

The son of Spanish-speaking Mexican Americans, RICHARD RODRIGUEZ was born in 1944 in San Francisco. After graduation from Stanford in 1967, he earned an M.A. from Columbia, studied at the Warburg Institute in London, and received a Ph.D. in English literature from the University of California at Berkeley. He once taught but now devotes himself to writing and lecturing. Rodriguez's essays have appeared in *The American Scholar*, *Change*, and many other magazines. He is a contributing editor for *U.S. News & World Report* and *Harper's* magazines, and he is an on-air essayist for PBS's *Newshour with Jim Lehrer*. In 1982 he published *Hunger for Memory*, a widely discussed book of autobiographical essays. *Mexico's Children* (1991) is a study of Mexicans in America, and *Days of Obligation: An Argument with My Mexican Father* (1992) is also a memoir.

Aria: A Memoir of a Bilingual Childhood

"Aria: A Memoir of a Bilingual Childhood" is taken from *Hunger for Memory*. First published in *The American Scholar* in 1981, this poignant memoir sets forth the author's views of bilingual education. To the child Rodriguez, Spanish was a private language, English a public one. Would the boy have learned faster and better if his teachers had allowed him the use of his native language in school?

In this essay, four methods of development predominate. Rodriguez uses NARRATION and DESCRIPTION to evoke his childhood experiences with language. He uses COMPARISON AND CONTRAST to distinguish home and school, Spanish and English, the private and the public realms. And the whole essay is an ARGUMENT against bilingual education.

I remember, to start with, that day in Sacramento, in a California now nearly thirty years past, when I first entered a classroom—able to understand about fifty stray English words. The third of four children, I had been preceded by my older brother and sister to a neighborhood Roman Catholic school. But neither of them had revealed very much about their classroom experiences. They left each morning and returned each afternoon, always together, speaking Spanish as they climbed the five steps to the porch. And their mysterious books, wrapped in brown shopping-bag paper, remained on the table next to the door, closed firmly behind them.

An accident of geography sent me to a school where all my classmates were white and many were the children of doctors and lawyers and business executives. On that first day of school, my classmates must

certainly have been uneasy to find themselves apart from their families, in the first institution of their lives. But I was astonished. I was fated to be the "problem student" in class.

The nun said, in a friendly but oddly impersonal voice: "Boys and girls, this is Richard Rodriguez." (I heard her sound it out: *Rich-heard Road-ree-guess*.) It was the first time I had heard anyone say my name in English. "Richard," the nun repeated more slowly, writing my name down in her book. Quickly I turned to see my mother's face dissolve in a watery blur behind the pebbled-glass door.

Now, many years later, I hear of something called "bilingual education"—a scheme proposed in the late 1960s by Hispanic-American social activists, later endorsed by a congressional vote. It is a program that seeks to permit non-English-speaking children (many from lower class homes) to use their "family language" as the language of school. Such, at least, is the aim its supporters announce. I hear them, and am forced to say no: It is not possible for a child, any child, ever to use his family's language in school. Not to understand this is to misunderstand the public uses of schooling and to trivialize the nature of intimate life.

Memory teaches me what I know of these matters. The boy reminds the adult. I was a bilingual child, but of a certain kind: "socially disadvantaged," the son of working-class parents, both Mexican immigrants.

In the early years of my boyhood, my parents coped very well in America. My father had steady work. My mother managed at home. They were nobody's victims. When we moved to a house many blocks from the Mexican-American section of town, they were not intimidated by those two or three neighbors who initially tried to make us unwelcome. ("Keep your brats away from my sidewalk!") But despite all they achieved, or perhaps because they had so much to achieve, they lacked any deep feeling of ease, of belonging in public. They regarded the people at work or in crowds as being very distant from us. Those were the others, *los gringos*. That term was interchangeable in their speech with another, even more telling: *los americanos*.

I grew up in a house where the only regular guests were my relations. On a certain day, enormous families of relatives would visit us, and there would be so many people that the noise and the bodies would spill out to the backyard and onto the front porch. Then for weeks no one would come. (If the doorbell rang, it was usually a salesman.) Our house stood apart—gaudy yellow in a row of white bungalows. We were the people with the noisy dog, the people who raised chickens. We were the foreigners on the block. A few neighbors would smile and wave at us. We waved back. But until I was seven years old, I did not

know the name of the old couple living next door or the names of the kids living across the street.

