

TEACHING ANTHROPOLOGY NEWSLETTER

Number 1 Fall 1981

TEACHING ANTHROPOLOGY NEWSLETTER

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

Teaching Anthropology Newsletter is designed to promote public school anthropology in Nova Scotia:

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

Teaching Anthropology Newsletter will appear periodically. This first number is being mailed to individuals and heads of science and social studies departments in Nova Scotia high schools. Distribution to other Maritime Provinces is possible later. If you wish to receive future numbers send your name and address to the Editor.

TEACHING ANTHROPOLOGY NEWSLETTER

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DISTINGUISHED ANTHROPOLOGIST TO
SPEAK IN HALIFAX
CANADIAN CALENDAR

NOVA SCOTIA

ANTHROPOLOGY TEACHERS

These teachers of anthropology would be pleased to share their experiences with you.

Veronica Arany, Biology, St. Patrick's High School, Halifax, NS

Colin Campbell, History, Sir John A. MacDonald High School, Halifax County, NS

William Fougere, Anthropology and History, J. L. Illsley High School, Halifax, NS

C. D. Holden, Ancient History, Shelburne Regional High School, Shelburne, NS

Edwin Kelly, Biology, Chester Municipal High School, Chester, NS

Erik Kristiansen, Career Education, St. Patrick's High School, Halifax, NS

Delores LaRose, Geology, Charles P. Allen High School, Bedford, NS

Carmon Stone, Social Studies (History), Queen Elizabeth High School, Halifax, NS

John Stone, Junior High School Social Studies, Gorsebrook School, Halifax, NS

ANTHROPOLOGY AND TEACHER EDUCATION--
B. ED. STUDENTS

The Nova Scotia Department of Education recognizes anthropology. The Teacher Education Division has approved 22 Saint Mary's Anthropology courses as teachables acceptable for initial certification and 34 courses as acceptable for credential upgrading. For details write to the Chairperson, Department of Anthropology, Saint Mary's University.

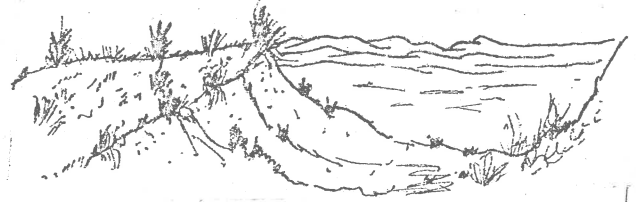
PILOT ANTHROPOLOGY COURSE AT
J. L. ILLSLEY HIGH SCHOOL

For several years William Fougere has taught a Department of Education pilot Grade 11 anthropology course, Anthropology 311, at J. L. Illsley High School. The course comprises cultural anthropology, physical anthropology, archaeology and anthropological linguistics. Anthropology 311 will be reviewed by the Department of Education for possible status as an official elective course.



HELP SAVE OUR CULTURAL HERITAGE

The cultural resources of Nova Scotia, indeed, of all the Maritime Provinces, are disappearing at an alarming rate. Natural and cultural agents are destroying prehistoric, historic and paleontological sites every year. Unfortunately, most of these events go unreported because we simply do not know where these heritage resources exist. High school teachers and students can help save them by reporting such locations. If you or your students know of such sites please report them to: Mr. Brian Preston, Curator of History, Nova Scotia Museum, 1747 Summer Street, Halifax, NS B3H 3A6; or Professor Stephen Davis, Department of Anthropology, Saint Mary's University.



EXCERPTS FROM THE SPECIAL PLACES
PROTECTION ACT, STATUTES OF NOVA SCOTIA
1980

Purpose

3 The purpose of this Act is (a) to provide for the preservation, protection, regulation, exploration, excavation, acquisition and study of archaeological and historical remains and paleontological sites which are considered important parts of the natural or human heritage of the Province;

Heritage Research Permit Required

8 (1) No person shall carry out explorations or make excavations on any land in the Province, including land covered with water, for the purpose of seeking archaeological, historical, or paleontological objects or remains, without a Heritage Research Permit.

