



**St. Mary Catholic Secondary School:**  
***ENG2AP Summer Reading***

**/80**

***Instructor:*** Mr. H. Chadee

***Due Date:*** First Day of School – September 4, 2024

***Instructions:*** Welcome to Grade 10 Advanced Placement English. Below is the list of mandatory readings and assignments. Each assignment will be evaluated and checked for plagiarism. A paper copy must be submitted on the first day of school, and an electronic copy must also be uploaded to your course website (Please see Ms. Walton for details).

In addition to completing the two assignments, students are to define and provide an example of the literary devices listed below. Students will need to be familiar with these devices and know how they function if they are to succeed in Grade 10 AP English. Please see your instructor if you have any questions before the summer break. See you in September!

**Mandatory Reading:**

- ***Night* by Elie Wiesel** \*Please note that this is a mature read. Please speak to your instructor if you require an accommodation
- **“The Perils of Indifference” by Elie Wiesel** – included in this package

**Literary Terms and MLA Format:**

*Owl Purdue Online Writing Lab*

<https://owl.english.purdue.edu/owl/>

You are strongly encouraged to purchase your own novel and make notes in it as you read. If you are unable to purchase your own copy, please check your local library. If you cannot find a copy, e-mail Mr. Chadee.

**Part A: Literary Devices**

**Instructions:** Define and provide an example of the following devices from novels, short stories, media or plays you studied in your grade 9 English course

**Antagonist**

**Analogy**

**Archetype**

**Climax**

**Dénouement**

**Diction**

**Exposition**  
**Third-person narrative**  
**Foreshadowing**  
**Hyperbole**  
**Imagery**  
**Invective**  
**Irony**  
**Metaphor**  
**Mood**  
**Protagonist**  
**Setting**  
**Symbol/Symbolism**  
**Theme**  
**Tone**

## **Part B: Literary Analysis**

### **Assignment #1: Literary Analysis of Elie Wiesel's *Night* (40 Marks)**

**Instructions:** After reading Wiesel's memoir, prepare three (3) discussion questions: a literal question, an inferential question, and an applied question. **Provide answers to your questions with quotations from the novel.** Make sure to use in-text MLA citations (Please see the accompanying rubric).

**A literal question** is about the "facts" of the story, and the answer is clearly stated in the book. Be sure that your questions are important in an understanding of who the characters are and what is going on.

**An inferential question** is often, but not exclusively, a why question, which shows that you are thinking about the motivation of characters, themes, concepts, symbols, and interpretations. Inferential questions show that you have not only read the story, but have also understood and thought about the story. The answers of inferential questions are not clearly stated in the novel, but are inferred. That means you must use information in the story to deduce the answer. Once again, avoid trivial questions. Your goal is not to trick others but to show that you know what is really important to the characters, or to the author's purpose.

**An applied question** relates the story to our society. What important issues concern the author? Do you have personal experiences to share which relate to the story or the author's issues? Applied questions cannot be answered with simple Yes or No responses; ask questions which will result in a discussion related to the themes of the book.

### Analysis of *Night* Rubric

Category	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
<b>K/U-</b> Thorough understanding of the details of the novel.  /10	Student displays a limited understanding of the details of the terms and short story.	Student displays understanding of some of the details of the terms and short story.	Student displays understanding of the details of the terms and short story.	Student displays a thorough understanding of the details of the terms and short story.
<b>T/I-</b> Both evidence and analysis are detailed and well thought out.  /10	Questions are missing or off topic.	Questions require some revision.	Questions match the literal, inferential and applied formats.	Questions are sophisticated and thoughtfully created according to the question types.
<b>App-</b> Quotations/evidence are used effectively and all work is properly cited.  /10	Responses are limited. Quotations/evidence are not used effectively. Many citation errors.	Expanding on question response is needed. Quotations/evidence are somewhat effective. Work is not properly cited.	Questions are answered. Quotations/evidence are used effectively. Few citation errors.	Questions are thoughtfully answered. Quotations/evidence are implemented smoothly and used effectively. All work is properly cited.
<b>Comm-</b> Proper use of spelling and grammar. Ideas/information are presented in a clear and creative manner.  /10	Many spelling and grammatical errors. Ideas/information require elaboration and organization.	Some spelling and grammatical errors. Ideas/information would benefit from further organization.	Few spelling and grammatical errors. Ideas/information are presented in a clear manner.	Proper use of spelling and grammar. Ideas/information are presented in a clear and creative manner.
				Total: /40

**Assignment #2: *The Perils of Indifference* by Elie Wiesel (40 Marks)**

**Instructions:** Read the essay/speech *The Perils of Indifference* and answer the following questions. Adhere to MLA format. Your answers will be evaluated according to the accompanying rubric.

