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and worth considering. Further, the book's emphasis on women's labor, which is so often given short shrift by scholars due to its invisibility in the documentary record, is very welcome.

In sum, Fitts book offers suggestive food for thought for scholars of American Indian history more generally, and of the colonial Southeast more particularly. Her conclusions regarding the complex process of ethnogenesis deserve detailed consideration and engagement.

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Gambling on Authenticity: Gaming, The Noble Savage, and the Not-So-New Indian. Edited by Becca Gercken and Julie Pelletier. East Lansing: Michigan State University Press, 2018. 161 pages. \$29.95 paper; \$23.95 electronic.

Gambling on Authenticity is a significant contribution to the growing body of research and writing on Indian gaming and may be the first text of its kind to explore the issue from both sides of the United States/Canada border. As its title suggests, the collection explores conceptions of Indigenous identity and their role in shaping the legal and economic landscape impacting Indian gaming initiatives. It examines important differences in Indian gaming policies in Canada and the United States and their effects on Indigenous economies, cultures, and representation. Additionally, it suggests the important ways that Indigenous issues traverse international boundaries. The effects of stereotypes are addressed in significant detail, including the way they condition non-Indigenous responses to Indians generally, and Indian gaming in particular, and the responses of Indigenous peoples to those stereotypes and how they may contest or buy into them. Like much of the writing on Indian gaming, *Gambling on Authenticity* demonstrates the profound and undeniably positive changes in Indian country wrought by the gaming enterprises of United States tribes and Canadian First Nations, even as it details the many unresolved and vexing issues that still confront Indigenous peoples seeking political, economic, and cultural self-determination through gaming. The collection includes work from a range of disciplines, including poetry, creative writing, the fine arts, anthropology, history, literary studies, and sociology.

In establishing its primary focus on the experiences of Indigenous peoples themselves, the collection begins with a foreword by Chickasaw poet and writer LeAnne Howe, who grew up in Indian country long before the advent of high-stakes gaming and has witnessed the dramatic changes it has wrought. Commenting on the debilitating stereotypes that have haunted Indian peoples, she offers a cautionary note on the power of tribal gaming to effect positive change. Other US tribal-member contributors include Scott Andrews (Cherokee Nation of Oklahoma), whose poem "Columbus Day 2092" expresses "Pan-Tribal Nationalist Fantasies." Heid Erdrich's interview with Ojibwe painter Jim Denomie, whose work includes representations of casinos, offers a way of thinking about tribal gaming and the

“not-so-new Indian” from a fine arts perspective. In a reading of First Nation representations at Ontario’s Casino Rama, Darrel Manitowabi (Wiikwemkoong Unceded Territory/Anishinaabe), explores the difference between the self-representations of First Nations peoples pitched towards non-Native gamblers, which purposefully engage stereotypes of the Noble Savage for economic purposes, and Anishinaabe *Bimaadiziwin*, which expresses the shared worldview of the Anishinaabe, a worldview masked by the casino itself.

Readers with an interest in literature and rhetoric will appreciate Becca Gerken’s important contribution to the writing on gambling in Native American literature, which explores representations of Indigenous identity, sovereignty and economic self-determination in creative works by Native American writers since the 1988 passage of the Indian Gaming Regulatory Act. In a reading of tribal gaming communities in Minnesota, Caroline Laurent explores the positive impact that gaming has had on self-representation, cultural practices, and identity. Social science perspectives are provided by Julie Pelletier, who explores representations of the Noble Savage/Rich Indian in Michigan’s Upper Peninsula; Meghan Y. McCune, who writes about land-claims controversies among the Haudenosaunee and how the exercise of sovereign rights around gaming may be the source of conflict and/or collaboration with adjacent non-Indian communities; and Yale D. Belanger, who describes identity politics in Canada and how they have limited the development and control of gaming operations run by First Nations.

Gambling on Authenticity is reminiscent of earlier collections that follow a multi-disciplinary approach to its subject (e.g., *Indian Gaming: Who Wins?*, 2000). Featuring a variety of tribal and nontribal voices and drawing from a wide range of disciplines, the current volume reflects the claims on tribal discourse put forth by Ojibwe writer Gerald Vizenor, whose work is cited and discussed. Vizenor describes tribal discourse as an essentially dialogic mode of communication that results from a complex interplay of speakers, audiences, and stories. Historically, the representation of Indians in mainstream culture was limited by social science and academic monologues that muted and marginalized tribal voices on the very issues that most affected tribal peoples. Arguably dialogic in their approach, Gercken and Pelletier bring together a diverse collection of voices and perspectives to bear on their subject, and in a manner that will undoubtedly appeal to a diverse readership.

Gambling on Authenticity reminds us that Indian gaming is quite literally a game-changer—in policy, economics, self-determination, and representation—and marks the boundaries of the modern era in Indigenous-colonial relationships in North America. It will be long time before we get to the last word on the effects of Indian gaming. In the meantime, this new and diverse collection of work offers a valuable reflection on the current state of affairs.

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