MERRILL F. WEST HIGH SCHOOL

Principal: • *Mr. Gary Henderson*
Assistant Principals: • *Mrs. Bond Cashmere* • *Mr. Mauricio Martin* • *Ms. Audra Munoz*
Counselors: • *Ms. Butler* • *Ms. Jackson* • *Mr. Speer* • *Ms. Sharma* • *Ms. Simas*

Dear future students,

Welcome to AP English Language and Composition! This course engages students in becoming skilled analysts of prose written in and for a variety of contexts, as well as becoming skilled writers who compose for a variety of purposes. This class will require you to delve deeply into the readings and assignments, to question the writer's intent, purpose and bias, and to grapple with the issues the writer presents.

This summer's assignment is designed to give you an introduction to the type of assignments you will experience and the degree of close analysis necessary to succeed throughout the course. With this in mind, you will be asked to read, annotate, and analyze three speeches in preparation for the class.

The summer assignment will be included in your first quarter grade and will be due on the first day of school. This assignment will help prepare you for a timed writing assessment you will complete in August after returning from summer break. In addition, please sign and return the 2nd page of this letter confirming you have received your summer assignment instructions, or you may email both teachers to confirm your receipt.

As schedules are not out yet, we do not know which teacher you will have. If you have any questions or concerns about the summer assignment, **please send both AP Lang teachers an email** and we will do our best to answer you promptly. Keep in mind it is summer break, so responses may not be immediate.

Sincerely,

Mrs. Espinoza & Mrs. Jensen

hespinoza@tusd.net* and *cjensen@tusd.net

1775 W. Lowell Ave.
Tracy, CA. 95376

Phone: 209-830-3370
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I hereby acknowledge receipt of the AP English Language Summer Assignment Letter. I understand that this will have a negative impact on my first quarter grade if this assignment is not completed by the first day of school.

_____ _____

(Student name and signature) (Date)

****Please detach this page only and turn it in to Mrs. Espinoza or Mrs. Jensen OR you can take a picture and email receipt to both *hespinoza@tusd.net* and *cjensen@tusd.net* ****

You may turn in this signature page to Mrs. Jensen (Room H15) or Mrs. Espinoza (Room H-1), before school, during lunch, or after school.

THIS MUST BE DONE AS SOON AS POSSIBLE by the end of the school year!

If students do NOT complete the summer assignment and turn it in on the first day of school, they will receive extra time (until the 2nd Tuesday of the new school year) to complete it; HOWEVER, they are only eligible to receive up to half credit.

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AP ENGLISH LANGUAGE AND COMPOSITION
SUMMER ASSIGNMENT 2026

INSTRUCTIONS

You will be tasked with reading, annotating, and analyzing three speeches:

1. **Elie Wiesel's Nobel Peace Prize Acceptance Speech (1986)**
2. **Toni Morrison's Be Your Own Person (2004)**
3. **Malala Yousafzai's UN Speech on Education (2013)**

Follow the annotation guide below, then complete an included graphic organizer worksheet for EACH speech. Annotations and responses should be thorough and detailed!

ANNOTATION GUIDE

First, read carefully and annotate the text. Annotate both for meaning and understanding. There should be more than just highlights throughout the speeches!

- **Number each of the paragraphs**
- **Read** the entire text first to understand the overall meaning.
    - Pay attention to structure, details, and the title.
- **Circle** unfamiliar words or phrases.
    - Look them up and define them.
- **Underline** interesting or striking words/phrases.
    - Add an annotation: Why does it stand out? What does it make you think or feel? Does it remind you of anything familiar or important?
- **Identify** the main idea of each paragraph.
    - Summarize it in your own words in the margins.
- **Highlight** sentences that support the main idea.
    - Add an annotation: explain how they connect to the main point. Identify parts of the text that you found to be persuasive or that stood out.

Remember, your responses should be thoughtful and thorough, as this assignment will help prepare you for a timed writing assessment you will complete in August after returning from summer break.

