

TEACHING ANTHROPOLOGY NEWSLETTER

Number 6 Winter 1985

TEACHING ANTHROPOLOGY NEWSLETTER

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

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 appears periodically. This sixth number is mailed to Nova Scotia high schools and to individuals on TAN's mailing list. New recipients who wish to receive future or available past numbers should send their names and addresses to the Editor.

TEACHING ANTHROPOLOGY NEWSLETTER

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PRECOLLEGE ANTHROPOLOGY

USING ANTHROPOLOGY: AN ANNOTATED BIBLIOGRAPHY

(Part I)

by Constance deRoche

Those of us who support efforts (such as TAN's) to promote the growth and spread of anthropology teaching must address questions such as these: What kind of discipline do we espouse? Can we make a cogent case for the adoption of our discipline?

The liberal-arts value of anthropology is beyond question. This field of scholarship provides ample opportunity to develop and exercise analytical and critical abilities. Anthropology can, by the same token, be called broadening and humanizing. To the extent that education aims to enlighten us about ourselves and the condition of our species, the discipline is an intellectual sine qua non. This is reason enough to study the field. Nevertheless, given the current techno-economic crisis, government, educational advisory boards, and students alike are calling for marketable education.

We may decry certain fundamental misapprehensions inherent in such a position. We may argue that it presents a "catch-22", that anthropology designed for the marketplace--tailored to the demands of policy-makers and bureaucrats--will be an anthropology stripped of its flair for holism, depth, and insight. Clearly, there is danger in being too utilitarian.

Not only do we ignore pragmatic requirements at our discipline's peril, but there is also a more important and a more positive reason for us to reach out. Anthropology--with its concern for human experience, for the underdog as well as the powerful, for the everyday as well as the monumental--has concepts, data, and techniques that should impact upon

the world beyond the ivy.

Not infrequently, university professors of anthropology encounter students (and colleagues) whose perception of the inutility of the discipline deters them from enrolling in its courses and programs (or advising the same). Surely a pre-college educator who shares these prejudices will not trouble to introduce such a dead-end esoteric field. So, we devotees must correct an image that we have already let stand too long.

That anthropology contributes to more than moral and aesthetic edification is not to say, of course, that it is specific vocational training. There is certainly something comforting in standardized, pre-professional training for specific occupations. Without doubt, those with the talent and temperament for, let us say, engineering, computer programming, or accounting should be encouraged to follow their stars. However, we should not have to discourage those others whose career goals are less specific and whose strengths lie elsewhere. In today's world these youths will take the rockier path, will need to make more sophisticated decisions along the way, and will need more sophisticated advice in going the distance.

It is, of course, unrealistic to imagine students taking a major in the field and going off to take jobs as anthropologists. A quick survey of any employment service would put the lie and a laugh to that. Even "practicing anthropologists," as we call them within the profession, are not employed as anthropologists *per se*.

The American Anthropological Association (AAA), in its attempt to light the way from campus to workplace, admits the difficulty of delineating the non-academic job market, since there are "as many, or

as few, positions as individual anthropologists can create." It goes on to argue that while "this ambiguity may be disconcerting ... most employment counsellors emphasize that the real job market, in all but the most specialized fields, is not nearly as well defined as many ... would believe" (1982:3). The AAA advises that job-seekers, of various backgrounds, must creatively and sensibly match their skills to the requirements of available jobs. That is, it is not the disciplinary label that is meaningful to employers but the abilities an applicant can claim to possess. Similar points are raised in another AAA publication, by Bernard and Sibley, who suggest that carefully designed undergraduate course profiles can be quite saleable (1975:2). Further, the selections in Cochrane (1976) show how anthropology can be of service to professionals such as lawyers, economic development agents, and teachers. Many of the "general discussions" cited below focus on just this: what anthropology can do for professions and how it can develop and do more.

All this suggests that the discipline can form a useful component of pre-professional and general educational preparations for many fields. As educational inflation occurs (i.e., youths need increasing amounts of schooling to compete), more and more students continue on to certification programs and/or graduate studies. There is every reason to urge able and appropriately trained anthropology students to apply for training in law, social work, or in the health professions, to name but a few areas. Moreover, we can note the growth of programs in applied anthropology. Although Canadian opportunities are quite restricted (with only two universities professing applied options in general programs), the much larger educational world of the U.S. offers some ten M.A. and four Ph.D. programs of training, and "internships" in areas such as public

policy, community development, and mental and physical health. Information on such programs is reviewed in a special issue of Practicing Anthropology, cited in the bibliography.

The titles listed below include general arguments about how anthropology can help an array of professionals to solve real world problems. They also include more specific career guides for anthropology students who will need to design practical programs and to convince employers of their usefulness. The section on methods is meant to show how anthropology can readily be done "at home" and to suggest that anthropological training produces useful skills. Perhaps it is best to argue by example, but space does not presently allow a cataloguing of the many relevant substantive works discovered during the preparation of this manuscript. For now, we can say that this fact per se supports the contention that anthropology can be useful.

Marketing & Training

American Anthropological Association
n.d. Career Bibliography
Washington, D.C.: American
Anthropological Association. 2 pp.

This is a list of some twenty titles ranging from guides on resume writing to directories of employers. It is relevant, but not specific, to anthropology. For a free copy, send a stamped (with U.S. postage), self-addressed envelope to the Association (at 1703 New Hampshire Ave., Washington, D.C.).

American Anthropological Association
1982 Getting a Job Outside the Academy, Special Publication 14.
Washington, D.C.: American
Anthropological Association. v + 26
pp. (paper).

Here is a practical guide to job-

hunting aimed primarily at American anthropologists with graduate training. However, advice (e.g., on linking anthropological skills to non-academic jobs, on how to locate jobs, on writing resumes) and bibliographies are more widely relevant. The Association sells copies to non-members at \$4.00 (U.S.)

Bernard, H. Russell and Willis E. Sibley 1975 Anthropology and Jobs: A Guide for Undergraduates, Special Publication 3. Washington, D.C.: American Anthropological Association. 28 pp. (paper).

This guide parallels the aforementioned but, as subtitled, is designed for undergraduates. Bernard lists and discusses thirty-four occupational areas to which anthropology is relevant. His Table 2 suggests program supplements that, with anthropology, make marketable degrees. Sample resumes are included.

