

Definition

Generally speaking, definitions fall into three broad categories: lexical, stipulative, and extended. The dictionary is of course the best place to begin familiarizing yourself with new concepts, but lexical definitions tend to be abstract, for they sometimes explain terms without reference to particular contexts. And stipulative definitions, while practical, are by their very nature limited to special purposes. Say you were writing a paper on the advantages and disadvantages of being a part-time student. You might stipulate that, for the purposes of your essay, "a part-timer is someone enrolled for less than 12 credits." Thus, while both lexical and stipulative definitions have their uses, extended definitions are the type used most often to explain complex topics such as those discussed in this chapter.

The many practical uses to which extended definition can be applied make it a powerful tool for exposition. In the hands of writers like Richard Rodriguez and Gloria Naylor, it becomes a systematic way to grapple with social, economic, or moral questions. It can correct common, sometimes dangerous, misconceptions, as in Joseph Epstein's "The Green Eyed Lonster" or Jo Goodwin Parker's "What Is Poverty?" But it can also be used to explain deep but abstract ideas that are important to the human condition. Take Dagoberto Gilb's "Pride," for example.

Like process essays, extended definitions are developed by using a number of methods. Among the most common are analogy and comparison/contrast. Rodriguez, for example, contrasts his appraisal of the word "Hispanic," which he calls a "contrivance," with its commonly accepted meaning.

As a matter of fact, many techniques can be used to develop extended definitions. The examples and anecdotes (brief, illustrative stories) Jo Goodwin Parker uses to define poverty are powerful and incisive tools for correcting social myopia. Tom Haines uses a wide variety of methods including narration, description, and cause/effect to explain the terror that haunts a people fighting famine. Epstein relies on lexical and etymological information to introduce or clarify specific points in a larger context. Approaches to the process of defining, then, are as varied as the authors who use them.

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You can learn a great deal more about techniques for writing extended definitions by considering the Questions for Discussion, the items under Engaging the Text, and the Suggestions for Sustained Writing that follow each selection in this chapter. Another good way to learn the skills of definition is to read each of the essays in this chapter twice. On your first pass, simply make sure you understand each selection thoroughly and accurately. The second time around, ask yourself how you might define the term being explained, whether you agree with the author's perception, or if you can add information to make the definition even more credible. The method described above might require more time than you had planned to spend on this chapter, but it is a kind of mental exercise that will strengthen your analytical muscles and help you use definition as a powerful tool whenever you need to explain complex ideas.

What Is Poverty?

Jo Goodwin Parker

Although more than three decades old, "What Is Poverty?" holds as much meaning for us today as it did when it was first written. Parker's use of description and anecdote makes this definition essay both moving and incisive. In some ways, however, Parker seems to verge on argument. This becomes especially clear as we realize that, by anticipating reader objections, Parker has framed a dialogue that keeps us engaged and fascinated.

VOCABULARY

chronic, anemia, oleo, antihistamines, repossessed

You ask me what is poverty? Listen to me. Here I am, dirty, smelly, and with no "proper" underwear on and with the stench of my rotting teeth near you. I will tell you. Listen to me. Listen without pity. I cannot use your pity. Listen with understanding. Put yourself in my dirty, worn out, ill-fitting shoes, and hear me.

Poverty is getting up every morning from a dirt- and illness-stained mattress. The sheets have long since been used for diapers. Poverty is living in a smell that never leaves. This is a smell of urine, sour milk, and spoiling food sometimes joined with the strong smell of long-cooked onions. Onions are cheap. If you have smelled this smell, you did not know how it came. It is the smell of the outdoor privy. It is the smell of young children who cannot walk the long dark way in the night. It is the smell of the mattresses where years of "accidents" have happened. It is

the smell of the milk which has gone sour because the refrigerator long has not worked, and it costs money to get it fixed. It is the smell of rotting garbage. I could bury it, but where is the shovel? Shovels cost money.

