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Jean Briggs

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Jean L. Briggs (May 28, 1929 – July 27, 2016) was an American-born anthropologist, ethnographer, linguist, and professor emerita at Memorial University of Newfoundland. Her best known works included the 1970 landmark book, *Never in Anger: Portrait of an Eskimo Family*, based on 18 months of research and field work in Inuit communities on the Arctic coast during the 1960s.^{[1][2]} *Never in Anger: Portrait of an Eskimo Family*, which documents Inuit language, culture and practices, remains a landmark publication in the fields of ethnography and Arctic studies to this day. She also co-edited and published a dictionary of Utkuhiksalingmiut Inuktitut, also called Utkuhiksalik, which preserves 34,000 words. Most of her fieldwork and research focused on the Canadian Inuit, but she also worked with the Yupik as well.^[2]

Biography [edit]

Briggs was born in Washington D.C. on May 28, 1929, the eldest of four children. She was raised in the state of Maryland. She was a member of the clergy of The New Church, also known as Swedenborgianism.^[1] She was raised in the state of Maryland. She then completed a master's degree from Boston University in 1951.^[1]

In 1967, Briggs moved to the Canadian province of Newfoundland and Labrador, where she taught for 47 years.^{[1][2]} She was a student of Cora Du Bois, an American cultural anthropologist.

In 1970, she published her best known book, *Never in Anger: Portrait of an Eskimo Family*, based on 18-months during the 1960s.^[1] She documents the culture, language, and customs of the Inuit. The book remains a landmark publication in the fields of ethnography and anthropology.^[1] In her research, "When I arrived in Chantrey Inlet in 1963, I knew only six words of Inuktitut. I knew only six words of Inuktitut."^[2]

In 1988, Briggs published a second book, *Inuit Morality Play: The Emotional Education of Children*. It was published by the Society for Psychoanalytic Anthropology and the Victor Turner Prize from the Society for Psychoanalytic Anthropology.

Jean Briggs compiled a landmark, bilingual Utkuhiksalingmiut Inuktitut dictionary, which was published in 2015.^{[1][2]} Briggs had begun compiling Utkuhiksalingmiut Inuktitut words in 1970, ultimately gathering and preserving 34,000 words in the dictionary.^[2] Prior to its 2015 publication, no dictionary had ever documented the Utkuhiksalingmiut Inuktitut dialect.^{[1][3][2]} Several researches and colleagues from Memorial University and the University of Toronto joined her to create the dictionary, utilizing five grants from the Social Sciences and Humanities Research Council (SSHRC).^[2]

Briggs won the Lifetime Achievement Award from the Society for Psychological Anthropology, as well as an honorary doctorate from the University of Bergen in Norway.^[2] She was also a Royal Society of Canada fellow.^[1]

Jean Briggs died from congestive heart failure on July 27, 2016, at the age of 87.^{[1][2]}

References [edit]

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Ernestine Friedl

From Wikipedia, the free encyclopedia

Ernestine Friedl (August 13, 1920 – October 12, 2015) was an American anthropologist, author, and professor.^{[1][2]} She served as the president of both the [American Ethnological Society](#) (1967) and the [American Anthropological Association](#) (1974–1975). Friedl was also the first female Dean of Arts and Sciences and Trinity College at [Duke University](#), and was a James B. Duke Professor Emerita. A building on Duke's campus, housing the departments of African and African American Studies, Cultural Anthropology, the Latino/Latina Studies program, and Literature was named in her honor in 2008.^[3] Her major interests included gender roles, rural life in modern Greece, and the [St. Croix Chippewa Indians of Wisconsin](#).

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The **West Bronx** is a region in the New York City borough of the Bronx. The region lies west of the Bronx River and roughly corresponds to the western half of the borough.



Early life [\[edit \]](#)

Born in [Hungary](#) in 1920, Ernestine Friedl emigrated to the United States with her parents at the age of two years. They settled in the [West Bronx](#) neighborhood of New York City.^[4] Her father had been a railway functionary in Hungary but in the U.S. became a salesman, while her mother was a garment worker.

Education [\[edit \]](#)

Friedl attended [Hunter College](#), a public women's college in the Upper East Side of New York, from which she graduated in 1941 with a Bachelor of Arts in pre-social work.^[4]

Friedl went to graduate school at [Columbia University](#) from 1941 to 1950, earning a Ph.D. in anthropology in 1950.

