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 The United States is a heterogeneous country, with people from various backgrounds, resulting in a mix of languages. Though the variety is well accepted, at times, there is a feeling of shame in and discouragement of speaking a different language. Gloria Anzaldúa voices in “How to Tame a Wild Tongue" that language and self are one, and the only option in these situations is to embrace one's language. She accepts her identity and language in her essay through her use of Spanish and emphasizes the importance through amplifications.

 Anzaldúa, in the beginning, wonders if there are ways to tame her "strong [and] stubborn" tongue but quickly concludes that "wild tongues […] can only be cut" (497). For the remainder of the essay, she explains that one should not only stop taming the wild tongues but also embrace the them, getting rid of the embarrassment of owning one. This point is well adopted by Anzaldúa, who uses Spanish throughout the essay. The consistent incorporation of Spanish in text reflects the stubborn tongue the doctor noted in the beginning. By continuing to include untranslated Spanish, she exhibits that she will embraces her language, that she will not give it up and "accommodate the English speakers rather than having them accommodate [her]" (502). In this essay, the non-Spanish speaking readers have to accommodate her as she inserts Spanish that the English speakers cannot understand. When reading the text, some may feel frustrated and wish the essay was written with translations or in English, however, this feeling reflects how *los mexicanos* feel in America. Anzaldúa's technique to incorporate Spanish allows readers to be in the situation of *los mexicanos*, and therefore understand better how irritating it is to accommodate all the time. It enables the readers to reason to why the Chicano-Spanish has lasted, validating the Chicano-Spanish language to those who claim it to be "a bastard language" (501).

 Later in the text, she describes the *mexicanos-Chicanos* as "*humildes* yet proud, *quietos* yet wild" (505), mixing the language not only to depict the people as ones of both languages but also to emphasize how she prefers to speak in Spanglish, how she is not ashamed to speak in both, how she is has still retained her Chicano identity and is able to transition from one to another with ease. Anzaldúa, also having grown up in America but with a Chicano background, exemplifies her argument---and by doing so---strengthens it and her credibility.

 Many of her points are stressed through the use of anaphora and parallelism. To address those who question the existence of Chicano-Spanish, she argues that it is "for a people who are neither Spanish nor live in a country in which Spanish is the first language; for a people who live […] for a people who cannot entirely identify […]" (498). Due to the repetition of the phrase "for a people", Anzaldúa emphasizes that the language is a necessary device for a large group of people. It was developed for a variety of speakers. In fact, it is "a language which they can connect to; […] a language with terms that are both [Spanish and English]" (499), which allows the group to communicate and express themselves; it allows them to have an identity. Through the repetition, Anzaldúa stresses that Chicano-Spanish is necessary, therefore nothing to be ashamed of. Speakers should not be embarrassed of themselves. Later, repetition of the structure "until I can […], I cannot […]" (502), where "until I" precedes something about her language, and the clauses followed by "I cannot" statements follows the idea, except using 'myself' rather than 'my language', creates a connection between self (or identity) and language. Language stems from identity. One needs to not only stop being shameful of their culture but also embrace it, in order to embrace themselves.

 Forms of language rise from necessity and reflects a culture, an identity; thus, degrading one is degrading the other. Anzaldúa asserts this position in "How to Tame a Wild Tongue" and proposes that one needs to take pride in his or her language. She addresses this especially to those who speak Chicano-Spanish, however, the idea remains the same towards all other languages. She exhibits through example that stubbornness is needed and emphasizes the essential part language has in accepting one self.

Works Cited

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