

Anthropology Of An American Girl Hilary Thayer Hamann

As Anna and Layla reckon with illness, risk, and loss in different ways, they learn the power of friendship and the importance of hope.

Beyond the riveting and cinematic story of a young artist's awakening and her enduring love for a professional fighter, *Anthropology of an American Girl* provides an intelligent assessment of the essence of being an American in contemporary culture.

Examining context-specific conditions in which girls live, learn, work, play, and organize deepens the understanding of place-making practices of girls and young women worldwide. Focusing on place across health, literary and historical studies, art history, communications, media studies, sociology, and education allows for investigations of how girlhood is positioned in relation to interdisciplinary and transnational research methodologies, media environments, geographic locations, history, and social spaces. This book offers a comprehensive reading on how girlhood scholars construct and deploy research frameworks that directly engage girls in the research process.

A Companion to the Anthropology of the Body and Embodiment offers original essays that examine historical and contemporary approaches to conceptualizations of the body. In this ground-breaking work on the body and embodiment, the latest scholarship from anthropology and related social science fields is presented, providing new insights on body politics and the experience of the body. Original chapters cover historical and contemporary approaches and highlight new research frameworks. Reflects the increasing importance of embodiment and its ethnographic contexts within anthropology. Highlights the increasing emphasis on examining the production of scientific, technological, and medical expertise in studying bodies and embodiment.

Female anthropologists scan patterns and changes in women's roles in various social systems.

In *Life Beside Itself*, Lisa Stevenson takes us on a haunting ethnographic journey through two historical moments when life for the Canadian Inuit has hung in the balance: the tuberculosis epidemic (1940s to the early 1960s) and the subsequent suicide epidemic (1980s to the present). Along the way, Stevenson troubles our commonsense understanding of what life is and what it means to care for the life of another. Through close attention to the images in which we think and dream and through which we understand the world, Stevenson describes a world in which life is beside itself: the name-soul of a teenager who dies in a crash lives again in his friend's newborn baby, a young girl shares a last smoke with a dead friend in a dream, and the possessed hands of a clock spin uncontrollably over its face. In these contexts, humanitarian policies make little sense because they attempt to save lives by merely keeping a body alive. For the Inuit, and perhaps for all of us, life is "somewhere else," and the task is to articulate forms of care for others that are adequate to that truth.

Anthropology is the study of all humans in all times in all places. But it is so much more than that. "Anthropology requires strength, valor, and courage," Nancy Scheper-Hughes noted. "Pierre Bourdieu called anthropology a combat sport, an extreme sport as well

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as a tough and rigorous discipline. ... It teaches students not to be afraid of getting one's hands dirty, to get down in the dirt, and to commit yourself, body and mind. Susan Sontag called anthropology a "heroic" profession." What is the payoff for this heroic journey? You will find ideas that can carry you across rivers of doubt and over mountains of fear to find the light and life of places forgotten. Real anthropology cannot be contained in a book. You have to go out and feel the world's jagged edges, wipe its dust from your brow, and at times, leave your blood in its soil. In this unique book, Dr. Michael Wesch shares many of his own adventures of being an anthropologist and what the science of human beings can tell us about the art of being human. This special first draft edition is a loose framework for more and more complete future chapters and writings. It serves as a companion to anth101.com, a free and open resource for instructors of cultural anthropology. This 2018 text is a revision of the "first draft edition" from 2017 and includes 7 new chapters.

This is what it's like to be a high-school-age girl. To forsake the boyfriend you once adored. To meet the love of your life, who just happens to be your teacher. To discover for the first time the power of your body and mind. This is what it's like to be a college-age woman. To live through heartbreak. To suffer the consequences of your choices. To depend on others for survival but to have no one to trust but yourself. This is *Anthropology of an American Girl*. A literary sensation, this extraordinarily candid novel about the experience of growing up female in America will strike a nerve in readers of all ages. **BONUS:** This edition contains an *Anthropology of an American Girl* discussion guide.

