

FEMINIST ARCHAEOLOGY : WHAT THIS ALL MEANS (AFTER ALL THESE YEARS JANET D. SPECTOR pdf

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*What This All Means: Feminist Archaeology at a Wahpeton Dakota Village [Janet D. Spector] on www.enganchecubano.com *FREE* shipping on qualifying offers. This pioneering work focuses on excavations and discoveries at Little Rapids, a 19th-century Eastern Dakota planting village near present-day Minneapolis.*

Hill and Wang, *West of the Revolution: An Uncommon History of* By Claudio Auer. This past summer I taught the survey of early American history for the first time since my first year at the University of Maryland, more than twenty years ago. Although I had trained vaguely as an early Americanist, my courses at Maryland and the University of California, Santa Barbara—interrupted by a long decade as an administrator and executive at the School for Advanced Research in Santa Fe, New Mexico—had focused on my primary areas of specialization: I took this as an opportunity to refresh my familiarity with the field and to explore whether I might design a course that met the catalog criteria—Colonial through Jacksonian era. A survey of the leading issues in American life from colonial times to the present. UCSB is the first Association of American Universities institution to achieve Hispanic Serving Institution status greater than 25 percent Hispanic undergraduate enrollment, and 62 percent of students are nonwhite. In the entering class, 42 percent are first-generation [End Page] college attendees, 84 percent are from public high schools, and 90 percent hail from California. I wondered if I could craft an American history survey that would address the core curriculum yet also speak in some ways to their own life stories and experiences. For this class of forty-six students, I designed a place-shifting continental journey within an overarching theme of "Natives, Newcomers, and Emerging Nations. Each is superb, in its own way. All yield the rich results of deep research by mature scholars: All are crafted to infuse a sense of contingency into early American history—by foregrounding indigenous efforts to shape the unfolding encounter toward their own specific ends and by allowing readers to experience the uncertainties of decision making that underlay what appear as long-term processes. They also attend to less-than-uniform strategies on the part of colonizing peoples. Finally, each strives to reach beyond the ever-narrowing market of academic readers in a desire to write crossover books that might draw the attention of the interested public. I launched the course with an exploration of the "politics of populating" the Americas to give students a sense of how theories such as You are not currently authenticated. View freely available titles:

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2: Engendering archaeology : women and prehistory in SearchWorks catalog

[a Feminist archaeology: what this all means (after all these years) / Janet D. Spector -- Poisoned ivy: lesbian and gay academics from the s through the s / Toni McNaron -- Women's history in the new millennium: a conversation across three "generations" / Anne Firor Scott [et al.] -- Traveling from feminism to mainstream.

Spector -- an archaeologist at the University of Minnesota, who is currently in New Mexico -- was inspired to seek such help because of her increasing dissatisfaction with the methods and results of her science. Neither professors of archaeology nor texts suggested that we might get closer to these [ancient] people by studying contemporary Indian languages, religions or philosophies. She made efforts to involve knowledgeable local Dakota people. Talking to Chris Cavender Upper Sioux reservation, Granite Falls , she mentioned that written records showed Manzomani had been one of the village leaders, who had lived there with his family. Skeptical of the science, Chris said nothing at the time, until he had consulted with his family. He then asked to visit the site with Spector. Only then did he tell Spector that he was descended from Mazomani. Later named Isabel Roberts , she was exiled from Minnesota with all the Dakota people after the unsuccessful Dakota rebellion of , but later returned to live at the small Upper Sioux agency reservation near Granite Falls. The answers are a two-part story: The living-past story is told in Chapter 2 of the book, literally a story. No inner lives are shown, not much in the way of fictionalized personality. Let the bone awl handle speak first: I assumed it was a woman, since women were responsible for working hides among the Dakota. She had drilled 5 holes down the length of the handle and etched patterns of dots and lines all over the surfaces. Along one edge of the handle, she had impressed a row of 14 equally-spaced dots, marking each with a dab of red pigment. The mark looks to me like one of emphasis, perhaps recording a project such as a pipe bag or name-giving gift with special personal or ceremonial meaning. Surely [these inscriptions signified] something to the person who crafted it, and to others in the community who viewed it. Women competed in societies to show off their work both in quantity hide working and quality quill and later bead decoration , the winners being specially honored. Blue Whirlwind described this: Ambition to excel was real among women. Accomplishments were recorded by dots incised along handles of the polished elkhorn scraping tools. The dots on one side were black, on the other red. Each black dot represented a tanned [buffalo] robe; each red dot represented 10 hides or on tipi. When a woman had completed robes or 10 tipis, she was privileged to place an incised circle at the base of the handle of her scraper. Similar counts made by inscribing markings on bone awl handles represented accomplishments in deerskin garments such as beaded pipe bags, or elaborate dresses or mocassins. Shown at the right: A carefully done or large or sacred beading project is something the woman might record by inscribing her awl handle. Spector notes what a contrast this is to academic anthro and archaeo treatment of awls. The Indian-made handles are ignored by academics, the metal points are focussed on, counted, dated, categorized. Spector points out that these academic descriptions "convey negative messages about Indian people and culture despite the neutral, objective-sounding language. An important but hidden assumption in their works is that European-produced awl tips are more important than Indian-produced awl handles. Built into [the methods of classification and reportage] is an emphasis on awl tips as markers of European influence on Indians, which implies the disintegration of native culture. This would have been insulting, annoying or simply wrong to Indians who used awls, particularly women, who inscribed their bone or antler handles to display their accomplishments. To them, metal tips might have been simply a convenient addition to their hide-working tool kits. The names of people who lived at most sites are inaccessible, unrecorded, and usually long forgotten. Similarly, archaeologists seldom write about themselves, their interests, their perspectives, or their feelings about practicing archaeology. Not surprisingly, their writings tend to be lifeless, with little sense of individual character, action, motivation, or emotion. They mapped local habitats and the vegetation that the Wahpton community might have utilized during their summer stays. Carrie Schommer added environmental studies to her language lessons by including Dakota names for plants, animals, and foods. She continued to

