



Irene Gomez-Bethke Papers.

Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit www.mnhs.org/copyright.

entre líneas 3



entrelíneas

vol. 1, no. 3

april/may

abril/mayo

entrelíneas is published monthly in english and/or spanish by magacín entrelíneas s. a., a division of bylines inc.

(a general not for profit corporation), 614 west sixtieth street terrace, kansas city, missouri 64113, through pvcc community services, 560 westport road, kansas city, missouri 64111.

editors

andrew p. gutierrez
marciano morales
francisco h. ruiz
oscar jorge vigliano

photographer
steve griffiths

business manager
ed krekel

advertising director
leonard grado

subscriptions

one year \$5, two years \$9, three years \$12, single copies 50¢, back copies 75¢.

opinions expressed by contributors are not necessarily those of entrelíneas or bylines inc. all communications for the editors, reviews and manuscripts (see style sheet for entrelíneas),

subscriptions, reprints, permissions, and advertisements should be addressed to entrelíneas, p.o. box 2566, kansas city, missouri 64142.

an index for the periodical year is published annually in the last issue.

copyright (c) 1971 by bylines inc. all rights reserved.

cover: beatriz armendariz, pvcc "discovering" the westside

outside back cover: view from the westside

photo credits: covers and pages 10, 11 and 14 sam smith

cartoon: page 2 by carlos becerra usp, leavenworth, kansas

entrelíneas se publica mensualmente en inglés y/o en español por magacín entrelíneas s. a., una división de bylines inc. (una corporación general de no ganancia),

614 west sixtieth street terrace, kansas city, missouri 64113, por medio de pvcc community services, 560 westport road, kansas city, missouri 64111.

editores

andrew p. gutierrez
marciano morales
francisco h. ruiz
oscar jorge vigliano

fotógrafo
steve griffiths

gerente de negocios
ed krekel

director de anuncios
leonard grado

suscripciones

un año u\$s5, dos años u\$s9, tres años u\$s12, números sueltos u\$s50; números atrasados u\$s75.

las opiniones expresadas en los artículos firmados no son necesariamente las de entrelíneas o bylines inc. toda correspondencia a los editores, reseñas y manuscritos (véase estilo de preparar manuscrito para entrelíneas),

suscripciones, reimpresiones, permisos y anuncios deben dirigirse a entrelíneas, p. o. box 2566, kansas city, missouri 64142.

un índice del año periódico se publica anualmente en el último número.

copyright (c) 1971 por bylines inc. todos los derechos reservados.

contents



índice

poems

hold! and before pedro páramo
--joseph montez.....14

cultural study/estudio cultural

el castellano de méxico.....8
mexico's castilian, second part/
el castellano de méxico,
-seguna parte
--d. lincoln canfield.....9-11

departments/departamentos

review commentary
mexican-americans in school:
a history of educational neglect

--marcela trujillo.....2-5

review/reseña

anthony quinn: *the city--*
what about a mexican mayor?/
¿por qué no un alcalde mexicano?
--francisco h. ruiz.....6

roundtable/mesa redonda

letters to the editors.....7

style sheet/

estilo de preparar manuscrito para entrelíneas..12

Jay Holt in *Race Relations Reporter* (Vol. 2, No. 11: June 21, 1971) reports on the newspapers that are designed, above all, to serve Chicanos--to inform them and to create in them a sense of pride in being Chicano. They are also aimed at outsiders, and are intended to combat what Chicanos see as damaging and demeaning stereotypes widely held by white Americans.

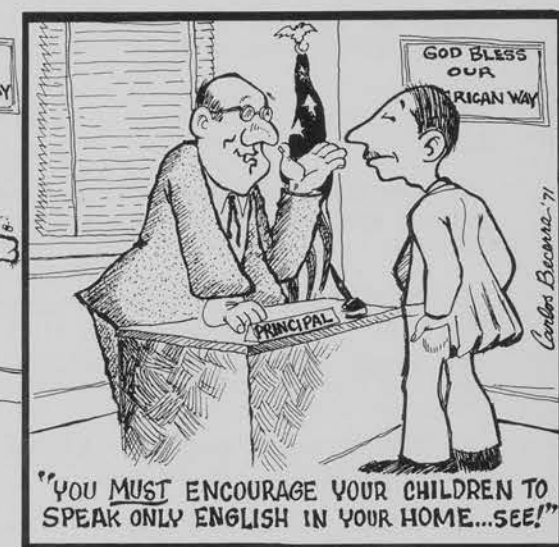
We are particularly proud of the following: "An exceptional example of a successful bilingual publication is the newspaper *Aztlan*, published for the Chicano inmates at the federal penitentiary at Leavenworth, Kan. *Aztlan* includes columns of opinion, literary selections, and an assortment of information of particular concern to the Chicano prisoner."

Congratulations to Raúl Salinas and his staff.

Francisco H. Ruiz
Managing Editor and Publisher

review commentary

Chicanos: Educational Neglect



What Mexican Americans have known through personal experience, and have transmitted through oral history, is now well documented in Thomas Carter's book, *Mexican Americans in School*. This much needed history of educational neglect and injustices against the Mexican American is a strong indictment of both our schools and our society.

The book is the result of four years of extensive research on the Mexican American Student in the Southwest. In the course of this research, Carter seemingly utilized all the literature on the subject, and his bibliography is familiar to anyone who has studied and written about Mexican Americans in school. In this respect, the book is in itself a valuable compilation of all authorities, past and present, who have written on the education of the Chicano. (Chicano, as used in this paper, is synonymous with Mexican American. Both Carter and George Sánchez, in his foreword to the book, make a distinction between the Mexican Americans of the Southwest and the Hispanos of southern Colorado and northern New Mexico. While they are historically correct, I, an Hispano from southern Colorado, call myself a Chicana because it is a Chicano movement we are having, not an Hispano movement, and I want to be involved.)

Source: Review by Marcela L. Trujillo in *The National Elementary Principal*, November 1970. Copyright 1970, National Association of Elementary School Principals, National Education Association. All rights reserved.

Marcela L. Trujillo is a graduate student in Linguistics and Director, Mexican American Studies, University of Colorado, Denver Center, Denver.

Marcela A. Gaitan
Carter, Thomas P. *Mexican Americans in School: A History of Educational Neglect*. New York: College Entrance Examination Board, 1970. 235 pp. \$4.

Indeed, so much valuable information is contained within the book that a brief review such as this cannot possibly do justice to the wealth of information it offers.

Carter's research methods included extensive interviews with educators, laymen, teachers, and the students themselves. His conclusions are drawn from these interviews as well as from classes he observed, familiarity with recent experiments, and a careful study of the substantial literature on the subject.

Carter focused his interviews on: 1) the extent and the nature of the interviewees' experience with Mexican Americans; 2) a description of the ethnic and socio-economic community served by the school; 3) the nature of the school organization, finance, degree of segregation, and special programs; 4) the interviewees' perceptions of Mexican American children, their personalities, families, community; 5) achievement in school and years of schooling of local Mexican Americans contrasted with other groups; and 6) reasons for the Mexican American's success or failure in school.

He also discusses specific school practices used with Mexican Americans: tracking, segregation, "no Spanish" rules, ethnic cleavage, teachers' personalities, Mexican American teachers, and the use and validity of IQ information. The study concentrates primarily on Texas and California, which have the largest Mexican American populations. Incidentally, according to Carter, California generally has the "best" record in regard to schooling for Mexican Americans; Texas has the worst. References are also made to other Southwestern states as well: Arizona, Colorado, and New Mexico.

A brief sampling of the topics shown in the statistical tables will give the reader some indication of the nature of the studies undertaken:

1. Median Years of School Completed by Spanish-Surname Adults, 25 Years and Over, Compared with Other Groups in Standard Metropolitan Districts in Five Southwestern States, 1950, 1960.

2. Estimated School Dropout Rates by Grade Level, Texas.

3. Enrollment of Spanish-Surname Students Compared to Total Enrollment in The University of Texas at Austin.

4. Spanish-Surname Populations in Seven Colleges and Universities, 1966-67.

5. School Segregation at different Grade Levels, Texas.

6. Twelfth-Grade Responses to Questions on Control of Environment and Self-Concept.

7. Reasons Given by Dropouts for leaving Six Texas Schools.

8. Progress in Remedial and Corrective Reading, California, 1965-66.

9. English and Spanish Language Programs in Southwestern Schools.

Throughout the book it is evident that the research revolved around a general consensus held by Carter and his predecessors that Mexican Americans tend to: 1) do poorly in school by any measure; 2) drop out early; 3) speak Spanish; and 4) be poor.

Carter correlates and interrelates this consensus to the nature of the subculture, the society, and the school, and he shows how these three factors influence Mexican American children during their formative school years. One of his conclusions is a general thesis that appears throughout the book: The academic success of a Mexican American child depends on the degree to which his home has been oriented to the Anglo middle-class culture.

