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# Thinking Critically, Challenging Cultural Myths

## Becoming a College Student

Beginning college can be a disconcerting experience. It may be the first time you've lived away from home and had to deal with the stresses and pleasures of independence. There's increased academic competition, increased temptation, and a whole new set of peer pressures. In the dorms you may find yourself among people whose backgrounds make them seem foreign and unapproachable. If you commute, you may be struggling against a feeling of isolation that you've never faced before. And then there are increased expectations. For an introductory history class you may read as many books as you covered in a year of high school coursework. In anthropology, you might be asked to conduct ethnographic research—when you've barely heard of an ethnography before, much less written one. In English you may tackle more formal analytic writing in a single semester than you've ever done in your life.

College typically imposes fewer rules than high school, but also gives you less guidance and makes greater demands—demands that affect the quality as well as the quantity of your work. By your first midterm exam, you may suspect that your previous academic experience is irrelevant, that nothing you've done in school has prepared you to think, read, or write in the ways your professors expect. Your sociology instructor says she doesn't care whether you can remember all the examples in the textbook as long as you can apply the theoretical concepts to real situations. In your composition class, the perfect five-paragraph essay you turn in for your first assignment is dismissed as “superficial, mechanical, and dull.” Meanwhile, the lecturer in your political science or psychology course is rejecting ideas about country, religion, family, and self that have always been a part of your deepest beliefs. How can you cope with these new expectations and challenges?

There is no simple solution, no infallible five-step method that works for everyone. As you meet the personal challenges of college, you'll grow as a human being. You'll begin to look critically at your old habits, beliefs, and values, to see them in relation to the new world you're entering. You may have to re-examine your relationships to family, friends, neighborhood, and heritage. You'll have to sort out your strengths from your weaknesses and make tough choices about who you are and who you want to become. Your

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academic work demands the same process of serious self-examination. To excel in college work you need to grow intellectually — to become a critical thinker.

### What Is Critical Thinking?

What do instructors mean when they tell you to think critically? Most would say that it involves asking questions rather than memorizing information. Instead of simply collecting the “facts,” a critical thinker probes them, looking for underlying assumptions and ideas. Instead of focusing on dates and events in history or symptoms in psychology, she probes for motives, causes — an explanation of how these things came to be. A critical thinker cultivates the ability to imagine and value points of view different from her own — then strengthens, refines, enlarges, or reshapes her ideas in light of those other perspectives. She is at once open and skeptical: receptive to new ideas yet careful to test them against previous experience and knowledge. In short, a critical thinker is an active learner, someone with the ability to shape, not merely absorb, knowledge.

All this is difficult to put into practice, because it requires getting outside your own skin and seeing the world from multiple perspectives. To see why critical thinking doesn't come naturally, take another look at the cover of this book. Many would scan the title, *Rereading America*, take in the surface meaning — to reconsider America — and go on to page one. There isn't much to question here; it just “makes sense.” But what happens with the student who brings a different perspective? For example, a student from El Salvador might justly complain that the title reflects an ethnocentric view of what it means to be an American. After all, since America encompasses all the countries of North, South, and Central America, he lived in “America” long before arriving in the United States. When this student reads the title, then, he actually does *reread* it; he reads it once in the “commonsense” way but also from the perspective of someone who has lived in a country dominated by U.S. intervention and interests. This double vision or double perspective frees him to look beyond the “obvious” meaning of the book and to question its assumptions.

Of course, you don't have to be bicultural to become a proficient critical thinker. You can develop a genuine sensitivity to alternative perspectives even if you've never lived outside your hometown. But to do so you need to recognize that there are no “obvious meanings.” The automatic equation that the native-born student makes between “America” and the United States seems to make sense only because our culture has traditionally endorsed the idea that the United States *is* America and, by implication, that other countries in this hemisphere are somehow inferior — not the genuine article. We tend to accept this equation and its unfortunate implications because we are products of our culture.

