

MeTEOR Performance Task

Seventh Grade

English Language Arts
Living in Two Worlds

Performance Task Item: Living in Two Worlds: Navigating Life in Dual Cultures

Part A:

Read “Bird” by Crystal Chan and answer questions 1 – 7. (NOTE: Only an Excerpt of this story is provided, students will need to locate a copy of the text to complete this task.)

1. Jewel explains to John her cultural heritage. What is her answer about her cultural makeup?
2. What is a Duppy? What does Jewel’s grandfather do to keep Duppies away?
3. Who do you think is responsible for Bird’s death? Is it the Duppies, Grandfather or something else? Would your answer change from the beginning chapters of the book to the end?
4. Rocks and stones play a large part in this story. List metaphors where characters are likened to stones/rocks in the story. Use figurative language examples from the text.

5. Jewel and John (Eugene) have a common love of science though they are experts in different areas. Make a list of science terms found in the text and classify them as either Jewel's area of expertise or John's.
6. Jewel describes her Iowa town in which she was born as a place “where mixing just doesn't happen... except in my family.” What makes Jewel and her family different from the others? How is Jewel's “mixing” different than John's cross-cultural family situation?
7. The author of this story, Crystal Chen, was of mixed race also living in the Midwest just like Jewel. How do you think the author's point of view helped mold the author's purpose for the story “Bird”?

Read “Sarah Winnemucca: Straddling two different worlds, belonging to neither” and answer questions 8 – 12.

8. What tribe is discussed in the text?

9. As they were marched to the Yakama reservation, many Paiutes died. What happened to them?

10. Sarah worked and helped her people by being a translator. What important skills did Sarah have to cultivate to be able to do this job effectively? What challenges did she face? (

11. The Paiutes felt betrayed by Sarah when they were not allowed to leave the Yakama reservation even though Sarah had a piece of paper showing she had told the truth. She understood their hesitation in believing that she did not sell them out. Why do you think that it was hard for the Paiutes to believe Sarah? Did Sarah’s differences make it easier or difficult for her people to believe her intentions were sincere?

12. The Paiutes were called “innocent bystanders” in the text. What does that mean?

Part B:

13. Sarah was a Native American woman in a time when very few women or Native Americans held much esteem or power in society. What character traits do you believe that Sarah may have embodied to ensure her success as a translator, speaker and advocate in both cultures? Explain using your text evidence to make inferences. Create a mind map (provided) listing Sarah's character traits as well as the evidence from the text.

14. Complete a Venn Diagram (provided) showing the clash of cultures Jewel faced with both sides of her family. In what ways are her parents similar and in what ways are they different? Using this information, compare and contrast the difficulties of living in two different worlds that Jewel faced in "Bird" with Sarah's struggles in "Sarah Winnemucca: Straddling two different worlds, belonging to neither".

15. Sarah Winnemucca said, "I would rather be with my people, but not to live with them as they live." in regards to her retirement. Using your background knowledge and evidence from the text, write a letter from Sarah to the Paiutes explaining this quote and why she would be hesitant to return to her people.

16. When Jewel’s father threw her stones away, he covered the ground with both a crucifix and rosemary (superstition thought to ward off Duppies responsible for her brother’s death). This seems to add to the difficulty of Jewel straddling two different cultures. This book has many examples of how superstition and religion are meshed in Jewel’s family and at times, not well. When Jewel was not speaking, her mother took her to a priest for help. When her grandfather had not spoken, it was blamed on a curse. Using a round table discussion format, discuss what ways that the differences between religion and superstition create problems in the Campbell’s marriage. What solutions could be found to better mesh their differences and improve their marriage?

17. Science and superstition were rampant throughout “Bird” creating conflict in Jewel’s identity and belief system. This has also created a dilemma for people throughout the ages. Using the texts and your experiences, make a list of superstitions and the reasoning behind them. Are there any on your list that can be disproved by scientific reasoning? Talk to your family and see if there are any superstitions that have been passed down in your family. Write an essay explaining the superstition, detailing the reasoning behind it, the origins of it in your family and how your current beliefs might refute it.

18. Sarah and Jewel, though living in very separate times, both faced alienation from people close to them due to living in two cultures. As they became more independent in their thinking, it broadened the gap between the two worlds. They both felt different and never quite completely in one world or the other. As America is a country of immigrants, we see a juxtaposition of keeping one’s heritage and culture intact while seeking to assimilate another culture/religion into it often through marriage. Choose one common issue (religion, culture, superstitions, biases, hypocrisy or adoption) and write an essay detailing problems and possible solutions for families.

