

ou laugh through entire sentences

rs are a punchline

comes out your mouth is funny." "I see you—

stumbling so hard you laugh through entire sentences

because my ancestors are a punchline

& everything that comes out your mouth is funny."



The Cr. always left  
"fifths" in early morning  
while calm, went to  
wenemu, "lugar dormitorio"  
and next morning early  
leave wenemu and in  
3 hours they are at the  
island.

Hi Anna,  
I am a bit confused with your email, and maybe it would be good if we spoke in person.  
Let me know if you are **concerned** about your participation grade, or you are happy with it.  
Your participation **grades** reflect your participation, not your attendance - attendance is taken separately during the semester and if you have more than 5 unexcused absences your final grade will be lowered 3 points (one letter), in your case, your absence, due to the APSC letter are all justified, so that does not apply to you.  
The participation grade **FOR** **you** will not be changed, and I will be giving you a grade for your participation during the time I observed you, I will be doing the tomorrow.  
That said, your participation grade at the moment is an A (95) - there is not much room for improvement.  
I hope I helped clarify this issue. Should you want to talk further, let me know and we can schedule a zoom meeting.  
Sincerely,  
[Signature]

**I will never ever be fluent.**

after the abolishment  
of missions, lands scattered,  
& had many small rancharias.

"I see you—

stumbling so hard you laugh through entire sentences

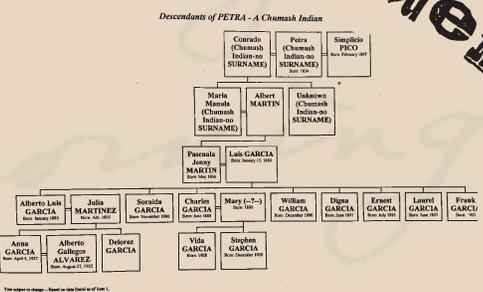
because my ancestors are a punchline

& everything that comes out your mouth is funny."

Week Day:

Jrumiw? - Domingo.  
linas =  
maltis  
njel kulis  
Xweewes  
wjetne's  
sa wali

"And she fed the man god."



Course ID	Course	Mrk	Credits
<b>La Reina High School Grd 9 Semester 1 01/16</b>			
*LA A100G	English 1 PreAP	A	5.000
*MTH A300	Geometry H	A	5.000
*SCI A260	Physics 9H	A	5.000
*LNG A100	Spanish 1CP	A	5.000
*CAR A103	Video Production 1CP	A	5.000
BUS C103	Academic Computer Skills	A	5.000
ELE A110	Scripture CP	A	5.000
TERM:	GPA	4.143	Credits 35.000
CUMULATIVE:	GPA	4.143	Credits 35.000

**Mission San Luis de Tolosa has services Monday through Friday, starting at 12:10pm.**

"How does it feel—

to take a foreign language, for fun?

To owe your history nothing?"

"How does it feel—

to take a foreign language, for fun?

To owe your history nothing?"

Spanish Language and Culture Your score: 4

"How does it feel—

to take a foreign language, for fun?



"How does it feel—

To owe your history nothing?"

to take a foreign language, for fun?

To owe your history nothing?"

## Creative Media Project One: Language Discrimination

### Explanation of the Collage

1. **Petra Pico** The woman in the photographs. She is my fourth great grandmother. She was a famous Chumash basket weaver. She is seen in both photos holding her handwoven baskets. She weaved her baskets so expertly and tightly that they held water.
2. **"And she fed the man god."** A loosely translated quote from John Peabody Herrington about Petra Pico. Herrington saved the Chumashan language Mitsqanaqañ by writing down tens of thousands of pages of notes, making a record of vocabulary words, stories from tribe members, and more. This quote comes from a page in Herrington's notes. Pico recounted to him how she fed a hungry man in need. She described feeding the man "god." In Chumash culture, there is no singular entity, "god." Rather, the earth and products of the earth are spiritual elements. Therefore, the food Pico fed the man was "god." This also speaks to the interdependence present in Chumash culture.
3. **"The Cr. (Church) always left Sisolop..."** This is a scan of one of Herrington's notes. Sisolop is one of the only words I know in the Chumash language. Sisolop is a sacred mountain in Ventura County. The one time I visited, it was covered in trash from locals.
4. **Week Days.** This is a scan of Herrington's notes. It shows the days of the week vocabulary words in Mitsqanaqañ. These words are written in the context of Spanish. This shows the inequality between Mitsqanaqañ and Spanish. It shows that Mitsqanaqañ is dying and Spanish is on the rise. Mitsqanaqañ is dying, and this is one of the last attempts to at least preserve a record of the language.
5. **"After the abolishment of the missions."** This is a scan of one of Herrington's notes. The Chumash were enslaved in the Spanish Mission System.

