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## The Joy of Reading and Writing: Superman and Me

SHERMAN ALEXIE

- Alexie, Sherman. "The Joy of Reading and Writing: Superman and Me." *The Most Wonderful Books: Writers on Discovering the Pleasures of Reading*. Minneapolis: Milkweed Editions, 1997. 3–6. Print.

### Framing the Reading

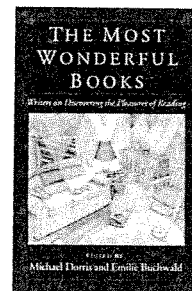
Sherman Alexie was born in 1966 and grew up on the Spokane Indian Reservation in Wellpinit, Washington. Although he was born with water on the brain and not expected to survive, he learned to read by the time he was three and became a voracious reader at an exceptionally young age. His classmates ridiculed him for this, but he nonetheless made reading and education a priority, attending college on a scholarship and finding a poetry teacher who encouraged him to write. Since then, he has published over twenty books, including novels, short story and poetry collections, and screenplays. He has written screenplays for three movies, including *Smoke Signals*, for which he won numerous awards. Among his other numerous awards, Alexie won the World Heavyweight Poetry Bout title in 1998 and kept the title for four years. On top of all that, Alexie also frequently performs stand-up at comedy festivals.

Clearly, Alexie's life story has been an unusual one. Coming from a world of poverty, he managed to become successful and critically acclaimed. In the short essay included here, Alexie discusses how he came to literacy, through what Deborah Brandt would call the "sponsorship" of Superman comics and his father's love of books. He notes that if he had been "anything but an Indian boy living on the reservation, he might have been called a prodigy." Instead, he was considered "an oddity" (para. 5).

### Getting Ready to Read

Before you read, do at least one of the following activities:

- Research the Spokane Indian Reservation where Alexie grew up: Learn what you can about its location, culture, and history.
- Alexie mentions in his essay that most Native Americans now would not willingly attend Catholic school: Try to find out why this is the case by researching the history of Catholic education of Native American groups. For help, you might look at the *Journal of American Indian Education*, which is online.



- Consider when you learned to read. What texts and events were central to your learning?

As you read, consider the following questions:

- What claims and assumptions does Alexie make that you don't understand? (Take notes as you read. If, for example, you don't know why he would claim that "a smart Indian is a dangerous person," make a note about this to bring up in class.)
- Why does Alexie repeatedly assert that he was "lucky"?

I learned to read with a Superman comic book. Simple enough, I suppose. I cannot recall which particular Superman comic book I read, nor can I remember which villain he fought in that issue. I cannot remember the plot, nor the means by which I obtained the comic book. What I can remember is this: I was 3 years old, a Spokane Indian boy living with his family on the Spokane Indian Reservation in eastern Washington state. We were poor by most standards, but one of my parents usually managed to find some minimum-wage job or another, which made us middle-class by reservation standards. I had a brother and three sisters. We lived on a combination of irregular paychecks, hope, fear, and government surplus food.

My father, who is one of the few Indians who went to Catholic school on purpose, was an avid reader of westerns, spy thrillers, murder mysteries, gangster epics, basketball player biographies, and anything else he could find. He bought his books by the pound at Dutch's Pawn Shop, Goodwill, Salvation Army, and Value Village. When he had extra money, he bought new novels at supermarkets, convenience stores, and hospital gift shops. Our house was filled with books. They were stacked in crazy piles in the bathroom, bedrooms, and living room.

In a fit of unemployment-inspired creative energy, my father built a set of bookshelves and soon filled them with a random assortment of books about the Kennedy assassination, Watergate, the Vietnam War, and the entire 23-book series of the Apache westerns. My father loved books, and since I loved my father with an aching devotion, I decided to love books as well.

I can remember picking up my father's books before I could read. The words themselves were mostly foreign, but I still remember the exact moment when I first understood, with a sudden clarity, the purpose of a paragraph. I didn't

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have the vocabulary to say “paragraph,” but I realized that a paragraph was a fence that held words. The words inside a paragraph worked together for a common purpose. They had some specific reason for being inside the same fence. This knowledge delighted me. I began to think of everything in terms of paragraphs. Our reservation was a small paragraph within the United States. My family’s house was a paragraph, distinct from the other paragraphs of the LeBrets to the north, the Fords to our South, and the Tribal School to the west. Inside our house, each family member existed as a separate paragraph but still had genetics and common experiences to link us. Now, using this logic, I can see my changed family as an essay of seven paragraphs: mother, father, older brother, the deceased sister, my younger twin sisters, and our adopted little brother.

At the same time I was seeing the world in paragraphs, I also picked up that Superman comic book. Each panel, complete with picture, dialogue, and narrative was a three-dimensional paragraph. In one panel, Superman breaks through a door. His suit is red, blue, and yellow. The brown door shatters into many pieces. I look at the narrative above the picture. I cannot read the words, but I assume it tells me that “Superman is breaking down the door.” Aloud, I pretend to read the words and say, “Superman is breaking down the door.” Words, dialogue, also float out of Superman’s mouth. Because he is breaking down the door, I assume he says, “I am breaking down the door.” Once again, I pretend to read the words and say aloud, “I am breaking down the door.” In this way, I learned to read.