The annotated speeches and the analytical graphic organizer worksheets will be due on the first day of school!

Elie Wiesel's Acceptance Speech, on the occasion of the award of the Nobel Peace Prize in Oslo, December 10, 1986

It is with a profound sense of humility that I accept the honor you have chosen to bestow upon me. I know: your choice transcends me. This both frightens and pleases me.

It frightens me because I wonder: do I have the right to represent the multitudes who have perished? Do I have the right to accept this great honor on their behalf? … I do not. That would be presumptuous. No one may speak for the dead, no one may interpret their mutilated dreams and visions.

It pleases me because I may say that this honor belongs to all the survivors and their children, and through us, to the Jewish people with whose destiny I have always identified.

I remember: it happened yesterday or eternities ago. A young Jewish boy discovered the kingdom of night. I remember his bewilderment, I remember his anguish. It all happened so fast. The ghetto. The deportation. The sealed cattle car. The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed.

I remember: he asked his father: "Can this be true?" This is the twentieth century, not the Middle Ages. Who would allow such crimes to be committed? How could the world remain silent?

And now the boy is turning to me: "Tell me," he asks. "What have you done with my future? What have you done with your life?"

And I tell him that I have tried. That I have tried to keep memory alive, that I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices.

And then I explained to him how naive we were, that the world did know and remain silent. And that is why I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever men or women are persecuted because of their race, religion, or political views, that place must – at that moment – become the center of the universe.

Of course, since I am a Jew profoundly rooted in my peoples' memory and tradition, my first response is to Jewish fears, Jewish needs, Jewish crises. For I belong to a traumatized generation, one that experienced the abandonment and solitude of our people. It would be unnatural for me not to make Jewish priorities my own: Israel, Soviet Jewry, Jews in Arab lands … But there are others as important to me. Apartheid is, in my view, as abhorrent as anti-Semitism. To me, Andrei Sakharov's isolation is as much of a disgrace as Josef Biegun's imprisonment. As is the denial of Solidarity and its leader Lech Walesa's right to dissent. And Nelson Mandela's interminable imprisonment.

There is so much injustice and suffering crying out for our attention: victims of hunger, of racism, and political persecution, writers and poets, prisoners in so many lands governed by the Left and by the Right. Human rights are being violated on every continent. More people are oppressed than free. And then, too, there are the Palestinians to whose plight I am sensitive but whose methods I deplore. Violence and terrorism are not the answer. Something must be done about their suffering, and soon. I trust Israel, for I have faith in the Jewish people. Let Israel be given a chance, let hatred and danger be removed from her horizons, and there will be peace in and around the Holy Land.

Yes, I have faith. Faith in God and even in His creation. Without it no action would be possible. And action is the only remedy to indifference: the most insidious danger of all. Isn't this the meaning of Alfred Nobel's legacy? Wasn't his fear of war a shield against war?

There is much to be done, there is much that can be done. One person – a Raoul Wallenberg, an Albert Schweitzer, one person of integrity, can make a difference, a difference of life and death. As long as one dissident is in prison, our freedom will not be true. As long as one child is hungry, our lives will be filled with anguish and shame. What all these victims need above all is to know that they are not alone; that we are not forgetting them, that when their voices are stifled we shall lend them ours, that while their freedom depends on ours, the quality of our freedom depends on theirs.

This is what I say to the young Jewish boy wondering what I have done with his years. It is in his name that I speak to you and that I express to you my deepest gratitude. No one is as capable of gratitude as one who has emerged from the kingdom of night. We know that every moment is a moment of grace, every hour an offering; not to share them would mean to betray them. Our lives no longer belong to us alone; they belong to all those who need us desperately.

Thank you, Chairman Aarvik. Thank you, members of the Nobel Committee. Thank you, people of Norway, for declaring on this singular occasion that our survival has meaning for mankind.

