



*Apuntes
Para La Documentación
De La Cultura Ghicana*

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INTRODUCTION

In this issue of *EL GRITO*, Quinto Sol Publications presents Mr. Ray Padilla's "*APUNTES PARA LA DOCUMENTACION DE LA CULTURA CHICANA*." This work, without question, is the single most extensive, thoughtful, and thought-provoking study ever to be published from the standpoint of a Chicano perspective toward bibliographies of materials that relate in one way or another to Chicano existence. This is a heretofore little explored area of scholarly inquiry.

Mr. Padilla's clearly demonstrated competence in dealing with his subject matter forcefully reminds us once again of that vital difference that always exists between (1) a scholar, and (2) a technician garbed as a scholar. His approach is comprehensive, diligent, insightful, and forthright, producing a work that is refreshingly devoid of puerile semantic vortices and pedantic circumlocutions. He proceeds far beyond the technical gathering of data in order to develop his subject matter to the peripheries of dimensions that simultaneously elucidate the past and indicate the future. In this sense, Mr. Padilla delves deeply into history. In doing so, at the same time his work promises to become an historical landmark in the annals of Chicano scholarship.

In the future, certainly, no one who has read Mr. Padilla's study can ever again look at a bibliography with an uncritical eye, for bibliographies are, too, as are other documents, subject to the currents, biases, and the interests of the time, the place, and the source from which they originate.

Following Mr. Padilla's study, supplementary materials are provided. These supplementary materials are composed of unannotated bibliographic entries by Mr. Joseph A. Clark y Moreno. They constitute raw and undigested materials. As such, they are still open to investigation, evaluation, and criticism by scholars who wish to further explore and develop the ideas advanced by Mr. Padilla, and who wish to work toward a true Chicano bibliography.

The Editor

Apuntes Para La Documentación De La Cultura Chicana

Ray Padilla

The output of self-proclaimed "Chicano" bibliographies during recent years has made manifest such a diversity of style, content, and usefulness on the one hand, and an absence of serious or scholarly criticism on the other, that the more careful student of Chicano culture finds himself bewildered when searching to select materials for his general or scholarly interests. Most difficulties result from the lack of serious criticism about alleged Chicano materials. Symptomatic of these problems is that, either through ignorance or misunderstanding, materials both relevant and irrelevant to Chicanos are often included under the same "Chicano" cover. A further complication arises from the failure of bibliographers to discriminate between those items which are valuable to Chicano culture and those which are not. Much is labeled "Chicano" which has only the remotest connection with the Chicano world. All in all, the most salient feature of recent bibliographies has been a lack of serious criticism of the materials which they catalogue.

This study will offer a tentative evaluation of Chicano bibliographies. The intent is to promote some serious Chicano criticism of previous bibliographies and to suggest some guidelines for the preparation of future, perhaps more useful, compilations. Our task will be to provide some criteria with which to judge previous bibliographies, and to review, from a historical perspective, those bibliographies which fall within our purview.

The Chicano world can be defined as the interaction of the Gabacho and Raza Universes. Within this world several groups can be discerned, for example, the Chicano Boricua, Cubano, or Aztlanense. This study focuses only on the Chicano Aztlanense. Such a restriction has been imposed not to diminish the importance of other Chicano groups, but to make the present task manageable within the limits of bibliographic

Aztlán. A typical example is his *Notas bibliográficas referente a las primeras producciones de la imprenta en algunas ciudades de la América española . . . 1764-1822* (Santiago de Chile: Imprenta Elzeviriana, 1904). This particular work includes, among others, notes on Raza publications in New Orleans, Puerto Rico, Cuba, and various places in México. As the title indicates, this volume is most useful for the late 18th and early 19th centuries. Because of the period covered and the nature of the Raza press at that time, Medina's notes deal largely with newspapers,* official and ecclesiastic bulletins, announcements, orders, decrees, etc. Chicanos interested in reconstructing Raza history from original sources might well consult Medina's prolific works as a first step. His work is scholarly, and, it is Raza writing for Raza.

The intimate cultural and historical interaction between Nueva España, or México, and the lands of Aztlán makes it especially profitable for Chicanos to study materials pertaining to this region. Medina's classic eight volumes on *La imprenta en México—1539-1821* (Santiago de Chile: Casa del Autor, 1907-1912) is a critical work on Raza literature which may be useful to Chicanos. Medina's meticulously annotated entries are further strengthened by his comprehensive knowledge of the subject, including data on publishers, printing houses, bio-bibliographical criticism, laws regarding the press, etc. Moreover, Medina himself supervised the printing of the eight massive volumes, scrutinizing the galleys to ensure that errors would be eliminated.

Mexicans themselves have a long history of bibliographic inquiry. In the 19th Century Joaquín García Icazbalceta produced his *Bibliografía mexicana del siglo XVI* (1886). This erudite Mexican scholar collected enormous quantities of printed materials pertaining to the Spanish colonial period. His collection was ultimately purchased by the University of Texas where it can be found today. Texas Chicanos might well investigate this collection for reconstructing Aztlanense history. García Icazbalceta was, quite naturally, writing primarily for a Raza reading public.

Another Mexican, Vicente de P. Andrade, continued García Icazbalceta's work with the publication of (the former's) *Ensayo bibliográfico mexicano del siglo XVII* (México: Imprenta del Museo Nacional, 1899). This volume is a "second edition" of earlier materials published in the *Boletín* of the Sociedad Alzate and later incorporated into the 1899 volume. The original material (published in the *Boletín*) covered only up to 1624. The introduction to this work has useful notes on Mexican

bibliographic history and specifically mentions the names of several early Mexican bibliographers. The volume has a good index plus a tabulation of the number of publications per year during the seventeenth century. It includes a list of printers and the years they operated. This work is especially useful for printed matter relating to religious and administrative directives and records of the secular administration. The volume is amply annotated.

Contemporary with Andrade's work is the slim volume of Nicolás León, *La imprenta en México: ensayo histórico y bibliográfico* (México: Tipografía de "El Tiempo," 1900). This booklet is a listing of the press output in Mexico, mostly during the 19th Century. A few border states of northern Mexico are included. These citations may be useful to Chicanos doing research on the conquest of Aztlán.

A much more ambitious work by the same author is his *Bibliografía mexicana del siglo XVIII* (México: Imprenta de Francisco Díaz de León, 1902) which attempted to complete the works of both García Icazbalceta and Andrade with respect to Raza publications of the first three centuries. This multi-volume effort, however, is incomplete. Some of the material included in this work had already been published in the *Anales del museo michoacano* in the 1890's. León's work is strong on clerical items, mostly because he worked from libraries belonging to religious organizations and because of the heavy influence of religious life in 18th century Nueva España. León included both biographical and bibliographical data, as well as excerpts from some of the documents. His work is strictly Raza for Raza. Chicanos may find this work useful because of the strong influence of religious orders in Aztlán during the colonial period.

Beginning with the second decade of the twentieth century, Gabacho historians began to develop an ardent interest in the history of Aztlán during the Spanish colonial period. Their task was to seek documents for the purpose of writing various state and U.S. histories. With a mixture of surprise and naïveté, these historians asked why their predecessors had not searched the archival remains entombed in Latin America and Spain for materials pertinent to U.S. history. The obvious fact that the U.S. prior to 1848 and east of Aztlán had no need for Raza history appears to have eluded these gentlemen. At any rate, a cadre of U.S. historians invaded the archival depositories of México, Cuba, Spain, France and a host of other places. These zealous gentlemen ransacked the dusty piles of colonial bureaucratic records, made catalogues and calendars of their contents and sorted useful from useless documents. Naturally they established their own criteria about what was useful and what was not. Since they were interested in writing U.S. or state histories, their selections necessarily reflected this prejudice. Ironically, these tireless scholars thought themselves lucky to have

found such “gold mines” in Spanish archival depositories. Hardly more than a generation before, their parents had secured gold mines and other properties by destroying these same types of documents in Aztlán. Such is the irony of the conquest that what the parents considered mere wrapping paper, their sons considered invaluable documents.²

Herbert Eugene Bolton spent considerable time in México and finally published his *Guide to the Materials for the History of the United States in the Principal Archives of Mexico* (Washington: Carnegie Institution, 1913). This work is geared to the historical and focuses on the lands of northern México or Aztlán. It is especially strong on 18th and 19th century documents. Since the author is a Gabacho writing for a Gabacho audience, the Chicano reader should be aware that documents of interest to Chicanos may have been overlooked and omitted from the volume. The main criterion for including items in this volume is relevance to U.S. history. Chicanos may find this volume useful in gaining some idea about the kinds of documents available in archival depositories in México. Serious researchers should consult the archives themselves. One suspects that a number of documents in the Mexican archives may not lend themselves readily to incorporation into an ordinary history of the U.S.

Shortly after Bolton's volume left the presses, a similar work was published by a New Mexican lawyer who, though lacking the expert training of Bolton, compiled a massive two volume catalogue of the Spanish-Mexican archives of New Mexico. Ralph Emerson Twitchell's *The Spanish Archives of New Mexico; Annotated and Chronologically Arranged with Historical, Geneological, Geographical and Other Annotations* (Cedar Rapids, Iowa: Torch Press, 1914) are plainly directed at the general reader, as the author vehemently proclaims. The first volume catalogues the archives at the Surveyor-General's Office in Santa Fe, and the second deals with the archives removed to Washington, D.C. (now in the Library of Congress) in 1903 under very complicated and not altogether clear circumstances. Perhaps the most interesting part of Twitchell's work is his introductory remarks where he discusses the rather turbulent history of the archives. As many Chicanos know, Gabachos did not take kindly to the all too accurate records of the Spaniards and Mexicans, especially when those records related to land titles and land grants. It is therefore not surprising that many of these documents were misplaced, lost, or destroyed by Gabachos who had them under their custody. Forgeries were not uncommon during that time.

Yet the New Mexican archives are potentially the most important documents for Chicanos. Millions of acres of land have been disputed on the basis of ancient land grants. Naturally the difficulty was (and is) that the archives have been under Gabacho jurisdiction since the

conquest. Thus the serious Chicano researcher of land grant claims should search for alternate sources of documentation. Perhaps México City, Guadalajara, or Sevilla would be better hunting grounds for locating duplicates of misplaced or stolen New Mexican land grant documents.

Twitchell's work from the existing documents is filled with ample local color, inasmuch as wills, testimonies, laws, prayers, etc. were quite abundant during the Spanish colonial administration. These are dutifully catalogued and noted in Twitchell's work. Chicanos can use Twitchell's work for whatever they can glean from it, and proceed to archival depositories which have suffered less tampering. Perhaps some ambitious Chicano historian will take it upon himself to write a critical history of the New Mexican archives.