To a large extent, academic failure for the Spanish speaking is predestined as a result of theories, myths, and stereotypes commonly held by the majority of WASP educators. As Carter sums it up:

THE STEREOTYPE DOES PROVIDE A PLAUSIBLE AND SUFFICIENT EXPLANATION FOR THE BEHAVIOR AND FAILURE IN SCHOOL OF MEXICAN AMERICAN CHILDREN, AS WELL AS JUSTIFICATION FOR THE SCHOOL PROGRAMS ESTABLISHED TO OVERCOME THEIR REAL OR IMAGINED DEFICIENCIES: EDUCATORS TEND TO ARGUE THAT SINCE THE PROBLEM LIES WITH THE HOME CULTURE, NO FUNDAMENTAL CHANGES ARE REQUIRED OF THE SCHOOL. THE EDUCATIONAL STATUS QUO IS THUS PERPETUATED.

Most educators use the concept of cultural difference to justify the school's failure. For example, two major views of the Mexican American exist among Southwestern teachers: One is the perception which contains an undifferentiated view of all children. The other perception is based on the "cultural deprivation theory." Carter quotes Kenneth Clark who states that "the cultural deprivation theory may be little more than the traditional biological determinist position...similar to older arguments based on the genetic inferiority of racial groups."

In the past, most authors who have written on Chicanos have held the belief that the Mexican American culture is monolithic and constant throughout the diverse areas of the Southwest. Carter is quite right in repeatedly emphasizing that the problems and solutions vary according to region.

In attempting to destroy some of the myths about Chicanos, he gives conclusive evidence that Chicano parents do have high educational aspirations for their children, although they view the institution negatively. His other point stresses that teachers and others have overemphasized the artistic and musical abilities of Chicano children.

However, the primary reason why Mexican Americans fail in school is that the schools consider their primary purpose to be the acculturation of the Mexican American. Chicanos have resisted acculturation because it has sometimes conflicted with the home values. And so the student, caught in the middle, is forced to choose one or the other.

I would add that often this has resulted in our being cultural schizophrenics in an effort to please both home and school. This may not necessarily be a bad thing unless the Chicano loses his culture and identity. However, it does cause the *non-ambivalent* Chicano to become a potential dropout. As for the Chicano who becomes "anglo-cized," he is often lost to our community and culture. He has added to the brain drain out of the barrio.

What the schools must realize--and what I want to emphasize--is that we Chicanos are now realizing that our culture is in danger of passing into oblivion unless the home values, the traditions, the customs, and the language are retained. We are desperately trying to retain what we have, or to regain what we have lost through the acculturation of the schools.

Generally, teachers feel that any group that resists acculturation is uncivilized, un-American, and potentially subversive. As a result, the school system in the Southwest has been directed toward eradicating both our language and culture.

The Chicano whose values are in conflict withdraws mentally in the early grades; he drops out as soon as it is legally possible, although "pushed out" or "left out" would be more accurate terms.

Teachers create inferiority complexes among students by enforcing "no Spanish" rules, and by implying that it is impolite to speak Spanish if only because they

cannot understand it themselves. They look down on students who speak in the Spanish vernacular, for they consider it an inferior language.

Teachers need to understand that this vernacular is a language in its own right. They must also understand that the monolingual student is the one who is the culturally and academically deprived; not the bilingual child. As Carter points out, the Montreal schools discovered through experimentation that bilinguals perform significantly better than monolinguals on both verbal and nonverbal intelligence tests.

Regardless of the reasoning, Carter finds that bilingualism is still considered a mentally confusing liability by many teachers and school administrators. They assume that difference equals deficiency.

A factor that relates to achievement is a teacher's perceptions of the child. In fact, teachers' expectations account for most of the differences in pupil achievement. And for the teacher, the more acculturation, the higher the achievement. If students resist acculturation, teachers usually expect them to fail, and the Mexican Americans generally live up to these expectations.

The results of an experiment conducted in a low social status elementary school stated: "When we consider expectancy advantages in terms of perceived intellectual curiosity, we find that the Mexican American children did not share in the advantages of having been expected to bloom."

It would seem a paradox that the middle-class Mexican immigrant does better in school than the Mexican American child. But here again, teacher attitudes become an important factor. As Carter points out, "A much less common explanation is that the immigrant child is treated as something special and teachers have high expectations for such foreign students."

It is interesting to note that Mexican American children start out in school fairly close to Anglos in measured achievement but gradually fall behind as they go along. There is no meaningful graph that compares the achievement of the two groups over the 12 years of school. The reason for both groups being similar by the time they reach the end of high school is that the Mexican American who remains in school is not too different from his Anglo counterpart: He has been acculturized. The divergent students have dropped out by this time.

Before the Chicano gets too far in school, IQ tests have seriously harmed him. Carter considers these tests to be merely measures of learned items of culture, not indicators of intellectual potential or capacity. An IQ test tends to measure how much "average culture" has been internalized and can be elicited by the proper stimulus--that is, the degree of group acculturation of individual enculturation.

As an example, he cites the experience of two psychologists--one Anglo and one Spanish speaking. Using standard instruments, they were testing to see which children should be placed in special education classes. The Anglo recommended that 75 percent be placed in these classes, whereas the Spanish-speaking psychologist, Palomares, recommended that only 26 percent be placed. Such decisions clearly indicate that the "importance of the psychologist as a variable in the

evaluation process has received less attention than the tests." The examiner is a most important variable, for as Carter states: "the failure of standard psychometric instruments to measure Mexican American children validly is recognized as a principal reason for the over-representation of that ethnic group in special education, as well as in other low tracks."

The role of the school is seen as a reflection of the mores of society. Educators' perceptions, beliefs, and expectations are manifest in the structure and procedure of the school. The school sorts children into the types necessary to fill the recurring status vacancies within society, and Mexican Americans are taught subordinate roles. For example, teachers show preference for Anglos and regularly choose them for school leadership roles, as the following interview with a teacher illustrates:

Teacher: Usually the kids are pretty good, but that day those boys were in a hurry to get out to the playground.... I remember thinking that the Mexican boys were going to make trouble if I didn't catch them--you know, they just can't follow directions. You always have to tell them what you want done.... Anyway, I thought that if I told Johnny (the Anglo boy) to take the lead, they would have a good example of how to act.

Interviewer: Was there some reason why you chose Johnny specifically?

Teacher: Yes. He was right there of course. Besides that, I think Johnny needs to learn how to set a good example and how to lead others. His father owns one of the big farms in the area and Johnny has to learn how to lead the Mexicans. One day he will be helping his father and he will have to know how to handle the Mexicans. I try to help him whenever I can.

And so, while educators teach subordinate roles to Mexican Americans, they perpetuate their beliefs in the Nordic superiority myth. In their relations with the Mexican American community, they take a superior attitude: "His position almost guarantees it; if he weren't superior, obviously he would not be in authority."

Another point: The Chicano suffers psychic harm almost immediately upon entering school if the teacher changes his name. Spanish names should not be tampered with. As Carter says: "If a little French boy named Pierre entered a Southwestern school, would teachers change his name to Peter? Probably not, on the ground that the French are 'cultured people.'"

As they progress through school, Chicano children suffer further psychic harm. They develop serious conflicts and deep-seated maladjustments as a result of an education received at the hands of persons whose cultural frames of reference differ.

This points out the need for more Chicano teachers, of bicultural, bilingual teachers, as well as the need for bilingual and bicultural schools. Incidentally, Carter makes an important distinction between the bilingual and the bicultural school. He defined the bilingual school as one wherein the Anglo culture is merely translated into another language. On the other hand, the bicultural school has a content, method, and sequence of instruction drawn from two cultures. At the present time, according to Carter, there are no truly bicultural schools serving Mexican Americans in the Southwest.

Carter offers some practical solutions in the now existing structure of the school. One is to modify the curriculum to meet cultural differences. He cites as an example that while it may be true that Anglo children are ready to read at six and minority children are ready to learn the decimal system at five, the curriculum is planned to meet the needs of the Anglo child.

Until bicultural schools become a reality, the curriculum of the schools must include courses in Mexican American culture and history in order to instill pride and a positive self-image in Chicanos.

One thing is certain: Core values must change. The schools must eliminate rote teaching, rigid curriculums, biased teachers, and the oversteering of middle class norms, to name only a few of the needed changes.

Other changes are also needed immediately. Schools must change drastically to become intrinsically rewarding for the Mexican American. More Chicano psychologists are needed to devise tests that will measure accurately the IQ of the Chicano tests which take into account the fact that the Chicano child views the world differently from the Anglo. Schools must seek ways to finance students so that lack of money will not be a reason for dropping out. The school year calendar should be changed in those regions where the schools include predominantly children of migrant workers.

Moreover, inservice training is needed for all teachers in the form of sensitivity training. As Carter points out, "If the colleges of education are unwilling or unable to change their approaches, other institutions must be established to perform the needed functions." Carter quotes Neil Sullivan as saying, "Maybe we should close down our schools for a while and retrain our teachers...even if the children were on the streets they'd be learning more than from some of our teachers."

