

TEACHING ANTHROPOLOGY NEWSLETTER

Number 4 Fall 1983

TEACHING ANTHROPOLOGY NEWSLETTER

In recent years Nova Scotia teachers have been teaching more and more anthropology. Anthropology is now part of many history, science and social studies courses.

Teaching Anthropology Newsletter (TAN) promotes precollegiate anthropology in Nova Scotia by:

- 1) providing curriculum information to teachers;
- 2) creating a forum for teachers to exchange ideas; and
- 3) establishing communication between teachers and professors of anthropology.

TAN appears periodically. This fourth number is being mailed to Nova Scotia high schools and to individuals on TAN's mailing list, which includes subscribers from across Canada and the United States. If you wish to receive future numbers or available back numbers, send your name and address to the editor.

TEACHING ANTHROPOLOGY NEWSLETTER

Teaching Anthropology Newsletter (TAN) is published by the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. This fourth number is illustrated by Tim Blenkarn. Correspondence and items for publication should be submitted to Dr. Paul A. Erickson, Editor.

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PRECOLLEGIATE ANTHROPOLOGY

MORE ON NINTH GRADE LINGUISTICS

by James Jaquith*

TAN 3 (Spring 1983:2-3) carried an intriguing article by Sherry Riley on the teaching of anthropology to ninth graders. Her comment "Personality and linguistics are the most difficult to teach as students lack the background for good in-depth understanding" is of interest from several points of view. Since these topics are established as fundamental to the discipline (and thus, I presume, to introductory-level courses), I should like to explore some issues which appear to be implicit in Ms. Riley's remark.

Having spent some years teaching linguistic anthropology to university graduate and undergraduate students, I shall attempt two things here. The first is to look at the statement quoted above. My experience tells me that the appropriate "background for good in-depth understanding" consists of the ability to command in spoken and written form at least one of the world's 4,000 or so natural languages. Thus, as I see it, ninth graders should have little trouble. Indeed, I would argue that they might be better prepared than university students in that the latter already have been subjected to some years of "English" courses which -- valuable as they are in some respects -- condition students to notions about language from which they must (often with difficulty) be deprogrammed. Probably more difficult to come by is a teacher with a university-level linguistics course as background. This is a condition for the teacher, however, not the students.

The second is to suggest some ways in which a teacher might productively approach the teaching of linguistics to ninth grade or higher-level high school students. For one thing, there are popular introductions to the subject which could serve as basic text material. One such is Charlton Laird's The Miracle of Language (which, if out of print, can be reproduced for teaching purposes with

permission of the publisher). Another is Robert A. Hall, Jr.'s Linguistics and Your Language. Regrettably, this excellent introduction is out of print.

An especially rich source of illustrative materials for introducing fundamental concepts is television, particularly advertisements and soap operas. The trick is to record them on videotape in order to be able to replay selected segments any number of times in the classroom. Consider this point for a moment. One can introduce concepts like channel, phone and morph both quickly and effectively. Then, with patience, one can proceed to the more abstract ideas of phoneme and morpheme, the former being the most important single concept students will learn because it is basic to virtually all modern understandings of language, not to mention culture itself. Moreover, the kinds of materials I am suggesting are ideal for introducing language-related codes like paralanguage and kinesics, not to mention dialect and the whole exciting field of sociolinguistics (the current term for what used to be called language and culture). There are many sources available from which a teacher can acquire the background for presenting basic phonetics. Simple exercises with data from a variety of languages will more or less entertainingly communicate ideas like allophone, allomorph and complementary distribution.

Informants can be brought into the classroom for a number of purposes, including live illustration of dialect differences, languages other than English, elicitation and analysis.

Since virtually all schools (and many individual students) have access to computers, these can be exploited to contrast natural languages with computer languages, the latter now discussable in natural language terms.

In sum, with a modicum of background knowledge, imagination and enthusiasm, I believe that linguistics effectively and

rewardingly can be introduced in any desired depth to students at almost any level, certainly including ninth graders. And without it, I must add, there is no possibility of mounting a course which is "equivalent to college level introductory anthropology."

Several sources are available from which teachers can refresh their memories of basics. Among the most useful is the book by Robert Hall cited above. The following are excellent as well: (1) Edward Sapir, Language, which is brilliantly written and contains no technical terminology; (2) H. A. Gleason, Introduction to Descriptive Linguistics; (3) a particularly high-quality introduction to sociolinguistics is Robbins Burling, Man's Many Voices: Language in its Cultural Context; (4) a kind of popular presentation of kinesics is available in Julius Fast, Body

Language. Personally, I am not acquainted with printed materials on the teaching of linguistics. In this connection, however, I would be happy to serve TAN readers as a kind of informal resource person through the mail or the telephone.

Finally, I shall point out that statements analogous to the above could just as well be made for the teaching of psychological anthropology, presumably what Ms. Riley meant by "personality." But that's another story.

*Dr. Jaquith is a linguist and Professor of Anthropology at Saint Mary's University.



NOVA SCOTIACALL FOR CARTOONS

The current public controversy over the scientific quality of Margaret Mead's anthropology, occasioned by publication of Derek Freeman's controversial book Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth (Harvard University Press 1983) (see Time February 14, 1983 & Science 83 April 1983), has made Saint Mary's University anthropologists sensitive to an issue of concern to all academics. That issue is the popular conception of scholarly disciplines. Eventually the public comes to have some idea about virtually every discipline represented in universities. The Department is at this time looking into what impressions the public has formed about anthropology and its practitioners and how these impressions were formed--through exposure

to movies, TV, etc. In this context, it is looking specifically at newspaper and magazine cartoons, since a fair number of them manifest some anthropological content. TAN would like to enlist the cooperation of its readers in this venture. All you have to do is send TAN's editor any such cartoons you come across along with source identification--New York Times, Chronicle-Herald, Macleans, etc.

The plan at this time is to collect the largest possible corpus of anthropologically-oriented cartoons, analyze them in ways that seem reasonable to anthropologists, and publish the analysis in a future number of TAN. By way of example, several anthropologically-oriented cartoons are reproduced in this issue.



"I EVOLVED INTO THAT !!!?!"

ELSEWHERECOUNCIL ON ANTHROPOLOGY AND EDUCATION

The Council on Anthropology and Education (CAE) is a professional association of anthropologists and educational researchers concerned with the application of anthropology to research and development in education. CAE publishes Anthropology & Education Quarterly and meets annually with The American Anthropological Association.

