



**High School English
I, II, III & IV**

(5/4-15/20)

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Si necesita ayuda para entender las actividades o instrucciones de aprendizaje, le recomendamos que utilice estas aplicaciones de teléfono y computadora que se enlistan a continuación:



Google Translate

- Aplicación de traducción de idiomas para Android y iPhone (gratis)
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Microsoft Translator

- Aplicación de traducción para iPhone y Android (gratis)
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English I

May 4-15

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

- As you read, annotate each text.
 - With the first text, note any questions you have.
 - With the second text, note similarities between the two.
- Answer questions as directed.
- Think about how these two texts help you explore the idea of resilience.

FICTION	"Harrison Bergeron" by Kurt Vonnegut, 1961
INFORMATION	"Total Control in North Korea" by Jessica McBirney, 2016

English I

Harrison Bergeron

by Kurt Vonnegut 1961

1. THE YEAR WAS 2081, and everybody was finally equal. They weren't only equal before God and the law. They were equal every which way. Nobody was smarter than anybody else. Nobody was better looking than anybody else. Nobody was stronger or quicker than anybody else. All this equality was due to the 211th, 212th, and 213th Amendments to the Constitution, and to the unceasing vigilance of agents of the United States Handicapper General.

Some things about living still weren't quite right, though. April for instance, still drove people crazy by not being springtime. And it was in that clammy month that the H-G men took George and Hazel Bergeron's fourteen-year-old son, Harrison, away.

It was tragic, all right, but George and Hazel couldn't think about it very hard. Hazel had a perfectly average intelligence, which meant she couldn't think about anything except in short bursts. And George, while his intelligence was way above normal, had a little mental handicap radio in his ear. He was required by law to wear it at all times. It was tuned to a government transmitter. Every twenty seconds or so, the transmitter would send out some sharp noise to keep people like George from taking unfair advantage of their brains.

Q1: Why don't George and Hazel think more often about their son?

George and Hazel were watching television. There were tears on Hazel's cheeks, but she'd forgotten for the moment what they were about.

5. On the television screen were ballerinas.

A buzzer sounded in George's head. His thoughts fled in panic, like bandits from a burglar alarm.

"That was a real pretty dance, that dance they just did," said Hazel.

"Huh" said George.

"That dance-it was nice," said Hazel.

10. "Yup," said George. He tried to think a little about the ballerinas. They weren't really very good-no better than anybody else would have been, anyway. They were burdened with sashweights and bags of birdshot, and their faces were masked, so that no one, seeing a free and graceful gesture or a pretty face, would feel like something the cat drug in. George was toying with the vague notion that maybe dancers shouldn't be handicapped. But he didn't get very far with it before another noise in his ear radio scattered his thoughts.

George winced. So did two out of the eight ballerinas.

Hazel saw him wince. Having no mental handicap herself, she had to ask George what the latest sound had been.

"Sounded like somebody hitting a milk bottle with a ball peen hammer," said George.

"I'd think it would be real interesting, hearing all the different sounds," said Hazel a little envious. "All the things they think up."

15. "Um," said George.

"Only, if I was Handicapper General, you know what I would do?" said Hazel. Hazel, as a matter of fact, bore a strong resemblance to the Handicapper General, a woman named Diana Moon Glampers. "If I was Diana Moon Glampers," said Hazel, "I'd have chimes on Sunday-just chimes. Kind of in honor of religion."

"I could think, if it was just chimes," said George.

Q2: George hears loud sounds because...

"Well-maybe make 'em real loud," said Hazel. "I think I'd make a good Handicapper General."

"Good as anybody else," said George.

20. "Who knows better than I do what normal is?" said Hazel.

English I

"Right," said George. He began to think glimmeringly about his abnormal son who was now in jail, about Harrison, but a twenty-one-gun salute in his head stopped that.

"Boy!" said Hazel, "that was a doozy, wasn't it?"

It was such a doozy that George was white and trembling, and tears stood on the rims of his red eyes. Two of the eight ballerinas had collapsed to the studio floor, were holding their temples.

"All of a sudden you look so tired," said Hazel. "Why don't you stretch out on the sofa, so's you can rest your handicap bag on the pillows, honeybunch." She was referring to the forty-seven pounds of birdshot in a canvas bag, which was padlocked around George's neck. "Go on and rest the bag for a little while," she said. "I don't care if you're not equal to me for a while."

25. George weighed the bag with his hands. "I don't mind it," he said. "I don't notice it any more. It's just a part of me."

"You been so tired lately-kind of wore out," said Hazel. "If there was just some way we could make a little hole in the bottom of the bag, and just take out a few of them lead balls. Just a few."

"Two years in prison and two thousand dollars fine for every ball I took out," said George. "I don't call that a bargain."

Q3: Why won't George take off his handicap bag?

"If you could just take a few out when you came home from work," said Hazel. "I mean-you don't compete with anybody around here. You just sit around."

"If I tried to get away with it," said George, "then other people'd get away with it-and pretty soon we'd be right back to the dark ages again, with everybody competing against everybody else. You wouldn't like that, would you?"

30. "I'd hate it," said Hazel.

"There you are," said George. The minute people start cheating on laws, what do you think happens to society?"

If Hazel hadn't been able to come up with an answer to this question, George couldn't have supplied one. A siren was going off in his head.

"Reckon it'd fall all apart," said Hazel.

"What would?" said George blankly.

35. "Society," said Hazel uncertainly. "Wasn't that what you just said?"

"Who knows?" said George.

Q4: George and Hazel believe that handicaps...

The television program was suddenly interrupted for a news bulletin. It wasn't clear at first as to what the bulletin was about, since the announcer, like all announcers, had a serious speech impediment. For about half a minute, and in a state of high excitement, the announcer tried to say, "Ladies and Gentlemen."

He finally gave up, handed the bulletin to a ballerina to read.

"That's all right-" Hazel said of the announcer, "he tried. That's the big thing. He tried to do the best he could with what God gave him. He should get a nice raise for trying so hard."

40. "Ladies and Gentlemen," said the ballerina, reading the bulletin. She must have been extraordinarily beautiful, because the mask she wore was hideous. And it was easy to see that she was the strongest and most graceful of all the dancers, for her handicap bags were as big as those worn by two-hundred pound men.

And she had to apologize at once for her voice, which was a very unfair voice for a woman to use. Her voice was a warm, luminous, timeless melody. "Excuse me-" she said, and she began again, making her voice absolutely uncompetitive.

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"Harrison Bergeron, age fourteen," she said in a grackle squawk, "has just escaped from jail, where he was held on suspicion of plotting to overthrow the government. He is a genius and an athlete, is under-handicapped, and should be regarded as extremely dangerous."

A police photograph of Harrison Bergeron was flashed on the screen-upside down, then sideways, upside down again, then right side up. The picture showed the full length of Harrison against a background calibrated in feet and inches. He was exactly seven feet tall.

The rest of Harrison's appearance was Halloween and hardware. Nobody had ever born heavier handicaps. He had outgrown hindrances faster than the H-G men could think them up. Instead of a little ear radio for a mental handicap, he wore a tremendous pair of earphones, and spectacles with thick wavy lenses. The spectacles were intended to make him not only half blind, but to give him whanging headaches besides.

45. Scrap metal was hung all over him. Ordinarily, there was a certain symmetry, a military neatness to the handicaps issued to strong people, but Harrison looked like a walking junkyard. In the race of life, Harrison carried three hundred pounds.

And to offset his good looks, the H-G men required that he wear at all times a red rubber ball for a nose, keep his eyebrows shaved off, and cover his even white teeth with black caps at snaggle-tooth random.

Q5: Why does Harrison have so many handicaps?

"If you see this boy," said the ballerina, "do not - I repeat, do not - try to reason with him."

There was the shriek of a door being torn from its hinges.

Screams and barking cries of consternation came from the television set. The photograph of Harrison Bergeron on the screen jumped again and again, as though dancing to the tune of an earthquake.

50. George Bergeron correctly identified the earthquake, and well he might have - for many was the time his own home had danced to the same crashing tune. "My God-" said George, "that must be Harrison!"

The realization was blasted from his mind instantly by the sound of an automobile collision in his head.

When George could open his eyes again, the photograph of Harrison was gone. A living, breathing Harrison filled the screen.

Clanking, clownish, and huge, Harrison stood - in the center of the studio. The knob of the uprooted studio door was still in his hand. Ballerinas, technicians, musicians, and announcers cowered on their knees before him, expecting to die.

"I am the Emperor!" cried Harrison. "Do you hear? I am the Emperor! Everybody must do what I say at once!" He stamped his foot and the studio shook.

55. "Even as I stand here" he bellowed, "crippled, hobbled, sickened - I am a greater ruler than any man who ever lived! Now watch me become what I can become!"

Q6: Describe how Harrison feels about his handicaps.

Harrison tore the straps of his handicap harness like wet tissue paper, tore straps guaranteed to support five thousand pounds.

Harrison's scrap-iron handicaps crashed to the floor.

Harrison thrust his thumbs under the bar of the padlock that secured his head harness. The bar snapped like celery. Harrison smashed his headphones and spectacles against the wall.

He flung away his rubber-ball nose, revealed a man that would have awed Thor, the god of thunder.

60. "I shall now select my Empress!" he said, looking down on the cowering people. "Let the first woman who dares rise to her feet claim her mate and her throne!"

A moment passed, and then a ballerina arose, swaying like a willow.

Harrison plucked the mental handicap from her ear, snapped off her physical handicaps with marvelous delicacy. Last of all he removed her mask.

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She was blindingly beautiful.

"Now-" said Harrison, taking her hand, "shall we show the people the meaning of the word dance? Music!" he commanded.

65. The musicians scrambled back into their chairs, and Harrison stripped them of their handicaps, too. "Play your best," he told them, "and I'll make you barons and dukes and earls."

The music began. It was normal at first-cheap, silly, false. But Harrison snatched two musicians from their chairs, waved them like batons as he sang the music as he wanted it played. He slammed them back into their chairs.

The music began again and was much improved.

Harrison and his Empress merely listened to the music for a while-listened gravely, as though synchronizing their heartbeats with it.

