Title of Lesson: Culture Creation Vs. Culture Consumption-- Finding Voice through Digital Storytelling

Lesson By: Sangita Kumar

Grade Level/ Subject Areas: 8th grade Technology, ELA

Class Size: 25-30

Time/ Duration of Lesson: 6-8 Class Periods

Goals/ Objectives of Lesson:
- Students will learn about Gandhi’s non-violent philosophy of social change
- Students will discuss the power of media to create culture and influence our thinking, and connect this discussion to Gandhi’s philosophy of non-violence.
- Students will combine audio, images and special effects to create a digital story
- Students will reflect on how their own media creation process can affect social change

Lesson Abstract:

The purpose of this lesson is to give students an opportunity to become culture producers versus culture consumers. They will analyze Gandhi’s ideas of civilization and produce their own digital story using an original poem as the script, images from the web and original artwork. Students will be able to apply their own artistic style to produce a movie with a message/theme very meaningful to them.

Lesson Content:

"I object to violence because when it appears to do good, the good is only temporary. The evil it does is permanent." -Mahatma Gandhi

In today’s society we often find ourselves consumers of a culture someone else created for us – the movies we watch, the music we listen to, the places we go, and even the food we eat. Through the often not-so subliminal messaging of the media we find ourselves thinking in terms of what the models are wearing, the latest and fastest technology, or super sized meals. If we are not careful it is easy to become swept up in a an ocean of corporation created messaging that will leave us over-stimulated and un-relaxed, over-fed and lacking energy, with lots to say but no peace of mind. But does any of this lead to happiness? It’s easier to live a better life than a good life. It is easier to make our cars or computers better than to make ourselves better. We can be absolutely assured that in 10 years our cars and refrigerators will be better, but not ourselves. It’s easier to make our products more sustainable, than to live in a more sustainable way. It’s easier to do things to the poor than to do things for the poor. Victor Frankl, the Austrian psychologist and holocaust survivor once said, “Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.” How do we create that space? How do we achieve this type of growth? How do we claim our freedom?

One answer comes in the study of Mahatma Gandhi’s life and his belief in our need to act to create change – his motto was “do or die”. Considered a political saint in India, he influenced
the minds and thoughts of thousands of people, and continues to inspire non-violent movements to create social change today – movements to resist popular culture and find inspiration within. Gandhi believed in rejecting the material possessions that are often misconstrued to prove happiness, and instead sought a truer, lasting bliss that comes from living a life of simplicity and practicing peace and dharma (right-action). His pragmatic nature – ever questioning – makes him a practical study, and encourages us to ask our own questions of what is most important and valuable. Gandhi emphatically rejected the modern day ideals of civilization. He said:

Let us first consider what state of things is described by the word "civilization". Its true test lies in the fact that people living in it make bodily welfare the object of life. We will take some examples. The people of Europe today live in better-built houses than they did a hundred years ago. This is considered an emblem of civilization, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used spears as their weapons. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing, and, instead of spears, they carry with them revolvers containing five or more chambers. -Gandhi, Hind Swaraj pp34-36

One can trace the evolution of simplicity and non-possessiveness in his life- as he actively morphed from wearing European coats and ties to the more traditional home-spun clothing of rural India. Gandhi created culture by searching deep within to find truth. He sought pleasure that could not come from idle talk, material possessions, lavish meals, or bodily pleasures. He believed that we should live a life of non-violence in thoughts, words and deeds. It is difficult to even conceive of a world as peaceful as Gandhi’s vision given that we are bombarded today by such violent and unhealthy images in the media – through movies, games, and music.

A study conducted by the FTC (Federal Trade Commission) found that 80% of violence in movies is targeted to youth under the age of 17, 100% of CDs labeled with explicit content are targeted to youth under the age of 17, as well as 70% of games with a rating for violence. Retailers make no move to restrict access of such violent messaging to youth, and so the resistance must come from our own free will. By revolting against the use of violence to stimulate profits young people can take an empowered stand. As educators we can turn technology into useful tools to get young people involved in creating their influences, and understanding the importance the media plays in the formation of their thoughts and opinions. Digital storytelling is one such technological tool. It combines images, voice, and music to create a powerful multi-media project that transforms us from passive consumers of culture to empowered producers of culture.