Perspectives on race today Featuring new and engaging essays by noted anthropologists and illustrated with full color photos, *RACE: Are We So Different?* is an accessible and fascinating look at the idea of race, demonstrating how current scientific understanding is often inconsistent with popular notions of race. Taken from the popular national public education project and museum exhibition, it explores the contemporary experience of race and racism in the United States and the often-invisible ways race and racism have influenced laws, customs, and social institutions.

A unique interpretation of how wartime internment and the movement for redress affected Japanese Americans.

Publisher Description

FINALIST FOR THE J. ANTHONY LUKAS BOOK PRIZE NATIONAL BESTSELLER Named One of The Best Books of 2020 by NPR's Fresh Air * Publishers Weekly * Marie Claire * Redbook * Vogue * Kirkus Reviews * Book Riot * Bustle A Recommended Book by The New York Times * The Washington Post * Publisher's Weekly * Kirkus Reviews* Booklist * The Boston Globe * Goodreads * Buzzfeed * Town & Country * Refinery29 * BookRiot * CrimeReads * Glamour * Popsugar * PureWow * Shondaland Dive into a "tour de force of investigative reporting" (Ron Chernow): a "searching, atmospheric and ultimately entrancing" (Patrick Radden Keefe) true crime narrative of an unsolved 1969 murder at Harvard and an "exhilarating and seductive" (Ariel Levy) narrative of obsession and love for a girl who dreamt of rising among men. You have to remember, he reminded me, that Harvard is older than the U.S. government. You have to remember because Harvard doesn't let you forget. 1969: the height of counterculture and the year universities would seek to curb the unruly spectacle of student protest; the winter that Harvard University would begin the tumultuous process of merging with Radcliffe, its all-female sister school; and the year that Jane Britton, an ambitious twenty-three-year-old graduate student in Harvard's Anthropology Department and daughter of Radcliffe Vice

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President J. Boyd Britton, would be found bludgeoned to death in her Cambridge, Massachusetts apartment. Forty years later, Becky Cooper a curious undergrad, will hear the first whispers of the story. In the first telling the body was nameless. The story was this: a Harvard student had had an affair with her professor, and the professor had murdered her in the Peabody Museum of Archaeology and Ethnology because she'd threatened to talk about the affair. Though the rumor proves false, the story that unfolds, one that Cooper will follow for ten years, is even more complex: a tale of gender inequality in academia, a 'cowboy culture' among empowered male elites, the silencing effect of institutions, and our compulsion to rewrite the stories of female victims. *We Keep the Dead Close* is a memoir of mirrors, misogyny, and murder. It is at once a rumination on the violence and oppression that rules our revered institutions, a ghost story reflecting one young woman's past onto another's present, and a love story for a girl who was lost to history.

Anthropology and Archaeology provides a valuable and much-needed introduction to the theories and methods of these two inter-related subjects. This volume covers the historical relationship and contemporary interests of archaeology and anthropology. It takes a broad historical approach, setting the early history of the disciplines with the colonial period during which the Europeans encountered and attempted to make sense of many other peoples. It shows how the subjects are linked through their interest in kinship, economics and symbolism, and discusses what each contribute to debates about gender, material culture and globalism in the post-colonial world.