What Carter is essentially saying is what Mexican Americans have been pleading for--more Chicano teachers, more bilingual, bicultural teachers, in order to reach and teach Mexican American children and students at all levels.

REGRETFULLY, IT IS NOT EDUCATORS' ALTRUISM THAT IS COMING TO THE FORE. RATHER, IT IS THE CONTROLLING POLITICAL GROUPS WHO SEE THAT SOCIETAL PEACE AND BALANCE ARE THREATENED AND ENCOURAGE OR DEMAND WHATEVER SCHOOL ACTION IS EVIDENT.

Among Carter's conclusions are the dire predictions that the schools are doomed to failure if they persist in assuming that: 1) the home culture is the cause of school failure; 2) the school is satisfactory as it is; and 3) a principal function of the school is to Americanize foreign peoples by eliminating their language and cultural orientation.

This last point contradicts one that Carter makes earlier in the book. He believes that accented speech can be "a severe stigma operating to the social and economic detriment of Mexican Americans," and he states that the "failure of the child to learn unaccented English is not generally recognized as the problem this author (Carter) contends it is."

I would tend to disagree. It is my own feeling that perhaps the Nordic superiority myth may be built up around the use of "standard" English. Actually, even

some grammarians and linguists are hard put to define what "standard" English in America is. As long as the speaker is intelligible, than I can see no reason why an accent would be considered a severe stigma, especially in a society that has revered the accents of Zsa Zsa Gabor, Lawrence Welk, Lyndon Johnson, and the Kennedys, to name only a few. To call it a stigma for some and not for others only reinforces the existing double standard: What is acceptable from other Americans is not acceptable from the Spanish-speaking American. If society is to accept the culturally different, it can begin by accepting the speech pattern of the individual.

Carter makes another suggestion that I tend to disagree with. He suggests that Mexican Americans should be encouraged to leave the geographic areas of severe discrimination.

There are Chicanos, like myself, who have lived all of their lives and die within these regions. We take the attitude that we would rather stay in these severe areas of discrimination in order to change the forces that cause inequality. To go away is to ignore the problem that would otherwise always be there for other Chicanos.

In fact, on a local level, Chicanos in college are now realizing the need to stay or to return to the barrios in order to improve and elevate the community in which our people live. If the brain drain increases, then what will follow is what Carter himself points out: *De facto* segregated minority groups are becoming more homogeneously lower class. Thus, it is a question of socio-economic class. If the more affluent and educated Chicanos would live in the barrios, their presence and dedication could elevate the community and indicate that there is no class cleavage among the members of La Raza.

Also, in his introduction, Carter pleads for more research on his studies. However, I am tempted to say that such research should stop. The content of this book alone should make everyone realize that research money must now be used to implement the programs that he and others, such as Charles Silberman "Murder in the Schoolroom." *Atlantic Monthly*, June, July, August 1970.), advocate.

These points may be minor objections, but I feel they are worth commenting on.

As a Chicano dedicated to reversing the history of educational neglect for the Mexican American, I recommend that Thomas Carter's book be put on the reading list for all education majors in teacher preparation colleges. Even if the future teachers of America are not preparing to teach minorities, the book is still a *must*. They must be made aware that children of different cultures are different and therefore must be treated differently. If the book only helps teachers to realize that even within the Mexican American culture not all children are alike, then it will have served a primary purpose.

In the final analysis, Carter believes that there is no single "solution" to the situation. But even if there were, many of us share his nagging question: "If educators know what to do, would they or could they do it?"

--Marcela L. Trujillo

reviews

anthony quinn: the city

what about a mexican mayor?

Viewing movies for over thirty years, I--like I suspect many another keen observer of Mexican themes--have found myself dismayed at seeing non-Mexican actors playing Mexicans; not that there aren't some exceptional non-Mexicans who can play Mexicans.

But why not Mexican actors for Mexican roles? Not that Mexican actors have appeared in surplus; on the contrary, it always seems that none can be found.

Ricardo Montalban, one of the founders of "Nosotros," an organization formed to help establish Mexicans in front of and behind the cameras, has claimed harassment and harm to his person for attempting to better the lot of the aspiring Mexican talent that can and should be developed in this country.

Almost without exception we see third-rate French and Italian actors, and popular Hollywood stars butchering the few Spanish words that they feel they have to utter to give their films a ring of authenticity.

Many times we see Cubans and Puerto Ricans who most assuredly speak Spanish, but come up with a Caribbean accent. Sometimes they also fall victims to the "Yes, my general," syndrome. It should be noted that *g* before *e* and *i* in Spanish is given the sound of Spanish *j* (close to the English *h*, Hester, History), but the "general" comes out with an English pronunciation: (*g* as in *gelatin*) and worse still the *mi* is rendered *my* which is not necessary in translation at all.

Anthony Quinn, possibly the best actor of Mexican extraction in Hollywood has escaped the stereotyping by going off to Europe and making his name as "Zorba the Greek."

Now he has succumbed to television, playing the "Mexican mayor" of a Southwestern city. We were disappointed. We have always been proud to point to Quinn as the best representative of the Mexican in American films. His flawless Spanish and English are a delight. In *The City*, he comes out with, "Venga a verme el Friday, el viernes." (Come and see me Friday.) Why the mixed Spanish?

According to his own statement, after having been begged to appear in a television series, he asked to play a Mexican mayor, and got his "wish."

The City, the movie prototype for the series, was a flop. Quinn's talents were wasted in a poor script with poor fellow actors.

Thomas Jefferson Alcalá, his movie name, was Thomas Jefferson Alcalá--nothing more. There was nothing Mexican about his role.

Why not Chicano problems in a series touted as the ultimate in the trials and tribulations of a Mexican mayor representing the varied constituency? We expected more from Mr. Quinn.

The pertinent question is: Do successful actors of Mr. Quinn's stature have to accept roles that fail to meet their "purported" ideals? Quinn's "Why not a Mexican Mayor?" has been prostituted by the media which continues to cater to the lowest common denominator, and in the process distorts the mirror of life.

--Francisco H. Ruiz



reseñas

¿por qué no un alcalde mexicano?

Como aficionado al cine por más de treinta años, yo, como supongo muchos otros conocedores de temas mexicanos, siempre me he encontrado molesto al ver actores no-mexicanos desempeñando roles mexicanos; esto no quiere decir que no haya no-mexicanos de talento firme en representar mexicanos.

Pero ¿por qué no mexicanos para roles mexicanos? No que se hayan presentado actores mexicanos de sobra; al contrario, siempre parece que no se encuentran.

Ricardo Montalban, uno de los fundadores de "Nosotros", una organización que aboga por los mexicanos en frente y detrás de las cámaras, se ha quejado de persecución y daño a su persona por tratar de mejorar la suerte del talento aspirante mexicano que puede y debe ser desarrollado en este país.

Casi sin excepción vemos actores franceses e italianos de calidad muy inferior y estrellas de Hollywood haciendo daño a las pocas palabras en español que ellos piensan tienen que decir para dar a sus films autenticidad.

Muchas veces vemos cubanos y puertorriqueños que está claro hablan castellano pero con acento del Caribe. Ellos también a veces son víctimas de las orientaciones y síntomas negativos que se revelan al emplear la frase "Yes, my general". Debe notarse que la *g* antes de *e* e *i* se pronuncia jota, pero el caso es que la pronuncian a la inglesa, *g* como en *gelatin*. Y lo peor es que traducen *mi* a *my* cuando la palabra no es necesaria en traducción.

Anthony Quinn, quizá el mejor actor de ascendencia

mexicana en Hollywood sobrevivió el estereotipo que se tiene de los mexicanos. Hizo su fama como "Zorba the Greek".

Ahora se ha entregado a la televisión como presidente municipal de una ciudad en el sudoeste. Nos decepcionó. Siempre hemos tenido el orgullo de nombrar a Quinn como el mejor representante del mexicano en films norteamericanos. Siempre mostraba dominio completo del español e inglés. En *The City* sale con "Venga a verme el Friday, el viernes". ¿Por qué revuelve el español?

Según él, le rogaron que hiciera una serie de televisión y pidió hacer la representación de un alcalde mexicano.

The City, el film que inicia la serie fracasó. Los talentos de Quinn fueron prestados a un argumento pobre con actores compañeros sin gracia.

Thomas Jefferson Alcalá, su nombre en el película, era Thomas Jefferson Alcalá--nada más. Su representación no llevaba nada del mexicano.

¿Por qué no problemas chicanos en una serie que se dice será lo último en la vida de un mexicano representando a su pueblo entre muchos otros grupos? Esperábamos más del Sr. Quinn.

La pregunta pertinente es: Actores de la importancia de Quinn ¿tienen que aceptar roles que no representan sus ideales "declarados"? ¿Por qué no un alcalde mexicano? de Quinn se ha envilecido por la industria que sigue ocultando la realidad de la vida por no ofender a la mayoría del pueblo norteamericano.

