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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 among teachers, professors and other advocates of anthropology.

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### A Reminder to *TAN* Readers

## Manuscripts Welcome

The vitality of *TAN* depends on its content, which to a significant extent depends on YOU.

Please send us articles, reviews, announcements and other items pertaining to precollege anthropology teaching.



## Mad Cows and Market Forces

by *Dennis Bartels*

Ethnocentrism is the belief that a particular culture, usually one's own, is superior to others.<sup>1</sup> Ethnocentrism in Western cultures often includes characterization of non-European cultures as "primitive" while Western cultures are characterized as "civilized". But sometimes the distinction between primitive and civilized breaks down, even in cases where "uncivilized" behavior includes cannibalism and belief in witchcraft. One such case is examined here.

I wish to argue that attempts by successive British Conservative governments to discredit the scientists who warned that mad cow disease (Bovine Spongiform Encephalopathy, or BSE) posed a threat to public health are comparable to attempts by the Fore of Papua New Guinea to suppress witches who were believed to be responsible for the spread of kuru, a form of BSE that reached epidemic proportions among the south Fore. While British Conservative government decisions to discredit scientists who warned of the dangers of mad cow disease were possibly motivated by belief in the benevolence of seemingly supernatural "market forces", Fore witch hunts

were motivated by belief in supernatural powers that could be harnessed by witches to cause kuru. Recognizing the similarity between Conservative and Fore beliefs in supernatural forces helps to dissolve the distinction between civilized and primitive that presently permeates Western cultures.

Recent research suggests that BSE is caused by a viral agent which attacks nerve tissue and riddles the brain with small holes. The incubation period of BSE can last up to 30 years. It is incurable, invariably fatal, and its victims die in gruesome ways. BSE exists in at least two forms that affect humans: kuru and Creutzfeldt Jakob disease (CJD) as it is known in Europe.

BSE was first identified in British cattle herds in 1986. In 1988, the Thatcher government set up a scientific committee to determine the risks of BSE to animals and humans. No scientists who had done research on BSE were appointed to the committee. The committee recommended the compulsory slaughter and destruction of carcasses of all affected cattle, and concluded that BSE could not be passed from cows to calves, or from bovine products to humans. Although the British government

did, in fact, order the slaughter of BSE-infected cattle, some farmers did not report diseased animals, perhaps because the government paid only half the market price for animals that had to be killed. Thus, BSE continued to spread, and BSE-infected products continued to be consumed.

There was no way to determine which cattle had BSE until overt symptoms appeared. It thus seems likely that BSE-infected cattle would have been marketed even if the government had paid full value for every BSE-infected animal that was destroyed.

In 1990, several prominent scientists publicly rejected the government's claim that BSE could not jump species. These "BSE dissidents" included Dr. Richard Lacey, Professor of Clinical Microbiology at the University of Leeds, Dr. Robert Perry, a neuropathologist at Newcastle General Hospital, Dr. Stephen Dealler, a consultant microbiologist at Burnley General Hospital, and Professor Bernard Tomlinson. Professor Lacey was particularly outspoken. He called for the slaughter of six million cows and warned that nobody under the age of 50 should consume any bovine products. Presumably, Lacey believed that people aged 50 or older who contracted BSE would not die from the disease because of its long incubation period.

The Ministry of Agriculture, Fisheries and Food (MAFF) attempted to discredit Lacey and other BSE dissidents. According to a *Guardian Weekly* article by Sarah Boseley, Lacey "was derided and rubbished in newspaper articles based on briefings from MAFF." Government funding for BSE research by dissidents was cut back, and Lacey was described by a MAFF official as "politically suspect".<sup>2</sup> European Union officials also attempted to suppress the potential public health risk posed by BSE, although they later banned imports of British beef to EC countries.<sup>3</sup>

It was later discovered that BSE can, in fact, jump species and that government attempts to contain the spread of BSE in British herds had been pathetically inadequate. By 1995, half the British cattle herd was infected. It was also discovered that BSE can be passed from cows to their calves.<sup>4</sup> Because of its long incubation period, the extent of the risk BSE poses to public health is still unknown. There have been several recent deaths in Europe from CJD that were, apparently, related to consumption of bovine products.<sup>5</sup>

Professor Lacey suggests that the government campaign to discredit BSE dissidents was aimed at protecting Britain's profitable meat industry.<sup>6</sup> But there may have been other factors that motivated Conservative policy towards BSE. At least some members of the British

government were, it seems, genuinely convinced that there was no danger from BSE. For example, John Gummer, the Minister of the Environment, made a televised attempt in 1990 to get his daughter, who was then less than 10 years old, to eat a hamburger presumably made from British beef. When she refused, he ate the hamburger himself.

