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Chapter 1 : Ruth Landes | Revolv

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Her father was Joseph Schlossberg , a co-founder and long-term secretary-general [2] of the Amalgamated Clothing Workers of America. She earned her Ph. Landes also stated that she was never as happy studying anthropology as when she was studying with Benedict and Boas. Landes has recorded that the friendship between herself and Benedict was one of the most meaningful friendships of her life; it was a friendship that encouraged her to expand her thoughts about anthropology and question the social norms of society. Seeking to enhance her analysis of this group, she contacted Professor Boas, who suggested she move into the field of anthropology. Between and , she undertook field work with the Ojibwa of Ontario and Minnesota , the Santee Dakota in Minnesota, and the Potawatomi in Kansas. Using her notes from these trips, Landes produced a large body of written research, including the landmark texts *Ojibwa Sociology* , *Ojibwa Woman* , and, much later, *Ojibwa Religion and the Midewiwin* and *The Mystic Lake Sioux* . In *Ojibwa Sociology* and *Ojibwa Woman*, Landes provides notes on kinship , religious rites and social organization, and in the latter, through the tales of chief informant Maggie Wilson, reported how women navigated within gender roles to assert their economic and social autonomy. She returned to Brazil in to study the effects of urban development in Rio de Janeiro. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message For much of her professional career, Ruth Landes held a number of contract research positions. At the same time, she began to study the Acadians of Louisiana. In , Landes studied problems of immigrants of Asian and African descent in the United Kingdom. At the same time, she began cross-cultural studies on minority education and the processes and effects of aging. In , she began an investigation of bilingualism and bi-culturalism that developed from her interest in Quebec nationalism in Canada. The project took her to Spain and Nevada to study the Basques , to Switzerland to examine the four language groups there, and to South Africa to study the interaction of Africans , English-speakers, and Afrikaans -speakers. She resumed interest in the Acadians of Louisiana in Besides those already named, she was an instructor at Brooklyn College in and at Fisk University in She was a visiting professor at the University of Kansas in and at the University of Southern California in In , she was visiting professor and director of the anthropology and education program at the Claremont Graduate School. She was an extension lecturer at Columbia University and at Los Angeles State College in , a visiting professor at Tulane University during the early months of , and a visiting professor at the University of Kansas in the summer of Her association with McMaster University in Hamilton, Ontario , began in and continued after with her appointment as professor emerita. Death and legacy[edit] Ruth Landes died in Hamilton, Ontario on February 11, , at the age of

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Chapter 2 : Resources :: [Ruth Landes on roc]sa of Aninha], August | Smithsonian Learning Lab

Download Citation on ResearchGate | On Mar 16, , Ruth Landes and others published A woman anthropologist in Brazil }.