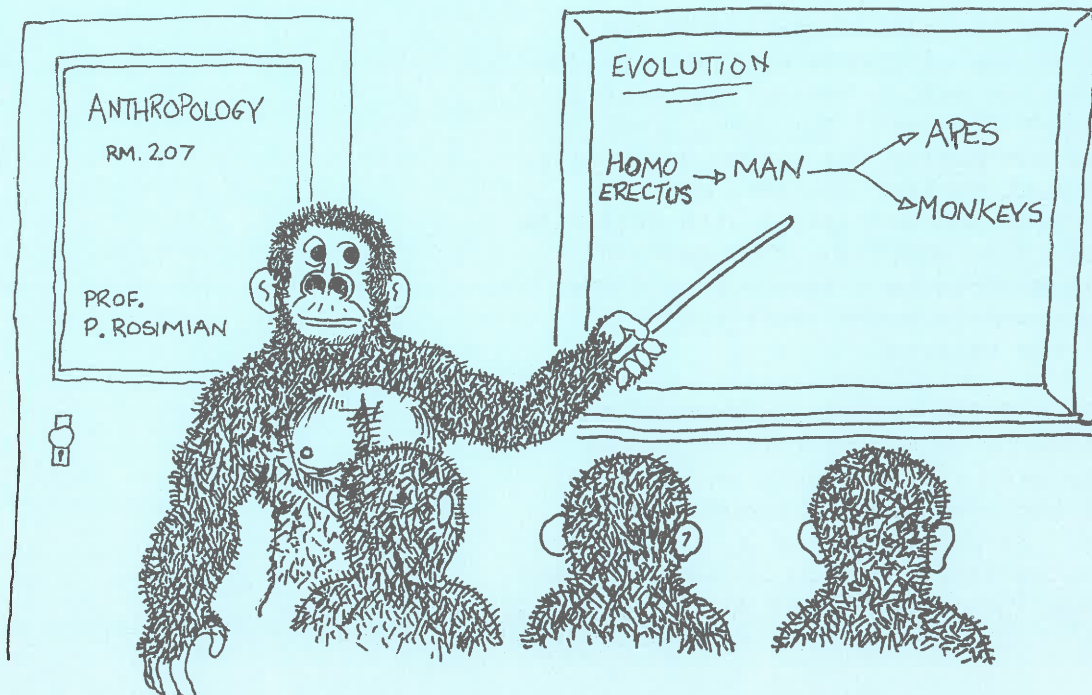
CAE consists of 11 standing committees. Some committees are concerned with the anthropology of education while others are concerned with anthropology in education. In the latter category are Committee 3, Materials and Methods for Teaching Anthropology; Committee 4, Ethnographic Approaches to Evaluation in Education; Committee 5, Transitional Issues in Education and Change; and Committee 11, Committee on Educational Future.

Address inquiries to Council on Anthropology and Education, 1703 New Hampshire Avenue, N.W., Washington, D.C. 20009 USA.

ANTHROPOLOGY AND ELEMENTARY EDUCATION
IN WISCONSIN

Beloit College is reaching out to elementary schools, according to Anthropology Newsletter (September 1983). Funded by a grant from the National Endowment for the Humanities, Beloit anthropology professors recently helped the Logan Museum of Anthropology conduct a six week summer institute for elementary school teachers. The goal was to orient teachers to the Museum's collections so that the collections could be broadly interpreted by elementary students and incorporated into study units for use in elementary school curricula. The teachers received academic credit and a stipend for their participation.

Details can be obtained by writing to the project director, Professor Lawrence B. Breitborde, Chairperson, Department of Anthropology, Beloit College, Beloit, Wisconsin 53511 USA.



ANTHROPOLOGY RESOURCES

OF KAYAKS AND ULUS: THE BERING SEA
ESKIMO COLLECTION OF EDWARD W. NELSON,
"THE MAN WHO COLLECTED GOOD-FOR-
NOTHING THINGS"

"Of Kayaks and Ulus...", written by Smithsonian Education Specialists Ann Bay and Ruth Osterweis Selig, is a curriculum packet for grades 7 through 10 developed in conjunction with the SITES exhibit Inua: Spirit World of the Bering Sea Eskimo. The packet tells the story of the great 19th-century naturalist Edward W. Nelson, and the remarkable Bering Sea Eskimo people among whom he lived from 1877 through 1881. This richly illustrated, multi-media packet includes five student booklets, a teachers' guide, and twenty slides. By working with facsimiles and edited transcripts of original documents, as well as with photographs and slides of selected artifacts from the Nelson collection, students investigate the everyday life and culture of the Bering Sea Eskimo and the culture and personality of the pioneer naturalist, Edward W. Nelson. The curriculum packet is easily integrated into school curricula in geography, world cultures, history, natural science, art history, and language arts.

Part I of the packet opens with ten mystery slides of Eskimo artifacts which students view before reading two heavily illustrated booklets: The Raven Creation Myth and the Bering Sea Eskimo Daily Life. Each student booklet includes an introduction and conclusion with guideline questions. In addition, the teachers' guide is written in a lesson plan format to help teachers guide their students through the material.

Part II of the packet is designed to give students an opportunity to gather and interpret research data on their own through both primary and secondary sources. Student booklets 3, 4 and 5 are self-instructing, leading students through an examination of selected Nelson letters,

a hitherto unpublished diary of Nelson's 1200 mile dog-sled journey into unknown Alaskan territory, and secondary sources evaluating Nelson's contributions. A magnificent series of color slides concludes the unit.

"Of Kayaks and Ulus..." is designed to complement the SITES exhibit, but it is a wholly self-contained study unit which can be used in both a museum and classroom setting. It is not presently for sale or general distribution, since only a limited pilot test edition exists. At present, the Smithsonian is looking for teachers to test and evaluate this edition. If any teacher is interested in obtaining a copy and testing it for the Smithsonian (teaching the materials and filling out a questionnaire), contact Ms. Ann Bay, Director, Office of Elementary and Secondary Education, Smithsonian Institution, Washington, D.C. 20560 USA.

ANTHROPOLOGY RESOURCE CENTER FOR TEACHERS

Canadian teachers visiting Washington, D.C. might want to consult the Anthropology Resource Center for Teachers, located in the National Museum of Natural History (Naturalist Center), Smithsonian Institution.