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drill student teams on basic words, numbers and phrases while they excavated their squares. During our lunch breaks, Chris Cavender led discussions about Dakota culture and history, including the historic Oceti Sakowin or council fires, contemporary Minnesota Dakota communities, family life, kinship, religion, and philosophy. One day a group of young people from Minneapolis arrived, and children again ran and laughed at Little Rapids. Many asked permission from the spirits, when they picked ripe berries to eat. Despite the looting of the site by many previous amateur diggers, a great many little pieces were found, supplemented by old written records and drawings and Cavender-Prescott family recollections. As important were records scribed by nature in the color and layering of dirt, dust, ashes, bits of seeds. What emerges is the story of woodland Dakota daily life before the infamous Treaty of Traverse des Sioux in compelled the evacuation of Little Rapids. About villagers who had lived there were removed to Upper Sioux agency, near Granite Falls, the present home of Cavender and his relatives. The seasonal round of Dakota daily life was remarkably like what Frances Densmore was told 70 years earlier by Ojibwe women from the northern woodland, who still remembered it as they had lived it. The soil itself, as the weathers and winds move it, forms layers that measure time passed. I found descriptions of the careful dig and accompanying lab work not so humanly engaging as other parts of this book, but still an interesting introduction to what scientific methods can reveal, especially if guided by and coupled to human interpretations supplied by knowledgeable Indian people at the time. Random digging by hobbyists or looters or young people who believe they are somehow respecting the Indian people whose historic heritage in fact they are destroying, destroys the possibility of knowledge the earth itself can tell us, if we are able to listen properly. These Dakota villages were "summer planting villages," -- a term and practice neither historians nor anyone but Indian people has expressed. What was planted and tended was primarily wamnaheza, corn accompanied by beans -- seeds were found -- and squash, between the corn hills. Revealed are daily lives similar to those of the Hidatsa people, whose corn-farming took place far to the northwest, in the Missouri River valley. The Dakota summer houses were big multifamily bark lodges elm was used instead of the birch, abundant only further north, rather than the Hidatsa earth lodges, but the cycle of moving to a permanent summer home, and dispersing into smaller groups for winter hunting in smaller homes easier to heat and closer to wood supply was similar. Other aspects of the seasonal cycle were governed by foods the environments provided. Who therefore might be dispossessed of their land in favor of its "higher" use by yeoman farmer-settlers. All the stereotypes of the "Sioux" concentrate on mounted hunter-warrior images of the few centuries that culture existed on the Plains. But these -- settled agriculturalists -- are the roots from which those people and their late grandly mobile nomadic horse culture came. These Dakota -- like the more northerly Ojibwe -- had a year cycle revolving around their various foods. They moved from established summer planting village sites to other food locations, in accordance with environmental considerations, and territories of other bands and tribes -- to wild-ricing lakes for the fall harvests; to small, dispersed family winter camps for winter woods hunting, fishing, and trapping; to sugar bushes for the spring sugaring. Birch trees were not common as far south as the Dakota were living; elm bark was substituted for houses and some utensils, while others were made of buffalo hide from the animals still hunted on the westerly prairies. Canoes for ricing and duck hunting were usually dugouts. None of this lifestyle fits the propagandistic picture of nomadic savages. After the forced confinements to reservations, there is another stream of propaganda: We must break up their social groups, destroy their religion, replace all of their culture with ours, so they can learn to farm and become civilized like us. What this book makes clear is that for Dakotas as for other agriculturalist tribes the women were in charge of agriculture, all parts of it, the opposite to white western farming practices. This invisibility has continued into academic productions of history about Indian people, and is responsible for many of its fundamental distortions -- all of which seem to generally serve the political propagandistic needs of land theft and suppression. I was so interested in this book that I called Prof. Spector, where she now lives, in New Mexico, to talk with her. The key brought forward knowledge of the women, and lifeways, long ago at Little Rapids, because the people who carried that knowledge and passed it along in family histories were women who also passed some of it to their interested male children, like Chris. She said she was on leave, but

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hoped to. She said that working this way is resisted by especially male academics: She is hopeful that younger generations of Indian people will involve themselves in re-learning their own pasts in ways that cannot be ignored by academics unwilling to relinquish their power to define the past, as they do at present, and that these youths will have learned from their elders not only large, abstract, or religious matters, but those small details of daily life in the old ways that were so important in understanding Little Rapids. These produced a story of a whole actual way of life of the people to counterpose against centuries of politically self-serving stereotypes imposed on that past. There is something missing from this book, that kept bothering me as I read it. Yep, it was violence sort of by disreputable characters -- the American Indian Movement -- much dissed in the press at the time and really vituperated against by academics, as well as in the continuing struggles arrested, imprisoned, beaten, killed. The new atmosphere among some academics is not the result of their self-motivated self-scrutiny, reading little papers, attending little conferences. It is the result of a victory won by non-academic Indian people, who took physical action, confrontational. Who got arrested, rather than getting grants. They had then neither the educational skills nor the access to participate in genteel debates among scholars. I was remembering that Indian people have been very active in trying to protect mostly grave sites from grave robberies committed in the name of science or more sneakily in the name of profit for those who sell their loot. Indians of Minnesota were outraged by the excavations. They believed the dead should be left alone. AIM, led by Clyde Bellecourt, invaded the site one evening. They took shovels away from the students, filled in the trenches, burned the excavation notes, and offered to compensate the students for property losses. They did not, however, want further digging. The archaeologists directing the dig could not understand the viewpoint of AIM members. The general attitude of the whites was that they were the true spiritual descendants of the original Indians and that the contemporary Indians were foreigners who had no right to complain about their activities. This motivation, though never expressed, is much stronger than her feminist thinking. Fear -- of confrontation, of embarrassments -- is stronger than intellectual discourse as a motivation for intellectuals to change their ways. Protest activities, like the one Deloria describes, are not really just about desecrating the dead the matter which totally preoccupies him but are also about controlling our knowledge and representations of the past, about history, about who is going to define and hence control it? Our roots in the past have important consequences to our lives in the present. There is intellectual hegemony, power structure, rulerships and such, the Professoriate, in the world of the academy, scientific journals, university presses, conferences, just as there is an economic-political hegemony of a power structure in U. The intellectual power figures -- those whose ideas count for career advancement in the world of scholars, and creep out into general public beliefs -- serve the power structure of the world they are a privileged part of, with their intellectual constructions and all their work. Their work is useful to the power structure, preserving and justifying it to the general public. Intellectuals do not give up this privileged position, or their control of the past, without a fight. No one who has power and privilege over others ever gives it away uncompelled. But when activists do put up successful battles, and change at least some of the intellectual environment with their more confrontational methods, what then?

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Feminist archaeology: what this all means (after all these years) / Janet D. Spector --Poisoned ivy: lesbian and gay academics from the s through the s / Toni McNaron --Women's history in the new millennium: a conversation across three "generations" / Anne Firor Scott [and others] --Traveling from feminism to mainstream sociology and.

