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| 154358Solitude*by Ella Wheeler Wilcox* Laugh, and the world laughs with you,    Weep, and you weep alone;    For the sad old earth must borrow its mirth,1    But has trouble enough of its own.    **5**  Sing, and the hills will answer,    Sigh, it is lost on the air;    The echoes bound to a joyful sound,    But shirk2 from voicing care.      Rejoice, and men will seek you;  **10**  Grieve, and they turn and go;    They want full measure of all your pleasure,    But they do not need your woe.      Be glad, and your friends are many;    Be sad, and you lose them all,  **15**  There are none to refuse your nectared food,    But alone you must eat life’s gall.3      Feast, and your halls are crowded;    Fast, and the world goes by;    Succeed and give, and it helps you live,  **20**  But no man can help you cry.      There is room in the halls of pleasure    For a large and lordly train,    But one by one we must all file on    Through the narrow aisle of pain.  1**mirth:** happiness; joy 2**shirk:** stay away from 3**gall:** something bitter to endure; misery  *Project Gutenberg*, 2001. http://www.gutenberg.org/files/19469/19469-h/19469-h.htm#Solitude (03/20/2013). | |
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| **1.** | How does the use of contrast affect each stanza? |
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|  | |  |  | | --- | --- | | **A.** | by pointing out how an individual must suffer alone | |
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|  | |  |  | | --- | --- | | **B.** | by conveying how life has positive and negative emotions | |
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|  | |  |  | | --- | --- | | **C.** | by showing that individuals will lose their friends eventually | |
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|  | |  |  | | --- | --- | | **D.** | by emphasizing that being happy is more important than being sad | |

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| **2.** | Which line from the poem supports the theme? |
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|  | |  |  | | --- | --- | | **A.** | “For the sad old earth must borrow its mirth,” | |
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|  | |  |  | | --- | --- | | **B.** | “But has trouble enough of its own.” | |
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|  | |  |  | | --- | --- | | **C.** | “Sigh, it is lost on the air;” | |
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|  | |  |  | | --- | --- | | **D.** | “But one by one we must all file on” | |  |  | |
| **3.** | Which statement is a central idea of the poem? |
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|  | |  |  | | --- | --- | | **A.** | Life is difficult when one is alone. | |
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|  | |  |  | | --- | --- | | **B.** | Life has both sorrow and happiness. | |
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|  | |  |  | | --- | --- | | **C.** | People are selfish and will not support others in pain. | |
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|  | |  |  | | --- | --- | | **D.** | People share life’s joys, but often endure life’s pain alone. | |

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| **4.** | How does the poet’s repetition of the word *but* impact the meaning of the poem? |
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|  | |  |  | | --- | --- | | **A.** | It shows the speaker is changing her mind. | |
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|  | |  |  | | --- | --- | | **B.** | It shows the reader might become confused. | |
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|  | |  |  | | --- | --- | | **C.** | It shows there are opposing ideas in each stanza. | |
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|  | |  |  | | --- | --- | | **D.** | It shows that there is a conflict within the speaker. | |  |  | |
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| **5.** | How does the poet develop the central idea of the poem? |
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|  | |  |  | | --- | --- | | **A.** | by showing how life can be lived in many situations | |
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|  | |  |  | | --- | --- | | **B.** | by comparing each person’s life experience to nature | |
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|  | |  |  | | --- | --- | | **C.** | by giving a positive statement combined with a negative outlook | |
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|  | |  |  | | --- | --- | | **D.** | by providing examples of what happens when a person has sorrow or joy | |

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| **6.** | How does the structure of the first two lines of each stanza impact the poem? |
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|  | |  |  | | --- | --- | | **A.** | The lines provide sensory details. | |
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|  | |  |  | | --- | --- | | **B.** | The lines show contrasting emotions. | |
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|  | |  |  | | --- | --- | | **C.** | The lines show the important symbols. | |
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|  | |  |  | | --- | --- | | **D.** | The lines state the purpose of the stanza. | |

