

10th Grade Lesson Plan Packet

5/18/2020-5/22/2020

Remote Learning Packet

Please submit scans of written work in Google Classroom at the end of the week.

May 18-22, 2020

Course: 10 Art (HS Art II)

Teacher(s): Ms. Clare Frank

Weekly Plan:

Monday, May 18

- ☐ Watch instructional video about approaches to design and aesthetics in the storyboards.
- ☐ Write a paragraph summarizing the “Worst Hard Time” story you are illustrating.
- ☐ Work on the layout sketches for your storyboards, focusing on narrative and composition.

Tuesday, May 19

- ☐ Watch instructional video about Post Office murals.
- ☐ Finish the compositions of your storyboards.

Wednesday, May 20

- ☐ Work on texture, pattern, and color or shading in your storyboard.
- ☐ Develop contrast, emphasis, movement and transitions in your storyboard.

Thursday, May 21

- ☐ Give your storyboard finishing touches.
- ☐ Write a paragraph discussing the subject and mood of your most developed storyboard.

Friday, May 22

- ☐ Attend office hours
- ☐ Catch-up or review the week’s work

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, May 18

1. **Watch the instructional video**, found as a Material for Monday, May 18. This video addresses design and aesthetics in our storyboard project.
2. Write a paragraph summarizing “The Worst Hard Time” story you are illustrating.
3. Work on the layout sketches for your storyboards, focusing on narrative and composition. *

* Please note that certain guidelines for the project have changed due to developments for Week 9. You will create 3-6 panels, and only bring one panel to completion with shading / color. The others you will leave as compositional layouts - tidied and graphically clear, but not elaborated. Fuller information is in the Supplemental Materials, next page.

Tuesday, May 19

1. **Watch the instructional video**, found as a Material for Tuesday, May 19. This video is about American Post Office Murals.
2. Finish the compositions of your storyboards. Make sure the composition is clear and unified, but no need to elaborate with shading, texture and color on any but one (and you’ll work on that tomorrow).

Wednesday, May 20

1. Develop one panel of your storyboard with texture and color or shading. Work beautifully with your media application and manipulation.
2. As you work, keep the principles of design in mind. In particular, develop contrast, emphasis, and movement. Pay attention to the edges of shapes and to value/color/texture transitions in your storyboard.

Thursday, May 21

1. Give your storyboard finishing touches.
2. Write a paragraph discussing the subject and mood of your most developed storyboard.

Friday, May 22 Attend office hours or catch up on the week’s work.

***** Remember to see the next page for revised guidelines for the Storyboard Project. *****

“The Worst Hard Time” Storyboard Project

**** Revised ****

For the last week and a half you conducted research into the theme of “The Worst Hard Time”, collecting stories from elders in your family or community. You have selected a story to develop and present graphically, as a storyboard.

You are making art! Use the principles of design and elements of art effectively and beautifully, keeping in mind compositional principles you have worked hard to develop! Play to your skills and stretch both your skills and your imagination.

1. Have a clear idea of the narrative. **Write a summary of the story**, in which you identify the storyteller and the time period the story took place.
2. **Develop 3-6 panels illustrating the story.** Know thyself - six is more than three and only three are necessary! **Focus on imagery and compositional use of the picture plane to communicate the story.** Keep these as line drawings but employ varied weight of line for value contrast and emphasis.

The storyboards created to plan Alfred Hitchcock’s film *The Birds* are a great example - clearly depicting a scene, great positive-negative relationships, strong use of contrast and emphasis and other principles of design such as weight and movement.

3. Consider **style**: You can draw more realistically or use more simplified forms, as most did when in our Goya/Kahlo/Picasso appropriation project.

I’ve shown you other narrative works that use stylization and simplified form together with strong composition, such as work by Jacob Lawrence and various WPA artists. Notice that Lawrence’s work focuses on color shapes - you could imagine using collage for these, as much as using paint or pastels!

The WPA artists also introduce you to some varied stylistic approaches. Most of them practiced Social Realism, simplifying and monumentalizing figures, using gradations to emphasize curvature, planes and dimensionality, and creating very “readable” scenes through direct, simple compositions.

4. Decide which **media** you would like to use: graphite, pen-and-ink, pastel, paint, colored pencil, etcetera. You can use your sketchbook or other art paper. Wet media doesn’t work well in the sketchbook.

Collage can be great but some people, such as myself, are not very good at it. You want the work to look like an artwork, not a 2nd grade bulletin board or scrapbook. There are some great collage artists, and I will share their work with you when I find it! Faith Ringgold's Story Quilts have a touch of the collage aesthetic. Think of working with collage as working with color shapes - just that you cut the shapes from paper instead of painting them. Collage can be very time-consuming, so be wary about choosing it!

5. **Select one panel to fully develop with value, texture, and if you are using it, color.** Work beautifully with your media application and manipulation, paying attention to transitions and the edges of shapes. Make sure you have a wide range of value and, if you are using color, of saturation. Also make sure you have a wide range of contrast levels, in both value and color.
6. As you work, keep the principles of design in mind. In particular, develop contrast, emphasis, and movement. Step back from time to time to observe where your viewer's eye moves through the piece. This will help you create a unified whole that communicates clearly.

Remote Learning Packet

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Week 8: May 18-22, 2020

Course: 10 Chemistry

Teacher(s): Ms. Oostindie megan.oostindie@greatheartsirving.org

Weekly Plan:

Monday, May 18

- ☐ Read 11.11
- ☐ Take notes and complete the venn diagram of fission vs. fusion

Tuesday, May 19

- ☐ Complete and self-grade book questions 11.1-11.4

Wednesday, May 20

- ☐ Complete and self-grade book questions 11.46, 11.48, 11.52
- ☐ Watch “Alpha and Beta Decay Practice Problem” video for help with question 11.52

Thursday, May 21

- ☐ Review notes and assignments
- ☐ Chapter 11 Quiz

Friday, May 22

- ☐ Attend office hours
- ☐ Catch-up or review the week’s work

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Monday, May 18

Read section 11.11 (pp. 352-355) in your textbook. Take notes on bolded vocabulary and example nuclear reactions for fission and fusion. Complete the venn diagram that compares fission and fusion. You may use the provided worksheet or you may create the diagram in your notes.

*No material will be turned in from this day.

Tuesday, May 19

Complete questions 11.1-11.4 found in your textbook on pp. 337-339. Self-grade in a different color pen using the partial key attached. You must write a balanced nuclear equation for each question.

*Book questions will be turned in.

Wednesday, May 20

Complete questions 11.46, 11.48, 11.52 found in your textbook on p. 358. Self-grade in a different color pen using the partial key attached. You must write a balanced nuclear equation for each question. For question 11.52, see the video “Alpha and Beta Decay Practice Problem” on Google Classroom for an explanation of how to complete the question.

*Book questions will be turned in.

Thursday, May 21

Review your notes and assignments from chapter 11. Be sure to focus on how to complete nuclear equations, the differences between the three types of nuclear decay, and the characteristics of fission and fusion. If you have questions that you would like to be answered during office hours, you may wait to take your quiz until after office hours on Friday.

Complete the attached chapter 11 quiz. You will need a periodic table. The quiz is open note but use this as an opportunity to test your knowledge by first attempting without use of your notes and then go back and reference where you need help before finishing the quiz.

