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Teaching Anthropology Newsletter

Teaching Anthropology Newsletter (TAN) promotes precollege anthropology by providing curriculum information to teachers, creating a forum for teachers to exchange ideas and establishing communication between teachers and professors of anthropology.

TAN is published free-of-charge semiannually in the Fall and Spring of each school year by the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 (TEL 902-420-5628, FAX 902-420-5119). Items for publication should be submitted to Monica Lewis, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue.

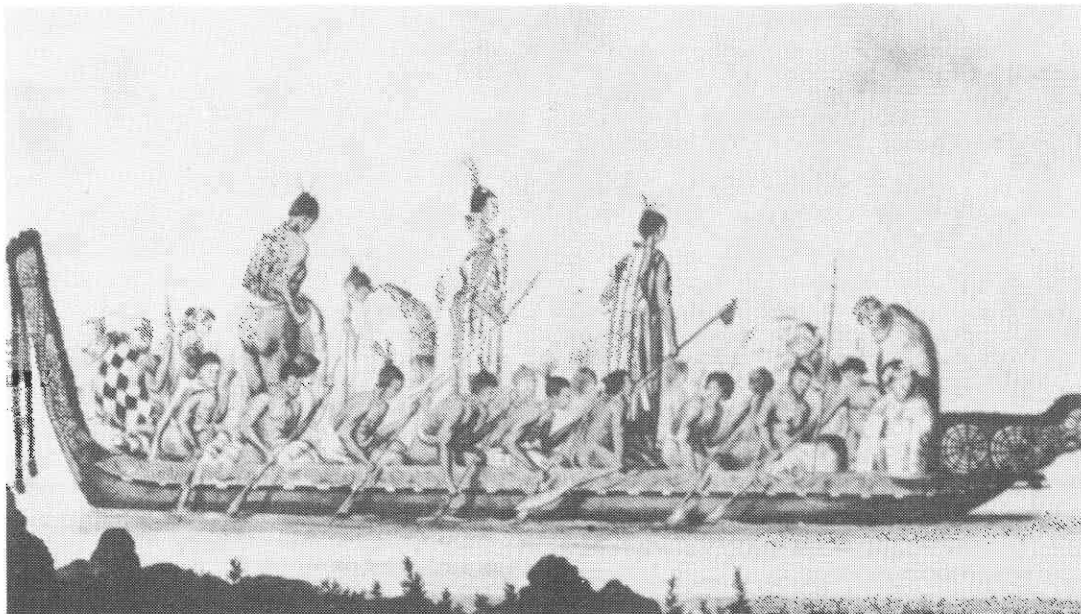
TAN is mailed to 11 Canadian Provinces and Territories, 43 American States and 6 countries abroad.



TAN Listed in Free Materials for Schools and Libraries

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Maori war canoe recorded by Captain Cook in the eighteenth century.

Using Archaeology to Teach Intellectual Skills

by Cameron Quimbach

Mention the word "archaeology" and the image of Indiana Jones running through a jungle, clutching a golden statue, leaps into many minds. Fantasy? Yes. Reality? No.

In reality, archaeology is a scientific discipline that explores the history and prehistory of the human race. Contrary to popular belief, it does not involve digging for dinosaurs or hunting for treasure. This is just one of the lessons I teach as a professional archaeologist in the classroom.

After graduating with a Bachelor of Science degree in Anthropology from Indiana State University and being employed by various agencies including the U.S. Forest Service and the Center for American Archaeology, I came to realize that there is great need for public education in archaeology. To help satisfy that need, in 1988 I founded Archaeological CommunicationsSM, a private outreach agency that promotes archaeology in elementary and secondary schools. Operating as an independent archaeologist, I now bring interactive, hands-on seminars into the classrooms of students from fourth through twelfth grades. The seminars are used to teach principles of North American archaeology and reasons for preserving archaeological sites.

I have found that, along with teaching students about the human past, archaeology is an excellent medium for teaching critical thinking and deductive reasoning skills. My seminars teach these skills in social studies and history curricula.

As a branch of anthropology, archaeology uses a holistic approach to reconstructing the human past. Once an archaeological excavation has been completed, many different kinds of professionals come together to analyze the materials recovered from the site. Because other fields of study support the work of archaeology, it can be used to integrate and complement lessons in creative writing, speech, reading, art, history, mathematics, social studies and science. Archaeology is one of the few disciplines that can tie all of these aspects of human culture together.