In May of 2004, a decade after receiving the Nobel Prize for her "visionary force and poetic import" and shortly after collaborating with her son on a little-known and lovely children's book, Toni Morrison was invited to Wellesley College to deliver a commencement address.

I have to confess to all of you, Madame President, Board of Trustees, members of the faculty, relatives, friends, students. I have had some conflicted feelings about accepting this invitation to deliver the Commencement Address to Wellesley's Class of 2004. My initial response, of course, was glee, a very strong sense of pleasure at, you know, participating personally and formally in the rites of an institution with this reputation: 125 years of history in women's education, an enviable rostrum of graduates, its commitment sustained over the years in making a difference in the world, and its successful resistance to challenges that women's colleges have faced from the beginning and throughout the years. An extraordinary record-and I was delighted to be asked to participate and return to this campus.

But my second response was not so happy. I was very anxious about having to figure out something to say to this particular class at this particular time, because I was really troubled by what could be honestly said in 2004 to over 500 elegantly educated women, or to relatives and friends who are relieved at this moment, but hopeful as well as apprehensive. And to a college faculty and administration dedicated to leadership and knowledgeable about what that entails. Well, of course, I could be sure of the relatives and the friends, just tell them that youth is always insulting because it manages generation after generation not only to survive and replace us, but to triumph over us completely.

And I would remind the faculty and the administration of what each knows: that the work they do takes second place to nothing, nothing at all, and that theirs is a first order profession. Now, of course to the graduates I could make reference to things appropriate to your situations–the future, the past, the present, but most of all happiness. Regarding the future, I would have to rest my case on some bromide, like the future is yours for the taking. Or, that it's whatever you make of it. But the fact is it is not yours for the taking. And it is not whatever you make of it. The future is also what other people make of it, how other people will participate in it and impinge on your experience of it.

But I'm not going to talk anymore about the future because I'm hesitant to describe or predict because I'm not even certain that it exists. That is to say, I'm not certain that somehow, perhaps, a burgeoning ménage a trois of political interests, corporate interests and military interests will not prevail and literally annihilate an inhabitable, humane future. Because I don't think we can any longer rely on separation of powers, free speech, religious tolerance or unchallengeable civil liberties as a matter of course. That is, not while finite humans in the flux of time make decisions of infinite damage. Not while finite humans make infinite claims of virtue and unassailable power that are beyond their competence, if not their reach. So, no happy talk about the future.

Maybe the past offers a better venue. You already share an old tradition of an uncompromisingly intellectual women's college, and that past and that tradition is important to both understand and

preserve. It's worthy of reverence and transmission. You've already learned some strategies for appraising the historical and economical and cultural past that you have inherited. But this is not a speech focusing on the splendor of the national past that you are also inheriting.

You will detect a faint note of apology in the descriptions of this bequest, a kind of sorrow that accompanies it, because it's not good enough for you. Because the past is already in debt to the mismanaged present. And besides, contrary to what you may have heard or learned, the past is not done and it is not over, it's still in process, which is another way of saying that when it's critiqued, analyzed, it yields new information about itself. The past is already changing as it is being reexamined, as it is being listened to for deeper resonances. Actually it can be more liberating than any imagined future if you are willing to identify its evasions, its distortions, its lies, and are willing to unleash its secrets.

But again, it seemed inappropriate, very inappropriate, for me to delve into a past for people who are in the process of making one, forging their own, so I consider this focusing on your responsibility as graduates-graduates of this institution and citizens of the world-and to tell you once again, repeat to you the admonition, a sort of a wish, that you go out and save the world. That is to suggest to you that with energy and right thinking you can certainly improve, certainly you might even rescue it. Now that's a heavy burden to be placed on one generation by a member of another generation because it's a responsibility we ought to share, not save the world, but simply to love it, meaning don't hurt it, it's already beaten and scoured and gasping for breath. Don't hurt it or enable others who do and will. Know and identify the predators waving flags made of dollar bills. They will say anything, promise anything, do everything to turn the planet into a casino where only the house cards can win-little people with finite lives love to play games with the infinite. But I thought better of that, selecting your responsibilities for you. If I did that, I would assume your education had been in vain and that you were incapable of deciding for yourself what your responsibilities should be.