Influences [\[edit \]](#)

While in attendance at Hunter College, Friedl met three influential figures in her life: **Dorothy L. Keur** and Elsie Steedman, both professors of anthropology who taught and inspired Friedl to pursue the same field, as well as her future husband Harry Levy, who studied classics. It was Levy who encouraged Friedl to continue on with post-graduate studies in order to become an anthropologist. Other influences include Columbia professors [Ralph Linton](#) and [Ruth Benedict](#).

Fieldwork [\[edit \]](#)




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Emily Martin (anthropologist)

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Emily Martin (born 1944) is a [sinologist](#), [anthropologist](#), and [feminist](#). Currently, she is a professor of [socio-cultural anthropology](#) at [New York University](#). She received her undergraduate degree from the [University of Michigan](#) and her PhD degree from [Cornell University](#) in 1971. Before 1984, she published works under the name of **Emily Martin Ahern**.

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After earning a Ph.D. in anthropology, Martin was on the faculty of the [University of California, Irvine](#) and [Yale University](#); she was the Mary Elizabeth Garrett Professor of Arts and Sciences there between 1981 from 1994 to 2001 and then became a professor at New York University. In 2019, she was awarded the [prestigious Anthropology and Geography](#) in recognition of her signal contributions to anthropology.^{[1][2]}

Sinology [edit]

Martin's work on [sinology](#) focused on topics both in [Mainland China](#) and [Taiwan](#). These topics included Chinese religion and rituals, architecture, politics, [traditional Chinese medicine](#), Chinese women's culture, Chinese rural culture, Chinese lineages and genealogies, etc.



Traditional Chinese medicine (TCM) is a branch of traditional medicine in China. It has been described as "fraught with pseudoscience", and the majority of its treatments as having no logical mechanism of action.

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A black and white portrait of a middle-aged man with dark hair and a mustache. He is wearing a dark suit jacket over a light-colored shirt and a patterned tie. He is looking directly at the camera with a neutral expression. The background is a plain, light color.

While her original recordings are included in other archives.

Some of the tribe

She wrote *The Indians and Their Music* in 1926.^[5] Between 1910 and 1957, she published fourteen book-length bulletins for the Smithsonian, each describing the musical practices and repertoires of a



Born May 21, 1867
Red Wing, Minnesota, U.S.

Died	June 5, 1957 (aged 90)
------	------------------------

Known for Preservation of Native An

Known for Preservation of Native American culture

Scientific career

Fields Anthropologist, specializing as a Comparative musicologist ethnographer and ethnomusicologist

Institutions [Bureau of American Ethnology](#)

Part of a series on the



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Nancy Scheper-Hughes

From Wikipedia, the free encyclopedia

Nancy Scheper-Hughes (born 1944 in New York City) is the Chancellor's Professor Emerita of [Anthropology](#) and the director and co-founder (with [Margaret Lock](#)) of the PhD program in [Critical Medical Anthropology](#) at the [University of California at Berkeley](#).^[1] She is known for her writing on the anthropology of the body, hunger, illness, medicine, motherhood, [psychiatry](#), psychosis, social suffering, violence and [genocide](#), death squads, and human trafficking.

She is the author of *Sexual Violence of Everyday Life in Brazil* (UC Press); *Saints, Scholars and Soldiers* (in three editions); *Commodifying Bodies* (UK Sage) with [Loïc Wacziarg](#); and, most recently, *Violence in the Urban* (with [Philippe Bourgois](#) and J. Auyero).



Scheper-Hughes has worked in the Philippines and the E.U., Interpol, U.N. of human traffickers. She has traveled from New York City to Durban, South Africa, Brazil, Argentina, Israel, South Africa, Moldova, and Mexico. She has been a consultant on human trafficking for organs for the U.S. Department of Justice and has testified (pro bono) in several prosecutions of human traffickers, including Israeli kidney patients from Israel, Europe and the U.S. She has lived in Jewish and non-Jewish communities in Recife. In her early career, she was based in New York, New Jersey and Israel.

Genocide is the intentional action to destroy a people—usually defined as an ethnic, national, racial, or religious group—in whole or in part. A term coined by Raphael Lemkin in his 1944 book *Axis Rule in Occupied Europe*, the hybrid word *geno-cide* is a combination of the Greek word *γένος* and the Latin suffix



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Career [\[edit \]](#)

Scheper-Hughes' first book, *Saints, Scholars and Schizophrenics: Mental Illness in Rural Ireland* (1979), was a study of madness among bachelor farmers, and won the Margaret Mead Award from the Society for Applied Anthropology in 1980.