In public, my father and mother spoke a hesitant, accented, and not always grammatical English. And then they would have to strain, their bodies tense, to catch the sense of what was rapidly said by *los gringos*. At home, they returned to Spanish. The language of their Mexican past sounded in counterpoint to the English spoken in public. The words would come quickly, with ease. Conveyed through those sounds was the pleasing, soothing, consoling reminder that one was at home.

During those years when I was first learning to speak, my mother and father addressed me only in Spanish; in Spanish I learned to reply. By contrast, English (*inglés*) was the language I came to associate with *gringos*, rarely heard in the house. I learned my first words of English overhearing my parents speaking to strangers. At six years of age, I knew just enough words for my mother to trust me on errands to stores one block away—but no more.

I was then a listening child, careful to hear the very different sounds of Spanish and English. Wide-eyed with hearing, I'd listen to sounds more than to words. First, there were English (*gringo*) sounds. So many words still were unknown to me that when the butcher or the lady at the drugstore said something, exotic polysyllabic sounds would bloom in the midst of their sentences. Often the speech of people in public seemed to me very loud, booming with confidence. The man behind the counter would literally ask, "What can I do for you?" But by being so firm and clear, the sound of his voice said that he was a *gringo*; he belonged in public society. There were also the high, nasal notes of middle-class American speech—which I rarely am conscious of hearing today because I hear them so often, but could not stop hearing when I was a boy. Crowds at Safeway or at bus stops were noisy with the birdlike sounds of *los gringos*. I'd move away from them all—all the chirping chatter above me.

My own sounds I was unable to hear, but I knew that I spoke English poorly. My words could not extend to form complete thoughts. And the words I did speak I didn't know well enough to make distinct sounds. (Listeners would usually lower their heads to hear better what I was trying to say.) But it was one thing for me to speak English with difficulty; it was more troubling to hear my parents speaking in public: their high-whining vowels and guttural consonants; their sentences that got stuck with "eh" and "ah" sounds; the confused syntax; the hesitant rhythm of sounds so different from the way *gringos* spoke. I'd notice, moreover, that my parents' voices were softer than those of *gringos* we would meet.

I am tempted to say now that none of this mattered. (In adulthood

I am embarrassed by childhood fears.) And, in a way, it didn't matter very much that my parents could not speak English with ease. Their linguistic difficulties had no serious consequences. My mother and father made themselves understood at the county hospital clinic and at government offices. And yet, in another way, it mattered very much. It was unsettling to hear my parents struggle with English. Hearing them, I'd grow nervous, and my clutching trust in their protection and power would be weakened.

There were many times like the night at a brightly lit gasoline station (a blaring white memory) when I stood uneasily hearing my father talk to a teenage attendant. I do not recall what they were saying, but I cannot forget the sounds my father made as he spoke. At one point his words slid together to form one long word—sounds as confused as the threads of blue and green oil in the puddle next to my shoes. His voice rushed through what he had left to say. Toward the end, he reached falsetto notes, appealing to his listener's understanding. I looked away at the lights of passing automobiles. I tried not to hear any more. But I heard only too well the attendant's reply, his calm, easy tones. Shortly afterward, headed for home, I shivered when my father put his hand on my shoulder. The very first chance that I got, I evaded his grasp and ran on ahead into the dark, skipping with feigned boyish exuberance.

But then there was Spanish: *español*, the language rarely heard away from the house; *español*, the language which seemed to me therefore a private language, my family's language. To hear its sounds was to feel myself specially recognized as one of the family, apart from *los otros*. A simple remark, an inconsequential comment could convey that assurance. My parents would say something to me and I would feel embraced by the sounds of their words. Those sounds said: *I am speaking with ease in Spanish. I am addressing you in words I never use with los gringos. I recognize you as someone special, close, like no one outside. You belong with us. In the family. Ricardo.*

At the age of six, well past the time when most middle-class children no longer notice the difference between sounds uttered at home and words spoken in public, I had a different experience. I lived in a world compounded of sounds. I was a child longer than most. I lived in a magical world, surrounded by sounds both pleasing and fearful. I shared with my family a language enchantingly private—different from that used in the city around us.

