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basketry exhibit by two decades, the *Crow's Shells: Artistic Basketry of Puget Sound* exhibition (accompanied by a catalog of the same name by Thompson and Marr, 1983) was the first major basketry show in the region (appearing at five museum sites from Portland to Bellingham) and focused on the works of the Twana and their Puget Sound Salish neighbors (in a joint project of the Skokomish and Suquamish Tribes, funded by the National Endowment for the Arts). Another work on a similar theme, Delmar and G. L. Nordquist's book, *Twana Twined Basketry* (1983), appeared just months earlier.

Books of this sort often lack an index, so I was happily surprised by the presence of one in this volume. The pleasure went away when I discovered just how many names, institutions, and Native groups did not get included. The joint bibliography, while much better, is not without errors.

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Every Day Is a Good Day. By Wilma Mankiller. Golden, Colorado: Fulcrum Publishing, 2004. 256 pages. \$16.95 paper.

This is a unique book. The contribution it makes to the genre of American Indian women's autobiography is related both to its innovative literary form and to the continuity of its content with earlier works on American Indian women's lives. Regarding the first, this book fulfills the prediction made by Gretchen Bataille and Kathleen Mullen Sands in the last chapter of *American Indian Women: Telling Their Lives* (1984). They assert that "the varied alternatives available to women today would create new themes and modes of expression in autobiography. . . . As more and more women become intensely active in tribal politics, education, social services, and cultural revitalization, their narratives will inevitably articulate their growing assertiveness both in tribal and white society" (134-5). Wilma Mankiller, former principal chief of the Cherokee Nation, presents these new biographies through the use of a novel format that evokes the feeling of a conversation—one that she begins by sharing her own experiences and then enlarges to include a truly diverse circle of women. Additionally, she offers a well-written overview of relevant historical information at the beginning of each chapter that serves to frame and inform the conversation that follows.

The women involved in the conversation represent different Native communities—urban, rural, and Pacific island—as well as different cultures, generations, skills, and perspectives. And yet the stories about their lives, their goals, and the interests they have pursued reveal a strong link to previous autobiographies reviewed by Bataille and Mullen Sands. The themes found in previous autobiographies are well represented in these new stories: the centrality of women in Native cultures and their experiences with the transitions, conflicts, and changes that shape their identities today. Another recurring theme is the strength women draw from spiritual resources, the land and natural environment, and the associations they hold

dear with family, friends, and community, all of which they feel it is their privilege and duty to pass on to future generations. However, what sets these stories apart from previous autobiographical work is that they reveal how Native women meet the needs of their changing lives, families, and communities within the contemporary context of cultural renewal alongside serious economic and political challenges.

The stories and accounts of life experiences expressed by these tradition-oriented women show that the traditional knowledge and orientations they embrace are as meaningful today as in previous generations. In fact, the messages conveyed in the conversation among these women provide encouragement to members of both their own communities as well as outsiders to embrace contemporary life in more holistic and life-sustaining ways. Because these women represent communities that have seen oppression, survival, and renewal, and their individual experiences reflect personal and collective challenges, their words, views, and emotions are deeply felt. Thus, they cannot be dismissed easily as signs of isolated lives or experiences but instead must be seen as emanating from lives that are fully connected to the extended family and Native communities and country. In sum, the stories shared in this book lie at the heart of Native women's lives and as such are both unique and speak to all human existence.

The book is divided into chapters representing important themes in the conversation: the significance of spiritual traditions and ceremonies, how historical and cultural contexts shape life in Native communities, the challenges faced by tribal governance structures, womanhood, love and acceptance, and the importance of Native cultural and spiritual resources for the future of Native people and other communities. Each of these chapters shows the range of perspectives found among Native women. For example, women's narratives in the chapter on spirituality and ceremonies reveal the range of their experiences learning about spiritual traditions. While some women grew up learning these traditions from the older generations in their families, others had their learning and experiences interrupted by relocation, boarding school, or other changes in their families and communities. Thus, some women talk about the role of spirituality as having been ever-present in their lives while others describe learning more recently of the ceremonies and spirituality that now give them strength. Additionally, while some women see traditional spirituality as critical for sustaining and nurturing Native communities only, others see the potential that Native spirituality offers to outsiders who sincerely seek new ways of understanding their relation to the earth and its animal and human inhabitants.

A chapter on womanhood similarly reveals the wide range of roles that women have played in Native communities, from traditional spiritual leaders, healers, and teachers to contemporary political leaders, administrators, scholars, activists, artists, and doctors, all the while holding central roles in family, friend, and community circles. These women have been instrumental in finding ways to sustain or recreate the gender equity prevalent in so many Native cultures. For many of these women, success in their leadership, work, and family roles is not measured just by their accomplishments but also by

their efforts to restore balance in the roles that men and women play in family and community life.

