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**A Review of *We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies***

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*We Are Dancing for You: Native Feminisms and the Revitalization of Women's Coming-of-Age Ceremonies*. By Risling Baldy, Cutcha. 2018. University of Washington Press. 208 pp. Paperback ISBN: 9780295743448

doi 10.26209/ik561147



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Risling Baldy writes an important and exciting contribution to Native feminisms, anthropology, history, and Native studies. She contributes to all of these fields by discussing how the menstruation of Native women is not taboo, dirty, and/or bad as past anthropologists have emphasized, but rather challenges this notion and celebrates the rituals that celebrate Native women's empowerment and the strong, central place of young California Native women in tribal nations, cultures, and societies. The book focuses on the revitalization of a coming-of-age ceremony for the Hoopa Valley Tribe. Female tribal members had not participated in the Flower Dance for decades and they decided to revitalize this important ceremony. The women of the tribe talked to female elders about their memories of the Flower Dance and learned additional information from anthropological sources, archival records and, oral histories. Risling Baldy emphasizes how cultural revitalization of this powerful coming-of-age ceremony led to young women's empowerment by including their experiences and voices to demonstrate the beauty and power of this ritual. Risling Baldy's strong challenge of Eurocentric and colonial notions of menstruation is very important for Native women to learn about in order to decolonize negative messages that surround women daily about their bodies and menstruation experience. She adds greatly to Native feminisms by highlighting how deeply settler colonialism has hurt Native women, in particular, and weaving together the importance of decolonization, Native women's coming-of-age ceremonies, and Native women's centrality in our tribal nations. Her book will encourage our Native communities to recover and practice our Indigenous coming-of-age ceremonies as a central tool for the empowerment of young women and decolonization.

She does an excellent job placing herself squarely within the text and explaining what brought her to write about this crucial topic. Indeed, she courageously includes her own personal experiences that contributed to her decision to write this very significant book. She shares a decolonizing research methodology by working with fellow tribal members as intellectuals and research partners in the development and analysis of her tribal nation's coming-of-age ceremonies. She breaks down theoretical ideas into easy-to-understand language, which makes the book accessible to all readers. This book is extremely well-researched, documented, and her inclusion of her own subject position makes the book a wonderful read. Furthermore, Risling Baldy's beautiful prose makes the entire book a page turner. I greatly encourage everyone to read this important book and contribution to Native feminisms. It will open the reader's eyes to the courageous strength of Indigenous women and the power of Native California coming-of-age ceremonies. I certainly will include this book in my Native feminisms and Gender in Cross Cultural

Context classes and encourage other professors to teach this incredibly significant book, too. I hope this book can circulate in bookstores for the general audience, college bookstores, and bookstores throughout Indian Country. Her book is well-written, well-argued, and a joy to read for scholars and general audiences alike!