

In Translation:

A Magazine of Language and Identity

Fall 2014

**A special edition of *Through the Glass: A UIC
Writing Center Magazine.*
Written by UIC students,
and funded by the UIC AANAPISI Initiative**

Contents

Cover Art by Tony Miyafuji

Culture, Language and Rhetoric--

Who Should be Responsible:

The Reader or the Writer?

by Mariana Carvalho

1

Glass Jars

By Phoenix Chen

7

No Speak English

By Zorgie Sanchez

8

Light Within

by Samrin Samad

9

Crossing the Other Side

By Miguel Lemus

12

Shattered

by Samrin Samad

14

Language Learned and Unlearned

by Jessica Smietana

15

Spanglish: An Innovative Cultural Code

By Alejandra Tantachuco

18

Contributor notes

25

Culture, Language and Rhetoric-- Who Should be Responsible: The Reader or the Writer?

by Mariana Carvalho

It was less than a year ago when I left my home country, Brazil, and moved to the United States. My dad came first and I saw a good opportunity for my future, so I decided to follow him. I decided that it would be a good experience to live in a country with a different culture than mine, to go to a good university and specially to improve my English skills. It was not easy to leave everything behind and basically begin a new life; as the fact I was moving to a whole new place was not scaring enough I was really concerned about how I would deal with the language. I always considered my English skills as good, since I could communicate in a way people could understand me, but we all know (it is almost obvious) that when you actually live in a country in which the language spoken is not your mother tongue, it is a completely different situation. In the context of my education, which is the main reason I moved here, I couldn't stop thinking I would have to study in English, listen to the lectures in English, write my notes in English, write my homework in English and take tests in English. English, English, English. My deepest fear though, came from the thoughts that I would never be able to do all that, to communicate myself the way I wanted to, the way I wish I could do, especially when it comes to writ-

ing. But as we all know as well, I was not alone here. The United States is a multi-cultural country, with individuals coming from all over the world every year, either

to study, to work or just to seek the so desired "American dream".

This huge flow of the global population desiring to come to the United States is extremely related to the power United States or how many likes to call, the "Western folks", took over the years. Along with the political power, the culture came along with it, and consequently the language as well. As the American or Western culture spread to all parts of the world, English gradually received its importance until it reached the proportions of the present, the world-spoken language. It is the business language, it is the internet language, it is the international academic language, and it is the media language. But how did it get to this point? Well, British linguist David Crystal in one of the early chapters of his book "The Language Revolution" discusses this exact same issue. The author goes back to analyzing the past facts that brought up English how it is taken nowadays. He first says there was a need for a lingua franca, or a common language. He presents a data from 2003 in which shows that there were 191 members in the United Nations. So it is clear that at that point the world had become an integrated place or a globalized community and for communication, diplomatic, political and economic purposes, there was a need

for a common language. The reasons why the language chosen was particularly English we can possibly imagine already, based on what was mentioned: "A language becomes a world language for one reason only – the power of the people who speak it (...) political (military power), technological power, economic power and cultural power" (Crystal, 2004 p. 10). And the U.S. had them all. So it was not hard to expect that English would take the proportions it took. We can now understand why so many people, especially young individuals – the group I may focus my discussion from now on - seek an educational opportunity in the United States. The proficiency of English is the most basic attribute you need in a résumé, add to that the international experience and being part of an American university (if the university is a prestigious one or not it does not even makes much difference).

So, it is not hard to imagine also the pressure for a young person, starting its career to know English at least in a basic level, because as I mentioned, in this context, knowing the language means one of the keys to be successful. Indeed, it was one of the main reasons why I came to United States. And struggling with the language issue was as hard as I thought it would be. Specifically writing for me was a nightmare and I felt really frustrated just to think about that eventually I would have to write for one of my classes. I felt frustrated because it took me (and still takes me) twice the time to write something; the ideas do not flow since I am always getting stuck in the middle of the writing to look for grammar or to re-read a piece and see if it makes sense. Also because I was always

considered to be a good writer: writing for me was supposed to be easy, but in another language, it's not. Ever since I started to think about my language and what it represented to me; I started to ask me questions: Will I ever be able to write as good as a native speaker? How am I going to be able to express myself the way I want? How is my identity being affected by all those changes? How is my language being affected? Why is it so difficult for me to write in another language if I was really good at writing in my first language? Should I change the way I write?

Thinking about all those questions, that of course terrifies anyone who traverses the limits of their countries, I came across a very interesting concept, which later I found out it was actually an entire area of study; it is contrastive rhetoric, or as more recently have been called intercultural rhetoric. This concept emerged in parallel to the expansion of English and the importance of learning the language. Educators and English teachers all over the world, including in the United States, started a discussion on how English as a Second Language (ESL) should be taught in the most effective way, so that their students could be successful when communicating using the language. In this context the contrastive rhetoric area emerged in order to explain the differences in how non-native speakers of English would make use of the words, how they would organize and structure a paragraph and a text in general if compared to native speakers of English. In other words, contrastive rhetoric can be understood if we know that contrast is nothing else than the comparison of two things, in this case two languages, showing their unlike-

ness or differences, whereas rhetoric is how you use the language; that is, what are the choices of words, structure and organization of language you use to pass on a message. The studies within contrastive rhetoric compare the patterns observed in non-native speakers writing with native speakers writing. A pioneer in the area, which had his work as the starting point of the contrastive rhetoric researches, Robert B. Kaplan (1966), discusses what it came to be the basic conclusion of contrastive rhetoric analysis: those patterns are relied in the culture of the individual, generating differences in a text that could be considered barriers for the effectiveness of it. So yes, the culture influences the way you write. That is the first explanation I found for one of my many questions. I simply could not write the same way an American does because my rhetoric is different from the American-English rhetoric.

One of the mechanisms of teaching English proposed by Kaplan (1966) was for the instructor to give the ESL students a scrambled paragraph with numbered sentences and ask them to rearrange the sentences in what appears to them to be a normal order, comparing the result by the end of the exercise with the original version of the paragraph to explain the way they should write effectively, according to the English paragraph structure. So, it follows that if I want to master English writing, I would just have to basically copy “the way of thinking” of an American. Indeed, that was what Kaplan (1966) meant, as himself claimed: “the imitation which would be an error in most cases is the sought aim” (p. 24). But still, will I ever be able to copy “the way of thinking” of an American

(or English speaker) if this rhetoric is based on a culture that is not mine and that will never be? I don’t think so, considering that I grew up in a different country, with different behaviors, speaking a language that has a totally different grammar structure and a very different style. So as much as I want to switch my mind to think as an American would think, it is far from being simple like that. My culture has a big participation in “who I am” and so does language, since each culture shares its own unique language or dialect. Therefore I can’t change my identity, or who I am, or how it is reflected on my language. In this aspect I can relate to a Chicana author named Gloria Anzaldua, who claims that identity is strongly related to language. She proudly says: “My identity is my language” (1987, p. 4). And I heavily believe that, although I think that identity is not only my language, as Anzaldua may seem to think, but a social construction, that includes language.

