

impact would this deficiency have on your life? Use concrete examples to illustrate your narrative.

4. **WRITING AN ARGUMENT:** Write an essay in which you argue for or against the proposition that American education continues to discriminate against minority groups.



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The Lonely, Good Company of Books

Richard Rodriguez

*Richard Rodriguez (b. 1944) was born in San Francisco and received degrees from Stanford University and Columbia University. He also did graduate study at the University of California, Berkeley, and at the Warburg Institute, London. Rodriguez became a nationally known writer with the publication of his autobiography, *Hunger for Memory: The Education of Richard Rodriguez* (1982). In it, he describes the struggles of growing up biculturally—feeling alienated from his Spanish-speaking parents yet not wholly comfortable in the dominant culture of the United States. He opposes bilingualism and affirmative action as they are now practiced in the United States, and his stance has caused much controversy in educational and intellectual circles. Rodriguez continues to write about social issues such as acculturation, education, and language. In the following essay, Rodriguez records his childhood passion for reading.*

From an early age I knew that my mother and father could read and write both Spanish and English. I had observed my father making his way through what, I now suppose, must have been income tax forms. On other occasions I waited apprehensively while my mother read onion-paper letters air-mailed from Mexico with news of a relative's illness or death. For both my parents, however, reading was something done out of necessity and as quickly as possible. Never did I see either of them read an entire book. Nor did I see them read for pleasure. Their reading consisted of work manuals, prayer books, newspapers, recipes. . . .

In our house each school year would begin with my mother's careful instruction: "Don't write in your books so we can sell them at the end of the year." The remark was echoed in public by my teachers, but only in part: "Boys and girls, don't write in your books. You must learn to treat them with great care and respect."

OPEN THE DOORS OF YOUR MIND WITH BOOKS, read the red and white poster³ over the nun's desk in early September. It soon was apparent to me that reading was the classroom's central activity. Each course had its own book. And the information gathered from a book was unquestioned. READ TO LEARN, the sign on the wall advised in December. I privately wondered: What was the connection between reading and learning? Did one learn something only by reading it? Was an idea only an idea if it could be written down? In June, CONSIDER BOOKS YOUR BEST FRIENDS. Friends? Reading was, at best, only a chore. I needed to look up whole paragraphs of words in a dictionary. Lines of type were dizzying, the eye having to move slowly across the page, then down, and across. . . . The sentences of the first books I read were coolly impersonal. Toned hard. What most bothered me, however, was the isolation reading required. To console myself for the loneliness I'd feel when I read, I tried reading in a very soft voice. Until: "Who is doing all that talking to his neighbor?" Shortly after, remedial reading classes were arranged for me with a very old nun.

At the end of each school day, for nearly six months, I would meet with her⁴ in the tiny room that served as the school's library but was actually only a storeroom for used textbooks and a vast collection of *National Geographics*. Everything about our sessions pleased me: the smallness of the room; the noise of the janitor's broom hitting the edge of the long hallway outside the door; the green of the sun, lighting the wall; and the old woman's face blurred white with a beard. Most of the time we took turns. I began with my elementary text. Sentences of astonishing simplicity seemed to me lifeless and drab: "The boys ran from the rain. . . . She wanted to sing. . . . The kite rose in the blue." Then the old nun would read from her favorite books, usually biographies of early American presidents. Playfully she ran through complex sentences, calling the words alive with her voice, making it seem that the author somehow was speaking directly to me. I smiled just to listen to her. I sat there and sensed for the very first time some possibility of fellowship between a reader and a writer, a communication, never *intimate* like that I heard spoken words at home convey, but one nonetheless *personal*.

One day the nun concluded a session by asking me why I was so reluctant⁵ to read by myself. I tried to explain; said something about the way written words made me feel all alone—almost, I wanted to add but didn't, as when I spoke to myself in a room just emptied of furniture. She studied my face as I spoke; she seemed to be watching more than listening. In an uneventful voice she replied that I had nothing to fear. Didn't I realize that reading would open up whole new worlds? A book could open doors for me. It could introduce me to people and show me places I never imagined existed. She gestured toward the bookshelves. (Bare-breasted African women danced, and the shiny hubcaps of automobiles on the back covers of the *Geographic* gleamed in my mind.) I listened with respect. But her words were not very influential. I was thinking then of another consequence of literacy, one I was too shy to admit but nonetheless trusted. Books were going to make me "educated." *That* confidence enabled me, several months later, to overcome my fear of the silence.

