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A character, a memorial service, a battleground, a cemetery, a quilt, excessive security measures, and the events of September 11, 2001, symbolize the relationship and discordance between the individual and society. 4. Explain how the author develops a centml idea introduced earlier. Without a memory of beautiful or horrible events, we wouldnEÁÁÁt be who we are. We emerged quiet from those little woods, from that darker place of memory, into the too bright sunshine ofa late May day in the twentieth century. 7. eÁÁÁAltimore (ltechjsin: a summary of Christian beliefs in a question-andanswer t ormt tht v.s taught Cathojj ohoojis nit! the late 1d6Os. Pituls of Memory 23 eÁÁÁGod madeeÁÁÁ inc.eÁÁÁ eÁÁÁWhy dd Gcl mke eÁÁÁouG eÁÁÁGod iadeeÁÁÁ inC bccause heeÁÁÁ bceÁÁÁs cieeÁÁÁ.eÁÁÁeÁÁÁlearned my sinisong phonicseÁÁÁha beeÁÁÁ bi ha ho, ca ceeÁÁÁ ci ca cci, da de dicta doeÁÁÁAstudied my spellingeÁÁÁi leÁÁÁcthre e, eeÁÁÁxceeÁÁÁpt after c, or when it sounds like a as in neiÁÁÁthbor and weic.h. Some of us have a physical place and a people we return to. eÁÁÁOr perhaps because it seems a fine metaphor for the looped relationships of family, place, and community, the innate patterns of ourselves that always keep us returning. Those are just some of the words to describe our country. Here are some ways to understand the central idea: eÁÁeÁ eÁÁeÁ eÁÁeÁ eÁÁeÁ Identify the topic or subject of each paragraph See how each topic relates to the selection title. I learned my Baltimore 4 Catech eÁÁÁ eÁÁÁWh ism o made you?eÁÁÁ temarks marks impressed in paper that can be viewed when the paper is ne.d up to th ight. But for my other education, practical and spiritual, I have no grades or degrees, no certificates tangible a to commemorate the annual rituels. No matter how long our lives, it is important when our experience takes us out of our origins, our lives remain connected, always return to the center of our identity, our Spam '(Blaeser 21). My memories involve the elves of DDLV a I Á Á Á ours ng the Ráes of the Cultires 20. I believe we belong to the Scour and, to our survival, we will return in one way or another to renew these rhythms of the life that our sense From yourself came up. My parents can keep us at school or come and take the middle -day for a more adorning adventure in a lake or in the forest. But these vain cultures did not always exist in opposition or alone in is part of each other. e áferences "Once, once, á € e Ády € ! Á e á €, more containing ... Blaeser, the central idea plays a huge role in the essay, because Helps develop the general theme in collections. What is it comparing? But somehow I grew up knowing that it was not the day - perhaps not even the most important education - and sometimes we steal the time of the other's education. Reread lines 75-79. Some of the other fanic place and a people to which we return (Blaeser 22). Perhaps this story delight me because it is a wonderful example of our always innocent attempts to explain the world. We stayed together in a great ceremonial cycle of our humanity, in our need to remember our ancestors and the lives that lived, together in our desire to dive us in your honor, always take these mens ahead (1-Infirs) to absorb or involve deep. Á e áferencé é e l jli ri á »H1 lffl res) (CT for Tlot Neild: Throw you e Ády á á etc e á e € ours for the ándios," says Castillo, "can Maintain more than one sacred thing. " of "memorial rituals", it does not matter as tangled or distant we stayed, we always return to our being Sometimes the central ideaDeclared in the first paragraph, but more often, you will need to infer the central ideas implemented by specific details. No matter how long our lives, it is not important what our experience is far away from our origins, our lives remain connected, always return to the center of our I Dentiv, our Spam. All the work and the game had the attached remembrances. Processes - a jingle dress, feathers fan, sometimes photos - but cornethin) that especially I have stories, dreams and memories. In the texts of Kimberly M. "Memory Rituals" if there is no explicit tameal phrase, infer the main ideas of the details presented about the t. Reread the lines 29-45. Blaeser b. Declare this idea in your own words. Lines 56 63: Dáº Examples of Blaeser language that creates images. Our memories and dreams make us who we are and define the way to our Kimberly M. How do Metás help Blaeser to reach their proposal? Reread lines 1-16. We stayed, we moved to the bunch of geese for the solithan mother, fighting all the other children by carcasses spent when each ceremony was completed. Explain what it is comparing. We also have what Gerald Vizenor calls "internal landscapes" of our imaginative and spiritual lives. A methage is a type of figurative language in which the author compares two things without using the word like or how. In his work, Blaeser often makes alluses his double herarit and collective nature of Hurmanex's permanence. á € eáCredit that we belong to the cent and, for our survival, we will return in one way or another to renew these rhythms of life, from which our sense of me emerged. Emory starts with several wonders. She answers each question, citing text evidence. Dáº Examples of language that she creates imagezy 5. 