Although the insights provided in these chapters offer a great deal to readers, the last chapter is perhaps the most inspiring in providing Native women's perspectives on the future. The stories and views presented address a wide variety of issues. These range from greater attention to the teaching of culture, language, and traditions to the next generations of Native people to the need for economic development and tribal sovereignty. Their views of the future suggest the special significance of finding balance between attention to the practical needs of daily life and survival and respect for nature, spirituality, family, and community. In this call for balance, the women's perspectives encourage Native community members to find support through reclaiming their heritage. They see the reintegration of traditional ways into family and community life not as a return to the past but as a way to bring valuable strategies for living into the present. This reintegration is also viewed as a way for non-Natives to heal the rift—created by excessive compartmentalization—between people's lives and the natural environment on which we all depend. While not all non-Native communities suffer from the isolation that our urbanized, contemporary society can create, nevertheless, the ideas and principles offered unselfishly by these women can inspire both Native community members and outsiders to remain mindful of the connectedness of life.

My initial impressions of this book were that it is both engaging and interesting. However, I found that subsequent readings revealed an even greater depth of meaning. It is a book that deserves to be read and reread. As a new literary form of Native women's autobiography as well as a source of ethnographic material that readers can access directly, it builds on the women's autobiographies discussed by Bataille and Mullen Sands. This book also relates to recent historical scholarship on American Indian women's roles in adaptation to changes in their communities (see Nancy Shoemaker's *Negotiators of Change*, 1995) and reinforces the findings of American Indian scholars' ethnographic accounts of Native women's lives (see, for example, Karren Baird-Olson's discussion of American Indian women's strategies for healing from domestic violence, "Survival Roles of Plains Indian Reservation Women," in *Family Perspective*, 1993). These works offer contextualized and nuanced treatments of women's experiences—the most effective means for understanding them.

Although this book presents an innovation in Native women's autobiography, its format also suffers—although to a lesser extent—from the same types of problems found in other autobiographies that include a number of women. The sheer number and diversity of women involved in this project and the breadth of their perspectives makes understanding each individual entry more challenging. Thus, I was happy to discover the brief biographies and beautiful photographs by Charlie Soap at the end of the book, and I frequently turned to them to help me recall the circumstances of each woman. The poem offered by Dr. Beatrice Medicine honoring her mother's passing and the Chinook Blessing Litany also beautifully expressed sentiments conveyed in many of the women's life stories and views. Such expressive material brought needed unity

to the diversity of women's lives and stories. Ultimately, regardless of any minor shortcomings, I agree with Gloria Steinem's and Vine Deloria's comments in the foreword and introduction that this book has great value. It is an invitation not only to learn *about* Native women's lives but to learn *from* Native women about life-sustaining principles and strategies important to us all.

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Friends and Enemies in Penn's Woods: Indians, Colonists, and the Racial Construction of Pennsylvania. Edited by William A. Pencak and Daniel K. Richter. University Park: The Pennsylvania State University Press, 2004. 336 pages. \$22.95 paper.

If history is the only human laboratory available to us, then colonial Pennsylvania has become the recent focus for many excellent studies on Euro-American and Native American relations. An outpouring of excellent new scholarship submitted to the journal *Pennsylvania History* provided the impetus for the publication of *Friends and Enemies in Penn's Woods: Indians, Colonists, and the Racial Construction of Pennsylvania*. The editors of this collection of essays, William A. Pencak and Daniel K. Richter, felt that American Indian and Euro-American relations in Pennsylvania from 1682 to 1768 had been overlooked in comparison to other regions in British North America.

It seems that Pennsylvania's nickname as the Keystone State provides an appropriate metaphor for helping to unlock some of the central issues of colonial era ethnohistory. Dedicated appropriately to historians Alden T. Vaughan and Francis Jennings, this book (which includes four helpful maps and a dozen relevant illustrations keyed appropriately to the adjacent text) makes a significant addition to other recent books focusing on colonial Pennsylvania. James H. Merrell's *Into the American Woods: Negotiators on the Pennsylvania Frontier* (1999) and Jane T. Merritt's *At the Crossroads: Indians and Empires on a Mid-Atlantic Frontier, 1700–1763* (2003) provide a dark yet compelling cross-cultural perspective on the history of Euro-American and American Indian interactions in Penn's Woods.

Taken together, these works represent an admirable effort to integrate the experiences of Native American peoples into the total fabric of British North American history. Every good collection of essays like *Friends and Enemies* needs a coherent focus. Discerning the increased use of racial terminology by non-Indians and Indians in early-eighteenth-century Pennsylvania provides a major contribution to the colonial history of Indian-white relations. The collective research in this volume pushes the advent of a serious racial divide between Natives and Europeans back in time to the 1740s, well before the Seven Years War (1754–61). The major scholarly question under investigation and contention throughout these essays is how and why a separatist racial discourse and transformation developed between Euro-Americans and Native Americans in colonial Pennsylvania.