

High School (9-12) Text-based Informational Writing Prompts

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IntelliMetric® Prompts

Informational Text Standard 1 – Grades 9-10, 11-12

Bullying

In the aftermath of several widely reported incidents of school violence across the nation, many parents, teachers, and students are examining the problem of school bullying. To avoid potential tragedies, your school board is considering implementing a policy to address the incidence of bullying.

Write a letter to your local school board in which you discuss the need for a policy to prevent bullying in your school and suggest what steps this policy should take to prevent bullying from occurring.

Remember to specifically identify potential problems and to explain them thoroughly based on your interaction with the following:

- the article below
- your own experiences
- your own observations
- your readings

Bullying

The following report was presented at a recent national conference of educators, school psychologists, and police officials.

Bullying is usually described as aggressive behavior against less powerful students that takes place repeatedly over time.

How widespread is this problem? A 1998 survey found that thirty percent of school students identified themselves as either the target of a bully or as a perpetrator of aggression. This means that each day 3.2 million students nationwide are the victims of 3.7 million bullies. While girls are slightly less likely to be bullies, boys and girls suffer to the same degree from the aggression of bullies.

Bullying is not just a normal part of growing up that kids must "go through." Researchers have found that the victims of persistent bullying are five times more likely to show signs of clinical depression than other students. Depression, in turn, can lead to illness, poor grades, lowered self-esteem, or violent behavior.

Bullies are also affected by their behavior. Self-reported bullies are more likely than other students to get into fights or carry a weapon to school. After school lets out, researchers have found that bullies are more likely to be convicted of a crime by the age of 24 than other students.

Experts differ widely when asked how this problem should be addressed. Some agreement exists as to the basics, however. Anti-bullying programs often begin with classroom discussions to raise

awareness among students about the causes and effects of bullying. Greater adult supervision in and around the school and playground can further help to identify bullies who may require individual interventions. Finally, the consequences of bullying must be made clear to the student body.

With the right kind of policy in place, experts believe a less threatening environment can be established in America's schools.

Informational Text Standard 1 – Grades 9-10, 11-12

Effects of Emotion on Behavior

Your psychology class is studying emotions and their effects on behavior. You have been assigned to prepare a report on how to deal with an angry child.

Read the text that follows and use relevant information from it to write a report about the problems of dealing with angry children. In your report suggest some effective techniques for responding to the behavior of an angry child.

Plain Talk about Dealing with the Angry Child

Handling children's anger can be puzzling, tiring, and upsetting for adults. One of the major problems in dealing with anger in children is the angry feelings that are often stirred up in us. We as parents, teachers, counselors, and administrators need to remind ourselves that we were not always taught how to deal with anger during our own childhood. We were led to believe that to be angry was to be bad, and we were often made to feel guilty for expressing anger. It will be easier to deal with children's anger if we get rid of this notion. Our goal is not to repress or destroy angry feelings in children but rather to accept the feelings and to help direct them to constructive ends.

Parents and teachers must allow children to feel all of their feelings. Then, children should be shown acceptable ways of expressing their feelings. Strong feelings cannot be denied, and angry outbursts should not always be viewed as a sign of serious problems; they should be recognized and treated with respect.

To respond effectively to overly aggressive behavior in children we need to know what may have triggered an outburst. Anger may be a defense to avoid painful feelings; it may be associated with failure, low self-esteem, and feelings of isolation; or it may be related to anxiety about situations over which the child has no control.

Angry defiance may also be associated with feelings of dependency, and anger may be associated with sadness and depression. In childhood, anger and sadness are very close to one another and it is important to remember that much of what an adult experiences as sadness is expressed by a child as anger.

Before we look at specific ways to manage aggressive and angry outbursts, several points should be highlighted:

- We should distinguish between anger and aggression. Anger is a temporary emotional state caused by frustration; aggression is often an attempt to hurt a person or to destroy property.
- We must be careful to distinguish between behavior that indicates emotional problems and behavior that is normal.

Our actions should be motivated by the need to protect and to teach, not by a desire to punish. Parents and teachers should show a child that they accept his or her feelings, while suggesting other ways to express the feelings. It is not enough to tell children what behaviors we find unacceptable. We must teach them acceptable ways of coping. Also, ways must be found to communicate what we expect of them. Contrary to popular opinion, punishment is not the most effective way to communicate to children what we expect of them.

Here are some suggestions for responding to the angry child:

- Catch the child being good. Tell the child what behaviors please you. Respond to positive efforts and reinforce good behavior. An observing and sensitive parent will find countless opportunities during the day to make such comments as, "I like the way you come in for dinner without being reminded"; "You were really patient while I was on the phone"; "I'm glad you shared your snack with your sister"; "I like the way you're able to think of others"; and "Thank you for telling the truth about what really happened."
- Similarly, teachers can positively reinforce good behavior with statements like, "Thanks for sitting in your seat quietly"; "You were thoughtful in offering to help Johnny with his spelling"; "You worked hard on that project, and I admire your effort."
- Deliberately ignore inappropriate behavior that can be tolerated. This doesn't mean that you should ignore the child, just the behavior. The "ignoring" has to be planned and consistent. Even though this behavior may be tolerated, the child must recognize that it is inappropriate.
- Provide physical outlets and other alternatives. It is important for children to have the opportunities for physical exercise and movement, both at home and at school.
- Control the surroundings. Aggressive behavior can be encouraged by placing children in tough, tempting situations. We should try to plan the surroundings so that certain things are less apt to happen.
- Use closeness and touching. Move physically closer to the child to curb his or her angry impulse. Young children are often calmed by having an adult nearby.
- Express interest in the child's activities. Children naturally try to involve adults in what they are doing, and the adult is often annoyed at being bothered. Very young children (and children who are emotionally deprived) seem to need much more adult involvement in their interests. A child about to use a toy or tool in a destructive way is sometimes easily stopped by an adult who expresses interest in having it shown to him. An outburst from an older child struggling with a difficult reading selection can be prevented by a caring adult who moves near the child to say, "Show me which words are giving you trouble."
- Be ready to show affection. Sometimes all that is needed for any angry child to regain control is a sudden hug or other impulsive show of affection.
- Ease tension through humor. Kidding the child out of a temper tantrum or outburst offers the child an opportunity to "save face."
- Appeal directly to the child. Tell him or her how you feel and ask for cooperation. "I know that noise you're making doesn't usually bother me, but today I've got a headache, so could you find something else you'd enjoy doing?"
- Explain situations and model appropriate behavior. Help the child understand the cause of a stressful situation. Young children can begin to react properly once they understand the cause of

their frustration. Adults should be aware of the powerful effect of their actions on a child's or group's behavior.

- Use physical restraint. Occasionally a child may have to be physically restrained or removed from the scene to prevent him from hurting himself or others. Physical restraint or removal from the scene should not be viewed by the child as punishment but as a means of saying, "You can't do that."
- Encourage children to see their strengths as well as their weaknesses. Help them to see that they can reach their goals.
- Use promises and rewards. Promises of future pleasure can be used both to start and to stop behavior.
- Say "NO!" Limits should be clearly explained and enforced. Children should be free to function within those limits.
- Teach children to express angry feelings verbally. Teach children to put their angry feelings into words, rather than fists or other actions. Talking helps a child have control and thus reduces acting out behavior. Encourage the child to say, for example, "I don't like your taking my pencil. I don't feel like sharing just now."

The Role of Discipline

Good discipline includes creating an atmosphere of quiet firmness, clarity, and caring while using reasoning. Bad discipline involves punishment, which is harsh and inappropriate, and it is often associated with verbal ridicule and attacks on the child's integrity.

One of the most important goals is to help children develop respect for themselves and others. While arriving at this goal takes years of patient practice, it is a vital process in which parents, teachers, and all caring adults can play a crucial and exciting role. In order to accomplish this, we must see children as worthy human beings and be sincere in dealing with them.

Informational Text Standard 1 – Grades 9-10, 11-12

Effects of Television Viewing on Young People

An English class in your high school is conducting research into the effects of young people's television viewing on their academic work and their personal behavior. You have been invited to speak to students in eighth grade about these effects.

Read the text, "Your Children and TV," and use relevant information from it to write the speech you will give to middle school students. Discuss the extent of television viewing by young people and the possible effects on their schoolwork and behavior.

Your Children and TV

In the last 50 years television has entered the home and influenced the life of virtually every American. This incredibly powerful invention has affected our social lives, ways of learning and entertaining ourselves, family relations, and lifestyles. Americans are almost literally glued to their sets.

In the average American home, the television is on for seven hours each day.

Approximately 75 million sets are tuned in each weeknight, and 40 to 50 million people are watching at any time in the evening.

The youngest children are introduced to television in their homes and are captivated by it. Many small children spend more time watching TV than doing any other activity except sleeping. They will watch increasing amounts of TV each year until they finish the elementary grades.

By graduation from high school, most youngsters will have watched 48,000 commercials and seen 13,000 violent deaths. They will have spent more time watching TV than they have in the classroom.

Any activity that consumes so much time surely has significant effects. It is important to understand what those effects are so that television can be used to benefit our children.

Effects of TV on Reading Levels and Schoolwork

Television has varied effects on children's reading abilities and schoolwork. The effects depend on the control of the programs they watch, their production techniques, the amount of time the children spend watching, and the age and maturity of the children.

Television can educate, persuade, and entertain, and usually it does all three at once. Used selectively, television can benefit youngsters in positive, educational ways. "Reading Rainbow," for example, seen on national public television, reinforces the joy of reading and motivates children to read in their own. Not all programs have such positive effects.

Television sales skyrocketed in the late 1940's and early 1950's. By the time people began to wonder how television was affecting children's schoolwork, almost everyone was watching and it was hard to compare households that had TVs to those that did not.

Three Canadian towns have been compared, however. One town had no TV, one had only commercial TV, and the third had both commercial and public TV. The findings showed that the children in the town with no television were the best readers, whereas those with only commercial television were the poorest readers. Children who lived in the town with one public and one commercial channel were in between. And when the town that previously had no TV began receiving it, reading scores fell.

Another study of 500,000 students in California found that, as a group, the children who watched the most TV did the poorest in school, even if they did their homework. No single factor affected the children's schoolwork as much as the amount of TV they were watching.

There is also evidence that children who are heavy viewers speak less fluently, write choppy, shorter sentences, have smaller vocabularies, and make fewer inferences than children who watch less. Children who are heavy viewers also read less outside school. This finding is related not only to the amount of television they watch but to how much violence they see in cartoons and other programs they select.

Because children watch TV primarily for entertainment, they do not expend much mental effort while watching. If the program material seems familiar and sensible they pay little attention to substance. Their reactions tend to be superficial and their responses shallow and noncommittal rather than thoughtful. They do not interact with the ideas. Sixth graders who were asked whether they learned more from a story on TV or in a book said they learned more from television. But when half saw the story depicted on TV and the other half read the book, the children who had read the book demonstrated a better understanding of the material.

Children give up many enriching activities besides reading for TV. They may become less actively engaged in exploring their neighborhoods, socializing with friends, engaging in sports and games, or participating in other enjoyable activities that indirectly affect how well they do in school.

Teachers have noticed other changes since television became widespread. Heavy TV watchers tend to be more restless, less engrossed in classroom materials, more superficial in the exploration of the classroom environment, and more eager to be entertained. Their attention spans are shorter, and they wander aimlessly from activity to activity. They are less interested in figuring out relationships between ideas and tend to focus on action-filled events.

One kindergarten teacher said, "I always have one or two children who have no TV at home, and they are so resourceful."

Television Violence

Television often shows people in close relationships attacking one another and portrays fictional scenes of violence in realistic ways. Violence is shown as a way to serve a good cause, solve a problem, become famous, popular, or powerful, or as an unthinking activity.

A teacher related a story that points out the extent to which children can misunderstand what they see on TV, even when there is no intent to mislead or fool them. The day after the Challenger space explosion, a youngster brought in his toy Challenger and announced happily to his friend that he was "going to go up in his Challenger and blow up." When the teacher discussed the tragedy with the children, she realized that blowing up was a very common television occurrence and that all but the older four-year olds thought of it as an everyday TV event. These older children were not aware of the tragic nature of the explosion but were worried because they knew their parents were deeply concerned. Their parents' response was the clue that the Challenger explosion was different from all other explosions they had seen.

Does watching violence on TV cause children to be more violent? The answer, based on studies of many children, is yes.

Three- and four-year olds who watch a large number of action shows are more apt to be disruptive in nursery school. This is true regardless of family composition or income. Youngsters who had watched many violent shows when they were eight were rated as more aggressive by friends and neighbors ten years later, when they reached eighteen.

Young children naturally imitate the actions of the strong and powerful characters they see on TV. Such behavior can lead to aggressive play with others, especially among children who are too young to understand that what they are watching is not really happening.

Watching violence on TV also appears to affect children's attitudes and behavior. They often mimic the violent actions they see in playful ways. When violence appears to be normal to them, desensitization (the absence of normal emotional response) occurs. This may be followed by disinhibition, a loosening of the moral and social restraints that control behavior. Some children become so involved in the violent world on the screen that they begin to believe the world is a "mean and dangerous" place that is more violent than it actually is.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

Speeches Discussing Our Environment

Your science class has been studying the effects of humans on their environment. You plan to write a report on the role citizens play in protecting their environment. After carefully considering the two speeches, use relevant information from both texts to write your report.

**Speech One:
From President Theodore Roosevelt's Speech at the Grand Canyon**

Theodore Roosevelt served as President of the United States from 1901 to 1909. On May 6, 1903, he gave this speech to a crowd of people gathered at the Grand Canyon in Arizona.

In the Grand Canyon, Arizona has a natural wonder which, so far as I know, is in kind absolutely unparalleled throughout the rest of the world. I want to ask you to do one thing in connection with it in your own interest and in the interest of the country—to keep this great wonder of nature as it now is.

I was delighted to learn of the wisdom of the Santa Fe railroad people in deciding not to build their hotel on the brink of the canyon. I hope you will not have a building of any kind, not a summer cottage, a hotel, or anything else, to mar the wonderful grandeur, the sublimity, the great loneliness and beauty of the canyon.

Leave it as it is. You can not improve on it. The ages have been at work on it, and man can only mar it. What you can do is to keep it for your children, your children's children, and for all who come after you, as one of the great sights which every American if he can travel at all should see.

We have gotten past the stage, my fellow-citizens, when we are to be pardoned if we treat any part of our country as something to be skinned for two or three years for the use of the present generation, whether it is the forest, the water, the scenery. Whatever it is, handle it so that your children's children will get the benefit of it.

**Speech Two:
Saving the Brandywine**

Good evening, ladies and gentlemen. My name is Debra Greco, and I am the President of the Board of Directors of the Brandywine Conservation Effort. Before I introduce the first performer to appear on our stage, I'd like to thank each and every one of you for being here tonight. Thank you also for the incredible support you have given the BCE since its inception three years ago. We simply would not be here without people like you.

