

Sample Performance Tasks for Informational Texts:
English Language Arts129

Informational Texts: History/Social Studies 130

Brown, Dee. <i>Bury My Heart at Wounded Knee: An Indian History of the American West</i>	130
Connell, Evan S. <i>Son of the Morning Star: Custer and the Little Bighorn</i>	130
Gombrich, E. H. <i>The Story of Art, 16th Edition</i>	131
Kurlansky, Mark. <i>Cod: A Biography of the Fish That Changed the World</i>	131
Haskins, Jim. <i>Black, Blue and Gray: African Americans in the Civil War</i>	131
Dash, Joan. <i>The Longitude Prize</i>	132
Thompson, Wendy. <i>The Illustrated Book of Great Composers</i>	132
Mann, Charles C. <i>Before Columbus: The Americas of 1491</i>	133

Informational Texts: Science, Mathematics, and Technical Subjects133

Euclid. <i>Elements</i>	133
Cannon, Annie J. “Classifying the Stars.”	135
Walker, Jearl. “Amusement Park Physics.”	136
Preston, Richard. <i>The Hot Zone: A Terrifying True Story</i>	136
Devlin, Keith. <i>Life by the Numbers</i>	137
Hoose, Phillip. <i>The Race to Save Lord God Bird</i>	137
Hakim, Joy. <i>The Story of Science: Newton at the Center</i>	137
Nicastro, Nicholas. <i>Circumference: Eratosthenes and the Ancient Quest to Measure the Globe</i>	137
U.S. Environmental Protection Agency/U.S. Department of Energy. <i>Recommended Levels of Insulation</i>	138

Sample Performance Tasks for Informational Texts:
History/Social Studies & Science, Mathematics, and Technical Subjects.....138

Grades 11–CCR Text Exemplars 140

Stories 140

Chaucer, Geoffrey. <i>The Canterbury Tales</i>	140
de Cervantes, Miguel. <i>Don Quixote</i>	140
Austen, Jane. <i>Pride and Prejudice</i>	142
Poe, Edgar Allan. “The Cask of Amontillado.”	143
Brontë, Charlotte. <i>Jane Eyre</i>	144
Hawthorne, Nathaniel. <i>The Scarlet Letter</i>	145
Dostoevsky, Fyodor. <i>Crime and Punishment</i>	146
Jewett, Sarah Orne. “A White Heron.”	146
Melville, Herman. <i>Billy Budd, Sailor</i>	147
Chekhov, Anton. “Home.”	148
Fitzgerald, F. Scott. <i>The Great Gatsby</i>	149
Faulkner, William. <i>As I Lay Dying</i>	149
Hemingway, Ernest. <i>A Farewell to</i>	150
Hurston, Zora Neale. <i>Their Eyes Were Watching God</i>	150
Borges, Jorge Luis. “The Garden of Forking Paths.”	150
Bellow, Saul. <i>The Adventures of Augie March</i>	151
Morrison, Toni. <i>The Bluest Eye</i>	152

Garcia, Cristina. <i>Dreaming in Cuban</i>	152
Lahiri, Jhumpa. <i>The Namesake</i>	152
Drama	153
Shakespeare, William. <i>The Tragedy of Hamlet</i>	153
Molière, Jean-Baptiste Poquelin. <i>Tartuffe</i>	153
Wilde, Oscar. <i>The Importance of Being Earnest</i>	154
Wilder, Thornton. <i>Our Town: A Play in Three Acts</i>	156
Miller, Arthur. <i>Death of a Salesman</i>	156
Hansberry, Lorraine. <i>A Raisin in the Sun</i>	156
Soyinka, Wole. <i>Death and the King's Horseman: A Play</i>	157
Poetry	157
Li Po. "A Poem of Changgan."	157
Donne, John. "A Valediction Forbidding Mourning."	157
Wheatley, Phyllis. "On Being Brought From Africa to America."	158
Keats, John. "Ode on a Grecian Urn."	158
Whitman, Walt. "Song of Myself."	159
Dickinson, Emily. "Because I Could Not Stop for Death."	160
Tagore, Rabindranath. "Song VII."	160
Eliot, T. S. "The Love Song of J. Alfred Prufrock."	160
Pound, Ezra. "The River Merchant's Wife: A Letter."	160
Frost, Robert. "Mending Wall."	161
Neruda, Pablo. "Ode to My Suit."	162
Bishop, Elizabeth. "Sestina."	162
Ortiz Cofer, Judith. "The Latin Deli: An Ars Poetica."	162
Dove, Rita. "Demeter's Prayer to Hades."	163
Collins, Billy. "Man Listening to Disc."	163
Sample Performance Tasks for Stories, Drama, and Poetry	163
Informational Texts: English Language Arts	164
Paine, Thomas. <i>Common Sense</i>	164
Jefferson, Thomas. <i>The Declaration of Independence</i>	164
United States. The Bill of Rights (Amendments One through Ten of the United States Constitution).	166
Thoreau, Henry David. <i>Walden</i>	167
Emerson, Ralph Waldo. "Society and Solitude."	167
Porter, Horace. "Lee Surrenders to Grant, April 9th, 1865."	168
Chesterton, G. K. "The Fallacy of Success."	169
Mencken, H. L. <i>The American Language, 4th Edition</i>	169
Wright, Richard. <i>Black Boy</i>	170
Orwell, George. "Politics and the English Language."	170
Hofstadter, Richard. "Abraham Lincoln and the Self-Made Myth."	170
Tan, Amy. "Mother Tongue."	170
Anaya, Rudolfo. "Take the Tortillas Out of Your Poetry."	171
Sample Performance Tasks for Informational Texts: English Language Arts	171

Informational Texts: History/Social Studies172

Tocqueville, Alexis de. <i>Democracy in America</i>	172
<i>Declaration of Sentiments</i> by the Seneca Falls Conference	172
Douglass, Frederick. “What to the Slave Is the Fourth of July?: An Address Delivered in Rochester, New York, on 5 July 1852.”	173
<i>An American Primer</i> . Edited by Daniel J. Boorstin	175
Lagemann, Ellen Condliffe. “Education.”	175
McPherson, James M. <i>What They Fought For 1861-1865</i>	175
<i>The American Reader: Words that Moved a Nation, 2nd Edition</i>	175
Amar, Akhil Reed. <i>America’s Constitution: A Biography</i>	176
McCullough, David. <i>1776</i>	176
Bell, Julian. <i>Mirror of the World: A New History of Art</i>	176
<i>FedViews</i> by the Federal Reserve Bank of San Francisco.....	177

Informational Texts: Science, Mathematics, and Technical Subjects179

Paulos, John Allen. <i>Innumeracy: Mathematical Illiteracy and Its Consequences</i>	179
Gladwell, Malcolm. <i>The Tipping Point: How Little Things Can Make a Big Difference</i>	179
Tyson, Neil deGrasse. “Gravity in Reverse: The Tale of Albert Einstein’s ‘Greatest Blunder.’”	179
Calishain, Tara, and Rael Dornfest. <i>Google Hacks: Tips & Tools for Smarter Searching, 2nd Edition</i>	180
Kane, Gordon. “The Mysteries of Mass.”	180
Fischetti, Mark. “Working Knowledge: Electronic Stability Control.”	181
U.S. General Services Administration. <i>Executive Order 13423: Strengthening Federal Environmental, Energy, and Transportation Management</i>	181
Kurzweil, Ray. “The Coming Merger of Mind and Machine.”	182
Gibbs, W. Wayt. “Untangling the Roots of Cancer.”	182
Gawande, Atul. “The Cost Conundrum: Health Care Costs in McAllen, Texas.”	183

Sample Performance Tasks for Informational Texts:**History/Social Studies & Science, Mathematics, and Technical Subjects.....183**