## The Power of Cultural Myths

Culture shapes the way we think; it tells us what “makes sense.” It holds people together by providing us with a shared set of customs, values, ideas, and beliefs, as well as a common language. We live enmeshed in this cultural web: it influences the way we relate to others, the way we look, our tastes, our habits; it enters our dreams and desires. But as culture binds us together it also selectively blinds us. As we grow up, we accept ways of looking at the world, ways of thinking and being that might best be characterized as cultural frames of reference or cultural myths. These myths help us understand our place in the world — our place as prescribed by our culture. They define our relationships to friends and lovers, to the past and future, to nature, to power, and to nation. Becoming a critical thinker means learning how to look beyond these cultural myths and the assumptions embedded in them.

You may associate the word “myth” primarily with the myths of the ancient Greeks. The legends of gods and heroes like Athena, Zeus, and Oedipus embodied the central ideals and values of Greek civilization — notions like civic responsibility, the primacy of male authority, and humility before the gods. The stories were “true” not in a literal sense but as reflections of important cultural beliefs. These myths assured the Greeks of the nobility of their origins; they provided models for the roles that Greeks would play in their public and private lives; they justified inequities in Greek society; they helped the Greeks understand human life and destiny in terms that “made sense” within the framework of that culture.

Our cultural myths do much the same. Take, for example, the American dream of success. Since the first European colonists came to the “New World” some four centuries ago, America has been synonymous with the idea of individual opportunity. For generations, immigrants have been lured across the ocean to make their fortunes in a land where the streets were said to be paved with gold. Of course, we don’t always agree on what success means or how it should be measured. Some calculate the meaning of success in terms of multidigit salaries or the acreage of their country estates. Others discover success in the attainment of a dream — whether it’s graduating from college, achieving excellence on the playing field, or winning new rights and opportunities for less fortunate fellow citizens. For some Americans, the dream of success is the very foundation of everything that’s right about life in the United States. For others, the American dream is a cultural mirage that keeps workers happy in low-paying jobs while their bosses pocket the profits of an unfair system. But whether you embrace or reject the dream of success, you can’t escape its influence. As Americans, we are steeped in a culture that prizes individual achievement; growing up in the United States, we are told again and again by parents, teachers, advertisers, Hollywood writers, politicians, and opinion makers that we, too, can achieve our dream — that we, too, can “Just Do It” if we try. You might aspire to become an Internet tycoon, or you might rebel and opt for a

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simple life, but you can't ignore the impact of the myth. We each define success in our own way, but, ultimately, the myth of success defines who we are and what we think, feel, and believe.

Cultural myths gain such enormous power over us by insinuating themselves into our thinking before we're aware of them. Most are learned at a deep, even unconscious level. Gender roles are a good example. As children we get gender role models from our families, our schools, our churches, and other important institutions. We see them acted out in the relationships between family members or portrayed on television, in the movies, or in song lyrics. Before long, the culturally determined roles we see for women and men appear to us as "self-evident": it seems "natural" for a man to be strong, responsible, competitive, and heterosexual, just as it may seem "unnatural" for a man to shun competitive activity or to take a romantic interest in other men. Our most dominant cultural myths shape the way we perceive the world and blind us to alternative ways of seeing and being. When something violates the expectations that such myths create, it may even be called unnatural, immoral, or perverse.

### Cultural Myths as Obstacles to Critical Thinking

Cultural myths can have more subtle effects as well. In academic work they can reduce the complexity of our reading and thinking. A few years ago, for example, a professor at Los Angeles City College noted that he and his students couldn't agree in their interpretations of the following poem by Theodore Roethke:

#### My Papa's Waltz

The whiskey on your breath  
Could make a small boy dizzy;  
But I hung on like death:  
Such waltzing was not easy.

We romped until the pans  
Slid from the kitchen shelf;  
My mother's countenance  
Could not unfrown itself.

The hand that held my wrist  
Was battered on one knuckle;  
At every step you missed  
My right ear scraped a buckle.

You beat time on my head  
With a palm caked hard by dirt,  
Then waltzed me off to bed  
Still clinging to your shirt.