As most of you know, the Brandywine Conservation Effort was formed to protect the Brandywine River Preserve, which includes 25,000 acres of land and a long stretch of the Brandywine River. Three years ago, local and state officials were negotiating with four companies that wanted to build industrial plants just north of the preserve. As concern about the environmental impact on the river and the preserve grew, the BCE came together to lobby against the construction.

To date, we have been very successful in helping to protect the Brandywine Preserve. Our staff and volunteers log countless hours working for our cause. Only one of the companies that wanted to build three years ago still seeks to build. The other three gave up in the face of opposition from groups like ours. The remaining company must now do a complete assessment and report on the impact of its facility on the preserve.

Recently, other issues affecting the Brandywine River Preserve have arisen, and that brings us to the purpose of this fundraiser. State and local officials are now proposing to cut the size of the preserve by 10,000 acres. They want to build a road through what is currently part of the preserve. We must not allow this to happen. This road would have disastrous effects on the preserve. We need your support more than ever to stop the wanton destruction of preserved land for useless government projects. Your presence here tonight reflects your continuing commitment to the BCE. On behalf of everyone at the BCE, I thank you. We will not let you down.

Now, on to this evening's festivities. We have a great line-up of musicians for tonight's concert. It is my pleasure to introduce the first of them. This singer has long been a champion of conserving and protecting our national resources. He has spoken out on many occasions against projects that threaten those resources. Much of his music reflects his reverence for nature, and we are honored to have him here tonight. Ladies and gentlemen, please welcome Brian Scott Tehada!

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

The Challenges and Uses of Native American Languages

The attached passages describe the use of the Navajo language during World War II as an unbreakable code, and the creation of a written version of the Cherokee language by Sequoya. Both the Navajo and Cherokee languages had unique qualities that presented difficulties and opportunities.

In a detailed essay, discuss the similarities of the challenges faced when working with the Navajo and Cherokee languages and the way that these languages were put to use. Support your discussion with facts and details from the text.

Passage One:

Laboring over the Birth of a Written Language

To most people, written language seems practically a product of nature. After all, most languages were developed thousands of years ago. Many Native American languages, however, are an exception to such ancient development. It wasn't until 200 years ago that a Cherokee named Sequoya developed the first Native American alphabet. As exhibited by his more than a decade-long effort, written language is hardly a simple gift of nature.

Prior to Sequoya's work, written language was rare among North American natives. Those groups that had introduced writing included the Maya, Aztec, Delaware, and Chippewa. Their writing systems, however, employed drawings or pictures to represent words. This type of writing is known as hieroglyphics, but is not really considered an alphabet.

Sequoya knew nothing of these other Native American forms of writing. His introduction to written language came from the Europeans who had settled in America. The Cherokee language, however, was very different from English and posed its distinct challenges.

One of the two most common Native American languages, Cherokee is part of the Iroquois language family. This family of languages consists of northern and southern branches. The southern or Cherokee branch developed about 3,000 years ago. At that time a portion of the Iroquois moved from the Great Lakes area into the region that now makes up Tennessee, Georgia, and North Carolina.

A very efficient language, Cherokee uses fewer separate words than many other languages. While an English verb may consist of just one word, Cherokee verbs are often phrases. These verb phrases also do the job of English adverbs, which is to describe when and how something happened. Cherokee

nouns may also be phrase-like. The Cherokee word for horse, for instance, is so qui li. The literal meaning actually describes a horse; he carries heavy things.

In his first attempts to represent these words and phrases in writing, Sequoya also tried using pictures. He planned to develop a picture for each word. After coming up with hundreds of drawings, however, he ruled this system too cumbersome.

His next attempt more closely followed the English approach to an alphabet. In this approach, symbols represent sounds rather than full words. Instead of a symbol for each sound, however, Sequoya developed a sign for each syllable of his language. This alphabet form is known as a syllabary.

Developing his 86-symbol syllabary took nearly 11 years of Sequoya's life. To his great satisfaction, however, it took less than half that time for his people to become literate in it.

Today, while most Cherokee are also fluent in English, many still learn and speak Cherokee. In fact, as a result of renewed interest in cultural traditions, Cherokee is one of the few Native American languages to experience growing usage.

Giving New Voice to the Cherokee

"No more!" an angry wife shouted at her husband. "Day and night, you scribble on bark sheets. You say one day these scribbles will mean something to our people. But your bark scribbles are everywhere, and no one around here understands them. Bark is meant for burning not scribbling!"

With that, the wife scooped up all the scattered bark sheets and threw them into the fire. Yet, she was sadly mistaken in thinking that her anger would make her husband stop his folly. For her husband, who was called Sequoya, knew his scrawling was far from foolish. His travail, Sequoya maintained, would preserve his precious Cherokee language.

For many reasons, Sequoya was never a typical member of the Cherokee tribe. One reason was that he was the product of two cultures. While his mother was Cherokee, his father was an English trader named Nathaniel Gist. Sequoya even had an English name, George Guess. Not long after Sequoya was born somewhere between 1760 and 1775, his father returned to his people. Still, although Sequoya remained with the Cherokee, he maintained a strong interest in his father's culture.

This interest grew even stronger when Sequoya learned that the United States was at war with England. He decided to join his father's people in fighting for America. While he was in the army, Sequoya saw soldiers staring at marks on thin white sheets. He soon learned that these marked white sheets formed messages to the soldiers. The soldiers called them letters, but to Sequoya, the white sheets looked like leaves. And since they spoke to the soldiers, he called them talking leaves.

The idea of written language fascinated Sequoya. How wonderful it would be, he thought, if the Cherokee language could be written down. Then his people could send important messages. Writing down their stories would also keep them more accurate than passing them along by word of mouth. Sequoya could see that Cherokee ways were fading under the influence of his father's people. A

written language, however, might ensure that Cherokee stories and traditions were never completely forgotten.

That's why Sequoia kept at his scribbling. He was working to develop a Cherokee alphabet. Along with his wife, many others condemned his efforts. Still he didn't give up, and after many years of work, he succeeded. Once his symbols were perfected in 1821, he began teaching people how to read them. His young daughter, Ah-yoka, was one of the first to learn to read Cherokee. Seeing Ah-yoka read made those who were skeptical of Sequoia's symbols stop doubting.

Before long, many Cherokee could read and write. By 1828, they had even started their own newspaper, *The Cherokee Phoenix*. The Cherokee printed this newspaper as well as many books and magazines on their own press.

All of these publications, as well as seeing Cherokee children learn their own language in school, was a great reward to Sequoia. Yet he was to receive even greater rewards. One of these was a gift from the president of the United States. The president's gift to Sequoia of \$500 a year for the rest of his life was the first ever American literary prize.

Sequoia's favorite reward, however, came from his own people. It was a beautiful silver medal with his picture etched in the middle of it. From the moment he was awarded with this symbol of gratitude, Sequoia was never seen without it.

Passage 2:

Fighting Words

Months before December 7, 1941, when the Japanese attacked Pearl Harbor, the Navajo tribe of Native Americans formally resolved to defend America. All Americans were soon to owe a debt of gratitude for this commitment. A special force of Navajo soldiers proved to be key contributors to the Japanese defeat.

This select Navajo group brought the war effort a surprisingly powerful weapon: their native language. As an unwritten, extremely complex language, Navajo proved an excellent basis for encoding top-secret military messages.

The idea for developing Navajo codes originated with Philip Johnston, the son of missionaries to the Navajo tribe. As a child, Johnston had lived on a Navajo reservation with his parents and regularly played with Navajo children. Through this experience, he became one of the few non-Navajos to gain fluency in their language.

Later, while serving in World War I, Johnston learned of a few Choctaw soldiers sending military codes in their native language. Most military terms such as tank and machine gun did not exist in this language. So Choctaw words or phrases were substituted for these terms. Coded messages were then sent orally between Choctaw soldiers via field telephones. Through this practice, these Choctaw soldiers earned the name—codetalkers. Even though enemies intercepted some code talker messages, they never managed to decipher them.

As World War II began, Johnston recalled the Choctaw's success in World War I. He knew such codes would be needed again and that the exceptionally complicated Navajo language offered even greater benefits than Choctaw. So, early in 1942, Johnston approached marine Major General Clayton B. Vogel with his idea for employing Navajo soldiers as codetalkers.

Shortly thereafter, Johnston and several Navajo tribe members gave Vogel a demonstration. Marine officers composed a mock combat message in English. One tribe member then translated it into Navajo and orally transmitted it to a fellow tribesman in another location. When the second tribesman translated it back to separate marine officers in perfect English, the message matched word for word. This whole transmission process took less than 30 seconds. Decoding machines of that time took nearly 30 minutes to perform the same job.

Following this demonstration, the marines quickly recruited Navajo soldiers for training as code talkers. Twenty-nine original recruits created the code. They developed a dictionary of Navajo words that could be substituted for military terms. Like Choctaw, the Navajo language had no existing words for military equipment and maneuvers. During training, all Navajo code talkers were required to memorize a dictionary of 211 primary and alternate code words.

Throughout the war, the Marines deployed some 400 Navajo code talkers. Everywhere they went, these code talkers were highly praised for their skill and accuracy. Their value was especially apparent during a famous battle for the South Pacific island of Iwo Jima. Despite heavy artillery fire, six code talkers slogged through quicksand-like beaches and clambered up mountain slopes. Within 48 hours, they perfectly coded and decoded over 800 messages. "Were it not for the Navajos," Major Howard Connor, 5th Marine Division signal officer, later proclaimed, "the Marines would never have taken Iwo Jima." When the war ended in 1945, the Navajo code remained unbroken.

Recognizing its potential future value, the military kept the Navajo code talking program classified for many years. Finally in 1981, President Ronald Reagan awarded all surviving Navajo Code Talkers a Certificate of Appreciation. In 1992, this special unit was honored once again with the dedication of a special exhibit. This display, including photographs, equipment, and the original code, stands as a constant reminder of the Navajo code talkers' unparalleled contribution to America.

The Secret Behind the Perfect Code

In the World War II search for languages suitable for adapting into codes, none was more perfect than Navajo. Complex in structure as well as difficult in pronunciation, Navajo was spoken almost exclusively among tribe members. Occasionally, outsiders such as traders or missionaries attempted to learn the language. Yet, only an exceptional few grasped enough words for more than the most rudimentary communication.

The Navajo language's complexity lies in several factors. One is its heavy reliance on tone. The meaning of many Navajo words changes depending on the tone or pitch used in pronouncing them. Some words also require a sound produced by a breathing clutch known as a glottal stop. For those not born to the language, the glottal stop is very difficult to reproduce or even hear.

Mastering Navajo also requires a sharp ear because the language is almost impossible to produce in writing. With both pronunciation and spelling influencing connotation, an alphabet alone cannot fully convey Navajo word meanings. Even using accent marks and phonetic symbols is impractical, since the language would require too many symbols.

Further assuring unfamiliarity to outsiders is the Navajos' failure to include foreign words. Rather than adopt the English word for telephone, for instance, the Navajo created their own word for it. Although not an accurate representation of pronunciation, the Navajo word for telephone is roughly besh-hal-ne-ih.

Such complicated characteristics made Navajo an ideal basis for creating a code language. As complex as the regular Navajo language is, the code developed from it was even more intricate.

Navajo soldiers who became known as code talkers created a code dictionary of 211 actual Navajo words. When used to deliver a coded message, however, only the first letter of most code words had any meaning. This first letter represented the first letter of the English translation of the spoken Navajo word. For instance, all of the following Navajo words could represent the English letter A: wol-la-chee (ant), be-la-sana (apple) ortse-nill (axe).

The Navajo code also included about 450 words that represented a whole English word instead of just a letter. These words generally were substitutions for frequently used military terms. These terms created further confusion since none of them actually existed in the regular Navajo language.

The near perfection of the Navajo code was later proven by a Navajo soldier not involved in the code talker program. When captured by the Japanese, he was forced to listen to an intercepted code-talker transmission. When introduced to a fluent code talker after the war, the soldier declared, "I never figured out what you guys who got me into all that trouble were saying."

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

The Poster Boys of World War II

At the height of World War II (WWII), the Boy Scouts of America were in every North American town and city, working for the federal government and the Office of War Information (OWI). This volunteer group proved that supporting the war effort, promoting a sense of nationalism, and serving your country could be done outside of a military uniform and battle lines.

After reading Robert Ellis's article "Getting the Message Out: The Poster Boys of World War II, Part 2," discuss the areas where the Boy Scouts of America positively impacted the war effort, and the challenges they encountered during their participation.

Determine a central idea and analyze its development over the course of the article. Use specific details and facts from the text to support your analysis.

Getting the Message Out: The Poster Boys of World War II, Part 2

By Robert Ellis

<http://www.archives.gov/publications/prologue/2005/summer/posters-2.html>

Summer 2005, Vol. 37, No. 2

The Boy Scouts of America was the main workforce for OWI's poster distribution system. Thousands of young men were responsible for the delivery of OWI's posters to shops all across the United States.

Founded in the United States in 1910, the Boy Scouts of America was a well-established organization when World War II began. In 1942, at the start of the OWI's ambitious poster distribution program, Edward Dodd, chief of the Division of Production and Distribution at OWI, asked the scouts to help: "Officials in Washington do not know of any other way by which they can meet this emergency except through the help of the Boy Scouts of America."

As soon as war was declared, the leaders of the Boy Scouts realized that they could be of service. Walter W. Head, president of the Boy Scouts of America, and James E. West, Chief Scout Executive, telegraphed President Roosevelt on December 8, 1941, the day Congress declared war, offering "the full and whole-hearted co-operation of our organization."

The scouts were a popular choice for jobs that needed to be done. In 1941 some scouts already operated a messenger service for the Office of Civilian Defense (OCD), collected aluminum and books, planted trees, and, possibly, did every job some local official could imagine. Boy Scouts were a natural choice for work at the grassroots level in the United States. In 1942, there were 1,600,000 members, and almost every village, town, and city had a scout troop. They also had complete knowledge of their neighborhoods. In addition, being clean-cut children and young adults, they could approach individual homes and businesses and be readily welcomed. The OWI's Dodd thought it would "be a great mistake not to take advantage of the eagerness of this organization to serve in this capacity."

The scouts received their first assignment in October 1942, when they distributed a poster that was based on the theme of Columbus Day. The poster, which was produced by the Office of Inter-American Affairs, commemorated the 450th anniversary of Columbus's first voyage. The artist was Howard Chandler Christy, who had painted many of the posters produced during World War I. Even on their first assignment, the Boy Scouts proved that they could distribute the posters with great speed. With only 24 hours' notice, the Boy Scouts of America was able to enlist the help of 544 of its local council offices. Thus the scouts proved they could deliver posters efficiently within a short amount of time.

In every community of more than 2,500 people, the scouts would distribute posters to stores located on the street level every two weeks. Approximately 2,300 communities participated in the program. The OWI shipped posters to a central distributing outlet in a community, such as a large department store. The Boy Scouts then would pick up their posters and distribute them to the smaller stores. Each adult scout leader in his community was responsible for making sure the scouts distributed the posters correctly.

