Gloria Naylor was born in 1950 in New York City and was educated at Brooklyn College and Yale University. For several years she worked as a missionary for the Jehovah’s Witnesses, working “for better world conditions.” While teaching at several universities, such as George Washington and Princeton, Naylor published numerous stories and essays and five interconnected novels: The Women of Brewster Place (1982), Linden Hills (1985), Mamma Day (1988), Bailey’s Café (1992), and The Men of Brewster Place (1998). The Women of Brewster Place, which won the American Book Award for best first novel, was adapted as a television miniseries. In “A Word’s Meaning Can Often Depend on Who Says It,” first published in the New York Times (1986), Naylor explains that the meaning of a word depends on social context and community consensus.

A Word’s Meaning Can Often Depend on Who Says It

Language is the subject. It is the written form with which I’ve managed to keep the wolf away from the door and, in diaries, to keep my sanity. In spite of this, I consider the written word inferior to the spoken, and much of the frustration experienced by novelists is the awareness that whatever we manage to capture in even the most transcendent passages falls far short of the richness of life. Dialogue achieves its power in the dynamics of a fleeting moment of sight, sound, smell, and touch.

I’m not going to enter the debate here about whether it is language that shapes reality or vice versa. That battle is doomed to be waged whenever we seek intermittent reprieve from the chicken and egg dispute. I will simply take the position that the spoken word, like the written word, amounts to a nonsensical arrangement of sounds or letters without a consensus that assigns “meaning.” And building from the meanings of what we hear, we order reality. Words themselves are innocuous; it is the consensus that gives them true power.

I remember the first time I heard the word nigger. In my third-grade class, our math tests were being passed down the rows, and as I handed the papers to a little boy in back of me, I remarked that once again he had received a much lower mark than I did. He snatched his test from me and spit out that word. Had he called me a nymphomaniac or a necrophiliac, I couldn’t have been more puzzled. I didn’t know what a nigger was, but I knew that whatever it meant, it was something he shouldn’t have called me. This was verified when I raised my hand, and in a loud voice repeated what he had said and watched the teacher scold him for using a “bad” word. I was later to go home and ask the inevitable question that every black parent must face—“Mommy, what does nigger mean?”

And what exactly did it mean? Thinking back, I realize that this could not have been the first time the word was used in my presence. I was part of a large extended family that had migrated from the rural South after World War II and formed a close-knit network that gravitated around my maternal grandparents. Their ground-floor apartment in one of the buildings they owned in Harlem was a weekend mecca for my immediate family, along with countless aunts, uncles, and cousins who brought along assorted friends. It was a bustling and open house with assorted neighbors and tenants popping in and out to exchange bits of gossip, pick up an old quarrel, or referee the ongoing checkers game in which my grandmother cheated shamelessly. They were all there to let down their hair and put up their feet after a week of labor in the factories, laundries, and shipyards of New York.

Amid the clamor, which could reach deafening proportions—two or three conversations going on simultaneously, punctuated by the sound of a baby’s crying somewhere in the...
back rooms or out on the street—there was still a rigid set of rules about what was said and how. Older children were sent out of the living room when it was time to get into the juicy details about “you-know-who” up on the third floor who had gone and gotten herself “p-r-e-g-n-a-n-t!” But my parents, knowing that I could spell well beyond my years, always demanded that I follow the others out to play. Beyond sexual misconduct and death, everything else was considered harmless for our young ears. And so among the anecdotes of the triumphs and disappointments in the various workings of their lives, the word *nigger* was used in my presence, but it was set within contexts and inflections that caused it to register in my mind as something else.

In the singular, the word was always applied to a man who had distinguished himself in some situation that brought their approval for his strength, intelligence, or drive:

“Did Johnny really do that?”

I’m telling you, that nigger pulled in $6,000 of overtime last year. Said he got enough for a down payment on a house.”

When used with a possessive adjective by a woman—“my nigger”—it became a term of endearment for her husband or boyfriend. But it could be more than just a term applied to a man. In their mouths it became the pure essence of manhood—a disembodied force that channeled their past history of struggle and present survival against the odds into a victorious statement of being: “Yeah, that old foreman found out quick enough—you don’t mess with a nigger.”

