



GRADE EIGHT

AIR PREPARATION

Here are two Passage Sets. The first Passage Set contains two readings and one writing question. The second Passage Set contains three readings and one writing question. You can use both Passage Sets to prepare for the AIR exam.

Passage Set One

Passage 1: from *The Taming of the Shrew*¹ by William Shakespeare

In this excerpt from The Taming of the Shrew, Katherine gives advice to women about how they should act in relationships with their husbands.

KATHERINE

- 1 Fie², fie! Unknit that threat'ning unkind brow
 And dart not scornful glances from those eyes
 To wound thy lord, thy king, thy governor.
 It blots thy beauty as frosts do bite the meads³,
 5 Confounds thy fame as whirlwinds shake fair buds,
 And in no sense is meet or amiable.
 A woman moved is like a fountain troubled,
 Muddy, ill-seeming, thick, bereft of beauty,
 And while it is so, none so dry or thirsty
 10 Will deign⁴ to sip or touch one drop of it.
 Thy husband is thy lord, thy life, thy keeper,
 Thy head, thy sovereign, one that cares for thee,
 And for thy maintenance commits his body
 To painful labor both by sea and land,

1-a bad-tempered or aggressively assertive woman

2-an exclamation to express disgust or outrage

3-meadows; land

4-stoop; lower oneself

15 To watch the night in storms, the day in cold,
 Whilst thou liest warm at home, secure and safe,
 And craves no other tribute at thy hands
 But love, fair looks and true obedience—
 Too little payment for so great a debt.

20 Such duty as the subject owes the prince,
 Even such a woman oweth to her husband.
 And when she is forward, peevish, sullen, sour,
 And not obedient to his honest will,
 What is she but a foul contending rebel
25 And graceless traitor to her loving lord?
 I am ashamed that women are so simple
 To offer war where they should kneel for peace;
 Or seek for rule, supremacy and sway
 When they are bound to serve, love, and obey.

30 Why are our bodies soft and weak and smooth,
 Unapt to toil and trouble in the world,
 But that our soft conditions and our hearts
 Should well agree with our external parts?
 Come, come, you froward and unable worms!

35 My mind hath been as big as one of yours,
 My heart as great, my reason haply more,
 To bandy word for word and frown for frown.
 But now I see our lances are but straws,
 Our strength as weak, our weakness past compare,

40 That seeming to be most which we indeed least are.
 Then vail⁵ your stomachs, for it is no boot,
 And place your hands below your husband's foot:
 In token of which duty, if he please,
 My hand is ready, may it do him ease.

5-lower

Excerpt from *The Taming of the Shrew* by William Shakespeare. In the Public Domain.

Passage 2: from *The Awakening* by Kate Chopin

In this excerpt from The Awakening, Mr. Pontellier consults a doctor when his wife begins to act differently toward their marriage and her household duties.

45. ONE MORNING ON HIS WAY into town Mr. Pontellier stopped at the house of his old friend and family physician, Doctor Mandelet. . . . Mr. Pontellier found the Doctor reading at the open window of his study. . . .

46 “Ah, Pontellier! Not sick, I hope. Come and have a seat. What news do you bring this morning?” He was quite portly, with a profusion of gray hair, and small blue eyes which age had robbed of much of their brightness but none of their penetration.

47 “Oh! I’m never sick, Doctor. You know that I come of tough fiber—of that old Creole race of Pontelliers that dry up and finally blow away. I came to consult—no, not precisely to consult—to talk to you about Edna. I don’t know what ails her.”

48 “Madame Pontellier not well,” marveled the Doctor. “Why, I saw her— I think it was a week ago—walking along Canal Street, the picture of health, it seemed to me.”

49 “Yes, yes; she seems quite well,” said Mr. Pontellier, leaning forward and whirling his stick between his two hands; “but she doesn’t act well. She’s odd, she’s not like herself. I can’t make her out, and I thought perhaps you’d help me.”

50 “How does she act?” inquired the Doctor.

51 “Well, it isn’t easy to explain,” said Mr. Pontellier, throwing himself back in his chair. “She lets the housekeeping go to the dickens.”

