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a newsletter for teachers

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TUITION - FREE COURSE

Are you a teacher who would like to learn more about anthropology? Would you like to integrate this fascinating subject into your curricula? Would you like to meet university and museum anthropologists to learn of their research? If so, you can apply now for the 1981-1982 Anthropology for Teachers Program. Anthropology 255-256 is a TUITION-FREE, graduate credit course specifically designed for science and social science teachers in the Washington D.C. metropolitan area. The program is funded by the National Science Foundation and conducted by the Anthropology Departments of George Washington University and the Smithsonian Institution. A background in anthropology is not necessary. The three course sections will meet weekdays in Montgomery County (including Howard County teachers), Prince George's County, and Fairfax County, and once-a-month on Saturdays at George Washington University or the National Museum of Natural History. For further information, write Ruth O. Selig, Department of Anthropology, NHB-Stop 112, Smithsonian Institution, Washington, D.C. 20560, or call 357-1592. Deadline for receiving the completed application form is July 10, 1981.

WHAT'S NEW IN HUMAN EVOLUTION?

Four articles in current popular science journals focus on new developments in human origins research.

Featured in the March and April issues of SCIENCE 81 are two excerpts from LUCY: THE BEGINNINGS OF HUMANKIND, a new book by the anthropologist, Donald C. Johanson and Maitland A. Edey, a science writer. "Lucy, The Inside Story" (March 1981) tells the fascinating account of how Johanson and his co-workers determined that his new fossil, Lucy, represented a new species and the earliest known common ancestor of all the later hominids from the Pliocene and Pleistocene epochs. The article also details the subsequent argument with the Leakeys over whether Mary Leakey's equally ancient new finds from Laetoli should be included with Lucy (Johanson's view) or recognized by themselves as the earliest ancestor of our own genus Homo with Lucy and the australopithecines relegated to the sidelines (Leakey's view).

Other anthropologists continue to argue over the validity of the new species, Australopithecus afarensis. Is it just a smaller and earlier version of Australopithecus africanus? Is it really different enough to merit species

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distinction?

"How Ape Became Man" (April 1981) discusses Owen Lovejoy's theory that caring for infants, not a new feeding pattern (meat-eating), was the driving force behind the basic human adaptation of bipedalism. Bipedalism is a terrible way to get around since it slows us down, but it does help us carry food and infants. Lovejoy's vision of females sitting around camp raising young while males provide all the food seems extreme. The basic idea of involving males as additional providers in the family unit through a monogamous relationship, however, accords with the facts: human females have very few offspring, do not advertise their periods of maximum fertility (estrous), and are remarkably similar to males in size. Lack of marked sexual dimorphism correlates with monogamy not only among primates but among mammals generally. Exclusive male provisioning of females and young, however, tends to occur only among carnivores.

The NEW YORK TIMES science writer, Boyce Rensberger, gives an excellent short review of new views on human origins from Ramapithecus to Cro-Magnon, in the April issue of SCIENCE DIGEST ("Ancestors: A Family Album"). The article covers not only Pilbeam's views on the distinctive non-hominid nature of Ramapithecus and Johanson's views on Australopithecus afarensis, but also new conclusions about early Homo (habilis) derived from Richard Leakey and Glyn Isaac's work at East Turkana (formerly Lake Rudolf). New dates for Homo erectus derived from the same sites, the earliest engravings and crayons from Europe, and the possibility that Homo sapiens may have evolved in southern Africa are also discussed.

The fourth article "Neanderthal the Hunter", in the January issue of NATURAL HISTORY, is a poor comparison to the other three. Valerius Geist, "an authority on the ecology of un-

gulates", argues that Neanderthals needed to hunt large animals exclusively in order to meet the nutritional demands of their families during the winter. He asserts their hunting took the form of confronting the animal at close quarters, killing it with a hand-ax, gnawing the meat off the barely thawed carcass, and tossing the bones into the fire. Since they did not have storage facilities, they had to live in small groups in the midst of large herds and had to hunt often. The demise of the Neanderthals is supposedly explained by the demise of their large prey around 35,000 B.C., during a warm period in the Ice Age.

Unfortunately, this theory is based on a very limited knowledge of the Neanderthal data as well as on many misconceptions about the people who succeeded the Neanderthals. Most Neanderthal sites were excavated at a time when archeologists did not use screens; hence the bones of small prey were rarely recovered. Special deep pit hearths with air flues suggest that bones were used by both Neanderthals and Cro-Magnon people as fuel, not dropped into a wood fire accidentally.

The fact that modern hunters do not use Neanderthal tool types (although the Australian aborigines came close) does not mean that no parallels can be found between modern and ancient hunters. Contrary to the author's assertion, many archeologists (including some women) have had "the strength" to duplicate the tools of Neanderthals, as well as some of the wear patterns. Cro-Magnon people did not preserve meat to an obviously greater degree than Neanderthals, nor did they invent spear-throwers until the very end of the Ice-Age. Nor did Mesolithic people kill and eat each other in large numbers to ward off protein starvation in the wake of Pleistocene extinctions. Finally, all hunters roast meat in the ashes and experience considerable tooth wear from the grit on their food. This cannot be used to explain Neanderthal molars, which were not continuously growing in any case as the author claims.