They shifted their weights to their toes.

70. Harrison placed his big hands on the girls tiny waist, letting her sense the weightlessness that would soon be hers.

And then, in an explosion of joy and grace, into the air they sprang!

Not only were the laws of the land abandoned, but the law of gravity and the laws of motion as well.

They reeled, whirled, swiveled, flounced, capered, gamboled, and spun.

They leaped like deer on the moon.

75. The studio ceiling was thirty feet high, but each leap brought the dancers nearer to it.

It became their obvious intention to kiss the ceiling. They kissed it.

And then, neutralizing gravity with love and pure will, they remained suspended in air inches below the ceiling, and they kissed each other for a long, long time.

Q7: While Harrison and the ballerina dance, they...

It was then that Diana Moon Glampers, the Handicapper General, came into the studio with a double-barreled ten-gauge shotgun. She fired twice, and the Emperor and the Empress were dead before they hit the floor.

Diana Moon Glampers loaded the gun again. She aimed it at the musicians and told them they had ten seconds to get their handicaps back on.

80. It was then that the Bergerons' television tube burned out.

Hazel turned to comment about the blackout to George. But George had gone out into the kitchen for a can of beer.

George came back in with the beer, paused while a handicap signal shook him up. And then he sat down again.

"You been crying" he said to Hazel.

"Yup," she said.

"What about?" he said.

85. "I forget," she said. "Something real sad on television."

"What was it?" he said.

"It's all kind of mixed up in my mind," said Hazel.

"Forget sad things," said George.

"I always do," said Hazel.

90. "That's my girl," said George. He winced. There was the sound of a riveting gun in his head.

"Gee - I could tell that one was a doozy," said Hazel.

"You can say that again," said George.

English I

"Gee-" said Hazel, "I could tell that one was a doozy."

Q8: Why don't George and Hazel try to remember what they saw?

1. Which statement best expresses the theme of this short story?
 - A. Attempting to achieve complete equality will result only in widespread dissatisfaction & lack of creativity.
 - B. Government should encourage everyone to hide differences in order to have a more peaceful & equal society.
 - C. Forcing uniformity on people doesn't result in equality, but rather causes conflict and unhappiness.
 - D. People don't realize how important individuality is until what makes them different is taken away.
2. How does Harrison's removal of his handicaps develop the plot of the story?
 - A. Harrison inspires people to rebel against the government.
 - B. Harrison briefly shows people what is possible without handicaps.
 - C. Harrison's violent outburst makes the audience believe that handicaps are good.
 - D. Harrison makes his parents proud that he stood up for what is right.
3. PART A: How do the different handicaps contribute to the theme of the story?
 - A. They show how being unique can be dangerous to yourself and the people around you.
 - B. They emphasize how the most ordinary people are often the most valued in a society.
 - C. They stress how the work towards achieving total equality won't be easy or pleasant.
 - D. They illustrate how much must be done to make the most unique and talented individuals conform.
4. PART B: Which section from the text best supports the answer to Part A?
 - A. "He began to think glimmeringly about his abnormal son who was now in jail, about Harrison, but a twenty-one-gun salute in his head stopped that." (Paragraph 21)
 - B. "he tried. That's the big thing. He tried to do the best he could with what God gave him. He should get a nice raise for trying so hard." (Paragraph 39)
 - C. "And it was easy to see that she was the strongest and most graceful of all the dancers, for her handicap bags were as big as those worn by two-hundred pound men." (Paragraph 40)
 - D. "Diana Moon Glampers loaded the gun again. She aimed it at the musicians and told them they had ten seconds to get their handicaps back on." (Paragraph 79)
5. What message does Kurt Vonnegut convey through the satire "Harrison Bergeron," and how do the characters develop this message?

DISCUSSION: use evidence from the story and other things you've read or experienced to support your answers to these questions.

What is the difference between sameness and equality?

How do you think people in our society would respond if they had enforced handicaps?

English I

Total Control in North Korea

by Jessica McBirney 2016

North Korea is a country on the Korean Peninsula of East Asia that is run by an authoritarian government, meaning it has strong central power that limits political freedoms. Today's North and South Korea were once treated as one political unit, annexed by the Empire of Japan from 1910 until the end of World War II. Following World War II, the USSR occupied North Korea and the United States occupied South Korea with the goal of reuniting them, a goal that failed in 1948 when the regions became two separate states. These two states went to war from 1950 to 1953 before reaching a ceasefire. The Kim dynasty has led North Korea from 1948 until today, with three successive supreme leaders: Kim Il-sung (1948-1994), Kim Jong-il (1994-2011), and Kim Jong-un (2011-present).



North Koreans bowing to the statues of Kim Jong-il and his father, Kim Il-sung, at the Mansu Hill Grand Monument

As you read, note the ways in which North Korea controls its citizens' everyday lives.

1. Picture this: a society where the government is in charge of designing everyone's clothes. Sound a little crazy? Not to the government of North Korea, which has its own Apparel Research Center and Clothing Industry Department. These government agencies design most of the clothing North Koreans wear, and they are just one example of how the North Korean government works tirelessly to control every aspect of its citizens' lives.

A STRUCTURE OF CONTROL

2. The Democratic People's Republic of Korea, or North Korea, has a highly centralized, totalitarian form of government. The U.S. government classifies North Korea as a communist state, meaning one dominant political party controls the government and the economy and claims to be moving towards a more equal society. In this case, that one party is the Workers' Party of Korea (WPK), and it controls every branch of the government and all "elections."
3. Leaders of North Korea all come from the Kim family. The current leader is Kim Jong-Un, who not only heads the WPK, but also chairs the National Defense Commission and commands the Korean People's Army. The Kim family is wildly popular among North Koreans — every citizen wears a lapel pin bearing a portrait of Kim Il-sung, the first leader from the Kim dynasty.
4. North Korea also has a legislative body, the Supreme People's Assembly, with almost 700 representatives elected by the people. Because the representatives are always pre-selected by the WPK and always run unopposed, the Party controls almost every law that is passed; most researchers agree that the Assembly has no real political power of its own.

Q1: The North Korean government is controlled by...

THE NEED FOR UNITY

5. Like all political parties, the WPK has a very distinct ideology that controls all of its actions. They operate under the ideas of Juche, which strongly emphasize political, economic, and military independence from other nations. This is accomplished through social and political unity. Kim Jong-il, the second leader of the Kim dynasty, wrote, "The leader, the Party, and the masses form a body in which they share their destiny. Their firm unity based on ideology, will, morality, and obligation is a guarantee for the invincibility of the cause of socialism. We must rally all people around the Party and the leader more firmly, thus

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incessantly consolidating the might of the single-hearted unity.” Unity and reverence for authority are two of the strongest guiding principles for the WPK’s actions.

GOVERNMENT AND DAILY LIFE

6. Because of its desire for ideological unity among all citizens, the North Korean government has an iron grip over the daily lives of its citizens. From dawn to dusk, and from birth to death, the Korean people structure their lives around loyalty to their nation and to the Kims.
7. It all begins in kindergarten. North Korea provides 11 years of free public education for all children, but the public schools are quite different from those here in the U.S. One North Korean refugee explains: “You learn maths, science, biography, music, art and more but the most important subject is the life story of the Kim family.” Students memorize speeches by the Kims, repeat short mantras about the Kims and “the motherland,” and sing songs about their Great Leader.
8. Kim Jong-il spoke on the importance of a strong socialist education: “Only by strengthening political and ideological education can we bring up the children and young people to be communist, revolutionary workers who possess the revolutionary world outlook and distinguished personality.”
9. The reach of the WPK extends even into private homes. Morning newspapers include editorials supporting the Party’s ideology. In the 1990s, the government ordered that every house buy a framed copy of a poem about Kim Il-sung, and everyone had to memorize it.
10. One of the most important ways the WPK exerts its influence over people’s lives and thoughts is through art. The Kim family recognizes the power of art over hearts and minds, and they want to make sure all the art in North Korea represents communist ideals. One official said in 1986, “[Art and literature] must serve the Party as its powerful ideological weapon.... Writers and artists must, above all else, create many more works of revolutionary art and literature which deal in depth with the greatness of the respected leader... [and] describe the greatness of the party.” North Korea is so cut off from the rest of the world that its citizens accept this type of propaganda as truth — they have nothing that says otherwise.

Q2: What is the goal of much of North Korea’s education to the masses?

TERRIFYING CONSEQUENCES

11. Those who choose not to follow the prescribed North Korean lifestyle face grave consequences if they are caught. The WPK controls all law enforcement agencies and judicial systems. The police can monitor all digital communications, including phone calls and text messages, and a complex surveillance network lets them know the whereabouts of any citizen at any time. What are they watching for? They want to make sure no one is doing anything that might jeopardize the unity of the country.
12. The courts prosecute not only criminals, but also political deviants, often without a fair trial. Punishments can include stretches in slave labor camps, torture, or public executions. The United Nations has accused North Korea of crimes against humanity for its severe oppression and punishments, but the WPK government denies these accusations.

ECONOMIC HARDSHIP

13. On top of living under heavy political oppression, North Koreans also face dismal economic conditions. As a communist nation, the government owns most industries and means of production, and in order to maintain economic independence, it does not trade with other countries. Inefficiencies in government industries and a series of famines have made the economy very weak and slow-growing. Most North Koreans regularly experience food shortages and power outages. The per capita income in North Korea is about \$1,500, compared to South Korea’s \$23,000.

Q3: List three details about how average people live in North Korea.

THE COST OF FREEDOM

14. Given the terrible living conditions for so many in North Korea, it is not surprising that people often try to escape. One refugee explained, “You can’t express your thoughts as you would like to.... I think 50% of

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North Koreans would leave if they could." Escaping, however, is dangerous business. Most refugees first flee to China, where some North Koreans are permitted to go for short-term business trips, but the Chinese police often work with North Korea to capture defectors. If you are caught and brought back to North Korea, you and your whole family will face "reeducation" and time in the labor camps, where about 40% of people die from malnutrition.