Just opening or closing the screen door behind me was an important experience. I'd rarely leave home all alone or without feeling reluctance. Walking down the sidewalk, under the canopy of tall trees, I'd warily notice the (suddenly) silent neighborhood kids who stood warily watching me. Nervously, I'd arrive at the grocery store to hear there the sounds of the *gringo*, reminding me that in this so-big world

I was a foreigner. But if leaving home was never routine, neither was coming back. Walking toward our house, climbing the steps from the sidewalk, in summer when the front door was open, I'd hear voices beyond the screen door talking in Spanish. For a second or two I'd stay, linger there listening. Smiling, I'd hear my mother call out, saying in Spanish, "Is that you, Richard?" Those were her words, but all the while her sounds would assure me: *You are home now. Come close inside. With us.* "Sí," I'd reply.

Once more inside the house, I would resume my place in the family. The sounds would grow harder to hear. Once more at home, I would grow less conscious of them. It required, however, no more than the blurt of the doorbell to alert me all over again to listen to sounds. The house would turn instantly quiet while my mother went to the door. I'd hear her hard English sounds. I'd wait to hear her voice turn to soft-sounding Spanish, which assured me, as surely as did the clicking tongue of the lock on the door, that the stranger was gone.

Plainly it is not healthy to hear such sounds so often. It is not healthy to distinguish public from private sounds so easily. I remained cloistered by sounds, timid and shy in public, too dependent on the voices at home. I remember many nights when my father would come back from work, and I'd hear him call out to my mother in Spanish, sounding relieved. In Spanish, his voice would sound the light and free notes that he never could manage in English. Some nights I'd jump up just hearing his voice. My brother and I would come running into the room where he was with our mother. Our laughing (so deep was the pleasure!) became screaming. Like others who feel the pain of public alienation, we transformed the knowledge of our public separateness into a consoling reminder of our intimacy. Excited, our voices joined in a celebration of sounds. *We are speaking now the way we never speak out in public—we are together, the sounds* told me. Some nights no one seemed willing to loosen the hold that sounds had on us. At dinner we invented new words that sounded Spanish, but made sense only to us. We pieced together new words by taking, say, an English verb and giving it Spanish endings. My mother's instructions at bedtime would be lacquered with mock-urgent tones. Or a word like *sí*, sounded in several notes, would convey added measures of feeling. Tongues lingered around the edges of words, especially fat vowels, and we happily sounded that military drum roll, the twirling roar of the Spanish *r*. Family language, my family's sounds: the voices of my parents and sisters and brother. Their voices insisting: *You belong here. We are family members. Related. Special to one another. Listen!* Voices singing and sighing, rising and straining, then surging, teeming with pleasure which burst syllables into fragments of laughter. At times it seemed there was steady quiet only

when, from another room, the rustling whispers of my parents faded and I edged closer to sleep.

Supporters of bilingual education imply today that students like me miss a great deal by not being taught in their family's language. What they seem not to recognize is that, as a socially disadvantaged child, I regarded Spanish as a private language. It was a ghetto language that deepened and strengthened my feeling of separateness. What I needed to learn in school was that I had the right, and the obligation, to speak the public language. The odd truth is that my first-grade classmates could have become bilingual, in the conventional sense of the word, more easily than I. Had they been taught early (as upper-middle-class children often are taught) a "second language" like Spanish or French, they could have regarded it simply as another public language. In my case, such bilingualism could not have been so quickly achieved. What I did not believe was that I could speak a single public language.

Without question, it would have pleased me to have heard my teachers address me in Spanish when I entered the classroom. I would have felt much less afraid. I would have imagined that my instructors were somehow "related" to me; I would indeed have heard their Spanish as my family's language. I would have trusted them and responded with ease. But I would have delayed—postponed for how long?—having to learn the language of public society. I would have evaded—and for how long?—learning the great lesson of school: that I had a public identity.

Fortunately, my teachers were unsentimental about their responsibility. What they understood was that I needed to speak public English. So their voices would search me out, asking me questions. Each time I heard them I'd look up in surprise to see a nun's face frowning at me. I'd mumble, not really meaning to answer. The nun would persist. "Richard, stand up. Don't look at the floor. Speak up. Speak to the entire class, not just to me!" But I couldn't believe English could be my language to use. (In part, I did not want to believe it.) I continued to mumble. I resisted the teacher's demands. (Did I somehow suspect that once I learned this public language my family life would be changed?) Silent, waiting for the bell to sound, I remained dazed, different, afraid.

Because I wrongly imagined that English was intrinsically a public language and Spanish was intrinsically private, I easily noted the difference between classroom language and the language at home. At school, words were directed to a general audience of listeners. ("Boys and girls...") Words were meaningfully ordered. And the point was not self-expression alone, but to make oneself understood by many others. The teacher quizzed: "Boys and girls, why do we use that word in this sentence? Could we think of a better word to use there? Would the

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sentence change its meaning if the words were differently arranged? Isn't there a better way of saying much the same thing?" (I couldn't say. I wouldn't try to say.)