So, I'm left with the last thing that I sort of ignored as a topic. Happiness. I'm sure you have been told that this is the best time of your life. It may be. But if it's true that this is the best time of your life, if you have already lived or are now living at this age the best years, or if the next few turn out to be the best, then you have my condolences. Because you'll want to remain here, stuck in these so-called best years, never maturing, wanting only to look, to feel and be the adolescent that whole industries are devoted to forcing you to remain.

One more flawless article of clothing, one more elaborate toy, the truly perfect diet, the harmless but necessary drug, the almost final elective surgery, the ultimate cosmetic-all designed to maintain hunger for stasis. While children are being eroticized into adults, adults are being exoticized into eternal juvenilia. I know that happiness has been the real, if covert, target of your labors here, your choices of companions, of the profession that you will enter. You deserve it and I want you to gain it, everybody should. But if that's all you have on your mind, then you do have my sympathy, and if these are indeed the best years of your life, you do have my condolences because there is nothing, believe me, more satisfying, more gratifying than true

adulthood. The adulthood that is the span of life before you. The process of becoming one is not inevitable. Its achievement is a difficult beauty, an intensely hard won glory, which commercial forces and cultural vapidity should not be permitted to deprive you of.

Now, if I can't talk inspiringly and hopefully about the future or the past or the present and your responsibility to the present or happiness, you might be wondering why I showed up. If things are that dour, that tentative, you might ask yourself, what's this got to do with me? What about my life? I didn't ask to be born, as they say. I beg to differ with you. Yes, you did! In fact, you insisted upon it. It's too easy, you know, too ordinary, too common to not be born. So your presence here on Earth is a very large part your doing.

So it is up to the self, that self that insisted on life that I want to speak to now-candidly-and tell you the truth that I have not really been clearheaded about, the world I have described to you, the one you are inheriting. All my ruminations about the future, the past, responsibility, happiness are really about my generation, not yours. My generation's profligacy, my generation's heedlessness and denial, its frail ego that required endless draughts of power juice and repeated images of weakness in others in order to prop up our own illusion of strength, more and more self congratulation while we sell you more and more games and images of death as entertainment. In short, the palm I was reading wasn't yours, it was the splayed hand of my own generation and I know no generation has a complete grip on the imagination and work of the next one, not mine and not your parents', not if you refuse to let it be so. You don't have to accept those media labels. You need not settle for any defining category. You don't have to be merely a taxpayer or a red state or a blue state or a consumer or a minority or a majority.

Of course, you're general, but you're also specific. A citizen and a person, and the person you are is like nobody else on the planet. Nobody has the exact memory that you have. What is now known is not all what you are capable of knowing. You are your own stories and therefore free to imagine and experience what it means to be human without wealth. What it feels like to be human without domination over others, without reckless arrogance, without fear of others unlike you, without rotating, rehearsing and reinventing the hatreds you learned in the sandbox. And although you don't have complete control over the narrative (no author does, I can tell you), you could nevertheless create it.

Although you will never fully know or successfully manipulate the characters who surface or disrupt your plot, you can respect the ones who do by paying them close attention and doing them justice. The theme you choose may change or simply elude you, but being your own story means you can always choose the tone. It also means that you can invent the language to say who you are and what you mean. But then, I am a teller of stories and therefore an optimist, a believer in the ethical bend of the human heart, a believer in the mind's disgust with fraud and its appetite for truth, a believer in the ferocity of beauty. So, from my point of view, which is that of a storyteller, I see your life as already artful, waiting, just waiting and ready for you to make it art. Thank you.