- Students compare and contrast the *figurative and connotative meanings* as well as *specific word choices* in John Donne's "Valediction Forbidding Mourning" and Emily Dickinson's "Because I Would Not Stop for Death" in order to *determine how* the metaphors of the carriage and the compass *shape the meaning and tone* of each poem. Students *analyze* the ways both poets use *language that is particularly fresh, engaging, or beautiful* to convey the *multiple meanings* regarding death contained in each poem. [RL.11–12.4]
- Students *cite strong and thorough textual evidence* from John Keats's "Ode on a Grecian Urn" to *support their analysis* of what the poem says explicitly about the urn as well as what can be *inferred* about the urn from *evidence* in the poem. Based on their close reading, students *draw inferences from the text* regarding what meanings the figures decorating the urn convey as well as noting *where the poem leaves matters about the urn and its decoration uncertain*. [RL.11–12.1]

Informational Texts: English Language Arts

Paine, Thomas. *Common Sense*. New York: Penguin, 2005. (1776)

A government of our own is our natural right: And when a man seriously reflects on the precariousness of human affairs, he will become convinced, that it is infinitely wiser and safer, to form a constitution of our own in a cool deliberate manner, while we have it in our power, than to trust such an interesting event to time and chance. If we omit it now, some Massenello* may hereafter arise, who laying hold of popular disquietudes, may collect together the desperate and the discontented, and by assuming to themselves the powers of government, may sweep away the liberties of the continent like a deluge. Should the government of America return again into the hands of Britain, the tottering situation of things, will be a temptation for some desperate adventurer to try his fortune; and in such a case, what relief can Britain give? Ere she could hear the news the fatal business might be done, and ourselves suffering like the wretched Britons under the oppression of the Conqueror. Ye that oppose independence now, ye know not what ye do; ye are opening a door to eternal tyranny, by keeping vacant the seat of government.

(*Thomas Anello, otherwise Massenello, a fisherman of Naples, who after spiriting up his countrymen in the public market place, against the oppression of the Spaniards, to whom the place was then subject, prompted them to revolt, and in the space of a day became king.)

Jefferson, Thomas. *The Declaration of Independence*. (1776)

IN CONGRESS, July 4, 1776

The unanimous Declaration of the thirteen united States of America

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed.—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his

Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.

He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws of Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers.

He has made judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our People, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended legislation:

For quartering large bodies of armed troops among us:

For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States:

For cutting off our Trade with all parts of the world:

For imposing taxes on us without our Consent:

For depriving us, in many cases, of the benefits of Trial by Jury:

For transporting us beyond Seas to be tried for pretended offences:

For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures and declaring themselves invested with Power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to be-

come the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free People.

Nor have We been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by the Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

United States. The Bill of Rights (Amendments One through Ten of the United States Constitution). (1791)

Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Amendment II

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Amendment III

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb, nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed; which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence.

Amendment VII

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

Amendment VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

Thoreau, Henry David. *Walden; or, Life in the Woods*. Boston: Houghton, 1893. (1854)

I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life, living is so dear; nor did I wish to practise resignation, unless it was quite necessary. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion. For most men, it appears to me, are in a strange uncertainty about it, whether it is of the devil or of God, and have somewhat hastily concluded that it is the chief end of man here to “glorify God and enjoy him forever.”

Emerson, Ralph Waldo. “Society and Solitude.” *Essays and Poems*. New York: Library of America, 1996. (1857)

‘Tis hard to mesmerize ourselves, to whip our own top; but through sympathy we are capable of energy and endurance. Concert fires people to a certain fury of performance they can rarely reach alone. Here is the use of society: it is so easy with the great to be great; so easy to come up to an existing standard;—as easy as it is to the lover to swim to his maiden through waves so grim before. The benefits of affection are immense; and the one event which never loses its romance, is the encounter with superior persons on terms allowing the happiest intercourse.

It by no means follows that we are not fit for society, because soirées are tedious, and because the soirée finds us tedious. A backwoodsman, who had been sent to the university, told me that, when he heard the best-bred young men at the law school talk together, he reckoned himself a boor; but whenever he caught them apart, and had one to himself alone, then they were the boors, and he the better man. And if we recall the rare hours when we encountered the best persons, we then found ourselves, and then first society seemed to exist. That was society, though in the transom of a brig, or on the Florida Keys.

A cold, sluggish blood thinks it has not facts enough to the purpose, and must decline its turn in the conversation. But they who speak have no more,—have less. ‘Tis not new facts that avail, but the heat to dissolve everybody’s facts. The capital defect of cold, arid natures is the want of animal spirits. They seem a power incredible, as if God should raise the dead. The recluse witnesses what others perform by their aid, with a kind of fear. It is as much out of his possibility as the prowess of Cœur-de-Lion, or an Irishman’s day’s-work on the railroad. ‘Tis said, the present and the future are always rivals. Animal spirits constitute the power of the present, and their feats are like the structure of a pyramid. Their result is a lord, a general, or a boon companion. Before these, what a base mendicant is Memory with his leathern badge! But this genial heat is latent in all constitutions, and is disengaged only by the friction of society. As Bacon said of manners, “To obtain them, it only needs not to despise them,” so we say of animal spirits, that they are the spontaneous product of health and of a social habit. “For behavior, men learn it, as they take diseases, one of another.”

But the people are to be taken in very small doses. If solitude is proud, so is society vulgar. In society, high advantages are set down to the individual as disqualifications. We sink as easily as we rise, through sympathy. So many men whom I know are degraded by their sympathies, their native aims being high enough, but their relation all too tender to the gross people about them. Men cannot afford to live together by their merits, and they adjust themselves by their demerits,—by their love of gossip, or by sheer tolerance and animal good-nature. They untune and dissipate the brave aspirant.

The remedy is, to reinforce each of these moods from the other. Conversation will not corrupt us, if we come to the assembly in our own garb and speech, and with the energy of health to select what is ours and reject what is not. Society we must have; but let it be society, and not exchanging news, or eating from the same dish. Is it society to sit in one of your chairs? I cannot go into the houses of my nearest relatives, because I do not wish to be alone. Society exists by chemical affinity, and not otherwise.

Put any company of people together with freedom for conversation, and a rapid self-distribution takes place, into sets and pairs. The best are accused of exclusiveness. It would be more true to say, they separate as oil from water, as children from old people, without love or hatred in the matter, each seeking his like; and any interference with the affinities would produce constraint and suffocation. All conversation is a magnetic experiment. I know that my friend can talk eloquently; you know that he cannot articulate a sentence: we have seen him in different company. Assort your party, or invite none. Put Stubbs and Coleridge, Quintilian and Aunt Miriam, into pairs, and you make them all wretched. 'Tis an extempore Sing-Sing built in a parlor. Leave them to seek their own mates, and they will be as merry as sparrows.

A higher civility will re-establish in our customs a certain reverence which we have lost. What to do with these brisk young men who break through all fences, and make themselves at home in every house? I find out in an instant if my companion does not want me, and ropes cannot hold me when my welcome is gone. One would think that the affinities would pronounce themselves with a surer reciprocity.

Here again, as so often, Nature delights to put us between extreme antagonisms, and our safety is in the skill with which we keep the diagonal line. Solitude is impracticable, and society fatal. We must keep our head in the one and our hands in the other. The conditions are met, if we keep our independence, yet do not lose our sympathy. These wonderful horses need to be driven by fine hands. We require such a solitude as shall hold us to its revelations when we are in the street and in palaces; for most men are cowed in society, and say good things to you in private, but will not stand to them in public. But let us not be the victims of words. Society and solitude are deceptive names. It is not the circumstance of seeing more or fewer people, but the readiness of sympathy, that imports; and a sound mind will derive its principles from insight, with ever a purer ascent to the sufficient and absolute right, and will accept society as the natural element in which they are to be applied.

