

CSJ English 10
Summer Reading Assignment

DIRECTIONS: Students will read “Indian Education” and “This is What it Means to Say Phoenix, Arizona” by Sherman Alexie. Students should be prepared to discuss the texts and complete a writing assignment about the Native American experience.

In order to better understand these texts, students should complete the following annotations:

1. Highlight the most important key words and phrases in each paragraph or section of text.
2. Write questions, comments and reactions in the margins of the text.
3. Make inferences about what the paragraph is really saying about the Native American experience.
4. Summarize the main points of the text in your own words.

Name _____
CSJ English 10
Summer Reading

Essential Questions

1. How have the ways in which Native Americans been treated by the early settlers and government shaped and impacted their current culture?
2. To what extent are the early settlers and government responsible for the issues Native Americans face today?
3. How does Alexie's short story show a different side to being American and the American Dream?

Indian Education (Short Story)

By Sherman Alexie

About the Author

Sherman Alexie, the son of a Coeur d'Alene Indian father and a Spokane Indian Mother, was born in 1966 and grew up on the Spokane Reservation in Wellpinit, Washington, home to some 1,100 Spokane tribal members. A precocious child who endured much teasing from his fellow classmates on the reservation and who realized as a teenager that his educational opportunities there were extremely limited, Alexie made the unusual decision to attend high school off the reservation in nearby Reardon. While in college, he began publishing poetry; within a year of graduation, his first collection, *The Business of Fancy Dancing* (1992), appeared. This was followed by *The Lone Ranger and Tonto Fistfight in Heaven* (1993), a short story collection, and the novels *Reservation Blues* (1995) and *Indian Killer* (1996), all of which have garnered numerous awards and honors. Alexie also wrote the screenplay for the highly acclaimed film *Smoke Signals*.

Background on the U.S. government's "Indian Schools"

By the mid-1800s, most Native American tribes had been overwhelmed by the superior weapons of the U.S. military and confined to reservations. Beginning in the late 1800s and continuing into the 1950s, government policymakers established boarding schools for Native American youth to help them assimilate into the dominant "American" culture and thus become "civilized." To this end, children were forcibly removed from their homes for long periods to separate them from native traditions. At the boarding schools, they were given a cursory academic education and spent most of their time studying Christian teachings and working to offset the cost of their schooling. Students were punished for speaking their own language or practicing their own religion. Responding to protests from the American Indian Movement in the 1970s, the government began to send fewer Native Americans to boarding schools and at newly established reservation schools. Currently, government funding for Native American schools remains considerably lower than for other public schools, and students often make do with inadequate and antiquated failures, equipment, and textbooks. In part because of such educational failures, few Native American students go on to college, and the incidence of alcohol, drug abuse, and suicide among Native Americans is higher than any other US population.

Directions

- Highlight at least 3 of the most important key words and phrases in each section.
- Write questions, comments, and your reaction in the margins.
- Make at least 3 inferences about what the section is *really saying* about Indian Education.
- Summarize the main points of the text in your own words.

First Grade

My hair was too short and my U.S. Government glasses were horn-rimmed, ugly, and all that first winter in school, the other Indian boys chased me from one corner of the playground to the other. They pushed me down, buried me in the snow until I couldn't breathe, thought I'd never breathe again.

They stole my glasses and threw them over my head, around my outstretched hands, just beyond my reach, until someone tripped me and sent me falling again, facedown in the snow.

I was always falling down; my Indian name was Junior Falls Down. Sometimes it was Bloody Nose or Steal-His-Lunch. Once it was Cries-Like-a-White-Boy, even though none of us had seen a white boy cry.

Then it was Friday morning recess and Frenchy SiJohn threw snowballs at me while the rest of the Indian boys tortured some other *top-yogh-yaught* kid, another weakling. But Frenchy was confident enough to torment me all by himself, and most days I would have let him.

But the little warrior in me roared to life that day and knocked Frenchy to the ground, held his head against the snow, and punched him so hard the my knuckles and the snow make symmetrical bruises on his face. He almost looked like he was wearing war paint.

But he wasn't the warrior. I was. And I chanted *It's a good day to die, it's a good day to die*, all the way down to the principal's office.

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

- 1.
- 2.
- 3.

Second Grade

Betty Towle, missionary teacher, redheaded and so ugly that no one ever had a puppy crush on her, made me stay in for recess fourteen days straight.