At first, African American scout troops distributed only posters with African American themes. The poster featuring Dorie Miller, an African American who received the Navy Cross for heroism under fire at Pearl Harbor, was at first distributed only through channels in the African American community, such as Boy Scout troops, churches, restaurant, and benevolent organizations. On June 25, 1941, President Roosevelt had signed Executive Order 8802, which banned discrimination against government and defense workers because of race or color. [...]

The Boy Scouts of America wanted to be officially and formally recognized by President Roosevelt as America's main distributor of government information. On February 16, 1943, President Roosevelt signed a letter asking the scouts "to take an important commission as Government Dispatch Bearers for the Office of War Information." The Boy Scouts of America would become the "Official Dispatch Bearers" for the OWI; each scout would receive "a certificate commission for him to carry to the people of the community vital information prepared by the Government." Through this program, the federal government kept 1,600,000 young people working to spread its messages to civilians all across the country.

Because Boy Scouts could not deliver posters to bars and taverns, the OWI turned to other groups to distribute "Don't Spread Rumors" posters in places where liquor might encourage loose talk. The National Conference of State Liquor Administrators reached out to bars and taverns. Baltimore's liquor licensing commissioner, Mr. C. Delano Ames, persuaded more than 2,800 liquor licensees to put the "Don't Talk. The Enemy Is Listening." poster in their establishments. In Baltimore and Providence, Rhode Island, the police departments delivered the posters. Later, brewers and distilleries distributed the posters through their salesmen and delivery trucks. Seagrams was one of the first distillers to distribute posters warning against loose talk. In addition, they also distributed table tents and menus with warnings against loose talk and other security themes. DunLany was so impressed that he wrote, "we would like to say to all distillers using similar point-of-sale material . . . Go thou and do likewise." [...]

Tension between leaders of the OWI and the Boy Scouts increased for other reasons. When DunLany traveled Fifth Avenue in New York from 34th to 57th Street on January 19, 1944, he wrote that he had found "NOT ONE SINGLE POSTER. . . [A]ny distribution system that fails completely to achieve even a token showing on the nation's number one thoroughfare must have something very wrong with it." But perhaps there was more to this story. William H. Howard, executive vice president of R.H. Macy and Company, Inc., replied to DunLany's criticism:

You should spend a little more time acquainting yourself with the procedures set up for the distribution of OWI posters before . . . implicat[ing] their distribution system has something very wrong. . . . In your files you will discover that the Boy Scouts undertook to break a very embarrassing log jam for OWI who was finding it impossible to get its posters distributed to retail stores at all.

In fact, if OWI had shown even a fraction of the organizational ability, efficiency, and eagerness to do the job that the Boy Scouts of America had shown from the day they undertook their assignment, the problem would have been satisfactorily handled much earlier.

By 1944, however, perhaps DunLany's criticism of the BSA was justified. In fact, the secretary of the treasury, traveling on the Fourth War Loan Bond tour, reported that he and his entourage did not see

one of the war loan posters the scouts were responsible for in the cities of Cleveland, Indianapolis, and Bridgeport. OWI media analyst David Martin felt that the Treasury Department would not use the Boy Scouts of America for further bond drives.

There may in fact be a reason why some posters might not have been hung. At one time, for example, members of the Business Men's War Committee of Peckville, Pennsylvania, complained that the larger chains received posters before they did. Some posters were reportedly too large for some of the windows in retail stores. For example, Norman's Rockwell's Four Freedoms posters measured 30" x 56". In addition the OWI was so efficient at churning out new posters every two weeks and grocers were receiving so many posters, that they had no room for their own advertising.

The Office of War Information was no longer necessary when World War II came to a close. The agency was officially disbanded by President Truman in 1945. With its closing, the distribution of posters across the United States also came to an end. In all, thousands of posters had been distributed. While it might be impossible to measure the impact that the OWI's message had on the millions of people who saw the posters, one could argue that the process of their distribution had mobilized an army of citizens at home. The individual scouts of the Boy Scouts of America must be given much of the credit of distributing posters.

Pilot Prompts

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

Analysis of "A More Perfect Union" Speech (pilot)

In March 2008, remarks made in Pastor Jeremiah Wright's sermons came under public scrutiny. These remarks were critical of the US government and white people. At that time, presidential candidate Barack Obama was a member of Pastor Wright's church and was asked on many occasions to comment on Wright's remarks. Also in March 2008, then-Senator Obama made the "A More Perfect Union" speech at the National Constitution Center in Philadelphia, Pennsylvania, in which he addressed Wright's comments and called for greater cultural understanding.

After reading Obama's "A More Perfect Union" speech, write a detailed essay in which you analyze the speech and relate Obama's experience and perspective to your experiences and perspective. Include details from the speech to support your analysis.

Transcript of "A More Perfect Union" Speech

By: Barack Obama

March 18, 2008

<http://constitutioncenter.org/amoreperfectunion/>

"We the people, in order to form a more perfect union."

Two hundred and twenty one years ago, in a hall that still stands across the street, a group of men gathered and, with these simple words, launched America's improbable experiment in democracy. Farmers and scholars; statesmen and patriots who had traveled across an ocean to escape tyranny and persecution finally made real their declaration of independence at a Philadelphia convention that lasted through the spring of 1787.

The document they produced was eventually signed but ultimately unfinished. It was stained by this nation's original sin of slavery, a question that divided the colonies and brought the convention to a stalemate until the founders chose to allow the slave trade to continue for at least twenty more years, and to leave any final resolution to future generations.

Of course, the answer to the slavery question was already embedded within our Constitution—a Constitution that had at its very core the ideal of equal citizenship under the law; a Constitution that promised its people liberty, and justice, and a union that could be and should be perfected over time.

And yet words on a parchment would not be enough to deliver slaves from bondage, or provide men and women of every color and creed their full rights and obligations as citizens of the United States. What would be needed were Americans in successive generations who were willing to do their part—through protests and struggle, on the streets and in the courts, through a civil war and civil disobedience and always at great risk—to narrow that gap between the promise of our ideals and the reality of their time.

This was one of the tasks we set forth at the beginning of this campaign-to continue the long march of those who came before us, a march for a more just, more equal, more free, more caring and more prosperous America. I chose to run for the presidency at this moment in history because I believe deeply that we cannot solve the challenges of our time unless we solve them together-unless we perfect our union by understanding that we may have different stories, but we hold common hopes; that we may not look the same and we may not have come from the same place, but we all want to move in the same direction-towards a better future for of children and our grandchildren.

This belief comes from my unyielding faith in the decency and generosity of the American people. But it also comes from my own American story.

I am the son of a black man from Kenya and a white woman from Kansas. I was raised with the help of a white grandfather who survived a Depression to serve in Patton's Army during World War II and a white grandmother who worked on a bomber assembly line at Fort Leavenworth while he was overseas. I've gone to some of the best schools in America and lived in one of the world's poorest nations. I am married to a black American who carries within her the blood of slaves and slave-owners-an inheritance we pass on to our two precious daughters. I have brothers, sisters, nieces, nephews, uncles and cousins, of every race and every hue, scattered across three continents, and for as long as I live, I will never forget that in no other country on Earth is my story even possible.

It's a story that hasn't made me the most conventional candidate. But it is a story that has seared into my genetic makeup the idea that this nation is more than the sum of its parts-that out of many, we are truly one.

Throughout the first year of this campaign, against all predictions to the contrary, we saw how hungry the American people were for this message of unity. Despite the temptation to view my candidacy through a purely racial lens, we won commanding victories in states with some of the whitest populations in the country. In South Carolina, where the Confederate Flag still flies, we built a powerful coalition of African Americans and white Americans.

This is not to say that race has not been an issue in the campaign. At various stages in the campaign, some commentators have deemed me either "too black" or "not black enough." We saw racial tensions bubble to the surface during the week before the South Carolina primary. The press has scoured every exit poll for the latest evidence of racial polarization, not just in terms of white and black, but black and brown as well.

And yet, it has only been in the last couple of weeks that the discussion of race in this campaign has taken a particularly divisive turn.

On one end of the spectrum, we've heard the implication that my candidacy is somehow an exercise in affirmative action; that it's based solely on the desire of wide-eyed liberals to purchase racial reconciliation on the cheap. On the other end, we've heard my former pastor, Reverend Jeremiah Wright, use incendiary language to express views that have the potential not only to widen the racial divide, but views that denigrate both the greatness and the goodness of our nation; that rightly offend white and black alike.

I have already condemned, in unequivocal terms, the statements of Reverend Wright that have caused such controversy. For some, nagging questions remain. Did I know him to be an occasionally fierce critic of American domestic and foreign policy? Of course. Did I ever hear him make remarks that could be considered controversial while I sat in church? Yes. Did I strongly disagree with many of his political views? Absolutely-just as I'm sure many of you have heard remarks from your pastors, priests, or rabbis with which you strongly disagreed.

But the remarks that have caused this recent firestorm weren't simply controversial. They weren't simply a religious leader's effort to speak out against perceived injustice. Instead, they expressed a profoundly distorted view of this country - a view that sees white racism as endemic, and that elevates what is wrong with America above all that we know is right with America; a view that sees the conflicts in the Middle East as rooted primarily in the actions of stalwart allies like Israel, instead of emanating from the perverse and hateful ideologies of radical Islam.

As such, Reverend Wright's comments were not only wrong but divisive, divisive at a time when we need unity; racially charged at a time when we need to come together to solve a set of monumental problems-two wars, a terrorist threat, a falling economy, a chronic health care crisis and potentially devastating climate change; problems that are neither black or white or Latino or Asian, but rather problems that confront us all.

Given my background, my politics, and my professed values and ideals, there will no doubt be those for whom my statements of condemnation are not enough. Why associate myself with Reverend Wright in the first place, they may ask? Why not join another church? And I confess that if all that I knew of Reverend Wright were the snippets of those sermons that have run in an endless loop on the television and You Tube, or if Trinity United Church of Christ conformed to the caricatures being peddled by some commentators, there is no doubt that I would react in much the same way

But the truth is, that isn't all that I know of the man. The man I met more than twenty years ago is a man who helped introduce me to my Christian faith, a man who spoke to me about our obligations to love one another; to care for the sick and lift up the poor. He is a man who served his country as a U.S. Marine; who has studied and lectured at some of the finest universities and seminaries in the country, and who for over thirty years led a church that serves the community by doing God's work here on Earth-by housing the homeless, ministering to the needy, providing day care services and scholarships and prison ministries, and reaching out to those suffering from HIV/AIDS.

In my first book, *Dreams From My Father*, I described the experience of my first service at Trinity:

"People began to shout, to rise from their seats and clap and cry out, a forceful wind carrying the reverend's voice up into the rafters. . . .And in that single note-hope!-I heard something else; at the foot of that cross, inside the thousands of churches across the city, I imagined the stories of ordinary black people merging with the stories of David and Goliath, Moses and Pharaoh, the Christians in the lion's den, Ezekiel's field of dry bones. Those stories-of survival, and freedom, and hope-became our story, my story; the blood that had spilled was our blood, the tears our tears; until this black church, on this bright day, seemed once more a vessel carrying the story of a people into future generations and into a larger world. Our trials and triumphs became at once unique and universal, black and more than black;

in chronicling our journey, the stories and songs gave us a means to reclaim memories that we didn't need to feel shame about. . . memories that all people might study and cherish-and with which we could start to rebuild."

That has been my experience at Trinity. Like other predominantly black churches across the country, Trinity embodies the black community in its entirety-the doctor and the welfare mom, the model student and the former gang-banger. Like other black churches, Trinity's services are full of raucous laughter and sometimes bawdy humor. They are full of dancing, clapping, screaming and shouting that may seem jarring to the untrained ear. The church contains in full the kindness and cruelty, the fierce intelligence and the shocking ignorance, the struggles and successes, the love and yes, the bitterness and bias that make up the black experience in America.

And this helps explain, perhaps, my relationship with Reverend Wright. As imperfect as he may be, he has been like family to me. He strengthened my faith, officiated my wedding, and baptized my children. Not once in my conversations with him have I heard him talk about any ethnic group in derogatory terms, or treat whites with whom he interacted with anything but courtesy and respect. He contains within him the contradictions-the good and the bad-of the community that he has served diligently for so many years.

I can no more disown him than I can disown the black community. I can no more disown him than I can my white grandmother-a woman who helped raise me, a woman who sacrificed again and again for me, a woman who loves me as much as she loves anything in this world, but a woman who once confessed her fear of black men who passed by her on the street, and who on more than one occasion has uttered racial or ethnic stereotypes that made me cringe.

These people are a part of me. And they are a part of America, this country that I love.

Some will see this as an attempt to justify or excuse comments that are simply inexcusable. I can assure you it is not. I suppose the politically safe thing would be to move on from this episode and just hope that it fades into the woodwork. We can dismiss Reverend Wright as a crank or a demagogue, just as some have dismissed Geraldine Ferraro, in the aftermath of her recent statements, as harboring some deep-seated racial bias.

But race is an issue that I believe this nation cannot afford to ignore right now. We would be making the same mistake that Reverend Wright made in his offending sermons about America-to simplify and stereotype and amplify the negative to the point that it distorts reality.

The fact is that the comments that have been made and the issues that have surfaced over the last few weeks reflect the complexities of race in this country that we've never really worked through-a part of our union that we have yet to perfect. And if we walk away now, if we simply retreat into our respective corners, we will never be able to come together and solve challenges like health care, or education, or the need to find good jobs for every American.

Understanding this reality requires a reminder of how we arrived at this point. As William Faulkner once wrote, "The past isn't dead and buried. In fact, it isn't even past." We do not need to recite here the history of racial injustice in this country. But we do need to remind ourselves that so many of the

disparities that exist in the African-American community today can be directly traced to inequalities passed on from an earlier generation that suffered under the brutal legacy of slavery and Jim Crow.

Segregated schools were, and are, inferior schools; we still haven't fixed them, fifty years after *Brown v. Board of Education*, and the inferior education they provided, then and now, helps explain the pervasive achievement gap between today's black and white students.

Legalized discrimination-where blacks were prevented, often through violence, from owning property, or loans were not granted to African-American business owners, or black homeowners could not access FHA mortgages, or blacks were excluded from unions, or the police force, or fire departments-meant that black families could not amass any meaningful wealth to bequeath to future generations. That history helps explain the wealth and income gap between black and white, and the concentrated pockets of poverty that persists in so many of today's urban and rural communities.

A lack of economic opportunity among black men, and the shame and frustration that came from not being able to provide for one's family, contributed to the erosion of black families-a problem that welfare policies for many years may have worsened. And the lack of basic services in so many urban black neighborhoods-parks for kids to play in, police walking the beat, regular garbage pick-up and building code enforcement-all helped create a cycle of violence, blight and neglect that continue to haunt us.