Porter, Horace. "Lee Surrenders to Grant, April 9th, 1865." *Eyewitness to America: 500 Years of American History in the Words of Those Who Saw It Happen*. Edited by David Colbert. New York: Vintage, 1998. (1865) From "Lee Surrenders to Grant, April 9th, 1865"

When Lee came to the sentence about the officers' side-arms, private horses & baggage, he showed for the first time during the reading of the letter a slight change of countenance & was evidently touched by this act of generosity. It was doubtless the condition mentioned to which he particularly alluded when he looked toward General Grant, as he finished reading & said with some degree of warmth in his manner, 'This will have a very happy effect upon my army.'

General Grant then said: "Unless you have some suggestions to make in regard to the form in which I have stated the terms, I will have a copy of the letter made in ink, and sign it."

"There is one thing I should like to mention," Lee replied, after a short pause. "The cavalymen and artilerists own their own horses in our army. Its organization in this respect differs from that of the United States." This expression attracted the notice of our officers present, as showing how firmly the conviction was grounded in his mind that we were two distinct countries. He continued: "I should like to understand whether these men will be permitted to retain their horses."

"You will find that the terms as written do not allow this," General Grant replied; "only the officers are permitted to take their private property."

Lee read over the second page of the letter again, and then said: "No, I see the terms do not allow it; that is clear." His face showed plainly that he was quite anxious to have this concession made; and Grant said very promptly, and without giving Lee time to make a direct request:

"Well, the subject is quite new to me. Of course I did not know that any private soldiers owned their animals; but I think we have fought the last battle of the war,—I sincerely hope so,—and that the surrender of this army will be followed soon by that of all the others; and I take it that most of the men in the ranks are small farmers, and as the country has been so raided by the two armies, it is doubtful whether they will be able to put in a crop to carry themselves and their families through the next winter without the aid of the horses they are now riding, and I will arrange it in this way: I will not change the terms as now written, but I will instruct the officers I shall appoint to receive the paroles to let all the men who claim to own a horse or mule take the animals home with them to work their little farms."

Chesterton, G. K. “The Fallacy of Success.” *Selected Essays*. London: Methuen, 1949. (1909)

There has appeared in our time a particular class of books and articles which I sincerely and solemnly think may be called the silliest ever known among men. They are much more wild than the wildest romances of chivalry and much more dull than the dullest religious tract. Moreover, the romances of chivalry were at least about chivalry; the religious tracts are about religion. But these things are about nothing; they are about what is called Success. On every bookstall, in every magazine, you may find works telling people how to succeed. They are books showing men how to succeed in everything; they are written by men who cannot even succeed in writing books. To begin with, of course, there is no such thing as Success. Or, if you like to put it so, there is nothing that is not successful. That a thing is successful merely means that it is; a millionaire is successful in being a millionaire and a donkey in being a donkey. Any live man has succeeded in living; any dead man may have succeeded in committing suicide. But, passing over the bad logic and bad philosophy in the phrase, we may take it, as these writers do, in the ordinary sense of success in obtaining money or worldly position. These writers profess to tell the ordinary man how he may succeed in his trade or speculation—how, if he is a builder, he may succeed as a builder; how, if he is a stockbroker, he may succeed as a stockbroker. They profess to show him how, if he is a grocer, he may become a sporting yachtsman; how, if he is a tenth-rate journalist, he may become a peer; and how, if he is a German Jew, he may become an Anglo-Saxon. This is a definite and business-like proposal, and I really think that the people who buy these books (if any people do buy them) have a moral, if not a legal, right to ask for their money back. Nobody would dare to publish a book about electricity which literally told one nothing about electricity; no one would dare publish an article on botany which showed that the writer did not know which end of a plant grew in the earth. Yet our modern world is full of books about Success and successful people which literally contain no kind of idea, and scarcely and kind of verbal sense.

It is perfectly obvious that in any decent occupation (such as bricklaying or writing books) there are only two ways (in any special sense) of succeeding. One is by doing very good work, the other is by cheating. Both are much too simple to require any literary explanation. If you are in for the high jump, either jump higher than any one else, or manage somehow to pretend that you have done so. If you want to succeed at whist, either be a good whist-player, or play with marked cards. You may want a book about jumping; you may want a book about whist; you may want a book about cheating at whist. But you cannot want a book about Success. Especially you cannot want a book about Success such as those which you can now find scattered by the hundred about the book-market. You may want to jump or to play cards; but you do not want to read wandering statements to the effect that jumping is jumping, or that games are won by winners. If these writers, for instance, said anything about success in jumping it would be something like this: ‘The jumper must have a clear aim before him. He must desire definitely to jump higher than the other men who are in for the same competition. He must let no feeble feelings of mercy (sneaked from the sickening Little Englanders and Pro-Boers) prevent him from trying to do his best. He must remember that a competition in jumping is distinctly competitive, and that, as Darwin has gloriously demonstrated, THE WEAKEST GO TO THE WALL.’ That is the kind of thing the book would say, and very useful it would be, no doubt, if read out in a low and tense voice to a young man just about to take the high jump. Or suppose that in the course of his intellectual rambles the philosopher of Success dropped upon our other case, that of playing cards, his bracing advice would run—‘In playing cards it is very necessary to avoid the mistake (commonly made by maudlin humanitarians and Free Traders) of permitting your opponent to win the game. You must have grit and snap and go in to win. The days of idealism and superstition are over. We live in a time of science and hard common sense, and it has now been definitely proved that in any game where two are playing IF ONE DOES NOT WIN THE OTHER WILL.’ It is all very stirring, of course; but I confess that if I were playing cards I would rather have some decent little book which told me the rules of the game. Beyond the rules of the game it is all a question either of talent or dishonesty; and I will undertake to provide either one or the other—which, it is not for me to say.

Mencken, H. L. *The American Language, 4th Edition*. New York: Knopf, 1938. (1938)
From Chapter XI: “American Slang,” Section I: “The Nature of Slang”

What chiefly lies behind (slang) is simply a kind of linguistic exuberance, an excess of word-making energy. It relates itself to the standard language a great deal as dancing relates itself to music. But there is also something else. The best slang is not only ingenious and amusing; it also embodies a kind of social criticism. It not only provides new names for a series of every-day concepts, some new and some old; it also says something about them. “Words which produce the slang effect,” observes Frank Sechrist, “arouse associations what are incongruous or incompatible with those of customary thinking.”

Everyone, including the metaphysician in his study or the eremite in his cell, has a large vocabulary of slang, but the vocabulary of the vulgar is likely to be larger than that of the cultured, and it is harder worked. Its content may be divided into two categories: (a) old words, whether used singly or in combination, that have been put to new uses, usually metaphorical, and (b) new words that have not yet been admitted to the standard vocabulary. Examples of the first type are rubberneck, for a gaping and prying person, and iceberg, for a cold woman; examples of the second are hoosegow, flim-flam, blurb, bazoo and blah. There is a constant movement of slang into accepted usage. Nice, as an adjective of all work, signifying anything satisfactory, was once used in slang only, but today no one would question “a nice day,” “a nice time,” or “a nice hotel.”...The verb-phrase to hold up is now perfectly good American, but so recently as 1901 the late Brander Matthews was sneering at it as slang. In the same way many other verb-phrases, e.g., to cave in, fill the bill and to fly off the handle, once viewed askance, have gradually worked their way to a relatively high level of the standard speech. On some indeterminate tomorrow to stick up and to take for a ride may follow them.

**Wright, Richard. *Black Boy*. New York: Harper Perennial, 1998. (1945)
From Part One: Southern Night**

That night in my rented room, while letting the hot water run over my can of pork and beans in the sink, I opened *A Book of Prefaces* and began to read. I was jarred and shocked by the style, the clear, clean, sweeping sentences. Why did he write like that? And how did one write like that? I pictured the man as a raging demon, slashing with his pen, consumed with hate, denouncing everything American, extolling everything European or German, laughing at the weakness of people, mocking God, authority. What was this? I stood up, trying to realize what reality lay behind the meaning of the words...Yes, this man was fighting, fighting with words. He was using words as a weapon, using them as one would use a club. Could words be weapons? Well, yes, for here they were. Then maybe, perhaps, I could use them as a weapon? No. It frightened me. I read on and what amazed me was not what he said, but how on earth anybody had the courage to say it.

