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SUMMER FIELDWORK OPPORTUNITIES

Alexandria Archaeological Research Center offers volunteer opportunities in August and September for a city survey project taking samples from a large number of 19th century household sites from different socio-economic levels. Artifact analysis and laboratory projects will also be conducted. Those interested can call Barbara Magid, volunteer coordinator, at 838-4399.

American University, in conjunction with the Maryland Historic Trust, is conducting a four-week field session (June 13 - July 15) at a late Woodland village site on the Patuxent River in Calvert County. Contact Dr. Charles W. McNett, Dept. of Anthropology, American University, Washington, D.C. 20016, 686-2182. In

addition, the Division of Continuing Education offers a three-week (June 27 - July 15) outdoor mini-field school for high school students to introduce all phases of archeology by looking at prehistoric and historic sites. Students will spend a few days excavating at the Calvert County site. For further information contact Mike Segal, Division of Continuing Education, American University, Washington, D.C. 20016, 686-2845.

Baltimore City Excavation Project offers an opportunity for the public, including upper secondary school students, to volunteer in the excavation of a 19th century brewery site near the Inner Harbor. Excavation is anticipated to begin around July 1st and to last 60 working days. For further

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information contact Jeanne Fetting at (301)396-1743 or Debbie Silverman at (301)837-0862.

Catholic University of America's summer field school at Thunderbird Archaeological Park, a paleo-Indian complex near Front Royal, Virginia, introduces students to all aspects of archeology with emphasis on cultural reconstruction. Archeological Field Techniques I is held from June 27 - July 15 and July 18 - August 5; Archeological Field Techniques II is held from July 18 - August 5. To apply write to: Office of Summer Sessions, McMahon Hall, Room 116, Catholic University, Washington, D.C. 20064.

Center for American Archeology, associated with Northwestern University since 1964, cosponsors research and teaching programs with the university. Archeological programs are focused at three campuses: a 24 building, residential complex at Kampsville, Illinois near St. Louis; a 70-acre facility with new headquarters and residential lodge at Crow Canyon, Arizona; and a historic farmhouse at Elgin, Illinois, renovated for use as offices, classrooms, and laboratory. Year-round archeological programs are conducted at each of the three campuses. Open to students from junior high through college, attracting teachers, interested adults, and museum staff, these programs are designed to provide maximum public participation in the archeological research process. For more information on date and fees of summer programs, contact Director of Admissions, Center for American Archeology, 1911 Ridge Ave., Evanston, IL 60201, (312)492-5300.

University of California Research Expeditions Program offers an opportunity for the experienced and inexperienced to become a member of a small university field research team. Studies in areas of anthropology, archeology, animal behavior, ecology/botany, and paleontology will take researchers to all parts of the globe. For further information, contact the University of California Research Expeditions Program, Desk P, University of California, Berkeley, CA 94720, (415)642-6586.

Earthwatch offers opportunities for the interested public (ages 16-75) to join scientific expeditions throughout the world with museum and university scholars of various disciplines. For information on joining an expedition, write: Earthwatch, 10 Juniper Rd., Box 127, Belmont, MA 02178.

Fairfax County Archaeological Survey needs volunteers year-round to participate 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 - August 10. For information write to Jim Lundsford, Masonville Instructional Center, 3705 Crest Dr., Annandale, VA 22003, 698-7500.

George Mason University's five-week field school (May 23 - June 24) will involve excavating a tannery, a cottage industry in Colchester, an 18th century town in Virginia. For more information contact Ann Palkovich, Anthropology Program, George Mason University, Fairfax, VA 22030, 323-3492.

George Washington University Summer Field Program in Mesoamerican Archeology and History is in its 9th season exploring the cultural history of the Maya from the earliest ice age hunters to contemporary times using an interdisciplinary approach. The program includes visits to archeological and historical sites, museums, and this year a special trip to the English speaking country of Belize where Mayan, British, Spanish, African, and Oriental cultures have created a unique society. The three

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NOTES FROM AN EMERGING CULTURE

[Editor's Note: Paul Epstein, Doctoral Candidate in Anthropology at S.U.N.Y. - Buffalo, writes about the beginning stage of his dissertation research on adolescence, while teaching anthropology to junior high and high school students at Washington's first Montessori high school.]

Fifteen students and I gather in a hallway of the Washington Area Montessori High School. Some students are angry, some curious, others just seem bored. I am nervous and embarrassed. The students demand that I tell them why I have collected their notes and why I have invaded their privacy.

I am a note collector. Notes are written by students and pass directly between friends. Notes are also passed by student messengers who promise not to read the note but who invariably do. When confronted for this breach of promise, the messenger swears his or her innocence. The author of the note then declares, "I don't care." At the Montessori High School, "I don't care" is a frequently heard utterance with multiple meanings that I am seeking to understand.

I am not a note messenger. I am a note collector. During the student's interrogation, I explain my actions. I am their anthropology and history teacher, but I am also a Cultural Anthropologist collecting information for my doctoral dissertation on adolescence. Notes are a primary device of communication used by adolescents within our culture for communication and enactment of their culture. I explain to the students that I must pay close attention to all behaviors I observe between students, their parents, teachers, and counsellors. I view these behaviors, including "note passing", as interactions which give meaning and reality to what adolescence is in our society.

