

Jerry Kammer. *The Second Long Walk: The Navajo-Hopi Land Dispute.* (Albuquerque: University of New Mexico Press, 1987) xvii, 246 pp., \$10.95 paper.

The job of the social sciences and sometimes investigative reporters is to deal with on-going problems that cannot be solved, but must be coped with; Jerry Kammer has found an example of this in the Navajo-Hopi Land Dispute. His first contact with the subject was during summer, 1974, as a newspaper reporter. His book includes interviews with people involved, thoughtful analysis of their statements, chronology of events, two maps, 27 photographs, an adequate index, and chapter endnotes.

United States Law 93-531 (1974) requires the relocation of approximately 9,525 Navajos and 109 Hopis from lands they have occupied all their lives and changes the status of the former Joint Use Area; now half becomes part of the Hopi reservation and half Navajo. Tribal members on the wrong side of the partition fence must move, mostly to off-reservation towns such as Winslow or Gallup.

The United States government laid the basis for the problem and now is biting the bullet to "solve" it, but the Navajos suffer the most. The *Christian Science Monitor* stated (Oct. 22, 1987), "To date, about 4,900 Navajos have been permanently relocated. Another 4,800 are in interim quarters . . . pending their final move." Also, 55 Hopis had been moved, with 36 to go. The United States has a previous history of using Kit Carson to relocate the Navajo—thus Kammer's title, *The Second Long Walk*. Kammer justifiably argues that forty years of federal policy vacillation hardened the Navajo and Hopi positions and compounded the difficulty of resolving their dispute. Then Congress blundered with the 1974 law. In June, 1980, Congress amended the legislation to allow for 120 life estates of 90 acres each for older Navajos. Readers who understand the Indian attachment to the land realize there is no good solution; there are psychological problems in knowing that your children must leave the land after you die.

Some Navajos have claimed that a conspiracy of energy interests worked for partition of the Joint Use Area, that the federal government created the land dispute so that it would be easier for corporations to exploit resources. In the "Afterword," Kammer explains that "Conspiracy theories have the advantage of simplifying complex issues. . . . But they are almost always the result of intellectual laziness and political opportunism Relocation is a failed policy derived from ignorance and indifference. There is certainly not sufficient evidence to charge that it is the result of conspiracy."

The reviewer notes that Jerry Mander, a writer associated with the Sierra Club, states in *The Evolution Quarterly* (Winter, 1981), that Peabody Coal, a consortium of Utah bankers, and other corporations helped the lobbying that began in the late 1960s to change the status of the Joint Use Area. Kammer has treated this as well as can be expected,

however, and includes interesting facts such as some Hopi are Mormons, and Senator Barry Goldwater and Navajo Chairman Peter MacDonald had a serious feud related to this whole affair.

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Susan E. Keefe and Amado M. Padilla. *Chicano Ethnicity*. (Albuquerque: University of New Mexico Press, 1987) x, 238 pp., \$22.50; \$11.95 paper.

Chicano Ethnicity is a valuable contribution to ethnic scholarship and the question of why people of Mexican descent in the U.S. choose different names. Chicano, Mexican-American, American of Mexican descent, and Mexicano are distinct. Since this population is heterogeneous, Keefe and Padilla study how three primary factors, Cultural Awareness, Ethnic Loyalty, and Assimilation/Acculturation account for such diversity. These three primary factors shape unique expressions of group identity and an extended sense of the self.

Chicano Ethnicity combines anthropology and psychology. This interdisciplinary approach is based upon “empirical data” such as questionnaires about ethnic identity, controlled interviews with selected respondents and statistical analysis of the interviews. The scope of the study, the rigorous attention to survey methodology, and the wealth of statistical information are valuable for upper-division and graduate courses in ethnic studies, sociology, anthropology and psychology. The interviews with selected respondents are valuable for anyone interested in the subject at any level of schooling.

Chicano Ethnicity is controversial. Scholars in different fields will have questions, reservations and even objections. Lively debate is proof of a good book and *Chicano Ethnicity* is guaranteed to make people think about what ethnicity means and how it can be measured. Keefe and Padilla’s text discusses the values, assumptions and beliefs that underpin their research. They recognize how a point of view about research shapes the answers scientists obtain. This ability to interrogate the scientific method is one laudable feature of contemporary social science. Many social scientists are “epistemically literate”: They recognize that a “fact” cannot be separated from a “point of view” because any perspective is based upon fundamental assumptions, values and beliefs. *Chicano Ethnicity* is sensitive to stereotyping, reification, the self-fulfilling prophecy and tautological thinking.

Chicano Ethnicity raises “metacritical” issues or questions about the design of the book’s ethnic experiment and its results. First, how can