Chrisman, Noel J. and Thomas W. Maretzki, eds. 1982 Clinically Applied Anthropology. Boston: D. Reidel Publishing. viii + 437 pp. (paper).

This volume originated in collaboration and commiseration among anthropologists engaged in teaching students of the health professions. Six chapters discuss the teaching of clinically useful anthropology. A slightly longer second section presents reports on applicable research.

Landman, Ruth H., ed. 1981 Anthropological Careers: Perspectives on Research, Employment and Training. Washington, D.C.: Anthropological Society of Washington.

Most of the lectures from the Anthropological Society of Washington's Centennial Year program

(1979) are contained in this volume. The editor's introduction, though focused on Washington's employment scene, leaves one optimistic. Articles (by both academics and nonacademics) represent archaeology (6), cultural and linguistic anthropology (5), and biological anthropology (3). Most discuss marketable research and one (in archaeology) discusses training. A few papers are rather standard research reports and one of the biological papers is rather irrelevant to the theme.

General Discussions

Alland, Alexander, Jr. 1980 To Be Human: An Introduction to Anthropology. New York: John Wiley and Sons. iv + 657 pp. (cloth).

This textbook contains chapters on the social significance of race and gender, applied physical and medical anthropology, culture change and applied anthropology, problems in complex society, and human nature, as well as more traditional ones.

Casagrande, Joseph B. and Thomas Gladwin, eds. 1956 Some Uses of Anthropology: Theoretical and Applied. Washington, D.C.: Anthropological Society of Washington. vi + 120 pp. (paper).

This collection represents an early attempt to show "the relationship of anthropology to other fields...and its contribution to administrative problems and programs" (p.v.). Written in a golden era of applied anthropology, its recent reprinting points to the renaissance of the subfield.

Cochrane, Glynn, ed. 1976 What We Can Do For Each Other. Amsterdam: B. R. Gruner. i + 85 pp. (paper).

This book espouses interdisciplinary studies, with an anthropology component. Articles illustrate how

anthropology has contributed to a number of occupations and how it can tailor itself further to the needs of lawyers, agricultural extension workers, teachers, etc.

Eddy, Elizabeth and William L. Partridge, eds. 1978 Applied Anthropology in America. New York: Columbia University. xiii + 484 pp. (paper).

The editors begin this hefty volume with a lengthy, informative history of applied anthropology. Five essays (Part I) discuss the interplay of theory and practice. Part II looks at various applied roles and settings. Part III focuses on issues in public policy. The last part contains an essay on applied training and one on ethics.

Goldschmidt, Walter, ed. 1979 The Uses of Anthropology. Washington, D.C.: American Anthropological Association. ii + 280 pp. (paper).

The utility of the discipline is demonstrated in a set of papers looking back to work undertaken from the New Deal years to the early post-war period. Authors are largely senior anthropologists who were involved in the applications discussed. The volume also reveals how such applications contributed to theory.

Maday, Bela C., ed. 1975 Anthropology and Society. Washington, D.C.: Anthropological Society of Washington. iv + 116 pp. (paper).

This collection examines the role that anthropologists have played and should play in a variety of institutional settings including law, medicine, architecture, business, and education. It is not unlike this association's earlier publication (cited above). Its appearance, of course, reflects renewed interest in applied work.

Doing Relevant Research

Kottak, Conrad Phillip, ed. 1982 Researching American Culture. Ann Arbor: University of Michigan. viii + 274 pp. (paper).

Developed from an undergraduate course in modern North American culture, this book incorporates fifteen student research papers. It also illustrates how various techniques -- used by sociocultural and linguistic anthropologists and generated for the study of more traditional societies -- can be used for studying our more immediate social surroundings.

Messerschmidt, Donald A., ed. 1981 Anthropologists at Home in North America: Methods and Issues in the Study of One's Own Society. New York: Cambridge University. x + 310 pp. (paper).

Here are seventeen essays that show how traditional methods were applied in more novel settings (two of which are Canadian). The section on urban studies includes a paper on bureaucracy. There is a separate section on health systems and one on education.

Spradley, James P. 1979 The Ethnographic Interview. New York: Holt, Rinehart and Winston. vii + 247 pp. (paper).

Spradley, James P. 1980 Participant Observation. New York: Holt, Rinehart and Winston. xi + 195 pp. (paper).

These are similar in content and organization. The same general approach is adapted to two basic types of data collection. As elsewhere, Spradley espouses techniques drawn from linguistics, more specifically the ethnography of communication. Although in some ways limited, his approach is a structured starting point for

informal research, a difficult enterprise.

Spradley, James P. and David W. McCurdy, eds. 1972. The Cultural Experience: Ethnography in Complex Society. Palo Alto, Ca.: Science Research Associates. ix + 246 pp. (paper).

This is much like the Kottak volume, but it contains a fuller guide to ethnographic research, if a briefer version than in the two Spradley volumes listed above. Twelve undergraduate papers, that follow the editors' and mentors' ethnoscience style, are included. That is, the studies use vocabulary as a key to how people think.

Thomas, David Hurst 1976 Figuring Anthropology: First Principles of Probability and Statistics. New York: Holt, Rinehart and Winston. xi + 532 pp. (cloth).

The subtitle is misleading. This is not a primer. It does suggest that anthropologists can be statistically sophisticated and that an anthropology degree can provide very marketable skills. All subfields of the discipline are drawn upon for this work.

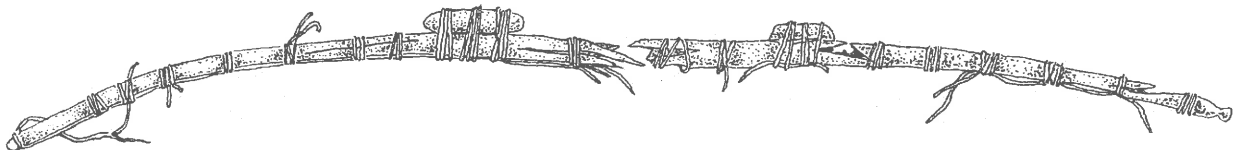
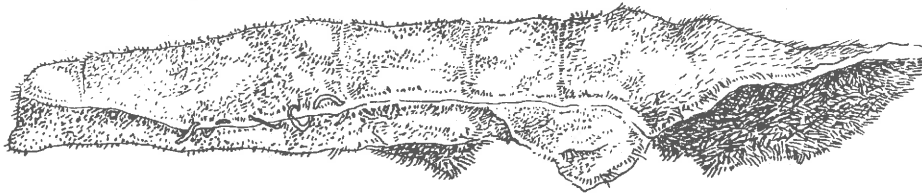
Periodicals

Anthropology Newsletter. Newsletter of the American Anthropological Association. Currently in vol. 25.