Rules at a Montessori High School

The students' concerns over their privacy are of particular concern to me because I am a teacher trained in the



pedagogical approach of Maria Montessori, and am presently working with fourteen other adults to create the nation's first Montessori High School here in a suburb of the nation's capital. The school, with a co-educational enrollment of 120 seventh through twelve graders, seeks to incorporate Montessori's mandate for reforming adolescent education: establish programs which encourage students to become economically and psychologically independent of their parents, and instill a sense of belonging to a large community. Together these principles should accomplish a "Valorization of Personality" or a process through which each adolescent knows that he or she is capable of succeeding in life by his or her own efforts.

Each student upon admission to this High School agrees to follow basic ground rules to ensure personal safety, promote trust, and permit honest, truthful communication. The fifteen students confronting me about their notes speak openly and honestly. I apologize to them as they believe I

have invaded their privacy. I explain that I found their notes on counters, floors and desks shared by all students in the classrooms where I teach. I promise I will never reveal my sources, that I will meet privately with each note's author to ask permission to use the note and also will ask for his/her interpretation of the contents of each note. The meeting with them ends when one student declares loudly "I don't care. No one will ever know who wrote this stuff. He'll change all the names anyhow."

But I care. Anthropologists have a knack for taking the mundane "I don't care" -- a common, everyday occurrence -- and transforming it into significant data. "I don't care" may be a clue to the existence of some cultural rules unknown to me. At this school, cultural rules are important because we are creating a Montessori high school where cultural rules are established which can be shared by teachers and students alike. At a Montessori high school, students are supposed to be involved with the school's daily administration, with setting and enforcing the ground rules. Input from students is solicited, even about the hiring of new faculty and the admission of new students.

Ideally in a Montessori high school, there should be a single culture shared by faculty and students. In principle, there would not be a separate adolescent culture. For example, in this shared culture, classrooms would be open: students would freely enter these classrooms to work with friends, collect assignments, and confer with teachers. All involved should together share tacit rules with which to jointly conduct these behaviors.

Notes in Two Cultures

Instead, I have often observed two cultures in existence side by side. One I call the "Emerging Montessori Culture". People within the school know this as the larger group of faculty and students struggling to instill Montessori principles. But a second culture,

a group of other students, have a separate set of rules. Members of this second group enter classrooms at will but proceed to interrupt and disturb those at work. During the school year, some of these students have even occasionally formed a third more aggressive group, agreeing to actively war against assimilation into the "Emerging Montessori Culture" by breaking computers, tearing carpeting, damaging restroom facilities, and cutting out of school.

The lines of classification between these two cultural groups are not firmly drawn. Every two or three weeks some students from the "Emerging Montessori Culture" switch sides, roam hallways, and enter and disrupt classrooms.

Notes are the primary communication device with which students construct these two cultural groups and by which they switch from one culture to the other. Notes are written between rule sharing friends. These rules permit "friends" to similarly classify information and thereby share interpretations and understandings for the meaning of behaviors.

Notes supply two critical functions in the students' on-going construction of their culture. First, notes confirm cultural membership between the author and those reading the note. At one point a group of students within the "Emerging Montessori Culture" had classified themselves as family members. Their notes were addressed to "Dear Mom" and signed "your daughter". A note might contain, "You shouldn't like ____, I hate ____". The note indicates who is in the culture, and it suggests that someone should not be included. Frequently, notes are passed with the admonition, "Don't let __ see this!" One interpretation of this

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READERS' CHOICE

Would your class be interested in what swim teams, "Star Trek", and the Yanomamo have in common? Are you troubled by restless students, the time needed to hunt down current stimulating articles, and the chore of making 30 copies of assigned readings? If so, the annotated list below may provide some relief by suggesting readers suitable for secondary students -- all available in paperback and all in print. These readers contain articles on cultural and, to some extent, physical anthropology. They do not, however, include readings on "doing anthropology". [For a bibliography on "Student Fieldwork Projects", see Anthro-Notes 3(2), Spring 1981; for a bibliography on "Ethical Dilemmas in the Field" see Anthro-Notes 4(1), Winter 1982.]

Angeloni, Elvio, ed. Annual Editions: Anthropology 83/84. Guilford, CT: The Dushkin Publ. Co., 1982. Instructor's guide upon request.

A widely used, stimulating collection of 40 articles from popular journals such as Science 82 and Natural History, Annual Editions focuses predominately on cultural anthropology. The old stand-bys are repeated, such as "Doing Fieldwork Among the Yanomamo," "Body Ritual Among the Nacirema," and "Steel Axes for Stone Age Australians." However, more recent articles are included which discuss creationism, child care in China, new dates for the beginning of farming, patterns of social interaction in new video arcades, and confessions of a former cultural relativist. The index and topic guide aid in integrating articles into different course organizations. The topical divisions mirror Conformity and Conflict. However, the two readers differ: Annual Editions: Anthropology 83/84 has much shorter introductions and analyses than Conformity and Conflict, several challenge

questions, a few more recent articles, and an 8 1/2 by 11 format.

Arens, W. and Susan P. Montague, eds. The American Dimension: Cultural Myths and Social Realities. 2nd ed. Port Washington, NY: Alfred Pubs. Co., Inc., 1981.

