



# EL BUQUÍ

*año internacional del niño*

Vol. 1, Nos. 3 & 4

Iliana Sontag:

A Report From the Outgoing Chairperson

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The Roundtable on Spanish Speaking Services had a successful part in the ASLA Conference. Liz Miller organized an excellent showing of Chicano films which were evaluated by the audience. More on this elsewhere.

Our main speaker, Yolanda Cuesta, Minority Services Consultant with the California State Library, spoke convincingly and assuredly on "Commitments, Priorities and Attitudes" in serving the Spanish-speaking community. Her talk was well received by the audience. Ms. Cuesta graciously answered questions from the audience for about 30 minutes.

The last function of the ASLA Roundtable on SSS/Arizona Chapter of Reforma was the business meeting where the new officers' names were announced. The new Chair is Antonio Gomez, Valencia Branch, TPL; Vice-Chair and Chair-Elect is Frank de la Cruz, El Rio Neighborhood Center Library, TPL; Secretary is Gloria Alvillar Ritter, University of Arizona Library, and Treasurer Elena Navarrette, Valencia Branch, TPL. At the meeting the Annual Report and Treasurer's Report were handed out.

The out-going Chair thanks the out-going officers for an excellent job and their cooperation and support. Thanks again, Liz Rodriguez Miller, Vice-Chair; Hilda Soto Whitney, Secretary, and Amanda Castillo, Treasurer.

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## EDITORIAL

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It has only been within the past few years that Chicanos have gained accurate portrayal by historians, most of whom have been Chicanos. Unfortunately they have been few in number in proportion to the many who have been less than fair in their works on the Southwest. These historical misconceptions continue to be perpetuated by the mass media and by the educational system whose leadership was schooled on these erroneous histories. Historically the Chicano is seen as lazy, dirty, drunken, lustful, generally uncivilized and living on the fringes of respectable society. Little or nothing is noted of his affection for family, his religious devotion, his strong communal bonds, his well-developed work ethic, his courage in battle or his creativity. Much less is said of his ill treatment by Anglos, the exploitation of his labor, the loss of his lands by unscrupulous means.

It is not surprising that historical museums reflect these same errors and omissions in their collections. Their traditional concern is not with the masses and their popular culture but with the elite and their affluent life-styles. This has added a further obstacle to an accurate presentation of the Chicano's role in the development of the Southwest. This is because the Chicano's greatest contribution has been his labor and his sweat. (Some readers may cringe at this last statement, for who among us is im-

(Continued on Page 11)

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CHICANO FILMS PRESENTED AT 1979 ASLA CONFERENCE

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by Liz Rodriguez Miller

Twenty films were shown at this year's ASLA Conference as part of the SSS Roundtable/ Reforma presentation. Our purpose was to reaffirm our position that there is a need in Arizona libraries for more films which are relevant to the Spanish-speaking and to demonstrate that such films are currently available. Our intent was to gather reactions and comments from librarians and others working with the Spanish-speaking on the films' suitability for Arizona communities. What follows is an alphabetical listing of the producers/distributors who cooperated with us and a list of the films which are handled by them. We also include a composite statement of the overall reaction to the film compiled from the evaluation forms completed by those attending the conference.

Aside from the reactions to the individ-

ual films presented, there were some comments made on films for the Spanish-speaking in general which are worth mentioning. The sentiment expressed most often was that there is a lack of pure entertainment films. Most of the films which we previewed were of the informational/documentary variety and although there is a need for this type of film, there needs to be access to non-educational films (particularly in 16 mm form which most libraries employ). Another comment was the need for more films done entirely in Spanish or incorporating English and Spanish so as to be understood by those who use Spanish as their primary language.

As a result of our presentation, State Library Extension Service A-V Consultant Richard Parent has expressed a strong interest in purchasing a number of the films,

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Bilingual Educational Services, Inc.  
 P.O. Box 669 1603 Hope Street  
 South Pasadena, California 91030  
 (213) 682-3456 Telex: 675-472

EL PUEBLO CHICANO: THE BEGINNINGS. 15 min., color, English only.  
 Purchase: \$240.00 Rental: \$25.00  
 Explanation of the origins and past achievements of the Chicano people.  
 Suitable for use with all age groups.