Seizure of Heritage Object

11 Where a heritage object has been recovered from any site in Nova Scotia by a person who is not a holder of a permit, or by a permit holder in contravention of his permit, the Minister or a person authorized by him may seize the heritage object and deliver it to the Nova Scotia Museum.

Offence and Penalty

22 Every person who contravenes any provision of this Act or who, being the holder of a permit, fails to comply with any term or condition of any permit issued under this Act is guilty of an offence and is liable on summary conviction to a penalty not exceeding one thousand dollars.

A complete copy of this Act may be obtained by writing to the Queen's Printer, Halifax, NS.

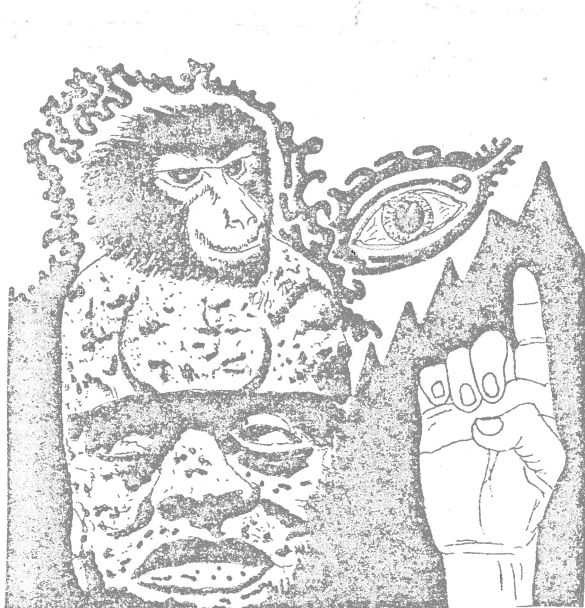


ELSEWHERE

ANTHROPOLOGY FOR TEACHERS PROGRAM

The Anthropology for Teachers Program is designed to help integrate anthropology into precollegiate school curricula in the USA. The Program is funded by the National Science Foundation and administered by the Smithsonian Institution and George Washington University in Washington, DC. It operates tuition-free graduate credit courses for science and social studies teachers in the Washington metropolitan area and publishes Anthro Notes: A Newsletter for Teachers.

If you want information about the Program and to receive Anthro Notes, write to Ann Kaup, Department of Anthropology, National Museum of Natural History, Stop 112, Smithsonian Institution, Washington, DC USA 20569.



ANTHROPOLOGY CURRICULUM PROJECT SURVEY

The Anthropology Curriculum Project, University of Georgia, collects information about anthropology and archaeology in precollegiate social studies courses. Project directors are soliciting names and addresses of Canadian teachers who place a distinctive anthropological or archaeological emphasis on their social studies courses. These teachers then will be contacted to provide detailed information.

Results of the survey will be used to compile a directory of anthropology- and archaeology-oriented social studies curricula and to revise The Teaching of Anthropology (1975) by Tom Dynneson.

Send names and addresses to: M. J. Rice, Anthropology Curriculum Project, University of Georgia, 107 Dudley Hall, Athens, GA USA 30602.

ANTHROPOLOGY RESOURCES

EQUIPMENT

Demonstration equipment improves the teaching of anthropology. Although equipment is expensive, it is commercially available from several suppliers. Write to them for catalogues.