--Francisco H. Ruiz



26 May 071
CENTER FOR ADVANCED STUDY IN THE BEHAVIORAL SCIENCES
202 Junipero Serra Blvd. • Stanford, California 94305 • (415) 321-2052

Muy estimados amigos,
Mil gracias por el núm. 2 de Entrelíneas. He leído el número entero, y se lo he ~~en~~curado a los estudiantes chicanos de la U. de Washington, en Seattle, donde soy profesor, y donde hay un grupo excelente y sumamente activo que se llama MECHA.

Además me ha parecido un estudio que espero les pueda ser útil a las Gintas. Yolanda Rivera y Victoria Guerra — es una forma de manifestar mi apreciación.

Con votos por que continúe el éxito de su admirable revista, me suscribo,

Atentamente,
Prof. Joseph Sommers

Prof. Sommers sent "Through the Window of the Grave: Juan Rulfo," New Mexico Quarterly, XXXVIII (Spring, 1968), 84-101 from his After the Storm: Landmarks of the Modern Mexican Novel, University of New Mexico Press, Albuquerque, 1968, a study of the major works of Agustín Yáñez, Juan Rulfo and Carlos Fuentes.

91

Sirs: Your article on the Maya was so well done and informative that I sent it on to a Mayan scholar in Guatemala.

Congratulations on your first issue which has broad reader interest in important areas of concern to Spanish speaking people and to those who should know more about Spanish speaking people.

Look forward to receiving the next issue.

Clayton Willis

Public Affairs
Cabinet Committee on Opportunity
For the Spanish Speaking
Washington D.C.

Sirs: I am enclosing my check for a one year's subscription to Entrelíneas. I want to congratulate you on this fine publication which meets a real need in this country. You have my every good wish for success in this worthwhile endeavor.

Mary Jackson

Associate Professor of Spanish
Northwest Missouri State College
Maryville, Missouri

Sirs: I'd be much more interested in finding out what can be done in and around Kansas City with a bunch of eager junior-high age Spanish students than in literary criticism, but I certainly applaud your publication and wish you success. Subscription enclosed.

Margaret V. Nichols

Olathe, Kansas

Sirs: I congratulate you on your magazine, ENTRELÍNEAS #2, and enclose a complimentary copy of my book, Mexican Americans: Past, Present and Future, which is for grades six through eight where self-identity becomes a crucial issue for our Chicano kids.

Julián Nava

President
Board of Education
City of Los Angeles



a project of umas

ceceme

news supplement of

entrelíneas

vol. 1

june, 1971

no. 1

named outstanding educator



Kansas City, Mo.--Francisco H. Ruiz, Penn Valley instructor, has been named to the 1971 Awards volume of the *Outstanding Educators of America*. Dr. Girard T. Bryant, retiring president of the junior college, made the nomination.

Prior to coming to Kansas City where he has served as a Foreign Language Consultant and teacher in the Kansas City School District, Ruiz had taught at the University of Kansas and several elementary schools in San Antonio and Benavides, Texas.

Mr. Ruiz, 42, received the M.A. degree from the University of Kansas, Lawrence, in 1964, with a major in Spanish; the B.A. degree in government and economics from

Texas A. and I. University, Kingsville. He has done graduate work at the University of Kansas.

The San Diego, Texas native was encouraged to stay in the Kansas City area by his teacher and friend at the University of Kansas, Prof. Agnes Marie Brady, now retired. They have authored, with others, *El español a través de sus escritores*, The Macmillan Company, 1968.

Mr. Ruiz is an instructor in Mexican-American studies and the managing editor and publisher of *Entrelíneas*, the parent magazine to *Ceceme*. He was a featured guest, June 6, on KMBC-TV's "Encounter" program.

chicano tv special

ABC has announced three half-hour specials this summer--focusing on Puerto Ricans, Chicanos and Blacks.

The programs will be telecast three Thursdays in July, August and September at 9:30 p.m.

The Chicano special will offer a look at Mexican-American communities throughout the United States, their goals and their self-help plans.

chicano governor

Kansas City, Kans.--José Gutiérrez, the first totally blind student to attend the public schools of Kansas City, Kansas, recently capped his junior year at Rosedale High School when he was elected governor of the Kansas Boys' State Convention at the University of Kansas in Lawrence.

Gutiérrez competed with more than 1,000 high school juniors from across Kansas.

Gutiérrez, son of Mr. and Mrs. Jesús Gutiérrez, 438 N. 29th, Kansas City, Kansas, plans to give politics a try after he gets his law degree.

black educator retires

Kansas City, Mo.--Recognition of service to the MJC District, students and the community was given to Dr. Girard T. Bryant in retirement ceremonies, May 22, during the annual spring banquet.

Dr. Bryant, who is retiring from the Penn Valley presidency, was also presented a key to Kansas City, Missouri, and a resolution from the city council by Mayor and Mrs. Charles B. Wheeler, Jr. A joint resolution passed by the Missouri House of Representatives honoring Dr. Bryant was also read during the retirement ceremonies.

Mayor Wheeler praised the 65-year-old educator as a man of "outstanding ability and seemingly unlimited energy" who had lived and worked under the personal philosophy that education includes not only absorption of knowledge but development of a responsible attitude toward people.

Similar words of high praise were communicated to Dr. Bryant in telegrams from United States Senators Thomas Eagleton and Stuart Symington, and from Missouri Governor Warren Hearnes.

statement of purpose

UMAS (United Mexican American Students) was organized to help articulate and carry out the needs and aspirations of Mexican American youth, but we are also interested in the social, economic and political welfare of all Mexicans.

Through *Ceceme* (from the Aztec *cecemetz-tica*, from month to month) we hope to learn and impart to others some of the things that we feel the American mainstream needs to be aware of as we strive to correct the social ills that affect Mexican Americans in their country.

--Beatriz García

President, UMAS

why a charro outfit?

Juan V. Corona, the Yuba City, California farm labor contractor, accused in the mass slaying of itinerant farm workers, is pictured in an Associated Press wire-photo wearing a suit at his arraignment. In the same article covering his appearance in court there is a studio portrait, where he is dressed in the traditional garb of the Mexican vaquero or cowboy. The portrait was obtained by the San Francisco Examiner.

Why a charro outfit? Who furnished the Examiner with the portrait? Was it a member of the family? Was it appropriated without the family's knowledge? Did the portrait photographer sell the portrait?

Any number of questions come to mind. Why should the Examiner go out of its way to secure such a portrait? Indeed, why should the A.P. put it on the wire, and members of its wire service reproduce it?

We can certainly agree that the "exotic" has a place in our mundane lives when it centers on a special occasion, etc., but to give the accused an aura of "color" smacks of racism; perhaps unconscious racism, but nonetheless racism.

It's time the news media got away from perpetuating stereotypes and started looking for more valid representations.

--Leo Guzmán



culture day!

As their contribution to Culture Day, May 22, UMAS presented a variety of regional Mexican dances. Pictured above are Beatriz García and John García.

ceceme is published from month to month by the united mexican american students of pennvalley community college, Kansas City, Missouri, under the sponsorship of *entrelíneas* and *pvcc community services* and is circulated by mail to *entrelíneas* subscribers in Kansas and Missouri exclusively. Opinions expressed by contributors are not necessarily those of *umas*, *entrelíneas* or *pvcc community services*. All communications should be addressed to *ceceme*, P.O. Box 2566, Kansas City, Missouri 64142. The contents are copyrighted by *bylines inc.*, owner and publisher.

new pv president

Kansas City, Mo.--Dr. Thomas M. Law, currently vice-president for academic affairs at Washington Technical Institute, Washington D.C., has been named president of Penn Valley, effective August 1.

Prior to Dr. Law's selection as Penn Valley president, he held a number of high school and college teaching positions. He was dean and professor of business at Saint Paul's College, Lawrenceville, Virginia, and business director and chairman of the department of vocational education at the Hampton Institute, Hampton, Virginia.

Dr. Law, 46, received the Ph.D. degree from Cornell University, Ithaca, New York, in 1962, with a major in development of human resources; the master's degree in industrial education from New York University and summa cum laude honors from Saint Paul's College with a bachelor of science degree.

job help to mexicans

Kansas City, Kans.--Depósito Legal, 1709 S. 4th, was recently opened. It was set up to help Mexican-Americans in the area of recruitment, help with job applications, testing, evaluation, job training, fundamentals of English, referrals and employment.

Mrs. Isabel Valdez is the supervisor and the program is funded through the regional Office of Economic Opportunity (OEO).

new learning program

Kansas City, Mo.--Our Lady of the Americas School, located at 2310 Madison Avenue, has a new learning program called ISSUES.

It involves a new kind of social studies program. The features include having students stay with the home, school and local community rather than expanding to Latin America, the State, Africa, or whatever and switching language arts, with emphasis on reading, to revolve around the contents of the social studies program.

By going out into the homes, area businesses and City Hall, and seeking answers to problems that they perceived, students learned that problems are not easy to solve; that complaining about something is negative; that research, working out these problems and bringing them to the attention of parents, businessmen, and city officials is the way to begin to solve the needs of the community.

