

DOWNLOAD PDF CONCLUSION: TOWARD A COMPARATIVE ETHNOARCHAEOLOGY OF GENDER HETTY JO BRUMBACH AND ROBERT JARVENPA.

Chapter 1 : Project MUSE - Circumpolar Lives and Livelihood

Brumbach, Hetty Jo and Jarvenpa, Robert. Chipewyan Hunters: A Task Differentiation Analysis. Chipewyan Hunters: A Task Differentiation Analysis. In Circumpolar Lives and Livelihood: A Comparative Ethnoarchaeology of Gender and Subsistence.

To help remedy this situation, our ethnoarchaeological research among subarctic Dene Chipewyan communities employs a gender-resource mapping approach, including the spatial dimension of hunting for a complete. Analysis reveals both profound differences and interconnections between female and male hunters as they procure and process materials and move across the landscape in the sociological context of three team types. The data offer a means of modeling gender dynamics in archaeological contexts as well as rectifying the often invisible role of women in archaeological interpretations of hunting in high-latitude societies. Parayudur a remediar esta situacion, nuestra investigacion etnoarqueologica en las comunidades subarcticas Dene Chipewyan emplea una perspectiva de local: El analisis revelo tanto profundas diferencias como interconexiones. We believe and the spatial organization of hunting. This stands in ally and, at the same time. State University of New York. Albany, NY American Antiquity. Archaeological research, however, has only begun to address the dynamics of gender in past times and places Claassen ; Gero ; Gero and Conkey ; Kehoe ; Nelson ; Spector and Whelan ; Watson and Kennedy Archaeological studies far too often rely on the received wisdom of a "man the hunter, woman the gatherer" model and interpretation of prehistory Washburn and Lancaster Women clearly participate as hunters and procurers of animals, a pattern recognized by other ethnoarchaeologists working in subarctic settings Albright ; Janes In order to mitigate androcentric bias in archaeology, Spector Spector used the approach profitably in examining male and female activity patterns for the Hidatsa of the Great Plains. Ethnographic information on the historical Hidatsa was reanalyzed to identify tasks performed by males and females, as defined on the basis of four dimensions: By increasing the visibility of women and their contributions to the archaeological record, we hope to achieve a more balanced view of male-female relations in hunter-gatherer society. In his recent discussion of ethnoarchaeological approaches to mobile campsites, Gamble recognizes a need for general models of spatial organization, on the one hand, and social contexts and behavioral insights informing hunter-gatherer society on the other. Yet, gender relations are largely overlooked in such research. Accordingly, we argue that gender, one of the most fundamental structuring principles for all human societies, is integral to the spatial organization of food procurement and processing. Previous Related Research Previous research serves as an essential platform for the present project. Our long-term involvement with the Chipewyan began in the early and mid-1980s with studies of hunting ecology, socioeconomic change, and interethnic relations Jarvenpa , , a, b. Ethnoarchaeological investigations in the late 1980s and early 1990s focused on the historical and ecological basis of ethnic-cultural adaptations and differentiation, including the role of Chipewyan, Cree and Metis Cree, and European groups in the Upper Churchill River fur trade of northwestern Saskatchewan Brumbach ; Brumbach and Jarvenpa , ; Brumbach et al. That research experimented with several kinds of ethnoarchaeological methodology, including extensive collaboration with on-site native consultants. By asking the Chipewyan to interpret artifacts and structural features at historic sites-artifacts and features often created by the specific consultants or their ancestors-provocative insights on past behavior. These native interpretations often challenged our own. Western academically informed views. Research Issues and Methods More recent ethnoarchaeological research in the early 1990s involved mapping features and inventories of surface artifacts at additional historical sites on Knee Lake, Saskatchewan. Interpretation of these sites was aided by both Chipewyan women and men. In addition, maps were made of selected contemporary settlements. Chipewyan consultants were shown site maps prepared both in and in previous years of this research and were asked to identify former houses,

