



Samantha



Womans Notebook Ii

J Elliott



Womans Notebook II:

A Woman's Notebook II Amira Dvorah, 1981-01-01 *Life Among the Indians* Alice C. Fletcher, 2013-12-01 Alice C Fletcher 1838 1923 one of the few women who became anthropologists in the United States during the nineteenth century was a pioneer in the practice of participant observation ethnography She focused her studies over many years among the Native tribes in Nebraska and South Dakota *Life among the Indians* Fletcher's popularized autobiographical memoir written in 1886 87 about her first fieldwork among the Sioux and the Omahas during 1881 82 remained unpublished in Fletcher's archives at the Smithsonian Institution for more than one hundred years In it Fletcher depicts the humor and hardships of her field experiences as a middle aged woman undertaking anthropological fieldwork alone while showing genuine respect and compassion for Native ways and beliefs that was far ahead of her time What emerges is a complex and fascinating picture of a woman questioning the cultural and gender expectations of nineteenth century America while insightfully portraying rapidly changing reservation life Fletcher's account of her early fieldwork is available here for the first time accompanied by an essay by the editors that sheds light on Fletcher's place in the development of anthropology and the role of women in the discipline **Law and Identity in Colonial South Asia** Mitra Sharafi, 2014-04-21 This book explores the legal culture of the Parsis or Zoroastrians an ethnoreligious community unusually invested in the colonial legal system of British India and Burma Rather than trying to maintain collective autonomy and integrity by avoiding interaction with the state the Parsis sank deep into the colonial legal system itself From the late eighteenth century until India's independence in 1947 they became heavy users of colonial law acting as lawyers judges litigants lobbyists and legislators They de Anglicized the law that governed them and enshrined in law their own distinctive models of the family and community by two routes frequent intra group litigation often managed by Parsi legal professionals in the areas of marriage inheritance religious trusts and libel and the creation of legislation that would become Parsi personal law Other South Asian communities also turned to law but none seems to have done so earlier or in more pronounced ways than the Parsis **Home and Country**, 1927 **Women's Work** Jennifer Moore, 2025-03-11 When women have full socioeconomic citizenship as well as equitable and respectful partnerships with men transformative justice can be sustained in postconflict societies In *Women's Work* Jennifer Moore presents a reimagined theory of peacebuilding and transformative justice based on the experiences and insights of women farmers and microentrepreneurs who lived through protracted civil conflicts drawing on seven years of interviews with women activists across ten communities five in the Acholi region of Northern Uganda and five in the Moyamba and Koinadugu Districts of Sierra Leone Despite the important differences between the preconflict and conflict histories and demographics of the two countries Moore finds commonalities in the practical yet visionary approaches to community life emerging from the core values daily activities and long range goals shared by rural cooperative members in both regions Collective survival communal healing and conflict resolution define the rhythm of these women's daily lives as

they go about building peace piecemeal They reject punitive retribution models and demand instead a peacebuilding model that advocates for advances in material well being the acknowledgment of state accountability for community suffering and reconciliation and restoration of community networks But most important Moore amplifies these women s voices when they insist that legal equality for women and healthy partnerships between women and men are also essential components to enduring transformation of their societies Moore theorizes what peacebuilding look like if it were modeled on these women led matriarchically structured communities that proved not only to be effective at holding governments accountable but also to have the capacity to feed their people and revitalize their local economies Women s Work shows that when women have full socioeconomic citizenship as well as equitable and respectful partnerships with men transformative justice can be sustained through the arts of collective livelihood violence free conflict management and celebration

The Rights of Women in a Democratic Republic Frederick Grimke,2016-08-12 Frederick Grimke is the last person anyone including scholars who have recounted the careers of his two sisters Sarah and Angelina in the nineteenth century feminist movement would have suspected of having a sympathetic interest in womens rights An intellectual with quietly held opinions on secession and slavery reflecting his antebellum southern heritage who spent the last two decades of his life pursuing interests in political theory he was famous among fellow townsmen for his aversion to female company But his affection for his sisters and his admiration for what they had achieved in their public careers inspired this essay The Rights of Women in a Democratic Republic in which he made a remarkably prescient forecast of the vocational future of American women including married women with children once given access to higher education The essay was nearly lost Grimke himself had doubts about it and after appealing to Sarah to help him resolve them died in 1863 leaving an instruction that it be omitted from the edition of all his writings which his executor published in 1871 in a cheaply fabricated volume with very small distribution Melhorns Epilogue reveals who the executor was and how he came to disobey the order for the essays suppression With new research findings revealing Grimkes influence on his sister Sarahs writings and the discovery of feminist issues as an undergraduate debate topic at Yale where he was educated Melhorns Commentary broadens the scope of the history of womens rights in America

Courses and Careers Ralph P. Gallagher,1930 *Weaving in the Women* Liz Whaley,1993 The authors show how these works tie in with traditional ones and that students find them timely interesting and relevant Readers will discover what the individual works by women are about where to find them and how they connect with typical works taught in high school The authors also discuss numerous ways of teaching works by women writers and alternative ways of assessing student learning

Undergraduate Catalog of the University of Massachusetts, Amherst Massachusetts Agricultural College,University of Massachusetts at Amherst,1924

Jungian Archetypes in 20th Century Women's Fiction Lorelei Cederstrom,2002 With this the beginning of the new millennium and in the aftermath of the many hundred best lists of the outstanding contributions to culture in the past century Dr Cederstrom was struck with the

difference between such lists as they would have been written at the turn of the century and those written of late It is evident that best books like the literary canon itself has been forced to recognize women s achievements **The Publishers**

Weekly ,1916 English Composition for College Women Elizabeth Moore,Dora Gilbert Tompkins,Mildred MacLean,1916
Publications - Society for the Collegiate Instruction of Women ,1910 *Bulletin* Nebraska State Teachers College at
Wayne,1930 **Publishers Weekly** ,1920 **The Complete Poetical Works of Samuel Taylor Coleridge** Samuel
Taylor Coleridge,1912 Catalogue Indiana University,1917 Women and Missions ,1924 *The Freeman* ,1921
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