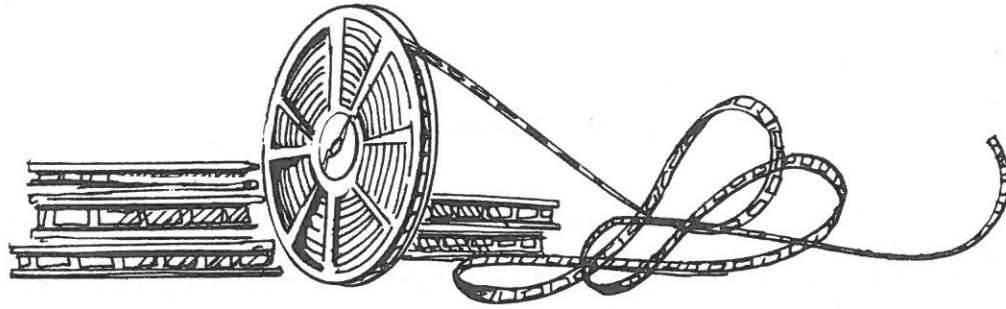
EL PUEBLO CHICANO: THE 20TH CENTURY. 20 min., color, bilingual with subtitles. Purchase: \$295.00 Rental: \$30.00  
 A continuation to the present of the history and achievements of the Chicano. Suitable for all age groups.

CONSUELO: QUIENES SOMOS? WHO ARE WE? 20 min., color, bilingual.  
 Purchase: \$295.00 Rental: \$30.00  
 Through the story of a little Chicana entering the American school system, this film points out the usefulness and need for bilingual programs. The Mexican-American family and its values are portrayed with warmth and sincerity and it is suitable for all age groups.

BILINGUALISM: PROMISE FOR TOMORROW. 29min., color, bilingual with subtitles. Purchase: \$450.00 Rental: \$40.00

BILINGUALISM: RIGHT OR PRIVILEGE? 20 min., color, English. Purchase: \$295.00 Rental: \$30.00

Dramatizations, interviews, and an examination of a bilingual program are used in these two films to make a strong case for bilingual education. These films would be most meaningful for adults and educators.



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Cinetronics, Inc.  
5380 E. Whittier Blvd.  
Los Angeles, California 90022  
(213) 724-4594

THE MURALS OF EAST LOS ANGELES. 37 min., color, English. Purchase: \$300.00  
Murals found in East L.A. are showcased and various artists and community members are interviewed in this film. Most evaluations stated that the film was colorful and the subject matter relevant but that it was a little too long and repetitive to sustain a general audience's interest. Would be most suitable for an audience interested specifically in murals.

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Educational Media Corporation  
2036 LeMoyne Avenue  
Los Angeles, California 90026  
(213) 660-4076

AGUEDA MARTINEZ: OUR PEOPLE, OUR COUNTRY. 16 min., color. Available in English or Spanish. Purchase: \$260.00 Rental: \$26.00  
This is the story of a 72 year old New Mexican woman who makes her living off the land and in harmony with the environment. This film, which was nominated for an Academy Award (Best Achievement in Documentary Short Subjects), was praised by all who viewed it. Highly recommended for use with Spanish-speaking senior citizens.

A CHICANO PERSPECTIVE. 28 min., color, bilingual. Purchase: \$395.00 Rental: \$39.00  
Glimpses into the lives of three contemporary Chicanos. The three, a lawyer, a Head Start volunteer and a principal are articulate in expressing their ideals and in describing their experiences. Most suitable for older teen to adult audiences.

A TRADITIONAL PERSPECTIVE. 22min., color, bilingual. Purchase: \$325.00 Rental \$33.00  
A 72 year old grandmother who participates in a folklorico dance group and a middle-aged Chicano gardener who is active in "Charrería" give their views on the importance of maintaining the traditional Mexican culture. This film was enjoyed by most of the people who viewed it -- more so than A CHICANO PERSPECTIVE. Most viewers recommended it for general audiences.

PLEASE NOTE: The two films A CHICANO PERSPECTIVE and A TRADITIONAL PERSPECTIVE when taken together make up the film CINCO VIDAS. Educational Media Corporation also distributes CINCO VIDAS as a single film. (See also under Ruiz Productions.)