Regna Darnell, Stephen O. Permission to quote from Melville J. Book design by Richard Eckersley. Anthropologists â€” United States â€” Biography. She had a suave and romantic champion a darker Cary Grant type , and her enemies tended to be connected to local Nazis and Nazi sympathizers. Ramos was allied with American anthropologist Melville J. Whether or not Herskovits was personally shocked that a fellow anthropologist of New York Jewish background had a sexual relationship with an Afro-Brazilian and, earlier, an African American professor at the black Fisk University , he and Ramos knew how to leak the information and innuendo to discredit Landes to those who would be appalled. Without ever seeming to recognize the underlying motivations of Herskovits, Landes was aware that he was maligning her. Less visiblyâ€”and therefore more insidiouslyâ€”another of the postwar cohort of Boasians, Margaret Mead, was also systematically undercutting Landes and blocking a potential rival with better claims than hers to have done real participant observation. Whereas Landes worked within the vast territory Herskovits claimed, she did not work in the geographical area Oceania Mead did. At least when they were in graduate school, Herskovits and Mead were close friends, and to some extent she may have been aiding him in keeping Landes scrambling and peripheral. One gets the impression that Mead was also vying for the easily scattered attentions of Ruth Benedict, mentor to them both: Regna Darnell and Stephen O. Murray It is not by the direct method of a scrupulous narration that the explorer of the past can hope to depict that singular epoch. If he is wise, he will adopt a subtler strategy. He will row out over that great ocean of material, and lower down into it, here and there, a little bucket, which will bring up to the light of day some characteristic specimen, from those far depths, to be examined with a careful curiosity. Guided by these considerations, I have written the ensuing studies. I have sought to examine and elucidate certain fragments of the truth which took my fancy and lay to my hand. Emily Sosnow has supported the project from the beginning and kindly granted permission to publish Schlossberg family photographs. I would also like to thank Jean Herskovits for permission to quote from the unpublished correspondence of her father, Melville Herskovits, held in the Northwestern University library. Regna Darnell and Stephen Murray, editors of the Critical Studies in the History of Anthropology series, provided detailed comments and suggestions that were an invaluable guide to me in revising the manuscript. Krisha Starker read and commented on the entire manuscript several times. I dedicate the book to my parents, Alf and Jean Cole, who gave me a love for history and writing that enriches my life every day. Passing me to get onto the elevator was a small woman with bent shoulders and shortish silver-gray hair. She was wearing a gray cardigan and gray tweed trousers. As soon as the elevator door closed, I realized the woman must have been Ruth Landes. I thought of running after her to introduce myself, but I refrained. I was acutely aware of my impermanent status at the university as a new postdoctoral fellow, a commuting part-time instructor, and a mother of two preschool-age children. My life was structured around the domestic routines of child rearing: I had taught part-time there the year before but had been turned down for another appointment. What little I knew about Ruth Landes I had learned just in the preceding few weeks as I met and introduced myself to the faculty and students in the McMaster Department of Anthropology. Mainly, graduate students had brought her to my attention. There were no women sociocultural anthropologists in the department. The stories were all anecdotal and told with varying degrees of awe, dismissal, fascination, and intrigue. I hesitated to run after Dr. But I had been told she reached quick and harsh assessments of people. You only received one chance with her. I thought there would be another opportunity: I would bank my one chance. Ellen said she died lonely and discouraged by her failure to publish her two remaining manuscripts. There was no apparent cause of death. As it turned out, I could not have been more misguided in imagining Ruth Landes as a role model, but the process of discovering this has itself helped me to structure and discover my own

anthropological career during the past decade. In unexpected ways she has proven herself a steadfast companion. She has greatly shaped the architecture of my life, perhaps as much or more than I have shaped hers in the pages that follow. Behar had been an enthusiastic reviewer of my book *Women of the Praia*: I had also intentionally written the book in a direct and accessible language because I wanted to draw undergraduate students into the large issues of gender, economic development, and social change. As a student I had found feminist scholarship often dauntingly theoretical and thus somewhat exclusionary. This, in my view, defeated feminist goals to reduce hierarchy and increase participation in working for social transformation. I thought of my research and writing as feminist practice in anthropology in the sense that I had political goals for social and disciplinary change. But the conversation moved on. We need to build a theoretical genealogy of women, an anthropological matrilineage. As there are few founding mothers in anthropology, this means revisiting the work of often little-known or forgotten practitioners. A critical feminist history of anthropology is consistent with the critical history of anthropology Joan Vincent envisions. This contextual approach places ethnographers and their writing within social processes such as colonialism or capitalist expansion or professionalization or civil rights movements or postcolonialism. According to Vincent, some texts are more vulnerable than others to selective reading and misrepresentation, especially those of ethnographers who, like Landes, were not securely placed within the academy and who did not exclusively locate their work within an accepted convention or paradigm. This study seeks to understand why this was the case. Rather than proclaiming general laws and offering explanations, she worked with an intuitive understanding of cultural processes as dynamic, contradictory, and contested. As a result she produced multivocal, unruly texts abounding in rich descriptions. My goal in this book is to situate Ruth Landes's life, work, and career in the history of anthropology. I treat her life and career as a case study that provides a lens onto the larger processes of canon building and disciplinary professionalization that placed her on the margins. Historians of anthropology such as George Stocking and Sydel Silverman consider that biographical or individual case studies of anthropological careers are necessary data to develop a full understanding of the history of theory in anthropology. That the development of theory is a social process, a product of life histories embedded in time and place, is a principle that most anthropologists take as axiomatic. Yet the rapid expansion of anthropology. She is not known for a distinctive theoretical approach. Those who knew of her work usually knew of only one aspect of it: Most students who complete graduate degrees in anthropology do so as I did—without reading any of her work. I link my project to feminist life writing. Conventional biography characteristically tells the story of a successful quest. It privileges public achievement and extraordinary individuals. A few early drafts of some of her published work as well as a number of unpublished papers and lectures also exist. As in the case of Landes, female scholars often had unstable careers, moving from institution to institution on short-term contracts and shedding their papers each time they moved. That established male scholars usually also had wives and children means that wives and descendants are often available for the biographer to interview. Ruth Landes left no descendants. Her two ex-husbands and one brother are dead. My research reveals that Ruth Landes was drawn to anthropology because she thought it offered her new possibilities to live a life outside the immigrant world of her childhood and outside the gendered constraints she experienced in her youthful marriage. In *The Education of a Woman*: The lives may not be lives to emulate, but they are lives to learn from. Certainly, this life of Ruth Landes is a cautionary tale. Returning to her life discloses to us these other women in other times and places. A life of Ruth Landes not only explores the challenges she faced in the creative construction of her own life but also takes us to the lives of Native American and Brazilian women who charted unconventional life courses in their worlds. First and foremost they were ideological: She wavered between convention and individualism, between compliance and confrontation, and between a desire for marriage and family and the goal of a professional career in anthropology. Second, there were institutional constraints: The story that follows is laden with contradictions. But after a short-lived marriage to her sweetheart, the son of friends of her parents, she experimented in a series of interracial relationships—something most middle-class American girls did not do. As it was for