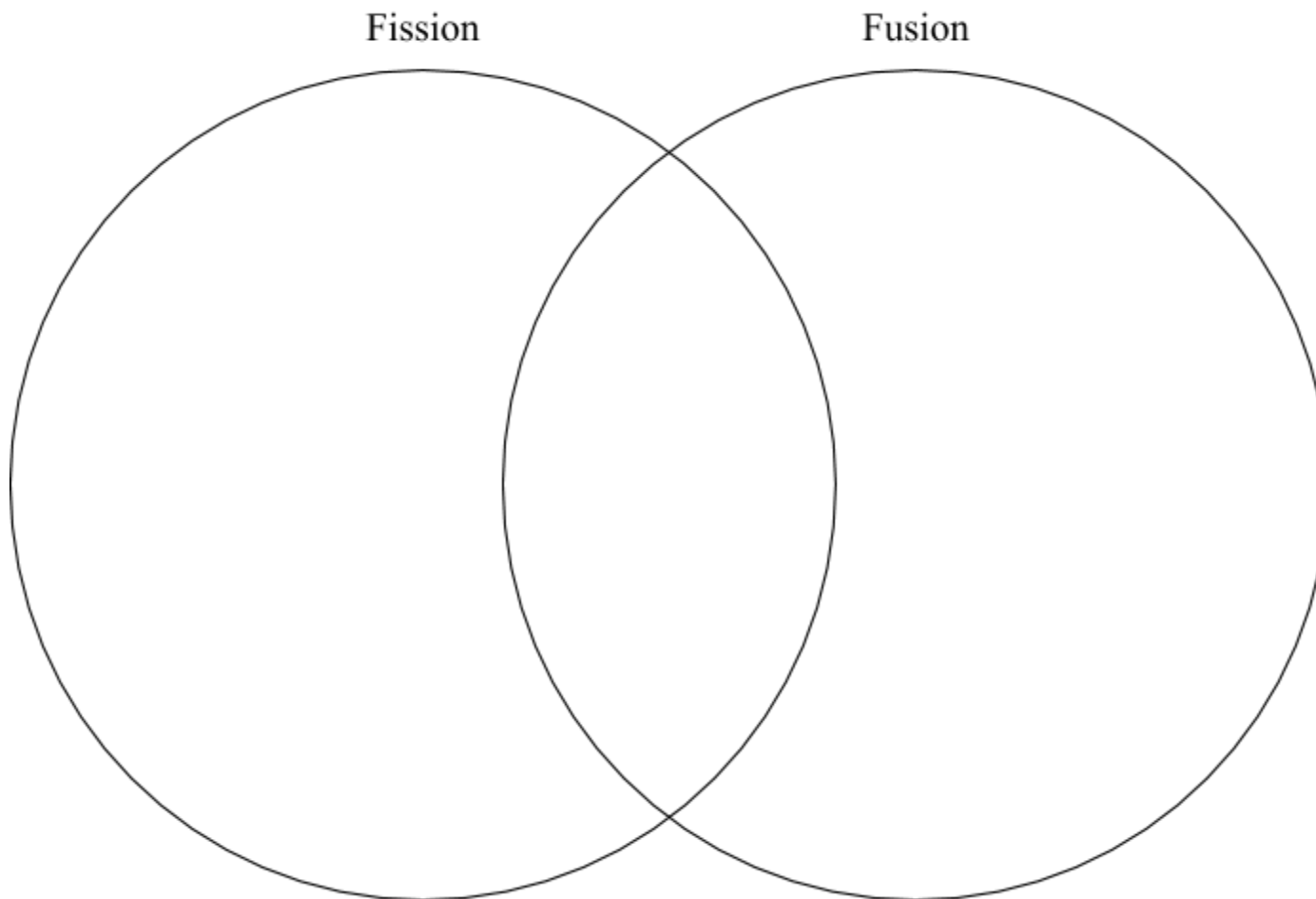
*Quiz will be turned in.

Friday, May 22

Use this day to attend office hours, catch up on work from this week, scan your documents, and enjoy the start of your weekend! *You do not need to include notes in your packet submission*, only the documents listed: book questions 11.1-11.4; 11.46, 11.48, 11.52; chapter 11 quiz.

Comparing Fission and Fusion

Directions: Fill in the venn diagram using bullet points. You must include at least two differences and one similarity.



11.1-11.4 Key

11.1 High levels of radioactive radon ($^{222}_{86}\text{Rn}$) have been found in many homes built on radium-containing rock, leading to the possibility of health hazards. What product results from α emission by radon-222?



$$222 - 4 = 218$$

$$86 - 2 = 84$$

Po is number 84.

11.2

this question will be teacher-graded

11.3 Carbon-14, a β emitter, is a rare isotope used in dating archaeological artifacts. Write a nuclear equation for the decay of carbon-14.



1 neutron decays into an electron.

11.4

this question will be teacher-graded

11.46, 11.48, 11.52 KEY

11.46 Identify the starting radioisotopes needed to balance each of these nuclear reactions.

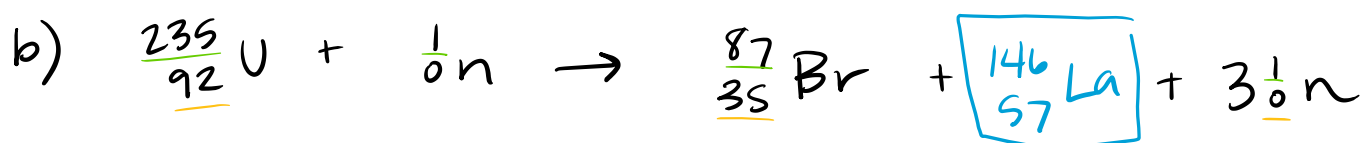


$$\begin{aligned} 113 - 4 &= 109 \\ 49 - 2 &= 47 \\ \text{Ag is number 47.} \end{aligned}$$

b) this question will be teacher-graded

11.48 Balance the following equations for the nuclear fission of $^{235}_{92}\text{U}$.

a) this question will be teacher-graded



$$235 + 1 = 236$$

$$87 + x + (3 \cdot 1) = 236$$

$$90 + x = 236$$

$$x = 146$$

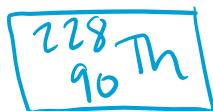
$$92$$

$$35 + x + 0 = 92$$

$$35 + x = 92$$

$$x = 57$$

11.52 Bismuth-212 is formed after the parent isotope undergoes a decay series consisting of four α decays and one β decay. What is the parent isotope for this series? *see video for complete work



Quiz - Chapter 11

Directions: Fill in the missing portions of the balanced nuclear equations. On the line, write whether the equation is an example of alpha or beta emission.



Directions: Answer the following questions in complete sentences.

5. How do you distinguish alpha emission from beta emission? Describe in *at least 3 sentences*.

6. Compare and contrast the characteristics of fission and fusion. Describe in *at least 3 sentences*.

Remote Learning Packet

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Week 8: May 18-22, 2020

Course: Economics, 10th Grade

Teacher(s): Mr. Loomis

Weekly Plan:

Monday, May 18

☐ Read part 1 of *A Question of Size*, by E. F. Schumacher

Tuesday, May 19

☐ Read part 2 of *A Question of Size*, by E. F. Schumacher

Wednesday, May 20

☐ Take parts 1 and 2 of the Assessment

Thursday, May 21

☐ Take part 3 of the Assessment

Friday, May 22

☐ Attend office hours

☐ Catch-up or review the week's work

Statement of Academic Honesty

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Note:

This week is your **last week of new material**. The week after, 5/25 - 5/29, we will do a summary review of the timeline of economic thinkers from this semester. It should be a good opportunity to go over what we learned in the beginning with all of your newly acquired, and well-earned, economic wisdom.

That does mean that this week we will have an **assessment** on the section that we have been working on for the last 2 weeks: *What is a Humane Economy?* The assessment is in 3 parts, 2 reading quizzes on Wednesday, and a reflection on Thursday. All three are on Google Classroom for those with a computer, and are included below for those of you who are not. They are open-book.

There is an option to **upload your packet** on Google Classroom. This is only if you are taking the assessment on paper. You only need to complete the quizzes and reflection on Google Classroom if you have access to a computer.

You have 20 minutes for each day, please time yourself and do not spend longer than you have. For the reading this is going to be challenging, but the following advice might help. Time yourself and divide your time into 2 chunks:

1. Read through the essay once without stopping, just making quick notes: underlining, circling, etc. At this stage you are not expected to understand nuances but you want to get a sense of the whole. It should take you about 10 mn.
2. Once you are done with that, read through it again, focusing mostly on the parts that were difficult. Given that you have 10 minutes to do this, you will have to be selective about what you choose to read.

In doing this you also want to annotate your text for quick reference during times like seminar, or the open-book reading quizzes that you have this week. If you need advice on how to do this, please reach out to me.

Monday, May 18

Read pp. 67 - 73t, ending with "...economists treasure above all else."

Tuesday, May 19

Read pp. 73t - end, starting with "Everything in this world has to have a structure..."

Wednesday, May 20

Today you will take parts 1 and 2 of the assessment. Part 1 is made up of 2 parts:

- 5/20 - Assessment, Quiz, Part 1: *The Role of Economics*
- 5/20 - Assessment, Quiz, Part 2: *A Question of Size*

Thursday, May 21

Today you will take part 3 of the assessment: 5/21 - Assessment, Part 3, *Reflection*

5/20 - Assessment, Quiz, Part 1: The Role of Economics

1. The author believes that landing on the moon and developing supersonic transportation is not in line with human needs.
☐ True
☐ False
 2. Political Economy (Economics) has always been considered to be on a par with other academic disciplines.
☐ True
☐ False
 3. The author would agree with the following statement: The individual's incentive to profit is the best mechanism for creating the greatest amount of good for society as a whole.
☐ True
☐ False
 4. What name does the author give to the discipline that deals with issues “above” or “prior to” Economics?
-
5. The author believes that Economics has been too concerned with quantity, and has ignored the qualitative aspects of things.
☐ True
☐ False
 6. Which of the following statements best describes the author's thesis?
☐ Economics is not self-sufficient, it is in need of a more thorough grounding in quantitative analysis.
☐ The Economic methodology is the best one that we have for understanding the market's mechanisms, it just needs to be slightly tweaked so as to be more humane.
☐ Economics is not self-sufficient, it is in need of a better philosophical grounding in anthropology and the study of nature to define its aims and methods.
☐ If we let the invisible hand run its course, we will naturally find a solution to the problems of the modern world.