Thus, even though I am in contact with English language every single day, this will not change who I am. Richard Young, a Professor in English Linguistics and Second Language Acquisition, alleges in one of his works that the contact with another language actually only makes you enrich your vocabulary and impressions of a larger picture (2008, p. 10). When trying to claim that we oversimplify the idea of identity stating that “identity=language” when identities are really constructed through languaging – a term that the author uses to describe “the ways in which speakers construct identities for themselves through the discourse pragmatics of English or their mother tongue” (Young 2008,

p. 6) - he describes a study in which there were analyzed essays written by Vietnamese students who were applying for universities in English-speaking countries, comparing it with the essays of American students. I should be clear by this point that for the purpose of this paper my goal is not to analyze the quality of writing produced in ESL settings but instead I am interested in the effects produced by such writings. That said, the findings showed important differences in the writing of the students; while Vietnamese students constructed their essays as a request, stating facts and leaving the interpretation to the reader, American students constructed their essays as statements, interpreting their experiences in a way to promote themselves. So we can see that even though Vietnamese students were writing in another language they kept their identity, which was expressed through the rhetoric that differed from the American students English. And this variation is because of culture, since in the Vietnamese education students usually do not have to write a personal essay in order to enroll into a University.

Also, there is a more recent study led by Hsiao-I Hou & Min-Yu Li (2011) that again analyzes essays written by a non-native speaker of English and a native speaker of English but in this case, it analyses essays from Taiwanese students and Canadian students, respectively. Those essays were cover letters of internship applications in Canada, in which Taiwanese students have been seeking lately in order to learn English. The interesting issue about this particular study is that Hou & Li are using contrastive rhetoric (analyzing the essays) to help in some

way the Taiwanese students do better in their essays applications, since learning English is a very important part of the learning in the Hospitality major and since this is an area that has been gaining popularity due to the national Taiwanese plans to increase tourism and hospitality markets. The problem is that it was found a considerable difference in those cover letters written by Taiwanese students and Canadian students, not because of grammar, but because of the rhetoric. Now, if the reader is not expecting or does not tolerate this kind of difference, he will probably think that the cover letter he is reading is a weak piece of writing, or he will not understand what the student is trying to say and may not give the internship job to the Taiwanese student. Both of the examples described above, Vietnamese-American and Taiwanese-Canadian, leads me to think that unfortunately, because of the language and how the individual uses it, he/she is affected in a negative way, and those individuals are clearly in disadvantage when persuading the successfulness of their careers – either getting the internship job or enrolling into a University abroad. And all that because in their culture cover letters or personal essays for applications are not commonly used and so, sometimes it is the first time those students are writing one.

In this scenario, we can observe how the reader's expectations are important but we can also observe how the reader's understanding of the situation, the context or the text he is receiving is important as well. Perhaps then, there is a lack at determining whose responsibility of the understanding of a text is: the writer or the reader. Indeed, most of the studies in contrastive rhetoric

ric that followed after Kaplan's were addressed to ESL teachers and educators in order to find the best way to effectively teach non-native English speakers how to attend reader's expectations. One of the most recognized names in the recent contrastive rhetoric area, Ulla M. Connor, describes in her article "New Directions in Contrastive Rhetoric" (2002), throughout extensive researches in the area, the most recent discussions and changes regarding contrastive analysis from the past 30 years until early new century. One of the findings the author brought up was that "reader's expectations determine what is perceived as coherent, straightforward writing" (p.497). Since the reader in most of the contexts we are analyzing here is the American reader, the expectations of coherence, organization and structure of a text is based on the American rhetoric and culture. That is one of the reasons contrastive rhetoric has been being criticized by promoting in some way the superiority of Western writing. It is almost like saying that contrastive rhetoric is a way to show the "good" writing – an American writing, for example – and the "bad" writing, and so you should discard the "bad" writing and follow the American way of doing it. But at the same time, contrastive rhetoric also shows that there is difference in ESL writing caused by culture, therefore a misinterpretation and a possible negative effect of the reader expectation can be avoided.

Another question we need to understand is why writer's responsibility is taken as so important in the U.S. society. In "Reader Versus Writer Responsibility: A New Typology", John Hinds discusses the idea by analyzing the differences in Japanese and English

languages regarding the responsibilities the writer and reader have on a text understanding in both different cultures. The conclusion is that in Japanese culture the responsible for understanding a text is the reader and so the basic structure of the text uses simple sentences with implied information that expect a previous knowledge of the subject. While in English-countries culture the responsibility of cohesion and unity of a text is the writer's responsibility. This happens because of what is known as low context cultures and high context cultures. That is, in some societies the communication implies that both the reader and the writer are part of the same context, same traditions, same culture, etc. and so when communicating some information can be left outside. This story makes sense in Japan, which is an old society with its own traditions and not very opened to international influences. So in Japan there is a high context playing role in the writing. In the United States is the opposite, it is a multicultural and multiethnic society, so we cannot expect that everyone has the same point of view of things, specially words and what they represent in a sentence. Therefore the writer has the important task of making his text as clear as he can, and this would be the writer's accommodation of the situation. But at the same time this opens to the fact that the reader should not base his expectations only on what he thinks is cohesive or a "good" writing; that being then, the reader's accommodation of the situation.

One of the few authors that I found who considers an accommodation from the Western part, even that this accommodation is still from the writer's perspective, is

Charles P. Campbell, when comparing international business relations throughout letters written by Chinese and Americans, suggesting that some knowledge of cultural characteristics of the audience might be combined with some concepts from Western classical rhetoric to facilitate business correspondence in the interface (1998). For example, when communicating with an Asian audience, since they are a high-context culture, the writer may remember that the letter should begin establishing a common ground and an understanding of the reader, since in Asian cultures the relation with reliable people is more important than products and profits (Campbell 1998, p. 46). Again, even though this stills an accommodation from the writer's perspective, it is an accommodation of the predominant part of the world, the West or the United States. So, it is in some way a development from the previous idea, implied by the cultural superiority of the West over other cultures, that the writing pattern to be followed is the American one. Connor (2002) also indicates the possibility of a universal form of letter of application to be in progress in the global business environment (p. 507), meaning that both parts – reader and writer – are getting closer and closer when it comes to adapt to a different rhetoric, and this is especially true in the business world. As globalization takes place and brings together the world to a common space, this trend is aimed to be the obvious true.

The important issue to be considered now is that, as globalization brings the world together, and English affects the life of many individuals that need to learn the language in order to

find a job, apply for an internship or that pursue an academic education in a English speaking country, different cultures are also being brought together, so when it comes to language – writing and reading in English as a Second Language – there is a need for accommodation from both parts, in the sense that from the writers perspective, he should do his best to communicate properly and to be understandable, and from the reader's perspective (a native speaker of English) he should understand that the text in his hands is never going to be the same as a native speaker because of rhetorical differences, therefore their expectations should be compatible with this situation.

The beauty of writing is that each individual can put his or her own "touch" to it; in other words, his or her identity. I do know that for business purposes, as the cover letters and the personal essays I discussed earlier, it becomes a little more complicated. But even though, no one should be negatively affected and loose an opportunity simply because they could not write what the person on the other side – the reader- was not expecting it. No one should be told to forget everything that makes he thinks in a certain way and therefore that makes he write in a certain way, his culture; even because that would be impossible. Communication is a two-side compromise and the issues we have been discussing so far are nothing more than a communication problem. That means that at the same time that the writer should make the best to adapt its writing-in-another- language to the norms of that particular language, the reader should also make the best to overview the context he is reading that text and accommo-

date to the situation; being able to read it with “different eyes”.

