text, he takes on biology and culture. He paints the contrasting philosophies of middle-class Euro-American society, where the reproductive cycle is taken for granted, highly institutionalized and professionalized. He turns his gaze inward as well, investigating the troubling issue of the Western social surrender of both the reproductive process and our children to government intervention. Chapter 7, titled "The Chore Curriculum," highlights the role of children as active players in the struggle for family survival. "Living in Limbo" at chapter 8 offers the reader strong insights into the paradox of children who, although biologically ready for adulthood, are placed in a social holding pattern. Chapter 9, "Taming the Autonomous Learner" looks at the role of schooling as a system to transform children into law-abiding taxpayers. Lancy calls the "problem facing children in the neontocracy revolve around the blanket of overprotection that anxious parents throw over them." The book is critical of "Euro-American" middle-class upbringing in which most parents are portrayed as leading "lives of quiet desperation," always laboring and concerned whether their children will turn out to become productive members of society, capable of providing for themselves.

If there is a weak point, it lies in the dearth of information or observations on the influence of media on children. Lancy's thematics cover a panoramic overview on cultural models of infancy; the nature of child circulation; the role of infants in attaching to alloparents; the role of teaching versus social learning in the process of cultural transmission; the role of conflict in children's play; apprenticeship in craft acquisition and the culture of street children. That is no small feat, but the inclusion of an examination of the crucial impacts of media and mediation upon those thematics would make this work more comprehensive.

That said, the book deserves a wide readership. The ethnographic material with its broad range of perspectives on childhood is refreshing and inspiring. Lancy explores the agency of children in raising themselves, finding their own paths and their influence on their peers, parents, and wider society. It cannot be ignored, when thinking about children's positions and positioning, that their lives and productive roles are embedded in the global structure of inequality and exploitation. In the end, Lancy has struck a fine balance between acknowledging these structural constraints and introducing the work of anthropologists who are providing new insights into the active role of children in society. Sandra J. T. M. Evers

LaPier, Rosalyn R., and **David R. M. Beck:** City Indian. Native American Activism in Chicago, 1893–1934. Lincoln: University of Nebraska Press, 2015. 268 pp. ISBN 978-0-8032-4839-7. Price: £ 27.99

Rosalyn LaPier and David R. M. Beck, both professors at the University of Montana, add to a growing literature on urban Indians' experiences with their fine monograph "City Indian." Previous books have focused mostly on the emergence of pan-tribal Indian communities in post-WWII American cities, in particular Chicago and Los Angeles. This project offers a valuable coverage of early migrations among Indian peoples from shrinking reservation spaces starting in the late 19th century to growing urban spaces in the early to mid-20th century, in specific American Indians' experiences in Chicago between the 1893 World's Columbian Exposition and the Century of Progress World's Fair of 1933–1934, both of which are described in detail. LaPier and Beck chose Chicago as their case study because of their decades-long research identifying new primary sources produced by American Indians and their belief that despite numbering only several hundred the Chicago American Indian population's experiences between these two world fairs "epitomized urban Indian development nationwide" (xi) even as it forged its own distinct cultural identity due to Chicago's crossroads geography. The book is organized into 8 chapters, followed by a useful 27-page Appendix comprising three tables: Table 1: Chicago population and American Indian population in Chicago, 1830–2010; Table 2: Chicago Indians in the 1920 Census; and Table 3: Chicago Indians in the 1930 Census. It also contains a range of interesting photographs of Chicago's Indian leaders.

After an introductory chapter (chap. 1) detailing the broader history of Indians in Chicago, and the dispossession of their treaty lands, LaPier and Beck trace American Indian migrations to and through Chicago, focusing on the ways in which, via athletics, encampments and other demonstrations of Indian culture and civic participation, Indians came to know Chicago as a new home and how Chicagoans came to know more about Indians. One of the principal tensions in the story is how some Indian gatherings, including "American Indian Day" celebrations, perpetuated a "traditional" Indian identity, sometimes furthered by Indians themselves that made it difficult for the "new Indian" of the Progressive era to champion Indian rights. As LaPier and Beck write, "[t]he balance between attracting an audience, presenting positive images of Indians, reinterpreting the past, and presenting themselves as modern was indeed a difficult one to achieve and maintain" (128). For the most part, they argue, Indian leaders such as the well-known Carlos Montezuma (Yavapai), who centered his reform activities in Chicago, and the less-known Scott Henry Peters (Chippewa), failed in "changing popular perceptions," and thus "unfortunately little changed in the long run" (160).

But Indian leaders did succeed in creating new pantribal organizations to change those popular perceptions and contributed to a national effort to secure citizenship rights for Indians; Montezuma in particular campaigned for U.S. citizenship for American Indians, which Congress codified in 1924. LaPier and Beck chronicle the rise of such organizations, examining both the conflicts that arose within them, especially between Indian and non-Indian activists, and their efforts to achieve that balance of the usable past of Indian culture and the new modern present of civic life by trying to "take control of the narratives that defined them" (18). The authors provide a coverage of the Indian Fellowship League (chap. 5) and the Grand Council Fire of American Indians (chap. 6), or Indian Council Fire, which arose the same year that the Indian Fellowship League disbanded; the Grand Coun-

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cil Fire proved to be a new model, assisting newly arrived Indians by offering (limited) social services such as loans, scholarships, and unemployment relief. Importantly, LaPier and Beck consider the role American Indian women played in such organizations as well as in new ones they created, such as First Daughters of America, cofounded by Tsianina Blackstone (Cherokee-Creek) and Anna Fitzgerald (Chippewa). American Indian women “blazed important trails for American Indians in Chicago by establishing a network of white women allies” and providing leadership and advocacy that generated “an influence that far exceeded their numbers” (113).

