

could not stay beyond another minute where I was. I believed then that I would die there, and I saw with a terrible clarity the things of the valley below. They were not the less beautiful to me. It seemed to me that I grew suddenly very calm in view of that beloved world. And I remember nothing else of that moment. I passed out of my mind, and the next thing I knew I was sitting down on the ground, very cold in the shadows, and looking up at the rock where I had been within an eyelash of eternity. That was a strange thing in my life, and I think of it as the end of an age. I should never again see the world as I saw it on the other side of that moment, in the bright reflection of time lost. There are such reflections, and for some of them I have the names.

### ♦ Evaluating the Text

1. What different facets of Momaday's father emerge from this account?
2. In what way did Momaday's mother serve as an inspiration to him?
3. What was the incident that had such a decisive impact on Momaday's attitude toward his past experiences?

### ♦ Exploring Different Perspectives

1. How does the theme of a fall from a great height figure thematically in both the account by N. Scott Momaday and the story "The Falling Girl" by Dino Buzzati?
2. How does the theme of self-reliance enter into the account by N. Scott Momaday and the story "Melba, Mallinen and me" by Kjell Westö?

### ♦ Extending Viewpoints Through Writing

1. Momaday's account confronts an important change he experienced during a time when he was going to leave home to attend school. If you keep a diary, what observations did you make about the prospect of going away to school? In retrospect, how has this experience changed your attitude toward your home, family, and childhood experiences?
2. Describe a situation in which you were tested to your limits, either physically or mentally or both. What character traits enabled you to meet the challenge?
3. Describe the circumstances underlying the choice of your name. Do you like your given name, or do you prefer to be called by a nickname? If you had a nickname, what would it be?

## Sucheng Chan

### You're Short, Besides!

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When asked to write about being a physically handicapped Asian American woman, I considered it an insult. After all, my accomplishments are many, yet I was not asked to write about any of them. Is being handicapped the most salient feature about me? The fact that it might be in the eyes of others made me decide to write the essay as requested. I realized that the way I think about myself may differ considerably from the way others perceive me. And maybe that's what being physically handicapped is all about.

I was stricken simultaneously with pneumonia and polio at the age of four. Uncertain whether I had polio of the lungs, seven of the eight doctors who attended me—all practitioners of Western medicine—told my parents they should not feel optimistic about my survival. A Chinese fortune teller my mother consulted also gave a grim prognosis, but for an entirely different reason: I had been stricken because my name was offensive to the gods. My grandmother had named me "grandchild of wisdom," a name that the fortune teller said was too presumptuous for a girl. So he advised my parents to change my name to "chaste virgin." All these pessimistic predictions notwithstanding, I hung onto life, if only by a thread. For three years, my body was periodically pierced with electric shocks as the muscles of my legs atrophied. Before my illness, I had been an active, rambunctious, precocious, and very curious child. Being confined to bed was thus a mental agony as great as my physical pain. Living in war-torn China, I received little medical attention; physical therapy was unheard of. But I was determined to walk. So one day, when I was six or seven, I instructed my mother to set up two rows of chairs to face each other so that I could use them as I



would parallel bars. I attempted to walk by holding my body up and moving it forward with my arms while dragging my legs along behind. Each time I fell, my mother gasped, but I badgered her until she let me try again. After four nonambulatory years, I finally walked once more by pressing my hands against my thighs so my knees wouldn't buckle.

My father had been away from home during most of those years because of the war. When he returned, I had to confront the guilt he felt about my condition. In many East Asian cultures, there is a strong folk belief that a person's physical state in this life is a reflection of how morally or sinfully he or she lived in previous lives. Furthermore, because of the tendency to view the family as a single unit, it is believed that the fate of one member can be caused by the behavior of another. Some of my father's relatives told him that my illness had doubtless been caused by the wild carousing he did in his youth. A well-meaning but somewhat simple man, my father believed them.

Throughout my childhood, he sometimes apologized to me for having to suffer retribution for his former bad behavior. This upset me; it was bad enough that I had to deal with the anguish of not being able to walk, but to have to assuage his guilt as well was a real burden! In other ways, my father was very good to me. He took me out often, carrying me on his shoulders or back, to give me fresh air and sunshine. He did this until I was too large and heavy for him to carry. And ever since I can remember, he has told me that I am pretty.