Works Cited

Anzaldúa, Gloria. “How to Tame a Wild Tongue.” *Borderland/La Frontera: the New Mestiza*. United States: Aunt Lute Books, 1987. Print.

Campbell, Charles P. “Rhetorical ethos: A bridge between high-context and low-context cultures?” *Cultural Context in Business Communication* John Benjamins Publishing Company (1998): p. 31-47. Print.

Crystal, David. “The Future of Englishes.” *The Language Revolution* Polity Press Ltd (2004): 6-41. Print.

Connor, Ulla. “New Directions in Contrastive Rhetoric.” *TESOL Quarterly* 36.4 (2002): 493-510. Print.

Hinds, John. “Reader Versus Writer Responsibility: A New Typology.” *Landmark Essays on ESL Writing* Hermagora Press (2001): 63-73. Reprinted from *Writing Across Languages: Analysis of L2 texts*, edited by Ulla Connor & R.B. Kaplan (1988).

Hou, Hsiao-I & Li, Min-Yu. “A Contrastive Rhetoric Analysis of Internship Cover Letters Written by Taiwanese and Canadian Hospitality Majors.” *International Journal of Linguistics* 3.1 (2011): 1-13. Print.

Kaplan, Robert B. “Cultural Thought Patterns in Inter-Cultural Education.” *Language Learning* 16 (1966): 11-25. Print.

Young, Richard F. “English and Identity in Asia.” *Asiatic* 2.2 (2008): 1-13. Print.

Glass Jars By Phoenix Chen

There is something about the way they stand on a pile of dystopian novels, in a sea of pencil shavings, shoveled into a corner of a glass table.

There is something about the way they wear their cap so tightly on their head, the way they are half stripped of the colorful uniform manufactured by Society.

Sensitive to heat.
Fearful of height.
Yet, they can provide others a home, a shelter, and give liquid a shape, a solid foundation.

Empty of material things.
Transparent to the human eyes.
Yet, they gleam at the slightest touch of light, displaying colors of emotions a normal person would hide.

Although often neglected and forgotten, each carries a story, a memory worth sharing.

No Speak English

By Zorgie Sanchez

The Journey

She looked out the window her whole life, the way so many women sit their sadness on an elbow.

There is a woman who sits by the window, she sits slumped, a hump outlined on the glass pane. Her size is massive, taking up the width of the window. The lull of Spanish radio plays in the background, a soothing melody to her as it wraps around her. Home was what she heard when the dreamy, staccato voice called out to her. All who passed by the house saw her outline through the glass everyday. She was always behind it, never had they met the woman in the house. All believed the woman was simply afraid to venture outside of her home. And she was afraid, she was.

The formation of the United States, and the foundations on which it lies are based solely on the struggles of immigrants. From frozen winters to disease ridden boats, generation upon generation migrated to the great land of supposed promises, a land in which freedom ran rampant and all voices were heard. With the British Empire's rule taking over the land rampantly, our influence spread through the waves of change, arriving to regions around the world such as India, Africa, Australia and New Zealand, so that by the late 19th century the English language was established as the global language. Their claim was "unity" and "equality", that the use of a common language would benefit all.

As the United States became the land of the free it did so with a common goal. Our national motto "E pluribus unum"-out of many, one-

became more telling than not. Immigrants of many nationalities built our nation, but the belief of the melting pot melding us into one people became the goal. Uniformity would make us equal, differences were unacceptable.

The woman watches the world around her, and keeps to herself in the confines of her small room. She recalls the day she decided to migrate to the United States. She left her beloved Mexico behind, her small child cradled in her arms. She kissed his forehead and whispered gently taking one last look at her pueblo, "Es para ti hijo, yo sere tu Mexico". She cringes as her son, now a handsome man, opens the door to her closet sized room and interrupts the fantasy in which she lives, "When will you learn English? Will you never leave this room?" Her grandson comes in, tugging on her dress. The toddler, with a lack of balance falls slightly to the side knocking down the small end table. "I'm sorry grandma" he says in a perfect American accent. She looks at him with tears in her eyes and Mexico in her heart, "No Speak English, hijo!" She scares the child as she starts sobbing violently. "No speak English!"

English was never named the official language of the United States. During the establishment of the constitution the Founding Fathers never discussed this issue because over 90 percent of the voting population was of British ancestry. It was assumed that English would be the language of the land. It was not until the 1960s

that the U.S. began its current multi-lingual policies and the need for English to be the official language became evident. Although individual states have implemented English as the state language, as a whole the United States never declared an official language. Yet the power of the English language has broken barriers, crossed oceans and climbed mountains. Everywhere you go there is bound to be someone who speaks English, whether it be in South America, Europe, or Africa, English is the lingua franca of the world. English is the unifying force by which we are able to communicate with strangers on the street, with friends and family, it is our means to survive. But what happens when we come to this country unbeknowing of the rules of assimilation. To belong, to be a part of the uniformity, one must abide by the rules. But my question is, what happens when you can't?

The Settlement

She realized as she watched the world from her window, "This is the house I belong to but do not belong to"

“Cuando nos vamos, hijo?” The woman says as she watches the snow fall lightly onto the already frozen grass. “Where do you want to go, mother?” She feels a tear escape she sighs onto the window pane, “A mi casa. A mi país” He sighs, already done with the

conversation they had been having everyday since he was twelve. “Mother, this is your home. This is your country” She watches the condensation on the pane expand and minimize depending on her breaths. Wondering what she had done to deserve this. What had she done to have a son who wanted so desperately to be so different from her.

The melting pot becomes a problematic metaphor when we examine the extents to which we must go in order to really qualify as an “American”. A melting pot in the broadest terms consists of a mixture of different ethnicities, cultures, languages, and identities. Yet the end yield is a homogenous mixture in which differences can no longer be distinguished.



Light Within by Samrin Samad

This is what assimilation has always been to me. We've seen it time after time, from Ellis Island to the Mexican Border, once you come into this country you either become a part of the homogenous mixture or you are extracted from the substance due to your

unmixable qualities. Its a simple equation, one that many states have made in order to keep America "American", and maintain the pureness of the melting pot.

The woman watches the seasons change once more, her window the only solace in the closet sized room she was forced to call home. Her grandson had grown another foot, he was learning to speak in perfect sentences. She had to hold back tears as her grandson would sneak into her room and crawl up upon her lap. "Grandma, I love you" He would tell her every day as soon as he came home. "Don't cry anymore, don't be sad. Come play with me" She would smile weakly as tears came anyway. She would shake her head and point out the window, and with that the child understood she wanted to watch the world around her. So he sat on her lap, silently watching with her as the radio filled the 2,075 miles worth of distance between them.

Republican State Representative for the state of Pennsylvania, Daryl Metcalfe, has introduced House Bill 2132 with the following statement, "Making english the official language in Pennsylvania would bring people together. It encourages immigrants, when they come here, to assimilate as fast as possible" The law he plans to enact with the establishment of English as the official language of Pennsylvania reads that the state would also be under no obligation to provide translation services during civil hearings. That driving licenses would only be issued in English, to English speaking people. As many patriots have claimed, having English as the standard will provide a unifying effect on our citizens and on

our culture to bring us together around that common bond of a common language.