5/20 - Assessment, Quiz, Part 2: A Question of Size

1. The author believes that institutions should generally be:
 - ☐ Large
 - ☐ Small
 - ☐ Sized relatively
2. Which does the author value more?
 - ☐ Freedom
 - ☐ Order
 - ☐ A balance of both
3. For the author, technological developments, especially in communication and transportation, necessarily lead to more personal freedom.
 - ☐ True
 - ☐ False
4. Which of the following statements best describes the author's thesis?
 - ☐ In modern economies there is an overemphasis on the large scale. The ideal solution would be many small communities, with no frontiers and no central government.
 - ☐ The largeness of scale that we are experiencing in the modern world is not ideal, but it is a natural course of things that will inevitably level out with time.
 - ☐ In modern economies there is an overemphasis on the large scale. What is needed is a more balanced judgment with respect to size so as to create economies that are sized appropriately to human needs.
 - ☐ People's needs are all so different. Each person knows what is best for him. Therefore, we need to let people's subjective valuation, their wants, determine economies in an uncontrolled way.
5. Select which of the following "ideas" the author DOES NOT mention he was brought up thinking was true.
 - ☐ Industries, firms and nations inevitably become larger.
 - ☐ The modern world is so complex that only free trade can coordinate a modern economy successfully.
 - ☐ To be prosperous, a country must be large, and the larger it is, the more prosperous it will be.
 - ☐ Families unite to form tribes, which unite to form nations, which must necessarily result in a single World Government.
6. Which of the following statements describes the author's stance?
 - ☐ The author calls for a complete overall of the system.
 - ☐ The author would like to compromise with the economists he dislikes to improve the current system.

5/21 - Assessment, Part 3, Reflection

Name: [insert name here]

This reflection is intended to address both of our E. F. Schumacher readings, *The Role of Economics* and *A Question of Size*. Please make use of both texts while writing the reflection. Since you only have 20 minutes, you will most likely not have time to make use of the texts for reference and quotation, but you can use them to “jog” your memory. I would like you to show me that you have thoughtfully read these last two essays and the ones before, which stand in contrast to the Schumacher essays. The goal of the reflection is not to craft a perfect paragraph, but instead to demonstrate that you have a sense of what this course has been trying to teach you: to think broadly about Economics.

How did reading E. F. Schumacher's essays affect your thinking about the first question that we asked during this course: What is Economics?

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

5

A Question of Size

I was brought up on an interpretation of history which suggested that in the beginning was the family; then families got together and formed tribes; then a number of tribes formed a nation; then a number of nations formed a "Union" or "United States" of this or that; and that, finally, we could look forward to a single World Government. Ever since I heard this plausible story I have taken a special interest in the process, but could not help noticing that the opposite seemed to be happening: a proliferation of nation-states. The United Nations Organisation started some twenty-five years ago with some sixty members; now there are more than twice as many, and the number is still growing. In my youth, this process of proliferation was called "Balkanisation" and was thought to be a very bad thing. Although everybody said it was bad, it has now been going on merrily for over fifty years, in most parts of the world. Large units tend to break up into smaller units. This phenomenon, so mockingly the opposite of what I had been taught, whether we approve of it or not, should at least not pass unnoticed.

Second, I was brought up on the theory that in order to be prosperous a country had to be big—the bigger the better. This also seemed quite plausible. Look at what Churchill called “the pumpnickel principalities” of Germany before Bismarck; and then look at the Bismarckian Reich. Is it not true that the great prosperity of Germany became possible only through this unification? All the same, the German-speaking Swiss and the German-speaking Austrians, who did not join, did just as well economically, and if we make a list of all the most prosperous countries in the world, we find that most of them are very small; whereas a list of all the biggest countries in the world shows most of them to be very poor indeed. Here again, there is food for thought.

And third, I was brought up on the theory of the “economies of scale”—that with industries and firms, just as with nations, there is an irresistible trend, dictated by modern technology, for units to become ever bigger. Now, it is quite true that today there are more large organisations and probably also bigger organisations than ever before in history; but the number of small units is also growing and certainly not declining in countries like Britain and the United States, and many of these small units are highly prosperous and provide society with most of the really fruitful new developments. Again, it is not altogether easy to reconcile theory and practice, and the situation as regards this whole issue of size is certainly puzzling to anyone brought up on these three concurrent theories.

Even today, we are generally told that gigantic organisations are inescapably necessary; but when we look closely we can notice that as soon as great size has been created there is often a strenuous attempt to attain smallness within bigness. The great achievement of Mr. Sloan of General Motors was to structure this gigantic firm in

such a manner that it became, in fact, a federation of fairly reasonably sized firms. In the British National Coal Board, one of the biggest firms of Western Europe, something very similar was attempted under the chairmanship of Lord Robens; strenuous efforts were made to evolve a structure which would maintain the unity of one big organisation and at the same time create the "climate" or feeling of there being a federation of numerous "quasi-firms." The monolith was transformed into a well-coordinated assembly of lively, semi-autonomous units, each with its own drive and sense of achievement. While many theoreticians—who may not be too closely in touch with real life—are still engaging in the idolatry of large size, with practical people in the actual world there is a tremendous longing and striving to profit, if at all possible, from the convenience, humanity, and manageability of smallness. This, also, is a tendency which anyone can easily observe for himself.

Let us now approach our subject from another angle and ask what is actually *needed*. In the affairs of men, there always appears to be a need for at least two things simultaneously, which, on the face of it, seem to be incompatible and to exclude one another. We always need both freedom and order. We need the freedom of lots and lots of small, autonomous units, and, at the same time, the orderliness of large-scale, possibly global, unity and coordination. When it comes to action, we obviously need small units, because action is a highly personal affair, and one cannot be in touch with more than a very limited number of persons at any one time. But when it comes to the world of ideas, to principles or to ethics, to the indivisibility of peace and also of ecology, we need to recognise the unity of mankind and base our actions upon this recognition. Or to put it differently, it is true that all men are brothers, but it is also true that in our active personal

relationships we can, in fact, be brothers to only a few of them, and we are called upon to show more brotherliness to them than we could possibly show to the whole of mankind. We all know people who freely talk about the brotherhood of man while treating their neighbours as enemies, just as we also know people who have, in fact, excellent relations with all their neighbours while harbouring, at the same time, appalling prejudices about all human groups outside their particular circle.

What I wish to emphasise is the *duality* of the human requirement when it comes to the question of size: there is no *single* answer. For his different purposes man needs many different structures, both small ones and large ones, some exclusive and some comprehensive. Yet people find it most difficult to keep two seemingly opposite necessities of truth in their minds at the same time. They always tend to clamour for a final solution, as if in actual life there could ever be a final solution other than death. For constructive work, the principal task is always the restoration of some kind of balance. Today, we suffer from an almost universal idolatry of giantism. It is therefore necessary to insist on the virtues of smallness—where this applies. (If there were a prevailing idolatry of smallness, irrespective of subject or purpose, one would have to try and exercise influence in the opposite direction.)

The question of scale might be put in another way: what is needed in all these matters is to discriminate, to get things sorted out. For every activity there is a certain appropriate scale, and the more active and intimate the activity, the smaller the number of people that can take part, the greater is the number of such relationship arrangements that need to be established. Take teaching: one listens to all sorts of extraordinary debates about the superiority of the teaching machine over some other forms of teaching. Well, let us discriminate: what are we

trying to teach? It then becomes immediately apparent that certain things can only be taught in a very intimate circle, whereas other things can obviously be taught *en masse*, via the air, via television, via teaching machines, and so on.

What scale is appropriate? It depends on what we are trying to do. The question of scale is extremely crucial today, in political, social and economic affairs just as in almost everything else. What, for instance, is the appropriate size of a city? And also, one might ask, what is the appropriate size of a country? Now these are serious and difficult questions. It is not possible to programme a computer and get the answer. The really serious matters of life cannot be calculated. We cannot directly calculate what is right; but we jolly well know what is wrong! We can recognise right and wrong at the extremes, although we cannot normally judge them finely enough to say: "This ought to be five per cent more," or "that ought to be five per cent less."

Take the question of size of a city. While one cannot judge these things with precision, I think it is fairly safe to say that the upper limit of what is desirable for the size of a city is probably something of the order of half a million inhabitants. It is quite clear that above such a size nothing is added to the virtue of the city. In places like London, or Tokyo, or New York, the millions do not add to the city's real value but merely create *enormous* problems and produce human degradation. So probably the order of magnitude of 500,000 inhabitants could be looked upon as the upper limit. The question of the lower limit of a real city is much more difficult to judge. The finest cities in history have been very small by twentieth-century standards. The instruments and institutions of city culture depend, no doubt, on a certain accumulation of wealth. But how much wealth has to be accumulated depends on

the type of culture pursued. Philosophy, the arts and religion cost very, very little money. Other types of what claims to be "high culture"—space research of ultra-modern physics—cost a lot of money, but are somewhat remote from the real needs of men.

I raise the question of the proper size of cities both for its own sake but also because it is, to my mind, the most relevant point when we come to consider the size of nations.

The idolatry of giantism that I have talked about is possibly one of the causes and certainly one of the effects of modern technology, particularly in matters of transport and communications. A highly developed transport and communications system has one immensely powerful effect: it makes people *footloose*.

Millions of people start moving about, deserting the rural areas and the smaller towns to follow the city lights, to go to the big city, causing a pathological growth. Take the country in which all this is perhaps most exemplified—the United States. Sociologists are studying the problem of "megapolis." The word "metropolis" is no longer big enough; hence "megapolis." They freely talk about the polarisation of the population of the United States into three immense megalopolitan areas: one extending from Boston to Washington, a continuous built-up area, with sixty million people; one around Chicago, another sixty million; and one on the West Coast, from San Francisco to San Diego, again a continuous built-up area with sixty million people; the rest of the country being left practically empty; deserted provincial towns, and the land cultivated with vast tractors, combine harvesters, and immense amounts of chemicals.

