

The Human Cost of an Illiterate Society

PRECAUTIONS. READ BEFORE USING.

Poison: Contains sodium hydroxide (caustic soda-lye).

Corrosive: Causes severe eye and skin damage, may cause blindness.

Harmful or fatal if swallowed.

If swallowed, give large quantities of milk or water.

Do not induce vomiting.

Important: Keep water out of can at all times to

prevent contents from violently erupting . . .

—warning on a can of Drano

We are speaking here no longer of the dangers faced by passengers on Eastern Airlines or the dollar costs incurred by U.S. corporations and taxpayers.¹ We are speaking now of human suffering and of the ethical dilemmas that are faced by a society that looks upon such suffering with qualified concern but does not take those actions which its wealth and ingenuity would seemingly demand.

Questions of literacy, in Socrates' belief, must at length be judged as matters of morality.² Socrates could not have had in mind the moral compromise peculiar to a nation like our own. Some of our Founding Fathers did, however, have this question in their minds. One of the wisest of those Founding Fathers (one who may not have been most compassionate but surely was more prescient than some of his peers) recognized the special dangers that illiteracy would pose to basic equity in the political construction that he helped to shape.

"A people who mean to be their own governors," James Madison wrote, "must arm themselves with the power knowledge gives. A popular government without popular information or the means of acquiring it, is but a prologue to a farce or a tragedy, or perhaps both."³

Tragedy looms larger than farce in the United States today. Illiterate citizens seldom vote. Those who do are forced to cast a vote of

1. Topics discussed in previous chapters.

3. From a letter to W. T. Barry, August 4,

2. In Plato's *Meno* Socrates wonders whether virtue, defined as knowledge, can be taught. 1822.

questionable worth. They cannot make informed decisions based on serious print information. Sometimes they can be alerted to their interests by aggressive voter education. More frequently, they vote for a face, a smile, or a style, not for a mind or character or body of beliefs.

The number of illiterate adults exceeds by 16 million the entire vote cast for the winner in the 1980 presidential contest. If even one third of all illiterates could vote, and read enough and do sufficient math to vote in their self-interest, Ronald Reagan would not likely have been chosen president. There is, of course, no way to know for sure. We do know this: Democracy is a mendacious term when used by those who are prepared to countenance the forced exclusion of one third of our electorate. So long as 60 million people are denied significant participation, the government is neither of, nor for, nor by, the people. It is a government, at best, of those two thirds whose wealth, skin color, or parental privilege allows them opportunity to profit from the provocation and instruction of the written word.

The undermining of democracy in the United States is one "expense" that sensitive Americans can easily deplore because it represents a contradiction that endangers citizens of all political positions. The human price is not so obvious at first.

Since I first immersed myself within this work I have often had the following dream: I find that I am in a railroad station or a large department store within a city that is utterly unknown to me and where I cannot understand the printed words. None of the signs or symbols is familiar. Everything looks strange: like mirror writing of some kind. Gradually I understand that I am in the Soviet Union. All the letters on the walls around me are Cyrillic. I look for my pocket dictionary but I find that it has been mislaid. Where have I left it? Then I recall that I forgot to bring it with me when I packed my bags in Boston. I struggle to remember the name of my hotel. I try to ask somebody for directions. One person stops and looks at me in a peculiar way. I lose the nerve to ask. At last I reach into my wallet for an ID card. The card is missing. Have I lost it? Then I remember that my card was confiscated for some reason, many years before. Around this point, I wake up in a panic.

This panic is not so different from the misery that millions of adult illiterates experience each day within the course of their routine existence in the U.S.A.

Illiterates cannot read the menu in a restaurant.

They cannot read the cost of items on the menu in the *window* of the restaurant before they enter.

Illiterates cannot read the letters that their children bring home from their teachers. They cannot study school department circulars that tell them of the courses that their children must be taking if they hope to pass the SAT exams. They cannot help with homework. They cannot write a letter to the teacher. They are afraid to visit in the classroom. They do not want to humiliate their child or themselves.

Illiterates cannot read instructions on a bottle of prescription medicine. They cannot find out when a medicine is past the year of safe consumption; nor can they read of allergenic risks, warnings to diabetics, or the potential sedative effect of certain kinds of nonprescription pills. They cannot observe preventive health care admonitions. They cannot read about "the seven warning signs of cancer" or the indications of blood-sugar fluctuations or the risks of eating certain foods that aggravate the likelihood of cardiac arrest.