"Tell me you're sorry," she said.

"Sorry for what?" I asked.

"Everything," she said and made me stand straight for fifteen minutes, eagle-armed with books in each hand. One was a math book; the other was English. But all I learned was that gravity can be painful.

For Halloween I drew a picture of her riding a broom with a scrawny cat on the back. She said that her God would never forgive me for that.

Once, she gave the class a spelling test but set me aside and gave me a test designed for junior high students. When I spelled all the words right, she crumpled up the paper and made me eat it.

"You'll learn respect," she said.

She sent a letter home with me that told my parents to either cut my braids or keep me home from class. My parents came in the next day and dragged their braids across Betty Towle's desk.

"Indians, indians, indians." She said it without capitalization. She called me "indian, indian, indian."

And I said, *Yes I am, I am Indian. Indian, I am.*

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

- 1.

2.

3.

Third Grade

My traditional Native American art career began and ended with my very first portrait: *Stick Indian Taking a Piss in My Backyard*.

As I circulated the original print around the classroom, Mrs. Schluter intercepted and confiscated my art.

Censorship, I might cry now. *Freedom of expression*, I would write in editorials to the tribal newspaper.

In the third grade, though, I stood alone in the corner, faced the wall, and waited for the punishment to end.

I'm still waiting.

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

1.

2.

3.

Fourth Grade

"You should be a doctor when you grow up," Mr. Schluter told me, even though his wife, the third grade teacher, thought I was crazy beyond my years. My eyes always looked like I had just hit-and-run someone.

"Guilty," she said. "You always look guilty."

"Why should I be a doctor?" I asked Mr. Schluter.

"So you can come back and help the tribe. So you can heal people."

That was the year my father drank a gallon of vodka a day and the same year that my mother started two hundred quilts but never finished any. They sat in separate, dark places in our HUD house and wept savagely.

I ran home after school, heard their Indian tears, and looked in the mirror. *Doctor Victor*, I called myself, invented and education, talked to my reflection. *Doctor Victor to the emergency room*.

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

1.

That was Randy, my soon-to-be first and best friend, who taught me the most valuable lesson about living in the white world: *Always throw the first punch.*

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

- 1.
- 2.
- 3.

Seventh Grade

I leaned through the basement window of the HUD house and kissed the white girl who would later be raped by her foster-parent father, who was also white. They both lived on the reservation, though, and when the headlines and stories filled the papers later, not one word was made of their color.

Just Indians being Indians, someone must have said somewhere and they were wrong.

But on the day I leaned out through the basement window of the HUD house and kissed the white girl, I felt the good-byes I was saying to my entire tribe. I held my lips tight against her lips, a dry, clumsy, and ultimately stupid kiss.

But I was saying good-bye to my tribe, to all the Indian girls and women I might have loved, to all the Indian men who might have called me cousin, even brother,

I kissed that white girl and when I opened my eyes, I was gone from the reservation, living in a farm town where a beautiful white girl asked my name.

"Junior Polatkin," I said, and she laughed.

After that, no one spoke to me for another five hundred years.

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

- 1.
- 2.
- 3.

Eighth Grade

At the farm town junior high, in the boys' bathroom, I could hear voices from the girls' bathroom, nervous whispers of anorexia and bulimia. I could hear the white girls' forced vomiting, a sound so familiar and natural to me after years of listening to my father's hangovers.

"Give me your lunch if you're just going to throw it up," I said to one of those girls once.

I sat back and watched them grow skinny from self pity.

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 3 inferences.

- 1.
- 2.
- 3.

Postscript: Class Reunion

Victor said, "Why should we organize a reservation high school reunion? My graduating class has a reunion every weekend at the Powwow Tavern."

What is Alexie really saying about Indian Education and how it affected him and other Native Americans in this section? Make at least 2 inferences.

- 1.
- 2.

After Reading Questions

In your own words, summarize what this short story is *really* about. Use the sentence frame below.

In his short story "Indian Education," Sherman Alexie

How have the ways in which Native Americans been treated by the early settlers and government shaped and impacted their current culture?

To what extent are the early settlers and government responsible for the issues Native Americans face today?

How does Alexie's short story show a different side to being American and the American Dream?