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many immigrants, a university education for Ruth Landes offered a route into mainstream America. Once in the academy, however, she did not conform to the patron-client relations required in the intellectual lineage system—although she tried in her compliance with Ruth Benedict. But she chose unconventional research questions and methods. Her contemporaries, by contrast, either catalogued the symbolism of the African spirits and speculated on the intensity of surviving African traits or measured the heartbeat, pupil dilation, and other physiological responses during trance and possession. Her efforts to establish the legitimacy of her work using mainstream Boasian anthropology contradicted and hindered her ability to theorize the original questions presented by her research among Afro-Brazilian and Native American women and men. Seeking both to be accepted in the discipline and to challenge orthodoxies, her ethnography is, as a result, often contradictory or ambiguous. Her great strength was that she had an acute eye and the audacity to record what she saw. Landes sought professional recognition as an anthropologist but found herself unable to play by the rules. She did not compromise in the ways women must in order to occupy the tenuous spaces available to them in the academy. She had a quick mind and tongue, always ready to engage in intellectual banter, and she did not defer to either men or women in academic debates. Her insistence, through her comportment, on absolute equality with men sabotaged her efforts to secure a place for herself within professional anthropology. Through her conversations in Bahia and Manitou Rapids, Red Lake, and Kansas, she developed and began to articulate her cross-cultural perspective on collective experiences of race, class, gender, and sexuality. The book is organized in three parts. This was the period of her training under Franz Boas and Ruth Benedict.

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For International Women's Day this post celebrates another American Boasian-trained anthropologist who researched in the field of African-American and African-Caribbean belief systems in the early- to mid- 20th century.

Landes is recognized by some as a pioneer in the study of race and gender relations. Her father was Joseph Schlossberg, a co-founder and long-term secretary-general [2] of the Amalgamated Clothing Workers of America. She earned her Ph. Landes also stated that she was never as happy studying anthropology as when she was studying with Benedict and Boas. Landes has recorded that the friendship between herself and Benedict was one of the most meaningful friendships of her life; it was a friendship that encouraged her to expand her thoughts about anthropology and question the social norms of society. Seeking to enhance her analysis of this group, she contacted Professor Boas, who suggested she move into the field of anthropology. Between and , she undertook field work with the Ojibwa of Ontario and Minnesota , the Santee Dakota in Minnesota, and the Potawatomi in Kansas. Using her notes from these trips, Landes produced a large body of written research, including the landmark texts *Ojibwa Sociology* , *Ojibwa Woman* , and, much later, *Ojibwa Religion and the Midewiwin* and *The Mystic Lake Sioux* . In *Ojibwa Sociology* and *Ojibwa Woman*, Landes provides notes on kinship , religious rites and social organization, and in the latter, through the tales of chief informant Maggie Wilson, reported how women navigated within gender roles to assert their economic and social autonomy. She returned to Brazil in to study the effects of urban development in Rio de Janeiro. At the same time, she began to study the Acadians of Louisiana. In , Landes studied problems of immigrants of Asian and African descent in the United Kingdom. At the same time, she began cross-cultural studies on minority education and the processes and effects of aging. In , she began an investigation of bilingualism and bi-culturalism that developed from her interest in Quebec nationalism in Canada. The project took her to Spain and Nevada to study the Basques , to Switzerland to examine the four language groups there, and to South Africa to study the interaction of Africans , English-speakers, and Afrikaans -speakers. She resumed interest in the Acadians of Louisiana in . Besides those already named, she was an instructor at Brooklyn College in and at Fisk University in . She was a visiting professor at the University of Kansas in and at the University of Southern California in . In , she was visiting professor and director of the anthropology and education program at the Claremont Graduate School. She was an extension lecturer at Columbia University and at Los Angeles State College in , a visiting professor at Tulane University during the early months of , and a visiting professor at the University of Kansas in the summer of . Her association with McMaster University in Hamilton, Ontario , began in and continued after with her appointment as professor emerita.