The instructor read this poem as a clear expression of a child's love for his blue-collar father, a rough-and-tumble man who had worked hard all his life ("a palm caked hard by dirt"), who was not above taking a drink of whiskey to ease his mind, but who also found the time to "waltz" his son off to bed. The students didn't see this at all. They saw the poem as a story about an abusive father and heavy drinker. They seemed unwilling to look beyond the father's roughness and the whiskey on his breath, equating these with drunken violence. Although the poem does suggest an element of fear mingled with the boy's excitement ("I hung on like death"), the class ignored its complexity—the mixture of fear, love, and boisterous fun that colors the son's memory of his father. It's possible that some students might overlook the positive traits in the father in this poem because they have suffered child abuse themselves. But this couldn't be true for all the students in the class. The difference between these interpretations lies, instead, in the influence of cultural myths. After all, in a culture now dominated by images of the family that emphasize "positive" parenting, middle-class values, and sensitive fathers, it's no wonder that students refused to see this father sympathetically. Our culture simply doesn't associate good, loving families with drinking or with even the suggestion of physical roughness.

Years of acculturation—the process of internalizing cultural values—leave us with a set of rigid categories for "good" and "bad" parents, narrow conceptions of how parents should look, talk, and behave toward their children. These cultural categories work like mental pigeonholes: they help us sort out and evaluate our experiences rapidly, almost before we're consciously aware of them. They give us a helpful shorthand for interpreting the world; after all, we can't stop to ponder every new situation we meet as if it were a puzzle or a philosophical problem. But while cultural categories help us make practical decisions in everyday life, they also impose their inherent rigidity on our thinking and thus limit our ability to understand the complexity of our experience. They reduce the world to dichotomies—simplified either/or choices: either women or men, either heterosexuals or homosexuals, either nature or culture, either animal or human, either "alien" or American, either them or us.

Rigid cultural beliefs can present serious obstacles to success for first-year college students. In a psychology class, for example, students' cultural myths may so color their thinking that they find it nearly impossible to comprehend Freud's ideas about infant sexuality. Ingrained assumptions about childhood innocence and sexual guilt may make it impossible for them to see children as sexual beings—a concept absolutely basic to an understanding of the history of psychoanalytic theory. Yet college-level critical inquiry thrives on exactly this kind of revision of common sense: academics prize the unusual, the subtle, the ambiguous, the complex—and expect students to appreciate them as well. Good critical thinkers in all academic disciplines welcome the opportunity to challenge conventional ways of seeing the world;

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they seem to take delight in questioning everything that appears clear and self-evident.

### Questioning: The Basis of Critical Thinking

By questioning the myths that dominate our culture, we can begin to resist the limits they impose on our vision. In fact, they invite such questioning. Often our personal experience fails to fit the images the myths project: a young woman's ambition to be a test pilot may clash with the ideal of femininity our culture promotes; a Cambodian immigrant who has suffered from racism in the United States may question our professed commitment to equality; a student in the vocational track may not see education as the road to success that we assume it is; and few of our families these days fit the mythic model of husband, wife, two kids, a dog, and a house in the suburbs.

Moreover, because cultural myths serve such large and varied needs, they're not always coherent or consistent. Powerful contradictory myths coexist in our society and our own minds. For example, while the myth of "the melting pot" celebrates equality, the myth of individual success pushes us to strive for inequality — to "get ahead" of everyone else. Likewise, our attitudes toward education are deeply paradoxical: on one level Americans tend to see schooling as a valuable experience that unites us in a common culture and helps us bring out the best in ourselves; yet at the same time we suspect that formal classroom instruction stifles creativity and chokes off natural intelligence and enthusiasm. These contradictions infuse our history, literature, and popular culture; they're so much a part of our thinking that we tend to take them for granted, unaware of their inconsistencies.

Learning to recognize contradictions lies at the very heart of critical thinking, for intellectual conflict inevitably generates questions. Can both (or all) perspectives be true? What evidence do I have for the validity of each? Is there some way to reconcile them? Are there still other alternatives? Questions like these represent the beginning of serious academic analysis. They stimulate the reflection, discussion, and research that are the essence of good scholarship. Thus, whether we find contradictions between myth and lived experience, or between opposing myths, the wealth of powerful, conflicting material generated by our cultural mythology offers a particularly rich context for critical inquiry.