15. Even when refugees can safely move to China or South Korea, they face barriers to employment and assimilation because of how closed-off they have been in their home country. Refugees often lack professional skills, computer skills, and foreign language proficiency. They also face the psychological hardships of entering a new culture and being separated from their families. Usually, though, after several years adjusting to a new way of life, North Korean defectors are able to thrive in their new homes.

Q4: What is it like for people who escape from North Korea?

1. PART A: Which of the following is a central idea of the article?
 - A. North Korean leaders should be stripped of their power because of their human rights abuses.
 - B. North Korea is a successful communist state that has managed to escape the influence of western world powers.
 - C. North Korean leaders force their people to revere them because they are power-hungry and obsessed with themselves.
 - D. North Korea is an oppressive state that seeks to create unity by controlling its citizens' actions at all times.
2. PART B: Which phrase from the text best supports the answer to Part A?
 - A. "Because of its desire for ideological unity among all citizens, the North Korean government has an iron grip over the daily lives of its citizens." (Paragraph 6)
 - B. "Students memorize speeches by the Kims, repeat short mantras about the Kims and "the motherland," and sing songs about their Great Leader." (Paragraph 7)
 - C. "As a communist nation, the government owns most industries and means of production, and in order to maintain economic independence, it does not trade with other countries." (Paragraph 13)
 - D. "Most refugees first flee to China, where some North Koreans are permitted to go for short-term business trips, but the Chinese police often work with North Korea to capture defectors." (Paragraph 14)
3. How does the first paragraph contribute to the central idea of the article?
4. PART A: Which statement best describes why North Korea punishes political deviants?
 - A. North Korea punishes those who disagree with their politics by censoring some of their publications.
 - B. North Korea punishes everyone who does not complete their daily expectations to perfect standards.
 - C. North Korea punishes those who disagree with their political ideology because they might undermine that ideology.
 - D. North Korea punishes those who argue that North Korea does not embody communism.
5. PART B: Which phrase from the text best supports the answer to Part A?
 - A. "The police can monitor all digital communications, including phone calls and text messages, and a complex surveillance network lets them know the whereabouts of any citizen at any time." (Paragraph 11)
 - B. "They want to make sure no one is doing anything that might jeopardize the unity of the country." (Paragraph 11)
 - C. "Punishments can include stretches in slave labor camps, torture, or public executions." (Paragraph 12)
 - D. "The United Nations has accused North Korea of crimes against humanity" (Paragraph 12)
6. How does the author use multiple viewpoints to support her argument in the article? Cite evidence from the article in your answer.

DISCUSSION: use evidence from the article to support your answers to these questions.

What modern-day freedoms do you have in your country that people in North Korea do not have?

How do different freedoms impact a person's quality of life?

English II

May 4-15

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

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 - With the first text, note any questions you have.
 - With the second text, note similarities between the two.
- Answer questions as directed.
- Think about how these two texts help you explore the idea of resilience.

POEM	"Ozymandias" by Percy Bysshe Shelley, 1818
INFORMATION	"On Tragedy" by Aristotle, 335 BCE

English II

Ozymandias

by Percy Bysshe Shelley 1818

Percy Bysshe Shelley, who lived from 1792-1822, was an important poet during a literary and artistic period that's known as the era of English Romanticism. He is regarded by some as one of the most influential poets in the English language. Ozymandias is one of his best-known works.

As you read, take notes on contrasting images in the poem.

1. I met a traveller from an antique land
2. Who said: "Two vast and trunkless legs of stone
3. Stand in the desert... Near them, on the sand,
4. Half sunk, a shattered visage lies, whose frown,

Q1: What does the traveler describe to the speaker?

5. And wrinkled lip, and sneer of cold command,
6. Tell that its sculptor well those passions read
7. Which yet survive, stamped on these lifeless things,
8. The hand that mocked them, and the heart that fed:

Q2: How does the traveler describe the expression on the statue?

9. And on the pedestal these words appear:
10. 'My name is Ozymandias, king of kings:
11. Look on my works, ye Mighty, and despair!'
12. Nothing beside remains. Round the decay
13. Of that colossal wreck, boundless and bare
14. The lone and level sands stretch far away."

Q3: What is the state of the statue?

English II

1. PART A: Which statement best expresses the theme of this poem?
 - A. Ancient ruins are an important part of history.
 - B. People are easily corrupted by pride.
 - C. Be wary of the stories travelers tell.
 - D. Power and greatness will not last forever.
2. PART B: Which section from the text best supports the answer to Part A?
 - A. "I met a traveller from an antique land / Who said: 'Two vast and trunkless legs of stone / Stand in the desert...'" (Lines 1-3)
 - B. "And wrinkled lip, and sneer of cold command, / Tell that its sculptor well those passions read / Which yet survive, stamped on these lifeless things," (Lines 5-7)
 - C. "And on the pedestal these words appear: / My name is Ozymandias, king of kings" (Lines 9-10)
 - D. "Look on my works, ye Mighty, and despair! / Nothing beside remains. Round the decay" (Lines 11-12)
3. What is the effect of the speaker hearing about this statue from someone else as opposed to seeing it with his own eyes?
 - A. It helps emphasize how the story has been passed on and the reader should doubt the reliability of the description.
 - B. It emphasizes how powerful the king was and how much his legend continues to impact culture.
 - C. It helps emphasize how the story is a tale that is being passed on to the reader, indicating that there is a message to be heeded.
 - D. It demonstrates the speaker's own susceptibility to the influence of others.
4. For what purpose did the author include the inscription on the statue, "Look on my works, ye Mighty, and despair!"?
 - A. It lets the reader know that Ozymandias was a cruel leader.
 - B. It emphasizes the contrast between the king's arrogance and the ruin his statue has become.
 - C. It demonstrates the negative attitude the sculptor had about the king.
 - D. It compares Ozymandias to other famous kings by alluding to a classic Arthurian legend.
5. How does the author use irony to develop the theme of the poem? Cite evidence from the text to support your response.

DISCUSSION: use evidence from the poem and other things you've read or experienced to support your answers to these questions.

How do we evaluate a leader's legacy in history?

In this poem, a sculptor set out to craft a lasting memory of Ozymandias by creating a statue. How are statues seen as an important part of our history and what does it mean to be honored with a statue?

English II

On Tragedy by Aristotle c.335 BCE

Aristotle (385 B.C.–322 B.C.) was an ancient Greek philosopher and scientist. A student of Plato and the teacher of Alexander the Great, Aristotle authored many influential works regarding the physical sciences, philosophy, literature, and politics. In this chapter from *Poetics*, Aristotle seeks to define “tragedy” as it relates to literature and human emotion.

As you read, take notes on the different elements of what Aristotle considers an ideal tragedy and construct a working definition.

CHAPTER 13



"The School of Athens (fresco)" by Raphael is in the public domain.

1. As the sequel to what has already been said, we must proceed to consider what the poet should aim at, and what he should avoid, in constructing his plots; and by what means the specific effect of Tragedy will be produced.
2. A perfect tragedy should, as we have seen, be arranged not on the simple but on the complex plan. It should, moreover, imitate actions which excite pity and fear, this being the distinctive mark of tragic imitation. It follows plainly, in the first place, that the change of fortune presented must not be the spectacle of a virtuous man brought from prosperity to adversity: for this moves neither pity nor fear; it merely shocks us. Nor, again, that of a bad man passing from adversity to prosperity: for nothing can be more alien to the spirit of Tragedy; it possesses no single tragic quality; it neither satisfies the moral sense nor calls forth pity or fear. Nor, again, should the downfall of the utter villain be exhibited. A plot of this kind would, doubtless, satisfy the moral sense, but it would inspire neither pity nor fear; for pity is aroused by unmerited misfortune, fear by the misfortune of a man like ourselves. Such an event, therefore, will be neither pitiful nor terrible. There remains, then, the character between these two extremes — that of a man who is not eminently good and just, yet whose misfortune is brought about not by vice or depravity, but by some error of judgement or frailty. He must be one who is highly renowned and prosperous — a personage like Oedipus, Thyestes, or other illustrious men of such families.

Q1: What should be the plot of a tragedy?

English II

3. A well-constructed plot should, therefore, be single in its issue, rather than double as some maintain. The change of fortune should be not from bad to good, but, reversely, from good to bad. It should come about as the result not of vice, but of some great error or frailty, in a character either such as we have described, or better rather than worse. The practice of the stage bears out our view. At first the poets recounted any legend that came in their way. Now, the best tragedies are founded on the story of a few houses — on the fortunes of Alcmaeon, Oedipus, Orestes, Meleager, Thyestes, Telephus,⁸ and those others who have done or suffered something terrible. A tragedy, then, to be perfect according to the rules of art, should be of this construction. Hence they are in error who censure Euripides just because he follows this principle in his plays, many of which end unhappily. It is, as we have said, the right ending. The best proof is that on the stage and in dramatic competition, such plays, if well worked out, are the most tragic in effect; and Euripides,⁹ faulty though he may be in the general management of his subject, yet is felt to be the most tragic of the poets.

Q2: What do good tragedies have in common?

4. In the second rank comes the kind of tragedy which some place first. Like the *Odyssey*, it has a double thread of plot, and also an opposite catastrophe¹⁰ for the good and for the bad. It is accounted the best because of the weakness of the spectators; for the poet is guided in what he writes by the wishes of his audience. The pleasure, however, thence derived is not the true tragic pleasure. It is proper rather to Comedy, where those who, in the piece, are the deadliest enemies — like Orestes and Aegisthus — quit the stage as friends at the close, and no one slays or is slain.

Q3: Some tragedies are second rank because...

1. Summarize at least 3 elements of an ideal tragedy, as described by Aristotle.
2. How does paragraph 1 contribute to the development of ideas in the article/passage?
 - A. It captures the reader's attention by making the topic of the text seem relatable to the experience of the reader.
 - B. It summarizes the central idea of the text: that poets should avoid constructing complicated plot lines when crafting a work of tragedy.
 - C. It introduces the purpose of the subsequent paragraphs: to advise writers on the components of an ideal tragedy.
 - D. It summarizes central ideas relating to how poets construct plot as described in earlier parts of the book (not included in this excerpt).