The indefatigable Henry Raup Wagner produced a small volume during the early part of his career, *Bibliography of Printed Works Relating to Those Portions of the U.S. Which Formerly Belonged to Mexico* (Santiago de Chile: La Imprenta Diener, 1917), much along the lines of the authors discussed thus far. Unfortunately, one gets the impression from this preliminary work that Wagner merely went through Medina's list of bibliographic items, extracted those which he felt were relevant to his interest, and signed his name to the volume. The serious student should naturally consult the full Medina bibliographies and decide which items are relevant to Aztlán history, thus saving himself the dubious assistance (in this case) of an intermediary. Wagner was writing for Gabachos, and a Chicano cannot assume that Wagner's choices are the only ones in Medina's work relevant to Chicano history.

What Bolton started in México, Charles Edward Chapman consummated in Spain where he compiled his *Catalogue of Materials in the Archivo General de Indias for the History of the Pacific Coast and the American Southwest* (Berkeley: University of California, Publications in History, v. 8, 1919). Unfortunately, the Archivo General in Sevilla contains thousands of documents with more or less minimal indexing. The most dedicated and persistent scholar would find it nearly impossible to find his way through such a papyrus jungle. Perhaps it is to the credit of Chapman that he attempted the task. At any rate, Chapman was limited by time, resources, and the narrowness of his topic. Although the title implies that a search was made for documents concerning the history of the Southwest, Chapman's perspective may not have been the same as a Chicano's. Consequently, the serious Chicano student should view this work as tentative and search for his own materials in the Archivo General. Since Chapman was charged to search specifically for materials relevant to California history, students should view his selections accordingly. His materials cover up to 1821.

SUMMARY

The first period of Chicano Aztlanense bibliographies can be characterized as leaning heavily on the side of historians and bibliophiles who were trying to write either U.S. history or Raza history. These bibliographies therefore were written largely by Gabachos for a Gabacho reading public, or by Raza. The Chicano can hardly expect to find the stamp of Chicanismo in these works. These bibliographies can be useful as introductory works, or as first steps for Chicanos who wish to reconstruct Raza history through Raza documents. Naturally the Chicano scholar ultimately must handle the original documents to make his own evaluation of the Raza Universe.

Alternatively, these bibliographies, at least those produced by Gabachos, can also provide an important window through which the Chicano can view the Gabacho's perspective of the Chicano and Raza worlds. Valuable insights can be gained about the Gabacho's outlook if one analyzes how he chose to reconstruct the Raza Universe. What is more important, these works allow the Chicano to study the Gabacho's perception of the Raza-Gabacho interaction and conflict.

Second Period (1920-1959)

If historical interest describes the first period, then the notable characteristic of the second period is interest in the Chicano as a "problem." To be sure, the historical interests of both Gabachos and Raza continue, and even increase, during the second period, but the 1920's also bring a Gabacho awakening of the Chicano as an enduring social reality. The Gabacho is not only cognizant of the Chicano's presence, but he perceives the Chicano as a foreigner, an alien, and, ultimately, as a social problem.

At least two important factors can be related to the Gabacho's attitude toward the Chicano. First is the increase of Chicano population through Mexican immigration. Millions of Mexicans emigrated from Mexico during the turbulent years of the Mexican Revolution. Expanding economic conditions in agriculture and railroads offered displaced Mexicans an opportunity to head north and bypass the ravages of civil war. Expansion in automobile factories, steel foundries, and packing houses, offered opportunities for Mexicans in cities as far north as Chicago and Detroit. In the Southwest, Mexicans could find respite from the turmoil of the homeland by settling in Chicano communities

similar in life style to the villages, towns, and cities from which they had emigrated.

Secondly, Gabachos had exhibited considerable anti-immigration feeling since the 19th century, and the 20th century saw these feelings crystalize in the enactment of a quota system during the 1920's.³ Although Mexican immigration was exempted from the quota system, the Gabacho was clearly no longer interested in an open door policy for all immigrants. Thus the combination of Gabacho industrial and agricultural expansion and a Mexican immigrant labor supply did not stabilize into a durable working relationship. Instead, the fragile working arrangement between Mexican immigration and the demand for a supply of cheap labor in an expanding war economy gradually deteriorated until, in the 1930's, the Gabacho viewed the Chicano more as a liability than as an asset. The view was strong enough to permit mass deportations of Chicanos during the 1930's.

The yearly increase of Mexican immigrants in the U.S. elicited an ever growing body of literature concerned with the "Mexican problem." The bulk of this material came from social workers, government, community, religious and welfare agencies. Interestingly enough, the "problem" oriented materials took their place alongside the historically oriented studies of the first period which continued to grow through the second period. *To a contemporary Chicano, the most singular aspect about these two types of materials is how little one took the other into account. The historians failed to relate their studies to the contemporary Chicano works, and the "problem" oriented writers failed to see the Chicano within a historical context.*

An important aspect of the second period is the production of bibliographies by Chicanos. Whereas Raza and Gabachos monopolized the first period, the 1930's and 40's saw an ever growing number of Chicanos enter the field, among them Castañeda, Campa, Espinosa, Rael, and Sanchez. More importantly, bibliographies began to treat aspects of the Chicano which Chicanos themselves thought important: education, literature, music, folklore, as well as history. Some of these bibliographies are the first to treat Chicanos as a contemporary people, rather than as a quaint group of conquistadores and padres.

During the Second World War, much attention was officially bestowed on Latin America as part of the war effort. At a time when allies were at a premium, Gabachos found themselves virtually ignorant about the culture and history of the Latin American people. It then became a matter of policy to woo the confidence and friendship of these new found friends. The vehicle engineered for this purpose was the Good Neighbor Policy. While it is not entirely clear that there ever was a Bad Neighbor Policy, wiley Latins had an old saying: "Poor Mexico, so far from God and so close to the United States." At any

rate, the self interest of Gabachos in promoting good relations with Latin America produced, as a side effect, at least a lukewarm attitude toward "Latin Americans" in the U.S. Unfortunately, it was easier to woo Latin Americans in Latin America than to grant equal rights to "Latin Americans" in the U.S. The notorious "Zoot-Suit Riots" of Los Angeles in 1943 poignantly demonstrated the hypocrisy with which Gabachos treated their "Latin Friends." Like the unstable relationship between Mexican immigration and labor shortage in the U.S., the wooing of "Latin American" friendship in the 1940's was emotionally ambivalent for the Gabacho. In both cases there was a great need to treat the Chicano with decency, but in both cases the Gabacho failed to combat his deeply ingrained prejudices.

The decade of the fifties marked a significant decline in the production of bibliographic materials. With the war over, Gabachos no longer felt pressured to woo Latin America. For the Gabacho, the Cold War neatly froze over the "Chicano problem." The cooling off, however, did not prevent the production of several significant works. By and large, though, Gabacho interest in the Chicano waned considerably.

We have noted that the historical trend continued during the 1920's. Nicolás León, now Dean of the Museo Nacional de México, published a small volume, *Bibliografía Bibliográfica Mexicana* (México: Talleres Gráficos del Museo Nacional de Arqueología, Historia y Etnografía, 1923) which is basically a bibliography of bibliographies and includes citations gathered from several languages and briefly annotated. This volume marks a resurgence of Mexican bibliography, since the Mexican Revolution caused a significant decline in bibliographic works during the second decade of the twentieth century. A work directed primarily at a Raza reading public, this volume has a useful introduction which provides information on early Mexican bibliographers.

We have already cited Henry Raup Wagner's bibliography published in 1917. Seven years later Wagner updated and expanded his work in a new publication, *The Spanish Southwest, 1542-1794; An Annotated Bibliography* (Berkeley: James J. Gillick, 1924). This work is critically annotated and quite useful for those Chicanos who wish to tackle early Raza history from primary sources. Although limited to a relatively small number of documents, Wagner includes careful annotation of each item. Unfortunately, only one hundred copies of this edition were printed, and the student with scarce library resources will find it difficult to procure a copy of this work. While not especially prepared with Raza in mind, this work can be useful to Chicanos if for no other reason than to demonstrate the tremendous care and research necessary to critically annotate a bibliography.

As mentioned above, the 1920's saw a resumption of Mexican

bibliographic inquiry. An early work by Vito Alessio Robles exemplifies the renewed interest on the subject. His *Bibliografía de Coahuila: historia y geografía* (México: Imprenta de la Secretaría de Relaciones Exteriores, 1927) is a Raza work especially useful for Texas history. Unfortunately, Alessio Robles's volume depends on the works of Bolton (already cited). Still, the volume is a good starting point for those Chicanos interested in developing a comprehensive history of Aztlán. Moreover, this work provides a useful introduction to the prolific writings of Alessio Robles (1879-1957), and to the massive bibliographic compilation of the series *Monografías Bibliográficas Mexicanas* of which Alessio Robles's volume is number 10. The *Monografías* series originated from an executive mandate of 1925. Other important volumes in this series will be mentioned later.

The Pan American Union has a long history of bibliographic interest in Latin America. Even by 1928 it had produced enough bibliographic materials to compile its *Bibliographies Pertaining to Latin America in the Columbus Memorial Library* (Washington: Pan American Union, 1928). This annotated bibliography of bibliographies is only tangentially useful to Chicanos, with the section on Mexico perhaps the most useful. The bibliography is easy to use, listing bibliographies by country. Needless to say, the material is quite dated by now, and its prime value would be in the reconstruction of Chicano history. Materials from the Pan American Union are oriented both to the Gabacho and Raza, but not necessarily to the Chicano.

Continuing in the historical vein, the University of California published a two volume compilation of its holdings relevant to Raza history. The first volume, *Spain and Spanish-America in the Libraries of the University of California; A Catalogue of Books . . . v.1: The General and Departmental Libraries* (Berkeley: University of California Press, 1928) was compiled by Alice Lyser and consists of 15,000 titles. The catalogue includes holdings up to January 1, 1927. This should alert the student to at least the temporal limitations of this work. The volume is well indexed and can be useful for Raza history.

Two years later Eleanor Ashby completed the second volume of the catalogue, *Spain and Spanish-America in the Libraries of the University of California . . . v.2; The Bancroft Library* (Berkeley: University of California Press, 1930). For the contemporary reader the second volume has the same temporal limitations as the first one. Moreover, the Chicano looking for materials with a distinctive Chicano stamp will not find them in either volume. As Ashby says, "Books on areas once Spanish but now within the U.S. are excluded unless they treat of the Spanish or Mexican occupation." In other words, the uniquely Chicano is excluded. Nevertheless, the work is strong on Raza history and has a wealth of information on California history. It is a well-known fact that

the Bancroft Library has one of the world's finest collections of documents on Aztlán under Spanish rule as well as on Raza history. Were it also to include Chicano materials, it would indeed become a rarity worthy of universal admiration.

The two volume work compiled by Lyser and Ashby is known as the Cebrian catalogue, so called after Juan C. Cebrian. Cebrian was a wealthy San Franciscan who had emigrated from Spain in 1870 and wanted to insure that the Spanish influence in the Americas would not be forgotten. His financial support permitted the compilation of the catalogue. One suspects that in times past there may have been a real danger of extinction for all Indo-hispanic history and artifacts in Aztlán. The Bancroft Library is a prime example of the persistence of Raza artifacts. The physical presence of the Chicano, however, is an indisputable example of the continuity of the Raza world itself.