(cont'd)

This article is an unfortunate exception to the generally excellent quality of anthropology reporting in NATURAL HISTORY.

Alison S. Brooks
Associate Professor of
Anthropology
George Washington University

LUCY IN THE SKY WITH DIAMONDS

A new and wonderful book on human origins has come to town. You won't want to miss it.

If you teach physical anthropology, *LUCY: THE BEGINNINGS OF HUMANKIND* by Donald Johanson and Maitland Edey (New York: Simon and Schuster, 1981, \$16.95) could be the unusual centerpiece around which to build an exciting course. Fascinating and clearly written, the average high school student can understand much of it. *LUCY* is a great suspense story. The book discusses Johanson's discovery of a skeleton he named Lucy (after the Beatles' famous song) found in the Afar region of Ethiopia in 1974. His subsequent conclusion, drawn over the next three years, is that Lucy is an entirely new species, *Australopithecus afarensis* — the oldest known, most complete, bipedal pre-human in the world, ancestral to the other *Australopithecines* and to *Homo*.

Any student wondering what it might be like to become a physical anthropologist could find inspiration here. Physical anthropologists, many being competitive and self-protective, do not all agree on Lucy's importance. Richard and Mary Leakey are among the most famous of the dissenters. Part of the book's charm lies in the open way in which Johanson reveals his self-doubts, anxieties, arguments with his partner, Tim White, and triumphant cunning toward the Leakeys. Johanson's other, more essential ingredients in



the creative process are readily apparent: his excellent training, meticulous labor, good luck (he found 13 more skeletal remains which he considers to be of the same species as Lucy), imagination, and ability to put aside his biases.

The book's utility also lies in its giving a history of the discoveries of human origins and their significance (including some fresh and lively anecdotal material about well-known finds such as the Taung baby and the Piltdown hoax), an explanation of dating techniques, and diagrams and photographs of excellent clarity and relevance.

Joyce Abell
Wootton High School
Montgomery County Public
Schools

RECEPTION/REUNION FOR TEACHERS

Past and present participants in the Anthropology for Teachers Program gathered together on a recent Sunday evening in the Naturalist Center to drink wine, greet old friends, and make new friends. All classes from the past three years were well represented, as was the newest generation -- with six week old Alexander Brooks Yellen sleeping peacefully through it all! Several teachers spoke on recent anthropological adventures, including Bob Loftus on his Earthwatch fieldwork in the Mojave Desert searching for American Indian petroglyphs; John Day on teaching a cross-cultural economics

unit; Martha Williams on her summer archeology field course for high school students; and Judy Elliott on her students' fundraising efforts to help Geza Teleki establish a chimpanzee game preserve in Sierra Leone.

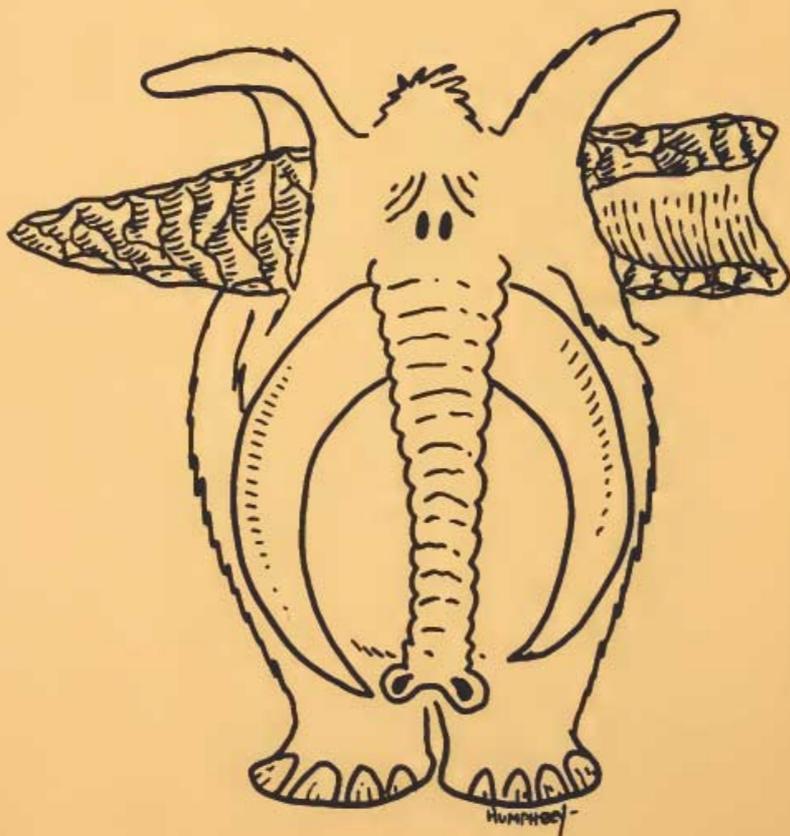
At the conclusion of the evening teachers made suggestions regarding speakers, panel discussions, and films for evening meetings next year. Two energetic teachers suggested we initiate a pre-college anthropology teachers' association, an idea we plan to pursue! If anyone is interested in helping form an association, please contact Ruth Selig at the Smithsonian at 357-1592.