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| **7.** | Which is an objective summary of the last stanza |
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|  | |  |  | | --- | --- | | **A.** | The more “lordly” or wealthy you are, the easier it is to have great pleasure. | |
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|  | |  |  | | --- | --- | | **B.** | The ultimate cost of many pleasures is to suffer alone with some pain. | |
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|  | |  |  | | --- | --- | | **C.** | It is important to have rooms full of pleasure and small areas of pain. | |
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|  | |  |  | | --- | --- | | **D.** | There is a time when everyone will face some suffering or pain alone. | |
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| **A Vote for America**  Yoshio watched his mother cut the fresh-caught *ahi,***1**which his father would soon sear on the grill and share with friends and family. Tomorrow, all of Hawaii would vote to decide whether or not the islands should be brought into statehood, and the neighborhood was celebrating in anticipation of the decision. Yoshio and his classmates had been discussing the matter for months in class, and everyone was excited at the prospect of becoming part of the United States of America—well, almost everyone.  “*Aloha*!” called a voice. “My mother sent over *poi*.”**2**The voice belonged to Yoshio’s newest classmate and neighbor Kimo, who had moved to Kauai last year from Ni’ihau, the furthest west of the Hawaiian islands, where the influence of the changing population had yet to penetrate.  “*Mahalo*,”**3**said Yoshio’s mother with a smile. “Are your parents coming?”  “They might,” said Kimo, doubtful.  “I have some pamphlets for them,” Yoshio said. “The same ones that I handed out in history class.” Kimo hesitated, but took the red, white, and blue leaflets out of politeness. While Kimo had been the voice of dissent in class, Yoshio had been pledging allegiance to the American flag, to the country that had stood by their islands during the war. He dreamed of one day voting for a Hawaiian governor and casting a vote for the President of the United States—he wanted to help make decisions about the islands' future.  “Yoshio,” said his mother, handing him the tray of fish, “why don’t you and Kimo take these out to your father and join the party?”  The boys crossed the lawn to sit by the bonfire with some friends who were chattering excitedly about the pending vote. Their friend Esther laughed off their interest in statehood, seeming to treat the decision as a relative certainty rather than the life-changing experience that threatened to absorb their island heritage. The boys around the fire spoke of rights, and citizenship, and opportunity, but Kimo saw something different—new highways and buildings clogging the islands’ landscape, and people arriving from all over the world who spoke not a word of Hawaiian and knew nothing of their traditions.  “They don’t even want us to be part of their country,” Kimo interrupted. “Americans still have a prejudice against people of Japanese descent, Yoshio, and your ancestors are from Japan!”  “Don’t paint all Americans with the same broad brush,” Yoshio scolded. “They come in all kinds—just like Hawaiians.” His ancestors might have immigrated from Japan, but his family moved to Hawaii in search of a better life, sowing their blood, sweat, and tears into the sugar and pineapple fields. It was the same story for most Americans on the mainland, too, just with different details.  “And besides,” said Esther, “I was born in America. I'm already an American citizen—just like 90 percent of the islands. There's so little keeping us apart.”  Kimo rolled his eyes. He didn’t see the point of turning Hawaii into just another American state. He had seen America in magazines, and those cities and towns looked nothing like Ni’ihau, which seemed to be the last refuge of the true Hawaiian spirit. On the island, everyone spoke Hawaiian and lived the old way, eating what they could grow from the land and catch from the sea. Here, with everyone ready to embrace the new ways and leave the past behind, he suddenly felt compelled to stand up for his people.  “I noticed your mother was wearing *momi*-shell earrings,” said Kimo. “Very pretty.”  Yoshio could tell Kimo was angling at something, but he played along. “Yes, those are her favorites.”  “One of my relatives probably made them,” Kimo said, pausing for effect. “Ni’ihau is the only place on the island where you can find those shells because we have vowed never to develop and destroy the land, unlike the rest of Hawaii.”  “Oh, then go back to Ni’ihau!” said Esther. “If you aren’t with us, you’re against us!”  “Hey, that’s not fair,” said Yoshio, getting between the friends. “If all those different states can exist together in peace, so can people from all the islands.”  Kimo flushed with gratitude at his friend’s words. Here Kimo was, telling everyone Yoshio was wrong, that statehood would be another step toward the end of Hawaiian culture. Yet Yoshio had stood up for him anyway.  Later, after the arguments had died down and the last of the *ahi* and *poi* had been polished off, Kimo pulled Yoshio aside.  “Thanks for sticking up for me,” Kimo said.  “Hey, no problem,” Yoshio said. “Hawaii’s lucky to have people like you reminding us where we came from.”  “You don’t believe that,” Kimo said. “You believe we should all become Americans.”  “Sure, but what’s an American?” Yoshio asked. “It’s whatever we decide it is.”  Kimo shrugged, but for the first time today, he was smiling. Both boys understood the world would change a little bit tomorrow, and Hawaii’s future wouldn’t be quite like its past.  Yoshio felt a new surge of optimism knowing that people like him and Kimo would have their own say in what that future was.  **1 ahi:** a type of tuna  **2 poi:** a traditional Hawaiian dish made of fermented taro root, which is baked and made into a paste  **3 mahalo:** “thank you” in Hawaiian | |
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| **8.** | How does the author of “A Vote for America” develop and contrast the viewpoints of Yoshio and Kimo? |
|  | |  |  | | --- | --- | | **A.** | The author describes the information the boys studied in school and how they debated about it. | |
|  | |  |  | | --- | --- | | **B.** | The author describes each boy’s family background, which provides insight into their opinions. | |
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|  | |  |  | | --- | --- | | **C.** | The author describes the people in history that inspired each boy and caused them to form their opinions. | |
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|  | |  |  | | --- | --- | | **D.** | The author describes the professions the boys aspired to have someday and how statehood would affect their dreams. | |

