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decolonizing methodology, community-based research, third-world cinema, and visual and cultural scholarship. Native visual culturalists have been waiting for a book like this, one that displays past sovereignty, creates counter-narratives, and showcases the Native media maker's own agency in rethinking, rebuilding, and reinvigorating the visual community.

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Rez Life: An Indian's Journey Through Reservation Life. By David Treuer. New York: Atlantic Monthly Press, 2012. 368 pages. \$26.00 cloth; \$15.95 paper.

Dibajimowinan. Through *dibajimowinan* (stories), David Treuer's latest book *Rez Life* makes it clear that much of contemporary reservation life in Minnesota, and on many other reservations in the Great Lakes region, is not at all what many non-Indians imagine. *Rez Life* is much more. This well-written, clearly worded, easy to understand collection of *dibajimowinan* recounts the events which led up to present-day reservation circumstances and illustrates Treuer's points about present-day Native reservation life. In the Anishinaabe world, and other Native worlds, *dibajimowinan* take on different meanings. In addition to underscoring the persistence of Anishinaabeg (who refer to themselves as the original people), *Rez Life* details how many contemporary reservations remain vital communities even though they were "supposed to disappear" (259). The introduction is filled with short stories that outline many of the challenges the author and his extended family faced. For example, the story of his grandfather's death is painful and sad, but it is also a story that informs and reminds us of the deeply meaningful kinship relationships in contemporary reservation life. Despite all of the hardships, readers of *Rez Life* are witness to these strong family ties.

Throughout Treuer discusses many past and present issues important to all Native people: sovereignty, treaty rights, tribal law, poverty, casinos, boarding school abuse and trauma, tribal enrollment, and Native identity. Importantly, his perception of all these issues is presented in the light of an understanding of *dibajimowinan* that makes reservation life what it is today. With tribal enrollment one of the key issues, *Rez Life* devotes several pages to examining how enrollment in an American Indian tribe can be a bureaucratic, legal, and financial nightmare. Because of the constricting (as opposed to expanding) nature of tribal enrollment, the enrollment process can become a setup that purposely costs time, money, and effort. Treuer writes, "Tribal enrollment

has been, from the beginning, a way of determining who can claim economic benefits that devolve from treaties” (287). Seemingly, some tribes have made tribal enrollment as bureaucratic as possible as a strategy in order to keep enrollment low and save on per-capita payments.

Treuer begins each chapter with a personal story involving himself, his family, and/or friends. Using the Anishinaabeg medicine wheel as a method, where storytelling is pivotal, his stories connect the beginning to the end of each chapter to give the reader deeper insight and perspective. Treuer’s work helps readers understand that tribal-centered stories are also filtered, but from a very different perspective than most of what has been taught and learned in mainstream classrooms. As in Thomas King’s *The Truth About Stories: A Native Narrative*, Treuer’s essential stories carry responsibility for both teller and listener. Additionally, as with Jim Northrup’s book *Rez Road Follies: Canoes, Casinos, Computers, and Birch Bark Baskets*, in *Rez Life* the healing nature of stories is foregrounded.

Arguably, the most prominent issue that Treuer discusses is Native language preservation and revitalization. Significantly, the last chapter is partly devoted to language and language revitalization and partly to the trauma of Native boarding schools, and why these two issues are put together is viewed from the perspective of the Anishinaabeg medicine wheel. The pain and the devastating destruction to individuals, family, culture, and community resulting from the boarding school experience might be seen as the greatest pain. As the medicine wheel is a path to healing, so is the language of our Anishinaabe ancestors. Here, the issue that is in the greatest need of healing is paired with that which has the power to heal. It is, however, not only the suffering and destruction resulting from the boarding schools that needs healing; the issues Treuer addresses in the preceding chapters also need to be resolved in a healthy way, and Treuer’s last chapter points to Anishinaabe language revitalization as a means to accomplish such healing. In doing so, he not only completes the circle of the last chapter but also interweaves and connects the rest of the chapters into a circle; all the issues in the chapters of *Rez Life* are held within the healing circle of the Anishinaabe language.

Rez Life is a welcome addition to the growing body of American Indian reservation literature and history. As an Anishinaabe writer and scholar, Treuer’s stories provide a necessary perspective of contemporary Anishinaabe reservation life and history, and his work is in keeping with Anishinaabe storytelling tradition. Students and academics alike will enjoy reading *Rez Life* and the teachings contained therein. *Nahaaw*.

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