"Like an urban Dian Fossey, Wednesday Martin decodes the primate social behaviors of Upper East Side mothers in a brilliantly original and witty memoir about her adventures assimilating into that most secretive and elite tribe. After marrying a man from the Upper East Side and moving to the neighborhood, Wednesday Martin struggled to fit in. Drawing on her background in anthropology and primatology, she tried looking at her new world through that lens, and suddenly things fell into place. She understood the other mothers' snobbiness at school drop-off when she compared them to olive baboons. Her obsessional quest for a Hermes Birkin handbag made sense when she realized other females wielded them to establish dominance in their troop. And so she analyzed tribal migration patterns; display rituals; physical adornment, mutilation, and mating practices; extra-pair copulation; and more. Her conclusions are smart, thought-provoking, and hilariously unexpected. Every city has its Upper East Side, and in Wednesday's memoir, readers everywhere will recognize the strange cultural codes of powerful social hierarchies and the compelling desire to climb them. They will also see that Upper East Side mothers want the same things for their children that all mothers want--safety, happiness, and success--and not even sky-high penthouses and chauffeured SUVs can protect this ecologically released tribe from the universal experiences of anxiety and loss. When Wednesday's life turns upside down, she learns how deep the bonds of female friendship really are. Intelligent, funny, and heartfelt, *Primates of Park Avenue* lifts a veil on a secret, elite world within a world--the exotic, fascinating, and strangely familiar culture of privileged Manhattan motherhood"--

In this ground-breaking new book on the Norteña and Sureña (North/South) youth gang dynamic, cultural anthropologist and linguist Norma Mendoza-Denton looks at the daily lives of young Latinas and their innovative use of speech, bodily practices, and symbolic exchanges that signal their gang affiliations and ideologies. Her engrossing ethnographic and sociolinguistic study reveals the connection of language behavior and other symbolic practices among Latina gang girls in California, and their connections to larger social processes of nationalism, racial/ethnic consciousness, and gender identity. An engrossing account of the Norte and Sur girl gangs - the largest Latino gangs in California *Traces* how elements of speech, bodily practices, and symbolic exchanges are used to signal social affiliation and come together to form youth gang styles *Explores* the relationship between language and the body: one of the most striking aspects of the tattoos, make-up, and clothing of the gang members *Unlike* other studies – which focus on violence, fighting and drugs – Mendoza-Denton delves into the

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commonly-overlooked cultural and linguistic aspects of youth gangs

Take an in-depth look at life for girls and women in America in 1904, featuring city and town life, social reform, new inventions, amusements and more. Lavishly illustrated spreads feature historical photos, cutaway scenes and fascinating facts. Color illustrations throughout.

This book is the outstanding and most frequently cited work in the field of Anthropology. It made the author world-famous and established her as the leader in her field for the next 50 years. One of the reasons this book became so famous was her observation that young Samoan women deferred marriage for many years while enjoying casual sex before eventually choosing a husband. This led to the Sexual Revolution that swept America in the 1960s and brought about the establishment of the Sexual Freedom League and other organizations. The Free Love generation idolized Margaret Mead.

Welcome to the exciting world of forensic investigation—the science of solving crimes. This introduces the field of forensic anthropology, where scientists and criminal investigators use the human skeleton to solve some of the world's most mysterious and violent crimes. From the nineteenth-century murderer who boiled his wife in a vat of acid, to the modern-day pig farmer accused of murdering more than sixty women, forensic anthropology shows how even the tiniest fragments of bones can reveal the identities of victims as well as killers. From mass-transit accidents to war to genocide and terrorist attacks, this science also pieces together the most scattered and seemingly unidentifiable remains. Using recent finds such as bags of bones in the woods, or the five-thousand-year-old skeleton of a victim of foul play, forensic detectives use the smallest clues, revealing a massive crime-recording device: the human body. See how the dead do tell tales to those who know how to listen!