“Mother, if you learned English you would be able to have a conversation with your grandson and maybe finally leave this room” The woman no longer listened when her son came into her room the chastise her. The sadness in her heart was one too deep, it was broken forever. “Ya, hijo. Si yo quisiera hablar ingles ya lo hubiera hecho”. He looks at her confused. “Then if you understand me, why won't you speak it to me” She sighs as she watches out the window “No speak English” she replies. “But mother, don't you understand? You're wasting your life” She shakes her head “No, no estoy. Yo no quiero morir avergonzada de lo que soy. Tu siga así hijo, que Americano muriras” He looks at her again, leaning against the window pane “Verguenza?” He mutters. “Claro que no entiendes esa palabra, tu no tienes verguenza mal agradecido” The son looked upon his mother, he did not comprehend how he did not know that word. “Verguenza” he repeated again slowly, and suddenly he remembered, “Shame.”

The Price of Assimilation

It was only after fifteen years of waiting for her home to feel like a home that she realized the only place she could truly call home was the home in her heart.

The woman represents my mother, my friends grandmother, my next door neighbor. All women who had migrated to this country regardless of the dangers their journey entailed, and settled in this country for the sake of their children. The price of assimilation was never included in that pack-

age, nor made explicitly clear by the many who had promised this was the land of opportunity, the land of freedom and liberty.

I've watched my mother spend entire days in bouts of depression, staring out the clear window pane in our predominantly white neighborhood with the fresh cut lawns and not a familiar face in sight. I've seen my friend's grandmother communicate with her through hand gestures and charades, the barrier between them too wide to even speak. The silence I noted, was deafening. I have spent the entirety of my life surrounded by the brokenness the language of unity had caused.

I like to think the entirety of my adult life will be dedicated to paying back my parents the many gifts they have given me. The first, the ability to speak both English and Spanish fluently. The second, the ability to translate any sentence, any story, any word in the matter of seconds. And the third, and most important to me, is the awareness of the culture in which I live and the culture of which my parents are from. I am an American citizen by papers, but Latina by blood. Venezuela will always be the land of which I dream, and the country to which my heart belongs. Although I am an English major, studying the language my parents never understood, I like to believe that I am good in my craft because of them. They struggled to teach me a language they did not even know. They worried greatly if I would become ashamed of them, of my culture, of my language, once I was "Americanized". They did not know if assimilation will cost them greatly, they did not know if they would lose a daughter in the process like so many

have. I like to think they kept my feet planted firmly on the ground. I like to think we've defied the standard of assimilation, I like to think my own children will as well.

The woman died next to the windowsill. They had placed a bed next to it, once the son had realized it pained her too much to sit. The doctor said she went peacefully in her sleep, that her heart had just suddenly stopped. That she will be at peace now. The son nodded, understanding what had happened in reality. "Ya es hora de regresar" She told him on the last day. "She went back home" He whispered. He held back a sob as he realized she would be free now. She would be free. "Te quiero, Mama" He said as he grabbed her warm hand that night. The woman smiled weakly, accepting her son's affection "Y yo a ti, pero ya es hora hijo. Me estan esperando, y yo tambien e estado esperando tanto tiempo". He watches as they place a white sheet over her body, "They've been waiting for you mama. They've been waiting"

Works Cited

Cisneros, Sandra. *The House on Mango Street*. New York: Vintage Books, 1981. Print.

Yates, Eames. "Lawmaker introduces bill that would make english the official language in Pennsylvania." Fox News 26 Mar. 2014. Web. 4 Apr. 2014.

<https://www.proenglish.org/data/backgrounders/167-ten-reasons-to-make-english-the-official-language-of-the-united-states.html>

Crossing the Other Side

By Miguel Lemus

One Friday evening my mother lit some Virgin Mary glass candles and placed across the counter of our kitchen. My little brother, Andres, stood there wondering why my mother placing candles around our home.

"Mommy, why are you burning candles when it is not even Christmas yet?" Andres asked.

We usually lit candles on Christmas or the day of our Virgin Mary birthday because is traditional to Mexican families. Without making the conversation complicated to Andres, who was seven at the time, my mother answered that my uncle Fernando is coming to the U.S. Of course Andres didn't understand but he was happy anyway. I understood completely as I listened to both of them because my uncle does not have legal papers in order to stay in the U.S.

A few months have passed by and my family headed to St. Gall church on the south side of Chicago. We do not attend church every Sunday regularly, but since the church recently have a new priest, we go often now. It is interesting because we use to have a priest –or as we like to call it father- named Alonso. Father Alonso was a great priest but, no offence, his mass can make any person fall asleep within ten minutes.

Now that we have a different priest, father Gary, he's far more interesting because he is passionate about the things he says to the people. Vice versa we

love to listen to him that it seems like three hours was just ten minutes.

"Today I would like to announce that I'm going to head down South [Mexico] and cross the U.S. border with a couple of immigrants that I'm going to meet" announced Father Gary. *"So do not worry about me, with a prayer of yours I will be fine."*

"When do you leave father?" shouted one of the church people.

"Soon, very soon my dear son" replied Father.

People at church started staring at each other confused, including myself. I'm wondering why on earth he would want to do that when he was born here. It did not make any sense to me at all because he is a legal citizen. Besides that, it is just a waste of time. After church I forget all about what Father Gary has told us and started living my normal life once again.

Not long after church, I started a conversation with my mom about how was it when she crossed the desert border when she was young. At that time she had me as a little kid, which was pretty rough to cross the border when you have kids with you. I could not remember much but all I know that the desert was a steaming hot place. I remember that I would ask my mom for water every twenty steps that I made be-

cause the heat was beating me down to the dried ground.

"It was one of the most fearful moments I ever faced in life" my mom said. "Especially having you as a child was even more challenging but I am glad we don't need to go through that again."

In one November evening, my close friend Alfredo has called me to head over to his house to discuss over the Dream Act he was applying to. I know the feeling of finally being a legal citizen in the U.S. because I got my papers when I was about ten, I was really excited. I have the feeling that Alfredo will react the same way, especially as a teen because he can now attend college without worrying about not having a social security number.

"Hey bro, can you write me a letter stating that I was here in the summer of 2012?" Alfredo asked.

"Sure man, I got you." I said. *"But why do you need a letter for?"*

"Because you can be my witness to prove that I was here in the U.S. without leaving the country." Alfredo explained. *"That what they are asking for, proofs that shows that I haven't left the country since the day I immigrated here."*

I still do not understand though. Why some native people in the U.S. are against immigrants when America was created by immigrants as well in the first place. It started with white people coming from Europe as immigrants to America when at the time; this land belonged to the native Indians during the 1400's. Suddenly

the population of native Indians decreased due to the death by war with the European "immigrants" or by the disease that was carried by the settlers and traders. The European decided to stay on the new land they "discover" for a new beginning of life and freedom. But again, I do not get why some Americans hate illegal immigrants when some American's past ancestors were also immigrants.

One night during rainy April, I turned on the TV and changed to the Spanish news, Univision. I was shocked to see Father Gary appeared on my screen. One of the reporters cried *"A priest known as Father Gary from Chicago has recently turned himself to the Arizona police."* I still did not understand why he wanted to turn himself in because I know I would not like to face jail. Once again the reporter reported *"Father Gary would like to ask for forgiveness for crossing the U.S. border illegally last night."* I was shocked and confused at the same time.

A couple weeks later, Father Gary has returned back to Chicago. The Arizona police set him free without charges because it did not make sense crossing the border when he is already legal to this country. I was curiously excited to attend, for the first time ever, to church to able to hear what Father Gary has to say.