Occasionally I glance up to reassure myself that I was alone in the room. Who were these men about whom Mencken was talking so passionately? Who was Anatole France? Joseph Conrad? Sinclair Lewis, Sherwood Anderson, Dos-
toevski, George Moore, Gustave Flaubert, Maupassant, Tolstoy, Frank Harris, Mark Twain, Thomas Hardy, Arnold Ben-
nett, Stephen Crane, Zola, Norris, Gorky, Bergson, Ibsen, Balzac, Bernard Shaw, Dumas, Poe, Thomas Mann, O. Henry, Dreiser, H.G. Wells, Gogol, T.S. Eliot, Gide, Baudelaire, Edgar Lee masters, Stendhal, Turgenev, Huneker, Nietzsche, and scores of others? Were these men real? Did they exist or had they existed? And how did one pronounce their names?

Orwell, George. "Politics and the English Language." *All Art Is Propaganda: Critical Essays*. New York: Mariner, 2009. (1946)

Hofstadter, Richard. "Abraham Lincoln and the Self-Made Myth." *The American Political Tradition and the Men Who Made It*. New York: Vintage, 1974. (1948)

Lincoln was shaken by the presidency. Back in Springfield, politics had been a sort of exhilarating game; but in the White House, politics was power, and power was responsibility. Never before had Lincoln held executive office. In public life he had always been an insignificant legislator whose votes were cast in concert with others and whose decisions in themselves had neither finality nor importance. As President he might consult with others, but innumerable grave decisions were in the end his own, and with them came a burden of responsibility terrifying in its dimensions.

Lincoln's rage for personal success, his external and worldly ambition, was quieted when he entered the White House, and he was at last left alone to reckon with himself. To be confronted with the fruits of his victory only to find that it meant choosing between life and death for others was immensely sobering. That Lincoln should have shouldered the moral burden of the war was characteristic of the high seriousness into which he had grown since 1854; and it may be true, as Professor Charles W. Ramsdell suggested, that he was stricken by an awareness of his own part in whipping up the crisis. This would go far to explain the desperation with which he issued pardons and the charity that he wanted to extend to the conquered South at the war's close. In one of his rare moments of self-revelation he is reported to have said: "Now I don't know what the soul is, but whatever it is, I know that it can humble itself." The great prose of the presidential years came from a soul that had been humbled. Lincoln's utter lack of personal malice during these years, his humane detachment, his tragic sense of life, have no parallel in political history.

Tan, Amy. "Mother Tongue." *The Opposite of Fate: Memories of a Writing Life*. New York: G. P. Putnam's Sons, 2003. (1990)

Just last week, I was walking down the street with my mother, and I again found myself conscious of the English I was using, the English I do use with her. We were talking about the price of new and used furniture and I heard myself saying this: "Not waste money that way." My husband was with us as well, and he didn't notice any switch in my English. And then I realized why. It's because over the twenty years we've been together I've often used that same kind of English with him, and sometimes he even uses it with me. It has become our language of intimacy, a different sort of English that relates to family talk, the language I grew up with.

So you'll have some idea of what this family talk I heard sounds like, I'll quote what my mother said during a recent conversation which I videotaped and then transcribed. During this conversation, my mother was talking about a political gangster in Shanghai who had the same last name as her family's, Du, and how the gangster in his early years wanted to be adopted by her family, which was rich by comparison. Later, the gangster became more powerful, far richer than my mother's family, and one day showed up at my mother's wedding to pay his respects. Here's what she said in part: "Du Yusong having business like fruit stand. Like off the street kind. He is Du like Du Zong—but not Tsung-ming Island people. The local people call putong, the river east side, he belong to that side local people. That man want to ask Du Zong father take him in like become own family. Du Zong father wasn't look down on him, but didn't take seriously, until that man big like become a mafia. Now important person, very hard to inviting him. Chinese way, came only to show respect, don't stay for dinner. Respect for making big celebration, he shows up. Mean gives lots of respect. Chinese custom. Chinese social life that way. If too important won't have to stay too long. He come to my wedding. I didn't see, I heard it. I gone to boy's side, they have YMCA dinner. Chinese age I was nineteen."

Anaya, Rudolfo. “Take the Tortillas Out of Your Poetry.” *The Anaya Reader*. New York: Warner Books, 1995. (1995)

In a recent lecture, “Is Nothing Sacred?”, Salman Rushdie, one of the most censored authors of our time, talked about the importance of books. He grew up in a household in India where books were as sacred as bread. If anyone in the household dropped a piece of bread or a book, the person not only picked it up, but also kissed the object by way of apologizing for clumsy disrespect.

He goes on to say that he had kissed many books before he had kissed a girl. Bread and books were for his household, and for many like his, food for the body and the soul. This image of the kissing of the book one had accidentally dropped made an impression on me. It speaks to the love and respect many people have for them.

I grew up in a small town in New Mexico, and we had very few books in our household. The first one I remember reading was my catechism book. Before I went to school to learn English, my mother taught me catechism in Spanish. I remember the questions and answers I had to learn, and I remember the well-thumbed, frayed volume which was sacred to me.

Growing up with few books in the house created in me a desire and a need for them. When I started school, I remember visiting the one room library of our town and standing in front of the dusty shelves. In reality there were only a few shelves and not over a thousand books, but I wanted to read them all. There was food for my soul in the books, that much I realized.

FOR USE WITH THE COMMON CORE STATE STANDARDS INITIATIVE ONLY. FURTHER PERMISSION IS REQUIRED FOR REPRODUCTION FOR CLASSROOM USE. From THE ANAYA READER. Copyright © 1995 by Rudolfo Anaya. Published by Warner Books, New York. Originally published in CENSORED BOOKS: CRITICAL VIEWPOINTS, Eds. Karolides, Burres, Kean, Scarecrow Press, May 1993, Metuchen, NJ. By permission of Susan Bergholz Literary Services, New York, NY Lamy, NM. All rights reserved.

Sample Performance Tasks for Informational Texts: English Language Arts

- Students *delineate* and *evaluate* the *argument* that Thomas Paine makes in *Common Sense*. They *assess the reasoning* present in his analysis, including the *premises and purposes* of his essay. [RI.11-12.8]
- Students *analyze* Thomas Jefferson’s Declaration of Independence, identifying its *purpose* and evaluating *rhetorical features* such as the listing of grievances. Students compare and contrast the *themes* and argument found there to those of other *U.S. documents of historical and literary significance*, such as the Olive Branch Petition. [RI.11-12.9]
- Students *provide an objective summary* of Henry David Thoreau’s *Walden* wherein they *analyze how* he articulates the *central ideas* of living simply and being self-reliant and how those ideas *interact and build on one another* (e.g., “According to Thoreau, how specifically does moving toward complexity in one’s life undermine self-reliance?”) [RI.11-12.2]
- Students *analyze how* the *key term success* is interpreted, *used, and refined over the course* of G. K. Chesterton’s essay “The Fallacy of Success.” [RI.11-12.4]
- Students determine Richard Hofstadter’s *purpose and point of view* in his “Abraham Lincoln and the Self-Made Myth,” *analyzing* how both Hofstadter’s *style and content contribute* to the *eloquent and powerful* contrast he draws between the younger, ambitious Lincoln and the sober, more reflective man of the presidential years. [RI.11-12.6]

Informational Texts: History/Social Studies

Tocqueville, Alexis de. *Democracy in America*. Translated by Henry Reeve. (1835) From Chapter 2: “The Origins of the Anglo-Americans”

The remarks I have made will suffice to display the character of Anglo-American civilization in its true light. It is the result (and this should be constantly present to the mind of two distinct elements), which in other places have been in frequent hostility, but which in America have been admirably incorporated and combined with one another. I allude to the spirit of Religion and the spirit of Liberty.