The British government's campaign against Lacey and other BSE dissidents seemed to be based on a deeply-held conviction that nothing could be seriously wrong with the British beef industry. And it seems likely that this conviction was a product of Conservative faith in the unfailing benevolence of market forces. According to this faith, competition between individual entrepreneurs who buy and sell commodities in unregulated markets will insure that more, better and cheaper commodities are permanently provided. As British Prime Minister John Major put it in 1995, "Private enterprise will always do better than state-run organisations in meeting customer needs."<sup>7</sup>

Anthropologists have discovered that metaphors, which involve understanding and experiencing one kind of thing in terms of another, are major features of thought and culture. The notion of market forces involves a metaphor that equates the aggregate behavior of people who buy and sell commodities with a powerful person whose activities benefit society as a whole. The 18th-century economist Adam Smith metaphorically characterized such beneficial effects as an "invisible hand". Thus, if market forces are generally beneficial, it is immoral for states or individuals to impede them. This ideology seems to imply that market forces are "natural" in the same sense as electromagnetic forces or gravitational forces. Facts or arguments that are inconsistent with faith in market forces are either omitted or ignored in conservative political-economic discourse. For example, discussion of the failure of market forces to meet production demands during the two world wars of this century, and the necessity of introducing comprehensive government control of the US, British and Canadian economies on an emergency basis, is almost totally absent from conservative political-economic discourse.<sup>8</sup> Indeed, the absence of discussion of war-time economic planning from political-economic discourse in general indicates the degree to which conservative faith in the unfailing benevolence of market forces has come to pervade our culture.

Contemporary discourse in which markets are metaphorically treated as persons is consistent with conservative faith in markets as forces of nature. Markets, like persons, can be "sluggish" or "active". They can be

victims: "The bond market was gutted today by unexpectedly low unemployment rates." They can be powerful and dictatorial: "The market will not tolerate wage increases or expansion of social programs." They can dictate decisions that affect the lives of millions of people, as when a finance minister proclaims, "Corporate taxes cannot be raised because the market will drive away investors." When you listen to the radio or watch TV, see how many times you can hear politicians or newscasters metaphorically equating markets with persons.

There is no evidence that Conservative policy-makers believed that government should never regulate product safety in the case of BSE. But they evidently assumed that "market forces" are generally benevolent. Consequently, it was assumed that market forces should operate in the British cattle industry until indisputable evidence of risk from BSE arose. This faith in market forces may have provided a seemingly moral justification in Tory ruling circles for a witch hunt and smear campaign against Lacey and others whose activities were seen as potentially harmful to the British cattle industry. "Neutralizing" the mad cow dissidents was perhaps conceptually equivalent to curtailing the activities of evil witches who were interfering with the "good magic" of market forces.

Witch hunts were central to the Fore strategy of dealing with kuru. Between 1940 and the early 1960s, kuru reached epidemic proportions among the approximately 8,000 Fore of highland New Guinea. Since 1957, 2,600 cases of kuru among the south Fore have been found. Kuru was identified in the mid-1960s as a viral disease with an extraordinarily long incubation period by Dr. Gajdusek of the US National Institute of Health.<sup>9</sup> In the early 1960s, anthropologists Robert Glasse and Shirley Lindenbaum suggested that the spread of kuru was "related to the cannibal consumption of deceased kuru victims."<sup>10</sup>

Kuru spread mainly among Fore women and children because they were the main consumers of the nerve tissue of kuru victims. The Fore generally preferred pig to other sorts of meat, but pork consumption was largely restricted to men who, consequently, seldom contracted kuru.

In the 1940s and 1950s, Australian colonial authorities tried to stop Fore cannibalism, but the Fore continued to eat human flesh secretly. In the late 1950s, a road to Fore territory was completed. This allowed colonial authorities and missionaries to maintain a permanent presence among the Fore, and to issue injunctions against cannibalism. After that, the incidence of cannibalism and kuru began to decline. By the late 1970s, it had largely disappeared.<sup>11</sup> Richard Sorenson suggests that the Fore "recognized the abhorrence that westerners showed to-

ward their method of handling the dead. Eager in those early days to adopt European examples in the hopes of securing the kind of products, materials and wealth Europeans possessed, they soon abandoned cannibalistic practices."<sup>12</sup>

Probably because of kuru's long incubation period, the Fore did not believe that cannibalism was causally related to kuru. Instead, they attributed the death of kuru victims to malevolent spirits harnessed by witches. During the 1950s and 1960s, the south Fore mounted anti-witchcraft campaigns which Lindenbaum compares to the witch hunts of medieval Europe. A new group of specialist-curers sought to neutralize the "projective sorcery" that was thought to cause kuru.<sup>13</sup>

Lindenbaum notes that the Fore recognized that "Europeans did not share Fore theories of causation", and that after "lengthy internal debates" throughout the 1960s, the Fore "still retained their conviction that kuru was a form of sorcery."<sup>14</sup> She does not report whether colonial authorities and missionaries attempted to teach the Fore a Western-scientific account of the relationship between cannibalism and kuru. Also, she does not describe the "lengthy internal debates" among the Fore regarding European versus Fore theories of causality. Thus, we do not know whether Fore women participated in these debates, or whether any Fore argued in favor of ending cannibalism in order to stop kuru. One wonders whether any Fore who opposed cannibalism were accused of witchcraft.