### The Structure of *Rereading America*

We've designed this book to help you develop the habits of mind you'll need to become a critical thinker — someone who recognizes the way that cultural myths shape thinking and can move beyond them to evaluate issues from multiple perspectives. Each of the book's seven chapters addresses one of the dominant myths of American culture. We begin with the myth that's

literally closest to home — the myth of the model family. In “Harmony at Home” we look at the impact that the idea of the nuclear family has had on generations of Americans, including those who don’t fit comfortably within its limitations. We also present some serious challenges to this time-honored definition of American family life. Next we turn to a topic that every student should have a lot to say about — the myth of educational empowerment. “Learning Power” gives you the chance to reflect on how the “hidden curriculum” of schooling has shaped your own attitudes toward learning. We begin our exploration of American cultural myths by focusing on home and education because most students find it easy to make personal connections with these topics and because they both involve institutions — families and schools — that are surrounded by a rich legacy of cultural stories and myths. These two introductory chapters are followed by consideration of what is perhaps the most famous of all American myths, the American Dream. Chapter Three, “Money and Success,” addresses the idea of unlimited personal opportunity that brought millions of immigrants to our shores and set the story of America in motion. It invites you to weigh some of the human costs of the dream and to reconsider your own definition of a successful life.

The second portion of the book focuses on four cultural myths that offer greater intellectual and emotional challenges, in part because they are so intertwined with every American’s personal identity and because they touch on highly charged social issues. “True Women and Real Men” considers the socially constructed categories of gender — the traditional roles that enforce differences between women and men. This chapter also explores the perspectives of Americans who defy conventional gender boundaries. The book’s fifth chapter, “Created Equal,” examines two myths that have powerfully shaped racial and ethnic relations in the United States: the myth of the melting pot, which celebrates cultural homogenization, and the myth of racial and ethnic superiority, which promotes separateness and inequality. This chapter probes the nature of prejudice, explores the ways that prejudicial attitudes are created, and examines ethnic identities within a race-divided society. Each of these two chapters questions how our culture divides and defines our world, how it artificially channels our experience into oppositions like black and white, male and female, straight and gay. The book’s sixth chapter, “One Nation Under God,” addresses one of the most compelling issues to emerge in contemporary U.S. culture — the place of religious belief in American society. Framed against the recent resurgence of faith in American public life, this new chapter explores some of the central myths surrounding the notion of America as a secular state, and questions whether deeply held religious beliefs are compatible with the values of an open, pluralistic society. The book concludes by addressing a subject that has assumed critical importance in the past few years — America’s meaning in a changing world. The events of September 11, 2001, have forced us to reassess our relationships with other countries and to consider what we as a nation represent to people the world over. In “Land of Liberty” we examine

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how one of our most prized cultural ideals, the myth of freedom, has shaped our sense of national destiny and how our belief in our own “exceptionalism” as a nation has contributed to growing anti-Americanism in other lands. This final chapter also invites you to consider whether the ideal of individual liberty can survive in a world that is increasingly obsessed with security and dominated by powerful political and economic forces.

### The Selections

Our identities — who we are and how we relate to others — are deeply entangled with the cultural values we have internalized since infancy. Cultural myths become so closely identified with our personal beliefs that rereading them actually means rereading ourselves, rethinking the way we see the world. Questioning long-held assumptions can be an exhilarating experience, but it can be distressing too. Thus, you may find certain selections in *Rereading America* difficult, controversial, or even downright offensive. They are meant to challenge you and to provoke classroom debate. But as you discuss the ideas you encounter in this book, remind yourself that your classmates may bring with them very different, and equally profound, beliefs. Keep an open mind, listen carefully, and treat other perspectives with the same respect you’d expect other people to show for your own. It’s by encountering new ideas and engaging with others in open dialogue that we learn to grow.