Malala Yousafzai gave this speech to the United Nations on July 12, 2013, her 16th birthday and "Malala Day" at the United Nations.

In the name of God, the most beneficent, the most merciful.

Honorable UN Secretary General Mr Ban Ki-moon, respected president of the General Assembly Vuk Jeremic, honorable UN envoy for global education Mr Gordon Brown, respected elders and my dear brothers and sisters: Assalamu alaikum.

Today it is an honor for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life and it is an honor for me that today I am wearing a shawl of the late Benazir Bhutto. I don't know where to begin my speech. I don't know what people would be expecting me to say, but first of all thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me. I would like to thank my nurses, doctors and the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me to get better and recover my strength.

I fully support UN Secretary General Ban Ki-moon in his Global Education First Initiative and the work of UN Special Envoy for Global Education Gordon Brown and the respectful president of the UN General Assembly Vuk Jeremic. I thank them for the leadership they continue to give. They continue to inspire all of us to action. Dear brothers and sisters, do remember one thing: Malala Day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights.

There are hundreds of human rights activists and social workers who are not only speaking for their rights, but who are struggling to achieve their goal of peace, education and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them. So here I stand. So here I stand, one girl, among many. I speak not for myself, but so those without a voice can be heard. Those who have fought for their rights. Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated.

Dear friends, on 9 October 2012, the Taliban shot me on the left side of my forehead. They shot my friends, too. They thought that the bullets would silence us, but they failed. And out of that silence came thousands of voices. The terrorists thought they would change my aims and stop my ambitions. But nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born.

I am the same Malala. My ambitions are the same. My hopes are the same. And my dreams are the same. Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I am here to speak for the

right of education for every child. I want education for the sons and daughters of the Taliban and all the terrorists and extremists. I do not even hate the Talib who shot me. Even if there was a gun in my hand and he was standing in front of me, I would not shoot him. This is the compassion I have learned from Mohammed, the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change I have inherited from Martin Luther King, Nelson Mandela and Mohammed Ali Jinnah.

This is the philosophy of nonviolence that I have learned from Gandhi, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learned from my father and from my mother. This is what my soul is telling me: be peaceful and love everyone.

Dear sisters and brothers, we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns. The wise saying, "The pen is mightier than the sword." It is true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. This is why they killed 14 innocent students in the recent attack in Quetta. And that is why they kill female teachers. That is why they are blasting schools every day because they were and they are afraid of change and equality that we will bring to our society. And I remember that there was a boy in our school who was asked by a journalist why are the Taliban against education? He answered very simply by pointing to his book, he said, "a Talib doesn't know what is written inside this book."

They think that God is a tiny, little conservative being who would point guns at people's heads just for going to school. These terrorists are misusing the name of Islam for their own personal benefit. Pakistan is a peace loving, democratic country. Pashtuns want education for their daughters and sons. Islam is a religion of peace, humanity and brotherhood. It is the duty and responsibility to get education for each child, that is what it says. Peace is a necessity for education. In many parts of the world, especially Pakistan and Afghanistan, terrorism, war and conflicts stop children from going to schools. We are really tired of these wars. Women and children are suffering in many ways in many parts of the world.

In India, innocent and poor children are victims of child labor. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by extremism. Young girls have to do domestic child labor and are forced to get married at an early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems, faced by both men and women.

Today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women activists asked men to stand up for their rights. But this time we will do it by ourselves. I am not telling men to step away from speaking for women's rights, but I am focusing on women to be independent and fight for themselves. So dear sisters and brothers, now it's time to speak up. So today, we call upon the world leaders to change their strategic

policies in favor of peace and prosperity. We call upon the world leaders that all of these deals must protect women and children's rights. A deal that goes against the rights of women is unacceptable.