Emory Stephen Bogardus's volume *The Mexican Immigrant—An Annotated Bibliography* (Los Angeles: Council on International Relations, 1929) is a landmark in the history of Chicano bibliographies. This bibliography is one of the first to focus on the Chicano Aztlanense world and not just on Raza history. In style, content, and approach, this bibliography marked the beginning of a type that would not be challenged or surpassed until the late 1960's and 70's.

It has been mentioned that the rise of the "problem" approach to Chicanos by Gabacho writers occurred during the 1920's. Thus Bogardus's volume is both a documentation of materials concerned with Chicanos and, more importantly, of the attitude of Gabachos toward Chicanos. It should be clearly understood that Bogardus's work is not intended for Chicanos. His position is clear from the introduction: "Since this annotated bibliography is prepared for the use of Americans, the references are limited to those found in English" (page 3). Bogardus's work thus gains tremendous value for Chicanos who wish to trace the history of the Gabacho's attitude toward Chicanos.

Bogardus divides his topic into three areas: (1) Culture, (2) Studies, and (3) Interracial Adjustments. As the author notes, "Most of these studies emanate from social and civic welfare workers as well as from religious sources" (page 11). Within the three general categories the author includes materials on such topics as labor, education, intelligence, poverty, assimilation, immigration and a host of other issues all too familiar to Chicanos. This bibliography is therefore crucial for Chicanos investigating the genesis of the "problem" approach to Chicanos. It should be clear that this volume has a strong bias toward the Gabacho view of the Chicano, but this in itself has a certain usefulness for Chicanos. It is also one of the first bibliographies to recognize the Chicano as a contemporary reality and shift the emphasis in materials from the historical to the social scientific.

The decade of the thirties ushered further diversification in the production of Chicano bibliographies. Arthur León Campa was one of the first Spanish surnamed bibliographers to concern himself with a hitherto relatively uninvestigated field of Chicano culture. His short volume, *A Bibliography of Spanish Folk-Lore in New Mexico* (Albuquerque: University of New Mexico Bulletin, Language Series, v.2, no. 3, September, 1930) includes poetry, songs, tales and other items of a basically traditional and oral nature. This work is important because it opens an area of purely Chicano interest. Chicano culture as such has been largely ignored by the Gabacho public, save for a few folklorists and ethnographers. This work should receive wider circulation if for no other reason than to stimulate systematic inquiry into Chicano folk culture which today continues to change rapidly.

Historical bibliographies have a significant role in the 30's, especially with the increased activities of Mexican bibliographers. Juan B. Iguiniz, a member of the Real Academia de la Historia, published his *Bibliografía biográfica mexicana* (México: Imprenta de la Secretaría de Relaciones Exteriores, 1930) which is a compilation of 18th, 19th, and 20th century biographical items. It has greater strength in the late 19th and early 20th centuries. The work is generally for Raza and covers only México. It has an index of individuals covered in the biographies, and may be useful for Chicanos studying Mexican historical personalities who influenced events in Aztlán.

On another Mexican topic, Roberto Ramos published his *Bibliografía de la revolución Mexicana* (México: vols. I and II, Imprenta de la Secretaría de Relaciones Exteriores, 1931, 1935; vol. III, Imprenta de la Secretaría de Educación Pública, 1940) which, more or less, occupied a full decade in preparation. Ramos was the librarian of the Biblioteca Nacional de México and therefore had the resources to undertake and endure such a monolithic endeavor. The Mexican Revolution had a profound impact on the Chicano Aztlanense and should be the object of careful study by Chicano historians. Ramos' work may be a useful beginning for Chicanos because he interprets his subject in a general way. He openly declares: "Mi propósito ha sido reunir el mayor número de obras y folletos relacionados directamente o indirectamente con los movimientos revolucionarios de 1910 a 1929. Así habrá temas cuya relación será clara y precisa, y otros parecerán extraños . . ." (page x).

The diversification of bibliographies can be further exemplified by the work of Everett Eugene Edwards, *Agriculture of the American Indian: A Classified List of Annotated Historical References with an Introduction* (Washington: U.S. Department of Agriculture Library, Bibliographical Contributions, No. 23, Edition 2, June, 1932). This work is useful to the Chicano because it reviews significant Indian

contributions to agriculture. Since Indian culture is an important part of the Chicano's world, this volume provides interested Chicanos with information on one aspect of the Indian's culture. The material is well organized into geographic areas, crops, and tribes. Indians from both Aztlán and middle America are included. This volume leaves one with the impression that the Gabacho has absorbed more from the Indian than the Gabacho openly recognizes or admits.

A short monograph by Katherine Margaret Cook and Florence E. Reynolds, *The Education of Native and Minority Groups; A Bibliography, 1923-32* (Washington: United States Department of the Interior, Office of Education, Bulletin 12, GPO, 1933), is most notable for the conspicuous absence of Chicano Aztlanense items. The work is included here because it deals with education, a topic of great importance and grave concern to Aztlanenses, and because it devotes some attention to Puerto Rican education as well. The volume is also useful for studying the Gabacho's attitude toward the Aztlanense. From this work at least, it would appear that the Aztlanense's education is no great concern to the Gabacho.

The volume by W. Ralph Janeway, *Bibliography of Immigration in the United States, 1900-1930* (Columbus, Ohio: H. L. Hedrick, 1934), has the novelty that "Mexicans" now find their way into immigration bibliographies.⁴ Whereas other bibliographies on immigration had not taken the Chicano into account, this bibliography is already in the "Mexican problem" vein. The work is basically directed to Gabacho undergraduates, but it can be useful for Chicanos interested in studying the history of Chicano immigration. The volume has a good organizational scheme, devoting a separate section to each nationality as well as having a topical arrangement.

In still another area, George Herzog's *Research in Primitive and Folk Music in the United States* (Washington: American Council of Learned Societies, Bulletin 24, April 1936) is important because it might provide useful ideas for the study of Chicano music despite the obnoxious and pernicious use of the word "primitive" in the title. The number of entries on Chicanos is limited, but it does point the way to further research by Chicanos in an area which needs much more attention than has previously been given to it. There is a considerably stronger treatment of Indian music (including Mexico), though the work is very much oriented towards the Gabacho.

On the historical side, Henry Raup Wagner's 1924 volume, *The Spanish Southwest, 1542-1794: An Annotated Bibliography* (previously cited), was reprinted by the Quivira Society in 2 volumes (Albuquerque, 1937). Four hundred and one copies of this edition were printed. Those students interested in the work may find this edition slightly more accessible than the first one.

On a similar topic, the Mexican bibliographer Joaquín Díaz Mercado published his *Bibliografía sumaria de la Baja California* (México: Departamento Autónomo de Prensa y Publicidad, 1937). This volume uses an alphabetical arrangement and includes many Gabacho entries. It includes a list of newspapers and a topical index of more or less limited usefulness. This is a Raza work with some Gabacho influence: For those who want to get beyond Tijuana.

An annotated bibliography by Mary Tucker, *Books of the Southwest; A General Bibliography* (New York: J. J. Augustin, 1937), is heavily biased toward the Gabacho's view of the Southwest. It places heavy emphasis on the twentieth century, although it does include considerable information on the Indian as well as the "pioneers and conquest." The greatest value of this work is that it demonstrates to Chicanos the Gabacho's view of the Southwest.

Another bibliography of the "Chicano problem" variety is Ann L. Baden's *Immigration and its Restrictions in the United States: A Selected List of Recent Writings* (Washington: Library of Congress, Division of Bibliography, 1937). This annotated bibliography is definitely intended for Gabachos. However, Chicanos will find it useful as a tool for researching some of the social conflicts of the Chicano in the 1920's and 30's.

We have already mentioned the series *Monografías Bibliográficas Mexicanas*. A four volume work in this series, *Indice de documentos de Nueva España existentes en el Archivo de Indias de Sevilla* (México: Imprenta de la Secretaría de Relaciones Exteriores, 1938, v.1), may be useful for Chicanos interested in the Archivo de Indias as it relates to México and Aztlán. Some interesting comparisons might be made between this work and the work of Chapman already cited. The entries are chronologically arranged from 1524 to 1754. Some of the original research for this work was done by Francisco del Paso y Troncoso, probably in the 1890's. The work contains an introduction by Genaro Estrada who was the director of the *Monografías* project. This work is significant if for no other reason than the point highlighted by Estrada: "Si se tiene en consideración que fuera de las incompletas listas que se encuentran en los catálogos del Archivo de Indias y de los cedularios publicados por universidades norteamericanas, en donde se hallan varias referencias a México, no hay ninguna otra guía acerca de los documentos sobre Nueva España en el Archivo de Sevilla, la publicación del presente catálogo vendrá a llenar una importante necesidad de la historia Mexicana" (page XI).

Further north Carlos Eduardo Castañeda and Jack Autrey Dabb published their *Guide to the Latin American Manuscripts in the University of Texas Library* (Cambridge: Harvard University Press, 1939). Listed by geographic area, including Texas, California, and New

Mexico, some 2098 entries are made. This historically oriented volume was probably directed more at the Gabacho than the Chicano. It has a useful index and may be quite helpful to Chicanos interested in investigating the holdings of the University of Texas. In certain respects, however, the work is now somewhat dated.⁵

A literary bibliography by Levette Jay Davidson and Prudence Bostwick, *The Literature of the Rocky Mountain West, 1803-1903* (Caldwell, Idaho: The Caxton Printers, 1939), is most noteworthy for its ethnocentric view of the subject. The area covered includes Wyoming, Colorado, Montana, Idaho, Utah, and northern New Mexico. This work is both an anthology and a bibliography. It is of little value to the Chicano, except as it communicates the Gabacho's view of the world.

On the folk scene, Ralph Steele Boggs produced his *Bibliografía del folklore mexicano* (México: Instituto Panamericano de Geografía e Historia, 1939), which has the distinction of being one of the few Gabacho bibliographies intended mainly for Raza. The volume contains over 1300 entries which cover Indian mythology, cuentos, poetry, music, danzas, refranes, adivinanzas, popular culture, language, etc. This annotated bibliography can be quite useful for those Chicanos interested in exploring the rich and relatively unexplored area of Chicano folk culture.

As we have indicated above, the exigencies of war during the 1940's spurred Gabacho interest in Latin America. An early publication of this type is Anita Ker's *Mexican Government Publications: A Guide to the More Important Publications of the National Government of Mexico, 1821-1936* (Washington: GPO, 1940). In the author's words: "This is a guide to selected official publications of the Mexican national government from 1821-1936, inclusive." About a year's time was spent in compiling the volume from the Library of Congress as well as other libraries in the United States and Mexico. This annotated work is directed primarily at Gabachos, although it does include a bilingual introduction—a great rarity in Gabacho bibliographic work. The material is arranged by governmental divisions, i.e., Executive, Legislative, Judicial, and autonomous departments; it includes the official Gazette from 1821-1936. The *Guide* is useful to Chicanos as an introduction to research in this area.