Because *Rereading America* explores cultural myths that shape our thinking, it doesn’t focus on the kind of well-defined public issues you might expect to find in a traditional composition anthology. You won’t be reading arguments for and against affirmative action, bilingual education, or the death penalty here. Although we do include conservative as well as liberal — and even radical — perspectives, we’ve deliberately avoided the traditional pro-and-con approach because we want you to aim deeper than that; we want you to focus on the subtle cultural beliefs that underlie, and frequently determine, the debates that are waged on public issues. We’ve also steered clear of the “issues approach” because we feel it reinforces simplistic either/or thinking. Polarizing American culture into a series of debates doesn’t encourage you to examine your own beliefs or explore how they’ve been shaped by the cultures you’re part of. To begin to appreciate the influence of your own cultural myths, you need new perspectives: you need to stand outside the ideological machinery that makes American culture run to begin to appreciate its power. That’s why we’ve included many strongly dissenting views: there are works by community activists, gay-rights activists, socialists, libertarians, and more. You may find that their views confirm your own experience of what it means to be an American, or you may find that you bitterly disagree with them. We only hope that you will use the materials here to gain some insight into the values and beliefs that shape our thinking and our national identity. This book is meant to

complicate the mental categories that our cultural myths have established for us. Our intention is not to present a new “truth” to replace the old but to expand the range of ideas you bring to all your reading and writing in college. We believe that learning to see and value other perspectives will enable you to think more critically — to question, for yourself, the truth of any statement.

You may also note that several selections in *Rereading America* challenge the way you think writing is supposed to look or sound. You won’t find many “classic” essays in this book, the finely crafted reflective essays on general topics that are often held up as models of “good writing.” It’s not that we reject this type of essay in principle. It’s just that most writers who stand outside mainstream culture seem to have little use for it.

Our selections, instead, come from a wide variety of sources: professional books and journals from many disciplines, popular magazines, college textbooks, autobiographies, oral histories, and literary works. We’ve included this variety partly for the very practical reason that you’re likely to encounter texts like these in your college coursework. But we also see textual diversity, like ethnic and political diversity, as a way to multiply perspectives and stimulate critical analysis. For example, an academic article like Jean Anyon’s study of social class and school curriculum might give you a new way of understanding Mike Rose’s personal narrative about his classroom experiences. On the other hand, you may find that some of the teachers Rose encounters don’t neatly fit Anyon’s theoretical model. Do such discrepancies mean that Anyon’s argument is invalid? That her analysis needs to be modified to account for these teachers? That the teachers are simply exceptions to the rule? You’ll probably want to consider your own classroom experience as you wrestle with such questions. Throughout the book, we’ve chosen readings that “talk to each other” in this way and that draw on the cultural knowledge you bring with you. These readings invite you to join the conversation; we hope they raise difficult questions, prompt lively discussion, and stimulate critical inquiry.

## The Power of Dialogue

Good thinking, like good writing and good reading, is an intensely social activity. Thinking, reading, and writing are all forms of relationship — when you read, you enter into dialogue with an author about the subject at hand; when you write, you address an imaginary reader, testing your ideas against probable responses, reservations, and arguments. Thus, you can’t become an accomplished writer simply by declaring your right to speak or by criticizing as an act of principle: real authority comes when you enter into the discipline of an active exchange of opinions and interpretations. Critical thinking, then, is always a matter of dialogue and debate — discovering relationships between apparently unrelated ideas, finding parallels between your own

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experiences and the ideas you read about, exploring points of agreement and conflict between yourself and other people.

We've designed the readings and questions in this text to encourage you to make just these kinds of connections. You'll notice, for example, that we often ask you to divide into small groups to discuss readings, and we frequently suggest that you take part in projects that require you to collaborate with your classmates. We're convinced that the only way you can learn critical reading, thinking, and writing is by actively engaging others in an intellectual exchange. So we've built into the text many opportunities for listening, discussion, and debate.