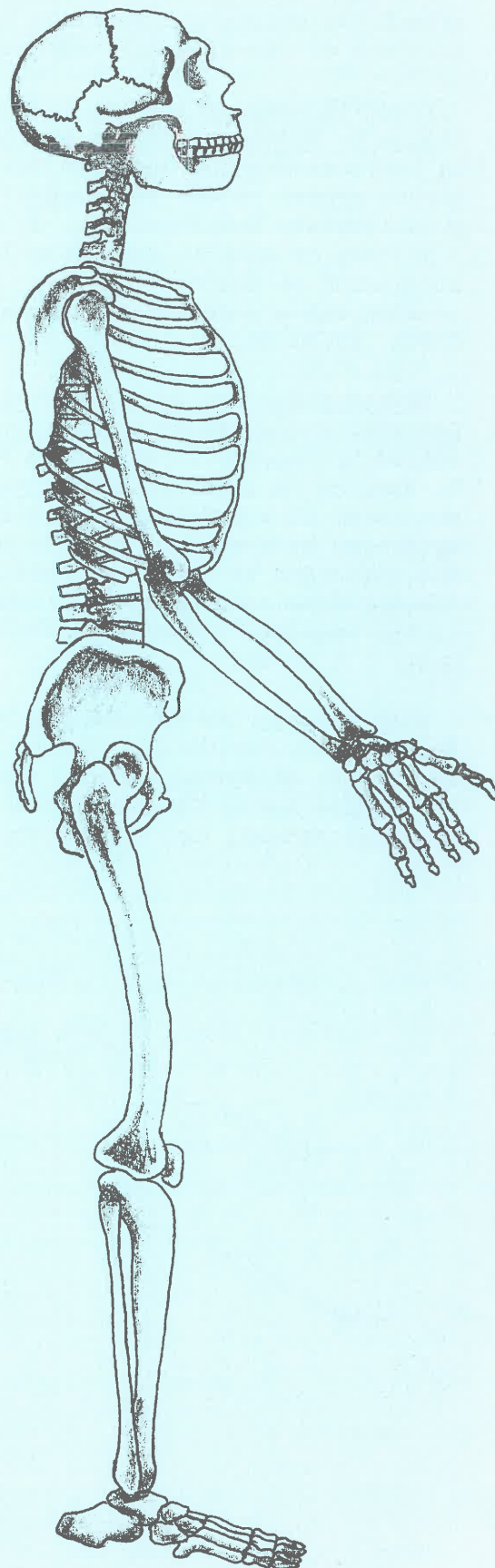
The Center is a unique and comprehensive reference center providing social studies and science teachers an opportunity to enhance their own curriculum by reviewing multi-media teaching kits, resource catalogues, paperback books, educational games, bibliographies and audio-visual catalogues.

The Center offers teachers many teaching kits produced by Carolina Biological Supply Co., Educational Development Corp., Macmillan Company, National Geographic Society and other groups. These kits relate to anthropological topics like human evolution and variation, ancient civilizations, world cultures and the American Indian. Teachers from the George Washington University/Smithsonian Institution Anthropology for Teachers Program (see TAN 1, [Fall 1981]:4) have written other teaching kits now in the Center.

In addition, the Naturalist Center's anthropology area offers teachers and students many self-guided study units adaptable for student projects, e.g. human osteology, Eastern American archaeology, comparative primatology and the human fossil record.

The Anthropology Resource Center for Teachers is a valuable tool for any teacher planning or presently teaching an anthropology course or hoping to integrate anthropology into social studies or science courses. It is open Wednesday through Saturday 11:30 am - 4:00 pm and Sunday 12:00 noon - 5:00 pm.

Address inquiries to the Naturalist Center, Room C 219, National Museum of Natural History, Smithsonian Institution, Washington, D.C. 20560 USA



TWO TIMELY PUBLICATIONS

The Anthropology Curriculum Project offers two volumes of interest to teachers of precollegiate anthropology.

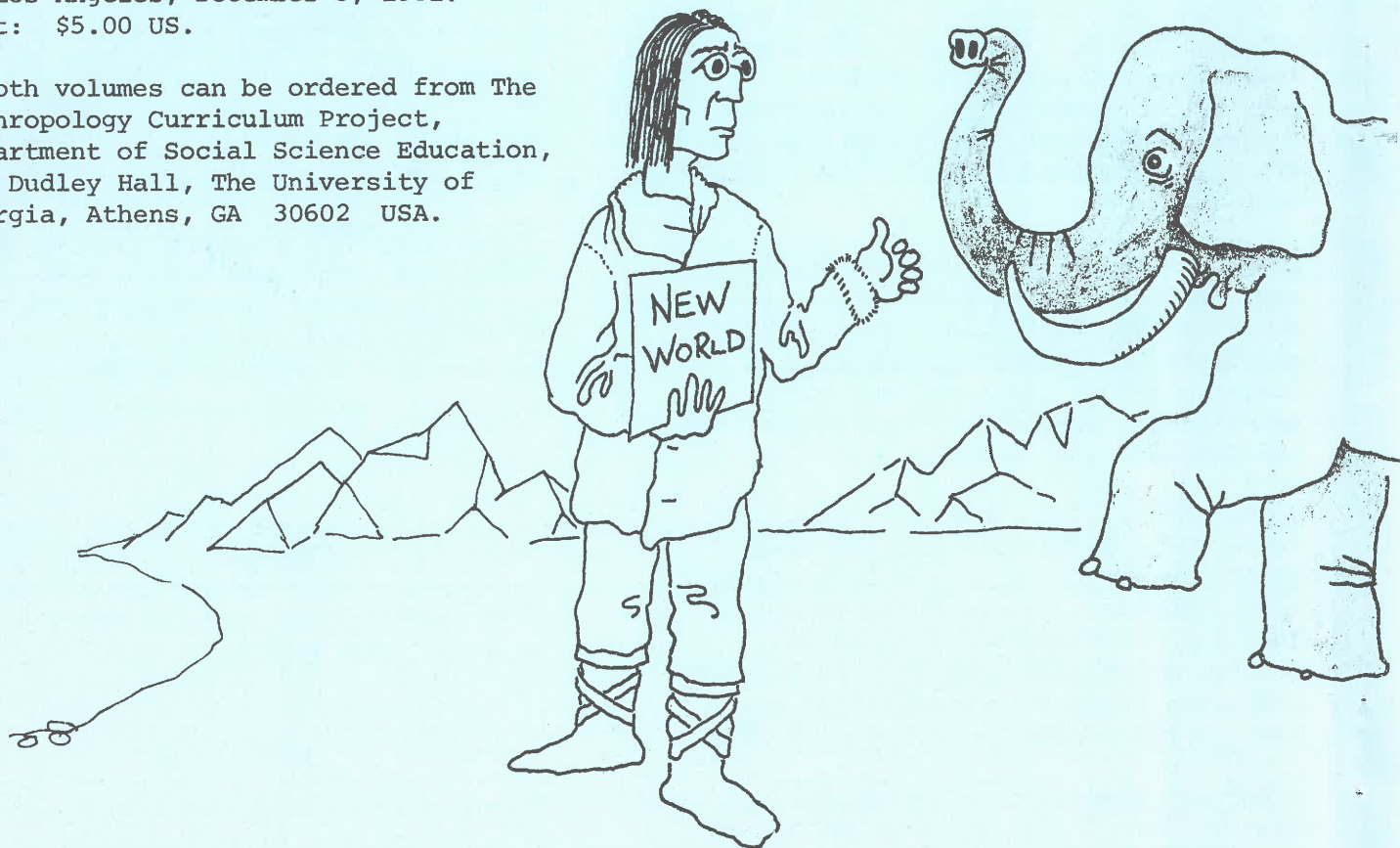
Teaching Anthropology to Students and Teachers: Reaching a Wider Audience (1981) by Patricia Higgins and Ruth Selig is a status report on the teaching of precollegiate anthropology. It contains a history of anthropology teaching, discussion of teacher training, some case studies and a selected bibliography.
Cost: \$3.00 US.

