

T A N

T E A C H I N G

A N T H R O P O L O G Y

N E W S L E T T E R

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Teaching Anthropology Newsletter

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

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

Our Subscribers

This issue of *TAN* is being mailed to subscribers who returned renewal forms inserted in the previous two issues. Our renewed subscribers are geographically widespread, living in 10 Canadian Provinces and Territories, 43 American States plus the District of Columbia — as well as Argentina, Australia, England, Germany, Mexico and Turkey. Keep sending in material. It will be read around the world!



AAA Task Force on Teaching Anthropology: Past, Present and Future

by Patricia Higgins

The American Anthropological Association (AAA) Task Force on Teaching Anthropology was established in 1988. Its mandate is to promote the teaching of anthropology from elementary schools through college.

During 1990-91 the Task Force focused on defining the core concepts of anthropology, preparing guidelines for teaching them, compiling and reviewing resources for teachers, and designing teacher workshops. In addition, we made available the results of our previous research on the status of anthropology in schools, and we continued to maintain close contacts with other professional organizations with similar interests.

While we continued to use our original committee structure for conceptualizing our tasks, increasingly Task Force members have fostered the objectives of the Task Force by working individually or in small informal coalitions.

Major Accomplishments

Research

Under the leadership of Paul Erickson (Saint Mary's University), members of the Committee on Research completed the *Interim Report on Precollege Anthropology* begun in 1989. This report, based on telephone and mail surveys of education officials, schools and teachers in the United States and Canada plus a sample ethnography of a precollege class, was presented to the Task Force at its November 1990 meeting. At the suggestion of the assembled members, Erickson prepared an Executive Summary for the report [see p. 5, this issue of *TAN*], which was then made available for distribution through the office of Secretary-Treasurer Charles Ellenbaum (College of DuPage). Erickson also drafted a brief article about the report advertising its availability, which was published in *Anthro Notes*, the Smithsonian Institution's newsletter for teachers.

Richard Furrow (College of DuPage) also completed a draft report on the status of anthropology teaching in community colleges and four-year liberal arts colleges. It was based on an extensive questionnaire mailed to more than 1,000 faculty members across the U.S.

Guidelines

The Committee on Development of Guidelines for the Teaching of Anthropology continued to implement a series of special invitational symposia to help define the core concepts of anthropology and identify effective ways of teaching them. The session organized by Richard Furrow

and Jane White (University of Maryland, Baltimore County) on "Central Themes in the Teaching of Anthropology" was held at the November 1990 AAA meetings. Written versions of all the papers were submitted, and written transcripts were made from the videotaped discussions. Conrad Kottak (University Michigan) has edited these papers, which have been duplicated and distributed to Task Force members, participants and audience at the 1991 invitational symposium, and other interested parties.

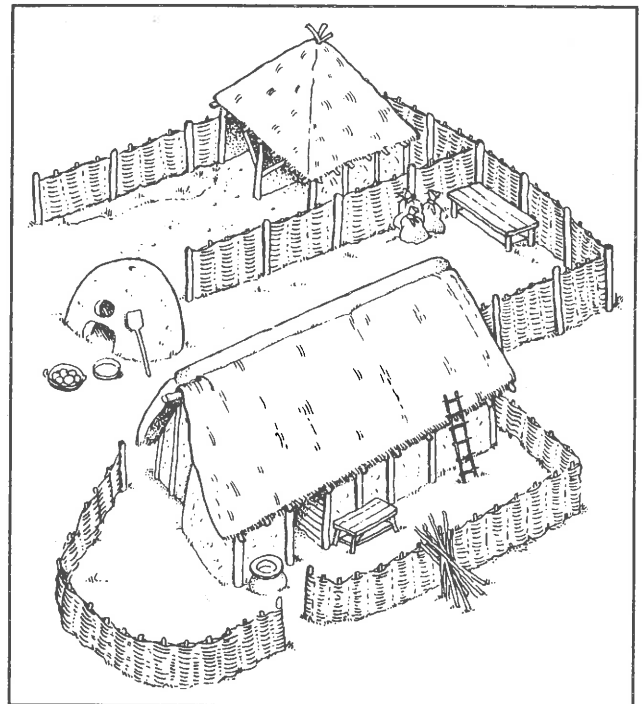
Yolanda Moses (California State University, Dominguez Hills) accepted major responsibility, along with Patricia Higgins (SUNY, Plattsburgh) and Jane White, for organizing the second session, entitled "The Incorporation of New Theory and Practice in the Teaching of Anthropology." Deborah Rubin (University of the Pacific), Willie Baber (University of North Carolina, Greensboro), Mark Cohen (SUNY, Plattsburgh), Brian Fagan (University of California, Santa Barbara), George Michaels (University of California, Santa Barbara), Corinne Wood (California State University, Fullerton) and John van Willigen (University of Kentucky) were the presenters. Louise Lamphere (University of New Mexico), David McCurdy (Macalester College) and Conrad Kottak served as discussants. Participants will again be asked to prepare written papers for circulation and possible publication.

Patricia Rice (West Virginia University) has agreed to organize, along with Jane White, the third session in the series, "Exemplary Teaching Strategies," and plans are already underway for this November 1992 invitational symposium. In addition, Rice and Erickson organized a session for the 1991 AAA meetings, under the auspices of the Council on Anthropology and Education Teaching Anthropology Committee, on "Strategies for Teaching the Central Themes of Anthropology" as these were defined in the 1990 invitational session.

Task Force goals entrusted to the Guidelines Committee were also advanced substantially last year when the AAA awarded us Wenner-Gren Foundation for Anthropological Research funds to hold a weekend conference bringing together fourteen anthropologists and educators to begin drafting a booklet *Anthropology and the K-12 Curriculum*. The core concepts defined at the 1990 session and the papers produced were the starting point for group discussion, and the booklets produced by geographers and historians were used as models. During the retreat, small teams drafted sections on anthropology as a field, biological and cultural adaptation, change and continuity, diversity and commonality, patterns and systems, and anthropological ways of knowing; in the weeks after the retreat each team prepared sample teaching applications for use in precollege classrooms. These materials are now being compiled and edited by White and Higgins, with the assistance of Ruth Selig (Smithsonian Institution) and Mark Cohen.

During this year Guidelines Committee chairpersons Jane White and Richard Furlow, with the assistance of Eugene Sterud, Judith Lisansky and Lisa Jacobsen of the

AAA, also completed a FIPSE (Foundation for Improvement of Post-Secondary Education) proposal entitled "Revitalizing the Teaching of Anthropology." Funds were requested on behalf of the AAA to support not only the definition, publication and dissemination of core concepts, but also cooperative scholar-teacher workshops and other activities central to the mission of the Task Force. That proposal, while positively received by reviewers, was not funded. We have been encouraged to resubmit, however, and a new preliminary proposal is currently being prepared by White, Furlow and Higgins, with assistance from the AAA Executive Office staff.



Curriculum

While the co-chairs of the Committee on Review and Development of Curriculum Materials, Ann Kaupp (Smithsonian) and Larry Breitborde (Beloit College), put much of their energy into outreach activities described below, they and other Task Force members continued to work toward the collection and evaluation of existing teaching materials. The committee has been receiving packages of teaching materials in response to their Fall 1990 announcements in *Anthro Notes* and *Social Education*, and the work of compiling educators' guides continues. *Anthro Notes* — edited by Kaupp, Selig, Alison Brooks (George Washington University) and JoAnne Lanouette (Smithsonian) — continues to review educational materials, and the Smithsonian's Anthropology Outreach and Public Information Office (headed by Kaupp) is developing an annotated bibliography on American Indians for grades K-12 that may serve as a model for the development of other bibliographies and resource guides for teachers.

Outreach

Members of the Committee on Outreach, chaired by David Berman (University of Pittsburgh) and Yolanda Moses, participated in meetings of teachers and educators (such as the regional and national Councils for the Social Studies and the Social Sciences Education Consortium), as well as strengthening existing relationships with a variety of professional groups. Members were also heavily involved in the design and drafting of the *Anthropology and the K-12 Curriculum*, described above, which will be a major outreach vehicle in the future.

