BOOK ANNOTATION

Student’s Name

Class Information

Date

**Book Annotation**

The book provides the analogy and personal background of the author and the environment in which she was brought up. It highlights the cultures and traditions that her society observed. Further, it elaborates on the feminism concept and how women were treated and valued with dignity and respect. They were central in spiritual and social matters and also for the future of the society in Hupa. She explains how native feminism help in self-determination and decolonization as explained important for the progress of the community by scholars like Paula Gunn Allen and Jennifer Denetdale.

It also focuses on the Wiyot renewal ceremony that happened in 2014. The event was the first one for a hundred and fifty years before, which led to the most brutal massacres ever witnessed in California. At least one hundred people perished during the event. The author explains that the massacre impacts were unexpected since California was known for peace, abundance, and unity. The author also explains that despite the severity of the event, there were no public memorials in remembrance of those who perished. Hence, families could not claim their properties and resources.[[1]](#footnote-1)

The book describes the event when Rupi Kaur, a spoken word artist, posted a photo of her leaking menstrual blood on Instagram. The picture was deleted by Instagram and was termed as going against community guidelines. She immediately responded to the action and explained on her Instagram that she had no apology to make since the post aimed to point out the

perception about the menstrual taboo present in society. Instagram did not delete pornographic pictures of women, yet they did to her post.

Additionally, provides an analogy of Hoopa valley and the specific things it was known for. It was the center for the renewal of ceremonies in the world. Spiritual leaders who represented the main tribes were also selected from Hoopa valley.[[2]](#footnote-2) The valley hosted the big house, which was considered sacred and was the home for spiritual leaders. The chapter also explains the story of Kayla and her interaction with people. Keyla was a good dancer, and she was always discussed in most conversations.[[3]](#footnote-3)

1. Baldy, C. R. (2018). *We Are Dancing for You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies*. University of Washington Press. [↑](#footnote-ref-1)
2. Baldy, C. R. (2018). *We Are Dancing for You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies*. University of Washington Press. [↑](#footnote-ref-2)
3. Baldy, C. R. (2018). *We Are Dancing for You: Native Feminisms and the Revitalization of Women’s Coming-of-Age Ceremonies*. University of Washington Press. [↑](#footnote-ref-3)