Mitzvah Girls is the first book about bringing up Hasidic Jewish girls in North America, providing an in-depth look into a closed community. Ayala Fader examines language, gender, and the body from infancy to adulthood, showing how Hasidic girls in Brooklyn become women responsible for rearing the next generation of nonliberal Jewish believers. To uncover how girls learn the practices of Hasidic Judaism, Fader looks beyond the synagogue to everyday talk in the context of homes, classrooms, and city streets. Hasidic women complicate stereotypes of nonliberal religious women by collapsing distinctions between the religious and the secular. In this innovative book, Fader demonstrates that contemporary Hasidic femininity requires women and girls to engage with the secular world around them, protecting Hasidic men and boys who study the Torah. Even as Hasidic religious observance has become more stringent, Hasidic girls have unexpectedly become more fluent in secular modernity. They are fluent Yiddish speakers but switch to English as they grow older; they are increasingly modest but also fashionable; they read fiction and play games like those of mainstream American children but theirs have Orthodox Jewish messages; and they attend private Hasidic schools that freely adapt from North American public and parochial models. Investigating how Hasidic women and girls conceptualize the religious, the secular, and the modern, Mitzvah Girls offers exciting new insights into cultural production and change in nonliberal religious communities.

A valued classic by a foremost female anthropologist! Underhills fine ethnographic work gives us at least a glimpse into a time that will not come again, yet a time that will forever shape the future. Her approach is reverential, without being too sentimental. The

study of culture is enriched by Underhills writings, and the life history presented in Papago Woman stands clear as an excellent example of her devotion to her subject.

“Dead Girls is everything I want in an essay collection: provocative lines of inquiry, macabre humor, blistering intelligence... I love this book.” — Carmen Maria Machado, author of *Her Body and Other Parties* “Bracing and blazingly smart, Alice Bolin's *Dead Girls* could hardly be more needed or more timely.” — Megan Abbott, Edgar Award-winning author of *You Will Know Me Best* of summer 2018 - included on best-of lists by *Bitch Magazine*, *Harpers Bazaar*, *The Millions*, *Esquire*, *Refinery29*, *Nylon*, *PopSugar*, *The Chicago Tribune*, *Book Riot*, and *CrimeReads* In this poignant collection, Alice Bolin examines iconic American works from the essays of Joan Didion and James Baldwin to *Twin Peaks*, Britney Spears, and *Serial*, illuminating the widespread obsession with women who are abused, killed, and disenfranchised, and whose bodies (dead and alive) are used as props to bolster men’s stories. Smart and accessible, thoughtful and heartfelt, Bolin investigates the implications of our cultural fixations, and her own role as a consumer and creator. Bolin chronicles her life in Los Angeles, dissects the Noir, revisits her own coming of age, and analyzes stories of witches and werewolves, both appreciating and challenging the narratives we construct and absorb every day. *Dead Girls* begins by exploring the trope of dead women in fiction, and ends by interrogating the more complex dilemma of living women – both the persistent injustices they suffer and the oppression that white women help perpetrate. Reminiscent of the piercing insight of Rebecca Solnit and the critical skill of Hilton Als, Bolin constructs a sharp, perceptive, and revelatory dialogue on the portrayal of women in media and their roles in our culture.

WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association’s C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term “recognition” shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples’ right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a “place-based” modification of Karl Marx’s theory of “primitive accumulation” throws light on Indigenous–state relations in settler-colonial contexts and how Frantz Fanon’s critique of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

Muslim American Women on Campus: Undergraduate Social Life and Identity

The visionary author's masterpiece pulls us—along with her Black female hero—through time to face the horrors of slavery and explore the impacts of racism, sexism, and white supremacy then and now. Dana, a modern black woman, is celebrating her twenty-sixth birthday with her new husband when she is snatched abruptly from her home in California and transported to the antebellum South. Rufus, the white son of a plantation owner, is drowning, and Dana has been summoned to save him. Dana is drawn back repeatedly through time to the slave quarters, and each time the stay grows longer, more arduous, and more dangerous until it is uncertain whether or not Dana's life will end, long before it has a chance to begin.

This remarkable book introduces us to four unforgettable Apache people, each of whom offers a different take on the significance of places in their culture. Apache conceptions of wisdom, manners and morals, and of their own history are inextricably intertwined with place, and by allowing us to overhear his conversations with Apaches on these subjects Basso expands our awareness of what place can mean to people. Most of us use the term sense of place often and rather carelessly when we think of nature or home or literature. Our senses of place, however, come not only from our individual experiences but also from our cultures.