In the plural, it became a description of some group within the community that had overstepped the bounds of decency as my family defined it. Parents who neglected their children, a drunken couple who fought in public, people who simply refused to look for work, those with excessively dirty mouths or unkempt households were all “trifling niggers.” This particular circle could forgive hard times, unemployment, the occasional bout of depression—they had gone through all of that themselves—but the unforgivable sin was a lack of self-respect.

A woman could never be a “nigger” in the singular, with its connotation of confirming worth. The noun girl was its closest equivalent in that sense, but only when used in direct address and regardless of the gender doing the addressing. Girl was a token of respect for a woman. The one-syllable word was drawn out to sound like three in recognition of the extra ounce of wit, nerve, or daring that the woman had shown in the situation under discussion.

“G-i-r-l, stop. You mean you said that to his face?”

But if the word was used in a third-person reference or shortened so that it almost snapped out of the mouth, it always involved some element of communal disapproval. And age became an important factor in these exchanges. It was only between individuals of the same generation, or from any older person to a younger (but never the other way around), that girl would be considered a compliment.

I don’t agree with the argument that use of the word nigger at this social stratum of the black community was an internalization of racism. The dynamics were the exact opposite: The people in my grandmother’s living room took a word that whites used to signify worthlessness or degradation and rendered it impotent. Gathering there together, they transformed nigger to signify the varied and complex human beings they knew themselves to be. If the word was to disappear totally from the mouths of even the most liberal of white society, no one in that room was naive enough to believe it would disappear from white minds. Meeting the word head-on, they proved it had absolutely nothing to do with the way they were determined to live their lives.

So there must have been dozens of times that nigger was spoken in front of me before I reached the third grade. But I didn’t “hear” it until it was said by a small pair of lips that had already learned it could be a way to humiliate me. That was the word I went home and asked my mother about. And since she knew that I had to grow up in America, she took me in her lap and explained.
**For Study and Discussion**

**QUESTIONS ABOUT PURPOSE**
1. Why does Naylor think the written language is inferior to spoken language?
2. How does she use the word *nigger* to support her assertion?

**QUESTIONS ABOUT AUDIENCE**
1. What does Naylor assume about the racial identity of most of her readers?
2. What does she assume her readers think about the word *nigger*?

**QUESTIONS ABOUT STRATEGIES**
1. How does Naylor illustrate the difference between the way the white community and the black community use the word *nigger*?
2. How does she explain why the word could never be applied to a woman?

**For Writing and Research**
1. Analyze how Naylor illustrates the various ways the black community uses the word *nigger*.
2. Practice by defining a word that has special, perhaps even an opposite, meaning when it is used in your social group.
3. Argue that the way a word is spoken—by particular people in a particular context—gives it its true meanings.
4. Synthesize the explanations of the way the black community uses the word *girl*. See paragraphs 11–13 in Naylor’s essay. Then use this information to explain how Jamaica Kincaid uses the word in her short story, “Girl.” See pages 318–320.

**JOAN DIDION**

Joan Didion was born in Sacramento, California, in 1934 and was educated at the University of California at Berkeley. She worked first as an associate feature editor for *Vogue* and then later as a contributing editor for *The Saturday Evening Post*, *National Review*, and *Esquire*. Although she is the author of four novels—*Run, River* (1963), *Play It As It Lays* (1970), *A Book of Common Prayer* (1976), and *Democracy* (1984)—Didion is best known as a writer of essays that sometimes poignantly, sometimes pungently, and always memorably describe particular psychological and cultural conditions that seem to characterize American society. Her nonfiction includes *Slouching toward Bethlehem* (1968), *Miami* (1987), and *The Year of Magical Thinking* (2005)—which has been adapted for the stage. In this essay, taken from *The White Album* (1979), Didion defines a medical condition that torments her and perplexes most doctors—migraine headaches.

**In Bed**

Three, four, sometimes five times a month, I spend the day in bed with a migraine headache, insensible to the world around me. Almost every day of every month, between these attacks, I feel the sudden irrational irritation and the flush of blood into the cerebral arteries which tell me that migraine is on its way, and I take certain drugs to avert its arrival. If I did not take the drugs, I would be able to function perhaps one day in four. The physiological error called migraine is, in brief, central to the given of my life. When I was 15, 16, even 25, I used to think that I could rid myself of this