

Anthro Notes

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THE FIRST SOUTH AMERICANS: ARCHAEOLOGY AT MONTE VERDE

When did human beings first set foot in the New World? How did they get here? What lifeways did they follow? How did they adapt to and affect the ancient American ecosystem? These questions have been hotly debated for over 100 years. Scientists now agree only that big-game hunters were in North America by 11,500 years ago.

The earliest possible date for the initial arrival of early humans and other aspects of their culture are disputed, although field work over the last fifteen years has yielded more evidence about their economy, technology and social organization. But the biggest surprises have come from South America, where recent work suggests that this continent was occupied by at least 12,000 years ago, and possibly much earlier, by people with very diverse subsistence strategies.

In recent years, the most significant advances in the study of the First Americans have come from innovative data recovery and analysis techniques that have yielded vastly more accurate reconstructions of ancient environments and subsistence strategies. For example, the soil from a house floor at Monte Verde, in Chile, contained amino acids specific to collagen, a protein found in bone, cartilage, and skin. Microscopic analysis of the material suggested that a thick skin, possibly a mastodon hide, had been used in the construction of the shelter. The first South Americans were not just specialized big-game hunters armed with large bifacially-chipped projectile points, like the Clovis hunters of North America, but collected wild plant foods and fished in streams and lakes. A few North American sites, such as



PLEISTOCENE HUNTER-GATHERERS IN THE CHILEAN FORESTS

Meadowcroft Rockshelter, have also provided evidence of diverse economic strategies at an early date.

In the early 1970s, evidence about the first South Americans was limited to a small series of stone tools and animal bones, mostly from caves and rockshelters. Dates for these sites were often questionable, and many of the tools were not clearly made by human hands. Twenty years of work by Latin American archaeologists and others have provided more reliable and accepted data. Sites such as Tequendama, Tibito and El Abra in Colombia, Monte Verde in Chile, Los Toldos in Argentina and Pedra Furada in Brazil are all radiocarbon dated to 11,500 years ago or possibly earlier. While the minimum occupation age of South America appears to be around 12,000 years ago, some evidence suggests a possibility that the earliest South Americans actually arrived as long ago as 20,000 to 35,000 years ago.

Monte Verde Discovered

The Maullin River flows through the cool forested country west of the Andes in South Central Chile. In 1976, while directing the anthropology program at the Southern University of Chile, in Valdivia, I was surveying the river near the site of Monte Verde with a number of Chilean and Argentinean colleagues. Buried in the banks of a small tributary creek, we found an unusual site. Layers of peat bog, which only form in cool wet climates where organic materials are water-logged before they have a chance to decay, had preserved organic remains to an extraordinary degree. Not only did we find chipped stone tools and animal bones but also well-preserved wooden tools, house foundations of wood and earth, and the remains of medicinal and edible plants. These suggested the presence of a complex village settlement.

To our surprise, radiocarbon dates on both the cultural and non-cultural levels placed this settlement between 12,000 and 13,000 years ago. In another area of the site, deeper deposits contained stone tools and possible cultural features that may be even older.

At Monte Verde, the extraordinary preservation, diversity, and complexity of organic

and inorganic remains have been studied by an interdisciplinary research team to reconstruct the paleoecology of the site area and to critically evaluate the evidence for human intervention in the site. Specialists include more than sixty scientists from such disciplines as geology, palynology, botany, entomology, animal pathology, paleontology, ecology, forestry engineering, malacology, diatomology, and microbiology.

The area around Monte Verde today has moderately warm, dry summers and cold, rainy winters, with a mean annual temperature fluctuating between 12 and 15 C. The climate that prevailed in the late Pleistocene after the ice sheets receded resembled this setting, although it was probably slightly cooler and more humid. A forest made up of a mixture of deciduous and coniferous trees covers the region today; it abundantly supplies numerous varieties of edible tubers, nuts, berries, fruits, and soft and leafy plants throughout the year. There are also small game, freshwater mollusks, and fish. In late Pleistocene times, mastodons, saber-tooth tigers, ground sloths, and probably camelids roamed the area. As the Late Pleistocene sea level was lower, the nearest point on the Pacific coast lay about 65 kilometers west of the site and offered many edible species of marine organisms. The early inhabitants of Monte Verde could choose from all of these varying sources of food.

Late Pleistocene Settlement Structure

The excavation at Monte Verde was divided arbitrarily into east and west sides. On the east side the remains of ten or eleven foundations of residential huts were recovered. The foundations measure about 2.5 by 3.5 meters and are formed by small timbers, limbs, and roughly shaped planks usually held in place by wooden stakes. Fallen branches and vertical post stubs reveal that the hut frames were made primarily of hardwoods. The side walls were placed against a log foundation and then apparently draped with animal skins as suggested by the presence of a few small fragments of skin still clinging to the fallen side poles. Preliminary results of microscopic and other studies by microbiologists and pathologists suggest that the skins are

most likely from a large animal, probably a mastodon.