A more ambitious work, at least in terms of geographic area, is Madaline Wallis Nichol's *A Bibliographic Guide to Materials on American Spanish* (Committee on Latin American Studies, American Council of Learned Societies, Miscellaneous Publications No. 2, 1941). Supported by an advisory committee of such notables as Amado Alonso, Hayward Keniston, and Tomás Navarro Tomás, the material is listed by country and even includes a very small section on the U.S. Although

departments of Spanish in the U.S. have traditionally ignored and even looked down on Chicano Spanish, the topic is extremely vital to the survival and development of Chicano culture. For Chicanos, this work may at least be suggestive of what can and needs to be done in the uncharted area of Chicano Spanish.

The work of George Peter Murdock, *Ethnographic Bibliography of North America* (New Haven: Yale University Press, 1941), has limited application for Chicanos, but may be useful to Chicanos exploring the Indian part of mestizaje. The work is anthropologically oriented and does not deal with the Indians of Mexico.

Through its Historical Records Survey Project, the Works Project Administration produced a volume, *Inventory of the State Archives of California: Department of Industrial Relations, Division of Immigration and Housing* (San Francisco: The Northern California Historical Records Survey Project, 1941, mimeo), which may provide much information to Chicanos researching Chicano conditions in California during the 1920's and 30's. Although the title is somewhat obscure, the bibliography concerns only the Division of Immigration and Housing. Noteworthy aspects of this work include (1) the absence of Chicanos in the staff which put the report together, and (2) the introduction by Carey McWilliams, then Chief of the Division. The bibliography contains references to labor camps (including licensing), labor activities (strikes), education, housing, aid to immigrants, and information on newspaper clipping files in the division. Chicanos doing research in immigration and housing may find many useful references in this work.

On the same topic the Pan American Council published its *Suggested References on the Mexican Immigrants in the United States* (Chicago: Pan American Council, 1942), which is unavailable to the author for first-hand inspection. However, the *Bulletin* of the Council has been reviewed from 1941 to 1944 where considerable "Suggested Reading" lists are found. The Council was a super Good Neighbor Policy advocate and treated Latin Americans (from Latin America, of course) with almost maniacal deference. Though the activities of this organization may seem somewhat strange to the contemporary Chicano, researchers may find its publications useful for studying the Gabacho's attitude toward the Chicano during the Second World War.

Robert C. Jones's *Mexicans in the United States: A Bibliography* (Washington: Pan American Union, Columbus Memorial Library, Bibliographic Series No. 27, 1942) can be useful for the Chicano researcher, though it has a tendency to take the "problem" approach. With an introduction by Ernesto Galarza, the volume provides a useful summary of academic work done on Chicanos during the 1920's and 30's. Useful for finding early items on education, migrants, health, language, culture, etc.

On another Latin American topic, the work of Gilbert Chase is quite useful. Starting out with his annotated volume, *Bibliography of Latin American Folk Music* (Washington: Library of Congress, Division of Music, 1942), he transforms the volume into a much more useful work, *A Guide to Latin American Music* (Washington: Library of Congress, Division of Music, 1942). The material in both volumes is arranged by country, including a small segment on the U.S. Most of the latter entries are from Works Progress Administration (WPA) projects or a handful of folklorists. A number of Chicano authors appear, among them Espinosa, Campa, González, and Rael. The *Guide* was reprinted by the Library of Congress in 1945, with a considerable increase in the number of entries. The 1945 edition is recommended for those who wish to get to the heart of the matter. Entries are generally limited to items found in the Library of Congress. The 1945 edition contains some 2699 items, including some on folklore. The Mexican section is extensive. This work is useful for those interested in the Chicano oral and folk histories.

On the historical, Francis Borgia Steck's *A Tentative Guide to Historical Materials on the Spanish Borderlands* (Philadelphia: Catholic Historical Society, 1943), is based on a plea for more exposure to the Spanish history of the Southwest. This volume is probably the prototype of the "we're-interested-in-the-subject-but-we-don't-know-where-to-find-the-materials" works which are to proliferate some thirty years later. Intended for Gabachos, the work can provide an introduction for Chicano students to the major Raza and Gabacho historians up to that time. The volume is partially annotated and includes a large number of periodical entries. Items up to 1942 are included in a state by state arrangement.

More related to the Chicano, at least in topic, is the work of Lyle Saunders, *Spanish-Speaking Americans and Mexican-Americans in the United States; A Selected Bibliography* (New York: Bureau for Intercultural Education, 1944). Reprinted in 1945, this work is similar to the volume of Bogardus already cited. Entries are topically arranged and cover a wide range of subjects including migrants, education, history, folklore, architecture, health, music, bibliographies, and unpublished studies. This is one of the first bibliographies to use the terms "Spanish-Speaking Americans" and "Mexican-Americans" in its title.

Saunders's main work, however, is *A Guide to Materials Bearing on Cultural Relations in New Mexico* (Albuquerque: University of New Mexico Press, 1944). The *Guide* is conceptualized along instrumental and propagandistic lines. First, the *Guide* is to serve the needs of researchers, government agencies, etc. Secondly, "The guide would furthermore serve the purpose of bringing to the attention of our friends in Latin America the fact that, though the situation [in race relations] is far from perfect, a great deal of thought and effort has been devoted

to it by earnest students and governmental and private agencies." In fact, continues the writer, "As practically all these studies of acculturation are sympathetic to the Indians and the Spanish-speaking people, they should somewhat neutralize the widespread impression in Latin America that our minorities have been neglected."

Unfortunately, these words come from the general editor, J. Ortega, who should have known quite clearly that the riots in Los Angeles in 1943 were not exactly for the benefit of the Chicanos. Instead he blindly goes on to say, "Naturally the inter-relationships of the different ethnic groups must be considered, but they will not be particularly emphasized, for we believe that the harmonious solution of certain social and economic problems will inevitably improve human relations without the necessity of making any distinct issue of them." Thus wrote Mr. Ortega in 1944.

Whatever Saunder's and Ortega's sins may be (and they may be many), the volume deserves the Chicano's attention because it includes a large number of items which may be useful to the Chicano. Although unannotated, some 5335 entries are topically arranged, with a handy dictionary-guide for those who need such an instrument. The most useful section is probably "Spanish-Americans and Mexicans." A handy bibliography of bibliographies is included. Unfortunately, many of the entries are by Gabachos who often have the tendency to regard the Chicano as quaint and curious. This can be a useful work, but it must be used with great care.

A work by Sylvia Pollack Bernstein for the Pan American Union, *Bibliography on Labor and Social Welfare in Latin America* (Washington: Pan American Union, 1940 - revised 1944), is a "... selected list of materials in English published from 1930 through December 1943" which can have some value for Chicanos interested in this aspect of Raza history. Arranged topically and by country, Chicanos may find the section on México most relevant. Education is included as a topic. The value of the entries is mostly historical, since they now appear quite dated.

Much along the same lines is the work of Eugene D. Owen, *Index to Publications and Articles on Latin America Issued by the U.S. Bureau of Labor Statistics, 1902-1943* (Washington: Pan American Union, 1945). This index covers 19 bulletins in 739 entries from the U.S. Bureau of Labor Statistics. Arranged by country and indexed geographically and by topic, few citations are directly relevant to Chicanos. However, those researchers interested in the labor agreements between Mexico and the United States may find some useful items in this work.

On the literary side, the work of Mabel Major, Rebecca Smith and T. M. Pearce, *Southwest Heritage: A Literary History with Bibliography* (Albuquerque: University of New Mexico Press, 1948 - first edition

1938), is notable on several points. The volume consists of a three part essay plus a bibliography of 750 titles. The first part is devoted to literature before "the coming of the Anglo." Part Two covers "Anglo-American adventurers and settlers." Part Three reviews literature to the contemporary period. The authors communicate an awareness of the multi-cultural elements in the Southwest. They proclaim: "Moreover, we shall frankly relate all other [than Anglo] cultures in the southwestern scene to our contemporary American life." However, they appear to detect no contradiction when they propose to limit themselves to works available in English or English translation! Even more devastating is their conclusion that "inevitably . . . we adopt America in the Southwest as a focal point." If Chicanos can fight through the assimilationist tendencies of the work, they may find useful items in this volume. The work has some redeeming qualities.

Jesse Lee Rader's *South of Forty, From the Mississippi to the Rio Grande; A Bibliography* (Norman: University of Oklahoma Press, 1947) is an annotated bibliography which lists some 3793 entries in an alphabetical arrangement. Some early Spanish works are included in this volume which leans toward the historical. For Chicanos, the items on Texas may be most relevant, with the treaty items perhaps worthy of notice. Basically, however, the work is oriented toward the Gabacho.

A volume published by the American Council on Race Relations, *Mexican Americans; A Selected Bibliography* (Chicago: The Council, 1949), is most noteworthy for the rare items it includes on early Chicano education and on the Midwest, especially Chicago. This work is most useful for those tracing Chicano history and development through the 1930's and 40's.

We have indicated that the decade of the fifties suffered not only the Cold War but a cooling of bibliographic activity as well. The bibliographies which were compiled during those years tended to lean on the literary or the historical.

An important work of this kind is by Marjorie F. Tully and Juan B. Rael, *An Annotated Bibliography of Spanish Folklore in New Mexico and Southern Colorado* (Albuquerque: University of New Mexico Press, 1950). This publication is Rael's expansion of Tully's master's thesis which the latter had compiled as Rael's student. Titles are briefly annotated and extend to December, 1948. As Rael puts it, "Except for manuscripts available to the general public, only published books and articles have been included." The manuscript material refers to W.P.A. sponsored studies then held in Santa Fe. These manuscripts were not handled first hand but taken from the *Guide* of Saunders already cited. The work is basically a compilation of relevant holdings in the libraries of the University of California, Berkeley, and Stanford University. The

702 items included in this work are a significant contribution in an area (folklore) which Chicanos must explore more fully. Unfortunately, far too many of the items were written by Gabachos in a subject where Chicano preeminence might be expected. The greatest collection of Chicano folklore is still in the barrios and fields where the Chicano people live and work.

The *Revista interamericana de bibliografía/Review of Interamerican Bibliography* was first published by the Pan American Union in 1951. This review contains bilingual essays and critical reviews which may be useful to Chicanos doing research on general Raza history and culture. Regrettably, it does not focus on the Chicano, an all too common failing of Gabacho oriented publications.

A unique volume by Raymond R. MacCurdy is worthy of some attention by Chicanos. Divided into three parts, *A History and Bibliography of Spanish-Language Newspapers and Magazines in Louisiana 1808-1949* (Albuquerque: The University of New Mexico Press, 1951) will be a useful work for those Chicanos interested in the history of the Chicano press. Some 40 individual papers are listed, plus a brief historical essay. A third section discusses bibliographic sources used to prepare the study.

J. Frank Dobie's *Guide to Life and Literature of the Southwest* (Austin: University of Texas Press, 1952 2nd edition) has a small section on the Chicano ("Spanish-Mexican"), but Dobie's main preoccupation is with cowboys. The author's knowledge of certain aspects of Aztlanense folklore is well known. It is not clear why he chose to minimize this element in the *Guide*. The first edition of this work was published in 1943.

