

HONORS SHAKESPEARE

COURSE MANUAL

ENG428_19A



LESSON PLANS - TESTS - ANSWER KEYS - QUARTER REPORT FORMS

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HONORS-LEVEL COURSE

For each student who completes this honors course, in addition to the honors status on your transcript, an extra 5 points will be added to your grade, to a maximum of 100. Thus, an 90 becomes a 95. However, any grade 95 and above becomes a 100.

INCLUDED MATERIALS

Hamlet, King Lear, The Tempest, A Midsummer Night's Dream, As You Like It, Romeo and Juliet; CliffsNotes on Hamlet and The Tempest
Online tutorial videos on all six plays



Week Four

Day 1



Read Act I.



Video available on SetonOnline

AS YOU LIKE IT

We did not send you CliffsNotes on this play because there is no difficulty in understanding it. However, you may purchase CliffsNotes from Seton or from a local bookstore. Other information is easily available on the Internet. At the end of the play, Dr. Mitch Kalpakgian offers helpful questions for analysis.

Day 2



Read Act II.

Day 3



Read Act III.

Day 4



Read Act IV.

Day 5



Read Act V.



Rosalind, Robert Walker Macbeth

Week Fourteen

Review the Catholic Influence.

I.i.52,54 Note reference to prayer.

III.ii.135-6 Note reference to forgiveness of sins.

III.iii.81 “Heart’s sorrow,” i.e., repentance

IV.i.16-7 Prospero refers to the Sacrament of Matrimony.

IV.i.19-20 Reference to the fertility of marriage



Miranda, by John William Waterhouse



Answer these questions in writing or on the computer. It is important to answer all the questions in writing because writing makes you clarify your ideas. When you take the tests, you will need to express yourself clearly and precisely.

Questions

1. Prospero is a magician or artist who uses his knowledge and talents in the many roles he plays in the story. He is a father to Miranda, a master or teacher to Ariel and Caliban, a ruler of the island, and a god-like figure in his absolute power and omniscience.

Explain why Prospero is a good father, an excellent teacher, a just ruler, and a miracle-worker who governs nature, men, and human affairs with the wisdom and goodness of divine providence.

2. Borrowing an idea from Boethius's *The Consolation of Philosophy* that Boethius learned from Plato, Shakespeare shows in *The Tempest* that there are four levels of perception or understanding: a. *sense*, b. *imagination* (memory), c. *reason*, and d. *intellect*. This concept is popularly known as “the ladder of knowledge” and can be visualized in the following way:

Sense refers to sense perception, acquiring knowledge through the use of the five senses of the body: seeing, hearing, tasting, feeling, smelling. Humans and animals both have this power of perception.

Imagination refers to the human power of making absent things present by forming mental pictures. Through the power of the *memory* (making present the things of the past), and through *imagination* (making future things present by visualizing them), the mind “sees” more than the present moment.

Reason refers to the power of man's mind to grasp moral laws, logical principles, scientific concepts, and universal truths. Reason comprehends abstract ideas of “forms” that sense and imagination cannot grasp. Reason is the ability to see beyond the physical and material as when Prospero discovers the “form” of the invisible Ariel imprisoned in the material of the tree.

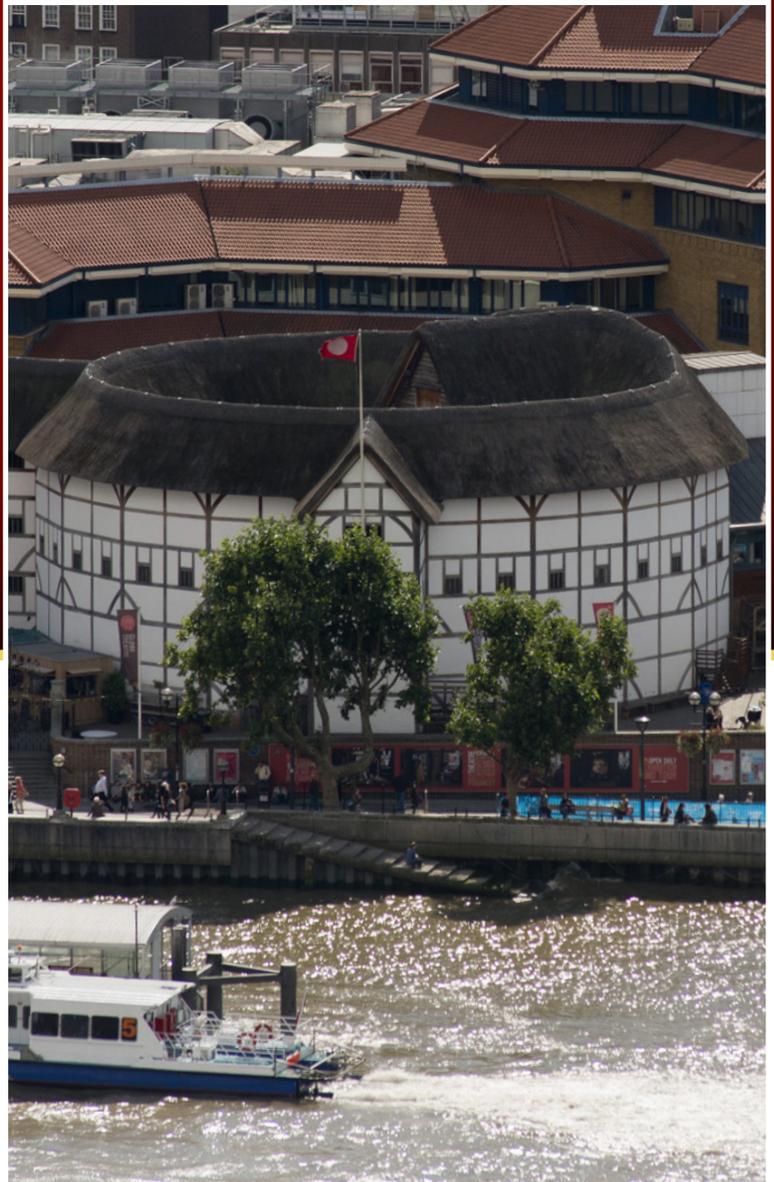
Intellect, the highest form of knowledge, refers to God's way of knowing all-past, present, and future-in one glance, under the aspect of eternity. It can also refer to the angelic manner of knowing, the ability to understand things instantly, not in stages or step-by-step procedures.

There is an important separation between the levels of sense and imagination on the one hand and those of reason and intellect on the other. *Sense* and *imagination* represent levels where the moral sense remains blind, ignorant, or undeveloped. The ideas of good and evil are not fully grasped or respected. Miracles are not recognized, and the mystery of God is not known or appreciated. The only realities are visible things like money and physical experiences such as bodily pleasure and comfort. *Reason* and *intellect*, on the other hand, are aware of the moral, spiritual, divine, providential aspects of reality.

Using the above information and explanation, explain why Caliban, Stephano, and Trinculo live and think on the level of *sense*, why Antonio and Sebastian are on the level of *imagination*, why Gonzalo, Ferdinand, and Miranda experience reality on the level of *reason*, and why Prospero dwells on the level of *intellect*.

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This Course Manual is the property of Seton Home Study School and must be returned to Seton when the course has been completed.

We encourage you, however, to write in this Course Manual, or highlight in it to mark student progress.

For more information, visit:
setonhome.org/return-lp



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ENG42819ALP

Updated 4/25/2019