

CHANG-RAE LEE

Mute in an English-Only World

[THE NEW YORK TIMES / April 18, 1996]

Before You Read

Have you ever been in a situation where you couldn't understand what someone was saying because he or she was speaking another language? How did it feel?

Words to Learn

- proliferation* (para. 1): rapid, abundant growth (n.)
exclusionary (para. 2): excluding others from rights or advantages (adj.)
loathe (para. 5): to hate strongly; to despise (v.)
nasality (para. 6): a nasal sound, as if spoken through the nose (n.)
mimic (para. 6): to imitate or copy (v.)
sundry (para. 8): various (adj.)
harrowing (para. 9): distressing or traumatic (adj.)

When I read of the troubles in Palisades Park, N.J., over the proliferation of Korean-language signs along its main commercial strip, I unexpectedly sympathized with the frustrations, resentments, and fears of the longtime residents. They clearly felt alienated and even unwelcome in a vital part of their community. The town, like seven

CHANG-RAE LEE (b. 1965) was born in Seoul, South Korea, and immigrated to the United States with his family when he was three. He received a bachelor's degree from Yale University and a master's degree from the University of Oregon, where he is currently an assistant professor of creative writing. Chang-rae Lee's first novel, the award-winning *Native Speaker*, was published in 1995. In the essay reprinted here, the author responds to a feature story in the New York Times about a New Jersey town that was preventing Korean merchants from posting signs exclusively in Korean in the downtown shopping district.

others in New Jersey, has passed laws requiring that half of any commercial sign in a foreign language be in English.

Now I certainly would never tolerate any exclusionary ideas about who could rightfully settle and belong in the town. But having been raised in a Korean immigrant family, I saw every day the exacting price and power of language, especially with my mother, who was an outsider in an English-only world.

In the first years we lived in America, my mother could speak only the most basic English, and she often encountered great difficulty whenever she went out.

We lived in New Rochelle, N.Y., in the early seventies, and most of the local businesses were run by the descendants of immigrants who, generations ago, had come to the suburbs from New York City. Proudly dotting Main Street and North Avenue were Italian pastry and cheese shops, Jewish tailors and cleaners, and Polish and German butchers and bakers. If my mother's marketing couldn't wait until the weekend, when my father had free time, she would often hold off until I came home from school to buy groceries.

Though I was only six or seven years old, she insisted that I go out shopping with her and my younger sister. I mostly loathed the task, partly because it meant I couldn't spend the afternoon playing catch with my friends but also because I knew our errands would inevitably lead to an awkward scene, and that I would have to speak up to help my mother.

I was just learning the language myself, but I was a quick study, as children are with new tongues. I had spent kindergarten in almost complete silence, hearing only the high nasality of my teacher and comprehending little but the cranky wails and cries of my classmates. But soon, seemingly mere months later, I had already become a terrible ham and mimic, and I would crack up my father with impressions of teachers, his friends, and even himself. My mother scolded me for aping his speech, and the one time I attempted to make light of hers I rated a roundhouse smack on my bottom.

For her, the English language was not very funny. It usually meant trouble and a good dose of shame, and sometimes real hurt. Although she had a good reading knowledge of the language from university classes in South Korea, she had never practiced actual conversation. So in America she used English flashcards and phrase

books and watched television with us kids. And she faithfully carried a pocket workbook illustrated with stick-figure people and compound sentences to be filled in.

But none of it seemed to do her much good. Staying mostly at home to care for us, she didn't have many chances to try out sundry words and phrases. When she did, say, at the window of the post office, her readied speech would stall, freeze, sometimes altogether collapse.

One day was unusually harrowing. We ventured downtown in the new Ford Country Squire my father had bought her, an enormous station wagon that seemed as long—and deft—as an ocean liner. We were shopping for a special meal for guests visiting that weekend, and my mother had heard that a particular butcher carried fresh oxtails, which she needed for a traditional soup.

We'd never been inside the shop, but my mother would pause before its window, which was always lined with whole hams, crown roasts, and ropes of plump handmade sausages. She greatly esteemed the bounty with her eyes, and my sister and I did also, but despite our desirous cries she'd turn us away and instead buy the packaged links at the Finast supermarket, where she felt comfortable looking them over and could easily spot the price. And, of course, not have to talk.

But that day she was resolved. The butcher store was crowded, and as we stepped inside the door jingled a welcome. No one seemed to notice. We waited for some time, and people who entered after us were now being served. Finally, an old woman nudged my mother and waved a little ticket, which we hadn't taken. We patiently waited again, until one of the beefy men behind the glass display hollered our number.

My mother pulled us forward and began searching the cases, but the oxtails were nowhere to be found. The man, his big arms crossed, sharply said, "Come on, lady, whaddya want?" This unnerved her, and she somehow blurted the Korean word for oxtail, *soggori*.

The butcher looked as if my mother had put something sour in his mouth, and he glanced back at the lighted board and called the next number.

Before I knew it, she had rushed us outside and back in the wagon, which she had double-parked because of the crowd. She was furious, almost vibrating with fear and grief, and I could see she was about to cry.

She wanted to go back inside, but now the driver of the car we were blocking wanted to pull out. She was shooting us away. My

mother, who had just earned her driver's license, started furiously working the pedals. But in her haste she must have flooded the engine, for it wouldn't turn over. The driver started honking and then another car began honking as well, and soon it seemed the entire street was shrieking at us.

In the following years, my mother grew steadily more comfortable with English. In Korean, she could be fiery, stern, deeply funny, and ironic; in English, just slightly less so. If she was never quite fluent, she gained enough confidence to make herself clearly known to anyone, and particularly to me.

Five years ago, she died of cancer, and some months after we buried her I found myself in the driveway of my father's house, washing her sedan. I liked taking care of her things; it made me feel close to her. While I was cleaning out the glove compartment, I found her pocket English workbook, the one with the silly illustrations. I hadn't seen it in nearly twenty years. The yellowed pages were brittle and dog-eared. She had fashioned a plain-paper wrapping for it, and I wondered whether she meant to protect the book or hide it.

I don't doubt that she would have appreciated doing the family shopping on the new Broad Avenue of Palisades Park. But I like to think, too, that she would have understood those who now complain about the Korean-only signs.

I wonder what these same people would have done if they had seen my mother studying her English workbook—or lost in a store. Would they have nodded gently at her? Would they have lent a kind word?

Discussing Vocabulary / Using a Dictionary

1. The prefix "ex-" (as in "exclusionary" [para. 2]) has a specific meaning. What is it?
2. Lee writes in paragraph 5 that he "loathed" going shopping with his mother. What are some synonyms for "loathe"? What degree of emotion is suggested by the word?
3. Look up the word "harrowing" (para. 9). What is the root of the word? Can you see the relation of its root to its common modern usage?

Discussing Meaning

1. Who were some of the ethnic groups living in New Rochelle, N.Y., when Lee was growing up there?