"I wanted to experience the danger of crossing the border the way some of you did" said Father Gary. "Once I was crossing with a kind family, I felt so much anger inside me because

the people who never walked in their shoes, will judge them unfairly.”

His words were so touching and wisely that my eyes and mind started to open wide. I started to recall every memory that we crossed the border before, never realized the danger we were going through as he described.

“It is one of the worst adventures a person can go through, but those people are brave enough to make it out alive.” Father Gary said. *“Although, not everyone can make it, you should understand that.”*

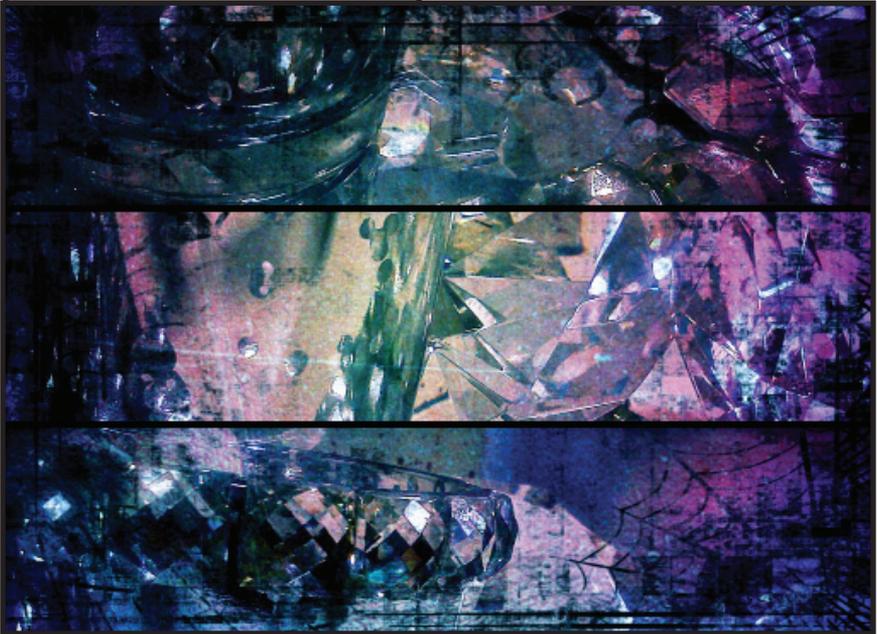
Now I realize why he wanted to cross the border. He did it for his people by risking his life on the desert that he could of face death. With his leadership, he made me feel that even though I might have ev-

erything in life, there are people out there suffering. We should not always take that for granted and should help out other who needs our help and support. It does not matter if a person is legal or an illegal “alien”, we all are human breathing the same air and living the same planet.

The next month I saw my mother again lighting up another candle in the middle of May. My little brother, Andres, saw but still clueless. I just gave him a soft punch on his left shoulder and took him to his bedroom. I sat next to him beside his bed and started talking.

“Make sure you pray every night for those people you love” I said.

Shattered by Samrin Samad



Language Learned and Unlearned

by Jessica Smietana

“The advantages of writing centers are that they offer L2 writers the extra time and attention that may not be available in class, and they focus on the individual. In addition, tutors may be perceived as more approachable than teachers. A disadvantage is that not all the tutors may be trained for work with L2 writers. What tutors are prepared to do is collaborate, which can be frustrating for L2 writers who are looking for clear and direct answers. In addition, many writing center tutors tend to deflect questions about grammar, either because such a focus is not in accordance with the center’s philosophy or because they do not feel capable of giving adequate answers.” Jessica Williams, Teaching Writing in Second and Foreign Language Classrooms

The Writing Center is not a fix-it shop, nor a grammar correction center. My experiences as a tutor, however, have taught me that some writers make an appointment at the Writing Center with just these expectations in mind, and with precisely these needs to address. L2 writers specifically may be prone to present their writing with an anxious awareness of their grammatical shortcomings. These writers express concern that their writing is incomprehen-

sible because of its grammatical errors, and seem to believe that a paper’s content is of secondary im-

portance to its grammatical correctness. Though these observations are not true of all of the L2 writers that I’ve worked with, and are certainly not intended to classify all L2 writers as a single entity, I have noticed that L2 writers are inclined to be more cognizant of grammar and expect that their imperfect understanding of it will be demonstrated in their writing. Native speakers of a language tend not to think, as L2 writers do, of their knowledge of their own language as something that is in progress. The linguistic knowledge of a native speaker, as murky and incomplete as it is, can easily become fossilized and inexpressibly implicit. As a tutor, this is something that I have learned about myself. Despite being able to use my implicit understanding of grammar to form correctly constructed sentences, I have not been so easily able to communicate this knowledge to writers still in the process of mastering English grammar. After mangled attempts at an explanation, I have often found myself resorting to my standby solution: “This sounds better to me as a native speaker.” And although a questionable sentence may improve with the implementation of this method, the writer and the tutor unquestionably do not. The Writing Center is not a fix-it shop, nor a grammar correction

center, except for a portion of nearly every session. And when the Writing Center does become a grammar correction center, even briefly, how does a tutor successfully address a writer's grammatical concerns?

“The truth is, Standard English does not really make any more sense than nonstandardized dialects of English – in some cases, Standard English is simply a set of sanctioned language idiosyncrasies.” Kenneth Lindblom and Patricia A. Dunn, *Analyzing Grammar Rants: An Alternative to Traditional Grammar Instruction*.

My writer and I are discussing escalators. She has designed a device to sanitize escalator railings, and her PowerPoint presentation must be submitted this weekend. She wants to talk about her grammar. She is an L2 writer and doesn't want her presentation to reflect that. Her presentation is impressive, but generally missing articles. “I think we need an article there, what do you think?” I ask, trying to be nondirective. She agrees, but does not have a suggestion about which article would be appropriate to use. I know the answer, but I can't make the reason why sound logical even to myself. The sentence in question reads, “When riding escalator, people are exposed to many bacteria.” My instinct tells me that “the escalator” would be the best choice, but this instinct falls apart under scrutiny. My understanding of article usage is that “the” refers to a specific noun, and “a” refers to a nonspecific one. In this sentence, however, we

are not referring to a specific escalator. Despite being a native speaker, I do not possess an understanding of grammar sophisticated enough to explain or justify this article choice to the writer. I end up thinking “an escalator” would also work well enough in this sentence, but I doubt suggesting that the articles are interchangeable would be helpful to the writer. Ultimately, I express that I prefer “the,” but either one works. And this is not the last article I choose for the writer, who can hardly learn the native speaker secrets of proper article usage in one tutoring session.

After some time going over her presentation's grammar, I realize that the word choice of “riding” an escalator seems incorrect to me. Taking an escalator, I suggest. We take trains and buses and escalators and ride bikes and horses and motorcycles. Is her word choice of “riding” appropriate only for modes of transportation that we straddle? Probably not. But I am not an expert.