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| **9.** | In “A Vote for America,” how did Yoshio demonstrate his understanding of being an American? |
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|  | |  |  | | --- | --- | | **A.** | Yoshio defended Kimo’s different point of view. | |
|  | |  |  | | --- | --- | | **B.** | Yoshio explained his class’s discussions about Hawaiian statehood. | |
|  | |  |  | | --- | --- | | **C.** | Yoshio encouraged Esther to be more involved in the Hawaiian statehood movement. | |
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|  | |  |  | | --- | --- | | **D.** | Yoshio debated with Kimo, arguing that statehood would not destroy the Hawaiian heritage. | |

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| **10.** | Read this excerpt from “A Vote for America.”  **“You don’t believe that,” Kimo said. “You believe we should all become Americans.”**  **“Sure, but what’s an American?” Yoshio asked. “It’s whatever we decide it is.”**  **Kimo shrugged, but for the first time today, he was smiling.**  Which response best explains the reason for this change in Kimo’s expression? |
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|  | |  |  | | --- | --- | | **A.** | Kimo believed that he had begun to change Yoshio’s opinion. | |
|  | |  |  | | --- | --- | | **B.** | Kimo had enjoyed the party, even though it was for statehood. | |
|  | |  |  | | --- | --- | | **C.** | Kimo was going home soon and people there would agree with him. | |
|  | |  |  | | --- | --- | | **D.** | Kimo had begun to realize that many cultures can exist within the United States. | |
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| **Hawaii’s Path to Statehood**  In 1959, U.S. President Dwight Eisenhower signed a law admitting Hawaii into the United States as the 50th state. It was a momentous step in a long process of integrating this remote archipelago, or group of islands, into the union.  *A Changing Island*  The first native Hawaiian contact with Europeans came in the late 1700s with the arrival of Captain James Cook. After his appearance, there was occasional European contact as well as interaction with American whaling fleets and missionaries. They brought with them new ideas that many Hawaiians adopted, including Christianity, written language, and imported products such as expensive furniture and fabrics. By the early 19th century, Hawaii’s culture had been changed forever.  From the time of Cook’s voyage until the late 1800s, the islands were ruled by a dynasty of kings. Over time, they opened Hawaii up to more trade and adopted Western cultural traditions and practices. For example, during the late 1800s, King Kamehameha III eased traditional rules about land ownership to promote foreign trade. Many lands that had been held in common became privatized. Seeing an economic opportunity, wealthy farmers and industrialists claimed large tracts of land and began to cultivate sugar on a large scale as the whaling industry diminished.  Soon, sugar became the primary export of Hawaii. Those who owned the sugar plantations and mills established a close relationship with the United States. They became unhappy with attempts by the last queen of Hawaii to reestablish her executive power. These landowners staged a coup and seized control of Hawaii in the late 1800s. They requested annexation by the United States, and Hawaii became a territory in 1898.  *From Territory to Statehood*  Sugar cultivation and the shipping industry that managed the crop’s export formed much of the islands’ wealth. Producing and shipping sugar required labor on a large scale. This resulted in a vast influx of immigrants from different countries. By the beginning of the 20th century, Hawaii had become a land filled with immigrants, including Japanese, Filipino, Chinese, Korean, and Portuguese.  As members of a territory, these groups did not have the right to vote for elected officials who could represent them in the nation's capital. The federal government also appointed the territory’s judges and governors. Hawaiians were not allowed to choose their own leaders. This tension led to a series of attempts at statehood that waxed and waned for the next 50 years. World War II introduced the territory to ordinary Americans on a massive scale. It was at this time that the push for statehood intensified. Hawaii ratified a constitution in 1950 that expressed the territory’s desire for statehood.  