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BONING UP

The Naturalist Center has available video programs to supplement the Naturalist Center's Learning Laboratory in Human Osteology. These three tapes (more to come) discuss an introduction to interpretations of the human skeleton. A general overview of the subject, determination of age, and interpretation of sex differences are the topics available for viewing in the Naturalist Center. (Wed.-Sat., 10:30-4 p.m.; Sunday, 12-5 p.m.)

The Naturalist Center also has available a new guide dealing with physical anthropology entitled "Bone Changes After Death", prepared by Dr. Lucille St. Hoyme, Curator, Physical Anthropology, Smithsonian Institution. This publication may be purchased at the Naturalist Center for \$1.50 per copy. For additional information contact the Naturalist Center's Manager or Ass't. Manager at 357-1503 or 357-2804.





UPCOMING EVENTS

April 15 - June 3: "Mysteries of the Nile" by William MacDonald (George Washington University). This lecture series traces the development of archeological and cultural research in Egypt. Classes will be held on Wednesdays from 12-1:30 p.m. To register call the S.I. Resident Associate Program office at 357-3243. Individual classes may be attended.

April 16: "In Search of Eternity, Life and Afterlife in Ancient Egypt" by Mohammed Saleh (Vice Director of the Egypt Museum in Cairo). S.I. Resident Associate Program lecture at 6 p.m. in Baird Auditorium, Museum of Natural History. Tickets (members \$2.00; nonmembers \$2.50) available at the door only.

April 21: "Collecting in Anthropology: Ethics and Assets" by Dr. Elizabeth King (University Museum, University of Pennsylvania) and Elizabeth P. Benson (former Curator, Dumbarton Oaks). Anthropological Society of Washington (A.S.W.) meeting at 8:15 p.m. in the Carmichael Auditorium, Museum of American History.

April 22: "The Late Archaic of Plum Nelly" by Steve Potter (National Park Service). Discussion takes place in the Archaeology Laboratory at Marist Hall, Catholic University at 7:30 p.m.

For further information call April Fehr at 635-5080.

April 23: "The Temple Mound Builders of the Mississippi Valley" by Dr. Bruce Smith (Associate Curator, Department of Anthropology, Smithsonian Institution). S.I. Resident Associate Program lecture at 8 p.m. in Carmichael Auditorium, Museum of American History. For ticket information call the S.I. Resident Associate Program office at 357-2196.

April 24: "The Sons of Hadji Omar" by Dr. William Trousdale (Curator, Department of Anthropology, Smithsonian Institution). Film and discussion will be held in the Baird Auditorium, Museum of Natural History at 12 p.m. Free.

April 25 - June 20: Alexandria Urban Archaeology Program conducted by Steve Shephard (Ass't. Director of Alexandria Archaeological Research Center). Course entails the excavation of 18th and 19th century upper-class residences in Old Town Alexandria, on Saturdays, from 1-3 p.m. To register call the S.I. Resident Associate Program office at 357-3243.

May 19: "Can Linguistic Evidence Build a Defense Theory in a Criminal Law Case?" by Dr. Robert W. Shuy (Georgetown University). A.S.W. meeting at 8:15 p.m. in the Carmichael Auditorium, Museum of American History.

TEACHERS' CORNER: STUDENT ETHNOGRAPHY

Editor's Note: How can students experience fieldwork? In the last issue of *Anthro·Notes*, Martha Williams' article "Fieldwork in the Classroom" described how her anthropology students interviewed foreign students in her school's English as a Second Language classes. Another way to have students do fieldwork is described below by Beatrice Kleppner, a Boston teacher. Her 11th and 12th grade students do mini-fieldwork projects in the community at the end of their year-long course in anthropology. Mrs. Kleppner shares with you her instructions to the students for preparing their "ethnography of a small cultural unit."

Getting Started:

Choose a cultural unit for your study. This might be a neighborhood, office, store, a club, or an interest group. If at all possible, choose a subject with which you have a tie or contact. Your criteria for selecting the cultural unit are simplicity, accessibility, unobstrusiveness, permissibility, and recurring activities. Before setting to work be sure to discuss your choice with me.

A Note on Ethical Responsibility:

Before starting fieldwork, you should be aware of your responsibility with respect to ethical problems which may arise. The American Anthropological Association's publication, "A.A.A. Principles of Professional Responsibility" (A.A.A. NEWSLETTER 11(9), 1970), is required reading.

Style:

A successful ethnographic study requires perceptive and detailed observation and a skillful narrative style. It is important that you study at least one professional monograph. I recommend

Spradley and Mann's *COCKTAIL WAITRESS* (John Wiley and Sons, 1975) or Carol Stack's *ALL OUR KIN* (Harper and Row, 1975).