My seminars use a cooperative learning group format in which students simulate what a team of scientists would do after an excavation. This format introduces an



element of fun where the students can role-play being a scientist and formulate questions about artifacts and ecofacts. Students use replicated artifacts (made by humans) and ecofacts (made by nature) to reconstruct aspects of culture such as technology, housing, subsistence and settlement pattern. Ultimately, they try to reconstruct a whole time and place from the past.

While the students interact with artifacts, they exercise creative thought processes and critical thinking skills. They are taught how to test hypotheses with physical evidence and how to refine their evaluations of evidence. They are taught how to evaluate alternative hypotheses and be open-minded about alternative opinions. They learn how the process of gathering information can be more important than achieving a right-or-wrong answer. The whole exercise becomes a quest rather than an assignment or a chore.

Every student is curious about the past and wants to know how objects from the past were used. Handling replicated artifacts and ecofacts enhances that curiosity. It presents information in a format that is innovative and exciting.

My students are active participants. Their time is spent interacting with each other, myself, the teacher and seminar materials. Every student is encouraged to contribute to the recreation of a past culture. Carefully worded questions serve as guides to more divergent ways of thinking, taking students one step beyond their current thought processes. During discussion, students receive feedback regarding their approach to problem solving. This feedback allows them to evaluate and fine-tune their methods of thinking.

Archaeology creates a sense of mystery and taps the innate curiosity of children (and adults!). In these seminars, students determine the story that each artifact and ecofact has to tell. They let their imaginations roam, within limits of the evidence. The students invest in learning. They discover that learning is fun and at the same time develop intellectual skills in the classroom.

TAN readers who want more information about the seminars can contact me at Archaeological CommunicationsSM, 5267 Guilford Avenue, Indianapolis, Indiana 46220 (TEL 317-925-6986).

Ed — Archaeological activities for the classroom are also featured in the newsletter *Archaeology and Public Education*. To subscribe, (free-of-charge), write to Dr. Ed Friedman, Bureau of Reclamation, P.O. Box 25007, D-5650, Denver, Colorado 80225.

Bicultural Education in New Zealand

Educators striving to promote precollege anthropology in North America will be encouraged to learn what has been accomplished in New Zealand.

In 1987, the New Zealand government declared Maori an official national language and created the Maori Language Commission (in Maori, *Te Taura Whiri i te Reo Maori*). The mandate of the Commission is to work toward a society in which every New Zealander feels free to communicate in either Maori or the other official national language, English.

The Commission has pursued its mandate vigorously on a number of fronts, including preschool and elementary classrooms. It has hired Maori speakers to work in preschool language units (*kohanga reo*) where communication takes place exclusively in Maori. Today, most New Zealand elementary schools, even those with only a few Maori students, offer bilingual Maori/English classes. In predominantly Maori areas, the government has established total immersion Maori language schools (*Kura Kaupapa Maori*). These developments have led to the inclusion of Maori language instruction in teacher-training programs at New Zealand universities.

In accordance with official policy, Maori language classes are open to both Maori and non-Maori (*Pakeha*) students, a practice that has promoted biculturalism. The

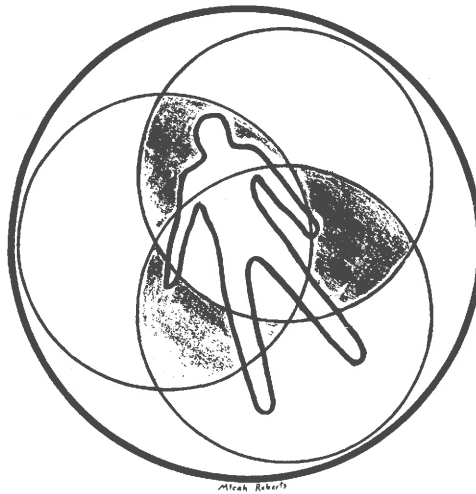
government also promotes biculturalism through a compulsory elementary school curriculum in Maori culture. The curriculum, which begins in grade one, involves students in singing and counting in Maori, learning Maori names for common objects and visiting a Maori community centre (*marae*).

Looking beyond elementary education, the Ministry of Education is reviewing the entire national curriculum and in 1993 issued a position paper decreeing that New Zealand students at all levels should be exposed to Maori language and culture.