In the recent past the newsletter included a column, "Profile of an Anthropologist," which usually featured non-academic career options.

Practicing Anthropology. Newsletter of the Society for Applied Anthropology. Currently in vol. 6.

A 1982 special issue (vol. 4, summer) contained eight papers on training programs in applied



anthropology which refer to a range of internships in public policy, health professions, community development, etc. Other special issues have focused on public policy in Alaska and on female practitioners (vol. 4, fall and winter, respectively).

To be continued

Part II of "Using Anthropology: An Annotated Bibliography" will appear in TAN #7.

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NOVA SCOTIA**ANTHROPOLOGY AND HIGH SCHOOL BIOLOGY**

by Kim Wall

[Kim Wall graduated from St. Patrick's High School in 1984 and is now attending university. She and all other grade 12 students visited Saint Mary's in October 1983.]

Since the skeletal system is included in the Grade Twelve Biology course at St. Patrick's High School, it was of great benefit to the classes to attend a lecture and laboratory session prepared for them by the Biology teachers at St. Pat's and a Professor of Anthropology at Saint Mary's University. This gave the high school students a chance to see what university was like from inside the classroom instead of outside the building. It also introduced the students to the subject of anthropology, since this course is not generally available to high school students.

To the best of my knowledge, none of the Halifax-area high schools is well equipped with bones of the human skeleton. St. Pat's has a skeleton, but over years of handling some parts have been lost. Students are able to obtain a relatively good idea of what the human bones are like with diagrams and books. However, it is difficult to realize what the texture of human bone is like or the various sizes of skeletons according to the age of the human at death or whether the human, if adult, was small- or large-boned. Saint Mary's is well equipped with skeletons so the students were able to compare their notes with the "real thing."

The lab performed at the University had the students try to determine the sex of the skeleton. The students were divided into groups of three, and each group was given a skeleton. In these small groups, each student was able to study the bones better. Taking the skeleton piece by piece,

the students decided whether their specific skeletal parts (i.e. skull, vertebral column, sternum and pelvis) displayed more female or more male characteristics. Most of the skeletons had some parts with a mixture of characteristics. This is because there is no single trait that all males and no females display or that all females and no males display.

The Biology teachers and the Anthropology professors helped the students by showing them different ways to observe whether a part showed male or female characteristics, for example, the sense of touch instead of sight. When determining whether the pelvis lacks a pre-auricular sulcus, it is easier and more accurate to feel for the sulcus rather than just look for it. The pre-auricular sulcus is an important part of skeletal sex determination.

Anthropology deals with prehistoric humanity. Anthropologists accept the theory of evolution. Although high school biology students do not involve themselves with the theory of evolution, it was interesting and informative to hear the Professor's opinions on the topic. Perhaps the introduction to this study will create an interest among some students, and the study of anthropology will be in their future plans. Grade Twelve students are under constant pressure to plan for the following year. Information on various courses of study, especially those that students are unable to take during their high school program -- such as Anthropology and its subfields of archaeology, physical and cultural anthropology and linguistics -- will increase students' options.

The class trip to Saint Mary's was greatly appreciated by the students of St. Pat's Grade Twelve Biology classes. The trip not only helped the students understand the section on the skeletal system being studied at that particular time, but also gave the

students insight into how a subject is approached at university level. It introduced the students to a new subject, Anthropology, and helped them understand the relationship between anthropological and biological sciences. Finally, it allowed students to compare university and high school environments.

ELSEWHERE

ANTHROPOLOGY FOR TEACHERS GOES WEST

TAN often has referred to the Anthropology for Teachers program in Washington, D.C. This program was sponsored by the Smithsonian Institution and George Washington University and funded by the National Science Foundation. It featured teacher training in anthropology, curriculum resources, and Anthro Notes, a newsletter now published by the National Museum of Natural History. From 1978 until 1982, Anthropology for Teachers showed hundreds of Washington-area teachers how anthropology can be applied to pre-college education.

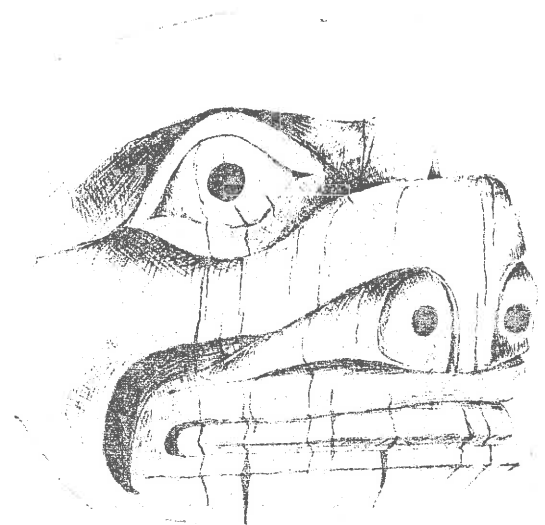
In 1983 a founder of Anthropology for Teachers, Ruth Selig, moved to Laramie, Wyoming. There she set up a program modelled on the one left behind in Washington. The program begins in earnest in January, 1985.

The new Anthropology for Teachers in Wyoming is sponsored by the Smithsonian Institution's Museum of Natural History and the Departments of Anthropology and American Studies of the University of Wyoming. It is funded in part by the National Endowment for the Humanities and the Wyoming Council for the Humanities. The core of the program is a University of Wyoming course "Anthropology and the Humanities." This is a one-semester interdisciplinary course designed

specifically for Wyoming teachers interested in learning how to use anthropology. It will also provide opportunities for teachers to learn about recent research in anthropology and to meet with university and museum anthropologists.