If this is somebody's conception of the future of the United States, it is hardly a future worth having. But whether we like it or not, this is the result of people hav-

ing become footloose; it is the result of that marvellous mobility of labour which economists treasure above all else.

Everything in this world has to have a *structure*, otherwise it is chaos. Before the advent of mass transport and mass communications, the structure was simply there, because people were relatively immobile. People who wanted to move did so; witness the flood of saints from Ireland moving all over Europe. There were communications, there was mobility, but no footlooseness. Now, a great deal of structure has collapsed, and a country is like a big cargo ship in which the load is in no way secured. It tilts, and all the load slips over, and the ship founders.

One of the chief elements of structure for the whole of mankind is of course *the state*. And one of the chief elements or instruments of structuralisation (if I may use that term), is *frontiers*, national frontiers. Now previously, before this technological intervention, the relevance of frontiers was almost exclusively political and dynastic; frontiers were delimitations of political power, determining how many people you could raise for war. Economists fought against such frontiers becoming economic barriers—hence the ideology of free trade. But, then, people and things were not footloose; transport was expensive enough so that movements, both of people and of goods, were never more than marginal. Trade in the pre-industrial era was not a trade in essentials, but a trade in precious stones, precious metals, luxury goods, spices and—unhappily—slaves. The basic requirements of life had of course to be indigenously produced. And the movement of populations, except in periods of disaster, was confined to persons who had a very special reason to move, such as the Irish saints or the scholars of the University of Paris.

But now everything and everybody has become mobile.

All structures are threatened, and all structures are *vulnerable* to an extent that they have never been before.

Economics, which Lord Keynes had hoped would settle down as a modest occupation similar to dentistry, suddenly becomes the most important subject of all. Economic policies absorb almost the entire attention of government, and at the same time become ever more important. The simplest things, which only fifty years ago one could do without difficulty, cannot get done any more. The richer a society, the more impossible it becomes to do worthwhile things without immediate pay-off. Economics has become such a thralldom that it absorbs almost the whole of foreign policy. People say, "Ah yes, we don't like to go with these people, but we depend on them economically so we must humour them." It tends to absorb the whole of ethics and to take precedence over all other human considerations. Now, quite clearly, this is a pathological development, which has, of course, many roots, but one of its clearly visible roots lies in the great achievements of modern technology in terms of transport and communications.

While people, with an easy-going kind of logic, believe that fast transport and instantaneous communications open up a new dimension of freedom (which they do in some rather trivial respects), they overlook the fact that these achievements also tend to destroy freedom, by making everything extremely vulnerable and extremely insecure, unless conscious policies are developed and conscious action is taken to mitigate the destructive effects of these technological developments.

Now, these destructive effects are obviously most severe in *large* countries, because, as we have seen, frontiers produce "structure," and it is a much bigger decision for someone to cross a frontier, to uproot himself from his native land and try and put down roots in another land,

than to move within the frontiers of his country. The factor of footlooseness is, therefore, the more serious, the bigger the country. Its destructive effects can be traced both in the rich and in the poor countries. In the rich countries such as the United States of America, it produces, as already mentioned, "megalopolis." It also produces a rapidly increasing and ever more intractable problem of "drop-outs," of people, who, having become footloose, cannot find a place anywhere in society. Directly connected with this, it produces an appalling problem of crime, alienation, stress, social breakdown, right down to the level of the family. In the poor countries, again most severely in the largest ones, it produces mass migration into cities, mass unemployment, and, as vitality is drained out of rural areas, the threat of famine. The result is a "dual society" without any inner cohesion, subject to a maximum of political instability.

As an illustration, let me take the case of Peru. The capital city, Lima, situated on the Pacific coast, had a population of 175,000 in the early 1920s, just fifty years ago. Its population is now approaching three million. The once beautiful Spanish city is now infested by slums, surrounded by misery-belts that are crawling up the Andes. But this is not all. People are arriving from the rural areas at the rate of a thousand a day—and nobody knows what to do with them. The social or psychological structure of life in the hinterland has collapsed; people have become footloose and arrive in the capital city at the rate of a thousand a day to squat on some empty land, against the police who come to beat them out, to build their mud hovels and look for a job. *And nobody knows what to do about them.* Nobody knows how to stop the drift.

Imagine that in 1864 Bismarck had annexed the whole of Denmark instead of only a small part of it, and that nothing had happened since. The Danes would be an

ethnic minority in Germany, perhaps struggling to maintain their language by becoming bilingual, the official language of course being German. Only by thoroughly Germanising themselves could they avoid becoming second-class citizens. There would be an irresistible drift of the most ambitious and enterprising Danes, thoroughly Germanised, to the mainland in the south, and what then would be the status of Copenhagen? That of a remote provincial city. Or imagine Belgium as part of France. What would be the status of Brussels? Again, that of an unimportant provincial city. I don't have to enlarge on it. Imagine now that Denmark a part of Germany, and Belgium a part of France, suddenly turned what is now charmingly called "nats" wanting independence. There would be endless, heated arguments that these "non-countries" could not be economically viable, that their desire for independence was, to quote a famous political commentator, "adolescent emotionalism, political naivety, phoney economics, and sheer bare-faced opportunism."

How can one talk about the economics of small independent countries? How can one discuss a problem that is a non-problem? There is no such thing as the viability of states or of nations, there is only a problem of viability of people: people, actual persons like you and me, are viable when they can stand on their own feet and earn their keep. You do not make non-viable people viable by putting large numbers of them into one huge community, and you do not make viable people non-viable by splitting a large community into a number of smaller, more intimate, more coherent and more manageable groups. All this is perfectly obvious and there is absolutely nothing to argue about. Some people ask: "What happens when a country, composed of one rich province and several poor ones, falls apart because the rich province secedes?" Most probably the answer is: "Nothing very much happens."

The rich will continue to be rich and the poor will continue to be poor. "But if, before secession, the rich province had subsidised the poor, what happens then?" Well then, of course, the subsidy might stop. But the rich rarely subsidise the poor; more often they exploit them. They may not do so directly so much as through the terms of trade. They may obscure the situation a little by a certain redistribution of tax revenue or small-scale charity, but the last thing they want to do is secede from the poor.

The normal case is quite different, namely that the poor provinces wish to separate from the rich, and that the rich want to hold on because they know that exploitation of the poor within one's own frontiers is infinitely easier than exploitation of the poor beyond them. Now if a poor province wishes to secede at the risk of losing some subsidies, what attitude should one take?

Not that we have to decide this, but what should we think about it? Is it not a wish to be applauded and respected? Do we not *want* people to stand on their own feet, as free and self-reliant men? So again this is a "non-problem." I would assert therefore that there is no problem of viability, as all experience shows. If a country wishes to export all over the world, and import from all over the world, it has never been held that it had to annex the whole world in order to do so.

What about the absolute necessity of having a large internal market? This again is an optical illusion if the meaning of "large" is conceived in terms of political boundaries. Needless to say, a prosperous market is better than a poor one, but whether that market is outside the political boundaries or inside, makes on the whole very little difference. I am not aware, for instance, that Germany, in order to export a large number of Volkswagens to the United States, a very prosperous market, could

only do so after annexing the United States. But it does make a lot of difference if a poor community or province finds itself politically tied to or ruled by a rich community or province. Why? Because, in a mobile, footloose society the law of disequilibrium is infinitely stronger than the so-called law of equilibrium. Nothing succeeds like success, and nothing stagnates like stagnation. The successful province drains the life out of the unsuccessful, and without protection against the strong, the weak have no chance; either they remain weak or they must migrate and join the strong; they cannot effectively help themselves.

A most important problem in the second half of the twentieth century is the geographical distribution of population, the question of "regionalism." But regionalism, not in the sense of combining a lot of states into free-trade systems, but in the opposite sense of developing all the regions within each country. This, in fact, is the most important subject on the agenda of all the larger countries today. And a lot of the nationalism of small nations today, and the desire for self-government and so-called independence, is simply a logical and rational response to the need for regional development. In the poor countries in particular there is no hope for the poor unless there is successful regional development, a development effort outside the capital city covering all the rural areas wherever people happen to be.

If this effort is not brought forth, their only choice is either to remain in their miserable condition where they are, or to migrate into the big city where their condition will be even more miserable. It is a strange phenomenon indeed that the conventional wisdom of present-day economics can do nothing to help the poor.

