

Grade 7 Mini-Assessment

Paired Texts: an Author’s Note and “The Tomorrow Seeds” by Diane L. Burns

This grade 7 mini-assessment is based two texts, an Author’s Note and “The Tomorrow Seeds” by Diane L. Burns. These texts are considered to be worthy of students’ time to read and also meet the expectations for text complexity at grade 7. Assessments aligned to the Common Core State Standards (CCSS) will employ quality, complex texts such as these.

Questions aligned to the CCSS should be worthy of students’ time to answer and therefore do not focus on minor points of the texts. Questions also may address several standards within the same question because complex texts tend to yield rich assessment questions that call for deep analysis. In this mini-assessment there are seven selected-response questions, plus three items with paper/pencil equivalent of technology enhanced questions, and one constructed-response item that addresses the Reading and Writing Standards listed below.

We encourage educators to give students the time that they need to read closely and write to the sources. While we know that it is helpful to have students complete the mini-assessment in one class period, we encourage educators to allow additional time as necessary.

*Note for teachers of English Language Learners (ELLs): This assessment is designed to measure students’ ability to read and write in English. Therefore, educators will not see the level of scaffolding typically used in instructional materials to support ELLs—these would interfere with the ability to understand their mastery of these skills. If ELL students are receiving instruction in grade-level ELA content, they should be given access to unaltered practice assessment items to gauge their progress. Passages and items should not be modified; however, **additional information about accommodations you may consider when administering this assessment to ELLs is available in the teacher section of this resource.***

The questions align to the following standards:

RL.7.1	Cite several pieces of textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
RI.7.1	Cite several pieces of textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.
RL.7.2	Determine a theme or central idea of a text and analyze its development over the course of the text; provide an objective summary of the text.
RI.7.2	Determine two or more central ideas in a text and analyze their development over the course of the text; provide an objective summary of the text.
RL.7.3	Analyze how particular elements of a story or drama interact (e.g., how setting shapes the characters or plot).
RL.7.4	Determine the meaning of words and phrases as they are used in a text, including figurative and connotative meanings; analyze the impact of rhymes and other repetitions of sounds (e.g., alliteration) on a specific verse or stanza of a poem or section of a story or drama.
RI.7.4	Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the impact of a specific word choice on meaning and tone.
RL.7.5	Analyze how a drama's or poem's form or structure (e.g., soliloquy, sonnet) contributes to its meaning

RI.7.5	Analyze the structure an author uses to organize a text, including how the major sections contribute to the whole and to the development of the ideas.
RL.7.9	Compare and contrast a fictional portrayal of a time, place, or character and a historical account of the same period as a means of understanding how authors of fiction use or alter history.
W.7.2	Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.
W.7.9	Draw evidence from literary or informational texts to support analysis, reflection, and research.

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The assessment questions in this document align with the CCSS and reflect the instructional shifts implied by the standards. To learn more about these topics, please go to the following link:

www.achievethecore.org

Grade 7 Mini-Assessment: An Author's Note and "The Tomorrow Seeds" by Diane L. Burns

Illustrated by Tanya Maiboroda

Today you will read two texts, an Author's Note and "The Tomorrow Seeds" by Diane L. Burns. You will then answer several questions based on the texts. I will be happy to answer questions about the directions, but I will not help you with the answers to any questions. You will notice as you answer the questions that some of the questions have two parts. You should answer Part A of the question before you answer Part B, but you may return to Part A if you wish.

Take as long as you need to read and answer the questions. If you do not finish when class ends, come see me to discuss when you may have additional time.

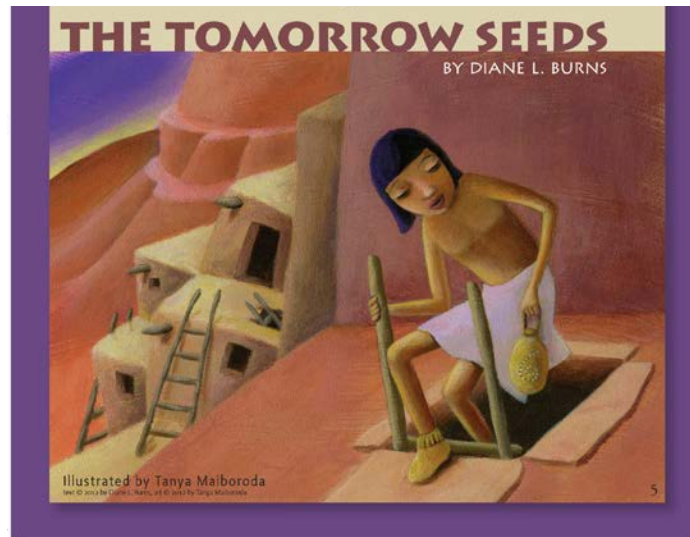
Now read the texts and answer the questions. I encourage you to write notes in the margin as you read the texts.

"The Tomorrow Seeds"

By Diane L. Burns

Text 1: Author's Note

- 1 When Spanish explorers first reached the desert Southwest in 1539, they were welcomed peacefully by the pueblo Indians calling themselves Hopituh Shi-nu-mu, which means "the peaceable people" or just "the People." But by 1675, the time of this story, the People, known as Hopi to outsiders, has come to resent the intrusion of the Spanish settlers and governor, and even more strongly, of the missionaries, or Black Robes, who tried to impose a new religion and language. The Spanish were often brutal, but they had also introduced new plants for cultivation, such as watermelon, called *kawayvatnga* in Hopi. Eventually, the People outlawed even the black robes' garden seeds in the effort to reject the new ways.
- 2 Though an uneasy peace lasted for several more years, the People, led by Popé, drove out the Spanish settlers and their black robes in the Pueblo Revolt of 1680. During the bloody conflict, lives were lost on both sides, churches and homes were razed, and fields destroyed.
- 3 Afterwards, the people restored their dances and other religious customs, but their old way of life could not be reclaimed fully. The valley had, in some ways, been damaged beyond healing by the conflict and upheaval. The people eventually moved to the mesa top, where they live to this day.
- 4 Recent archaeological digs in Southwestern caves have uncovered caches of native garden seeds — squash, melons, and corn — still able to grow after hundreds of years.