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storage facilities, and locations where specific activities were carried out and material discarded. Larger-scale geological survey maps of the Upper Churchill River, Mudjatik River, and Cree Lake drainages also were used to record more distant and dispersed fishing, hunting, and trapping locations. The purpose of this exercise was to learn more about the structure of the sociospatial organization of gender and to determine whether women and men used space differentially and, if so, in what ways. The major sources of locally procured bush food for the Chipewyan in our study are moose, caribou, rabbit, beaver, muskrat, several species of fish we concentrated on whitefish and lake trout, and waterfowl we selected ducks. Jarvenpa Plant foods do not play a major role in terms of absolute caloric contribution, but in order to balance the overwhelming emphasis on animal products, our analysis included berries, as one form of plant food, and a general category of nonfood plant resources that included bark for baskets and other containers, moss baby diapering, and medicinal plants. For each of the foregoing nine resources or "resource clusters," we observed and queried consultants about a comprehensive system of tracking, capturing, and processing. Other resource systems emerged with their own distinctive pathways, thus producing extensive information on a range of activities through which animal and, to a lesser degree, plant products passed. For some activities, Direct observation of ongoing hunts or other economic enterprise was possible in some instances. Maps were made of selected settlements and camps with their associated work areas and features, including locations of hunting areas, traplines, rabbit trails, fishing zones, initial butchering-processing loci, and final butchering-processing-storage locales, among other things. The women with whom we worked expressed profound interest in tools and toolkits, and invested in the construction of features and facilities. In archaeological interpretations, the focus of attention is often on the kill, most stereotypically carried out by a male hunter. This myopia concerning the role of women. In addition, as Isaac Kung among other foraging groups subsistence. Indeed, Isaac attributes slighting of the processing aspect of production to the urban, middle-class, postindustrial background of most contemporary anthropologists, a life experience in which little domestic processing of any kind occurs. Processing activities involved in the production of food and clothing may well be lost "to a generation of urban-industrial anthropologists who microwave their processed foods and dress from The Gap" Isaac In order to represent more accurately the roles of both women and men in foraging societies, the conceptualization of "hunting" should be reconsidered. Consciously applied or otherwise, the Western sport-hunting model is highly inappropriate. With its fascination for the lone hunter of large quarry. It also falsely separates the act of killing from a complex system of travel, preparation, and logistics preceding the kill and the intricacies of butchering. The full spectrum of activity is most appropriately seen as "hunting," an enterprise that produces food, clothing, tools, and other necessities of life and requires interdependence of female and male labor in any foraging society. Aside from the conceptual distortion involved in reducing complex hunting-gathering economies to little more than a series of "kills," this narrow view diminishes the recognizable archaeological record. A male-biased archaeological record emphasizes projectile points. These latter aspects of hunting as part of a comprehensive provisioning process are frequently dominated by women. One of these factors is life cycle dynamics Brumbach and Jarvenpa While there was considerable individual variation in the intensity with which women participated in hunting, much of this was related to age and family responsibilities. Adolescent and younger women appear to have been quite active, often as apprentices or partners to older relatives. During their twenties, many women remained active, either alone or with their husbands or other relatives. For many women, however, advanced pregnancy or increased family responsibilities signaled a decline in long-distance travel for purposes of hunting. In their middle and later years, following a decline in child-care responsibilities. A second factor that has had an impact on female mobility is increasing Chipewyan family size and number of children reared. This trend emerged with the expansion and intensification of the European fur trade economy throughout the nineteenth century, and family size has increased in this century. Census data reveal a significant historical increase in