Wisdom Sits in Places, the first sustained study of places and place-names by an anthropologist, explores place, places, and what they mean to a particular group of people, the Western Apache in Arizona. For more than thirty years, Keith Basso has been doing fieldwork among the Western Apache, and now he shares with us what he has learned of Apache place-names--where they come from and what they mean to Apaches. "This is indeed a brilliant exposition of landscape and language in the world of the Western Apache. But it is more than that. Keith Basso gives us to understand something about the sacred and indivisible nature of words and place. And this is a universal equation, a balance in the universe. Place may be the first of all concepts; it may be the oldest of all words."--N. Scott Momaday "In Wisdom Sits in Places Keith Basso lifts a veil on the most elemental poetry of human experience, which is the naming of the world. In so doing he invests his scholarship with that rarest of scholarly qualities: a sense of spiritual exploration. Through his clear eyes we glimpse the spirit of a remarkable people and their land, and when we look away, we see our own world afresh."--William deBuys "A very exciting book--authoritative, fully informed, extremely thoughtful, and also engagingly written and a joy to read. Guiding us vividly among the landscapes and related story-tellings of the Western Apache, Basso explores in a highly readable way the role of language in the complex but compelling theme of a people's attachment to place. An important book by an eminent scholar."--Alvin M. Josephy, Jr.

As Eve Ensler says in her inspired foreword to this book, "Jody Williams is many things—a simple girl from Vermont, a sister of a disabled brother, a loving wife, an intense character full of fury and mischief, a great strategist, an excellent organizer, a brave and relentless advocate, and a Nobel Peace Prize winner. But to me Jody Williams is, first and foremost, an activist." From her modest beginnings to becoming the tenth woman—and third American woman—to receive the Nobel Peace Prize, Jody Williams takes the reader through the ups and downs of her tumultuous and remarkable life. In a voice that is at once candid, straightforward, and intimate, Williams describes her Catholic roots, her first step on a long road to standing up to bullies with the defense of her deaf

brother Stephen, her transformation from good girl to college hippie at the University of Vermont, and her protest of the war in Vietnam. She relates how, in 1981, she began her lifelong dedication to global activism as she battled to stop the U.S.-backed war in El Salvador. Throughout the memoir, Williams underlines her belief that an "average woman"—through perseverance, courage and imagination—can make something extraordinary happen. She tells how, when asked if she'd start a campaign to ban and clear anti-personnel mines, she took up the challenge, and the International Campaign to Ban Landmines (ICBL) was born. Her engrossing account of the genesis and evolution of the campaign, culminating in 1997 with the Nobel Peace Prize, vividly demonstrates how one woman's commitment to freedom, self-determination, and human rights can have a profound impact on people all over the globe.

"The Anthropology of Stuff" is part of a new Series dedicated to innovative, unconventional ways to connect undergraduate students and their lived concerns about our social world to the power of social science ideas and evidence. Our goal with the project is to help spark social science imaginations and in doing so, new avenues for meaningful thought and action. Each "Stuff" title is a short (100 page) "mini text" illuminating for students the network of people and activities that create their material world. Lycra describes the development of a specific fabric, but in the process provides students with rare insights into U.S. corporate history, the changing image of women in America, and how a seemingly doomed product came to occupy a position never imagined by its inventors and contained in the wardrobe of virtually every American. And it will generate lively discussion of the story of the relationship between technology, science and society over the past half a century.

Welcome to the second edition of Perspectives and Open Access Anthropology! An electronic version of this textbook is available free of charge at the Society for Anthropology in Community Colleges' webpage here: <http://perspectives.americananthro.org/>
A study in the collision between Western medicine and the beliefs of a traditional culture focuses on a hospitalized child of Laotian immigrants whose belief that illness is a spiritual matter comes into conflict with doctors' methods.