This reader corrects the unfortunate oversight of American culture in most introductory courses in anthropology. The 16 essays fall into two major sections: symbolic analysis of cultural phenomena and social strategies and institutional arrangements. The first section focuses on what the mass media -- professional football, "Star Trek", "Duck Soup", soap operas, and "The Exorcist" -- reveals about our culture. "The mass media constitutes a forum for depicting and to a certain extent, debating current morality." The second section includes essays on volunteer firemen, middle class friendships, and health care behavior. This reader shows how people use information to behave in different social contexts and students will learn something about the differences among various parts of the United States. References are provided at the end of each essay. The essays raise theoretical issues but they should not be too difficult for high school students to consider for the analyses are interesting and revealing about ourselves and our culture.

Cole, Johnnetta B., ed. Anthropology For the Eighties: Introductory Readings. New York: The Free Press (Div. of Macmillan Pub. Co., Inc.), 1982.

No "them" and "us" exists in this reader arranged into traditional and current topics. Instead the articles on fieldwork, language and culture, ritual and belief systems, ethics, racism, sexism, and changing economic systems

intertwine analyses of United States culture with ones more distant. Traditional articles, such as "The Impact of Money on an African Subsistence Economy" by Paul Bohannon, join with more recent articles on a garbage workers strike, "Star Trek", and women in Cuba. An essay introduces each section and subsection clarifying the major issues of that topic for anthropology. Bibliographies come at the end of each topic. High school students will enjoy and learn much about anthropology's perspective and diversity in these stimulating articles, but they may stumble over parts that discuss theoretical implications and history. The readings included are a bit more thorough and scholarly than in the other readers.

Hunter, David E. and Phillip Whitten, eds. Readings in Physical Anthropology and Archaeology. New York: Harper and Row, 1978.

Although designed for college introductory students, the editors assume no background in archeology or physical anthropology. Engaging articles on stones and bones often focus on current debates. Articles range broadly and include "A Chat with Charles Darwin", "Pilgrims Elude a Pilgrim Hunter", "Ancient Aches and Pains", "Hominids in Africa", "Shadow of Olmecs", and "The Fallacy of Biological Determinism". From this reader students will learn about evolution, archeology, the fossil record, primates, civilizations, and contemporary issues.

Kottak, Conrad Phillip, ed. Researching American Culture: A Guide for Student Anthropologists. Ann Arbor, MI: The University of Michigan Press, 1982.

Although the first part of this book details steps in conducting research, the other three parts are essays by students and professional anthropologists on contemporary

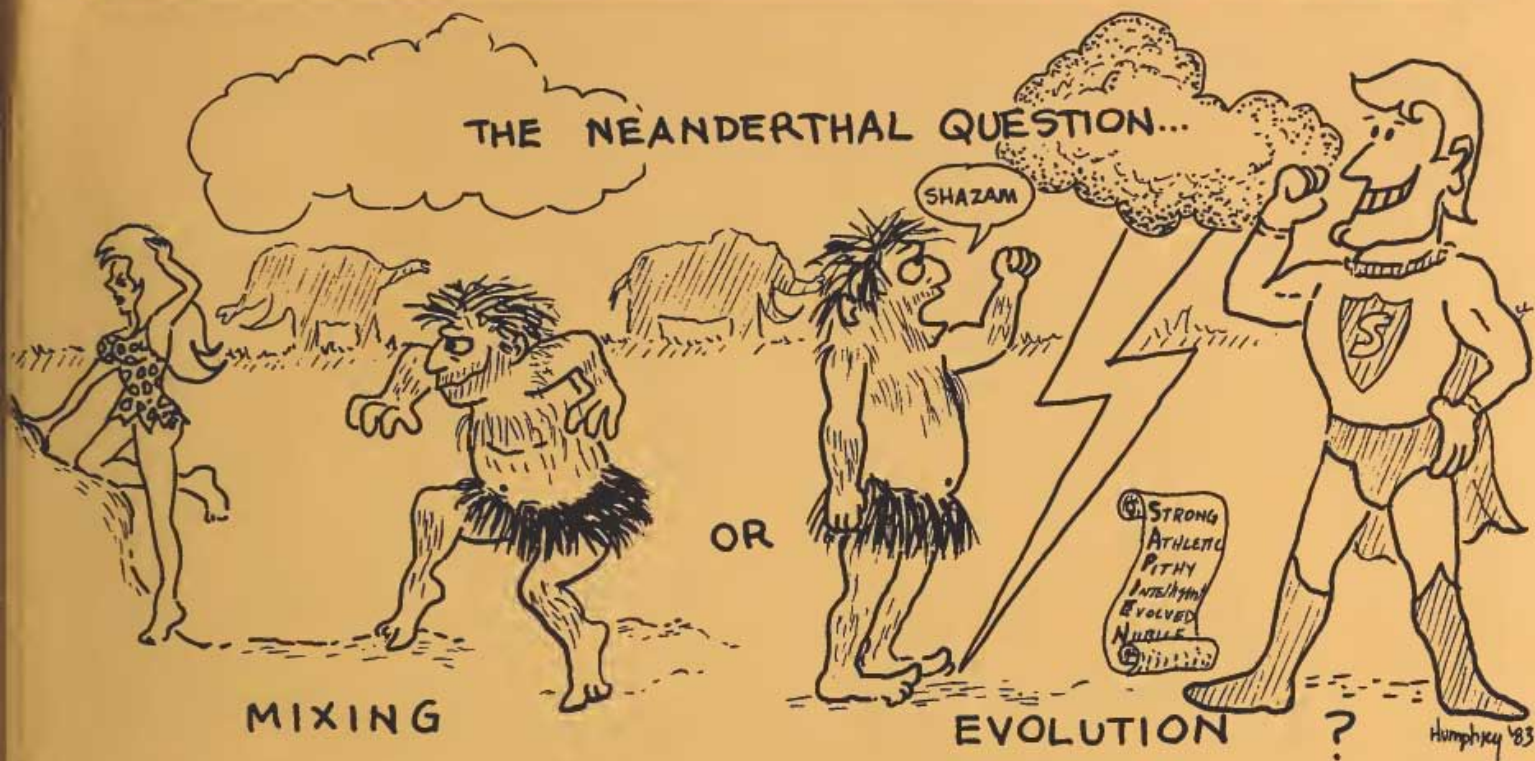
United States culture. Topics covered include the media, high schools, death, swim teams, sexual discrimination, and puns.