Three months passed. Five. A half year. Unsmiling, ever watchful, 23
my teachers noted my silence. They began to connect my behavior with the slow progress my brother and sisters were making. Until, one Saturday morning, three nuns arrived at the house to talk to our parents. Stiffly they sat on the blue living-room sofa. From the doorway of another room, spying on the visitors, I noted the incongruity, the clash of two worlds, the faces and voices of school intruding upon the familiar setting of home. I overheard one voice gently wondering, "Do your children speak only Spanish at home, Mrs. Rodriguez?" While another voice added, "That Richard especially seems so timid and shy."

That Rich-heard!

With great tact, the visitors continued, "Is it possible for you and 24
your husband to encourage your children to practice their English 25
when they are home?" Of course my parents complied. What would they not do for their children's well-being? And how could they question the Church's authority which those women represented? In an instant they agreed to give up the language (the sounds) which had revealed and accentuated our family's closeness. The moment after the visitors left, the change was observed. "*Ahora*, speak to us only *en inglés*," my father and mother told us.

At first, it seemed a kind of game. After dinner each night, the family 26
gathered together to practice "our" English. It was still then *inglés*, a language foreign to us, so we felt drawn to it as strangers. Laughing, we would try to define words we could not pronounce. We played with strange English sounds, often overanglicizing our pronunciations. And we filled the smiling gaps of our sentences with familiar Spanish sounds. But that was cheating, somebody shouted, and everyone laughed.

In school, meanwhile, like my brother and sisters, I was required to 27
attend a daily tutoring session. I needed a full year of this special work. I also needed my teachers to keep my attention from straying in class by calling out, "*Rich-heard*"—their English voices slowly loosening the ties to my other name, with its three notes, *Ri-car-do*. Most of all, I needed to hear my mother and father speak to me in a moment of seriousness in "broken"—suddenly heartbreaking—English. This scene was inevitable. One Saturday morning I entered the kitchen where my parents were talking, but I did not realize that they were talking in Spanish until, the moment they saw me, their voices changed and they began speaking English. The gringo sounds they uttered startled me.

Pushed me away. In that moment of trivial misunderstanding and profound insight, I felt my throat twisted by unsounded grief. I simply turned and left the room. But I had no place to escape to where I could grieve in Spanish. My brother and sisters were speaking English in another part of the house.

Again and again in the days following, as I grew increasingly angry, 28
I was obliged to hear my mother and father encouraging me: "Speak to us *en inglés*." Only then did I determine to learn classroom English. Thus, sometime afterward it happened: One day in school, I raised my hand to volunteer an answer to a question. I spoke out in a loud voice and I did not think it remarkable when the entire class understood. That day I moved very far from being the disadvantaged child I had been only days earlier. Taken hold at last was the belief, the calming assurance, that I *belonged* in public.

Shortly after, I stopped hearing the high, troubling sounds of *los* 29
gringos. A more and more confident speaker of English, I didn't listen to how strangers sounded when they talked to me. With so many English-speaking people around me, I no longer heard American accents. Conversations quickened. Listening to persons whose voices sounded eccentrically pitched, I might note their sounds for a few seconds, but then I'd concentrate on what they were saying. Now when I heard someone's tone of voice—angry or questioning or sarcastic or happy or sad—I didn't distinguish it from the words it expressed. Sound and word were thus tightly wedded. At the end of each day I was often bemused, and always relieved, to realize how "soundless," though crowded with words, my day in public had been. An eight-year-old boy, I finally came to accept what had been technically true since my birth: I was an American citizen.

But diminished by then was the special feeling of closeness at 30
home. Gone was the desperate, urgent, intense feeling of being at home among those with whom I felt intimate. Our family remained a loving family, but one greatly changed. We were no longer so close, no longer bound tightly together by the knowledge of our separateness from *los gringos*. Neither my older brother nor my sisters rushed home after school anymore. Nor did I. When I arrived home, often there would be neighborhood kids in the house. Or the house would be empty of sounds.

Following the dramatic Americanization of their children, even 31
my parents grew more publicly confident—especially my mother. First she learned the names of all the people on the block. Then she decided we needed to have a telephone in our house. My father, for his part, continued to use the word *gringo*, but it was no longer charged with bitterness or distrust. Stripped of any emotional content, the word simply became a name for those Americans not of Hispanic descent.