English II

3. PART A: What does the word “spectacle” most closely mean as it is used in paragraph 2?
 - A. Tragic hardship or misfortune
 - B. Success as the result of deceit or foul play
 - C. A boring or mundane story
 - D. A dramatic scene often involving scandal
4. PART B: Which phrase from the paragraph best supports the answer to Part A?
 - A. “change of fortune”
 - B. “prosperity to adversity”
 - C. “moves neither pity nor fear”
 - D. “merely shocks us”
5. Some literary critics have defined tragedy as “the downfall of a hero.” Would Aristotle agree? How might he revise this definition?

DISCUSSION: use evidence from the reading to support your answers to these questions.
Why do you think tragedy is a popular genre? Use Aristotle’s words where possible.
How would Aristotle explain the entertainment value of tragedy?
According to the reading, what benefit do people derive from watching the downfall of a tragic hero?

English III

May 4-15

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

- As you read, annotate each text.
 - With the first text, note any questions you have.
 - With the second text, note similarities between the two.
- Answer questions as directed.
- Think about how these two texts help you explore the idea of resilience.

SPEECH	"Ain't I a Woman?" by Sojourner Truth, 1851
MEMOIR	excerpt from <i>Narrative of the Life of Frederick Douglass</i> by Frederick Douglass, 1845

English III

Ain't I a Woman?

by Sojourner Truth 1851

Sojourner Truth (1797-1883) was an African American women's rights activist and abolitionist who fought to end slavery. Truth was born into slavery but escaped to freedom in 1826. "Ain't I a Woman?" is her most famous speech, which she delivered without preparation at the Ohio Women's Rights Convention in 1851. Two versions of Truth's speech exist today. The original version of the speech, which appears below, was transcribed by an attendant of Truth's speech, Marius Robinson. Truth collaborated with Robinson on the transcription before it was published. The second version, which is viewed as an inaccurate representation of Truth's speech, was transcribed by Frances Dana Gage who did not collaborate with Truth before its publication in 1863 and 1881.

As you read, take notes on the evidence Truth presents to support her claim that women should have equal rights.

1. May I say a few words? I want to say a few words about this matter.
I am a woman's rights.
I have as much muscle as any man, and can do as much work as any man.
I have plowed and reaped and husked and chopped and mowed, and can any man do more than that?
5. I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it.
I am as strong as any man that is now.

Q1: In comparison to men, Truth describes women as being...

As for intellect, all I can say is, if women have a pint and man a quart — why can't she have her little pint full?
You need not be afraid to give us our rights for fear we will take too much, for we can't take more than our pint'll hold.
The poor men seem to be all in confusion, and don't know what to do.

10. Why children, if you have woman's rights, give it to her and you will feel better.
You will have your own rights, and they won't be so much trouble.

Q2: Why does Truth think men are afraid to give women rights?

I can't read, but I can hear.
I have heard the bible and have learned that Eve caused man to sin.
Well if woman upset the world, do give her a chance to set it right side up again.

15. The Lady has spoken about Jesus, how he never spurned woman from him, and she was right.
When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother.
And Jesus wept — and Lazarus came forth.
And how came Jesus into the world?
Through God who created him and woman who bore him.
20. Man, where is your part?
But the women are coming up blessed be God and a few of the men are coming up with them.
But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.

Q3: Truth describes men as...

English III

1. PART A: Which statement describes the main argument of Truth's speech?
 - A. Women would be able to accomplish more than men, if given the proper rights.
 - B. Men will eventually be forced to give women the rights they have been fighting for.
 - C. Men shouldn't continue denying or fearing women's access to equal rights.
 - D. Women have been unfairly blamed for men's troubles in the world.
2. PART B: Which detail from the speech best supports the answer to Part A?
 - A. "I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it." (Paragraph 5)
 - B. "You need not be afraid to give us our rights for fear we will take too much, for we can't take more than our pint'll hold." (Paragraph 8)
 - C. "I can't read, but I can hear. / I have heard the bible and have learned that Eve caused man to sin." (Paragraphs 12-13)
 - D. "Through God who created him and woman who bore him. / Man, where is your part?" (Paragraphs 19-20)
3. How does the following quote contribute to the development of ideas in the speech?

As for intellect, all I can say is, if women have a pint
and a man a quart—why can't she have her little pint full?
(paragraph 7)

 - A. It highlights the intellectual differences that Truth believes exist between men and women.
 - B. It reveals that Truth wishes for women to have the same access to education as men because she believes they are less intelligent.
 - C. It shows how men fear giving women equal rights because they know women are more intelligent than them.
 - D. It emphasizes how men shouldn't worry about giving women equal rights if they truly believe that women are less intelligent.
4. How does Truth's discussion of the Bible and religion contribute to her defense of women's rights?

DISCUSSION: use evidence from the speech and other things you've read or experienced to support your answers to these questions.

According to Truth's speech, how was she treated unfairly because of her gender?

How could her experiences with inequality as a black person contribute to her ideas about righting the wrongs against women?

English III

from *The Narrative of the Life of Frederick Douglass*

by Frederick Douglass 1845 excerpt from chapter 11

Frederick Douglass (1818 –1895) was born a slave but became a social reformer, abolitionist, orator, writer, and statesman. As a child, Douglass began learning to read and write with the help of his master's wife, Lucretia Auld. Understanding the value of education, he continued to teach himself. After Douglass escaped from slavery, he became a leader of the abolitionist movement, gaining note for his dazzling oratory and incisive antislavery writings. He stood as a living counter-example to slaveholders' arguments that slaves lacked the intellectual capacity to function as independent American citizens.

As you read the story of his escape, notice how Douglass describes his feelings about finally becoming a free man.

CHAPTER XI

1. I now come to that part of my life during which I planned, and finally succeeded in making, my escape from slavery. But before narrating any of the peculiar circumstances, I deem it proper to make known my intention not to state all the facts connected with the transaction. My reasons for pursuing this course may be understood from the following: First, were I to give a minute statement of all the facts, it is not only possible, but quite probable, that others would thereby be involved in the most embarrassing difficulties. Secondly, such a statement would most undoubtedly induce greater vigilance on the part of slaveholders than has existed heretofore among them; which would, of course, be the means of guarding a door whereby some dear brother bondman might escape his galling chains. I deeply regret the necessity that impels me to suppress anything of importance connected with my experience in slavery. It would afford me great pleasure indeed, as well as materially add to the interest of my narrative, were I at liberty to gratify a curiosity, which I know exists in the minds of many, by an accurate statement of all the facts pertaining to my most fortunate escape. But I must deprive myself of this pleasure, and the curious of the gratification which such a statement would afford. I would allow myself to suffer under the greatest imputations which evil-minded men might suggest, rather than exculpate myself, and thereby run the hazard of closing the slightest avenue by which a brother slave might clear himself of the chains and fetters of slavery.

Q1: In this chapter, Douglass will...

2. I have never approved of the very public manner in which some of our western friends have conducted what they call the *underground railroad*, but which I think, by their open declarations, has been made most emphatically the *upper-ground railroad*. I honor those good men and women for their noble daring, and applaud them for willingly subjecting themselves to bloody persecution, by openly avowing their participation in the escape of slaves. I, however, can see very little good resulting from such a course, either to themselves or the slaves escaping; while, upon the other hand, I see and feel assured that those open declarations are a positive evil to the slaves remaining, who are seeking to escape. They do nothing towards enlightening the slave, whilst they do much towards enlightening the master. They stimulate him to greater watchfulness, and enhance his power to capture his slave. We owe something to the slave south of the line as well as to those north of it; and in aiding the latter on their way to freedom, we should be careful to do nothing which would be likely to hinder the former from escaping from slavery. I would keep the merciless slaveholder profoundly ignorant of the means of flight adopted by the slave. I would leave him to imagine himself surrounded by myriads of invisible tormentors, ever ready to snatch from his infernal grasp his trembling prey. Let him be left to feel his way in the dark; let darkness commensurate with his crime hover over him; and let him feel that at every step he takes, in pursuit of the flying bondman, he is running the frightful risk of having his hot brains dashed out by an invisible agency. Let us render the tyrant no aid; let us not hold the light by which he can trace the footprints of our flying brother. But enough of this. I will now proceed to the statement of those facts, connected with my escape, for which I am alone responsible, and for which no one can be made to suffer but myself.

Q2: How does Douglass feel about the underground railroad?

