**English 100B**

**California State University Long Beach**

**Essay 2:** Compare and/or Contrast “How to Tame a Wild Tongue” of Anzaldua and “On Becoming Educated” of Castro

Education and Social Work

Education is developed from a long-term process of constantly finding and fixing the flaws by many generations. It helps to connect people who belong in different time. This process is also the way that links Gloria Anzaldúa with Joy Castro. Both Anzaldúa and Castro are talented scholars who come from unique backgrounds and be success in their academic life. Anzaldúa is a Chicana who were brought up in the physical and cultural borderland between the United States and Mexico. She wrote “How to Tame a Wild Tongue” to call for the equality for people like her who have complex background. Castro is a Latina who escaped her abusive childhood and did not follow the family tradition to stay at home to be a housewife. Instead, she was eager to go to school to learn and later become a committed activist. In Castro’s essay “On Becoming Educated” complaining about the errors in education, she mentions Anzaldúa to be a part of the argument. Despite of almost twenty-five years apart between their generations, there is a strong connection between these two authors in their perspective and way of thinking. They both want to present themselves and their people to the world and let the world know that their voices are valuable.

First of all, the connection between Anzaldua and Castro shows through the similarity in the content of their articles. They both share stories about being the minority in the majority. In “How to Tame a Wild Tongue” of Anzaldua, the story is between her Chicano people and the American. The main idea that Anzaldúa argues is that every language should obtain equal value and respect. People should not be looked down upon no matter what languages they speak. Speaking from her own experience of growing up in a society which is the combination of two different cultures, Anzaldúa calls herself as a border woman and provokes the difficulty of people like her in identifying themselves. Her teacher once yelled at her that “If you want to be American, speak American. If you don’t like it, go back to Mexico where you belong” (Anzaldua 26). This experience of Anzaldua proves the dominance of the mainland language and social attitude toward the minority’s language, which, in this story, is her Spanish. This negative social attitude puts pressure on the people coming from complex, diverse backgrounds like her to conform to the majority. Eventually, it leads to the result that they feel ashamed and want to deny their identities.

Similarly, Castro’s argument is between the popular authors who have their paper written in academic standard and other authors who have their unique ways to present their work. In “On Becoming Educated”, Castro discusses one of the problems of the education system which is not every voice is heard in education. Like Anzaldua, Castro establishes the argument by telling her own story of taking courses in graduate school. In the classes, she had to read texts and were forced to respond to authors whose papers got approved by her professors. Castro felt that the problems which these writers mentioned were too vague, too abstract, and not associated with real life, or at least the life that she was coming from. She discovered that a lot of authors wrote papers only to improve their reputation. Ironically, those writers were highly regarded in the academic world. On the other hand, some authors like bell hooks and Gloria Anzaldúa did write some pieces that Castro found so related to the problems appeared in her daily life and to people around her. Castro thought articles of those authors would be beneficial for studying. But it turned out that these authors’ work was either being ignored in the classroom discussion or evaluated as too “angry” for academic. Since their writings did not follow the standard like others, their work was omitted along with its hidden value that never had a chance to be discovered.

Secondly, throughout the articles, Anzaldua and Castro express their indignation toward the exclusion happening in their community. They are both angry about the inequality and they transform their anger into their writings. In “How to Tame a Wild Tongue”, Anzaldúa expresses her temper toward the issue that her people are considered to be inferior in the society. American schools want Chicano students to get rid of their accents (Anzaldua 26). Chicano people always feel like they have the responsibility to “translate” whatever they say in Spanish into English in order for someone else to understand what they are talking about. It proves the unfair superiority American take on her Spanish culture. Castro represents for Chicano Spanish people to express their feeling. Thus, her anger is their anger. However, that anger is not aggressive but argumentative. She wrote “I am my language...I will no longer be made to feel ashamed of existing. I will have my voice: Indian, Spanish, white. I will have my serpent’s tongue - my woman’s voice, my sexual voice, my poet’s voice. I will overcome the tradition of silence” (30, 31). In fact, the anger shows her pride in her languages and her culture. She wants to defend for her people, but she did not mean to blame or insult anyone else. Anzaldúa and her Chicano people desire changes in judgement from the society and want to gain the respect that they are deserved.

Comparably, Castro’s anger relates to the inequality in education which is the selection of who should be heard in class discussions. Authors that follow good style of writing are being considered more seriously than who does not, regardless of their quality of work. Unfortunately, majority of authors would follow the standard, therefore, leave aside the ones who stand out of the crowd. In this case, authors who have unique style of writing are similar to the Chicana population who are dominated by the large, which means their voices are less important. If only a few “appropriate” voices are chosen to be heard, people would perceive the world partially but not understand it completely at a whole. This fact upset Castro because she realized that the problems that she and Latino people around her were facing would never be properly approached in academic environment. Moreover, Castro cares more about how to apply the knowledge and theories that she learned at school to solve problems. That is the reason why she got frustrated with those works which only had value on the discussion table of “young women and their interlocutor”, who did not think of how to publish their knowledge to the people who really needed help from that kind of information. As a hard-working and committed activist, Castro’s anger is reasonable. Like Anzaldua, Castro wants to break the inequality. She makes impact on fixing the flawed system, influencing her students with a more practical teaching style, and changing the society.

Lastly, the way which Castro wrote her argument in “On Becoming Educated” base on the texts “How to Tame a Wild Tongue” of Anzaldua shows the strong connection between them. In “On Becoming Educated”, Castro looks up to Anzaldúa as her role model whom she is able to share her sympathy with. Castro expresses **"I’ve encountered a text that speak passionately to me, a text radical and thrilling, an author whose feminist, ethnic, sexual, and working-class concerns correspond my own" (267).** Castro mentions in the writing that Anzaldúa’s argument is related to real life problems which Castro has seen or has experienced with people around her. Castro does not feel Anzaldúa’s anger is overreacting, instead, she feels the emotions is necessarily added to powerfully provoke the concerns about the inequalities. Imaging at the same table of conversation about the education system, Gloria Anzaldúa would sit next to Joy Castro. It is because they share mutual feeling and their ideas overlap. Anzaldúa reflects social issues in “How to tame a wild tongue” by establishing the argument about inequality in races, languages, cultures. Then Castro takes Anzaldúa’s point as the foundation and build her own argument from it. Castro links these inequalities established by Anzaldúa with the schooling system. By doing that, she links these social issues to the responsibility of the education system at which solutions can be provided from high-educated scholars. Thus, Castro makes her critique on the impractical education system.

In conclusion, Gloria Anzaldua and Joy Castro both successfully construct their arguments about the violation of equality in the minority population. The tight connection between Anzaldúa and Castro presents in their similar topic and their angers about the inequality. Their relationship also shows in the way Anzaldua set up the idea for Castro to develop her argument, which become one of a primary reason for urgent changes in the system. Their articles not only pull the attention of scholars, educators and majority population to the diversity of minority population, they also play important role in creating a world with all voices be heard and has equal value, thus, enhancing the quality of life for future generations.

Works Cited

Anzaldúa, Gloria. “How to Tame a Wild Tongue.” *Ways of Reading*, 11th ed., edited     by David Bartholomae, Anthony Petrosky, and Stacy Waite, Bedford St. Martin’s, 2017, pp. 26-34.

Castro, Joy. “On Becoming Educated.” *Ways of Reading*, 11th ed., edited by David Bartholomae, Anthony Petrosky, and Stacy Waite, Bedford St. Martin’s, 2017, pp. 266-271.