Illiterates live, in more than literal ways, an uninsured existence. They cannot understand the written details on a health insurance form. They cannot read the waivers that they sign preceding surgical procedures. Several women I have known in Boston have entered a slum hospital with the intention of obtaining a tubal ligation and have emerged a few days later after having been subjected to a hysterectomy. Unaware of their rights, incognizant of jargon, intimidated by the unfamiliar air of fear and atmosphere of ether that so many of us find oppressive in the confines even of the most attractive and expensive medical facilities, they have signed their names to documents they could not read and which nobody, in the hectic situation that prevails so often in those overcrowded hospitals that serve the urban poor, had even bothered to explain.

Childbirth might seem to be the last inalienable right of any female citizen within a civilized society. Illiterate mothers, as we shall see, already have been cheated of the power to protect their progeny against the likelihood of demolition in deficient public schools and, as a result, against the verbal servitude within which they themselves exist. Surgical denial of the right to bear that child in the first place represents an ultimate denial, an unspeakable metaphor, a final

darkness that denies even the twilight gleamings of our own humanity. What greater violation of our biological, our biblical, our spiritual humanity could possibly exist than that which takes place nightly, perhaps hourly these days, within such overburdened and benighted institutions as the Boston City Hospital? Illiteracy has many costs; few are so irreversible as this.

Even the roof above one's head, the gas or other fuel for heating that protects the residents of northern city slums against the threat of illness in the winter months become uncertain guarantees. Illiterates cannot read the lease that they must sign to live in an apartment which, too often, they cannot afford. They cannot manage check accounts and therefore seldom pay for anything by mail. Hours and entire days of difficult travel (and the cost of bus or other public transit) must be added to the real cost of whatever they consume. Loss of interest on the check accounts they do not have, and could not manage if they did, must be regarded as another of the excess costs paid by the citizen who is excluded from the common instruments of commerce in a numerate⁴ society.

"I couldn't understand the bills," a woman in Washington, D.C., reports, "and then I couldn't write the checks to pay them. We signed things we didn't know what they were."

Illiterates cannot read the notices that they receive from welfare offices or from the IRS. They must depend on word-of-mouth instruction from the welfare worker—or from other persons whom they have good reason to mistrust. They do not know what rights they have, what deadlines and requirements they face, what options they might choose to exercise. They are half-citizens. Their rights exist in print but not in fact.

Illiterates cannot look up numbers in a telephone directory. Even if they can find the names of friends, few possess the sorting skills to make use of the yellow pages; categories are bewildering and trade names are beyond decoding capabilities for millions of nonreaders. Even the emergency numbers listed on the first page of the phone book—"Ambulance," "Police," and "Fire"—are too frequently beyond the recognition of nonreaders.

Many illiterates cannot read the admonition on a pack of ciga-

4. Numerically literate, able to express oneself effectively in quantitative terms.

rettes. Neither the Surgeon General's warning nor its reproduction on the package can alert them to the risks. Although most people learn by word of mouth that smoking is related to a number of grave physical disorders, they do not get the chance to read the detailed stories which can document this danger with the vividness that turns concern into determination to resist. They can see the handsome cowboy or the slim Virginia lady lighting up a filter cigarette; they cannot heed the words that tell them that this product is (not "may be") dangerous to their health. Sixty million men and women are condemned to be the unalerted, high-risk candidates for cancer.

Illiterates do not buy "no-name" products in the supermarkets. They must depend on photographs or the familiar logos that are printed on the packages of brand-name groceries. The poorest people, therefore, are denied the benefits of the least costly products.

Illiterates depend almost entirely upon label recognition. Many labels, however, are not easy to distinguish. Dozens of different kinds of Campbell's soup appear identical to the nonreader. The purchaser who cannot read and does not dare to ask for help, out of the fear of being stigmatized (a fear which is unfortunately realistic), frequently comes home with something which she never wanted and her family never tasted.

Illiterates cannot read instructions on a pack of frozen food. Packages sometimes provide an illustration to explain the cooking preparations; but illustrations are of little help to someone who must "boil water, drop the food—*within* its plastic wrapper—in the boiling water, wait for it to simmer, instantly remove."