This is what it's like to be a high-school-age girl. To forsake the boyfriend you once adored. To meet the love of your life, who just happens to be your teacher. To discover for the first time the power of your body and mind. This is what it's like to be a college-age woman. To live through heartbreak. To suffer the consequences of your choices. To depend on others for survival but to have no one to trust but yourself. This is Anthropology of an American Girl. A literary sensation, this extraordinarily candid novel about the experience of growing up female in America will strike a nerve in readers of all ages.

Provides an annotated bibliography of books by and about American Indian women

An award-winning foreign correspondent who contributed to a Pulitzer Prize-winning New York Times series reveals the secret Afghan custom of disguising girls as boys to improve their prospects, discussing its political and social significance as well as the experiences of its practitioners.

Falling in love, maintaining fragile family relationships and growing to understand the incremental effect of every experience, Hilary Thayer Hamann's coming-of-age novel is a depiction of sexual and intellectual awakening against the backdrop of East Hampton

in the 1970s and moneyed, high-pressured Manhattan in the 1980s. As Evie Auerbach surrenders to the dazzling emotional highs of love and the crippling loneliness of heartbreak, she strives to reconcile her identity with the constraints that all relationships inherently place on us. Though she stumbles and strains against social conventions, Evie remains a strong yet sensitive observer of the world around her, often finding beauty and meaning in unexpected places. More than just a love story, *Anthropology of an American Girl* is an extraordinary piece of writing, original in its vision and thrilling in its execution.

A book for comic lovers and Japanophiles of all ages, *Diary of a Tokyo Teen* presents a unique look at modern-day Japan through a young woman's eyes. Born in Tokyo to a Japanese mother and an American father in 1997, Christine Mari Inzer spent her early years in Japan and relocated to the United States in 2003. The summer before she turned sixteen, she returned to Tokyo, making a solo journey to get reacquainted with her birthplace. Through illustrations, photos, and musings, Inzer documented her journey. In *Diary of a Tokyo Teen*, Inzer explores the cutting-edge fashions of Tokyo's trendy Harajuku district, eats the best sushi of her life at the renowned Tsukiji fish market, and hunts down geisha in the ancient city of Kyoto. As she shares the trials and pleasures of travel from one end of a trip to the other, Inzer introduces the host of interesting characters she meets and offers a unique—and often hilarious—look at a fascinating country and an engaging tale of one girl rediscovering her roots. **Listed as a 2016 Great Graphic Novel for Teens by the Young Adult Library Services Association**

This investigation into the lives of a group of elderly Jews living in Venice, California, establishes correlations between their ethnic heritage and rituals and their acceptance of physical hardship and approaching death

In *Shapeshifters* Aimee Meredith Cox explores how young Black women in a Detroit homeless shelter contest stereotypes, critique their status as partial citizens, and negotiate poverty, racism, and gender violence to create and imagine lives for themselves. Based on eight years of fieldwork at the Fresh Start shelter, Cox shows how the shelter's residents—who range in age from fifteen to twenty-two—employ strategic methods she characterizes as choreography to disrupt the social hierarchies and prescriptive narratives that work to marginalize them. Among these are dance and poetry, which residents learn in shelter workshops. These outlets for performance and self-expression, Cox shows, are key to the residents exercising their agency, while their creation of alternative family structures demands a rethinking of notions of care, protection, and love. Cox also uses these young women's experiences to tell larger stories: of Detroit's history, the Great Migration, deindustrialization, the politics of respectability, and the construction of Black girls and women as social problems. With *Shapeshifters* Cox gives a voice to young Black women who find creative and non-normative solutions to the problems that come with being young, Black, and female in America.