A wide variety of plant remains, stone tools, food stains, and small braziers (shallow pits for holding burning coals) was found on the living surface inside each hut. The braziers, which contained ash, specks of charcoal, and the remains of numerous plant foods, were probably used to heat each hut and to warm the food. Cooking was evidently a communal effort, as shown by the discovery of two large clay and charcoal hearths centrally located outside the huts. The recovery of three roughly-shaped wooden mortars and several grinding stones near the hearths suggest that the preparation of plant food took place next to the hearths.

Who were these ancient South Americans? No human bones have yet been recovered from the excavations at Monte Verde, but there are two indirect sources of information about the site's inhabitants. One is the imprint of a foot preserved in clay around a large hearth. Another consists of possible coprolites (fossil excrement) that appear to be of human origin. These were recovered from small pits dug in the ground also near a hearth.

The west side of the site is characterized by a unique structure and activity area. The central feature is a roughly ovoid-shaped artificial rise of sand with a little gravel. Resting on this rise is an architectural foundation made of sand and gravel compacted to form a peculiar wishbone shape. Fragments of upright wooden stubs were present approximately every few centimeters along both arms of the structure. Presumably these are the remains of a pole frame draped with hides. The same type and size of braziers recorded on the east side of the site were found both inside and outside the structure. Of particular interest is the association of the hearths with preserved bits of apparent animal hide, of burned seeds and stalks of bulrush reed, and of masticated leaves of plants found in warmer environments and used today by the local Mapuche Indians for medicinal purposes. The shape, the location, and the artifactual content of the wishbone feature suggest that the structure and this end of

the site served a special purpose, rather than as living quarters.

Tools and Food Remains at Monte Verde

The stone tools from Monte Verde are similar to those from other sites in the Americas, although the use of naturally fractured stones, common at Monte Verde, has not been widely reported from other sites. The organic remains, however, are more unusual. More than four-hundred bones, including those of extinct camelids, mastodons, and small game were recovered from the site. Most of the bone remains are rib fragments of at least seven individual mastodons. Several bones were modified as possible digging sticks, gouging tools, or other implements.

Beside the wooden architecture foundations, several types of artifacts made of wood were excavated, including a sharply pointed lance-like implement, three crude wooden mortars, two tool hafts or handles, and more than three hundred pieces of wood



THE ARCHAEOLOGISTS FOUND EVIDENCE OF SKIN HOUSES, WOODEN TOOLS, FOOTPRINTS AND COPROLITES AT THE SITE....

exhibiting cut or planed facets, burned areas, cut marks, and/or smoothed and thinned surfaces. Several bones were sharpened and burned. Their association with underground plant parts (tubers and rhizomes) and with grooved wooden slats with horizontal grooves suggest that they might have been used as digging sticks and gouging tools.

What did the ancient Monte Verdeans capture with their assortment of stone, bone and wooden tools? From the array of inorganic and organic remains, we can determine that they were exploiting resources from distant reaches of the Mauillin Valley. Most of the differing environmental zones were aquatic areas: swamps, bogs, river bottoms, marshes, estuaries, and lagoons. How many people lived at the site? Ten or eleven residential structures and one unique structure have been excavated. Among the modern Mapuche, similar huts are occupied by two to three individuals. By analogy, we estimate that at least 25 to 35 individuals lived at Monte Verde during the Late Pleistocene.

If wood had not been preserved, we would have recovered only stone tools, postholes, stains and perhaps bones and mollusk shells. Evidence of plant foods and most of the residential characteristics that tell us this was a village would have been lost. In fact, the site might well have been interpreted as a kill site with a temporary residential component, like most of the North American palaeoindian sites.

Conclusion

The preservation of the perishable materials at Monte Verde, along with the diversity of the social, technological, and economic activities represented there, makes this site exceedingly important and scientifically unique at this point in time. Monte Verde warns us all to keep an open mind toward the possible diversity of lifestyles of the first Americans and of the various ways these lifeways might be expressed and preserved in a local archaeological record.

Furthermore, this very early dated occupation site comes from the southern end

of South America and hence reminds us that we will probably discover and verify yet earlier sites in North America in the future. The next few years will undoubtedly yield additional information from both continents about the entry date of the first Americans and about their environment, technology, and lifeways. But even if more such information is discovered and accepted, the emotionally charged issue of when the first humans entered the New World may never be settled, since even if we discovered the very first evidence of that arrival, we probably would never recognize it as such. It is the questions being asked and not a single answer being sought that is the driving force motivating this scientific search on two continents for clues to the earliest Americans and to the solutions they developed to flourish in the environments in which they lived.

For Further Reading:

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Latin American 'specialists' who have contributed to the documentation of the first South Americans include: G. Correal, G. Ardila, J. Cruxent, A. Cardich, L. Nunez, G. Politis, N. Flegenheimer, N. Guidon and P. Schimitz.

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WHY I'M NOT THANKFUL FOR THANKSGIVING

[Note: The following article by Michael Dorris gives insights into the feelings of a parent of Indian children who himself is a scholar, a novelist, and a member of the Modoc tribe. These insights provide another view of holiday customs that often are viewed as innocuous and even celebratory. Thanksgiving for many is seen as a uni-dimensional historical experience rather than the encounter of richly diverse cultures. It is out of the failure to appreciate and value the richness of diversity that cultures and peoples become caricatures. This article is included in *Anthro. Notes* in the hope that greater sensitivity to other peoples and the cultures from which they come can enable teachers to engage their students in true multicultural appreciation.