The program was funded by Model Cities in April and is administered by the Mid-Continent Regional Educational Lab, under the direction of Dr. William Lieurance.

parra to notre dame



South Bend, Ind.--Richard Parra, Kansas City, Mo. Westside leader, has been appointed to a staff position with the Institute of Urban Studies of the University of Notre Dame. He will be the Regional Coordinator for several projects in conjunction with the Mid-West Council of La Raza which are aimed at aiding Mexican-Americans in the Mid-West. The Mid-West Council of La Raza is an eleven-state group which was formed to focus greater attention on the needs of Chicanos. Active in the Chicano Movement and Mexican-American affairs, nationally as well as regionally and locally, Parra--24 years old--brings with him the skill, determination and enthusiasm to begin the expansion of effort to secure a better life and more meaningful opportunities for Mexican-Americans.

Parra is the son of Mr. and Mrs. A. Parra, 2019 Summit.

dole's toes hurt

Kansas City, Mo.--Manuel Fierro, director of the Kansas Human Needs Corporation at Garden City, Kansas charges Senator Robert Dole (R-Kan.) with "intimidation and harassment" in connection with Senator Dole's request to the General Accounting Office on the expenditure of federal monies in Fierro's work with migrant workers and other Mexican-Americans throughout western Kansas.

A Washington reporter, Jack Anderson, said in a nationally syndicated column on Tuesday, June 22 that Sen. Dole's letter requesting the investigation and subsequent events indicated "sheer retaliation."

treviño: top golfer

Ardmore, Pa.--Lee Treviño, who stalked out of poverty and obscurity when he won the 1968 U.S. Open golf title, beat Jack Nicklaus in the 18-hole play-off in Ardmore, Pa. Monday afternoon, June 21.

Treviño has joined that exclusive club of players who have taken two U.S. Open golf titles.

NEWS FORM

CECEME

If you have any information on items about or of interest to Ceceme, you would be doing us a great service if you would let us know about said items. We would appreciate anything you believe to be newsworthy--also events that are coming up and could be included in a monthly list of events.

Below is a short form, which may be sent to P.O. Box 2566, Kansas City, Missouri, 64142, where you may indicate either that you wish a personal interview or supply us with the information you have for Ceceme.

Your suggestions will be welcomed.

NAME _____ PHONE _____

Interview: When _____ Where _____

or

Information (explain news item, including all you feel to be of interest)

or

(please attach extra paper, if necessary)

Event (name and description): _____

Date _____ Place _____

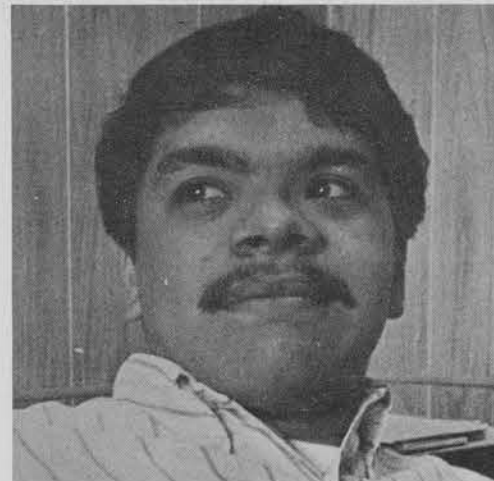
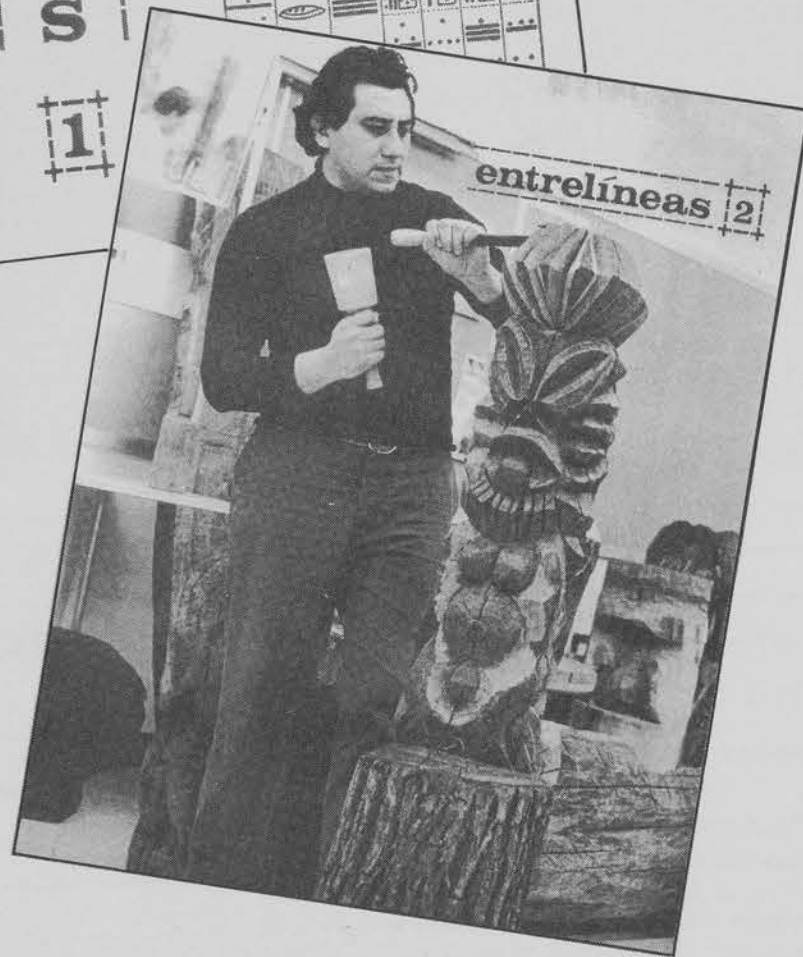
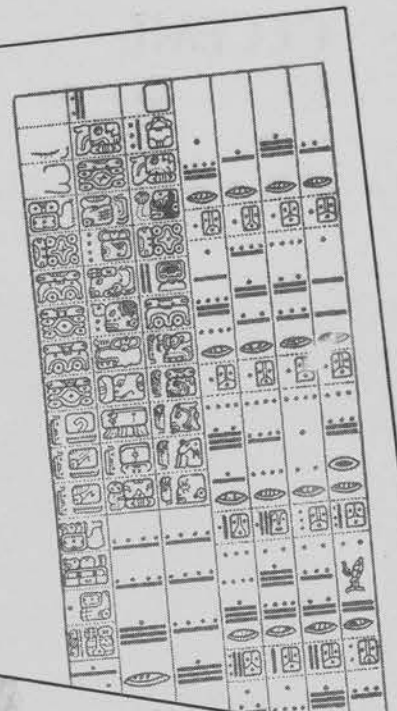
Time _____

THANK-YOU

SUBSCRIBE NOW!

entre líneas

1



ford scholarship

Kansas City, Mo.--William O. Lona, Spring Graduate from Penn Valley Community College, has received the Ford Foundation's new scholarship designed to help minority-group students transfer from two-year colleges to four-year institutions.

The scholarship will cover from twenty to eighty percent of his total cost of attending a four-year college.

Lona, son of Mr. and Mrs. Wesley Lona, 2307 Bellevue Avenue, will be attending the University of Missouri at Kansas City this fall.

"chicano hill" riots

Albuquerque, N.M.--Heavily-armed national guardsmen and police patrolled the city streets in Albuquerque Tuesday, June 15.

A police raid Sunday at Roosevelt Park--now known as "Chicano Hill"--triggered the disorders. Tension had been building since the week before because of class day activities and incidents with racial overtones at Newburgh Free Academy, the city's public high school.

help to students

Los Angeles, Calif.--Singer Vicki Carr, born Florencia Bisenta de Casillas Martinez Cardona, has given scholarships to nine outstanding young fellow Mexican-Americans.

Miss Carr never got a chance to go to college. She came from a poor Mexican family, the oldest of seven children.

She feels that the answer to the Mexican-Americans' problem is education.

actor harrassed

Los Angeles, Calif.--Actor Ricardo Montalban claims that since he helped found "Nosotros," an organization designed to help Mexican-Americans attain jobs behind and in front of the camera, he has received threats on his life and his acting career has suffered.

vp door open

Albuquerque, N.M.--Sen. Joseph Montoya (D.-N.M.), has made it known that he is leaving the door open as a possible Democratic vice-presidential candidate.

ceceme, page 4

El español es castellano y el castellano es español. Para mí el latín no se ha muerto, a pesar de lo que digan. Hablan del latín como lengua muerta. No, no se ha muerto. Vive todavía en España, en toda la América Latina, en Francia, en Portugal, en Italia y en muchos países. Es decir que la lengua castellana, entre estas otras, es continuidad del latín hablado. El latín no se murió.

Ahora en cuanto al español de América y entre los dialectos americanos, el mexicano, hay que regresar a un rincón de la Península Ibérica. Porque lo que decimos ahora español o castellano es de una sola provincia de España.