Point of View:

To carry out a successful study you must be very sensitive to the point of view of your subjects. For instance, a café could be described from the point of view of the customer, the waiter, the owner, the dishwasher, the chef, the janitor, or the cabaret performer. Your study may concentrate on one point of view; nevertheless, you should be aware of all the points of view involved, not least your own point of view.

Your Notebook:

Keep a record of your research in a separate notebook. This will be the prime resource for writing your paper and must be handed in with it. The notebook should contain:

- 1) a description of the physical setting of the institution or scene. A map or sketch can be helpful;
- 2) a short introductory description of the cultural unit, with a brief history, if appropriate;
- 3) a list of informants with a description of each;
- 4) a list of questions that you will ask;
- 5) the responses of your informants. Direct quotes from these responses will be an important part of your paper. Wherever possible, quotes should be verbatim. A tape recorder can be useful, and the tapes can later be transcribed in your notebook;
- 6) notes and jottings on your own opinions and observations as they occur and dates for each entry; and
- 7) a glossary of specialized terms or slang used by the person or persons you observe.

(cont'd)

The Paper:

Before starting to write your paper, you must organize and analyze your data. At this point you may very well find you have not asked the right questions or that the data is incomplete. If this should occur, please discuss the problem with me during our weekly conference. The paper should include:

1. Introduction

A general statement about the subject and your reason for choosing it. If possible, attempt to relate it to universal cultural concerns. For instance, a study of a nursing home could refer to the universal problems of aging in all societies and to ethnographic studies, such as Leo Simmon's *ROLE OF THE AGED IN PRIMITIVE SOCIETY* (Hamden, Ct.: Shoe-string Press, 1970).

2. Description of the Cultural Unit.

This is drawn directly from your notes.

3. Discussion of Your Fieldwork Experience

Describe how you found your informants, characteristics of informants, defects in your approach, and any special problems you might have encountered. (For example, a study of a student lounge may hit sensitive information about vandalism.)

4. The Main Body of the Paper

This will include your data, your observations, and your thoughts. Each should be clearly identified. It is important that you pull together and clearly analyze the data in order to support your interpretation.

5. The Conclusion

Your study should point to a few dominant themes. These should be clarified or emphasized in your conclusion.

6. Footnotes and Bibliography

Beatrice S. Kleppner
Beaver Country Day School
Boston, Massachusetts

(Editor's Note: see bibliography next page)



BIBLIOGRAPHY ON STUDENT FIELD PROJECTS

Crane, Julia G. and Michael V. Angrosino. *FIELD PROJECTS IN ANTHROPOLOGY: A STUDENT HANDBOOK*. Morristown, N.J.: General Learning Press, 1974.

While designed for undergraduate students, the book gives 14 projects that could be revised for high school students. The projects represent some of the most commonly used data collection techniques such as making maps, charting kinship, collecting life histories, and digging into cultural history. A readable text, appropriately designed activities, and an excellent selected annotated bibliography for each project result in a valuable resource for teachers.

Hunter, David E. and Mary Ann B. Foley. *DOING ANTHROPOLOGY: A STUDENT CENTERED APPROACH TO CULTURAL ANTHROPOLOGY*. N.Y.: Harper and Row, 1976.

Applying an easy-to-use, inductive approach, this book consists of 27 exercises with extended discussions. It is designed to teach students with little or no previous exposure to anthropology how to observe and think like an anthropologist, not how to master field techniques. The exercises focus on observations; settings; categorization, especially of food; ego and his networks; and patterns. The exercises are short, directed to a single point, and do not demand that the student juggle a large amount of data

Spradley, James P. and David W. McCurdy. *THE CULTURAL EXPERIENCE: ETHNOGRAPHY IN A COMPLEX SOCIETY*. Chicago: Science Research Associates, 1972.

An excellent source by authors who believe in active student involve-

ment. From their teaching experience, they found students did not know what questions to ask and how to ask them. The first section contains five chapters: covering goals of fieldwork, how to find a culture to study in our own complex society, how to find and work with informants, ethnographic semantics, and how to analyze field data and write an ethnographic account. The second section includes a dozen sample ethnographies ranging from an ethnography of a junior high school to an ethnography of fire-fighters. The book concludes with a six page bibliography.

Spradley, James P. *THE ETHNOGRAPHIC INTERVIEW*. N.Y.: Holt, Rinehart, and Winston, 1979.

Compared to *THE CULTURAL EXPERIENCE*, the next two books by Spradley are far more detailed in methodology for conducting community fieldwork and the instructions are for the student, not the teacher. The two volumes, however, do not contain sample student ethnographies. This excellent book clarifies the nature of ethnography and gives specific guidelines for doing ethnography for professionals and students without long years of training in anthropology. Spradley sets forth 12 major interview tasks designed to guide the investigator from the starting point of locating an informant to the goal of writing the ethnography.

Spradley, James P. *PARTICIPANT OBSERVATION*. N.Y.: Holt, Rinehart and Winston, 1980.

The step-by-step instructions show the beginning student how to do fieldwork in their community using participant observation. The activities take several hours each week. The goal is to begin and complete a qualitative research project. This very practical and clearly explained book is divided into two parts: 1) ethnography and culture; and 2) the 12 step developmental research sequence.



