

Grade 10 Sample Item (TEACHER KEY)

Task Generation Model: Research Simulation 10B2

Focus on Point of View and Purpose

Sample Texts for Grade 10:

“Letter from Birmingham Jail,” by Dr. Martin Luther King, “MLK Memorial Speech” by President Barak Obama, and the video from the Bio channel: “American Freedom Stories: Civil Rights Foot Soldiers.”

Sources:

<http://www.youtube.com/watch?v=cWRJaSuDhTk>

http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html

<http://teachingamericanhistory.org/library/document/letter-from-birmingham-city-jail/>

http://www.washingtonpost.com/politics/transcript-president-obamas-speech-on-the-50th-anniversary-of-the-march-on-washington/2013/08/28/0138e01e-0ffb-11e3-8cdd-bcdc09410972_story.html

The Research Simulation Task is an assessment component worthy of student preparation because it asks students to exercise the career- and college- readiness skills of observation, deduction, and proper use and evaluation of evidence across text types.

In this task, students will analyze an informational topic presented through several articles or multimedia stimuli, the first text being an anchor text that introduces the topic. Students will engage with the texts by answering a series of questions and synthesizing information from multiple sources in order to write two analytic essays. The first essay measures reading information sub-claim using standards 1,2, and 3. The second essay measures reading information sub-claim using standards 1,6 and 9.

This is a Research Simulation Task focused on Reading Standards for Literacy in History/Social Studies. Each sample item presented includes information on (1) the advances in assessment and answers to the items; (2) an explanation of the alignment of the item to the standards and PARCC evidence statements; and (3) item scoring rules and rationale.

This Research Simulation Task aligns with standards: RI.10.1, RI.10.2, RI.10.3, RI.10.4, RI.10.5, RI.10.6, RI.10.9, RI.10.10, W.10.2, W.10.4, W.10.10. L.10.1, L.10.2, L.10.4, L.10.6, R.H.10.1, R.H.10.2, R.H.10.3, R.H.10.5, R.H.10.6, R.H.10.7, R.H.10.9.

Today you will read the “Letter from Birmingham Jail,” by Dr. Martin Luther King, “MLK Memorial Speech” by President Barak Obama, and video clip from the Bio channel: “American Freedom Stories: Civil Rights Foot Soldiers.” As you read and view these texts, you will gather information and answer questions that will help you understand each author’s depiction of the Civil Rights era. When you are finished reading, you will write two analytical essays.

Read the excerpt from the speech “Letter from Birmingham Jail,” by Dr. Martin Luther King Jr, and answer the questions.

16 April 1963

1 ...You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

2 Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I it" relationship for an "I thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and sinful. Paul Tillich has said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible

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sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

3 Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

4 Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

5 Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First-Amendment privilege of peaceful assembly and protest.

6 I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

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I have tried to stand between these two forces, saying that we need emulate neither the “do nothingism” of the complacent nor the hatred and despair of the black nationalist.

7 For there is the more excellent way of love and nonviolent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle.

If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers
8 dismiss as “rabble rousers” and “outside agitators” those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black nationalist ideologies—a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been
9 caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides –and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people: “Get rid of your discontent.” Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist.

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and

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persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever flowing stream?" Was not Paul an extremist for the
10 Christian gospel: "I bear in my body the marks of the Lord Jesus" Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal . . ."

So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime--the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.

(1,376 words total)

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1)

Part (A) Paragraph 5 of "Letter from Birmingham Jail," by Dr. Martin Luther King Jr., what is the meaning of the word **ordinances** as it is used in this context?

- a) a license
- b) an expression
- c) a regulation**
- d) a perspective

Part (B) Which quotation from the passage supports the answer to part A?

- a) "Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws"**
- b) b. "Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit"
- c) c. "But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label."
- d) d. "And Abraham Lincoln: "This nation cannot survive half slave and half free."

2)

Part (A) According to Martin Luther King Jr., what is a distinction between just and unjust laws?

- a) A just law is entirely religious, while unjust laws are merely economical.
- b) An unjust law influences society but is not obeyed; just laws are always followed.
- c) A just law aligns with moral law, while unjust laws harm human dispositions.**
- d) An unjust law leads to change but is not respected; just laws are rarely effective.

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Part (B) Which statement from the speech **best** supports the answer to Part A? How does this distinction relate to his position on segregation?

- a) "I would agree with St. Augustine that "an unjust law is no law at all."
- b) "All segregation statutes are unjust because segregation distorts the soul and damages the personality."**
- c) "One has not only a legal but a moral responsibility to obey just laws."
- d) "Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right..."

3)

Part (A) Which statement **most** accurately describes the relationship between the two central ideas in "Letter from Birmingham Jail"?

- a) Being arrested for protesting without a permit is unjust because it violates the First-Amendment right to free assembly and immoral because segregation is demoralizing.**
- b) Justice, religion, and politics are strongest when combined for social justice.
- c) Moral code, social interactions, and political responsibilities require the guidance of famous religious scholars.
- d) Fighting segregation is just, even when people act outside the law, because it compels all citizens to find liberation.