In Canada and the United States, significant populations speak French, Spanish or one of a number of aboriginal languages. To North Americans, the New Zealand experience demonstrates an exciting way of making the transition from monocultural to bicultural or multicultural education. The New Zealand experience

also demonstrates an exciting way of integrating anthropology into precollege curricula.

An article on bicultural education in New Zealand appears in the Winter 1994 issue (Vol. 74, no. 1) of *National Forum: The Phi Kappa Phi Journal*. More information can be obtained from the author, Hugh Barr, Chair of Curriculum and Subject Studies, School of Education, University of Waikato, Hamilton, New Zealand.



NCSE Establishes Hotline to Defend Evolution

1-800-290-6006

The National Center for Science Education (NCSE) is a nonprofit organization that promotes evolutionism in its conflict with scientific creationism in the classroom. NCSE is affiliated with the American Association for the Advancement of Science and the National Science Teachers Association. Reports of its activities appear periodically in *TAN*.

NCSE announced in the Fall 1993/Winter 1994 issue (Vol. 13, no. 4/ Vol. 14, no. 1) of *NCSE Reports* that it has established a toll-free telephone hotline — 1-800-290-6006 — to help teachers, school board mem-

bers and other individuals defend evolution.

Explains NCSE Executive Director Eugenie Scott, "Calls for information have increased steadily over the last two years, so it is clear that there is a need out there that still has to be met. With the 800 number, it will be easier for people to get the help they need."

NCSE also supports the Human Evolution Education Network (HEEN), a group of anthropologists and teachers who publish the newsletter *Missing Link*. For information on HEEN, consult the Fall 1994 issue (Vol. 14, no. 3) of *NCSE Reports*. Or, call the hotline!

National
Center
for
Science
Education



REPORTS

ZiNj to Debut on Television

ZiNj is an innovative, interactive new magazine for young readers. It has been launched by a consortium of federal and state agencies in an effort to combat vandalism of cultural resources in the United States.

The philosophy behind *ZiNj* is that, in the long run, vandalism can be combatted more effectively by educating children rather than by trying to educate adults. *ZiNj* creates respect for historic and prehistoric artifacts in ways that appeal to children's natural curiosity and exuberance at mastering new skills.

The anthropological orientation of *ZiNj* is evident in its name, an abbreviation for *Zinjanthropus*, the famous human fossil discovered by Louis and Mary Leakey at Olduvai Gorge.

Soon, *ZiNj* will debut on Saturday morning television stations in Salt Lake City and Seattle. Like the magazine, the television version will feature a creative blend of science, entertainment and audience participation. Program videos will be made available to schools, museums and other interested organizations.

For scheduling information, contact *ZiNj* at 300 Rio Grande, Salt Lake City, Utah 84101. Television viewers in Salt Lake City and Seattle can consult their local programme guides.



A "ZiNj kid" at work (courtesy ZiNj magazine).

New Book on Native Americans in the Northeast

The First Peoples of the Northeast by Esther K. Braun and David P. Braun humanizes a long but little-known ancient past. The authors are a retired teacher and her archaeologist son.

First Peoples describes for readers of all ages, especially students and teachers, the latest archaeological findings from New England, New York and the Canadian Maritime Provinces. At the same time, it traces the changing geographies, peoples and cultures of these regions during the last 12,000 years. Supplementing the text is an overview of archaeological techniques.

First Peoples is published by the Lincoln Historical Society with support from the Massachusetts Archaeological Society. Paperbound, it comprises 160 two-colour pages, 90 illustrations, a time line, a bibliography and an index. The price is \$19.95US. Orders and checks can be mailed to the Lincoln Historical Society, P.O. Box 6084, Lincoln, Massachusetts 01773. For shipping and handling, add \$3.00 for the first book plus \$.50 for each additional book.

The First Peoples of the Northeast



by Esther K. Braun
and
David P. Braun

Teaching Tolerance?

If so, you might be interested in reading the magazine of that name, *Teaching Tolerance*. The magazine is published by the Southern Poverty Law Center in Montgomery, Alabama, and distributed free-of-charge biannually to more than 20,000 teachers. To subscribe, write to *Teaching Tolerance*, 400 Washington Avenue, Montgomery, Alabama 36104.

High School Anthropology: A Report for Nova Scotia

Jonathan Fowler, an Anthropology Honours student at Saint Mary's University (SMU) in Halifax, has compiled a preliminary report on the status of anthropology in Nova Scotia high schools.