In some respects, Fore behavior conformed to Western standards of rationality. According to these standards, a theory should be used to make predictions. If the predictions come true, this confirms the theory. According to Fore "theory", witchcraft caused kuru. It could thus be predicted that elimination of witches would eliminate kuru. The disappearance of kuru may have confirmed Fore confidence in their causal scheme and in the effectiveness of their witch hunts.

Fore belief in malevolent spirits was paralleled by British Conservative belief in what former US President Ronald Reagan called "the magic of the market". Conservative governments in Britain mounted campaigns against BSE dissidents presumably because their activities posed a threat not only to the British beef industry, but to Tory faith in the "benevolence" of market forces. Similarly, the Fore witch hunts were based on their faith that kuru was caused by witches who harnessed supernatural forces.

From a Western scientific perspective, kuru among the Fore declined because cannibalism ceased, not because of successful Fore witch hunts. The Fore escaped

extinction because they were lucky. One can only hope that Europeans who are now at risk from CJD because of presumed faith in the magic of the market will be equally lucky.

There are other ways in which belief in the supernatural benevolence of market forces might prevent precautionary action. For example, if belief in the "good magic"

of market forces leads us to allow the continued expansion of fossil fuel and related industries, this will result in increased greenhouse gas emissions which could bring about disastrous global climate change.<sup>15</sup> Anthropological exploration of this issue in the classroom might also show that the absolute distinction between civilized and primitive cultures is spurious.

#### Notes

<sup>1</sup>Research for this paper was supported, in part, by a grant from the Social Sciences and Humanities Research Council of Canada.

<sup>2</sup>*Guardian Weekly*, 31 March 1996.

<sup>3</sup>*Guardian Weekly*, 8 September 1996.

<sup>4</sup>See the official mad cow disease home page (<http://www.mad-cow/org/>).

<sup>5</sup>Mad cow disease home page.

<sup>6</sup>Mad cow disease home page.

<sup>7</sup>*The Observer*, 16 July 1995.

<sup>8</sup>Hancock, W.K. and Gowing, M.M., 1949, *British War Economy* (London: HMSO), p. 3.

<sup>9</sup>Prussin, Stanley, 1995, "The Prion Diseases", *Scientific American* 272(1), p. 50.

<sup>10</sup>Lindenbaum, Shirley, 1979, *Kuru Sorcery* (Palo Alto, CA: Mayfield), p. 6.

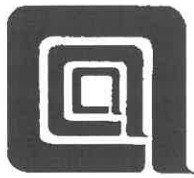
<sup>11</sup>Lindenbaum, 1979, *op. cit.*, p. 6.

<sup>12</sup>Sorenson, Richard, 1976, *The Edge of the Forest - Land, Childhood and Change in a New Guinea Protoagricultural Society* (Washington, DC: Smithsonian Institution Press), p. 32.

<sup>13</sup>Lindenbaum, Shirley, 1990, "The Ecology of Kuru", in Ian Swedlund and George Armelagos, eds., *Disease in Populations in Transition* (New York: Bergin and Garvey), pp. 306-309.

<sup>14</sup>Lindenbaum, 1990, *loc. cit.*

<sup>15</sup>See Leggett, Jeremy, 1992, "Global Warming: The Worst Case", *The Bulletin of the Atomic Scientists* (June); Beaulieu, Patricia, 1997, "Scariest Things About Climate Change: Climate Flips", *Alternatives* 23(2).



## AAA Initiatives in Precollege Anthropology

An important initiative of the American Anthropological Association (AAA) is to infuse anthropology into elementary and secondary (K-12) education. Recently, the AAA has pursued this initiative in three ways.

First, it has reassessed the status of precollege anthropology teaching in the United States. In 1997, Eric Haanstad, an AAA Intern, undertook a State-by-State compilation of anthropology in high school social studies curricula. His study follows an earlier study by the former AAA Task Force on Teaching Anthropology in Schools (see *TAN* Nos. 19-20 [Fall 1991/Spring 1992], pp. 5-6). As reported in the November 1997 issue of *Anthropology Newsletter* (38[8]), Haanstad found that 15 States have anthropology-based electives, goals and requirements, but anthropology courses (by name) are uncommon. Echoing a finding of the earlier study, he found that many students are studying anthropology without even knowing it! This "recognition problem" is especially acute in Global Studies, Multicultural Studies and World Cultures courses. Haanstad concludes that the challenge for anthropology is to link its name to its own concepts.