Even when labels are seemingly clear, they may be easily mistaken. A woman in Detroit brought home a gallon of Crisco for her children's dinner. She thought that she had bought the chicken that was pictured on the label. She had enough Crisco now to last a year—but no more money to go back and buy the food for dinner.

Recipes provided on the packages of certain staples sometimes tempt a semiliterate person to prepare a meal her children have not tasted. The longing to vary the uniform and often starchy content of low-budget meals provided to the family that relies on food stamps commonly leads to ruinous results. Scarce funds have been wasted and the food must be thrown out. The same applies to distribution of food-surplus produce in emergency conditions. Gov-

ernment inducements to poor people to "explore the ways" by which to make a tasty meal from tasteless noodles, surplus cheese, and powdered milk are useless to nonreaders. Intended as benevolent advice, such recommendations mock reality and foster deeper feelings of resentment and of inability to cope. (Those, on the other hand, who cautiously refrain from "innovative" recipes in preparation of their children's meals must suffer the opprobrium of "laziness," "lack of imagination . . .")

Illiterates cannot travel freely. When they attempt to do so, they encounter risks that few of us can dream of. They cannot read traffic signs and, while they often learn to recognize and to decipher symbols, they cannot manage street names which they haven't seen before. The same is true for bus and subway stops. While ingenuity can sometimes help a man or woman to discern directions from familiar landmarks, buildings, cemeteries, churches, and the like, most illiterates are virtually immobilized. They seldom wander past the streets and neighborhoods they know. Geographical paralysis becomes a bitter metaphor for their entire existence. They are immobilized in almost every sense we can imagine. They can't move up. They can't move out. They cannot see beyond. Illiterates may take an oral test for drivers' permits in most sections of America. It is a questionable concession. Where will they go? How will they get there? How will they get home? Could it be that some of us might like it better if they stayed where they belong?

Travel is only one of many instances of circumscribed existence. Choice, in almost all its facets, is diminished in the life of an illiterate adult. Even the printed TV schedule, which provides most people with the luxury of preselection, does not belong within the arsenal of options in illiterate existence. One consequence is that the viewer watches only what appears at moments when he happens to have time to turn the switch. Another consequence, a lot more common, is that the TV set remains in operation night and day. Whatever the program offered at the hour when he walks into the room will be the nutriment that he accepts and swallows. Thus, to passivity, is added frequency—indeed, almost uninterrupted continuity. Freedom to select is no more possible here than in the choice of home or surgery or food.

"You don't choose," said one illiterate woman. "You take your

wishes from somebody else." Whether in perusal of a menu, selection of highways, purchase of groceries, or determination of affordable enjoyment, illiterate Americans must trust somebody else: a friend, a relative, a stranger on the street, a grocery clerk, a TV copywriter.

"All of our mail we get, it's hard for her to read. Settin' down and writing a letter, she can't do it. Like if we get a bill . . . we take it over to my sister-in-law . . . My sister-in-law reads it."

Billing agencies harass poor people for the payment of the bills for purchases that might have taken place six months before. Utility companies offer an agreement for a staggered payment schedule on a bill past due. "You have to trust them," one man said. Precisely for this reason, you end up by trusting no one and suspecting everyone of possible deceit. A submerged sense of distrust becomes the corollary to a constant need to trust. "They are cheating me . . . I have been tricked . . . I do not know . . ."

Not knowing: This is a familiar theme. Not knowing the right word for the right thing at the right time is one form of subjugation. Not knowing the world that lies concealed behind those words is a more terrifying feeling. The longitude and latitude of one's existence are beyond all easy apprehension. Even the hard, cold stars within the firmament above one's head begin to mock the possibilities for self-location. Where am I? Where did I come from? Where will I go?

"I've lost a lot of jobs," one man explains. "Today, even if you're a janitor, there's still reading and writing . . . They leave a note saying, 'Go to room so-and-so . . .' You can't do it. You can't read it. You don't know."

"The hardest thing about it is that I've been places where I didn't know where I was. You don't know where you are . . . You're lost."