“The Tomorrow Seeds”

- 1 SILENT AS A DOVE’S WING, the desert night lifted toward dawn. *Taw!* Now! Now was the safe, sacred time Moki had seen in his dreams. Time to disobey the village elders. Time to follow the visions he'd been given.
- 2 Rising from his blanket in the *kiva*, or sleep house, Moki cradled a leather pouch, hoping to keep silent the seeds inside. But seeds have their own life, especially these — the People's bumpy blue seeds of corn, *sakwaq'a ö*, and the red, forbidden *kaway-vatnga* of the Black Robes, the Spanish missionaries. Clutched in Moki's hand, they whispered as he moved.
- 3 Moki held his breath. Perhaps the gentle rattle of the seeds would betray him. But no, the visions held faithful. As he silently climbed the ladder out of the kiva, the men of the village slept on.
- 4 Chilled by the desert night air, Moki slipped quickly through the darkness, scampering up ladders that led from his pueblo to the base of the steep mesa wall. There he found an ancient path, visible to the hawks soaring above the canyon but hidden from below. Cautiously hugging the cliff face, he felt the way with his feet until the ledge narrowed to a rocky splinter. Then, grasping for hand and toeholds, Moki scaled the wall of rock, pulling himself up and still up, clutching the bag of seeds in his teeth.
- 5 On top of the mesa the sky was a tipped bowl of gray blue. Surrounded by red and yellow cliffs, sheltered from the dry desert wind, this was the hidden place Moki had seen in his dream.
- 6 Breathing a prayer, Moki prepared the ground to receive the gift of seeds. He knew well how to plant; the People's men tended all growing things. To honor the number of visions he'd seen, his hands formed four central mounds where the forbidden seeds would grow into the strange, delicious fruit brought by the Black Robes. Around the *kawayvatnga* like a fence Moki planted sixteen hills of the People's corn, four on each side.

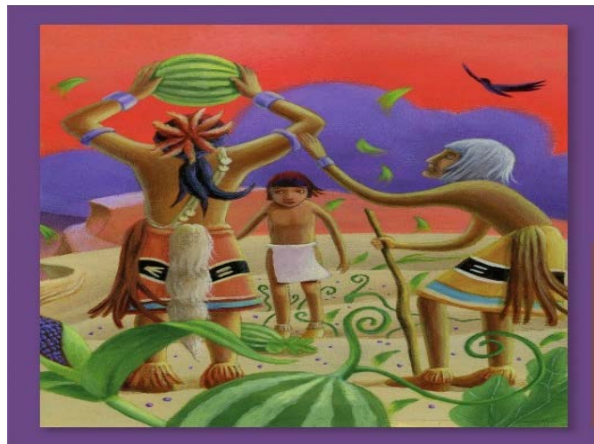
- 7** As Moki's fingers carefully smoothed a blanket of earth over the seeds, his ears detected a gentle patter, like rain on leaves. Nearby, from deep within the rock, water dripped through a crack in the cliff. Touching the cool, wet seep, he channeled its trickle to the hidden garden.
- 8** "Drink, little seeds of tomorrow," Moki said. "Grow strong."
- 9** With night melting into the many colors of dawn, Moki hurried to retrace his steps to the village before the others awoke. Silently, he lay down again in the kiva, but he did not sleep.
- 10** EVERY MORNING, before the dawn, Moki climbed above-mesa to tend the seeds in secret, as the visions told him he must. Soon, shoots of corn speared through the damp earth, and vines of glossy melon leaves nestled around the young stalks. A rare rain shower rinsed the dusty valley below. Desert winds dried the gardens of the Black Robes and the People. Hidden on the mesa, charmed by the sun and watered gently by the split rock, Moki's corn and melon garden grew through the summer. Grew and flowered. Flowered and set fruit. Tiny, at first, then bigger and bigger.



- 11** In the valley something else was growing — angry feelings between the Black Robes and the People. Unspoken thoughts hung in the air, thick as smoke. If any angry words were uttered by the People, it was Popé who said them — loud, and hot as fire. There was the People's way, he argued, and the way of the Spanish settlers who did what they wanted to the earth. Even their spirit leaders, the Black Robes, were thoughtless. Hadn't they outlawed the People's seasonal dances that maintained the harmony of earth? Hadn't they told the People to abandon their language and speak the invaders' Spanish? The People were expected to work the farms of the settlers and Black Robes; how could they also care for their own families?
- 12** For speaking against the rules of the Black Robes, Popé and other medicine men from the pueblos had been put in the governor's jail, where four died. Popé was free now, but not silent. He talked even more strongly of pushing the Black Robes and settlers out of the People's valley.
- 13** Quietly, the People talked and wondered what to do. "At the birth of the People, we were given this valley. If all the intruders stay, where will we go? If we are pushed from the valley, where will we be safe?"