<https://en.wikipedia.org/wiki/Genocide> The book established Scheper-Hughes' ability to provoke controversy through her writing. Especially in Ireland, many

Nancy Scheper-Hughes

Born	1944 New York, New York
Nationality	American
Alma mater	University of California - Berkeley
Awards	Rudolf Virchow Award (2003), Margaret Mead Award (1980)
Scientific career	
Fields	Cultural anthropology, medical anthropology, critical theory
Institutions	University of California, Berkeley

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Frederica Annis Lopez de Leo de Laguna

Frederica de Laguna in 1993.^[1]



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Mary Douglas

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For other people named Mary Douglas, see [Mary Douglas \(disambiguation\)](#).

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Dame Mary Douglas, **DBE FBA** (25 March 1921 – 16 May 2007) was a British anthropologist, known for her writings on human culture and symbolism, whose area of speciality was social anthropology. Douglas was considered a follower of Émile Durkheim and a proponent of structuralist analysis, with a strong interest in comparative religion.^[2]

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Biography [\[edit\]](#)

She was born as **Margaret Mary Tew** in San Remo, Italy, to Gilbert and Phyllis, both in British colonial service. Her mother was a devout Roman Catholic, and Mary was brought up in that faith. After their mother's death, the sisters were raised by their maternal grandmother, a Catholic [Sacred Heart Convent](#) in Roehampton. Mary went on to study at St. Anne's College, Oxford, from 1939 to 1943; she was influenced by E. E. Evans-Pritchard. She graduated with a second-class degree.^[3]

Dame
Mary Douglas
DBE FBA

Purity and Danger

An analysis of concepts of pollution and taboo

Mary Douglas

by Tew

1966

(aged 86)

Oxford

Known for [Purity and Danger](#), [Natural Symbols](#), [Cultural theory of risk](#)



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Margaret Mead

From Wikipedia, the free encyclopedia

Not to be confused with the British anthropologist Margaret Read.

Margaret Mead (December 16, 1901 – November 15, 1978) was an American **cultural anthropologist** who featured frequently as an author and speaker in the mass media during the 1960s and 1970s.^[1] She earned her bachelor's degree at **Barnard College** in New York City and her MA and PhD degrees from **Columbia University**. Mead served as President of the **American Association for the Advancement of Science** in 1975.^[2]

Mead was a communicator of anthropology in modern American and **Western culture** and was often controversial as an academic.^[3] Her reports detailing the attitudes towards sex in South Pacific and Southeast Asian traditional cultures influenced the 1960s **sexual revolution**.^[4] She was a proponent of broadening sexual conventions within the context of Western cultural traditions.

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- Birth, early family life, and education
- Personal life
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- Work
 - Coming of Age in Samoa* (1928)
 - Sex and Temperament in Three Primitive Societies* (1935)
 - Other research areas
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The **sexual revolution**, also known as a time of **sexual liberation**, was a social movement that challenged traditional codes of behavior related to sexuality and interpersonal relationships throughout the United States and subsequently, the wider world.



Margaret Mead



Mead in 1950

Born	December 16, 1901 Philadelphia, Pennsylvania, US
Died	November 15, 1978 (aged 76) New York City, US
Alma mater	Barnard College Columbia University
Occupation	Anthropologist
Spouse(s)	Luther Cressman (m. 1923; div. 1928) Reo Fortune (m. 1928; div. 1935) Gregory Bateson (m. 1936; div. 1950)
Children	Mary C. Bateson (born 1939)
Awards	Kalinga Prize (1970)

Part of a series on the

Anthropology of kinship

Birth, early family life, and education [edit]

Margaret Mead, the first of five children, was born in **Philadelphia**, but raised in nearby Doylestown, Pennsylvania. Her father, Edward Sherwood Mead, was a professor of finance at the Wharton School of the University of Pennsylvania, and her mother, Emily (née Fogg) Mead,^[5] was a sociologist who studied Italian immigrants.^[6] Her sister Katharine (1906–



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Hilma Granqvist

From Wikipedia, the free encyclopedia

Hilma Natalia Granqvist (17 July 1890 [Sipoo](#) – 25 February 1972 [Helsinki](#)) was a Swedish-speaking Finnish anthropologist who conducted long field studies of [Palestinians](#). She was a student of [Edvard Westermarck](#).

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Studies [\[edit \]](#)

In the 1920s Granqvist arrived at the village of [Safed](#) for her research on the women of the Old Testament. What she found instead was a Palestinian village. She changed the focus of her research to a full investigation of the village. She ended up staying until 1931 documenting all aspects of life.



The **Palestinian people**, also referred to as **Palestinians** or **Palestinian Arabs**, are an ethnonational group comprising the modern descendants of the peoples who have lived in Palestine continuously over the centuries and who today are largely culturally and linguistically Arab; including those ethnic groups who have lived in the region since the British Mandate for Palestine.