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number of children reared per adult Chipewyan woman. The statistic has grown from 2. Because of a lack of comparability in the various census documents. This statistic is not the same as the average number of children born to a woman in the course of a lifetime. Typology of Southern Chipewyan Hunting Teams. While schooling was available for some children as early as the late nineteenth century, government-sponsored formal education did not begin until after negotiation of Treaty No. Even then, however, many children never attended school, while others had only a few erratic years of education in distant boarding facilities. This state of affairs was common into the 1950s and 1960s. The situation changed dramatically in with the opening of a government-sponsored day school for grades K-6 in the Chipewyan community of Patuanak. This school and a complex of other services became a magnet for families that had previously occupied smaller seasonal settlements in the Churchill River and Cree Lake drainage systems. Initially, some families continued to follow a seasonally nomadic way of life while sending schoolchildren to board with relatives. For most families, however, a highly mobile lifestyle involving prolonged and long-distance winter movements was increasingly curtailed. By the early 1960s, for those Chipewyan with school-age children, older systems of seasonal family nomadism were nearly completely phased out and replaced by all-male hunting-trapping teams. This trend has continued. By the early 1970s, the Patuanak school expanded to include grades K-6. In turn, the mothers of these children have become increasingly centralized in residence, while their fathers conduct far-flung hunting and trapping activities in all-male task groups. While life cycle dynamics, demographic change, the European fur trade, missionization, and the Canadian state have all impacted differently on women and men over the past 150 years, other profound contrasts remain in the patterning of female and male hunting activities. Ensuing sections of this paper examine these distinctions as they are manifested in the spatial organization of hunting behavior. Sociology of Chipewyan Hunting Teams Although we have argued for a broad definition of hunting that incorporates a complex system of logistics, preparation, travel, killing, butchering, processing, and distribution, we will momentarily focus upon the procurement side of this spectrum. Among the southern Chipewyan, the task groups involved in the actual pursuit and harvesting of food animals are highly variable in their sociospatial organization. In order to further our understanding of gender and ethnoarchaeology, however, these teams will be portrayed as several distinctive types: As noted in Table 1, these variably gendered hunting teams operate at different distances and spatial ranges with respect to villages and encampments, and their relative importance or prominence during particular historical periods has varied in accordance with shifting political economic impacts. The period between World War Two and the 1960s is a significant time horizon. A constellation of government programs encouraged a more sedentary existence for the Chipewyan in the central settlement of Patuanak. A general decline in seasonal family nomadism over the ensuing 50 years has had the effect of magnifying the importance of long-distance, all-male hunting-trapping teams while curtailing the frequency of the mixed male-female teams who once commonly hunted moose, for example, within a modest distance of seasonally occupied villages and encampments. Yet, despite these profound changes, all-female teams have remained a fairly stable presence in the bush economy, as women continue to procure rabbits and other resources within a restricted range of camps, villages, or centralized settlements. As a social identity and form of address, however, "partner" conveys special shades of meaning when team members derive from different family households and when kinship connections are distant or obscure. In hunting teams composed of close family members, such as husband-wife, brother-brother, or grandmother-granddaughter dyads, "partner" is a subsidiary identity restricted narrowly to the task at hand. Ensuing discussion considers the harvesting behaviors and locational patterns of the three team types. In turn, such patterning has implications for the way that gender dynamics structure archaeological residues. As in the case of fathers training sons, or older brothers instructing younger brothers, team members may derive from the same household. However, male partners of roughly equivalent age, experience, and decision-making ability usually derive from different households in a community. I short-term concentrated hunts, lasting from

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ROBERT JARVENPA.**

a few hours to a few days, of large mammals such as moose and caribou. Then over to Pipestone Lake and Lloydsmith Lake. Then to Engemann Lake. Round trips like that back to my cabin takes two or three weeks.

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Chapter 2 : Chris Barker's Cultural Studies: Theory and Practice PDF - spotter Library

Along with Hetty Jo Brumbach and several foreign colleagues, I am currently embarking on a new phase of comparative research in the Circumpolar world which will involve ethnoarchaeological interpretations of gender dynamics and subsistence systems among Finnish Saami, Bering Strait Inupiaq, and Siberian Khanty groups.