Second, recognizing the lack of an anthropology presence in K-12 classrooms, the AAA has decided to sponsor a series of workshops for teachers in its annual meeting cities. The first such workshops, planned with the assistance of teacher educators and representatives of the Council on Anthropology and Education and the General Anthropology Division, were held on 22 November 1997 at the AAA annual meeting in Washington, DC. Three workshops focused on teaching in culturally diverse classrooms: "Understanding Cultures in the Schools", "Cultural Perspectives on Students with Special Needs" and "Tapping into Household Funds of Knowledge". Four other workshops focused on presenting anthropologically related curricula: "Intrigue of the Past: Scientific Method Through Archaeology", "Human Biodiversity", "Dialect Awareness" and "Educating African Americans: What Works".

Third, the AAA's widely-read *Anthropology Newsletter* now features a "Pedagogical Pointers" column of news relevant to the teaching of anthropology at all levels, including precollege. In a recent column (38[1] October 1997:14), Martin Forsey of the University of Western Australia evaluates the treatment of human biology in the

Western Australian Year 12 Human Biology Syllabus.

*TAN* readers who want to learn about the outcome of the 1997 teacher workshops in Washington, or about workshops planned for the 1998 AAA annual meeting in Philadelphia, can contact AAA Director of Academic Relations Patsy Evans at 4350 North Fairfax Drive, Suite 640, Arlington, VA (TEL 703-528-1902 x3010, E-MAIL [pevans@ameranthassn.org](mailto:pevans@ameranthassn.org)). To contribute to Pedagogical Pointers, contact *Anthropology Newsletter* Editor Susan Skomal at the AAA (TEL 703-528-1902 x3005, E-MAIL [sskomal@ameranthassn.org](mailto:sskomal@ameranthassn.org)).



## New GAD Teaching Module in Cultural Anthropology

by Patricia Rice

The General Anthropology Division (GAD) of the American Anthropological Association (AAA) publishes a Module Series in Teaching Anthropology, edited by Patricia Rice of West Virginia University. The first three modules were described in the Spring 1997 issue (No. 30, p. 5) of *TAN*.

The fourth module is the first devoted to cultural anthropology. Serena Nanda (John Jay College) has written the module, *Marriage and Kinship in (North) India*, to engage students in their own learning about marriage, family and kinship. Part of the module is for teachers, giving instructions on how to use the module, and part will need to be photocopied by teachers to give to students at various points in the project. Serena Nanda has given GAD permission to use two previously published materials (included in the module) as long as they are used in conjunction with the module.

The module begins by having students write an advertisement for a "partner" as if they were writing an advertisement in a magazine that caters to "partner finding". In the ad, they list the criteria they are looking for in that partner. They then compare such ads with real ads written by or for Indians in magazines (in North America) for husbands/wives (two pages of ads are included in the module and can be photocopied). The contrast between North America and India brings out principles of marriage for each culture and can be used to discuss similarities and differences between the two groups. Students are actively involved in the project from the beginning by

writing ads, and continue to be active by giving a list of traits they desire in a partner to a student recorder at the chalkboard and later listing desired traits from Indian ads. Teachers can summarize materials at this point by pointing out the contrasting aspects of marriage in the two cultures as well as pointing out the nature of marriage cross-culturally.

Still on the subject of marriage, in the next step, students read a short article about arranged marriages in India and then discuss pros and cons of arranged marriages in general, and in specific.

The next topic in the module is "family", and again there is a contrast between the North American family and the Indian family. Students in this segment of the project see the film *Dadi's Family* that shows relationships between women (mother/daughter-in-laws) in India. The extended, joint, patrilineal family in rural India is explored relative to relations among women in that social situation. Study questions about the film are included.

The next topic is "kinship systems", and again North American and Indian kinship systems are explored and contrasted. Serena Nanda provides a chapter from her book *Cultural Anthropology* (Wadsworth 1998) for background and information.

Teachers may choose to use only the marriage part of the module and spend one or two class sessions on it, or may choose to use the entire module, taking three or four days to explore the integrated social institutions of marriage, family and kinship via contrasting students' own and one other culture in an in-depth example. The module is suitable for introductory general anthropology, introductory cultural anthropology or advanced anthropology classes, and can be used for small or large groups.

Modules in the series are a "perk" of membership in GAD, but they have also been sent out to high school teachers who have requested them, because the teachers themselves may join AAA and GAD if there are good reasons to do so. Also, many GAD members believe that anthropology should begin before college!

*Marriage and Kinship in (North) India* is ready for distribution. To order a free copy, contact Patricia Rice at the Department of Sociology and Anthropology, West Virginia University, Morgantown, WV 26506 <price@wvu.edu>.