Lisitzky, Gene. Four Ways of Being Human: An Introduction to Anthropology. New York: Penguin Books, 1976. (original copyright, 1956)

This informed and compassionate book was written for high school students by a journalist committed to the value of anthropology as a "mind stretcher, prejudice dissolver, and taste widener." Concerned with showing students how different cultures have ingeniously coped with different environments, Lisitzky describes the Semang in the tropical rain forest of Malaya, the Eskimo in the high Arctic regions, the Maori of New Zealand, and the Hopi in northeastern Arizona. The chapters emphasize how each people's culture works for them, how they view their own problems, and how they find joy. The student is not expected to have any background in anthropology and no theoretical language is used to describe each culture's economy, social structure and belief system. The teacher using this book should alert students to the changes which have altered the lifestyles of the Semang, Eskimo, Maori, and Hopi since the descriptions represent the past more than the present.

Service, Elman R. Profiles in Ethnology. 3rd ed. New York: Harper and Row, 1978.

This book's organization reflects its author's theoretical concerns with the evolutionary development of bands, tribes, chiefdoms, primitive states, and modern folk societies. The 22 readings, all by Service, are capsule descriptions of such groups as the Copper



A NOVEL APPROACH TO PREHISTORY

In their search to illuminate human origins, anthropologists have been joined by poets and novelists. The past provides them with inspiration and subject matter: Homer's *Iliad* tells of events centuries before the poet's lifetime; Shakespeare dramatizes life among the ancient Romans. In the 20th century, as scientists have applied increasingly sophisticated techniques to the study of ancient bones and stones, novelists, from Jack London in 1906 to Jean Auel whose novels are best-sellers today, have imaginatively explored the beginnings of human consciousness and culture.

Auel's first novel, *The Clan of the Cave Bear*, tells of a five-year-old Cro-Magnon girl, orphaned in an earthquake and wounded by a cave lion, who is adopted by a Neanderthal "Clan". The child Ayla struggles to adapt to her new society under the tutelage of her foster mother, the clan's medicine woman. As a young teenager, Ayla is expelled from the group, and Auel's second novel, *The Valley of Horses*, takes up the story at this point. Ayla draws on the survival skills she learned in her hard years with the Nean-

dertals, and puts to good use her imaginative and inquiring mind. Settled into a cave, Ayla hunts and gathers, stock-piles equipment and medicinal herbs, invents an astounding array of devices from fire-starter to travois, and longs to find some of her own people.

Meanwhile, Jondalar, a young *Homo sapiens sapiens*, travels east with his brother Thonolan. As they journey, they encounter and make friends with several groups of other *Homo sapiens sapiens* from whom they learn new languages and customs. They arrive in the valley of horses where Ayla has been surviving, bereft of human companionship but now accompanied by a horse and a cave lion which she has raised from infancy. Ayla's skills in medicine enable her to save Jondalar's life and at last she begins to learn what a fellow Cro-Magnon is like.

In her two books, Jean Auel deals with the confrontation of *Homo sapiens neandertalensis* with *Homo sapiens sapiens*, as did Björn Kurtén in his *Dance of the Tiger* (1978) and

William Golding in The Inheritors (1955). All raise the question of who is truly civilized -- what, indeed, is civilization? Unlike Kurtén and Golding, Auel does not romanticize the Neandertals as possessors of the greater share of loving kindness, nor does she load all the evils of modern society on the shoulders of its earliest members. She does endow her Cro-Magnons with the advantage of greater adaptability and a much greater willingness to experiment, thus suggesting that rigidity helped account for the disappearance of the Neandertals.

Visions of Neandertals

Auel's Neandertals rely on what she calls "racial memory" which allows them to recall inherited knowledge rather than learn it anew in each generation. The term "racial memory" was used previously by Jack London in Before Adam to describe why a "falling-through-space dream" would plague a modern human: the dream was a recollection of an ancient tree-dwelling ancestor for whom such a fall was an ever-present danger. The "racial memory" concept seems to appeal to novelists as it often accompanies the image of Neandertals as people with extremely limited spoken language. Such Neandertals appear in Auel's novels and in William Golding's The Inheritors in which the Neandertals sometimes communicate by transmitting mental images to one another. Auel's Neandertals, while storing and recalling knowledge through their racial memories, use a highly developed sign language to supplement their limited range of spoken words. In Dance of the Tiger, Kurtén's Neandertals have an elaborate formal speech but are limited in the range of sounds they can make.