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Menyah Productions  
 El Centro Campesino Cultural, Inc.  
 P.O. Box 1278  
 San Juan Bautista, California 95045  
 (408) 623-4505

LOS VENDIDOS. 27 min., color, English and Spanish. Purchase: \$350.00  
 Rental: \$40.00

A short introduction to Teatro Campesino explaining its origins and purpose is followed by the presentation of the work "Los Vendidos" (The Sell Outs), the story of Honest Sancho's Used Mexican Shop. This Emmy Award Winner was thoroughly enjoyed by teens and young adults and is recommended for use with audiences of these age groups.

AMERICA DE LOS INDIOS. 27 min., color, English and Spanish. Purchase: \$350.00 Rental \$40.00

Daniel Valdez, musician, poet, songwriter and star of Zoot Suit, takes the audience on a musical journey through 500 years of Chicano history and musical tradition in ballads and song poems. The major objection is that throughout the length of the film the camera focuses only on the artist and audience. The music is well played and sung and is appropriate but the conference viewers became restless after the first 15 - 20 minutes because it lacks visual interest.

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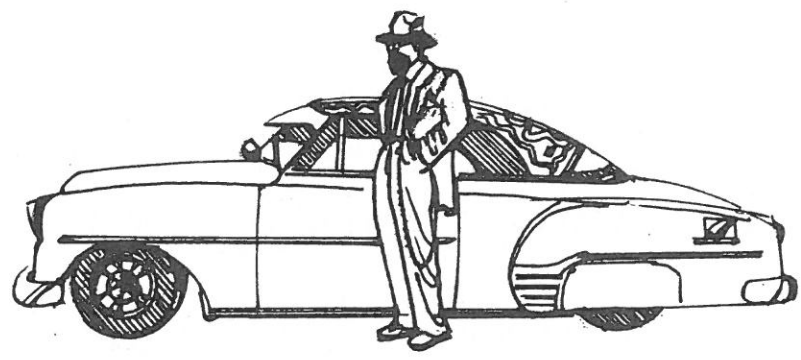
Ruiz Productions Inc.  
 3518 Cahuenga Blvd. West, Suite 210  
 Hollywood, California 90068  
 (213) 851-8110

THE UNWANTED. 52 min., color, English. Purchase: \$650.00 Rental: \$60/day.

Film documentary examines the plight of the undocumented workers in California. This Emmy Award winner is suitable for adults, both Spanish-speaking and non Spanish-speaking.

CINCO VIDAS. 52 min., color, English. Purchase: \$550.00 Rental: \$35/day

Life in East Los Angeles as seen through five individual profiles. This Emmy Award winner was enjoyed by most viewers although a few objected to its length. PLEASE NOTE: Ruiz Productions has available each individual profile for sale as a separate segment at a cost of \$150.00 each or a \$20.00 per day rental fee.



GUADALUPE. 28 min., color, English. Purchase: \$300.00 Rental: \$35/day

This drama by Teatro de la Esperanza portrays a struggle against racist education based on a real life incident. Dramatic and comedic vignettes are alternated in this forceful film. The objection to the film was that it deviated from its stated purpose towards the end. Suitable for young adult and adult audiences.

LOW RIDER. 20 min., color, English. Purchase: \$240.00 Rental: \$25.00/day

The film about two young Chicanos and the car they convert to a customized "low rider" was the most popular film of the conference. The subtle "don't drink and drive" message coupled with the popular low rider theme makes this film appropriate for older children to adults. Recommended.

CHICANA. 22min., color, English. Purchase: \$370.00 Rental: \$35/day  
An historical look at Chicana women from pre-Columbian times to the present is provided in this film which employs art prints and photographs accompanied by informative narration and appropriate music. Generally praised by the conference viewers for focusing on an important subject which has been given little coverage. Suitable for use with teen to adult audiences. Recommended.

EL CARRO NUEVO. 20 min., color, Spanish. Purchase: \$220.00 Rental: \$25.00/day

This film's message is "driving while drinking is dangerous." It tells the story of a super macho husband who belittles and ridicules his wife's attempts at driving only to end up having to depend on her for transportation because of his drinking. Although the characters border on stereotypes, this film with comedic overtones is not offensive because the docile wife teaches the husband a lesson. Suitable for Spanish-speaking and bilingual young adult to adult audiences. (This was the only film shown which was entirely in Spanish.)