Stanley Vestal (writing under the name of Walter S. Campbell) first published in 1952, and reprinted in 1955, *The Book Lover's Southwest: A Guide to Good Reading* (Norman, Oklahoma: University of Oklahoma Press, 1952). Of course, what is good reading for Campbell may not be good for Chicanos. This Rockefeller Foundation backed project includes a usable index of authors and editors. Chicanos who can get beyond the "Anglo" breast-beating of Campbell, and who can find their way through the items on David Crocket, Texas Rangers and the Alamo, may gain useful insights into the Gabacho's perception of the Southwest. This volume is several notches below the work of Major et al.

On the historical side, John Parker Harrison's *Materials in the National Archives Relating to the Mexican States of Sonora, Sinaloa, and Baja California* (Washington: U.S. National Archives, Reference Information Papers, No. 42, GPO, 1952) may be useful for those Chicanos researching Uncle Sam's interest in this geographical area during the 19th century and the first third of the 20th. The work includes brief

descriptions of general catalogues available in the archives relevant to the topic. Much of the material pertains to official government business.

Two Mexican bibliographers; Manuel Germán Parra and Wigberto Jimenez Moreno, compiled *Bibliografía indigenista de México y Centroamérica, 1850-1950* (México: Ediciones del Instituto Nacional Indigenista, 1954). For Chicanos researching the Indian element of mestizaje, this work can be a useful tool. Parra's long introductory essay, "Las grandes tendencias de la evolución histórica de la política indigenista moderna en México," gives the work additional strength. Over 6400 entries are made, topically arranged into 31 sections, including a section on bibliographies. The volume is indexed by tribes, language groups, and alphabetically. Unfortunately, the work omits all colonial literature on the subject.

On an old topic, Lota May Spell's *Research Materials for the Study of Latin America at the University of Texas* (Austin: The University of Texas Press, 1954) provides updated information on this important university collection. The work also serves as a useful introduction to the collection in general. The volume is mostly a descriptive essay, arranged topically and including an index for those interested in individual items. Chicano bibliographers may be inspired by the section on bibliographies.

On a similar topic, Claude Elliot's *Theses on Texas History: A Check List of Theses and Dissertations in Texas History Produced in the Departments of History of Eighteen Texas Graduate Schools and Thirty-three Graduate Schools Outside of Texas, 1907-1952* (Austin: Texas State Historical Association, 1955) provides an alphabetical listing with abstracts. Some 652 items are entered, all but ten for the Master's degree. Naturally Chicano authors are scarce, though not altogether absent, and the Gabacho viewpoint exudes from the theses. Nevertheless, those interested in Texas's turbulent history may find useful as well as relatively unknown items.

Working with similar materials but on a different topic, Clyde Hull Cantrell's and Walton R. Patrick's *Southern Literary Culture: A Bibliography of Masters and Doctors Theses* (University of Alabama Press, 1955) provides some 2529 theses and dissertations encompassing 14 states and the District of Columbia. Items are selected from the beginning of graduate work to 1948, and encompass all graduate schools in the nation. Annotations are brief, but the volume is well indexed. There are a number of items relevant to Chicanos, for example number 900 by Fermina Guerra, *Mexican and Spanish Folklore and Incidents in Southwest Texas* (University of Texas, Master's Thesis, 1941). Though not intended for Chicanos, the volume can be useful in areas where it deals with Chicano topics. Its research value is increased because

theses and dissertations are generally obscure and have limited circulation.

Further west, Ellen C. Barrett's *Baja California, 1535-1956; A Bibliography of Historical, Geographical and Scientific Literature Relating to the Peninsula of Baja California and to the Adjacent Islands in the Gulf of California and the Pacific Ocean* (Los Angeles: Bennett and Marshall, 1957) is a collection of both significant and insignificant works depending upon the reader's likes and dislikes. Barrett herself has no pretensions: "Because the work is planned to satisfy as large a number of users as possible, it is neither selective nor critical." And since Barrett was a librarian at the Los Angeles Public Library, much material passed through her hands. On the other hand, perhaps the very indiscriminate selection of entries may make this work more useful to Chicanos. Many standard items cited in other bibliographies are included in the volume.

In 1967 a second volume, published posthumously, extended from 1935-1964. Some two thousand new items are included in this work. An added bonus is a chronological index for both volumes which lists all publications from 1535-1964 on a yearly basis. Good prospecting territory for those with a miner's instinct.

While the fifties entered with bibliographic production on the cool side, they ended with the promising work of George Isidore Sanchez and Howard Putnam, *Materials Relating to the Education of Spanish-Speaking People in the United States; An Annotated Bibliography* (Austin: University of Texas, Latin American Studies No. 97, 1959). This bibliography is as close to a Chicano Aztlanense bibliography as one will find prior to the present. Sanchez makes his intention clear: "This bibliography is concerned primarily with the education of those Spanish speaking people in the United States who are of Mexican descent." Some 882 items are included, mostly the compilation of graduate students, but judiciously selected by the dean of Chicano studies. Though heavy on educational items, a great many other areas are covered. The work includes a list of bibliographies as well as unpublished theses and dissertations. The volume is a good introduction for Chicano researchers interested in a broad survey of Chicano Aztlanense literature, especially those working in education.

SUMMARY

The second period marks the rise of the "problem" approach to Chicano bibliographies, especially during the thirties. Though historical works remain a strong influence among bibliographers, other

areas, including education, folklore, music, immigration, literature, language, welfare, and culture command significant attention.

If during the thirties the "problem" aspects of the Chicano were emphasized, a cozy, if superficial, Good Neighbor approach took precedence during the forties. A cooling off occurred during the fifties. Yet, by the end of the decade, the work of Sanchez already pointed to the direction Chicanos would take during the sixties.

Third Period (1960-)

We have indicated that history and social science were the hallmarks of the first and second periods, respectively. Historical interest in the hispanic past took precedence during the first period and the "problem approach" that derived from social science gained remarkable strength during the second period. The third period begins with the sixties where these same tendencies persist, although new variants emerge as well. Education thus becomes an important theme during the early sixties. New programs such as compensatory education, bilingual education, migrant education, headstart, education for the "disadvantaged," etc. gain considerable prominence, especially with the stimulus of federal monies. These new programs, however, have a common ancestry with earlier social scientific work, namely, their approach is pathologic or problem oriented. Of course, in view of the vast literature produced on Chicano education since the twenties, it would have been surprising indeed if educational programs had assumed a more positive approach during the sixties. *As it happened, educators merely turned to well-established social science "authorities" for educational schemes based upon "objective" information on the Chicano student.*

A second theme of the sixties is what might be called the "minorities melting pot" theory. Simply stated, this theory holds that all minorities are more or less the same. During the fifties and throughout the sixties, the Black movement caused a significant impact on virtually all aspects of American society—social, economic, political, military, penal, legal, educational, cultural, etc. Gabachos naturally focused attention on the "Negro Problem." In the minds of Gabachos, all other exploited groups—Chicanos, Indians, Orientals, and numerous other ethnic and non-ethnic minorities—had little or no significance. Minority came to be equated with Negro, and Gabachos concluded that settling the "Negro Problem" would also settle the minority problem. Programs created for "minorities" were in fact

Black programs. Even worse, when Gabachos finally conceded that different peoples were subsumed within the "minority" category, it was thought that the other "ethnic problems" were merely the "Negro Problem" in miniature. From this line of reasoning it was easy to conclude that the solutions suggested for the "Negro Problem" were to be applied equally to the "other minorities." Operationally, this meant that a few token Chicanos in Black programs would magically transform such programs into "minority programs." This approach obviously failed to consider the substance of the two periods which we have reviewed. In short, Gabachos obliterated history. In bibliographic terms, these Gabacho failings produced many volumes which are most noteworthy for their irrelevancy to Chicanos, even when the covers are boldly inscribed with "Chicano," "minorities," or similar words.

A third theme gains ascendancy during the middle and late sixties. This theme is the vocal and mobilized Chicano reaction against the excesses of non-Chicano historians, social scientists, politicians, educators, social workers, lawyers, doctors, farmers, capitalists, immigration officers, artists, novelists, filmmakers, as well as schools, colleges, universities, churches, prisons, the draft, courts, housing projects, politics, agribusiness, unions, monolingualism, monoculturalism, majoritarianism, Democrats, Republicans, the Department of the Interior, Farm Labor Service, Michigan State Patrol, food stamps, planned poverty, discrimination, College Entrance Examination Board, Parents Confidential Statement, NEDA, Vietnam, Hollywood, the mass media, John Wayne, The University of Michigan, The University of California. Chicanos challenged the assumptions and stereotypes which the Gabacho had held since the Conquest. Angry young Chicanos felt a need to assert their culture of *mestizaje* and *carnalismo*. The *barrio* became *La Nueva Patria* and *La Causa* became the rallying cry. The *gente de bronce* began to push again, as in the past, for self-determination in the fields, the factories, the public schools, the government, and within the general Gabacho culture. In three or four years more Chicano oriented bibliographies were produced than in the previous three or four decades.

In bibliographic terms the three themes discussed above are woven in a complex pattern which mixes together social scientific, historical, cultural, critical, apologetic, ideological, political, educational, and numerous other orientations, depending upon the specific period of time and the interests of the compiler. Thus a rash of "Chicano bibliographies" appeared during 1969 and 1970 which purport to demonstrate the cultural contributions of the Chicano, his magnificent Spanish heritage, and optimism for the future. Most of these compilations are neither annotated nor critical. Many of them are

mere listings of titles in the form of mimeographed handouts. Others are voluminous compilations of highly specialized materials, often espousing the Gabacho viewpoint. Certain bibliographies are simple adaptations or extractions from other bibliographies. A great number of them are redundant and add little or nothing to the bibliography of the Chicano.

Most bibliographic production during the decade of the 60's has clearly identifiable sources. Government at all levels, public schools, colleges and universities, public libraries, professional associations, foundations, welfare agencies, religious organizations, research laboratories, information centers, doctoral students, master's candidates, and even college seminars have all had a hand in producing Chicano bibliographies. In fact, the deluge of "Chicano bibliographies" almost drowned out the bibliographic production of Chicanos themselves. Fortunately, the Chicano asserted himself and towards the end of the decade said basta! Chicanos now claim the right to compile Chicano bibliographies. This Chicano act of assertion and criticism is the most notable aspect of the third period.

It would be extremely difficult, if not impossible, to review all of the bibliographic production for this period. Many bibliographies were printed for a local reading public, others were distributed at special meetings or workshops, some were used as instructional material for specific college courses. Bibliographies which seem promising by their title very often turn out to be irrelevant for Chicanos. Words such as minority, ethnic, disadvantaged and even Chicano have been much exploited during the sixties.

In the following pages a number of bibliographies will be reviewed. They do not represent a statistical sampling of the total bibliographic production for the period. Yet, the reader will see that the items included represent the various tendencies which we have described.