## And . . . . . Tricks for Teaching Anthropology

by Patricia Rice

Patricia Rice and David McCurdy (Macalester College) are planning to edit a book that will be a collection of pieces shorter than GAD teaching modules, but that aim at the same audience — teachers of anthropology who want to do a better job at teaching. A number of submissions for the module series, while excellent, have needed no more than a few pages of explanation. Rice and McCurdy are asking any and all teaching anthropologists to submit their best such techniques, ideas and concepts to this volume.

The editors will consider anything pedagogical about teaching anthropology *except* course outlines, syllabi and bibliographies. They want to know what teachers do that works well in the classroom, whether it be a theme that permeates the entire term or a particularly engaging way to teach one topic. Authors



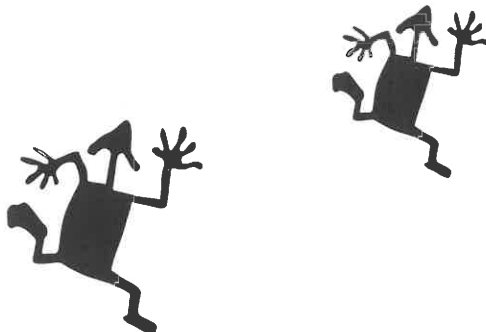
should tell other teachers how they did it so that they can do it too — don't just say "something worked" and let it go at that! Although the subjects are not confined to the introductory level class, they should be general enough to cover more than a very specialized audience. Any materials for introductory four-field anthropology or introductory cultural anthropology, as well as for a beginning course in biological anthropology, archaeology or linguistics would be appropriate.

The editors hope to persuade a commercial publisher to publish this volume. If not, then GAD will probably produce it as a perk *only* of membership in GAD. Send ideas to Patricia Rice at the Department of Sociology and Anthropology, West Virginia University, Morgantown, WV 26506 <price@wvu.edu> by 15 September 1998. The editors hope that this will be a very usable volume for both beginning and mature teachers.

## Anthropology Contributes to Teacher Training at William Patterson University

Anthropology has much to contribute to preservice teacher training. Often, however, this potential goes unrealized — but not at William Patterson University in Passaic County, New Jersey. At William Patterson, the Anthropology Department is helping the School of Education maintain US National Council for Accreditation of Teacher Education standards emphasizing “diversity” education for teachers. “Diversity Workshops for Teacher Education”, a project funded intramurally, helps future teachers achieve a framework for understanding cultural diversity in the classroom. Team-taught by educational psychologists and anthropologists, the workshops span one half of a 16-week semester and employ student peer-mentors hired through the University’s Office of Minority Education. Participants keep journals, complete writing and reading assignments and participate in discussions and simulations. Future teachers who have completed the workshops report that they learned how to recognize and debunk cultural and sexual stereotypes.

In recent years, anthropologists have complained that multiculturalism and diversity education have been taken over by disciplines outside anthropology. At William Patterson, this trend has been reversed by a well-planned and successful local initiative. A fuller account of Diversity Workshops for Teacher Education appears in the October 1997 issue (38[7]) of *Anthropology Newsletter*. The author of the account, Janet Pollak, Professor of Anthropology at William Patterson, can be reached at <pollakj@nebula.wilpaterson.edu>.



## US National Association of Biology Teachers Takes Stand on the Teaching of Evolution

The US National Association of Biology Teachers (NABT) is an 8,000-member organization of biology teachers in middle schools, high schools and colleges. In response to continuing pressure on biology teachers to cope with scientific creationism, the NABT board of directors has adopted a position statement on the teaching of evolution. The statement is intended to highlight the centrality of evolution to biology teaching and to support teachers by giving them summaries of legal decisions and refutations of common creationist arguments.

The NABT statement takes as its premise the assertion of eminent biologist Theodosius Dobzhansky, “Nothing in biology makes sense except in the light of evolution.”

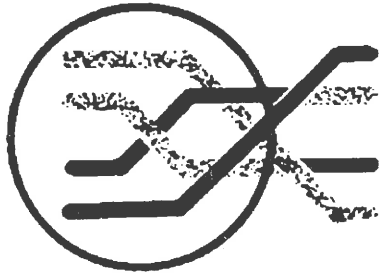
At its core are 20 pronouncements, including these two::

The diversity of life on earth is the outcome of evolution: an unpredictable and natural process of temporal descent with genetic modification that is affected by natural selection, chance, historical contingencies and changing environments.

Science and religion differ in significant ways that make it inappropriate to teach any of the different religious beliefs in the science classroom.

Other pronouncements deal with a variety of evolutionary topics such as adaptation, the fossil record, punctuated equilibrium, the second law of thermodynamics and radiometric dating. The original text of the statement can be found in the January 1996 issue of the NABT journal *The American Biology Teacher* (58[1]:61-62) (the text was modified slightly in 1997





— see *Reports of the National Center for Science Education* 17[4] July/August 1997:4-5).