The settlers of New England were at the same time ardent sectarians and daring innovators. Narrow as the limits of some of their religious opinions were, they were entirely free from political prejudices. Hence arose two tendencies, distinct but not opposite, which are constantly discernible in the manners as well as in the laws of the country.

It might be imagined that men who sacrificed their friends, their family, and their native land to a religious conviction were absorbed in the pursuit of the intellectual advantages which they purchased at so dear a rate. The energy, however, with which they strove for the acquirement of wealth, moral enjoyment, and the comforts as well as liberties of the world, is scarcely inferior to that with which they devoted themselves to Heaven.

Political principles and all human laws and institutions were moulded and altered at their pleasure; the barriers of the society in which they were born were broken down before them; the old principles which had governed the world for ages were no more; a path without a turn and a field without an horizon were opened to the exploring and ardent curiosity of man: but at the limits of the political world he checks his researches, he discreetly lays aside the use of his most formidable faculties, he no longer consents to doubt or to innovate, but carefully abstaining from raising the curtain of the sanctuary, he yields with submissive respect to truths which he will not discuss. Thus, in the moral world everything is classed, adapted, decided, and foreseen; in the political world everything is agitated, uncertain, and disputed: in the one is a passive, though a voluntary, obedience; in the other an independence scornful of experience and jealous of authority.

These two tendencies, apparently so discrepant, are far from conflicting; they advance together, and mutually support each other. Religion perceives that civil liberty affords a noble exercise to the faculties of man, and that the political world is a field prepared by the Creator for the efforts of the intelligence. Contented with the freedom and the power which it enjoys in its own sphere, and with the place which it occupies, the empire of religion is never more surely established than when it reigns in the hearts of men unsupported by aught beside its native strength. Religion is no less the companion of liberty in all its battles and its triumphs; the cradle of its infancy, and the divine source of its claims. The safeguard of morality is religion, and morality is the best security of law and the surest pledge of freedom.

Declaration of Sentiments by the Seneca Falls Conference. *An American Primer*. Edited by Daniel J. Boorstin. Chicago: University of Chicago Press, 1966. (1848)

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation—in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

Douglass, Frederick. “What to the Slave Is the Fourth of July?: An Address Delivered in Rochester, New York, on 5 July 1852.” *The Oxford Frederick Douglass Reader*. Oxford: Oxford University Press, 1996. (1852)

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory....

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's

sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. The rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! We wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, a denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I submit, where all is plain there is nothing to be argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? That he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the

principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? Speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! Had I the ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

***An American Primer.* Edited by Daniel J. Boorstin. Chicago: University of Chicago Press, 1966. (1966)**

Lagemann, Ellen Condliffe. "Education." *The Reader's Companion to American History.* Edited by Eric Foner and John A. Garraty. New York: Houghton Mifflin, 1991. (1991)

**McPherson, James M. *What They Fought For 1861–1865.* New York: Anchor, 1995. (1994)
From Chapter 2: "The Best Government on God's Footstool"**

One of the questions often asked a Civil War historian is, "Why did the North fight?" Southern motives seem easier to understand. Confederates fought for independence, for their own property and way of life, for their very survival as a nation. But what did the Yankees fight for? Why did they persist through four years of the bloodiest conflict in American history, costing 360,000 northern lives—not to mention 260,000 southern lives and untold destruction of resources? Puzzling over this question in 1863, Confederate War Department clerk John Jones wrote in his diary: "Our men must prevail in combat, or lose their property, country, freedom, everything.... On the other hand the enemy, in yielding the contest, may retire into their own country, and possess everything they enjoyed before the war began."

If that was true, why did the Yankees keep fighting? We can find much of the answer in Abraham Lincoln's notable speeches: the Gettysburg Address, his first and second inaugural addresses, the peroration of his message to Congress on December 1, 1862. But we can find even more of the answer in the wartime letters and diaries of the men who did the fighting. Confederates who said that they fought for the same goals as their forebears of 1776 would have been surprised by the intense conviction of the northern soldiers that they were upholding the legacy of the American Revolution.

***The American Reader: Words that Moved a Nation, 2nd Edition.* Edited by Diane Ravitch. New York: HarperCollins, 2000. (2000)**

**Amar, Akhil Reed. *America's Constitution: A Biography*. New York: Random House, 2005. (2005)
From Chapter 2: "New Rules for a New World"**

Let's begin with two tiny puzzles posed by the Article I command that "Representatives and direct Taxes shall be apportioned among the several States...by adding to the whole Number of free Persons...three fifths of all other Persons." First, although this language specified the apportionment formula "among the several states," it failed to specify the formula within each state.

[...]

A second small puzzle: why did Article I peg the number of representatives to the underlying number of persons, instead of the underlying number of eligible voters, à la New York?

[...]

These two small problems, centering on the seemingly innocent words "among" and "Persons" quickly spiral out into the most vicious words of the apportionment clause: "adding three fifths of all other persons." Other persons here meant other than free persons – that is, slaves. Thus, the more slaves a given state's master class bred or bought, the more seats the state could claim in Congress, for every decade in perpetuity.

The Philadelphia draftsmen camouflaged this ugly point as best they could, euphemistically avoiding the S-word and simultaneously introducing the T-word – taxes – into the equation (Representatives and direct Taxes shall be apportioned).

[...]

The full import of the camouflaged clause eluded many readers in the late 1780s. In the wake of two decades of debate about taxation and burdens under the empire and confederation, many Founding-era Americans confronting the clause focused on taxation rather than on representation. Some Northern critics grumbled that three-fifths should have been five-fifths so as to oblige the South to pay more taxes, without noticing that five-fifths would have also enabled the South to gain more House seats.

**McCullough, David. *1776*. New York: Simon & Schuster, 2005. (2005)
From Chapter 3: "Dorchester Heights"**

On January 14, two weeks into the new year, George Washington wrote one of the most forlorn, despairing letters of his life. He had been suffering sleepless nights in the big house by the Charles. "The reflection upon my situation and that of this army produces many an uneasy hour when all around me are wrapped in sleep," he told the absent Joseph Reed. "Few people know the predicament we are in."

Filling page after page, he enumerated the same troubles and woes he had been reporting persistently to Congress for so long, and that he would report still again to John Hancock that same day. There was too little powder, still no money. (Money was useful in the common affairs of life but in war it was essential, Washington would remind the wealthy Hancock.) So many of the troops who had given up and gone home had, against orders, carried off muskets that were not their own that the supply of arms was depleted to the point where there were not enough for the new recruits. "We have not at this time 100 guns in the stores of all that have been taken in the prize ship [the captured British supply ship Nancy]," he wrote to Reed. On paper his army numbered between 8,000 and 10,000. In reality only half that number were fit for duty.

It was because he had been unable to attack Boston that things had come to such a pass, he was convinced, The changing of one army to another in the midst of winter, with the enemy so close at hand, was like nothing, "in the pages of history." That the British were so "blind" to what was going on and the true state of his situation he considered nearly miraculous.

He was downcast and feeling quite sorry for himself. Had he known what he was getting into, he told Reed, he would never have accepted the command.

**Bell, Julian. *Mirror of the World: A New History of Art*. New York: Thames & Hudson, 2007. (2007)
From Chapter 7: "Theatrical Realities"**

The idea that artists are transforming the cultures around them and imagining the previously unimaginable – Michelangelo painting the Sistine Chapel, for instance—makes for a more exciting story. But if we insist on looking for innovation, we may go against the historical grain. Art cultures always move, but not always in leaps. Westerners are used to thinking that small-scale societies (Aboriginal Australia, for instance) have changed their terms of reference relatively slowly, but the same might be said of the largest of all regional civilizations. Through the 16th century—as

through most of the last two millennia—the world’s wealthiest and most populous state was China, then ruled by the Ming dynasty. Far from Beijing, the empire’s capital, a landed elite had converged for three centuries around the lake-side city of Suzhou. In this agreeably sophisticated environment, Weng Zhiming was one of hundreds devoting himself to painting scrolls with landscape or plant studies accompanied by poetic inscriptions. It was a high-minded pursuit, in so far as literati like Wen would not (in principle at least) take money for their work.