LOS FOUR. 28 min., color, English. Purchase: \$300.00 Rental: \$35.00/day

This film presents profiles of four Chicano artists as individuals and as a group as they prepare for a collective art show. There is a good contrast in their art and their lifestyles. The film is colorful and informative, but a number of extraneous scenes should have been cut. Appropriate for teen to adult audiences, particularly those interested in Chicano art.

FOR OUR CHILDREN'S CHILDREN. 25 min., color, bilingual. Purchase: \$300.00 Rental: \$25.00/day

This film stresses the importance of multi-lingual, multi-cultural education. It also stresses the importance of parent involvement in their children's education through the use of interviews and the explanation of existing programs in different locations. Appropriate for use with parent and teacher groups.

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El Teatro De La Esperanza  
P.O. Box 1508  
Santa Barbara, California 93102  
(805) 962-9228

BRUJERIAS. 28 min., Black and White. For price information, contact Teatro De La Esperanza.

A comedy revolving around the superstitions common to the Mexican-American. The major objections to the film are its audio and visual problems. The play would be successful as pure entertainment if the film were of a higher technical quality.

"Los Santos son los mismos aquí y en Africa. Los mismos con distintos nombres. La única diferencia está en que los nuestros comen mucho y tienen que bailar, y los de ustedes se conforman con incienso y aceite, y no bailan."  
-- Calixta Morales, santera, quoted in EL MONTE by Lydia Cabrera (1975: 19)\*

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ONE OF THE NEWEST religions to become a part of the American scene turns out to be much older than the nation itself. Called santería or la religión lucumí, it was brought first to cities on the east coast by believers from Cuba and Puerto Rico and later moved with them to other parts of the country.

Santería began in Cuba among African slaves and since abolition and Cuban independence has been maintained and developed by their descendents. The name lucumí in Cuba refers to the Yoruba people of West Africa, and it is from them that the African elements in santería have been derived. The Yoruba today number around 10 million, and while many of them are now Muslims or Christians, others worship the old gods.

In the New World these gods, the orishá, are equated with the saints of the Roman Catholic calendar. Seven of them are frequently grouped together as las siete potencias africanas -- the pictures are European, but the names are Yoruba. The orishá receive sacrifices of food and live animals from the faithful and sometimes possess them during ceremonies, which explains how they can eat and dance. Practitioners, both santeros and santeras, are expected to know enough Yoruba to speak to the gods in public and private rituals, to be expert in herbal medicine, and to be able to interpret in more than one system of divination. They claim not to practice black magic, but they can sometimes undo the spells of those who do.

There is no question that santería fulfills the needs of its worshippers for assistance and assurance in finding and keeping work, good health, love, and the other good things of life, and may somehow help to ward off unemployment, disease, and the malice of evil people. These same worshippers see no fundamental antagonism between santería and orthodox Catholicism, though the priests of the latter certainly do. Both in the Caribbean and in the U. S., believers are still predominantly black and Spanish-speaking, but they are no longer exclusively so. It is not at all reckless to predict that santería will gain adherents among sectors of the American population which are neither one nor the other.

A major problem for anyone interested in reading about santería is the relative inaccessibility of sources outside of academic libraries; following the entries below, abbreviations indicate where the books may be found: UAL = University of Arizona Library, TPL = Tucson Public Library. In a future issue, magazine articles, record albums, and ritual items will be covered -- con el favor de las siete potencias.

Bascom, William R. THE YORUBA OF SOUTHWESTERN NIGERIA. New York: Holt, Rinehart, & Winston, 1969. (Case studies in cultural anthropology) 118 p., ill. UAL

Written by an American anthropologist who has studied the Yoruba people over a period of many years, this account includes a good brief description of their religion. The major deities are identified and some of the more important myths are summarized, facilitating comparisons with santería.

\_\_\_\_\_. SHANGO IN THE NEW WORLD. Austin: African and Afro-American Research Institute, University of Texas, 1972. (Occasional publications 4) 23 p., ill. UAL

Shango (in Spanish, Changó), the Yoruba god of thunder and lightning, is identified in Cuba somewhat surprisingly as Santa Bárbara and is one of las siete potencias. His reputation as a great lover and dancer may account for the fact that he is gaining an increasing number of believers in the New World, including the U. S.