3laes' R Á © Li / So 0 Wri car whose work poetry nc / odes, personal essays, short and critical. For my friend Mary, IT 1. Lines 29 of 45: Infer Blaeser's goal in these lines. lines.Citation is a connection because it talks about the role of an individual in society saying no matter how long they live or the relationships they have with people and places around them, they always return to the place where their memories began. No one then questioned the need or value of our school education. €OORN: There's BRRH. [OWSOWS: L; l; f; tc \ creates. : €'. Cite evidence to explain what the author means with € "We are together in a great ceremonial cycle of our humanity 6. Isolation. And then we get back to the sandy beach. I remember Memorial celebrations Day when my T on his visits to all the cemeteries that joined the Legionaries in 'Viahmomen and Naytah-Waush. Scared. Lines 1 16: where does Blaeser use the metaphor of the term? Or maybe because it looks like a beautiful metaphor for the looped relationships of family, local and community, the innate patterns of ourselves that always make us return. Uniformed, sometimes sweating in the heat of the early summer, marched to the locals, were in attention when the faucets were touched and then as a gesture of greeting to the fallen veterans, they shot at the tombs. Rhetoric is the effective use of language that allows an author to pursue his goal. Infer the author 'spwpose. Declare the main idea in your own words. No matter how unconscious it was a moment of crossover, a moment when the boundaries of culture were annulled by the greatest instincts of humanity to remember and annul to give honor. What rhetoric helps you advance this purpose? Blaeser, p.21 Key learning goal: Swabt... Determine a central idea and analyze its development along a text í l4 Vocabulary Strategy: Vocabulary/Maps of Concept (5), Skim/Scan í í in the notes: Read the Essays "Memory rituals" by KimberlyReier lines 17-24 and identify where the author defines memory rituals. 1. AS 'TOU READ Look for evidence on how Blaeser's mixed ancestry shapes your experiences and ideas into memories. Write all the questions you generate during reading. Every year, in the late morning and early afternoon, we follow men on these excursions. Talk about how we belong to something or someone and they have a pull that keeps us coming back and making new memories while reliving others is a connection with the theme. The men brought drinks from the trunks of their cars, laughs and conversations arose, picnic foods went out, and people would disperse again - for their own families. Mv memories intertwine strangely between the roots of various cultures: Native American, perhaps above all in my mind, hut also a German Catholic background, the culture of rural America, the narrow looping of small cities in Midwest, and what I think could be called Minnesota desert culture. My life at school and in the Catholic Church is officially registered and confirmation, quarterly reports, attendance records - just as my academic life is later documented at universities in Minnesota, Indiana and Wisconsin. Blaeser, "A Quilt of a Country" by Anna Quinlen, and "Once Upon a Time" by Nadine Gordimer, the recurring the importance of an individual who participates in society by adding diversity to the community and how individualism relates to the community is evident and main and how being together and united as one is better than being disconnected and part. inato (7-11) ad.) Several times I marched I: big side Twit and his trumpet, his arm connected through mine. As children, we've never been taught as stoned. As a child, I have not seen anything unusual about a dozen American Legionnaires oltt oltt rh i1 .crianmojg J ariedam aneuqep an sjÁrt arap .sonaidni sovop sortuo uo ebaahnisit:á ed maicsed seleuga e .saietporue snegriro sartuo uo .namr' .sºÁugeuron to seceil .ed mort ed sonoloc seleuqásu to lid .©Áp me somaciF ?sair?Ámem saus aicneuflni atidreca ale euq O .sadamrof oEÁs sair?Ámem sa omoc erbos resealS ed sejuÁnipo sa ritucsid .oricrap mu moC AVITAROCCELOC OÁŠUCSID .cni .moc.nozama .4102-6991 ©Á .3991 me ovitaN rotircsE od sacir©Áma sad olucrÁC od aiseoP me orvÍ .oriemirP oimºÁrP o uohnag .uoY glliliarT .sameop ed oEÁŠAeloc ariemirp auS .OÁÁCELES ed etset ed edadinU . 62.p .sejuÁšAatonnoC e sejuÁšAatoneD .62.p .ocitArC :YRALUBACOV . 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Lines 97eÁÁÁ103: What are two examples of metaphor in these lines? Bk7eser heqan her career os :ournaist but 51 70W ci professorcit the Uni:ersity of Wisconsin, eÁÁÁ .1ivaluoke .af German and Anish.naac anceser is a member of the 1lnnesota ci?7ppwa rrb. Lines 75eÁÁÁ79: Explain how Blaeser develops a central idea introduced earlier. Summarize the central idea in lines 9eÁÁÁ16, based on this metaphor. Perhaps our strongest link to the sacred center, the pulsing core of being, is memory and the storytelling and ceremonies that feed iteÁÁÁ our own rituals of memory. For that kind of experience has ,o helped me keep balance when the strands of my mixed heritage seem to pull one against another. another.

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