



**St. Mary Catholic Secondary School:
*ENG3UAP Summer Reading***

/100

Instructor: Mrs. Prebble

Due Date: First Day of School

Instructions: Students will be required to complete the following three (3) assignments (Assignment #1 pages 3-8; Assignment #2 pages 8-13; Assignment #3 pages 13-15). Each assignment will be evaluated and checked for plagiarism using [turnitin.com](https://www.turnitin.com).

In addition to completing the two assignments, students will read, Jesse Thistle's, *From the Ashes* and complete the reading chart on page 19-20 for every five (5) chapters in preparation for an in class comparison essay. Students need to be well-versed in current events if they are to succeed in Grade 11 AP English. Some further supplementary material will be provided in room 110 prior to summer vacation. Please see your instructor if you have any questions before the summer break. See you in September!

Instructions: Please define each of the following rhetorical devices to assist with your analysis of the following assignments: You will need to know these terms to help with your two written assignments.

Allusion	Allegory	Analogy	Anecdotes	Diction
Emotive Language	Juxtaposition	Logical Reasoning	Paradox	Pathetic Fallacy
Rhetorical Questions	Tone			

Assignment #1: The Rhetorical Triangle
Just Don't Call Us Late for Supper, Names for Indigenous People
Chelsea Vowel

50 Marks: Students may need to reference handouts given prior to the end of June.

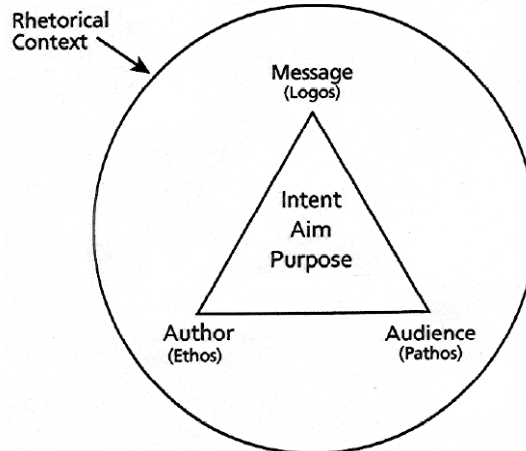
Instructions: Identify and provide an analysis for Chelsea Vowel's essay, "*Just Don't Call Us Late for Supper Names for Indigenous People*" in relation to the rhetorical triangle. Your responses should be in full sentences and proper paragraph format. Be sure to provide specific evidence and details from the text to justify your answers. Write according to *MLA format* (first page, in-text citations).

Part A: Rhetorical Analysis (20 marks)

1. Read Chelsea Vowel's essay and annotate the text (Identify thesis, rhetorical devices, interesting points, pose your own questions etc.) (10 marks).
2. How are the ideas arranged in the work? Are Vowel's ideas and argument shaped by this rhetorical arrangement? (10 marks)
3. Write a short response 1 pg typed response analyzing how Vowel uses ethos, pathos and logos in the work. Does she use these appeals effectively? How do these appeals interact with one another?

The Rhetorical Triangle

Brassil, Coker, and Glover,



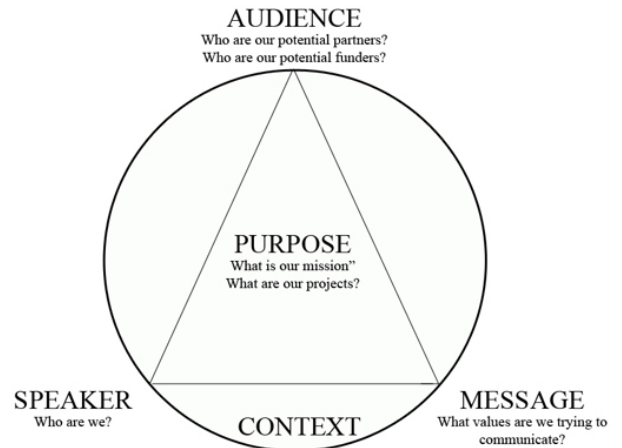
Assignment #2: The Rhetorical Situation
What reconciliation feels like to people 'locked in the bathroom for a century'
Niigaan Sinclair,

50 Marks: Student's may need to reference handouts given prior to the end of June.

Instructions: Identify and provide an analysis of the rhetorical situation of “*What reconciliation feels like to people 'locked in the bathroom' for a century*” by Niigaan Sinclair. Your responses should be in full sentences and proper paragraph format. Be sure to provide specific evidence and details from the text to justify your answers. Write according to **MLA format** (first page, in-text citations).