This might be an interesting story all by itself. A little Indian boy teaches himself to read at an early age and advances quickly. He reads “Grapes of Wrath” in kindergarten when other children are struggling through “Dick and Jane.” If he’d been anything but an Indian boy living on the reservation, he might have been called a prodigy. But he is an Indian boy living on the reservation and is simply an oddity. He grows into a man who often speaks of his childhood in the third person, as if it will somehow dull the pain and make him sound more modest about his talents.

A smart Indian is a dangerous person, widely feared and ridiculed by Indians and non-Indians alike. I fought with my classmates on a daily basis. They wanted me to stay quiet when the non-Indian teacher asked for answers, for volunteers, for help. We were Indian children who were expected to be stupid. Most lived up to those expectations inside the classroom but subverted them on the outside. They struggled with basic reading in school but could remember how to sing a few dozen powwow songs. They were monosyllabic in front of their non-Indian teachers but could tell complicated stories and jokes at the dinner table. They submissively ducked their heads when confronted by a non-Indian adult but would slug it out with the Indian bully who was 10 years older. As Indian children, we were expected to fail in the non-Indian world. Those who failed were ceremonially accepted by other Indians and appropriately pitied by non-Indians.

I refused to fail. I was smart. I was arrogant. I was lucky. I read books late into the night, until I could barely keep my eyes open. I read books at recess,

then during lunch, and in the few minutes left after I had finished my classroom assignments. I read books in the car when my family traveled to powwows or basketball games. In shopping malls, I ran to the bookstores and read bits and pieces of as many books as I could. I read the books my father brought home from the pawnshops and secondhand. I read the books I borrowed from the library. I read the backs of cereal boxes. I read the newspaper. I read the bulletins posted on the walls of the school, the clinic, the tribal offices, the post office. I read junk mail. I read auto-repair manuals. I read magazines. I read anything that had words and paragraphs. I read with equal parts joy and desperation. I loved those books, but I also knew that love had only one purpose. I was trying to save my life.

Despite all the books I read, I am still surprised I became a writer. I was going to be a pediatrician. These days, I write novels, short stories, and poems. I visit schools and teach creative writing to Indian kids. In all my years in the reservation school system, I was never taught how to write poetry, short stories, or novels. I was certainly never taught that Indians wrote poetry, short stories, and novels. Writing was something beyond Indians. I cannot recall a single time that a guest teacher visited the reservation. There must have been visiting teachers. Who were they? Where are they now? Do they exist? I visit the schools as often as possible. The Indian kids crowd the classroom. Many are writing their own poems, short stories, and novels. They have read my books. They have read many other books. They look at me with bright eyes and arrogant wonder. They are trying to save their lives. Then there are the sullen and already defeated Indian kids who sit in the back rows and ignore me with theatrical precision. The pages of their notebooks are empty. They carry neither pencil nor pen. They stare out the window. They refuse and resist. "Books," I say to them. "Books," I say. I throw my weight against their locked doors. The door holds. I am smart. I am arrogant. I am lucky. I am trying to save our lives.

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### Questions for Discussion and Journaling

1. Alexie claims that Indian children were "expected to be stupid" (para. 6). Explain in a paragraph or two how expectations can impact children's literacy learning. Can you think of examples from your own childhood where expectations of you—positive or negative—shaped what you did or didn't do?
2. Alexie lists a variety of ways that Indian children failed inside of school but excelled outside of school. Using this list, consider what it meant to be "literate" on the Indian reservation where Alexie grew up. What literacy skills did the Indian children have that were not valued or seen inside school?
3. Who and what do you consider to be Alexie's most important literacy sponsors? What do you think his life might have been like if he had had access to more powerful literacy sponsors when he was growing up, or if he had grown up in a different setting?

4. Alexie claims that he “read with equal parts joy and desperation.” He tells us that he “loved those books,” but that this love “had only one purpose. I was trying to save my life” (para. 7). What does he mean? What would it mean to read with desperation? Why did he feel that reading books could save his life? Do you think that he was right?

### Applying and Exploring Ideas

1. The stories of Malcolm X and Sherman Alexie might lead you to believe that anyone can overcome poverty and discrimination if they just have enough determination to read and write. Do you think that this is, in fact, the case? How can you use Deborah Brandt’s research to help you think through this question? You might also look to history, or even to your own experiences, to help you consider this question.
2. Informally interview a couple of your classmates about their early literacy experiences. How frequently, if at all, do comic books and drawing show up in their early literacy experiences? In what ways did such texts impact them? If you are interested in exploring this topic further, you might look at Thomas Newkirk’s studies of young children’s writing (including *More than Stories* and *Misreading Masculinity: Boys, Literacy, and Popular Culture*).