Gender Studies in archaeology Introduction Gender archaeology is a method of studying past societies through their material culture by closely examining the social construction of gender identities and relations. Gender archaeology itself is based on the ideas that even though nearly all individuals are naturally born to a biological sex usually either male or female, although also intersex, there is nothing natural about gender, which is actually a social construct which varies between cultures and changes through time. Gender archaeologists examine the relative positions in society of men, women, and children through identifying and studying the differences in power and authority they held, as they are manifested in material and skeletal remains. These differences can survive in the physical record although they are not always immediately apparent and are often open to interpretation. The relationship between the genders can also inform relationships between other social groups such as families, different classes, ages and religions. The archaeologist Bruce G. Trigger noted that gender archaeology differed from other variants of the discipline that developed around the same time, such as working-class archaeology, indigenous archaeology and community archaeology, in that "instead of simply representing an alternate focus of research, it has established itself as a necessary and integral part of all other archaeologies. History of Gender Archaeology Gender archaeology studies begun in the last two decades within the English-speaking archaeological community. Conkey and Spector are considered the first in the field to examine the Criticism application of feminist approaches and insights to archaeological practice and theory. Criticism of Gender Archaeology Some archaeologists have openly criticized gender archaeology. One of those responsible was Paul Bahn, who in published a statement declaring that: The latest outbreak - which bears a great resemblance to the good old days of the new archaeology primarily a racket for the boys - is gender archaeology, which is actually feminist archaeology a new racket for the girls. Yes, folks, sisters are doing it for themselves Gender Archaeology in Cross Cultural Studies It has been argued that gender is not genetically inherited but a process of structuring subjectivities, whereas sex is biologically determinate and static Claassen, Gilchrist, Nelson This approach of sexual fluidity, meaning that sex is not a cross-cultural concept and it is mostly culturally assigned, has been undermined by the wide application of DNA analysis to skeletal remains in Western Archaeology. The conclusions drawn from such studies performed by Western archaeologists will be biased by their cultural influences and concepts of sex, biology and DNA. Gender studies have often analyzed both males and females Gilchrist, Leick, however, recent fieldwork has challenged the notion of this particular male-female dichotomy by expanding the categories to include a third or fourth gender in some non-Western societies that are explored Herdt, Hollimon Another way in which the fieldwork has challenged the usual study of gender archaeology is by analyzing more material culture like objects, activities and spatial arrangements in the landscape Nelson Feminist Archaeology Feminist archaeology employs a feminist perspective in interpreting past societies. It often focuses on gender, but also considers gender in tandem with other factors, such as sexuality, race, or class. Feminist archaeology has critiqued the uncritical application of modern, Western norms and values to past societies. It is additionally concerned with switching a perceived androcentric bias in the structuring disciplinary norms of archaeology with a gynocentric bias within the profession. Emergence of Feminist Archaeology Feminist archaeology initially emerged in the late s and early 80s, along with other objections to the epistemology espoused by the processual school of archaeological thought, such as symbolic and hermeneutic archaeologies. In, two publications marked the emergence of feminist archaeology on a large scale: Outside the Americas, feminist archaeology enjoyed an earlier emergence and greater support among the greater archaeological community. Early Feminist Studies Notable challenges raised by early feminist

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archaeologists have concerned hunting and stone tool-making, among many other topics. The Man the Hunter paradigm in anthropology, named after a symposium given in the s by some of the most prominent names in archaeology, bifurcated the hominid sexual division of labor along male and female sexes. Males were in charge of hunting, and presumably through this activity developed important evolutionary traits, such as increased brain size. Meanwhile, females stayed at home and raised the young. An assumption behind this model is that women were constrained from certain activities due to decreased mobility resulting from pregnancy and their role in raising young children. This model has been critiqued by feminist anthropologists, as underplaying the evolutionary importance of women in favor of portraying them strictly as passive objects of reproduction and nothing more. Adrienne Zihlman, tracing the evolutionary achievements ascribed to males as hunters, pointed out that female gathering activity could just as easily account for such adaptations. Joan Gero[6] challenged androcentric explanations of tool-making on several levels. First, the common assumption that tool-making was almost exclusively associated with men was almost certainly false; at the least, women were far more likely to produce their own tools as needed in domestic contexts rather than wait for a man to come along and do it for them. The argument behind this assumption, that men possess greater upper-body strength, was dismissed by Gero, who pointed out physical strength is not an imperative quality in someone skilled at making stone tools.

Feminist and Gender Archaeologies Since the early feminist critiques of archaeology, gender has gained enormous popularity within the discipline. A split between gender and feminist archaeologies formed during the s. Gender archaeology has become a wide umbrella, including, but not limited to, feminist work that employs queer theory, practice theory, and performance theory, among others. Some archaeologists have argued against the continued incorporation of feminist thought, which is inherently political, into archaeological studies of gender. Few works in gender archaeology have actively engaged in challenging patriarchal power structures beyond rectifying androcentric histories. Feminist archaeology engages in challenging and changing interpretive frameworks employed by archaeologists: Noted feminist philosopher Alison Wylie delineates several guidelines imperative for conducting feminist archaeology: To propose research questions that address people oppressed by systems of inequality structured by gender, in order to change such conditions. Feminist research should be grounded in the situated experience of women and other groups marginalized by conventional gender structures. Researchers should be held accountable to those affected by their research; under no means should feminist research exploit others. Feminist researchers should engage in self-reflexivity, recognizing their personal social positions, interests, and values, and discussing how these interact with their research. In contrast, gender archaeology not employed by feminists lacks such characteristics. Gender is currently a common topic of study in archaeology among non-feminists. Such studies focus on identifying gendered activities and material culture and on the gender roles of past peoples, but do not present themselves in an overtly political way. Non-feminist archaeologists are less compelled to position themselves within their work, or reflect on how their position affects their work. Investigating gender independent of feminism, however, elides the aims of early studies and represents gender and sex in a conceptually deficient manner.

Ongoing Feminist Contributions to Archaeology Feminist archaeologists continue to challenge archaeological norms and expand research into new intellectual territories. They argue for the incorporation of alternative forms of knowledge and representation; for example, black and Indigenous epistemologies have been employed by feminist archaeologists.

Alternative Forms of Knowledge and Presentation One important realm of research for feminist archaeologists, along with some non-feminists, is de-centering Westernized forms of history in favor of privileging alternative conceptions and interpretations of the past, and exploring non-traditional ways of conveying knowledge. A growing body of work involves involvement with descendant communities, giving them a voice in archaeological investigations and interpretations of the past. The public demand for allowing descendant communities a voice in the African Burial Ground controversy highlighted the importance of this kind of work. Parallels have been drawn between feminist archaeology and Indigenous archaeology, focusing on how both work to break down the male, white, middle-class, Western monopoly to accessing knowledge

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about the past. This type of work helps to de-center the privileged position of Western knowledge without removing its relevance. Additionally, feminist archaeologists have engaged in the use of fiction to help access the past. This has taken the form of plays, as seen in *Red-Light Voices*, based on letters and diaries by early 20th-century prostitutes to explore prostitution. Spector interpreted the meaning behind a single artifact through a fictional narrative in *What This All Means*. Narrative has been argued as an effective means by which archaeologists can create multivocal and more broadly accessible interpretations and presentations.