El latín se propagó por toda la península--alrededor del tiempo de Cristo. Y entonces surgieron varios dialectos de este latín. Pero en 711 entraron los árabes y recorrieron toda la península. Conquistaron España. Y luego después, poco después empezó la Reconquista de parte de los Cristianos del norte contra los árabes. Eso duró como siete siglos y en este proceso de Reconquista sobresalieron--se destacaron digamos--los castellanos entre otros muchos hispanos. Por lo tanto la lengua que se extendió por toda la península es el castellano--un dialecto chiquitito del latín de España. Esta lengua se extendió hasta Andalucía, hasta las costas de Levante y luego después de Cristóbal Colón hasta América. Pero a través de una provincia de España que es muy importante en todo esto--Andalucía. Es decir que el castellano de América es castellano andaluz--castellano con acento andaluz.

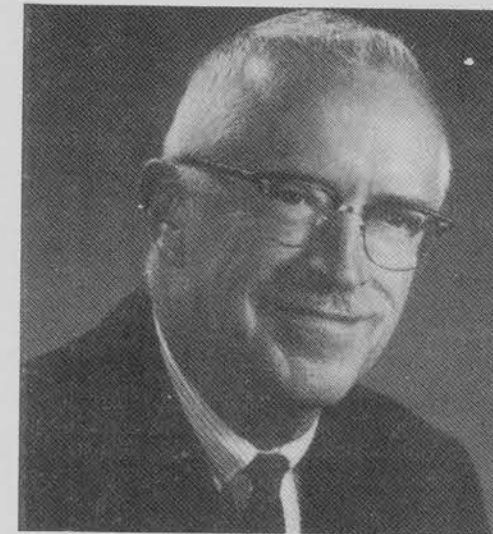
En América tenemos varias versiones o varias etapas del castellano andaluz. México, entre otros países hispanoamericanos inaccesibles, países montañosos--Bolivia, Ecuador, Perú, gran parte de Colombia, Guatemala, Costa Rica, representa la primera etapa del español andaluz--del castellano andaluz. Porque son más inaccesibles conservan el español de primera época de la Colonia. Por lo tanto podemos decir que el español de México es de los más conservadores--de los más claros por lo tanto--de toda la América Latina. Y es muy semejante al español de Bolivia, de Perú, de Ecuador, de Guatemala, y de Costa Rica, y de gran parte de Colombia.

Hay tres dialectos principales del español. Y yo no digo que uno sea mejor que el otro. De ninguna manera. Nosotros los lingüistas nunca decimos que ese dialecto o el otro es mejor o peor. No, nunca. Decimos solamente que es el rasgo distintivo de cierto grupo nada más. No se puede decir que el cubano habla mal, ni el panameño, ni el mexicano, ni el castellano. No, eso sería ridículo porque esas son costumbres de la gente que se inician en la niñez y no se cambian a través de toda la vida. No se pueden cambiar. Nunca. El léxico sí, el vocabulario fácil. Se cambia todos los días, pero la estructura es cosa física. No se cambia. Está con usted toda la vida y por eso decimos que el rasgo distintivo es característico digamos de Panamá, de Perú. No decimos que esto es bueno y esto es malo.

El primer dialecto se representa por el norte y parte central de España. Su S es pesa es la misma que pronuncia nuestro presidente LBJ cuando dice: "We're all Americans. We're Americans." Esta S se perdió en Andalucía en el siglo dieciséis. La segunda cosa es la Ce, Ci y Z (pronunciadas como la Th en Think): La civilización de Andalucía [La θiviliθaθión de An-

el castellano de méxico

—d. lincoln canfield



daluña! Esto ocurrió en el siglo dieciocho. Los hispanoamericanos las pronuncian como S que es la Z antigua del castellano: La civilización de Andalucía [La Sivilisación de AndaluSía]. La tercer cosa es la LL (pronunciada LV): sil-ya en vez de sí-ya por silla en el castellano de América. La cuarta cosa es la J fuerte (pronunciada en la garganta, México): se ven una gotitas de saliva--sobre todo en el macho--y sobre todo después de tomar una cerveza.

El segundo dialecto se representa en las tierras altas de América. En inglés decimos Highland America--Highland Latin America--y esto es casi como el español de México. Y hablan con una claridad buena, es decir, que se oye--se oye todo--y a veces se exagera--sobre todo la S--entre mexicanos, ecuatorianos y bolivianos se exagera la S arrastrada. A los mexicanos les gusta tanto que se comen las vocales para llegar a las eses: Buenas noches [BuenHs nochtHs], Muchos accidentes de coches [MuchHs accidentHs de cohHs]. Las vocales comidas se convierten en haches mudas. Pero viene todo de España--siglo dieciséis.

El tercer dialecto es el de las tierras bajas de América--el dialecto de Cuba, Puerto Rico, gran parte de Venezuela, costas de Colombia. Y se le nota desde luego por la S aspirada o comida enteramente. Usted cómo está? [UHted cómo eHtá]. México y el resto de las tierras altas no recibieron este cambio. Es una diferencia histórica del siglo dieciocho. Y viene de España. Y por esa razón decimos que el español de México es uno de los más conservadores, y por lo tanto de los más inteligibles. Las tierras altas aisladas de las rutas de comercio siguen pronunciando la S final de sílaba mientras que las tierras bajas y aún Veracruz, México pronuncian la S aspirada.

En el mismo siglo diecisiete y dieciocho los andaluces empezaron a trocar la L y la R final de sílaba y lo hacen todavía hoy día, puerta>puélta, izquierda>izquielda, Puerto Rico>Puelto Rico. Y esto se extendió a los países bajos--los países en las rutas de comercio.

Empezaron también a pronunciar la N final de palabra no como N sino como NG--en la garganta--y dicen pan>paNG, son>soNG, anden>andeNG.

En cuanto a la variedad mexicana hay una cosa en que se distingue inmediatamente al mexicano y es la entonación--sobre todo en la meseta central--que quiere decir casi todo México y hasta entre los pocos también, y es la cuestión de hacer una entonación de digamos clave menor, p. ej., en la frase, una frase que es muy sencilla--Pues, hombre, pues yo le dije. Esto está muy común y corriente. Pero cuando el mexicano, sobre todo el macho, quiere mostrar su machismo--dice esto casi cantando. Esto es muy mexicano. Pero es una cosa de actitud. Porque un profesor, p. ej., hablando a la clase no habla así. Pero, el mismo profesor va a la peluquería y allí entre los compañeros, barberos y los demás hace lo mismo.

Otra cosa que es muy característica del español mexicano en la cuestión de sintaxis es el tuteo. En la mitad de la América Latina no se usa el tuteo, se usa el voseo, un plural del siglo quince y dieciséis, pero se usa en el singular solamente y es familiar. Se usa en lugar de tú: Vos sabés, hermano que... en vez de Tú sabes hermano que...

Otra cosa interesante del español mexicano es el uso de ciertas locuciones adverbiales. Sobre todo se le conoce al mexicano inmediatamente con el uso de estas palabras: Dice hasta, con sentido negativo., p. ej., se le pregunta a uno ¿Cuándo llega el doctor? y el mexicano responde Hasta las tres... Y esto significa que no llega hasta las tres. Otra palabra y ésta es no sólo en México sino en casi toda la América Latina es la palabra siempre con el significado de todavía. ¿Siempre se va? y quiere decir ¿Todavía piensa usted irse?

Se le conoce al mexicano con su mero. Mero, mero, todo es mero. Se dice, p. ej., Ahí está en la mera esquina. ¿Quién es ese? Pues, hombre, ese es el mero jefe. Y si es más jefe que jefe: Ese es el mero-mero. ¿Cuándo llega fulano? Pues ya mero. Pues ya merito, ya merito. Y los españoles se rien mucho de esto porque en España no tiene significado más que mero en el sentido de mere en inglés.

Ctrapalabra que se usa mucho es puro, puro esto y puro el otro. La pura verdad, hombre, y esto quiere decir nada más.

Andale ya no significa hurry up, get a move on you--significa eso, pero significa otra cosa más y es como decir: You're welcome, that's fine, Ok, fine, now you're talking, come back and see us o como dicen en el sur de Estados Unidos, you all hurry back and see us. Es un le neutro que significa to it, lo que sea.

En el léxico de México hay también unas cosas muy interesantes. En el léxico náhuatl--azteca--porque la lengua azteca entre los que la hablan, la llaman náhuatl--tiene el sonido tl y esas palabras, p. ej., como elote, ejote, coyote, petate, metate, mecate, y otras muchas centenas de palabras se usan mucho no sólo en México sino en territorios poblados por mexicanos como en Estados Unidos.

mexico's castilian, second part

el castellano de México, segunda parte

It is interesting to note the different kinds of curse words in Spanish in comparison with English.

In English they are largely based on the deity: Jesus Christ; Oh, my God, etc. To an English speaker with a Protestant culture these words are very strong. To a speaker of Spanish no, nothing. Women say: Jesús mil veces, or Dios, Por Dios, Por los codos de Cristo etc., especially in Spain. Jesús is like saying: Heavens to Betsy! or, like a teacher from a few generations back said: Oh, scissors! You might say he was cutting up.