Part C:

Analyze the picture below.



19. We all feel invisible sometimes and even worse, sometimes we want to be invisible to keep from feeling different. In both texts “Bird” and “Sarah Winnemucca”, the main characters had times when they felt conflicted. In “Bird”, Jewel’s grandfather was invisible not just to her but others as well. There was a point in the story where Jewel finally “saw” her grandfather as the vibrant person he once was and possibly could be again. Relating to the stories we have read, how does this picture make you feel? What inference can you make about the picture above? What do you believe is the purpose of this picture? What evidence supports your inference?
20. Family cultural heritage has become a very hot topic with websites such as **ancestry.com** providing services that allow people to check their ancestry through DNA. Secrets and silence built walls among them. When Jewel’s grandfather began to share some of himself in the story, they began to bond. You are tasked to be your own “ancestry” detective. You will create a family tree which goes back at least three generations (your parents, grandparents and great grandparents). This family tree will not just be names but you will need to share something interesting you learned about each person on your family tree. There are many examples online. You will also write an essay discussing your findings and how your culture has impacted you personally. You will also need to address in the essay the struggle between assimilation and keeping your cultural heritage.

ARTICLES/RUBRICS/STUDENT MATERIALS

“Excerpt from Bird” [Crystal Chan, 2014]

“Hey,” he said, “what are you, anyway?” The words were curious, not mean. “You’re not from around here.”

A little something tightened inside me, like it did every time I got this question, but I was used to it. Mostly. “I’m half -Jamaican, a quarter white, and a quarter Mexican,” I said.

“Wow,” John said. “I didn’t know people could turn out like that.”

“And I am from around here,” I said, making sure my voice carried over the crickets. “I was born in the house down the road.”

John said, “I’m not trying to insult you or anything. I’ve just never met someone like you.”

I’ve learned that it’s best to get this conversation out of the way so we can talk about more interesting things.

“Well, now you have,” I replied. “And my name’s Jewel.”

“Sarah Winnemucca: Straddling two different worlds, belonging to neither”

<https://newsela.com/articles/smi-sarah-winnemucca-native-americans-us/id/20416/>

Born around 1844, Sarah Winnemucca did not know that she was American as a child. Born Thocmetony (Shell Flower) among the Paiute Indians, she roamed with her people over western Nevada and eastern Oregon, gathering plants and fish from local lakes. But even during her early years, Winnemucca had learned to be afraid of the men with blue eyes, who looked like owls because of their beards.

For Winnemucca, being “American” meant adopting the behaviors and language of people she had reason to distrust. Translating between the two cultures became her life’s work. Winnemucca’s autobiography, "Life Among the Paiutes," the first English narrative by a Native American woman, voices a thoughtful critique of American culture while recounting the troubled history of federal lands.

The American Way of Things

As Winnemucca grew up, she began adopting American habits, taking the Christian name Sarah and mastering English and Spanish. She and her sister went to a convent school in San Jose, California. Only a few weeks after their arrival, parents of fellow students made complaints about "Indians being in school with their children."

For most of her life, she sought to straddle American and Native cultures to help the Northern Paiutes. In 1859, land was set aside near Pyramid Lake for a reservation. Winnemucca and her family were expected to abandon their nomadic life for a settled, “American” lifestyle. Many Paiutes died of starvation at Pyramid Lake.

Winnemucca was driven to action, begging military leaders at Nevada’s Camp McDermitt for help. Wagonloads of supplies were finally sent to the reservation. Winnemucca was hired as a military interpreter and her father and their band moved to the military camp.

Military Translator

Translating was a means for Winnemucca to get better treatment for her people, but she was often in a difficult position. In the mid-1870s, she had to translate for agent William V. Rinehart, whom she found to be a hard, unlikeable man.

In 1878, she worked as a messenger, scout and interpreter for General O. O. Howard during the Bannock War between the U.S. military and the Bannock Indians. For her work, she once rode her horse 223 miles. Her courageous actions landed her on the front page of The New York Times in June 1878.