April 4, at 9: Pathology is the study of disease. BDSM is neither pathogenic, a deficit, hereditary, nor physiological in nature, ergo not a disease, ergo not pathological. Anthropologists can indeed be pretty snide, but do give them some credit. They can also pick out a bad metaphor. April 4, at Bailey-eugenic preference for heterosexuality, non-existence of bisexuality, and transsexuality as self-image fetishism-is enough to question the soundness of his scholarship. This professor has a fetish for media attention. If transsexualism is a sexual fetish for a transsexual, that girl will be in perpetual orgasm and singing with a distracting arousal underneath her pants. April 4, at 1: Also, questioning psychology and behavioral studies that exclude culture and socioculturally-influenced behavior and sexuality is not a wrong assessment or along the line of academic elitism. The cases of hijras in India and berdaches among Native Americans show that sexualities can also be influenced by spirituality, belief, and ritual. Treating sex only as anatomical, physiological, psychological, and biological is incomplete. April 4, at 8: I had 30 units of psychology in college. Ethnopsychology and transcultural psychiatry are some of my interests. What my response intended was to show that anthropology can complete psychology. I see no academic elitism in that. If I attacked something, it was Prof. It was funny how he let a group of men watch gay and straight porn videos and checked their erections to arrive at the final conclusion that there was no bisexuality without considering that bisexuality is also an emotional attraction and mental connection not just sex and penetration. I wasted money on his book when I explored sex and culture in America years ago. It was gratuitous and unfair. Bailey sounds like a fool, and I do not think that he is representative of psychology. I attack anthropology that is heavy on symbolism and interpretation and peddles its methods and methodologies as logical, empirical, and scientific. I even attack the mathematical models used by some pseudo-scientists who prove that there are aliens. I attack anything unscientific that promotes bad science. We have had enough problems caused by ignorance. Well, everyone is Luke Skywalker in the story of their own life. April 6, at 3: There were posts by anthropologist as the issues raised is not limited to just philosophy. Case in point, and certainly worth thinking about: These can be highly effective in cases when a problem is not addressed by a formal, legal system. In the case of sexual harassment, offenders must be made to feel like social pariahs. Those in a position of power that enables them to express their disgust openly must feel an obligation to do so, whenever the opportunity arises that is, if they know such behavior is taking place ; the less powerful should be sure to share their experiences with those in a position to have an impact on the perps. If the culture of the profession becomes sufficiently hostile to sexual harassment, those who engage in it will come to understand that they merit the contempt of their peers. April 6, at There is more commentary about this, from the point of view of an administrator, at Confessions of a Community College Dean.

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Chapter 3 : Hunter-Gatherer Gender and Identity - Oxford Handbooks

Conclusion Toward a Comparative Ethnoarchaeology of Gender Hetty Jo Brumbach and Robert Jarvenpa A woman's work is all day long, like Mary here. Always working. Me?