Gandhi’s life and message provide a strong contradiction to today’s society, and may be even more pertinent for youth to whom much of popular advertising is targeted. Gandhi said, “You must be the change you want to see in the world.” We can empower ourselves and create a gap of silence by pausing to reflect on the type of culture we want for our communities and ourselves.

“We may never be strong enough to be entirely nonviolent in thought, word, and deed. But we must keep nonviolence as our goal and make steady progress towards it. The attainment of freedom, whether for a man, a nation, or the world must be in exact proportion to the attainment of nonviolence by each.” -Gandhi, Young India, 5/20/26
California English/Language Arts Standards:

- ELA Research & Technology 1.4 Create simple documents by using electronic media and employing organizational features.
- ELA Research & Technology 1.5 Use a thesaurus to identify alternative word choices and meanings.
- ELA Evaluation & Revision 1.6 Edit and revise manuscripts to improve the meaning and focus of writing by adding, deleting, consolidating, clarifying, and rearranging words and sentences.
- ELA 3.0 Literary Response and Analysis

California Visual Arts Standards:

*Develop perceptual skills and visual arts vocabulary*

1.1 use artistic terms when describing the intent and content of works of art.

*Analyze art elements and principles of design*

1.2 analyze and justify how their artistic choices contribute to the expressive quality of their own works of art.
1.3 analyze the use of the elements of art and the principles of design as they relate to meaning in video, film, or electronic media

2.0 Creative Expression

*Skills, processes, materials, and tools*

2.1 demonstrate an increased knowledge of technical skills in using more complex two-dimensional art media and processes.

*Communication and expression through original works of art*

2.3 create an original work of art, using film, photography, computer graphics, or video.
2.5 select a medium to use to communicate a theme in a series of works of art.
2.7 design a work of public art appropriate to and reflecting a location.

5.0 Connections, Relationships, Applications

*Connections and applications*

5.2 create a painting, satirical drawing, or editorial cartoon that expresses personal opinions about current social or political issues.

*Visual literacy*

5.3 demonstrate an understanding of the effects of visual communication media (e.g., television, music videos, film, internet) on all aspects of society.

Guiding Questions:

- How are we consumers of culture?
- How can we use consumer creation as a tool for empowerment?
- What powerful message would you share with the world?
- How do you create emotion in a digital story?
- What is a storyboard? How can a storyboard help you to make your movie organized,
logical, and make an impact?

• What aspects of public speaking will make your recording lively and draw a listener in?
• What kinds of imagery will most effectively communicate your message to a viewer
• How will you use special effects to emphasize aspects of your movie?

Materials Needed:

• Copies of poem (handouts)
• Copies of poem structure (handouts)
• Access to computers with I-movie or Windows Media Player (a free software that comes standard with most computers)
• Plug in microphone – will record directly to I-movie or Windows Media Player
• Free Downloadable recording software (optional): Audacity & Lame
• CDs for students to burn projects onto
• CD Burner
• Scanners (if students will be drawing their own images)
• Headphones

Lesson Context:

This lesson could be used as a final Technology project to integrate the following skills

• Internet research
• Typing
• Dragging
• Adding visual effects to multimedia projects
• Toggling between multiple programs
• Maintaining organized file management systems
• Importing sounds
• Splicing clips
• Importing graphics

You may also choose to partner with an English or Social Studies teacher to add a historical or literary component to this lesson. This lesson follows the lesson on Examining Social Change. One possible script creation process is outlined there.

Teaching Activities:

Day 1: Introduction/Hook/Anticipatory Set

• Read Gandhi’s words on Civilization, Chapter 6 from his book Hind Swaraj, CH. 6 pp. 34-38 (Appendix 3)
• Show students the digital story on Gandhi: This Poem wants to Live in Peace, By Sangita Kumar
• Analyze the movie:
  o What stood out for you in this movie?
  o How were graphics used to convey a message?
  o Did you notice graphics that clashed with what the narrator was saying?
  o Did the music enhance the movie? How did it make you feel?
- What do you think was the author’s purpose or point of view in making this film?
- What would you have done differently with this same script?