After getting over her anxieties about my constant falls, my mother decided to send me to school. I had already learned to read some words of Chinese at the age of three by asking my parents to teach me the sounds and meaning of various characters in the daily newspaper. But between the ages of four and eight, I received no education since just staying alive was a full-time job. Much to her chagrin, my mother found no school in Shanghai, where we lived at the time, which would accept me as a student. Finally, as a last resort, she approached the American School, which agreed to enroll me only if my family kept an *amiah* (a servant who takes care of children) by my side at all times. The tuition at the school was twenty U.S. dollars per month—a huge sum of money during those years of runaway inflation in China—and payable only in U.S. dollars. My family afforded the high cost of tuition and the expense of employing a full-time *amiah* for less than a year.

We left China as the Communist forces swept across the country in victory. We found an apartment in Hong Kong across the street from a school run by Seventh-Day Adventists. By that time I could walk a little, so the principal was persuaded to accept me. An *amiah* now had to take care of me only during recess when my classmates might easily knock me over as they ran about the playground.

After a year and a half in Hong Kong, we moved to Malaysia, where my father's family had lived for four generations. There I

learned to swim in the lovely warm waters of the tropics and fell in love with the sea. On land I was a cripple; in the ocean I could move with the grace of a fish. I liked the freedom of being in the water so much that many years later, when I was a graduate student in Hawaii, I became greatly enamored with a man just because he called me a "Polynesian water nymph."

As my overall health improved, my mother became less anxious about all aspects of my life. She did everything possible to enable me to lead as normal a life as possible. I remember how once some of her colleagues in the high school where she taught criticized her for letting me wear short skirts. They felt my legs should not be exposed to public view. My mother's response was, "All girls her age wear short skirts, so why shouldn't she?"

The years in Malaysia were the happiest of my childhood, even though I was constantly fending off children who ran after me calling, "*Baikah! Baikah!*" ("Cripple! Cripple!" in the Hokkien dialect commonly spoken in Malaysia). The taunts of children mattered little because I was a star pupil. I won one award after another for general scholarship as well as for art and public speaking. Whenever the school had important visitors my teacher always called on me to recite in front of the class.

A significant event that marked me indelibly occurred when I was twelve. That year my school held a music recital and I was one of the students chosen to play the piano. I managed to get up the steps to the stage without any problem, but as I walked across the stage, I fell. Out of the audience, a voice said loudly and clearly, "*Ayah! A baikah* shouldn't be allowed to perform in public." I got up before anyone could get on stage to help me and, with tears streaming uncontrollably down my face, I rushed to the piano and began to play. Beethoven's "*Für Elise*" had never been played so fiendishly fast before or since, but I managed to finish the whole piece. That I managed to do so made me feel really strong. I never again feared ridicule.

In later years I was reminded of this experience from time to time. During my fourth year as an assistant professor at the University of California at Berkeley, I won a distinguished teaching award. Some weeks later I ran into a former professor who congratulated me enthusiastically. But I said to him, "You know what? I became a distinguished teacher by *limping* across the stage of Dwinelle 155!" (Dwinelle 155 is a large, cold, classroom that most colleagues of mine hate to teach in.) I was rude not because I lacked graciousness but because this man, who had told me that my dissertation was the finest piece of work he had read in fifteen years, had nevertheless advised me to eschew a teaching career.

"Why?" I asked.

"Your leg..." he responded.

"What about my leg?" I said, puzzled.



15 "Well, how would you feel standing in front of a large lecture class?"

16 "If it makes any difference, I want you to know I've won a number of speech contests in my life, and I am not the least bit self-conscious about speaking in front of large audiences. . . . Look, why don't you write me a letter of recommendation to tell people how brilliant I am, and let *me* worry about my leg!"

17 This incident is worth recounting only because it illustrates a dilemma that handicapped persons face frequently: those who care about us sometimes get so protective that they unwittingly limit our growth. This former professor of mine had been one of my greatest supporters for two decades. Time after time, he had written glowing letters of recommendation on my behalf. He had spoken as he did because he thought he had my best interest at heart; he thought that if I got a desk job rather than one that required me to be a visible, public person, I would be spared the misery of being stared at.

