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Indian Metropolis: Native Americans in Chicago, 1945-75. By James B. LaGrand.

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to explain Indian agendas, this is a fine Indian and Euro-American political and diplomatic history. His book sits nicely next to Johns's in my library.

*David La Vere*

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**Indian Metropolis: Native Americans in Chicago, 1945–75.** By James B. LaGrand. Urbana and Chicago: University of Illinois Press, 2002. 284 pages. \$34.95 cloth; \$20.00 paper.

This book is a gem. It is one that those of us working on urbanization and urban Indian topics have been waiting years for. It makes a solid contribution and is highly recommended without any reservation. LaGrand utilizes a comprehensive social historical approach to bring together historical and archival documentation, interviews, oral histories, and primary and secondary sources regarding American Indian urbanization to create a richly textured view of American Indians in Chicago. He wisely focuses on a thirty-year period of time (1945–75) and narrows his primary geographic focus to the greater Chicago area. However, he adeptly places this primary focus within the broader historical and national context. The book is carefully done and is rich in resources for those wishing to pursue further an interest in American Indian urbanism. LaGrand scrupulously analyzes the usefulness of various theoretical stances found in the literature regarding the topics addressed here.

The book includes extensive and detailed footnotes as well as a full bibliography listing manuscript collections, government documents, published primary sources, interviews carried out by the author and others, and secondary sources. The comprehensive treatment of the topic as well as the extensive bibliography make this work valuable for scholars, as well as extremely useful for university-level classes in Native American/American Indian studies, anthropology, sociology, history, and American studies.

LaGrand builds a strong and convincing case for taking a holistic and balanced view of the multiple social forces including the effects of World War II and worldwide urbanization trends related to industrialization that have contributed to the rapid increase in the American Indian population in Chicago and other cities in the United States. For example, between 1940 and 1970 Chicago's American Indian population increased more than twenty-fold, and this rapid demographic increase has continued ever since.

The motivations to migrate include increased opportunities for urban wage labor in a time of diminished access to rural resources and land, as well as increased opportunities for education in urban areas.

LaGrand frequently cites the effects of the federal relocation program initiated in the 1950s as one factor in encouraging migration from rural reservations to urban centers such as Chicago. However, he is critical, and rightfully so, of policy-driven researchers such as Fixico (1986) who place a paramount emphasis on relocation and termination policy as the primary force for American Indian migration to urban areas and who characterize Indian

people as one-dimensional and victimized. LaGrand also notes the actual dearth of research interest in twentieth-century American Indian topics and urban life in particular. This has been especially evident since the near obsessive interest in assimilation questions of the 1950s and 1960s receded, along with the often politically driven focus on the effectiveness or the ineffectiveness of the federal relocation program. This debate had its adamant adherents and its just-as-ardent detractors, all of whom held philosophies regarding what was best for Indians. As LaGrand says, "A few years after the relocation program began, a long-running and sometimes acrimonious battle for public opinion was launched" (54). This polemic battle for public opinion, and one supposes for federal financial support, is reflected in the research topics and funding of the era. Yet LaGrand finds that "it is likely that between one-half and two-thirds of the Indians who migrated to urban areas after World War II did so on their own, without BIA [Bureau of Indian Affairs] assistance" (75).

Federal policy was only one of many external forces that affected decisions to move into cities. LaGrand utilizes demographic data, historical documentation, and oral histories (including those that were a part of the Doris Duke Oral History Project and the Newberry Library Oral History Project) to create a rich and in-depth view of the period in which many Indian individuals and families made the decision to migrate to Chicago. He discusses their plans and strategies to create better lives for themselves in the city and subsequently build the institutions and organizations such as the Chicago Indian Center and the St. Augustine's Center for American Indians, which are some of the foundations for the Chicago urban Indian community. The nature of family composition, the dispersed residential patterns of the Chicago Indian community, mobility patterns, and the job status of Indian men and women are a few of the other topics discussed. The book is successful in characterizing much of the complexity and dynamic nature of multitribal urban Indian life in Chicago, a picture that is reflected in other cities as well.

Another theme that is woven successfully throughout the book is the discussion of the role of social and political activism carried out by Indian people in Chicago. This is placed within the broader United States context following the 1961 American Indian Chicago Conference and followed through the activist period of the 1970s. This section of the book includes long and well-documented descriptions and analyses of the National Indian Youth Council, the Chicago-based Native American Committee (NAC), and the trajectory and effects of leaders such as Clyde Warrior and Mike Chosa. A number of pages and detailed descriptions are devoted to Chosa's American Indian Movement (AIM)-style activism and his leadership involvement with the Chicago Indian Village (CIV) occupation and later with the 1971 occupation of an abandoned Nike missile base on the shores of Lake Michigan. LaGrand is careful to point out that the sentiments in the Chicago Indian community regarding these protest tactics were anything but monolithic. Strongly held ideas and opinions regarding the varying priorities for social change facing American Indian people and the means to address these concerns fragmented the Indian community and in some instances shifted the vision of just what the Indian community should be and how it could function. Many of the social forces

and actions of the 1970s brought into sharp focus the question of "Who is American Indian?" and the dynamics of identity politics.

*Indian Metropolis* discusses the connection among migration to cities, urban life, the creation of urban Indian communities, and how this has affected ideas about what "being Indian" is within this transforming world. LaGrand asks the question, "What sorts of experiences have shaped them and their notions of identity?" (3). In answering this he carefully lays out the various ways that the physical move from rural tribal lands and the shared experiences and challenges in the city by those of many different tribes has also led to a shift from a strictly tribal identity to one that is often referred to as *pan-Indian* or *pan-tribal*. Going a step further, he notes the ways that any one person's multiple aspects of Indian identity are defined and expressed situationally or differently in various contexts. This was one of the few topics in the book that I wished could have been discussed more fully in order to give it justice.

Given the strong motivating force that educational opportunities represented as a reason for migration to cities, I would have liked a more extensive discussion of the development of educational institutions such as the Little Big Horn School, O-wai-ya-wa School, Native American Educational Services College, and the establishment of Native American studies at the University of Illinois. LaGrand could have given an equal amount of attention to the creation of educational institutions that he gave to the activist activities of the same period of time that are extensively treated in the book. This is a minor complaint in this otherwise excellent book.

*Indian Metropolis* gives us not only a strong and full accounting related to Chicago, but also leaves the reader with much to contemplate. What is described here in relation to Native peoples in Chicago is reflected in other cities and metropolitan areas of the United States and with variants in Latin American countries and Canada. These other areas cry out for comparative studies with the same thorough and insightful quality of this excellent work. This book left me yearning to sit down with LaGrand and others who have researched and written about urban Indian questions throughout the Americas and spend some days comparing our experiences and insights. James LaGrand is to be congratulated for creating a fine and memorable book.

*Susan Lobo*

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**Indians and Emigrants: Encounters on the Overland Trails.** By Michael L. Tate. Norman: University of Oklahoma Press, 2006. 352 pages. \$29.95 cloth.

During roughly the middle third of the nineteenth century, close to half a million Anglo-European emigrants made their way west on the Oregon-California and Mormon trails. Their way of passage took them through country claimed by Indian tribes from the Omahas and Pawnees of the country just west of the Missouri River to the Nez Perce of Washington and Oregon. These emigrants have left a cultural inheritance of thousands of diaries, journals,