Wen’s Seven Junipers of 1532 stands out among the throng of such works on account of its whip-crack dynamism, a wild, irregular rhythm bounding over the length of three and a half metres (twelve feet) of paper. It seems to do things with pictorial space that Western painters would not attempt until the 20th century. But its force—unlike that of contemporary works by Michelangelo—is by no means a matter of radicalism. Wen, painting the scroll in his sixties, was returning to an image painted by his revered predecessor in Suzhou, Shen Zhou, and looking back beyond Shen to the style of Zhao Mengfu, who had painted around 1300. His accompanying poem, written ‘in admiration of antiquity’, identifies the junipers as morally encouraging emblems of resilience as ‘magic witnesses of days gone by’. ‘Who knows’, he adds wistfully, ‘what is to come hereafter?’ In other words, the momentum here is one of nostalgia: in the hands of a distinguished exponent in a privileged location in a politically unruffled era, backwards-looking might have a creative force of its own.

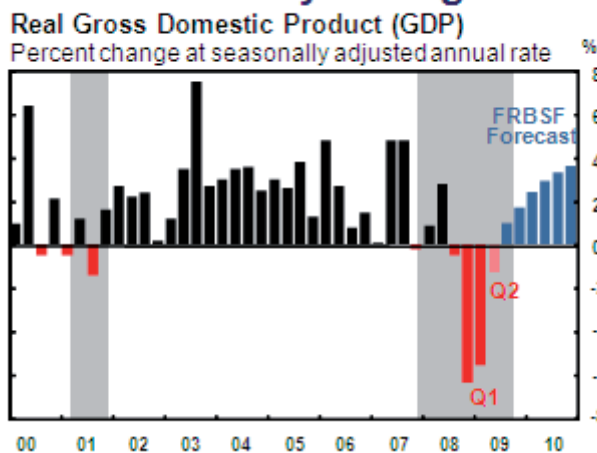
FedViews by the Federal Reserve Bank of San Francisco (2009)

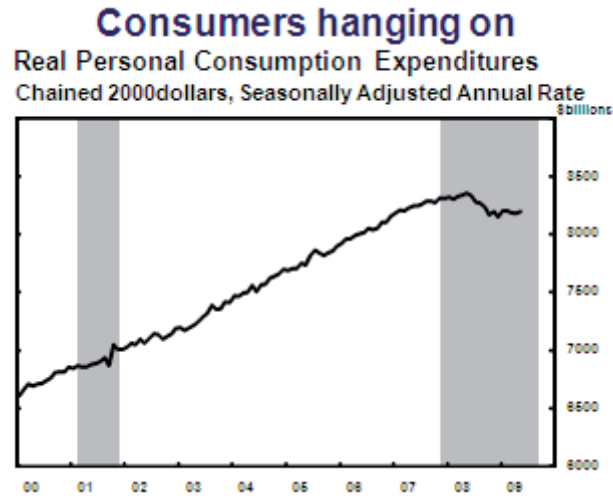
The opinions expressed in this article do not necessarily reflect the views of the management of the Federal Reserve Bank of San Francisco, or of the Board of Governors of the Federal Reserve System.

Mary C. Daly, vice president and director of the Center for the Study of Innovation and Productivity at the Federal Reserve Bank of San Francisco, states her views on the current economy and the outlook.

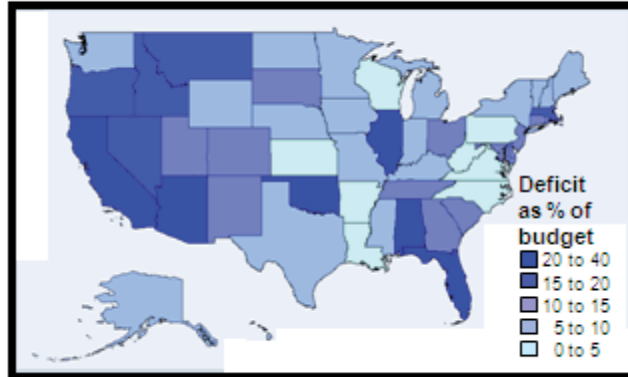
- Financial markets are improving, and the crisis mode that has characterized the past year is subsiding. The adverse feedback loop, in which losses by banks and other lenders lead to tighter credit availability, which then leads to lower spending by households and businesses, has begun to slow. As such, investors’ appetite for risk is returning, and some of the barriers to credit that have been constraining businesses and households are diminishing.
- Income from the federal fiscal stimulus, as well as some improvement in confidence, has helped stabilize consumer spending. Since consumer spending accounts for two-thirds of all economic activity, this is a key factor affecting our forecast of growth in the third quarter.
- The gradual nature of the recovery will put additional pressure on state and local budgets. Following a difficult 2009, especially in the West, most states began the 2010 fiscal year on July 1 with even larger budget gaps to solve.
- Still, many remain worried that large fiscal deficits will eventually be inflationary. However, a look at the empirical link between fiscal deficits and inflation in the United States shows no correlation between the two. Indeed, during the 1980s, when the United States was running large deficits, inflation was coming down.

Modest recovery to begin in Q3

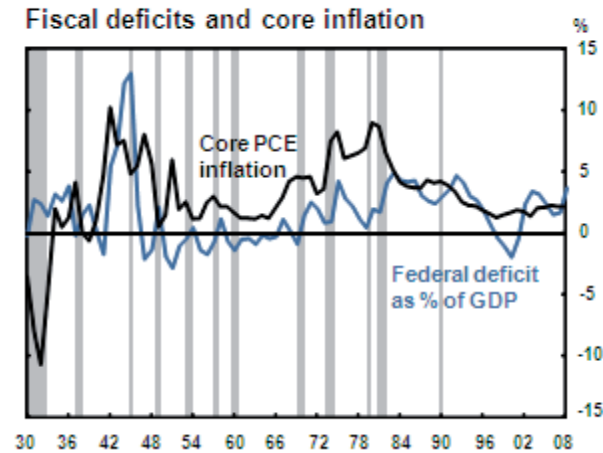




State budget gaps pervasive in 2009



No link between deficits and inflation



Informational Texts: Science, Mathematics, and Technical Subjects

**Paulos, John Allen. *Innumeracy: Mathematical Illiteracy and Its Consequences*. New York: Vintage, 1988. (1988)
From Chapter 1: “Examples and Principles”**

Archimedes and Practically Infinite Numbers

There is a fundamental property of numbers named after the Greek mathematician Archimedes which states that any number, no matter how huge, can be exceeded by adding together sufficiently many of any smaller number, no matter how tiny. Though obvious in principle, the consequences are sometimes resisted, as they were by the student of mine who maintained that human hair just didn't grow in miles per hour. Unfortunately, the nanoseconds used up in a simple computer operation do add up to lengthy bottlenecks on intractable problems, many of which would require millennia to solve in general. It takes some getting accustomed to the fact that the minuscule times and distances of microphysics as well as the vastness of astronomical phenomena share the dimensions of our human world.

It's clear how the above property of numbers led to Archimedes' famous pronouncement that given a fulcrum, a long enough lever, and a place to stand, he alone could physically lift the earth. An awareness of the additivity of small quantities is lacking in innumerates, who don't seem to believe that their little aerosol cans of hairspray could play any role in the depletion of the ozone layer of the atmosphere, or that their individual automobile contributes anything to the problem of acid rain.

**Gladwell, Malcolm. *The Tipping Point: How Little Things Can Make a Big Difference*. New York: Back Bay Books, 2002. (2002)
From “The Three Rules of Epidemics”**

The three rules of the Tipping Point—the Law of the few, the Stickiness Factor, the Power of Context—offer a way of making sense of epidemics. They provide us with direction for how to go about reaching a Tipping Point. The balance of this book will take these ideas and apply them to other puzzling situations and epidemics from the world around us. How do these three rules help us understand teenage smoking, for example, or the phenomenon of word of mouth, or crime, or the rise of a bestseller? The answers may surprise you.