--Dave Warren, Deputy Director,
National Museum of the American Indian]

Native Americans have more than one thing *not* to be thankful about on Thanksgiving. Pilgrim Day, and its antecedent feast Halloween, represent the annual twin peaks of Indian stereotyping. From early October through the end of November, "cute little Indians" abound on greeting cards, advertising posters, in costumes and school projects. Like stock characters from a vaudeville repertoire, they dutifully march out of the folk-cultural attic (and right down Madison Avenue!) ughing and wah-wah-wahing, smeared with lipstick and rouged as if ready to attend a midnight showing of The Rocky Horror Picture Show. Decked out in an assortment of "Indian suits" composed of everything from old clothes to fringed paper bags, little trick-or-treaters and school pageant extras mindlessly sport and cavort in what Duane Bird Bear once aptly termed "cultural drag."

Considering that virtually none of the standard faesurrounding either Halloween or Thanksgiving contains an ounce of authenticity, historical accuracy, or cross-cultural perception, why is it so apparently ingrained? Is it necessary to the American psyche to perpetually exploit and debase its victims in order to justify its history? And

do Native Americans have to reconcile themselves to forever putting up with such exhibitions of puerile ethnocentrism?

Attitudes pertinent to "racial" or sex-role identity are among the most potentially hazardous, for these can easily be internalized--particularly by the "minority" child. Such internalized attitudes profoundly affect self-concept, behavior, aspiration, and confidence. They can inhibit a child before he or she has learned to define personal talents, limits or objectives, and tend to regularly become self-fulfilling prophecies. Young people who are informed that they are going to be underachievers do underachieve with painful regularity.

The progeny of each oppressed group are saddled with their own specialized set of debilitating--and to parents, infuriating--stereotypes. As the father of three Native American children, aged ten, six, and three, I am particularly attuned (but not resigned) to that huge store of folk Americana presuming to have to do with "Indian lore."

(continued on p. 6)



From the "One little, two little..." messages of nursery school, to the ersatz pageantry of boy scout/campfire girl mumbo jumbo, precious, ridiculous and irritating "Indians" are forever popping up.

Consider for a moment the underlying meanings of some of the supposedly innocuous linguistic standbys: "Indian givers" take back what they have sneakily bestowed in much the same way that "Indian summer" deceives the gullible flower bud. Unruly children are termed "wild Indians" and a local bank is named "Indian head" (would *you* open an account at a "Jew's hand," "Negro ear" or "Italian toe" branch?) Ordinary citizens rarely walk "Indian file" when about their business, yet countless athletic teams, when seeking emblems of savagery and blood thirstiness, see fit to title themselves "warriors," "braves," "redskins," and the like.

On another level, children wearing "Indian suits," playing "cowboys and Indians" (or, in the case of organizations like the Y-Indian Guides, Y-Indian Maidens and Y-Indian Princesses, simply "Indians"), or scratching their fingers with pocket knives (the better to cement a friendship) are encouraged to shriek, ululate, speak in staccato and ungrammatical utterances (or, conversely, in sickening flowery metaphor) --thus presumably emulating "Indians." With depressing predictability, my children have been variously invited to "dress up and dance," portray Squanto (Pocahantas is waiting in the wings: my daughter is only three), and "tell a myth."

Not surprisingly they have at times evidenced some unwillingness to identify, and thus cast their lot, with the "Indians" which bombard them on every front. My younger son has lately taken to commenting "Look at the Indians!" when he comes across Richard Montalban, Jeff Chandler, or the improbable Joey Bishop in a vintage TV western. Society is teaching him that "Indians" exist only in an ethnographic frieze, decorative and slightly titillatingly menacing. They invariably wear feathers, never crack a smile (though an occasional leer is permissible under certain conditions), and think about little besides the good old days. Quite naturally it does not occur to

my son that he and these curious and exotic creatures are expected to present a common front--until one of his first grade classmates, garbed in the favorite costume of Halloween (ah, the permutations of burlap!) or smarting from an ecology commercial, asks him how to shoot a bow, skin a hamster, or endure a scrape without a tear. The society image is at this time too demanding and too limiting a model.

As a parent, what does one do? All efficacy is lost if one is perceived and categorized by school officials as a hypersensitive crank, reacting with horror to every "I-is-for-Indian" picture book. To be effective one must appear to be super-reasonable, drawing sympathetic teachers and vice-principals into an alliance of the enlightened to beat back the attacks of the flat-earthers. In such a pose one may find oneself engaged in an apparently persuasive discussion with a school librarian regarding a book titled something like *Vicious Red Men of the Plains* ("Why, it's set here for 20 years and nobody ever noticed that it portrayed all Indi...uh Native Americans, as homicidal maniacs!"), while at the same time observing in silence a poster on the wall about "Contributions of the Indians (heavy on corn and canoes, short on astronomy and medicine).

