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assign leases or to mine at greater profits later when the price of the ore escalates) the tribe sought to cancel the leases but were thwarted. The tribe initiated a lawsuit, but

Once again, most Papagos who owned shares in the land involved knew nothing of the details of the lawsuit nor of the complex reasons for filing it (Manuel, Ramon, Fontana, p. 555).

These essays are unpretentious, unencumbered by useless theory, sensitive to Indian cultures, analytical, for the most part, of the causes of Indian economic failures, not overly optimistic, certainly not euphoric, and well worth reading.

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The Urban American Indian. By Alan L. Sorkin. Lexington, MA: D.C. Heath and Company, 1978. 158 pp. \$16.95.

As a primer text, *The Urban American Indian* offers an overview of the myriad difficulties experienced and the problems of survival encountered in the urban milieu by an increasing proportion of the American Indian population. Meant as a research monograph, the book does, in fact, draw heavily upon an array of data pertaining to urban Indians as published in a relatively small number of cited scholarly journal articles as well as extensive government documents, unpublished resources, and personal interviews initiated by the author with public health service directors and providers. In this regard, the data represent contemporary findings, but one is often left gasping for some meaning to be attached to them. Sorkin fails to provide this meaning. Reference to previously published scholarly work is seldom more than token presentation of the findings of others. No effort is made to summarize such findings which, in turn, leads one to surmise that a noble intent has been aborted.

One major difficulty would seem to be the general lack of detail and coverage of any particular topic. One example may be found on page 55 in which the author presents a *case study* of a Dallas, Texas free health clinic. In a single page the author described the health facilities, made a number of suggestions for enhancing the scope of the health care program, and chastised the lack of available federal funding and the paucity of salaried staff positions.

What this all means is generally left to one's imagination.

Another particularly disconcerting technique used throughout the book is that when an occasional evaluation of research findings is found, the author repetitively presents the research results after the evaluation or judgment of the findings is made.

Aside from a number of conceptual and descriptive difficulties, some critical themes may be detected. One such theme suggests that many if not all of our present public policies directed toward meeting the educational, health, and social service needs of urban Indians are generally too inflexible and do not consider the rather unique and especial character of the American Indian culture. Sorkin argues that present policy mistakenly tends toward meeting the needs of the urban Indian much as would such needs among members of other minority groups be accommodated. According to Sorkin, reformulation of present policy is a necessary prerequisite if any future program success is to be realized. This is one of the more important messages highlighted as a part of the author's intended purpose. Another important point posed suggests that a history replete with a denial of land and civil liberties for Indians and the more contemporary effort to assimilate Indians into the dominant culture through public education and pressure to force Indians into farming activities have led to increasing amounts of frustration, depression and alienation among urban Indians.

Chapter 8, "Acculturation and Adjustment," would in most likelihood have provided more impact had it been placed in the beginning of the book and entitled the introduction. In this chapter, critical aspects of the Indian reservation and urban living patterns are presented. More importantly, critical socio-cultural tribal characteristics are discussed, the *gemeinschaft* component of Indian tribal membership emphasized, and the import for maintaining contact with the reservation presented in an understandable fashion. This chapter serves as the primary highlight of the entire book. Had the book been organized in a more logical fashion some of the major gaps in the preliminary explanations would no doubt have been closed. As it stands, *The Urban American Indian* offers little more than a cursory introduction to a very complex situation.

This compendium of somewhat limited research findings also suggests a number of public policy recommendations and points out possible implications for the future as increasing numbers of Indians migrate to urban settings such as Baltimore, Chicago, Dallas, Milwaukee, Seattle, Spokane, Los Angeles, San Francisco, Minneapolis, and Yankton, South Dakota. Present policies, it is

Frankly it is difficult to understand the author's rationale for using demographic and census tract information as representing culturally significant statistics, but this is the case presented on page 71. It would seem that the author's generally sympathetic approach to the rather large number of problems encountered by the Indian during the process of urban integration does not always incubate the essential objectivity. This inhibition may explain why the logical and complex socio-cultural, economic, and political reasons for the failure of health and education providers and the Indian client to come together are not adequately presented for the reader.

There is little material available to compare adequately *The Urban American Indian* with. This book is indeed perplexing not only for the manner in which it was developed, but a series of unusual things or at least curious characteristics may be identified. For example, distinctive writing styles are readily detectable throughout the entire presentation. This problem is most obvious when the first fifty-six pages are placed in comparison with other portions of the book. These first pages do not read well, ideas are handled awkwardly, whole sections lack in meaningful substance, discursive facts are combined, and even the ideas within singular paragraphs are often quite unrelated. From pages 57-63, however, the prose flows in a logical, consistent, and more readable fashion. Later the previous discursive, loose and irregular manner of writing begins again. Unfortunately this problem may be observed off and on throughout the entire book. The use and nonuse of the general masculine form follows a similar irregular course. Personal value judgments and conjecture such as found on page 101 are promoted without defense or reference to research findings. Unfortunately, problems such as the above permeate the entire manuscript.

On occasion a single sentence or short paragraph is used to address an entire table of data (see examples on pages 48-50, 118). The table itself may encompass a whole page, but the tables generally appear to be meaningless or offer little in the context of the ideas being discussed. On the other hand, the tables do serve the purpose of filling up space.

Sorkin's major purpose and his ideas may be noble, but the general conclusions, arbitrary policy recommendations, conjecture, and unfounded value judgments displayed leave much to be desired at least for a scholarly treatise. This is not to suggest that some excellent ideas are not presented; rather, it would seem that more care could have been given to the development of this product.

Given the above cited problems, it is difficult at best to get excited about *The Urban American Indian*. This effort proves to be terribly pedestrian, tends to overemphasize obvious points, is strongly value orientated and leans toward conjecture, is often naive in its concerns, and is, for the most part, laborious to read. I suspect the book was meant to serve as a cook book overview, but the end-product may be too superficial and shallow. Few concerns are developed to the point of providing any meaningful impact for the reader. If a tool for sensitizing the lay reader to the difficult urban path traveled by some Indians encumbered with poverty, high fertility, extensive unemployment, underemployment, family disorganization, alcoholism, stress and emotional problems in the process toward urbanization is important, then Sorkin's book may be of some use. Like all minority groups of the past and present, the urban Indian is experiencing an uncomfortable period. Unlike many past minority groups, the American Indian can readily return to the primary group setting, but still receive the short end of the stick. Beyond this purpose, *The Urban American Indian* is not a provocative encounter and would probably hold little utility for a serious reader or researcher interested in the subject.

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The Ethnic American Woman: Problems, Protests, Lifestyle. By Edith Blicksilver. Dubuque, IA: Kendall/Hunt Publishing Co., 1978. 381 pp. \$12.95.

It is the nature of anthologies to be uneven, and *The Ethnic American Woman* is no exception. Blicksilver has collected into one volume the fiction, essays, letters, and memoirs of ethnic women in America. Despite the diversity of the contents, certain strains echo through the collection. The often unarticulated pressure to acculturate, to become "American," appears over and over. Yet always there is a grasping to retain ethnicity. Although acculturation for many meant a rejection of their heritage, family and neighborhood continued to remind them of the past, of relatives, or of "old country" ways. The need to write about that heritage sometimes so tenuously maintained attests to the links which, once forged, are difficult to break.