Scholars of American Indians in the 20th century, and especially of American Indian urban experiences, will find benefit in the study, as will scholars and general readers interested in early 20th century urban development resulting from ethnic migrations. The book at various points spends too much time documenting Indian visitors' experiences outside of Chicago, such as the discussion of the Blackfeet delegation in chapter 4: “Indian Encampments and Entertainments.” And it goes into too much detail, at least for this reader, on other topics. Such are the risks of a localized study across a fairly narrow chronological period. But the rewards are evident. American Indian historiography has provided a near comprehensive understanding of American Indians' tribal experiences on reservations. Needed, given the steady expansion of American Indians' urban population in the United States, are more City Indian studies, which reveal the important processes and patterns of Indians' cultural adaptation, syncretism, and resilience in the 20th century.

Paul C. Rosier

Li, Fabiana: Unearthing Conflict. Corporate Mining, Activism, and Expertise in Peru. Durham: Duke University Press, 2015. 265 pp. ISBN 978-0-8223-5831-2. Price: £ 16.99

Como lo destaca este libro, en comparación con buena parte de Latinoamérica (al menos desde Ecuador a Guatemala), el aumento de las protestas relacionadas con la minería en el Perú no tiene paralelo (3). Al mismo tiempo, sabemos que solo entre 1990 y 1997 (período en el cual las inversiones en exploraciones mineras crecieron en 90 % en el mundo, 400 % en Latinoamérica, y 2000 % en el Perú), el llamado “boom minero” significó la expansión, al menos por seis veces, del área designada para la actividad minera (16), afectando al menos la mitad de las 6.000 comunidades campesinas del Perú. Es también en los noventa, que las reformas neoliberales introdujeron leyes laborales que permitían a las compañías mineras depender de trabajo subcontratado de corto plazo (73), que se privatizaron los servicios policiales nacionales y se criminalizó la pobreza.

Acercándonos a este contexto de la actividad minera en el Perú, Fabiana Li examina las formas emergentes de activismo político, las tecnologías y prácticas cambiantes de la extracción minera, y el despliegue de conocimientos de expertos y no-expertos en los debates en torno a la “naturaleza” (3).

El primer capítulo está centrado en un caso distinto del que se trata en el resto del libro. Si éste abarca la nueva o “mega” minería, aquél se centra en la llamada “vieja minería”, a través de uno de sus legados más visibles: la refinería de La Oroya, ubicada en la sierra central, región que epitomizaría la profunda relación del Perú con la minería (3). La refinería fue construida por la Cerro de Pasco Cooper Corporation, que sería, por décadas, no sólo la más influyente compañía en la industria peruana (40), sino también la dueña de una de las más grandes haciendas del país (abarcando un área de 1,685 km^2).

Aunque desde inicios del siglo XX, se han formado comisiones gubernamentales para investigar el “humo” de La Oroya – por ejemplo, en 1923, cuando hacendados y comunidades campesinas enjuiciaron, conjuntamente, a la empresa minera y la obligaron a mejorar sus instalaciones por medio de filtros (lo que, al final, le dio mayores ingresos económicos) –, los evidentes efectos de la polución (la destrucción de la producción agrícola y ganadera, la migración del campo a la ciudad y el consecuente desarrollo urbano), solo se volvieron una preocupación medioambiental y de salud pública después de casi un siglo de emisiones tóxicas (4). Sin embargo, estas preocupaciones no parecen mermar, en gran medida, el apoyo que Doe Run (la empresa privada que heredó el manejo de la refinería de La Oroya y que aparece descrita aquí casi como un agente cínico, ambicioso y psicópata) recibe de sus trabajadores, un apoyo que ilustra muy bien su grado de pobreza y desamparo, su dependencia de un escaso salario al precio de la salud de sus familias: “Preferimos morir de la contaminación que de hambre” (58).

El caso de los pobladores de La Oroya – o de lugares todavía no estudiados como Morococha – parece fascinante para cualquier etnógrafo, no solo por su adopción de un discurso que diluye la responsabilidad de la corporación – “todos son responsables de la polución” (62) –, ni por su oscilación entre negar la polución y apoyar las acciones de la empresa para combatirla – ¡como los talleres sobre higiene y nutrición! (59) –; sino sobre todo por su particular fatalismo frente al agravio de sus cuerpos y sus vidas: todos saben quiénes tienen los niveles más altos de plomo en la sangre y sus consecuencias (63).

Esta primera parte del libro – que establece un contraste más que un diálogo con el resto del mismo – incita varias preguntas acerca de, p. ej., los canales concretos usados por los primeros exploradores norteamericanos que, a fines del siglo XIX, iniciarían la minería en esta región (40), o las formas específicas por las cuales se logró la destrucción de los sindicatos que, en los años veinte y treinta del siglo XX, hicieron de los campamentos mineros uno de los epicentros de la formulación de políticas de izquierda en torno a los derechos de los trabajadores (3). ¿Cuánto podrían decirnos al respecto los archivos – donde quiera que se encuentren – de Centromín Perú? ¿Cómo se explica, para terminar con este capítulo, el silencio sobre la minería que impregna buena parte de la literatura antropológica sobre el valle del Mantaro? ¿Qué relación tiene este silencio con el tipo de trabajos que hoy se llevan a cabo en los centros de investigación social en esta región (como la Universidad Nacional del Centro)?

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