1. What is the thesis of the essay?
2. Wiesel’s focus is “indifference”. List at least five of the descriptors he gives this term. Explain their significance.
3. Using the persuasive techniques handout attached, list at least five (5) different persuasive techniques and discuss their effectiveness.
4. Using examples from both texts, discuss how reading Wiesel’s memoir *Night* enhanced the message his speech.
5. Why is it important that Wiesel’s message continue to be shared? What current issues in our world are as a result of society’s indifference? Explain.

**Analysis of *The Perils of Indifference* Rubric**

Category	Level 1 (50-59%)	Level 2 (60-69%)	Level 3 (70-79%)	Level 4 (80-100%)
<b>K/U-</b> Thorough understanding of the details of the essay. /10	Student displays a limited understanding of the details of the essay.	Student displays understanding of some of the details of the essay.	Student displays understanding of the details of the essay.	Student displays a thorough understanding of the details of the essay.
<b>T/I-</b> Both evidence and analysis are detailed and well thought out. /10	Details are limited or inaccurate and analysis is missing or off topic.	Both evidence and analysis are somewhat relevant and thought out	Evidence and analysis are relevant and accurate.	Both evidence and analysis are detailed and well thought out.
<b>App-</b> Quotations/evidence are used effectively and all work is properly cited. to convey meaning). /10	Connections are missing and/or limited. Writing is disorganized, informal and unstructured.	Text to text and world connections are somewhat made. Work is not properly cited.	Text to text and world connections are thoughtful are effectively made. Few citation errors.	Text to text and world connections are thoughtful and well planned out. All work is properly cited.
<b>Comm-</b> Proper use of spelling and grammar. Ideas/information are presented in a clear and creative manner. /10	Many spelling and grammatical errors. Ideas/information require elaboration and organization.	Some spelling and grammatical errors. Ideas/information would benefit from further organization	Few spelling and grammatical errors. Ideas/information are presented in a clear manner.	Proper use of spelling and grammar. Ideas/information are presented in a clear and creative manner.

## The Perils Of Indifference

*Holocaust survivor and Nobel Laureate, Elie Wiesel, gave this impassioned speech in the East Room of the White House on April 12, 1999, as part of the Millennium Lecture series, hosted by President Bill Clinton and First Lady Hillary Rodham Clinton.*

*In the summer of 1944, as a teenager in Hungary, Elie Wiesel, along with his father, mother and sisters, were deported by the Nazis to Auschwitz extermination camp in occupied Poland. Upon arrival there, Wiesel and his father were selected by SS Dr. Josef Mengele for slave labor and wound up at the nearby Buna rubber factory.*

*Daily life included starvation rations of soup and bread, brutal discipline, and a constant struggle against overwhelming despair. At one point, young Wiesel received 25 lashes of the whip for a minor infraction.*

*In January 1945, as the Russian Army drew near, Wiesel and his father were hurriedly evacuated from Auschwitz by a forced march to Gleiwitz and then via an open train car to Buchenwald in Germany, where his father, mother, and a younger sister eventually died.*

*Wiesel was liberated by American troops in April 1945. After the war, he moved to Paris and became a journalist then later settled in New York. Since 1976, he has been Andrew Mellon Professor in the Humanities at Boston University. He has received numerous awards and honors including the 1986 Nobel Peace Prize and the Presidential Medal of Freedom. He was also the Founding Chair of the United States Holocaust Memorial. Wiesel has written over 40 books including *Night*, a harrowing chronicle of his Holocaust experience, first published in 1960.*

*At the White House lecture, Wiesel was introduced by Hillary Clinton who stated, "It was more than a year ago that I asked Elie if he would be willing to participate in these Millennium Lectures...I never could have imagined that when the time finally came for him to stand in this spot and to reflect on the past century and the future to come, that we would be seeing children in Kosovo crowded into trains, separated from families, separated from their homes, robbed of their childhoods, their memories, their humanity."*

Mr. President, Mrs. Clinton, members of Congress, Ambassador Holbrooke, Excellencies, friends: Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called Buchenwald. He was finally free, but there was no joy in his heart. He thought there never would be again.

Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President -- Commander-in-Chief of the army that freed me, and tens of thousands of others -- and I am filled with a profound and abiding gratitude to the American people.

Gratitude is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary -- or Mrs. Clinton -- for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely, in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations -- Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin -- bloodbaths in Cambodia and Nigeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence, so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil.

What are its courses and inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the other to an abstraction.

Over there, behind the black gates of Auschwitz, the most tragic of all prisoners were the "Muselmanner," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were, strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger. Man can live far from God -- not outside God. God is wherever we are. Even in suffering? Even in suffering?

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony, one does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it. Indifference elicits no response. Indifference is not a response.

Indifference is not a beginning, it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity we betray our own.

Indifference, then, is not only a sin, it is a punishment. And this is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil.

In the place that I come from, society was composed of three simple categories: the killers, the victims, and the bystanders. During the darkest of times, inside the ghettos and death camps -- and I'm glad that Mrs. Clinton mentioned that we are now commemorating that event, that period, that we are now in the Days of Remembrance -- but then, we felt abandoned, forgotten. All of us did.

And our only miserable consolation was that we believed that Auschwitz and Treblinka were closely guarded secrets; that the leaders of the free world did not know what was going on behind those black gates and barbed wire; that they had no knowledge of the war against the Jews that Hitler's armies and their accomplices waged as part of the war against the Allies.

If they knew, we thought, surely those leaders would have moved heaven and earth to intervene. They would have spoken out with great outrage and conviction. They would have bombed the railways leading to Birkenau, just the railways, just once.

And now we knew, we learned, we discovered that the Pentagon knew, the State Department knew. And the illustrious occupant of the White House then, who was a great leader -- and I say it with some anguish and pain, because, today is exactly 54 years marking his death -- Franklin Delano Roosevelt died on April the 12th, 1945, so he is very much present to me and to us.

No doubt, he was a great leader. He mobilized the American people and the world, going into battle, bringing hundreds and thousands of valiant and brave soldiers in America to fight fascism, to fight dictatorship, to fight Hitler. And so many of the young people fell in battle. And, nevertheless, his image in Jewish history -- I must say it -- his image in Jewish history is flawed.

The depressing tale of the St. Louis is a case in point. Sixty years ago, its human cargo -- maybe 1,000 Jews -- was turned back to Nazi Germany. And that happened after the Kristallnacht, after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already on the shores of the United States, was sent back.

I don't understand. Roosevelt was a good man, with a heart. He understood those who needed help. Why didn't he allow these refugees to disembark? A thousand people -- in America, a great country, the greatest democracy, the most generous of all new nations in modern history. What

happened? I don't understand. Why the indifference, on the highest level, to the suffering of the victims?

But then, there were human beings who were sensitive to our tragedy. Those non-Jews, those Christians, that we called the "Righteous Gentiles," whose selfless acts of heroism saved the honor of their faith. Why were they so few? Why was there a greater effort to save SS murderers after the war than to save their victims during the war?

Why did some of America's largest corporations continue to do business with Hitler's Germany until 1942? It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?

And yet, my friends, good things have also happened in this traumatic century: the defeat of Nazism, the collapse of communism, the rebirth of Israel on its ancestral soil, the demise of apartheid, Israel's peace treaty with Egypt, the peace accord in Ireland. And let us remember the meeting, filled with drama and emotion, between Rabin and Arafat that you, Mr. President, convened in this very place. I was here and I will never forget it.

And then, of course, the joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man whom I believe that because of his crimes, should be charged with crimes against humanity. But this time, the world was not silent. This time, we do respond. This time, we intervene.

Does it mean that we have learned from the past? Does it mean that society has changed? Has the human being become less indifferent and more human? Have we really learned from our experiences? Are we less insensitive to the plight of victims of ethnic cleansing and other forms of injustices in places near and far? Is today's justified intervention in Kosovo, led by you, Mr. President, a lasting warning that never again will the deportation, the terrorization of children and their parents be allowed anywhere in the world? Will it discourage other dictators in other lands to do the same?

