

Cold-Read Task Answer Key

1. __A__ Part A

__D__ Part B

Standards: RL.7.1, RL.7.4, RL.7.10

2. __B__

Standards: RL.7.4, RL.7.10

3. __C__

Standards: RL.7.5, RL.7.10

4. __C__ Part A

__B__ Part B

Standards: RL.7.1, RL.7.2, RL.7.10

5. __A__ Part A

__D__ Part B

Standards: RI.7.1, RI.7.2, RI.7.3, RI.7.10

6.

Lowry's Clams	Support from "Newbery Acceptance Speech, June 1994"
f	e
b	b
a	g
h	a
c	h
g	f
d	c
e	d

Standards: RI.7.1, RI.7.2, RI.7.8, RI.7.10

7. __D__ Part A

__C__ Part B

Standards: RI.7.1, RI.7.2, RI.7.5, RI.7.10

8. __C__ Part A

__B__ Part B

Standards: RL.7.1, RL.7.2, RL.7.4, RL.7.6, RL.7.10, RI.7.1, RI.7.2, RI.7.6, RL.7.10,

9. Exemplar Student Response

For some, memories can be a source of happiness and comfort; however, for others, memories are painful reminders of times that might be better off forgotten. In Lois Lowry's The Giver, painful memories become the source of great wisdom. Lowry continues to discuss this idea in her 1994 "Newberry Acceptance Speech" as she references various unpleasant moments from her own life that provided her with the opportunity to learn from her mistakes while also serving as inspiration for The Giver.

Pain is usually an experience that people try to avoid. Furthermore, if these memories are not shared, then they have no use to others. Jonas, an eleven year old boy, lives in a community where painful experiences are stripped from memory. However, through his daily interactions with the Giver, Jonas soon learns that there is great knowledge and learning that arises from these hurtful moments. For instance, when Jonas experiences starvation, he initially questions why these memories need to be stored in someone's mind. The Giver replies, "It gives us wisdom. Without wisdom I could not fulfill my function of advising the Committee of Elders when they call upon me." By receiving the memory of starvation from the Giver, Jonas understands for the first time what starvation entails and has now learned how memories, even painful ones, create a new sense of awareness that he once lacked. As a result, Jonas states, "That means that you have memories of destruction. And you have to give them to me, too, because I have to get the wisdom."

In Lowry's "Newberry Acceptance Speech," she explains the purpose of memories by comparing them to tributaries that flow from a river. "Each tributary bringing with it the collected bit and pieces from the past, from the distant, from the countless Elsewheres; all of it moving, mingled, in the current." One of Lowry's experiences that "mingled in the current" of her mind took place in Tokyo when she was a child. As Lowry rode her bicycle through the streets, a woman touched her hair and spoke to Lowry. Instead of hearing a wonderful compliment about her beauty, Lowry misunderstands and thinks the woman dislikes her. "I remember this moment – this instant of communication gone awry – again and again over the years. Perhaps this is where the river starts." The river of Lowry's mind replays this event as it mixes with other memories along the way and constantly invites her to learn a valuable lesson from her past mistakes. For instance, Lowry was once questioned by a reader as to why it is necessary for writers to repeatedly reference the horrible events of the Holocaust. Although forgetting such events might make life temporarily more comfortable and even appear safer, it is important to "open the gate again and again." "My instinct had been a child's attempt to see for myself what lay beyond the wall." By evaluating past events and considering the lessons

learned, people are given the freedom to think and actively make their own choices. Therefore, they may learn from not only their own mistakes but those of others as well.

Consequently, even the most stinging memories provide wisdom to the Giver and ultimately to Jonas, but also to the elders of the community that the Giver must advise. Just as Jonas has now learned this lesson through his experiences, Lowry has provided the reader with a glimpse of his own realization about painful memories and their value to the person and society as a whole.

Standards: RL.7.1, RL.7.2, RL.4.3, RL.7.10, RI.4.1, RI.7.1, RI.7.3, RI.7.9, RI.10.10, W.7.2a, W.7.2b, W.7.2c, W.7.2d, W.7.2e, W.7.9a, W.7.9b, W.7.10, L.7.1a, L.7.1b, L.7.1c, L.7.2a, L.7.2b, L.7.3a, L.7.6