Part (B) Which sentence from the letter best supports the answer to Part A?

- a) "So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides –and try to understand why he must do so."
- b) "I have tried to stand between these two forces, saying that we need emulate neither the 'do nothingism' of the complacent nor the hatred and despair of the black nationalist."
- c) "If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history."
- d) "I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law."**

4)

PCR:

Write an explanatory essay identifying the central idea of the excerpt from “Letter from a Birmingham Jail.” Delineate Dr. Martin Luther King’s argument and evaluate its effectiveness, citing specific examples of purposeful style and craft. Consider the order in which the points are made, how they are introduced and developed, and the connections that are drawn between them.

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In the 1965, African American children in Birmingham, Alabama schools became the first “civil rights foot soldiers” by participating in non-violent protests. James Bevel, a leader of the civil rights movement, convinced Dr. Martin Luther King Jr. to allow children to participate in the protests, because they could do so without fear of being fired from a job.

Watch the short video clip from the Bio channel: “American Freedom Stories: Civil Rights Foot Soldiers” and then answer the following questions.

<http://www.youtube.com/watch?v=cWRJaSuDhTk>

5)

Part (A) In the video “American Freedom Stories: Civil Rights Foot Soldiers,” Janice Kelsey mentions that children kept a lot inside “not to be **ridiculed** by the people”(3:16-3:22). What is the meaning of the word, **ridiculed**, as it is used in this context?

- a) embellished
- b) brandished
- c) frustrated
- d) **humiliated**

Part (B) Which piece of evidence from the video provides a second example of the correct response to Part A?

- a) the abuse of the foot soldiers by police, such as beatings and dog attacks (0:16-0:17)
- b) **other people’s attitudes towards those who had been to jail (3:04-3:10)**
- c) Sixteenth Street Baptist Church’s nonviolent protest training (2:23-2:25)
- d) Dr. Martin Luther King Jr.’s reluctance to allow children in protests (1:45-1:53)

6)

Part (A) Which statement best describes the central idea of the video?

- a) **The foot soldiers of the civil rights movement are unsung American history heroes.**
- b) Civil rights leaders are American history heroes for leading and organizing the protests.
- c) The foot soldiers of the civil rights movement broke laws and were punished with imprisonment.
- d) Civil rights leaders were misunderstood in their time, but later were called heroes in history books.

Part (B) Which segment from the video best supports the answer to Part A?

- a) **The introduction 0:00- 0:33**
- b) The conclusion 3:35-4:09
- c) James Bevel's influence 2:17-2:22
- d) Dr. Martin Luther King Jr.'s influence 1:45-2:02

7)

Part (A) What is the effect of including personal interviews, original footage from the arrests in Birmingham, and original photographs?

- a) The series of events, portrayed in different ways, explain the origins of segregation in the South.
- b) The style and content highlight the importance of the various locations of civil rights events.
- c) The series of events, portrayed in different ways, illustrate a link between the past and future.
- d) **The style and content contribute to the power and persuasiveness of the foot soldiers' portrayal.**

Part (B) Which segment from the video best supports the answer to Part A?

- a) The discomfort of visiting the three dog statue 3:45-4:00
- b) The description of growing up in the city of Birmingham (0:38-0:56)
- c) **The pairing of the interview, a photograph, and original footage of the students (0:12- 0:28)**
- d) The pairing of the interview, Bevel's image, and the lack of school supplies. (1:21-1:44)

On October 16, 2011, President Barack Obama gave a speech to dedicate the Martin Luther King Jr Memorial on the Tidal Basin in Washington, D.C. The event was televised on national television.

Read the excerpt from President Barak Obama’s “MLK Memorial Speech” and answer the following questions.

THE PRESIDENT: Thank you very much. (Applause.) Thank you.

1 (Applause.) Please be seated.

2 An earthquake and a hurricane may have delayed this day, but this is a day that would not be denied.

3 For this day, we celebrate Dr. Martin Luther King, Jr.’s return to the National Mall. In this place, he will stand for all time, among monuments to those who fathered this nation and those who defended it; a black preacher with no official rank or title who somehow gave voice to our deepest dreams and our most lasting ideals, a man who stirred our conscience and thereby helped make our union more perfect.

4 And Dr. King would be the first to remind us that this memorial is not for him alone. The movement of which he was a part depended on an entire generation of leaders. Many are here today, and for their service and their sacrifice, we owe them our everlasting gratitude. This is a monument to your collective achievement. (Applause.)

5 Some giants of the civil rights movement — like Rosa Parks and Dorothy Height, Benjamin Hooks, Reverend Fred Shuttlesworth — they’ve been taken from us these past few years. This monument attests to their strength and their courage, and while we miss them dearly, we know they rest in a better place.