Intersectional Analysis A common analytical technique employed by feminist and some non-feminist archaeologists is intersectional analysis, which, following the assertions of black feminists leading third-wave feminism in the U. In historical archaeology the linkage between gender, race, and class has been increasingly explored, but other aspects of identity, notably sexuality, have been examined as well in relation to gender. Intersectional analysis has not been limited to feminist archaeology, as illustrated by the prevalent use of gender-race-class as a means of exploring identity by historical archaeologists. Although many such studies have focused on white, middle-class women of the recent Anglo-American past, the articulation of gender with other aspects of identity is starting to be applied to Native American women and African Americans. The work of Kathleen Deagan on Spanish colonial sites in the US and Caribbean has pioneered a movement of study of gender in the Spanish colonies. The use of black feminist work, which calls to attention the inherent connectivity between gender and class in the U. Household Studies Archaeological studies of domestic sites have been particularly affected by ongoing feminist work. Since the advent of the new millennium, there has been a shift away from such dichotomized spatial separation of gender. In historical archaeology, feminist archaeologists have been crucial to widening the definition of what constitutes a household from a familial model based on Western norms, such as household archaeology projects studying brothels and fraternities. By engaging with broader household literature, archaeologists have begun to re-conceive household, long considered autonomous analytical units, as political spaces, occupied by social actors occupying different social positions shaped by gender, race, age, occupation, socioeconomic status, and so on. Feminist Archaeology and the Study of Masculinity Feminist concern has been primarily with women; however, emerging concern with the exploration and intricacies of masculinities in archaeology is rising. Masculine identity constructs and social reproduction of normative masculinity are some of the topics that have been addressed by a limited number of archaeologists. This area of study in general, however, remains relatively unexplored.

Feminist Scholarship in Archaeology. Sociopolitics and the Woman-at-Home Ideology. *Bulldaggers and Gentle Ladies: Archaeologies of Sexuality* ed. Robert Schmidt and Barbara Voss ; Voss See Schmidt and Voss volume 3. *An archaeology of institutions; The Magdalen Society of Philadelphia, In Historical Archaeology Vol. Sexuality and African-American archaeology.* See Schmidt and Voss volume 4. Meskell and Joyce *Figuring Ancient Maya and Egyptian Experience* 5. *Has Feminism Changed Archaeology? Complicating Gender in Archaeology.* In *Annual Review of Archaeology Vol. An update on historical archaeology in the United States.* *Journal of Archaeological Method and Theory Vol. Doing Archaeology as a Feminist. A Black feminist-inspired archaeology?* *Journal of Social Archaeology Vol. Dwelling at the margins, action at the intersection? Feminist and indigenous archaeologies.* *The archaeology of ethnogenesis: Archaeology as Fieldwork and Its Gendered Associations.*

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Feminist Archaeology: What This All Means (After All These Years) Janet D. Spector 2. Poisoned Ivy: Lesbian and Gay Academics from the s through the s Toni McNaron 3. Women's History in the New Millennium: A Conversation across Three "Generations" Anne Firor Scott, Sara Evans, Susan Cahn, and Elizabeth Faue 4.

Society

In the social sciences, a larger society often evinces stratification or dominance patterns in subgroups. A society can also consist of like-minded people governed by their own norms and values within a dominant and this is sometimes referred to as a subculture, a term used extensively within criminology. The term society came from the Latin word *societas*, which in turn was derived from the noun used to describe a bond or interaction between parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity. Society, in general, addresses the fact that an individual has rather limited means as an autonomous unit. Societies may also be structured politically, in order of increasing size and complexity, there are bands, tribes, chiefdoms, and state societies. These structures may have varying degrees of power, depending on the cultural, geographical. Thus, an isolated society with the same level of technology. A society that is unable to offer a response to other societies it competes with will usually be subsumed into the culture of the competing society. Berger defines society as. This is similar to the earlier developed by anthropologists Morton H. This system of classification contains four categories, Hunter-gatherer bands, tribal societies in which there are some limited instances of social rank and prestige. Civilizations, with complex social hierarchies and organized, institutional governments, in addition to this there are, Humanity, mankind, upon which rest all the elements of society, including societys beliefs. Virtual society, a society based on identity, which is evolving in the information age. Over time, some cultures have progressed toward more complex forms of organization and this cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages, villages grew to become towns and cities. Cities turned into city-states and nation-states, many societies distribute largess at the behest of some individual or some larger group of people. This type of generosity can be seen in all cultures, typically

Feminism

Feminism is a range of political movements, ideologies, and social movements that share a common goal, to define and advance political, economic, personal, and social rights for women. This includes seeking to establish opportunities for women in education. Feminists have also worked to promote autonomy and integrity, and to protect women and girls from rape, sexual harassment. Numerous feminist movements and ideologies have developed over the years and represent different viewpoints, some forms of feminism have been criticized for taking into account only white, middle class, and educated perspectives. This criticism led to the creation of specific or multicultural forms of feminism, including black feminism. Most western feminist historians assert that all working to obtain womens rights should be considered feminist movements. Other historians assert that the term should be limited to the modern feminist movement and those historians use the label *protofeminist* to describe earlier movements. The history of the modern western feminist movements is divided into three waves, each wave dealt with different aspects of the same feminist issues. The first wave comprised womens suffrage movements of the nineteenth and early twentieth centuries, the second wave was associated with the ideas and actions of the womens liberation movement beginning in the s. The second wave campaigned for legal and social equality for women, the third wave is a continuation of, and a reaction to, the perceived failures of second-wave feminism, beginning in the s. First-wave feminism was a period of activity during the 19th century, in the UK and US, it focused on the promotion of equal contract, marriage, parenting, and property rights for women. This was followed by Australia granting female suffrage in , in this was extended to all women over These women were influenced by the Quaker theology of spiritual equality, in the United States, first-wave feminism is considered to have ended with the passage of the Nineteenth Amendment to the United States Constitution, granting women the right to vote in all states. During the late Qing period and reform movements such as the

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Hundred Days Reform, Chinese feminists called for women's liberation from traditional roles, later, the Chinese Communist Party created projects aimed at integrating women into the workforce, and claimed that the revolution had successfully achieved women's liberation. According to Nawar al-Hassan Golley, Arab feminism was closely connected with Arab nationalism, in , Qasim Amin, considered the father of Arab feminism, wrote *The Liberation of Women*, which argued for legal and social reforms for women. He drew links between women's position in Egyptian society and nationalism, leading to the development of Cairo University, in Hoda Shaarawi founded the Egyptian Feminist Union, became its president and a symbol of the Arab women's rights movement 3. Archaeology