The Bannock War ended badly for the Paiutes, who were mostly innocent bystanders. In 1879, military leaders forced the Paiutes at Camp McDermit to march more than 350 miles in winter to the Yakama reservation in Washington territory. Winnemucca was devastated. She had promised the Paiutes they would be all right if they followed military orders. She and other Paiute leaders traveled to Washington, D.C., to meet with the secretary of the interior, Charles Schurz. They succeeded in obtaining a letter allowing the Paiutes to return home, but the Yakama agent refused to let them leave.

Several of the Paiutes accused Winnemucca of betraying them for money. She showed them Schurz's letter and said, "I have said everything I could in your behalf ... I have suffered everything but death to come here with this paper. I don't know whether it speaks truth or not. You can say what you like about me. You have a right to say I have sold you. It looks so."

Lecture Touring

When face-to-face petitions and letters failed to improve conditions for the Paiutes, Winnemucca began lecturing in San Francisco, dramatizing the misfortune of reservation Indians. "I would be the first Indian woman who ever spoke before white people," Winnemucca told a reporter. "They don't know what the Indians have got to stand sometimes."



Winnemucca became famous, and in 1883, important intellectuals invited her to lecture in New England. They also arranged for the publication of "Life Among the Paiutes" later that year. In all, Winnemucca spoke nearly 300 times throughout New England.

Her writing about Americans often criticized their hypocrisy. "Since the war of 1860, there have been one hundred and three (103) of my people murdered, and our reservation taken from us," she wrote in her book. "And yet we, who are called blood-seeking savages, are keeping our promises to the government."