On an old topic is Charles Curtis Cumberland's *The United States-Mexican Border; A Selective Guide to the Literature of the Region* (Supplement to *Rural Sociology*, v. 25, No. 2, June, 1960). The volume has a highly readable essay format. Says Cumberland, "With few exceptions, and then only if the work is particularly applicable, the *Guide* includes materials dealing only with the period after Mexican Independence" (page 3). Citations are included up to 1958. Most of the titles are by non-Chicanos, and many citations reflect the Gabacho view of the borderlands. The diligent reader, however, may note that some of the entries present the Mexican view of U.S. aggression in the Southwest. These entries are a good beginning and should lead the student to further research in this important area.

Chapter IV is devoted to the "Spanish-Speaking" population of the United States and provides many of the standard items on the subject. All in all, the volume is useful as a summary of the Gabacho literature on both the Southwest and the Chicano. A compilation of Chicano materials on the same topic has yet to be made.

In a more restricted geographic and topical area, Mitchell Slobodkin's *A Selective Bibliography of California Labor History* (Los Angeles: University of California, Institute of Industrial Relations, 1964) has a selection on agriculture which includes a few citations (four or five pages) on "Mexicans." There is even a sprinkling of authors with Chicano names, but mostly the Gabacho view of the migrant prevails. The work is topically arranged and has an author-title index. The volume was completed before the effective organizing campaign of Cesar Chavez and therefore omits much material that properly belongs in such a volume.

Further east, Alfred M. Potts, et al., compiled their monolithic *Knowing and Educating the Disadvantaged: An Annotated Bibliography* (Alamosa, Colorado: Adams State College, Center for Cultural Studies, 1965—also available through Educational Resources Information Center: ERIC). This Office of Education sponsored project epitomizes the Gabacho's socio-pathological approach to Chicano issues. Extensively annotated, the volume was compiled as an aid for planning research and demonstration projects related to the education of agricultural migratory adults. Unfortunately, Potts views his client population as economically and even spiritually deprived (see introduction). Therefore it is not surprising to Chicano readers that most of the entries portray a Gabacho perspective of the Chicano. In summary, the volume is an excellent record of what the Gabacho has done to the Chicano in the name of assistance.

In a related topic of the poverty industry, the serial publication *Poverty and Human Resources; Abstracts and Survey of Current Literature* (Ann Arbor: University of Michigan/Wayne State University Institute of Labor and Industrial Relations, 1966-) provides a bi-monthly publication of a general bibliographic character. The classification scheme includes the descriptor "Spanish American" under which are cited a few Chicano items. The poverty approach, however, overly restricts the types of entries made, and it also omits items in which Chicanos might very well be interested. *The volume is remarkably silent on migrant workers, even though Michigan's agribusiness drew hundreds of thousands of Chicanos, especially during the late fifties.*

Throughout the sixties a great deal of confusion occurred regarding the nature of the relationship between the Chicano and the Mexican. In some cases it was assumed that Mexican materials were

equivalent to Chicano materials. Anna Angelini's pamphlet, *Mexico* (Stockton, California: Public Library, 1966 - supplement, 1970), is a case in point. Topically arranged and briefly annotated, this short list is intended for "better inter-cultural understanding." It is not clear whether the better understanding is expected between Mexicans and Gabachos or between Chicanos and Gabachos. Most of the entries concern Mexico.

On a strictly Mexican topic, Merlin Forster's *An Index to Mexican Literary Periodicals* (New York: Scarecrow Press, Inc., 1966) provides a summary of post revolutionary literature (1920-1960) as it appeared in 16 Mexican periodicals. The volume contains some 4036 entries in a two part arrangement: Items are listed by author in part one, and part two is an index. This work is not particularly useful to Chicanos, except for those interested in modern Mexican literary influences on Chicanos.

Back on the subject of Chicanos, Jack Forbes's *Mexican American: A Handbook for Educators* (Berkeley: Far West Laboratory for Educational Research, 1966 - also available through ERIC) provides a limited bibliography from a curricular perspective. Now largely outdated, the bibliography provides an early example of the typical "Chicano bibliography" which was later to flood the Chicano scene. Forbes's handbook is basically not a bibliography, but a brief and sympathetic historical description of the Chicano Aztlanense.

From a different perspective, Lois J. Farley's and Sam Shulman's *A Selected Bibliography: Health and Culture of Spanish Speaking Migrant Labor* (Ft. Collins: Colorado State University, Sociology-Anthropology Department, 1966) is another example of the social scientific-pathological Gabacho view of the Chicano and his culture. Some 180 citations are included in this mimeographed bibliography, mostly from the 1950's and 60's. This list is a handy summary of the Gabacho's social scientific meddling with Chicanos. Some general items (such as folklore) are included.

In the area of legal work, Betty Anne McCarthy compiled a short mimeographed bibliography called *Legal Services to the Poor: A Selected Bibliography* (Sacramento: California State Law Library, 1967 - reprinted in 1970). Though the citations are not specifically about Chicanos, the topic is of such importance that we have included the work here. The citations lean toward Office of Economic Opportunity (OEO) programs. Those interested in the delivery of legal services to poor Chicanos may find some useful references in this work.

A very short work (eight pages) by Martha Beauchamp, *Bilingualism with Reference to American Minority Groups (Especially Spanish Americans); Selected References* (Washington: Library of

Congress, Legislative Reference Service, 1967), provides items which are common to Chicanos, Puerto Riquenos and Aztlanenses. Many citations from periodicals are included. In general, the work is a mixed bag of the pathologic approach, enlightened reappraisal, and irrelevancies to bilingualism.

From the same quarter another mini-bibliography appeared, this one from the U.S. Department of Labor: *Mexican Americans; Selected References* (Washington: U.S. Department of Labor, 1967). This eight page bibliography is concerned almost exclusively with social scientific studies of the 1960's. The work takes a pathologic view and is of minimal value to Chicanos.

In more or less the same perspective is the work by Robert Edmond Booth, et al., *Culturally Disadvantaged; A Bibliography and Keyword Out of Context (KWOC) Index* (Detroit: Wayne State University, 1967). Some Chicano entries are made under various descriptors, such as migrant, Spanish-Speaking, bilingualism, etc. The technical production of this bibliography (Keyword out of context approach) is worthy of some attention. If criticism could be added to description, the system might be promising for Chicano use. The general content of the work is obvious from the title.

On the Mexican side of the border, the annual publication of the Centro de Estudios Históricos of the Colegio de México, *Bibliografía Histórica Mexicana* (México: El Colegio de México, 1967-), is worthy of note. For the Chicano Aztlanense, the usefulness of this publication lies in its antidotal effect for the bias in Gabacho publications. The work is annotated and includes thousands of entries in some 19 categories which are subdivided into numerous classifications. Both Mexican and Gabacho theses are included. History has a broad meaning in this publication, and many items in a wide number of fields are included. Unfortunately, the compilers have not yet discovered the Chicano as a subject for documentation.

On a strictly Chicano Aztlanense subject, Ralph C. Guzman's *Revised Bibliography* (Los Angeles: University of California, Mexican American Study Project, Advanced Report Number 3, 1967) is an important work because of its influence on subsequent Chicano bibliographic production, especially during the late sixties and early seventies. The work is severely weakened by omitting annotations, but the lists of books, pamphlets, journal articles, dissertations and unpublished materials is extensive. A partial compensation for the lack of annotations is Guzman's "The Search for Meaning: A Bibliographic Essay" in the same report. This essay is a precursor of the more definitive criticism by Romano, Vaca, Hernandez, and others.⁶ Guzman's work is clearly a turning point in Chicano bibliographic production. Its most serious weakness is the failure to distinguish

between Chicano, Gabacho, and Mexican materials, and to show the relationship between all three: A fault common to most Aztlanense bibliographies regardless of authorship. This bibliography also appears in *The Mexican-American People: The Nation's Second Largest Minority* (New York: Free Press, 1970) by Leo Grebler, et al.

Only a small number of works are available (at the present time) for inspection by the author from the numerous publications of 1968. In the state of Washington, the partially annotated volume *Preliminary List of Resource Materials on Minority Groups* (Olympia: Office of the Superintendent of Public Instruction, 1968) has only a sprinkling of citations on Chicanos. Most items are on Blacks and Indians. The work includes a list of publishers who produce "integrated education materials." Of minimal use to Chicanos, the work exemplifies the common misuse of the term "minorities." Perhaps the "final list" will include items on Chicanos.

Closer to México (at least geographically) is the master's thesis of Nora Ramírez González, *Familiarizing the Mexican American Student with his Culture Through Books: An Annotated Bibliography* (Denton: Texas Woman's University, Master's Thesis, 1968). The work is basically oriented toward public school students and includes innocuous annotations of works in history, literature, and culture. Much material is included about Spain, and González appears to believe in the myth that Chicanos are Spaniards. A list of English books translated into Spanish is included. This work is strictly for "Latins."

Two other Texans, Owen L. Caskey and Jimmy Hodges, compiled *A Resource and Reference Bibliography on Teaching and Counseling the Bilingual Student* (Lubbock: Texas Technological College, School of Education, 1968). Some 733 unannotated entries are alphabetically arranged through 1967. Their approach is comparative, cross cultural and cross national. Much of the Gabacho dogma associated with Chicano bilingualism is included. The obvious escapes the authors, namely that the best counselor for the bilingual Chicano student is a bilingual-bicultural Chicano counselor.

By 1969 the Chicano movement had gained momentum and bibliographic production mushroomed. From California to Texas to Michigan and even further east, colleges, universities, public libraries and many government organizations put down in ink and paper their interest in the Chicano and his problems. Unfortunately, much of this effort resulted in slick title pages with little substance between covers.

A publication by the library of California State College, Fresno, *Afro- and Mexican-Americana; Books and Other Materials in the Library of Fresno State College Relating to the History, Culture, and*

Problems of Afro-Americans and Mexican-Americans (Fresno: California State College, The Library, 1969), is an unannotated list of library holdings. The work is divided into four categories, including government publications and theses. A topical arrangement then follows. Library holdings up to 1969 are included. The volume is more Afro than Mexican with authorship generally by "Americana."

As a result of MECHA (Movimiento Estudiantil Chicano de Aztlán) activity, the University of California, Davis published *Chicano Bibliography* (Davis: University of California, The Library, 1969) which was compiled under the general leadership of Ben Garza. The work is intended specifically for Chicano Aztlanenses. A topical arrangement is followed in this unannotated bibliography which includes both books and journal articles. Many of the entries represent standard items included in most Chicano bibliographies. A brief list of Chicano Aztlanense periodicals is included. The work is mainly a record of some of the holdings at the Davis campus library.

A mimeographed bibliography was published from the Berkeley campus of the same university: *Bibliography Relating to Mexican Americans* (Berkeley, University of California, School of Social Welfare, 1969). This unannotated list includes items on Blacks and Indians. Books, journal articles, and unpublished materials are included, generally in the areas of social science, history, and literature. The list can be useful if you know what you are looking for.

A short work (14 pages) from Los Angeles, *A Library Guide to Mexican-American Studies* (Los Angeles: California State College, J. F. Kennedy Memorial Library, 1969), is both unannotated and includes more or less standard items. The section on bibliographies is useful. One would think, however, that Los Angeles might provide more than fourteen pages on Chicano materials.