Invariably it proves that only such policies are viable as have in fact the result of making those already rich and

powerful, richer and more powerful. It proves that industrial development only pays if it is as near as possible to the capital city or another very large town, and not in the rural areas. It proves that large projects are invariably more economic than small ones, and it proves that capital-intensive projects are invariably to be preferred as against labour-intensive ones. The economic calculus, as applied by present-day economics, forces the industrialist to eliminate the human factor because machines do not make mistakes, which people do. Hence the enormous effort at automation and the drive for ever-larger units. This means that those who have nothing to sell but their labour remain in the weakest possible bargaining position. The conventional wisdom of what is now taught as economics by-passes the poor, the very people for whom development is really needed. The economics of giantism and automation is a left-over of nineteenth-century conditions and nineteenth-century thinking and it is totally incapable of solving any of the real problems of today. An entirely new system of thought is needed, a system based on attention to people, and not primarily attention to goods—(the goods will look after themselves!). It could be summed up in the phrase, "production by the masses, rather than mass production." What was impossible, however, in the nineteenth century, is possible now. And what was in fact—if not necessarily at least understandably—neglected in the nineteenth century is unbelievably urgent now. That is, the conscious utilisation of our enormous technological and scientific potential for the fight against misery and human degradation—a fight in intimate contact with actual people, with individuals, families, small groups, rather than states and other anonymous abstractions. And this presupposes a political and organisational structure that can provide this intimacy.

What is the meaning of democracy, freedom, human

dignity, standard of living, self-realisation, fulfilment? Is it a matter of goods, or of people? Of course it is a matter of people. But people can be themselves only in small comprehensible groups. Therefore we must learn to think in terms of an articulated structure that can cope with a multiplicity of small-scale units. If economic thinking cannot grasp this it is useless. If it cannot get beyond its vast abstractions, the national income, the rate of growth, capital/output ratio, input-output analysis, labour mobility, capital accumulation; if it cannot get beyond all this and make contact with the human realities of poverty, frustration, alienation, despair, breakdown, crime, escapism, stress, congestion, ugliness, and spiritual death, then let us scrap economics and start afresh.

Are there not indeed enough "signs of the times" to indicate that a new start is needed?

Remote Learning Packet

Please submit scans of written work in Google Classroom at the end of the week.

May 18-21, 2020

Course: 10 Humane Letters

Teacher(s): Mr. Garner ben.garner@greatheartsirving.org

Weekly Plan:

Monday, May 18

☐ Read *Crime and Punishment*, Part Six, chapters 4-6

Tuesday, May 19

☐ Read *Crime and Punishment*, Part Six, chapters 7-8 and Epilogue

☐ Read through seminar discussion questions

Wednesday, May 20

☐ Review Tuesday's reading assignment and seminar questions

☐ Participate in live seminar

Thursday, May 21

☐ Review history readings on Napoleon and Romanticism

☐ Take history assessment on Google Classroom

Monday, May 18

- Read and annotate Part Six, chapters 4-6 carefully, considering the following points especially:
 - These chapters bring Svidrigailov's part in the story to a close. Continue thinking carefully about his character - what motivates him to take the actions he takes in these chapters? Does he become more or less like Raskolnikov here?
 - Svidrigailov mentions a couple of times how much he dislikes water. Make note of all the references to water in chapter 6.
 - Svidrigailov has two dreams that are worth reading carefully and thinking about. What takes place in these dreams? How do they relate to him and how does he respond to them?

Tuesday, May 19

- Read and annotate Part Six chapters 7-8 and Epilogue carefully.
- Instead of answering reading questions for this reading, spend extra time annotating and thinking about the reading in preparation for tomorrow's live seminar discussion. The seminar questions for tomorrow's discussion are listed below - you do not need to submit written answers to these questions, but I will expect you to come to tomorrow's seminar prepared to discuss these questions.

Seminar Questions:

1. What are Svidrigailov's beliefs about morality? Are they similar to Raskolnikov's?
2. Why does Svidrigailov ultimately let Dunya go? Is this an indication of some sliver of goodness?
3. Svidrigailov claims, in his conversation to Sonya, that Dunya would have made a new man of him. Was that wishful thinking on his part?
4. What motives drove Svidrigailov to suicide?
5. What has kept Raskolnikov from committing suicide?
6. Up to the moment of his turning himself in, is Raskolnikov penitent for his crime?
 - a. What are his regrets?
 - b. He calls himself a "vile" man - what is it that he sees as "vile" about him?
7. Describe his visit with Sonya. Why has he come to visit her?
8. What does Raskolnikov do in the crossroads on his way to the police station, and why?
9. How much time elapses between Raskolnikov's confession and the beginning of the Epilogue? What is Raskolnikov's mood at the beginning of the Epilogue?
10. Try to pinpoint the moment of Raskolnikov's "resurrection" in the Epilogue. What prompts it?

Wednesday, May 20

- Review yesterday's reading and annotations, as well as the list of seminar questions.
- Participate in the live seminar! The link for the Zoom meeting can be found on the Google Classroom page.

Thursday, May 21

- Review the readings from earlier packets on Napoleon and Romanticism for 20-30 minutes.
 - For your convenience, all readings can be found in one spot as a Material titled "Napoleon and Romanticism readings" under the Week 8 topic.
- Log in to Google Classroom to take the history assessment.
 - The assessment will be open-book. You may use your notes and readings.
 - You will have 40 minutes to complete the assessment.

Remote Learning Packet

Please submit scans of written work in Google Classroom at the end of the week.

Week 8: May 18-22, 2020

Course: 10 Latin IV

Teacher(s): Ms. Mueller mariel.mueller@greathartsirving.org

Supplemental Links: [Aeneid I.102-123 Online Grammar Reference](#)
[Aeneid Online Vocabulary Reference](#)

Weekly Plan:

Monday, May 18

- ☐ Check last Thursday's "Aeneid I. 157-158, 170-179 Questions" worksheet against answer key
- ☐ Translate lines I. 157-158, 170-179 into English

Tuesday, May 19

- ☐ Read the attached translation of *Aeneid* I. 180-194
- ☐ Read *Aeneid* I. 195-209 in Latin (pp. 30-31)
- ☐ Complete "Aeneid I. 195-209 Questions" worksheet

Wednesday, May 20

- ☐ Translate lines I. 195-209 into English

Thursday, May 21

- ☐ Read the attached excerpt of Williams S. Anderson's "The Art of the Aeneid"
- ☐ Choose one of three prompts and write a reflection

Friday, May 22

- ☐ No new assignments, attend office hours and/or get caught up on previous work
- ☐ MAKE SURE YOU ARE UP-TO-DATE ON GOOGLE CLASSROOM ASSESSMENTS

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, May 18

1. Check last Thursday's "*Aeneid* I. 157-158, 170-179 Questions" worksheet against the key provided and make any necessary corrections.
2. Translate lines 157-158, 170-179 into English. You may use the student translation pages provided or translate these lines on notebook paper or in a google doc.

Tuesday, May 19

1. Read the attached translation of Book I. 180-194.
2. Read lines I. 195-209 in Latin (pp. 30-31).
3. Complete the "*Aeneid* I. 195-209 Questions" worksheet.

Wednesday, May 20

Translate lines 195-209 into English. You may use the student translation pages provided or translate these lines on notebook paper or in a google doc.

Thursday, May 21

1. Read the attached excerpt of Williams S. Anderson's "The Art of the Aeneid" (pp. 27-29) and consider the themes of Order and Disorder in the lines we have translated over the last 8 weeks (ll. 34-209).
2. On a piece of notebook paper or in a google doc, write a reflection* on one of these prompts:
 - a. Is Aeneas a figure of Order or Disorder? Why?
 - b. What does his epithet *pius* mean and how have we seen him embody this quality in the lines we have read together?
 - c. We have seen 3 divine examples of leadership in the first 200 lines of the Aeneid: Aeolus, Juno, and Neptune. Choose one of these figures and compare and/or contrast their leadership with that of Aeneas.

*Your reflection is not meant to be a polished essay, but a focused and thoughtful journaling exercise about one of the above topics.

Friday, May 22

No new assignments! Use this day to attend office hours and/or get caught up on previous work from the week. Note that this will be our final office hours for the year.

If you are behind in taking and submitting any assessments given in Google Classroom, it is imperative that you complete them no later than next Tuesday (5/26) to avoid significant grade reduction. These assessments must be completed and submitted through Google Classroom. Missing assessments will receive zeros. Here is a list of the required assessments from last week so you can ensure nothing is missing:

- ☐ *Aeneid* I. 34-123 Assessment: Part I
- ☐ *Aeneid* I. 34-123 Assessment: Part II

Aeneid I.157-158 and 170-179 Questions

I. Comprehension Questions: Answer the following questions about lines 157-158 and 170-179.

1. Why do Aeneas and his followers end up on the shores of Libya (lines 157-158)?

It was the nearest shore.

2. What does the phrase *magno telluris amore* (line 171) tell us about the shipwrecked Trojans?

There are a variety of acceptable answers, but one possible answer is: the phrase shows how weary of the sea the men are, and how eager they are to spend time on land.

3. What is Achates doing in lines 174-176?

He is starting a fire to prepare food. He uses flint to create a spark and then uses dry leaves as kindling until he brings it to a flame.

4. Why do you think Vergil goes into such detail describing the preparation of the food in lines 174-179?

There are a variety of acceptable answers, but one possible answer is: after the devastating storm, Vergil is emphasizing the humanity of the men to increase sympathy from the reader.

We

are reminded of their basic needs: warmth and food.

