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Recognition Odysseys: Indigeneity, Race, and Federal Tribal Recognition Policy in Three Louisiana Indian Communities. By Brian Klopotek.

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While the plurality of contributors creates a rich and productive collection, it also results in an uneven and abstractly theorized book. In particular, the first section offers a provocative assessment of settler colonialism, but Erai's frustratingly brief analysis aside, very few concrete examples of settler logics and colonial resistance. Ultimately, *Queer Indigenous Studies* serves as a constructive starting point for conversations about the body, sexuality, and colonialism, rather than a thorough analysis of these concepts. It is the boldness of its many authors in imagining a future against the constraints of both heteronormativity and colonial domination that gives the book clear direction and critical heft. "What does a queer decolonization of our homelands, bodies, and psyches look like?" ask the editors in the conclusion. With imagination, passion, and critical intervention, the authors of this collection have come a long way to critically engaging with settler colonialism and sexuality in hopes of answering such a vast and multifaceted question.

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Recognition Odysseys: Indigeneity, Race, and Federal Tribal Recognition Policy in Three Louisiana Indian Communities. By Brian Klopotek. Durham: Duke University Press, 2011. 408 pages. \$89.95 cloth; \$24.95 paper.

In *Recognition Odysseys*, Brian Klopotek explores the process of federal recognition of three Native American tribes, combining ethnohistorical and ethnographic research on the Tunica-Biloxi, Jena Choctaw, and Clifton-Choctaw tribes of Louisiana. Putting the quest for federal recognition into each group's historical context, he discusses the impetus, effects, and outcome of the process. Klopotek delves into the issues of anti-black racism, politics, and anti-casino sentiment that have impacted the experiences of these groups with recognition. His work critiques current federal recognition procedures and the roadblocks they present even for tribes who clearly fulfill the requirements. Given that more than three hundred groups are involved now in the petitioning process, Klopotek's book draws attention to a serious contemporary problem affecting the lives of Native people. Yet the Office of Federal Acknowledgment resolves an average of only two cases each year (15).

While historical research underpins the majority of the book, the author has also interviewed tribal leaders in each group, resulting in a complex account that incorporates the voices of Native people with a historical view of the present. The longest section of the book reflects the Tunica-Biloxi people's twenty-five-year struggle to achieve federal recognition, with shorter sections

on the Jena Choctaw and the Clifton-Choctaw that still are richly detailed. The Clifton-Choctaw quest for recognition is most recent and as yet unresolved.

Klopotek contextualizes the specific histories of the Tunica-Biloxi, Jena Choctaw, and Clifton-Choctaw into the broader history of the federal recognition movement by referring to struggles of groups such as the Lumbee, White Earth Chippewa of Northern Minnesota, Mole Lake Band of Chippewas in Wisconsin, and Stilaguamish. He also considers the effects of landmark cases like the 1975 *Passamaquoddy* decision. The three case studies point to the individuals and intertribal coalitions, like Vine Deloria Jr. and the National Congress of American Indians, who had an impact on their federal recognition efforts, and also to the involvement of genealogists and anthropologists, some of whom, like Ruth Underhill, made the path to recognition more difficult. Yet Tunica-Biloxi historian John Barbry recounts that others, such as Frances Dormon, John Swanton, Frank Speck, and Mary Haas, “understood, respected, and helped tribal members as fellow human beings rather than merely as objects of study . . . their work helped document the strength of the community in the first half of the twentieth century” (58).

The book demonstrates that federal recognition involves “potential benefits and hidden risks” (16). Like other Native peoples, the Jena Choctaws sought recognition to improve their housing, employment, education, transportation, and medical care; obtain aid to the elderly and impoverished; and establish cultural and language-retention programs (157). Efforts to attain recognition put significant strain on tribal resources. The funding subsequent to recognition may have been slow to arrive, but did provide greater assistance than the piecemeal “grant economy” upon which nonfederal groups must rely. The achievement of recognition, Klopotek argues, also involves compromises of sovereignty; recognition does not guarantee escape from colonial relations nor complete independence from state control (100). Nevertheless, federal acknowledgment puts groups in a better position to negotiate. For example, prior to recognition, the Tunica-Biloxi tribe’s claim to the Tunica Treasure, a collection of looted artifacts, was at risk. Afterwards, however, they succeeded in their suit for the return of the treasure. While recognition constitutes a vital part of the revitalization and transformation of Native groups, Klopotek argues that these processes must be understood as part of the longer, specific histories of Native peoples.