- 14** MOKI KNEW. The visions had shown him two ways to live. The first — with seeds for tomorrow — was a way of sharing. The second was not a way of sharing at all. Which was right? Moki had watched the Black Robes quietly tending their gardens. They were careful in their planting. Careful in their weeding and harvesting. So were the People. Popé did not believe that the Black Robes did anything carefully. Either the People lived in the valley, or the Black Robes did, Popé said. Moki knew the People listened to his words. No one talked anymore as if the two groups could get along.
- 15** Every day, as Moki pulled weeds from the melon vines and guided the rustling corn leaves toward the sky, he wondered, was it wise to choose only one way and ignore another? Earth shared day and night; each had its place. They didn't fight. Together they made the People's world complete. Perhaps the Black Robes and the People could live side by side, if each were as careful with each other as they were with their gardens.
- 16** Once corn and melon had grown in harmony in the People's gardens. Moki remembered the first harvest: the ripe melon rind splitting with a sound like thunder, its pink flesh dribbling juice, sweeter than spring rain, down the People's chins. Not everything, then, about the Black Robes was bad. The melon seeds had been a good gift. In the manner of the People, the village women had saved the best of those tomorrow seeds for the next year's growing season. And the next, and next.
- 17** But not now. Because the Black Robes did not allow the People to live their old way, no one remembered the good gift. No one saved the Black Robes' seeds now, except Moki.
- 18** And if the village elders knew of his hidden garden? His disobedience could bring trouble raging like a storm wind. But trouble might come anyway, and with it, the second path shown in his dreams.
- 19** The thought of this second choice always ended Moki's gardening time. After slipping unnoticed into the kiva, he would lie with pounding heart until the men and other boys awoke, comforting himself that he was following the first choice of the god of visions. As to the other way? For now it was as secret as the garden itself. He would not — could not — speak of it to the elders. What if they did not believe a boy's dreams?
- 20** IT WAS NEARLY the day of harvest when clouds, boiling black and furious, rolled across the valley. Wolflike winds howled through the villages of the People and the Black Robes. Flying sand stung both white skin and brown.
- 21** Shreds of green corn leaves, ripped by the wind, spiraled down from the top of the rain-washed mesa. Puzzled, the People looked up, and up. Battered corn stalks hung over the edge of the cliff.
- 22** Moki's heart twisted at the sight. The tomorrow seeds! He raced to the ladders and the secret path on the cliffside. The windstorm had wrecked the corn, but were the melons destroyed, too? He had to know.

- 23** The answer lay scattered across the mesa top. Ragged stalks and tufted ears of blue corn littered the ground. Tangled melon vines crisscrossed ever where, torn from the earth. And then he saw them, in the middle of the wreck of a garden — the crook-necked melon fruit, far, round . . . And unhurt.
- 24** Relieved, Moki turned to find that the People — Popé, too — had followed him. In a glance Popé took in the garden site and closed his face with anger. Moki's heart stuck in his throat. How could he save the tomorrow seeds now? The storm hadn't destroyed the forbidden ones, but surely the village elders would. What could he do? Nothing in the visions had prepared him for this.
- 25** Popé pointed an accusing finger. "You! And the forbidden seeds!" He pulled one of the hated melons into his arms. How to explain this treachery?
- 26** "It . . . it was the way of my dreams," Moki began. "I saw the People's corn like a shelter around the Black Robes' melons."
- 27** Popé saw. "Four melon vines," he said, his voice unyielding. "The People's sacred number."
- 28** Moki spoke calmly, but his heart pounded as if he'd run a footrace. "One for each time the vision came to me." He nodded toward the fat melon in Popé's arms. "They have grown well together," he said. "Perhaps we can, too, if we choose to try again. It was one way shown in the visions."
- 29** The People murmured. Truly, melons and corn flourished side by side. Was it still possible for the People to live with the Black Robes?
- 30** Popé nudged a twisted corn stalk with his toe. "Is it the wish of the People to sacrifice sakwaq'a o so the Black Robes' kawayvatnga can grow?" he stormed. Popé held the melon overhead. Moki stared. The unthinkable would happen. Popé would smash the melon, and with it, the tomorrow seeds and any hope of sharing the valley. Was it time to speak of the vision's second choice?



- 31** A hand gripped Popé's upstretched arm. "Hold," said an elder of the People. He turned to Moki. "The visions showed you this place?"

- 32** “Yes,” Moki said. An inner voice poured words from his heart and lips before he could stop them. “Here is ground for us, high above the Black Robes. With water even in time of drought and shelter in the cliffs. It is a good place, a hidden place.” He took a deep breath and said the rest. “If peace cannot be, we have this place out of reach.” There! At last he'd revealed the secret of the vision. *If peace cannot be*. Would the People abandon their gardens and pueblo in the valley to live high atop the mesa?
- 33** The elders looked. They saw it was true. Ground and water enough for all of the People. Popé, too, saw a place of safety. He did not smile, but he held out the melon to Moki, who cradled it.
- 34** The elder spoke. “It is true that the seeds of the People and the Black Robes grow well together. Perhaps we can share the valley. It is not for today to know if this hidden place will be needed tomorrow. For now,” he rescued another melon from its bed among the fallen stalks, “we will give thanks for the good harvest Moki has brought.” The People nodded.
- 35** IN THE HARVEST CEREMONY, the People gave thanks for the gift of the Black Robes’ seeds as for their own corn. The women would save the best seeds, both kawayvatnga and sakwaq'a o. The men would plant and tend them. The gods would see them grow . . . together. For another season, the People and the Black Robes would share the valley.
- 36** With his own silent prayer of thanks, Moki touched a hand to his leather pouch. It would again hold tomorrow seeds, both blue corn and melon, and not in secret. It was good, just as the visions had promised.

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QUESTIONS:

1. The following item has two parts. Answer Part A and then answer Part B.

Part A: Which statement describes the central idea of the Author's Note (Text 1)?