Tyson, Neil deGrasse. “Gravity in Reverse: The Tale of Albert Einstein's ‘Greatest Blunder.’” *Natural History*. 112.10 (Dec 2003). (2003)

Sung to the tune of “The Times They Are A-Changin’”:

Come gather 'round, math phobes,
Wherever you roam
And admit that the cosmos
Around you has grown
And accept it that soon
You won't know what's worth knowin'
Until Einstein to you
Becomes clearer.
So you'd better start listenin'
Or you'll drift cold and lone
For the cosmos is weird, gettin' weirder.
—The Editors (with apologies to Bob Dylan)

Cosmology has always been weird. Worlds resting on the backs of turtles, matter and energy coming into existence out of much less than thin air. And now, just when you'd gotten familiar, if not really comfortable, with the idea of a big bang, along comes something new to worry about. A mysterious and universal pressure pervades all of space and acts against the cosmic gravity that has tried to drag the universe back together ever since the big bang. On top of that, “negative gravity” has forced the expansion of the universe to accelerate exponentially, and cosmic gravity is losing the tug-of-war.

For these and similarly mind-warping ideas in twentieth-century physics, just blame Albert Einstein.

Einstein hardly ever set foot in the laboratory; he didn't test phenomena or use elaborate equipment. He was a theorist who perfected the “thought experiment,” in which you engage nature through your imagination, inventing a situation or a model and then working out the consequences of some physical principle.

If—as was the case for Einstein—a physicist's model is intended to represent the entire universe, then manipulating the model should be tantamount to manipulating the universe itself. Observers and experimentalists can then go out and look for the phenomena predicted by that model. If the model is flawed, or if the theorists make a mistake in their

calculations, the observers will detect a mismatch between the model's predictions and the way things happen in the real universe. That's the first cue to try again, either by adjusting the old model or by creating a new one.

Media Text

NOVA animation of an Einstein "thought experiment":
<http://www.pbs.org/wgbh/nova/einstein/relativity/>

Calishain, Tara, and Rael Dornfest. *Google Hacks: Tips & Tools for Smarter Searching, 2nd Edition*. Sebastopol, Calif.: O'Reilly Media, 2004. (2004)
From Chapter 1: "Web: Hacks 1–20," Google Web Search Basics

Whenever you search for more than one keyword at a time, a search engine has a default strategy for handling and combining those keywords. Can those words appear individually in a page, or do they have to be right next to each other? Will the engine search for both keywords or for either keyword?

Phrase Searches

Google defaults to searching for occurrences of your specified keywords anywhere on the page, whether side-by-side or scattered throughout. To return results of pages containing specifically ordered words, enclose them in quotes, turning your keyword search into a phrase search, to use Google's terminology.

On entering a search for the keywords:

to be or not to be

Google will find matches where the keywords appear anywhere on the page. If you want Google to find you matches where the keywords appear together as a phrase, surround them with quotes, like this:

"to be or not to be"

Google will return matches only where those words appear together (not to mention explicitly including stop words such as "to" and "or" [...]).

Phrase searches are also useful when you want to find a phrase but aren't sure of the exact wording. This is accomplished in combination with wildcards [...]

Basic Boolean

Whether an engine searches for all keywords or any of them depends on what is called its Boolean default. Search engines can default to Boolean AND (searching for all keywords) or Boolean OR (searching for any keywords). Of course, even if a search engine defaults to searching for all keywords, you can usually give it a special command to instruct it to search for any keyword. Lacking specific instructions, the engine falls back on its default setting.

Google's Boolean default is AND, which means that, if you enter query words without modifiers, Google will search or all of your query words. For example if you search for:

snowblower Honda "Green Bay"

Google will search for all the words. If you prefer to specify that any one word or phrase is acceptable, put an OR between each:

snowblower OR Honda OR "Green Bay"

Kane, Gordon. "The Mysteries of Mass." *Scientific American Special Edition December 2005*. (2005)

Physicists are hunting for an elusive particle that would reveal the presence of a new kind of field that permeates all of reality. Finding that Higgs field will give us a more complete understanding about how the universe works.

Most people think they know what mass is, but they understand only part of the story. For instance, an elephant is clearly bulkier and weighs more than an ant. Even in the absence of gravity, the elephant would have greater mass—it would be harder to push and set in motion. Obviously the elephant is more massive because it is made of many more atoms than the ant is, but what determines the masses of the individual atoms? What about the elementary particles that make up the atoms—what determines their masses? Indeed, why do they even have mass?

We see that the problem of mass has two independent aspects. First, we need to learn how mass arises at all. It turns out mass results from at least three different mechanisms, which I will describe below. A key player in physicists'

tentative theories about mass is a new kind of field that permeates all of reality, called the Higgs field. Elementary particle masses are thought to come about from the interaction with the Higgs field. If the Higgs field exists, theory demands that it have an associated particle, the Higgs boson. Using particle accelerators, scientists are now hunting for the Higgs.

Fischetti, Mark. "Working Knowledge: Electronic Stability Control." *Scientific American* April 2007. (2007)

Steer Clear

Automakers are offering electronic stability control on more and more passenger vehicles to help prevent them from sliding, veering off the road, or even rolling over. The technology is a product of an ongoing evolution stemming from antilock brakes.

When a driver jams the brake pedal too hard, anti-lock hydraulic valves subtract brake pressure at a given wheel so the wheel does not lock up. As these systems proliferated in the 1990s, manufacturers tacked on traction-control valves that help a spinning drive wheel grip the road.

For stability control, engineers mounted more hydraulics that can apply pressure to any wheel, even if the driver is not braking. When sensors indicate the car is sliding forward instead of turning or is turning too sharply, the actuators momentarily brake certain wheels to correct the trajectory. "Going to electronic stability control was a big step," says Scott Dahl, director of chassis-control strategy at supplier Robert Bosch in Farmington Hills, Michigan. "We had to add sensors that can determine what the driver intends to do and compare that with what the car is actually doing." Most systems also petition the engine-control computer to reduce engine torque to dampen wayward movement.

U.S. General Services Administration. Executive Order 13423: Strengthening Federal Environmental, Energy, and Transportation Management.

http://www.gsa.gov/Portal/gsa/ep/contentView.do?contentType=GSA_BASIC&contentId=22395 2010 (2007)

Executive Order 13423

Strengthening Federal Environmental, Energy, and Transportation Management

The President Strengthening Federal Environmental, Energy, and Transportation Management

By the authority vested in me as President by the Constitution and the laws of the United States of America, and to strengthen the environmental, energy, and transportation management of Federal agencies, it is hereby ordered as follows:

Section 1. Policy. It is the policy of the United States that Federal agencies conduct their environmental, transportation, and energy-related activities under the law in support of their respective missions in an environmentally, economically and fiscally sound, integrated, continuously improving, efficient, and sustainable manner.