Priorities must be set. One might elect to let the infrequent coloring book page pass uncontested in favor of mounting the battlements against the visitation of a travelling Indianophile group proposing a "playlet" on "Indians of New Hampshire." These possibly well-intentioned theatricals, routinely headed by someone called "Princess Snowflake" or "Chief Bob," are among the more objectionable learning aids and should be avoided at all costs. It must somehow be communicated to educators that *no* information about Native peoples is truly preferable to a reiteration of the same old stereotypes, particularly in the early grades. A year ago this month my older son brought home a program printed by his school; on the second page was an illustration of the "first Thanksgiving," with a caption which read in part: "They served pumpkins and turkeys and corn and squash. The Indians had never seen such a feast!" On the

(continued on p. 15)

TEACHER'S CORNER: ERASING NATIVE AMERICAN STEREOTYPES

How can we avoid stereotypes about Native Americans when we are teaching, selecting textbooks, or designing exhibits and public programs?

Cultural institutions reflect current issues of society. Both museums and schools are wrestling with new sensitivities and concerns with cultural diversity. For instance, at a recent Smithsonian symposium on Contemporary American Indian Art, several Native American artists asked why their paintings and sculpture are rarely shown at fine arts museums, but are more likely to be exhibited at anthropology and natural history museums. Native American artists also question why their work is not combined with other American artists' work in shows on American art (Kaupp, 1990).

In directing an alternative school for Native American children in Chicago, June Sark Heinrich found many misnomers and false ideas presented by teachers as they instructed students about the history and the heritage of Native peoples. She devised ten classroom "don'ts" to help teachers correct these common errors. The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library in Chicago recently began designing a sample checklist for evaluating books about American Indian history.

This *Anthro.Notes* Teacher's Corner combines the two approaches. The questions that follow provide teachers and museum educators with ways to evaluate their own teaching and criteria to evaluate the materials they use.

1. Are Native Americans portrayed as real human beings with strengths and weaknesses, joys and sadnesses? Do they appear to have coherent motivations of their own comparable to those attributed to non-Indians?

2. In books, films, comic strips and curriculum materials, do Native Americans

initiate actions based on their own values and judgments, rather than simply react to outside forces such as government pressure or cattle ranchers?

3. Are stereotypes and clichés avoided? References should not be made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic". Native Americans should not look like Hollywood movie "Indians," whether Tonto from the Lone Ranger days or Walt Disney's recent portrayals. Native Americans are of many physical types and also have European, African or other ancestry. Just as all Europeans or African-Americans do not look alike, neither do Native Americans.

Heinrich urges that television stereotypes should not go unchallenged. For example, "when Native Americans fought, they were

(continued on p. 8)



TONTO TENDERS HIS RESIGNATION

not more 'savage' than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least, the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not 'savage warriors,' neither were they 'noble savages.' They were no more nor less noble than the rest of humanity."

Television, especially old movies, often portrays the "Indian" speaking only a few words of English, often only "ugh." Yet anthropologists have carefully documented the complexity of Native American languages. At least 350 different languages were spoken in North America when William Bradford and the rest of the Puritans first stepped ashore in Massachusetts.

Stereotypes can be defused if teachers check their own expressions and eliminate those such as "You act like a bunch of wild Indians" or "You are an Indian giver." In a similar way, do not use alphabet cards that say A is for apple, B is for ball, and I is for Indians. It may seem trivial, but Heinrich argues that such a practice equates a group of people with things.

4. If the material is fiction, are the characters appropriate to the situations and are interactions rooted in a particular time and place? If they are, a particular group such as the Navajo or Chippewa living at a specific moment in history will be more likely to be brought accurately to life.

5. Do the materials and the teacher's presentation avoid loaded words (savage, buck, chief, squaw) and an insensitive or offensive tone?

6. Are regional, cultural, and tribal differences recognized when appropriate? As everyone knows but does not always put into practice, before the Europeans came there were no people here that called themselves "Indians." Instead, there were and still are Navajo or Menominee or Hopi, or Dakota, or Nisqually, or Tlingit, or Apache. Instead of teaching about generalized Indians or "Native Americans," study the Haida, or Cree, or Seminole.

7. Are communities presented as dynamic, evolving entities that can adapt to new conditions, migrate to new areas, and keep control of their own destinies? Too many classroom materials still present Native American traditions as rigid, fixed, and fragile. For example, some filmstrips and books may have titles like "How the Indians Lived," as though there are not any Indian people living today. In fact, over two million Native Americans live in what is now the United States, about half of them live in cities and towns and the other half on reservations or in rural areas.

8. Are historical anachronisms present? The groups living here prior to the 1540's did not have horses, glass beads, wheat, or wagons. Can your students determine why that is the case and do they understand that these items were all introduced by Europeans?

9. Are captions and illustrations specific and appropriate for a specific time and place? (Wrapped skirts in the Arctic, feather bonnets in the North Pacific Coast, or totem poles in the Plains never existed.) Are individuals identified by name when possible?