SUMMER ON THE MALL

Summer '81 on the Mall promises to be an exciting time. A major exhibit "5,000 Years of Korean Art" opens at the Museum of Natural History July 15th. The Festival of American Folklife will hold ten days of activities on the Washington Monument grounds, from June 24th through July 5th.

"5,000 Years of Korean Art", the most comprehensive exhibition of its kind ever shown in this country, provides a rare view of a rich but little known artistic heritage. "Bounded on the north by the vast land mass of China and pointing south to the Japanese islands, Korea was destined to play an important cultural role in East Asian history. The artistic traditions of these neighboring countries were quickly absorbed, passed on, and often transformed by a distinctly Korean vision." Objects in the exhibition date from 3,000 B.C. through the 20th century. They will be on view in the new special exhibits gallery from July 15th through September 30th.

For this exhibition, the Smithsonian will sponsor a wide range of lectures, free films, symposia, classes, workshops, craft demonstrations, and performances of Korean dance and music. For further information call the Office of Education at the Museum of Natural History - 357-2810.

The Festival of American Folklife celebrates its 15th anniversary by moving back to summer! Two five-day segments, June 24-28, and July 1-5, will take place, with events occurring between 11 a.m. and 5:30 p.m. Wednesdays through Sunday. Evening concerts will occur as well. Plans for the festival include a variety of performances and demonstrations by Yugoslav-American cooks, dancers, and singers; musicians and craftworkers from the southeastern United States; adobe housebuilders from the Southwest; traveling performers of the tent show era in America; and native American Ojibwe (Chippewa) craftworkers and musicians from Minnesota. For the first time an area will be devoted to programs on the Folklore of the Deaf. In addition, a children's area will be featured where children can learn as well as teach traditional games, crafts, and songs.

For further information on the Folklife Festival call 287-3424.



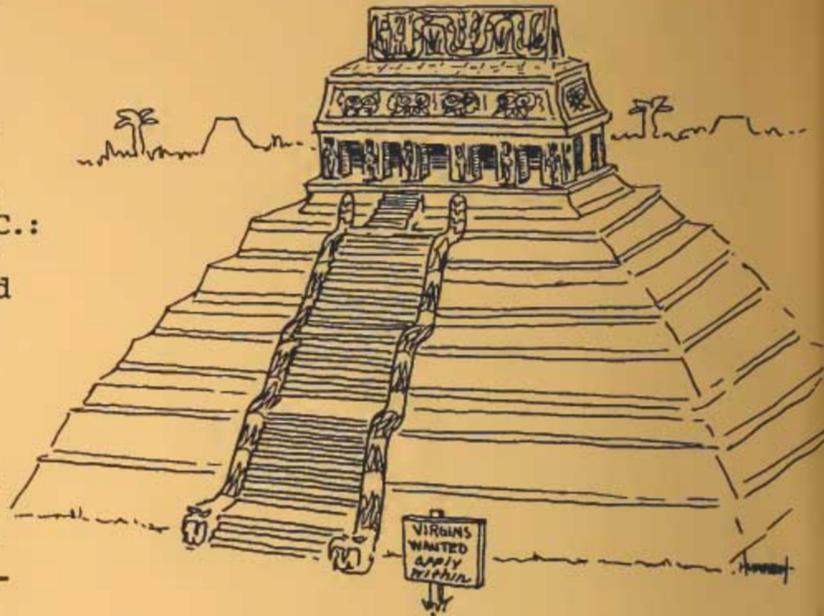
SUMMER OPPORTUNITIES FOR TEACHERS AND STUDENTS

Alexandria Archaeological Research Center offers volunteer opportunities for students and adults in the exploration of the social history of Old Town Alexandria through archival work and excavation. This season the concentration is on the survey of 18th and 19th century upper-class neighborhoods. Those interested can call Steve Shephard at 838-4399. The following schools will be offering archeology field school programs this summer in cooperation with the A.A.R.C.: George Mason University from May 25 - June 26 (for information write Shepard Krech, Anthropology Program, George Mason University, Fairfax, Virginia 22030, or call 323-2904); and George Washington University (see page 11).

Catholic University is continuing its intensive investigation of the paleo-Indian complex at Thunderbird Archeological Park near Front Royal, Virginia conducted by Dr. William Gardner. First session runs June 22 through July 10; second session runs July 13 through July 31. To register write to Summer Sessions Office, McMahon Hall, Room 116, Catholic University, Washington, D.C. 20064.

Fairfax County Archeological Survey offers volunteer opportunities in survey, excavation, and laboratory work in both historic and prehistoric archeology. High school and college interns may receive credit. For further information call Mike Johnson (prehistoric archeologist) or Ed Chatelain (historic archeologist) at 642-5807.

Fairfax County Public Schools sponsors a six-week historic archeology course for high school students. The course entails two weeks of classroom study and four weeks of excavation. The field school will operate from June 29 through August 8. Deadline for application is May 20th. For information



write: Dr. Frank Taylor, 6131 Willston Drive, Falls Church, Virginia 28044, or call 536-2030 ext. 220. Non-residents of Fairfax County may apply at the nearest Fairfax County high school.