SHERMAN ALEXIE

*This Is What It Means to Say
Phoenix, Arizona*

FROM ESQUIRE

JUST AFTER Victor lost his job at the Bureau of Indian Affairs, he also found out that his father had died of a heart attack in Phoenix, Arizona. Victor hadn't seen his father in a few years, had only talked to him on the telephone once or twice, but there still was a genetic pain, which was as real and immediate as a broken bone. Victor didn't have any money. Who does have money on a reservation, except the cigarette and fireworks salespeople? His father had a savings account waiting to be claimed, but Victor decided to find a way to get from Spokane to Phoenix. Victor's mother was just as poor as he was, and the rest of his family didn't have any use at all for him. So Victor called the tribal council.

"Listen," Victor said. "My father just died. I need some money to get to Phoenix to make arrangements."

"Now Victor," the council said, "you know we're having a difficult time financially."

"But I thought the council had special funds set aside for stuff like this."

"Now, Victor, we do have some money available for the proper return of tribal members' bodies. But I don't think we have enough to bring your father all the way back from Phoenix."

"Well," Victor said. "It ain't going to cost all that much. He had to be cremated. Things were kind of ugly. He died of a heart attack in his trailer and nobody found him for a week. It was really hot, too. You get the picture."

be warriors in the old way. All the horses were gone. So the two Indian boys stole a car and drove to the city. They parked the stolen car in the front of the police station and then hitchhiked back home to the reservation. When they got back, all their friends cheered and their parents' eyes shone with pride. You were very brave; everybody said to the two Indian boys. Very brave."

"Yeah," Victor said. "That's a good one. I wish I could be a warrior."

"Me too," Thomas said.

Victor sat at his kitchen table. He counted his one hundred dollars again and again. He knew he needed more to make it to Phoenix and back. He knew he needed Thomas Builds-the-Fire. So he put his money in his wallet and opened the front door to find Thomas on the porch.

"Yeah, Victor," Thomas said. "I knew you'd call me."

Thomas walked into the living room and sat down in Victor's favorite chair.

"I've got some money saved up," Thomas said. "It's enough to get us down there, but you have to get us back."

"I've got this hundred dollars," Victor said. "And my dad had a savings account I'm going to claim."

"How much in your dad's account?"

"Enough. A few hundred."

"Sounds good. When we leaving?"

When they were fifteen and had long since stopped being friends, Victor and Thomas got into a fistfight. That is, Victor was really drunk and beat Thomas up for no reason at all. All the other Indian boys stood around and watched it happen. Junior was there and so were Lester, Seymour, and a lot of others.

The beating might have gone on until Thomas was dead if Norma Many Horses hadn't come along and stopped it.

"Hey, you boys," Norma yelled and jumped out of her car. "I leave him alone."

If it had been someone else, even another man, the Indian boys would've just ignored the warnings. But Norma was a warrior. She was powerful. She could have picked up any two of the boys and smashed their skulls together. But worse than that, she would have

dragged them all over to some tepee and made them listen to some elder tell a dusty old story.

The Indian boys scattered, and Norma walked over to Thomas and picked him up.

"Hey, little man, are you O.K.?" she asked.

Thomas gave her a thumbs-up.

"Why they always picking on you?"

Thomas shook his head, closed his eyes, but no stories came to him, no words or music. He just wanted to go home, to lie in his bed and let his dreams tell the stories for him.

Thomas Builds-the-Fire and Victor sat next to each other in the airplane, coach section. A tiny white woman had the window seat. She was busy twisting her body into pretzels. She was flexible.

"I have to ask," Thomas said, and Victor closed his eyes in embarrassment.

"Don't," Victor said.

"Excuse me, miss," Thomas asked. "Are you a gymnast or something?"

"There's no something about it," she said. "I was first alternate on the 1980 Olympic team."

"Really?" Thomas asked.

"Really."

"I mean, you used to be a world-class athlete?" Thomas asked.

"My husband thinks I still am."

Thomas Builds-the-Fire smiled. She was a mortal gymnast too. She pulled her leg straight up against her body so that she could've kissed her kneecap.

"I wish I could do that," Thomas said.

Victor was ready to jump out of the plane. Thomas, that crazy Indian storyteller with ratty old braids and broken teeth, was flirting with a beautiful Olympic gymnast. Nobody back home on the reservation would ever believe it.

"Well," the gymnast said. "It's easy. Try it."