Poverty is being tired. I have always been tired. They told me at the hospital when the last baby came that I had chronic anemia caused from poor diet, a bad case of worms, and that I needed a corrective operation. I listened politely—the poor are always polite. The poor always listen. They don't say that there is no money for iron pills, or better food, or worm medicine. The idea of an operation is frightening and costs so much that, if I had dared, I would have laughed. Who takes care of my children? Recovery from an operation takes a long time. I have three children. When I left them with "Granny" the last time I had a job, I came home to find the baby covered with fly specks, and a diaper that had not been changed since I left. When the dried diaper came off, bits of my baby's flesh came with it. My other child was playing with a sharp bit of broken glass, and my oldest was playing alone at the edge of a lake. I made twenty-two dollars a week, and a good nursery school costs twenty dollars a week for three children. I quit my job.

Poverty is dirt. You can say in your clean clothes coming from your clean house, "Anybody can be clean." Let me explain about housekeeping with no money. For breakfast I give my children grits with no oleo or cornbread without eggs and oleo. This does not use up many dishes. What dishes there are, I wash in cold water and with no soap. Even the cheapest soap has to be saved for the baby's diapers. Look at my hands, so cracked and red. Once I saved for two months to buy a jar of Vaseline for my hands and the baby's diaper rash. When I had saved enough, I went to buy it and the price had gone up two cents. The baby and I suffered on. I have to decide every day if I can bear to put my cracked sore hands into the cold water and strong soap. But you ask, why not hot water? Fuel costs money. If you have a wood fire it costs money. If you burn electricity, it costs money. Hot water is a luxury. I do not have luxuries. I know you will be surprised when I tell you how young I am. I look so much older. My back has been bent over the wash tubs every day for so long. I cannot remember when I ever did anything else. Every night I wash every stitch my school age child has on and just hope her clothes will be dry by morning.

Poverty is staying up all night on cold nights to watch the fire knowing one spark on the newspaper covering the walls means your sleeping child dies in flames. In summer, poverty is watching gnats and flies devour your baby's tears when he cries. The screens are torn and you pay so little rent you know they will never be fixed. Poverty means insects in your food, in your nose, in your eyes, and crawling over you when you sleep. Poverty is hoping it never rains because diapers won't dry when it rains and soon you are using newspapers. Poverty is seeing your children

forever with runny noses. Paper handkerchiefs cost money and all your rags you need for other things. Even more costly are antihistamines. Poverty is cooking without food and cleaning without soap.

Poverty is asking for help. Have you ever had to ask for help, knowing your children will suffer unless you get it? Think about asking for a loan from a relative, if this is the only way you can imagine asking for help. I will tell you how it feels. You find out where the office is that you are supposed to visit. You circle that block four or five times. Thinking of your children, you go in. Everyone is very busy. Finally, someone comes out and you tell her that you need help. That never is the person you need to see. You go see another person, and after spilling the whole shame of your poverty all over the desk between you, you find that this isn't the right office after all—you must repeat the whole process, and it never is any easier at the next place.

You have asked for help, and after all it has a cost. You are again told to wait. You are told why, but you don't really hear because of the red cloud of shame and the rising cloud of despair.

Poverty is remembering. It is remembering quitting school in junior high because "nice" children had been so cruel about my clothes and my smell. The attendance officer came. My mother told him I was pregnant. I wasn't, but she thought that I could get a job and help out. I had jobs off and on, but never long enough to learn anything. Mostly I remember being married. I was so young then. I am still young. For a time, we had all the things you have. There was a little house in another town, with hot water and everything. Then my husband lost his job. There was unemployment insurance for a while and what few jobs I could get. Soon, all our nice things were repossessed and we moved back here. I was pregnant then. This house didn't look so bad when we first moved in. Every week it gets worse. Nothing is ever fixed. We now had no money. There were a few odd jobs for my husband, but everything went for food then, as it does now. I don't know how we lived through three years and three babies, but we did. I'll tell you something, after the last baby I destroyed my marriage. It had been a good one, but could you keep on bringing children in this dirt? Did you ever think how much it costs for any kind of birth control? I knew my husband was leaving the day he left, but there were no goodbyes between us. I hope he has been able to climb out of this mess somewhere. He never could hope with us to drag him down.