George Washington University is in its eighth season conducting a summer field program in Mesoamerican Archeology and History. The program will follow the "cultural heritage of Middle America -- from the earliest ice-age hunters, through the emergence of agriculture, the achievements of pre-Columbian civilizations, the Spanish Conquest, to the present-day development of Mexico." The session will be held from July 1 - July 28. A deposit must be made before June 1st. For further information write to Professor Robert L. Humphrey, Department of Anthropology, George Washington University, Washington, D.C. 20052, or call 676-7075.

George Washington University sponsors two four-week field sessions in historical archeology in Alexandria, Virginia. The field sessions (June 15 - July 10; July 15 - August 11) will focus on the excavations of 18th and 19th century black households. For further information and application form, write to Dr. Pamela J. Cressey, Field Director, Alexandria Archaeological Research Center, City Hall, Box 178, Alexandria, Virginia 22313. Applications must be submitted by May 15th.

Washington Area Studies Summer Institute of George Washington University is offering a special program "The Folklore of the Washington Region" from May 11 - July 2 on Thursday evenings from 6-9 p.m. The course will offer a regional view of the traditional life in the Washington area. "Special emphasis will be placed on the role of governments in the description and analysis of the area's folk cultures, and the impact of governmental activity upon area residents, their way of life and the cultural metabolism of the region as a whole." For further information, contact Division of University and Summer Students at 676-6360.

Maryland Geological Survey, Department of Natural Resources is conducting a controlled surface collection in St. Mary's County. To volunteer for this project, contact Mr. Epperson at 338-7235.

University of Maryland is offering an eight week summer fieldwork session at a 17th century colonial house site at St. Mary's City, Maryland. The session includes five weeks of excavation and three weeks of survey. High school teachers and students are welcome to apply. For further information call Ann Palkovich at 454-6970.

Summer Study in Sri Lanka (formerly Ceylon) Program sponsored jointly by the University of Maryland and the University of Kelanuja is designed to introduce students to traditional Sir Lankan culture through lectures, field

trips, and independent field studies. Serious students must apply immediately. Call the Study Abroad Office of the University of Maryland at 454-3043.

The Summer Institute of Development Studies is sponsoring an interdisciplinary approach with course offerings such as "Women in Development", "Anthropological Field Methods", "Population and Fertility", and "Rethinking the Problems of Development" taught by visiting eminent professors of the Third World. For more information, write to Dr. Karen Rawlings, Director of International Affairs, 113 N. Administration, University of Maryland, College Park, Maryland 20742, or call 454-3008.

New York University, in cooperation with the National Park Service, is sponsoring an Archaeological Field School from July 27 - September 4 in the District of Columbia's Rock Creek Park which contains both prehistoric and historic sites. For further information contact Dr. Bert Salwen, Department of Anthropology, 25 Waverly Place, New York, New York 10003, or call (212) 598-3257.

Smithsonian Institution's Office of Elementary and Secondary Education offers two separate seminars for elementary and high school teachers on the museum teaching approach. Two workshops for teachers include using museums to teach writing and architecture in the classroom. Also available is the "mixed bag series" of special "behind the scene" tours. For further information, call Tom Lowderbaugh at 357-3049.

Field School Listings in anthropology and archeology are available from:

American Anthropological Association
1703 New Hampshire Ave., N.W.
Washington, D.C. 20009 (\$2.50)

Archaeological Institute of America
260 West Broadway
New York, New York 10013
(\$3.50; \$1.50 for members)

BOSTON NOTES

ANTHRO·NOTES, Winter 1981 inaugurated a new regular feature, BOSTON NOTES to be compiled by three Bostonians: John Herzog from Northeastern University, Mary Anne Wolfe from North Reading High School, and Beatrice Kleppner from the Beaver Country Day School. BOSTON NOTES will offer precollegiate anthropology news from the Northeast of general interest to teachers and anthropologists throughout the country.

We have developed BOSTON NOTES to serve the needs of these teachers, and to promote the exchange of ideas between Washington and Boston. We hope that Boston teachers will contribute articles to ANTHRO·NOTES as well as send us names of teachers who would also like to receive ANTHRO·NOTES free of charge. Send both articles and names to Ann Kaupp, Department of Anthropology, Stop 112, Smithsonian Institution, Washington, D.C. 20560.

CONTRASTING REPORTS: A "WRITING - - ANTHROPOLOGY MODEL"

By presenting contrasting accounts of life in another culture, a teacher can increase student interest in that culture. The contrasts also help students to develop critical thinking skills as they try to construct a more subtle and complete picture of the society than one account alone would provide.

I have found that this approach works well for the study of any society. But I first began to develop it in depth when I was faced with a mass of contrasting, and sometimes contradictory, information about the situation of the Yanomamo Indians in southern Venezuela and northern Brazil.