10. Are the different Native Americans viewed as heirs of a dynamic historical tradition extending back before contact with Europeans? Similarly, Native American groups should not be equated with other ethnic minorities. The fact is that Native American tribes--by treaty rights--own their own lands and have other rights that are unique to the descendants of the real Natives of America, because they are that. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, confirm that status.

11. If you have Native American children in your class, do not assume that they know all about their own ancestry and the ancestry of all Native Americans. All children including Native American children need to be taught about the Native American heritage, which, in a very real

sense, is the heritage of everybody living in the U.S. today. Culture and ideas, after all, are learned and not inherent from birth.

References:

"Checklist," *Meeting Ground*, Biannual Newsletter of the D'Archy McNickle Center, Issue 23, Summer 1990. The Newberry Library, 60 West Walton Street, Chicago, Illinois 60610-3380. ("Checklist" was based on criteria provided by Center advisor, Cheryl Metoyer-Duran, UCLA School of Library and Information Sciences.)

Heinrich, June Sark. "Native Americans: What Not to Teach," *Unlearning "Indian" Stereotypes, A Teaching Unit for Elementary Teachers and Children's Librarians*. New York, NY: The Racism and Sexism Resource Center For Educators, a Division of The Council on Interracial Books for Children, 1977.

Kaupp, Ann. "Toward Gender and Ethnic Equity in Museums." *Four Star*, Newsletter for the Smithsonian Institution Women's Council 10(2), Summer 1990.

JoAnne Lanouette

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NOW AVAILABLE

The proceedings from the 1988 and 1989 annual conferences--*Qualitative Research in Education: Substance, Methods, Experience and Qualitative Research in Education: Teaching and Learning Qualitative Traditions* are available for purchase at \$9.00 (U.S.) and \$12.00 (International-Air Mail) per copy. Order through Judith Preissle-Goetz, Tucker Hall 413, University of Georgia, Athens, GA 30602. Write checks payable to the University of Georgia.

SPICE

The Stanford Program on International and Cross-Cultural Education (SPICE) represents a long-term effort by Stanford University to improve international and cross-cultural education in elementary and secondary schools. The program traces its origins to 1973, when a project was initiated to upgrade teaching about the People's Republic of China. By 1976, parallel projects on Japan, Africa, and Latin America had been added, and, together with the China Project, became the nucleus of SPICE. The International Security and Arms Control Project (ISAAC), the Soviet Union and Eastern Europe Project, and the Western Europe Project have been subsequently added.

Spice is committed to the improvement of the international dimension of elementary and secondary education in the U.S. through the development of curriculum and staff development programs of high quality. SPICE materials are reviewed by scholars and tested extensively in classrooms. Most of the reasonably priced materials consist of small booklets and slides. They are ideal for supplementing units in a wide variety of classes, primarily in the social studies and language arts.

A non-profit educational program of Stanford University, SPICE receives funding from the U.S. Department of Education, the Stanford Institute for International Studies, and several private foundations. For an up-to-date catalog, write:

SPICE
Littlefield Center, Room 14
300 Lasuen Street
Stanford University
Stanford, CA 94305-5013

NEW CURRICULA ON NATIVE AMERICANS

In reassessing curriculum offerings, teachers may wish to order some new, highly recommended materials. We also note the recent publication *After Columbus: The Smithsonian Chronicle of the North American Indians* by Herman Viola (Smithsonian Books), 1990, available from your local bookstore.

Teaching About Native Americans. National Council for the Social Studies, Bulletin No. 84, 1990. National Council for the Social Studies, 3501 Newark St., N.W., Washington, D.C. 20016-3167; (202) 966-7840. \$10.95 (soft cover).

Lesson plans cover the following topics: environment and resources, culture and diversity, change and adaptation, conflict and discrimination, and current issues for Native Americans. The last section, "Resources for Teachers and Students," includes criteria for evaluating educational materials and an "Indian Awareness Inventory" of 40 true or false questions.

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The Native People of the Northeast Woodlands. An elementary curriculum produced by the National Museum of the American Indian, 1989. National Museum of the American Indian, Broadway at 155th St., New York, NY 10031; (202) 283-2420. \$35.00

The Delaware (Lenape) and the Six Nations Iroquois are the focus of this curriculum in a three-ring binder notebook. Forty-seven classroom activities are found in lesson plans whose topics are: cultural diversity and environment, early times, language, hunting and fishing, harvest, family, oral traditions, clothing, government, life today. A resource section provides information on publications, audio-visuals, powwows, Native American supplies, and governments today.

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Keepers of the Earth: Native American Stories and Environmental Activities for Children by Michael J. Caduto and Joseph Bruchac, 1989. Fulcrum Publishing, Golden, Colorado. \$19.95 (hard cover). Special discounts available. Teacher's Guide also available. Primarily for kindergarten through sixth grade.

Winner of the New York State Outdoor Education Association Annual Art and Literary Award (1990), this book combines Native American stories and environmental education activities to help students understand all aspects of the earth and to teach "positive social and environmental skills."

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The Native American Sourcebook: A Teacher's Resource of New England Native Peoples by Barbara Robinson. Concord Museum, P.O. Box 146, Concord, MA 01742. Grades 1 & 2. \$15 plus \$3 postage and handling.