There has been considerable debate about the possible fluency of Neandertal speech, and work in that field remains controversial. As for general motor coordination, however, studies indicate that the Neandertals, while more heavily muscled than modern humans, had the same range of movement. Unfortunately, Jean Auel perpetuates the concept of an awkward moving creature in her insistence

that restricted shoulder movement prevented Neandertals from skillfully throwing spears or using slingshots.

Clearly there is a limitation to studying prehistory through fiction. Novelists are entitled to imaginative license and cannot be held to strict accountability for fact, even when they are, as in the case of Kurtén, scientists first and novelists second. A good writer, after all, can bring to life the richness of the Pleistocene landscape as can no computer-tabulated catalog of bone fragments and fossil pollen. Moreover, much of the value of these novels lies in their authors' freedom to speculate, to people the past with characters conceived in the present.

Past Times, Present Views

These books should be read not just for their re-creation of a possible distant past, but for what they reveal about the authors' own era. London's Before Adam, which appeared a half-dozen years after Freud's The Interpretation of Dreams, reflects Freud's impact on the first decade of the 20th century. Golding's The Inheritors, published the year after he dealt with the clash of savagery and civilization among modern boys in Lord of the Flies, takes up the same problem, in a prehistoric setting. Kurtén's Dance of the Tiger demonstrates the power of totalitarian military regimes as well as the divisiveness of racial prejudice. Auel's characters embody the values of the women's movement. Her protagonist Ayla is resourceful, self-reliant, and physically powerful: a heroine for today.

All these works ask us what is human? What is civilization? In challenging teachers and students to consider such questions, writers of fiction make a valuable contribution to the study of human origins.

Alice Padwe, Docent,
Museum of Natural History

FOR THE LOVE OF THINGS

Priscilla Rachun Linn holds a B.A. from Cornell University and a B.Litt and D. Phil in anthropology from Oxford University in England. In 1970-1971 she undertook field-work in Chamula, Chiapas, Mexico, and in the winter of 1972 she returned to Chamula with a grant from the Harvard Chiapas Project through Professor Evon Z. Vogt, and again in the summer of 1972 as field leader for that project. Since 1979 she has pursued a career in museum anthropology, and is currently employed at Hillwood Museum in Washington, D.C. Married twelve years with two children aged 5 and 9, she finds her children like to visit museums in Washington almost as much as she likes to work in them.

[Anthro·Notes editors asked Dr. Priscilla R. Linn to write a profile of her work as a museum anthropologist in order to better acquaint students and teachers with the varied career options open to an anthropologist. She responded to three questions.]

Q. Most anthropologists teach and do research within a university setting. How did you become interested in museums?

In 1963 the promise of unlimited potential drew undergraduates to anthropology at Cornell. I distinctly remember the last class of Anthropology 101: "By 1973," the professor predicted enthusiastically, "all Ph.D's graduating in the United States could be absorbed in the state of California alone." In reality, however, by 1973 the anthropological market could absorb no more. For frustrated, job-searching graduates of the 70's, the lush days of the 60's had already reached the proportions of a mythical Golden Age.

Fortunately for me, academia had never been an ultimate career goal as an anthropologist. I knew as early as the 60's that if I hoped to open minds and erase prejudice, to teach the wisdom of cultural relativity and objectivity, I had to do it apart from the formal classroom. I chose an alternative career as

the world "alternative" and I came into our maturity.

Perhaps my love of culturally produced things generated my interest in museums. Material Culture, today called Material Anthropology, has long been the step-child of the intellectual pace-setters. Yet to me -- whether complex or simple, beautiful or ugly, mended or discarded -- things reveal a mini-theory about the people who produce or use them. Things tell us how people allocate resources, including time; how they exchange with each other; how they set up social groups; and how priorities symbolize values. A thing is a deed in itself, a completed fact. For better or worse it is what someone actually did, not what they said they did, or thought they might do. How to interpret the stories that things harbor -- that is the challenge for museum anthropologists.

Q. How did you first actually enter the museum job market?

In 1977, when I received my Ph.D., I took a part-time job teaching at George Mason, while pursuing my interest in the museum world through a course in museum anthro-

pology at George Washington University. I also read Bowles' What Color is Your Parachute? and came away with the concept of the Information Interview.

I began to make appointments with museum professionals-- at the Smithsonian and Corcoran, the Association of Science and Technology-- to ask for information about their work and their career experience. I always came away with another lead for an interview, left my resume' behind, and afterwards wrote a thank you note. Eventually after 6 months of a staunch job quest, I took a contract position as a researcher for the Smithsonian's "Celebration Exhibit" at the Renwick Gallery. Through Victor Turner, guest head curator for the show and my former professor at Cornell, I was hired to research Latin American objects and co-ordinate research efforts, but the job took me far beyond research into various aspects of exhibit production. Although the managers of the exhibit worked at the Renwick, my base of operations was in the Museum of Natural History where I soon found many members of the department extending friendship and help when the need arose.