In Spanish almost everything is based on sex and every word is directed toward the mother. It is carried to such a point that the word *madre* (mother) can no longer be used in many places, especially when used with a strong tone of voice. Every head turns to see if a fight will ensue. Euphemisms have been invented, e.g., *mamacita*, su señora madre, su mamá to counteract the problem.

A while ago in Mexico, a Spaniard--a macho--very big and a fighter--wanted to pick a fight with some Mexicans. The Spaniard knew that in Mexico the word *madre* used with a certain verb--that I won't give here, but is well known among Mexicans, would incite them to fight. It's a very strong verb. The Spaniard knew this and he went into a tavern, sat down at a table and proceeded to yell out this verb with the word *madre* tagged on to the utterance. The Mexicans ignored him. They knew he was a Spaniard. The Spaniard yelled a little louder. Nothing happened. Finally, he went over to the table where the Mexicans were drinking and inquired: "Why do you ignore me? Haven't you heard what I've said?" One of the Mexicans then responded: "Well, the *madre* of Mexico is Spain.

And so it is that in the language of Spanish America everything is based on the weaker sex.

In some parts of Mexico one cannot even mention the anatomical parts of the body.

The writing style of Spain and Hispanic America is very poetic. The English writing style is more brusque--more abrupt. In the front pages of Spanish-language papers we find stories translated from the Associated Press, United Press, etc. But in the second section of the papers we find good examples of the Spanish language writing style. Here is a typical example. It concerns a policeman who kills a thief, and it reads:

The police agent--he is not a policeman, but an agent of the police--identified by badge number 07777 who was lending vigilance service in said sector had to intervene in the case. And while attempting to capture the anti-social--they are not criminals, no, they are anti-socials or delinquents. The delinquents advanced with the intention of harming him. One of them had a knife in his right hand. The agent seeing immediate danger to his person saw himself in the dire necessity of making use of his official issue revolver by discharging a shot at the anti-social causing his instant demise. The taking away of the body was conducted by the judge on duty.

—d. Lincoln canfield

Es interesante notar las categorías de maldiciones en comparación, p. ej., con el inglés. En inglés se basan mucho en la deidad. Jesús, Dios, Por Dios, etc. En el inglés que habla una persona de cultura protestante de antaño esas cosas son muy malas. Pero en español, no, nada. Jesús es como decir *Heavens to Betsy* o como dijo un profesor de antaño: *Oh scissors!*

En español casi todo se basa en el sexo y el centro de todo es la madre. Y hasta tal punto que la palabra madre ya no se puede usar en muchos lugares. Sobre todo con una voz fuerte. Para evitar un zafarrancho se han inventado eufemismos, como, p. ej., su *mamacita*, su señora madre, su mamá.

Una cosa ocurrió hace poco tiempo en México. Llegó un español muy macho, muy grande y muy peleador. Y quería pelear con unos mexicanos. Sabía que en México decían la palabra madre con cierto verbo que no repito y que se conoce entre todo mexicano. Es bastante malo. Este español sabía esto y entra en una taberna y se sienta en una mesa y empieza a gritar este verbo con la palabra madre y luego México. su madre México. Los mexicanos no le hicieron caso. Le reconocieron como español. Entonces grita otra vez más fuerte. No pasa nada. Al fin se levanta y va a una mesa donde están tomando unos mexicanos y dice ¿por qué no me hacen caso ustedes? ¿No han oído lo que dije? Y un mexicano dice: Pues hombre, la madre de México es España.

Así es que en esta lengua de América todo se basa en el sexo.

En algunas partes de México las partes del cuerpo no se pueden decir.

El estilo del hispanoamericano--y primero del español porque todo viene de España. Es un estilo más florido, más barroco. Es un estilo poético mientras que el Anglo tiene una cultura más brusca, más cortada, más concisa. La primera plana de los periódicos de habla española lleva traducciones del inglés de la Associated Press, United Press, etc. Pero en la segunda sección que se compone allí mismo en México, en Buenos Aires, en Santiago, en Lima hay ejemplos del estilo barroco. Para al Anglo esto es algo tremendo--es poesía. Lo siguiente trata de un policía que mata a un ratero. Dice:

El agente de policía--no es policía, agente de policía--distinguido con la placa 07777 que prestaba servicio de vigilancia--muy poético, prestaba servicio de vigilancia--en dicho sector. Tuvo que intervenir en el caso y al intimidarle captura a los antisociales--no son criminales, son antisociales, en muchos países son delincuentes--estos se le avanzaron con el ánimo de adherirlo, uno de ellos con un cuchillo en la mano derecha. El agente viendo el peligro inminente a su integridad personal se vio en la imperiosa necesidad de hacer uso de su revólver de dotación oficial disparándole un tiro al antisocial causándole la muerte de una manera inmediata. El levantamiento del cadáver lo practicó el juez de turno.

This is very typical. To a Latin it sounds normal. Political speeches are very flowery. Because it's part of their culture, for them the way of saying it or doing it is very important. For the Anglo it is less so. The Anglo is interested in scientific facts and the results. That is why it is very difficult to understand each other. Understanding is difficult because the culture is very different.

Another thing is the matter of gestures, the science of body movements to give meaning is very important. Most gestures come from the Arabic. A lot of Spanish culture is Arabic.



Chiquito--así, de este tamaño--charrito, young, small, this size.



A long distance question. In English it means something else. En español se puede hacer una pregunta desde lejos. En inglés significa otra cosa.

It is faster to say *no* with the moving index finger than it is with the head. El dedo es más ligero que la cabeza para decir *no*.



Come here--one walks on the ground--it's logical, one does not come flying through the air. An American driving in Mexico City was hailed by the traffic policeman for making an illegal left turn. The policeman gestured to him to pull over. The motorist thought he was waving good-bye--he kept going.

Pst, pst, ven acá--se viene por el suelo --es muy lógico.

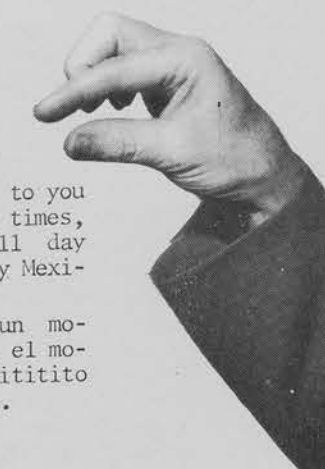
Un norteamericano manejaba en la ciudad de México y dio una vuelta donde no se permitía. El policía de tráfico pitó--silbó--y le hizo la seña de ven acá--el norteamericano se fue.



Así, así--so-so--a sad face with the hand moving like a fish in water.

I want to talk to you for a moment. At times, the moment lasts all day long. This is very Mexican.

Te quiero hablar un momento y a veces el momentito es momentitito y dura todo el día.





Good-bye also means hello. Two people passing each other on a Sunday stroll, say Adiós, adiós. The hand is held up with the palm inward, while the fingers are waving.
Pasan en la acera en domingo y se dice adiós, adiós y no quiere decir sólo good-bye sino hello.



Two men have not seen each other for a long time. Their eyes go wide open and both exclaim: Hombre, que milagro, usted por aquí. They embrace and tap each other on the back. Men and women embrace also, depending on their relationship. Women do the same, but by tapping the shoulder a little more delicately.



El abrazo--lo hace más bien el hombre--bueno, entre hombre y mujer, según el caso. Las mujeres no lo hacen tanto y más bien en el hombro.



He's very funny. The teeth are bared in laughter, and the hand is moved rapidly in front of the body. If it is very, very funny, both hands are used. Es muy chistoso--a veces con los dos manos.

e1



Unas nalgaditas--spanking--palms up and moved widely but slowly from side-to-side.



To show drinking, the little finger is extended.
El meñique se extiende para invitar a tomar.

STYLE SHEET FOR ENTRELINEAS

1. MANUSCRIPT. Type it double-spaced on one side of heavy 8½ by 11 inches, leaving 1½-inch margins. Leave 3-inch margin at the top of the first page. Send the original, not a carbon or a photo copy.

2. SIGNATURE. First line: title. Second line: your name. Third line: your address. Place all this at the head of the article.

3. NOTES. See style used in articles in this issue. Indicate italics by underlining once, small caps by underlining twice.

4. QUOTATIONS. Short quotations (up to 3 lines of verse or 10 lines of prose) should be run in, with quotes, as part of the text. Longer quotations (to be set in reduced type or small caps) should be typed DOUBLE SPACED as separate paragraphs without quotes.

5. UNDERLINE. (a) titles of books, plays, periodicals; (b) foreign words, unless a foreign text is being quoted.

6. QUOTATION MARKS for (a) titles of articles; (b) chapter heads; (c) titles of stories or poems.

7. CITATIONS. For book review headings, see the review department in this issue.

8. NUMERALS. Use Arabic numerals for numbers of periodicals, pages, and scenes of plays; Roman numerals for volumes, parts, acts of plays, and introductory pages. Spell out all two-word numbers used in the text.

