective in your unit design

IMPACT:

Here is an example creative world lit 2 essay: God’s response to the holocaust:

**World Literature Paper 2: Imaginative Assignment**

*Survival in Auschwitz* by Primo Levi

God’s response to prisoners (Jews) in the Auschwitz Death Camp

Hannah Kim No

Ms. Chantal McAllister

IB English A1 HL

1,500 Words

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You of little faith, why did you doubt (Matthew 8:26)? Now faith is being sure of what we hope for and certain of what we do not see. Without faith it is impossible to please God. By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible. By faith the walls of Jericho fell. I do not have to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets, some faced jeers and flogging, while still others were chained and put in prison. They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them. (Hebrews 11:1, 6, 7, 8, 24, 27, 30, 32, 36-38). Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven (Matthew 5:3-12).

I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you (Matthew 17:20). Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? Your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well (Matthew 6:25-30, 32-33).

“Listen! Listen to the roar of his voice, to the rumbling that comes from his mouth. God's voice thunders in marvelous ways; he does great things beyond our understanding. The Almighty is beyond our reach and exalted in power; in his justice and great righteousness, he does not oppress (Job 37:2, 5, 23). A great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper (1Kings 19:11-13).”

I took you from the ends of the earth; from its farthest corners I called you. I said, 'You are my servant'; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. All who rage against you will surely be ashamed and disgraced; those who oppose you will be as nothing and perish. Though you search for your enemies, you will not find them. Those who wage war against you will be as nothing at all. For I am the LORD, your God, who takes hold of your right hand and says to you, ‘Do not fear; I will help you.’ Do not be afraid, O little Israel, for I myself will help you (Isaiah 41:9-14). And surely I am with you always, to the very end of the age (Matthew 28:20).

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 The Holocaust was more than the physical manslaughter of nine to eleven million non-Arian prisoners including six million European Jews. It was a torment of the mind. Prisoners lived in the suspense of uncertainty as to who would die that day. The anxiety affected the mental health of those few who have survived. Auschwitz was the darkest of all nightmares. Transportation to Auschwitz virtually meant a one way trip to death. When trapped in a devastating environment as this, it is difficult to maintain the spirit of optimism. Some prisoners abandoned their civil culture and turned to the animal instincts of survival. For instance, in *Survival in Auschwitz*, Primo Levi admitted that he was secretly relieved when prisoners were dragged out of his barrack for it meant more room. On the other hand, those dragged out of the room died. Other prisoners abandoned their dignity. Levi wrote that the prisoners had committed suicide “long before their anonymous death” (Levi, 55). They were the number on their arm, or animals the soldiers could manipulate, strip, and humiliate. “Oh, if one could only cry! Oh, if one could only affront the wind as we once used to, on equal terms, and not as we do here, like cringing dogs” (Levi, 70). Some religious Jews turned their back on God and held Him responsible for the trials and tribulations they faced in the camp. God seemed to have abandoned them, thus it gave them the option to abandon Him in return. These Jews believed that if God exists, He did not exist in death camps. Ironically, God is known to be omnipotent, omnipresent, and omniscient. This leads us to a puzzling question: If God who was and is an omnipresent God, then where was He during the time of the Holocaust? If He is an all-powerful God, then why did He not do anything to save His people? Why did He *let* those victims die?

The above writing is a collection of selected verses from the Holy Bible, which is recognized as the word of God for He spoke every word. The purpose of using the verses was to show that these words spoken millenniums ago still applied to current affairs. God did not speak selectively to the Israelites during Moses’ time, but to the generations to come. He spoke to us in 2008 and to the Holocaust victims in the 1940s.

The issue of faith is of the highest significance in this speech. Most other religions have an image of the deity. Christianity does not. Therefore, faith initially builds the relationship with a God that we cannot see, and allows Christians to continue to remain faithful even under persecution. It is difficult to know exactly why God brought the tragedy for no one can fully comprehend Him. However, the Holocaust was another form of those persecutions that Christians faced that may have been the test of faith, which many failed. Life on earth is temporary and the lifespan is time to build treasures in Heaven. Also, God said not to worry and lay down all burdens at His feet for He would take care of it. The act of depending on God before the slightest sign of worry requires an unshakeable faith. There is nothing to fear if faith is in a God who claims to have all authority of Heaven and Earth including the lives of all human beings, not even death.

It could be said that God remained entirely speechless during the Holocaust, but perhaps prisoners were not listening. The reason God wanted people to lay burdens down was because there is a high chance that those will hinder the people from listening to God’s words. God came with the whisper at times when the mind was at peace. Then and only then would His voice thunder clearer than all other noises.

God promised that He would be with his people until the end of the age. Unlike many other humanly gods, this God always kept His promise. The tragedy of the Holocaust was God’s calling to His people. Answering the call may have not meant survival, but it meant eternal life with a faithful God.

Works Cited:

Levi, Primo. Survival in Auschwitz (If This Is a Man). New York: Touchstone, 1996.

The Holy Bible, New International Version. Seoul, South Korea: Agape Publishing Company,

Ltd., 2003.