On the recurring theme of migrants and education we find *A Selected Bibliography Concerning the Education of Mexican American Migrant Children* (San Luis Obispo: California State Polytechnic College, Department of Education, 1969). This mini-bibliography (ten pages) proclaims somewhat murkily: "The contents of this publication have been carefully selected to assist you in your relevancy to compensatory education" (introduction). What the anonymous author fails to see is that compensatory education is irrelevant to the Chicano. The work is not annotated and contains materials from 1960-1969. For a more comprehensive treatment of the subject see the Potts work already cited.

On the bilingual front, Herb Ibarra, et al., compiled *Bibliography of ESL/Bilingual Teaching Materials* (San Diego: San Diego City Schools, 1969) which includes both English and Spanish texts. This

curriculum materials guide is topically arranged y es para el que quiera hablar inglés.

Keith Revelle's *Chicano: A Selected Bibliography of Materials by and About Mexico and Mexican-Americans* (Oakland: Latin American Library of the Oakland Public Library, 1969 - addendum 1970) is intended for both Chicanos and Gabachos. It includes brief but uncritical annotations. This pamphlet contains mostly standard items from published books, journal articles and Chicano periodicals. The work has limited value for the serious researcher. Revelle's introductory remarks may be of historical interest for the Chicano Aztlanense.

Another publication from the same city, *The Mexican Americans: Books for Young People* (Oakland: Oakland Public Schools, Division of Instructional Media Library, 1969), has a section on "Mexican Americans" and another on "Mexicans." Each section is further subdivided into fiction and non-fiction. The citations are annotated and graded according to their most appropriate use in the public schools. Greater emphasis is given to the Mexican section. Both sections emphasize Gabacho writers, even in the "Mexican Fiction" category. For example, together with Azuela, Fuentes, and Rulfo, one can find Baker, Carr, and Steinbeck. This 27 page document is probably indicative of what Chicanos can expect to find in public school libraries.

A 31 page mimeographed bibliography by Anthony J. Salamanca and Mack E. Ford is an adaptation of an unidentified Ford bibliography. *Americans of Mexican Descent; A Selected Bibliography . . .* (San Francisco: San Francisco State College, History Course 104 Exp., 1969) is unevenly annotated. It is composed of three sections, including one on education. This bibliography is intended for Chicanos and is useful as an introductory bibliography, especially where citations are critically annotated.

From the nation's capital we have *Not Just Some of Us; A Limited Bibliography on Minority Group Relations* (Washington: Social Security Administration, GPO, 1968 - 2d edition, 1969). The main limitation of this work is that it tries to cover too much in its 42 pages and imbues everything with a Gabacho perspective. It includes briefly annotated citations on Chicano Aztlanenses and Puerto Riqueños, Blacks, Indians, Jews, and Chinese. El que mucho abarca poco aprieta. Most entries on Chicanos have a social scientific bent. This work is no gold mine for the Chicano.

A much more noteworthy volume from the same quarter is *The Mexican American; A New Focus on Opportunity: A Guide to Materials Relating to Persons of Mexican Heritage in the United States* (Washington: Inter-Agency Committee on Mexican American Affairs,

GPO, 1969). This unannotated volume arranges material into nine categories, and is intended both for Gabachos and Chicanos. A useful section on bibliographies is included, as well as unusual listings of Chicano periodicals, Chicano Spanish language radio and TV stations, government reports, and records of hearings and other official proceedings. Though not actually a guide, this extensive listing of materials has influenced many subsequent bibliographic works.

From the Midwest comes *A Bibliography of Books and Audio Visual Materials on Mexican Americans and Other Minorities* (Toledo: Mexican American Leadership Training Program, 1933 Spielbusch Ave., 1969?) with the blessings of the Catholic church. A concoction of books (elementary, high school, and adult), newspapers, teaching materials, and list of publishers, the only significance of this work is that it exemplifies the wide geographic breadth of the Chicano movement in the United States. It is widely assumed that only the Southwest has Chicano activity.

On the scholarly level is E. G. Navarro's *Annotated Bibliography of Materials on Mexican Americans* (Austin: University of Texas, School of Social Work, mimeo., 1969; published in New York: *The Chicano Community*, Council on Social Work Education, 1971). Navarro's main purpose "... is to locate, critically examine and annotate available literature and films in the various fields of social science and related disciplines which reflect on the Mexican-American experience" (introduction). The work is oriented toward social work courses, and though extensively annotated tends to be more descriptive than critical. The introductory essay "Mexican-Americans of the Southwest—Some Basic Misconceptions," includes a discussion of McWilliams, Kibbe, Simmons, Heller, Madsen, etc. Navarro, however, does a relatively weak job of dispelling some of the historical misconceptions and stereotypes held by Gabachos. All citations relate to the Chicano Aztlanense, but there are far too many Gabacho entries, mostly from the social sciences. The volume is alphabetically arranged and is a handy summary of standard Gabacho materials on the Chicano.

Another Chicano Aztlanense work comes from Arizona: *Bibliography* (Phoenix: Southwest Council of La Raza, 1969?). The author (or authors) is well aware of the volume's shortcomings. "This list is not complete, has not been annotated, and has not been edited for validity or relevancy to the Mexican American community" (introduction). The strength of this work is that it recognizes the need for materials that are truly relevant to the Chicano, even if it does not meet that need completely. Entries are topically arranged and include a number of disciplines. The good, the bad, and the irrelevant are indiscriminately put under one cover. The spirit of the volume is

excellent; the usefulness of the bibliographic content is self-consciously limited.

On the rudimentary level are two micro-bibliographies (two pages each) from Oklahoma—*Mexican Americans: Some Recommended Titles for Elementary Schools*, and *Mexican Americans: Some Recommended Titles for Secondary Schools* (Oklahoma City: Oklahoma State Department of Education, Library Resources Division, 1968 and 1969 respectively). Neither list is annotated, nor are they worth recommending. They are cited to indicate the geographic spread of “Chicano” bibliographies.

Another work which is included for illustrative purposes only is *A List of Books on the History of Negroes and Other Minorities* (Lansing: Michigan Department of Education, Bureau of Library Services, 1969). Though Michigan has the tenth largest Chicano population in the nation, the bibliography has fewer Chicano entries than there are letters in the word “minorities.” In the last few years, however, the Chicano movement has gained considerable momentum in Michigan, and one can expect more substantial contributions from this area.

Nancy Saldaña’s *Mexican Americans in the Midwest: An Annotated Bibliography* (East Lansing: Michigan State University, Rural Manpower Center, 1969) provides an example of what can be expected from the Midwest. This volume is really a guide to social science literature on the Chicano. It includes items from outside of the Midwest. The introductory essay is useful because of Saldaña’s ideas on the periodization of Chicano materials. Saldaña’s strength is that she approaches the topic professionally; her weakness is that she tends to be less critical of the material than Chicanos can afford to be. All in all, however, the work is commendable.

Another important annotated work, this one from the west coast, is *The Mexican American; A Selected and Annotated Bibliography* (Stanford: Center for Latin American Studies, 1969; 2nd edition, 1971). The volume has a multiple authorship which includes graduate students. “Quite intentionally, the bibliography focuses upon the contemporary interests and concerns of the Mexican-American community . . .” (introduction). The importance of this work is that it clearly attempts to include only materials on the Chicano Aztlanense, though the definition of the Aztlanense is awkward and incomplete (see “Notes on Terminology,” page vii). The volume includes a list of bibliographies but generally leans toward the social sciences. Some 274 entries are extensively annotated, though the reviewers tend to be more descriptive than critical. Moreover, the reviews have an obvious Gabacho perspective and fail to arrive at a rigorous criticism of Gabacho social science.

The second edition of this work is enlarged to include disserta-

tions as well as more Chicanos among the compilers. Consequently there is a general improvement in the usefulness of the selections, even though there is no marked improvement in criticism. The second edition is preferable over the first.

On an entirely different level is the *Catalogue of the Latin American Collection of the University of Texas Library* (Boston: G. K. Hall and Co., 1969). This is an important reference work for those interested in the Texas collection but who have no easy access to it. The card catalogue is neatly fitted into thirty-one large volumes.

The deluge of bibliographic materials continues into 1970. The west coast appears to be especially prolific. From Long Beach we have *Chicano Bibliography: A Selected List of Books on the Culture, History and Socio-economic Conditions of the Mexican-American* (Long Beach: California State College, The Library, 1970). Annotated and arranged by subject according to the Library of Congress system, this booklet lists some of the holdings of the Long Beach State College Library. Most items are quite standard, but the work is worth thumbing through because so many subjects are covered.

The Los Angeles Public Library's *De Aztlán a Hoy; Mexican American Culture and History* (Los Angeles: 1970) boldly announces: "This is a major bibliography of English and Spanish language materials dedicated to Mexican-Americans" (introduction). This bilingual and annotated bibliography promises much more than it delivers in its twelve pages, perhaps due to the proximity of Hollywood. The only citations worth noticing are the half dozen entries listed under "Old and Rare." We suspect that El Pueblo de Nuestra Señora La Reina de Los Angeles can do much better (cf. Barrett's work already cited).

A Chicano from the same city, Juan Gomez-Q, compiled *Selected Materials on the Chicano* (Los Angeles: University of California, Mexican American Cultural Center, 1970) which is intended for Chicanos. This topically arranged *unannotated* work is an introductory list to the good and the bad in current Chicano materials. The purpose of the work was undoubtedly pedagogical.

In northern California, Lorna Flesher compiled a seven page pamphlet, *American Minorities: A Checklist of Bibliographies Published by Government Agencies, 1960-1970* (Sacramento: California State Library, 1970). This document is basically a bibliography of bibliographies which includes briefly annotated citations on Chicanos, Blacks, Orientals, and Indians. The list is handy if you are starting from zero.

A mini-bibliography from San Diego is *Chicano: A Selected List* (San Diego: San Diego Public Library, 1970). The list is topically

arranged and has no particular significance, except perhaps to demonstrate the paucity of Chicano materials in public libraries (at least as exemplified by their bibliographies) which are almost contiguous with the Mexican border.

Brief annotations on items of general interest is the main characteristic of *Chicano; Mexican-American Bibliography* (San Diego: Sierra Regional Library System, Imperial Valley Public Library, 1970). This eighteen page pamphlet has an alphabetical arrangement and leans somewhat towards history.

A useful reference work is the thirteen page mimeographed list by Steven Tash, *Selected Bibliography of Resources for Chicano Studies* (Northridge, California: San Fernando Valley State College Library, 1970). This list is topically arranged and is actually a bibliography of bibliographies. Those who want to know where to start will find it most useful.

The six page leaflet *Chicanos—Relevance Now: A Mexican-American Bibliography* (Cupertino, California: De Anza College Library, 1970) is an unannotated alphabetical list of no particular significance. It has no research value and is included here to demonstrate the mushrooming of "Chicano" bibliographies, and the misleading journalistic use of titles.