The Uruk world system: The dynamics of expansion of early Mesopotamian civilization. University of Chicago Press. Antisaccadic eye movements and attentional asymmetry in schizophrenia in three Pacific populations. *Acta Psychiatrica Scandinavica* Science December A multispecies overkill simulation of the End-Pleistocene megafaunal mass extinction. *Science* June 8: New York Times, August Arranged marriages get a little rearranging. *New York Times*, June 22, p. Investing for a new century. *New York Times*, October 30, pp. A special advertisement produced by energy companies. Revised principles of professional responsibility, In *Ethics and the profession of anthropology: Dialogue for a new era*, ed. University of Pennsylvania Press. Principles of professional responsibility The interaction of nature and political economy. *Journal of Public Economics* 89, no. The persistence of polygyny as an adaptive response to poverty and oppression in apartheid South Africa. The effects of media violence on society. *Science* March Pleistocene settlement in the East. In *Oxford handbook of North American archaeology*, ed. Card, and Kenneth Feder. Speaking up and speaking out: Collective efforts in the fight to reclaim the public perception of archaeology. *SAA Archaeological Record* 13, no. Was the Duchess of Windsor right? A cross-cultural review of the socioecology of ideal female body shape. *Ethnology and Sociobiology* Art in small-scale societies. A comparative study of philosophies of art. Upper Saddle River, NJ: Historical dictionary of terrorism. Macroscopic approaches to analysis. Territoriality and land use among the Akulmiut of Western Alaska. In *Key issues in hunter-gatherer research*, eds. In *Encyclopedia of human evolution and prehistory*, eds. Primate anatomy, 3rd ed. Anthony, David, Dimitri Y. Telegin, and Dorcas Brown. The origin of horseback riding. Christian, Islamic, and Jewish movements. Anyon, Roger, and T. Aporta, Claudio, and Eric Higgs. Global positioning systems, Inuit wayfinding, and the need for a new account of technology. What parents want in a son-in-law and a daughter-in-law across 67 pre-industrial societies. *British Journal of Psychology* The grounds of the nation-state: Identity, violence and territory. In *Nationalism and internationalism in the post-cold war era*, eds. Ulf Hannerz Goldman and Charles Westin, " In *Ethics and the profession of anthropology*, ed. Revised Principles of Professional Responsibility, Street children of Cali. Are Colombian street children neglected? The contributions of ethnographic and ethnohistorical approaches to the study of children. *Anthropology and Education Quarterly* Environmental disasters in global perspective. Archer, Dane, and Rosemary Gartner. Violence and crime in cross-national perspective. *Cross-cultural differences in physical aggression between partners: Personality and Social Psychology Review* The comparative study of rotating credit associations. Women making money go round: Ardener, Shirley, and Sandra Burman, eds. The importance of rotating savings and credit associations for women. The psychology of social class. Race, racism, and anthropology. In *Building a new biocultural synthesis: Political-economic perspectives on human biology*, eds. University of Michigan Press. Genomics at the origins of agriculture, Part Two. The powers of presence. Aronoff, Joel, Andrew M. Barclay, and Linda A. The recognition of threatening facial stimuli. *Journal of Personality and Social Psychology* Aronoff, Joel, Barbara A. Woike, and Lester M. Which are the stimuli in facial displays of anger and happiness? Configurational bases of emotion recognition. Contending and coping with unnerving expectations. In *Improving academic performance*, ed. Aronson, Joshua, Carrie B. Fried, and Catherine Good. Reducing the effects of stereotype threat on African American college students by shaping theories of intelligence. *Journal of Experimental Social Psychology* The economic potential of Iva annua and its prehistoric importance in the Lower Illinois Valley. In *The nature and status of ethnobotany*, ed. *Anthropological Papers* No 67, Museum of Anthropology. Studies of independence and conformity: A

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minority of one against a unanimous majority. Analogy in archaeological interpretation. Southwestern Journal of Anthropology A new species of early hominid from Ethiopia.

Chapter 4 : 11 results in SearchWorks catalog

CIRCUMPOLAR LIVES AND LIVELIHOOD: A COMPARATIVE ETHNOARCHAEOLOGY OF GENDER AND SUBSISTENCE. Robert Jarvenpa and Hetty Jo Brumbach (Editors). Lincoln and London: University of Nebraska Press. xiv + p, illustrated, hard cover.

Chapter 5 : Around the Web: Sex and Gender Edition | Savage Minds

Introduction: Gender, subsistence, and ethnoarchaeology / Robert Jarvenpa and Hetty Jo Brumbach --Chipewyan society and gender relations / Hetty Jo Brumbach and Robert Jarvenpa --Chipewyan hunters: a task differentiation analysis / Robert Jarvenpa and Hetty Jo Brumbach --Khanty society and gender relations / Elena Glavatskaya --Khanty hunter.