- A. The Hopi were accepting of the Spanish settlers.
- B. The Spanish settlers changed Hopi culture forever.
- C. The Hopi returned to their traditions after defeating the Spanish.
- D. Seeds recovered during archeological digs are all that remains of the Hopi culture.

Part B: Which sentence from Text 1 best supports the correct answer to Part A?

- A. "When Spanish explorers first reached the desert Southwest in 1539, they were welcomed peacefully by the pueblo Indians calling themselves Hopituh Shi-nu-mu, which means 'the peaceable people' or just 'the People.'"
- B. "Eventually, the People outlawed even the black robes garden seeds in the effort to reject the new ways."
- C. "Afterwards, the people restored their dances and other religious customs, but their old way of life could not be reclaimed fully."
- D. "Recent archaeological digs in Southwestern caves have uncovered caches of native garden seeds-squash, melons, and corn- still able to grow after hundreds of years."

2. The following question has two parts. Answer Part A and then answer Part B.

Part A: In paragraph 26 of "The Tomorrow Seeds" (Text 2), Moki wonders how he will "explain this treachery." What is the meaning of the word *treachery*?

- A. mission from a divine force
- B. long-term plan
- C. betrayal of trust
- D. combination of two beliefs

Part B: Which sentence from Text 2 best helps the reader determine the meaning of *treachery*?

- A. "The windstorm had wrecked the corn, but were the melons destroyed, too?"
- B. "Popé pointed an accusing finger."
- C. "It. . . it was the way of my dreams."
- D. "I saw the People's corn like a shelter around the Black Robes' melons."

3. First, write in two descriptions of each character in Text 2 using the phrases from the Character Descriptions column. You will not use all of the possible points of view. Next, write in a supporting detail for each point of view using details from the Supporting Details from Text 2 column. Again, you will not use all the details.

Description of Moki	Detail to Support Moki's Point of View	Description of Popé	Detail to Support Popé's Point of View

Character Descriptions	Supporting Details from Text 2
<ul style="list-style-type: none"> • Outspoken in his beliefs • Uncaring and destructive • Able to see positive qualities in everyone • Nurturing and dedicated • Able to change his mind • Quick to act without thinking 	<ul style="list-style-type: none"> • Tends the garden every morning before dawn • Hides the garden on the mesa • Thinks about how carefully the Black Robes tend their gardens • Prepares to throw a melon • Decides the garden is a safe place • Spends time in jail for complaining about the Black Robes

4. The following question has two parts. Answer Part A and then answer Part B.

Part A: Which statement best expresses a main theme of Text 2?

- A. While the future may be uncertain, it is best to prepare for whatever may come.
- B. Different ways of life cannot be combined successfully.
- C. Children do not always fully understand the actions of those around them.
- D. It takes time and patience to grow a garden.

Part B: Which lines from Text 2 best illustrates this theme?

- A. "Every morning, before dawn, Moki climbed above-mesa to tend the seeds in secret, as the visions told him he must."
- B. "In the valley something else was growing — angry feelings between the Black Robes and the People.
- C. "The storm hadn't destroyed the forbidden ones, but surely the village elders would."
- D. "If peace cannot be, we have this place out of reach."

5. **Based on the information in Text 2, what are two ways the Black Robes changed the Hopi lifestyle?**
- A. They taught Hopi children to care for plants.
 - B. They made the Hopi dress like the Spanish.
 - C. They introduced new crops, like watermelon.
 - D. They required the Hopi to live on the mesa top.
 - E. They forced the Hopi to work their farms.
 - F. They passed seeds down to new generations.
 - G. They shared the visions they had received.
6. **In Text 2, how do paragraphs 14–19, in which Moki asks himself many questions, contribute to the development of the passage?**
- A. These questions demonstrate Moki’s need for guidance from the elders.
 - B. These questions help Moki determine what to do next.
 - C. These questions illustrate Moki’s struggle to determine the best vision.
 - D. These questions show Moki the importance of his visions.
7. **Circle a sentence in Text 2 that provides evidence that the mesa top is a good alternative living area if the Hopi and Black Robes cannot live together peacefully.**
8. **The following question has two parts. Answer Part A and then answer Part B.**

Part A: In paragraph 1 of the Text 1, the author states that the Black Robes “tried to impose a new religion and language.” What is the meaning of the word *impose*?

- A. to force someone to accept something
- B. to explain the importance of
- C. to bring about peaceful change
- D. to work together on shared interests

Part B: Which event from Text 2 best shows an example of the Black Robes *imposing* something on Moki’s people?

- A. The Black Robes tended their gardens differently than the People.
- B. The Black Robes outlawed the People’s seasonal dances.
- C. The Black Robes provided melon seeds to the People.
- D. The Black Robes dressed differently from the People.

9. What is the main purpose of Text 1 and how does it contribute to the development of ideas in Text 2?

- A. Text 1 describes the crops the Spanish brought to the People, helping the reader understand Popé’s dislike of their ways in Text 2.
- B. Text 1 puts forth a different perspective of the Spanish involvement, showing how the Spanish did not have a negative impact on the people as shown in Text 2.
- C. Text 1 explains why the Spanish wanted to change the People, supporting Moki’s idea in Text 2 that the Spanish ideas were not all bad.
- D. Text 1 explains the conflict between the People and the Spanish, showing how Text 2 is based on historical events.

10. Reread paragraph 1, below, from Text 1.

When Spanish explorers first reached the desert Southwest in 1539, they were welcomed peacefully by the pueblo Indians calling themselves Hopituh Shi-nu-mu, which means “the peaceable people” or just “the People.” But by 1675, the time of this story, the People, known as Hopi to outsiders, has come to resent the intrusion of the Spanish settlers and governor, and even more strongly, of the missionaries, or Black Robes, who tried to impose a new religion and language. The Spanish were often brutal, but they had also introduced new plants for cultivation, such as watermelon, called *kawayvatnga* in Hopi. Eventually, the People outlawed even the black robes garden seeds in the effort to reject the new ways.