II. Answer the following multiple choice questions on lines 157-158 and 170-179 .

1. The best translation of lines 157-158 (*Defessi . . . oras*) is
- Aeneas's tired followers strive toward the shores in their course, which is very near, and they are turned toward Libya's coast
 - Aeneas's tired followers, who are nearest to the shore in their course, aim toward it, and they are turned toward Libya's coast.
 - The weary followers of Aeneas strive to seek with their course the shores which are nearest, and they are turned toward the coast of Libya.**

- d. The weary followers of Aeneas seek in their haste the nearest shores, which they strive toward, and they are turned toward the coast of Libya.
2. In line 70, *omni* modifies
- a. *huc* (line 70)
 - b. *septem* (line 170)
 - c. *numero* (line 171)**
 - d. *amore* (line 171)
3. A figure of speech that occurs in line 177 is
- a. personification
 - b. anaphora
 - c. litotes
 - d. metonymy**
4. The metrical pattern of the first four feet of line 179 is
- a. dactyl-spondee-dactyl-spondee
 - b. spondee-dactyl-spondee-dactyl
 - c. spondee-dactyl-spondee-spondee**
 - d. dactyl-dactyl-spondee-dactyl

141 Aeolus et clausō ventōrum carcere rēgnet.”

Sīc ait et dictō citius tumida aequora plācat

collēctāsque fugat nūbēs sōlemque redūcit.

Cŷmothoē simul et Trītōn adnexus acūtō

145 dētrūdunt nāvēs scopulō; levat ipse tridentī

et vastās aperit syrtēs et temperat aequor

atque rotīs summās levibus perlābitur undās.

Ac velutī magnō in populō cum saepe coōrta est

sēditio saevitque animīs ignōbile vulgus;

150 iamque facēs et saxa volant, furor arma ministrat;

tum, pietāte gravem ac meritīs sī forte virum quem

cōspexēre, silent arrēctīsque auribus astant;

ille regit dictīs animōs et pectora mulcet:

sīc cūctus pelagī cecidit fragor, aequora postquam

155 prōspiciēns genitor caelōque invectus apertō

flectit equōs currūque volāns dat lōra secundō.

Dēfessī Aeneadae quae proxima lītora cursū

contendunt petere, et Libyae vertuntur ad ōrās.

Est in sēcessū longō locus: īnsula portum

160 efficit obiectū laterum, quibus omnis ab altō

- 161 frangitur inque sinūs scindit sēsē unda reductōs. _____
- Hinc atque hinc vastae rūpēs geminīque minantur _____
- in caelum scopulī, quōrum sub vertice lātē _____
- aequora tūta silent; tum silvīs scaena coruscīs _____
- 165 dēsuper, horrentīque ātrum nemus imminet umbrā; _____
- fronte sub adversā scopulīs pendentibus antrum, _____
- intus aquae dulcēs vīvōque sedīlia saxō _____
- nymphārum domus. Hīc fessās nōn vīcula nāvēs _____
- ūlla tenent, uncō nōn alligat ancora morsū. _____
- 170 hūc septem Aenēās collēctīs nāvibus omnī _____
- ex numerō subit; ac magnō tellūris amōre _____
- ēgressī optātā potiuntur Trōes harēnā _____
- et sale tābentēs artūs in lītore pōnunt. _____
- Ac prīmum silicī scintillam excūdit Achātēs _____
- 175 suscēpitque ignem foliīs atque ārida circum _____
- nūtrīmenta dedit rapuitque in fōmite flammam. _____
- Tum Cererem corruptam undīs Cereāliaque arma _____
- expediunt fessī rērum, frūgēsque receptās _____
- et torrēre parant flammīs et frangere saxō. _____
- 180 Aenēās scopulum intereā cōnscendit, et omnem _____

Translation of *Aeneid* Book I.180-194 (by A. S. Kline)

BkI:180-195 Shelter on the Libyan Coast Continued

Aeneas climbs a crag meanwhile, and searches the whole prospect
far and wide over the sea, looking if he can see anything
of Antheus and his storm-tossed Phrygian galleys,
or Capys, or Caicus's arms blazoned on a high stern.
There's no ship in sight: he sees three stags wandering
on the shore: whole herds of deer follow at their back,
and graze in long lines along the valley.

He halts at this, and grasps in his hand his bow
and swift arrows, shafts that loyal Achates carries,
and first he shoots the leaders themselves, their heads,
with branching antlers, held high, then the mass, with his shafts,
and drives the whole crowd in confusion among the leaves:
The conqueror does not stop until he's scattered seven huge
carcasses on the ground, equal in number to his ships.
Then he seeks the harbour, and divides them among all his friends.

Aeneid I.195-209 Questions

I. Choose the best translation by circling the appropriate letter.

1. *Vina bonus quae deinde cadis onerarat Acestes / litore Trinacrio dederatque abeuntibus heros*
/

dividit (lines 195-197)

- a. the wines that good Acestes then had loaded in jars the hero divides on the Sicilian shore and gives to them as they depart
- b. he divides the wine that the good hero Acestes had then loaded into jars on the Sicilian shore and had given to them as they departed

2. *Vos et Scyllaeam rabiem penitusque sonantes / accestis scopulos, vos et Cyclopia saxa / experti*
(lines 200-202)

- a. You yourselves have experienced Scylla's rage deeply and the crags resounding with your approach, and you tested yourselves with the Cyclops' rocks
- b. You have both approached the rage of Scylla and the deeply resounding crags and you have experienced the rocks of the Cyclops

3. *forsan et haec olim meminisse iuvabit* (line 203)

- a. by chance and someday this will be pleasing to have remembered
- b. perhaps someday it will be pleasing to remember even these things

II. What figure of speech occurs in the following line?

Per varios casus, per tot discrimina rerum / tendimus in Latium (lines 204-205)

- a. personification
- b. polysyndeton
- c. litotes
- d. anaphora

III. What noun does each of these adjectives/participles modify?

1. *bonus* (line 195) _____
2. *passi* (line 199) _____
3. *sonantes* (line 200) _____
4. *quietas* (line 205) _____

IV. What two items does -que in line 208 connect?

_____ and _____

V. What is the object(s) of these verbs/participles?

1. *dederat* (line 196) _____
2. *passi* (line 199) _____
3. *refert* (line 208) _____

181	prōspectum lātē pelagō petit, Anthea sī quem	_____
	iactātum ventō videat Phrygiāsque birēmēs	_____
	aut Capyn aut celsīs in puppibus arma Caīcī.	_____
	Nāvem in cōspectū nūllam, trēs lītore cervōs	_____
185	prōspicit errantēs; hōs tōta armenta sequuntur	_____
	ā tergō et longum per vallīs pascitur agmen.	_____
	Cōstitit hīc arcumque manū celerēsque sagittās	_____
	corripuit, fīdus quae tēla gerēbat Achātēs,	_____
	ductōrēsque ipsōs prīmum capita alta ferentēs	_____
190	cornibus arboreīs sternit, tum vulgus et omnem	_____
	miscet agēns tēlīs nemora inter frondea turbam;	_____
	nec prius absistit quam septem ingentia victor	_____
	corpora fundat humī et numerum cum nāvibus aequet.	_____
	Hinc portum petit et sociōs partītur in omnēs.	_____
195	Vīna bonus quae deinde cadīs onerārat Acestēs	_____
	lītore Trīnaciō dederatque abeuntibus hērōs	_____
	dīvidit, et dictīs maerentia pectora mulcet:	_____
	“Ō sociī (neque enim ignārī sumus ante malōrum	_____
	Ō passī graviōra, dabit deus hīs quoque fīnem.	_____
200	Vōs et Scyllaeam rabiem penitusque sonantēs	_____

201 accessitis scopulōs, vōs et Cyclōpia saxa _____
expertī: revocāte animōs maestumque timōrem _____
mittite; forsan et haec ōlim meminisse iuvābit. _____
Per variōs cāsūs, per tot discrīmina rērum _____
205 tendimus in Latium, sēdēs ubi fāta quiētās _____
ostendunt; illīc fās rēgna resurgere Troiae. _____
Dūrāte, et vōsmet rēbus servāte secundīs.” _____
Tālia vōce refert cūrīsque ingentibus aeger _____
209 spem vultū simulat, premit altum corde dolōrem. _____

Skip to 418

418 Corripuēre viam intereā, quā sēmīta mōnstrat. _____
Iamque ascendēbant collem, quī plūrimus urbī _____
420 imminet adversāsque aspectat dēs super arcēs. _____

II

CARTHAGE AND TROY: BOOKS ONE AND TWO

The first major event of the *Aeneid* is the storm which batters Aeneas' fleet as it leaves western Sicily, driving it far off course southward on to the coast of Carthage. Aeneas had sailed happily, with every expectation of being on the last leg of his long voyage from Troy to his promised land. But Juno, angrily watching him, seized her opportunity. Her irrational fury erupts in the storm, which Vergil presents in a symbolic concatenation that is fundamental to the entire *Aeneid*. A masterful study of this episode by Victor Pöschl nearly twenty years ago revolutionized interpretation of the epic.¹

Unlike Homer, Vergil wrote in a tradition of dense literary symbolism, and he is the Latin poet who most perfectly realizes the possibilities of such techniques. In the storm episode, symbolism is built up from the metaphors describing the fury of Juno—wounds, fire, pain; the personifying terms for the winds of Aeolus—furious, destructive wild beasts or unruly subjects; and finally elaborated in the representation of the tempest itself, with the result that Vergil quickly establishes for us in a powerful dramatic scene the thematic terms for Disorder. The ordered pattern of Aeneas' ships, extended out over a calm Mediterranean, is shattered by Aeolus' winds, just as Aeolus' orderly kingship is convulsed by his unwise decision to release the winds. But Vergil does not leave us without countersymbols for Order. Although Aeneas is helpless at this stage—significantly so—Juno's irrationality and Aeolus' unkinglike acts do not prevail. Neptune, king of the waters, rises to calm the storm and rescue the fleet from danger. At the sight of the disturbance the god's first instinct is anger, but, unlike Juno, he controls himself, and this self-control constitutes the prerequisite

for rational, creative action. The winds are "routed," Aeolus soundly rebuked, and, with the loss of a single ship, Aeneas reaches safety. He has seven ships with him at landfall; twelve others have been driven apart from him, but not to destruction as he first fears.