Granqvist was part of the [British Mandate for Palestine](#) as part of the [Jewish Agency for Palestine](#). She therefore changed the name of the village to [Safed](#). Granqvist is of photographs.^{[\[1\]](#)}



Hilma Granqvist.

Example of wedding song, recorded by Granqvist [\[edit \]](#)

"God knows that our outfit today
A hundred 'royal' robes which we have cut
For the bride to whom we are betrothed.
God knows – today is our outfit
A green and a 'royal' [malak] dress we have bought
For the bride to whom we are betrothed!
Ten jackets [taqsireh] have we bought
For the beloved ones in order to appease her"

(Granqvist: *Marriage conditions in a Palestinian village*, vol. 2 (1931), p. 42.)^{[\[2\]](#)}

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Ruth Behar

From Wikipedia, the free encyclopedia

Ruth Behar (born 1956) is a [Cuban-American anthropologist](#) and writer.^[2] Her work includes academic studies, as well as poetry, memoir, and literary fiction. As an anthropologist, she has argued for the open adoption and acknowledgement of the subjective nature of research and participant-observers. She is a recipient of the [Belpré Medal](#).^[3]

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 - An Island Called Home*
 - The Vulnerable Observer*
 - Translated Woman*
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Fidel Alejandro Castro Ruz was a Cuban revolutionary and politician who served as Prime Minister of Cuba from 1959 to 1976 and President from 1976 to 2008. Ideologically a Marxist–Leninist and Cuban nationalist, he also served as the First Secretary of the Communist Party of Cuba.



Born 1956^[1]
Cuba

Nationality American

Alma mater Princeton University
Wesleyan University

Scientific career

Fields Cultural Anthropology

Institutions University of Michigan, Ann Arbor

Life and work [edit]

Behar was born in [Havana, Cuba](#) in 1956 and has Jewish and Russian ancestry. She was four when her family immigrated to the US following [Fidel Castro's](#) gaining power in the revolution of 1959. More than 94% of Cuban Jews left the country at that time,^[4] together with many others of the middle and upper classes. Behar attended local schools and studied as an undergraduate at [Wesleyan University](#), receiving her B.A. in 1977. She studied cultural anthropology at [Princeton University](#), earning her doctorate in 1983.

She travels regularly to Cuba and Mexico to study aspects of culture, as well as to investigate her family's roots in Jewish Cuba. She has specialized in studying the lives of women in developing societies.^[5]

Behar is a professor at the Department of Anthropology at the [University of Michigan](#) in Ann Arbor.^[2] Her literary work is featured in the [Michigan State University's](#) Michigan Writers Series.^[6] A writer of anthropology, essays, poetry and fiction, Behar focuses on issues related to women and feminism.^[5]

Lucky Broken Girl [edit]

Lucky Broken Girl (2017) is multicultural coming-of-age novel for young adults, based on the author's childhood in the 1960s. Ruthie Mizrahi and her family recently moved from Castro's Cuba to New York City. Just when she's finally beginning to gain confidence in her mastery of English, and enjoying her reign as her



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Marilyn Strathern

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Find sources: "Marilyn Strathern" – news · newspapers · books · scholar · JSTOR (August 2009) (Learn how and when to remove this template message)

Dame Ann Marilyn Strathern, DBE (née Evans; born 6 March 1941)^[1] is a [British anthropologist](#), who has worked largely with the [Mount Hagen people](#) of [Papua New Guinea](#) and dealt with issues in the UK of reproductive technologies.^[2] She was [William Wyse Professor of Social Anthropology](#) at the [University of Cambridge](#) from 1993 to 2008, and [Mistress of Girton College, Cambridge](#) from 1998 to 2009.

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Girton College is one of the 31 constituent colleges of the University of Cambridge. The college was established in 1869 by Emily Davies and Barbara Bodichon as the first women's college in Cambridge. In 1948, it was granted full college status by the university, marking the official admittance

Early life [\[edit \]](#)

Marilyn Strathern was born to Eric Evans and Margaret Evans in Bromley, Kent. Her first formal education experience was at Crofton Lane Primary School, Bromley High School. Strathern excelled academically, in part thanks to support and guidance from her mother, a teacher by trade.^[2] Following school, she enrolled in Girton College to study Archaeology and Anthropology. She then became a research student there^[4] and went on to obtain her PhD in 1968.^[3] She married fellow anthropologist Andrew Strathern in 1964 and they had three children together before ending their marriage.^[citation needed]