Archaeology, or archeology, is the study of human activity through the recovery and analysis of material culture. The archaeological record consists of artifacts, architecture, biofacts or ecofacts, Archaeology can be considered both a social science and a branch of the humanities. In North America, archaeology is considered a sub-field of anthropology, archaeologists study human prehistory and history, from the development of the first stone tools at Lomekwi in East Africa 3. Archaeology as a field is distinct from the discipline of palaeontology, Archaeology is particularly important for learning about prehistoric societies, for whom there may be no written records to study. The discipline involves surveying, excavation and eventually analysis of data collected to learn more about the past, in broad scope, archaeology relies on cross-disciplinary research. Archaeology developed out of antiquarianism in Europe during the 19th century, Archaeology has been used by nation-states to create particular visions of the past. Nonetheless, today, archaeologists face many problems, such as dealing with pseudoarchaeology, the looting of artifacts, a lack of public interest, the science of archaeology grew out of the older multi-disciplinary study known as antiquarianism. Antiquarians studied history with attention to ancient artifacts and manuscripts. Tentative steps towards the systematization of archaeology as a science took place during the Enlightenment era in Europe in the 17th and 18th centuries, in Europe, philosophical interest in the remains of Greco-Roman civilization and the rediscovery of classical culture began in the late Middle Age. Antiquarians, including John Leland and William Camden, conducted surveys of the English countryside, one of the first sites to undergo archaeological excavation was Stonehenge and other megalithic monuments in England. John Aubrey was a pioneer archaeologist who recorded numerous megalithic and other monuments in southern England. He was also ahead of his time in the analysis of his findings and he attempted to chart the chronological stylistic evolution of handwriting, medieval architecture, costume, and shield-shapes. Excavations were also carried out in the ancient towns of Pompeii and Herculaneum and these excavations began in in Pompeii, while in Herculaneum they began in The discovery of entire towns, complete with utensils and even human shapes, however, prior to the development of modern techniques, excavations tended to be haphazard, the importance of concepts such as stratification and context were overlooked. The father of archaeological excavation was William Cunnington and he undertook excavations in Wiltshire from around , funded by Sir Richard Colt Hoare. Cunnington made meticulous recordings of neolithic and Bronze Age barrows, one of the major achievements of 19th century archaeology was the development of stratigraphy. The idea of overlapping strata tracing back to successive periods was borrowed from the new geological and paleontological work of scholars like William Smith, James Hutton, the application of stratigraphy to archaeology first took place with the excavations of prehistorical and Bronze Age sites 4. Antiquarian

An antiquarian or antiquary is an aficionado or student of antiquities or things of the past. More specifically, the term is used for those who study history with attention to ancient artifacts, archaeological and historic sites, or historic archives. Today the term is used in a pejorative sense, to refer to an excessively narrow focus on factual historical trivia. Interests in antiquarian studies of ancient inscriptions and artifacts waned after the Song Dynasty, Books on antiquarian topics covered such subjects as the origin of customs, religious rituals, and political institutions, genealogy, topography and landmarks, and etymology. By contrast, antiquarian works as a form are organized by topic. Major antiquarian Latin writers with surviving works include Varro, Pliny the Elder, Aulus Gellius, the Roman emperor Claudius published antiquarian works, none of which is extant. Some of Cicero's treatises, particularly his work on divination, show strong antiquarian interests,

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roman-era Greek writers also dealt with antiquarian material, such as Plutarch in his Roman Questions and the Deipnosophistae of Athenaeus. The aim of Latin antiquarian works is to collect a number of possible explanations. The antiquarians are often used as sources by the ancient historians, despite the importance of antiquarian writing in the literature of ancient Rome, some scholars view antiquarianism as emerging only in the Middle Ages. Antiquarianisms wider flowering is more associated with the Renaissance, and with the critical assessment. The development of genealogy as a scientific discipline went hand-in-hand with the development of antiquarianism, genealogical antiquaries recognised the evidential value for their researches of non-textual sources, including seals and church monuments. Many early modern antiquaries were also chorographers, that is to say, they recorded landscapes, in England, some of the most important of these took the form of county histories. They increasingly argued that empirical evidence could be used to refine. Antiquaries had always attracted a degree of ridicule, and since the century the term has tended to be used most commonly in negative or derogatory contexts. Nevertheless, many practising antiquaries continue to claim the title with pride, Antiquary was the usual term in English from the 16th to the midth centuries to describe a person interested in antiquities. From the second half of the 18th century, however, antiquarian began to be used widely as a noun. From the 16th to the 19th centuries, a distinction was perceived to exist between the interests and activities of the antiquary and the historian 5. He was a pioneering Hellenist who first articulated the difference between Greek, Greco-Roman and Roman art, many consider him the father of the discipline of art history. His would be the influence on the rise of the neoclassical movement during the late 18th century. His writings influenced not only a new science of archaeology and art history but Western painting, sculpture, literature, Winckelmanns History of Ancient Art was one of the first books written in German to become a classic of European literature. Winckelmann was homosexual, and open homoeroticism informed his writings on aesthetics and this was recognized by his contemporaries, such as Goethe. Winckelmann was born in poverty in Stendal in the Margraviate of Brandenburg and his father, Martin Winckelmann, worked as a cobbler, while his mother, Anna Maria Meyer, was the daughter of a weaver. Winckelmanns early years were full of hardship, but his academic interests pushed him forward, later in Rome, when he had become a famous scholar, he wrote, One gets spoiled here, but God owed me this, in my youth I suffered too much. With the intention of becoming a physician, in Winckelmann attended medical classes at Jena, from to , he was the deputy headmaster of the gymnasium of Seehausen in the Altmark but Winckelmann felt that work with children was not his true calling. Moreover, his means were insufficient, his salary was so low that he had to rely on his students parents for free meals and he was thus obliged to accept a tutorship near Magdeburg. While tutor for the powerful Lamprecht family, he fell into unrequited love with the handsome Lamprecht son and this was one of a series of such loves throughout his life. To leave behind the spartan atmosphere of Prussia came as a relief for him. The work won warm admiration not only for the ideas it contained and it made Winckelmann famous, and was reprinted several times and soon translated into French 6. Heinrich Schliemann â€” Heinrich Schliemann was a German businessman and a pioneer in the field of archaeology. His work lent weight to the idea that Homers Iliad and Virgils Aeneid reflect historical events, along with Arthur Evans, Schliemann was a pioneer in the study of Aegean civilization in the Bronze Age. The two men knew of other, Evans having visited Schliemanns sites. Schliemann had planned to excavate at Knossos but died before fulfilling that dream, Evans bought the site and stepped in to take charge of the project, which was then still in its infancy. Schliemann was born in Neubukow, Mecklenburg-Schwerin in and his father, Ernst Schliemann, was a Lutheran minister. The family moved to Ankershagen in , heinrichs Father was a poor Pastor. His mother, Luise Therese Sophie Schliemann, died in , after his mothers death, his father sent Heinrich to live with his uncle. When he was years old, his father paid for him to enroll in the Gymnasium at Neustrelitz. Schliemann later claimed that at the age of 8, he had declared he would one day excavate the city of Troy. However, Heinrich had to transfer to the Realschule after his father was accused of embezzling funds and had to leave that institution in when his father was no longer able to pay for it. His familys poverty made a university education impossible, so it was Schliemanns early academic experiences

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that influenced the course of his education as an adult, in his archaeological career, however, there was often a division between Schliemann and the educated professionals. He laboured for five years, until he was forced to leave because he burst a blood vessel lifting a heavy barrel, in , Schliemann moved to Hamburg and became a cabin boy on the Dorothea, a steamer bound for Venezuela. After twelve days at sea, the ship foundered in a gale, the survivors washed up on the shores of the Netherlands. Schliemann became a messenger, office attendant, and later, a bookkeeper in Amsterdam, on March 1,, year-old Schliemann took a position with B. In , the firm sent him as a General Agent to St. Petersburg, in time, Schliemann represented a number of companies. Schliemanns ability with languages was an important part of his career as a businessman in the importing trade, in , he learned of the death of his brother, Ludwig, who had become wealthy as a speculator in the California gold fields 7. He is most famous for unearthing the palace of Knossos on the Greek island of Crete, Evans was also the first to define Cretan scripts Linear A and Linear B, as well as an earlier pictographic writing. He was, on request of the organizations of the peoples of the Balkans. John Evans came from a family of men who were educated and intellectually active, they were nevertheless undistinguished by either wealth or aristocratic connection. In , instead of going to college, John started work in the mill owned by his maternal uncle and he married his cousin, Harriet, in , which entitled him, in , to a junior partnership in the family business.

