

Cloze Procedure

The Cloze Procedure is a method used to aid students in using context cues for reading of a text. It is an evaluation used to test a student's passage comprehension ability and content awareness. The preparation includes two passages that are close to 300 words each that the student has not read prior. Leave the first and last sentences of the passage intact, and delete every fifth word, deleting a total of 50 words (other word counts can be used depending on the vocabulary or comprehension goal, for example one sentence may leave out every 5th word, another every 10th and so forth for a focus on Tier II or Tier III words).

Scoring:

Only the exact word replacement is counted as correct (depending on the vocabulary goal).

- A score of 57% or higher is considered the **independent** level, meaning the student can understand most of the text
- 44% - 56% is the **instructional level**, meaning the student can read the text, but may need support in vocabulary or study strategies.
- 43% and under is called the **frustrational level** and viewed as difficult for the student and may require supplementary texts for understanding.

Sample Cloze:

When the Civil War crashed to a close, the frontier line was still wavering westward. A long fringe of ____1____, bulging outward here and ____2____, ran roughly north through ____3____ Texas and on to ____4____ Canadian border. Between this ____5____ line and the settled ____6____ on the Pacific slope, ____7____ were virtually no white ____8____. The few exceptions were ____9____ islands of Mormons in ____10____, occasional trading posts and ____11____ camps, and several scattered ____12____ settlements throughout the Southwest. ____13____ in expanse, the Great ____14____ was a rough square ____15____ measured about 1,000 miles (____16____ kilometers) on each side. ____17____ mountains, plateaus, deserts, and ____18____, it was the habitat ____19____ the Indian, the buffalo, ____20____ wild horse, the prairie ____21____, and the coyote. Twenty-five ____22____ later – that is, by ____23____ – the entire domain had ____24____ carved into states and ____25____ four territories of Utah, ____26____, New Mexico, and the “____27____ Territory,” or Oklahoma. Pioneers ____28____ themselves greedily on this ____29____ prize, as if to ____30____ it. Never before in ____31____ experience, probably, had so ____32____ an area been transformed ____33____ rapidly.

Native Americans numbered ____34____ 360,000 in 1860, most ____35____ them still ranging freely ____36____ the vast, vacant trans-Mississippi ____37____. But to their misfortune, ____38____ Indians stood in the ____39____ of the advancing white ____40____ settlers. Like the blades ____41____ mighty scissors, two lines ____42____ onward-moving pioneers were closing ____43____ simultaneously – one from the ____44____ coast, the other from ____45____ trans-Mississippi East. An inevitable ____46____ loomed between an acquisitive ____47____ and a traditional culture ____48____ the march of modernity ____49____ under

its feet the ____50____ grounds, and hence the food supply, of the native inhabitants. Diverse tribes of buffalo-hunting Indians roamed the spacious western plains in 1860. By the 1880s the national conscience began to stir uneasily over the plight of the Indians. Helen Hunt Jackson, a ____1____ writer of children's literature, ____2____ the moral sense of ____3____ in 1881, when she ____4____ *A Century of Dishonor*. ____5____ book chronicled the sorry ____6____ of government ruthlessness and ____7____ in dealing with the ____8____. Her later novel *Ramona* (____9____), a love story of ____10____ to the California Indians, ____11____ some 600,000 copies and ____12____ inspired sympathy for the ____13____.

Debate seesawed. Humanitarians wanted ____14____ treat the Indians kindly ____15____ persuade them thereby to "____16____ the white man's road." ____17____ hard-liners insisted on the ____18____ policy of forced containment ____19____ brutal punishment. Neither side ____20____ much respect for traditional ____21____ American culture. Christian reformers, ____22____ often administered educational facilities ____23____ the reservations, sometimes withheld ____24____ to force the Indians ____25____ give up their tribal ____26____ and assimilate to white ____27____. In 1884 these zealous ____28____ souls joined with military ____29____ in successfully persuading the ____30____ government to outlaw the ____31____ Sun Dance. When the "____32____ Dance" cult later spread ____33____ the Dakota Sioux, the ____34____ bloodily stamped it out ____35____ 1890 at the so-called ____36____ of Wounded Knee. The ____37____ thus provoked, an estimated ____38____ hundred Indian men, women, ____39____ children were killed, as ____40____ as twenty-nine invading soldiers. ____41____ misbegotten offspring of the ____42____ to reform Indian policy ____43____ the Dawes Severalty Act ____44____ 1887. Reflecting the forced-civilization ____45____ of the reformers, the ____46____ dissolved many tribes as ____47____ entities, wiped out tribal ____48____ of land, and set ____49____ individual Indian family heads ____50____ 160 free acres. If the Indians behaved themselves like "good white settlers," they would get full title to their holdings, as well as citizenship, in twenty-five years.