Part A: Rhetorical Analysis (20 marks)

1. Annotate the text (Identify thesis, rhetorical devices, interesting points, pose your own questions etc) (10 marks).
2. Identify the exigence and audience of this work (5 marks).
3. Identify the tone of the work (5 marks).



Part B: Essay Response (30 marks)

1. When producing a written piece of work all writers will have a purpose in mind which they wish to communicate to the reader. Write a minimum 500-word response that analyzes Sinclair's piece of writing." What rhetorical devices does Sinclair use to achieve this purpose. (pg. 8-13)

Assignment 3: Novel: Interactive Notes
From the Ashes
Jessie Thistle

1. Students will read the novel, *From the Ashes* by **Jessie Thistle**, and complete the reading chart for every five (5) chapters in preparation for an in-class comparison essay. A word document of the following chart will be provided on Edsby/D2L. (pg. 13-15)

Assignment 1 Reading
Just Don't Call Us Late For Supper

By Chelsea Vowel

Just Don't Call Us Late for Supper Names for Indigenous Peoples Any discussion needs a certain number of terms that can be understood by all participants; otherwise, communication ends up even messier than usual. I've read a lot of books about Indigenous peoples, and it seems every single one spends some time explaining which term the author will use in the rest of the text, and why he or she chose that particular term. I've tried avoiding that sort of thing when talking to people, but it absolutely always comes up.

I find it somewhat easier to start with a list of what you should definitely not be calling us – a little housecleaning of the mind, if you will. Surprisingly, there are a great number of people who still think the use of some of these terms is up for debate, but I would sincerely like to help you avoid unintentionally putting your foot in your mouth. So, between us, let's just agree the following words are never okay to call Indigenous peoples:

savage
red Indian
redskin
primitive
half-breed
squaw/brave/buck/papoose

This is not an exhaustive list, and there are plenty of other slurs we do not need to mention that are obviously unacceptable. I do not intend to spend any time discussing how the above terms might not be offensive, because engaging in a philosophical sidebar about whether words have inherent meaning tends to end in recitals of Jabberwocky; I before you know it, you've wasted half the night trying to translate it into Cree, yet again. Or, so I've heard.

A lot of people who would like to talk about Indigenous issues honestly do not want to cause offence, and get very stressed out about the proper terms; so, it is in the interest of lowering those people's blood pressure that I'm now going to discuss various terms in use out there.

First, there is no across-the-board agreement on a term. The fact that all Indigenous peoples have not settled on one term really seems to bother some people. I would like those people to take a deep breath, and chill out. It's okay. Names are linked to identity, and notions of identity are fluid.

For example, did you have a cute nickname when you were a young child? I did. My parents called me "Goose Girl." Twenty-five or so years later, if my employer called me "Goose Girl," it would be awkward at best. There are terms of endearment that my friends and family call me that would sound very strange coming out of the mouth of someone I just met. When meeting new people, we tend to err on the side of formality to avoid giving a poor first impression. So it is with identifiers for Indigenous peoples. Terms change; they evolve. What was a good term 20 years ago might be inappropriate now, or it has been worn out through constant repetition – like every hit song you used to love but can no longer stand to listen to.

There is also an issue of terms becoming coopted and changed by government, industry, or by pundits searching for new ways to take potshots at us. Sometimes, a term is abandoned

because it has become so loaded that using it suggests tacit agreement to some bizarre external interpretation of who Indigenous peoples are.

Indigenous peoples are incredibly diverse; there are all sorts of internal arguments about which terms are best, what they actually mean, why people should reject this and that, and so on. What I'm okay with you calling me might really annoy someone else. If you were hoping this chapter was going to help you avoid that completely, I want to be upfront with the fact that you will leave disappointed. Be aware: no matter how safe you think a term is, someone somewhere might get upset if you call them that. No one can give you a magical pass so you never have to re-examine the terms you are using – not even your Native friend.

Be prepared to listen to what people have to say about the term you use, and to respect what they suggest you call them instead. This is surprisingly easy to do, and goes a very long way in keeping the dialogue useful. I mean, it would be a bit off to deliberately keep calling someone "Susie" when she's asked you to call her "Susan," right?

8 Indigenous Writes Here are some of the names in use:

Indian

NDN

Aboriginal

Indigenous

Native

First Nations

Inuit

Métis

Native American (more in the United States than in Canada) the name of a particular nation (Cree, Ojibway, Chipewyan, and so on) the name of a particular nation in that nation's original language (nêhiyaw,² Anishinaabe, Dene sùliné, and so on)

Notice that I always capitalize the various terms used to describe Indigenous peoples. This is deliberate; the terms are proper nouns and adjectives referring to specific groups. "To capitalize or not to capitalize" ends up being a heated debate at times, but I feel it is a measure of respect to always capitalize our names when writing in English. This is my rule of thumb: if I can swap out "Indigenous" with "Canadian" (which is always capitalized), then I use the big I. I also capitalize names for nonIndigenous peoples throughout this book.