The sourcebook contains curriculum materials, teacher's guides, background information, activity sheets, extensive bibliography, and resource listing.

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The Wabanakis of Maine and the Maritimes. A resource book about Penobscot, Passamaquoddy, Malisect, Micmac, and Abenaki Indians. American Friends Service Committee, 1989. Grades 4 through 8. Maine Indian Program, P.O. Box 1096, Bath, ME 04530. \$15.00.

This 506 page resource manual covers Wabanaki history, government and politics, land and treaties, effects of the American Revolution, Indian-White relations, and contemporary life. Also included are 180 pages of lesson plans and readings of Wabanaki legends, stories from or about different periods in history from 1400 to the 1920's, and interviews with Wabanaki people today. The section, "Fact Sheets," includes information about material culture; political, social, and spiritual life; games and crafts, as well as a resource listing and bibliography.

THE PUBLIC EDUCATION INITIATIVE AND THE SAA

The Society for American Archaeology's (SAA) Committee on Public Education is creating a network of active, committed, and energetic individuals throughout North America (and reaching out to interested colleagues abroad, as well). Members of the network will work together to develop, coordinate, and promote public education strategies related to archeology and the preservation of cultural heritage resources.

The SAA views public education as the most effective long-range solution to the pressing problem of site destruction. Additionally the SAA considers that a positive message about what can be learned about other cultures and ourselves from careful archaeological research, as well as about why we should care about preservation of cultural heritage, must be conveyed in a targeted way to a variety of special interest groups from school children to collectors.

The SAA believes that those who study culture history through archaeology have a responsibility to share information about their findings and methods. Professionals must not shut the majority of the population out of the process with the implied message, "Don't touch. Archaeological resources must be protected for the professional archaeologists." Rather, we must encourage the natural curiosity of children and adults to learn about and preserve things past and different, yet connected.

Through the public education effort, the SAA wants to awaken in the public an appreciation for and an understanding of the importance of research and to convey the non-renewable nature of the resources, while exploring ways to allow greater enjoyment of them by everyone. The SAA wants to contribute to a fostering of respect for one's own cultural heritage and for the heritage of others.

The SAA Committee on Public Education has set an ambitious agenda for its first year and is establishing an informal quarterly newsletter to communicate with the growing network about current projects

and new resources. The committee is promoting the new SAA associate membership for avocational societies, teachers, and others interested in archaeology. Several projects are underway for the 1991 SAA Annual Meeting in New Orleans, including public sessions on archaeology, a session for archaeologists on writing for the public and a teacher workshop on archaeology in the classroom. Long-range goals include evaluation and development of curriculum materials. The committee is coordinating with other professional societies, including the SAA, in an inter-society work group to coordinate current and future projects.

The SAA welcomes the participation of AAA members in the SAA public education network. To receive the newsletter, send your name and address to: Dr. Edward Friedman, Chair, Committee on Public Education, Bureau of Reclamation, Denver Federal Center, PO Box 25007, Denver, Colorado 80225-0007, Attention: D-5530. Please indicate also if you would like to receive "Actions for the '90s," the executive summary of the SAA Save the Past for the Future project. Any additional comments or information about your experiences in communicating with the public about archaeology are welcome.

Edward Friedman
Phyllis Messenger
Committee on Public Education
Society for American Archaeology

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MANY THANKS to those of you who responded to our call for educational materials for the American Anthropological Association Task Force on the Teaching of Anthropology. At the forthcoming November annual meeting of the American Anthropological Association, the Task Force will be discussing various ways to disseminate information on teaching resources.

TEACHERS CREATE CLASSROOM VIDEOS WITH D.E.R.

Documentary Educational Resources (DER) is a non-profit educational organization in Watertown, Massachusetts dedicated to producing and distributing anthropology films and videos. Written texts and study guides accompany many of the films, which have been used in anthropology classes throughout the U.S. and abroad. Readers may be familiar with our collection, especially John Marshall's series on the !Kung San and Timothy Asch and Napoleon Chagnon's films on the Yanomamo.

In 1986-88, DER received an incentive award from the Massachusetts Council on the Arts and Humanities (now the Massachusetts Cultural Council). The award was for two purposes: first, to expand our market into pre-collegiate classrooms, and, second, to make age- and content-appropriate videos for classroom use. We met our first goal through familiarizing teachers with our collection by attending social studies, library, and independent school conferences; by advertising in journals; and by visiting numerous schools through the commonwealth. These interactions also enabled us to assess areas in which teachers needed new materials.

Our second purpose, to make classroom videos, was implemented with the full permission of the original filmmakers. Teachers in two local school systems worked with us, and now, as a result of this

collaboration, we have three new videos appropriate for elementary and secondary use in our collection: "The !Kung San: Traditional Life" (26 min.), "The !Kung San: Resettlement" (28 min.), and "Yanomamo of the Orinoco" (29 min.). The updated videos on the !Kung were prepared by Sue Marshall Cabezas, co-producer of "N!ai, the Story of a !Kung Woman," and by Eileen Sullivan, curriculum co-ordinator for Acton, Massachusetts Public Schools. Geography teachers Maureen Moran and John Daly at Wayland Junior High and DER's Judith Nierenberg, a former teacher, produced the Yanomamo video and study guide that focuses on land use and problems the Indians face in the rainforest.