This is the reality in which Reverend Wright and other African-Americans of his generation grew up. They came of age in the late '50s and early '60s, a time when segregation was still the law of the land and opportunity was systematically constricted. What's remarkable is not how many failed in the face of discrimination, but rather how many men and women overcame the odds; how many were able to make a way out of no way for those like me who would come after them.

But for all those who scratched and clawed their way to get a piece of the American Dream, there were many who didn't make it-those who were ultimately defeated, in one way or another, by discrimination. That legacy of defeat was passed on to future generations-those young men and increasingly young women who we see standing on street corners or languishing in our prisons, without hope or prospects for the future. Even for those blacks who did make it, questions of race, and racism, continue to define their worldview in fundamental ways. For the men and women of Reverend Wright's generation, the memories of humiliation and doubt and fear have not gone away; nor has the anger and the bitterness of those years. That anger may not get expressed in public, in front of white co-workers or white friends. But it does find voice in the barbershop or around the kitchen table. At times, that anger is exploited by politicians, to gin up votes along racial lines, or to make up for a politician's own failings.

And occasionally it finds voice in the church on Sunday morning, in the pulpit and in the pews. The fact that so many people are surprised to hear that anger in some of Reverend Wright's sermons simply reminds us of the old truism that the most segregated hour in American life occurs on Sunday morning. That anger is not always productive; indeed, all too often it distracts attention from solving real problems; it keeps us from squarely facing our own complicity in our condition, and prevents the African-American community from forging the alliances it needs to bring about real change. But the

anger is real; it is powerful; and to simply wish it away, to condemn it without understanding its roots, only serves to widen the chasm of misunderstanding that exists between the races.

In fact, a similar anger exists within segments of the white community. Most working- and middle-class white Americans don't feel that they have been particularly privileged by their race. Their experience is the immigrant experience-as far as they're concerned, no one's handed them anything, they've built it from scratch. They've worked hard all their lives, many times only to see their jobs shipped overseas or their pension dumped after a lifetime of labor. They are anxious about their futures, and feel their dreams slipping away; in an era of stagnant wages and global competition, opportunity comes to be seen as a zero sum game, in which your dreams come at my expense. So when they are told to bus their children to a school across town; when they hear that an African-American is getting an advantage in landing a good job or a spot in a good college because of an injustice that they themselves never committed; when they're told that their fears about crime in urban neighborhoods are somehow prejudiced, resentment builds over time.

Like the anger within the black community, these resentments aren't always expressed in polite company. But they have helped shape the political landscape for at least a generation. Anger over welfare and affirmative action helped forge the Reagan Coalition. Politicians routinely exploited fears of crime for their own electoral ends. Talk show hosts and conservative commentators built entire careers unmasking bogus claims of racism while dismissing legitimate discussions of racial injustice and inequality as mere political correctness or reverse racism.

Just as black anger often proved counterproductive, so have these white resentments distracted attention from the real culprits of the middle class squeeze-a corporate culture rife with inside dealing, questionable accounting practices, and short-term greed; a Washington dominated by lobbyists and special interests; economic policies that favor the few over the many. And yet, to wish away the resentments of white Americans, to label them as misguided or even racist, without recognizing they are grounded in legitimate concerns-this too widens the racial divide and blocks the path to understanding.

This is where we are right now. It's a racial stalemate we've been stuck in for years. Contrary to the claims of some of my critics, black and white, I have never been so naive as to believe that we can get beyond our racial divisions in a single election cycle, or with a single candidacy-particularly a candidacy as imperfect as my own.

But I have asserted a firm conviction-a conviction rooted in my faith in God and my faith in the American people-that working together we can move beyond some of our old racial wounds, and that in fact we have no choice is we are to continue on the path of a more perfect union.

For the African-American community, that path means embracing the burdens of our past without becoming victims of our past. It means continuing to insist on a full measure of justice in every aspect of American life. But it also means binding our particular grievances-for better health care, and better schools, and better jobs-to the larger aspirations of all Americans-the white woman struggling to break the glass ceiling, the white man whose been laid off, the immigrant trying to feed his family. And it means taking full responsibility for own lives-by demanding more from our fathers, and spending more time with our children, and reading to them, and teaching them that while they may face challenges

and discrimination in their own lives, they must never succumb to despair or cynicism; they must always believe that they can write their own destiny.

Ironically, this quintessentially American-and yes, conservative-notion of self-help found frequent expression in Reverend Wright's sermons. But what my former pastor too often failed to understand is that embarking on a program of self-help also requires a belief that society can change.

The profound mistake of Reverend Wright's sermons is not that he spoke about racism in our society. It's that he spoke as if our society was static; as if no progress has been made; as if this country-a country that has made it possible for one of his own members to run for the highest office in the land and build a coalition of white and black; Latino and Asian, rich and poor, young and old-is still irrevocably bound to a tragic past. But what we know-what we have seen-is that America can change. That is true genius of this nation. What we have already achieved gives us hope-the audacity to hope-for what we can and must achieve tomorrow.

In the white community, the path to a more perfect union means acknowledging that what ails the African-American community does not just exist in the minds of black people; that the legacy of discrimination-and current incidents of discrimination, while less overt than in the past-are real and must be addressed. Not just with words, but with deeds-by investing in our schools and our communities; by enforcing our civil rights laws and ensuring fairness in our criminal justice system; by providing this generation with ladders of opportunity that were unavailable for previous generations. It requires all Americans to realize that your dreams do not have to come at the expense of my dreams; that investing in the health, welfare, and education of black and brown and white children will ultimately help all of America prosper.

In the end, then, what is called for is nothing more, and nothing less, than what all the world's great religions demand-that we do unto others as we would have them do unto us. Let us be our brother's keeper, Scripture tells us. Let us be our sister's keeper. Let us find that common stake we all have in one another, and let our politics reflect that spirit as well.

For we have a choice in this country. We can accept a politics that breeds division, and conflict, and cynicism. We can tackle race only as spectacle-as we did in the O.J. trial-or in the wake of tragedy, as we did in the aftermath of Katrina, or as fodder for the nightly news. We can play Reverend Wright's sermons on every channel, every day and talk about them from now until the election, and make the only question in this campaign whether or not the American people think that I somehow believe or sympathize with his most offensive words. We can pounce on some gaffe by a Hillary supporter as evidence that she's playing the race card, or we can speculate on whether white men will all flock to John McCain in the general election regardless of his policies.

We can do that.

But if we do, I can tell you that in the next election, we'll be talking about some other distraction. And then another one. And then another one. And nothing will change.

That is one option. Or, at this moment, in this election, we can come together and say, "Not this time." This time we want to talk about the crumbling schools that are stealing the future of black children and

white children and Asian children and Hispanic children and Native American children. This time we want to reject the cynicism that tells us that these kids can't learn; that those kids who don't look like us are somebody else's problem. The children of America are not those kids, they are our kids, and we will not let them fall behind in a 21st-century economy. Not this time.

This time we want to talk about how the lines in the emergency room are filled with whites and blacks and Hispanics who do not have health care; who don't have the power on their own to overcome the special interests in Washington, but who can take them on if we do it together.

This time we want to talk about the shuttered mills that once provided a decent life for men and women of every race, and the homes for sale that once belonged to Americans from every religion, every region, every walk of life. This time we want to talk about the fact that the real problem is not that someone who doesn't look like you might take your job; it's that the corporation you work for will ship it overseas for nothing more than a profit.

This time we want to talk about the men and women of every color and creed who serve together, and fight together, and bleed together under the same proud flag. We want to talk about how to bring them home from a war that never should've been authorized and never should've been waged, and we want to talk about how we'll show our patriotism by caring for them, and their families, and giving them the benefits they have earned.

I would not be running for president if I didn't believe with all my heart that this is what the vast majority of Americans want for this country. This union may never be perfect, but generation after generation has shown that it can always be perfected. And today, whenever I find myself feeling doubtful or cynical about this possibility, what gives me the most hope is the next generation—the young people whose attitudes and beliefs and openness to change have already made history in this election.

There is one story in particular that I'd like to leave you with today—a story I told when I had the great honor of speaking on Dr. King's birthday at his home church, Ebenezer Baptist, in Atlanta.

There is a young, 23-year-old white woman named Ashley Baia who organized for our campaign in Florence, South Carolina. She had been working to organize a mostly African-American community since the beginning of this campaign, and one day she was at a roundtable discussion where everyone went around telling their story and why they were there.

And Ashley said that when she was nine years old, her mother got cancer. And because she had to miss days of work, she was let go and lost her health care. They had to file for bankruptcy, and that's when Ashley decided that she had to do something to help her mom.

She knew that food was one of their most expensive costs, and so Ashley convinced her mother that what she really liked and really wanted to eat more than anything else was mustard and relish sandwiches. Because that was the cheapest way to eat.

She did this for a year until her mom got better, and she told everyone at the roundtable that the reason she joined our campaign was so that she could help the millions of other children in the country who want and need to help their parents too.

Now Ashley might have made a different choice. Perhaps somebody told her along the way that the source of her mother's problems were blacks who were on welfare and too lazy to work, or Hispanics who were coming into the country illegally. But she didn't. She sought out allies in her fight against injustice.

Anyway, Ashley finishes her story and then goes around the room and asks everyone else why they're supporting the campaign. They all have different stories and reasons. Many bring up a specific issue. And finally they come to this elderly black man who's been sitting there quietly the entire time. And Ashley asks him why he's there. And he does not bring up a specific issue. He does not say health care or the economy. He does not say education or the war. He does not say that he was there because of Barack Obama. He simply says to everyone in the room, "I am here because of Ashley."

"I'm here because of Ashley." By itself, that single moment of recognition between that young white girl and that old black man is not enough. It is not enough to give health care to the sick, or jobs to the jobless, or education to our children.

But it is where we start. It is where our union grows stronger. And as so many generations have come to realize over the course of the 221 years since a band of patriots signed that document in Philadelphia, that is where the perfection begins.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 7 – Grades 9-10, 11-12

Caffeine, Energy Drinks, and Effects on the Body (pilot)

Energy drinks and vitamin supplements containing caffeine have become increasingly popular with teens and young adults. These drinks and their ingredients are not regulated by the Food and Drug Administration (FDA) despite documented deaths attributed to them.

After reading the resources, take a position on whether drinks and supplements that contain high caffeine levels should be restricted for sale to minors. Use facts and details from the resources to support your position.

Source 1:

"Medicines in My Home: Caffeine and Your Body" by the Food and Drug Administration

Caffeine occurs naturally in more than 60 plants including coffee beans, tea leaves, kola nuts used to flavor soft drink colas, and cacao pods used to make chocolate products. Man-made caffeine is sometimes added to foods, drinks, and medicines. Ninety percent of people in the world use caffeine in one form or another. In the U.S., 80 percent of adults consume caffeine every day—the average adult has an intake of 200 mg per day, the amount in two 5-ounce cups of coffee or four sodas. A study of

7th-, 8th-, and 9th-grade students in Ohio found that students took in an average of 53 mg of caffeine per day, but almost one in five students took in more than 100 mg of caffeine each day.

Whether caffeine is consumed in food or as a medicine, it changes the way your brain and body work and changes how you behave and feel. Caffeine is a central nervous system stimulant. Your central nervous system includes your brain, spinal cord, and the other nerves in your body. Caffeine's main effect on your body is to make you feel more awake and alert for a while, but it can also cause problems. It can:

- Make you jittery and shaky
- Make it hard to fall asleep, stay asleep, or get a good night's sleep
- Make your heart beat faster
- Cause an uneven heart rhythm
- Raise your blood pressure
- Cause headaches, nervousness, and/or dizziness
- Make you dehydrated (dried out) especially after a workout
- Make you dependent on it so you need to take more of it

The FDA says that caffeine is both a drug and a food additive. Caffeine is used in both prescription and over-the-counter medicines to treat tiredness or drowsiness and to improve the effect of some pain relievers. People with heart problems shouldn't use caffeine because it makes their hearts work too hard, and people with anxiety problems or panic attacks may find that caffeine makes them feel worse.

After drinking caffeine, it usually reaches its peak level in your blood within one hour and stays there for four to six hours. Caffeine increases the release of acid in your stomach, sometimes leading to an upset stomach or "heartburn." Caffeine is a diuretic, meaning it makes your body lose more water. So, drinks that contain caffeine aren't good for quenching your thirst. Whether you drink sodas or coffee with caffeine or use medicines with caffeine, take care to drink extra water when you are working out or in the heat so your body doesn't get dehydrated (dried out). Most experts feel that using small amounts of caffeine during pregnancy is safe, but larger amounts of caffeine can be harmful during pregnancy. Women who are pregnant or planning to get pregnant should speak with their doctor about using caffeine. (Organization of Teratology Information Specialists. Caffeine and Pregnancy. December 2006.)

When people use caffeine every day, their bodies get used to it, and they don't get the "good effects" of feeling more awake and able to concentrate unless they use more of it. This is called "tolerance." Some studies show that caffeine causes a physical dependence or addiction. If a person gets withdrawal symptoms when they suddenly stop using caffeine, then the person has a physical dependence on caffeine. Withdrawal symptoms don't feel good and can include: severe headaches, muscle aches, temporary feelings of depression, and irritability. When people experience these symptoms, they often just take in more caffeine to make them go away. This cycle is hard to break.

Studies suggest that moderate amounts of caffeine are not harmful. How much is moderate? One hundred to 200 mg (one to two 5-ounce cups of coffee) each day is the limit that some doctors suggest, but each person is a little different. How caffeine affects people varies with their size, their sex, and

how sensitive they are to caffeine's effects. Experts agree that 600 mg (four to seven cups of coffee) of caffeine or more each day is too much.

Caffeine overdose is dangerous and can kill you. FDA knows of a 19-year-old college student who died after taking an overdose of caffeine tablets to stay awake. A caffeine tablet contains as much caffeine as one to three 5-ounce cups of coffee.

Be informed. Learn how much caffeine is in your foods and drinks. Check the Caffeine Content table (below) to see how much caffeine you take in each day. If you're taking in too much caffeine, you may want to cut back. This isn't easy—reduce your caffeine slowly to make withdrawal symptoms (like bad headaches, and feeling tired and depressed) as mild as possible.

To view Caffeine Content in Common Drinks and Foods

[click here](#)

Source 2:

"Energy Drinks: A Boost in the Wrong Direction?"

by Sara Bellum

<http://teens.drugabuse.gov/blog/post/energy-drinks-boost-wrong-direction>

Energy drinks—You see them at X Games events, basketball arenas, and rock concerts. You can even “fan” some of them on Facebook. What these brands don't tell you, and what science is now showing us, is that their drinks can really be unhealthy.

Energy drinks often pack in extra vitamins, along with caffeine, which delivers the eye-opening jolt of energy, and is supposed to boost your brain power. People, even teens, seek that extra kick from energy drinks to stay alert longer or perform better sometimes. But do these drinks really boost your brain?