The term Indian is probably the most contentious. There are a couple of theories about where the term originated,³ but that's not the point. In Canada, Indian continues to have legal connotations, and there is still an Indian Act ⁴; so you'll see it used officially, as well as colloquially. There is also a long history of this term being used pejoratively – two good reasons why it doesn't sit well with everyone.

However, it is also a term that is often used internally. Please note this does not mean it's always okay for others to use the term. I tend to suggest that avoiding this term is probably for the best, unless someone is specifically referencing the Indian Act. There is a level of sarcasm and challenge often associated with its internal use that is easy to miss, and most likely cannot be replicated. If you are interested in avoiding giving offence, this term is one you might want to drop from your vocabulary.

NDN is a term of more recent origin, in heavy use via social media. This shorthand term has no official meaning and is very informal. If you say it aloud it just sounds like Indian, so its use really only makes sense in text-based situations. NDN is more of a self-identifier than anything.

A Guide to First Nations, Métis & Inuit Issues in Canada 9 I know Native American is very popular in the U.S., and it is still in use as a way of self-identifying among some older people here in Canada. It's a weird thing to hear in our Canadian context, though; and Native Canadian is just silly.⁵ American Indian is another term that is very rarely used in Canada outside of references to the American Indian Movement (AIM).

Aboriginal (never *aborigine*) is a term of fairly recent origin, being adopted officially in the Constitution Act, 1982, to refer generally to First Nations, Inuit, and Métis peoples.⁶ It has become the most common official term used here in Canada. I now tend to use this term only within its legal context because, although it is not offensive per se, its use is incredibly generic and made increasingly obnoxious by overuse – once again, like a hit song you can no longer stand to hear. If you use this term, please try to remember it is not a proper noun. Do not, for example, refer to people as *Aboriginals*, but rather as *Aboriginal peoples*. Also, please avoid the possessive. Referring to Indigenous peoples as Canada's *Aboriginals* is likely to cause an embarrassed silence.

Indigenous tends to have international connotations, referring to Indigenous peoples throughout the world rather than being country-specific.⁷ It can be both a legal and colloquial term; like *Aboriginal*, it includes First Nations, Inuit, and Métis peoples. At this moment, it is my favourite term to use and will be my go-to throughout this book. It is possible that in five years I will look back at my use of this term with shame, but future me can just hush because present me doesn't really have a better word. An added bonus is that it is almost impossible to accidentally use this term as a proper noun. *Indigenouses* doesn't exactly roll off the tongue, does it?

Throughout this book, I use the term *Indigenous* to refer specifically to First Nations, Métis, and Inuit living in what is now called Canada. By using it this way, I do not intend to deny indigeneity to those who are indigenous to other places in the world. When I say non-*Indigenous* in this book, I mean only “not-Indigenous-to this-place-called-Canada.”

You might also wonder why I keep saying *Indigenous peoples* instead of *Indigenous people*; after all, isn't *people* already plural? Many epic nonphysical battles were fought for the inclusion of that *s* on the end of *people*, and I'm going to honour the sweat and tears that put it there. It speaks to the incredible diversity of Indigenous peoples as hundreds of culturally and linguistically distinct groups, rather than one homogenous whole. It also speaks to the kind of pedantry I will not be successful in confining to this chapter – my apologies in advance.

Native is another tricky term. For some people it refers only to First Nations, and for others (myself included) it's another catchall term, but a much more informal one.¹⁰ *Indigenous* writes than *Aboriginal* or *Indigenous*. I don't want to suggest this is an internal term that can never be used by non-Indigenous peoples, but it does have some historically pejorative connotations that you may wish to avoid (e.g., going native). Many people also contest this use of the term because they want to employ it as well (e.g., native of Alberta, native to Canada). Many Indigenous peoples use the term and are okay with it, but it's a bit like *Indian* in that you are more likely to step on toes if you go throwing it around.

Now for some more specific, yet still quite general, terms. First Nations refers to that group of people officially known as Indians under the Indian Act, and does not include Inuit or Métis peoples. Because many First Nations people share similar issues – related to reserves, status, and so forth – it’s a good general term for a very diverse group of Indigenous peoples.