Cabrera, Lydia. EL MONTE : IGBO, FINDA, EWE ORISHA, VITITI NFINDA : NOTAS SOBRE LAS RELIGIONES, LA MAGIA, LAS SUPERSTICIONES Y EL FOLKLORE DE LOS NEGROS CRIOLLOS Y EL PUEBLO DE CUBA, 4a ed. Miami: Ediciones Universal, 1975. 564 p., ill. UAL

This is an indispensable work for any serious student of santería and contains an incredible amount of material, much of which is devoted to showing the intimate connections between African-derived religions and the flora of the Cuban countryside. This is only one of a number of important works by Cabrera, an exile from Cuba and the foremost living student of these religions.

Efundé, Agún. LOS SECRETOS DE LA SANTERÍA. Miami: Ediciones Cubamérica, 1978. 119 p., ill. cgb

A beautifully written guide to the beliefs and rituals of la religión lucumí by an old santero still living in Cuba. The manuscript was smuggled out of Cuba and published under a pseudonym -- both steps necessary because of the anti-religious position of the communist government. The book is especially helpful for its explanations of the major systems of divination.

González-Wippler, Migene. SANTERÍA : AFRICAN MAGIC IN LATIN AMERICA. New York: Julian Press, 1973. 181 p., ill. UAL TPL

Written by a native of Puerto Rico sympathetic to santería and its adherents, this is the only book-length study currently available in English and includes much valuable information. Unfortunately, it is uneven in quality -- best when the author describes her own experiences as participant-observer in rituals, worst when she attempts to relate santería to very different religious systems.

Ortiz, Fernando. HAMPA AFRO-CUBANA : LOS NEGROS BRUJOS : APUNTES PARA UN ESTUDIO DE ETNOLOGÍA CRIMINAL. Miami: Ediciones Universal, 1973. (Colección ébano y canela) 259 p., ill. UAL

Originally published in 1906, this was the first major work by the renowned Cuban legal scholar and social scientist. Through its publication, the outside world first learned of the existence in Cuba of African-derived religions, and also became acquainted with a man who would return to the subject in future publications. As the title indicates, some of these involved practices considered undesirable if not openly illegal by the authorities.

Sánchez, Julio. LA RELIGIÓN DE LOS ORICHAS : CREENCIAS Y CEREMONIAS DE UN CULTO AFRO-CARIBEÑO. Hato Rey, Puerto Rico: Ramallo Bros. Print., 1978. 149 p., ill.

Unable to locate a copy for examination.

Simpson, George E. BLACK RELIGIONS IN THE NEW WORLD. New York: Columbia University Press, 1978. 415 p., maps. UAL

This is a very useful survey of Afro-American religious history under both slavery and freedom. It ranges widely, from Cuban santería and its near relatives Haitian vodun and Brazilian macumba, to the black Protestant churches of the U. S. and the English-speaking Caribbean islands. Nor does it neglect less typical phenomena such as Father Divine and the Black Muslims in the U. S., and the Ras Tafari movement in Jamaica. The conclusion that Afro-Americans have been remarkably creative and imaginative in the area of religion may offend those who believe that these are indeed revealed religions.

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\*"The Saints are the same here and in Africa. The same with different names. The only difference is that ours eat a lot and have to dance, while yours are satisfied with incense and oil, and do not dance."

-- Calixta Morales, santera.

Campa, Arthur Leon. HISPANIC CULTURE IN THE SOUTHWEST. Norman, Oklahoma: University of Oklahoma Press, 1979. \$22.50

A comprehensive work covering all aspects of the cultural influence of Spain and Mexico on that area which is now the Southwest. It is written in a popular style and it contains numerous photos, maps and other illustrations that make it of interest to many. Among the topics covered are language, folk drama, arts and crafts, food, superstitions, music and the individual history of each of the states in the Southwest, i.e. California, Arizona, New Mexico, Colorado. 316 p.