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And finally, there are the multitudes of men and women whose names never appear in the history books -- those who marched and those who sang, those who sat in and those who stood firm, those who organized and those who mobilized -- all those men and women who through

6 countless acts of quiet heroism helped bring about changes few thought were even possible. "By the thousands," said Dr. King, "faceless, anonymous, relentless young people, black and white...have taken our whole nation back to those great wells of democracy which were dug deep by the founding fathers in the formulation of the Constitution and the Declaration of Independence." To those men and women, to those foot soldiers for justice, know that this monument is yours, as well.

Nearly half a century has passed since that historic March on Washington, a day when thousands upon thousands gathered for jobs and for freedom. That is what our schoolchildren remember best when

7 they think of Dr. King -- his booming voice across this Mall, calling on America to make freedom a reality for all of God's children, prophesizing of a day when the jangling discord of our nation would be transformed into a beautiful symphony of brotherhood.

It is right that we honor that march, that we lift up Dr. King's "I Have a Dream" speech -- for without that shining moment, without Dr. King's glorious words, we might not have had the courage to come as far as we have. Because of that hopeful vision, because of Dr. King's moral

8 imagination, barricades began to fall and bigotry began to fade. New doors of opportunity swung open for an entire generation. Yes, laws changed, but hearts and minds changed, as well.

Look at the faces here around you, and you see an America that is more fair and more free and more just than the one Dr. King addressed that day. We are right to savor that slow but certain progress -- progress

SAMPLE

9 that's expressed itself in a million ways, large and small, across this nation every single day, as people of all colors and creeds live together, and work together, and fight alongside one another, and learn together, and build together, and love one another.

(590 words total)

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8)

Part (A) In paragraph 9 of “MLK Memorial Speech,” by President Barak Obama, what is the meaning of the phrase “to **savor** that slow but certain progress” as it is used in this context?

- a) To appreciate the participants
- b) To recollect the past
- c) To document the change
- d) To cherish the advancement**

Part (B) Which piece of evidence from the “MLK Memorial Speech” best supports the answer to Part A?

- a) “Look at the faces here around you, and you see an America that is more fair and more free and more just than the one Dr. King addressed that day.” (Paragraph 9)**
- b) “It is right that we honor that march, that we lift up Dr. King’s ‘I Have a Dream’ speech.” (Paragraph 8)
- c) “That is what our school children remember best when they think of Dr. King...” (Paragraph 7)
- d) “Nearly half a century has passed since that historic march on Washington, a day when thousands upon thousands gathered for jobs and for freedom.” (Paragraph 7)

9)

Part (A) In the excerpt from “MLK Memorial Speech,” what central idea emerges over the course of the text?

- a) Civil rights achievements should be celebrated annually on the National Mall.
- b) Social advancement should be celebrated by remembering those who sacrificed for progress.**
- c) Individuals who inspire change should be honored with many memorials.
- d) Men and women who should be honored although they may not be formally acknowledged..

SAMPLE

Part (B) Which phrase supports the development of the central idea in Part (A)?

- a) "...This monument attests to their strength and courage, and we while will miss them dearly..."(Paragraph 5)
- b) "In this place, he will stand for all time, among monuments to those who fathered this nation..."(Paragraph 2)
- c) "...all those men and women who through countless acts of quiet heroism helped bring about changes few thought were even possible."(Paragraph 6)**
- d) "...there are multitudes of men and women whose names never appear in the history books." (Paragraph 6)

10)

Part (A) Which two rhetorical devices does President Barak Obama use to enhance the meaning of his message?

- a) He uses an extended metaphor to highlight the achievement of civil rights heroes.
- b) He uses multiple instances of onomatopoeia to emphasize Dr. King's courage and glory.
- c) He uses allusion to connect past and present historical events.**
- d) He uses repetition and parallel structure to emphasize the social harmony**

B) How does the order in which the points are made contribute to the meaning? (Select two answers to correspond with Part A.)

- a) Some giants of the civil rights movement..." precedes the "...wells of democracy which were dug deep by the founding fathers..." to explain the origins of the Civil Rights movement.
- b) "...helped make our union more perfect..." precedes the actual reference to the "...Declaration of Independence..." to highlight the connection between past and more recent movements for liberation.**
- c) "...live together, and work together, and fight alongside one another..." precedes "...learn together, and build together, and love one another..." to connect social action to community spirit.**
- d) "...his booming voice across this Mall..." precedes "...the jangling discord of our nation would be transformed" to demonstrate historical change.

SAMPLE

11)

PCR –

Analyze the seminal U.S. document “Letter from Birmingham Jail,” by Dr. Martin Luther King Jr., and the two additional informational texts: “MLK Memorial Speech,” by President Barak Obama, and the video clip from the Bio channel: “American Freedom Stories: Civil Rights Foot Soldiers.” Determine each author’s purpose and compare the methods the each author uses (i.e. rhetoric, structure, organization, etc.) to advance that purpose.

SAMPLE