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5: Gender archaeology - WikiVisually

Feminist archaeology's wiki: Feminist archaeology employs a feminist perspective in interpreting past societies.

Includes bibliographical references and index. Contents Part 1 Considerations for an archaeology of gender: Conkey and Joan M. Gero-- gender theory and the archaeological record - why is there no archaeology of gender, Alison Wylie. Part 2 Space and gender relations: Conkey-- households with faces - the challenge of gender in prehistoric architectural remains, Ruth E. Tringham-- gender, space and food in prehistory, Christine A. Part 3 Material aspects of gender production: Part 4 Gender and food systems: Kennedy-- shellfishing and the shell mound archaic, Cheryl P. Part 5 Images of gender: Spector-- epilogue, Henrietta L. Nielsen Book Data Preface. Considerations for an Archaeology of Gender: Tensions, Pluralities, and Engendering Archaeology: An Introduction to Women and Prehistory: Gender Theory and the Archaeological Record: Why is There No Archaeology of Gender?: Alison Wylie University of Western Ontario. Space and Gender Relations: Contexts of Action, Contexts for Power: Material Culture and Gender in the Magdalenian: Conkey University of California at Berkeley. Tringham University of California at Berkeley. Gender, Space and Food in Prehistory: Hastorf University of Minnesota. Material Aspects of Gender Production: Gero University of South Carolina. Wright University of New York. Elizabeth Brumfiel Albion College. Gender and Food Systems: Patty Jo Watson and Mary C. Shellfishing and the Shell Mound Archaic: Claassen Appalachian State University. Thomas Jackson Biosystems Analysis, Inc. Whose Art was Found at Lepenski Vir? Gender Relations and Power in Prehistory: Handsman American Indian Archaeological Institute. Images of Sumerian Women: What this All Means: Towards a Feminist Archaeology: Spector University of Minnesota. This book brings issues of gender to bear on archaeology. Archaeologists from around the world contribute analyses of prehistoric data with a view to discovering how gender systems operated in the distant past. The subjects include hunter-gatherer societies and early agricultural societies in Asia, Europe, and Americas. Within these societies areas such as art, the domestication of plants, shellfishing, acorn processing, stone-tool and ceramics production, and the arrangement of residential space are examined in order to bring out the significance of the role of women in these primitive societies. Nielsen Book Data Over the past twenty years, feminist thinking has profoundly influenced almost every field of the humanities and social sciences, and has impinged upon both the content and methodology of social enquiry. Moreover, human social structures in prehistory have always been a subject of great interest to feminist scholars, who have sought in them an understanding of the origins of inequality between the sexes and of the part women have played in the rise of societies and states. This pathbreaking book brings gender issues to archaeology for the first time, in an explicit and theoretically informed way. In it, leading archaeologists from around the world contribute original analyses of prehistoric data to discover how gender systems operated in the past. The scope of the studies is broad: Engendering Archaeology exposes the androcentric nature of traditional archaeological enquiry, from its assumptions and preconceptions to the presentation of evidence and knowledge. Nielsen Book Data Subjects.

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6: Feminist waves, feminist generations : life stories from the academy (Book,) [www.enganchecubano.co

Minnesota: Minnesota Historical Press. Small Quarto Size. Very Good condition. Illustrated with colour and black and white photographs and drawings. Previous owner's details to half-title page.

Publisher of outstanding books on the history, art, and culture of the Upper Midwest. Ornstein A history of a remarkable political party that saw government as a practical tool for creating conditions in which individuals can thrive and why its practices are needed today. Editor Mary Krugerud Available in September Letters from a stay in a tuberculosis sanatorium plumb losses of youth, of freedom, of life- but also gains in mobility, in education, in friendships, and in love. Thank You for Shopping: The Golden Age of Minnesota Department Stores Author Kristal Leebrick, Foreword Dolores DeFore Relive the glory days of retailâ€”when a trip to the department store was a special occasionâ€”with nostalgic stories and vintage photos and ads. Before the Rain Photography by Allen Beaulieu, Foreword by Dez Dickerson, Introduction by Jim Walsh An inside look at the early years of Prince, presented through both iconic and never-before-seen images taken by the photographer who was at his side through it all. A Somali American Cookbook Author Wariyaa, Foreword by Osman Mohamed Ali This accessible guide celebrates a vibrant food culture that crisscrosses national and regional borders, inviting all comers to relish comforting and flavorful meals, Somali American style. The Relentless Business of Treaties: From Field to Table Author Michael Karns, Photography by Dennis Becker, Author Lisa Golden Schroeder Take a wander in woods and over fields with experienced mushroom hunters and, if your luck holds, safely bring home a wild harvest to cook and savor at the table. Bowwow Powwow Author Brenda J. Child, Illustrations by Jonathan Thunder, Translation by Gordon Jourdain The best days of summer end at the powwow, but Windy Girl takes the revelry of the gathering one step farther, into a dreamworld where the dancers and singers are dogs. Alone at the Top: Scott, Preface by Chaunda L. Scott, Foreword by Dr. Green A fascinating documentary look at the African American community of the mid-twentieth century, brought back into print. Illustrated with color photos and vintage artwork. Where Are All the Minnesotans? Armed with wool and fleece, they embrace the winter season and all the opportunities for adventure, activity, and celebration it brings. Lucia processions to Christmas Eve gatherings with dear family and friends, Swedish Americans are linked through the generations by a legacy of meatballs and lutfisk. The Lincoln Del Cookbook: Friedman Bring home the flavor of the cherished Lincoln Del bakery and deli with kitchen-tested recipes that will feed your memories and inspire new traditions for your family table. They Sang for Norway: Scandinavians in the State House:

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7: Gender archaeology | Revolv

*Janet D. Spector, who died on September 13, 2006, worked in the 1970s with Dakota people to study the history of Little Rapids, a 19th-century Dakota village site on the Minnesota River. This work led to her pioneering book *What This All Means: Feminist Archaeology at a Wahpeton Dakota Village*.*