Hearing him, sometimes, I wasn't sure if he was pronouncing the Spanish word *gringo*, or saying *gringo* in English.

There was a new silence at home. As we children learned more and more English, we shared fewer and fewer words with our parents. Sentences needed to be spoken slowly when one of us addressed our mother or father. Often the parent wouldn't understand. The child would need to repeat himself. Still the parent misunderstood. The young voice, frustrated, would end up saying, "Never mind"—the subject was closed. Dinners would be noisy with the clinking of knives and forks against dishes. My mother would smile softly between her remarks; my father, at the other end of the table, would chew and chew his food while he stared over the heads of his children.

My mother! My father! After English became my primary language, I no longer knew what words to use in addressing my parents. The old Spanish words (those tender accents of sound) I had earlier used—*mamá* and *papá*—I couldn't use anymore. They would have been all-too-painful reminders of how much had changed in my life. On the other hand, the words I heard neighborhood kids call their parents seemed equally unsatisfactory. "Mother" and "father," "ma," "pa," "dad," "pop" (how I hated the all-American sound of that last word)—all these I felt were unsuitable terms of address for my parents. As a result, I never used them at home. Whenever I'd speak to my parents, I would try to get their attention by looking at them. In public conversations, I'd refer to them as my "parents" or my "mother" and "father."

My mother and father, for their part, responded differently, as their children spoke to them less. My mother grew restless, seemed troubled and anxious at the scarceness of words exchanged in the house. She would question me about my day when I came home from school. She smiled at my small talk. She pried at the edges of my sentences to get me to say something more. ("What...?") She'd join conversations she overheard, but her intrusions often stopped her children's talking. By contrast, my father seemed to grow reconciled to the new quiet. Though his English somewhat improved, he tended more and more to retire into silence. At dinner he spoke very little. One night his children and even his wife helplessly giggled at his garbled English pronunciation of the Catholic "Grace Before Meals." Thereafter he made his wife recite the prayer at the start of each meal, even on formal occasions when there were guests in the house.

Hers became the public voice of the family. On official business it was she, not my father, who would usually talk to strangers on the phone or in stores. We children grew so accustomed to his silence that years later we would routinely refer to his "shyness." (My mother often tried to explain: Both of his parents died when he was eight. He was raised by an uncle who treated him as little more than a menial servant.

He was never encouraged to speak. He grew up alone—a man of few words.) But I realized my father was not shy whenever I'd watch him speaking Spanish with relatives. Using Spanish, he was quickly effusive. Especially when talking with other men, his voice would spark, flicker, flare alive with varied sounds. In Spanish he expressed ideas and feelings he rarely revealed when speaking English. With firm Spanish sounds he conveyed a confidence and authority that English would never allow him.

The silence at home, however, was not simply the result of fewer words passing between parents and children. More profound for me was the silence created by my inattention to sounds. At about the time I no longer bothered to listen with care to the sounds of English in public, I grew careless about listening to the sounds made by the family when they spoke. Most of the time I would hear someone speaking at home and didn't distinguish his sounds from the words people uttered in public. I didn't even pay much attention to my parents' accented and ungrammatical speech—at least not at home. Only when I was with them in public would I become alert to their accents. But even then their sounds caused me less and less concern. For I was growing increasingly confident of my own public identity.

I would have been happier about my public success had I not recalled, sometimes, what it had been like earlier, when my family conveyed its intimacy through a set of conveniently private sounds. Sometimes in public, hearing a stranger, I'd hark back to my lost past. A Mexican farm worker approached me one day downtown. He wanted directions to some place. "*Hijito*,..." he said. And his voice stirred old longings. Another time I was standing beside my mother in the visiting room of a Carmelite convent, before the dense screen which rendered the nuns shadowy figures. I heard several of them speaking Spanish in their busy, singsong, overlapping voices, assuring my mother that, yes, yes, we were remembered, all our family was remembered, in their prayers. Those voices echoed faraway family sounds. Another day a dark-faced old woman touched my shoulder lightly to steady herself as she boarded a bus. She murmured something to me I couldn't quite comprehend. Her Spanish voice came near, like the face of a never-before-seen relative in the instant before I was kissed. That voice, like so many of the Spanish voices I'd hear in public, recalled the golden age of my childhood.

