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Copper Mines, Company Towns, Indians, Mexicans, Mormons, Masons, Jews, Muslims, Gays, Wombs, McDonalds, and the March of Dimes: "Survival of the Fittest" in and Far beyond the Deserts of Arizona, New Mexico, and Utah. By Larry R. Stucki.

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Reyes intersperses the details of the couple's successes as they start a Chinese restaurant, even though they knew next to nothing of Chinese cooking, with the trials that all went through at the time. He describes B Street, where his mother and father set up their restaurant business, as the lively and bustling place of muddy streets and poorly constructed buildings that were initially without electricity. Reyes comments on the stench resulting from the lack of storm drains and a proper sewer system. He points out that those "identified as Indians, especially the ones with darker skins" were not accepted on B Street (56). They were not allowed to drink alcohol in the taverns and were not allowed in the dance halls. He also recounts that initially neither African Americans nor dark-skinned Native Americans could get jobs on the dam, and when they did, they had the most menial of jobs and were the first to be laid off when work slowed.

But in addition to describing the segregation, racism, difficult financial times, and inevitable flooding of the homes, Reyes points out the successes: he reports that the restaurant thrived, and that Mary and Julian hired a Chinese chef named Harry. He describes how Harry became a very close family friend who took over when Reyes's parents sold the business to return to Inchelium. Harry is also successful, but he sympathizes enough to grieve "when he thought about what Grand Coulee Dam had done to Julian, Mary, and the children. . . . The construction of this mighty edifice had destroyed everything of value for them. It would take away their homes, their land, and their most valuable source of food, Kettle Falls" (136). In the face of the many reasons to grieve, however, as we see from the many success stories that Reyes intertwines, *B Street* is not merely a lament. It is also a testament to the ways that a family and a people found, and continue to find despite the setbacks, to survive.

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Copper Mines, Company Towns, Indians, Mexicans, Mormons, Masons, Jews, Muslims, Gays, Wombs, McDonalds, and the March of Dimes: "Survival of the Fittest" in and Far beyond the Deserts of Arizona, New Mexico, and Utah. By Larry R. Stucki. Victoria, BC: Trafford Publishing, 2009. 532 pages. \$44.95 cloth; \$34.95 paper.

The basic premise of Larry Stucki's work is that individuals, social systems, or societies seek to reduce entropy (disorder or uncertainty) in their environments: they seek to optimize their levels of environmental control. In that context, Stucki identifies factors that allow "human-created systems (e.g., companies, governments, religions, etc.)" to defy the odds and achieve long-term survival (vii). How, he asks, do social systems of varied complexity establish the control of crucial environmental elements (for example, social, political, economic, and natural) that ensures their longevity?

Although Stucki focuses upon human-created systems, he addresses questions that have intrigued philosophers, biologists, psychologists, economists, anthropologists, and sociologists for more than a century. How do organisms, plants, animals, humans, or social systems manage to adapt to changing conditions and achieve long-term survival? This book contributes specifically to the search among behavioral scientists for “a single unifying principle to unite the various disciplines” (1).

Stucki first introduces the quest for control from the perspective of a baby: “As a baby grows up, it seeks predictability and control over its own body and over its food supply and other aspects of its immediate environment” (1). A baby’s first and very effective mechanism of environmental control is its voice or loud cry. Individuals and the social systems they create also seek to maximize predictability. When they fail to reduce entropy, the results are anxiety and potential system breakdown.

In exploring the struggle for control, predictability, and survival among interconnected social systems, Stucki draws upon his long association with the Arizona community of Ajo and its Papago minority. Historical analysis reveals that, since the late 1800s, copper mining, the mining company, the union, and the community of Ajo have experienced repeated gains and losses in environmental control. Fluctuations in the supply and price of copper, periods of unemployment, and a series of sometimes-violent strikes provide the backdrop for that struggle.

How is it that the company—whose ownership and name changed over the years—retained its workforce through good times and bad? Why did the Papago miners stay in or return to their Ajo neighborhood instead of moving on or returning to the reservation? The answer, Stucki argues, is that the company achieved “ultra-adaptability,” or the capacity “to persist in time through structural or behavioral modification” (99). As necessary, the company extended its manipulative control of the miners: for example, when the company recognized its dependence upon a stable Papago workforce, new and better housing was provided for the most valued employees among the Papago miners, as were promotions to supervisory positions. Another effective control technique was the creation of “the company store,” which provided better goods at lower prices to its own employees and, most importantly, extended credit that left the miners in debt to—and tied to—the company. The country classic “Sixteen Tons” (words and music by Merle Travis [1947]) depicts the strength of this grip very well: the coal miner laments that he cannot respond to Saint Peter’s call because “I owe my soul to the company store.”

Once bound to the company and the company town by these and other control mechanisms, the Ajo miners and the Papago miners, in particular, reduced entropy or uncertainty and minimized anxiety by remaining in Ajo through good times and bad. Miners who left Ajo to find temporary employment elsewhere invariably left their families behind. Over time, the Papago miners and their families became more firmly embedded in the social and economic fabric of Ajo: in turn, this weakened ties to the reservation and reduced the likelihood of return migration. The resulting stability of its workforce effectively reduces uncertainty for the mining company.