Last year the Task Force sponsored (along with CAE's Teaching Anthropology Committee) a special workshop for teachers in conjunction with the 1991 AAA meetings in Chicago. Larry Breitborde was assisted by Chuck Ellenbaum in designing this day-long program on "Anthropology, Columbus, and the Commemoration" [see p. 6, this issue of *TAN*] and advertising the program among teachers in northern Illinois and southern Wisconsin. It is our intention that this workshop be repeated in other parts of the country, as teachers prepare to mark the Quincentennial, either by these presenters or by other anthropologists using this workshop as a model. Ann Kaupp also organized a very successful teacher symposium on American Indians presented last March at the Smithsonian; she presented a similar symposium at the National Council for the Social Studies meetings last November.

Another side of outreach is maintaining contacts with other professional organizations. Ruth Selig, as the Task Force's official liaison, attended all meetings of the Intersociety Archaeology and Education Work Group in Washington, D.C., and its roundtable discussion at the AAA meeting in New Orleans. Alison Brooks represented the Task Force at the roundtable discussion at the Society for American Archaeology meeting in New Orleans. These meetings produced both a statement of Mission, Goals and Objectives and a useful chart of "Action Items" of the various education committees of these societies. Selig also participated in a planning meeting for a Heritage Education Initiative being organized by the National Register of Historic Places, and she worked with *Archaeology Magazine* on their January/February 1991 special section on "Archaeology in the Classroom." In addition, she arranged for the publication in *Anthro Notes* of an article about the *Interim Report on Precollege Anthropology* by Erickson, another on "The Public Education Initiative and the SAA," a third on the *Archaeology Magazine* special section, and a fourth to appear this year on a Resource Guide produced by the Intersociety Work Group, under the leadership of K.C. Smith (Museum of Florida History), that will be distributed through the Smithsonian's Public Information Office.

Plans for 1992

During 1992 the Task Force will continue to work on several efforts described above. We expect to:

- Complete the *Anthropology and the K-12 Curriculum*, circulate copies to all units of the AAA and prepare a revised version based on the comments received;
- Organize the 1992 invitational session;
- Prepare a revised proposal of the FIPSE grant (assuming acceptance of our preliminary proposal);
- Arrange for the 1991 workshop for teachers to be repeated in other locales;
- Plan and organize a workshop for teachers to be held in conjunction with the 1992 AAA meetings in San Francisco; and
- Continue to work with representatives of other professional organizations on activities related to the objectives of the Task Force.

Financial and Other Support

Last year the Task Force received financial support for ongoing activities from the General Anthropology Division of the AAA and from the Society for Anthropology in Community Colleges. As noted above, Wenner-Gren funds allocated to the Task Force through the AAA, supported a retreat for the drafting of *Anthropology and the K-12 Curriculum*. The AAA's Department of External Affairs also assisted with the costs of the retreat and videotaping at the annual meetings. In addition, in-kind support has come from the institutions of committee members, such as the Smithsonian Institution, Saint Mary's University, College of DuPage, SUNY Plattsburgh and the University of Maryland, Baltimore County.

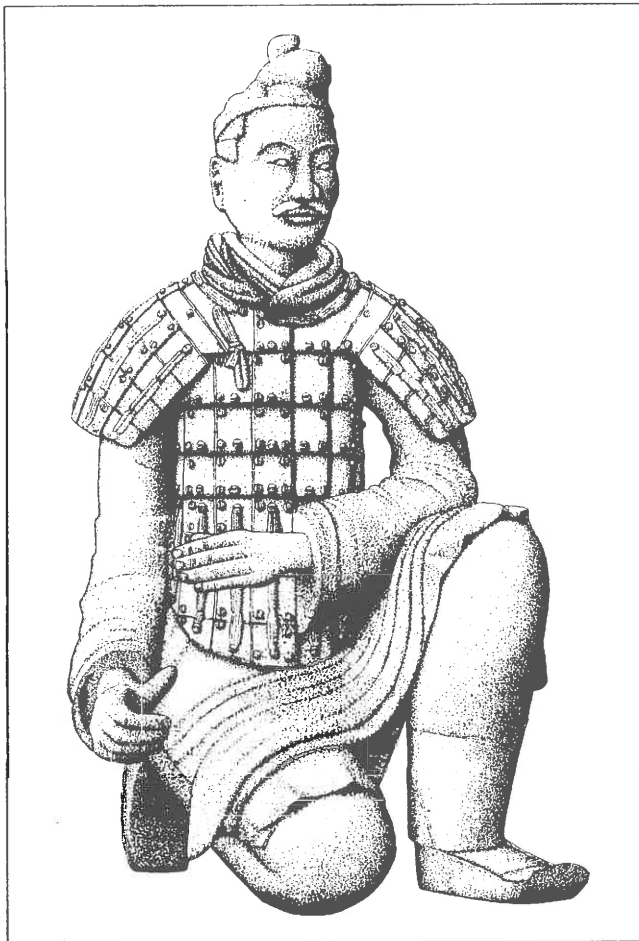
The Department of External Affairs and the Executive Office of the AAA have provided many hours of assistance and support to the Task Force. Eugene Sterud, Judith Lisansky, Lisa Jacobson and other staff members were particularly helpful in the preparation of the FIPSE proposal and other projects and initiatives, and Margaret Overbey (AAA) has provided assistance with the revision of the FIPSE proposal.

To meet future financial needs the Task Force has requested funds from the Council on Anthropology and Education, another of the AAA units that has long been supportive of Task Force objectives, and we are again applying for a FIPSE grant. We will also be pursuing other sources of outside funding to support Task Force objectives. It is imperative that funding be secured for the publication of *The Teaching of Anthropology* (an edited volume based on contributions to the series of three invitational symposia) and the booklet *Anthropology and the K-12 Curriculum*. In the interim we will continue to depend on support from the AAA and its constituent units and from the institutions of our most active members.

Continuation of Task Force Activities

The Task Force on Teaching Anthropology was initially established for the period November 1988 to November 1992. In the final year for which we are chartered, we have asked the help of the AAA Board of Directors in continuing the activities of the Task Force. While much has been accomplished, many projects are still in process. Furthermore, many of the activities of the Task Force are continuous by nature — such as maintaining contact with and providing services for teachers. During 1992 we will be working with the AAA's Executive Office staff on plans to insure the continuation of these activities and the long-term achievement of Task Force goals.

TAN members who want more information about the AAA Task Force on Teaching Anthropology are urged to contact one or both Co-chairs: Larry Breitborde, Department of Anthropology, Beloit College, Beloit WI 53511; and Jane White, Education Department, University of Maryland, Baltimore County, Catonsville, MD 21228.



AAA Precollege Anthropology Status Report

by Paul A. Erickson

The American Anthropological Association (AAA) Task Force on Teaching Anthropology was created in 1988 to promote the teaching of anthropology at all levels, from elementary school through college. The job of the Committee on Research was to assess the present status of anthropology teaching in order to make recommendations for the future. The Committee's *Interim Report on Precollege Anthropology* was completed in 1991. It was compiled by Paul Erickson (Saint Mary's University) with contributions by Erickson, Serena Nanda (John Jay College, City University of New York), Sally Plouffe (University of New Mexico) and Patricia Rice (West Virginia University).

The *Report* comes at a time of major efforts to reform public education in North America: efforts to improve students' understanding of natural and social science, make curricula more international and address the reality of multicultural and multiracial classrooms. Precollege anthropology can make an important contribution to each of these efforts.

Our research was based on mail and telephone surveys of hundreds of education officials, schools and teachers in every Canadian Province and American State. We investigated teacher certification and training as well as how, where and why precollege anthropology is actually taught.

We learned that an estimated 43% of States already require some kind of anthropology for teacher certification. Furthermore, 38% of the U.S. and Canadian education degree-granting schools responding require at least some future teachers to be exposed to anthropology; 5% recommend anthropology; and 38% make anthropology available as an elective. In the rest, anthropology plays no role in the teacher education curriculum.

Anthropology figures about equally in the training of both elementary and secondary teachers. Most of this anthropology is cultural anthropology, with archaeological, biological and linguistic anthropology rarely mentioned by our respondents. The prominence of anthropology in education schools depends less on schools' size and geographical location and more on the presence of motivated faculty members. We were reminded that anthropology cannot be taught where there are no anthropologists on campus.

Forty-five percent (45%) of the 62 Provinces and States claim to allow anthropology as a local school or district option, while 16% claim no anthropology is taught; the rest do not have relevant information or did not respond. Two States, Minnesota and New Jersey, come close to requiring anthropology for high school graduation.