The makers of these drinks claim their drinks deliver energy, but in fact, what they deliver are monster-doses of caffeine and other supplements that rev up your system. Although they may deliver a temporary jolt of energy, they also boost your heart rate, making you feel jittery and on-edge and too much caffeine can cause stomachaches. Plus, having an energy drink every day might fool you into thinking you can't function without it.

Teens are busy. School, sports, a part-time job, and never-ending homework . . . finally sleep, then having to get up while it's still dark out to do it all over again. No wonder energy drinks are appealing!

But do they deliver what they promise? And is drinking such high doses worth the possible health risks? Probably not. Better to get more sleep and exercise so you don't have to depend on chemicals for your energy.

To view

Source 3:

Excerpt from "CAERS Adverse Events Reports Allegedly Related to 5 Hour Energy"

by The Food and Drug Administration

[click here](#)

[http://www.fda.gov/downloads/AboutFDA/CentersOffices/OfficeofFoods/CFSAN/CFSANFOIAE
lectronicReadingRoom/UCM328270.pdf](http://www.fda.gov/downloads/AboutFDA/CentersOffices/OfficeofFoods/CFSAN/CFSANFOIAElectronicReadingRoom/UCM328270.pdf)

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

Campaign Finance Rules Decision (pilot)

In 2010, the Supreme Court changed campaign finance rules in its decision on Citizens United v. Federal Elections Commission. As an acclaimed professor at Georgetown University, you have been invited to discuss the decision on CNN. You are tasked with preparing an analysis of the ramifications of this decision.

Research online sources about the Supreme Court’s ruling, that present the arguments for both sides and the predicted impact of the decision. Write a detailed analysis in which you explain the initial decision, summarizing both sides of the argument. Include an analysis of how political parties might adjust their fundraising strategies in future elections, enabling interest groups to impact democracy.

Choosing Advertising Media for Two Businesses (pilot)

Different businesses use different types of advertising media to reach their target markets. Radio, television, billboards, and website banners are some of the many types of media used to communicate an advertising message. Imagine that you are a marketing professional working on advertising campaigns for two businesses: Don't Fret and Elevate (described below). Use the attached texts and resources to determine the types of advertising media that would be most effective for each business. Considering the consumers they are trying to attract and the products they are selling, how would the advertising campaigns for Elevate and Don't Fret compare?

Use the attached resources to choose the most effective types of advertising media for Don't Fret, a local guitar store, and Elevate, an organization that assists the elderly with daily living. Then, in a detailed essay, explain your choices of advertising media for Don't Fret and Elevate and discuss how they appeal to the target consumer for each business. Cite the text and resources to justify your choices.

Don't Fret - Don't Fret is a guitar store located on Main Street. They offer a wide selection of electric and acoustic guitars, including accessories such as amplifiers and strings. They also offer repair services and lessons by appointment. The guitar experts at Don't Fret believe that anyone, from beginners to advanced players, will enjoy the products featured at their store. They offer lessons and repair services from 12-6 on Tuesdays and Thursdays, and the store is open for business Monday, Wednesday, Friday, and Saturday from 11-7.

Elevate - Elevate is an organization that caters to the needs of elderly clients who prefer to live in their own homes with some assistance. They provide assistance on an hourly basis, as well as long-term

personalized care. Families can feel confident that their parents and grandparents are being cared for by experienced professionals who are trained in handling the needs of independent-minded senior citizens.

Source 1:
The Importance of Advertisements
by Vantage Learning

An advertisement is anything that is shown to the public to help sell a product. Typically, the main goal for advertising is to increase sales for a product. People may be undecided about a product or may not know about it. Advertising can bring a product to people's attention and give the company a chance to persuade them to buy it. As well, a company wants its customers to become emotionally attached to a product and remain loyal to a brand. It's no secret that a person's emotional connection to a product is often influenced by a company's advertising. Whether attracting new or repeat customers, advertising relies on identifying a company's target audience and developing a media plan to reach that audience.

Even though it may not seem like it, advertisements are the result of a great deal of planning. The first step in the advertising process is to identify a target audience. This means that a company needs to decide who is most likely to buy its product and where those people can be found. For example, an energy drink company knows that children are probably not going to buy its product. So, this company would not create advertisements for children. Instead, it may target college students and adults.

Once the audience is identified, a company has to decide which type of media is most effective for advertising its product or brand to that group of people. A commercial could be played on a specific channel on the television at a certain time of day, or a billboard could be made so that it is easy to see while traveling on a major road. Ads can be found online or at the bus stop shelter. If a company does not understand the lifestyle of the target audience, then it runs the risk of creating an ineffective ad or of putting the ad where the target audience won't see it. Again, where an ad is placed is as important as how a product is presented.

Also, the type of media chosen for an advertisement has to make sense for the product. For example, a restaurant could advertise on the radio, but a television commercial or a print ad would be better because people could actually see the food or the restaurant itself, which could tempt them to come in and try it. So, the product itself also helps to determine the best media for the ad.

The last step in advertising is to have a plan for distributing the many different advertisements that are created for the product. A company usually makes use of several types of advertising media because there is a better chance that its target audience will see at least one of these ads over a period of time. For example, if a clothing store wants to advertise a sale, then it may send direct mail to its customers' houses (like a sales flyer), post the sale on its website, and create a radio commercial. In this case, the advertisements work together to appeal to the target audience, and the ads reach potential customers in places where they are most likely to receive the message.

In conclusion, the key to advertising a product is to persuade a target audience to buy it by making sure that there are plenty of opportunities for people to see the advertisements for it.

Source 2:
SBA Delivering Success:
Marketing 101
by U.S. Small Business Administration
<https://www.sba.gov/video-series/marketing#363301>

Source 3:
Humphry Slocombe:
Promote Using Free Online Marketing
by U.S. Small Business Administration
<https://www.sba.gov/video-series/marketing#363301>

Source 4:
Types of Advertising
by Vantage Learning

A company can choose from many types of advertising media. Some of the more commonly known types are billboards, sales flyers, movie previews, television commercials, and signs on public transportation. Yet, a company can also choose to advertise in e-mails, on shopping carts, on taxicabs, on planes, or even on store receipts. Read on to find out more about the different types of advertising media.

Television advertising

According to AllBusiness.com, television remains the most popular and universal type of advertising media in the United States. This is because Americans watch over five hours of television a day, and television reached more people than the Internet in 2012 (Gleeson). Recent research has found that the 65+ age group views around 50 hours of television per week, and the 12-17 year old age group views about 17 hours per week. Although new technology has allowed some television viewers to be able to fast-forward through commercials, there is still a better chance that consumers will see a certain commercial while watching television than with most other methods of advertising.

Infomercials

Infomercials are defined as long advertisements (anywhere from a half-hour to an hour) that feature people using and talking about the product that is being sold. This is an attractive type of advertising because infomercials are relatively inexpensive to make. However, since infomercials are often played in the late hours of the night, it is difficult to target specific viewers.

Radio advertising

Whether music is played through the car radio or streamed through a website like Pandora or Spotify, much of the music a person hears is paid for by advertisers. Nielsen reported that listeners spend about two hours tuned in to the radio every day. In advertising, radio stations will sell a company a time of day for the commercial to be played (morning, midday, night, etc.). However, people who are listening

to the radio are often doing something else at the same time, so their full attention may not be focused on the ad.

Online advertising

Online advertising can be found in several forms such as a pop-up ad, a social media post, a search engine result, and in e-mail spam, to name a few. Online marketing is still a growing industry, but it is showing promise. According to Tom Pick of Business 2 Community, 66% of people have made a purchase online when they have received an advertisement in an e-mail. The Internet is a powerful source for advertisers because it allows companies to engage with their consumers via personal e-mail or social media accounts to target their audience directly. However, companies have to be careful: customers can complain about or criticize a product on their social media account and soil its reputation in the process. Also, customers may be able to ignore an advertisement by using pop-up blockers or spam tools in their e-mail.

Product placements

Films and television shows are using product placements more than ever. The idea behind product placement is that it is subtle. In a television show, a character may simply open a can of Pepsi, or use a Samsung phone, or drive a Subaru brand car. There is typically no mention of the brand, and yet it is still being advertised. For example, after the famous film E.T. The Extra-Terrestrial featured Reese's Pieces, the brand's sales went up 65% (Zimmerman). The benefit of product placement is that it cannot be avoided by consumers who can fast-forward through commercials. Of course, advertisers walk a fine line when incorporating products into a film or television. If there is too much, the audience starts to catch on to the trick.

Press advertising

Press advertising refers to when companies purchase space for advertisements in print, such as magazines and newspapers. These advertisements can range from a small ad in a section of a newspaper to a full-page spread in a glossy magazine. There are advantages to advertising in both magazines and newspapers. Elle Smith from Small Business explained in a survey conducted by the Readership Institute of Northwestern University that about two thirds of readers picked up a magazine in order to see the ads. In turn, ads in the newspaper are relatively inexpensive to run (Smith). However, in 2012, the Pew Research Center explained that only 23% of Americans regularly read print newspapers, and the website Statista explained that only 3% of Americans regularly read magazines. Magazines and newspapers can also be crowded with ads, so it is important for companies to ensure that they are creating ads that are eye-catching and interesting.

Billboard advertising

A main attraction near major highways and roads, billboards are a compelling way to advertise to commuters and people on the go. According to The Arbitron National In-Car Study from 2009, 71% of people often look at billboards (Olenski). Combined with the fact that Steve Olenski of Forbes reported that we spend about 20 hours per week in cars, it is very likely that a billboard will be seen, which is good news for many companies. Yet, billboards are not a perfect advertising method. Unfortunately, the message written on them has to be brief so that drivers do not take too long to read them, making it difficult to convey all of the information needed for an advertisement. In addition, once a billboard has been created, it usually stays up for a long time, even if the company no longer wants to advertise with the same message.

In-store advertising

In-store advertising describes advertisements or promotions featured inside of the store. This includes special displays, sale signs, or advertisements played on television screens in the store. Rick Roth of Advertising Age explained that OgilvyAction reported 29% of people made impulsive buys when they entered a store. For example, a customer may see that a certain product is on sale or featured at the end of an aisle and simply choose to buy it because it is there. As a result, companies can make use of promotions and sales in order to encourage consumers to spend money on their products. However, the problem with in-store advertising is that it cannot stand alone. This type of advertising is only targeting a small audience by focusing on the customers already inside the store.

Outdoor advertising

Outdoor advertising can describe several types of advertising media, from ads on bus benches to signs outside of a storefront. People spend about 70% of their time outside the home, so they are likely to see these advertisements throughout the course of their day (EMC Outdoor). In fact, EMC Outdoor reported that customers are exposed to more outdoor advertisements than radio commercials or online ads. To make an outdoor advertisement effective, a company will have to learn the habits of its targeted audience to ensure that its customers will see the ad. Of course, this also means that plenty of companies are displaying their advertisements outdoors and are competing for space. As a result, consumers may block out or ignore outdoor advertising and be less likely to remember what they saw or what the ad was selling.

Celebrity branding

Celebrity branding associates a celebrity with a product in a company's advertisements. A business will use the fame and the fan base of a certain celebrity to sell its product. According to Anita Elberse of CNN, some brands saw a 20% increase in sales when they signed a contract with a celebrity. However, making a deal with a celebrity can sometimes turn out badly. Often celebrities will show up in the news for negative reasons, which can draw unwanted attention to a brand. In the past, companies have ended their professional relationships with sports figures when these celebrities have had legal problems.

Customer-generated advertising

This advertising method encourages customers to write or create advertisements themselves, which the company then pays them for. This might involve the customers creating the entire ad or being featured in it by writing tweets or making videos about a product. The idea is that consumer testimony can be powerful and that loyal customers are the best people to advertise the product because they already enjoy it. For example, each year, the company Frito-Lay, who makes Doritos, asks its customers to make a video that could be potentially played as a commercial during the Super Bowl. As a result, in 2013, Frito-Lay saw an almost 6% increase in sales from the ads (Schultz). Yet, it can be risky to allow customers to advertise a product instead of crafting a carefully designed campaign. In addition, E.J. Schultz from Advertising Age pointed out that customer-generated advertising is not exactly cheap. For example, Doritos could end up paying the winning contestant \$1 million for a Super Bowl commercial.

Aerial advertising

Aerial advertising uses planes, balloons, or blimps to advertise, either behind the aircraft as a banner, as writing in the sky, or on the side of the craft. The benefit of aerial advertising is quite obvious: it is eye-catching, and it can target a very large audience at one time. According to a survey conducted by Arnold Aerial Advertising, 79% of people recalled the product advertised when a company used aerial advertising. However, the problems with aerial advertising are also fairly apparent. It is possible that the banner carried by the aircraft could be tangled, which could obscure the message. There are also restrictions about aircraft flying over certain cities, so it may be difficult to advertise to a specific audience using this format.

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Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 7 – Grades 9-10

Comparing and Contrasting Two Related Texts or a Text and a Film (pilot)

Authors often write about similar time periods using different characters, and these stories are occasionally developed into films. After reading two texts or reading one text and viewing a film that takes place in the same historical period, identify how the stories are similar and different.

Write a multi-paragraph essay comparing and contrasting two stories about the same historical period. Include facts and details from the stories to support your analysis.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

Disillusionment and Isolation (pilot)

In what ways are the ideas of disillusionment and isolation of the early twentieth century still prevalent today?

After reading the teacher-provided texts, write an essay that compares and contrasts disillusionment and isolation in the early twentieth century and today. Support your discussion with evidence from the texts.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 9 – Grades 9-10

F. D. Roosevelt and M. L. King Jr.: Words on Freedom (pilot)

As America emerged from the Great Depression and was on the brink of entering World War II, President Franklin Delano Roosevelt delivered one of the most famous political speeches in history: the 1941 State of the Union message to Congress, otherwise known as the “Four Freedoms” speech. Within the speech, Roosevelt not only supports America’s commitment to Freedom but also expresses that the Four Freedoms are the foundation of a free society.

In 1963, amidst nonviolent protests against racism, Martin Luther King Jr. wrote “Letter From Birmingham Jail.” He suggested that the American people have a responsibility to break unjust laws in order to maintain the freedoms of democracy.

In a well-developed essay, discuss how Franklin Delano Roosevelt and Martin Luther King Jr. address the same themes and concepts during different eras in American history.

Franklin Delano Roosevelt’s State of the Union Address (1941) ("Four Freedoms" Speech)

For there is nothing mysterious about the foundations of a healthy and strong democracy. The basic things expected by our people of their political and economic systems are simple. They are:

Equality of opportunity for youth and for others.

Jobs for those who can work.

Security for those who need it.

The ending of special privilege for the few.

The preservation of civil liberties for all.

The enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living.

These are the simple, basic things that must never be lost sight of in the turmoil and unbelievable complexity of our modern world. The inner and abiding strength of our economic and political systems is dependent upon the degree to which they fulfill these expectations.