52 “Well, well; women are not all alike, my dear Pontellier. We’ve got to consider—”

53 “I know that; I told you I couldn’t explain. Her whole attitude—toward me and everybody and everything—has changed. You know I have a quick temper, but I don’t want to quarrel or be rude to a woman, especially my wife; yet I’m driven to it, and feel like ten thousand devils after I’ve made a fool of myself. She’s making it devilishly uncomfortable for me,” he went on nervously. “She’s got some sort of notion in her head concerning the eternal rights of women . . .

54 “Has she,” asked the Doctor, with a smile, “has she been associating of late with a circle of pseudo-intellectual women—super-spiritual superior beings? My wife has been telling me about them.”

55 “That’s the trouble,” broke in Mr. Pontellier, “she hasn’t been associating with any one. She has abandoned her Tuesdays at home¹, has thrown over all her acquaintances, and goes tramping about by herself, moping in the street-cars, getting in after dark. I tell you she’s peculiar. I don’t like it; I feel a little worried over it.”

56 This was a new aspect for the Doctor. “Nothing hereditary?” he asked, seriously. “Nothing peculiar about her family antecedents, is there?”

57 “Oh, no, indeed! She comes of sound old Presbyterian Kentucky stock. The old gentleman, her father, I have heard, used to atone for his weekday sins with his Sunday devotions. . . . And the youngest is something of a vixen. By the way, she gets married in a couple of weeks from now.”

58 “Send your wife up to the wedding,” exclaimed the Doctor, foreseeing a happy solution. “Let her stay among her own people for a while; it will do her good.”

59 “That’s what I want her to do. She won’t go to the marriage. She says a wedding is one of the most lamentable spectacles on earth. Nice thing for a woman to say to her husband!” exclaimed Mr. Pontellier, fuming anew at the recollection.

1-ritual of entertaining visitors every Tuesday

Excerpt from *The Awakening* by Kate Chopin. In the Public Domain.

Prompt 1: Construct a multi-paragraph, written response in which you analyze how the advice given in each passage reveals aspects of the person giving the advice. Your responses must be based on ideas and information that can be found in the sources. [W.8.2]

Manage your time carefully so that you can:

- review the sources;
- plan your response;
- write a thorough response; and
- revise and edit your response.

Be sure to:

- include an introduction;
- use evidence from the sources to support your explanation; and
- include a conclusion.

Write your multi-paragraph response on your own paper.

Passage Set Two

Passage 1: from *Night* by Elie Wiesel

In this excerpt from Night, Elie Wiesel describes his eviction from a Jewish Ghetto in Sighet, Transylvania to the Auschwitz-Birkenau concentration camp in German-occupied Poland during the year 1944.

1 "Get up, sir, get up! You must ready yourself for the journey. Tomorrow you will be expelled, you and your family, you and all the other Jews. Where to? Please don't ask me, sir, don't ask questions. God alone could answer you. For heaven's sake, get up..."

2 "What are you saying? Get ready for the journey? What journey? Why? What is happening? Have you gone mad?"

3 Half asleep, he was staring at me, his eyes filled with terror, as though he expected me to burst out laughing and tell him to go back to bed. To sleep. To dream. That nothing had happened. It was all in jest...

4 My throat was dry and the words were choking me, paralyzing my lips. There was nothing else to say. . . .

5 Time went by quickly. It was already four o'clock in the morning. My father was running right and left, exhausted, consoling friends, checking with the Jewish Council just in case the order had been rescinded. To the last moment, people clung to hope.

6 The women were boiling eggs, roasting meat, preparing cakes, sewing backpacks. The children were wandering about aimlessly, not knowing what to do with themselves to stay out of the way of the grown-ups.

7 Our backyard looked like a marketplace. Valuable objects, precious rugs, silver candlesticks, Bibles and other ritual objects were strewn over the dusty grounds—pitiful relics that seemed never to have had a home. All this under a magnificent blue sky. . . .

8 "Get up! Roll call!"

9 We stood. We were counted. We sat down. We got up again. Over and over. We waited impatiently to be taken away. What were they waiting for? Finally, the order came:

10 "Forward! March!"