Anthropology and Multicultural Education: Classroom Applications (1983) edited by Yolanda T. Moses and Patricia J. Higgins is a collection of papers presented at a symposium and workshop sponsored by the Council on Anthropology and Education at the annual meeting of the American Anthropological Association in Los Angeles, December 5, 1981.
Cost: \$5.00 US.

Both volumes can be ordered from The Anthropology Curriculum Project, Department of Social Science Education, 107 Dudley Hall, The University of Georgia, Athens, GA 30602 USA.

FILMS FOR ANTHROPOLOGICAL TEACHING

The 7th edition of Films for Anthropological Teaching (1983) prepared by Karl G. Heider provides titles, descriptions, bibliographies, prices, names of distributors, and listings by geographical area and topics of 1575 films. It covers all anthropological fields. Order from The American Anthropological Association, 1703 New Hampshire Avenue, NW, Washington, D.C. 20009 USA.
Cost: \$10 US for AAA members, \$15 US for nonmembers.



ARTICLE

TEACHING ANTHROPOLOGY TOMORROW

by Constance deRoche*

What is anthropology's future in our educational institutions? Is anthropology destined to remain "an interesting subject that I can't major in because I need to get a job after graduation"? Will student numbers grow as the discipline undergoes a utilitarian transformation only to lose its capacity to excite intellectual curiosity?

Teachers of anthropology, at whatever educational level and whether or not desirous of change, must consider these questions seriously.

Anthropology--with its 19th century origins--is a rather young discipline and, judging from recent events, may be in its adolescence. As it approaches a new level of involvement in the world, it has fallen into an identity crisis. Anthropology had just begun to blossom--i.e., to become independent of joint departments, to be introduced into smaller universities, to look toward entry into secondary curricula--when calamity struck. The educational bear market of the post-baby-boom, post-Vietnam decade of economic recession nipped the bud of its growth. Pre-professional and applied programs of study, once holding modest positions on the academic status ladder, began their climb as a new and nervous generation of students worried about its future. With this, an important support structure fell out from under anthropology; its traditional job outlet--teaching--virtually closed.

Anthropology has thus found itself engaged in the process about which it is so fond of speaking, that of adaptation. Demonstrable and demonstrative success in identifying new career opportunities and in fulfilling the demands of non-traditional positions is becoming an important part of this process. From this labor, the anthropologist-practitioner has been born, a professional who identifies with the discipline and is understandably defensive about implications that (s)he has fallen from

grace. These developments have affected professional associational affairs, resulting, for example, in new associations and publications (e.g., Practicing Anthropology, a newsletter of the Society for Applied Anthropology, and the Directory of Practicing Anthropologists). More importantly, the pedagogical repercussions of the rise of practicing anthropology, with concomitant severe restrictions in the teaching field, will be great.

There is already growing pressure to change anthropology's image. For example, at last spring's Society for Applied Anthropology conference, a session was devoted to coming "Face to Face with Marketing Issues in Anthropology." The commodity in question was anthropology itself. A videotape--sponsored by the Minnesota Association of Professional Anthropologists (MAPA) and WAPA, its Washington counterpart--on the non-academic relevance of anthropology was presented for audience evaluation. Although the tape's target population was a bit too vaguely defined, the presentation was intended, at least in part, for student viewing. Whatever its flaws, the tape, and the discussion surrounding it, conveyed one message clearly: To a sector of our professional community, the anthropological face, to which students will be introduced, needs remodeling.

Although accepted by many, this position is a controversial one, as indicated by a recent three-piece exchange in the pages of the American Anthropologist. In the original commentary--based on a 1981 symposium about alternative careers in anthropology--Kershaw (1983a) argued for radical curriculum change, striking at the heart of the issue and of the discipline by questioning the relevance of basic courses "in which we delight ourselves with the fascination and beauty of Hopi and Zuni kinship systems (119)." The student whose future will be with organizations such as IBM, the city of Toronto, or CBC Halifax--if with anthropology at all--may rather see pedantry here, while yearning for utility.

Kershaw's claim about the essential sameness of anthropology curricula since the 1890s is impressive but exaggerated. The development of specialties such as urban and complex societies has been necessary, desirable, and fruitful. No purportedly human-centered discipline can ignore major trends in the social world, a world that humankind created. Change will and should occur; the nature of that change is the issue. The fear for what we might lose in the process of change is a legitimate one. More specifically, the danger in forging this new path is that it may be too narrow and thus may cost us the perspective of a holistic, comparative, and free-ranging anthropology.

Perhaps our more pragmatic sister discipline of sociology can offer some guidance. That field has often been mistakenly identified as the pre-professional training ground for social workers, so much so that Berger opens his now classic little apologia (1963) with an exposition and debunking of the myth. It can be argued that a rather limited range of sociology is directly useful to social workers and, more extremely, that certain critical varieties of the discipline are positively detrimental to the mental harmony of the "practicing sociologist." A sociology directed by such applied needs would be both conservative and skewed.

Anthropologists can rely on no entrenched misconception that avails them the opportunity both to broaden and to satisfy its recruits. With perceived urgency in marketing anthropology comes pressure to design marketability into its production and presentation. We wish to see anthropologists enter business, public life, and social services. Yet academic anthropology does not comprise a program in management, social work, urban planning, journalism, etc. A good many professionals (not to mention students) feel that anthropology, far from falling short of such programs, actually offers wider insights, as well as greater edification and intellectual stimulation. Our aim should be to retain these

qualities in an applicable anthropology. Perhaps the most important feature of Kent's response to Kershaw is her warning that "job-oriented courses... would merely produce technicians... (and so) be detrimental to the very goals Kershaw hopes to achieve (1983:120)."