Where anthropology is a local option, the percentage of schools actually teaching anthropology is highly variable, ranging from 40% in Alaska to 3% in North Dakota. The

percentage of students actually enrolled in anthropology courses is consistently very low, reaching a "high" of only 1% in Alaska and Connecticut. There appears to be extreme variation in the calibre of precollege anthropology curricula. No Province or State mandates a specific anthropology textbook, and many teachers are unhappy with the textbooks they are using.

In classrooms, anthropology appears at both the elementary and secondary levels. It is taught by name mainly at the secondary (high school) level, where it competes for resources with other "non-essential" subjects. In elementary schools, anthropology is disguised as social studies so that some teachers are teaching anthropology without knowing it!

In other words, a surprising amount of precollege anthropology is already "out there" in North American schools. Building on these existing strengths and networking with already-motivated teachers seems preferable to foisting college goals and methods on precollege classrooms.

We are struck by the gap between the relatively large number of opportunities for precollege anthropology and the relatively small number of individuals taking advantage of them. At Brigham Young University, for example, 100-150 education students enroll in recommended Anthropology 101 each year, but only one student majors in anthropology education. This situation is part of a self-perpetuating cycle in which little precollege anthropology is taught because there are few teachers, and there are few teachers because little precollege anthropology is taught.

Students and teachers will not be attracted to anthropology unless they know what anthropology *is*. Therefore, the fate of precollege anthropology is linked to college and university anthropology and to public awareness and approval of anthropology outside schools. Strengthening any one of these links will eventually strengthen them all. There is special strength in teaching anthropology to young people, who can benefit from it for the rest of their lives.

Copies of the *Interim Report on Precollege Anthropology* along with this Summary can be obtained from Charles Ellenbaum, Secretary-Treasurer, AAA Task Force on Teaching Anthropology, College of DuPage, 22nd St. and Lambert Rd., Glen Ellyn, IL 60137.

Anthropology & Columbus Workshop in Chicago

by Lawrence B. Breitborde

On November 20, 1991, 17 teachers from Illinois and Wisconsin gathered with 12 anthropologists and museum professionals in Chicago for a day-long workshop on "Anthropology, Columbus and the Commemoration." Presented as part of the annual meeting of the American Anthropological Association, the workshop aimed to help teachers prepare special classroom activities to interpret the historical and contemporary significance of Columbus' arrival in the west in 1492.

The workshop was introduced by Professor Lawrence Breitborde (Beloit College), who provided a summary of the competing perspectives on how the anniversary of Columbus' trip should be acknowledged today. Participants were urged to recognize the importance of inclusive historical accounts of the contact period and the multiple perspectives which contemporary social and ethnic groups bring to that history.

In the presentations which followed, four speakers demonstrated the contribution which anthropological studies continue to make toward the construction of such an inclusive account. Alice Kehoe (Marquette University) described ways in which archaeological and ethnohistorical research on North and South American Indians can help students integrate what they learn about the historical and cultural significance of Columbus' arrival — more so than is possible in many conventional social studies curricula. Jerald T. Milanich (Florida Museum of Natural History) and Daniel E. Shea (Beloit College) each provided accounts of the indigenous peoples and cultures of the Americas in 1492. And Terry Strauss (Native American Education Service College) discussed the development of varying images of Indians held by non-Indians.

Following a lunch break, the workshop reassembled for an afternoon devoted to exploring ways in which museum resources can enhance the study of the Columbian encounter. The session was introduced by J. Edson Way (former director of the Wheelwright Museum of the American Indian) who summarized changes in the political relationships between museums and Indians in the 20th century. Kathleen M. Adams (Beloit College) showed how wide-ranging questions of cultural values and culture change can be generated through the interpretation of objects of material culture. Thus, forewarned of political sensitivities associated with museum collections, but excited by their potential pedagogical value, participants then divided themselves into three museum working sessions, each focusing on a particular regional anthropology museum: the Milwaukee Public Museum, Chicago's Field Museum of Natural History, and Beloit's Logan Museum of Anthropology. Each was represented by a staff member who displayed sample educational



materials and artifacts, and described structured student museum-visit possibilities, special exhibits, and other resources which their museums make available to regional schools. Finally, the entire workshop reassembled for brief presentations by Pia Maybury-Lewis (Cultural Survival) and Judith Nirenberg (Documentary Education Resources) on media resources available to teachers.

The workshop was co-sponsored by the American Anthropological Association's Task Force on Teaching Anthropology and the Council for Anthropology and Education's Committee on Teaching Anthropology. A brochure on the workshop is available for those who write me at the Department of Anthropology, Beloit College, 700 College Street, Beloit, WI 53511-5595.

The Classroom and Beyond

reviewed by Denise M. Hansen

Archeology and Education: The Classroom and Beyond, edited by KC Smith and Francis P. McManamon, Archaeological Assistance Study, Number 2, October 1991. Washington DC: U.S. Department of the Interior, National Park Service, Cultural Resources (Departmental Consulting Archaeologist, Archaeological Assistance). ix + 40pp.

"Archaeology is here, and it is good." This is the simple message expressed at the end of an article by Judith A. Bense, contained in *Archeology and Education: The Classroom and Beyond*. The publication includes six brief scholarly papers delivered at the 1990 annual meeting of the Society for Historical Archaeology, in Tucson, Arizona, as part of a symposium dedicated to archaeology and education. The papers have been edited and amply introduced with a foreword. Opening remarks were provided by Marley R. Brown III. Four of the six articles are illustrated with black and white photographs, and three have cited bibliographical references.

The Classroom and Beyond is intended to inspire by example, and to provide the rationale and co-ordinated information necessary to sustain public archaeology. The majority of these articles represent practical success stories, sharing the secrets behind their achievements. They describe the planned implementation of a wide variety of programs, detailing size, scope, structure, scheduling, and strategies. Hard work is presented as a crucial ingredient for success.

The scope of this publication is suggested by its title. The conventional classroom is but one target in a much broader public market. The articles are of interest to teachers, archaeologists, anthropologists, and museum educators. Interaction between various interest groups is the juggling act demanded by public archaeology. *The Classroom and Beyond* succeeds in communicating this reality.

The first article describes two teachers' training programs in anthropology, stressing the "multiplier effect"

teacher training can provide. Every class of 30 teachers can potentially impact 108,000 students.

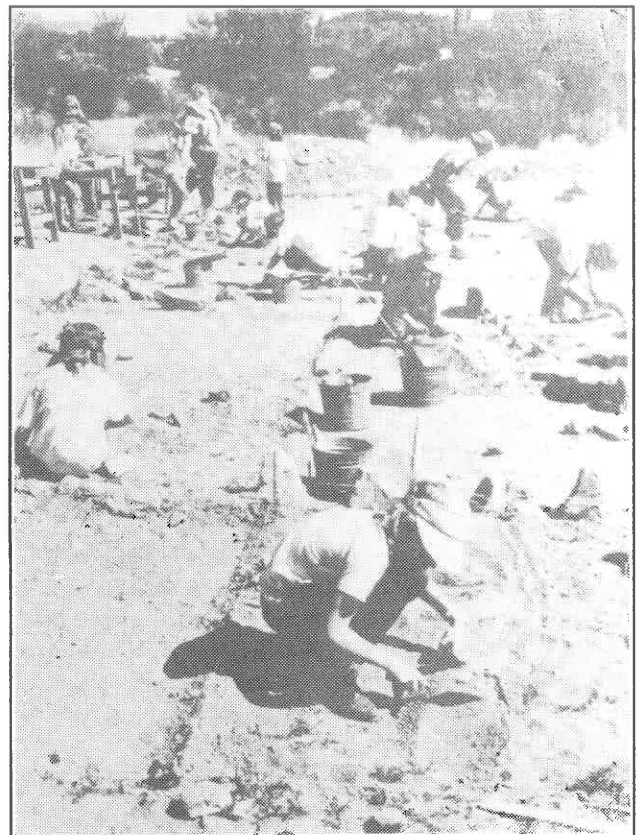
The second article is entitled "The Pensacola Model of Public Archaeology". It describes an extremely successful method of cultural resource management using public relations, business marketing, and municipal politics.

Another article describes innovative children's land and marine archaeology programs at the Museum of Florida History. Carol Ellick describes an equally engaging hands-on program in Tucson. Her step by step description of the "Camp Cooper" program, and her emphasis on the power of imagination, make this paper a refreshing read.