“Writers may respond non-verbally by just nodding or maintaining eye-contact, or minimally with mmm or uh-huh, yet they do not always understand or agree.” Jessica Williams, *Tutoring and revision: Second language writers in the writing center*

One of the more difficult aspects of being a peer tutor is not knowing whether or not I've actually been of any real help to most writers. Feedback slips do not account for the aftermath of a session. Even if a writer leaves the Writing Center feeling

encouraged and empowered, would that same writer return after receiving a lower than expected grade on a supposedly improved paper? Looking over the dates and times scrawled on my own feedback slips, I no longer quite know which session refers to which writer, let alone what helpful or unhelpful tutoring approaches I tried. Becoming more comfortable as a tutor unfortunately is not necessarily contingent on becoming more effective as a tutor. Perhaps one only becomes more comfortable with the reality of being ineffective at times.

I am working with a writer who wants assistance editing a paper for a history course. She is an L2 writer whose work has few serious grammatical issues. As time allows, I begin to point out her patterns of error as I notice them. After I suggest that she means “in order” when writing “in other,” she quickly and easily goes back and corrects prior instances of this error. My advice about commas or subject-verb agreement is less successful, however, and becomes tantamount to “fixing” as time runs out and my several attempts at explanation clearly have not sufficed. She maintains eye contact as I suggest another correction, but seems reluctant to move her cursor.

While it is easy as a tutor to get a sense of a session as being successful or unsuccessful, it is just as easy to misinterpret a writer’s mmm or uh-huh. An mmm might mean that no further explanation is required. An uh-huh may actually indicate a writer’s refusal to listen to another clumsy attempt at clarification.

These are the distinctions that I have not learned as tutor, that may not be learnable.

“Great help with citations and grammatical errors.”

“Thanks a lot! It really helped me to improve my understanding about English & grammar!”

These anonymous feedback slips suggest that I helped these writers to better understand English grammar. I am glad that I accomplished this, but I cannot tell you how I did.

Spanglish: An Innovative Cultural Code

By Alejandra Tantachuco

One of the brain's greatest functions is the ability to decode and encode language. The amount of effort that a bilingual speaker exerts on the brain is tremendous, such as the alternation from language to language. Ultimately, for the bilingual speaker the languages he or she speaks do not disappear, rather they deactivate to allow the other language to do its task. As a native Spanish speaker that acquired English as a second language at the age of six shortly after my arrival from Lima, Peru to Atlanta, Georgia, it was difficult to engage and learn English as second language. It was not long before I was fluently speaking with my classmates about my Barbie's wide color variety of dresses or my favorite Britney Spears song. Yet, I was not aware that the acquisition of this new language would lead to the creation of a new identity and would open the doors for many opportunities. Like myself, many bilingual students, particularly in the United States have lost or not at all experienced the authentic language of Spanish. By authentic I am referring to the dialectal Spanish that is spoken in a native Latin American country, rather it is taught by parents or even a teacher in the United States. As the years go on, the language will begin to disappear if there is not a creation of identification with it. This being said, it is evident that the Spanish speaking community in the United States has identified themselves

with the combination of their two languages. Spanglish. Spanglish is the ability that bilinguals, specifically Hispanics in the U.S, have to alternate words or phrases between

Spanish and English.

The field of linguistics addresses and investigates many topics of language, such as bilingualism and code meshing. Bilingualism is the ability to speak two languages; moreover, the author of "Should Writers Speak they own English" defines the term code meshing more thoroughly: "Code meshing blend dialects, international languages, local idioms, chat-room lingo, and the rhetorical styles of various ethnic and cultural groups in both formal and informal speech acts" (67). The topic that I would like to explore involves both bilingualism and code meshing and it is Spanglish. The greater question that I will be answering in this essay is whether bilingualism and code meshing provides an advantage for a student, starting from the age of two to young adulthood, eighteen years old. Although it is suggested that using Spanglish can cause identity confusion, creation of nonexistent vocabulary words, and diminish fluency in both languages, I would like to pose the question that focuses specifically on the benefits provided for bilingual students that engage in simultaneously code meshing in terms of psychological development, education, and cultural identity. How does speaking Spanglish positively influence and provide benefits for a bilingual speaker?

Psychology, the scientific study of behaviors and mental func-

tions, is used to explore the impact, complexity, and functions of language. Specifically, the cognitive differences that can be distinguished between a monolingual and bilingual to highlight the benefits that speaking two languages has on the development of the brain. An article that supports the argument and establishes the benefits of psychological development in bilingual children is "Influence of bilingualism on memory generalization during infancy." The authors of the following article are Natalie Brito and Rachel Barr. They are a part of the psychology department at Georgetown University; they use empirical tests and data to understand more in depth the impact that bilingualism poses on cognitive development during infancy such as memory. They explore the impact that memory has on bilingual infants and how they are able to remember procedures. In addition, the experiments that were performed were set up for all of the participants to be from similar socio-economic backgrounds. It was seen the bilingual students followed the steps in the proper order in comparison to the monolingual children who showed confusion. Additionally, when the infants were asked to explain the procedure to their parents they used code meshing. Code meshing between their native language and their newly acquired language, which presented more evidence that they were actively thinking and using both languages to understand and remember the data. It is presented that bilinguals have the capability to interact with their brain in a way that exercises it to retain information longer.

Similarly, the importance on individual creativity also has a

connection to the students that are bilingual. Such as Linguistics specialist, professor at the University of Haifa, Israel, and author of "The effect of bilingualism on creativity: Developmental and educational perspectives", Mark Leikin, presents a study in order to examine the influence that speaking two or more languages has on the creativity of the child in terms of general and mathematical creativity. To define the term, Leikin explains, "Creativity is usually considered to be a mental process involving the generation of new ideas or new connections between existing ideas or concepts" (514). The children, 13 bilingual from a kindergarten class of Hebrew and Russian, and 10 bilingual from an only Hebrew-speaking children kindergarten class, and 14 monolingual from a monolingual Hebrew kindergarten class and same socio-cultural backgrounds are all asked to describe what they could see in various Picture Multiple Solution task. According to the evidence, the influence of bilingual education and bilingualism allowed those students to see the pictures through new, creatively challenging perspectives. The results confirm the differences that exist between monolingual and bilingual speakers. Although the evidence shows the performance of the bilingual student, the students that had the highest level of nonmathematical and mathematical creativity were those that spoke two languages at school and at home. According to the following, it can be concluded that the students must use code meshing and speak both languages throughout their whole day. The speed at which their brain must function is extremely high; thus, the mental exercise that they engage in allows for

developed and complex processes. Deriving from this analysis, the creation of new words that serve in combination of two languages is an innovative idea as well as having an exposure to both cultures. Creativity is the foundation of the countries growth, if it were not for the elaborate technological advances and modernity of lifestyle in which the United States has endorsed it would not be such a powerful country. Thus, it is essential to continue to implement code meshing to enhance the creative functions that can serve the brain.