We have attempted to expand this project in the Greater Boston area and have located teachers in seven more school systems who would like to work with us. Maureen Moran

sees this project as a model for other teachers who want to have more input into the materials that they bring into their classroom. We hope to find alternate sources of funding to continue this project as the Massachusetts Cultural Council has experienced enormous budget cuts. At present we are working on a large scale film production on the !Kung, which has taken priority.

For further information about the new videos or any of the titles in

our collection please contact: DER, 101 Morse St., Watertown, MA 02172; (617) 926-0491, FAX (617) 926-9519. All programs are available for purchase or rental; we have a free preview policy.

Judith Nierenberg
Documentary Educational Resources



TEACHING RESOURCES FROM THE SOCIAL SCIENCE EDUCATION CONSORTIUM

The Social Science Education Consortium is a not-for-profit educational organization with headquarters in Boulder, Colorado. The SSEC, which is dedicated to the improvement of social studies/social science education at all levels, conducts a wide range of activities. Among these are:

--An annual conference on a pertinent or timely topic of interest to social scientists and educators; the 1990 conference looked at "Teaching and Learning about the Globalization of the World."

--Dissemination of information on new developments in social science education, with recent activities on science-technology-society education.

--Teaching training, including an NEH-sponsored summer institute using a humanities approach to teach about the early national period in U.S. history.

--Curriculum development.

A small sampling of the products developed and published by the SSEC is described below.

A Humanities Approach to U.S. History: Activities and Resources for Secondary Teachers (order no. 348-9; \$21.95) presents 30 activities taking an integrated approach to U.S. history with activities on art, music, architecture, literature, and tasks of daily life. Source material is abundant. A companion volume, A Humanities Approach to Early National U.S. History: Activities and Resources for the Elementary School Teacher (order no. 307-1; \$14.95), presents 22 activities that help fifth-grade students understand the colonial and early national periods from a humanities perspective.

Immigration: Pluralism and National Identity (order no. 332-2; \$3.00) is a student booklet that examines immigration from various perspectives: why immigrants chose to come to the United States in the late 19th

and early 20th centuries, the circumstances in which they lived and worked after coming here, and how immigrants and others viewed the process of "Americanization." Past and present positions on immigration policy are discussed.

Global Issues in the Elementary Classroom (order no. 322-5; \$21.95) and Global Issues in the Intermediate Classroom (order no. 323-3; \$21.95) each contain 20+ ready-to-use lessons organized into five sections: Introducing Global Awareness, Studying Human Values, Studying Global Systems, Studying Global Issues and Problems, and Studying Global History. Varied teaching strategies are used to help students explore such topics as toys and folk tales, holidays, school rules, inventions, holidays, religion and values, and the Nobel Peace Prize. A companion volume, Global Issues: Activities and Resources for the High School Teacher (order no. 312-8; \$21.95) focuses more specifically on contemporary issues (e.g., world trade, energy and natural resources, global conflict, human rights).

A Look at Japanese Culture Through the Family (order no. 349-7; \$9.95) invites students to use case studies of family life in Japan to make hypotheses about the traditions, social institutions, and values of the Japanese people. The 33 case studies, written by teachers who spent one-and two-day home stays with rural and urban families, provide a rich array of data on Japanese life. A related volume, Japan in the Classroom: Elementary and Secondary Activities (order no. 318-7; \$16.95) presents 18 activities on such topics as Japanese poetry and proverbs, Japanese history, and economic development.

Teaching About Korea: Elementary and Secondary Activities (order no. 309-8; \$16.95) provides 18 activities teachers can use to teach about Korean history, Korean homes and food, Korean folklore and poetry, and Koreans in America.

Activities for Teaching Russian and Soviet Studies in the High School (order no. 328-

4; \$21.95) intends to enhance student understanding of Russian and Soviet culture and to motivate students to want to learn more. Among the topics explored are changes in Russian life under Tsar Peter the Great, the frontier in Soviet and American thought, and collectivized agriculture. Significant attention is given to Russian and Soviet literature. A related teacher background piece is Studying Russian and Soviet History (order no. 317-9; \$9.95) which provides insights into Russian and Soviet history from the earliest days to the present. For each period covered, the book also provides a rich bibliographic essay.

For additional information about the SSEC's activities and publications, contact the SSEC, 3300 Mitchell Lane, Suite 240, Boulder, CO 80301-2272 (303) 492-8154.

Laurel R. Singleton
Social Science Education
Consortium, Inc.

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SMITHSONIAN RESOURCE GUIDE FOR TEACHERS

The Smithsonian Institution's Office of Elementary and Secondary Education has produced *Resource Guide for Teachers: Educational Materials Available from the Smithsonian, National Gallery of Art, and the John F. Kennedy Center for the Performing Arts*. The guide is organized by topics such as American Studies, Language Arts, Sciences, World Cultures.