6. **"I see you—"** Poem from Ariana Brown.
7. **"How does it feel—"** Poem from Ariana Brown.
8. **"Mission San Luis de Tolosa has services..."** Mission San Luis de Tolosa was the first mission to enslave Chumash people. It is still in operation today as a church and holds daily services. This shows there are no real consequences to the enslavement of Chumash people. Hundreds of years later, and the church still stands, and the Chumash are all but dead.
9. **High school transcript** In my freshman year of high school, I enrolled in Spanish one. Given my entire family has native proficiency, it felt humiliating to have to take such a basic class so late in my life.
10. **AP Spanish Language and Culture Exam This is a score report from my AP Spanish Exam** The College Board refused to give me accommodations on the exam. I had an anxiety attack during the test and completely butchered a section, resulting in this score. I studied relentlessly for this exam. It was hurtful to receive a four and to see the white kids in my Spanish class who refuse to pronounce "r" correctly receive a five. To have your ability and relationship to a language quantified on a standardized, ableist, and classist test was a dehumanizing experience.
11. **Family tree** Indigenous people are the only racial group that requires proof to identify with that race. This is one document in my file of around a hundred documents required to prove that I am Chumash. It also displays The connectedness of the generations.
12. **Email screenshot** Last semester, my Spanish professors refused to honor my accommodations all semester long. I emailed them politely, asking that they adjust a grade to reflect my University-approved accommodations. (I went to the emergency room

a few times during the semester and the professor took points off my participation grade.) She accused me of "complaining." Two hours after I brought the issue up, my entire class grade magically dropped over five entire points, even though it was a steady 92.9 all semester long. This is far from the first time I have experienced gross ableism in Spanish class. This is not even close to my worst encounter of ableism in Spanish class. However, my repeated experience of ableism in Spanish class has made me terrified of formal instruction.

**13. I will never ever be fluent.** As a result of all these factors, the intergenerational trauma, the refusal to propagate Spanish for fear of having an accent, the horrible Spanish classes, the language death, the racism, the enslavement, I will never be fluent in anything other than English. It is a messy relationship. It is all interconnected. It is tangled together. And they are the reasons I will never be comfortable in Spanish or Mitsqanaqañ. I will never have that connection with my family or culture.

### **In Class Sources**

Brown, A. (2017, November 17). Dear White Girls in my Spanish Class. Retrieved from Youtube.

### **Summary**

This poem is a description of a generation, racial frustration. A formal interpretation of the poem would reveal a story about the author's irritation at white people in Spanish class who commit microaggressions and hold accent bias that evokes deep historical pain. Brown talks

about a feverish desire to learn Spanish and create a connection with her culture. In contrast, she notes how casually white people in Spanish class who do not care to try and pronounce words correctly and generally find the content of the class unimportant.

Biographically and historically, Ariana Brown is Black and Mexican. Both of these cultures have experienced immense trauma. American trade of enslaved people ripped Africans from their homes and transplanted them into the US. The culture of her ancestors was ripped away, and she communicates her desire to reconnect in some part with some of her cultures. Spain colonized Mexico. Mexico spoke a variety of indigenous languages, and it has now been replaced with Spanish.

The ethical implications of this poem are the broadest. The poem speaks to these microaggressions of the refusal to honor Spanish linguistics and laughing at the thought of even trying. An ethical interpretation would reveal a violation of personhood towards those who speak Spanish. In this case, the "white girls" do not respect Spanish speakers as equal members of the moral community and, therefore, have no respect for the language. In the context of present-day American race relations, it is apparent this is due to racism. There is a generally negative conception of Mexicans in the US. This poem is a harsh condemnation of the racism towards Spanish speaking, Mexican, and Latinx communities.