"Like I said: I have two kids. What do I do if one of my kids starts choking? I go running to the phone . . . I can't look up the hospital phone number. That's if we're at home. Out on the street, I can't read the sign. I get to a pay phone. 'Okay, tell us where you are. We'll send an ambulance.' I look at the street sign. Right there, I can't tell you what it says. I'd have to spell it out, letter for letter. By that time, one of my kids would be dead . . . These are the kinds of fears you go with, every single day . . ."

"Reading directions, I suffer with. I work with chemicals . . . That's scary to begin with . . ."

"You sit down. They throw the menu in front of you. Where do you go from there? Nine times out of ten you say, 'Go ahead. Pick out something for the both of us.' I've eaten some weird things, let me tell you!"

Menus. Chemicals. A child choking while his mother searches for a word she does not know to find assistance that will come too late. Another mother speaks about the inability to help her kids to read: "I can't read to them. Of course that's leaving them out of something they should have. Oh, it matters. You *believe* it matters! I ordered all these books. The kids belong to a book club. Donny wanted me to read a book to him. I told Donny: 'I can't read.' He said: 'Mommy, you sit down. I'll read it to you.' I tried it one day, reading from the pictures. Donny looked at me. He said, 'Mommy, that's not right.' He's only five. He knew I couldn't read . . ."

A landlord tells a woman that her lease allows him to evict her if her baby cries and causes inconvenience to her neighbors. The consequence of challenging his words conveys a danger which appears, unlikely as it seems, even more alarming than the danger of eviction. Once she admits that she can't read, in the desire to maneuver for the time in which to call a friend, she will have defined herself in terms of an explicit impotence that she cannot endure. Capitulation in this case is preferable to self-humiliation. Resisting the definition of oneself in terms of what one cannot do, what others take for granted, represents a need so great that other imperatives (even one so urgent as the need to keep one's home in winter's cold) evaporate and fall away in face of fear. Even the loss of home and shelter, in this case, is not so terrifying as the loss of self.

"I come out of school. I was sixteen. They had their meetings. The directors meet. They said that I was wasting their school paper. I was wasting pencils . . ."

Another illiterate, looking back, believes she was not worthy of her teacher's time. She believes that it was wrong of her to take up space within her school. She believes that it was right to leave in order that somebody more deserving could receive her place.

Children choke. Their mother chokes another way: on more than chicken bones.

People eat what others order, know what others tell them, struggle not to see themselves as they believe the world perceives them. A man in California speaks about his own loss of identity, of self-location, definition:

"I stood at the bottom of the ramp. My car had broke down on the freeway. There was a phone. I asked for the police. They was nice. They said to tell them where I was. I looked up at the signs. There was one that I had seen before. I read it to them: ONE WAY STREET. They thought it was a joke. I told them I couldn't read. There was other signs above the ramp. They told me to try. I looked around for somebody to help. All the cars was going by real fast. I couldn't make them understand that I was lost. The cop was nice. He told me: 'Try once more.' I did my best. I couldn't read. I only knew the sign above my head. The cop was trying to be nice. He knew that I was trapped, 'I can't send out a car to you if you can't tell me where you are.' I felt afraid. I nearly cried. I'm forty-eight years old. I only said: 'I'm on a one-way street . . .'"

The legal problems and the courtroom complications that confront illiterate adults have been discussed above. The anguish that may underlie such matters was brought home to me this year while I was working on this book. I have spoken, in the introduction, of a sudden phone call from one of my former students, now in prison for a criminal offense. Stephen is not a boy today. He is twenty-eight years old. He called to ask me to assist him in his trial, which comes up next fall. He will be on trial for murder. He has just knifed and killed a man who first enticed him to his home, then cheated him, and then insulted him—as "an illiterate subhuman."

Stephen now faces twenty years to life. Stephen's mother was illiterate. His grandparents were illiterate as well. What parental curse did not destroy was killed off finally by the schools. Silent violence is repaid with interest. It will cost us \$25,000 yearly to maintain this broken soul in prison. But what is the price that has been paid by Stephen's victim? What is the price that will be paid by Stephen?

Perhaps we might slow down a moment here and look at the realities described above. This is the nation that we live in. This is a society that most of us did not create but which our President and other leaders have been willing to sustain by virtue of malign ne-

glect. Do we possess the character and courage to address a problem which so many nations, poorer than our own, have found it natural to correct?

The answers to these questions represent a reasonable test of our belief in the democracy to which we have been asked in public school to swear allegiance.

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