Connect film-making to culture creation vs. culture consumption
- As film makers we participate in creating our own art and contributing our opinion to the vast “data base” of consumer opinion. Art has been an incredible tool for making a statement, taking a stand, and contributing to popular public opinion.
- Explain to students that the movies they make will take a stand on an issue they feel is important – a message for social change, educating the world on an influential leader, inspiring people to act.

Outline the steps of making a movie for students
- Creating a script (see Appendix A)
- Recording script
- Storyboarding
- Importing Images
- Importing Sound
- Adding Titles and Special Effects
- Exporting to QuickTime
- Burning

Create Script: Have students create a script to use for their movie. You may want to pair students up if you don’t have enough computers for each student. The script templates (Appendix 1) provide a structure for creating a script. All scripts should connect to the theme: Culture Creation vs. Culture Consumption. Have students focus their script by writing about a human value, a historical figure, or a social justice movement.

Practice Performance: Pair students up and ask them to practice performing their script for their recording.

Day 2: Recording & Storyboarding (I)
- Present to students the storyboarding process (Appendix 2)
- Discuss creating “mood” with students. View digital story by Christina Malo available on Ahimsa Center website. Ask them how each type of music makes them feel. Show different types of images, and ask them what emotions the images evoke in them. Have students connect with the feeling they want to create with their film, and brainstorm in small groups the type of emotional reaction they want to create, and their ideas for doing so.
- Mini-lesson: saving images from the internet onto a project folder
  - Have students create a project folder on their computers called “pix”
  - All images from the internet should be saved into this folder.
  - Make sure all students are doing this the same way to ease the importing process
- Stations Activity:
  - Station 1: Recording booth for students who are ready.
  - Storyboarding or begin to collect images (Internet or drawing them)

Day 3: Recording & Storyboarding (II)
- Repeat Stations Activity
Day 4: Importing Sound and Images

- **Intro:** Show digital story: Violence By Christina Malo
  - How did this movie make you feel?
  - How did this filmmaker convey those emotions?
  - What do you think their purpose was in making this film?
  - What do you want people to do as a result of watching your film? What action do you want to inspire?
  - How did the organization of the storyboard work with the author’s purpose?
- **Mini-Lesson: Setting sounds**
  - Demonstrate how students will drag sound recordings into their movie-making software
  - Demonstrate how they can adjust sound levels in software
  - Give students time to do these steps
- **Mini-lesson: Importing Images**
  - Demonstrate how students will bring images into their software
  - Have students reference their storyboards to get their pictures in the correct order
  - Explain how they can adjust the duration of each image by listening to their audio recording
- **Independent Work Time**
  - Allow students the remainder of the period to work on setting up their audio tracks and aligning images

Day 5: Special FX

- **Introduction:** Re-play “This Poem wants to Live in Peace” By Sangita Kumar
  - What were the special effects used in this film?
  - How do the special effects enhance the image?
  - Think about the spinning wheel image- what effects are layered on top of this? How does it enhance the emotion of this part of the script?
- **Have students work with a partner to share films and give each other ideas on how to use special effects creatively. Have students take notes from their conversations on their storyboards.**

Day 6: Titles and Credits

- **Introduction:** Show film by Quetzal Roura, available on Ahimsa Center website.
  - How did the film maker use title slides and words to enhance your understanding of their message?
  - Could they have conveyed this message without the words?
  - What would you have done differently?
- **Mini-Lesson: Adding Titles and Credits**
- **Independent Work Time**
Day 7: Finishing Touches, Exporting and Burning

- Have students share their semi-finished films in small groups, and exchange ideas for unfinished areas that need to be tightened up.
- Give students time to complete movies
- Mini-Lesson: Exporting & Burning
- De-brief Project
  - How was it to create a film?
  - What was the hardest part about this process?
  - What is something you learned about working with your peers (exchanging ideas, critiquing) that you will always remember?
  - What would you do differently next time?
  - What did you learn about non-violence in this process?
  - How do these films highlight Gandhian strategies of non-violent change?
  - How does your film create culture?
  - Now that you have seen first hand how impactful images and music together can be to evoke a reaction in someone, what messages do you think popular media is sending to us as consumers of popular media?
  - What can you do in response to this?