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CUENTOS: AN ANTHOLOGY OF SHORT STORIES FROM PUERTO RICO. Edited by Kal Wagenheim. New York: Schocken Books, 1978. \$10.50

A solid collection of short stories written in Spanish and English. Most of the stories are set during the 40's and 50's and deal with life in the USA and in Puerto Rico. The Spanish is rich and it incorporates the characteristics of the Puerto Rican manner of speaking.

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Martinez, Oscar J. BORDER BOOM TOWN: CIUDAD JUAREZ SINCE 1848. Austin, Texas: University of Texas Press, 1976. \$12.95

A well documented history of Juarez that naturally includes much information on El Paso. It also contains comments and information relevant to the entire issue of Mexico and U.S. relations centering on a common border. Includes photos, bibliography, index, notes and tables.

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Perkins, Clifford Alan. BORDER PATROL: WITH THE U.S. IMMIGRATION SERVICE ON THE MEXICAN BOUNDARY 1910 - 1954. El Paso, Texas: Texas Western Press, 1978. \$10.00

Personal recollections of an immigration officer during his service in Tucson, El Paso, San Antonio and San Ysidro. The recollections are interesting and objective and cover the various aspects of apprehending illegal aliens as well as other interesting historical events.

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Sepulveda, Cesar. LA FRONTERA NORTE DE MEXICO: HISTORIA Y CONFLICTOS 1762-1975. Mexico: Editorial Porrua, 1976. \$7.95

A history of Mexico's northern lands and their loss to the United States. Of course the perspective of this history is from Mexico's point of view and it is enlightening. Includes maps and a bibliography. 171 p. Paper.

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CHILDREN'S BOOKS

Devine, Jan. HOME TASK BOOK FOR PARENTS AND KIDS/ LIBRO DE TAREAS PARA LOS PADRES Y PARA LOS NINOS. Tucson, Arizona: Pima County Schools/ Project SCORE, 131 W. Congress 85701, 1979 \$3.67

Packed with ideas for the parent, librarian, pre-school teacher to prepare children for school. Readiness skills, including physical and verbal skills, mental concepts are taught through games, activities, music, crafts. Contents include categorizing, listening, matching, shapes, colors, numbers.

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## ANNOUNCEMENTS

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We have received numerous requests for our Core Collection of Print Material for Libraries Serving the Spanish-Speaking of the Southwest which we have been unable to provide because the bibliography is now out of print. However, we are pleased to inform those interested in our publication that it is available as ERIC document ED 167 151.

The Guide to Chicano Resources in the University of Arizona Library is also available as ED 153 663 and a second revised edition will be published very soon.

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The University of Arizona Library has purchased an important collection of Chicano periodicals on microfilm. The Chicano Studies Library Serials Collection is a comprehensive collection of over 170 magazines published between 1946 and 1978 throughout the U.S. Most of these periodicals are now out of print and having them on film will permit students to do research on social and political issues of concern to Chicanos. The collection, is available to students, faculty and the general public.

## NOTICE OF POSITION AVAILABLE

Cataloger of Audio-Visual Materials, Juvenile Literature and Library Science, University of Arizona Library. Requirements include reading knowledge of at least one western European language, experience with non-print media and its control, an ALA accredited MLS, including an advanced cataloging course. Preference given for OCLC or similar experience. Faculty status with a 12-month appointment, 22 days' vacation, fringe benefits. Salary range \$11,800-14,000, depending on experience and qualifications. Deadline for application January 31, 1980. Send resumes and inquiries: W. David Laird, University Librarian, University of Arizona Library, Tucson, AZ 85721. Equal-opportunity, affirmative-action employer.

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La Palabra, a new literary magazine being published in Phoenix, will devote its contents to Chicano literature. La Palabra will publish twice a year. Subscriptions: \$7.50 for 2 issues. Write to:  
Valle del Sol, Inc.  
1209 South 1st Avenue  
Phoenix, Arizona 85003

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Library, South Tucson.