The questions that follow each selection should guide you in critical thinking. Like the readings, they're intended to get you started, not to set limits; we strongly recommend that you also devise your own questions and pursue them either individually or in study groups. We've divided our questions into three categories. Here's what to expect from each:

- Those labeled “Engaging the Text” focus on the individual selection they follow. They're designed to highlight important issues in the reading, to help you begin questioning and evaluating what you've read, and sometimes to remind you to consider the author's choices of language, evidence, structure, and style.
- The questions labeled “Exploring Connections” will lead you from the selection you've just finished to one or more other readings in this book. It's hard to make sparks fly from just one stone; if you think hard about these connecting questions, though, you'll see some real collisions of ideas and perspectives, not just polite and predictable “differences of opinion.”
- The final questions for each reading, “Extending the Critical Context,” invite you to extend your thinking beyond the book—to your family, your community, your college, the media, or the more traditional research environment of the library. The emphasis here is on creating new knowledge by applying ideas from this book to the world around you and by testing these ideas in your world.

### Active Reading

You've undoubtedly read many textbooks, but it's unlikely that you've had to deal with the kind of analytic, argumentative, and scholarly writing you'll find in college and in *Rereading America*. These different writing styles require a different approach to reading as well. In high school you probably read to “take in” information, often for the sole purpose of reproducing it later on a test. In college you'll also be expected to recognize larger issues, such as the author's theoretical slant, her goals and methods, her assumptions, and her relationship to other writers and researchers. These expectations can be especially difficult in the first two years of college, when

you take introductory courses that survey large, complex fields of knowledge. With all these demands on your attention, you'll need to read actively to keep your bearings. Think of active reading as a conversation between you and the text: instead of listening passively as the writer talks, respond to what she says with questions and comments of your own. Here are some specific techniques you can practice to become a more active reader.

### *Prereading and Prewriting*

It's best with most college reading to "preread" the text. In prereading, you briefly look over whatever information you have on the author and the selection itself. Reading chapter introductions and headnotes like those provided in this book can save you time and effort by giving you information about the author's background and concerns, the subject or thesis of the selection, and its place in the chapter as a whole. Also take a look at the title and at any headings or subheadings in the piece. These will give you further clues about an article's general scope and organization. Next, quickly skim the entire selection, paying a bit more attention to the first few paragraphs and the conclusion. Now you should have a pretty good sense of the author's position — what she's trying to say in this piece of writing.

At this point you may do one of several things before you settle down to in-depth reading. You may want to jot down in a few lines what you think the author is doing. Or you may want to make a list of questions you can ask about this topic based on your prereading. Or you may want to freewrite a page or so on the subject. Informally writing out your own ideas will prepare you for more in-depth reading by recalling what you already know about the topic.

We emphasize writing about what you've read because reading and writing are complementary activities: being an avid reader will help you as a writer by familiarizing you with a wide range of ideas and styles to draw on; likewise, writing about what you've read will give you a deeper understanding of your reading. In fact, the more actively you "process" or reshape what you've read, the better you'll comprehend and remember it. So you'll learn more effectively by marking a text as you read than by simply reading; taking notes as you read is even more effective than marking, and writing about the material for your own purposes (putting it in your own words and connecting it with what you already know) is better still.

### *Marking the Text and Taking Notes*

After prereading and prewriting, you're ready to begin critical reading in earnest. As you read, be sure to highlight ideas and phrases that strike you as especially significant — those that seem to capture the gist of a particular paragraph or section, or those that relate directly to the author's purpose or argument. While prereading can help you identify central ideas, you may find that you need to reread difficult sections or flip back and skim an earlier

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passage if you feel yourself getting lost. Many students think of themselves as poor readers if they can't whip through an article at high speed without pausing. However, the best readers read recursively—that is, they shuttle back and forth, browsing, skimming, and rereading as necessary, depending on their interest, their familiarity with the subject, and the difficulty of the material. This shuttling actually parallels what goes on in your mind when you read actively, as you alternately recall prior knowledge or experience and predict or look for clues about where the writer is going next.

Keep a record of your mental shuttling by writing comments in the margins as you read. It's often useful to gloss the contents of each paragraph or section, to summarize it in a word or two written alongside the text. This note will serve as a reminder or key to the section when you return to it for further thinking, discussion, or writing. You may also want to note passages that puzzled you. Or you may want to write down personal reactions or questions stimulated by the reading. Take time to ponder why you felt confused or annoyed or affirmed by a particular passage. Let yourself wonder "out loud" in the margins as you read.