Q. After "Celebrations", how did you manage to stay at the Smithsonian?

As my phase of "Celebration" work came to a close, I applied for and was awarded a Post-Doctoral Fellowship at the Smithsonian. Research on artifacts collected by Dr. William H. Crocker, Curator of South American Ethnology, from Gê speaking Canela Indians of Central Brazil absorbed me from 1981-1982. Material on Canela masks based on this research awaits revision for publication, and a continued investigation of Canela objects remains one of my most lively current interests.

However, as early as December 1980, the Department of Anthropology had approached me about curating a loan of select North American Indian artifacts from the Marjorie Merriweather Post collection in the Smithsonian to Hillwood Museums, Mrs. Post's former estate. Once again I would be in the delicate position

of working for an employer apart from my place of employment. For an anthropologist interested in exhibits and public education here was an unparalleled job opportunity. Working with Hillwood staff and eventually O'Neil and Manion Architects and Root and Chester Design, I would curate, co-ordinate, help plan and design an exhibit for a beautiful rustic lodge constructed to evoke the woodland of Mrs. Post's Adirondack Camp Topridge. The reality of the job, begun in 1982, has far exceeded even my most optimistic anticipation. As the approximately 200 pieces of North American Indian art find a place in the grand exhibit design, excitement for the project mounts. Educational information on cultural context will complement the purely visual and aesthetic appeal of the building and works of art. Hillwood, located at 4155 Linnean Ave., N.W., anticipates a July opening for the Indian building, which will be available to the public by reservation only due to zoning restrictions. Those interested should call Hillwood at 686-5807.

At present I can devote time only to Hillwood but know that once this project is complete, I will again take up a free-lance quest, with considerably more management and organizational skills under my belt than before. Meanwhile I have manuscripts to publish and research to update.

Some careers appear to materialize as blocks, each one laid consecutively upon the next to form an edifice. Mine appears more as a sturdy scaffold, composed both of frame and spaces as I work around-- but not always within-- the structure of museum organization.

Priscilla Rachun Linn

OF PERIODIC INTEREST

Below is a description of those journals and magazines teachers and students may find particularly useful for background information and specialized research. We have not included scholarly publications of the American Anthropological Association or its affiliates, nor any of the other periodicals issued by organizations described in the winter 1983 issue of Anthro·Notes. Each periodical below is highly recommended for pre-college and college libraries. (Note: subscription rates are subject to change.)

American Indian Culture and Research Journal includes articles, review essays, and book reviews on historical and contemporary research (in areas of history, education, mythology, and economic and culture change) on American Indians. Published quarterly, \$12/yr. To subscribe write to: American Indian Studies Center, 3220 Campbell Hall, University of California, 405 Hilgard Ave., Los Angeles, CA 90024. (Make checks payable to The Regents of the University of California.)

Annual Review of Anthropology contains topical articles providing in-depth reviews of recent research. A wide range of areas in physical and cultural anthropology is covered including applied anthropology. An excellent way to keep current with the field. Yearly volume, \$27. To subscribe write to: Annual Reviews, Inc., 4139 El Camino Way, Palo Alto, CA 94306.

Archaeology is a heavily illustrated journal written for the general public covering ancient cultures of the Old and New Worlds. It contains feature articles, current exhibitions, book and film reviews, and travel information. The March/April issue features an archeology travel guide to sites available to the public in the Old World -- Africa, Europe, Pacific, Asia, South and Central America, and Middle and Near East. The May/June issue covers archeological sites in the New World -- Canada, Mexico and the United States. Published bimonthly,

\$18/yr. To subscribe write to: Archaeological Institute of America, 53 Park Place, New York, NY 10007.

Current Anthropology, sponsored by The Wenner-Gren Foundation for Anthropological Research, includes articles on recent research from all the sub-disciplines of anthropology. Each main article is followed by a section with specialists' critiques and with the author responding to each comment. A scholarly but readable, current and informative journal. Published 6 times a year, \$63/yr; \$72/2 yrs. To subscribe write to: University of Chicago Press, P.O. Box 37005, Chicago, IL 60637.

Early Man, a magazine of modern archeology, is published by the Center for American Archeology, a program of archeology teaching and research associated with Northwestern University. The journal concentrates on New World archeology with feature articles, archeology opportunities, and travel information. Published quarterly, \$15/yr. To subscribe write to: Center for American Archeology, 1911 Ridge Ave., Evanston, IL 60201.

Mosaic is an interdisciplinary magazine of basic and applied research published by the National Science Foundation. It is written for non-specialists so the Foundation can report on the scientific research it supports in both the biological and social sciences. Published 6 times a year, \$12/yr. To subscribe make checks payable to the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.

National Geographic, the official journal of the National Geographic Society, often includes articles on anthropology and archeology with beautiful illustrations. Yearly indexes can be of help to teachers and students in researching a wide variety of topics. Published monthly, \$15/yr. To subscribe write to: National Geographic Society, Washington, D.C. 20036.

Natural History magazine contains well-illustrated articles covering the natural sciences including animal behavior, ecology, mineral science, and anthropology. A regular column, "This Side of Life", by Stephen Jay Gould often touches on evolutionary theory and the history of science. Published monthly, \$15/yr. To subscribe write to: American Museum of Natural History, Central Park West at 79th St., New York, NY 10024.