Assessment/ Evaluation:
See Rubric attached.

Extension Activities/ Enrichment

- Students can create a blog as a reflection to popular films
- Start a documentary club where students watch informative documentaries geared to educate

Bibliography:


1. **This Poem Wants To Be...**
   - Look at the sample poem - “This Poem wants to be Revolutionary”.
   - Have students think about a topic: a person, a theme, an event in History, a value they want their lives to embody, or any other topic that you choose.
   - Brainstorm responses to the questions:
     - How does this topic feel? How does it look? What does it do?
   - Have students fill in the template (you can modify it to better fit your lesson if needed)

3. **Ego Tripping**
   - Read Ego Tripping (there may be a reason why) By Nikki Giovanni
   - Think about someone who created non-violent social change. – How do you think they want to be remembered? Stretch your imagination – What did they do? How did they impact the world?
   - Use the worksheet to write your own Ego Tripping Poem.

4. **I am**
   - This model can be used for a variety of subjects – either a non-violent social change agent, or perhaps a value, such as freedom, justice, truth, etc.
   - This poem model is from Voice Scholastic Magazine
This poem wants to make a change . . .

To be a strong yet silent raised fist in Mexico, 1968.

To stand at a window w/a shotgun writing the words
By any means necessary”

To sit in at a lunch counter in Birmingham, Alabama
Until it is read

To start a breakfast program in Compton, California
In order to feed hungry minds

To stand up for its rights in Akron, Ohio and shout,
“Aint I A poem?”

To integrate an all white book store under protection of the National Guard
And if George Wallace says to it,
“You will not enter unless it’s over my cold, dead, body...”
This poem will gladly take him up on his offer.

But now this poem feels that perhaps it is too militant,
Maybe it and Spike should just “Do the Right Thing”...

Take the hand of other poems deep in the South Georgia woods and lead them to freedom
Under cover of night-light.

Take its brothers and sisters out of “the man's” world and
Into Aaron's “Boondocks,”

Play it's own music, live in Jamaica and
Grow Nappy Locs,

Start a union with A. Phillip down at the docks,

Be read by Martin while being pelted with rocks.

Find out what would happen
“If Beale Street Could Talk”
This poem will get accused of “Ego Trippin” but
will not take it personally while saying
“And Still I Rise”

It will invite other poems to a free concert headlined by
Marvin, Stevie, Chuck D, and Black Thought

This poem will do what it should, not what others think it ought...

This poem will be munificent...
Will give because so much has been given to it...

Will do because so much has been done for it...

Will be able to sit down because so many others have
Stood up . . .

But this poem can not sit still for long...
Because this poem has been disenfranchised...

This poem was told that there is no longer a need
For affirmative action
and has had it replaced with definite inaction

This poem cast a vote in Florida, only to be told that it did not count...

This poem watched its country expand our “melting pot” to include all kinds of
ingredients,
Then scrape the black off the bottom of the pan...
and send it back to Haiti on a raft

This poem has been pulled over for being DWI
(drafted with intelligence)

This poem was profiled at Hartsfield Airport,
And made to take off it's...blues.

This poem never cast its vote for any species of Bush,
It's not concerned with whom you marry,
Nor does it desire to trade the blood of young soldiers for oil, but look what it got...

No wonder,
This poem wants 2 b a revolutionary...
This poem wants to ________________________________
To be ____________________________________________
To stand __________________________________________

and say __________________________________________
To sit _____________________________________________
To start __________________________________________
To believe ________________________________________

This poem needs to ________________________________
Because __________________________________________
This poem has to _________________________________
Because if it didn’t __________________________________
This poem wants to be ______________________________
So please let it ____________________________________
This is my poem for ________________________________
It is full of _________________________________________
Full of ____________________________________________
Full of ____________________________________________
I was born in the congo
I walked to the fertile crescent and built
    the sphinx
I designed a pyramid so tough that a star
    that only glows every one hundred years falls
    into the center giving divine perfect light
I am bad