What about the children? Oh, we see them on television, we read about them in the papers, and we do so with a broken heart. Their fate is always the most tragic, inevitably. When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine. Some of them -- so many of them -- could be saved.

And so, once again, I think of the young Jewish boy from the Carpathian Mountains. He has accompanied the old man I have become throughout these years of quest and struggle. And together we walk towards the new millennium, carried by profound fear and extraordinary hope.

Elie Wiesel - April 12, 1999



## The Art of Persuasion: Twelve Techniques

**1. Threat and Solution:** This cause and effect technique is used in arguments that seek to assign responsibility or predict the consequences of a decision. The writer is attempting to win acceptance for a probable interpretation of facts. The conclusion or effect must be justified by demonstrating an existing situation or offering specific information.

**2. Predicting Counter-Arguments** is a technique which identifies weaknesses in rational or logic and remedies this by directly addressing the potential contrary arguments. In this way, the writer recognizes and confronts contrary arguments as a means of reinforcing the fundamental premise of the original argument.

**3. Appeal to authority or prestige:** testimonials, expertise, data, examples or statistics, expert opinions and scholarly quotations used to promote a point of view or argument. These sources of information must be credible and acknowledged by the writer. Your examples must be relevant, specific and clearly articulated. According to The Act of Writing, “Opponents of nuclear weapons love to quote Albert Einstein on their dangers; after all, since his discoveries made this hardware possible, he should know. We also invite our reader to believe what a famous economist says about money, what a judge says about law, or what an educator says about education. This approach appeals to our reader’s ethical sense: he or she believes these people know the facts and tell the truth. But avoid the common abuse of quoting people on matters outside their competence – Wayne Gretzky on baseball, Madonna on communism, a disgraced politician on honesty, or a convicted murderer on religion.” (Conrad 314)

- A) **Testimonials, Expertise and Data** are empirical, factual or statistical information which are used to promote a point of view or argument. Examples or statistics, expert opinions and scholarly quotations. These sources of information must be credible and acknowledged by the writer.
- B) **Examples** are direct proof or evidence of a situation, idea or belief. Examples should be relevant and specific, and clearly articulated.

**4. Appeal to Reason:** The use of logical reasoning in promoting a point of view or argument is powerful because the emotional side of an issue has been removed. Appealing to reason usually occurs when the speaker or writer treats the audience as if they are intelligent enough to see his or her side of the issue. Often a conclusion is drawn from propositions known to be true, or accepted as true, or assumed to be true. Rational or deductive thought requires that a known or established generalization be applied to a single or specific situation in the hope that the first will explain the second.

**5. Appeal to Emotion** is a direct attempt to impact upon the feelings or emotions of the audience. Through careful use of language and tone the writer can manipulate the audience’s

reaction to a situation or point of view. This is successfully used by politicians when trying to win an election or when explaining decisions about laws such as gun control.

**6. Appeal to Duty** is a persuasive technique used by politicians or other people in authority to explain why the audience should be committed to a cause or to a country's ideals or philosophies. This could come in the form of national pride.

**7. Appeal to Morality** is a form of appeal in which a speaker or writer relies on the ethics or morality of the audience. This does not have to involve spirituality, though it may, but it does assume that the audience has a conscience.

**8. Appeal to Spirituality** is a form of appeal in which the speaker or writer relies on the "religious" background and beliefs of the audience. This may or may not involve an audience who participates in organized religion. There is usually a mention of spiritual/religious figures such as God, Ghandi, etc.

**9. Identifying with the Audience** is a form of emotional appeal by which the writer seeks to gain audience approval of an argument by empathizing with the audience's point of view or situation and, thereby, create a bond of mutual understanding or experience.

**10. Inclusive Language** is one very effective method for helping a speaker or writer gain his/her audience's trust and support. Using words like "we", "us", etc. make your audience believe you are one of them.

**11. Empowerment of the Audience** (also known as a call to action) is a form of persuasion where you call the audience to action, making them believe that they have the power to elicit change and that the outcome of a situation rests on their shoulders. Again, a politician used this technique when trying to gain votes.

**12. Personal Sacrifice** is a persuasive technique used by leaders to show themselves as an example of being committed to a cause. The idea here is that they say "I did \_\_\_\_\_, therefore, you should too." This works if the cause is a worthy one and not just one leader's stab at gaining power.