"Anthropology and the Humanities" will be open to 25 teachers from grades four through twelve in all subjects. It will meet once a week after school for two and one half hours at Laramie Junior High School. The course will include lectures, discussions, class activities and demonstrations and sharing of teaching units. There are four topics: Human origins and adaptation; Plains Indians; growing up in non-Western society; and diversity and change in American society. Participants will earn three graduate credits in Arts and Sciences at the University of Wyoming. Although tuition will be charged, those who complete the course will receive a stipend of \$150, and part of the tuition may be waived.

In the future TAN hopes to publish a report of the success of Anthropology for Teachers in Wyoming. In the meantime, interested readers can write to Ruth Selig, Department of Anthropology, University of Wyoming, Box 3431, University Station, Laramie, Wyoming, U.S.A. 82071.



BELLA COOLA MASK

ANTHROPOLOGY RESOURCES

PLENTY OF CREATIONISM

The mountain of writing about creation versus evolution keeps getting higher. Creation/Evolution, the quarterly journal devoted to the subject, is packed full of articles. The associated Creation/Evolution Newsletter, a bimonthly publication, has such a backlog of material that it is two months behind schedule. Canadians wishing to keep up with the leading edge of this issue can subscribe to both publications for \$14 (US) per year. Mail a cheque payable to:

National Center for Science
Education
Box 32, Concord College
Athens, West Virginia
USA 24712

Several current controversies involving creation versus evolution should be of interest to teachers. One is the controversy about accreditation of so-called creationist colleges. This was sparked recently by the Western Association of Schools and Colleges' accreditation of Christian Heritage College, and the Virginia State Board of Education's accreditation of the biology education program of Liberty Baptist College. Christian Heritage College (El Cajon, California) is affiliated with the Institute for Creation Research, and the Rev. Jerry Falwell raises money for Liberty Baptist College (Lynchburg, Virginia). Accreditation means that Christian Heritage College will be eligible for gifts from foundations and corporations and opens the door for Liberty Baptist College to train teachers in creationist thinking.

Another controversy surrounds Bowling Green State University's (Bowling Green, Ohio) denial of tenure to Dr. Jerry Bergman of the Department of Educational Foundations and Inquiry. Bergman, a creationist, has complained that he was denied tenure

because of his religious beliefs, and supporters have taken up his case as discrimination against religion in academia. Evolutionists continue to object to Texas' disproportionate role in deciding what precollege biology textbooks are published in America. They also object to the Library of Congress' classification of creationist works as biology and geology rather than religion. Details of these and other issues appear in Creation/Evolution Newsletter.

There are new classroom resources available to teachers interested in creation versus evolution. The American Anthropological Association has announced that its Speakers Bureau can provide speakers especially competent to discuss the creationist challenge to human evolution. The Bureau can be contacted at the Association's headquarters, 1703 New Hampshire Avenue, NW, Washington, DC 20009. The Smithsonian Institution can provide teachers with a resource packet on creationism. It contains 18 reprinted articles on a variety of creationist topics: History of creationism, scientific refutations of creationism; creationism as a social movement; Judge Overton's decision in the Arkansas trial; bibliographies; and more. Write to the Smithsonian Institution, Washington, DC 20560.

The long-awaited videotape "The Case of the Texas Footprints" is now available. Along with a teachers guide, it probes creationists' claims -- contradicting evolution--that human and dinosaur footprints were made at the same time in what is now bedrock of the Paluxy River. The 27 minute VHS tape can be rented for \$30.00 (US) or purchased for \$120 from:

Institute for the Study of Human
Issues,
University City Science Center
3401 Market Street
Suite 252
Philadelphia, PA 19104.

In Canada

Creationism in Canada is receiving increasing publicity. The March-April 1984 issue of Creation/Evolution Newsletter (pp. 14-15) reports on a debate at the University of British Columbia between Dr. Earl Hallonquist of the Creation Science Association of Canada and Fred Edwards, editor of Creation/Evolution Journal. The May-June 1984 issue (p. 11) reprints from the Winnipeg Free Press a story about creationist Duane Gish's visit to Christian School Consultants of Manitoba. A novel response to creationism has been taken by Dr. C. Gordon Winder, Professor of Geology at the University of Western Ontario. Dr. Winder has prepared a 70-minute audio-cassette tape outlining areas of agreement between the scientific and Biblical accounts of earth's origin. The tape, titled "Creation and Evolution: A Positive Policy for Public Education", is available for \$5 from:

Horizon Audio
RR #2
Thorndale, Ontario
NOM 2P0

A final note is that Saint Mary's University, Halifax, now offers a half-year credit course titled "Creation and Evolution: The Religious Issues". It is taught by Dr. Stanley Armstrong of the Department of Religious Studies.

Creation/Evolution Newsletter supersedes a newsletter formerly sent to liaisons of Committees of Correspondence throughout North America. These Committees grew up to defend evolution against creation at public forums and in the news media. The Committees are informal, but many Canadian Provinces have a single person designated to point interested parties toward local individuals and groups concerned with creation, evolution and science education. A list of those designated was published in the July-August 1984

issue of Creation/Evolution Newsletter. For Canada, it contains the following entries:

Alberta

H. Bruce Collier, Div. Medical Lab. Science, University of Alberta, Edmonton, Alberta T6G 2G3

British Columbia

Wayne Goodey, C.A.U.S.E., AMS Box 4 SUB UBC, Vancouver, British Columbia V6T 2A5

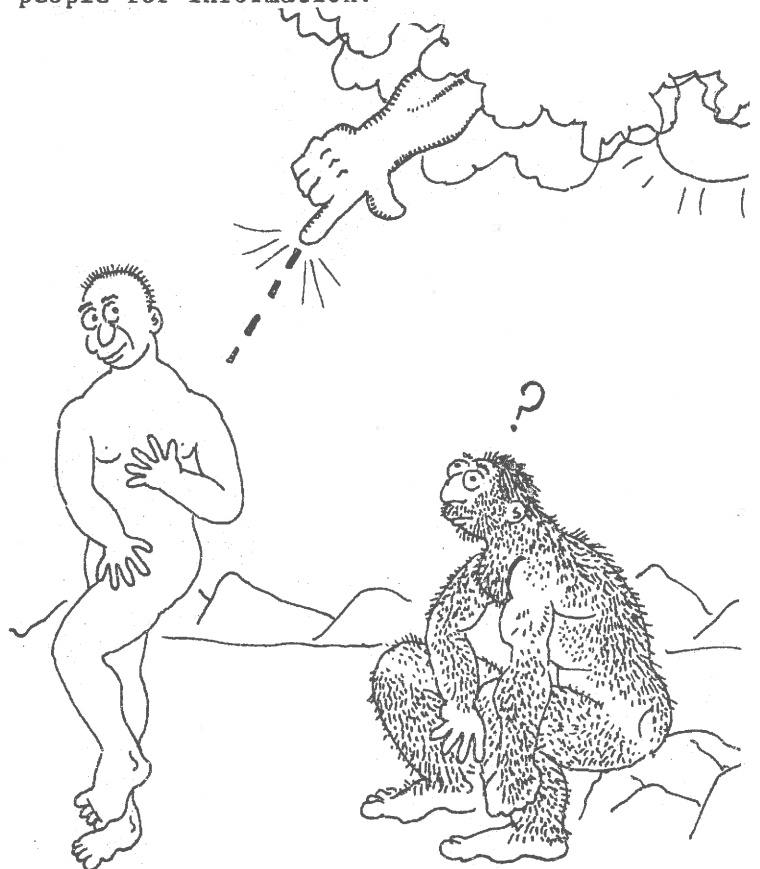
Nova Scotia

Paul Erickson, Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3

Saskatchewan

Franziska Turel, 844 University Drive, Saskatoon, Saskatchewan S7N 0J7

More Canadian names will be published when they become available. TAN readers are urged to contact these people for information.



REMINDERSAnthro*Notes

Anthro*Notes is a newsletter for teachers published three times each year by the National Museum of Natural History in Washington, D.C. Recent issues feature articles on precollege archaeology and on Indo-Chinese refugees in America, as well as the usual collection of informative curriculum aids, bibliographies, reviews and notices. Anthro*Notes is free. To subscribe, write to Ann Kaup, Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560 U.S.A.

After "Ancestors"

The unprecedented exhibition "Ancestors: Four Million Years of Humanity" closed its five-month run at the American Museum of Natural History in September, 1984. "Ancestors" brought together for the first time many of the famous original fossils that have shaped the study of human evolution. To commemorate the event, and to help interpret it to the public, Natural History magazine (a Museum publication) has featured a series of highly-readable articles summarizing recent research in paleo-anthropology. These articles, which began appearing last April, make excellent reading for high school students. According to Anthro*Notes, those unable to see "Ancestors" can order an illustrated leaflet for \$1.75 (US) from the Museum's Shop, and for \$10 the Library Service Department can provide 14 slides (K set 153) of exhibition specimens. The address of the American Museum of Natural History is Central Park West at 79th Street, New York, New York 10024 U.S.A.

Precollege Anthropology Overseas

TAN #5 (p. 6) carried a brief note on precollege anthropology in Britain.

Interested readers can learn much more by reading two special issues of The Social Science Teacher, journal of the Association for the Teaching of the Social Sciences. Volume 7, no. 4 (1978) edited by Mike Sallnow, offers six full articles on the subject, and Volume 11, no. 3 (1982), edited by John Corlett of the Royal Anthropological Institute Education Committee, at 103 pages, offers even more. These two publications contain valuable information for anyone wanting to compare precollege anthropology in North America and Europe. They can be ordered for about £2.75 from ATSS Resources Unit, Department of Sociology, University of York, Heslington, York, England YO1 5DD.

Anthropologists Visit Halifax

Although Halifax is isolated from the major population centers of North America, its several universities attract their fair share of distinguished public lecturers. Some are anthropologists. In recent years Richard Leakey, Marvin Harris, Richard Lee and Kathleen Gough have spoken in Halifax, and in 1984 there were appearances by C. Loring Brace, Vernon Reynolds and Phillip Tobias. TAN tries to publicize these events in advance so that Halifax-area teachers and students can attend them. TAN's publication schedule, however, does not always make this possible. Readers are urged to keep in touch with university anthropology departments to learn what might be forthcoming. For this information readers can telephone the Saint Mary's Anthropology Department at (902) 429-9780, extension 249.

ARTICLE

ARCHAEOLOGISTS REACH OUT

by Paul Erickson*

Archaeology appeals to a broad spectrum of precollege students. Its appeal springs from a winning combination of outdoor adventure and scientific exploration. This appeal is helpful, because it fosters public appreciation that can translate into public support.

Kampsville

The most ambitious archaeology outreach program in North America is the Center for American Archaeology at Northwestern University in suburban Chicago. Founded in 1968, the Center now operates year-round archaeology programs at campus sites near Cortez, Colorado, and Elgin and Kampsville, Illinois. The Kampsville campus, located about an hour's drive north of St. Louis, is a 24-building complex with residences, research laboratories, a computer center, museum, library and reconstructed Indian village. More than 2,500 archaeology sites have been located near Kampsville, including Cahokia, prehistoric urban center of the Illinois River valley. The long-range goal of Kampsville research is to reconstruct the comprehensive 12,000 year history of this region.

In 1983 the National Science Teachers Association gave the Kampsville Archaeological Center an Exemplary Science Program award. This was in recognition of Kampsville's cumulative service to over 15,000 students from more than 700 schools. Each year Kampsville operates archaeology field schools for junior and senior high students as groups and as individuals. A typical session lasts two weeks and costs about \$450 (US), including tuition, room and board and all excavation and laboratory tools. Kampsville also operates programs for adults and workshops for teachers. The workshops

introduce teachers to archaeology field techniques, research and innovative educational material (The Center sells archaeology kits for classroom use). They are designed to show teachers how to incorporate archaeology into their curricula. The introductory workshop lasts one week and costs about \$250. Teachers can arrange to receive academic credit from nearby Sangamon State University.

Kampsville has established its field school schedule for Summer 1985. Canadian teachers and students wanting details should write as soon as possible to:

Admissions Office
Kampsville Archaeological Center
Kampsville, Illinois
USA 62053

James Patterson Park and Museum

Another, much newer archaeology outreach program has just begun in St. Leonard, Maryland. In 1983 the State of Maryland, through Maryland Historical Trust, created the Jefferson Patterson Park and Museum. The Park is a 512-acre site along the scenic Patuxent River in southwestern Calvert County. It was given to the people of Maryland by the widow of James Patterson, who operated the property as Point Farm. The Pattersons were interested in preserving the rich environmental and cultural resources of southern Maryland, so Mrs. Patterson stipulated that former Point Farm was to be used solely for preserving and promoting public interest in its natural and cultural features.