Specific measures designed to reduce entropy and control its environment are equally apparent in the actions of the Mormon Church. As a member, Stucki provides valuable insight into the mechanisms that allow the church to maintain boundaries and to control the beliefs, aspirations, and behaviors of its members. Furthermore, the church adopted measures to manipulate its position, influence, and reputation within the outside world as well as to expand its membership (through recruitment and high fertility) within the United States and abroad. It has established a very high level of environmental control while effectively reducing entropy or uncertainty (and thus anxiety) among its members, who know exactly how to think and behave in this world and what rewards to expect in the afterlife. The Mormon Church adopted new survival mechanisms over time (thereby exhibiting “ultra-adaptability”) and is poised not only to survive in the long run but also to increase its membership through the retention of its members and their children as well as the recruitment of new members. The church, which has its own welfare system, recruits most effectively among the urban poor and in developing countries.

In the last chapter, Stucki argues that other organizations or social systems employ similar adaptive mechanisms in order to ensure their survival or justify their long-term existence. He points out that the March of Dimes was founded in the 1930s to fight polio. Instead of declaring victory and disbanding when the polio vaccine was developed in the 1950s, it embraced a new cause or goal in the prevention of birth defects. North of the border, the War Amputations Association of Canada (War Amps) faced a decline in the number of veterans with war-related amputations. Like the March of Dimes, War Amps was not ready to disband. Today, it provides a wide range of support services to child amputees and their families.

A number of Canadian sociologists have identified factors that contribute to the survival of ethnic minorities or communities. Among them is Raymond Breton who introduced the concept of institutional completeness in order to account for the viability of ethnic communities (“Institutional Completeness of Ethnic Communities and the Personal Relations of Immigrants,” *American Journal of Sociology*, 1964). He argues that boundary maintenance is most successful when an ethnic group (for example, the Italian Canadian community) has the organizational complexity to meet all or most of the needs of its members within its own boundaries. Communities that are sufficiently large and well organized enough to have their own places of worship, credit unions, specialized retail outlets, restaurants, social services, real estate agencies, and employment opportunities will be able to retain their members more effectively—even over generations. Thus, institutional completeness, which refers to the kinds of mechanisms of environmental control identified by Stucki, is a powerful determinant of long-term viability or survival.

One can argue that the town of Ajo and the Mormon Church exhibit high levels of institutional completeness that, in turn, reduce entropy or uncertainty. By enhancing predictability and reducing anxiety among members, institutional completeness contributes to boundary maintenance and the viability or long-term survival of Canadian ethnic communities, the town of

Ajo (with its Papago minority), and the Mormon Church alike. It may be useful to think of institutional completeness as a measure of the complexity and adequacy of the environmental control mechanisms that contribute to the survival of Stucki's "human-created systems."

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Everything You Know about Indians Is Wrong. By Paul Chaat Smith. Minneapolis: University of Minnesota Press, 2009. 193 pages. \$21.95 cloth.

Everything You Know about Indians Is Wrong offers a collection of Paul Chaat Smith's critical essays, selected from more than seventeen years of thinking and writing carefully—and often irreverently—about the politics and poetics of Native self-representation. The book traces Smith's career trajectory in what he calls "the Indian business," from the American Indian Movement to his current position as curator at the National Museum of the American Indian (NMAI). It is hard to imagine two seemingly more unlikely, and yet more perfect, bookends to a career that is far from over. The works take into account the changes in the stakes, narratives, and theaters of conflict over self-determination, while the core elements remain: Who gets to decide what "Indian" means? What rights are fundamental realizations of this identity(ies)? How are these identity narratives told?

The journey that Smith makes through these essays, as engagements with a changing Native America during the last three decades, is remarkable and inevitable. What is miraculous is not that Native people survived, but how they survived, and how this survival is worked through, and fully embedded in, different intersecting practices of political activism, struggles for sovereignty, and the politics of Native self-representation. One of the book's central recognitions is that "the Indian experience, imagined to be largely in the past and in any case at the margins, is in fact central to world history," one that "changed life everywhere" (10). This critically important observation is a touchstone for imagining and reimagining the history of the world. Smith, echoing Jimmie Durham, recognizes Europe as an "Indian project," stating: "there really weren't any Indians in 1492, there weren't really any Europeans either" (74). This is a fundamental and necessary recognition, that these categories, locations, and identities are fully coproductive through multiple practices of representation and domination, both political and poetic. The centrality of Native American history to all historical narratives, and not just those of the Americas, moves the representations of Native Americans from the peripheries of natural and American histories, while it recognizes contact and Native American histories as fundamental to an understanding of the "modern" world: "The Indian experience is at the heart of, or pretty damn close to, the history of everybody, period. Not just corn and potatoes, but the Atlantic slave trade. Gold and silver, ideas, microbes, animals" (71).