I sat on the throne
    drinking nectar with allah
I got hot and sent an ice age to europe
    to cool my thirst
My oldest daughter is nefertiti
    the tears from my birth pains
    created the nile
I am a beautiful woman

I gazed on the forest and burned
    out the sahara desert
    with a packet of goat's meat
    and a change of clothes
I crossed it in two hours
I am a gazelle so swift
    so swift you can't catch me
For a birthday present when he was three
I gave my son hannibal an elephant
    He gave me rome for mother's day
My strength flows ever on

My son noah built new/ark and
I stood proudly at the helm
    as we sailed on a soft summer day
I turned myself into myself and was
    jesus
    men intone my loving name
    All praises All praises
I am the one who would save

I sowed diamonds in my back yard
My bowels deliver uranium
    the filings from my fingernails are
    semi-precious jewels
    On a trip north
I caught a cold and blew
My nose giving oil to the arab world
I am so hip even my errors are correct
I sailed west to reach east and had to round off
    the earth as I went
    The hair from my head thinned and gold was laid
across three continents
I am so perfect so divine so ethereal so surreal
I cannot be comprehended except by my permission

I mean...I...can fly
  like a bird in the sky...
Ego Tripping or ____________________________

By ______________________________

I was born ______________________________________________________

I walked to ______________________________________________________

I designed ______________________________________________________

_________________________________________________________________

I sat _____________________________________________________________

I got _______ and ______________________________________________

  to _____________________________________________________________

My _____________ is __________________________________________ the
_______________ from my ___________________________ created
_______________________________________________

I am a ______________________________________________

I gazed on the _________________________________________________

  I _____ it in _________________________________________________
For a birthday present

I gave my

My strength

I mean...I...can like a

...
I am (two special characteristics about your person) ________________________
I wonder (something they were curious about) ____________________________
I hear (a sound) ________________________________
I see (an sight) ________________________________
I want (an actual desire) ________________________________
I am (the first line of the poem repeated) ________________________________

I pretend (something they would pretend to do) ________________________________
I feel (a feeling about something) ________________________________
I touch (an imaginary touch) ________________________________
I worry (something that really bothered them) ________________________________
I cry (something that makes them very sad) ________________________________
I am (the first line to the poem repeated) ________________________________

I understand (something you know is true) ________________________________
I say (something you believe in) ________________________________
I dream (something you actually dream about) ________________________________
I try (something you really make an effort about) ________________________________
I hope (something you actually hope for) ________________________________
I am (the first line of the poem repeated) ________________________________
This poem wants to live in peace . . .

To be so strong that it never has to raise a fist or its voice.

To write letter after letter in undying optimism to its own oppressors, asking them to do the right thing and respect the dignity of humanity.

This poem wants only justice...

To stand up for its rights on a train in foreign South Africa and say I will not move to a third class seat because of the color of my skin.

To overcome a lifelong fear of public speaking when it realizes that its voice will be the only hope of thousands in the Transvaal and Nataal provinces.

This poem is willing to suffer in order to do the right thing...

To challenge the boundaries of caste and sex discrimination that oppressed and enslaved the masses for hundreds of years.

To watch Ba cry as it stands firmly by its belief in living a life of simplicity.

To renounce the pleasures of the body to train the mind for satyagraha.

But now this poem feels that perhaps it is copying the English, and should instead switch the black lace up shoes for a traditional dhoti and sandals it made itself.

To turn the spinning wheel into a symbol of national pride and re-ignite the dignity of a people who were made to feel their traditions and culture barbaric and uncivilized.

To offer general Smuts who repeatedly lied a pair of sandals made in jail, as a gesture of their friendship.

To lead a revolution of heart and mind from the corner of a small undistinguished hut.

Remain optimistic in the belief that all men are good, even while it was being beaten and imprisoned over and over again.

This poem believes peace can prevail in the world if only everyone would do the right thing.

This poem believes in peace, lives for peace, and died in peace.
**Storyboarding**

Planning your digital story is tremendously important before you begin using the computer. Use this sheet to write out how you will combine what you have written in your script with the images you have collected.