The Classroom and Beyond also offers a compelling description of "Project Origins: Archaeology for People with Handicaps". The wide array of progressive tasks inherent in the discipline of archaeology make such projects feasible. The style of the article is rather technical but it speaks volumes for the potential worth of archaeology in human terms.

The last article is a departure of sorts, discussing historical archaeology as an undergraduate academic subject. It is perhaps the most thought-provoking paper, calling for new, more expansive cultural messages to solidify the academic field of historical archaeology.

Each of the articles included in this publication is essentially well-written. The writing styles range from a breezy chattiness, to a more serious, analytical tone. The papers are not arranged in any particular order, and are of roughly the same length.



Does *The Classroom and Beyond* succeed in its inspirational role, without sacrificing a healthy dose of realism? Generally, yes. The positive and the practical go hand in hand. Every program is soundly justified but the authors also mention the threat of see-saw funding, as well as logistical and administrative hurdles. Public archaeology is presented as a legitimate, professional pursuit.

Personal author information, including addresses, would have been a useful inclusion in this publication.

The Classroom and Beyond is available free of charge from the Archaeological Assistance Division Publication Specialist, Archaeologist/Archaeological Assistance, National Park Service, P.O. Box 37127, Washington, DC 20013-7127. Its value goes far beyond the price of a stamp.

Stories from the Archaeology and History of Manitoba

reviewed by John Stone

Place Where The Spirit Lives: Stories from The Archaeology and History of Manitoba, by Neal Putt. Winnipeg, MN: Pemmican Publications Inc., 1991. ISBN 0-921827-21-0. 87 pages, 8 1/2" x 11", softcover (\$14.95).

Neal Putt uses the pages of *Place Where The Spirit Lives* to do three things: to illustrate in an imaginative fashion the roles which archaeology and oral tradition play in the reconstruction of the history of Manitoba's Native Peoples, from ancient to more recent times; to reconstruct that history in story form through the deft integration of fact and fantasy; and to inform the reader of Native values and traditions through the mouths of Native elders.

Putt's target audience seems to be young teenagers, perhaps those attending Manitoba's junior high schools. Almost every two-page spread features some sort of black and white illustration (photographs, maps, simple or complex drawings), is laid out in double columns with ample white space, and is written in a very readable, straightforward language. There is not much here that would deter most young readers.

Each of the 7 chapters contains two stories, one based upon archaeological evidence, and one upon the teaching of a Native elder. Chapter 1 introduces the reader to this device. While the very general overview of archaeology will no doubt make the purist wince, it does, in terms of complexity, parallel non-technical references to cultural evidence which are found in fanciful yet reasonable reconstructions in subsequent chapters. The role of the elder, on the other hand, seems to fare somewhat better in its description, and the reader is prepared for future pages which speak to an appreciation of Native oral tradition and the revered place in Native societies of the wisdom of its older members.

The use of archaeological evidence ranges from a single, isolated 11,000 year-old flint spear point, to the quite complex interrelationship of artifacts, structures and features excavated at the 19th century Brandon House. The six stories begin with Manitoba's early post-glacial period (11,000 BP), and go on to include a bison kill site on the Winnipeg River (8,000 BP), a northern forest pottery evolution (2,000 BP), a summer occupation site (Calf Mountain) with far-flung trade links (1,000 BP), and an early agricultural site near Lockhart (500 BP).

There is also diversity in the elders' stories. They bring to light Native values about gender roles, the community ethic, self-control, humility, the strength of tradition, the past-present-future continuum, the interdependence of the Creator's handiwork, and the place of honour given to wisdom. The stories originate from living memory, a lively oral tradition, and a sense of a Manitoba residency which measures in the thousands of years. Thanks to an awareness kindled by recent archaeological and historical research, that residency now extends from the very distant past up to the residential schools of the 20th century, memories of which have evoked so many passionate disclosures in this decade.



Place Where The Spirit Lives is based upon a simple formula. It does not pretend to represent fully the rigours of archaeological, anthropological, or historical research and interpretation. It does, however, provide young readers with a clear window through which they can look back upon rich and varied episodes of Manitoba's Native history. If the purists do wince, they can be consoled by the thought that their misgivings can easily be addressed by thoughtful, active, junior high classroom practices.

Publication Notes

Life with Lucy

Journey from the Dawn: Life with the World's First Family by Donald C. Johanson. Illustrations by Kevin O'Farrell. Early Man Publishing, 1991.

World-renowned anthropologist Donald Johanson has teamed up with artist and museum designer Kevin O'Farrell to produce a "fact-based" fictional account of the day-to-day life of 3.5 million year old Lucy (*Australopithecus afarensis*) and her extended family. Both educational and entertaining, the book would be ideal for the elementary school library.

The book begins with Lucy pregnant and in mortal danger from an erupting volcano. Through tragedy and triumph, the story unfolds with the aid of maps and fanciful drawings that bring African prehistory to life. Johanson and O'Farrell make anthropology accessible to young readers, who, after all, can be even more fascinated with Lucy than are adults.

In 1990, after an absence of nearly 10 years, Donald Johanson returned to Ethiopia to continue his research. Expect a sequel.

African-Centered Archaeology

"Ancient Africa and the Portland Curriculum Resource" [by Erich Martel with the assistance of Frank Yurco and Alison Brooks]. *Anthro Notes* 13(2) (Spring 1991):7-10.

High school teacher Erich Martel, assisted by Egyptologist Frank Yurco and *Anthro Notes* editor Alison Brooks, wrote this article to critique — and criticize — six essays called the *African-American Baseline Essays*. They constitute an "African-centered" curriculum resource for schools in Portland, Oregon.

African-centered curricula are being adopted or considered for adoption by schools in Atlanta, Baltimore, Indianapolis and Washington, DC. They are designed to counteract "European-centered" curricula by stressing the role of Africa in world history and affairs. The *Baseline Essays* portray Egypt as an essentially black nation and the fountainhead of Near Eastern civilization — according to Martel, like the old Heliocentric school of archaeology. As analyzed by Martel, many of the *Essays'* key propositions conflict with those of Egyptologists, Africanists and Meso-American scholars. Teachers using, or considering using, these *Essays* or other African-centered curricula might want to read his article. Erich Martel can be reached at Woodrow Wilson High School, Nebraska Avenue & Chesapeake Street NW, Washington, DC 20016.

Prehistoric family recreated for kids

JOURNEY FROM THE DAWN
Life with the World's First Family
Donald C. Johanson
Illustrations: Kevin O'Farrell
EARLY MAN PUBLISHING (529.95)

By Susan Hughes

A fascination with the prehistoric has been widespread among children for some time.

Images of dinosaurs, for example, are popping up everywhere, from lunch boxes to television cartoons. Unfortunately, early mankind seems to have gotten short shift. Commonly called "cavemen" by children, the best known example of prehistoric man seems to be the Flintstones.

But all that may change due to a book entitled *Journey From the Dawn: Life with the World's First Family*, which tells the story of a family which existed more than three million years ago.

The book is written by paleoanthropologist Donald Johanson, who discovered the fossilized remains of an australopithecus *afarensis* female named Lucy, commonly thought to be the ancestor of humans. He and Kevin O'Farrell, artist and museum designer, have teamed up to produce an account of the

day-to-day experiences of Lucy and her extended family.

Journey From the Dawn successfully takes on the dual task of teaching and entertaining.

Because the author is a renowned anthropologist, it's packed with enough information to make it suitable reference material for school projects.

But the marvelous illustrations and the appealing story of Lucy and the members of her band, who lived in Africa's Great Rift Valley, make it a truly enjoyable tale for children five years and up.

Journey From the Dawn can also kindle a child's interest in anthropology and spark him or her to learn more.

Part of the book's appeal lies in the authentic descriptions of band member's experiences as they search for food and shelter and the way they learn to find pleasure despite their difficult existence.

The story begins at night as a pregnant Lucy lies sleeping, nestled against her small daughter near a ravine in Africa's Great Rift Valley, a 4,000-mile fissure extending from Mozambique into East Africa.

But danger lurks in the form of an erupting volcano and the hot, flowing lava

threatens the lives of Lucy's family and wildlife inhabiting the area. At this inconvenient time Lucy's baby chooses to be born, among fleeing animals and people.

An electrical storm ensues and a torrential rainfall comes close to killing Lucy and her infant.