18 Americans, for the most part, do not believe as Asians do that physically handicapped persons are morally flawed. But they are equally inept at interacting with those of us who are not able-bodied. Cultural differences in the perception and treatment of handicapped people are most clearly expressed by adults. Children, regardless of where they are, tend to be openly curious about people who do not look "normal." Adults in Asia have no hesitation in asking visibly handicapped people what is wrong with them, often expressing their sympathy with looks of pity, whereas adults in the United States try desperately to be polite by pretending not to notice.

19 One interesting response I often elicited from people in Asia but have never encountered in America is the attempt to link my physical condition to the state of my soul. Many a time while living and traveling in Asia people would ask me what religion I belonged to. I would tell them that my mother is a devout Buddhist, that my father was baptized a Catholic but has never practiced Catholicism, and that I am an agnostic. Upon hearing this, people would try strenuously to convert me to their religion so that whichever God they believed in could bless me. If I would only attend this church or that temple regularly, they urged, I would surely get cured. Catholics and Buddhists alike have pressed religious medallions into my palm, telling me if I would wear these, the relevant deity or saint would make me well. Once while visiting the tomb of Muhammad Ali Jinnah in Karachi, Pakistan, an old Muslim, after finishing his evening prayers, spotted me, gestured toward my legs, raised his arms heavenward, and began a new round of prayers, apparently on my behalf.

20 In the United States adults who try to act "civilized" toward handicapped people by pretending they don't notice anything unusual sometimes end up ignoring handicapped people completely. In the

first few months I lived in this country, I was struck by the fact that whenever children asked me what was the matter with my leg, their adult companions would hurriedly shush them up, furtively look at me, mumble apologies, and rush their children away. After a few months of such encounters, I decided it was my responsibility to educate these people. So I would say to the flustered adults, "It's okay, let the kid ask." Turning to the child, I would say, "When I was a little girl, no bigger than you are, I became sick with something called polio. The muscles of my leg shrank up and I couldn't walk very well. You're much luckier than I am because now you can get a vaccine to make sure you never get my disease. So don't cry when your mommy takes you to get a polio vaccine, okay?" Some adults and their little companions I talked to this way were glad to be rescued from embarrassment; others thought I was strange.

21 Americans have another way of covering up their uneasiness: they become jovially patronizing. Sometimes when people spot my crutch, they ask if I've had a skiing accident. When I answer that unfortunately it is something less glamorous than that they say, "I bet you *could* ski if you put your mind to it!" Alternately, at parties where people dance, men who ask me to dance with them get almost belligerent when I decline their invitation. They say, "Of course you can dance if you *want* to!" Some have given me pep talks about how if I would only develop the right mental attitude, I would have more fun in life.

22 Different cultural attitudes toward handicapped persons came out clearly during my wedding. My father-in-law, as solid a representative of middle America as could be found, had no qualms about objecting to the marriage on racial grounds, but he could bring himself to comment on my handicap only indirectly. He wondered why his son, who had dated numerous high school and college beauty queens, couldn't marry one of them instead of me. My mother-in-law, a devout Christian, did not share her husband's prejudices, but she worried aloud about whether I could have children. Some Chinese friends of my parents, on the other hand, said that I was lucky to have found such a noble man, one who would marry me despite my handicap. I, for my part, appeared in church in a white lace wedding dress I had designed and made myself—a miniskirt!

23 How Asian Americans treat me with respect to my handicap tells me a great deal about their degree of acculturation. Recent immigrants behave just like Asians in Asia; those who have been here longer or who grew up in the United States behave more like their white counterparts. I have not encountered any distinctly Asian American pattern of response. What makes the experience of Asian American handicapped people unique is the duality of responses we elicit.