Above, circle two details that help readers better understand why the author had the characters in Text 2 dislike the Spanish.

11. In Text 2, Moki is shown two visions for the future of the Hopi people. Explain Moki’s two visions, and then tell how Text 1 provides information about the way each vision represented something that actually happened. Use details and information from both texts as you write your response.

Write your response in the lines below.

Your response will be scored on how well you:

- **Demonstrate your understanding of the ideas of the text**
- **Use evidence from the text to help develop and support your ideas**
- **Organize your response in a logical manner**
- **Demonstrate an appropriate writing style through the use of precise word choice and varied sentences**
- **Use standard conventions for writing**

Information for Teachers: Quantitative and Qualitative Analyses of the Text

Regular practice with complex texts is necessary to prepare students for college and career readiness, as outlined in Reading Standard 10. The texts for this mini-assessment have been placed at grade 7, and the process used to determine this grade level placement is described below. “Appendix A of the Common Core” and the “Supplement to Appendix A: New Research on Text Complexity” lay out a research-based process for selecting complex texts.

1. Place a text or excerpt within a **grade band** based on at least one¹ quantitative measure according to the research-based conversion table provided in the Supplement to Appendix A: New Research on Text Complexity (www.corestandards.org/resources).
2. Place a text or excerpt at a **grade-level** based on a qualitative analysis.

Author’s Note (in orange)	Quantitative Measure
	Flesch-Kincaid: 9.4
“The Tomorrow Seeds” (in blue)	Quantitative Measure
	Flesch-Kincaid: 5.4

After gathering the quantitative measures, the next step is to place the quantitative scores in the Conversion Table found in the Supplement to Appendix A (www.corestandards.org/resources) and determine the **grade band** of the text. The quantitative data indicates the Author’s Note belongs somewhere in the 6th–10th grade bands and “The Tomorrow Seeds” belongs in the 4th–5th grade band.


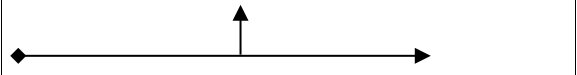

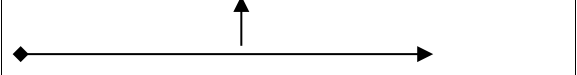
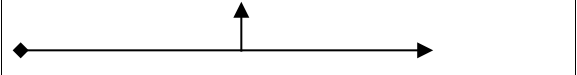
Figure 1 reproduces the conversion table from the Supplement to Appendix A, showing how the results from various measures can be converted to grade bands.

Figure 1: Updated Text Complexity Grade Bands and Associated Ranges from Multiple Measures⁷

Common Core Band	ATOS	Degrees of Reading Power®	Flesch-Kincaid [†]	The Lexile Framework®	Reading Maturity	SourceRater
2 nd – 3 rd	2.75 – 5.14	42 – 54	1.98 – 5.34	420 – 820	3.53 – 6.13	0.05 – 2.48
4 th – 5 th	4.97 – 7.03	52 – 60	4.51 – 7.73	740 – 1010	5.42 – 7.92	0.84 – 5.75
6 th – 8 th	7.00 – 9.98	57 – 67	6.51 – 10.34	925 – 1185	7.04 – 9.57	4.11 – 10.66
9 th – 10 th	9.67 – 12.01	62 – 72	8.32 – 12.12	1050 – 1335	8.41 – 10.81	9.02 – 13.93
11 th – CCR	11.20 – 14.10	67 – 74	10.34 – 14.2	1185 – 1385	9.57 – 12.00	12.30 – 14.50

¹ For higher-stakes tests, it is recommended that two corresponding text complexity measures be used to place a text in a grade band. When two measures are used, both placing the text in the same **band**, the results provide additional assurance that the text selected is appropriate for the band.

To find the **grade-level** of the text within the designated grade-band, engage in a systematic analysis of the characteristics of the text. The characteristics that should be analyzed during a qualitative analysis can be found in Appendix A of the CCSS. (www.corestandards.org)

Qualitative Analysis	The Author's Note	Where to place within the band?					
Category	Notes and comments on text, support for placement in this band	Too Low	Early-mid 6	Mid 6 – early 7	Mid 7 – early 8	Mid – end 8	NOT suited to band
Structure (both story structure or form of piece)	The structure of the text sequences the events of the Spanish influence on the Hopi, from 1539 to today. Connections between ideas, like the decline of the relationship between the Spanish and the Hopi as the Spanish imposed their culture, are explicit and clear.						
Language Clarity and Conventions	The conventionality of this text is largely explicit and easy to understand. The one example of moderately complex conventions occurs toward the end of the text, when the valley is described as “damaged beyond healing.” The vocabulary is mostly contemporary and familiar, though there are some words with which students may be unfamiliar (<i>intrusion, razed, reclaimed</i>), as well as examples of Hopi words (e.g., <i>kawayvatnga</i>), though these words are clearly noted as in a different language. There are many complex sentences throughout the text.						
Knowledge Demands (life, content, cultural/literary)	This text describes the invasion of European settlers and eventual displacement of an entire Native population. By seventh grade, students should be familiar with this historical theme. No references to other texts or cultural elements are made, and all information needed to access the text is contained within the four corners of the author's note.						
Levels of Meaning (chiefly literary)/ Purpose (chiefly informational)	The purpose of the author's note is implicit, but easy to identify: the author is informing students about the changes to the Hopi culture and way of life as a result of the intrusion of Spanish settlers.						
Overall placement: Grade 7	The connections between ideas, mostly explicit language conventions, contemporary vocabulary, and moderate knowledge demands make this text most appropriate for grade 7.						