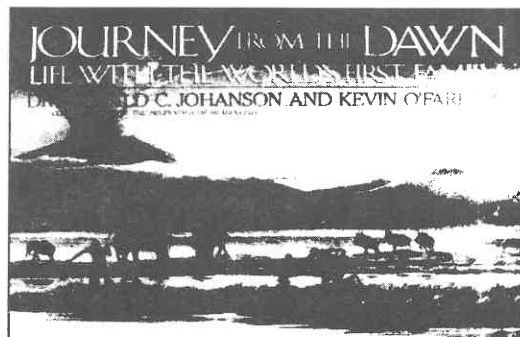
But *Journey From the Dawn* is not a story of gloom and doom. The family escapes the flood and makes its way safely to high ground where they take turns touching and bonding with the band's newest member.

Social relationships within the group are emphasized and the reader realizes that today's human behavior still reflects a time when we depended on each other for survival in the wild.

Amid the danger of wild animals and natural disasters, the family manages to find pleasure in swimming, fishing, nursing their young and painting each other's bodies with mud.

Illustrations are abundant and feature colorful depictions of the experiences of prehistoric humans. They are also highly detailed. Without them, the story would not be as powerful.

Also included on every page are maps, photographs and information to give the



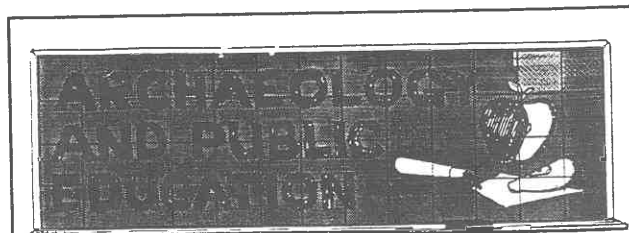
reader a more complete picture of events that shaped the world as we know it. Examples of animal behavior, fossil formation and plant life are described and placed in the context with the story.

Journey From the Dawn is a painstakingly accurate, yet fascinating, account of life millions of years ago. One hopes there will be a sequel.

Susan Hughes is an editor of *The Chronicle-Herald* and *The Mail-Star*.

Anthropology Makes TIME

"Lost Tribes, Lost Knowledge" is the cover story of the September 23, 1991 issue of *TIME* magazine. The story laments the loss of knowledge about the environment that is accompanying the "cultural holocaust" of the world's indigenous people. Keyed as it is to environmental concerns, it could help prompt classroom discussions about the practical value of ethnology.



EDUCATION AND/OR ENTERTAINMENT Archaeology and Prehistory in the Public Schools

by Charles E. Blanchard
Blanchard and Associates, Coventry, Connecticut

Successful entertainment may be measured on many levels, but most of it boils down to "feeling good." The entertainer feels good about the subject being introduced. The audience feels good about being introduced to the subject. As entertainment, archaeology is a natural.

Successful education is measured, ultimately, by behavior change, brought about as a result of the engendering of real understanding of the subject being introduced. As education, archaeology is a very tough nut.

Here is the kernel of the problem. Archaeology has for years been misintroduced as a treasure-hunting, collecting, object oriented entertainment. As a result, the public has become so object oriented and its misconceptions about the real business of archaeology are now so twisted by this object orientation, that deprogramming and behavior change teaching are now necessary. Ideally, some level of deprogramming ought to precede any responsible, concerted prehistoric education program.

When one is dealing with children, and with children's teachers who have no background in real archaeology, this becomes very complicated. Children love to dig. It's a natural activity for them. They just love to dig . . . anywhere. Their teachers reckon to tap that energy and give them an "archaeology project." Because that's what archaeologists (legitimizing the activities of an over-extended childhood) do, isn't it? Don't they dig for old things?

The last two or three years have seen the publication of a number of very responsibly designed "sandbox dig" or "dig-in-a-bag" archaeology project kits. Some of them even get down to soil stratification and discoloration, and begin to discuss not only artifact context, but also the microcontext of organic matter, etc. Alas, though these kits have been inspired and introduced by archaeologists, the discipline involved begins to break down as soon as the archaeologist leaves. At a couple of removes from the original introduction, the lessons, though practiced by rote, degenerate into pot-hunting training.

Exercising Archaeology

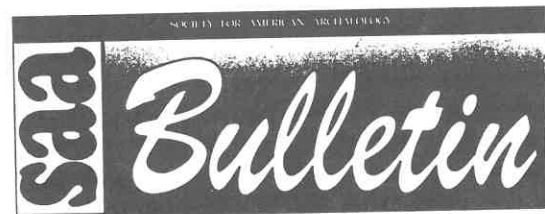
"Teaching Introductory Archaeology: Some Modern Material-Culture Exercises," by Michael Brian Schiffer. *SAA Bulletin* 9(5) (November 1991):4-5.

These five exercises, although designed for university courses, could be adapted easily for high school: Artifacts and Behavior, Cultural Formation Processes, Archaeological Recovery, Inference and Explanation and Archaeology and Society.

TAN readers can submit their own exercises to the *SAA Bulletin* at the Department of Anthropology, 419 Cabell Hall, University of Virginia, Charlottesville, VA 22903.

Archaeology and Public Education

This two-year old newsletter is published by the Public Education Committee of the Society for American Archaeology. Each issue begins with a lively feature article. An especially lively recent article is "Education and/or Entertainment" by Charles F. Blanchard of Blanchard and Associates, Coventry, Connecticut (Vol. 2, no. 1 [September 1991]). Blanchard suggests that the "hands-on" approach to precollege archaeology has gone too far and encouraged students to dig irresponsibly. He wants teachers to encourage students *not* to dig. He also wants teachers to teach more archaeological content and less archaeological method. Not everyone agrees with this position, as subsequent letters to the editor attest. To subscribe to the newsletter, write to Ed Friedman, Bureau of Reclamation, P.O. Box 25007, D-5530, Denver, CO 80225-0007.



Teaching Introductory Archaeology: Some Modern Material-Culture Exercises

Michael Brian Schiffer, University of Arizona

Five exercises are presented for introducing students to basic archaeological principles. These use modern material culture and, with suitable modification, can be carried out on and in the vicinity of any campus.

More than a decade ago I published the exercises students carry out for my class on "The Principles of Archaeological Fieldwork." Over the years a number of colleagues have reported to me that they have employed these or similar exercises, which use modern material culture on campus, in various courses with good results. In the Fall of 1990, I co-taught a new course, an honors introduction to archaeology and physical anthropology, and had the occasion to design a new series of modern material-culture exercises. Student evaluations of the course stressed how these hands-on exercises gave them real insight into the ways archaeologists approach the material world. In view of this success, I wish to share these exercises with others who may desire to use their campus and its environs to teach basic archaeological principles. They can be easily modified for use on any campus.

The following essentially reproduces the instructions for the exercises given to the students. (Exercise 3 and 4 were accompanied by a map of campus; Exercise 4 also required a list of campus buildings, their construction dates and functions, as well as demographic histories of the university, Tucson, and Arizona.)

Anthropology 101H: Exercises

These exercises are designed to illustrate and amplify major ideas presented in lectures, readings, and quiz sections. As you carry out the exercises, you will begin to think like an archaeologist, approaching your material surroundings in new ways. These exercises are challenging, and will require you to develop new patterns of thought and to apply your creativity. Collaboration among students on the exercises is not only permissible but encouraged, for it will contribute to a congenial learning atmosphere. However, each student must turn in an individual report.

The report for each exercise need not be elaborate, but it should use complete sentences and display the student's new understandings; in no case should it exceed 5 double-spaced pages. Keep in mind that the exercises are deliberately open-ended, allowing you to make maximum use of your creative abilities.

1. Artifacts and Behavior

Make an inventory (complete list) of your clothing. For each item, record the following information: (1) brand name; (2) country of manufacture; (3) traces of use-wear; (4) how often and on what occasions it is worn; (5) when it was obtained and how (e.g., bought new from store, hand-me-down). This inventory is your data base. Begin by grouping your items of clothing by basic technological function (e.g., blouse, socks). Then, within each techno-functional category, discuss any socio-functional or idea-functional variability that may be present. Why do some kinds of clothing exhibit much more stylistic variability than others?

In what ways is your inventory likely to differ from those of: (1) students who are much poorer and much wealthier than you are? (2) students at the University of Michigan, the University of South Florida, or Harvard? (3) non-students of your age, sex, and wealth in Tucson? (These include a copy of your inventory along with the project report.)