English III

3. In the early part of the year 1838, I became quite restless. I could see no reason why I should, at the end of each week, pour the reward of my toil into the purse of my master. When I carried to him my weekly wages, he would, after counting the money, look me in the face with a robber-like fierceness, and ask, "Is this all?" He was satisfied with nothing less than the last cent. He would, however, when I made him six dollars, sometimes give me six cents, to encourage me. It had the opposite effect. I regarded it as a sort of admission of my right to the whole. The fact that he gave me any part of my wages was proof, to my mind, that he believed me entitled to the whole of them. I always felt worse for having received any thing; for I feared that the giving me a few cents would ease his conscience, and make him feel himself to be a pretty honorable sort of robber. My discontent grew upon me. I was ever on the look-out for means of escape; and, finding no direct means, I determined to try to hire my time, with a view of getting money with which to make my escape. In the spring of 1838, when Master Thomas came to Baltimore to purchase his spring goods, I got an opportunity, and applied to him to allow me to hire my time. He unhesitatingly refused my request, and told me this was another stratagem by which to escape. He told me I could go nowhere but that he could get me; and that, in the event of my running away, he should spare no pains in his efforts to catch me. He exhorted me to content myself, and be obedient. He told me, if I would be happy, I must lay out no plans for the future. He said, if I behaved myself properly, he would take care of me. Indeed, he advised me to complete thoughtlessness of the future, and taught me to depend solely upon him for happiness. He seemed to see fully the pressing necessity of setting aside my intellectual nature, in order to contentment in slavery. But in spite of him, and even in spite of myself, I continued to think, and to think about the injustice of my enslavement, and the means of escape.
4. About two months after this, I applied to Master Hugh for the privilege of hiring my time. He was not acquainted with the fact that I had applied to Master Thomas, and had been refused. He too, at first, seemed disposed to refuse; but, after some reflection, he granted me the privilege, and proposed the following terms: I was to be allowed all my time, make all contracts with those for whom I worked, and find my own employment; and, in return for this liberty, I was to pay him three dollars at the end of each week; find myself in calking tools, and in board and clothing. My board was two dollars and a half per week. This, with the wear and tear of clothing and calking tools, made my regular expenses about six dollars per week. This amount I was compelled to make up, or relinquish the privilege of hiring my time. Rain or shine, work or no work, at the end of each week the money must be forthcoming, or I must give up my privilege. This arrangement, it will be perceived, was decidedly in my master's favor. It relieved him of all need of looking after me. His money was sure. He received all the benefits of slaveholding without its evils; while I endured all the evils of a slave, and suffered all the care and anxiety of a freeman. I found it a hard bargain. But, hard as it was, I thought it better than the old mode of getting along. It was a step towards freedom to be allowed to bear the responsibilities of a freeman, and I was determined to hold on upon it. I bent myself to the work of making money. I was ready to work at night as well as day, and by the most untiring perseverance and industry, I made enough to meet my expenses, and lay up a little money every week. I went on thus from May till August. Master Hugh then refused to allow me to hire my time longer. The ground for his refusal was a failure on my part, one Saturday night, to pay him for my week's time. This failure was occasioned by my attending a camp meeting about ten miles from Baltimore. During the week, I had entered into an engagement with a number of young friends to start from Baltimore to the camp ground early Saturday evening; and being detained by my employer, I was unable to get down to Master Hugh's without disappointing the company. I knew that Master Hugh was in no special need of the money that night. I therefore decided to go to camp meeting, and upon my return pay him the three dollars. I staid at the camp meeting one day longer than I intended when I left. But as soon as I returned, I called upon him to pay him what he considered his due. I found him very angry; he could scarce restrain his wrath. He said he had a great mind to give me a severe whipping. He wished to know how I dared go out of the city without asking his permission. I told him I hired my time and while I paid him the price which he asked for it, I did not know that I was bound to ask him when and where I should go. This reply troubled him; and, after reflecting a few moments, he turned to me, and said I should hire my time no longer; that the next thing he should know of, I would be running away. Upon the same plea, he told me to bring my tools and clothing home forthwith. I did so; but instead of seeking work, as I had been accustomed to do previously to hiring my time, I spent the whole week without the performance of a single stroke of work. I did this in retaliation. Saturday night, he called upon me as usual for my week's wages. I told him I had no wages; I had done no work that week. Here we were upon the point of coming to blows. He raved, and swore his determination to get hold of me. I did not allow myself a single word; but was resolved, if he laid the weight of his hand upon me, it should be blow for blow. He did not strike me, but told me that he would find me in constant employment in future. I thought the matter over during the next day, Sunday, and finally resolved

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upon the third day of September, as the day upon which I would make a second attempt to secure my freedom. I now had three weeks during which to prepare for my journey.

5. Early on Monday morning, before Master Hugh had time to make any engagement for me, I went out and got employment of Mr. Butler, at his ship-yard near the drawbridge, upon what is called the City Block, thus making it unnecessary for him to seek employment for me. At the end of the week, I brought him between eight and nine dollars. He seemed very well pleased, and asked why I did not do the same the week before. He little knew what my plans were. My object in working steadily was to remove any suspicion he might entertain of my intent to run away; and in this I succeeded admirably. I suppose he thought I was never better satisfied with my condition than at the very time during which I was planning my escape. The second week passed, and again I carried him my full wages; and so well pleased was he, that he gave me twenty-five cents, (quite a large sum for a slaveholder to give a slave,) and bade me to make a good use of it. I told him I would.

Q3: What leads to Douglass's final decision regarding whether or not to escape?

6. Things went on without very smoothly indeed, but within there was trouble. It is impossible for me to describe my feelings as the time of my contemplated start drew near. I had a number of warmhearted friends in Baltimore, — friends that I loved almost as I did my life, — and the thought of being separated from them forever was painful beyond expression. It is my opinion that thousands would escape from slavery, who now remain, but for the strong cords of affection that bind them to their friends. The thought of leaving my friends was decidedly the most painful thought with which I had to contend. The love of them was my tender point, and shook my decision more than all things else. Besides the pain of separation, the dread and apprehension of a failure exceeded what I had experienced at my first attempt. The appalling defeat I then sustained returned to torment me. I felt assured that, if I failed in this attempt, my case would be a hopeless one—it would seal my fate as a slave forever. I could not hope to get off with any thing less than the severest punishment, and being placed beyond the means of escape. It required no very vivid imagination to depict the most frightful scenes through which I should have to pass, in case I failed. The wretchedness of slavery, and the blessedness of freedom, were perpetually before me. It was life and death with me. But I remained firm, and, according to my resolution, on the third day of September, 1838, I left my chains, and succeeded in reaching New York without the slightest interruption of any kind. How I did so,—what means I adopted,—what direction I travelled, and by what mode of conveyance,—I must leave unexplained, for the reasons before mentioned.

Q4: How did Douglass feel about escaping from slavery?

7. I have been frequently asked how I felt when I found myself in a free State. I have never been able to answer the question with any satisfaction to myself. It was a moment of the highest excitement I ever experienced. I suppose I felt as one may imagine the unarmed mariner to feel when he is rescued by a friendly man-of-war from the pursuit of a pirate. In writing to a dear friend, immediately after my arrival at New York, I said I felt like one who had escaped a den of hungry lions. This state of mind, however, very soon subsided; and I was again seized with a feeling of great insecurity and loneliness. I was yet liable to be taken back, and subjected to all the tortures of slavery. This in itself was enough to damp the ardor of my enthusiasm. But the loneliness overcame me. There I was in the midst of thousands, and yet a perfect stranger; without home and without friends, in the midst of thousands of my own brethren—children of a common Father, and yet I dared not to unfold to any one of them my sad condition. I was afraid to speak to any one for fear of speaking to the wrong one, and thereby falling into the hands of money-loving kidnappers, whose business it was to lie in wait for the panting fugitive, as the ferocious beasts of the forest lie in wait for their prey. The motto which I adopted when I started from slavery was this—"Trust no man!" I saw in every white man an enemy, and in almost every colored man cause for distrust. It was a most painful situation; and, to understand it, one must needs experience it, or imagine himself in similar circumstances. Let him be a fugitive slave in a strange land—a land given up to be the hunting-ground for slaveholders—whose inhabitants are legalized kidnappers—where he is every moment subjected to the terrible liability of being seized upon by his fellowmen, as the hideous crocodile seizes upon his prey!—I say, let him place himself in my situation—without home or friends—without money or credit—wanting shelter, and no one to give it—wanting bread, and no money to buy it,—and at the same time let him feel that he is pursued by merciless men-hunters, and in total darkness as to what to do, where to go, or where to stay,—perfectly helpless both as to the means of defense and means of escape,—in the midst of plenty, yet suffering the terrible gnawings of hunger,—in the midst of houses, yet having no home,—among fellow-men, yet feeling as if in the midst of wild beasts, whose greediness to swallow up the

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trembling and half-famished fugitive is only equalled by that with which the monsters of the deep swallow up the helpless fish upon which they subsist,—I say, let him be placed in this most trying situation,—the situation in which I was placed,—then, and not till then, will he fully appreciate the hardships of, and know how to sympathize with, the toil-worn and whip-scarred fugitive slave.

Q5: How did Douglass feel upon arriving in New York?

8. Thank Heaven, I remained but a short time in this distressed situation. I was relieved from it by the humane hand of Mr. David Ruggles, whose vigilance, kindness, and perseverance, I shall never forget. I am glad of an opportunity to express, as far as words can, the love and gratitude I bear him. Mr. Ruggles is now afflicted with blindness, and is himself in need of the same kind offices which he was once so forward in the performance of toward others. I had been in New York but a few days, when Mr. Ruggles sought me out, and very kindly took me to his boarding-house at the corner of Church and Lespenard Streets. Mr. Ruggles was then very deeply engaged in the memorable *Darg* case, as well as attending to a number of other fugitive slaves, devising ways and means for their successful escape; and, though watched and hemmed in on almost every side, he seemed to be more than a match for his enemies.
9. Very soon after I went to Mr. Ruggles, he wished to know of me where I wanted to go; as he deemed it unsafe for me to remain in New York. I told him I was a calker, and should like to go where I could get work. I thought of going to Canada; but he decided against it, and in favor of my going to New Bedford, thinking I should be able to get work there at my trade. At this time, Anna,* my intended wife, came on; for I wrote to her immediately after my arrival at New York, (notwithstanding my homeless, houseless, and helpless condition,) informing her of my successful flight, and wishing her to come on forthwith. In a few days after her arrival, Mr. Ruggles called in the Rev. J. W. C. Pennington, who, in the presence of Mr. Ruggles, Mrs. Michaels, and two or three others, performed the marriage ceremony, and gave us a certificate, of which the following is an exact copy:—

*"This may certify, that I joined together in holy matrimony Frederick Johnson** and Anna Murray, as man and wife, in the presence of Mr. David Ruggles and Mrs. Michaels."*

JAMES W. C. PENNINGTON
"New York, Sept. 15, 1838"

**She was free.*

***I had changed my name from Frederick Bailey to that of Johnson.*

10. Upon receiving this certificate, and a five-dollar bill from Mr. Ruggles, I shouldered one part of our baggage, and Anna took up the other, and we set out forthwith to take passage on board of the steamboat John W. Richmond for Newport, on our way to New Bedford. Mr. Ruggles gave me a letter to a Mr. Shaw in Newport, and told me, in case my money did not serve me to New Bedford, to stop in Newport and obtain further assistance; but upon our arrival at Newport, we were so anxious to get to a place of safety, that, notwithstanding we lacked the necessary money to pay our fare, we decided to take seats in the stage, and promise to pay when we got to New Bedford. We were encouraged to do this by two excellent gentlemen, residents of New Bedford, whose names I afterward ascertained to be Joseph Ricketson and William C. Taber. They seemed at once to understand our circumstances, and gave us such assurance of their friendliness as put us fully at ease in their presence.