Many subjects connected with our social economy call for immediate improvement. As examples:

We should bring more citizens under the coverage of old- age pensions and unemployment insurance.

We should widen the opportunities for adequate medical care.

We should plan a better system by which persons deserving or needing gainful employment may obtain it.

I have called for personal sacrifice. I am assured of the willingness of almost all Americans to respond to that call.

A part of the sacrifice means the payment of more money in taxes. In my Budget Message I shall recommend that a greater portion of this great defense program be paid for from taxation than we are paying today. No person should try, or be allowed, to get rich out of this program; and the principle of tax payments in accordance with ability to pay should be constantly before our eyes to guide our legislation.

If the Congress maintains these principles, the voters, putting patriotism ahead of pocketbooks, will give you their applause.

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression—everywhere in the world.

The second is freedom of every person to worship God in his own way—everywhere in the world.

The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation. That kind of world is the very antithesis of the so-called new order of tyranny which the dictators seek to create with the crash of a bomb.

To that new order we oppose the greater conception—the moral order. A good society is able to face schemes of world domination and foreign revolutions alike without fear.

Since the beginning of our American history, we have been engaged in change—in a perpetual peaceful revolution—a revolution which goes on steadily, quietly adjusting itself to changing conditions—without the concentration camp or the quick-lime in the ditch. The world order which we seek is the cooperation of free countries, working together in a friendly, civilized society.

This nation has placed its destiny in the hands and heads and hearts of its millions of free men and women; and its faith in freedom under the guidance of God. Freedom means the supremacy of human rights everywhere. Our support goes to those who struggle to gain those rights or keep them. Our strength is our unity of purpose. To that high concept there can be no end save victory.

Martin Luther King's "Letter From Birmingham Jail"
Letter From Birmingham City Jail (Excerpts)

Martin Luther King, Jr.

April 16, 1963

My Dear Fellow Clergymen,

While confined here in the Birmingham City Jail, I came across your recent statement calling our present activities “unwise and untimely.” Seldom, if ever, do I pause to answer criticism of my work and ideas. [...] But since I feel that you are men of genuine good will and your criticisms are sincerely set forth, I would like to answer your statement in what I hope will be patient and reasonable terms.

I think I should give the reason for my being in Birmingham, since you have been influenced by the argument of “outsiders coming in.” I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state with headquarters in Atlanta, Georgia. We have some 85 affiliate organizations all across the South. [...] Several months ago our local affiliate here in Birmingham invited us to be on call to engage in a nonviolent direct action program if such were deemed necessary. We readily consented.

In any nonviolent campaign there are four basic steps: 1) collection of the facts to determine whether injustices are alive; 2) negotiation; 3) self-purification; and 4) direct action. We have gone through all of these steps in Birmingham. [...] Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of police brutality is known in every section of the country. Its unjust treatment of Negroes in the courts is a notorious reality. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any city in this nation. These are the hard, brutal, and unbelievable facts. On the basis of these conditions Negro leaders sought to negotiate with the city fathers. But the political leaders consistently refused to engage in good faith negotiation.

Then came the opportunity last September to talk with some of the leaders of the economic community. In these negotiating sessions certain promises were made by the merchants—such as the promise to remove the humiliating racial signs from the stores. On the basis of these promises Reverend Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to call a moratorium on any type of demonstrations. As the weeks and months unfolded we realized that we were the victims of a broken promise. The signs remained. As in so many experiences in the past, we were confronted with blasted hopes, and the dark shadow of a deep disappointment settled upon us. So we had no alternative except that of preparing for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and national community. We were not unmindful of the difficulties involved. So we decided to go through the process of self-purification. We started having workshops on nonviolence and repeatedly asked ourselves the questions, “are you able to accept the blows without retaliating?” “Are you able to endure the ordeals of jail?”

You may well ask, “Why direct action? Why sit-ins, marches, etc.? Isn’t negotiation a better path?” You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate is forced to confront the issue.

My friends, I must say to you that we have not made a single gain in civil rights without legal and nonviolent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and give up their unjust posture; but as Reinhold Niebuhr has reminded us, groups are more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly I have never yet engaged in a direct action movement that was “well timed,” according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the word “Wait!” It rings in the ear of every Negro with a piercing familiarity. This “wait” has almost always meant “never.” It has been a tranquilizing

Thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. We must come to see with the distinguished jurist of yesterday that “justice too long delayed is justice denied.” We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward the goal of political independence, and we still creep at horse and buggy pace toward the gaining of a cup of coffee at a lunch counter.

I guess it is easy for those who have never felt the stinging darts of segregation to say wait. But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, brutalize, and even kill your black brothers and sisters with impunity; when you see the vast majority of your 20 million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can’t go to the public amusement park that has just been advertised on television, and see the tears welling up in her little eyes when she is told that Funtown is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, and see her begin to distort her little personality by unconsciously developing a bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking in agonizing pathos: “Daddy, why do white people treat colored people so mean?” when you take a cross country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading “white” men and “colored” when your first name becomes “nigger” and your middle name becomes “boy” (however old you are) and your last name becomes “John,” and when your wife and mother are never given the respected title of “Mrs.,” when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tip-toe stance, never quite knowing what to expect next, and plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of “nobodiness”—then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into an abyss of injustice where they experience the bleakness of corroding despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the last few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro’s great stumbling block in the stride toward freedom is not the White citizens’ “Councilor” or the Ku Klux Klanner, but the white moderate who is more devoted to “order” than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says “I agree with you in the goal you seek, but I can’t agree with your methods of direct action” who paternistically feels that he can set the timetable for another man’s freedom; who lives by the myth of time and who constantly advises the Negro to wait until a “more convenient season.” Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

You spoke of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I started thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of

complacency made up of Negroes who, as a result of long years of oppression, have been so completely drained of self-respect and a sense of “somebodiness” that they have adjusted to segregation, and a few Negroes in the middle class who, because of a degree of academic and economic security, and at points they profit from segregation, have unconsciously become insensitive to the problems of the masses. The other force is one of bitterness and hatred and comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up over the nation, the largest and best known being Elijah Muhammad’s Muslim movement. This movement is nourished by the contemporary frustration over the continued existence of racial discrimination. It is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incurable “devil.”

The Negro has many pent-up resentments and latent frustrations. He has to get them out. So let him march sometime; let him have his prayer pilgrimages to the city hall; understand why he must have sit-ins and freedom rides. If his repressed emotions do not come out in these nonviolent ways, they will come out in ominous expressions of violence. This is not a threat; it is a fact of history. So I have not said to my people, “Get rid of your discontent.” But I have tried to say that this normal and healthy discontent can be channeled through the creative outlet of nonviolent direct action.

In spite of my shattered dreams of the past, I came to Birmingham with the hope that the white religious leadership in the community would see the justice of our cause and, with deep moral concern, serve as the channel through which our just grievances could get to the power structure. I had hoped that each of you would understand. But again I have been disappointed. I have heard numerous religious leaders of the South call upon their worshippers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers say follow this decree because integration is morally right and the Negro is your brother. In the midst of blatant injustices inflicted upon the Negro, I have watched white churches stand on the sideline and merely mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard so many ministers say, “Those are social issues with which the Gospel has no real concern,” and I have watched so many churches commit themselves to a completely other-worldly religion which made a strange distinction between body and soul, the sacred and the secular.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader, but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all of their scintillating beauty.

Yours for the cause of Peace and Brotherhood,

M. L. King, Jr.

Informational Text Standard 1 – Grades 9-10

Informational Text Standard 5 – Grades 9-10

Informational Text Standard 6 – Grades 9-10

Informational Text Standard 9 – Grades 9-10

How is America a Place and an Idea? (pilot)

America was settled with the intention of being a safe place for many people of different religious, ethnic, and economic backgrounds. Today, America is still home to millions of people from diverse cultures. Why do you think America has been a source of pride and refuge for so many people throughout history? What kinds of ideas does America as a country represent?

After reading the texts exploring the notion of America as a place and an idea, write a multi-paragraph essay in which you discuss your perspective on the topic. Use specific evidence/examples from all four texts within the body of your essay to support your findings.

**Source One:
"Gettysburg Address"
by Abraham Lincoln**

Four score and seven years ago, our fathers brought forth upon this continent a new nation: conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war ... testing whether that nation, or any nation so conceived and so dedicated ... can long endure. We are met on a great battlefield of that war.

We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that this nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate ... we cannot consecrate ... we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here.

It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us ... that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion ... that we here highly resolve that these dead shall not have died in vain ... that this nation, under God, shall have a new birth of freedom ... and that government of the people ... by the people ... for the people ... shall not perish from this earth.

**Source Two:
"The 'Spirit of Liberty' Speech"
by Judge Learned Hand**

We have gathered here to affirm a faith, a faith in a common purpose, a common conviction, a common devotion.

Some of us have chosen America as the land of our adoption; the rest have come from those who did the same. For this reason we have some right to consider ourselves a picked group, a group of those who had the courage to break from the past and brave the dangers and the loneliness of a strange land. What was the object that nerved us, or those who went before us, to this choice? We sought liberty - freedom from oppression, freedom from want, freedom to be ourselves. This then we sought; this we now believe that we are by way of winning. What do we mean when we say that first of all we seek liberty? I often wonder whether we do not rest our hopes too much upon constitutions, upon laws, and upon courts. These are false hopes; believe me, these are false hopes. Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it; no constitution, no law, no court can even do much to help it. While it lies there, it needs no constitution, no law, no court to save it. And what is this liberty which must lie in the hearts of men and women? It is not the ruthless, the unbridled will; it is not freedom to do as one likes. That is the denial of liberty, and leads straight to its overthrow. A society in which men recognize no check upon their freedom soon becomes a society where freedom is the possession of only a savage few - as we have learned to our sorrow.

What then is the spirit of liberty?

I cannot define it; I can only tell you my own faith. The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interest alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten - that there may be a kingdom where the least shall be heard and considered side-by-side with the greatest. And now in that spirit, that spirit of an American which has never been, and which may never be - nay, which never will be except as the conscience and courage of Americans create it - yet in the spirit of America which lies hidden in some form in the aspirations of us all; in the spirit of that America for which our young men are at this moment fighting and dying; in that spirit of liberty and of America so prosperous, and safe, and contented, we shall have failed to grasp its meaning, and shall have been truant to its promise, except as we strive to make it a signal, a beacon, a standard to which the best hopes of mankind will ever turn; In confidence that you share that belief, I now ask you to raise you hand and repeat with me this pledge:

I pledge allegiance to the flag and to the United States of America and to the republic for which it stands--One nation, Indivisible, with liberty and justice for all.

Source Three:
"The Star-Spangled Banner"
by Francis Scott Key

Oh! say can you see, by the dawn's early light,
 What so proudly we hailed at the twilight's last gleaming;
 Whose broad stripes and bright stars through the perilous fight,
 O'er the ramparts we watched, were so gallantly streaming?
 And the rocket's red glare, the bombs bursting in air,
 Gave proof through the night that our flag was still there;

Oh, say, does that star-spangled banner yet wave
 O'er the land of the free and the home of the brave?
 On the shore, dimly seen through the mists of the deep,
 Where the foe's haughty host in dread silence reposes,
 What is that which the breeze o'er the towering steep
 As it fitfully blows, half conceals, half discloses?
 Now it catches the gleam of the morning's first beam;
 Its full glory reflected now shines on the stream;
 'Tis the star-spangled banner! Oh! long may it wave
 O'er the land of the free and the home of the brave!
 And where is the band who so vauntingly swore,
 'Mid the havoc of war and the battle's confusion,
 A home and a country they'd leave us no more?
 Their blood hath washed out their foul footsteps' pollution;
 No refuge could save the hireling and slave
 From the terror of flight, or the gloom of the grave,
 And the star-spangled banner in triumph doth wave
 O'er the land of the free and the home of the brave!
 Oh! thus be it ever, when freemen shall stand
 Between their loved home and the war's desolation;
 Blessed with victory and peace, may the Heaven-rescued land
 Praise the Power that hath made and preserved us a nation.
 Then conquer we must, for our cause it is just,
 And this be our motto, "In God is our trust":
 And the star-spangled banner in triumph shall wave
 O'er the land of the free and the home of the brave!

Source Four:
"The New Colossus"
by Emma Lazarus

<https://www.youtube.com/watch?v=f7ISutKNyPM>

Not like the brazen giant of Greek fame,
 With conquering limbs astride from land to land;
 Here at our sea-washed, sunset gates shall stand
 A mighty woman with a torch, whose flame
 Is the imprisoned lightning, and her name
 Mother of Exiles. From her beacon-hand
 Glows world-wide welcome; her mild eyes command
 The air-bridged harbor that twin cities frame.
 "Keep, ancient lands, your storied pomp!" cries she
 With silent lips. "Give me your tired, your poor,
 Your huddled masses yearning to breathe free,
 The wretched refuse of your teeming shore.
 Send these, the homeless, tempest-tost to me,

I lift my lamp beside the golden door!

Methods of Transporting Oil: Benefits and Risks (pilot)

The need for energy is a demanding one. Although there are many ways to harvest energy, the United States primarily relies on fossil fuels, such as oil. In addition to providing people with heat to warm their homes, the oil industry produces millions of jobs. Oil is used as a primary energy resource because it is easily transported and stored. Yet as long as humans continue to extract oil from the earth and transport it around the world, accidents will occur that release toxic substances into the environment and threaten lives. From damaged, ocean-going tanker ships to train derailments and pipeline accidents, resulting spills have fueled the controversy over methods for transporting these energy products.

After reading about the ways that oil is transported in the United States, write a multi-paragraph essay in which you analyze information/data on the benefits and risks of multiple methods for transporting oil in the United States. Be sure to include evidence from sources to support your analysis and cite the text.

Source 1:
"Methods of Transportation"
by Vantage Learning

As the human population grows, the world must work to keep up. This results in the need for resources like food and water, but more importantly, energy. In order to deliver the materials that humans need to survive around the world, energy is used to distribute them. In fact, 40% of the world's energy is provided by oil, with the United States using 24% of the world's oil in a year ("World Energy Use"). Even though the biggest issue surrounding oil is its availability and how it can be harvested from the earth, there is a growing concern about how this critical energy source can be transported.

The most common way to transport oil is a pipeline. In fact, 70% of crude oil is transported by pipelines in the United States, and 97% is moved through Canadian pipelines (Conca). Pipelines are an attractive method in many ways. For one reason, they are buried in the ground. This means that they are less likely to cause traffic jams on the roads, like a train or a truck might. Of course, this does not mean that pipelines are safe. The United States Department of Transportation reported that there was an average of 280 spills as a result of pipelines from 1995 to 2014 that amounted to over \$350 million in property damage. The National Transportation Board (NSTB) is attempting to prevent future accidents by installing emergency shut-off systems to parts of the pipeline, revising the welding procedure to ensure better fit for the pipes, and training emergency responders to react quickly in the event of spills (Waldman and Giambusso). Advancements in technology in terms of how leaks are detected and stopped will also assist in making pipelines safer.