2. Cultural Formation Processes

Select four activity areas used on a daily basis, one each of the following type: a restaurant; a living room (or lounge in a dorm or fraternity; sorority house); a grassy area on campus where people picnic; and the sidewalk and street area in front of a business. Record the following information for each activity area: (1) kinds of activities; (2) kinds of artifacts used in each; (3) kinds of artifacts present on the floor or ground; (4) kinds of artifacts present in wastebaskets or trash cans in the activity area.

Offer hypotheses to explain: (1) differences between the kinds of artifacts used in each area and those present as primary refuse; (2) differences between the kinds of artifacts used in each area and those destined to become secondary refuse; (3) differences between primary and secondary refuse in all areas. Can you identify any additional cultural formation processes that are at work in any of the activity areas? Imagine that each area was abandoned in a different way and suggest what artifacts would be deposited in each case as de facto refuse. Imagine that these abandoned areas have been discovered in the year 2990. What will future archaeologists likely find? Be sure to include your raw data in an appendix.

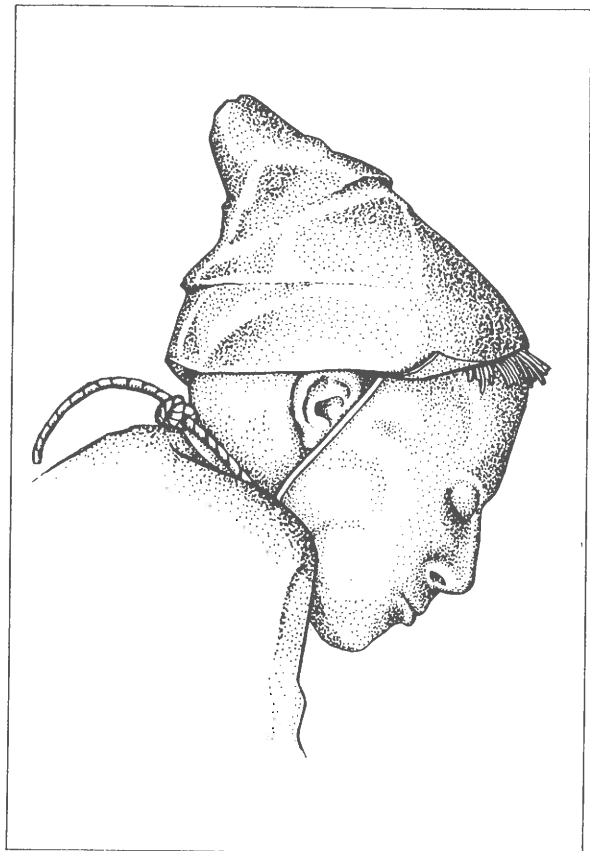


Rock Art Video Available

The University of North Dakota has produced a 20-minute VHS videotape on the rock art at the Maneuver Site in Pinon Canyon, Colorado. The video, suitable for high school, shows 4,500 years worth of petroglyph styles along with the techniques used to date them. To buy a copy, send \$20US plus \$2.50 for postage and handling to Lucy Ganje, University of North Dakota, School of Communication, Box 8118, University Station, Grand Forks, ND 58202.

Coming Soon to Nova Scotia

Discovering Archaeology: An Activity Book for Young Nova Scotians is being produced by the Nova Scotia Archaeology Society (NSAS) for use in grades 1-4 of the Province's schools. This 32-page illustrated paperback, financed by the Canadian government's Access to Archaeology program, uses creative coloring, challenging questions and clever simulations to introduce archaeological concepts and methods as well as key Nova Scotian sites. *Discovering Archaeology* will be ready for distribution by Fall. For more information contact the NSAS President c/o the Nova Scotia Museum, 1747 Summer Street, Halifax, NS B3H 3A6.



Anthropology Reaches Out

Anthropology outreach efforts continue to expand in number and variety.

In the October, 1991, issue of *Anthropology Newsletter* (Vol. 32, no. 7), Randy Akers (South Carolina Humanities Council) and John Meredith (National Endowment for the Humanities) report on a two-week summer course designed to show teachers how South Carolina's past can be taught through archaeology. The course, organized by Christopher Judge of the South Carolina Institute of Archaeology and Anthropology (SCIAA), brought together 25 social studies teachers from grades 4 through 12 across the State. For results, telephone the SCIAA at AC803-777-8170.

The December, 1991, issue of *Anthropology Newsletter* (Vol. 32, no. 9) reports on Project SEEK (Starrigavan Education and Excavation Cooperative), a one-day outing in which high school seniors helped archaeologists excavate a prehistoric/contact period site located on a US Forest Service campground outside Sitka, Alaska. Tlingit elders cooperated with the excavators. For more information, contact Stanley Davis, Forest Archaeologist, US Forest Service, Chatam Area, Tongass National Forest, 204 Siginaka Way, Sitka, AK 99835.

In the Spring, 1991, issue of *Anthro Notes* (Vol. 13, no. 2), JoAnne Lanouette reports on a workshop for teachers



Mark Chez

sponsored by the Neville Public Museum and several other local organizations in Green Bay, Wisconsin. The workshop, called "Cultural Collage — Valuing Diversity", focused on getting to know and appreciate the ethnic diversity of Green Bay. For more information, contact JoAnne Lanouette at the Public Information Office, Department of Anthropology, National Museum of Natural History, Smithsonian Institution, Washington, DC 20560.

The Anthropology Outreach and Public Information Office of the Smithsonian Institution's Department of Anthropology provides all kinds of information to teachers and students. Examples are the newsletter *Anthro Notes*; resource packets on local archaeology, North American Indians, precollege anthropology and creationism; information leaflets on topics ranging from Egyptian mummies and pyramids to *What's New in Human Evolution?*; and bibliographies and guides, including a guide called *Anthropologists Look at America*. For more information write to the Office in Washington, DC 20560.

An Educational Resource Forum was held at the Society for American Archaeology's (SAA) annual meeting last April in New Orleans. On display were books, magazines, newsletters, resource guides, teaching manuals, games, computer simulations, videotapes and posters. The Forum was organized by the SAA's education committee in conjunction with the education committees of several other archaeology organizations. For more information, write to KC Smith at the Museum of Florida History, 500 South Bronough, Tallahassee, FL 32399-0250.

Archaeological Communications Reaches Further Out

Archaeological Communications is a private outreach program created to promote North American archaeology through public awareness and education. The staff of Archaeological Communications stages teacher and adult workshops throughout the American Midwest. Originally created to enrich precollege curricula, it has expanded to teach people of all ages about North American prehistory.

"Adults are just as interested in learning about the past as their children are," says Cameron Quimbach, archaeologist and Director of Archaeological Communications. "We are fulfilling that need by presenting interactive, hands-on seminars to State parks, public libraries, archaeology societies, museums and anyone who wants to learn about the past."

Archaeological Communications' outreach programs include *Indiana Jones: Fact or Fallacy?*, *Cultures Before Columbus*, *Flakes are Forever*, and *Hopewell: The Egyptians of North America*.

For more information contact Cameron Quimbach at Archaeological Communications, 5267 Guilford Avenue, Indianapolis, IN 46220.

Creation/Evolution Update

TAN tries to keep its readers abreast of developments in ongoing debate between creationists and evolutionists. An important publication devoted to this subject is the quarterly newsletter of the National Center for Science Education (NCSE), *NCSE Reports*. The Fall 1991 issue (Vol. 11, no. 3) reports that in Texas and California new biology textbooks will incorporate pro-evolutionary recommendations of the American Association for the Advancement of Science and the National Science Teachers Association. Texas and California represent the largest textbook markets in the United States and traditionally have been trendsetters in biology. Both States have seen protracted battles between evolutionists and creationists, reported in earlier issues of *TAN*.

NCSE publishes books on general science, evolution and human evolution. It publishes a special series of books for young children. The following titles can be purchased for between \$5 and \$15: *Science in a Nanosecond*; *The Science Book*; *The Evolution Book*; *Dinosaurs of the West*; *Prehistoric Animals*; *The Young Scientist Book of Evolution* and *The Young Scientist Book of Archaeology*.