Sec. 2. Goals for Agencies. In implementing the policy set forth in section 1 of this order, the head of each agency shall:

(a) improve energy efficiency and reduce greenhouse gas emissions of the agency, through reduction of energy intensity by (i) 3 percent annually through the end of fiscal year 2015, or (ii) 30 percent by the end of fiscal year 2015, relative to the baseline of the agency's energy use in fiscal year 2003;

(b) ensure that (i) at least half of the statutorily required renewable energy consumed by the agency in a fiscal year comes from new renewable sources, and (ii) to the extent feasible, the agency implements renewable energy generation projects on agency property for agency use;

(c) beginning in FY 2008, reduce water consumption intensity, relative to the baseline of the agency's water consumption in fiscal year 2007, through life-cycle cost-effective measures by 2 percent annually through the end of fiscal year 2015 or 16 percent by the end of fiscal year 2015;

(d) require in agency acquisitions of goods and services (i) use of sustainable environmental practices, including acquisition of biobased, environmentally preferable, energy-efficient, water-efficient, and recycled-content products, and (ii) use of paper of at least 30 percent post-consumer fiber content;

(e) ensure that the agency (i) reduces the quantity of toxic and hazardous chemicals and materials acquired, used, or disposed of by the agency, (ii) increases diversion of solid waste as appropriate, and (iii) maintains cost-effective waste prevention and recycling programs in its facilities;

(f) ensure that (i) new construction and major renovation of agency buildings comply with the Guiding Principles for

Federal Leadership in High Performance and Sustainable Buildings set forth in the Federal Leadership in High Performance and Sustainable Buildings Memorandum of Understanding (2006), and (ii) 15 percent of the existing Federal capital asset building inventory of the agency as of the end of fiscal year 2015 incorporates the sustainable practices in the Guiding Principles;

(g) ensure that, if the agency operates a fleet of at least 20 motor vehicles, the agency, relative to agency baselines for fiscal year 2005, (i) reduces the fleet's total consumption of petroleum products by 2 percent annually through the end of fiscal year 2015, (ii) increases the total fuel consumption that is non-petroleum-based by 10 percent annually, and (iii) uses plug-in hybrid (PIH) vehicles when PIH vehicles are commercially available at a cost reasonably comparable, on the basis of life-cycle cost, to non-PIH vehicles; and

(h) ensure that the agency (i) when acquiring an electronic product to meet its requirements, meets at least 95 percent of those requirements with an Electronic Product Environmental Assessment Tool (EPEAT)-registered electronic product, unless there is no EPEAT standard for such product,

(ii) enables the Energy Star feature on agency computers and monitors,

(iii) establishes and implements policies to extend the useful life of agency electronic equipment, and (iv) uses environmentally sound practices with respect to disposition of agency electronic equipment that has reached the end of its useful life.

Kurzweil, Ray. "The Coming Merger of Mind and Machine." *Scientific American Special Edition* January 2008. (2008)

The accelerating pace of technological progress means that our intelligent creations will soon eclipse us—and that their creations will eventually eclipse them.

Sometime early in this century the intelligence of machines will exceed that of humans. Within a quarter of a century, machines will exhibit the full range of human intellect, emotions and skills, ranging from musical and other creative aptitudes to physical movement. They will claim to have feelings and, unlike today's virtual personalities, will be very convincing when they tell us so. By around 2020 a \$1,000 computer will at least match the processing power of the human brain. By 2029 the software for intelligence will have been largely mastered, and the average personal computer will be equivalent to 1,000 brains.

Once computers achieve a level of intelligence comparable to that of humans, they will necessarily soar past it. For example, if I learn French, I can't readily download that learning to you. The reason is that for us, learning involves successions of stunningly complex patterns of interconnections among brain cells (neurons) and among the concentrations of biochemicals known as neurotransmitters that enable impulses to travel from neuron to neuron. We have no way of quickly downloading these patterns. But quick downloading will allow our nonbiological creations to share immediately what they learn with billions of other machines. Ultimately, nonbiological entities will master not only the sum total of their own knowledge but all of ours as well.

Gibbs, W. Wayt. "Untangling the Roots of Cancer." *Scientific American Special Edition* June 2008. (2008)

Recent evidence challenges long-held theories of how cells turn malignant—and suggests new ways to stop tumors before they spread.

What causes cancer?

Tobacco smoke, most people would say. Probably too much alcohol, sunshine or grilled meat; infection with cervical papillomaviruses; asbestos. All have strong links to cancer, certainly. But they cannot be root causes. Much of the population is exposed to these carcinogens, yet only a tiny minority suffers dangerous tumors as a consequence.

A cause, by definition, leads invariably to its effect. The immediate cause of cancer must be some combination of insults and accidents that induces normal cells in a healthy human body to turn malignant, growing like weeds and sprouting in unnatural places.

At this level, the cause of cancer is not entirely a mystery. In fact, a decade ago many geneticists were confident that science was homing in on a final answer: cancer is the result of cumulative mutations that alter specific locations in a cell's DNA and thus change the particular proteins encoded by cancer-related genes at those spots. The mutations affect two kinds of cancer genes. The first are called tumor suppressors. They normally restrain cells' ability to divide, and mutations permanently disable the genes. The second variety, known as oncogenes, stimulate growth—in other words, cell division. Mutations lock oncogenes into an active state. Some researchers still take it as axiomatic that such growth-promoting changes to a small number of cancer genes are the initial event and root cause of every human cancer.

Gawande, Atul. “The Cost Conundrum: Health Care Costs in McAllen, Texas.” *The New Yorker* June 1, 2009. (2009)

It is spring in McAllen, Texas. The morning sun is warm. The streets are lined with palm trees and pickup trucks. McAllen is in Hidalgo County, which has the lowest household income in the country, but it’s a border town, and a thriving foreign-trade zone has kept the unemployment rate below ten per cent. McAllen calls itself the Square Dance Capital of the World. “Lonesome Dove” was set around here.

McAllen has another distinction, too: it is one of the most expensive health-care markets in the country. Only Miami—which has much higher labor and living costs—spends more per person on health care. In 2006, Medicare spent fifteen thousand dollars per enrollee here, almost twice the national average. The income per capita is twelve thousand dollars. In other words, Medicare spends three thousand dollars more per person here than the average person earns.

The explosive trend in American medical costs seems to have occurred here in an especially intense form. Our country’s health care is by far the most expensive in the world. In Washington, the aim of health-care reform is not just to extend medical coverage to everybody but also to bring costs under control. Spending on doctors, hospitals, drugs, and the like now consumes more than one of every six dollars we earn. The financial burden has damaged the global competitiveness of American businesses and bankrupted millions of families, even those with insurance. It’s also devouring our government. “The greatest threat to America’s fiscal health is not Social Security,” President Barack Obama said in a March speech at the White House. “It’s not the investments that we’ve made to rescue our economy during this crisis. By a wide margin, the biggest threat to our nation’s balance sheet is the skyrocketing cost of health care. It’s not even close.”

Sample Performance Tasks for Informational Texts: History/Social Studies & Science, Mathematics, and Technical Subjects

- Students *determine the central ideas* found in the Declaration of Sentiments by the Seneca Falls Conference, noting the parallels between it and the Declaration of Independence and *providing a summary that makes clear the relationships among the key details and ideas* of each text and between the texts. [RH.11-12.2]
- Students *evaluate the premises* of James M. McPherson’s argument regarding why Northern soldiers fought in the Civil War by *corroborating the evidence* provided from the letters and diaries of these soldiers with *other primary and secondary sources* and *challenging McPherson’s claims* where appropriate. [RH.11-12.8]
- Students *integrate the information* provided by Mary C. Daly, vice president at the Federal Reserve Bank of San Francisco, with the data presented *visually* in the *FedViews* report. In their analysis of these *sources of information presented in diverse formats*, students frame and *address a question or solve a problem* raised by their *evaluation* of the evidence. [RH.11-12.7]
- Students *analyze the hierarchical relationships* between phrase searches and searches that use basic Boolean operators in Tara Calishain and Rael Dornfest’s *Google Hacks: Tips & Tools for Smarter Searching, 2nd Edition*. [RST.11-12.5]
- Students *analyze* the concept of mass based on their close reading of Gordon Kane’s “The Mysteries of Mass” and *cite specific textual evidence* from the *text* to answer the question of why elementary particles have mass at all. Students explain *important distinctions the author makes* regarding the Higgs field and the Higgs boson and their relationship to the concept of mass. [RST.11-12.1]
- Students *determine the meaning of key terms* such as *hydraulic, trajectory, and torque* as well as other *domain-specific words and phrases* such as *actuators, antilock brakes, and traction control* used in Mark Fischetti’s “Working Knowledge: Electronic Stability Control.” [RST.11-12.4]