A growing alternative to pipelines is trains and railroads. Conca of Forbes reported that U.S. railroads carried 425 million barrels of crude oil over a two-year span. Aman Batheja of The New York Times explained that there are three times as many miles of railroad track than pipeline, which makes transporting oil anywhere much more realistic. However, railroads were the culprit in their fair share of

spills. For example, in 2013, 1.4 million gallons were accidentally released in the United States alone (Warrick). The effects of a disaster from an oil spill from a train are devastating. Train accidents have been reported to result in large explosions, uncontrollable fires, and polluted groundwater for many miles of the surrounding area. Conca of Forbes reported that Canadian officials took their own action to combat this hazard by enforcing new rules for railway transportation, such as reducing the speed limit of trains and increasing the amount of track maintenance. America later followed Canada's lead by adopting similar legislation and including updates to the braking system and the cars to limit the damage in an accident.

In addition to railways, ships are also increasing in popularity for oil transport because they are the most common method for shipping and receiving foreign oil. According to Planete-Energies, who cited the United Nations Conference on Trade and Development, in 2012, 1.78 billion tons of crude oil and 1.05 billion tons of refined products were shipped over the seas. Although they can hold more oil than many other transportation methods, ships can cause massive oil spills because of the amount they carry. Oil spills on the ocean kill entire ecosystems, and the oil may ruin the fishing and tourism industry in the area for years afterward. Due to this potential for great environmental harm, many companies have worked hard to make ships safe by improving their structure through the development of a double-hull design. This means that when one hull is pierced, the oil does not automatically spill. Finally, even though trucks are not a main method of transportation, they are still used in the delivery of oil to its final destination from pipelines, ships, and railroads because they can cover more ground. If a spill occurs from a truck, it is generally easy to clean up with very little detrimental effects to the surrounding area. Unfortunately, there is a greater potential for accidents to occur on roadways due to the amount of people traveling by car. In addition, Conca of Forbes reported that trucks are rather inefficient because they only carry about 9,000 gallons, which is only a third of what a rail car can deliver. As is always the case with delivering a fuel, trucks are also prone to causing large explosions if they come into contact with an ignitor, which could endanger entire cities or communities. Similar to trains, reducing speeds could help to keep trucks and other cars safe on the road, but accidents can and will happen.

While no transportation method is fool-proof, there are certainly positive aspects to each one. The future of oil transportation will rely heavily on the most efficient and safest method that is supported by technological advancements.

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Source 2:
"A Disaster in Alaska"
by Vantage Learning

The largest domestic oil spill in the history of the United States occurred on March 24, 1989, near the port of Valdez, Alaska. Eleven million gallons of unrefined crude oil eventually leaked from the ship, the Exxon Valdez, a 986-foot supertanker, after it collided with a submerged rock known as Bligh Reef. The oil affected beaches and wildlife as far as 470 miles away. The effects were immediate and disastrous for the entire area. The spill killed hundreds of thousands of seabirds and marine mammals within weeks of the accident.

Scientists are now coming to better understand the full impact of this tragedy. Only about 15% of the total amount of oil spilled was collected by clean-up teams in 1989. It has been estimated that another 75% evaporated or was degraded into nontoxic elements over the course of the first year. The remaining unaccounted oil from the spill lies trapped under sandy beaches, rocky shores, and mud flats. Unfortunately, the surface layer of material prevents water from dispersing the oil and also keeps out oxygen. Air and oxygen contain microorganisms that naturally break the oil into nontoxic elements. Birds, seals, and otters often feed on organisms that live under the surface of the shore and get poisoned. Another threat comes from violent storms that can reconfigure the beach. When the effects of wind and waves work to shift sand and rocks, oil is released into the environment.

Looking back at data gathered since the accident, the news is not all bad. Some species, such as the bald eagle, have actually rebounded. There are more nesting pairs now than there were before the spill. However, continuing declines in the population of other species, such as the harbor seal, indicate that the spill's effects may still be felt. Some biologists fear that these seals are eating crabs and mollusks, which in turn consume contaminated microorganisms. Tests done on the blood of sea otters show that they have elevated levels of enzymes used to metabolize petroleum toxins. This indicates that their bodies are still struggling to counter the intake of oil. The herring fishing in the sound has collapsed also, but there were indications of problems with this species of fish prior to the spill.

One outcome of the Valdez spill is clearly for the good: spending by the oil companies on spill prevention and rapid response has increased substantially, leading to innovations in oil shipping all over the world. For example, currently only two ships in the Alaska fleet have double hulls, but by the year 2015 all tankers by law will have to have them. This requirement will help minimize the amount of oil that could escape in case of an accident. Also, it is now standard to have three clean-up ships on 24-hour standby in the port of Valdez, while there was none ready in 1989. These practical measures show an understanding of the risks in this industry.

The negative impact of the oil spill has subsided somewhat over, but studies show that lingering effects may be felt in the area for years to come. Scientists will continue to monitor data and to search for ways to restore this area of Alaska more fully.

**Source 3:
Excerpt from "What GAO Found"
by Government Accountability Office"
August 21, 2014**

<http://www.gao.gov/products/GAO-14-667>

Increased oil and gas production presents challenges for transportation infrastructure because some of this increase is in areas with limited transportation linkages. For example, insufficient pipeline capacity to transport crude oil has resulted in the increased use of rail, truck, and barge to move oil to refineries, according to government and industry studies and publications GAO reviewed. These transportation limitations and related effects could pose environmental risks and have economic implications. For instance, natural gas produced as a byproduct of oil is burned—a process called flaring—by operators due, in part, to insufficient pipelines in production areas. In a 2012 report, GAO found that flaring poses a risk to air quality as it emits carbon dioxide, a greenhouse gas linked to climate change, and other air pollutants. In addition, flaring results in the loss of a valuable resource and royalty revenue. Due to the increased oil and gas production, construction of larger, higher-pressure gathering pipelines (pipelines that transport products to processing facilities and other long-distance pipelines) has increased. However, these pipelines, if located in rural areas, are generally not subject to U.S. Department of Transportation (DOT) safety regulations that apply to other pipelines, including emergency response requirements. Historically, gathering pipelines were smaller and operated at lower pressure and thus posed less risk than long-distance pipelines. But the recent increase in their size and pressure raises safety concerns because they could affect a greater area in the event of an incident. In 2011, DOT began a regulatory proceeding to address the safety risks of gathering pipelines, but it has not proposed new regulations. Although states may regulate gathering pipelines, an association of state pipeline regulators' report on state pipeline oversight shows that most states do not currently regulate gathering pipelines in rural areas.

Crude oil carloads moved by rail in 2012 increased by 24 times over that moved in 2008. Such an increase raises specific concerns about testing and packaging of crude oil, use of unit trains (trains of about 80 to 120 crude oil cars), and emergency response preparedness. Crude oil shippers are required to identify their product's hazardous properties, including flammability, before packaging the oil in an authorized tank car. DOT has issued safety alerts on the importance of proper testing and packaging of crude oil. However, industry stakeholders said that DOT's guidance on this issue is vague and that clarity about the type and frequency of testing is needed. In July 2014, DOT proposed new regulations for crude oil shippers to develop a product-testing program subject to DOT's review. Additionally, unit trains, which can carry 3 million or more gallons of crude oil and travel to various locations through the country, are not covered under DOT's comprehensive emergency response planning requirements for transporting crude oil by rail because the requirements currently only apply to individual tank cars and not unit trains. This raises concerns about the adequacy of emergency response preparedness, especially in rural areas where there may be fewer resources to respond to a serious incident. Also in July 2014, DOT sought public comment on potential options for addressing this gap in emergency response planning requirements for transporting crude oil by rail.

Source 4:
by Watchdog Report
August 29, 2012
(Podcast)

<http://www.gao.gov/multimedia/podcast/665350>

To view
Source 5:
Cost of Oil Transportation Methods
by Vantage Learning
2013/2014
[click here.](#)

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Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 7 – Grades 9-10, 11-12

Phillis Wheatley: Eighteenth-Century Genius (pilot)

Phillis Wheatley, an African woman, was brought as a slave to colonial America and gained great literary distinction as an author. The short biographical article about Phillis Wheatley and her poem “On Being Brought from Africa to America,” explore her status as a former slave, African American woman, and poet. Does Wheatley attack or embrace the nation and people that once took her freedom?

In a well-developed essay, analyze how Wheatley’s life is reflected in the biographical text and her poem. Pay attention to Wheatley’s artful use of allusions, irony, symbolism, connotation, denotation, style, voice, and tone. Be sure to include specific details from the text to support your thesis.

Phillis Wheatley: an Eighteenth-Century Genius in Bondage

Transported as a slave from West Africa to America when she was just a child, Phillis Wheatley published in 1773 at the age of 20 her *Poems on Various Subjects, Religious and Moral*. Vincent Carretta takes a look at the remarkable life of the first ever African-American woman to be published.

The author we now know as Phillis Wheatley was born around 1753 somewhere in West Africa, probably between present-day Gambia and Ghana. She was forced to endure the Middle Passage from Africa to America when she was about seven or eight years old, and brought to Boston, where she was sold as a domestic servant to John and Susanna Wheatley. They called her Phillis, after the name of the slave ship that brought her from Africa. Encouraged by her owners, Phillis Wheatley quickly became literate and began writing poetry that soon found its way into local newspapers. Notwithstanding the prejudices against her race, social status, gender, and age, Wheatley became the first published woman of African descent in 1767. She gained international recognition with her funeral elegy on the death of the evangelist George Whitefield, addressed to his English patron, the Countess of Huntingdon, and published in Boston and London in 1770. By 1772, Wheatley had written enough poems to enable her to try to capitalize on her growing transatlantic reputation by producing a book of previously published and new works. Unable to find a publisher in Boston, in part because of racial prejudice, Wheatley and her owners successfully sought a London publisher and Huntingdon's patronage in 1773 for her *Poems on Various Subjects, Religious and Moral*.

Phillis Wheatley's trip to London with her master's son to arrange for the publication of her book was a turning point in her personal and professional lives. Her six-week stay in London enabled her to establish a network of associations that included many of the militarily, politically, religiously, and socially most important people in North America and Britain. She arrived in England a year after a court decision declared that slave owners could not legally compel their slaves to return to the colonies. Phillis returned to Boston shortly before her book was published. Within a month of her return she wrote a friend that she had been freed "at the desire of my friends in England." She had apparently agreed to return only after her owner was compelled to promise to free her if she did.

Having gone to England as an enslaved African Briton, Wheatley returned to the colonies prepared to embrace the free African-American identity that the American Revolution soon made available to her. Her anti-slavery stance became more overt once she was free than in her poems published while she had been enslaved. She denounces slave owners as "Modern Egyptians" in a letter to the Indian Presbyterian minister Samson Occom that was widely reprinted in newspapers in March 1774 throughout New England, as well as in Canada. Wheatley increasingly came to believe that the colonial struggle for freedom from Britain would lead to the end of slavery in the former colonies. In her poem "To His Excellency General Washington" Wheatley pledged her allegiance in 1776 to the revolutionary cause, hoping that even the most eminent slave owner in North America would ultimately apply the revolutionary ideology of equality and liberty to people of African as well as European descent.

The hopes that Phillis Wheatley brought home with her from England were soon frustrated. She did not live to see the enfranchisement of her fellow people of African descent. Nor was she able to publish a second volume. Susanna Wheatley died within months of Phillis's return from London. Phillis married John Peters, a free black, on Thanksgiving Day, 1778, eight months after John Wheatley died. . . . Phillis died on December 5, 1784, when she was about thirty-one years old. The cause of her death is unknown, but it may have been related to the "Asthmatic complaint" she suffered from in previous winters. The first American edition of her *Poems* was not published until 1786, in Philadelphia.

Wheatley was the first person of African descent to publish a book, and consequently the first international celebrity of African descent. She also founded the literary tradition of English-speaking authors of African descent.

Eighteenth-century opponents of the transatlantic slave trade, as well as nineteenth-century antebellum American abolitionists, cited Wheatley's poetry as proof of the humanity, equality, and literary talents of people of African descent.

“On being brought from Africa to America”

TWAS mercy brought me from my Pagan land,
 Taught my benighted soul to understand
 That there's a God, that there's a Saviour too:
 Once I redemption neither sought nor knew.
 Some view our sable race with scornful eye,
 "Their colour is a diabolic die."
 Remember, Christians, Negroes, black as Cain,
 May be refin'd, and join th' angelic train.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

The Renewal of America (pilot)

Your history class has been researching ways to improve the current political, economical, and social status of America and its people. For your research paper, you decide to address ways in which we can improve upon American society. During your research, you come across former President Clinton's Inaugural Address, which focused on the "Renewal of America." In preparation for writing your report, read and analyze his speech about changing America. Then use relevant information from the speech to write your report.

Inaugural Address (excerpt)

William Clinton

Given on January 20, 1993

My fellow citizens, today we celebrate the mystery of American renewal. This ceremony is held in the depth of winter, but by the words we speak and the faces we show the world, we force the spring. A spring reborn in the world's oldest democracy, that brings forth the vision and courage to reinvent America. When our founders boldly declared America's independence to the world, and our purposes to the Almighty, they knew that America, to endure, would have to change. Not change for change sake, but change to preserve America's ideals: life, liberty, the pursuit of happiness.

Though we march to the music of our time, our mission is timeless. Each generation of Americans must define what it means to be an American. On behalf of our nation, I salute my predecessor, President Bush, for his half-century of service to America. . .and I thank the millions of men and women whose steadfastness and sacrifice triumphed over depression, fascism and communism.

Today, a generation raised in the shadows of the Cold War assumes new responsibilities in a world warmed by the sunshine of freedom, but threatened still by ancient hatreds and new plagues. Raised in unrivalled prosperity, we inherit an economy that is still the world's strongest, but is weakened by business failures, stagnant wages, increasing inequality, and deep divisions among our own people.

When George Washington first took the oath I have just sworn to uphold, news traveled slowly across the land by horseback, and across the ocean by boat. Now the sights and sounds of this ceremony are broadcast instantaneously to billions around the world. Communications and commerce are global. Investment is mobile. Technology is almost magical, and ambition for a better life is now universal.

We earn our livelihood in America today in peaceful competition with people all across the Earth. Profound and powerful forces are shaking and remaking our world, and the urgent question of our time is whether we can make change our friend and not our enemy. This new world has already enriched the lives of millions of Americans who are able to compete and win in it. But when most people are working harder for less, when others cannot work at all, when the cost of health care devastates families and threatens to bankrupt our enterprises, great and small; when the fear of crime robs law abiding citizens of their freedom; and when millions of poor children cannot even imagine the lives we are calling them to lead, we have not made change our friend.