The climactic development of this opening symbolism occurs in the simile which describes Neptune's pacifying acts and ends the whole episode. The first simile of the epic, Vergil has attached it carefully to the symbolism of Order, and it repays study (1.148 ff.). Using an anachronism with skill, Vergil evokes a scene of the Roman civil wars—potentially recognizable to every adult in his first audiences. Just as an unruly mob, assembled for some destructive purpose, was occasionally restored to sane quiet by a respected statesman and gave up the weapons which fury had furnished, so Neptune, himself controlled, controls the unruly winds. Thus Vergil has extended the range of this first episode into the political sphere; we are to see how the storm suggests war in general, the civil wars in particular. Neptune's activity, on the other hand, indicates the goal of peace and political stability toward which Aeneas is groping, then beyond that, points to the achievement of Augustus, who, like Neptune and the statesman of the simile, quieted the storm at sea and the mob at Rome. The simile establishes the polar significance of two terms: *furor*, the madness of the mob, seen also in the winds and Juno; *pietas*, the virtue by which the statesman prevails and Aeneas will prevail. In the apocalyptic vision that Jupiter will soon give Venus and us, it is no surprise to discover that Augustus' achievement is represented allegorically as the effective imprisonment of *Furor impius* (1.295). The very incarnation of disorder will at last be overcome.

When the seven ships make land, Aeneas demonstrates his leadership. Leaving the crews to light fires and prepare exhaustedly the few supplies they have, he climbs a cliff to scan the sea for the other ships. Nothing appears. Still refusing to yield to weariness or discouragement, he locates a herd of deer, kills seven, and brings back the rich meat to his men. Then, as they eat the unexpected banquet and share wine which he has brought from Sicily, he heartens them further by a speech in which he urges them to look to the future, remembering all that they have already survived.

It would not be hard to show that most of these actions and words have their parallels in the *Odyssey*. And Vergil does expect his reader to interpret Aeneas in the light of Odysseus. But he does two things here to extend the significance of this passage: he uses the hunting episode as the basis of a new symbolic theme, and he comments "subjectively" on the feelings of Aeneas. To take the subjective comment first, after reporting Aeneas' speech, Vergil describes the hero as follows: "sick with his tremendous cares, he pretends to hope by his expression, imprisoning deep in his heart the pain he feels" (208-9). Here Vergil shows how Aeneas aligns himself with the forces of Order, though subject to the disturbances that prompt Juno and others to violence. Instead of yielding to his "sickness," Aeneas represses it, checks it exactly as a leader should repress signs of disorder in himself or his subjects. Soon after he receives for the first time the epithet *pius* (221), as he expresses his misery in silent lamenting for his lost comrades. Vergil chose these comments because he wanted us to see the tension under which Aeneas operates and to realize the price he pays for his apparent serenity.

Remote Learning Packet

Please submit scans of written work in Google Classroom at the end of the week.

Week 8: May 18-22, 2020

Course: 10 Precalculus

Teacher(s): Mr. Simmons

Weekly Plan:

Monday, May 18

☐ Complete problems 1-7 from “The Unit Circle.”

Tuesday, May 19

☐ Start the trigonometry review

Wednesday, May 20

☐ Finish the trigonometry review

Thursday, May 21

☐ Take the trigonometry assessment

Friday, May 22

☐ Attend office hours

☐ Catch up or review the week’s work

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, May 18

1. Happy Monday! If technologically feasible, please let me know how you're doing. Tell me a story from your life. Your summer plans. Your hopes and dreams. Your daily frustrations. Your hobbies. Looking forward to hearing from you!
2. Complete problems from the section entitled "The Unit Circle," which you read last week.

At the end of this week, we will be having an assessment on trigonometry. Everything on the assessment will be reviewed in the next two days.

Tuesday, May 19

1. Start the review. If you want to finish it today, go ahead, but I encourage you not to work more than 40 minutes.

Wednesday, May 20

1. Finish the review.
2. Please let me know what questions you have before tomorrow's assessment!

Thursday, May 21

1. On this day, I will post an assessment on Google Classroom. You will be able to complete it completely on the computer. The practice problems from this week and the past three weeks fully represent the kinds of questions that will be on this assessment.

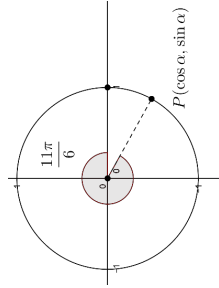


Figure 84

Again, use your Polar Plane to help you find $\frac{11\pi}{6}$. However, you'll want to have a very firm grasp of radians so don't completely rely on your Polar Plane.

Again, we now create a right triangle using the x -axis as our base. We get the special right triangle shown in Figure 85.

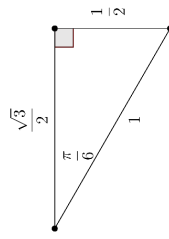


Figure 85

Then we just substitute, knowing what ratio we get with the Cosine function. Hence

$$\cos \frac{11\pi}{6} = \frac{1}{2}.$$

This, also, should be positive, since we went to the right to get to P .

Be patient and resilient as you learn the unit circle. Mastery will come, but only with practice and perseverance. Once you master the unit circle, Trigonometry becomes your plaything.

§3 Exercises

- 1.) Plot the following points on the Polar Plane, then create a right triangle where the x -axis serves as the base.

- (A) $A(2, 135^\circ)$
(B) $B(3, 300^\circ)$

(D) $D\left(3, \frac{\pi}{6}\right)$

(C) $C\left(2, \frac{2\pi}{3}\right)$

(E) $E\left(1, \frac{5\pi}{4}\right)$

(F) $F\left(4, \frac{\pi}{3}\right)$

- 2.) Determine whether the result of the following expressions will be positive or negative.

(A) $\sin 45^\circ$

(E) $\tan \frac{\pi}{3}$

(B) $\cos \frac{2\pi}{3}$

(F) $\sin 190^\circ$

(C) $\sin \frac{5\pi}{6}$

(G) $\cos 299^\circ$

(D) $\cos \frac{11\pi}{6}$

(H) $\tan \frac{4\pi}{3}$

- 3.) It might be helpful to list out which Quadrants produce which sign for each Trig function.

(A) Which Quadrants is Sine positive? Negative?

(B) Which Quadrants is Cosine positive? Negative?

(C) Which Quadrants is Tangent positive? Negative?

(D) True or False: If Sine is positive, then its reciprocal, Cosecant, must also be positive.

(E) List out which sign the reciprocal Trig functions use for each Quadrant.

(F) Go online and see if you can't find a convenient mnemonic device to help you remember.

- 4.) Convert the following Polar points into rectangular points.

(A) $A(2, 330^\circ)$

(C) $C\left(2, \frac{7\pi}{6}\right)$

(B) $B(2, 210^\circ)$

(D) $D\left(3, \frac{2\pi}{3}\right)$

- 5.) Let us now use the unit circle. First, let's practice finding the coordinates of a point P that's on the unit circle. In the following problems, use the given angle of rotation to list the coordinates of the point on the unit circle.

(A) 120°

(E) $\frac{4\pi}{3}$

(B) $\frac{3\pi}{4}$

(F) 300°

(C) $\frac{7\pi}{6}$

(G) $\frac{7\pi}{4}$

(D) 225°

(H) 330°

- 6.) Now let's put the unit circle to use and evaluate some Trig expressions.

(A) $\sin 120^\circ$

(E) $\sin \frac{3\pi}{4}$

(B) $\cos \frac{7\pi}{4}$

(F) $\cos \frac{11\pi}{6}$

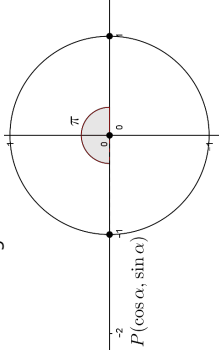
(C) $\sin \frac{5\pi}{6}$

(G) $\tan \frac{3\pi}{4}$

(D) $\cos 210^\circ$

(H) $\tan \frac{4\pi}{3}$

- 7.) One thing we've not covered is points on the unit circle that are also on one of the axes. For example, look at the Figure below.