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Left Coast Press, c Description Book " p. Summary Introduction by Jay Sokolovsky 1. Voices of Women Anthropologists: Possessed by Anthropology 3. Changing Roles, Challenging Stereotypes: From Academe to Country Politics: Anthropologist as Activist Eunice Felter Boyer 5. Changing Roles, Challenging Irrelevance: The Web of Lives: Family Involvements, Career Interactions 8. On Becoming an Anthropologist Louana M. Career Constraints and Enhancements: Marriage, Family and Age Ellen C. Encounters with Difference My Life Hangs by This Question: What is a Human Being? Elizabeth Dressel Hoobler Being an Anthropologist, Living Anthropological Lives From Prehistory to Culture History: My Anthropological Journey Marjorie M. In Pursuit of The Word: Legacies for Future Generations Lessons for Today Marjorie M. Nielsen Book Data Women in academia have struggled for centuries to establish levels of acceptance and credibility equal to men in the same fields, and anthropology has been no different. The women anthropologists in this book speak frankly about their challenges and successes as they navigated through their personal and professional lives. Riding the changing tides of social and disciplinary history, they struggled through various and sometimes conflicting arenas of life-marriage, raising children, caring for families, publishing, conducting research, going into the field, teaching, and mentoring. They did this during volatile periods in the twentieth century when the roles and expectations for women were being constantly reestablished and repositioned. Despite significant odds, they discuss the abiding interests that compelled them to pursue a career in anthropology, and the impact that the study of culture has had on their self-understanding. For anyone interested in the cultural and demographic shifts that are fundamentally altering opportunities for women in the workplace, "Women in Anthropology" is a thought-provoking and inspirational read. For anthropologists, it is an important and intimate portrait of the realities of professional life. Nielsen Book Data Online.

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The Ruth Landes Memorial Research Fund was established in honor of Ruth Schlossberg Landes, Ph.D. () for interdisciplinary research and publications on subjects that were of interest to Dr. Landes during her professional and academic career.

Doctoral dissertation, Columbia University. Reprinted in by AMS Press. Introduction by Sally Cole. Reprinted in by W. Norton, and in by University of Nebraska Press. Reprinted in by University of New Mexico Press. Sociology of the Mdewakantonwan Santee. University of Wisconsin Press. Tradition and Ritual in the Twentieth Century. Ruth Landes on the attitude of the Negro in Britain. In Antologia do Negro Brasileiro. Reprinted in by Agir Editora Ltda. Comment on articles by Margaret Mead and Victor Goldkind concerning field work as an ideology. The Journal of American Folklore 48 Then and Now, by W. American Anthropologist 42 3: African Affairs 53 American Anthropologist 61 4: Nunivak Biographies and Genealogies, by Margaret Lantis. American Journal of Orthopsychiatry 75 4: Teachers College Record 64 8: Contemporary Perspectives, by John F. Szwed and Norman E. American Anthropologist 73 6: Spradley; Native Peoples vol. Guzman, and Joan W. American Anthropologist 75 4: Mis-quona-queb, by James Redsky. Patterns of a Life, by Judith S. American Journal of Orthopsychiatry 54 2: All available titles, locations, and dates have been included. Government Regulation and Citizen Response. Undated papers organized by subject.

Chapter 6 : Ruth Landes Memorial Research Fund | Bibliography

landes_photo_brazil_, *Brazil: Bahian blacks and candomblé* [3 of 3], Box 62, Ruth Landes Papers, National Anthropological Archives, Smithsonian Institution Significance Landes was one of the first scholars to centralize the concept of gender in studies of Latin America (Healey).

Chapter 7 : Collections Search Center, Smithsonian Institution

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Chapter 8 : The City of Women - Ruth Landes - Google Books

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Chapter 9 : List of women anthropologists - Wikipedia

Photograph from anthropologist Ruth Landes' field research on Afro-Brazilians and Candomblé in Brazil in the city of Bahia (now known as Salvador). Handwritten by Landes on verso: "on roça of Aninha -- 2 right of pict. is string of huts in wh gods r kept -- Bahia, Aug. "