Text:

When the Civil War crashed to a close, the frontier line was still wavering westward. A long fringe of settlement, bulging outward here and there, ran roughly north through central Texas and on to the Canadian border. Between this jagged line and the settled areas on the Pacific slope, there were virtually no white people. The few exceptions were the islands of Mormons in Utah, occasional trading posts and gold camps, and several scattered Spanish-Mexican settlements throughout the Southwest.

Sprawling in expanse, the Great West was a rough square that measured about 1,000 miles (1,600 kilometers) on each side. Embracing mountains, plateaus, deserts, and plains, it was the habitat of the Indian, the buffalo, the wild horse, the prairie dog, and the coyote. Twenty-five years later – that is, by 1890 – the entire domain had been carved into states and the four territories of Utah, Arizona, New Mexico, and the "Indian Territory," or Oklahoma. Pioneers flung themselves greedily on this enormous prize, as if to ravish it. Never before in human experience, probably, had so huge an area been transformed so rapidly.

Native Americans numbered about 360,000 in 1860, most of them still ranging freely over the vast, vacant trans-Mississippi West. But to their misfortune, the Indians stood in the path of the advancing white American settlers. Like the blades of mighty scissors, two lines of onward-moving pioneers were closing in simultaneously – one from the Pacific coast, the other from the trans-Mississippi East. An inevitable clash loomed between an acquisitive civilization and a traditional culture

as the march of modernity crushed under its feet the hunting grounds, and hence the food supply, of the native inhabitants.

Diverse tribes of buffalo-hunting Indians roamed the spacious western plains in 1860. By the 1880s the national conscience began to stir uneasily over the plight of the Indians. Helen Hunt Jackson, a Massachusetts writer of children's literature, pricked the moral sense of Americans in 1881, when she published *A Century of Dishonor*. The book chronicled the sorry record of government ruthlessness and chicanery in dealing with the Indians. Her later novel *Ramona* (1884), a love story of injustice to the California Indians, sold some 600,000 copies and further inspired sympathy for the Indians.

Debate seesawed. Humanitarians wanted to treat the Indians kindly and persuade them thereby to "walk the white man's road." Yet hard-liners insisted on the current policy of forced containment and brutal punishment. Neither side showed much respect for traditional Native American culture. Christian reformers, who often administered educational facilities on the reservations, sometimes withheld food to force the Indians to give up their tribal religion and assimilate to white society. In 1884 these zealous white souls joined with military men in successfully persuading the federal government to outlaw the sacred Sun Dance. When the "Ghost Dance" cult later spread to the Dakota Sioux, the army bloodily stamped it out in 1890 at the so-called Battle of Wounded Knee. The fighting thus provoked, an estimated two hundred Indian men, women, and children were killed, as well as twenty-nine invading soldiers.

The misbegotten offspring of the movement to reform Indian policy was the Dawes Severalty Act of 1887. Reflecting the forced-civilization views of the reformers, the act dissolved many tribes as legal entities, wiped out tribal ownership of land, and set up individual Indian family heads with 160 free acres. If the Indians behaved themselves like "good white settlers," they would get full title to their holdings, as well as citizenship, in twenty-five years.

Bailey, T., Kennedy, D., & Cohen, L. (1998). *The American pageant*, (11th ed.). Boston, MA: Houghton Mifflin Co.

Unrau, N. (2008). *Content area reading and writing: Fostering literacies in middle and high school cultures*. Prentice Hall. Retrieved from the University of Phoenix Library for this course.