NCSE also oversees a network of State and Provincial Committees of Correspondence that deal with local issues. The heads of these committees, called liaisons, can

FOR IMMEDIATE RELEASE



"Linking the Past with the Future in Public Archaeology" ©

ARCHAEOLOGIST ESTABLISHES PUBLIC OUTREACH PROGRAM

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"Adults are just as interested in learning about the past as their children are," states Cameron Quimbach, Archaeologist and Founding Director of Archaeological Communications. "We are fulfilling that need by presenting interactive, hands-on seminars to state parks, public libraries, archaeology societies, museums and anyone who wants to learn about the past."

Topics include: "Indiana Jones: Fact or Fallacy", "Cultures Before Columbus", "Flakes are Forever" and "Hopewell: The Egyptians of North America".

For further information on student programs or adult workshops, contact Mr. Cameron Quimbach c/o Archaeological Communications, 5267 Guilford Avenue, Indianapolis, Indiana, 46220. (317) 925-6986.

be contacted for help. For information about the liaisons in your area, publications, or anything else about evolution, write to the NCSE, P. O. Box 9477, Berkeley, CA 94709-0477.

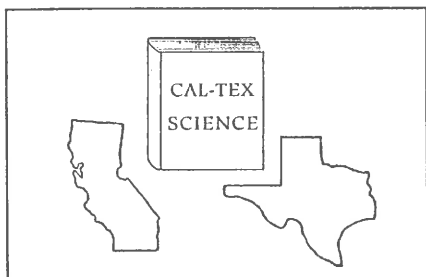
National Center for Science Education



REPORTS

Volume 11, No. 3

Fall 1991



Other States to Benefit; Gablers Worried

Texas and California Cooperating on Textbooks

Eugenie C. Scott

In June, *Science* magazine reported that the Texas and California education departments were cooperating on standards for textbooks. Texas and California are the two largest textbook purchasers in the nation, and have exerted a great deal of influence on the textbook market. Previously, when Texas required evolution to be taught as "just a theory," textbook publishers began decreasing the amount of textbook space devoted to evolution. Now, when Texas has

required evolution to be included in high school biology and earth science textbooks, and California's Science framework strongly promotes evolution as a theme around which science should be taught, the trend has begun to shift back to more coverage of evolution. The cooperation between Texas and California is further good news for science textbook improvement. Both states have been involved in two major currents in **Texas, continued on p. 5**

Bumblebees Can Fly

Anti-evolutionists are fond of the assertion that, according to standard science, bumblebees cannot fly. This somehow implies to them that "creation by design" or something like that must be invoked to explain the bees' impertinence. The bumblebee case is used to show that science is impotent and theories can't be trusted.

John Maynard Smith, the prominent evolutionary biologist, reports in the 25 October 1990 issue of *Nature* on an early aspect of his research career: his proof that bumblebees can fly. This early work was ignored or spurned by the Establishment in 1950, it seems—specifically by the *Journal of Experimental Biology* which rejected it.

With fellow University College London undergraduate M.J. Davis, Smith sought to measure the direction and velocity of airflow involved in bee flight because the standard wisdom was that nearly 100% energy efficiency was required by an efficiency aspect in the equation called the "Reynolds

Bumblebees, continued on p. 5

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Cultural Survival, Inc.

Cultural Survival, Inc. is a nonprofit organization devoted to helping protect the rights of indigenous people around the world. It supports efforts of indigenous people to gain control of their own destiny and the natural resources on which their livelihood depends. The organization, founded in 1972, is supported by more than 18,000 members, many of them activists, who provide most of its budget and much of its technical expertise.

Cultural Survival also works with educators to promote public awareness of the plight of indigenous peoples, especially peoples living in rainforests. It helps teachers run educational and fundraising projects that involve learning about environmentalism, conservation and human rights. It can supply slide shows, posters, resource packs and publications. It also sells a line of rainforest products harvested from nonfibrous parts of rainforest vegetation. These products include an array of candy crunches, bars, cookies and other munchies as well as dried fruits and soaps made from rainforest oils — all reasonably priced. For more information, write to Cultural Survival, Inc., 53-A Church Street, Cambridge, MA 02138.

If You're In . . .

Chicago

. . . you might want to visit the exhibition "America in 1492: An Exhibition of Books and Manuscripts Portraying American Civilization on the Eve of the Columbus Voyages." It will be on display January 18 through April 18 at the Newberry Library, 60 W. Walton Street 60610. During February and March there will be special Saturday-morning workshops for teachers. For more information, write to the Library or telephone AC312-943-9090, ext. 485.



© IN 1492 ©

Pittsburgh

. . . in April, you might want to attend two workshops planned for the 1992 annual meeting of the Society for American Archaeology. "Strategies for Effective Communication" is designed to help archaeologists communicate to the various public constituencies interested in archaeology. "Stewardship: a Hands-on Experience" is a joint workshop for archaeologists, precollege teachers and youth group leaders; Shelly Smith, who developed *Intrigue of the Past* for the Utah Bureau of Land Management, and Joyce Williams, who has led an educational field school for Southern Illinois University, will propose some classroom activities. For more information, write to Nan McNutt, P.O. Box 295, Petersburg, AK 99833.

Do the Right Thing in Anthropology

reviewed by Lee D. Baker

Do the Right Thing. Produced, written and directed by Spike Lee. MCA Home Video, 2 hours.

The feature film *Do the Right Thing* grapples with important anthropological issues in a format that is entertaining, thought-provoking and realistic.

The plot centers on "Sal's Famous Pizzeria", an Italian-run pizza shop in the heart of an African-American and Latino community in the Bedford-Stuyvesant section of Brooklyn, New York. Spike Lee plays Mookie, the protagonist, who works for the pizzeria's owner Sal. The film portrays cultural conflict, ethnocentrism, racial stereotyping and the struggle of ethnic groups for limited social, economic and political power. In the film, much like in the real inner-city, people compensate for this lack of power by adopting ethnospecific strategies that otherwise empower themselves while devaluing the power of others. *Do the Right Thing* is a compelling example of W.E.B. Dubois' prediction, nearly 100 years ago, that "the problem of the Twentieth Century is the problem of the color line (Dubois 1986:359)."

Lee's film does not merely gloss over important issues. It portrays them vividly so that they are easier to explain in the classroom. The film would make an excellent vehicle to motivate precollege classroom discussion of multicultural issues, and of theoretical notions of race and ethnicity current in the anthropological literature (Goldberg 1990; Hobsbawm and Ranger 1983; Outlaw 1990; Sacks 1989; Sollors 1989).

A central theme of *Do the Right Thing* is how ethnic characters relate to one another through what Outlaw (1990) describes as racially determined schemata. Mookie, for example, arrives at the pizzeria late for work and is greeted by racial slurs. In another example, a frustrated young black man called Buggin Out accosts a white man who accidentally dirties his sneakers. Buggin Out launches into a tirade about how the white man does not belong in the community, ending up by shouting, "f___gentrification anyway." One of the most compelling — yet funny — scenes in the film is a series of soliloquies employing the stereotypes used in racial schemata — of an Italian describing an African-American, an African-American describing an Italian, a "white" describing a Puerto-Rican, a Puerto-Rican describing a Korean and a Korean describing a Jew. As an African-American anthropologist living in an inner-city community in north Philadelphia, I can attest that these stereotypes are realistic.

Radio Rahim is an African-American male who attempts to wield power by blasting Public Enemy's song *Fight the Power*, the movie's theme song, out of a huge portable stereo. Although Radio Rahim's strategy is understood by African-American members of the community, it is

misunderstood by others. Likewise, Sal, a marginalized Italian immigrant, hangs portraits of "famous Italian Americans only" on the walls of his pizzeria. This strategy "empowers" him by associating him with other Italians, but the strategy antagonizes his non-Italian patrons.

In *Do the Right Thing*, ethnic misunderstanding leads to tragedy. Buggin Out urges Radio Rahim to enter Sal's pizzeria with his radio turned on full blast. Buggin Out begins "buggin out" (vernacular for acting irrational) about a pizzeria that has only African-American and Latino patrons but displays only Italian portraits on the wall. Sal, exasperated by the music, smashes Radio Rahim's stereo, and a fight ensues. The police arrive and, in an attempt to subdue Radio Rahim, strangle him to death.

Do the Right Thing is rated R (Restricted) and contains a prolific amount of profanity. The profanity is extremely realistic, however, and therefore is more educational than sensational. I urge precollege anthropology teachers to show this film in video format when teaching about race and ethnicity, which are profoundly important in modern life. We cannot afford *not* to do the right thing when trying to combat them.