The following unit plan¹ focuses on the Yanomamo, whose situation is important and controversial. They are frequently cited as being among the world's fiercest people, while at the same time their way of life is being threatened and some Yanomamo themselves are reported to be in danger. The picture students have of the Yanomamo may influence their thoughts about the nature of human aggression as well as any position they might take toward the problems currently faced by the Yanomamo and other indigenous groups in Latin America.

¹ My unit is based on a "Writing -- History" model designed by Henry A. Giroux, "Teaching Contents and Thinking Through Writing," SOCIAL EDUCATION, March 1979, pp. 190-194.

On the opening day of the unit, students are given a "set of information" about the Yanomamo upon which all authors agree. This includes their location, village sizes, type of horticulture, kinship system, and the statement that much fighting and raiding has been reported in some areas.

For homework the class is divided into thirds, each group being assigned an excerpt from a different source to read and report on. The three sources are YANOMAMO: THE FIERCE PEOPLE by Napoleon Chagnon (or a shorter article by Chagnon), THE YANOMAMO INDIANS by William J. Smole, and THE GEOLOGICAL IMPERATIVE published by the Anthropology Resource Center (A.R.C.).

The students' reports usually create some surprise because the pictures of the Yanomamo which emerge are quite different in their emphasis. The students reading Chagnon typically report that the Yanomamo are very "fierce", frequently raid each others' villages to capture women, practice female infanticide, and lose 24% of their adult men in warfare. The students also report that aggressive headmen from large lineages dominate village politics.

Students reading Smole report that some Yanomamo try to appear "fearless", but that this characteristic varies greatly with location. Students report that "gentle" and "tender" also aptly describe the people; that the social structure is egalitarian; that leadership is variable and most often in the hands of vigorous, mature males; that some matriarchs have great influence; and that young women speak up loudly with their views.

Students reporting on the A.R.C. article tell about the disruptive effects of modern trade goods, highway construction and missionary acti-

vity on traditional Yanomamo culture. They note that 54% of all adult deaths among the Yanomamo are due to epidemic disease.

The three lists of information are put on the board and examined for areas of agreement and conflict. Students usually question why the people sound so different in the three reports. At this point, I introduce the concept, "frame of reference": a person's most basic interests, beliefs and values shape the questions asked, data collected, and conclusions drawn. We discuss how Smole, a geographer; Chagnon, an anthropologist; and people at A.R.C., a center for "public interest" anthropology might differ in their frames of reference. Students read forewords, introductions, and concluding chapters for clues.

At this point, students are asked to write their own "organizing idea" about the situation of the Yanomamo. They will test their generalization by reading more material from a number of authors (see Bibliography) and by viewing several ethnographic films about the Yanomamo. The films include "The Axe Fight", which is usually deemed less violent than the local hockey games; "Morning Flowers", a "slice of life" at dawn in a Yanomamo village; and "A Father Washes His Children", a study of a shaman with his children and grandchildren. These and many other ethnographic films are available from Documentary Educational Resources, 5 Bridge St., Watertown, Ma. 02172. A film about the effects of the highway construction on the Yanomamo may be available from A.R.C. in the future.

During several days of additional "data collecting", students are directed to seek out the frames of reference of authors and filmmakers whose work they use. In each case we discuss how the subject chosen, hypotheses, data collected, and frame reference may be influencing each other.

After discussing the films and readings, students work in pairs or individually to write up their own reports on

the Yanomamo, centering the reports on the issues of "fierceness", threats to the Yanomamo, or another aspect of Yanomamo life which has struck them as important. In larger groups or as a class, the students then check the consistency between their evidence and their conclusions. Finally, they help each other to recognize aspects of their own frames of reference and

how these have influenced their reports.

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*For more information on other contrasting accounts units developed by other teachers, please contact Mary Anne Wolfe, c/o North Reading High School, North Reading, Ma.