The following section illustrates one student's notes on a few stanzas of Inés Hernández-Ávila's "Para Teresa" (p. 206). In this example, you can see that the reader puts glosses or summary comments to the left of the poem and questions or personal responses to the right. You should experiment and create your own system of note taking, one that works best for the way you read. Just remember that your main goals in taking notes are to help you understand the author's overall position, to deepen and refine your responses to the selection, and to create a permanent record of those responses.

### *Para Teresa*<sup>1</sup>

#### INÉS HERNÁNDEZ-ÁVILA

*This poem explores and attempts to resolve an old conflict between its speaker and her schoolmate, two Chicanas at "Alamo which-had-to-be-its-name" Elementary School who have radically different ideas about what education means and does. Inés Hernández-Ávila (b. 1947) is an associate professor of Native American Studies at the University of California, Davis. This poem appeared in her collection Con Razón, Corazón (1987).*

<sup>1</sup>*Para Teresa*: For Teresa. [All notes are the author's.]

<i>Writes to Teresa</i>	<p>A tí-Teresa</p> <p>Te dedico las palabras estás</p> <p>que <u>explotan</u> de mi corazón<sup>2</sup></p>	<p><i>Why in Spanish?</i></p> <p><i>Why do her words explode?</i></p>
<i>The day of their confrontation</i>	<p>That day during lunch hour</p> <p>at <u>Alamo which-had-to-be-its-name</u></p> <p>Elementary</p> <p>my dear raza</p> <p>That day in the bathroom</p> <p>Door guarded</p> <p>Myself cornered</p> <p>I was accused by you, Teresa</p> <p>Tú y las demás de tus amigas</p> <p>Pachucas todas</p> <p>Eran Uds. cinco.<sup>3</sup></p>	<p><i>!Why?</i></p> <p><i>Feels close to T. (?)</i></p>
<i>T.'s ac- cusation</i>	<p>Me gritaban que porque me creía tan grande<sup>4</sup></p> <p><u>What was I trying to do, you growled</u></p> <p><u>Show you up?</u></p> <p>Make the teachers like me, pet me,</p> <p>Tell me what a credit <u>(to my people)</u> I was?</p> <p><u>I was playing right into their hands,</u> you challenged</p> <p>And you would have none of it.</p> <p>I was to stop.</p>	<p><i>Teachers must be white / Anglo.</i></p> <p><i>Speaker is a "good student."</i></p>

### Keeping a Reading Journal

You may also want (or be required) to keep a reading journal in response to the selections you cover in *Rereading America*. In such a journal you'd keep all the freewriting that you do either before or after reading. Some students find it helpful to keep a double-entry journal, writing initial responses on the left side of the page and adding later reflections and reconsiderations on the right. You may want to use your journal as a place to explore personal reactions to your reading. You can do this by writing out imaginary dialogues — between two writers who address the same subject, between yourself and the writer of the selection, or between two parts of yourself. You can use the journal as a place to rewrite passages from a poem or essay in your own voice and from your own point of view. You can write letters to an author you particularly like or dislike or to a character in a story or poem. You might even draw a cartoon that comments on one of the reading selections.

Many students don't write as well as they could because they're afraid to take risks. They may have been repeatedly penalized for breaking "rules" of

<sup>2</sup>A . . . *corazón*: To you, Teresa, I dedicate these words that explode from my heart.

<sup>3</sup>Tú . . . *cinco*: You and the rest of your friends, all Pachucas, there were five of you.

<sup>4</sup>Me . . . *grande*: You were screaming at me, asking me why I thought I was so hot.

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grammar or essay form; their main concern in writing becomes avoiding trouble rather than exploring ideas or experimenting with style. But without risk and experimentation, there's little possibility of growth. One of the benefits of journal writing is that it gives you a place to experiment with ideas, free from worries about "correctness." Here are two examples of student journal entries, in response to "Para Teresa" (we reprint the entries as they were written):

*Entry 1: Internal Dialogue*

Me 1: I agree with Inés Hernández-Ávila's speaker. Her actions were justifiable in a way that if you can't fight 'em, join 'em. After all, Teresa is just making the situation worse for her because not only is she sabotaging the teacher-student relationship, she's also destroying her chance for a good education.