As the three cases show, the necessity of dealing with other governmental bodies impacts the modes of leadership and authority, social organization, and gender roles of Native groups, and Klopotek discusses recognition’s mixed benefits as people were forced to reconceptualize the identity and social organization of their groups. One of Klopotek’s main arguments concerns the effects of competing racial projects surrounding the federal recognition process.

In the specific historical circumstances of each tribe, he shows the impact of shifting racialized constructions of identity that originate from various directions, including federal and state governments. Demonstrating how historically anti-black racism pressured tribes to distance themselves from blacks and from Native individuals with African ancestry, he connects such processes to the anti-black racism that infiltrated the educational attainment of the Louisiana groups. Klopotek sees his work as in line with others who aim to make “visible both whiteness and the ways it accumulates privileges and resources to whites,” and defines the ideology of white supremacy as “the everyday ways of thinking and acting on an entrenched, often unspoken, unconscious, and reflexive set of beliefs about white racial superiority” to argue that acting complicitly with the ideology of white supremacy that underlies anti-black racism “undermines tribal well-being on many levels.” In attending to race and race theory, Klopotek nevertheless strongly asserts that Native American histories and experiences must also be understood in terms of legal, political, and moral implications of indigeneity and nationhood (6–8).

Contributing to the growing literature on Indian gaming that includes the works of Jessica Cattelino and Dale Mason, Klopotek clearly shows how the entanglement of politics, racism, and casino gaming has affected the federal recognition process and the lives of Native people. For example, the pursuit of recognition differed markedly for the Tunica-Biloxi and the Jena Choctaw. As casino gaming became widespread, the Jena Choctaws experienced much more difficulty due to the rise of new stereotypes and anti-gaming sentiment. In the case of the Tunica-Biloxi, Klopotek shows that casino gaming made vital contributions to the social, cultural, economic, and educational well-being of the tribe, resulting in improvements in infrastructure, health care, language revitalization, and more. While tribal members pointed out some potential challenges, gaming helped the Tunica-Biloxi develop a strong, independent economy, draw tribal members back to the community, elevate the economic condition of surrounding communities, and transform tribal government into a resource for tribal members.

His work suggests areas in need of further research, such as more detailed, ethnographic accounts that would portray the contemporary diverse perspectives and experiences of Native peoples in Louisiana. Klopotek touches upon issues of gender in terms of the effects of recognition and casino gaming on gender relations, gendered aspects of politics, power, and land ownership. These topics also deserve more attention and should be brought into deeper dialogue with scholars like Theda Perdue, Nancy Shoemaker, and Michelene Pesantubbee.

Klopotek’s engaging and straightforward prose provides a thorough and richly detailed “intellectual history of the recognition movement” (17).

Klopotek delves into sensitive topics and opposing positions in an even-handed manner. The interviews that complement the historical work center on a small number of tribal representatives; nevertheless, the opinions and perspectives show diversity and depth. The book supplies vital material addressing race, identity, and Native American and African American relations. While probably not suitable for an undergraduate course, the book would aid anyone doing research on these topics. The text is an invaluable resource for any instructor designing courses that cover Native American history and contemporary issues, recognition, sovereignty, education, casino gaming, and Native Americans in the southeast. Klopotek also provides a good model in terms of conducting ethical research with Native peoples and incorporating the diverse voices and perspectives of Native individuals in written representation.

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Reservation Reelism: Redfacing, Visual Sovereignty, and Representations of Native Americans in Film. By Michelle H. Raheja. Lincoln: University of Nebraska Press, 2011. 360 pages. \$50.00 cloth; \$30.00 paper.

Conversations about Native people start in the margins and are frequently left there, a confusing heap of complicated passion. Adding to this confusion, the Native American image often leads to an entire history lesson to fill in gaps of the unknown and forgotten. In *Reservation Reelism: Redfacing, Visual Sovereignty, and Representations of Native Americans in Film*, Michelle Raheja has shown us how to take a deeper and more cohesive look at Native American films, not only the creation of the Native American image, but the agency evoked by the media maker. Native actors, directors, and producers previously considered disenfranchised, unknowingly creating stereotypes and stigmas, are examined in an innovative light, giving us the opportunity to participate in an ongoing process of reimagining, reinventing, and reappropriating the different images and ideas that plague Native film.

There are no victims in Raheja's book. Rather, the text showcases the opportunities individuals seized to sustain a career in the film industry. Raheja guides the reader to embrace the notion that Native individuals working in film are not only becoming self-sustaining but are methodically speaking back to the larger hegemonic narrative in an environment that does not always give them purchase. *Reservation Reelism* often presents the non-Native filmmaker or actor as less cognizant than the Native filmmaker or actor, yet holds both accountable for their plot and character choices. The author provides the