The cost of the 93-page spiral-bound booklet is \$4.95, which covers the cost of printing. To order, make your check out to the Smithsonian Institution-OESE and send it to: Smithsonian Institution, Department 0561, Washington, D.C. 20073-0561.

TEACHER SYMPOSIUM ON NATIVE AMERICANS

The National Museum of Natural History will be sponsoring a two-day symposium on Teaching About Native Americans for metropolitan Washington area elementary school teachers, March 8 & 9, 1991. In the lectures and workshops, teachers will be introduced to past and contemporary life of Native Americans, with emphasis on the Northeast Woodlands and local Indians; new curricula, three of which are described on page 10 of this issue; and Native American educators and scholars who will offer suggestions on how to recognize and deal with stereotypes in teaching materials. Area teachers interested in receiving more information should write to: Ann Kaupp, Department of Anthropology, National Museum of Natural History, Washington, D.C. 20560.

HANDBOOK OF NORTH AMERICAN INDIANS

The Smithsonian's *Handbook of North American Indians*, general editor William C. Sturtevant, is an encyclopedia summarizing knowledge about all Native peoples north of Meso-america. Scholars contribute to the volume chapters that cover human biology, prehistory, ethnology, linguistics, and history. Nine of the 20 volumes thus far completed are: Volume 15: Northeast, 1979 (\$27.00); Volume 8: California, 1978 (\$25.00); Volume 9: Southwest (Puebloan peoples and Southwest prehistory and history), 1980 (\$23.00); Volume 6: Subarctic, 1981 (\$25.00); Volume 10: Southwest (non-Puebloan peoples), 1983 (\$25.00); and Volume 5: Arctic, 1984 (\$29.00); Volume 11: Great Basin, 1986 (\$27.00); Volume 4: History of Indian-White Relations, 1988 (\$47.00); and Volume 7: Northwest Coast, 1990 (\$38.00). Write to: S.I. Press, Department 900, Blue Ridge Summit, PA 17214; (717) 794-2148. Prepaid orders will not be charged for postage and handling.

("Thanksgiving" continued from p. 6)

contrary! The *Pilgrims* had literally never seen "such a feast," since all foods mentioned are exclusively indigenous to the Americas and had been provided, or so legend has it, *by* the local tribe.

Thanksgiving could be a time for appreciating Native American peoples as they were and as they are, not as either the Pilgrims or their descendant bureaucrats might wish them to be. If there *was* really a Plymouth Thanksgiving dinner with Native Americans in attendance as either guests or hosts, then the event was rare indeed. Pilgrims generally considered Indians to be devils in disguise, and treated them as such. And if those hypothetical Indians participating in that hypothetical feast thought that all was well and were thankful in the expectation of a peaceful future, they were sadly mistaken. In the ensuing months and years they would die from European diseases, suffer the theft of their lands and property and the near eradication of their religion and their language, and be driven to the brink of extinction. Thanksgiving, like much of American history, is complex, multi-faceted, and will not bear too close a scrutiny without revealing a less than heroic aspect. Knowing the truth about Thanksgiving, both its proud and its shameful motivations and history, might well benefit contemporary children. But the glib retelling of an ethnocentric and self-serving falsehood does no one any good.

Parents' major responsibility, of course, resides in the home. From the earliest possible age, children must be made aware that many people are wrong-headed about not only Native Americans, but about cultural pluralism in general. Children must be encouraged to articulate any questions they might have about "other" people, and "minority" children must be given ways in which to insulate themselves from real or implied insults, epithets, slights or negative stereotypes. "Survival humor" must be developed and positive models must consciously and unconsciously, be available and obvious. Sadly, children must learn *not* to trust uncritically.

Protecting children from racism is every bit as important as insuring that they avoid playing with electrical sockets. Poison is poison, and ingrained oppressive cultural attitudes are at least as hard to antidote, once implanted, as are imbibed cleaning fluids. No one gains by allowing an inequitable and discriminatory status quo to persist. It's worth being a pain in the neck about.

Michael Dorris
Adjunct Professor
Native Studies Department
Dartmouth College

[This article was excerpted from *Interracial Books for Children Bulletin*, vol. 9, no. 7, 1978.]

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SMITHSONIAN EXPEDITION TO JAMAICA, February 22-March 4, 1991

Help document Pagwa, a Hindu celebration of the winter harvest and the renewal of life. Introduced to Jamaica by East Indians who came to the island as indentured laborers between 1845 and 1917, Pagwa combines music, song, dance, and offerings.

This Smithsonian expedition to Kingston will involve interviewing local residents, conducting library research for background material, or assisting with preparations for Pagwa to learn more about Jamaica's Indian heritage. Expedition leaders will be Olive Lewin, Executive Director, Jamaican Institute of Folk Culture, and John Homiak, cultural anthropologist, Department of Anthropology, National Museum of Natural History, Smithsonian Institution.

For more information, write Smithsonian Research Expeditions, 490 L'Enfant Plaze, S.W., Suite 4210, Washington, D.C. 22024, or call (202) 357-1350.

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This newsletter may be reproduced and distributed free-of-charge by classroom teachers for educational purposes.

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