Furthermore, in terms of psychology and advances that are proven due to the exposure of two languages and the constant retention of the other language, there is also more on code meshing. Although code meshing is the term that is illustrated most often in this paper, code switching, the alternation between languages is a term that was previously used to define Spanglish. The term code switching is not the most accurate depiction of Spanglish now because it focuses more on the creation of a third language rather than the meshing of two languages. An opposing argument to the cognitive advantages comes the author of "Sometimes I'll start a sentence in Spanish Y TERMINO EN ESPAÑOL: Toward a typology of code switching", Shana Poplac. She argues that there is a difference between code switching and borrowing, using language to translate or understand an idea or word in a desired language of speech, "CS (code switching) and B (borrowing) are indeed two distinct processes, which are governed by different rules, and which – using the appropriate methodology – may be operationally distinguished" (12). Throughout the article she is critical of

using code switching, rather advocates for borrowing or loaning words from one language to another to grasp the meaning. Code meshing, what she refers to as code switching, is not an act of borrowing because it is not only used to translate, it is used as the brain's connection between the two languages as a code of identity. While Poplac does make a valid argument about borrowing, since it is often times used in Spanglish if the speaker does not know a certain word, it is not accurate to say that code switching (code meshing) is not a valid source of communication. In contrast to Poplac's view, Vershawn Ashanti Young establishes the term of code meshing in further context, "Code meshing be everywhere. It be used by all types of people. It allows writers and speakers to bridge multiple codes of expression that Fish say disparate and unmixable. The metaphorical language tool box be expanding, baby" (71). A toolbox. All language does is allow the speaker to build communication with others by any means possible. What code meshing does is help a bridge between two languages where there is a common understanding. Ultimately, the argument that I want to focus on is that code meshing, Spanglish, serves as a tool to interpret English or Spanish not necessarily just to translate and expands the cognitive skills of the speaker.

Furthermore, I would like to argue that Spanglish allows for a bridge to facilitate the understanding between Spanish and English. Not only does Spanglish create a bridge, but it also allows for the student to develop their cognitive functions to a maximum, create an identity, and achieve a greater academic standing. Once this bridge is

created it becomes easier for children and students to understand terms and constantly switch back and forth between ideas and languages. This allows them to gain a long-term memory retention that will ultimately be helpful while learning and to strive for a higher academic success that will be later analyzed. The creation of this bridge leads to the link between a new generation of Hispanics, the ones that were raised speaking English and Spanish, as they become bi-national. They are connected to both the nationalities, but also create one that is the bridge between them. This idea is examined in the article "A linguistic analysis of Spanglish: relating language to identity", by editor of the *Linguistic Approaches to Bilingualism* from University of Florida, Jason Rothman, and, Amy Beth Rell, an assistant professor of applied Spanish linguistics at San Jose University. It is namely used to explain the instances of development of the Chicano, a generation of people that come from Mexican descent and were raised in the United States, and how it is difficult to preserve the native (Spanish) tongue and Mexican tradition while at the same time trying to "acculturate" to American mainstream. This has resulted in the adaptation of Spanish and English together. The bridge of Spanglish is the haven in which the bilingual Hispanics reside while attempting to find their identity.

Moreover, identity and language has created a connection that can be explored through Spanglish. Although Rothman and Rell support the following idea: "Language is synonymous with identity (cf. Granger, 2004)" (Rell 514), I would like to counter that statement by establishing that they are

connected but are not the same. As the central evidence and root of this paper is the work of Gloria Anzaldua, a Chicana activist and author of, "How to Tame the Wild Tongue." Anzaldua's work is one that provides the reader with anecdotal text in which she presents the reader with her life story and the struggles that she overcame growing up in a Spanish and English dominated society. She was forced to pick which one she was most related to. This being said, she uses this evidence to elaborate on why she believes that there is a connection that exists between language and identity. Her own story demonstrates that despite the criticism of her accent and code switching between English and Spanish she was able to engage in the creation of a new Chicana cultural identity. Even though she finds there to be a connection, she highlights, the criticism that is brought forth about language. She points out that others believed that because she had an accent, she was not fully educated. The creation of this code meshing is now classified as Spanglish. Overall, she advocates for the preservation and legacy of the new created culture as well as the acknowledgement that there are variations between the ways an individual speaks. Her work is a central piece of my argument that code meshing and bilingualism as it sets out an important aspect, particularly in creating a new identification for the new generation of Hispanic, Spanglish speaking individuals.

Although Anzaldua poses the argument on the creation of a new cultural identity due to the connection between language and identity, is essential to examine an argument why language and identity are not the same. Richard Young, author of "English and

Identity in Asia”, explores through his work that identity and language do not equal each other, thus he explains that one does not change from a South Asian identity to a Western one just by changing languages, all that changes is the language that is spoken. His argument sets a middle ground in between the ideas that language and identity are one, and the idea that they are connected. The middle ground or compromise is the emphasis he related on the inability to change cultures, yet does allow for the interaction between languages. Although he makes a valid argument, the point I would like to make is that Spanglish allows for the individual to have a part of both cultures, the Western and the Latin American. What I mean by this is that the individual has an understanding of what she/or he is saying in either language or the meaning it has in both cultures. In contrast, Anzaldúa’s claim is that identity and language are related; yet, she feels as if it defines who she is. Although it is true that cultural identity does not appear and disappear depending on the language that is spoken, the languages that one speaks do define them and their identity is created in a cultural context that isn’t fully American or Latino. Rather the identity creates a mix between both of the languages, just as Anzaldúa puts it in terms of the Chicano legacy that will live forever. The compromise is that Spanglish leads to the further development of an individual without causing confusion of which one is, it connects the identities from their parent’s ancestors to the American traditions they have adopted through the English language.

The purposes that education serves in the field of bilingualism and code meshing has two sides that are

given on the area of education are that there is either an advantage or no advantage for bilingual students (Leikin 434). Although there is no direct proof research shows that: “Furthermore, research has demonstrated earlier development of the executive function in bilingual children compared with monolingual children” (Leikin 432). At an early age, the development of learning that the bilingual children have is greater than those of the monolingual children. As Leikin also explores between the correlations of bilingualism and test scores the correlation appears to be positive: “that bilinguals scored higher than monolinguals on the verbal originality and flexibility and on figural originality and fluency (434). “ Assuming that this information accurate, despite the confusion, that a bilingual may encounter on a language they are more prone to solve critical thinking problems and have higher test scores that are superior to those of a monolingual. This being said, there is a direct impact on code meshing along with bilingualism, particularly for this paper, Spanglish. In contrast to the previous stance on education’s impact on bilingual students, brings to the audiences the concept of identity and language. Even though Anzaldúa finds there to be a connection, she highlights, the criticism that is brought forth about language. She points out that others believed that because she had an accent, she was not fully educated. This leads to the idea that when a person is completely fluent and does not have an accent has a greater advantage. Thus, the misinterpreted belief that monolinguals have a greater chance at being successful academically than that of a bilingual since bilinguals have a

tendency of code meshing, or switching back from language to language, and speaking with an accent. Anzaldúa brings up this point to demonstrate that the criticism strongly influences in one's moral to achieve academic success. In the aspect of education, there is not a proven study that demonstrates the students that engage in code meshing are always more successful than monolinguals, but it relates to the cognitive development area. The more the student interacts with the two languages simultaneously, the more the brain is able to retain information since it is in constant practice. Academic advancements have been noted in bilinguals due to testing and superior scores, yet the academic achievement a student can accomplish is based on the way the individual views their own ability.