James Patterson Park contains an extraordinarily high density of prehistoric and historic archaeology sites. There are at least 32 known native American camps and villages dating back to 7500 BC. One of them is probably the historic Indian village Quomocac mentioned by John Smith. In addition, there are at

least 20 English Colonial sites, 12 of which date back to the seventeenth century. Because of this archaeological wealth, the Park has been placed on the National Register of Historic Places.

James Patterson Park opened to the public in July, 1984. Its first archaeological investigation was undertaken at a seventeenth century Colonial plantation known as the Kings Reach site. Nearby are yet another Colonial site and a Late Woodland Indian village that might be Quomocac. During the next few years these three sites will be investigated and interpreted for the public.

In 1984 the National Endowment for the Humanities awarded the Maryland Department of Economic and Community Development a \$15,000 grant to plan a statewide archaeology training program for youth at the Jefferson Patterson Park. Archaeologists from several institutions will help plan the project, which is designed to teach precollege students about prehistoric and historic archaeology through classroom instruction, laboratory analysis, and fieldwork. The pilot program is scheduled for June, 1985. It will feature one week of classroom instruction and one week of field trips along with some excavation. Participants will be drawn from nearby senior high schools, where local teachers are cooperating. In the future, if more grants are forthcoming, high school students from throughout Maryland will be able to participate.

Canadian teachers and students wanting more information about the Patterson program can write to:

Robert K. Evans, Ph.D.
Education Coordinator
Jefferson Patterson Park
and Museum
SR 2, Box 50A
St. Leonard, Maryland
USA 20685

In Canada

Archaeology outreach programs like Kampsville and the Jefferson Patterson Park and Museum are made possible by years of planning and hundreds of thousands of dollars. Only a few archaeologists interested in reaching out to precollege students can expect to be affiliated with organizations so well endowed. Nevertheless, every single outreach effort, however modest, can be rewarding. In October, 1984, the Association of Manitoba Archaeologists held its 11th Annual Fall Conference in Brandon, Manitoba. Called "Discovering Manitoba's Past", the Conference was organized to interest teachers. It featured displays, films, book exhibits and demonstrations. There were workshops on stone tool manufacturing, prehistoric pottery making and rubbings of petroglyph casts. For a report of success, write to:

Association of Manitoba
Archaeologists
P.O. Box 2415
Winnipeg, Manitoba
R3C 4A7

Manitoba archaeologists are to be commended for their efforts to reach out to teachers. Canadian archaeologists elsewhere should be encouraged to do the same. Archaeologists in Nova Scotia (see "News from the Archaeology Laboratory") have learned that public education in archaeology can generate tangible benefits.

*Dr. Erickson is Associate Professor of Anthropology at Saint Mary's University, Halifax, NS.

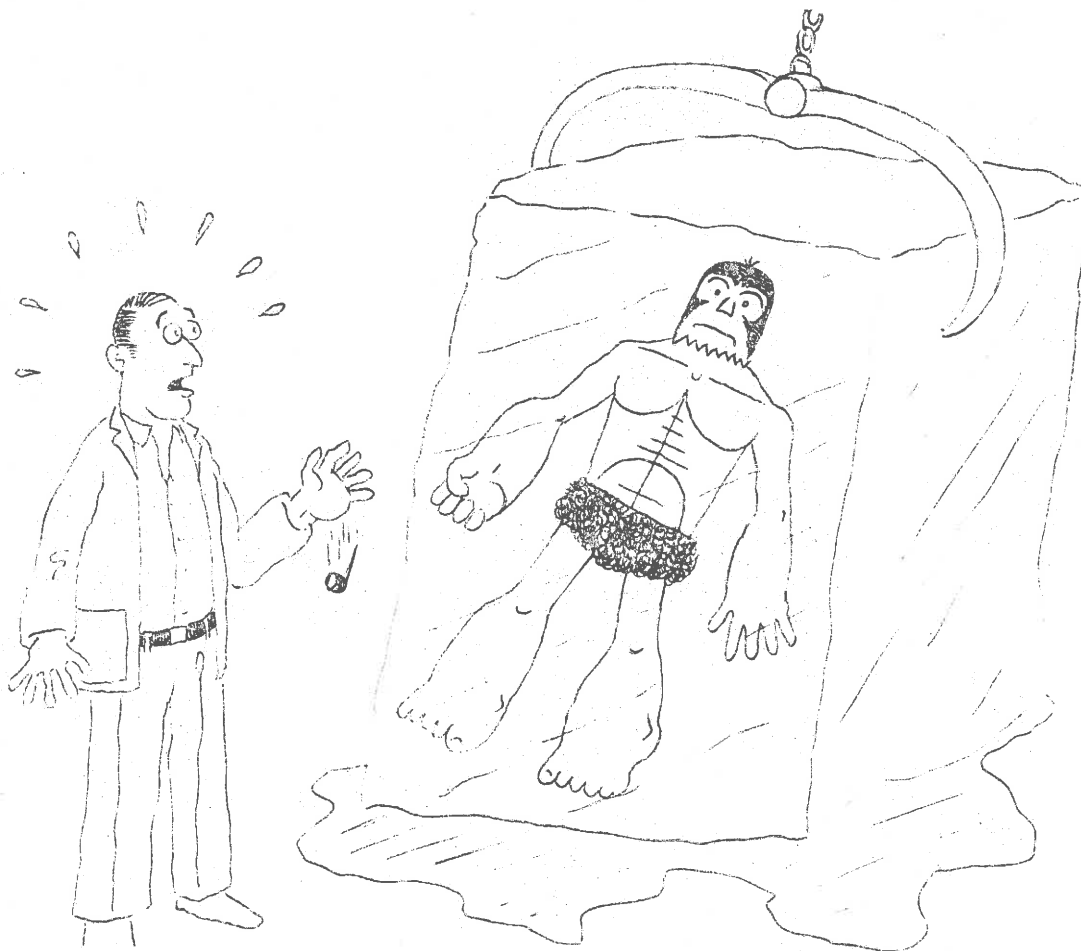
REPORT

DENVER PRECOLLEGE ANTHROPOLOGY WORKSHOP

"Anthropologists and Teachers: New Connections" was part of the American Anthropological Association (AAA) annual meeting in Denver, November 17, 1984. The workshop was sponsored by the Society for Anthropology in Community Colleges and the Council on Anthropology and Education (CAE) Committee on Teaching Anthropology. It reported on recent efforts to link university and museum anthropologists with precollege teachers. There were reports by Ruth Selig (Smithsonian Institution) on anthropology for teachers in Wyoming and Karen Ann Holm (Northwestern University) on the Kampsville project of the Center for American Archaeology. Both of these projects are described elsewhere in this issue of TAN. Charles O. Ellenbaum (College of DuPage) and Paul Erickson (Saint Mary's University) showed how their precollege outreach