TAN readers who would like to discuss this, and other, anthropologically oriented feature films can write me c/o the Graduate School, Temple University, 501 Carnell Hall, Philadelphia, PA 19123.

References

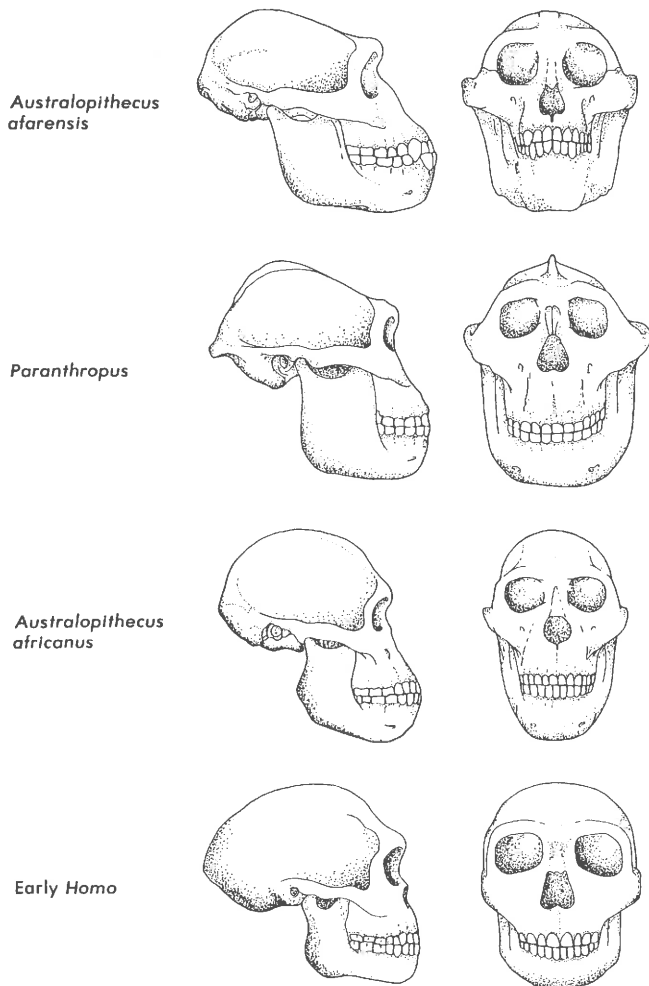
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- Goldberg, David Theo 1990 "Introduction." Pp. xi-xxii in David T. Goldberg, ed., *Anatomy of Racism*. Minneapolis: University of Minnesota Press.
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Call for Syllabi

The American Anthropological Association (AAA) Task Force on Teaching Anthropology is collecting precollege and college anthropology course syllabi. The syllabi will be analyzed as further evidence of the status of anthropology in schools. Send your syllabi to Charles Ellenbaum, Secretary, AAA Task Force on Teaching Anthropology, College of DuPage, 22nd Street & Lambert Road, Glen Ellyn, IL 60137.

Linguists, Where are You?

Linguistics, sometimes stereotyped as the least popular field of anthropology, appears to be the least popular in *TAN*. In 11 years of publication, only one article about linguistics has been submitted ("More on Ninth Grade Linguistics" by James Jaquith), and that was back in 1983. If there are any precollege linguists out there, let's hear from you!



Notes on Contributors

Lee D. Baker is a graduate student in Anthropology at Temple University with an interest in anthropology and feature films.

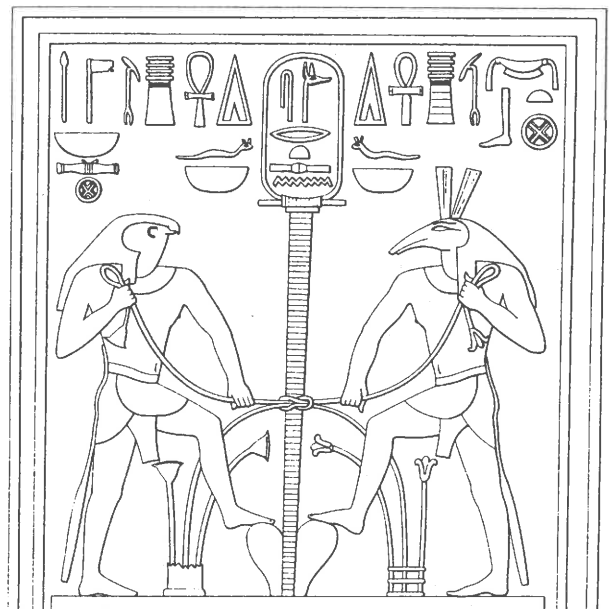
Lawrence B. Breitborde is Associate Professor of Anthropology at Beloit College and co-chair, with Jane White, of the American Anthropological Association Task Force on Teaching Anthropology.

Paul A. Erickson is Professor of Anthropology at Saint Mary's University and Chair of the Research Committee of the American Anthropological Association Task Force on Teaching Anthropology.

Denise Hansen is a Material Culture Researcher with the Archaeology Section of the Canadian Parks Service, Atlantic Region. She promotes public archaeology and has produced several archaeology education kits.

Patricia Higgins is Professor of Anthropology at the State University of New York, Plattsburgh, and past co-chair of the American Anthropological Association Task Force on Teaching Anthropology.

John Stone is a curriculum specialist with the Nova Scotia Department of Education and author of archaeology curricula for junior high schools.





Announcing A Symposium on Alternative Archaeology

May 1-2, 1992

Delta Barrington Hotel, Halifax, Nova Scotia

- *Did the Vikings reach Minnesota?*
- *Can you really find archaeological sites using psychic powers?*
- *Is there buried treasure on Oak Island, Nova Scotia?*

These and many other questions about the archaeology of our past will be the topics of a Symposium on Alternative Archaeology presented by the Nova Scotia Archaeology Society in conjunction with Saint Mary's University and the Canadian Parks Service.

Many claims about the past, ranging from serious, scholarly challenges to orthodox thinking to the bizarre speculations of various cultists, will be examined. A variety of speakers will bring views that range from extreme scepticism through detached neutrality to tentative urging that some of these ideas have merit and should not be ignored.

Professor Kenneth Feder, in a FREE PUBLIC LECTURE at 8:00 p.m. on Friday 1 May, will look at everything from Chariots of the Gods and Moundbuilders to the Lost Continent of Atlantis to provide an overview of the realm of Alternative, Fantastic, Speculative or Unorthodox Archaeology.

Birgitta Wallace will review the evidence for Vikings in North America, sorting out the real from the fake and the simply misunderstood while *Professor David Kelley* will do the same for evidence about Pacific crossings in prehistory.

Professor Alice Kehoe will explain how North American archaeologists' views of history and science have coloured their response to claims for pre-Columbian trans-Atlantic contacts.

Professor Paul Tolstoy will argue that there really is no alternative to mainstream research. Concern with the beliefs of fringe groups should be kept in perspective, even though that has problems of its own.

Patterns in the language used by "Cult Archaeologists" will be looked at by *Wade Tarzia* to discern themes and motifs that recur. He will suggest how these patterns serve to support group solidarity among those who challenge mainstream thinking.

Dr. C. S. "Paddy" Reid will review the record of Dr. J. Norman Emerson in locating archaeological sites and buried features using "psychic" methods and compare the results with more standard search techniques.

Eric Mullen will investigate what leads otherwise rational businessmen to invest millions of dollars in search of the legendary buried treasure of Oak Island, Nova Scotia, for which no hard evidence has ever been found.

A Panel Session will be chaired by *Professor Michael Michlovic*, who recently initiated a debate on how archaeologists should deal with "Folk Archaeology" in a controversial article in *Current Anthropology*. Several of the archaeologists who responded vigorously to Professor Michlovic's published views will participate in the panel.

Finally, *Professor John Cole* will discuss the implications for the intellectual health of society if speculative, antiscientific explanations of human origins and social change are left unchallenged to dominate public consciousness.

Funding for this symposium has been provided by: Saint Mary's University; Social Sciences & Humanities Research Council of Canada; Canadian Parks Service, Department of the Environment; and Nova Scotia Archaeology Society.

Conference registration is \$10.00 for members of the Nova Scotia Archaeology Society and \$15.00 for all others.

For more information, contact Charles Lindsay, c/o Canadian Parks Service, Historic Properties, Upper Water St., Halifax, NS, B3J 1S9 (Phone: 902-426-6115).