That's when I asked for help. When I got it, you know how much it was? It was, and is, seventy-eight dollars a month for the four of us; that is all I ever can get. Now you know why there is no soap, no needles and thread, no hot water, no aspirin, no worm medicine, no hand cream, no shampoo. None of these things forever and ever and ever. So that you can see clearly, I pay twenty dollars a month rent, and most of the rest goes for food. For grits and cornmeal, and rice and milk and beans. I try my

best to use only the minimum electricity. If I use more, there is that much less for food.

Poverty is looking into a black future. Your children won't play with my boys. They will turn to other boys who steal to get what they want. I can already see them behind the bars of their prison instead of behind the bars of my poverty. Or they will turn to the freedom of alcohol or drugs, and find themselves enslaved. And my daughter? At best, there is for her a life like mine.

But you say to me, there are schools. Yes, there are schools. My children have no extra books, no magazines, no extra pencils, or crayons, or paper and most important of all, they do not have health. They have worms, they have infections, they have pinkeye all summer. They do not sleep well on the floor, or with me in my one bed. They do not suffer from hunger, my seventy-eight dollars keeps us alive, but they do suffer from malnutrition. Oh yes, I do remember what I was taught about health in school. It doesn't do much good. In some places there is a surplus commodities program. Not here. The county said it costs too much. There is a school lunch program. But I have two children who will already be damaged by the time they get to school.

But you say to me, there are health clinics. Yes, there are health clinics and they are in the towns. I live out here eight miles from town. I can walk that far (even if it is sixteen miles both ways), but can my little children? My neighbor will take me when he goes; but he expects to get paid, *one way or another*. I bet you know my neighbor. He is that large man who spends his time at the gas station, the barbershop, and the corner store complaining about the government spending money on the immoral mothers of illegitimate children.

Poverty is an acid that drips on pride until all pride is worn away. Poverty is a chisel that chips on honor until honor is worn away. Some of you say that you would do *something* in my situation, and maybe you would, for the first week or the first month, but for year after year after year?

Even the poor can dream. A dream of a time when there is money. Money for the right kinds of food, for worm medicine, for iron pills, for toothbrushes, for hand cream, for a hammer and nails and a bit of screening, for a shovel, for a bit of paint, for some sheeting, for needles and thread. Money to pay *in money* for a trip to town. And, oh, money for hot water and money for soap. A dream of when asking for help does not eat away the last bit of pride. When the office you visit is as nice as the offices of other governmental agencies, when there are enough workers to help you quickly, when workers do not quit in defeat and despair. When you have to tell your story to only one person, and that person can send you or other help and you don't have to prove your poverty over and over and over again.

I have come out of my despair to tell you this. Remember I did not come from another place or another time. Others like me are all around you. Look at us with an angry heart, anger that will help you help me. Anger that will let you tell of me. The poor are always silent. Can you be silent too?

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QUESTIONS FOR DISCUSSION

Content

- How would you define the author's purpose? Besides paragraph 15, in what parts of the essay is that purpose most apparent?
- Why does the speaker address her audience directly, especially in paragraphs 4 and 10? How would you describe that audience?
- What is the speaker's attitude toward her estranged husband? Do you find it curious? What does it tell you about her? What does it tell you about Parker's purpose?
- In paragraph 8, the speaker seems to describe a cycle of poverty into which the poor are born and in which they remain. Explain. In what other sections of the essay does she allude to this cycle?
- How does she account for her inability to keep her family clean? Why is it futile for her to seek a job?
- What is the distinction between "hunger" and "malnutrition" that she makes in paragraph 11? Why does she deny the usefulness of school lunch programs?
- The speaker relates incidents in which she has had to endure both public and private humiliation in order to obtain help for her family. What is the source of such humiliation? How does Parker's inclusion of these incidents help her define "poverty"?

Strategy and Style

- Often, the speaker makes sure to anticipate and to discuss opposing arguments. What is the effect of her doing so? How does this practice help illuminate her character?
- Parker has organized the essay by having her speaker enunciate a series of characteristics that define poverty. What is the effect of her beginning several paragraphs with "Poverty is . . . "?
- Comment on the author's use of illustrations. To what physical senses does she appeal most often? What use does she make of metaphor?