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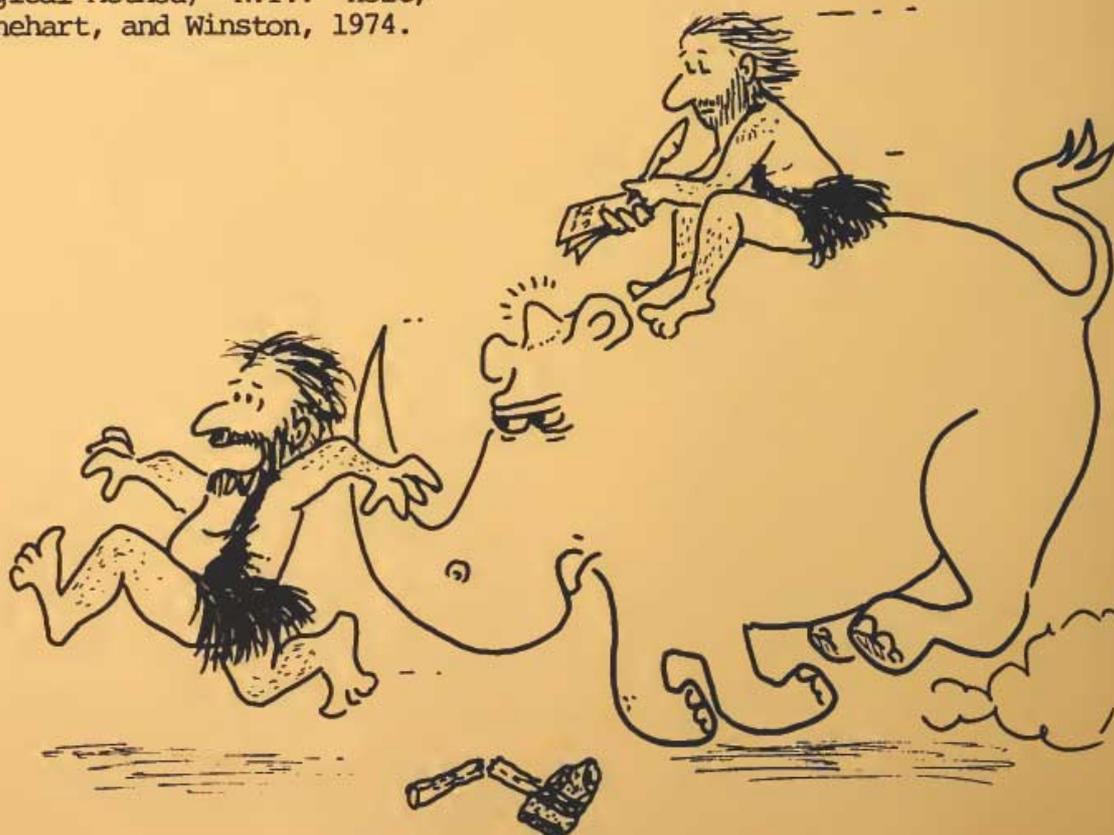
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DIARY OF A FIELD PROJECT

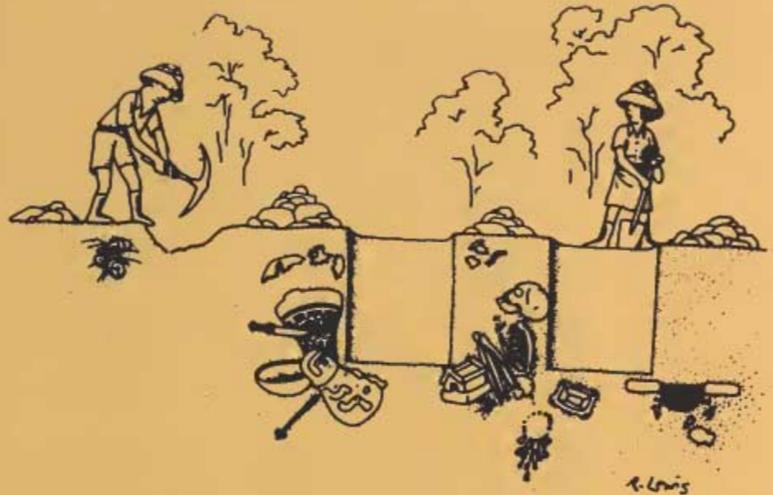
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February 1981

Had a most enjoyable phone call with Giovanna Neudorfer, Vermont State Archeologist. It seems that historical archeologists are scarce as diamonds in Vermont. Nevertheless, she managed to find a couple of names for me. I have written to them, but so far there is no reply. G.N. says that there are lots of sites to be explored. She is worried about pot hunters. I told her that I am too. She urged us to tie the dig to some historical problem, like sources of kitchen ware, the function of Vermont stone chambers (potato worship?) or changes from sheep to cattle raising. G.N.'s prescription for finding a good problem: learn everything possible about the history of the site -- families, occupations, legends and gossip. Good problems will then arise spontaneously. She recommended visits to the archives at Montpelier and Burlington, and promised to send me some material. Best of all, she gave me a lead to Dr. Allison Saville who has been leading high school students on a dig for the past two years.

Washington's Birthday Recess

Have received a fat package from G.N. comprised of some site survey forms and a model report on an excavation of a cabin site. Over the recess I visited Dr. Saville at Saxton's River, Vermont. He is extremely friendly and spent the whole morning showing me around. The dig, a colonial tavern, is a few miles from the Vermont Academy, his school. We trekked to the site through the snow on an abandoned road. It was unseasonably warm and two farmers were busy tapping maples -- one hammering in the spouts, the other working with an electric drill. Thanks to the thaw, the excavation was visible.



The grid lines had weathered the winter intact. A number of potsherds were pushing up through the soil -- an early spring crop of artifacts heaved up by the frost. Dr. S. has a small room in the school for a site lab. He invited me to bring up my class for a weekend in April. We will go.

I found a local history of Billsville at the General Store. Not authoritative, but interesting. It has a reassuring summary: "Billsville has changed little during this century and as it looks ahead, its residents anticipate little innovation." On the way back to Boston I visited the Brattleboro courthouse on a whim. Disappointed not to find any Billsville deeds, but delighted to discover a safe full of hand copied wills, all bound neatly in ledgers. They are certain to contain some interesting problems. I must return with my class.

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