Kent's proposals about possible applications of traditional anthropological knowledge do seem too lightly offered. Yet the number of questions that Kershaw generates in her rather zealous critique of Kent's "analogy and inference (1983b:123)" seems to weaken the case against anthropology. Moreover, at least one of Kent's pummeled contentions--that appreciation of kinship orientation may shed light on some cases of racism--appears more cogent upon consideration than it first appears. Examples could be added: New Guinean homosexuality can lead to conceptualizations of human nature that do have policy implications; ecological analyses of primitive slash-and-burn cultivation help pinpoint the errors of Western scientific arrogance. Arguing about examples of particular applications, however, misses the point. At issue is not just what we teach but how and why we teach it. Kinship may be presented as exotic cocktail party fare or as a demonstration of the principle of cultural integration (Kent 1983:120).

To promote anthropology as pre-professional training is to underestimate it. It is a valuable, sensitizing discipline that is a socialization for caution against prejudgement and for openness to alternate perspectives. It promotes a grounded understanding of the everyday lives of everyday people, of the latent and the informal. Such propensities and expectations cannot be subsumed in a catechist's text to be committed to memory and readily operationalized. Anthropology's perspectives derive from its holistic, intensive, small-scale, and comparative traditions. They grow through participation in a community which seriously endeavours to make sense of lifeways that we cannot take for granted.

The matter is underscored by Marvin Harris who says that "in the back of my mind I always thought that the study of customs and institutions in remote areas of the world might someday be useful in understanding my native land (1981:8)", and who goes on to the intriguing analysis of America Now.

*Dr. deRoche is Assistant Professor of Anthropology, University College of Cape Breton, Sydney.

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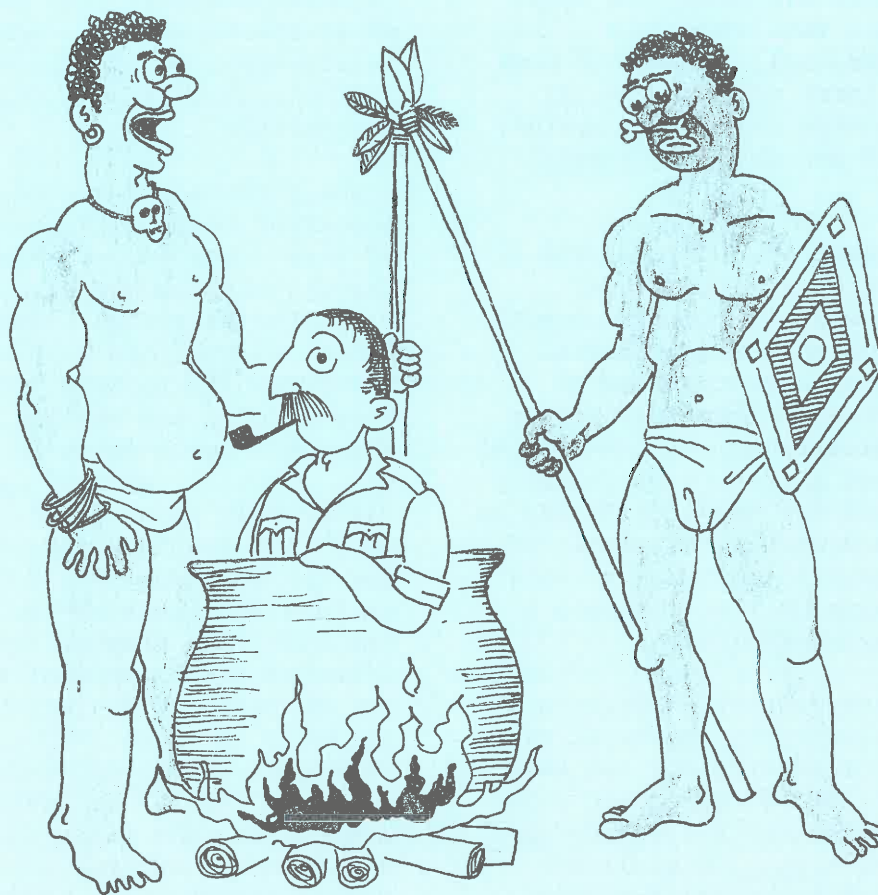
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Harris, Marvin 1981 America Now: The Anthropology of a Changing Culture. New York: Simon and Schuster.

Kent, Susan 1983 "Academic Courses for Nonacademic Anthropologists?" American Anthropologist 85(1):120-122.

Kershaw, Greet 1983a "A Breath of Fresh Air." American Anthropologist 85(1): 119-120.

_____ 1983b "Reply to Kent." American Anthropologist 85(1):122-124.



"THE WITCHDOCTOR SAID TO EAT ONLY BLAND FOODS"

REVIEW

REVIEW OF

Irving Stone, THE ORIGIN: A BIOGRAPHIC NOVEL OF CHARLES DARWIN. New York: The New American Library (Signet AE 1571), 1980. 774 pp., bibliography.

by James R. Jaquith*

It has been alleged repeatedly that the two most important ideas of modern times are Albert Einstein's theory of general relativity and Charles Robert Darwin's theory of evolution. I cannot comment in any useful way on Einstein. I feel somewhat more competent to comment on Darwin, since my profession has evolution as its intellectual core.

My task is made easier for having read Irving Stone's THE ORIGIN, an accounting in novelistic form of the personal and scientific lives of Darwin from the age of twenty-two until his death (in 1882) at seventy-three. This eminently readable and assiduously researched book is divided into three chronologically ordered sections--the pre-Beagle period, the voyage itself and the post-Beagle period.

Early on, we learn that Charles was a son of Dr. Robert Darwin, a wealthy physician, and grandson of Erasmus Darwin, publisher of books on poetry, natural philosophy, medicine and the laws of organic life. We also learn that after an emotionally disastrous stint in medical school Charles had graduated in theology from Cambridge and was about to decide on a date for his ordination. Probably of more central interest, we learn as well that for some years Charles had been a dedicated amateur naturalist.

Through the intercession of friends of the family and scientists impressed with young Darwin's scientific bent and keen observational skills, an offer was made to Charles. It involved his acting as naturalist on HMS Beagle, a small but well equipped government sailing ship about to depart on a five-year journey of exploration, mapping and collecting of natural specimens from around the world.