Dame Marilyn Strathern DBE

Born	Ann Marilyn Evans <div>6 March 1941 (age 79)</div> <div>Wales, United Kingdom</div>
Citizenship	British
Alma mater	Girton College
	Scientific career
Fields	Social anthropology
Institutions	Girton College Trinity College University of California, Berkeley Manchester University
Thesis	<i>Women's status in the Mount Hagen area: a study of marital relations and court disputes among the Melpa-speaking people, New Guinea</i> (1969)
Doctoral advisor	Paula Brown Glick Esther N. Goody

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Alice Cunningham Fletcher

From Wikipedia, the free encyclopedia

Alice Cunningham Fletcher (March 15, 1838 in [Havana](#) – April 6, 1923 in [Washington, D.C.](#)) was an American ethnologist, anthropologist, and social scientist who studied and documented [American Indian](#) culture.

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The indigenous peoples of the Americas

are the pre-Columbian peoples of North, Central and South America and their descendants.





Early life and education [edit]

Not much is known about Fletcher's parents; her father was a New York lawyer and her mother was from a prominent Boston family. Her parents moved to [Havana, Cuba](#) in vain hopes of easing her father's illness with a better climate. Fletcher was born there in 1838.^[1] After her father died in 1839, the family moved to [Brooklyn Heights](#), New York City. Fletcher was enrolled in the [Brooklyn Female Academy](#), an exclusive school for the elite.^[2]

Career [edit]

Fletcher taught school and later became a public lecturer to support herself, arguing that anthropologists and archaeologists were best at uncovering ancient history of humans. She also advocated for the education of Native Americans "so that they could gain accoutrements of civilization."^[3]

Fletcher credited [Frederic Ward Putnam](#) for stimulating her interest in American Indian culture and began working with him at the [Peabody Museum of Archaeology and Ethnology](#), [Harvard University](#).^[4] She studied the remnants of the Indian civilization in the [Ohio](#) and [Mississippi valleys](#), and became a member of the [Archaeological Institute of America](#) in 1879.^[5]

From 1881, Fletcher was involved with the [Carlisle Indian School](#) in Pennsylvania, where native children learned English, arithmetic, and skills designed to allow them to be integrated American citizens.^[6]

Alice Cunningham Fletcher



Born	March 15, 1838 <div>Havana, Cuba</div>
Died	April 6, 1923 (aged 85) <div>Washington, D.C.</div>
Nationality	American
Scientific career	
Fields	Ethnology
Institutions	Peabody Museum of Archaeology and Ethnology Anthropological Society of Washington American Folklore Society School of American Archaeology



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Lila Abu-Lughod

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Lila Abu-Lughod (born 1952) is a Palestinian-American [anthropologist](#). She is the Joseph L. Bittenweiser Professor of Social Science in the Department of Anthropology at [Columbia University](#) in New York City. She specializes in [ethnographic](#) research in the Arab world, and her seven books cover topics including sentiment and poetry, nationalism and media, gender politics and the [politics of memory](#).

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Ibrahim Abu-Lughod was a Palestinian academic, characterised by Edward Said as "Palestine's foremost academic and intellectual" and by Rashid Khalidi as one of the first Arab-American scholars to have a really serious effect on the way the Middle East is portrayed in political science and

Early life and education

Abu-Lughod's father was the prominent Palestinian academic [Ibrahim Abu-Lughod](#). Her mother, Janet L. Abu-Lughod, née Lippman, was a leading American urban sociologist.^[1] She graduated from [Carleton College](#) in 1974, and obtained her PhD from [Harvard University](#) in 1984.^[2]

Career [\[edit \]](#)

Lughod's body of work is grounded in long-term [ethnographic](#) research in Egypt, and is especially concerned with the intersections of culture and power, as well as gender and women's rights in the Middle East.^[3]

Between the late 1970s and the mid-1980s, while she was still a graduate student, Lughod spent time living with the [Bedouin Awlad 'Ali](#) tribe in Egypt.^[2] She stayed with the head of the community, and lived in his household alongside his large family for a cumulative two years.^[4] Her first two books, *Veiled Sentiments: Honor and Poetry in a Bedouin Society* and *Writing Women's Worlds*, are based on this fieldwork. Both books draw on her experiences living with the Bedouin women and her their poetry and storytelling ^[2] She explores the way that [ghinnawas](#), songs in a poetic form that she compares to [haiku](#) and the [blues](#), express the

Lila Abu-Lughod

Born

1952

Nationality

Palestinian American

Citizenship

American

Occupation

Scholar

Known for

Anthropology, Women's and Gender Studies

Parent(s)