Qualitative Analysis	“The Tomorrow Seeds”	Where to place within the band?					
Category	Notes and comments on text, support for placement in this band	Too Low	Early-mid 6	Mid 6 – early 7	Mid 7 – early 8	Mid – end 8	NOT suited to band
Structure (both story structure or form of piece)	While structure of the story is mostly chronological, with some examples of flashback as Moki remembers previous events (Popé’s arrest, the joint harvest), there is an added element of complexity as Moki narrates the events by relating them to his visions.						
Language Clarity and Conventions	The conventionality of this text is fairly complex and contains many examples of figurative language (<i>Silent as a dove’s wing; seeds have their own life; charmed by the sun</i>). The vocabulary is mostly contemporary and rarely unfamiliar, though the author does use some of the Hopi language presented in the author’s note in Moki’s narrations. The sentence structure includes many simple and compound sentences with some complex constructions.						
Knowledge Demands (life, content, cultural/literary)	This text explores multiple themes of varying levels, including the metaphor of the two different crops growing together in a garden that is ultimately destroyed. Moki’s experience of having his culture diminished by outsiders is uncommon to most readers, making this text very complex. The author’s note is important for comprehension of this text, as there are many references in the story to the context provided; additionally, it allows readers to understand which of Moki’s visions eventually comes to pass.						
Levels of Meaning (chiefly literary)/ Purpose (chiefly informational)	This text has multiple themes including: Elders can learn from children; good things grow with love and care; and prepare for life’s uncertainties. Due to its multiple themes, this text is considered complex.						
Overall placement: Grade 7	The multiple themes, language conventions, and complex knowledge demands make this text most appropriate for end of year 7 th graders.						

Note: A qualitative review was conducted using the 4/5th grade band first, as indicated by the quantitative data. However, reviewers felt that qualitatively this text belongs in a harder grade because of the subject matter and historical context. With rare exceptions, and those often being in literature, qualitative reviews may indicate that quantitative measures may be overruled because of concepts or other challenging factors.

Question Annotations & Correct Answer and Distractor Rationales

Question Number	Correct Answer(s)	Standards	Rationales for Answer Options
1, Part A	B	RI.7.2, RI.7.1	<p>A. Although the Hopi were initially accepting of the Spanish, they came to resent the Black Robes.</p> <p>B. This is the correct answer. The Spanish settlers changed Hopi culture from their introduction of new crops and outlawing of religious customs to their influence on the Hopi’s move to the mesa top.</p> <p>C. Although the Hopi reinstated their traditional dances and customs, their former existence could not be recaptured entirely.</p> <p>D. Although seeds were recovered during archeological digs, that fact is not a central idea of the text.</p>
1, Part B	C		<p>A. This sentence explains how the Hopi greeted the Spanish settlers, rather than how the settlers influenced the Hopi culture.</p> <p>B. This sentence explains one way the Hopi rejected the Spanish influence, not how the Black Robes changed the Hopi culture.</p> <p>C. This is the correct answer. Although the Hopi reinstated the practices the Spanish had outlawed, their customs could not be recaptured entirely.</p> <p>D. This sentence explains the Hopi- and Spanish-influenced findings of archeological digs, not how the Spanish explorers altered the Hopi way of life.</p>
2, Part A	C	RI.7.4, RI.7.1	<p>A. “Mission from a divine force” refers to Moki’s visions, rather than his betrayal of the elders.</p> <p>B. “Long-term plan” refers to Moki’s secret garden, but it was Moki’s growing Spanish crops that were a betrayal.</p> <p>C. This is the correct answer. “Betrayal of trust” explains how Moki went against the rules of his people.</p> <p>D. “Combination of two beliefs” refers to Moki’s garden with both Hopi and Spanish crops, rather than his unsanctioned garden.</p>
2, Part B	B		<p>A. This sentence explains Moki’s worry for this crops, rather than his betrayal of his village.</p> <p>B. This is the correct answer. The description of Popé’s action conveys his feeling of betrayal by Moki.</p> <p>C. This sentence is Moki’s justification for planting his garden, not why he went against the elders.</p> <p>D. This sentence describes Moki’s vision for his garden, rather than his betrayal of his village.</p>

Question Number	Correct Answer(s)	Standards	Rationales for Answer Options					
			Description of Moki	Detail to Support Moki's Point of View	Rationale	Description of Popé	Detail to Support Popé's Point of View	Rationale
3	See right column	RL.7.3, RL.7.1	Able to see positive qualities in everyone	Thinks about how carefully the Black Robes tend their gardens	Although Moki recognizes the negative Spanish influences, he is still able to see their desirable attributes.	Outspoken in his beliefs	Spends time in jail for complaining about the Black Robes	Though he knows he will face consequences, Popé speaks out against the Spanish.
			Nurturing and dedicated	Tends the garden every morning before dawn	Moki carefully and faithfully cares for his crops daily.	Able to change his mind	Decides the garden is a safe place	Though he is mad at Moki's garden initially, Popé is able to see the benefits of the mesa top.
4, Part A	A	RL.7.2, RL.7.1	<p>A. This is the correct answer. Moki's garden helped the Hopi to see that they had other options if they could not continue living with the Spanish settlers.</p> <p>B. Although the Hopi clashed with the Spanish explorers, the theme of Text 2 focuses on preparing for the future.</p> <p>C. Although Moki does not understand the elders' actions all the time, the theme of Text 2 is about the Hopi's uncertain future.</p> <p>D. Although Moki carefully and faithfully tends his garden, the theme relates to the challenges facing the entire village.</p>					
4, Part B	D		<p>A. This sentence explains how Moki tended his garden rather than how the village must prepare for the future.</p> <p>B. This sentence describes the growing tension between the Hopi and the Spanish, not the uncertainty facing the Hopi village.</p> <p>C. This sentence shows the effect of the storm on the garden, not the effect of the Spanish settlers on the Hopi.</p> <p>D. This is the correct answer. This sentence shows the elders making plans for the future of the village.</p>					