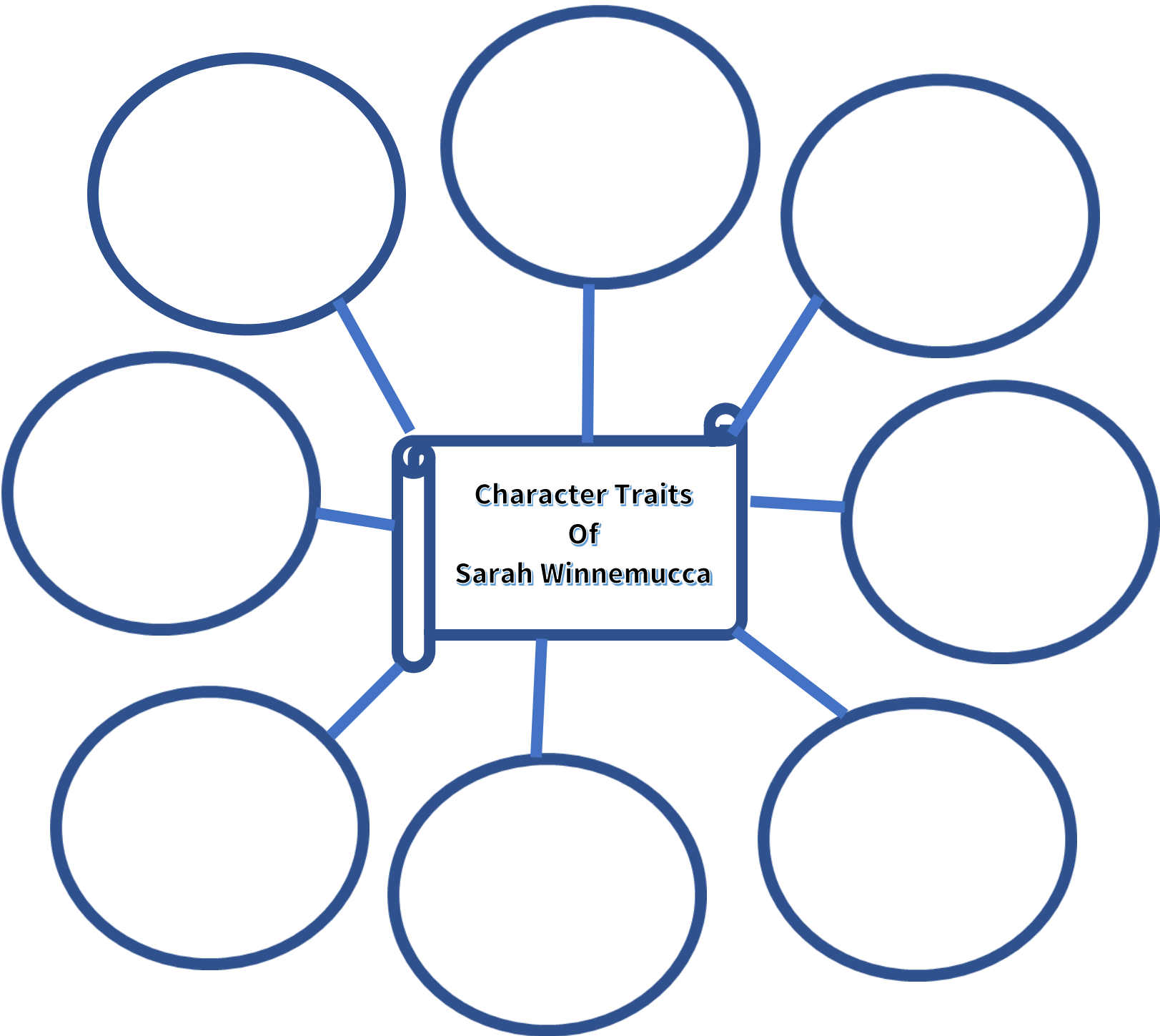
Present But Apart

After the mid-1880s, she abandoned lecturing, exhausted and disillusioned. She worked in both worlds, but was at home, ultimately, in neither. She once told an interviewer, "I would rather be with my people, but not to live with them as they live."

She turned her energies instead toward a school for Paiute children, teaching children to read and write in English and providing them with training in marketable skills. Unfortunately, funding for the school was a persistent problem, and in 1887, the Dawes Act mandated that Native children be taught in white-run, English-only schools. And so the school was closed.

Winnemucca may have begun her life ignorant of Americans, but by the time she died in 1891, Americans were not ignorant of her. She became so well-known that The New York Times published a notice about her death. And if her speeches and writing did not make the changes she hoped for, they remain a powerful, vivid testimony of a life spent speaking for others.

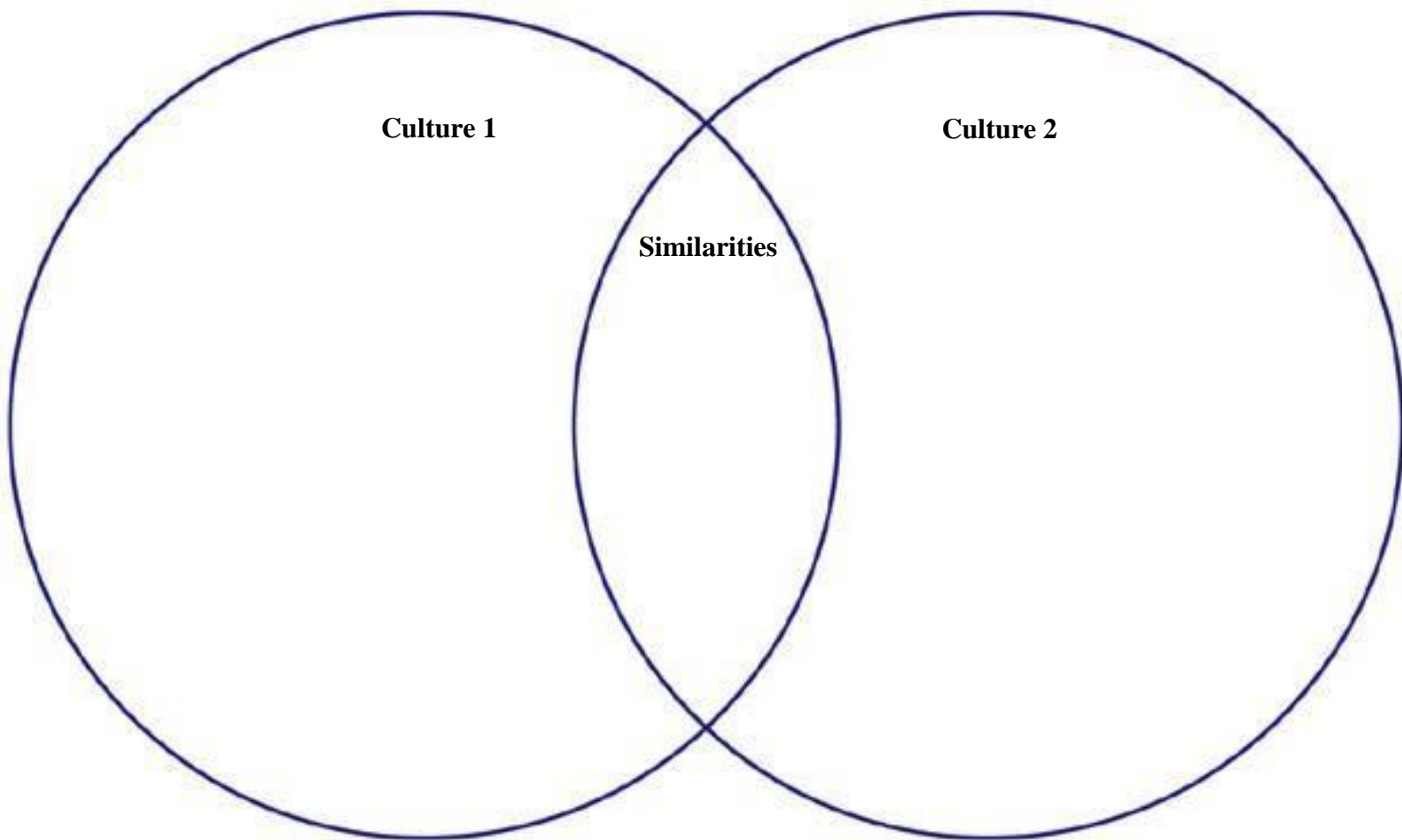
Place in each bubble the character traits you believe that Sarah may have embodied to ensure her success as a translator, speaker and advocate in both cultures? Be sure to cite text evidence that helped you get your answers.