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Hind Swaraj
by Mahatma Gandhi

CHAPTER VI: CIVILIZATION

(The Hind Swaraj is Mahatma Gandhi’s fundamental work. It is a key to understanding not only his life and thought but also the politics of South Asia in the first half of the twentieth century.)

Reader: Now you will have to explain what you mean by civilization.

Editor: It is not a question of what I mean. Several English writers refuse to call that civilization which passes under that name. Many books have been written upon that subject. Societies have been formed to cure the nation of the evils of civilization. A great English writer has written a work called Civilization: Its Cause and Cure. Therein he has called it a disease.

Reader: Why do we not know this generally?

Editor: The answer is very simple. We rarely find people arguing against themselves. Those who are intoxicated by modern civilization are not likely to write against it. Their care will be to find out facts and arguments in support of it, and this they do unconsciously, believing it to be true. A man whilst he is dreaming, believes in his dream. he is undeceived only when he is awakened from his sleep. A man laboring under the bane of civilization is like a dreaming man. What we usually read are the works of defenders of modern civilization, which undoubtedly claims among its votaries very brilliant and even some very good men. Their writings hypnotize us, And so, one by one, we are drawn into the vortex.

Reader: This seems to be very plausible. Now will you tell me something of what you have read and thought of this civilization?

Editor: Let us first consider what state of things is described by the word "civilization". Its true test lies in the fact that people living in it make bodily welfare the object of life. We will take sonic examples. The people of Europe today live in better-build houses than they did a hundred years ago. This is considered an emblem of civilization, and this is also a matter to promote bodily happiness. Formerly, they wore skins, and used spears as their weapons. Now, they wear long trousers, and, for embellishing their bodies, they wear a variety of clothing, and, instead of. spears, they carry with them revolvers containing five or more chambers. If people of a certain country, who have hitherto not been in the habit of wearing much clothing, boots, etc.,
adopt European clothing, they are supposed to have become civilized out of savagery. Formerly, in Europe, people ploughed their lands mainly by manual labor. Now, one man can plough a vast tract by means of steam engines and can thus amass great wealth. This is called a sign of civilization. Formerly, only a few men wrote valuable books. Now, anybody writes and prints anything he likes and poisons people's minds. Formerly, men traveled in wagons. Now, they fly through the air in trains at the rate of four hundred and more miles per day. This is considered the height of civilization. It has been stated that, as men progress, they shall be able to travel in airship and reach any part, of the world in a few hours. Men will not need the use of their hands and feet. They will press a button, and they will have their clothing by their side. They will press another button, and they will have their newspaper. A third, and a motor-car will be in waiting for them. They will have a variety of delicately dished up food. Everything will be done by machinery. Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a gun from a hill. This is civilization. Formerly, men worked in the open air only as much as they liked. Now thousands of workmen meet together and for the sake of maintenance work in factories or mines. Their condition is worse than that of beasts. They are obliged to work, at the risk of their lives, at most dangerous occupations, for the sake of millionaires. Formerly, men were made slaves under physical compulsion. Now they are enslaved by temptation of money and of the luxuries that money can buy. There are now diseases of which people never dreamt before, and an army of doctors is engaged in finding out their cures, and so hospitals have increased. This is a test of civilization. Formerly, special messengers were required and much expense was incurred in order to send letters; today, anyone can abuse his fellow by means of a letter for one penny. True, at the same cost, one can send one's thanks also. Formerly, people had two or three meals consisting of home-made bread and vegetables; now, they require something to eat every two hours so that they have hardly leisure for anything else. What more need I say? All this you can ascertain from several authoritative books. These are all true tests of civilization. And if anyone speaks to the contrary, know that he is ignorant. This civilization takes note neither of morality nor of religion. Its votaries calmly state that their business is not to teach religion. Some even consider it to be a superstitious growth. Others put on the cloak of religion, and prate about morality. But, after twenty years' experience, I have come to the conclusion that immorality is often taught in the name of morality. Even a child can
understand that in all I aye described above there can be no inducement to morality. Civilization seeks to increase bodily comforts, and it fails miserably even in doing so.