Q6: What was Mr. Ruggles's role in Douglass's life?

11. It was good indeed to meet with such friends, at such a time. Upon reaching New Bedford, we were directed to the house of Mr. Nathan Johnson, by whom we were kindly received, and hospitably provided for. Both Mr. and Mrs. Johnson took a deep and lively interest in our welfare. They proved themselves quite worthy of the name of abolitionists. When the stage-driver found us unable to pay our fare, he held on upon our baggage as security for the debt. I had but to mention the fact to Mr. Johnson, and he forthwith advanced the money.
12. We now began to feel a degree of safety, and to prepare ourselves for the duties and responsibilities of a life of freedom. On the morning after our arrival at New Bedford, while at the breakfast-table, the question arose as to what name I should be called by. The name given me by my mother was, "Frederick Augustus

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Washington Bailey." I, however, had dispensed with the two middle names long before I left Maryland so that I was generally known by the name of "Frederick Bailey." I started from Baltimore bearing the name of "Stanley." When I got to New York, I again changed my name to "Frederick Johnson," and thought that would be the last change. But when I got to New Bedford, I found it necessary again to change my name. The reason of this necessity was, that there were so many Johnsons in New Bedford, it was already quite difficult to distinguish between them. I gave Mr. Johnson the privilege of choosing me a name, but told him he must not take from me the name of "Frederick." I must hold on to that, to preserve a sense of my identity. Mr. Johnson had just been reading the "Lady of the Lake," and at once suggested that my name be "Douglass." From that time until now I have been called "Frederick Douglass;" and as I am more widely known by that name than by either of the others, I shall continue to use it as my own.

13. I was quite disappointed at the general appearance of things in New Bedford. The impression which I had received respecting the character and condition of the people of the north, I found to be singularly erroneous. I had very strangely supposed, while in slavery, that few of the comforts, and scarcely any of the luxuries, of life were enjoyed at the north, compared with what were enjoyed by the slaveholders of the south. I probably came to this conclusion from the fact that northern people owned no slaves. I supposed that they were about upon a level with the non-slaveholding population of the south. I knew *they* were exceedingly poor, and I had been accustomed to regard their poverty as the necessary consequence of their being non-slaveholders. I had somehow imbibed the opinion that, in the absence of slaves, there could be no wealth, and very little refinement. And upon coming to the north, I expected to meet with a rough, hard-handed, and uncultivated population, living in the most Spartan-like simplicity, knowing nothing of the ease, luxury, pomp, and grandeur of southern slaveholders. Such being my conjectures, any one acquainted with the appearance of New Bedford may very readily infer how palpably I must have seen my mistake.
14. In the afternoon of the day when I reached New Bedford, I visited the wharves, to take a view of the shipping. Here I found myself surrounded with the strongest proofs of wealth. Lying at the wharves, and riding in the stream, I saw many ships of the finest model, in the best order, and of the largest size. Upon the right and left, I was walled in by granite warehouses of the widest dimensions, stowed to their utmost capacity with the necessaries and comforts of life. Added to this, almost every body seemed to be at work, but noiselessly so, compared with what I had been accustomed to in Baltimore. There were no loud songs heard from those engaged in loading and unloading ships. I heard no deep oaths or horrid curses on the laborer. I saw no whipping of men; but all seemed to go smoothly on. Every man appeared to understand his work, and went at it with a sober, yet cheerful earnestness, which betokened the deep interest which he felt in what he was doing, as well as a sense of his own dignity as a man. To me this looked exceedingly strange. From the wharves I strolled around and over the town, gazing with wonder and admiration at the splendid churches, beautiful dwellings, and finely-cultivated gardens; evincing an amount of wealth, comfort, taste, and refinement, such as I had never seen in any part of slaveholding Maryland.

Q7: What surprised Douglass about life in New Bedford?

15. Every thing looked clean, new, and beautiful. I saw few or no dilapidated houses, with poverty-stricken inmates; no half-naked children and barefooted women, such as I had been accustomed to see in Hillsborough, Easton, St. Michael's, and Baltimore. The people looked more able, stronger, healthier, and happier, than those of Maryland. I was for once made glad by a view of extreme wealth, without being saddened by seeing extreme poverty. But the most astonishing as well as the most interesting thing to me was the condition of the colored people, a great many of whom, like myself, had escaped thither as a refuge from the hunters of men. I found many, who had not been seven years out of their chains, living in finer houses, and evidently enjoying more of the comforts of life, than the average of slaveholders in Maryland. I will venture to assert, that my friend Mr. Nathan Johnson (of whom I can say with a grateful heart, "I was hungry, and he gave me meat; I was thirsty, and he gave me drink; I was a stranger, and he took me in") lived in a neater house; dined at a better table; took, paid for, and read, more newspapers; better understood the moral, religious, and political character of the nation,—than nine tenths of the slaveholders in Talbot county Maryland. Yet Mr. Johnson was a working man. His hands were hardened by toil, and not his alone, but those also of Mrs. Johnson. I found the colored people much more spirited than I had supposed they would be. I found among them a determination to protect each other from the blood-thirsty kidnapper, at all hazards. Soon after my arrival, I was told of a circumstance which illustrated their spirit. A colored man and a fugitive slave were on unfriendly terms. The former was heard to threaten the latter with informing his master of his whereabouts. Straightway a meeting was called among the colored people, under the stereotyped notice, "Business of importance!" The betrayer was invited to attend. The people came at the appointed hour, and

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organized the meeting by appointing a very religious old gentleman as president, who, I believe, made a prayer, after which he addressed the meeting as follows: *"Friends, we have got him here, and I would recommend that you young men just take him outside the door, and kill him!"* With this, a number of them bolted at him; but they were intercepted by some more timid than themselves, and the betrayer escaped their vengeance, and has not been seen in New Bedford since. I believe there have been no more such threats, and should there be hereafter, I doubt not that death would be the consequence.

Q8: Douglass describes other people of color as...

16. I found employment, the third day after my arrival, in stowing a sloop with a load of oil. It was new, dirty, and hard work for me; but I went at it with a glad heart and a willing hand. I was now my own master. It was a happy moment, the rapture of which can be understood only by those who have been slaves. It was the first work, the reward of which was to be entirely my own. There was no Master Hugh standing ready, the moment I earned the money, to rob me of it. I worked that day with a pleasure I had never before experienced. I was at work for myself and newly-married wife. It was to me the starting-point of a new existence. When I got through with that job, I went in pursuit of a job of calking; but such was the strength of prejudice against color, among the white calkers, that they refused to work with me, and of course I could get no employment. *(I am told that colored persons can now get employment at calking in New Bedford—a result of anti-slavery effort.)*

Q9: What happened when Douglass looked for a job caulking in New Bedford?

17. Finding my trade of no immediate benefit, I threw off my calking habiliments, and prepared myself to do any kind of work I could get to do. Mr. Johnson kindly let me have his wood-horse and saw, and I very soon found myself a plenty of work. There was no work too hard—none too dirty. I was ready to saw wood, shovel coal, carry wood, sweep the chimney, or roll oil casks,—all of which I did for nearly three years in New Bedford, before I became known to the anti-slavery world.
18. In about four months after I went to New Bedford, there came a young man to me, and inquired if I did not wish to take the "Liberator." I told him I did; but, just having made my escape from slavery, I remarked that I was unable to pay for it then. I, however, finally became a subscriber to it. The paper came, and I read it from week to week with such feelings as it would be quite idle for me to attempt to describe. The paper became my meat and my drink. My soul was set all on fire. Its sympathy for my brethren in bonds—its scathing denunciations of slaveholders—its faithful exposures of slavery—and its powerful attacks upon the upholders of the institution—sent a thrill of joy through my soul, such as I had never felt before!
19. I had not long been a reader of the "Liberator," before I got a pretty correct idea of the principles, measures and spirit of the anti-slavery reform. I took right hold of the cause. I could do but little; but what I could, I did with a joyful heart, and never felt happier than when in an anti-slavery meeting. I seldom had much to say at the meetings, because what I wanted to say was said so much better by others. But, while attending an anti-slavery convention at Nantucket, on the 11th of August, 1841, I felt strongly moved to speak, and was at the same time much urged to do so by Mr. William C. Coffin, a gentleman who had heard me speak in the colored people's meeting at New Bedford. It was a severe cross, and I took it up reluctantly. The truth was, I felt myself a slave, and the idea of speaking to white people weighed me down. I spoke but a few moments, when I felt a degree of freedom, and said what I desired with considerable ease. From that time until now, I have been engaged in pleading the cause of my brethren—with what success, and with what devotion, I leave those acquainted with my labors to decide.

Q10: What role did the "Liberator" play in Douglass's life?

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1. Explain Frederick Douglass' feeling regarding the "Underground Railroad." Are his feelings positive or negative? Cite details from the text to support your response.
2. Summarize Douglass' feelings upon arriving in New York in paragraph 7. How does Douglass use figurative language in this paragraph to convey his emotions?
3. Which of the following represents a central idea of the narrative?
 - A. To truly be free, one must free himself both physically and mentally from the restraints of slavery.
 - B. The Underground Railroad was the best option for slaves to become free.
 - C. Slaves must change their names to hide their identity.
 - D. When escaping persecution, one must refrain from trusting others.
4. PART A: What is ironic about Douglass finally being a free man?
 - A. Douglass makes many friends, even though he left his friends when he escaped.
 - B. Douglass encounters men who hunt fugitive slaves, making it difficult for him to enjoy his freedom.
 - C. Douglass must continue working as a caulker just as he did as a slave.
 - D. Upon entering into freedom, Douglass does not feel he is a free man.
5. PART B: Explain your answer to Part A. Support your response with details from the text.
6. Explain the role education played in Douglass's life and his journey to ultimate freedom. How does this contribute to the central idea? Provide details from the text to support your response.

DISCUSSION: use evidence from the reading to support your response.
Why was it forbidden for slaves to learn to read and write?

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May 4-15

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

Over the two weeks from May 4 to May 15, read both of the following texts.