Late in 1831, the Beagle left England on what could with fairness be called one of the two most important ship sailings the world had known (the other being Columbus' first voyage to the New World). The trip exposed young Darwin to a very wide variety of flora, fauna and geology in such diverse places as the Canary Islands, Brazil, Argentina, Chile, the Galapagos Islands, Tahiti, New Zealand and Australia. It was in these places that Darwin collected enormous quantities of geological, botanical and zoological specimens, catalogued them, described them, considered their origin and development, packed them into shipping crates and sent them back to England on any available British ship. He kept voluminous diaries of his experiences and discoveries, information which would constitute data bases for much of his subsequent writing. The Beagle returned to England almost five years to the day after its departure. Darwin was now twenty-seven and a highly experienced and competent (albeit self-trained) naturalist.

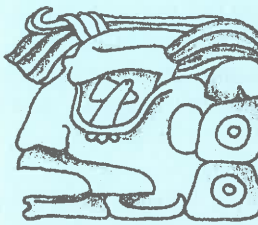
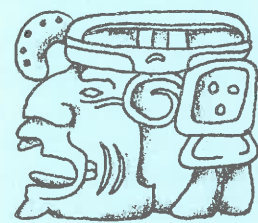
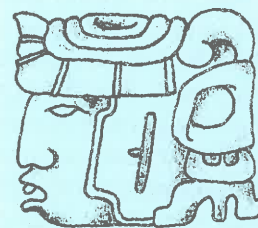
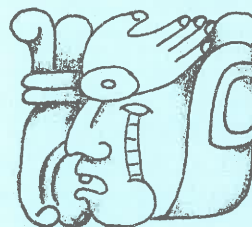
The post-Beagle period is the most important part of the book from two points of view. For one, it was the time when Darwin--through his writing and scientific contacts--initiated his revolutionary impact on the intellectual world. It was revolutionary in that it happened more or less quickly and because as a consequence the world could never be the same as it was. That is, we must now think very differently about the nature of the world, about its plants and animals and about our own species. The second point of view is that no one--scientist or otherwise--can live in a vacuum. We are all profoundly affected by the period in which we live, by our families and by our professional training and associations. To this, Darwin was no exception. With admirable literary skill, the author of The Origin interweaves the facts of Darwin's several lives into a coherent, instructive and highly entertaining whole.

The section of the book entitled "Select Bibliography" will surprise many readers

who think of Darwin's contribution mainly in terms of two major works: On the Origin of Species (1859) and The Descent of Man (1871). Actually, between 1839 and 1881 he published no fewer than twenty-one monographs and books dealing with a broad spectrum of natural phenomena deriving both from his Beagle experience and studies undertaken by him in England subsequent to the voyage. Among the most prominent is his work on coral reefs, culminating in a theory of their formation clearly superior to that of his brilliant friend and mentor, the geologist Charles Lyell. The remainder of Stone's "Select Bibliography" consists of sections labeled "Books about Charles Darwin," "Articles on Charles Darwin," "Writings by and about Charles Darwin's Contemporaries," "The Voyage of the Beagle," "Life in Nineteenth-Century England" and seven others which directly or indirectly contribute to our knowledge of Darwin and his times. Stone's bibliography, in short, is nothing less than a thesaurus of information about one of the towering intellects in all the history of science.

The substantial information provided on Darwin's family life--fully integrated with the intellectual/scientific material--shows that he suffered the frailties and concerns of any husband and father. His wife gave birth ten times (eight children survived), he was middle-aged before he escaped the influence of his domineering father and was subject to repeated bouts of illness, quite possibly psychogenic. On this last subject, an entire book has been written (and cited in Stone's bibliography).

Stone himself is to be congratulated heartily for bringing together an immense amount of information about Darwin and for presenting it to the public in such palatable form. There is no longer any reason for interested readers to be ignorant of the background surrounding one of the outstanding scientists of all times and about his magnificent legacy to the world.



*Dr. Jaquith is Professor of Anthropology at St. Mary's University.

REPORTPROMOTING PRECOLLEGIATE ANTHROPOLOGY:
NEW MEANS FOR NEW STUDENTS

by Paul A. Erickson*

Part of the XI International Congress of Anthropological and Ethnological Sciences was held this August in Quebec City. One Congress session explored ways to promote precollegiate anthropology in The United States and Canada. The session heard both specific and general proposals.

There were two reports on special precollegiate anthropology courses. Richard Avell of Walt Whitman High School, Bethesda, Maryland (an alumnus of the Anthropology for Teachers Program) explained how his 11th and 12th graders learn about inference making and hypothesis testing through physical anthropology and archaeology. David Hartman of Virginia Commonwealth University described a larger two-part project in Richmond, Virginia, funded by the National Science Foundation. In one part, archaeology was taught on campus to 7th and 8th graders on two Saturdays every month. Another part was a 5 week summer course for gifted yet disadvantaged Richmond high school students emphasizing more cultural and biological anthropology. In both projects students enhanced their understanding of science and anthropology as an ecumenical world view.

A Canadian contributor to the session was M. A. Turner, physical anthropologist at McMaster University. She is writing an M.A. thesis on the teaching of creation science and evolution in Ontario secondary schools. Preliminary analysis of her data shows by number and anecdote how little correct evolution is learned even in some advanced biology classes. She also reported some difficulty obtaining the cooperation of school authorities in her research.

Two papers described efforts to promote precollegiate anthropology from museum and university bases. Ruth Osterweis Selig and Joanne Lanouette gave a history

and status report of the Anthropology for Teachers Program, the most ambitious such program to date, cosponsored by the Smithsonian Institution and George Washington University. Paul Erickson described the efforts by Saint Mary's University to promote precollegiate anthropology in Nova Scotia.

In his paper, Thomas Dynneson of the University of Texas of the Permian Basin proposed restructuring the entire social studies curriculum from primary through grade 12 around anthropology as its core.

In discussion, session participants agreed that precollegiate anthropology has something to offer both precollegiate students and the discipline anthropology itself. It seems that anthropology lags behind other disciplines in recognizing the importance of a precollegiate extension. Beyond this, more professional rewards should be accorded university professors who spend time with precollegiate teachers and students. As always, (lack of) money is a problem.

Publication of session proceedings is planned and when available will be announced in TAN. In the meantime interested persons can write participants directly or c/o the session organizer, Delores Reed Sanders, Pan American University, Department of Behavioral Sciences, Edinburg, TX 78539.