N. *TAN* readers who teach evolution might also want to consult the following World Wide Web sites, identified in *Reports of the National Center for Science Education* ( 17[1] January/February 1997:38; 17[2] March/April 1997:38; 17[3] May/June 1997:42; 17[4] July/August 1997:38).

*AAAS Evolution Conference* <<http://www.aaas.org/spp/dspp/dbst/evol.htm>>

*Court Decisions Forbidding "Creation Science" in Public Education* <<http://www.geocities.com/athens/1618/>>

*Creationist Geology* <<http://www.csun.edu/~vcgeo005/creation.htm>>

*Darwin Multimedia CD-ROM* <<http://lbin.com/darwin/>>

*Evolution and Science Education* <<http://www.unc.edu/depts/msen/pubs/evolve.htm>>

*Human Genome Project* <<http://www.wired.com/5.01/genome/>>

*Ian Plimer Trial* <<http://www.skeptics.com.au>>

*Michael Behe* <<http://www.spacelab.net/~catalj/box/behe.html>>

*PBS Science Odyssey Program* <<http://www.boston.com/wgbh/learn/>>

## US National Park Service Archaeology and Ethnology Program

### Publications

The US National Park Service Archaeology and Ethnology Program provides leadership in protecting, preserving and interpreting US archaeological and ethnographic heritage. With headquarters in Washington, DC, and field offices in Anchorage, Atlanta, Denver, Philadelphia and San Francisco, the Program works in partnership with a variety of "stakeholders", including Native American tribes, law enforcement personnel, professional groups, public agencies and educators at all levels. Publications are a key element of this strategy.

The Program provides several kinds of publications, all free-of-charge. *Common Ground: Archaeology and Ethnography in the Public Interest* is a glossy magazine covering a wide range of themes, usually one or two per issue, with special sections on legislation, technology, interpretation and curation, among other subjects. *Technical Briefs* are monographs, compendia and position papers on timely topics. Also available through the Program are copies of archaeology and ethnology legislation, standards, guidelines, regulations and other special publications.

Several publications of the Archaeology and Ethnology Program focus on precollege and public education. These include the special publications *Archaeology and Education: The Classroom and Beyond* and *Everything About Archaeology for Your Classroom*, the brochure *Participate in Archaeology* and five *Technical Briefs*:

- No. 2 *Arizona Archaeology Week: Promoting the Past to the Public* by Theresa L. Hoffman and Shereen Lerner, Arizona State Historic Preservation Office, National Park Service, 1988;
- No. 4 *Archaeology in the Classroom: A Case Study from Arizona* by A. E. Rogge and Patti Bell, Arizona Archaeological Council, Archaeology for the Schools Committee, 1989;
- No. 9 *Volunteers in Archaeology* by Hester Davis, Arkansas Archaeological Survey, 1990;
- No. 14 *The Peer Review of Public Archaeology Projects: A Procedure Developed by the Department Consulting Archaeologist* by Bennie C. Keel, Southeast Archaeological Center, National Park Service, 1993; and

No. 15 *State Archaeology Weeks: Interpreting Archaeology for the Public* by Mara Greengrass, Archaeological Assistance Division, National Park Service, 1993.