Primate and human skeletons; casts; archaeology and human genetics kits

Arbor Scientific Co., Ltd., Box 113,
Port Credit, ON L5G 4L6
Boreal Laboratories, 1820 Mattawa Ave.,
Mississauga, ON L4X 1K6
Carolina Biological Supply Company,
Burlington, NC USA 27215
Nova Scientific Corporation, 111 Tucker
St., P.O. Box 500, Burlington, NC
USA 27215
Turtox/Cambroso-Macmillan Science Co.,
Inc., 8200 South Hoyne Ave., Chicago,
IL USA 60620

Dental casts

Zoller Laboratory of Dental Anthropology,
Department of Anthropology, University
of Chicago, Chicago, IL USA

Human skeletons

Anatomical Chart Co., 1622 W. Morse
Ave., Chicago, IL USA 60626

Primate and human fossil casts

Casting Program, Department of
Anthropology, University of
Pennsylvania, Philadelphia, PA USA
Casting Section, Department of
Paleontology, National Museums of
Kenya, P.O. Box 40658, Nairobi,
Kenya

Anthropometric instruments

Siber Hegner & Company, 450 Barell
Avenue, Carlstadt, NJ USA 07072

FIELD TRIPS

Classes may visit the Saint Mary's University Anthropology Laboratories: Archaeology Laboratory; Communications Laboratory; Ethnology Laboratory; and Physical Anthropology Laboratory. The Department of Anthropology possesses ethnology, archaeology and primate behavior films. These are sometimes shown during visits. Write to the Department Chairperson.



MI'KMAQ VIDEOTAPES

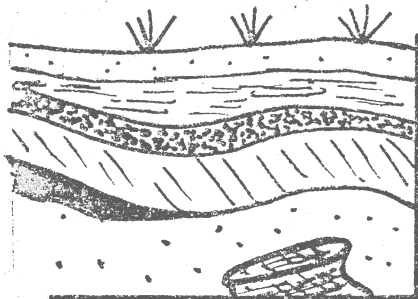
The Micmac Association for Cultural Studies and the Education Media Services of the Nova Scotia Department of Education are coproducing a videotape series for use in Provincial public schools. (Mi'kmaq means "The Micmac people of long ago.") Five twenty-minute videotapes will reconstruct episodes in Micmac life before the arrival of Europeans. The actors and language are Micmac. A teaching kit with English translations and ethnographic explanations will accompany the tapes.

Mi'kmaq was produced with the assistance of Ruth Whitehead, ethnologist of the Nova Scotia Museum and Harold McGee, Jr., anthropologist of Saint Mary's University. The series should help the native community by correcting Micmac stereotypes often portrayed in the public schools. For details write to the Nova Scotia Department of Education, Trade Mart, Scotia Square, Halifax, NS.

JUNIOR HIGH ARCHAEOLOGY KIT

John Stone of Gorsebrook School, Halifax, has developed a curriculum kit to teach junior high students how archaeology complements historiography. The kit includes slides of Newfoundland archaeology. It can be borrowed without charge from the Atlantic Institute of Education, 5244 South Street, Halifax, NS

See Mr. Stone's article "Archaeology and the Teaching of History" in the Summer 1978 issue of The History and Social Science Teacher.

REPORT

MARITIME PROVINCES ARCHAEOLOGY CONFERENCE

Proceedings of the 1980 Conference on the Future of Archaeology in the Maritime Provinces, edited by Daniel Shimabuku, is now available. The publication includes two papers about anthropology and education: "Archaeology and Education" by James Tuck of Memorial University of Newfoundland; and "Public School Education in Archaeology and Anthropology" by Paul Erickson of Saint Mary's University. To obtain a copy write to Mrs. Jackie Smiley, Circulation Editor, Occasional Papers in Anthropology, Department of Anthropology, Saint Mary's University.