Recommended: choose one to read the week of May 4. Read the other text the week of May 11.

- As you read, annotate each text.
 - With the first text, note any questions you have.
 - With the second text, note similarities between the two.
- Answer questions as directed.
- Think about how these two texts help you explore the idea of resilience.

SPEECH	"Testimony before the Senate Hearings on the Equal Rights Amendment" by Gloria Steinem, 1970
SATIRE	"Wealthy Teen Nearly Experiences Consequences," by <i>The Onion</i> Staff, 2008

English IV

Testimony before the Senate Hearings on the Equal Rights Amendment

by Gloria Steinem 1970

Gloria Steinem (1934-present) is an American feminist, journalist, author, and social-political activist. She gained national recognition as a leader of the “Second Wave” feminist movement in the 1960s-1970s. On May 6th, 1970, Gloria Steinem stood before the Senate and delivered the following speech, advocating for the Equal Rights Amendment (ERA); this amendment, which has not been ratified, secures that one’s rights “shall not be denied or abridged by the United States or by any State on account of sex.”

As you read, find evidence to answer this question:

According to Steinem, what are the myths about women, and how are these myths harmful?

1. My name is Gloria Steinem. I am a writer and editor. I have worked in several political campaigns, and am currently a member of the Policy Council of the Democratic National Committee.
2. I am here in support of the Equal Rights Amendment. Before I get on with the statement I would like to point out that Mrs. Wolfgang does not disavow the principle of equality only disagrees on the matter of tactic. I believe that she is giving up a long-term gain for a short-term holding action. Some protective legislation is gradually proving to be unenforceable or contrary to title VII. It gives poor women jobs but serves to keep them poor. Restrictions on working hours, for instance, may keep women in the assembly line from becoming foremen. No one is trying to say that there is no difference between men and women, only as I will discuss more in my statement that the differences between, the differences within the groups, male and female, are much, much greater than the differences between the two groups. Therefore, requirements can only be sensibly suited to the requirements of the job itself.
3. During twelve years of working for a living, I've experienced much of the legal and social discrimination reserved for women in this country. I have been refused service in public restaurants, ordered out of public gathering places, and turned away from apartment rentals, all for the clearly-stated, sole reason that I am a woman. And all without the legal remedies available to blacks and other minorities. I have been excluded from professional groups, writing assignments on so-called “unfeminine” subjects such as politics, full participation in the Democratic Party, jury duty, and even from such small male privileges as discounts on airline fares. Most important to me, I have been denied a society in which women are encouraged, or even allowed, to think of themselves as first-class citizens and responsible human beings.

Q1: What does Gloria Steinem think of her status as a woman?

4. However, after two years of researching the status of American women, I have discovered that I am very, very lucky. Most women, both wage-earners and housewives, routinely suffer more humiliation and injustice than I do.
5. As a freelance writer, I don't work in the male-dominated hierarchy of an office. (Women, like blacks and other visibly-different minorities, do better in individual professions such as the arts, sports, or domestic work; anything in which they don't have authority over white males.) I am not one of the millions of women who must support a family. Therefore, I haven't had to go on welfare because there are no day care centers for my children while I work, and I haven't had to submit to the humiliating welfare inquiries about my private and sexual life, inquiries from which men are exempt. I haven't had to brave the sex bias of labor unions and employers, only to see my family subsist on a median salary 40% less than the male median salary.

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6. I hope this committee will hear the personal, daily injustices suffered by many women—professionals and day laborers, women house-bound by welfare as well as suburbia. We have all been silent for too long. We won't be silent anymore.

Q2: How does Steinem's oppression compare to that of other women?

7. The truth is that all our problems stem from the same sex-based myths. We may appear before you as white radicals or the middle-aged middle class or black soul sisters, but we are *all* sisters in fighting against these outdated myths. Like racial myths, they have been reflected in our laws. Let me list a few:
8. That women are biologically inferior to men. In fact, an equally good case can be made for the reverse. Women live longer than men, even when the men are not subject to business pressures. Women survived Nazi concentration camps better, keep cooler heads in emergencies currently studied by disaster-researchers, are protected against heart attacks by their female sex hormones, and are so much more durable at every stage of life that nature must conceive 20 to 50 percent more males in order to keep some balance going.
9. Man's hunting activities are forever being pointed to as tribal proof of superiority. But while he was hunting, women built houses, tilled the fields, developed animal husbandry, and perfected language. Men, being all alone in the bush, often developed into a creature as strong as women, fleet of foot, but not very bright.
10. However, I don't want to prove the superiority of one sex to another. That would only be repeating a male mistake. English scientists once definitively proved, after all, that the English were descended from the angels, while the Irish were descended from the apes: it was the rationale for England's domination of Ireland for more than a century. The point is that science is used to support current myth and economics almost as much as the church was.
11. What we do know is that the difference *between* two races or two sexes is much smaller than the differences to be found *within* each group. Therefore, in spite of the slide show on female inferiorities that I understand was shown to you yesterday, the law makes much more sense when it treats individuals, not groups bundled together by some condition of birth.

Q3: According to Steinem, how do women compare to men?

12. A word should be said about Dr. Freud, the great 19th century perpetuator of female inferiority. Many of the differences he assumed to be biological, and therefore changeless, have turned out to be societal, and have already changed. "Penis Envy," for instance, is clinically disappearing. Just as black people envied white skins, 19th Century women envied penises. A second-class group envies whatever it is that makes another group first class.
13. Another myth, that women are already treated equally in this society. I am sure there has been ample testimony to prove that equal pay for equal work, equal chance for advancement, and equal training or encouragement is obscenely scarce in every field, even those—like food and fashion industries—that are supposedly "feminine."
14. A deeper result of social and legal injustice, however, is what sociologists refer to as "Internalized Aggression." Victims of aggression absorb the myth of their own inferiority, and come to believe that their group is in fact second class. Even when they themselves realize they are not second class, they may still think their group is, thus the tendency to be the only Jew in the club, the only black woman on the block, the only woman in the office.
15. Women suffer this second-class treatment from the moment they are born. They are expected to be rather than achieve, to function biologically rather than learn. A brother, whatever his intellect, is more likely to

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get the family's encouragement and education money, while girls are often pressured to conceal ambition and intelligence, to "Uncle Tom."

16. I interviewed a New York public school teacher who told me about a black teenager's desire to be a doctor. With all the barriers in mind, she suggested he be a veterinarian instead.
17. The same day, a high school teacher mentioned a girl who wanted to be a doctor. The teacher said, "How about a nurse?"
18. Teachers, parents, and the Supreme Court may exude a protective, well-meaning rationale, but limiting the individual's ambition is doing no one a favor. Certainly not this country; it needs all the talent it can get.

Q4: Which of the following is NOT true about women?

- A. Women often see their ambition stifled by others.
 - B. Women often limit their own potential out of fear of failure.
 - C. When women are told they are second class citizens, they begin to believe it.
 - D. Women envy men for their first class citizen status.
19. Another myth, that American women hold great economic power. 51% of all shareholders in this country are women. That's a favorite male-chauvinist statistic. However, the number of shares they hold is so small that the total is only 18% of all shares. Even those holdings are often controlled by men.
 20. Similarly, only 5% of all the people in the country who receive \$10,000 a year or more, earned or otherwise, are women. And that includes all the famous rich widows.
 21. The constantly-repeated myth of our economic power seems less testimony to our real power than to the resentment of what little power we do have.

Q5: Economically, women...

- A. have more wealth in stock shares than men.
 - B. have total control over their stock shares.
 - C. have far less independent wealth than men do.
 - D. are the majority in the richest and poorest percentage of society.
22. Another myth, that children must have full-time mothers. American mothers spend more time with their homes and children than those of any other society we know about. In the past, joint families, servants, a prevalent system in which grandparents raised the children, or family field work in the agrarian systems—all these factors contributed more to child care than the labor-saving devices of which we are so proud.
 23. The truth is that most American children seem to be suffering from too much Mother, and too little Father. Part of the program of Women's Liberation is a return of fathers to their children. If laws permit women equal work and pay opportunities, men will then be relieved of their role as sole breadwinner. Fewer ulcers, fewer hours of meaningless work, equal responsibility for his own children: these are a few of the reasons that Women's Liberation is Men's Liberation, too.
 24. As for the psychic health of the children, studies show that the quality of time spent by parents is more important than the quantity. The most damaged children were not those whose mothers worked, but those whose mothers preferred to work but stayed home out of role-playing desire to be a "good mother."

Q6: What does Steinem believe about mothers?

25. Another myth, that the women's movement is not political, won't last, or is somehow not "serious."
26. When black people leave their 19th century roles, they are feared. When women dare to leave theirs, they are ridiculed. We understand this, and accept the burden of ridicule. It won't keep us quiet anymore.
27. Similarly, it shouldn't deceive male observers into thinking this is somehow a joke. We are 51% of the population, we are essentially united on these issues across boundaries of class or race or age, and we

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may well end by changing this society more than the civil rights movement. That is an apt parallel. We, too, have our right wing and left wing, our separatists, gradualists, and Uncle Toms. But we are changing our own consciousness, and that of the country. Engels noted the relationship of the authoritarian, nuclear family to capitalism: the father as capitalist, the mother as means of production, and the children as labor. He said the family would change as the economic system did, and that seems to have happened, whether we want to admit it or not. Women's bodies will no longer be owned by the state for the production of workers and soldiers: birth control and abortion are facts of everyday life. The new family is an egalitarian family.

28. Gunnar Myrdal noted thirty years ago the parallel between women and Negroes in this country. Both suffered from such restricting social myths as: smaller brains, passive natures, inability to govern themselves (and certainly not white men), sex objects only, childlike natures, special skills and the like. When evaluating a general statement about women, it might be valuable to substitute "black people" for "women"—just to test the prejudice at work.
29. And it might be valuable to do this constitutionally as well. Neither group is going to be content as a cheap labor pool anymore. And neither is going to be content without full constitutional rights.

Q7: According to Steinem, women and black people...