We know we have to face hard truths and take strong steps, but we have not done so. Instead we have drifted, and that drifting has eroded our resources, fractured our economy, and shaken our confidence. Though our challenges are fearsome, so are our strengths. Americans have ever been a restless, questing, hopeful people, and we must bring to our task today the vision and will of those who came before us. From our Revolution to the Civil War, to the Great Depression, to the Civil Rights movement, our people have always mustered the determination to construct from these crises the pillars of our history. Thomas Jefferson believed that to preserve the very foundations of our nation we would need dramatic change from time to time. Well, my fellow Americans, this is our time. Let us embrace it.

Our democracy must be not only the envy of the world but the engine of our own renewal. There is nothing wrong with America that cannot be cured by what is right with America.

And so today we pledge an end to the era of deadlock and drift, and a new season of American renewal has begun.

To renew America we must be bold. We must do what no generation has had to do before. We must invest more in our own people, in their jobs, and in their future, and at the same time cut our massive debt. . .and we must do so in a world in which we must compete for every opportunity. It will not be easy. It will require sacrifice, but it can be done, and done fairly. Not choosing sacrifice for its own sake, but for our own sake. We must provide for our nation the way a family provides for its children. Our founders saw themselves in the light of posterity. We can do no less. Anyone who has ever watched a child's eyes wander into sleep knows what posterity is. Posterity is the world to come, the world for whom we hold our ideals, from whom we have borrowed our planet, and to whom we bear sacred responsibilities. We must do what America does best, offer more opportunity to all and demand more responsibility from all.

It is time to break the bad habit of expecting something for nothing: from our government, or from each other. Let us all take more responsibility, not only for ourselves and our families, but for our communities and our country. To renew America we must revitalize our democracy. This beautiful capitol, like every capitol since the dawn of civilization, is often a place of intrigue and calculation. Powerful people maneuver for position and worry endlessly about who is in and who is out, who is up and who is down, forgetting those people whose toil and sweat sends us here and paves our way.

Americans deserve better, and in this city today there are people who want to do better, and so I say to all of you here, let us resolve to reform our politics, so that power and privilege no longer shout down the voice of the people. Let us put aside personal advantage, so that we can feel the pain and see the promise of America. Let us resolve to make our government a place for what Franklin Roosevelt called "bold, persistent experimentation, a government for our tomorrows, not our yesterdays." Let us give this capitol back to the people to whom it belongs.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 4– Grades 9-10, 11-12

The Snowflake Man (pilot)

A self-educated farmer from a small American town, Wilson Bentley coined the phrase, “no two snowflakes are alike.” By combining a bellows camera with a microscope, he was able to give the world its first ever photograph of a snowflake. In the article “The Snowflake Man of Vermont,” weather scientist Keith C. Heidorn takes a look at the scientific work and daily farm life of Wilson Bentley.

In a well-developed essay, discuss why the author places emphasis on Bentley’s life as a self-educated farmer and atmospheric scientist. Be sure to include specific details from the text to support your thesis.

The Snowflake Man of Vermont

In 1885, at the age of 20, Wilson Alwyn Bentley, a farmer who would live all his life in the small town of Jericho in Vermont, gave the world its first ever photograph of a snowflake. Throughout the following winters, until his death in 1931, Bentley would go on to capture over 5,000 snowflakes, or more correctly, snow crystals, on film. Despite the fact that he rarely left Jericho, thousands of Americans knew him as The Snowflake Man or simply Snowflake Bentley. Our belief that “no two snowflakes are alike” stems from a line in a 1925 report in which he remarked: “Every crystal was a masterpiece of design and no one design was ever repeated. When a snowflake melted, that design was forever lost.”

It started with a microscope his mother gave him at age 15, which opened the world of the small to young Wilson. A lover of winter, he made plans to use his microscope to view snowflakes. His initial investigations proved both fascinating and frustrating as he tried to observe the short-lived flakes. So that he could share his discoveries, he began by sketching what he saw, accumulating several hundred sketches by his seventeenth birthday. When his father purchased a camera for his son, Wilson combined it with his microscope, and went on to make his first successful photomicrograph of a snow crystal on January 15, 1885.

In addition to the development of the hardware, Bentley also had to devise a protocol to capture a snow crystal and transport it with minimal damage to the camera’s field of vision. What he found worked best was to capture the crystals on a cool velvet-covered tray. Taking care not to melt the crystal with his breath, he identified a suitable subject and lifted it onto a pre-cooled slide with a thin wood splint from his mother’s broom and nudged it into place with a turkey feather. The slide was then carried into

his photographic shed and placed under the microscope. The back-lit image was focused using a system of strings and pulleys he devised to accommodate his mittened hands. Once focused, the sensitized glass plate, or “film,” was exposed and stored for further processing, development, and printing.

Bentley also devised his own processing methods. In addition to developing the original image, he also created a post-development process to enhance it. Since each photograph was taken of a white snow crystal against a white background, Bentley was dissatisfied with the initial photograph. He felt he could improve the contrast and enhance the detail if he presented the crystal against a dark background. To do this, he painstakingly scraped away the dark emulsion surrounding the snow crystal image from a duplicate of the original negative using a sharp penknife and steady hand. The altered image was then carefully placed upon a clear glass plate and then printed, giving it a dark background. Even after years of practice, this post-production process often took as long as four hours for a complex snow crystal.

With 70–75 photographs per storm and notes on the conditions under which they were collected, Bentley accrued a considerable understanding of snow. In 1897, he became acquainted with Professor George Perkins, a professor of geology at the University of Vermont, and they prepared the first paper on snow crystals published in the May 1898 issue of Appleton’s *Popular Scientific* titled, “A Study of Snow Crystals.”

While photographing snowflakes was his passion, Bentley also turned his interest to examining and sizing raindrops for seven summers from 1898 to 1904. From that work, he gave us early insights into raindrops and their size distribution in storms. After some experimentation, he developed a simple yet effective apparatus for gathering raindrops: a shallow pan of wheat flour. At first, he simply photographed the imprints made by the falling rain in the flour. Then in 1898, he made a serendipitous finding. In his journal, he wrote: “In the bottom of each raindrop impression in the flour there could always be found a roundish granule of dough nearly exact size of raindrop. After experimenting with artificial raindrops I could measure [its] diameter before falling into the flour, and thus tell if the dough granule corresponded in size with the measured raindrop.”

Bentley measured these raindrop “fossils” and divided them into one of five size-range categories. Over the tenure of his raindrop studies, he collected 344 sets of raindrop pellets from over 70 distinct storms, including 25 thunderstorms, to which he added meticulous weather data about the storm: date, time of day, temperature, wind, cloud type and estimated cloud height. He concluded that different storms produce different size raindrops and different size distributions. Few rainfall events had uniform drop sizes, but when they did, he discovered, they were composed of either all small drops or all large drops. Low rain clouds produced mostly small drops. The largest drops, around a quarter inch in diameter, fell from the tall cumulonimbus clouds of thunderstorms. He concluded that the size of drops and snowflakes could tell a lot about the vertical structure of the storm.

Unfortunately, Bentley was so far ahead of his time that he wasn’t fully appreciated by contemporary scientists. They didn’t take this self-educated farmer seriously. It was 40 years later — the study of cloud physics and precipitation processes would not blossom until the 1940s — before his raindrop work was rediscovered and corroborated. The first recognition of Bentley’s raindrop experiments appears to have been by US Soil Conservation Service scientists J.O. Laws and D.A. Parsons, who

published a paper in 1943 reporting measurements of raindrop size under various rainfall intensities using Bentley's collection method.

Although he dropped his study of raindrops after a few years, he continued to photograph snow crystal and speculate on the nature of snow. From his large data archive, Bentley's analysis convinced him that the form the ice crystal took (hexagonal plate, six-sided star, hexagonal column, needle, etc.) was dependent on the air temperature in which the crystal formed and fell. Nearly three decades would pass before Ukichiro Nakaya in Japan would confirm this hypothesis.

He also wanted to promote his work for its beauty, and thus submitted articles and delivered lectures that focused on his snow photography over the years. His lectures were popular, and from them he was dubbed The Snowflake Man and Snowflake Bentley by the newspapers. Over one hundred articles were published in well-known newspapers and magazines such as *The Christian Herald*, *Popular Mechanics*, *National Geographic*, *The New York Times Magazine*, and the *American Annual of Photography*. His best photographs were in demand from jewelers, engravers, and textile makers who saw the beauty in his work.

He also submitted technical reports to the US Weather Bureau's publication *Monthly Weather Review*. Although he received scant recognition from most scientists, he did receive encouragement from Weather Bureau chief meteorologist Dr William J. Humphreys, who helped him publish a collection of his photographs. Humphreys wrote the technical introduction and appeared as co-author. The book *Snow Crystals* by W. A. Bentley and W. J. Humphrey was published by McGraw-Hill in November 1931. It contained 2,500 selected snow crystal photos, plus 100 photos of frost and dew formation. The book has since been republished by Dover Books.

As a grown man, Bentley was slight of frame, likely just over five feet tall and weighing around 120 pounds, but could dig a row of potatoes or pitch hay as well as any farmer in the valley. He continued to farm the acreage with his older brother for all his life. Though not an outgoing man, he loved to entertain by playing the piano or violin and singing popular songs. He also played clarinet in a small brass band and could imitate the sounds of many animals. Bentley never married.

In early December 1931, Wilson Bentley walked six miles, ill-dressed, through a slushy snowstorm to reach his home. Not long thereafter, he contracted a cold, which grew into pneumonia. "Snowflake" Bentley died on December 23 at the age of 66. In March of that year, he had taken the last of his photomicrographs of snow, still using the same camera that took the first one.

Although his father thought Wilson's snow photography a lot of nonsense and not the proper thing for a farmer to do, Wilson broke unique ground in the early days of modern meteorology as well as microscopic photography. His biographer, cloud physicist Duncan Blanchard, dubbed him "America's First Cloud Physicist." *The Burlington Free Press* wrote in a Christmas Eve obituary for Bentley: "Longfellow said that genius is infinite painstaking. John Ruskin declared that genius is only a superior power of seeing. Wilson Bentley was a living example of this type of genius. He saw something in the snowflakes which other men failed to see, not because they could not see, but because they had not the patience and the understanding to look."

On the morning he was laid to rest in the Jericho Center cemetery, it began to snow, leaving a dusting over the burial ground.

Informational Text Standard 1 – Grades 9-10, 11-12

Informational Text Standard 2 – Grades 9-10, 11-12

Who is the Real Shakespeare? (pilot)

One of the greatest literary debates of all time involves the questioning of who may have been the real writing force behind the works of William Shakespeare. Many theories have been suggested through the years, and some facets of the debate are revealed in “Will the Real Shakespeare Please Stand Up?”

After reading the text, consider whether the author is effective in analyzing both sides of the ongoing mystery of the true identity of William Shakespeare. In a multi-paragraph essay, discuss the author’s purpose, point of view, and use of rhetoric in the text. Be sure to analyze whether the author’s style and content contribute to the balance and overall effectiveness of the text.

“Will the Real Shakespeare Please Stand Up?”

Too often these days, bookstores are crowded with titles that are supposedly written by celebrities. However, as most readers acknowledge, nondescript ghostwriters, laboring behind the scenes while the celebrities bask in the fame that their careers and their books inspire, often churn out these books. It wasn't always so. In fact, just the reverse was the case in Elizabethan England. Hundreds of years ago, the rich and powerful were expected to play a much more refined role in public life. It would have been considered unseemly for a person of high position to be seen as a scribbler working to amuse the public.

That reality is the foundation for one of the great literary debates of all time, a debate over who was truly the author of the plays and poems that bear the name "Shakespeare." Everyone who passes through high school literature class today generally learns that a balding, bearded playwright named William Shakespeare wrote such standards of required high school reading as *Hamlet* and *Romeo and Juliet* in the late 1500s and early 1600s. But what people generally gloss over is the fact that there is a hot debate about whether or not the character that skeptics call "William of Stratford" was really the author that most of us think of as "Shakespeare."

This is not a new debate. For years, many people have suggested that someone of high birth actually wrote the works and used William of Stratford as a convenient collaborator to help disguise the identity of the actual author.

The arguments against William of Stratford being the actual author of the Shakespeare works follow two persuasive lines of thought. The first involves various shortcomings on the part of William of Stratford. Specifically, the Shakespeare plays reflect an understanding of things known only to a well-educated, well-traveled member of English high society. These things include law, military tactics, diplomacy, and the geography and literature of foreign countries. The author of the questioned works would not only have to have experienced these things, but also would need to convey that experience in some of the most stirring writing found in the English language. William of Stratford does not meet

these requirements well. The author Mark Twain, for example, felt that it was totally implausible that a countryman with William of Stratford's limited exposure to the world could come to London and quickly establish a reputation by successfully authoring plays that show such an understanding of esoteric subjects. Set aside the issue of experience for a moment. In terms of the necessary ability to write well and convincingly about that experience, there are questions about whether William of Stratford was literate at all. William of Stratford's father could not write, and it is suspicious that neither Stratford's wife nor his daughters were able to write. There are no examples of manuscripts written in the hand of William of Stratford. Analyses of the few signatures drawn by William of Stratford on legal documents have been said by handwriting experts to reflect the penmanship of a person generally uncomfortable with writing even his own name, much less nearly forty plays. Finally, some of the stories that served as the inspiration for Shakespeare's works come from books printed years earlier in French or Italian. These books hadn't at the time the Shakespeare plays were written been translated into English. In order to write the plays, the author we know as Shakespeare must have been comfortable in not only his native tongue, but also at least two other languages.

The second strand of argument once it has been agreed that William of Stratford is not likely "Shakespeare" involves matching clues from the Shakespeare works with the lives of several prominent Elizabethans. A number of possible candidates have emerged over the years as the ghostwriter hiding behind the Bard of Avon. These include Sir Francis Bacon and the playwright Christopher Marlowe. One of the most compelling candidates, however, is Edward de Vere, the Earl of Oxford. The Earl of Oxford certainly satisfies the "experience" criterion. He had served at Court; he had been trained in the law; and he had traveled across the English Channel to the Continent. He was lame, a condition that dovetails nicely with the fact that the speaker in the Sonnets claims at two different points that he is lame. Three of the Shakespeare plays are dedicated by name to high-born Englishmen of the time: the Earls of Southampton, Pembroke, and Montgomery. It seems implausible that William of Stratford just happened to know these men well enough to dedicate his works to them. On the other hand, the three Earls had been engaged to several of the Earl of Oxford's daughters. Oxford would have known each of the three well. Finally, there is the matter of the Earl of Oxford's personal Bible. There is apparently an astounding correlation between passages that de Vere underlined in the book and passages that are quoted by various characters in the Shakespeare plays, most notably the character Falstaff.

In the end, of course, some long-neglected manuscript will turn up and settle once and for all the debate over whether William of Stratford was really the greatest literary genius of the Elizabethan Age or just a clever fraud who has duped readers for more than 400 years. In the meantime, though, the pedestal on which William of Stratford has been placed for some 400 exalted years is looking shaky indeed.