ANTHROPOLOGY ON TELEVISION

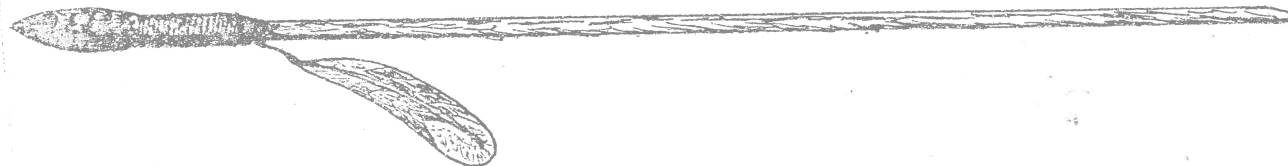
The American Public Broadcasting System Odyssey series, launched last year, returns this fall with several anthropology documentaries. Telephone your local cablevision station for possible modifications to the announced schedule:

- Nov. 3 Little Injustices: Laura Nader Looks at the Law
- Nov. 10 Myths and Moundbuilders
- Nov. 17 The Three Worlds of Bali
- Nov. 24 Masters of Metal
- Dec. 1 Dadi's Family
- Dec. 15 Margaret Mead: Taking Note
- Dec. 22 Some Women of Marrakech
- Dec. 29 Maya Lords of the Jungle
- Jan. 5 We are Mehinaku

A free 20-page Educator's Guide for high school teachers interested in using the series is available from Odyssey producers. Write to: Public Broadcasting Associates, 23 Grozier Road, Cambridge, MA USA 02138.

TEACHING ANTHROPOLOGY SESSION

A "Teaching Anthropology" session, chaired by Ruth O. Selig, was held at the 79th Annual Meeting of the American Anthropological Association in December, 1980. The session was devoted to nonuniversity, including precollegiate, anthropology curricula. A similar session is planned for the 80th Annual Meeting of the AAA in December, 1981. For details write to the Program Editor, Sylvia H. Forman, Department of Anthropology, Machmer Hall, University of Massachusetts, Amherst, MA USA 01003.



ARTICLE

MONKEY WAR HEATS UP*

Public opinion in science, like in politics, can change quickly. In 1969 Scientific American published an article announcing "The End of the Monkey War." In that article, L. Sprague de Camp announced that, "...the last antievolution law of any consequence [in the United States] was killed (1969:15)." Now, just twelve years later in 1981, "antievolution laws" are being considered in several American States. The monkey war is heating up again.

Events of the late 1960s and early 1980s center on Arkansas. In 1965 Susan Epperson, a young high school biology teacher in Little Rock, challenged Arkansas' Rotenberry Act. The Act forbade teaching evolution in Arkansas public schools and colleges under threat of teacher dismissal and fine. At first, a lower court supported Epperson's assertion that the Rotenberry Act was unconstitutional because it infringed on teachers' freedom of speech. Following an appeal by the State, however, the Supreme Court of Arkansas reversed the decision, ruling that the Rotenberry Act was part of the State's legitimate right to control the curriculum of its public schools. Finally in 1968, Epperson versus Arkansas was heard by the United States Supreme Court. A majority of justices believed that the Rotenberry Act was intended to forbid teaching contrary to the account of human creation in Genesis, that the Act itself established a religious doctrine and therefore that it violated the First and Fourteenth Amendments to the American Constitution. Elimination of the Rotenberry Act left Mississippi the only American State with a "monkey law." De Camp proclaimed that, "... the monkey war had come to an end (1969:15)."

Not so. This year anthropologists were startled to learn that Arkansas had adopted legislative Act 590, dubbed by

some the Creation-Evolution Act. The 1981 Act legislates balanced treatment of what it calls "creation-science" and "evolution-science" in public schools, in order to protect both academic and religious freedom of expression. The Act assumes that creationism and evolutionism are both scientific, an assumption that makes this new conflict significantly different from Epperson versus Arkansas, John Scopes versus Tennessee or, a century ago, Thomas Henry Huxley versus Archbishop Wilberforce of England. New arguments derive from the Institute for Creation Research and the Creation Science Research Center in San Diego, California, the Creation Research Society in Ann Arbor, Michigan, and the Bible-Science Association in Minneapolis, Minnesota. Opponents of the Creation-Evolution Act regard it as an alarming part of a conservative, religious fundamentalist mood thought to be pervading America in the 1980s. In March of this year at least six other States--Alabama, Colorado, Indiana, Missouri, Oregon and Texas--were considering similar legislation. According to anti-antievolutionist Professor Laurie Godfrey of the University of Massachusetts, "Creationists see the passage of the Arkansas bill as a real boon, and can be expected to intensify efforts in other states (Godfrey 1981)."