Women Back cover copy Over the past twenty years, feminist thinking has profoundly influenced almost every field of the humanities and social sciences, and has impinged upon both the content and methodology of social enquiry. Moreover, human social structures in prehistory have always been a subject of great interest to feminist scholars, who have sought in them an understanding of the origins of inequality between the sexes and of the part women have played in the rise of societies and states. This pathbreaking book brings gender issues to archaeology for the first time, in an explicit and theoretically informed way. It, leading archaeologists from around the world contribute original analyses of prehistoric data to discover how gender systems operated in the past. The scope of the studies is broad: *Engendering Archaeology* exposes the androcentric nature of traditional archaeological enquiry, from its assumptions and preconceptions to the presentation of evidence and knowledge. *Considerations for an Archaeology of Gender: Tensions, Pluralities, and Engendering Archaeology: An Introduction to Women and Prehistory*: Conkey and Joan M. *Gender Theory and the Archaeological Record: Why is There No Archaeology of Gender?*: Alison Wylie University of Western Ontario. *Space and Gender Relations: Contexts of Action, Contexts for Power: Material Culture and Gender in the Magdalenian*: Conkey University of California at Berkeley. *Tringham University of California at Berkeley*. *Gender, Space and Food in Prehistory*: Hastorf University of Minnesota. *Material Aspects of Gender Production*:. *Women's Role in Stone Tool Production*: Gero University of South Carolina. *Women's Labor and Pottery Production in Prehistory*: Wright University of New York. *Women's Production in Aztec Mexico*: Elizabeth Brumfiel Albion College. *Gender and Food Systems*:. Patty Jo Watson and Mary C. *Shellfishing and the Shell Mound Archaic*: Claassen Appalachian State University. *Women's Production as Social and Economic Focus*: Thomas Jackson Biosystems Analysis, Inc. *Whose Art was Found at Lepenski Vir? Gender Relations and Power in Prehistory*: Handsman American Indian Archaeological Institute. *Women in a Man's World: Images of Sumerian Women: What this All Means: Towards a Feminist Archaeology*: Spector University of Minnesota.

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8: Staff View: Feminist waves, feminist generations :

Russell www.enganchecubano.com -- women in a men's world - images of Sumerian women, Susan Pollock -- what all this means - towards a feminist archaeology, Janet www.enganchecubano.com -- epilogue, Henrietta www.enganchecubano.com (source: Nielsen Book Data)

Pioneer of a different way of workingâ€”Janet D. Spector, who died on September 13, , worked in the s with Dakota people to study the history of Little Rapids, a 19th-century Dakota village site on the Minnesota River. This work led to her pioneering book *What This Awl Means: Feminist Archaeology at a Wahpeton Dakota Village*. As a feminist, Spector was interested in questions about the roles of women in communities and the ways in which the gendered roles of men and women are represented in the archaeological record. Before her time, anthropologists and archaeologists usually wrote about men and what was viewed as their primary roles in many societies. This began to change in the s when cultural anthropologists and ethnohistorians who applied anthropological concepts to history, started to take the role of women more seriously. In the introduction to the influential book *The Hidden Half: It is the male-dominated universe of native diplomacy, warfare, and hunting that has captured the attention of national image-makers in Hollywood, New York, and Toronto*. Withrow was one of the students who worked with Spector on the Little Rapids project. If, for example, women cut wood, made gardens, built houses, cooked meals, scraped hides, and carried heavy burdens, this was viewed by European men and later anthropologists as the sign of their subjection, their lack of power in these communities. Unseen was the role that women might play in community decisions or in ceremonies or in interactions with traders or diplomats. Spector, however pointed out that simplistic notions of a Native division of labor and the tools related to it could not substitute for grounded knowledge. This work can be viewed as the beginning of feminist archaeology, one which continues to inspire many archaeologists. By Spector had already spent four years studying the Little Rapids site. She had approached her work with the same gendered task-differentiation model described in the article on the Hidatsa. But she also realized that while she might be breaking new ground in terms of gender and archaeology, she was facing cultural issues: For women in academia in the s and s, this understanding was inescapable, because of the power relationships in colleges and universities. In many disciplines women were rare, and it was difficult for them to gain respect of colleagues and administrators. They understood the problematic nature of the very positions they held and the way those in such positions exerted their power in relation to the living people who were affected by their work. In fact, feminism was one of the intellectual movements that lead to a greater understanding of how academics exerted their power and a greater concern that this power be used carefully and with humility. In this same period, in the United States, the position of the anthropologist and the archaeologist was being called into question in Native American communities, where many in the field had worked with few problems for generations. While it might be possible for the anthropologist to go to the other side of the world and enter non-western communities with the same sense of entitlement as they had in the past, this was less and less possible inside the United States. Archaeologists could not routinely excavate Native American burial sites as they had done in the past. Anthropologists working in the United States could not avoid questions about what they were doing in the communities where they worked and what would happen to the information collected, where it would end up, and who would control its use. Those of us who produce knowledge about other people hold a powerful and privileged position. Male domination of the field of anthropology has produced distortions about women in many cultural settings and time periods. Similarly, Indian people have had little part in producing archaeological knowledge about their past, and archaeologists have surely produced and perpetuated similar distortions about Indian histories and cultures. I did not want to do this. I no longer wanted to investigate the archaeology of Indian people unless their perspectives and voices were incorporated into the work *What This Awl Means*, *Working with Native American sites* and in Native American communities meant thinking through more carefully who you were, where you were coming from, and how you intended to

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interact with the people whose communities you were studying. And that process of thinking it through was as rich a part of your research as the ostensible topic of your work. After several meetings, Mato Nunpa and Spector developed plans to work together with students and other faculty in further excavation guided by Dakota people, during the summer of 1978. The resulting collaboration with Mato Nunpa, his relatives, and others and the knowledge and insights it provided is discussed in detail in *What This Awl Means*. The book is not a long one, but it is satisfying and thought provoking. She studied archaeological sites to obtain a cultural understanding of people in the past. More than that, she sought to relate that past to the living culture of the descendants of the people she studied: The relationships Spector had with living Dakota people were not a means of accomplishing an archaeological study of a site, but were bound up in the project itself. Readers gain insights into a Dakota village at an important moment in time, shortly before their exile from Minnesota, and at the same time learn from the perspectives of the Dakota who returned to Minnesota from that exile. In fact, there are few archaeological works of any kind that show the same commitment to bringing alive the subjects of their research. I started with what I thought of as ethnographic interviews, starting with people I knew, and then expanding out. I asked people three questions. I asked everybody to tell me anything successful that had happened to improve or make their climate better, anything, formal or informal. Then I asked everybody to tell me their vision of the transformed university. For these efforts, Spector will be remembered far beyond her work in anthropology and archaeology. More details on this aspect of her work are found in an obituary by Barbara Noble. There are other obituaries online, including one from her home town of Madison, Wisconsin. Although I was not there to major in archaeology, she was my faculty adviser in the work I did on Ojibwe photographs. I was seeking to combine anthropology and history in ways that were not exactly comfortable for other anthropologists. She encouraged me in every way she could. She was the right person to be advising a student who was interested in looking at historical photographs and how they reflected the culture and history of Ojibwe people in Minnesota, who wanted to talk to Ojibwe people today about those photographs, and who wanted to make those interactions as much a part of my research as the historical context and content of the photographs. Perhaps because of her revolutionary perspective on academic privilege, or perhaps because she was also a loving person, she was not afraid to be a friend to her students, to share good food and to socialize often in boats. I could not have found anyone better to guide me. I am certain that without her help I would never have completed my graduate work in 1982. She was a good friend and colleague in so many ways.