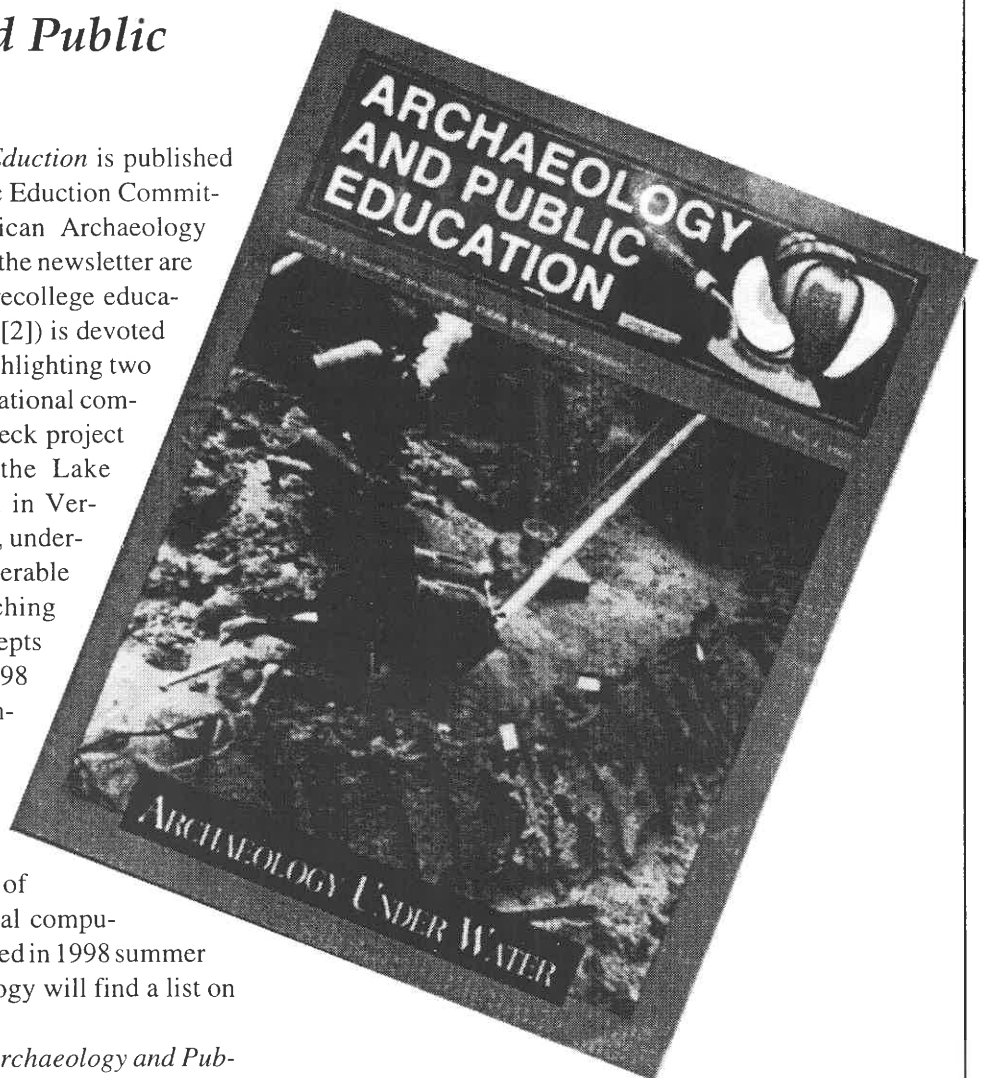
TAN readers can order copies of these publications by writing to Publications, NPS Archaeology and Ethnography Program, P.O. Box 37127, Suite 210, Washington,

DC 20013-7127. The address of the National Park Service Archaeology and Ethnography Program is 1849 C Street, NW, Room NC210, Washington, DC 20240 (TEL 202-343-4101, FAX 202-523-1547, E-MAIL [dca@nps.gov](mailto:dca@nps.gov)). The Program is on the World Wide Web at [www.cr.nps.gov](http://www.cr.nps.gov).

## Gleanings from *Archaeology and Public Education*

*Archaeology and Public Education* is published three times a year by the Public Education Committee of the Society for American Archaeology (SAA). Significant sections of the newsletter are devoted to archaeology and precollege education. The Spring 1997 issue (7[2]) is devoted to underwater archaeology, highlighting two programs with significant educational components — the LaSalle shipwreck project in Texas and a project of the Lake Champlain Maritime Museum in Vermont. According to the editors, underwater archaeology has considerable unrealized potential for teaching precollege archaeological concepts and methods. The Winter 1998 issue (8[1]) is devoted to computers and archaeology, including an introduction to *ArchNet* [www.lib.uconn.edu/ArchNet](http://www.lib.uconn.edu/ArchNet), archaeology's "virtual library", and a review of several archaeology educational computer games. TAN readers interested in 1998 summer field opportunities in archaeology will find a list on page 12 of the Winter issue.

For more information on *Archaeology and Public Education*, contact the Society for American Archaeology, 900 Second St., NE, Suite 12, Washington, DC 20002 (TEL 202-789-8200, FAX 202-789-0284). The SAA is on the World Wide Web at <http://www.saa.org>.