Question Number	Correct Answer(s)	Standards	Rationales for Answer Options
5	C, E	RL.7.3, RL.7.2, RL.7.1	<p>A. Hopi children learned to care for plants from watching the elders, not the Spanish.</p> <p>B. Although the Hopi referred to the Spanish by the clothes they wore, the Spanish did not force their dress upon the village.</p> <p>C. This is a correct answer. The Spanish gave the Hopi watermelon seeds to plant alongside their own crops.</p> <p>D. Although the presence of the Spanish caused the Hopi to want to leave their village, it was the Hopi who chose to live on the mesa top.</p> <p>E. This is a correct answer. According to paragraph 11, the Spanish expected the Hopi to work their farms.</p> <p>F. It was the Hopi, not the Spanish, who passed down seeds.</p> <p>G. Visions are part of the Hopi culture rather than the Spanish way of life.</p>
6	C	RL.7.5, RL.7.1	<p>A. Although Moki is struggling to determine the right plan, he asks these questions internally, rather than to the elders.</p> <p>B. Although Moki is struggling to determine the right path, simply asking the questions does not help him form a decision.</p> <p>C. This is the correct answer. By Moki asking himself many questions, the reader can see his struggle to determine the best vision.</p> <p>D. Although Moki has to decide between two visions, he recognizes his visions are important, as they relate to the future of his village.</p>
7	See right column	RL.7.3, RL.7.1	<p>Possible responses:</p> <p>“Surrounded by red and yellow cliffs, sheltered from the dry desert wind, this was the hidden place Moki had seen in his dream.” (paragraph 5) <i>Rationale: The mesa top is a good alternative living area because it is protected from the wind by the surrounding cliffs.</i></p> <p>“Hidden on the mesa, charmed by the sun and watered gently by the split rock, Moki’s corn and melon garden grew through the summer.” (paragraph 10) <i>Rationale: The mesa top is a good alternative living area because it gets enough sunlight and water to sustain crops.</i></p> <p>“With water even in time of drought and shelter in the cliffs.” (paragraph 32) <i>Rationale: The mesa top is a good alternative living area because it has plentiful water and is sheltered by the cliffs.</i></p> <p>“Ground and water enough for all of the People.” (paragraph 33) <i>Rationale: The mesa top is a good alternative living area because there is sufficient space and water for the entire village.</i></p> <p>“Popé, too, saw a place of safety.” (paragraph 33) <i>Rationale: The mesa top is a good alternative living area because it provides the village a safe place to dwell.</i></p>

Question Number	Correct Answer(s)	Standards	Rationales for Answer Options
8, Part A	A	RI.7.4, RL.7.4, RI.7.1, RL.7.1	<p>A. This is the correct answer. The Black Robes imposed their religion and their language on the Hopi, forcing them to give up their customs.</p> <p>B. The Black Robes changed the Hopi culture through force, rather than explaining why the Spanish religion and language were important to them.</p> <p>C. The Black Robes changed the Hopi culture through force, rather than a peaceful transition.</p> <p>D. Although the crops of the Black Robes and the Hopi grew together, the Black Robes forced the Hopi to work for them rather than together.</p>
8, Part B	B		<p>A. This detail explains how the Black Robes cultivated their own crops, not how they forced their ways on the Hopi.</p> <p>B. This is the correct answer. The Black Robes forced the Hopi to abandon important elements of their culture, like their seasonal dances.</p> <p>C. This detail shows an example of kindness from the Black Robes to the Hopi, rather than how the Spanish made the Hopi accept their customs.</p> <p>D. This detail explains one way the Black Robes were different than the Hopi, but not how the settlers forced the Hopi to adopt their ways.</p>
9	D	RI.7.5, RI.7.1, RL.7.1	<p>A. Although Text 1 describes how the Spanish brought the Hopi watermelon, this fact does not address why Popé dislikes the Black Robes.</p> <p>B. Text 1 asserts the same position of the Spanish involvement with the Hopi, mirroring and foreshadowing the displacement of the Hopi to the mesa top.</p> <p>C. Text 1 provides a chronological description of the interactions between the Spanish and the Hopi, rather than providing the Spanish rationale for their treatment of the Hopi.</p> <p>D. This is the correct answer. Text 2 includes the context and some examples of friction described in Text 1.</p>
10	See right column	RL.7.9, RL.7.1	<p>Possible responses:</p> <p>“who tried to impose a new religion and language” <i>Rationale: The Spanish forced the Hopi to change their religion and language, disregarding the Hopi’s customs.</i></p> <p>“The Spanish were often brutal” <i>Rationale: The Spanish treated the Hopi cruelly.</i></p>

Question Number	Correct Answer(s)	Standards	Rationales for Answer Options
11	See right column	RL.7.9, RL.7.1, RI.7.1, W.7.2, W.7.9	<p>A top score will include:</p> <p>An explanation of Moki’s two visions, including</p> <p>Vision 1</p> <ul style="list-style-type: none"> • The Hopi and Spanish live together peacefully. • Text 1 support: <i>an uneasy peace lasted for several more years</i> <p>Vision 2</p> <ul style="list-style-type: none"> • If peace cannot be, the People will move to the mesa top. • Text 2 support: <i>The People eventually moved to the mesa top, where they live to this day.</i>

Using the Mini-Assessments with English Language Learners (ELLs)

Mini-Assessment Design and English Language Learners

Each mini-assessment is designed using the best practices of test design. English Language Learners will benefit from the opportunity to independently practice answering questions about grade-level complex texts.