Thomas grabbed at his leg and tried to pull it up into the same position as the gymnast's. He couldn't even come close, which made Victor and the gymnast laugh.

"Hey," she asked. "You two are Indian, right?"

"Full-blood," Victor said.

Take care of each other is what my dreams were saying. Take care of each other."

Victor was quiet for a long time. He searched his mind for memories of his father, found the good ones, found a few bad ones, added it all up, and smiled.

"My father never told me about finding you in Spokane," Victor said.

"He said he wouldn't tell anybody. Didn't want me to get in trouble. But he said I had to watch out for you as part of the deal."

"Really?"

"Really. Your father said you would need the help. He was right."

"That's why you came down here with me, isn't it?" Victor asked.

"I came because of your father."

Victor and Thomas climbed into the pickup, drove over to the bank, and claimed the three hundred dollars in the savings account.

Thomas Builds-the-Fire could fly.

Once, he jumped off the roof of the tribal school and flapped his arms like a crazy eagle. And he flew. For a second he hovered, suspended above all the other Indian boys, who were too smart or too scared to jump too.

"He's flying," Junior yelled, and Seymour was busy looking for the trick wires or mirrors. But it was real. As real as the dirt when Thomas lost altitude and crashed to the ground.

He broke his arm in two places.

"He broke his wing, he broke his wing, he broke his wing," all the Indian boys chanted as they ran off, flapping their wings, wishing they could fly too. They hated Thomas for his courage, his brief moment as a bird. Everybody has dreams about flying, Thomas flew.

One of his dreams came true for just a second, just enough to make it real.

Victor's father, his ashes, fit in one wooden box with enough left over to fill a cardboard box.

"He always was a big man," Thomas said.

Victor carried part of his father out to the pickup, and Thomas carried the rest. They set him down carefully behind the seats, put a cowboy hat on the wooden box and a Dodgers cap on the cardboard box. That was the way it was supposed to be.

"Ready to head back home?" Victor asked.

"It's going to be a long drive."

"Yeah, take a couple days, maybe."

"We can take turns," Thomas said.

"O.K.," Victor said, but they didn't take turns. Victor drove for sixteen hours straight north, made it halfway up Nevada toward home before he finally pulled over.

"Hey, Thomas," Victor said. "You got to drive for a while."

"O.K."

Thomas Builds-the-Fire slid behind the wheel and started off down the road. All through Nevada, Thomas and Victor had been amazed at the lack of animal life, at the absence of water, of movement.

"Where is everything?" Victor had asked more than once.

Now when Thomas was finally driving, they saw the first animal, maybe the only animal in Nevada. It was a long-eared jackrabbit.

"Look," Victor yelled. "It's alive!"

Thomas and Victor were busy congratulating themselves on their discovery when the jackrabbit darted out into the road and under the wheels of the pickup.

"Stop the goddamn car," Victor yelled, and Thomas did stop and backed the pickup to the dead jackrabbit.

"Oh, man, he's dead," Victor said as he looked at the squashed animal.

"Really dead."

"The only thing alive in this whole state and we just killed it."

"I don't know," Thomas said. "I think it was suicide."

Victor looked around the desert, sniffed the air, felt the emptiness and loneliness, and nodded his head.

"Yeah," Victor said. "It had to be suicide."

"I can't believe this," Thomas said. "You drive for a thousand miles and there ain't even any bugs smashed on the windshield. I drive for ten seconds and kill the only living thing in Nevada."

"Yeah," Victor said. "Maybe I should drive."

"Maybe you should."

Thomas Builds-the-Fire walked through the corridors of the tribal school by himself. Nobody wanted to be anywhere near him because of all those stories. Story after story.

Thomas closed his eyes and this story came to him: "We are all

given one thing by which our lives are measured, one determination. Mine are the stories that can change or not change the world. It doesn't matter which, as long as I continue to tell the stories. My father, he died on Okinawa in World War II, died fighting for this country, which had tried to kill him for years. My mother, she died giving birth to me, died while I was still inside her. She pushed me out into the world with her last breath. I have no brothers or sisters. I have only my stories, which came to me before I even had the words to speak. I learned a thousand stories before I took my first thousand steps. They are all I have. It's all I can do."

Thomas Builds-the-Fire told his stories to all those who would stop and listen. He kept telling them long after people had stopped listening.

Victor and Thomas made it back to the reservation just as the sun was rising. It was the beginning of a new day on earth, but the same old shit on the reservation.