In fourth grade I embarked upon a grandiose reading program. "Give me the names of important books," I would say to startled teachers. They soon found out that I had in mind "adult books." I ignored their suggestion of anything I suspected was written for children. (Not until I was in college, as a result, did I read *Huckleberry Finn* or *Alice's Adventures in Wonderland*.) Instead, I read *The Scarlet Letter* and Franklin's *Autobiography*. And whatever I read I read for extra credit. Each time I finished a book, I reported the achievement to a teacher and basked in the praise my effort earned. Despite my best efforts, however, there seemed to be more and more books I needed to read. At the library I would literally tremble as I came upon whole shelves of books I hadn't read. So I read and I read and I read: *Great Expectations*; all the short stories of Kipling; *The Babe Ruth Story*; the entire first volume of the *Encyclopedia Britannica* (A-ANSTAY); the *Iliad*; *Moby Dick*; *Gone with the Wind*; *The Good Earth*; *Ramona*; *Forever Amber*; *The Lives of the Saints*; *Crime and Punishment*; *The Pearl*. . . . Librarians who initially frowned when I checked out the maximum ten books at a time started saving books they thought I might like. Teachers would say to the rest of the class, "I only wish the rest of you took reading as seriously as Richard obviously does."

But at home I would hear my mother wondering, "What do you see in your books?" (Was reading a hobby like her knitting? Was so much reading even healthy for a boy? Was it the sign of "brains"? Or was it just a convenient excuse for not helping around the house on Saturday mornings?) Always, "What do you see . . . ?"

What *did* I see in my books? I had the idea that they were crucial for my academic success, though I couldn't have said exactly how or why. In the sixth grade I simply concluded that what gave a book its value was some major idea or theme it contained. If that core essence could be mined and memorized, I would become learned like my teachers. I decided to record in a notebook the themes of the books that I read. After reading *Robinson Crusoe*, I wrote that its theme was "the value of learning to live by oneself." When I completed *Wuthering Heights*, I noted the danger of "letting emotions get out of control." Rereading these brief moralistic appraisals usually left me disheartened. I couldn't believe that they were really the source of reading's value. But for many years, they constituted the only means I had of describing to myself the educational value of books.

In spite of my earnestness, I found reading a pleasurable activity. I came to enjoy the lonely, good company of books. Early on weekday mornings, I'd read in my bed. I'd feel a mysterious comfort then, reading in the dawn quiet—the blue-gray silence interrupted by the occasional churning of the refrigerator motor a few rooms away or the more distant sounds of a city bus beginning its run. On weekends I'd go to the public library to read, surrounded by old men and women. Or, if the weather was fine, I would take my books to the park and read in the shade of a tree. Neighbors would leave for vacation and I would water their lawns. I would sit through the twilight on the front porches or in backyards, reading to the cool, whirling sounds of the sprinklers.

I also had favorite writers. But often those writers I enjoyed most I was least ¹⁰ able to value. When I read William Saroyan's *The Human Comedy*, I was immediately pleased by the narrator's warmth and the charm of his story. But as quickly I became suspicious. A book so enjoyable to read couldn't be very "important." Another summer I determined to read all the novels of Dickens. Reading his fat novels, I loved the feeling I got—after the first hundred pages—of being at home in a fictional world where I knew the names of the characters and cared about was going to happen to them. And it bothered me that I was forced away at the conclusion, when the fiction closed tight, like a fortune-teller's fist—the futures of all the major characters neatly resolved. I never knew how to take such feelings seriously, however. Nor did I suspect that these experiences could be part of a novel's meaning. Still, there were pleasures to sustain me after I'd finish my books. Carrying a volume back to the library, I would be pleased by its weight. I'd run my fingers along the edge of the pages and marvel at the breadth of my achievement. Around my room, growing stacks of paperback books reinforced my assurance.

I entered high school having read hundreds of books. My habit of reading ¹¹ made me a confident speaker and writer of English. Reading also enabled me to sense something of the shape, the major concerns, of Western thought. (I was able to say something about Dante and Descartes and Engels and James Baldwin in my high school term papers.) In these various ways, books brought me academic success as I hoped that they would. But I was not a good reader. Merely bookish, I lacked a point of view when I read. Rather, I read in order to acquire a point of view. I vacuumed books for epigrams, scraps of information, ideas, themes—anything to fill the hollow within me and make me feel educated. When one of my teachers suggested to his drowsy tenth-grade English class that a person could not have a "complicated idea" until he had read at least two thousand books, I heard the remark without detecting either its irony or its very complicated truth. I merely determined to compile a list of all the books I had ever read. Harsh with myself, I included only once a title I might have read several times. (How, after all, could one read a book more than once?) And I included only those books over a hundred pages in length. (Could anything shorter be a book?)

There was yet another high school list I compiled. One day I came across ¹² a newspaper article about the retirement of an English professor at a nearby state college. The article was accompanied by a list of the "hundred most important books of Western Civilization." "More than anything else in my life," the professor told the reporter with finality, "these books have made me all that I am." That was the kind of remark I couldn't ignore. I clipped out the list and kept it for the several months it took me to read all of the titles. Most books, of course, I barely understood. While reading Plato's *Republic*, for instance, I needed to keep looking at the book jacket comments to remind myself what the text was about. Nevertheless, with the special patience and superstition of a scholarship boy, I looked at every word of the text. And by the time I reached the last word, relieved, I convinced myself that I had read *The Republic*. In a ceremony of great pride, I solemnly crossed Plato off my list.

Yes, this
is the
end.