**Moments in the poem that made me feel something. Accompanied by some of my thoughts.**

- "I see you--/stumbling so hard you laugh through entire sentences/because my ancestors are a punchline/ & everything that comes out your mouth is funny"
  - It enraged me to be in a class for students in their fifth or sixth year of studying Spanish and to hear white people still disrespecting how the letter "r" is

pronounced. It is a simple matter of switching the English "r" sound with the "d" sound. But, they do not care and steamroll through speaking because, after all, it just "isn't that big of a deal".

- I never understood why the white people would laugh in Spanish class. There is nothing funny about the subject matter. People do not laugh in English class when talking about appositives and gerunds. People do not laugh in biology talking about mitosis and evolution. People do not laugh in history talking about the French Revolution and the Enlightenment. What is so hilarious about this subject? I suspect deep-seated racism codes white people to believe Spanish is unintelligent and, therefore, not to be taken seriously.
- "I just wanna know, when you hold the sacred sounds/ on your tongue, do you feel less holy?"
  - I remember closely studying the shapes my Spanish teachers' mouths would make when they were speaking so I could perfect the sounds.
  - I would walk around all day long practicing and practicing my letters "r," "ll," "ñ," and so on.
  - I took the form of Spanish so seriously. I suppose white people do not.
- "I bet you thought this class would be easy,/ since Spanish is what poor brown people speak, right?"
  - This is the type of statement that is true to the core, but the general public, I suspect, would most likely push up against "reverse racist."
  - People really do perceive Mexicans this way, especially in Southern California. There is a great divide in this area between Mexican and white spaces. My white

friends would react to me describing Mexican places I loved spending time in a disgusted sort of way. "Why would you go to *that* part of town? It's dangerous."

- " You are the reason my grandmother feared her children/ would speak with accents. So afraid, she buried her first language/ in the space between blood & bone,/ since your grandparents wouldn't let her make a home outside her body."
  - My grandmother refused to teach my mother Spanish because she did not want my mother to speak with an accent. She wanted my mother to be able to assimilate into white society.
  - My mother learned anyway because they lived in Montebello, and that is the language spoken there.
  - However, my mother made the same decision with me.
  - Now, I listen to my family speak a language I cannot understand. Five years of instruction, and I will never have fluency.
- "Let me be clear. Spanish was given to my people/ at the end of a sword,"
  - My family is Chumash. We would be speaking Mitsqanaqañ if we were never enslaved in the missions.
  - My ancestor, Petra Pico, was a famous Chumash basket weaver, and she spoke this language. A famous ethnography took notes of her speaking Mitsqanaqañ. Someone else took a recording of her voice, and it was displayed in the Louvre at some point. If you want to read about her, you can here:  
<https://calisphere.org/item/ark:/13030/c8r49pjk/>
  - Over the summer, I consulted with an elder in my tribe who is working on the revitalization of our language.

- My desire to speak Spanish and connect with my family is only a hollow replacement for another battle that was already lost.

Peter I. De Costa (2020) Linguistic racism: its negative effects and why we need to contest it, International Journal of Bilingual Education and Bilingualism, 23:7, 833-837, DOI: [10.1080/13670050.2020.1783638](https://doi.org/10.1080/13670050.2020.1783638)

### **Summary**

The DeCosta Article offers a characterization of what linguistic racism means. He offers three criteria for the comprehension of the topic: first, that the term refers to the practice and existence of inequity between the power or worth of different "language users" second, that historical and social contexts are essential to understanding occurrences of linguistic racism, and third, that linguistic racism is interdependent with other forms of linguistic discrimination like nativism speakerism, for example (834). DeCosta recognizes the importance of "ideological underpinnings" to the practice of linguistic racism because it gives meaning and motivation for its occurrences (834). He also notes that, like typical racism, linguistic racism is often implicit rather than explicit. This means that it takes careful examination of biases to understand and recognize linguistic racism (834). DeCosta also touches upon the emotional response to linguistic racism. Racism is a concept, but experiencing racism is an emotional event. This

practice causes marginalized language speakers to feel shame and discomfort for not speaking the dominant language (835).