The report, commissioned by the SMU Department of Anthropology, is based on a survey of approximately 90 schools, supplemented by visits to classrooms and interviews with teachers. Fowler assesses the results of his survey in light of Provincial Department of Education policies, mission statements and action plans.

Like other researchers, Fowler finds that a surprising amount of anthropology is being taught, but not by name. Instead, key anthropological concepts are embedded in other curricula, notably in curricula designed to promote multiculturalism and combat racism. His conclusion is that a strong hand is needed to bring all these concepts together and give precollege anthropology the recognition it deserves.

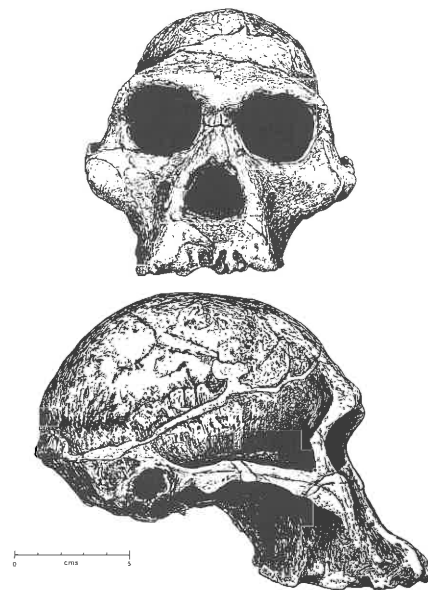
TAN readers interested in learning more about this preliminary report can contact Jonathan Fowler c/o the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 (TEL 902-420-5628, FAX 902-420-5119).

Nova Scotia Archaeology Teacher Wins Award

David Williamson, an archaeology teacher at Halifax West High School, has won the prestigious 1994-95 Hilroy Fellowship for Nova Scotia. The Hilroy Fellowship program is administered by the Canadian Teachers' Federation, which awards one Fellowship each year to every Province and Territory in the country.

Hilroy Fellowships recognize excellent teaching innovations that encourage students to become active participants in learning. Williamson won his award for an innovation titled "The Rockingham Inn Project and Community Involvement in Education". This project, cosponsored by the Nova Scotia Archaeology Society and the Rockingham Historical Society, involved three grade 11 classes and approximately 90 students. Supervised by professional archaeologists, the students helped excavate the site of a 19th century Inn built as an 18th century military barrack. Following excavation, the students analyzed artifacts in a laboratory set up in their classroom.

This Hilroy Fellowship bestows distinction not only on Williamson and his collaborators but also on archaeology as a part of precollege curricula. For more information, contact David Williamson at Halifax West High School, 3620 Dutch Village Road, Halifax, Nova Scotia B3N 2S3.



Chicago Teacher Renews Call for High School Anthropology Textbook

Robert N. Gilbert, a teacher at Palatine High School in Palatine, Illinois, is urging anthropologists to pursue the idea of writing a high school anthropology textbook.

Addressing the Committee on Teaching Anthropology at the 1994 annual meeting of the American Anthropological Association in Atlanta, Gilbert reminded anthropologists that no suitable high school anthropology textbook exists. The lack of a textbook is a significant obstacle for many potential anthropology teachers.

Gilbert, editor of *High School, the Student Perspective, Ethnology and Lore of the 1990s*, is also urging anthropologists to pursue the idea of an Advanced Placement Examination in Anthropology. The Examination would allow university departments to award credit for high school anthropology courses.

Gilbert's proposals, which have been made before (see JoAnne Lanouette, "High School Anthropology Texts: Sound the Alarm!", *Anthropology and Education Quarterly* 16(4):331-336 [1986]), have considerable potential merit. *TAN* readers who want to discuss them further can contact Robert Gilbert at 732 West Schubert Street, Chicago, Illinois 60614-1507 (TEL 312-549-7517, FAX 312-549-7142).



"Postmodernism" In Ethnographic Film

Gone are the days when teachers used ethnographic films simply to baby-sit students or substitute for unprepared lectures. Gone too are the days when ethnographic filmmakers set themselves up as the sole authorities to interpret these films for students. "Postmodernism", the movement aimed at reformulating the purpose, methods and standards of assessment of ethnographic writing, has found its way to ethnographic films.