This civilization is irreligion, and it has taken such a hold on the people in Europe that those who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. Women, who should be the queens of households, wander in the streets or they slave away in factories. For the sake of a pittance, half a million women in England alone are laboring under trying circumstances in factories or similar institutions. This awful act is one of the causes of the daily growing suffragette movement.

This civilization is such that one has only to be patient and it will be self-destroyed. According to the teaching of Mohammed this would be considered a Satanic Civilization. Hinduism calls it a Black Age. I cannot give you an adequate conception of it. It is eating into the vitals of the English nation. It must be shunned. Parliaments are really emblems of slavery. If you will sufficiently think over this, you will entertain the same opinion and cease to blame the English. They rather deserve our sympathy. They are a shrewd nation and I therefore believe that they will cast off the evil. They are enterprising and industrious, and their mode of thought is not inherently immoral. Neither are they bad at heart. I therefore respect them. Civilization is not an incurable disease, but it should never be forgotten that the English are at present afflicted by it.
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<td>Point of View - Awareness of Audience</td>
<td>Strong awareness of audience in the design. Students can clearly explain why they felt the vocabulary, audio and graphics chosen fit the target audience.</td>
<td>Some awareness of audience in the design. Students can partially explain why they felt the vocabulary, audio and graphics chosen fit the target audience.</td>
<td>Some awareness of audience in the design. Students find it difficult to explain how the vocabulary, audio and graphics chosen fit the target audience.</td>
<td>Limited awareness of the needs and interests of the target audience.</td>
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<tr>
<td>Images</td>
<td>Images create a distinct atmosphere or tone that matches different parts of the story. The images may communicate symbolism and/or metaphors. Images were all captured by author.</td>
<td>Images create an atmosphere or tone that matches some parts of the story. The images may communicate symbolism and/or metaphors. Images were all captured by author.</td>
<td>An attempt was made to use images to create an atmosphere/tone but it needed more work. Image choice is logical. Images not all captured by author.</td>
<td>Little or no attempt to use images to create an appropriate atmosphere/tone.</td>
</tr>
<tr>
<td>Characterization</td>
<td>Characters are fully developed through a variety of techniques including dialogue, description, actions, interactions with characters and setting, or thoughts and feelings</td>
<td>Characters are somewhat developed through one or two techniques including dialogue, description, actions, interactions with characters and setting, or thoughts and feelings</td>
<td>Characters are presented but not fully developed.</td>
<td>Lack of clear characterization techniques</td>
</tr>
<tr>
<td>Organization</td>
<td>Ideas are organized well, stay focused, and flow in a logical manner</td>
<td>Ideas are fairly well organized and mostly focused. Ideas flow fairly well</td>
<td>Some ideas may stray from focus or ideas may be presented in a slightly confusing manner</td>
<td>Ideas lack a clear focus and organization</td>
</tr>
<tr>
<td>Voice - Pacing</td>
<td>The pace (rhythm and voice punctuation) fits the story line and helps the audience really &quot;get into&quot; the story.</td>
<td>Occasionally speaks too fast or too slowly for the story line. The pacing (rhythm and voice punctuation) is relatively engaging for the audience.</td>
<td>Tries to use pacing (rhythm and voice punctuation), but it is often noticeable that the pacing does not fit the story line. Audience is not consistently engaged.</td>
<td>No attempt to match the pace of the storytelling to the story line or the audience.</td>
</tr>
<tr>
<td>Soundtrack - Emotion</td>
<td>Music stirs a rich emotional response that matches the story line well.</td>
<td>Music stirs a rich emotional response that somewhat matches the story line.</td>
<td>Music is ok, and not distracting, but it does not add much to the story.</td>
<td>Music is distracting, inappropriate, OR was not used.</td>
</tr>
<tr>
<td>Point of View - Purpose</td>
<td>Establishes a purpose early on and maintains a clear focus throughout.</td>
<td>Establishes a purpose early on and maintains focus for most of the presentation.</td>
<td>There are a few lapses in focus, but the purpose is fairly clear.</td>
<td>It is difficult to figure out the purpose of the presentation</td>
</tr>
</tbody>
</table>