The coordinates of P are quite trivial, are they not? They are $P(-1,0)$. More importantly, however, this does allow us to input angles such as π , $\frac{2\pi}{3}$, and 2π .

- (A) Evaluate the Sine function when the input is π , $\frac{3\pi}{2}$, and 2π .
 - (B) Evaluate the Sine function when the input is π , $\frac{3\pi}{2}$, and 2π .
 - (C) Evaluate the Sine function when the input is π , $\frac{3\pi}{2}$, and 2π .
- 8.) In the previous Unit, we learned that $\sin^2 \alpha + \cos^2 \alpha = 1$ for all α . Let us now prove that this is so.
- (A) Write out the equation of a circle centered at $(0,0)$ with radius 1 in terms of x and y .
 - (B) What is the name of the circle whose equation you wrote in (A)?
 - (C) What are the coordinates of a point on that unit circle? (Maybe write out the equality first)
 - (D) Now write a formal proof of why $\sin^2 \alpha + \cos^2 \alpha = 1$.
- 9.) Now create a table of values for Sine, Cosine, and Tangent. Start with 0, then $\frac{\pi}{6}$, $\frac{\pi}{4}$, $\frac{\pi}{3}$, $\frac{\pi}{2}$, $\frac{2\pi}{3}$, and so on. There should be 16 inputs for each function.
- 10.) It might be helpful to identify some decimal approximations with their exact counterpart. List the decimal approximations (to the nearest thousandth) of $\frac{\sqrt{2}}{2}$ and $\frac{\sqrt{3}}{2}$.
- 11.) Given some circle with $P(-3,4)$, list the six Trig ratios.
 - 12.) Find the exact value of each of the remaining six Trig functions of α in the given Quadrant. (Hint: Draw a picture!)
- | | |
|--|---|
| (A) $\sin \alpha = \frac{3}{5}$, Quadrant II | (E) $\sin \alpha = \frac{5}{13}$, Quadrant I |
| (B) $\cos \alpha = \frac{12}{13}$, Quadrant IV | (F) $\cos \alpha = -\frac{40}{41}$, Quadrant III |
| (C) $\sin \alpha = -\frac{7}{25}$, Quadrant III | (G) $\tan \alpha = \frac{4}{3}$, Quadrant III |
| (D) $\cos \alpha = -\frac{11}{61}$, Quadrant II | (H) $\tan \alpha = -\frac{12}{5}$, Quadrant II |

Trigonometry Review

Precalculus

Mr. Simmons

Conceptual Questions

Answer the following questions in your own words. Write in full, complete, grammatical sentences. Answer these questions as if you're teaching these concepts to someone who's never heard of them before. That might mean giving examples, counterexamples, or analogies, for example. If you use any notation, it means explaining that notation. (This is the most important part of the review.)

1. What is an angle?
2. What is the measure of an angle? What is a radian? How is it different from a degree?
3. What is a triangle? (Notice the etymology: "tri" means "three": "angle" means . . . I'll let you figure it out.)
4. State the right-triangle trigonometry definitions of the functions sine, cosine, and tangent.
5. Explain polar coordinates.
6. State the unit-circle definitions of the functions sine, cosine, and tangent.
7. For a circle on which is drawn a central angle subtended by an arc, how does the angle's measure relate to the arc's length?
8. For a rolling wheel, how does the angle measure of the rotation of the wheel relate to the distance it has traveled?

Practice Problems

(See following pages.)

34. If $\tan(t) = \frac{1}{3}$, find $\tan(t - \pi)$.

35. If $\cos(t) = \frac{\sqrt{2}}{2}$, find $\sin(t + 2\pi)$.

36. Which trigonometric functions are even?

37. Which trigonometric functions are odd?

RIGHT TRIANGLE TRIGONOMETRY

For the following exercises, use side lengths to evaluate.

38. $\cos \frac{\pi}{4}$

39. $\cot \frac{\pi}{3}$

40. $\tan \frac{\pi}{6}$

41. $\cos\left(\frac{\pi}{2}\right) = \sin(\text{_____}^\circ)$

42. $\csc(18^\circ) = \sec(\text{_____}^\circ)$

For the following exercises, use the given information to find the lengths of the other two sides of the right triangle.

43. $\cos B = \frac{3}{5}$, $a = 6$

44. $\tan A = \frac{5}{9}$, $b = 6$

For the following exercises, use **Figure 1** to evaluate each trigonometric function.

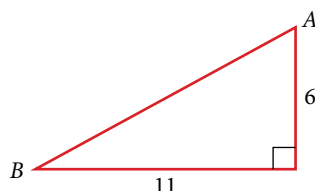
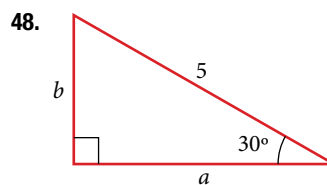
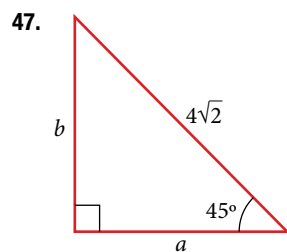


Figure 1

45. $\sin A$

46. $\tan B$

For the following exercises, solve for the unknown sides of the given triangle.



49. A 15-ft ladder leans against a building so that the angle between the ground and the ladder is 70° . How high does the ladder reach up the side of the building?

50. The angle of elevation to the top of a building in Baltimore is found to be 4 degrees from the ground at a distance of 1 mile from the base of the building. Using this information, find the height of the building.

Remote Learning Packet

Please submit scans of written work in Google Classroom at the end of the week.

Week 8: May 18-22, 2020

Course: Spanish II

Teacher(s): Ms. Barrera anna.barrera@greatheartsirving.org

Supplemental links: www.lingt.com/barreratumble www.spanishdict.com

Weekly Plan:

Monday, May 18

- ☐ Capítulo 4B - Listening Activity: Storytime From the book titled *Vida o muerte en el Cusco*..
- ☐ Comprehension and Speaking Activity: Answer questions in Spanish relating to the chapters

Tuesday, May 19

- ☐ Capítulo 4B - Read about independence celebrations of spanish speaking countries.
- ☐ Write a chronological timeline of the dates of independence for each country.

Wednesday, May 20

- ☐ Capítulo 4B - Write about how people behaved at celebrations.
- ☐ Recognize when to use the reflexive verb when it is a reciprocal action.

Thursday, May 21

- ☐ Capítulo 4B - Vocabulary Assessment: Common etiquette and holiday celebrations.
- ☐ Grammar Assessment: Imperfect and preterite tenses with Reciprocal actions

Friday, May 22

- ☐ attend office hours
- ☐ catch-up or review the week's work

Statement of Academic Honesty

I affirm that the work completed from the packet is mine and that I completed it independently.

I affirm that, to the best of my knowledge, my child completed this work independently

Student Signature

Parent Signature

Monday, May 18

Capítulo 4B - Listening Activity: Storytime in Spanish from the book titled *Vida o muerte en el Cusco*.

Comprehension and Speaking Activity: Answer questions in Spanish relating to the chapters.

I. **Video:** Listen as I read to you **Chapters 4 and 5**, then answer the questions in lingt. Link is in google classroom. There will be a set of separate questions for each chapter.

Tuesday, May 19

Capítulo 4B - Read about celebrations to commemorate the independence of spanish speaking countries.

Write a chronological timeline of the dates of independence for each country.

I. Textbook: p.223 - Activity 16 - ***El Día de la Independencia***. Read the *Fechas importantes* under Activity 16 then write a chronological timeline beginning with 1776 and the last one being 1825. You should have 9 countries. Make sure that you write the country next to the year.

Wednesday, May 20

Capítulo 4B - Write about how people behaved at celebrations. Recognize when to use the reflexive verb when it is a reciprocal action.

I. **Textbook p.224.** Please read the **Gramatica on p. 224** about reciprocal actions before proceeding to Activity 18. You already know that **Nos vemos** means ``**We'll see each other later.**” We have used the reflexive verbs and talked about reciprocal verbs. In the sentence above “each other” is the reciprocal action of the verb see.

II. **Textbook p. 225.** Writing assignment: **Activity 18 - Durante la boda.** Use the imperfect tense to describe what the guests at the wedding were doing during the wedding ceremony. You have six subjects under Estudiante A now match up with the verbs under Estudiante B. Example: Pati y Juanito se peleaban. That is how I want you to write it, of course with the correct subject and conjugated reciprocal verb.

Thursday, May 21

Capítulo 4B - **Vocabulary Assessment:** Common etiquette and holiday celebrations. **Grammar Assessment:** Imperfect and preterite tenses with Reciprocal actions.

I. **Writing Assessment:** A Spanish-language newspaper is asking people your age to send emails or faxes describing how they used to celebrate their birthday when they were young children. Tell about your childhood birthday parties. Describe people who were usually there, where the parties were held, what gifts you liked best, and the things you used to do. Then tell about your favorite childhood birthday, how old you were, and what you did that year.

Your writing will be graded on:

1. The amount of information you give about childhood birthdays.
2. The variety of vocabulary you use to describe your birthdays.
3. Accurate use of the imperfect and preterite, and reciprocal verbs.