Bilingual educators say today that children lose a degree of "individuality" by becoming assimilated into public society. (Bilingual schooling is a program popularized in the seventies, that decade when middle-class "ethnics" began to resist the process of assimilation—the "American melting pot.") But the bilingualists oversimplify when they

scorn the value and necessity of assimilation. They do not seem to realize that a person is individualized in two ways. So they do not realize that, while one suffers a diminished sense of *private* individuality by being assimilated into public society, such assimilation makes possible the achievement of *public* individuality.

Simplistically again, the bilingualists insist that a student should be reminded of his difference from others in mass society, of his "heritage." But they equate mere separateness with individuality. The fact is that only in private—with intimates—is separateness from the crowd a prerequisite for individuality; an intimate "tells" me that I am unique, unlike all others, apart from the crowd. In public, by contrast, full individuality is achieved, paradoxically, by those who are able to consider themselves members of the crowd. Thus it happened for me. Only when I was able to think of myself as an American, no longer an alien in gringo society, could I seek the rights and opportunities necessary for full public individuality. The social and political advantages I enjoy as a man began on the day I came to believe that my name is indeed *Richheard Road-ree-guess*. It is true that my public society today is often impersonal; in fact, my public society is usually mass society. But despite the anonymity of the crowd, and despite the fact that the individuality I achieve in public is often tenuous—because it depends on my being one in a crowd—I celebrate the day I acquired my new name. Those middle-class ethnics who scorn assimilation seem to me filled with decadent self-pity, obsessed by the burden of public life. Dangerously, they romanticize public separateness and trivialize the dilemma of those who are truly socially disadvantaged.

If I rehearse here the changes in my private life after my Americanization, it is finally to emphasize a public gain. The loss implies the gain. The house I returned to each afternoon was quiet. Intimate sounds no longer greeted me at the door. Inside there were other noises. The telephone rang. Neighborhood kids ran past the door of the bedroom where I was reading my schoolbooks—covered with brown shopping-bag paper. Once I learned the public language, it would never again be easy for me to hear intimate family voices. More and more of my day was spent hearing words, not sounds. But that may only be a way of saying that on the day I raised my hand in class and spoke loudly to an entire roomful of faces, my childhood started to end.

QUESTIONS ON MEANING

1. Rodriguez's essay is both memoir and ARGUMENT. What is the thrust of the author's argument? Where in the essay does he set it forth?
2. How did the child Rodriguez react when, in his presence, his parents had to struggle to make themselves understood by "*los gringos*"?
3. What does the author mean when he says, "I was a child longer than most" (para. 15)?
4. According to the author, what impact did the Rodriguez children's use of English have on relationships within the family?
5. Contrast the child Rodriguez's view of the nuns who insisted he speak English with his adult view.

QUESTIONS ON WRITING STRATEGY

1. How effective an INTRODUCTION is Rodriguez's first paragraph?
2. Several times in his essay Rodriguez shifts from memoir to argument and back again. What is the overall EFFECT of these shifts? Do they strengthen or weaken the author's stance against bilingual education?
3. Twice in his essay (in paras. 1 and 40) the author mentions schoolbooks wrapped in shopping-bag paper. How does the use of this detail enhance his argument?
4. What AUDIENCE probably would not like this essay? Why would they not like it?
5. **MIXED METHODS.** Examine how Rodriguez uses DESCRIPTION to COMPARE AND CONTRAST the sounds of Spanish and English (paras. 10, 11, 13, 14, 18, 33, 37). What sounds does he evoke? What are the differences among them?
6. **MIXED METHODS.** Rodriguez's essay is an argument supported mainly by personal NARRATIVE—Rodriguez's own experience. What kind of ETHICAL APPEAL does the narrative make? What can we INFER about Rodriguez's personality, intellect, fairness, and trustworthiness?

QUESTIONS ON LANGUAGE

1. Consult the dictionary if you need help defining these words: counterpoint (para. 8); polysyllabic (10); guttural, syntax (11); falsetto, exuberance (13); inconsequential (14); cloistered, lacquered (18); diffident (21); intrinsically (22); incongruity (23); bemused (29); effusive (35); assimilated (38); paradoxically, tenuous, decadent (39).
2. In Rodriguez's essay, how do the words *public* and *private* relate to the issue of bilingual education? What important distinction does the author make between *individuality* and *separateness* (para. 39)?
3. What exactly does the author mean when he says, "More and more of my day was spent hearing words, not sounds" (para. 40)?