Me 2: Hey, Teresa's action was justifiable. Why else would the speaker admit at the end of the poem that what Teresa did was fine thus she respects Teresa more?

Me 1: The reason the speaker respected Teresa was because she (Teresa) was still keeping her culture alive, although through different means. It wasn't her action that the speaker respected, it was the representation of it.

Me 2: The reason I think Teresa acted the way she did was because she felt she had something to prove to society. She wanted to show that no one could push her people around; that her people were tough.

*Entry 2: Personal Response*

"Con cố gắng học giỏi, cho Bá Má,  
 Rồi sau này đời sống của con sẽ thoải mái lắm."<sup>5</sup>  
 What if I don't want to?  
 What if I can't?  
 Sometimes I feel my parents don't understand what  
 I'm going through.  
 To them, education is money.  
 And money is success.  
 They don't see beyond that.  
 Sometimes I want to fail my classes purposely to  
 See their reaction, but that is too cruel.  
 They have taught me to value education.  
 Education makes you a person, makes you somebody, they say.  
 I agree.  
 They are proud I am going to UCLA.  
 They brag to their friends, our Vietnamese community,  
 I don't even know.

...

They believe in me, but I doubt myself. . . .

<sup>5</sup>"Con . . . lắm": "Daughter, study hard (for us, your Mom and Dad), so your future will be bright and easy."

You'll notice that neither of these students talks directly about "Para Teresa" as a poem. Instead, each uses it as a point of departure for her own reflections on ethnicity, identity, and education. Although we've included a number of literary works in *Rereading America*, we don't expect you to do literary analysis. We want you to use these pieces to stimulate your own thinking about the cultural myths they address. So don't feel you have to discuss imagery in Inés Hernández-Ávila's "Para Teresa" or characterization in Toni Cade Bambara's "The Lesson" in order to understand and appreciate them.

## Working with Visual Images

The myths we examine in *Rereading America* make their presence felt not only in the world of print — essays, stories, poems, memoirs — but in every aspect of our culture. Consider, for example, the myth of "the American family." If you want to design a minivan, a restaurant, a cineplex, a park, a synagogue, a personal computer, or a tax code, you had better have some idea of what families are like and how they behave. Most important, you need a good grasp of what Americans *believe* about families, about the mythology of the American family. The Visual Portfolio in each chapter, while it maintains our focus on myths, also carries you beyond the medium of print and thus lets you practice your analytical skills in a different arena.

Although we are all surrounded by visual stimuli, we don't always think critically about what we see. Perhaps we are numbed by constant exposure to a barrage of images on TV, in magazines and newspapers, in video games and films. In any case, here are a few tips on how to get the most out of the images we have collected for this book. Take the time to look at the images carefully; first impressions are important, but many of the photographs contain details that might not strike you immediately. Once you have noted the immediate impact of an image, try focusing on separate elements such as background, foreground, facial expressions, and body language. Read any text that appears in the photograph, even if it's on a T-shirt or a belt buckle. Remember that many photographs are carefully *constructed*, no matter how "natural" they may look. In a photo for a magazine advertisement, for example, everything is meticulously chosen and arranged: certain actors or models are cast for their roles; they wear makeup; their clothes are really costumes; the location or setting of the ad is designed to reinforce its message; lighting is artificial; and someone is trying to sell you something.

Also be sure to consider the visual images contextually, not in isolation. How does each resemble or differ from its neighbors in the portfolio? How does it reinforce or challenge cultural beliefs or stereotypes? Put another way, how can it be understood in the context of the myths examined in *Rereading America*? Each portfolio is accompanied by a few questions to help you begin this type of analysis. You can also build a broader context for our visual images by collecting your own, then working in small groups to create a portfolio or collage.



## 16 THINKING CRITICALLY, CHALLENGING CULTURAL MYTHS

Finally, remember that both readings and visual images are just starting points for discussion. You have access to a wealth of other perspectives and ideas among your family, friends, classmates; in your college library; in your personal experience; and in your imagination. We urge you to consult them all as you grapple with the perspectives you encounter in this text.