30. Finally, I would like to say one thing about this time in which I am testifying.
31. I had deep misgivings about discussing this topic when National Guardsmen are occupying our campuses, the country is being turned against itself in a terrible polarization, and America is enlarging an already inhuman and unjustifiable war. But it seems to me that much of the trouble this country is in has to do with the "masculine mystique"; with the myth that masculinity somehow depends on the subjugation of other people. It is a bi-partisan problem: both our past and current Presidents seem to be victims of this myth, and to behave accordingly.
32. Women are not more moral than men. We are only uncorrupted by power. But we do not want to imitate men, to join this country as it is, and I think our very participation will change it. Perhaps women-elected leaders—and there will be many more of them—will not be so likely to dominate black people or yellow people or men; anybody who looks different from us.
33. After all, we won't have our masculinity to prove.

Q8: How does Steinem hope that women will act moving forward?

1. Which of the following best describes the author's purpose in this text?
- A. To advocate for the Equal Rights Amendment
 - B. To prove women are equal, if not superior, to men
 - C. To condemn the acts of sexism and misogyny towards women in the U.S.
 - D. To represent both the Women's Rights and Civil Rights movements

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2. Which of the following best summarizes the argument against the ERA, which Steinem addresses in the beginning of the speech?
 - A. The counter-argument states that the ERA will discriminate against men, as it only protects women.
 - B. The counter-argument states that the ERA is redundant and unnecessary, as women are already equal to men.
 - C. The counter-argument believes all sexes are already protected under the law and thus ratifying the ERA is just a waste of time.
 - D. The counter-argument believes the ERA will force women to be more like men and thus void current individual gender privileges.
3. PART A: Steinem asserts that all of women's issues in society stem from:
 - A. The patriarchy
 - B. Lack of constitutional protection
 - C. Sex-based myths
 - D. Sexist laws
4. PART B: Summarize one of the causes of women's issues and how Steinem frames it. Cite the evidence from Steinem's speech in your answer.
5. PART A: Which of the following statements best describes the structure of Gloria Steinem's address?
 - A. Steinem introduces her support for the ERA, lists the harmful myths about women, provides evidence to disprove each myth, and concludes with the advocacy of full constitutional rights.
 - B. Steinem describes how the myths about women have personally affected her life.
 - C. Steinem makes a point about why the ERA is important and argues with anyone who disagrees with her (i.e. Mrs. Wolfgang).
 - D. Steinem introduces her support for the ERA, compares the marginalization of women to that of black men, and concludes with a call for both parties to receive full constitutional protection.
6. PART B: How does the structural style of the text contribute to its persuasiveness?

DISCUSSION: Cite evidence from this text, your own experience, and other literature, art, or history in your answers.

What was expected of women in the 1970s?

How have these expectations changed since then?

English IV

Wealthy Teen Nearly Experiences Consequences by *The Onion* staff 2008

The Onion is an American digital media company and news satire organization. Satire is a genre of literature in which vices, follies, abuses, and shortcomings are held up to ridicule, ideally with the intent of shaming individuals, corporations, government or society itself, into improvement.

As you read the following article, consider how the author uses exaggeration and humor to make a point.

1. SOMERSET, NJ—In what local authorities are calling a "near tragedy," Charles Wentworth, a 17-year-old Rutgers Preparatory senior and member of the affluent Wentworth family, came perilously close to suffering a consequence resulting from his own wrongdoing Saturday.
2. Wentworth, reportedly ignoring the protests of his classmates, got behind the wheel of his turbocharged Supra 2000GT after consuming half the contents of a bottle of alcohol at a friend's party. While driving westbound on Route 27, a disoriented Wentworth drifted across two lanes of traffic and collided with a minivan carrying a family of four, bringing the teen face-to-face with a potentially life-altering lesson.

Q1: Which of the following best describes Charles's behavior?

3. Wentworth escaped unscathed and unpunished, however, when his airbags deployed and a team of high-powered attorneys rushed to the scene and rescued him from the brink of personal responsibility.
4. "Amazingly, Mr. Wentworth did not experience a single repercussion for consuming alcohol under age or operating a motor vehicle while intoxicated, and is furthermore completely unaware that he did anything wrong," local police chief Marvin Taylor said. "He is a very lucky boy."
5. "If he had been driving just 5 mph faster, or if his parents hadn't had the influence to keep the matter out of court and the endless financial resources to lease a car of the exact same make and model to prevent him from having to face even the relatively trivial humiliation of being taunted by his peers for driving a slightly less expensive vehicle—my God, who knows what could have happened?" Taylor added. "He could have died or, worse, been held accountable for his actions."
6. According to police reports that have since been shredded and stricken from Wentworth's permanent record, when briefly taken into custody, the privileged teenager began swearing, vomiting, and kicking at the windows of the squad car in which he was momentarily placed following the collision. Wentworth later said the only thing that got him through that dark time was thinking of his rich, well-connected loved ones. With them in mind, he repeatedly shouted, "Don't you know who I am?" and summoned the strength to refuse a field sobriety test.
7. "A lot of kids in Charles' situation would have confessed and accepted punishment for their mistake, but my son is strong," said Wentworth's father, aluminum magnate Herman Wentworth, who after arriving at the crash site told his son that "everything is taken care of," and while Charles sat in his father's BMW texting his friends, loudly threatened to call the police commissioner if any charges were pressed. "Charles would never allow himself to give up and gain valuable insight into the way things work in the real world without a fight."

Q2: Which of the following is NOT a true of the outcome of Charles's incident?

- A. Charles was charged with reckless endangerment and had to hire a lawyer.
- B. Charles's father used his money and influence so his son could avoid punishment.

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- C. Charles's parents replaced his damaged car with the same exact make and model.
- D. Charles yelled at the police officers about his family's power and wealth.

8. District Judge and close friend of the Wentworth family Donald Lamb agreed.
9. "Charles is very lucky to be alive and well-off," Lamb told reporters. "The fact that he was able to walk away from this crash with no injuries, zero remorse, and his skewed priorities in one piece is a miracle."
10. Despite returning to the safety of his \$2.3 million home, Wentworth's harrowing brush with consequence was not over.
11. A week after the near ordeal, Wentworth was again put in jeopardy of learning a lesson when he was nearly sentenced to 50 hours of community service. Tragedy was averted, however, when his mother paid a consultant to testify before the judge that Wentworth had suffered emotional trauma. Further, during this time, Wentworth was forced to put his video game on pause for several seconds in order to sign affidavits stating that the Breathalyzer was administered improperly.
12. "To think that I was that close to seeing that there is an entire society with its own laws and standards outside my protected sphere of wealth and privilege—it's frightening," Wentworth said. "It almost makes you consider your actions and their impact on others. Almost."
13. "I'm just grateful I can finally get back to my life as a self-centered prick who believes the entire world revolves around him," Wentworth added. "After all, I was just admitted to Columbia despite almost failing out of high school because I rarely attended class, and it would have been a shame to have had to defer for a semester just because of some legal...unpleasantry."
14. At press time, Wentworth is resting comfortably on a six-figure inheritance in a chaise lounge by his backyard pool. The other four victims of the crash remain in intensive care at St. Peter's University Hospital, suffering from conditions ranging from poor to lower-class.

Q3: The speaker of this text would most likely agree that Charles Wentworth is...

- A. innocent, immature, and recklessly youthful.
- B. smug, spoiled, and undeservedly privileged.
- C. sadistic, malicious, and undoubtedly vicious.
- D. gracious, remorseful, and obviously troubled.

1. What effect did the author most likely intend with Charles Wentworth's introduction in Paragraph 1 of the passage?
 - A. The author most likely intended with Charles Wentworth's introduction to set him up as the most sympathetic character in the story.
 - B. The author most likely intended with Charles Wentworth's introduction to mimic an inspirational story, but revealed that Charles is a horrible protagonist.
 - C. The author most likely intended with Charles Wentworth's introduction to show his disregard for expensive things (like the car) because he is rich.
 - D. The author most likely intended with Charles Wentworth's introduction to portray him as a victim of his family's greed and poor child-raising skills.

English IV

2. PART A: How does the author create irony in the text?
 - A. The author relies mostly on verbal irony, using unnatural dialogue to create a false, superficial type of speech, one that is dishonest to the context material.
 - B. The author blames the crash on the family of four rather than the wealthy teen, who was driving recklessly and drunk, thus creating an ironic twist.
 - C. The author relies on the reader's expectation that the wealthy teen would be the villain of the story and flips these expectations, making him the regretful protagonist, to create irony.
 - D. The author relies on the reader's expectations, such as the expectation that a near-fatal car accident would change someone for the better, and flips these expectations to create irony.
3. PART B: Which of the following best represents an example of the answer to Part A?
 - A. "Wentworth, reportedly ignoring the protests of his classmates, got behind the wheel of his turbocharged Supra 2000GT after consuming half the contents of a bottle of alcohol at a friend's party." (Paragraph 2)
 - B. "Wentworth later said the only thing that got him through that dark time was thinking of his rich, well-connected loved ones." (Paragraph 6)
 - C. "'To think that I was that close to seeing that there is an entire society with its own laws and standards outside my protected sphere of wealth and privilege—it's frightening.... It almost makes you consider your actions and their impact on others. Almost.'" (Paragraph 12)
 - D. "The other four victims of the crash remain in intensive care at St. Peter's University Hospital, suffering from conditions ranging from poor to lower-class." (Paragraph 14)
4. The family of four is only mentioned twice in the text. What is the effect of this narrative choice?
 - A. This minimizes the blame placed on the family, emphasizing the blame on the wealthy teen.
 - B. This is designed to mimic a real news story, in which the victims are less likely to be discussed in depth to protect them.
 - C. This reflects the family's power over the situation, as they are all in the hospital.
 - D. This reflects society's ignorance of or lack of caring towards poor people, giving our attention (and favor) to the rich.
5. Overall, what message is the author conveying through humor and satire in this text? Cite evidence in your answer.

DISCUSSION: use evidence from the article to support your answers to these questions.

Although this article is humorous, the author is conveying a serious point about wealth and power. What can satire accomplish that a more seriously-toned article might not? How would this type of writing land with different audiences?