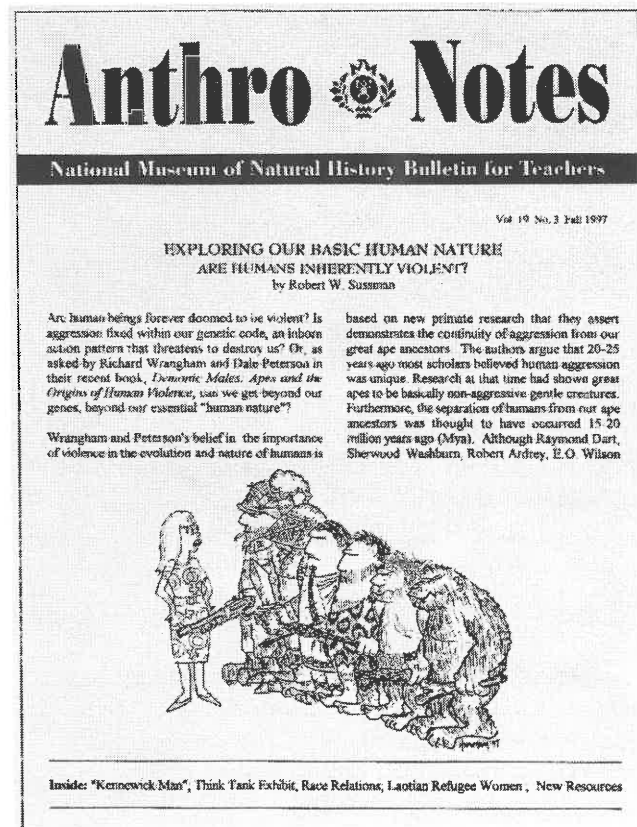


## *AnthroNotes* To Become a Book

The newsletter *AnthroNotes: National Museum of Natural History Bulletin for Teachers* has been a pioneer in the effort to raise awareness of anthropology in precollege classrooms. Many *TAN* readers are familiar with its mission and accomplishments.

Now, the best of *AnthroNotes* is about to become a book. *Anthropology Explored: The Best of Smithsonian AnthroNotes* is scheduled for publication in the Spring of 1998 by the Smithsonian Institution Press. Edited by Ruth O. Selig and Marilyn R. London, and with a forward by David W. McCurdy and drawings by Robert L. Humphrey, this volume of highly readable and topical articles should prove useful for introductory anthropology courses at several levels.

Details of publication are forthcoming in *AnthroNotes*. In the meantime, for more information, contact the Anthropology Outreach Office, NHB 363 MRC 112, Smithsonian Institution, Washington, DC 20560 <kaupp.ann@nmnh.si.edu>. *AnthroNotes* is available on the World Wide Web at <<http://www.nmnh.si.edu/departments/anthro.html>>.



## *AnthroLink* for Anthropology Educators

*AnthroLink* is a new Internet site for anthropology educators developed by teacher Irwin Cohen at the Buckley School in Sherman Oaks, California. The site is dedicated to the exchange of information, curricula and notes for anthropology in secondary schools and community colleges. In addition to a home page, *AnthroLink* features pages for teaching materials, a message board, e-mail communication and related links. *TAN* readers can visit the site at <<http://www.buckley.pvt.k12.ca.us/AnthroLink/>>.



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# Meetings of Interest

## 1998

**April 1-4** *American Association of Physical Anthropologists*, Annual Meeting, Salt Lake City, UT. Contact Clark Larsen, Research Laboratory of Anthropology, Alumni Building, CB #3120, University of North Carolina, Chapel Hill, NC 27599-3120 (TEL 919-962-3844, E-MAIL cslarsen@email.unc.edu).

**April 2-5** *Central States Anthropological Society*, Annual Meeting, Kansas City, MO. Contact Harriet J. Ottenheimer, Anthropology, Kansas State University, Manhattan, KS 66506 (TEL 785-485-2703, FAX 785-485-6978, E-MAIL mahafan@ksu.edu).

**April 17-18** *Society for Economic Anthropology*, Annual Meeting, Evanston, IL. Contact Jean Ensminger, Campus Box 1114, Washington University, St. Louis, MO 63130 (TEL 314-935-5250, FAX 314-935-8535, E-MAIL jensming@artsci.wustl.edu).

**July 26 - August 1** *14th International Union of Anthropological and Ethnological Sciences*, Williamsburg, VA. Contact Oriana Casadei, College of William and Mary, Williamsburg, VA 23187-8795 (TEL 757-221-1870, FAX 757-221-1734, E-MAIL oxcasa@facstaff.wm.edu).

**October 14-17** *Plains Anthropological Conference*, Annual Meeting, Bismark, ND. Contact Fern Swenson, State Historical Society of North Dakota, 612 East Boulevard Avenue, Bismark, ND 58505 (TEL 701-328-3675, E-MAIL fswenson@ranch.state.nd.us).

**October 28 - November 1** *American Folklore Society*, Annual Meeting, Portland, OR. Contact American Anthropological Association, Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203-1620 (TEL 703-528-1902 x2, E-MAIL lprice@ameranthassn.org).

**November 5-7** *Canadian Association of Physical Anthropology*, Annual Meeting, Calgary, AB. Contact Lisa Hansen, Department of Anthropology, University of Calgary, Calgary, AB T2N 1N4 (TEL 403-220-2849, FAX 403-284-5467, <<http://www.ucalgary.ca/anth/CAPA98.html>>).

**December 2 - 6** *American Anthropological Association*, Annual Meeting, Philadelphia, PA. Contact American Anthropological Association, Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203-1620 (TEL 703-528-1902 x2, E-MAIL jmeier@ameranthassn.org).

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## Notes on Contributors

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*Patricia Rice* is a professor of Anthropology at West Virginia University, Morgantown, West Virginia <[price@wvu.edu](mailto:price@wvu.edu)>. She is co-editor of *General Anthropology* and President-Elect of the General Anthropology Division of the American Anthropological Association.