Inuit has pretty well replaced *Eskimo* in regular parlance here in Canada, and using *Eskimo* here is probably going to get you dirty looks. *Eskimo* is still a term used in Alaska, however, because it includes both Iñupiat and Yupik peoples while Inuit does not. Thus, *Eskimo* did not make it onto my “never say this” list. Just make sure you’re in Alaska when you’re saying it.

Métis is a term that is not as common in the U.S. as it is in Canada, although there are absolutely Métis people there. In terms of official recognition, however, it is a uniquely Canadian name. There is a chapter in this book that delves into Métis identity in great detail; but, for now, just be aware the Métis are also an Indigenous people.

These are some of the terms being used right now, so pick your poison.

Notice I did not suggest the term Canadian at any point. This is a deliberate exclusion. Many Indigenous peoples do not identify as Canadian because, at no point, did they or their ancestors consent to becoming Canadian. The issue is much more complex than this, of course, but it is important to be aware of the situation. Some Indigenous peoples have no problem identifying as Canadian, so this is not an across-the-board rejection of the term; just something to think about.

If you want to move beyond general terms, and I definitely encourage that, the learning curve can be a bit steep at first. Over the years, various groups of Europeans used their own names for Indigenous peoples; sometimes, a single group of people can be known by two, or three, or more different names! If you aren’t aware that a number of different terms refer to the same group of people, it can be incredibly difficult to sort out. If you were to sit down and make a list of all the different names every Indigenous group in Canada has been given by Europeans (sometimes based on bastardized versions of the names other Indigenous peoples called them), you would have a substantial and basically unusable document. A Guide to First Nations, Métis & Inuit Issues in Canada 11 For example, the Algonquin are an Anishinaabe people related to the Odawa and Ojibwe. Over the years, they have been called Attenkins,⁸ Algomuquins,⁹ Alincongus,¹⁰ and at least a dozen other variations that are not immediately recognizable as referring to the same people. To muddy the waters even further, Indigenous peoples are sometimes grouped linguistically (according to languages).

For example, the Algonquin are classed by linguists as being part of the Algonquian language group that includes about 30 languages, such as Blackfoot, Cree, and Mi’kmaq! Such a slight spelling difference, but beware these linguistic groupings because they collapse extremely different cultures into one linguistic category.

Then, you have names that sound similar but refer to very different peoples, like the Chipewyan (Dene sùliné) and the Chippewa (another name for Ojibwe), which are two very distinct groups.

There are often multiple names in use. One person can call herself Assiniboine, Stoney, Nakota Sioux, Stone Sioux, Asinipwât, Nakoda or Nakota, and Îyârhe Nakoda – all names that have been used for the same group of people. In addition to the group name, people will also identify themselves by which community they come from; in this case, it could be the Alexis Nakota-Sioux Nation in Alberta. Many of our communities have undergone name changes, too;

so, depending on what generation you are in, you may use different names for the same community!

The names are going to continue to change. Many Indigenous communities have discarded their European-language names for Indigenous place names. The eastern James Bay Cree communities in Quebec were each known by an English and a French name, and have officially renamed almost all of their communities in Cree. One community, now Whapmagoostui in Cree, is still known by many as Great Whale River or Poste-de-la-Baleine. There is a sizeable Inuit population there, as well, so the community is also named Kuujjuaraapik. You can see how this can quickly get confusing for people who are not familiar with the history of the area.

Do not despair! No one can be expected to know all of the different names for every single people and community across Canada. A really powerful and beautiful start would be to simply learn the names in use, both historic and contemporary, for the Indigenous peoples in the area where you live. Much as place names are changing (or reverting), the names we call ourselves are changing, as well, and the trend is to use the name we originally called ourselves in our languages. If you get confused, don't be scared to ask! You just might get an interesting history lesson of the area you are in, because names are so inextricably linked to that history. I hope this helps. My intention is not to simplify the issue, but rather to make people more aware of how complex and, sometimes, confusing names can be. More important, we now have some terms we can work with as we explore these issues together.

Assignment 2-Reading

What reconciliation feels like to people 'locked in the bathroom' for a century

by Niigaan Sinclair

'I live here, you say. — No you don't. This is my house'



[Niigaan Sinclair](#) · CBC News · Posted: Mar 19, 2018 4:00 AM ET | Last Updated: March 19, 2018



Indigenous rights activists hold a sign after the Unsettle Canada Day 150 Picnic in Toronto last July. (Mark Blinch/Reuters)

Imagine someone knocks on your door.

It's a group, led by a man with a crown.

You invite them in, offer them a cup of tea and to sit down.