Arkansas Act 590 is comprehensive. It requires Arkansas public schools to provide balanced treatment of creation-science and evolution-science in lectures, textbooks, library materials and educational programs as a whole for each course about the origin of the universe, earth, life and humanity. It prohibits religious references in the discussion of creation-science and evolution-science, permitting only scientific evidence for either. Yet it prohibits public criticism and grade-reduction of a student who satisfactorily understands both schemes--yet "... accepts

*See also "Creation-Science in Louisiana," by Miles Richardson in the September 1981 issue of Anthropology Newsletter - Ed.

or rejects either model in whole or part (Holsted 1981)."

Arkansas Act 590 identifies six paired contradictions between the scientific axioms of creation-science and of evolution-science (emphasis mine).

Creation-Science

1. There was sudden creation of the universe, energy and life from nothing.
2. Mutation and natural selection are insufficient to develop all living kinds of organisms from a single organism.
3. Originally created plant and animal kinds change only within fixed limits.
4. Man and apes have separate ancestries.
5. Geology is to be explained by catastrophism, including the occurrence of a global flood.
6. The inception of earth and life is relatively recent.

Evolution-Science

1. There was naturalistic emergence of the universe from disordered matter and life from nonlife.
2. Mutation and natural selection are sufficient to develop present from earlier kinds of life.
3. Present kinds of animals have emerged from earlier kinds by mutation and natural selection.
4. Man and apes have a common ancestor.
5. Geology is to be explained by uniformitarianism.
6. The inception of the earth was several billion years ago, the inception of life somewhat more recent.

These contrasts are logically flawed and contain simplifications of important issues in religion, science and philosophy. Thus, while the terminology correctly captures the essence of evolution--transformation of forms--it fails to distinguish inorganic from organic evolution, fails to distinguish Darwinian from non-Darwinian evolution and mentions only two of the four mechanisms of modern Darwinian evolution, omitting mention of gene flow and genetic drift.

The contradictions are not new. Contradiction three was the basis of the Darwin-era arguments about the mutability versus the immutability of species, while contradiction five was the basis of pre-Darwinian arguments in geology between the catastrophism of Georges Cuvier and the uniformitarianism of Charles Lyell. To point out that these contradictions are imperfectly formulated and shopworn, of course, is not to demean their importance but to show how they continue to be important to people who are undereducated in relevant issues--on both sides.

Later this year an account of the passage of the Arkansas Creation-Evolution Act will appear in American Journal of Physical Anthropology. In the meantime the American Association of Physical Anthropologists has joined other scientific societies in forming an ad hoc committee to, "...consider methods of response to the challenge of the Creationists (Gavan 1981)." Clearly we are in for another round of fighting.

Paul A. Erickson
Department of Anthropology
Saint Mary's University

References Cited

- De Camp, L. Sprague
1969 "The End of the Monkey War."
Scientific American 220(2):15-21.

Gavan, James

1981 "Letter" to Members, American Association of Physical Anthropologists, dated May 9, 1981. Typescript.

Godfrey, Laurie

1981 "From Laurie Godfrey" in James Gavan, "Letter" to Members, American Association of Physical Anthropologists, dated May 8, 1981. Typescript.

Holsted, Senator

1981 A Bill, Act 590 1981, State of Arkansas 73rd General Assembly, Regular Session, 1981. Typescript.

CORRESPONDENCE

Readers are invited to correspond here in the future numbers of Teaching Anthropology Newsletter. Address correspondence to the Editor.