Hawaii’s multicultural residents campaigned strongly for statehood. They saw an opportunity for more rights as residents of a state instead of a territory. Many of these sons and daughters of immigrants brought to Hawaii to work on the plantations were now U.S. citizens as a result of living in a U.S. territory. However, they wanted the same rights as the citizens who lived on the mainland. The campaign for statehood intensified after local elections in 1954 brought the Democratic Party into power, backed by immigrants, World War II veterans, and the labor unions representing many of the workers in the sugar industry. These groups believed that statehood would strengthen their rights. Even students at local schools sent letters to Congress petitioning for statehood. They argued Hawaiians should have the right to vote for president and to send representatives to Congress. They wanted full participation in the civic process as Americans.  *A Minor Opposition*  Most Hawaiians agreed with these arguments and favored statehood. Still, a few groups opposed the idea. Many plantation and shipping business owners preferred to maintain the status quo because being a territory brought economic benefits. For example, these owners didn’t have to pay federal taxes as residents of a territory. Some native Hawaiians also opposed the fight for statehood. They believed the annexation that occurred in 1898 was illegal. They wanted to reclaim their independence. However, the overwhelming support from most natives and the immigrant population far outweighed the opposition.  Congress passed a law in 1959 approving Hawaii’s statehood, provided that the territory’s citizens held a vote to approve the measure. Voters overwhelmingly approved the call for statehood, with 94 percent voting in favor. Hawaiians voting for statehood made up the majority in all but one of the territory’s 240 precincts. The only dissent came from Ni’ihau, a small, privately controlled island of mostly native Hawaiians in the northwest of the archipelago. Since the island had been purchased in 1864, its residents had worked to preserve traditional island ways of life, separate from the other islands.  *From Statehood to Cultural Powerhouse*  Despite the minor opposition, Hawaiians overwhelmingly embraced their new status as U.S. citizens of the 50th state. The residents of this new, multicultural state benefitted from increased control over their own affairs through expanded voting rights. Hawaii also experienced an economic boom through a dramatic increase in tourism, thanks to its visibility in media as the newest state and the expansion of jet travel in the 1960s. The mix of ethnicities in the state also brought a rich cultural legacy that nourished the nation they joined. Influences ranging from surfing culture to a strong labor movement would shape the newest state and the union it joined for generations to come. | |
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| **11.** | Read this sentence from “Hawaii’s Path to Statehood.”  **Tomorrow, all of Hawaii would vote to decide whether or not the islands should be brought into statehood, and the neighborhood was celebrating in anticipation of the decision.**  Choose the meaning of the word *anticipation* as it is used in the sentence. |
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|  | |  |  | | --- | --- | | **A.** | concern or anxiety | |
|  |  |
|  | |  |  | | --- | --- | | **B.** | privilege of citizenship | |
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|  | |  |  | | --- | --- | | **C.** | use of unavailable money | |
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|  | |  |  | | --- | --- | | **D.** | enthusiasm about the future | |
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12. Which of the following facts from “Hawaii's Path to Statehood” helps to explain why Yoshio supported statehood in “A Vote for America”?

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| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | A | World War II veterans supported Hawaiian statehood. |
|  | B | Immigrants to Hawaii were part of the coalition that rallied in support of statehood. |

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| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | C | As sugar production increased, wealthy businesses took over land that was once commonly held. |
| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | D | Missionaries and whaling crews brought Christianity, written language, and new products to Hawaii. |

13. In “A Vote for America,” what historical evidence from “Hawaii’s Path to Statehood” supports Kimo’s fears?

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| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | A | Hawaii had once been ruled by a dynasty of kings. |
|  | B | Hawaii had already adopted many aspects of Western culture. |

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| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | C | Hawaii had beaches that would be damaged by increased tourism. |
| https://static-cdn.schoolnet.com/19.0.5/static/19.0.0/images/spacer.gif | D | Hawaii had business owners who wanted to profit from remaining a territory. |