Prior to delivering the mini-assessment, teachers should read through each item. If there is language in the question stems specific to the standards (e.g., plot, theme, point of view), make sure that students have been introduced to these concepts prior to taking the assessment. Teachers should not pre-teach specific vocabulary words tested in the assessment (e.g., words students are asked to define) and should only pre-teach language that would impede students from understanding what the question is asking.

The mini-assessments attend to the needs of all learners, and ELLs specifically, by including texts that:

- *Are brief and engaging:* Texts vary in length, but no individual text is more than three pages long.
- *Embed student-friendly definitions:* Footnotes are included for technical terms or words that are above grade level when those words are not surrounded by context that would help students determine meaning.

Informational text sets, such as those included in the mini-assessment, specifically attend to the needs of ELLs by:

- *Building student knowledge:* Mini-assessments often include multiple texts or stimuli on the same topic:
 - For sets with two texts or stimuli, the first text is generally broader, providing a foundation in the content and introducing key vocabulary, and the second text provides more detail or contrast on the same topic. This allows ELLs to dig into the features of the passage being assessed rather than being inundated with dissimilar content and vocabulary.
 - For sets with more than two texts or stimuli, there is an “anchor” text that provides introductory information on the topic.
- *Containing ideas that lend themselves to discussion from a variety of perspectives:* Often these pairs or sets of texts present multiple perspectives on the same topic.

The mini-assessments attend to the needs of all learners, and ELLs specifically, by including questions that:

- *Feature a variety of academic words:*
 - Each mini-assessment contains at least one vocabulary item. Items assessing vocabulary test one of the following:
 - The meaning of Tier 2 academic words in context.
 - The meaning of a figurative word/phrase in context.
 - The impact of word choice on meaning and/or tone.
 - MOST vocabulary items test Tier 2 words.
 - All tested words are chosen because:
 - They are central to the meaning of the text.
 - They are surrounded by sufficient context to allow students to determine meaning.
- *Highlight “juicy” sentences that feature grade-appropriate complex structures, vocabulary, and language features:* Most mini-assessments include at least one item assessing Reading for Literature or Reading: Informational text standard 5. These items point students to analyze the structure of the text. While standard 5 items specifically focus on the structure of the text, other items require the analysis of language features, vocabulary, and relationships between ideas, all of which build student understanding of texts.
- *Provide graphic organizers to help students capture and reflect on new knowledge:* Most mini-assessments include at least one item mimicking a “technology enhanced item.” These items include things like tables and charts.
- *Provide writing activities that allow students to use new vocabulary and demonstrate knowledge of new concepts:* Most mini-assessments include an optional writing prompt that allows students to write about the text(s).

Administration Guidelines for ELLs

When assessing ELL students, appropriate accommodations may be considered. Modifications to the assessment itself should not be made. According to the *Accommodations Manual: How to Select, Administer, and Evaluate Use of Accommodations for Instruction and Assessment of English Language Learners, First Edition*:

- “Modifications refer to practices or materials that change, lower, or reduce state-required learning expectations. Modifications may change the underlying construct of an assessment.”
- “Accommodations are accessibility supports [that] do not reduce learning expectations. They meet specific needs of students in instruction and assessment and enable educators to know that measures of a student’s work produce valid results.”

Teachers **may** choose to make accommodations that meet the unique needs of ELLs. Prior to delivering any practice assessment, especially if the mini-assessment is to be used in a more formal setting (e.g., as part of a district benchmark assessment), teachers should research what accommodations will be available to students during their state’s summative assessment. For example, some states allow ELLs to use a bilingual dictionary during an assessment; other states do not allow this. Ensure your ELLs are practicing with the accommodations they can expect to see on the summative. Some examples of appropriate accommodations include:

- Reading the directions aloud to students multiple times.
- Providing student directions in student native language.
- Allowing students additional time to complete the mini-assessments.
- Exposing students to item types prior to the assessment.
- Reading the scoring expectations for the writing prompt aloud to students.

Because the goal of literacy mini-assessments is to measure grade-level literacy as students progress toward college- and career-readiness, teachers must be careful **not** to make modifications that may be commonly used in classroom instruction. Examples of modifications that should **not** be used include:

- Reading passages aloud for students.
- Adding student glossaries of unfamiliar terms.
- Pre-teaching tested vocabulary words.

In any testing setting, teachers must be careful to choose accommodations that suit the needs of each individual student.

Additional Resources for Assessment and CCSS Implementation

Shift 1 – Complexity: *Regular practice with complex text and its academic language*

- See Appendix B for examples of informational and literary complex texts:
http://www.corestandards.org/assets/Appendix_B.pdf
- See the Text Complexity Collection on www.achievethecore.org

Shift 2 – Evidence: *Reading, writing, and speaking grounded in evidence from text, both literary and informational*

- See Close Reading Exemplars for ways to engage students in close reading on
<http://www.achievethecore.org/steal-these-tools/close-reading-exemplars>
- See the Basal Alignment Project for examples of text-dependent questions:
<http://www.achievethecore.org/basal-alignment-project>

Shift 3 – Knowledge: *Building knowledge through content-rich nonfiction*

- See Appendix B for examples of informational and literary complex texts:
http://www.corestandards.org/assets/Appendix_B.pdf