Actually, some ethnographic filmmakers employed postmodern techniques before they became prevalent in ethnographic writing. In the last few years, however, these techniques have become much more self-conscious. The result is an ongoing revolution in audiovisual materials of which some precollege anthropology teachers might be unaware. Others, aware of the trend, might find it perplexing.

The thrust of postmodern ethnographic filmmaking is to recognize that the ethnographer and the ethnographic "other" are collaborators, and that what is filmed is subject to a variety of equally legitimate interpretations. Postmodernists also recognize — often celebrate — that interpretation is affected by the presence of the ethnographer and the nature of the audience. More and more postmodern films are being made by members of aboriginal and "disadvantaged" groups.

Mark Homiak is Director of the Human Studies Film Archives at the National Museum of Natural History in Washington, DC. Homiak is highly familiar with postmodernism. In the Winter 1994 issue (Vol. 16, no. 1) of *Anthro Notes: The National Museum of Natural History Bulletin for Teachers*, he analyzes a sample of postmodern entries in the 1993 Margaret Mead Film and Video Festival in New York City. Teachers interested in enriching their understanding of the postmodern trend might want to read Homiak's highly informative analysis. Free copies can be obtained from P. Ann Kaup, Anthropology Outreach and Public Information Office, Department of Anthropology, NHB 363 MRC 112, Smithsonian Institution, Washington, DC 20560.

1995 Meetings

March 9-12 Central States Anthropological Society, 72nd Annual Meeting, Indianapolis, Indiana. Contact Larry Breitborde, Department of Anthropology, Beloit College, Beloit, Wisconsin 53511 (TEL 608-363-2500).

March 11 Symposium on Ohio Valley Urban and Historic Archaeology, Greenville, Ohio. Contact Kit Wesler, Wickliffe Mounds Research Center, P.O. Box 155, Wickliffe, Kentucky 42087 (TEL 502-335-3681).

March 13-14 Molecular Anthropology: Toward a New Evolutionary Paradigm, Conference, Detroit, Michigan. Contact Mark Weiss, Department of Anatomy and Cell Biology, Wayne State University Medicine, 540 East Canfield Avenue, Detroit, Michigan 48201 (TEL 313-577-2935).

March 29-April 1 American Association of Physical Anthropologists, 64th Annual Meeting, Oakland, California. Contact Kenneth A.R. Kennedy, Ecology and Systematics, Cornell University, Ithaca, New York 14853 (TEL 607-255-6582).

March 29-April 2 Society for Applied Anthropology, Annual Meeting, Albuquerque, New Mexico. Contact Jeanne Simonelli, Department of Anthropology, SUNY-Oneonta, Oneonta, New York 13820 (TEL 607-436-3226).

April 2-5 Northeastern Anthropological Association, 35th Annual Meeting, Lake Placid, New York. Contact Steve Marquese, SUNY-Potsdam, Potsdam, New York 13676 (TEL 315-267-2053).

April 6-9 Southwestern Anthropology Association, Annual Meeting, San Francisco, California. Contact Margery Lazarus, Medical Anthropology Program, University of California-San Francisco, San Francisco, California 94143-0850 (FAX 415-476-6715).

April 19-21 Southern Anthropological Society, Annual Meeting, Raleigh, North Carolina. Contact Kate Young, Anthropology/Sociology Department, North Carolina State University, P.O. Box 8107, Raleigh, North Carolina 27695-8107 (TEL 919-929-6306).

April 26-29 American Ethnological Society, Annual Meeting, Austin, Texas. Contact José Limón, Department of English, University of Texas, Austin, Texas 78712 (TEL 512-471-8116, FAX 512-471-4909).

May 3-7 Society for American Archaeology, Annual Meeting, Minneapolis, Minnesota. Contact SAA, 900 2nd Street NE #12, Washington, DC (TEL 202-789-8200, FAX 202-789-0284).

September 15-19 Durango Conference on Southwest Archaeology, Durango, Colorado. Contact Phil Duke, Department of Anthropology, Fort Lewis College, Durango, Colorado 81301 (TEL 303-247-7346).

November 15-19 American Anthropological Association, 94th Annual Meeting, Washington, DC. Contact AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, Virginia 22203-1621 (TEL 703-528-1902, FAX 703-528-3546).

Note on Contributor

Cameron Quimbach is Director of Archaeological CommunicationsSM in Indianapolis, Indiana. His articles have been appeared in previous issues of *TAN*.