

## AT Literature: Final Assessment DSLO Cultural Competence Reflection

**Prompt:** What have you learned about an “other(s)” from the literature we studied this semester? How has this challenged, deepened, altered your view of the world, relationships, yourself, human nature, history, your family, the future...?

What do we mean by “other(s)” in the above prompt?

- Balram/Chacko
- Grief
- Addiction
- Sibling dynamics
- Life’s purpose
- Phoenix Jackson
- Recovery
- Caste system
- Violence
- Heritage

\*These are just suggestions. There are *many* possibilities.

1. **Name.** Name the “other” you’re focusing on (see above).
2. **What?** Explain what/how you saw it in the text and what you learned about it.
3. **So What?** Reflect. So what does this make you understand, question, consider, connect to, think about?

### **Prep Day (Dec 10/11 OR Dec 12/13):**

1. Consider your creating/reflecting notebooks and all texts. You also have access to any soft copy work in your google docs. You will spend the period reading, thinking and reflecting, and then outlining and drafting your reflection **on paper**. You will turn this in to your teacher at the end of the block and get it back during the exam period.
2. Choose at least one text from S1 that best provides specific **details** for your reflection that will help answer the prompt in a focused way.

### **Exam Day (Dec 16 for A4; Dec 19 for B4):**

1. Compose your reflection as an organized piece of prose that **tells the story of the impact a S1 text had on you and/or your understanding of the world.** **Reflections should be about 500-600 words (two to three pages, double-spaced).** You will compose on a google doc that your teacher has shared with you.
2. Make time to proof-read your piece (possibly aloud) and revise before submission to turnitin.com.

To reflect effectively, write along the **Four Strands of Reflection**--the threads that combine the skills of **narrative** and **informative** writing into the strong life-line of reflective writing: **context, detail, coherence, and characterization**.

Criterion	Exemplary (A)	Meets Expectations (B)	Approaches Expectations (C)	Concern (D)
<b>Context</b> Engage and orient the reader by setting out a problem, situation, or observation and its significance... create a smooth progression of experiences or events.	The reflection establishes a focused, significant context for learning, using background details, timelines, explanations, and/or descriptions.	The reflection establishes a clear, relevant context for learning, using background details, timelines, explanations, and/or descriptions.	The reflection attempts to give a context but it remains unclear, confusing, cliched, or abrupt.	The reflection shows little awareness of context; the reader is disoriented or disengaged.
<b>Detail</b> Develop the topic thoroughly by selecting the most significant and relevant facts, extended definitions, concrete details, quotations, or other information and examples appropriate to the audience's knowledge of the topic.	The reflection consistently and insightfully uses relevant personal details, and evidence to maintain interest and demonstrate the relationship between experience and understanding.	The reflection consistently uses relevant personal facts, definitions, details, and evidence to maintain interest and demonstrate the relationship between experience and understanding.	The reflection uses facts broadly or with less relevance to learning, but makes an attempt to provide meaningful detail.	The reflection makes generalizations without compelling evidence or details; it is unclear how the writer learned or why.
<b>Coherence</b> Use appropriate and varied transitions and syntax to link the major sections of the text, create cohesion, and clarify the relationships among complex ideas and concepts.	The reflection is subtly organized into coherent paragraphs that allow the reader to understand and follow the learning process.	The reflection is logically organized into coherent paragraphs that allow the reader to understand and follow the learning process.	The reflection is organized into a sequence, but gives less thought to clarifying relationships among complex ideas.	The reflection shows little or no regard to paragraphing, organization, or clarity of ideas.
<b>Characterization</b> Provide a conclusion that follows from and reflects on what is experienced, observed, or resolved over the course of the narrative.	The reflection builds to a conclusion that artfully and logically follows from and reflects deeply on what is experienced.	The reflection provides a conclusion that follows from and reflects on what is experienced.	The reflection provides a conclusion that is tacked-on, cliched, repetitive, unrelated, simplistic or unsatisfying, only broadly following from what is experienced.	The reflection ends without a conclusion.

**Name: Sara Vyas**

~~The other(s): Rahel & Estha's interactions with Indian society~~

The God of Small Things: beautiful writing, spot-on social critique, also hit *way* too close to home. Talk about a first impression. Though the book is set in the late 1900s, I finished the book placing myself in a world that was similar to Rahel & Estha, but also entirely different worlds. It's a matter of privilege: unlike Rahel & Estha, I am lucky enough to have grown up and lived in a place "removed" from the surroundings that ultimately traumatised them. Rahel and Estha's privilege—or lack thereof, really—is what I found myself thinking about more and more as I read the book.

My twin brother and I were the same age as Rahel and Estha when one of my cousins—in her 20s at the time—eloped with a man from a lower caste. In my eyes—and my brother's—nothing had happened, just because *nothing was told to us*. My cousin, and in consequence her parents, simply disappeared. No one brought them up until two years ago, when my mother told me the full story, and I learnt that there *was* a story in the first place. By then they had "made it," and were living in Ireland, and it seemed that my family seemed to finally recover from a fallout I had never known existed. I was a teenager when I really learnt what casteism was—"people still care?" I'd asked my mom—and that it very nearly tore apart my dad's side of the family.

Compare that to Rahel and Estha. Not only do they grow up observing casteism, when things hit the fan with Velutha and Ammu they're right there in the crossfire. They know—more than the adults, in fact—what exactly went down and they're directly *there* to witness the aftermath. They see Ammu getting kicked out and Chacko leaving. In my family, too, there was a similarly significant aftermath—something that, by the way, my mom only told me two weeks ago. One could argue that "well, no one *died* there!"—but it's worth mentioning that unlike Velutha, the man my cousin married was financially *better*, and didn't *look* lowercaste. It's worth mentioning, too, casteism isn't the *only* thing that both Rahel and I have seen play out. My mom tells me of her life after moving in post-marriage, where the norm was *don't argue*. *Oh, but you know men*. My grandfather, the sweetest person to me in the world, apparently used to have a temper where he'd lock everyone out of the house but no one called anything on it. My dad was the only son out of four—a "Chacko," in that he was the only one with proper education. But never has this come to me as the norm because I've never *seen* it: it's stuff I've heard of after growing older. Unlike Ammu, or Rahel, there are no marks of past generations—the symbolic "moths" that they feel—because I'm too far away from it.

It is important to me, though maybe not the *point*, that the privilege is of place. Because I've seen families with their own *Pappachis*, with their own *Love Laws*, and with their own *Baby Kochammas* who will do anything for reputation and spite. It's why the text strikes with me the way it does. For protesting against sexist norms, Ammu was "that kind of animal." My dad's mother has never really learnt what protest is. I've always been close to that world, and to the people in it: but never would I ever consider that protest. I'd call it common sense. It's only after reading this novel that I even know that *is* a privilege: pure luck.