[Ibrahim Abu-Lughod](#) (father)

[Janet L. Abu-Lughod](#) (mother)

Academic background

Alma mater

[Carleton College](#) (BA, 1974)

[Harvard University](#) (PhD, 1984)

Academic work

Institutions

[Williams College](#)

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Website

<http://www.columbia.edu/cu/anthropology/fac-bios/abu-lughod/faculty.html> [🔗](#)



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She was born in [New York City](#), attended [Vassar College](#) and graduated in 1909. After studying anthropology at the [New School of Social Research](#) under [Elsie Clews Parsons](#), she entered graduate studies at [Columbia University](#) in 1921, where she studied under [Franz Boas](#). She received her PhD and joined the faculty in 1923. [Margaret Mead](#), with whom she shared a romantic relationship,^[1] and [Marvin Opler](#), were among her students and colleagues.

Contents [\[hide\]](#)

- An **anthropologist** is a person engaged in the practice of anthropology. Anthropology is the study of aspects of humans within past and present societies. Social anthropology, cultural anthropology and philosophical anthropology study the norms and values of societies. Linguistic anthropology studies how lang

Spouse(s) Stanley Rossiter Benedict

Anthropology





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Beatrice Medicine

From Wikipedia, the free encyclopedia

Beatrice Medicine (August 1, 1923 - December 19, 2005) (Sihasapa and Minneconjou Lakota) (Lakota name **Hinsha Waste Agli Win** - "Returns Victorious with a Red Horse Woman."^{[1][2]}) was a scholar, anthropologist, and educator known for her work in the fields of Indigenous languages, cultures, and history. Medicine spent much of her life researching, teaching, and serving Native communities, primarily in the fields of bilingual education, addiction and recovery, mental health, tribal identity, and women's, children's, and [LGBT community](#) issues.^[3]

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The **LGBT community** is a loosely defined grouping of lesbian, gay, bisexual, transgender, LGBT organizations, and subcultures, united by a common culture and social movements. These communities generally celebrate pride, diversity, individuality, and sexuality. LGBT activists

Early life [\[edit \]](#)

Medicine was born on the Standing Rock Reservation on the 1st of August, 1923.^[1]

Education [\[edit \]](#)

Medicine received her BA in anthropology at [South Dakota State University](#) in 1945, and her MA in both Sociology and Anthropology from [Michigan State University](#) in 1954. She completed her Ph.D in 1983 at the [University of Wisconsin](#).^{[4][5]}

Career [\[edit \]](#)

Medicine studied the human behaviors involved in racism and linguistic discrimination, in both academia and social anthropology. Much of her work focused on the resurgence, survivance, and expansion of Indigenous languages and culture. Medicine was known internationally for her work with students and faculty,^[1] and over her 50 year career at campuses including Santo Domingo Pueblo Agency School, Flandreau Indian School, the University of British Columbia, Stanford University, [San Diego State University](#), [San Jose State University](#), [San Francisco State University](#), the University of Washington, the University of Montana and [University of Colorado](#).



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Michelle Rosaldo

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Michelle "Shelly" Zimbalist Rosaldo (1944 in New York City – 1981 in [Philippines](#)^[1]) was a social, linguistic, and psychological [anthropologist](#) famous for her studies of the [Ilongot people](#) in the Philippines and for her pioneering role in women's studies and the anthropology of gender.

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Life [\[edit \]](#)

Born in New York in 1944, Michelle Zimbalist attended [Radcliffe College](#) ([Harvard](#)) concentrated in English literature. She spent a summer among the [Maya](#) in south began graduate study at Harvard in [social anthropology](#).

Michelle Rosaldo and her husband, anthropologist [Renato Rosaldo](#), both carried out their dissertation fieldwork with the Ilongot people in northern [Luzon](#), the Philippines, during 1967-1969. Rosaldo's research focused on Ilongot concepts of emotion (an exercise in [ethnopsychology](#), the study of local or folk concepts of mind), while her husband collected material on the history of Ilongot [headhunting](#) practices, which were dying out at the time of their research. Rosaldo received her PhD in social anthropology from [Harvard](#) in 1972. After completing their PhDs, Michelle and Renato Rosaldo were both hired at [Stanford University](#). The couple returned again to the Ilongot in 1974 for further research, published as *Knowledge and Passion* (1980).

Michelle Rosaldo wrote or edited several important works in the anthropology of women and gender relations and co-founded the Program in Feminist Studies at Stanford University. In 1979 she received Stanford's Dinkelspiel Award for outstanding service to undergraduate education.