24 Regardless of racial or cultural background, most handicapped people have to learn to find a balance between the desire to attain



physical independence and the need to take care of ourselves by not overtaxing our bodies. In my case, I've had to learn to accept the fact that leading an active life has its price. Between the ages of eight and eighteen, I walked without using crutches or braces but the effort caused my right leg to become badly misaligned. Soon after I came to the United States, I had a series of operations to straighten out the bones of my right leg; afterwards though my leg looked straighter and presumably better, I could no longer walk on my own. Initially my doctors fitted me with a brace, but I found wearing one cumbersome and soon gave it up. I could move around much more easily—and more important, faster—by using one crutch. One orthopedist after another warned me that using a single crutch was a bad practice. They were right. Over the years my spine developed a double-S curve and for the last twenty years I have suffered from severe, chronic back pains, which neither conventional physical therapy nor a lighter work load can eliminate.

The only thing that helps my backaches is a good massage, but the soothing effect lasts no more than a day or two. Massages are expensive, especially when one needs them three times a week. So I found a job that pays better, but at which I have to work longer hours, consequently increasing the physical strain on my body—a sort of vicious circle. When I was in my thirties, my doctors told me that if I kept leading the strenuous life I did, I would be in a wheelchair by the time I was forty. They were right on target; I bought myself a wheelchair when I was forty-one. But being the incorrigible character that I am, I use it only when I am *not* in a hurry!

It is a good thing, however, that I am too busy to think much about my handicap or my backaches because pain can physically debilitate as well as cause depression. And there are days when my spirits get rather low. What has helped me is realizing that being handicapped is akin to growing old at an accelerated rate. The contradiction I experience is that often my mind races along as though I'm only twenty while my body feels about sixty. But fifteen or twenty years hence, unlike my peers who will have to cope with aging for the first time, I shall be full of cheer because I will have already fought, and I hope won, that battle long ago.

Beyond learning how to be physically independent and, for some of us, living with chronic pain or other kinds of discomfort, the most difficult thing a handicapped person has to deal with, especially during puberty and early adulthood, is relating to potential sexual partners. Because American culture places so much emphasis on physical attractiveness, a person with a shriveled limb, or a tilt to the head, or the inability to speak clearly, experiences great uncertainty—indeed trauma—when interacting with someone to whom he or she is attracted. My problem was that I was not only physically handicapped, small, and short, but worse, I also wore glasses and was smarter than

all the boys I knew! Alas, an insurmountable combination. Yet somehow I have managed to have intimate relationships, all of them with extraordinary men. Not surprisingly, there have also been countless men who broke my heart—men who enjoyed my company “as a friend,” but who never found the courage to date or make love with me, although I am sure my experience in this regard is no different from that of many able-bodied persons.

The day came when my backaches got in the way of having an active sex life. Surprisingly that development was liberating because I stopped worrying about being attractive to men. No matter how headstrong I had been, I, like most women of my generation, had had the desire to be alluring to men ingrained into me. And that longing had always worked like a brake on my behavior. When what men think of me ceased to be compelling, I gained greater freedom to be myself.

I've often wondered if I would have been a different person had I not been physically handicapped. I really don't know, though there is no question that being handicapped has marked me. But at the same time I usually do not *feel* handicapped—and consequently, I do not act handicapped. People are therefore less likely to treat me as a handicapped person. There is no doubt, however, that the lives of my parents, sister, husband, other family members, and some close friends have been affected by my physical condition. They have had to learn not to hide me away at home, not to feel embarrassed by how I look or react to people who say silly things to me, and not to resent me for the extra demands my condition makes on them. Perhaps the hardest thing for those who live with handicapped people is to know when and how to offer help. There are no guidelines applicable to all situations. My advice is, when in doubt, ask, but ask in a way that does not smack of pity or embarrassment. Most important, please don't talk to us as though we are children.

So, has being physically handicapped been a handicap? It all depends on one's attitude. Some years ago, I told a friend that I had once said to an affirmative action compliance officer (somewhat sardonically since I do not believe in the head count approach to affirmative action) that the institution which employs me is triply lucky because it can count me as non-white, female and handicapped. He responded, “Why don't you tell them to count you four times? . . . Remember, you're short, besides!”

#### ♦ *Evaluating the Text*

1. What insight into cross-cultural perceptions of disabilities do you get from Chan's account? Specifically, how do Asian perceptions of disabilities differ from those in America?