A much more complete work is Linda Fowler Schramko's *Chicano Bibliography, Selected Materials on Americans of Mexican Descent* (Sacramento: Sacramento State College Library, Bibliographic Series No. 1, 1970 1st edition, 1969). Some 1000 entries are topically arranged (includes a section on education) and basically represent relevant library holdings to the spring of 1969. The volume includes journal articles and a considerable number of ERIC items. The work also contains an index and a list of Chicano journals. The section "Guide to Further Information" points to further sources, mainly by Gabachos.

The Minority Experience; A Basic Bibliography of American Ethnic Studies (Santa Rosa, California: Sonoma County Office of Education, 1970) by Ron Caselli, et al., is an alphabetical listing, largely of standard items, concerning Chicanos, Blacks and Indians. This colorfully assembled document has limited usefulness for serious work.

From the more prestigious University of California, Berkeley comes *Bibliography on Minorities; Black and Mexican American Studies and Literature* (Berkeley: School of Social Welfare, 1970). This 25 page mimeographed bibliography is an unannotated list of more or less standard books and journal articles. It leans to the Black side.

Another mimeo, this one by and for the Chicano Azatlanense, is *Chicano Bibliography* (East Los Angeles: Los Trabajadores de La Raza, 512 S. Indiana Street, 1970). The reader is warned, "You will

be highly pleased with some of the enclosed selections. You will be outraged by others" (introduction). Since the list is not annotated, the reader's potential for pleasure or rage is maximized. The topical arrangement includes such unconventional categories as "Stereotyping of the Chicano," and "Critiques of Myths and Stereotypes." Most titles are quite standard; many paperbacks are listed.

A collection of bibliographies, *Bilingual-Bicultural Materials available in the Anita Osuña Carr Collection* (Albuquerque: University of New Mexico, College of Education, 1970), represent textbook holdings in both Spanish and English. The work is unannotated and contains bibliographies on language arts (Spanish and English), science, filmstrips, social studies and other areas. The catalogue is most useful for those interested in bilingual education.

An annotated work by Kenneth Hedman and Patsy McNeil, *Mexican American Bibliography: A Guide to the Resources of the Library at the University of Texas at El Paso* (El Paso: University of Texas, The Library, 1970) is topically arranged and includes sections on education and bibliographies. As the title implies, this 24 page pamphlet basically describes some holdings of the UTEP library. Mostly standard items are included, but a few uncommon citations make it worthwhile to at least thumb through this bibliography. The introduction promises that the work will be updated. Hopefully the new edition will reflect more fully the library's holdings on Chicanos.

Holdings of the Denver Public Library are reflected in *Mexican Heritage* (Denver: Public Library, 1970?). The 34 page list is annotated and is "Planned as a popular book list for the use of many readers . . ." (introduction). Materials for children and adults are topically arranged; a list of films and recordings is included. The work has little merit for serious work.

From Saginaw's Mexican American Cultural Materials Center we have a seven page mimeo, *A List of Materials Available at the Center* (Saginaw, Michigan: Diocese of Saginaw, Mexican American Cultural Materials Center). The holdings include some 50 filmstrips, 15 records, and 400 books, periodicals and pamphlets. The list is not annotated. An augmented version of this list was mimeographed as *Bibliography for and About Spanish-Speaking Americans* (1970?). Both items are cited here mostly to illustrate the dispersion of the Chicano movement.

In the same vein we find the short mimeo *Latin American History and Culture Center* (Detroit: Archdiocese of Detroit, Latin American Secretariat, 1970?) which is a list of materials available at the center. Items cited are maps, records, slides, films, filmstrips, books, texts, etc. There are no annotations.

On a more professional level is the Chicano authored work

Chicano Resource Materials; Prepared for the Chicano Studies Institutes to be held in Summer, 1970 in Aztlan (Washington: Montal Systems, Inc., 1970). "This information was gathered from educational laboratories, libraries, distribution centers and Chicano Studies programs" (introduction). Mostly unannotated (except for ERIC citations), the volume is topically arranged and includes a list of over a dozen bibliographies. Standard items predominate, but the section "Chicano Studies Graduate Program" may be useful for those concerned with the curricular aspects of this subject.

The *Catalog of Primary Descriptors* (Albuquerque: Southwest Cooperative Educational Laboratory, Clearinghouse on Mexican American Adult Basic Education, 1970?) is the clearinghouse's tally of the number of abstracts listed under each descriptor. A descriptor represents a subject under which materials are classified, for example, "migrant." Some descriptors list two abstracts, others list several hundred. Materials are available from the clearinghouse. The catalog provides no detailed information.

From the same state we have *Bibliography of Materials on Bilingualism* (Las Cruces: New Mexico State University, Educational Resources Information Center [ERIC]—Center for Rural Education and Small Schools [CRESS], 1970?), which is an unannotated alphabetical listing of educational items drawn largely from the late sixties. This eleven page mimeo represents ERIC holdings and has greater relevance for educators. The bulk of materials from this and other "centers" usually conveys the Gabacho perspective.

David M. Altus's *Bilingual Education, A Selected Bibliography* (Las Cruces: New Mexico State University, ERIC-CRESS, 1970) is a compendium of citations from *Research in Education* through June, 1970. The standard ERIC format is followed, which means that abstracts are included. Most citations are from the research of the sixties. A subject index is included. The abstracts, of course, make no critical judgments. This work is useful for those who want to know what the Gabacho has done in the field of bilingual education during the sixties.

A work by Manuel Romero, under the guidance of William Raat, is not annotated and includes book as well as journal items. The book section leans toward the historical; the journal articles emphasize the farm worker. *The Mexican American: A Selected Bibliography* (Moorhead, Minnesota: Moorhead State College, 1970) is somewhat stronger on journal articles than on books.

The recent bibliographic production is mixed, but there is increasing Chicano demand and interest in more rigorous compilations (cf. the 1971 edition of the Stanford work already cited). On the other hand, *Mexican American Bibliography; A List of Library Materials*

Relating to the History of Mexico and Mexican-Americans (Hayward, California: Chabot College Library, 1969 - revised 1971) is a mediocre pamphlet of 24 pages. Material is topically arranged and includes audio-visual items. Mostly library holdings are listed.

Helena Quintana's *La Raza at UNM; A Selected Bibliography in Education* (Albuquerque: University of New Mexico, Zimmerman Library, 1971) is basically a leaflet which can be loosely called a bibliography. This short and unannotated list is almost trivial. New Mexico can do better.

Juliette S. Ruiz's *A Selected Bibliography: Socialcultural and Psychocultural Perspectives of Human Behaviour* (Tempe: Arizona State University, Graduate School of Social Service Administration, 1970-71) is considerably better, at least quantitatively. Ruiz takes an intercultural relations approach and suggests that "... the materials have been selected especially for social work practice" (introduction). The work is unannotated and divided into five sections, each containing entries on Chicanos, Blacks, Indians, and Japanese. A list of Chicano newspapers and journals is included, as well as a bibliography of bibliographies. The author is certainly concerned with multi-ethnic relations, but the work is a bit overly ambitious. The quote above speaks for the general content of the work.

A three page leaflet, *Michigan's Deprived: A Selected Bibliography* (Lansing: Michigan Department of Education, Bureau of Library Services, 1971), is "A partial bibliography of books, documents and periodical articles on economically, socially, historically and educationally deprived people in Michigan..." (introduction). It is plain enough that a three page leaflet has limited selections. From a bibliographic point of view, this Michigan Department of Education effort is economically, historically, and educationally deprived. Ironically, this micro-bibliography contains about half a dozen Chicano items which are rarely cited elsewhere. The list is not annotated.

Chicano Bibliography (Salt Lake City: University of Utah Libraries, 1971) contains mostly items from the Marriott Library of the University of Utah. "The term 'Chicano' is used in this bibliography to bring together materials about Spanish Americans, American Indians, Cubans, Puerto Ricans and Eskimos who reside in the United States" (introduction). The arrangement is topical and includes journal articles, books, films, ERIC items, and citations from the Human Relations Area Files. It also lists Chicano newspapers and magazines. The work is not annotated, except for the ERIC entries. The above quote aptly characterizes the orientation of the contents.

A useful guide is titled *Manual for Providing Library Services to Indians and Mexican Americans* (Las Cruces: New Mexico State University, ERIC-CRESS, 1971). The work is more than a bibliography,

but the bibliography is the most useful section. The citation is included here mainly because of the importance of the topic: Library services for Chicanos. This is an area which Chicanos must explore much more systematically than in the past.

Finally, but importantly, the tone of the future is set by *Bibliografía de Aztlán; An Annotated Chicano Bibliography* (San Diego State College, Centro de Estudios Chicanos, 1971) by Ernie Barrios et al. "The purpose of this annotated bibliography is to objectively review the literature that has been written on the second largest minority, the Chicano. This literature has been (1) biased and has perpetuated long standing negative stereotypes of the Chicano that have in no way aided American [Gabacho] society to better understand the problem nor aided the Mexican American to solve it, (2) or, it has been of such paternalistic and apologetic nature that it has inadvertently reinforced the negative stereotypes and worsened the problem" (page xvi). The volume is topically arranged and annotated by a diversified group of capable Chicano intellectual leaders, many of them college professors. There are sections on Chicano and Southwest history. The entire volume is indexed by author and title.

This is one of the best annotated Chicano bibliographies available, though it is not consistent in the quality of its criticism—perhaps an inherent problem of multiple authorship. Many reviews are critical and incisive as well as insightful, others are essentially descriptive. The review of Leonard Pitt's *Decline of the Californios*, for example, is quite weak. Pitt's heavy biases are not mentioned. On the whole, however, this volume is several notches above most of the literature reviewed in this study.

SUMMARY

The essential features of the third period are (1) the tremendous increase in bibliographic output, and (2) the Chicano awareness that bibliographies must be relevant to the specific needs of Chicanos.

Many compilations which are labeled "Chicano" are embarrassingly half-baked and add little or nothing to the Chicano's awareness of himself, his history, or his culture. The Gabacho perspective continues to predominate. The *Bibliografía de Aztlán* from the Centro de Estudios Chicanos at San Diego State College points toward the proper scholarly direction, for this compilation is more comparable to the competence demonstrated by the Chilean José Torribio Medina (1904), the Mexicans Joaquín García Icazbalceta (1886) and Vicente de P. Andrade (1899), mentioned at the beginning of this study. It remains now for a Chicano to write a true Chicano Azatlanense bibliography.

NOTES

1. McWilliams, Carey. *North from Mexico: The Spanish-Speaking People of the United States* (New York: Greenwood Press, 1968).
2. See introduction to Ralph Emerson Twitchell's *The Spanish Archives of New Mexico; Annotated and Chronologically Arranged with Historical, Geneological, Geographical, and Other Annotations* (Cedar Rapids, Iowa: Torch Press, 1914).
3. Relevant literature for this period can be found in *A List of Books on Immigration* (Washington: Library of Congress, 1904). This list is especially good for periodical entries and government documents.
4. There are no references to Chicano immigration in the bibliography listed above (note 3), or in *Deportation of Aliens: A Bibliographical List* (Washington: Library of Congress, Division of Bibliography, 1931).
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