Michelle Rosaldo died from an accidental fall while conducting fieldwork in the Philippines in 1981. She was survived by her husband and their two sons.

The Michelle Z. Rosaldo Summer Field Research Grant was later established in her memory at the Department of Anthropology at Stanford University to provide funding for undergraduate students to conduct fieldwork.

Selected publications [\[edit \]](#)

Part of a series on

Medical and psychological anthropology

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Luzon is the largest and most populous island in the Philippines. It is ranked 15th largest in the world by land area. Located in the northern portion of the archipelago, it is the economic and political center of the nation, being home to the country's capital city, Manila, as well as





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Sherry Ortner

From Wikipedia, the free encyclopedia

Sherry Beth Ortner (born September 19, 1941) is an American [cultural anthropologist](#) and has been a Distinguished Professor of Anthropology at [UCLA](#) since 2004.

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Biography [\[edit \]](#)

Ortner grew up in a Jewish family in [Newark, New Jersey](#), and attended [Weequahic High School](#), as did [Philip Roth](#) and [Richie Roberts](#).^{[1][2]} She received her BA from the [University of Chicago](#) with [Cliff Mayes](#) and [Sherpas in Nepal](#)^[3]. She has taught at [Berkeley](#), [Columbia University](#), and [Stanford University](#). She has written about the [Sherpas of Nepal](#), on religion, and on the [Sherpas](#), *Life and Death on Mt. Everest*.^[4]

In the early 1990s, Ortner chaired the [MacArthur Fellows Program](#), using her own high school graduation as a model. She also publishes regularly on the history of culture. She also publishes regularly on the history of culture.

Sherry Ortner was awarded a [MacArthur "Genius" grant](#) in 1990.^[4] In 1992, she was elected a Fellow of the [American Academy of Arts and Sciences](#).^[5] She has been awarded the [Retzius Medal](#) of the [Swedish Society for Anthropology and Geography](#).

Ortner was previously married to Robert Paul, a cultural anthropologist now at [Emory University](#); and to Raymond C. Kelly, Emeritus Professor of Anthropology at [The University of Michigan](#). She is currently married to Timothy D. Taylor, a Professor of Ethnomusicology and Musicology at [UCLA](#).

Theoretical foundations [\[edit \]](#)

Ortner is a well-known proponent of [practice theory](#). She does not focus on societal reproduction but centers on the idea of "serious games", on resistance and transformation within a society. She formed her ideas while working with [Sherpas](#). She is concerned with the dominant constraints of cultural understanding within cultures, subversive to the idea of culture as being simply reproduced. Actors play with skill in a game of life with power and inequality. Seeing social structure as a kind of game, she argues that culture is not simply reproduced, but is played. She argues that culture is not simply reproduced, but is played. She argues that culture is not simply reproduced, but is played.

Anthropology



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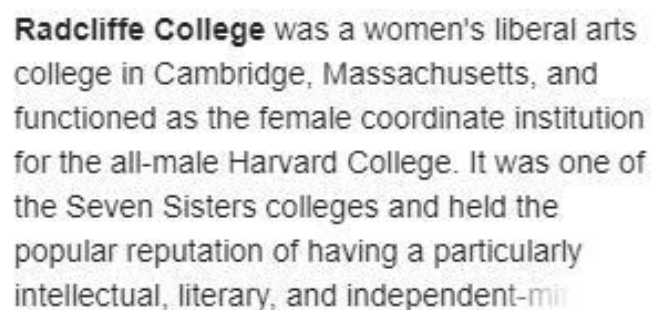
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Leacock was born on July 2, 1893, in Battherham, was a mathematician. [Kenneth Burke](#).^[2] Leacock was born on a New Jersey 150-acre farm, lived with radicals and intellectuals prone to extremes—nature; to hate deeply the importance of doing what one

Academic career [edit]



ee daughters.^[1] Her mother, Lily Mary
as the literary critic and philosopher
ch Village, New York and their northern
al circle that included artists, political
alist consumerism; to value—even
on...and to be committed to the
ciety".^[4]

years, when she got a scholarship to attend undergraduate courses in

Born	July 2, 1922 Weehawken, United States
Died	April 2, 1987 (aged 64) Honolulu, United States
Alma mater	Columbia University
Spouse(s)	Richard Leacock (m. 1941–1962) James Haughton (m. 1966–1987)
Awards	1983 New York Academy Sciences Award for the Behavioral Sciences
	Scientific career
Fields	Anthropology
Thesis	<i>The Montagnais "Hunting Territory" and the Fur Trade</i> (1954)
Influences	Morgan · Engels · Marx

Part of a series on the

A pedigree chart showing a family with two children. The first generation consists of a female (circle) and a male (triangle). They have two children: a female and a male.