The man with the crown gives you a piece of paper. Then he tells you and your family to move into the bathroom.

Startled, you say no. This is my home, you say, a place my family has lived longer than anyone can remember. We are this place.

But you consent, the man says, shoving you into the bathroom.

Before you can argue, the door shuts. It is locked.

Forcing it open slightly you see that there is another man standing in the doorway now. He has a weapon.

Where do you think you're going, he asks.

Home, you say.

This is your home now, he says, brandishing a weapon and closing the door.

You ask politely to leave. You scream. You kick. You call for help.

No one is coming to help, says the man with the crown, and we have some new rules.

A piece of paper is slid under the door. On it are rules surrounding what clothes are to be worn in the bathroom. What activities are forbidden. What happens to those who resist.

Just then the man with the weapon — now calling himself "The Bathroom Agent" — comes in and asks why you aren't following the rules.

You tell him the rules are stupid.

So he hurts you. In front of your family. Then, he hurts them.

Life in the bathroom

For a long time the door stays locked and closed. You try your best to make a life though it is cramped and unsuitable. Not a place people can thrive.

Still, you succeed in ways you didn't imagine you could. You find ways to resist and continue your "old ways" by hiding them from sight. Wearing what you want. You even fight the rules even if the punishment is severe.

One day the Agent and some people come and take your children. You're told it's for the best. For years your children disappear and only some return. Some are never seen again.

When some children do return many are unhappy. When you ask why they tell you that they have been taught to hate life in the bathroom.

One day the Agent says you can leave for 15 minutes and grab some food. You have to carry a pass with his permission, though.

Travelling downstairs you see the house is different. It's flooded with people you've never seen before. New wings have been built. There's new paint and all the pictures you hung are gone. There's almost no evidence of you left. You barely recognize your home.

Returning, you ask the Agent how much longer this has to go on. He says the new rule is you can write questions on a piece of paper and he will present it to his leaders.

The door opens

For a long time life is like this. Your family endures and resists and continues while a huge, constant, never-ending ruckus goes on downstairs. People are having an amazing time, and you're locked in the bathroom.

Until one day the door opens. The Agent says you can leave if you want.

You walk throughout your home. Everywhere are occupiers. Your home is barely recognizable. The food, the walls, the floors are all different.

All you recognize is the foundation.

A woman comes up to you.

Who are you, she asks.

I live here, you say.

No you don't. This is my house.

You tell her the story of inviting people in for tea. Of over a century in the bathroom. Of resistance to the Agent. Of lost children. Of lost relationships. Of violence. Of genocide. Of the struggles.

Well, she responds, you have the bathroom – why aren't you happy with that?

Angry, you tell this story to others.

One asks you why don't you just get over it and stop complaining.

One listens intently and a single tear falls down his cheek.

One tells you that her people suffered too and everyone should suffer a little bit.

And still you speak, telling the story of your dispossession. Over and over and over again. You convince some. Win some small victories.

But there is always more work and more and more people.

Then, one day, a well-dressed man who looks like the one with the crown comes up to you.

He says sorry for everything. That he regrets things have turned out this way. That he hopes your people and his people can reconcile. That a new relationship is possible.

You ask for your home back. To share at the very least.

"I'm not that sorry," he says, walking away.

Turning to the door, you remember the knock.

And refuse to go away.

This column is part of our project [Beyond 94: Truth and Reconciliation in Canada](#). Read more stories in the series and look for further coverage this week.

ABOUT THE AUTHOR

[Niigaan Sinclair](#)

Niigaan Sinclair is an associate professor and graduate program director in the department of Native studies at the University of Manitoba. He is one of the editors of *The Winter We Danced: Voices from the Past, the Future, and the Idle No More Movement*. He's a regular commentator on CBC and international media outlets like the Guardian.

Assignment 3

Interactive Notes

Instructions:

1. Students will read the novel, *From the Ashes* by **Jessie Thistle**, and complete the reading chart for every five (5) chapters in preparation for an in-class comparison essay. A word document of the following chart will be provided on Edsby/D2L.

From the Ashes by Jessie Thistle
Interactive Notes
Chapters _____

SUMMARY (POINT FORM)	Identify Themes

CONNECTIONS: (List any text-to-text, text-to-self, or text-to world connections you have made in these chapters)

--

QUOTATION SIGNIFICANCE: List a minimum of 3 significant quotes from the chapters and explain their significance to plot, character, theme, or setting.

QUOTATIONS + page #	SIGNIFICANCE

Identify Rhetorical Devices and briefly discuss their significance to the plot, character, setting, theme.

Rhetorical device	Quote + pg #	Significance