"Good morning," Thomas said.

"Good morning."

The tribe was waking up, ready for work, eating breakfast, reading the newspaper, just like everybody else does. Willene LeBret was out in her garden, wearing a bathrobe. She waved when Thomas and Victor drove by.

"Crazy Indians made it," she said to herself and went back to her roses.

Victor stopped the pickup in front of Thomas Builds-the-Fire's HUD house. They both yawned, stretched a little, shook dust from their bodies.

"I'm tired," Victor said.

"Of everything," Thomas added.

They both searched for words to end the journey. Victor needed to thank Thomas for his help and for the money, and to make the promise to pay it all back.

"Don't worry about the money," Thomas said. "I don't make any difference anyhow."

"Probably not, eh?"

Victor knew that Thomas would remain the crazy storyteller who talked to dogs and cars, who listened to the wind and pine trees. Victor knew that he couldn't really be friends with Thomas, even

after all that had happened. It was cruel but it was real. As real as the ash, as Victor's father, sitting behind the seats.

"I know how it is," Thomas said. "I know you ain't going to treat me any better than you did before. I know your friends would give you too much shit about it."

Victor was ashamed of himself. Whatever happened to the tribal ties, the sense of community? The only real thing he shared with anybody was a bottle and broken dreams. He owed Thomas something, anything.

"Listen," Victor said and handed Thomas the cardboard box that contained half of his father. "I want you to have this."

Thomas took the ashes and smiled, closed his eyes, and told this story: "I'm going to travel to Spokane Falls one last time and toss these ashes into the water. And your father will rise like a salmon, leap over the bridge, over me, and find his way home. It will be beautiful. His teeth will shine like silver, like a rainbow. He will rise, Victor, he will rise."

Victor smiled.

"I was planning on doing the same thing with my half," Victor said. "But I didn't imagine my father looking anything like a salmon. I thought it'd be like cleaning the attic or something. Like letting things go after they've stopped having any use."

"Nothing stops, cousin," Thomas said. "Nothing stops."

Thomas Builds-the-Fire got out of the pickup and walked up his driveway. Victor started the pickup and began the drive home.

"Wait," Thomas yelled suddenly from his porch. "I just got to ask one favor."

Victor stopped the pickup, leaned out the window, and shouted back.

"What do you want?" he asked.

"Just one time when I'm telling a story somewhere, why don't you stop and listen?" Thomas asked.

"Just once?"

"Just once."

Victor wowed his arms to let Thomas know that the deal was good. It was a fair trade. That's all Thomas had ever wanted from his whole life. So Victor drove his father's pickup toward home while Thomas went into his house, closed the door behind him, and heard a new story come to him in the silence afterward.

To: Students enrolled in Social Justice Literature 11 Honors and High Honors for the 2017-18 School Year

From: English Department and Center for Social Justice

Date: May 4, 2017

In preparation for your work in Social Justice Literature next year, the English Department is requiring that you read the following novel:

Alvarez, Julia. *In the Time of the Butterflies*. New York: Algonquin, 1994.

Students are responsible for acquiring the text on their own. It is easily available through Amazon or other book sellers.

During the first week of school, students will be discussing the novel and writing an in-class essay. It would be useful, therefore, to take some notes on the novel as you read. Consider the elements of fiction: character development, plot structure, narrative voice, setting, symbols, imagery, figurative language and tone.

If you have any questions about this reading assignment, please contact the assistant principal and English Department supervisor, Ms. Kimberly Westervelt at kwestervelt@montclair.k12.nj.us

To: Students enrolled in Social Justice Literature 12 Honors for the 2017-18 School Year

From: English Department and Center for Social Justice

Date: May 4, 2017

In preparation for your work in Social Justice Literature next year, the English Department is requiring that you read the following novel:

The Things They Carried by Tim O'Brien

Students are responsible for acquiring the text on their own. It is easily available through Amazon or other book sellers.

During the first week of school, students will be discussing the novel and writing an in-class essay. It would be useful, therefore, to take some notes on the novel as you read. Consider the elements of fiction: character development, plot structure, narrative voice, setting, symbols, imagery, figurative language and tone.

If you have any questions about this reading assignment, please contact the CSJ Lead Teacher Mr. Jeffrey Freeman, jfreeman@montclair.k12.nj.us.