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9: ADULT LEVEL BOOKS : By, about Native Americans

FEMINIST ARCHAEOLOGY AT A WAHPETON DAKOTA VILLAGE, Janet D. Spector; Minnesota Historical Society Press, Kellogg Boulevard West, St Paul, MN ; Pages, paperback, index, bibliography, tables of artifacts and plant/animal tables, maps, color and black and white illustrations.

His audience is non-Native teachers at schools -- Canadian and U. The overwhelming majority of the books discussed and reviewed are by non-Native authors. Similarly, the efforts of authors like Abenaki Joseph Bruchac who writes an enthusiastic foreword to the book to relate "nature stories and legends" to a kind of science instruction that is more holistic and presents a world view in which human beings are one part of a web of existence, are treated as if they were just more stories for the language arts program. In science, though, the stories are part of a proposed alternative to a powerful way -- western science and technology -- of knowing, altering, and being in the world. Stott specifically warns of a "danger of realistic stories becoming thinly disguised social studies texts showing the way little Native boys or girls from specific cultures do or used to live. Realism is actively avoided, denied, hidden. The lesson plans are for grades 3 through 9, in order of an age- determined complexity of objectives or difficulty of the listed readings. Elsewhere, picture books for younger children are extensively discussed and reviewed. They will easily be able to adapt the forms to use with other books than the ones used there. I express this as a ratio any book by or retold by an Indian writer first, books by all writers second for each unit, followed by overall percentages: This is a realistic novel with a realistic not happy ending, so Stott waffles off onto some mysterious Inuit cultural values he claims are incomprehensible to westerners and ignores this book except for its anecdotal use in his introduction. Hey, real life belongs in social studies, not language arts. It seems as little likely to creep in there as it has here. From the viewpoint of Native peoples, protection of the remaining land base, which is constantly under attack in both the U. It is possible that a generation of schoolchildren who had a better understanding of this aspect of our history -- of the fact that attacks are still going on -- might form empathies or sym- pathies to provide more dependable, less romantic allies. It is a book by a white person, who examines books about Indians that are almost entirely by white authors and illustrators, in a vacuum of history and complete absence of current social context. Paul, MN , ; , pages, index, appendix of narratives, maps, black and white photos. These narratives have been chosen from a total of 63 which are available. Selection was made to try to represent all factions among the Dakotas, as well as to provide the narratives of those few women who told of their experiences, and one Black mixed-blood. Many of the narratives were edited from some pages of testimony at early 19th-century U. Court of Claims hearings. The narratives are divided into 10 chapters: Many of the narratives are divided among these chapters. It is a good idea to do both. Each chapter has a very brief introduction giving an overview of events narrated there, and how those fit into the larger picture. The book can be recommended to anyone with an interest in Dakota or Lakota -- the Plains descendants of the Dakota peoples -- history, or with the idea that by collecting many contemporary Native narratives, white histories can -- or could have -- been corrected. There are other aspects which favor this, which is much more than just the catalog of a travelling Hidatsa exhibit that the Historical Society put together as a kind of centenary of the destructive Dawes Allotment Act. To see why, why the book is so much more than an exhibition of objects, and so much more suitable for those multicultural courses than almost any others, we look toward the end of the book, with an eye on its title, *The Way to Independence*. Independence, it is drowned now. When they visited North Dakota and met with Hidatsa people at the start of the project in , Hidatsa elder Anson Baker told the MHS exhibit assemblers and principal authors of this book: My objective now is to plan for my children and grandchildren. They in return will continue to negotiate the return of our lands. As Catherine Harmon notes, the struggle for both survival and justice is not over for the people. Due to the early 20th century activities of Gilbert Wilson, it contains a large amount of material -- writings, photos, objects -- that were not saved by anyone else in conjunction with the countless academic and historical studies of Indian people. Thus the

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Hidatsa people have a uniquely complete and valuable historical foundation, much of the story told by themselves. And of course the consistent government attacks on them, whenever they reach some new survival balance, are not only well-documented here, they are continuing. This book mentions coal only in passing: Minnegasco is a participant in the government-sponsored scheme. National secretly advised that the whole region, including further west through the Black Hills and Powder River country -- should be declared "A National Sacrifice Area," since land, air and water will be entirely ruined by it. So in reading this beautiful book, it is not ancient, dead history, but that of continued life and continued attacks on that life, you learn about, and you learn that very much from the perspective of the people themselves. This has wider application than the Hidatsa clan whose several generations furnished much of the info on the older periods. That history, by extension, must stand for the countless tribes for whom no such documentation exists. To read what Wolf Chief -- the rare traditional fullblood leader who, in the 19th-century could read and write -- was writing to Washington, to look at the picture of tribal chairman Gilette involuntarily weeping surrounded by hostile modern bureaucrats, as he is forced to sign the document they prepared for him to authorize the dam that was already being built is to understand by extension entire world views and feelings of highly intelligent peoples, for and of whom nothing like that was recorded by anyone. It is one small group, one small place, and all that is said is specific to those people, and yet it can and must stand for all the others who are voiceless, save for misrepresentations without life or reality in the academic and anthropological records of the white society, with their distortions, omissions. Because it so well documents not only historical but continuing attacks on Indian people, land, and culture, it is a far better source for multicultural education for white youth than the typical text: Consider it given a 4-thumbs-up, my thumbs making a sign-language gesture indicating you should order it right now. See longer, illustrated review. Reviewed by Paula Giese.

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Find Your Own Truth (Shadowrun) El arte de empezar 2.0 gratis History of the rise of the Huguenots Evaluation of music faculty in higher education High-throughput production of optimized primers (primers for whole-genome direct sequencing Nikolai Polushi Secondary authority : encyclopedias and A.L.R. annotations Phemie Millar, by the author of The Kinnears. New Directions in Anthropology Comparing redistributive games The dream called Del Rio Sparkman Stephens Incredible insurance claims Faith, Hope and Hilarity Crazy talk animation tutorial When Catherine the Great and I were eight! Volume 4: R through Z Why I Left Harrys All Night Hamburgers The Hull-Lines Plan Julia Alvarez short stories liberty Iso/ts 16949 rules 4th edition All things bright and beautiful piano NIV Teen Study Bible New from old : recycling with style A poem on intemperance Life of Roscommon. Don Drysdale : a string of zeroes V. 1. Village and Capital, 1800-1878. Mankind in Barbary Dances with wolves worksheets The Medieval Concept of Time 4. Miscellaneous foods Songs from the steppes of Central Asia The Really Useful Meditation Book Romantic Castles of Scotland Practical Fishing Tips The separation of work and residence An enduring idea from the Haight Reel 413. Cook (part). Fly-tying tips reference guide Acca f5 revision kit