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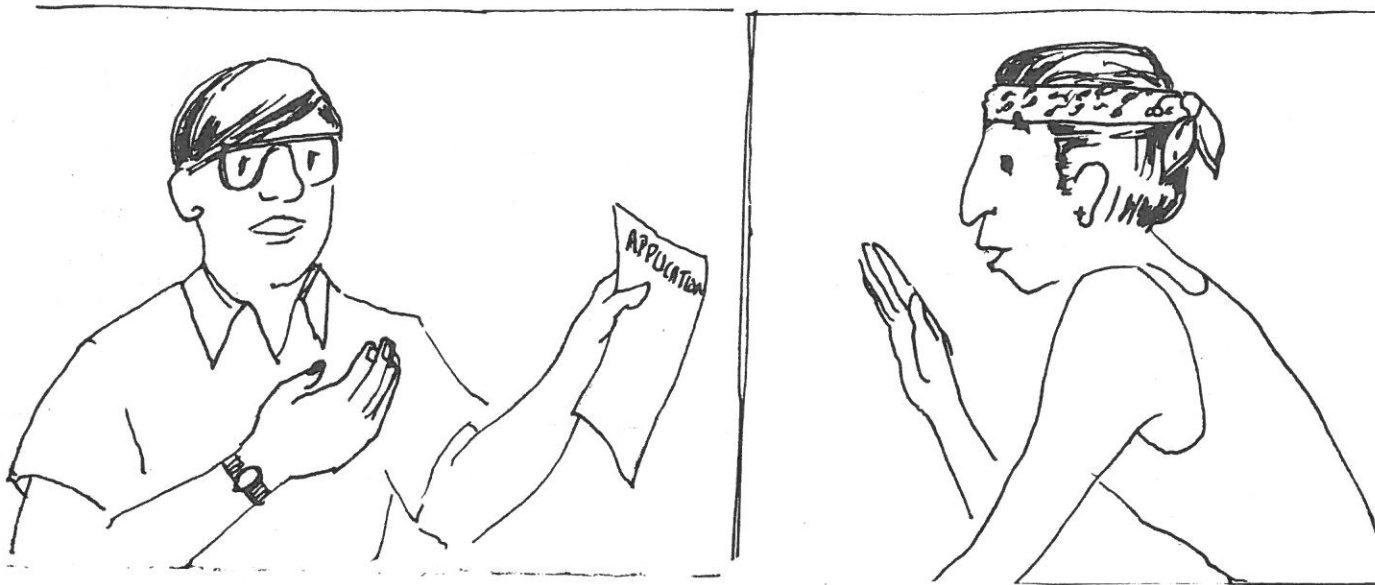
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OCTOBER 20-21, 1979  
Saturday 12 Noon-9 P.M.  
Sunday 12 Noon-7 P.M.

## LIVING MUSEUM

AT THE EL RIO NEIGHBORHOOD CENTER,  
1390 W. Speedway (near Grande).



Frank De la Cruz and Ramona Grijalva, the staff at El Rio Library, were helping a young bato to fill out a form.

When he came to a question which asked if he had ever been an offender, he asked them what "offender" meant.

They told him it was asking if he had ever been in trouble with the police.

He answered: "Yeah, but I didn't mean to offend anyone."

EDITORIAL (continued from Page 1)

mune to the propoganda that disparages labor and favors intellectual activity?) This, of course, does not imply that Chicanos played no part in other more "prestigious" activities but merely emphasizes that in agriculture, in mining, in ranching, in transportation, in construction and in manufacturing is where the majority has worked. This was and continues to be work which is as vital as any other economic activity.

Recently a group of Chicano librarians from Tucson Public Library brought together an exhibit that reflected the daily life of the barrio, both historically and in the present. It was a celebration of the common man, the homemaker, the worker and of the families that lived and continue living in barrios throughout the Southwest. On display were photographs, handicrafts, clothing, memorabilia, religious images, tools and implements from the mines, the farms, the ranches, copies

of an old Spanish language newspaper, business ledgers, low rider cars, and a replica of a living room and a kitchen. There were also performances, a folklorist reciting old cuentos, a trio playing popular Mexican music of the past, a Spanish language puppet show, and a presentation of oral history video tapes with long time residents of Tucson. The most interesting aspect of what took place at this Museo de la gente was the hundreds who came to see a reflection of their own lives, the men, women and children joined together by a common past.

Although it was a modest effort by museum standards, it was enormous in its implications. It points out the great need for a more systematic and comprehensive collection of what is available and it is a challenge both to the Chicano community and to the established museums to gather and preserve the record of the Chicano in the Southwest.

Antonio Gomez

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