programs evolved. The workshop also heard from Lawrence Breitborde (Beloit College) on a Beloit College-Logan Museum anthropology program for schools.

There was consensus that precollege links were more likely in community colleges and smaller universities where there is an atmosphere conducive to the personal contacts required to get such programs off the ground. There was also consensus that precollege anthropology would benefit, and benefit from, greater recognition by professional anthropology organizations. The CAE Committee on Teaching Anthropology has already submitted to the Executive Committee of the AAA a report urging the Association to commit itself to precollege anthropology. A summary of the report appears on page 9 of the October 1984 issue of Anthropology Newsletter.



CURRICULUM

ANTHROPOLOGY AND SCIENCE FOR EVERY STUDENT

In 1984 the Science Council of Canada released its long-awaited study of precollege science education in Canada. The report--Science for Every Student: Educating Canadians for Tomorrow's World--was four years in preparation. It is based on interviews with some 7,000 teachers and examination of education guidelines in every province and territory. The report recommends eight fundamental policy changes and 47 specific ways to implement them. Taken together, these recommendations amount to a sweeping change.

As policy, Science for Every Student recommends that science education begin for everyone early in elementary school. Young women, and all high achievers in science, should be especially encouraged to participate. Teachers should present a more authentic view of science by exploring its social, historical and philosophical dimensions. In particular, they should explore how science relates to technology, and how science and technology both relate to society in Canada. According to the Council, all this should be implemented with strict control for quality.

By "science", the Council basically means biology, chemistry and physics. At the same time, its report calls for linking this trio of theoretical sciences to more practical everyday sciences like oceanography, metallurgy and engineering. By broadening the scope of science education, the report opens the door for precollege education in less common sciences like anthropology.

Although Science for Every Student does not mention anthropology by name, there are important ways in which anthropology can aid the report's recommendations. With its pan-historical and crosscultural outlook,

anthropology can help authenticate science by showing how it works in the real world. With both natural scientific and social scientific components, anthropology is well positioned to shed light on the science / technology / society interaction. This is true not only in archaeology and the study of material culture, where technology looms large, but also in physical anthropology, where evolution and genetics have challenging social implications. Blessed with so many female practitioners, (Margaret Mead comes to mind) anthropology even provides excellent role models for women in science.

Beyond policy, there are opportunities for anthropology to help with the Council's recommended implementations. For example, Science for Every Student recommends that all students be required to complete a science course every year through



grade 11 (in Nova Scotia science is compulsory only through grade 9). Surely implementing this recommendation would require that the range of available science courses be broadened with nontraditional options like anthropology. Here anthropology has the added benefit of being able to be taught at a high level with laboratory facilities much less expensive than facilities for core sciences. The Council's report stresses the importance of ongoing inservice training, contrasted with completed preservice training, of science teachers. In many Canadian locations, anthropology could easily be incorporated into the inservice training of teachers who were unable to find time for it in their preservice university years. The subject matter of anthropology is something that students are naturally curious about at a very young age. Being able to tap a natural curiosity makes the job of science education easier.

Science for Every Student has already sparked a debate about precollege science education in Canada. That debate is likely to continue for the next few years. Precollege teachers of anthropology who see opportunities for their own science might do well to participate.

[Copies of the 85-page Science for Every Student can be purchased for \$5.25 from the Canadian Government Publishing Center, Supply and Services Canada, Hull, Quebec K1A 0S9.]



ARCHAEOLOGY NEWS

NEWS FROM THE ARCHAEOLOGY LABORATORY

by Stephen Davis*

The Archaeology Laboratory at Saint Mary's University experienced its most productive year since its opening in 1975. Students and staff participated in a number of projects throughout the Maritime Provinces.

A group consisting of six Saint Mary's students, directed by Earl Luffman of Parks Canada, conducted a series of archaeological projects during the summer. They spent the first part of the season in Fundy National Park, New Brunswick, surveying the various Lakes and Rivers in an effort to locate prehistoric Indian encampments. This project was moderately successful.

Their major effort was directed towards the excavation of the Officers Latrine under the casemates on Citadel Hill. The excavations produced previously unknown architectural details for this type of feature and numerous artifacts.

Their final project was an attempt to locate the remains of an Acadian Church at Fort Beausejour, New Brunswick. Unfortunately, they were unable to pinpoint its exact location. Overall, the students reported an enjoyable and valuable learning experience from their efforts.

The lab was awarded a number of research grants and contracts this year. The largest project involved the salvage recovery of artifacts from the Central Trust Landfill site in Prospect. Grants from Environment 2000 and Summer Canada Works programmes provided funds to employ eleven students for a thirteen week period. During this time the students sifted through the backdirt and recovered in excess of 20,000 historic artifacts. This material has a mean date of 1756 and therefore represents the early development of the city of

Halifax.

The specimens reflect a great variety of items used by the first settlers of the city. Included was a complete range of European pottery with many fine examples of cream ware, tin glaze, salt glaze, Wedgwood and hand painted Chinese porcelain. Other cultural items of interest were the recovery of 600 fragments of leather from boots and shoes of all sizes. Literally thousands of glass fragments were collected from bottles, tumblers and wine goblets. A small sample of military related goods was found: Cannon balls, musket balls and a large wooden wheel, which was most likely from a gun carriage.

In all, the collection represents the largest number of domestic urban artifacts from any site of the British Period in the Maritimes. Many years of work remain before it can be adequately analyzed and reported on.