We call upon all governments to ensure free, compulsory education all over the world for every child. We call upon all the governments to fight against terrorism and violence. To protect children from brutality and harm. We call upon the developed nations to support the expansion of education opportunities for girls in the developing world. We call upon all communities to be tolerant, to reject prejudice based on caste, creed, sect, color, religion or agenda to ensure freedom and equality for women so they can flourish. We cannot all succeed when half of us are held back. We call upon our sisters around the world to be brave, to embrace the strength within themselves and realize their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education. No one can stop us. We will speak up for our rights and we will bring change to our voice. We believe in the power and the strength of our words. Our words can change the whole world because we ware all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty and injustice and ignorance. We must not forget that millions of children are out of their schools. We must not forget that our sisters and brothers are waiting for a bright, peaceful future.

So let us wage, so let us wage a glorious struggle against illiteracy, poverty and terrorism, let us pick up our books and our pens, they are the most powerful weapons. One child, one teacher, one book and one pen can change the world. Education is the only solution. Education first. Thank you.

Name: _____

ANALYTICAL GRAPHIC ORGANIZER

Instructions: For each speech, answer the questions below, then answer the response on the back of the worksheet. Your responses should be detailed and insightful.

Speech #1: Elie Wiesel's Nobel Peace Prize Acceptance Speech (1986)

Speaker: Who is the speaker of the speech? What experiences, background, or identity does the speaker reveal? What gives them credibility (trustworthiness or authority)? *Hint: You may have to research the author to find out more information!*	
Audience: Who is the speaker addressing? Consider the audience's beliefs, mindset, and perspective. What assumptions exist in the text about the intended audience?	
Context: What situation prompted this speech? What events or issues is it responding to? Use evidence from the text to infer.	
Purpose What is the speaker trying to achieve? Go beyond the general purpose by explaining the speaker's specific arguments and goals.	

Personal Response:

Discuss which part of the speech was the most effective and persuasive for the audience. Select the most powerful passage (include the paragraph number) and explain why it stands out. Describe your emotional reaction, including what in the passage caused it.

Your responses should be thoughtful and thorough, as this assignment will help prepare you for a timed writing assessment you will complete in August after returning from summer break.

Name: _____

Speech #2: Toni Morrison's "Be Your Own Person" (2004)

Speaker: Who is the speaker of the speech? What experiences, background, or identity does the speaker reveal? What gives them credibility (trustworthiness or authority)? *Hint: You may have to research the author to find out more information!*	
Audience: Who is the speaker addressing? Consider the audience's beliefs, mindset, and perspective. What assumptions exist in the text about the intended audience?	
Context: What situation prompted this speech? What events or issues is it responding to? Use evidence from the text to infer.	
Purpose What is the speaker trying to achieve? Go beyond the general purpose by explaining the speaker's specific arguments and goals.	

Personal Response:

Discuss which part of the speech was the most effective and persuasive for the audience. Select the most powerful passage (include the paragraph number) and explain why it stands out. Describe your emotional reaction, including what in the passage caused it.

Your responses should be thoughtful and thorough, as this assignment will help prepare you for a timed writing assessment you will complete in August after returning from summer break.

Name: _____

Speech #3: Malala Yousafzai's UN Speech on Education (2013)

Speaker: Who is the speaker of the speech? What experiences, background, or identity does the speaker reveal? What gives them credibility (trustworthiness or authority)? *Hint: You may have to research the author to find out more information!*	
Audience: Who is the speaker addressing? Consider the audience's beliefs, mindset, and perspective. What assumptions exist in the text about the intended audience?	
Context: What situation prompted this speech? What events or issues is it responding to? Use evidence from the text to infer.	
Purpose What is the speaker trying to achieve? Go beyond the general purpose by explaining the speaker's specific arguments and goals.	

Personal Response:

Discuss which part of the speech was the most effective and persuasive for the audience. Select the most powerful passage (include the paragraph number) and explain why it stands out. Describe your emotional reaction, including what in the passage caused it.

Your responses should be thoughtful and thorough, as this assignment will help prepare you for a timed writing assessment you will complete in August after returning from summer break.