9. REJECTED MANUSCRIPTS or manuscripts needing revision will be returned only if mailing envelope and *unattached* stamps are enclosed.

10. MORE DETAILED INSTRUCTIONS *The MLA Style Sheet*

ESTILO DE PREPARAR MANUSCRITO PARA ENTRELINEAS

1. MANUSCRITO. Escribese a máquina (a dos espacios) a un lado de papel grueso 8½ por 11 pulgadas, dejando margen de 3 pulgadas en la parte superior de la primera página. Envíese el original, no copia en papel carbón o fotográfica.

2. FIRMA. Primera línea: título. Segunda línea: su nombre. Tercera línea: su dirección. Póngase todo esto en la cabecera del artículo.

3. NOTAS. Véase el estilo empleado en los artículos hallados en este número. Indíquense bastardillas (letras itálicas) subrayándolas una vez, mayúsculas chicas subrayándolas dos veces.

4. CITACIONES. Citaciones cortas (3 líneas de verso o 10 de prosa) deben constituir parte del texto con comillas. Citaciones más largas (que se prepararán en tipo reducible o mayúsculas chicas) deben escribirse a máquina a dos espacios como párrafos separados sin comillas.

5. SUBRAYANSE. (a) títulos de libros, drama y comedia, publicaciones periódicas; (b) palabras extranjeras, sólo que se estén citando de un texto extranjero.

6. COMILLAS se usan para (a) título de artículos; (b) cabecera de capítulos; (c) títulos de cuento o poesía.

7. CITACIONES. Para el estilo de reseña de libro, véase el departamento de reseñas en este número.

8. NÚMEROS. Úsense números arábigos para indicar tomos, partes, actos en drama o comedia y páginas de introducción. Indíquense números de dos vocablos usados en el texto por palabras escritas.

9. MANUSCRITOS REHUSADOS o manuscritos que necesiten

revisión serán regresados solamente si se incluye un sobre y sellos sueltos.

10. INSTRUCCIONES MÁS DETALLADAS *The MLA Style Sheet*

SUBSCRIBE TO ENTRELINEAS

Miss/Mrs./Mr. (please print)

Address

City

State

Zip

1 year \$5
2 years \$9
3 years \$12

MAIL TO: ENTRELINEAS
P. O. Box 2566
Kansas City, Missouri 64142

Entrelíneas

A monthly magazine reflecting on Mexican American life and thought.

Universities, colleges and libraries subscribe to Entrelíneas.

Scholars, professionals, students and teachers--Mexican and non-Mexican are "turned on" to Entrelíneas.

Entrelíneas reaches 20,000 readers across the nation. Advertise now!

a division of bylines inc.
(a general not for profit corporation)

entrelíneas

ADVERTISING CONTRACT

e1 **magacín entrelíneas s.a.**
p.o. box 2566
kansas city, missouri 64142
a division of bylines inc.
(a general not for profit corporation)

This is your authorization to insert a page advertisement in ENTRELÍNEAS beginning with the issue for a total of issue(s).

If a long-term contract, the total payment due will be \$..... (15% discount--8 issues, 20% discount--10 issues), payable in equal monthly installments.

We agree to pay \$..... (payment in full for single issue ad or monthly payment on long-term contract) 30 days from date of publication.

Magazine size 8 1/2 x 11
Camera-ready copy
Artwork charged for

Date.....
Firm.....
Signature.....
Address.....
Telephone.....

Size.....
1 page..... \$90
1/2 page..... \$50
1/4 page..... \$35
1/8 page..... \$20

A/MC/CDI
AMERICAN/MEXICAN CULTURAL/COMMUNITY DEVELOPMENT, INC.
a general not for profit corporation
creative ideas, innovations, action for results
For Scientific, Charitable, Educational Purposes
• Spiritual Renewal • Human Development
• Bilingual Education & Cultural Enrichment Programs:
Library, Films, Tapes, Slides, Etc. • Consultant Services
TROVADORES AVAILABLE FOR ENGAGEMENTS
Make Your Reservations for Our Fund-Raising Weekends
Fiestas, Mexican Dinners, Latin-American Music
Dances or Dinner-Dances
EDWARD HURTADO, Director VI 2-8295
2307 Monitor Place Kansas City, Missouri 64108

DINE-IN CARRY OUT
SPECIALIZING IN
MEXICAN & AMERICAN FOODS
TEPA
Restaurant
(316) AM 2-9679
1415 No. Broadway
WICHITA, KANSAS 67214
ED SOLIS

LA TAPATÍA
MEXICAN FOODS
CHILES RELLENOS CON CARNE Y QUESO
PARA COMIDAS RICAS VISITE LA TAPATÍA
806 Southwest Blvd. Kansas City, Mo.
Tues., Wed., Thurs., and Sun.—9 A.M. to 10 P.M.
Friday and Saturday—9 A.M. to 1 A.M.
EL SEÑOR LUPE SÁNCHEZ
SIEMPRE ESTÁ A SUS ÓRDENES
Phone 471-9889

CARRY OUT SERVICE TACOS TONITE!
THE BEST MEXICAN FOOD IN TOWN!
CASA DE TACOS
Hours 1817 PARK DRIVE
11 A.M. - 11 P.M. (19th & CENTRAL AVE.)
Mon. thru Sat. KANSAS CITY, KANSAS
Closed Sunday
342-6226

Please mention "entrelíneas" to our advertisers.

january 31, 1971

Hold!

Hold! Do not explore further.
Dream, but don't probe
Know the situation before you venture
Hold. Wisdom does come
Hold.
Look.
Bide the most abundant of your
treasures.
Then seek the solution
with your ears open,
eyes aware--
looking.
Solutions come
with wisdom.
Hold! Mexican
Know yourself
first.
Try to understand
Don't disperse yourself.
Hold!

Hold! is an exhortative, self-awareness poem held together by a series of strong and provocative verbs. A poem that could be taken for a plea for inaction were it not for the exhortation of an inner action--a soul action as it were--consisting of a journey into the Mexican group consciousness where the rationale for action lies hidden.

The reading of Before Pedro Páramo somehow brings anguish to the reader. What the residue of "unwanted parts" is, we do not know; but that residue is left for someone else's use. Out of the anguish comes enlightenment--at least life, for "the dead breathe."

--Jeremiah Cameron

(Dr. Cameron, a recognized authority on Black literature, is Chairman of the Department of Languages and Literature at Penn Valley Community College.

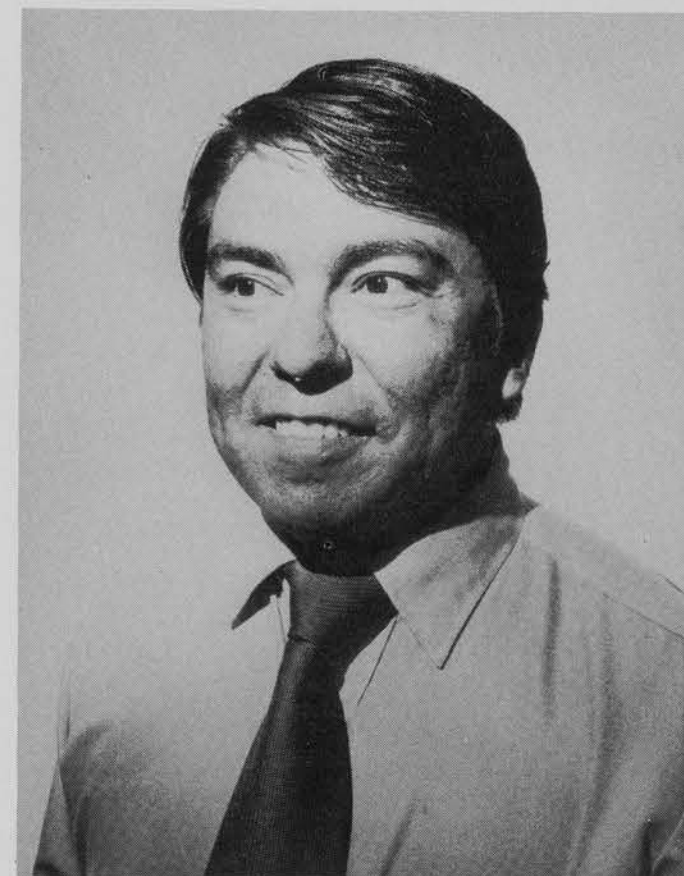
Montez's body of poetry is being considered for publication in book form.)

march 16, 1971

Before Reading Pedro Páramo

The anguish ends,
the dust settles.
We bury the pieces
we can still look at
leaving the unwanted parts
for someone else
to use--if they can.

The anguish ends,
leaving a gasp, a sigh
--the dead breathe.



Joseph Montez
Spring Graduate, Penn Valley



COMMUNITY SERVICES

560 Westport Road
Kansas City, Missouri 64111

M/JC
DISTRICT

ADDRESS CORRECTION REQUESTED

NON-PROFIT ORGANIZATION
U.S. POSTAGE
PAID
KANSAS CITY, MISSOURI
PERMIT NO. 4927