Science magazine is published weekly by the American Association for the Advancement of Science. The articles are highly technical with emphasis on the biological sciences but include the latest research in anthropology. 51 issues, \$53; \$35 to students and retired citizens. To subscribe write to: American Association for the Advancement of Science, 1515 Massachusetts Ave., N.W., Washington, D.C. 20005.

Science 83 is another publication of the American Association for the Advancement of Science. The purpose of this relatively recent magazine is to bridge the gap between science and the public. The well-illustrated articles are technically accurate and lucidly written for the general public with archeology and anthropology often featured. 10 issues, \$15/yr. To subscribe write to: Science 83, 1101 Vermont Ave., N.W., Washington, D.C. 20015.

Scientific American, written for the educated public, has somewhat technical and lengthy articles. This journal is recommended particularly for upper high school students and teachers. Published monthly, \$31/yr. To subscribe write to: Scientific American, P.O. Box 5918, New York, NY 10164.

PLEASE NOTE:

Contrary to information contained in the Winter Anthro-Notes issue, Anthropology, rev. ed. 1973, by Zdenek Salzman (New York: Harcourt, Brace, Jovanovich, 1969) is still in print and available despite its omission in Books in Print.

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Eskimo, Navaho, Inca, Yahgan, Reindeer Tungus, Nuer, Zulu, Ashanti, and Arunta. A cultural map and photographs accompany each study. The readings support Service's views on increasing structural complexity which some anthropologists do not accept. Furthermore, all descriptions are written in the "ethnographic present" with little attention given to culture change. Although the book is clearly written and well-organized a high school student may become bored by the style.

Spradley, James P. and David W. McCurdy, eds. Conformity and Conflict: Readings in Cultural Anthropology. 4th ed. Boston: Little, Brown, and Co., 1980. Instructor's Manual free.

A popular reader, Conformity and Conflict groups interesting articles according to culture, language and communication, kinship and family, sex roles, cultural ecology, economic systems, law and politics, religion, and culture change. Each section's thoughtful introduction is short, and the analyses are easy to understand. The articles describe United States and European cultures as well as the better known non-Western culture anthropologists have studied. Unfortunately, with Spradley's death this past year, future editions may not be forthcoming.

Weaver, Thomas, et al, eds. To See Ourselves: Anthropology and Modern Social Issues. Glenview, IL: Scott Foresman, and Co., 1973.

This provocative and thoughtful reader discusses the contributions of anthropology to contemporary social issues. The various articles address the myth of the melting pot, anthropology and the Third World, race and racism, poverty and culture schooling, violence, our troubled environment and changing the system.

JoAnne Lanouette

PERFORMANCES FOR STUDENTS

A wonderful way to encourage enthusiasm and bring culture alive for an anthropology, social studies, world cultures, or geography class is to bring a culture to your students through music, dance, storytelling or theater. The groups listed below are local to the Washington, D.C. metropolitan area. However, to locate performance groups in your own area you can contact your local arts councils (the Fairfax County Council of the Arts, 941-6066, and the Superintendent of Montgomery County for School Performances, 365-7165, are two in the D.C. metropolitan area) and International Institutes, both of which act as clearinghouses for arts and educational activities. Folklore societies and churches with a predominately ethnic membership serve as further excellent resources. Most performance groups come to schools for a nominal fee.

African Heritage Dancers and Drummers specializes in traditional West African dance and music with emphasis on dance. Colorful costumes and carefully researched dances provide an exciting introduction to West African culture by a group highly esteemed in the Washington metropolitan area. Performances, including a lecture demonstration, can be directed at any age group. The African Heritage Dancers and Drummers also offers classes for young people and adults. For further information write to Melvin Deal, African Heritage Dancers and Drummers, c/o Landsburg Cultural Center, 420 7th St., N.W., Washington, D.C. or call (202)628-9528.

American Indian Society of Washington Dancers is a self-supporting organization of full-blooded American Indians raised on reservations whose songs, dances, and crafts reflect their life experiences as American Indians in the 20th century. The Society's dancers have performed at the Kennedy Center and Wolf Trap. Craft demonstrations can also be arranged. Since the members of this dance group all work, performances are available to schools only during Federal holidays. For further information

write to the American Indian Society of Washington Dancers, 519 5th St., S.E., Washington, D.C. 20003. (Include a self-addressed stamped envelope.)

Raquel Pena Spanish Dance Co. is highly acclaimed for its authentic and fine quality performances. Programs are exciting, well-organized and informative, and can be geared to a variety of educational levels. Performances offer an introduction to Spanish culture through dance and music, and feature authentic costumes, castanets, heel-work, and flamenco and folk dances. Teachers are provided with preparatory and follow-up materials, and students enjoy strong audience participation. For further information, contact Raquel Pena, 4801 North 9th St., Arlington, VA 22203, (703)527-3454.

Washington Toho Koto Society provides an excellent program of Japanese music including a brief history and a question and answer period. Kyoko Okamoto demonstrates three different types of Japanese musical instruments and then performs children's music as well as classical and folk music depending on the interest of the audience. A program including Japanese traditional dances can also be arranged. For further information contact Kyoko Okamoto, 10230 Green Forest Dr., Silver Spring, MD 20903, (301)434-4487.