11 My father was crying. It was the first time I saw him cry. I had never thought it possible. As for my mother, she was walking, her face a mask, without a word, deep in thought. I looked at my little sister, Tzipora, her blond hair neatly combed, her red coat over her arm: a little girl of seven. On her back a bag too heavy for her. She was clenching her teeth; she already knew it was useless to complain. Here and there, the police were lashing out with their clubs: "Faster!" I had no strength left. The journey had just begun and I already felt so weak...

12 . . . we walked toward the station, where a convoy of cattle cars was waiting. The Hungarian police made us climb into the cars, eighty persons in each one. They handed us some bread, a few pails of water. They checked the bars on the windows

to make sure they would not come loose. The cars were sealed. One person was placed in charge of every car: if someone managed to escape, that person would be shot.

13 . . . we were pulling into a station. Someone near a window read to us:

“Auschwitz.”

14 Nobody had ever heard that name.

15 THE TRAIN did not move again. The afternoon went by slowly. Then the doors of the wagon slid open. . . .

16 We stared at the flames in the darkness. A wretched stench floated in the air. Abruptly, our doors opened. Strange-looking creatures, dressed in striped jackets and black pants, jumped into the wagon. Holding flashlights and sticks, they began to strike at us left and right, shouting: “Everybody out! Leave everything inside. Hurry up!”

17 We jumped out. . . . In front of us, those flames. In the air, the smell of burning flesh. It must have been around midnight. We had arrived. In Birkenau.

Excerpt from *Night* by Elie Wiesel.

Passage 2: “Auschwitz Birkenau German Nazi Concentration and Extermination Camp (1940-1945)” by UNESCO

18 Auschwitz-Birkenau was the principal and most notorious of the six concentration and extermination camps established by Nazi Germany to implement its Final Solution policy which had as its aim the mass murder of the Jewish people in Europe. Built in Poland under Nazi German occupation initially as a concentration camp for Poles and later for Soviet prisoners of war, it soon became a prison for a number of other nationalities. Between the years 1942-1944 it became the main mass extermination camp where Jews were tortured and killed for their so-called racial origins. In addition to the mass murder of well over a million Jewish men, women and children, and tens of thousands of Polish victims, Auschwitz also served as a camp for the racial murder of thousands of Roma and Sinti¹ and prisoners of several European nationalities.

19 The Nazi policy of spoliation², degradation and extermination of the Jews was rooted in a racist and anti-Semitic ideology propagated by the Third Reich³.

1-Romanian subgroup in Central Europe

2-taking goods or property by illegal or unethical means

3-the Nazi Government

20 Auschwitz-Birkenau was the largest of the concentration camp complexes created by the Nazi German regime and was the one which combined extermination with forced labour. At the centre of a huge landscape of human exploitation and suffering, the remains of the two camps of Auschwitz I and Auschwitz II-Birkenau, as well as its Protective Zone were placed on the World Heritage List as evidence of this inhumane, cruel and methodical effort to deny human dignity to groups considered inferior, leading to their systematic murder. The camps are a vivid testimony to the murderous nature of the anti-Semitic and racist Nazi policy that brought about the annihilation of more than 1.2 million people in the crematoria, 90% of whom were Jews.

From “Auschwitz Birkenau German Nazi Concentration and Extermination Camp (1940-1945)” by UNESCO.

Passage 3: from “Preserving the Ghastly Inventory of Auschwitz” *New York Times* by Rachel Donadio

21 To visit Auschwitz is to find an unfathomable but strangely familiar place. After so many photographs and movies, books and personal testimonies, it is tempting to think of it as a movie-set death camp, the product of a gruesome cinematic imagination, and not the real thing.

22 Alas, it is the real thing.

23 That is why, since its creation in 2009, the foundation that raises money to maintain the site of Auschwitz-Birkenau has had a guiding philosophy: “To preserve authenticity.” The idea is to keep the place intact, exactly as it was when the Nazis retreated before the Soviet Army arrived in January 1945 to liberate the camp, an event that resonates on Holocaust Remembrance Day, on Thursday.