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SCIENTIFIC CREATIONISM IN CANADA:
UPDATE

The scientific creationism/evolution debate has been a subject of continuous reporting in TAN. TAN 3 (Spring 1983) first mentioned scientific creationism in Canada when it identified University of Prince Edward Island Engineering Professor Baird Judson, who teaches scientific creationism in his geology classes. In April, 1983, Professor Judson addressed the Acadia Saturday Seminar in Science, a workshop for science teachers sponsored by Acadia University in Wolfville, NS.

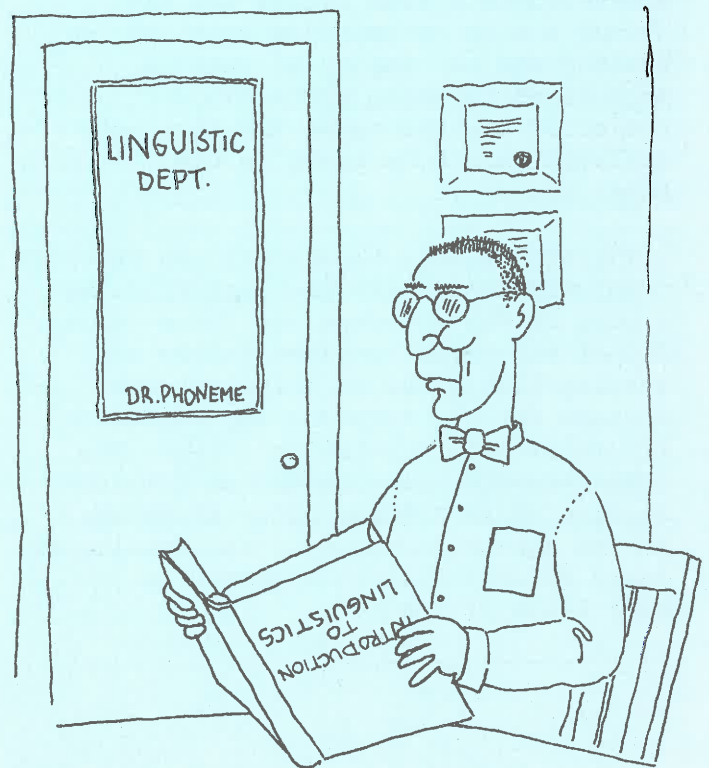
Creationism is alive elsewhere in Canada. In Regina, the best-attended session of the March meeting of the Saskatchewan Teachers Federation was a debate between Henry Morris of the Institute for Creation Research and Michael Shiner of a local university. In Alberta, where populist and fundamentalist attitudes might nurture creationism, some schools have adopted an equal-time philosophy. In Ontario, the London school board is involved in a dispute over the equal-time issue. M. A. Turner of the McMaster University Department of Anthropology is now writing an M.A. thesis on the teaching of evolution and creation science in Ontario secondary schools.

Canadian scientists are beginning to respond. Two Canadian pro-evolution groups have been formed: The Council of Canadian Chairmen of Biology Departments and the Canadian Committee on Evolution. Dr. Christopher McGowan of the Royal Ontario Museum has written a book about whether creationism will gain a foothold in Canada: In the Beginning: A Scientist Shows Why the Creationists are Wrong (Macmillan 1983). In May, 1983, Dr. McGowan, who has debated creationists in Toronto, addressed the Atlantic Geoscience Society in Halifax.

CORRESPONDENCE

PROFESSOR LAURIE GODFREY WRITES . . .

TAN 3 (Spring 1983:10) reported on the videotape "Footprints in the Mind," a rebuttal to scientific creationists' claim that human and dinosaur footprints are found together in Texas. During 1982 and early 1983 several reported sites were investigated by a team of researchers including Dr. Ronnie Hastings, Dr. John Cole and Dr. Laurie Godfrey, University of Massachusetts. Professor Godfrey writes that a revision of the videotape is being prepared with a professional cinematographer under the auspices of the American Anthropological Association. The professional videotape should be available soon from the Association for classroom use.



ARCHAEOLOGY NEWS

NEWS FROM THE ARCHAEOLOGY LABORATORY

This past spring the Department of Anthropology sponsored an archaeological fieldtrip to the Spanish Island of Majorca. Sixteen Canadian university students participated in the excavation of a Chalcolithic (copper age) walled village dated circa. 2000 B.C. While there, they were hosted by William Waldren, the Director of the Deya Archaeological Museum and Research Centre. It is anticipated that the fieldtrip will become an annual event, providing students with the opportunity to experience archaeological techniques in a European setting.

The Department of Anthropology, in cooperation with the Nova Scotia Museum and the Regional Office of Parks Canada, hosted the annual meetings of the Canadian Archaeological Association. The event, from all accounts, was very successful; over two hundred archaeologists from Canada and the United States presented a total of one hundred and ten papers on various aspects of Canadian archaeology. Copies of the programme and abstracts are available by writing to the Department.

The Archaeology Laboratory has recently completed three week-end fieldtrips as a part of the Anthropology 360.0 course. Two of the trips involved survey and testing techniques on interior lake systems for the locating and recording of prehistoric occupation sites. The other weekend was directed at limited testing of an Acadian house structure in the Annapolis Valley. The results of these outings will be reported in the next issue of TAN.

FIELDWORK IN MAJORCA: A PERSONAL VIEW

By Dawn Mitchell*

From the first moment I heard about Saint Mary's University's summer Archaeology Field Methods course in Majorca my interests were peaked. Professor Stephen Davis, archaeologist and Chairperson of the SMU Anthropology Department, would act as senior site assistant and accompany students to Majorca. I had always had an avid interest in archaeology but never imagined I would ever take part in the dig, yet here was an opportunity the first year I had returned to university as a mature part-time student in Anthropology. I was more than a little apprehensive about being part of a team without any archaeology methodology behind me, but once there, I discovered learning by doing under supervision was a great educational experience.

We were given the historical background of the area by Dr. William Waldren, the director of the site and professor at Oxford University. At first his theories seemed like a lot of rhetoric, but as we explored the once-inhabited Rock Shelter of Son Matge and the Caves of Son Muleta and worked at the open-air settlement of Ferrandell-Oleza, the scenario of the region and its peoples came sharply into focus.

The work itself was very labor-intensive. We moved tons of earth and boulders. Finds were abundant--bones, beakerware pottery, copper awls, and the skull of the extinct antelope Myotragus balearicus--things that would help piece together the culture of these people starting 4000 years ago. Every find of beakerware pottery helped strengthen Dr. Waldren's theory that settlement of this area had come from the west (Spain and France) rather than from the eastern Mediterranean countries. This beakerware has also been located in Spain and France.