2020 Anisfield-Wolf Book Award Winner Finalist for the National Book Critics Circle Award From an award-winning historian comes a dazzling history of the birth of cultural anthropology and the adventurous scientists who pioneered it—a sweeping chronicle of discovery and the fascinating origin story of our multicultural world. A century ago, everyone knew that people were fated by their race, sex, and nationality to be more or less intelligent, nurturing, or warlike. But Columbia University professor Franz Boas looked at the data and decided everyone was wrong. Racial categories, he insisted, were biological fictions. Cultures did not

come in neat packages labeled "primitive" or "advanced." What counted as a family, a good meal, or even common sense was a product of history and circumstance, not of nature. In *Gods of the Upper Air*, a masterful narrative history of radical ideas and passionate lives, Charles King shows how these intuitions led to a fundamental reimagining of human diversity. Boas's students were some of the century's most colorful figures and unsung visionaries: Margaret Mead, the outspoken field researcher whose *Coming of Age in Samoa* is among the most widely read works of social science of all time; Ruth Benedict, the great love of Mead's life, whose research shaped post-Second World War Japan; Ella Deloria, the Dakota Sioux activist who preserved the traditions of Native Americans on the Great Plains; and Zora Neale Hurston, whose studies under Boas fed directly into her now classic novel, *Their Eyes Were Watching God*. Together, they mapped civilizations from the American South to the South Pacific and from Caribbean islands to Manhattan's city streets, and unearthed an essential fact buried by centuries of prejudice: that humanity is an undivided whole. Their revolutionary findings would go on to inspire the fluid conceptions of identity we know today. Rich in drama, conflict, friendship, and love, *Gods of the Upper Air* is a brilliant and groundbreaking history of American progress and the opening of the modern mind.

Out of Reach: The Ideal Girl in American Girls' Serial Literature traces the journey of the ideal girl through American girls' series in the twentieth century. Who is the ideal girl? In what ways does the trope of the ideal girl rely on the exclusion and erasure of Othered girls? How does the trope retain its power through cultural shifts? Drawing from six popular girls' series that span the twentieth century, Kate G. Harper explores the role of girls' series in constructing a narrow ideal of girlhood, one that is out of reach for the average American girl reader. Girls' series reveal how, over time, the ideal girl trope strengthens and becomes naturalized through constant reiteration. From the transitional girl at the turn of the century in *Dorothy Dale* to the "liberated" romantic of *Sweet Valley High*, these texts provide girls with an appealing model of girlhood, urging all girls to aspire to the unattainable ideal. *Out of Reach* illuminates the ways in which the ideal girl trope accommodates social changes, taking in that which makes it stronger and further solidifying its core.

The age-old trivialization of girls and devaluation of youth cultures has led to a disregard of dolls as legitimate sources of documentary evidence, even among scholars. It was not until the late nineteenth century that changing notions of childhood first gave rise to research on children, and a new appreciation of the social importance of play. *Deconstructing Dolls* explores the role of dolls in girlhood and young womanhood, seeking to understand the historical and contemporary significance of dolls particularly as they relate social meanings in the lives of girls.

In this ethnography of Navajo (Diné) popular music culture, Kristina M. Jacobsen examines questions of Indigenous identity and performance by focusing on the surprising and vibrant Navajo country music scene. Through multiple first-person accounts, Jacobsen illuminates country music's connections to the Indigenous politics of language and belonging, examining through the lens of music both the politics of difference and many internal distinctions Diné make among themselves and their fellow Navajo citizens. As the second largest tribe in the United States, the Navajo have often been portrayed as a singular and monolithic entity.

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Using her experience as a singer, lap steel player, and Navajo language learner, Jacobsen challenges this notion, showing the ways Navajos distinguish themselves from one another through musical taste, linguistic abilities, geographic location, physical appearance, degree of Navajo or Indian blood, and class affiliations. By linking cultural anthropology to ethnomusicology, linguistic anthropology, and critical Indigenous studies, Jacobsen shows how Navajo poetics and politics offer important insights into the politics of Indigeneity in Native North America, highlighting the complex ways that identities are negotiated in multiple, often contradictory, spheres.

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