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note is that the author has expressed anger. However, an important interpretive variant is that this note could be teasing. My 15 interrogators warned me, "Unless you're in the situation, you can get it wrong." You're "in" -- you've confirmed your membership into this culture -- when you know how to apply the correct interpretative rules. Notes serve a second purpose -- the inclusion of new members; for example, "I like ___, do you?" During the family affair, notes ran like this: "I like ___. Let's adopt him (or her)".

An important kind of adoption takes place after some three or four weeks: a girl is asked by a boy to go with him. "Going with someone" is a public declaration that you like the person. There is a flurry of note-passing activity prior to his asking and after she says yes. During this cycle, those students involved leave the "Emerging Montessori Culture" and switch sides, joining the other culture of students who enter and disturb classroom work.

"Going with someone" is an involving piece of cultural work. It is more than a boy asking a girl. Most usually, it is the girl who initially wants to go with the boy. She won't however, just ask him out; this is regarded as tacky and cheap. Instead, she tells her girl friends that she "kinda likes him". The note-passing network is now jammed with this news. The messengers involved enter and disturb other classrooms while passing notes. Thus the second culture, like the first, is defined and encouraged through this ritual of note-passing.

The girl's friends begin to "bug him". Karen wants to go with Sam; Karen's girl friends "bug him" by asking, "Do you like Karen? Why not?" After some days of this, everyone knows Karen likes Sam. Eventually, Sam does ask Karen to go with him. Usually, according to my informants, he does this because he is

tired of being bugged. Later, when they break up, the grounds for divorce are that he never really liked her to begin with -- he only asked her because he was bugged. Cultural lines of membership are re-drawn; the ranks of the "Emerging Montessori Culture" again swell, and active disruptive note-passing declines.

The anthropological study of an emerging culture is fascinating work, fully compatible with my activities as a "resident anthropologist" and Montessori teacher for whom observation is always a primary activity. Maria Montessori encouraged teachers to design environments for learning that would incorporate the activities and interests of the students. As I share my observations with teachers and students, and they share theirs, a culture is slowly emerging. We seek the design of human and physical environments that support the process through which adolescents valorize their personality, the process through which a student comes to succeed in life through his or her own autonomous decisions.

Paul Epstein



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week session will be held from June 21 - July 15; cost \$1495 plus tuition. For further information contact Professor Robert L. Humphrey, Department of Anthropology, George Washington University, Washington, D.C. 20052, 676-6075.

George Washington University sponsors two eight-day field sessions in historical archeology in Alexandria, Virginia. This season's effort to interpret community history will involve excavation of Alexandria's elite sites circa 1790-1850. The first session begins May 6 - May 24; the second June 21 - June 29. For further information and application form write to Dr. Pamela Cressey, Alexandria Archaeological Research Center, City Hall, Box 178, Alexandria, VA 22313, 838-4399.

University of Maryland, in cooperation with Historic Annapolis, Inc., is in its second season of excavation in historic Annapolis. In the first half of the six-week session (June 6 - July 15), students will learn excavation techniques, note-taking and ceramic identification; in the second half students will learn how to teach basic archeological skills to the volunteers working with them, and how to explain archeology to the public. For further information contact Professor Mark P. Leone, Department of Anthropology, University of Maryland, College Park, MD, 454-4154. Deadline for applications is May 1, with limited enrollment. Volunteers are also encouraged to apply.

School of Arts and Sciences in Berkeley, California, encourages advanced secondary high school students and teachers to discover the "Landscape and People in Britain" from June 22 - July 31. This field study course will be conducted at various universities and in the countryside villages and towns of Britain looking at Britain's geography, history and people. For further information write: School of Arts and Sciences Summer Session, P.O. Box 5545, Berkeley, CA 94705, (415)549-1482.

Smithsonian Institution's Office of Elementary and Secondary Education sponsors the following workshops this summer for elementary and high school teachers: American Cultural History Through Art (June 28 - July 2); Improvisation for Problem Solving: Teaching with Creative Dramatics (July 11 - July 15); Museums: A Fertile Ground for Language Development (July 18 - July 22); Insects in the Classroom (July 11 - July 14); Using Museums to Teach Writing (July 25 - July 27); Flight: Engineered by Nature and by Man (June 27 - June 30). In-service credit is available for teachers in local jurisdictions. A non-refundable \$5.00 fee is required per course. For further information contact Thomas Lowerdbaugh at 357-3049. Telecommunications Device for the Deaf number is 357-1696. Interpreters for hearing-impaired participants can be made available free-of-charge by prior arrangement.

Thunderbird Research Corporation's continuing education one-week archeology field sessions is open to the public, beginning May 16 - August 27. At Virginia's first prehistoric National Historic Landmark, human occupation dates from ca. 10,000 B.C. to the Colonial period. \$100 enrollment fee. Applicants may stay beyond the one-week session to work as volunteers. Camping facilities available. For further information write: 1983 Summer Field Program, Route 1, Box 1375, Front Royal, VA 22630, (703) 635-7337.

Field School Listings in anthropology and archeology: 1) American Anthropological Association, 1703 New Hampshire Ave., N.W., Washington, D.C. 20009; \$3.00 and 2) Archaeological Institute of America, 53 Park Place, New York, NY 10007; \$5.00.

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