NOTE: Anthropologist Sherwood L. Washburn has prepared, for general readers, a small pamphlet on evolution. Copies are available for 25¢ each plus postage from the American Anthropological Association, 1703 New Hampshire Avenue, NW, Washington DC USA 20009.



UPCOMING EVENTS

DISTINGUISHED ANTHROPOLOGIST TO SPEAK
IN HALIFAX

Richard Lee, Professor of Anthropology at the University of Toronto, is one of North America's best known anthropologists. His fieldwork among the Kalahari desert Bushmen of southern Africa, spanning more than fifteen years, has given anthropology valuable data about one of the few hunting/gathering aboriginal groups left on earth. Lee's multi-disciplinary project has resulted in Kalahari Hunter-Gatherers (1976) and The !Kung San: Men, Women and Work in a Foraging Society (1979), in addition to numerous articles on Bushmen and the hunting/gathering adaptation. He has just completed a film for the British Broadcasting Corporation.

Professor Lee will speak Thursday evening, November 12 at 8:00 pm in Theatre A of the Burke Education Center, Saint Mary's University. His topic is socioeconomic changes in Bushmen life since 1963. Teachers and students are welcome. Admission is free.

CANADIAN CALENDAR

1981

Oct 23-24 13th ALGONQUIAN CONFERENCE
Ontario Institute for Studies in
Education, Toronto, ON. Write to
Barbara Burnaby, Modern Language Center,
Ontario Institute for Studies in
Education, 252 Bloor Street, West
Toronto, ON M5S 1V6

Nov 5-7 NATIVE STUDIES CONFERENCE
Brandon University, Brandon MB. Write
to Native Studies Department, Brandon
University, Brandon, MB R7A 6A9

Nov. 8-12 GERONTOLOGICAL SOCIETY OF
AMERICA AND CANADIAN ASSOCIATION OF
GERONTOLOGY Toronto, ON. Write to
Lawrence Crawford, Canadian Association
of Gerontology, P.O. Box 1859, Winnipeg,
MB R3C 3R1

Nov 12-14 DIRECTIONS IN ARCHAEOLOGY--
A QUESTION OF GOALS University of
Calgary Archaeology Association
Conference. Write to Program Committee,
Department of Archaeology, University of
Calgary, Calgary AB T2N 1N4

Dec 10-13 CANADIAN ASSOCIATION FOR
PHYSICAL ANTHROPOLOGY 9TH ANNUAL
MEETING Banff, AB. Write to J. D.
Patterson, Department of Anthropology,
University of Calgary, Calgary, AB
T2N 1N4

1982

Mar 31-Apr 3 ASSOCIATION FOR THE
ANTHROPOLOGICAL STUDY OF PLAY 8TH ANNUAL
MEETING University of Western Ontario,
London, ON. Write to Program Chairman
Brian Sutton-Smith, Graduate School of
Education, University of Pennsylvania,
Philadelphia, PA USA 19104.

May 8-11 CANADIAN ETHNOLOGY SOCIETY
ANNUAL MEETING Vancouver, BC. Write to
Elvi Whittaker, Department of
Anthropology and Sociology, University
of British Columbia, Vancouver, BC
V6T 2B2

Sept 5-12 3RD INTERNATIONAL CONGRESS OF
EGYPTOLOGY Skyline Hotel, Toronto, ON.
Write to Jeff Freeman, 6 Glencairn
Avenue, Toronto, ON M4R 1M5

1983

Aug 14-25 11TH INTERNATIONAL CONGRESS
OF ANTHROPOLOGICAL AND ETHNOLOGICAL
SCIENCES Quebec City, PQ Aug 14-17
Vancouver, BC Aug 20-25. Theme:
Anthropology and the Public: The
Communication of Scholarly Ideas and
the Human Context of Data. Write to
Executive Secretary, 11th ICAES,
Department of Anthropology, University
of British Columbia, 6303 Marine Drive,
Vancouver, BC V6T 2B2