NAME:

Using Text Evidence, how are the two cultures in the book, “Bird” by Crystal Chapa similar and different. (Culture 1 would be represented by Jewel’s Father and Grandad and Culture 2 would be represented by her Mother.)

Living in Two Worlds



Roundtable Discussion Rubric

A Level Participation

Student offers enough solid analysis, without prompting, to move the conversation forward.

Student, through her/his comments, demonstrates a deep knowledge of the text and an understanding of the question.

Student has come prepared for the discussion - with notes and a marked/annotated text.

Student, through his/her comments, shows that he/she is actively listening to other participants.

Student offers clarification and/or follow-up that extends the conversation.

Student's remarks are thoughtful, insightful and often refer back to specific parts of the text in question.

B Level Participation

Student offers solid analysis without prompting.

Through comments, students demonstrates a good knowledge of the text and question.

Student has come prepared for the discussion - with notes and a marked/annotated text.

Student shows that he/she is actively listening to others and offers clarification and/or follow-up.

C Level Participation

Student offers some analysis, but needs prompting from others.

Through comments, student shows a general knowledge of the text and question. Comments may be fairly undeveloped, moderately unclear, and/or unsupported by specific reference to the text.

Student is actively listening to others, but does not offer clarification and/or follow-up to others' comments.

Student relies more upon her/his opinion than on the text to drive her/his comments.

D or F Level Participation

Student speaks only once or not at all in the discussion.

Student comes to the discussion ill-prepared without notes or marked/annotated text.

Student does not listen to others, offers no commentary to further the discussion.

Student distracts the group by interrupting other speakers or by offering off-topic questions and comments.

Student ignores the discussion and its participants.

Rubric for Essays

Criteria	Exceeds Standard Score 100-88	Meets Standard Score 87-76	Approaches Standard Score 75-66	Did not Meet Standard Score 65-50
Content	<p>Demonstrates adequate understanding of elements important to members of a culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p> <p>Incorporated some detailed findings from research.</p>	<p>Demonstrates a general understanding of elements important to members of culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices but paper lacks sufficient detail.</p> <p>Research findings are present but are not always well incorporated.</p>	<p>Demonstrates surface understanding of elements important to culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p> <p>Some information is missing or inaccurate.</p>	<p>Demonstrates little to no understanding of elements important to members of another culture in relation to its history, values, politics, communication styles, economy, or beliefs and practices.</p> <p>Significant information is missing or inaccurate.</p>
Form	<p>Creative, logical and well organized.</p> <p>Accurate grammar.</p> <p>Provided ample evidence of research.</p>	<p>Organization sufficient but impedes flow somewhat.</p> <p>Some grammar problems but comprehensible.</p> <p>Provided evidence of research.</p>	<p>Organization sometimes unclear and grammar problems interfere occasionally with meaning.</p> <p>Some grammar problems but parts incomprehensible.</p> <p>Provided little evidence of research.</p>	<p>Lacks organization and paper seems aimless.</p> <p>Grammar problems impede meaning.</p> <p>No evidence of research.</p>



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