Of course the trip was not all work. We managed to take in three days of sight-seeing. The area is beautiful. Deya, the town we stayed in, is surrounded on three sides by limestone mountains. One day, five students, Professor Davis and one of Dr. Waldren's assistants climbed the mountains and walked across to a town called Valdemosa. It was not a difficult climb, but it was a tiring one. On the way we passed a Moorish lookout tower placed strategically for defense. We passed charcoal pits where the inhabitants had produced charcoal for export and casitas (huts) where shepherds had spent their nights while tending their flocks. All of these things taught us much more about the history of the place.

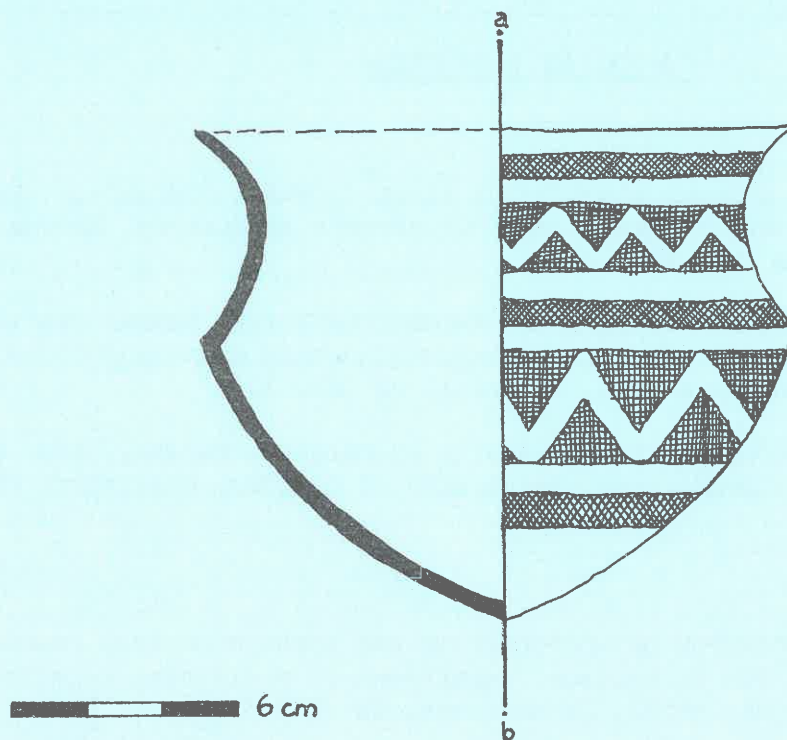
The sense of accomplishment when we reached the top was exhilarating, and the view that awaited us there was almost too much to comprehend. We could see a huge section of the coastline on one side, and the capital city Palma on the other. A

storm moving in from the Mediterranean was spectacular to watch.

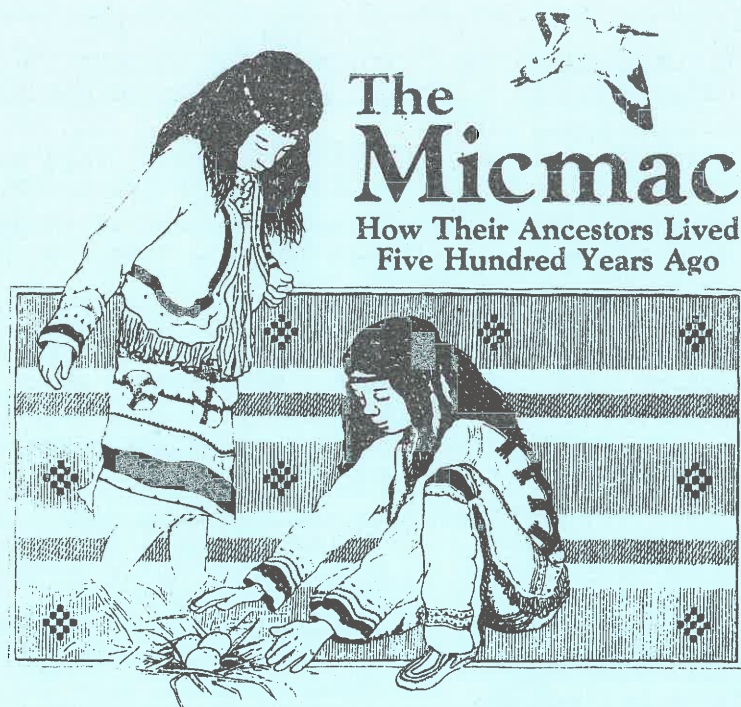
We descended to Valdemosa on a Moorish road built 100 years ago. One could imagine the traffic it had contained. That day is a time I will never forget.

It was not until time came to write my course paper that I realized just how much I had learned about methodology and theory of archaeology and how much I had learned about the region itself. I will return.

*Dawn Mitchell is a part-time Anthropology major at Saint Mary's University.



BEAKER WARE



The Micmac

How Their Ancestors Lived
Five Hundred Years Ago

by Ruth Holmes Whitehead and Harold McGee
illustrations by Kathy Kaulbach

[The Micmac (Nimbus Publishing Limited 1983) is a book for teachers and students written to a grade six level of comprehension. It is a history of the culture of these aboriginal people before European arrival in North America]

CANADIAN CALENDAR

1983

Oct 19-22 CANADIAN ETHNIC STUDIES ASSOCIATION SIXTH BIENNIAL CONFERENCE Red Oak Inn, Thunder Bay, ON. Write to Dr. A. Ernest Epp, Department of History, Lakehead University, Thunder Bay, ON P7B 5E1.

Oct 27-30 CANADIAN ASSOCIATION FOR PHYSICAL ANTHROPOLOGY 11th ANNUAL MEETING Université du Québec, à Montréal. Write to Francis Forest, Département d'Anthropologie, Université de Montréal, C. P. 6128, Succursale A., Montréal, PQ H3C 3J7.

Nov 10-2 ANNUAL CHACMOOL CONFERENCE University of Calgary, Calgary, AB. Write to Program Committee, Chacmool Conference, University of Calgary, Department of Archaeology, Calgary, AB T2N 1N4.

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March 15-18 ATLANTIC ASSOCIATION OF SOCIOLOGISTS AND ANTHROPOLOGISTS ANNUAL MEETING Fredericton, NB. Write to Jim Richardson, Department of Sociology, University of New Brunswick, Bag Service No. 45555, Fredericton, NB E3B 6E5.

April 14-18 SOCIETY FOR APPLIED ANTHROPOLOGY ANNUAL MEETING Loews Westbury Hotel, Toronto, ON. Write to Richard Stoffle, Department of Sociology and Anthropology, University of Wisconsin, Parkside, Kenosha, WI 53141.