In terms of education and academic status, a counter argument that is presented is that of the creation of 'non-existent' words within Spanglish. This is said to cause confusion between languages and demonstrates a main reason why schools do not institute bilingual education. To prove this argument, Camilia Perez, a student from University of Central Florida that conducted an experiment on Spanglish, wrote an article, "Spanglish" and Its Effects on L1 and L2. She conducts an empirical experiment in which three high school girls with a GPA higher than a 4.0 are tested on their ability to fluently speak in both languages without having to integrate nonexistent words. Although her test proves that the creation of nonexistent words and miscommunication with monolingual speakers is accurate, it does not focus on how much more important being able to speak two languages is. The essay does not focus on

the importance of bilingualism rather the significance and usefulness of Spanglish for understanding one's identity, mental functions, and education. Yet, it is still an important aspect that is missing out from Perez's argument. Many times Spanglish is presented as the code that is used within the Hispanic community in the United States that is not capable of speaking Spanish fluently, so they turn to the creation of new words. This is important to notice because it is not seen as a development for an academic, psychological, cultural identifying experience, but as a way to degrade the credibility of the Spanglish speakers. Code meshing is completely useful for bilingual speakers since it is a tool to understand both English and Spanish more clearly. She uses the specific example of a young, bilingual women explaining her day to her monolingual, Spanish-speaking grandmother and does not know the words to translate a word from English to Spanish, so she uses a combination of both in so-called, Spanglish (31). In fact, her ability to fluently speak both languages allowed her to describe the situation in Spanish. This demonstrates that code switching from Spanish to English (vice-versa) is useful in various situations.

Spanglish is not the creation of a new language, it is a cultural code that transmits and captures ideas that a single language cannot. The code is significant since it allows the speaker to be aware of the cultural meaning of words and how they are transcribed from language to language. It is a bridge that allows the speaker to travel back and forth, and at times stay in the middle, to create words that will essentially be their own. By doing this they become part of their innovative and highly edu-

cated identity that connects all of the Latino Spanish and English speakers that were left between their Mayan, Aztec, or Incan ancestors and the habits of the white man. Spanglish originates from English and Spanish, but goes further to becoming a sense of development for the brain, a sort of identification, and an academic intermediary. Spanglish is essential for the generation that has been created in the United States for the Latin American students that were born and/or raised in this country. As I previously presented, as a student that spent most of my time in the U.S it was difficult to become familiar with two distinct cultures that were not fully my own. As I developed the ability to speak English and Spanish more fluently, I often found myself speaking in Spanglish with peers with a similar situation to my own. Gradually, I learned to identify myself with both cultures and Spanglish was a great bridge towards that acceptance. Not only has speaking Spanglish identified me with a new culture, it has also broken away from those stereotypes that were reflected upon me for being Hispanic. I was able to understand that being bilingual put me in a position of advantage and opportunities that could not be missed. It was then when I realized the intense effort my brain was engaging in by repressing a language while I spoke Spanish or used code meshing. It is essential to understand that the purpose of Spanglish does not fully develop from not being fluent enough in a language, rather to help and serve as a tool or bridge to create a code of cohesion between two different languages. Spanglish: it is a unified and fortified code that maintains two distinct linguistic forms come together

to create a bond of understanding and connection.

Works Cited

Anzaldúa, Gloria. "How to Tame a Wild Tongue" *Borderlands/La Frontera*. United States: Aunt Lute Books, 1987. Print.

Brito, Natalie and Barr, Rachel. "Influence of bilingualism on memory generalization during infancy" *Developmental Science*, Georgetown University, USA: 2012

Leikin, Mark. "The effect of bilingualism on creativity: Developmental and educational perspectives", *International Journal of Bilingualism*, Sage, 2012

Perez, Camilia. "'Spanglish' and Its Effects on L1 and L2" *Stylus Knights Showcase Special Issue*, University of Central Florida, USA: 2012

Poplac, Shana. "I'll start a sentence in Spanish Y TERMINO ESPAÑOL": Toward a typology of code-switching. *Linguistics 1980*, Volume 18, issue 7/8, 581–618. DOI 10.1515/ling.1980. Sometimes

Rothman, Jason and Rell, Amy Beth. "A linguistic analysis of Spanglish: relating language to identity" *Linguistics and the Human Sciences*, The University of Iowa 2005,

Young, F. Richard. "English and Identity in Asia" *Asiatic* Volume 2, Number 2, University of Wisconsin-Madison, USA: December 2008

Young, Vershawn Ashanti "Should Writers Use Their Own English" *Writing Centers and The New Racism*, University of Kentucky, 2009

Contributor notes

Alejandra Tantachuco

During my first year at the University of Illinois at Chicago I had the opportunity to explore fields of study that I am extremely passionate about such as linguistics, education, and language. Due to this exposure I have decided to pursue a career in education focusing on the Teaching of Spanish. Bilingualism, code-meshing, and cultural identity have been central in my academic and personal growth and I aspire to continue to share my experience with others.

Jessica Smietana

I wrote this piece for my ENGL 222 final project. I intended to create a lyric essay exploring the complexities that I have encountered as a peer tutor.

Mariana Carvalho

Mariana is a transfer student from Brazil graduating from UIC this summer with a degree in Economics.

Miguel Lemus

My name is Miguel A. Lemus and I am a current sophomore student at UIC majoring in Communication. However, this story was based on a true story through my life experience when I was young. I wrote this story to show the audience that sometimes is not acceptable to judge another person from another country who comes to the U.S. illegally without knowing their background story first. I know that there are many people that can relate to my story of coming to the U.S. illegally and who faced negative criticism from

various people for breaking the law of being undocumented. As today, I am a proud citizen who support immigrants because most of them came to the U.S. for a reason; seeking for jobs, education and opportunities to live the American life. And top of all, I know the difficulty situations these people goes through as I experienced myself. Instead of being against the immigrants, try to support them because many of them need our help. We are all humans and we all should look out for one another to make this nation a better country.

Phoenix Chen

I am a sophomore majoring in Teaching of Mathematics and minoring in Asian American Studies. I started writing poems since I was thirteen. In high school, I joined the poetry club, participated in spoken word performances, and competed in Louder than a Bomb. What started as a hobby soon became a passion and a part of my identity. In Glass Jars, I wanted to capture the beauty and significance of an everyday object that is often neglected by society.

Samrin Samad

I am senior at UIC. I am majoring in Neuroscience with a minor in Nutrition, and am on the pre-med track. Aside from the sciences, I enjoy drawing landscapes and photography.

Tony Miyafuji

As I was spending another summer in Chicago, I was craving to do more exploration in the area of industrial/architectural photography. The city of Chicago is a gem for such themes and it's always personally grati-

fying to showcase something from the city from a creative point of view and to find those who appreciate it. As I was editing this image, I wanted to reconstruct the Chicago summer experience of being at the beach by Lake Michigan. The image is supposed to evoke the physical sensations of the revitalizing blue sky and water, anchored by the warm sand. I hope to find some places that will allow me hang some framed prints from this series in town.

Zorgie Sanchez

I am Zorgie Sanchez, and I am currently a junior at the University of Illinois at Chicago pursuing a Bachelor of Arts in English and a minor in Communications. This piece, although originally a simple assignment, evolved into a very personal depiction of immigration. “No Speak English” was inspired by the Sandra Cisneros’s “The House on Mango Street”, and its lyrical form was inspired by Eula Biss’ “Notes on No Man’s Land”. But its purpose, its emotion, and its voice were all inspired by the women in my life who have struggled for so long to find a place to belong in the country they call home. Here’s hoping they’ve finally found it.



The UIC AANAPISI Initiative

Supporting the recruitment, retention, and graduation of Asian American, Pacific Islander, and English language learner students at the University of Illinois at Chicago. Fully funded by the U.S. Department of Education’s Asian American and Native American Pacific Islander-Serving Institutions* (AANAPISI) Program.