24 It is a moral stance with specific curatorial challenges. It means restoring the crumbling brick barracks where Jews and some others were interned without rebuilding those barracks, lest they take on the appearance of a historical replica. It means reinforcing the moss-covered pile of rubble that is the gas chamber at Birkenau, the extermination camp a few miles away, a structure that the Nazis blew up in their retreat. It means protecting that rubble from water seeping in from the adjacent ponds where the ashes of the dead were dumped.

25 And it means deploying conservators to preserve an inventory that includes more than a ton of human hair; 110,000 shoes; 3,800 suitcases; 470 prostheses and orthopedic braces; more than 88 pounds of eyeglasses; hundreds of empty canisters of Zyklon B poison pellets; patented metal piping and showerheads for the gas chambers; hundreds of hairbrushes and toothbrushes; 379 striped uniforms; 246 prayer shawls; more than 12,000 pots and pans carried by Jews who believed that they were simply

bound for resettlement; and some 750 feet of SS documents — hygiene records, telegrams, architectural blueprints and other evidence of the bureaucracy of genocide — as well as thousands of memoirs by survivors.

26 The job can be harrowing and heartbreaking, but it is often performed out of a sense of responsibility.

27 “We are doing something against the initial idea of the Nazis who built this camp,” said Anna Lopuska, 31, who is overseeing a long-term master plan for the site’s conservation. “They didn’t want it to last. We’re making it last.”

28 The strategy, she said, is “minimum intervention.” The point is to preserve the objects and buildings, not beautify them. Every year, as more survivors die, the work becomes more important. “Within 20 years, there will be only these objects speaking for this place,” she said.

29 Last year, a record 1.5 million people visited to take that measure, more than three times the number in 2001, putting even more strain on the aging buildings.

30 Between 1940 and 1945, 1.3 million people were deported to Auschwitz, the largest of the death camps, 90 percent of them Jews. The camp encompasses 500 acres, 155 buildings and 300 ruins.

31 Over the years, there have been dissenting views about the preservationist approach. “I’m not convinced about the current plans for Auschwitz,” said Jonathan Webber, a former member of the International Auschwitz Council of advisers, who teaches in the European Studies program at the Jagiellonian University in Krakow. “If you have a very good memorial, you could achieve that without having to have all this effort on conservation and restoration,” he added.

. . .

32 The permanent exhibitions here will be updated over the next decade to include more evidence focusing on the perpetrators, not just their victims. In the collection’s storage is a box with neat rows of red-handled rubber SS stamps conserved in acid-free boxes. These will eventually go on view. This is part of the long-term plan by the museum, aided by the foundation, which has raised nearly 120 million euros, or about \$130 million, about half of it donated by Germany, to ensure conservation in perpetuity.

33 The museum has decided not to conserve one thing: the mass of human hair that fills a vast vitrine. Over the years, the hair has lost its individual colors and has begun to gray. Out of respect for the dead, it cannot be photographed. Several years ago, the International Auschwitz Council of advisers had an agonizing debate about the hair. Some suggested burying it. Others wanted to conserve it. But one adviser raised a point: How can we know if its original owners are dead or alive? Who are we to determine its fate?

From “Preserving the Ghastly Inventory of Auschwitz” *New York Times* by Rachel Donadio.

Prompt 2: Construct a multi-paragraph, written response in which you make and support a claim about why concentration camps and the history surrounding concentration camps should be preserved for future generations. Your response must be based on ideas and information that can be found in the source set. [W.8.1]

Manage your time carefully so that you can:

- review the sources;
- plan your response;
- write a thorough response; and
- revise and edit your response.

Be sure to:

- include a claim;
- acknowledge and distinguish claim from alternate or opposing claims;
- use evidence from multiple sources; and
- avoid overly relying on one source.

Write your multi-paragraph response on your own paper.



GRADE EIGHT

Grading

Answers Should Be Judged Based on Writing Rubrics provided by ODE.

-Prompt 1 should use the Informative/Explanatory Rubric:

[AIR ELA 6-12 Informative/Explanatory Writing Rubric](#)

-Prompt 2 should use the Argumentative Rubric:

[AIR ELA 6-12 Argument Writing Rubric](#)