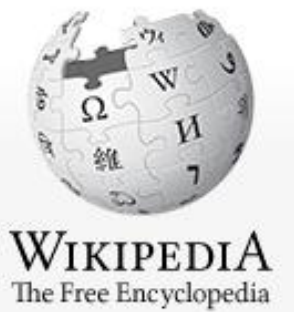
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Claude Lévi-Strauss • Bronisław Malinowski •
Margaret Mead • Henrietta Moore •



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Gladys Reichard

From Wikipedia, the free encyclopedia

Gladys Amanda Reichard (born 17 July 1893 at Bangor, Pennsylvania; died 25 July 1955 at Flagstaff, Arizona) was an American anthropologist and linguist. She is considered one of the most important women to have studied Native American languages and cultures in the first half of the twentieth century. She is best known for her studies of three different Native American languages: [Wiyot](#), [Coeur d'Alene](#) and [Navajo](#).^{[1][2][3]} Reichard was concerned with understanding language variation, and with connections between language, culture and context.

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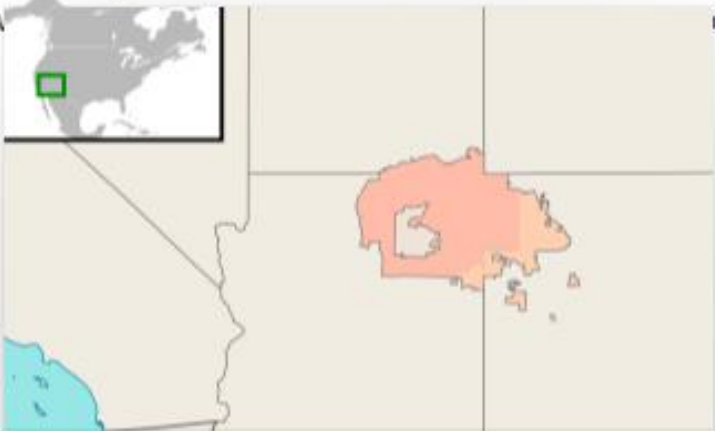
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Biography [\[edit\]](#)

Reichard received her bachelor's degree from [Swarthmore College](#) in 1920.^[4] She started fieldwork on [Wiyot](#) in 1922 at [University of California-Berkeley](#).^[4] Reichard attended [Columbia University](#) where she wrote her thesis on [Wiyot](#), written under [Franz Boas](#).^{[4][5]} Reichard's fieldwork on [Wiyot](#) led to the publication of [Wiyot Grammar and Texts](#)^[6] in 1925.

In 1923, she took up a position as Instructor in Anthropology at [Columbia University](#). Reichard did fieldwork on [Navajo](#) with [Pliny Earle Goddard](#), and she returned to this work for several summers. After Goddard's death in 1928, Reichard spent her summers living in a Navajo household, learning to weave, tend sheep and participate in the daily life of a Navajo woman. Eventually she became a speaker of Navajo, an accomplishment that is connected to her major works on the language and culture.^[7]

Her work on [Coeur d'Alene](#) was undertaken during visits to [Tekoa](#), Washington, in 1927 and 1929. She worked with a small group of speakers, three of whom were members of the Nicodemus family - Dorthy Nicodemus, Julia Antelope Nicodemus, and Lawrence Nicodemus, who was Dorthy's grandson.^[8] Julia was Reichard's primary translator and interpreter within the group, which also included master storyteller Tom Miyal.^[9] Lawrence Nicodemus, who later came to Columbia University to work with Reichard,^[8] went on to develop a practical writing system for [Coeur d'Alene](#), and to publish a root dictionary, a reference grammar, and several textbooks on the language.^{[10][11][12][13]}



Navajo or **Navaho** is a Southern Athabaskan language of the Na-Dené family, through which it is related to languages spoken across the western areas of North America. Navajo is spoken primarily in the Southwestern United States, especially in the Navajo Nation. It is one of the most widely spoken Native American languages.

Gladys Reichard



Gladys Amanda Reichard circa 1935

Born	17 July 1893 Bangor, Pennsylvania, US
Died	25 July 1955 Flagstaff, Arizona, US
Awards	Guggenheim Fellowship
Academic background	
Alma mater	Swarthmore College · Columbia University
Academic work	
Discipline	anthropology and linguistics
Sub-discipline	Native American languages and cultures
Institutions	Barnard College