The archaeology laboratory received its largest grant from Public Works Canada to conduct excavations along the Shubenacadie Canal between Lakes MicMac and Charles. A full-time professional crew is currently involved in this work; to date they have excavated a mid-nineteenth century forge and a large domestic structure.

The artifacts from these locations include many domestic items, plates, bowls, clay pipes, etc. The forge has produced numerous metal objects such as an old lock, a gun butt plate, and blacksmith's hammer and numerous oxen and horse shoes. It is anticipated that this project will continue for at least one more year.

The Department of Development of the Nova Scotia government also provided funds for a survey of the Shubenacadie Canal near Dartmouth Cove. This effort produced a mystery structure. It is a large stone wall which may represent the remains of a former dam

BOOK REVIEW

constructed in 1831 to control the water level to allow access to the locks at low tide.

*Professor Davis is Chairperson of the Department of Anthropology, Saint Mary's University, Halifax, NS.

THE NAVAHO AS SEEN BY TONY HILLERMAN

by James Jaquith*

What do Willard W. Hill, Leland C. Wyman, Mary C. Wheelwright, Father Berard Haile, Clyde Kluckhohn and Washington Matthews have in common with novelist Tony Hillerman? The answer is that they all share(d) an intense interest in Navaho culture. Thus, in a way, they are like two sides of the same ceremonial mask: the first six have contributed many scholarly descriptions and analyses of the Navaho of Arizona and New Mexico. Today, these people -- speaking a language closely related to Apache and more distantly related to Chipewyan and Haida -- number about 130,000 and are the largest indigenous group north of the Nahuatl speakers of Mexico. They live on a reservation larger than the province of Nova Scotia. Hillerman has drawn heavily on the work of these scholars to produce a series of well written and highly insightful novels in mystery format about Navaho lifeways and thoughtways. They constitute one author's contribution to a literary category which could well be labeled anthropological fiction. TAN 4 (Fall, 1983) carried a review of Irving Stone's biographical novel on Charles Darwin, the first of a continuing series in this genre.

I have chosen to consider DANCE HALL OF THE DEAD both because it is an Edgar Award-winning mystery and because its author's background knowledge and writing skills have been put to a severe test. Not only do we learn something significant about Navaho culture, but about Zuni (a neighboring, historically unrelated, group of the Pueblo tradition) as well. Moreover, Hillerman has successfully presented the Zuni material as seen by a Navaho!

The novel as a literary form has certain advantages over traditional anthropological treatments. One is



that novels entertain, while a scholarly article or monograph -- with distinct goals in the minds both of authors and readers -- simply informs. One defining attribute of what I am calling anthropological fiction is that it does both. DANCEHALL treats a number of anthropologically significant themes, including field archaeology and prehistory, language, social organization, ecological adaptation, ethnocentrism and, most comprehensively, religion.

DANCEHALL's central figure is Lieutenant Joseph Leaphorn, a Navaho and chief of his people's tribal police. The story begins with a request to Leaphorn by his Zuni counterpart to locate a Navaho boy in connection with the disappearance of the latter's close friend, a Zuni boy. As the tale unfolds, both boys and the father of one of them are murdered. Joe Leaphorn, the low-profile hero of this story, sets about to do his duty, gloomily aware that he will have to coordinate (and subordinate) his investigation, not only with Zuni police, but with a county sheriff's deputy, an unwelcome FBI agent and a federal narcotics agent as well. Both of the latter have been sent to ferret out a drug operation suspected to center in a nearby Anglo commune. As Leaphorn's search progresses, he displays tracking skills, a profound knowledge of his own culture and the disposition to learn many and complex details of Zuni religion, particularly the Shalako ceremony which figures conspicuously in the climax. One of the author's more successful accomplishments is to present a contemporary picture, one which blends in credible fashion the facts of ancient religious systems with everyday life -- food preparation, architecture, motor vehicles (including aircraft), Indian-Indian and Indian-White relations. The latter include ambivalent attitudes toward a nearby archaeological operation. The villain, in fact, turns out to be a White archaeologist

who killed in the attempt to cover up a grotesquely unethical series of acts he has committed on his own dig.

I admit to having the advantage of being personally familiar with the physical setting of the book and professionally familiar with both of the indigenous cultures treated. Thus, DANCE HALL OF THE DEAD (translation of the Zuni term for one of their most sacred places) and the rest of Hillerman's books have, perhaps, a special relevance for me. I cannot escape the conviction, however, that any reader would profit esthetically and anthropologically from reading, book by book, about Joe Leaphorn, about his activities in and his perceptions of the world around him. Indeed, the thoughtful reader will come away with a sharp sense of the profound differences in world view of peoples of distinct cultural backgrounds and of how (with some failure and some success) representatives of these traditions can make them articulate with one another pragmatically. It strikes me that were I about to teach a course on the indigenous peoples of North America generally or of the Southwest particularly, I would consider with some seriousness assigning one or more of Hillerman's books as supplementary reading. For one thing, they are short (average: 203 pages). Since they are well written and in no way technical, they are enjoyable. Mainly, though, they are faithful enough to the cultural fact to be valuable from a pedagogical point of view as well.

In my view, Hillerman is to be congratulated for sharing with his readers some genuinely valuable descriptions of cultures known to most North Americans only from fleeting and seldom accurate views in movies. And his writing makes it a pleasure to learn what he has to teach.

I recommend Hillerman's other novels as well: THE BLESSING WAY, THE FLY ON THE WALL, LISTENING WOMAN, THE DARK WIND and PEOPLE OF DARKNESS. They are available from Avon Books in New York. And they are cheap!

*Dr. Jaquith is Professor of Anthropology, Saint Mary's University, Halifax, NS.

CANADIAN CALENDAR

March 14-16, 1985 Atlantic Association of Sociologists and Anthropologists 20th annual meeting, University of Prince Edward Island, Charlottetown, P.E.I. Write to Satadal Dasgupta, Department of Sociology and Anthropology, UPEI, Charlottetown, P.E.I. C1A 4P3.

April 24-27, 1985 Northeastern Anthropological Association 25th annual meeting, Lake Placid, New York. Write to Alice Pomponio, Program Chairperson, Department of Sociology and Anthropology, St. Lawrence University, Canton, NY 13617 U.S.A.

