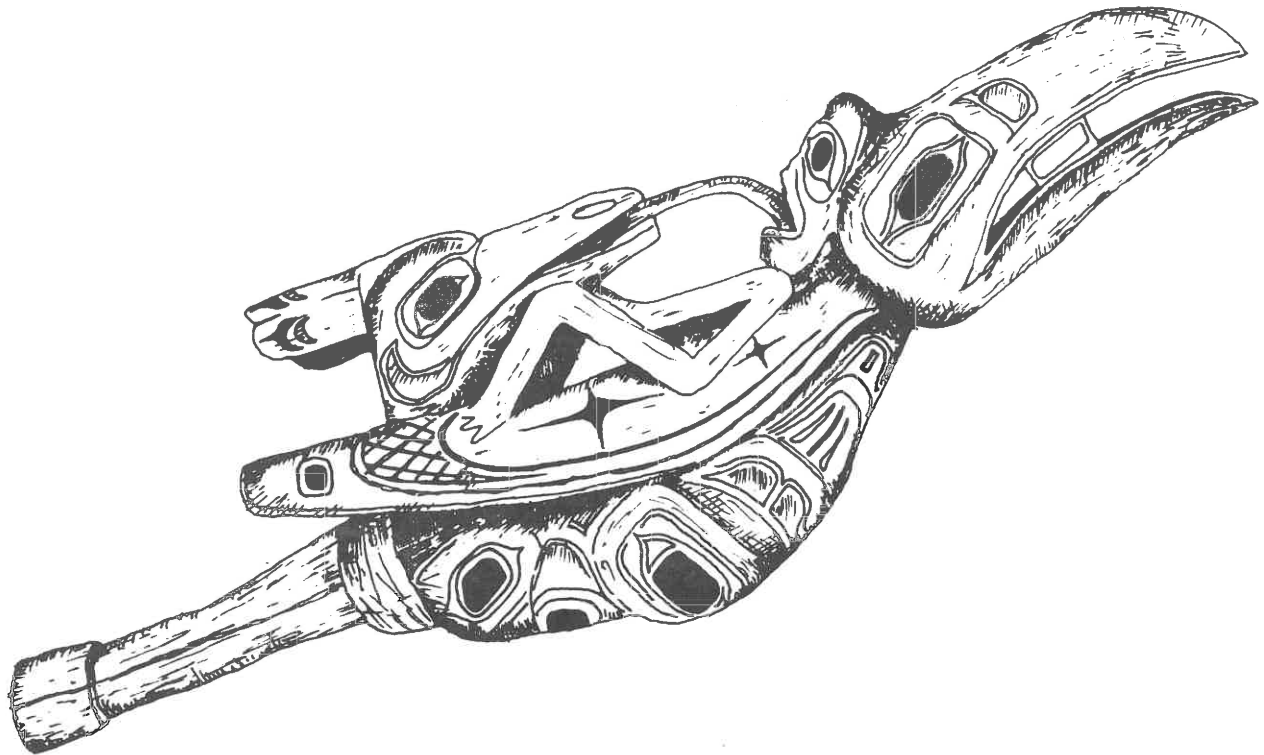


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NO. 13

FALL 1988



**IN THIS ISSUE...**

Student Field Research: A Baptist Example  
*by Gordon Bronitsky*

NEWS FROM NOVA SCOTIA  
Archaeology News from Saint Mary's  
University  
*by Stephen A. Davis*

Reminder: Nova Scotia Archaeology Society  
Open to Students and Teachers

OTHER NEWS  
Digging Toronto: A Groundbreaking New  
Centre for Archaeology

New at the Field Museum of Natural History  
— The Webber Resource Center  
New Casts Available  
Florida High School Anthropology Study  
Now Published  
All My Gorillas: Dian Fossey's Real-Life  
Drama  
*by James Jaquith*  
Recommended Reading About Precollege  
Anthropology  
Canadian Calendar  
Notes on Contributors

## TEACHING ANTHROPOLOGY NEWSLETTER

Precollege anthropology is being taught more and more often and in more and more places. Anthropology is now part of many history, science and social studies curricula.

*Teaching Anthropology Newsletter (TAN)* promotes precollege anthropology by: providing curriculum information to teachers; creating a forum for teachers to exchange ideas; and establishing communication between teachers and professors of anthropology.

*TAN* is published free-of-charge semiannually in the Fall and Spring of each school year by the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. Items for publication should be submitted to Roberta Wittmann, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue. News, reviews and articles are solicited!



Micmacs in traditional 19th-century dress. Thought to be Christian Morris and her adopted son Joe. Courtesy of the Public Archives of Nova Scotia, Halifax.

## Student Field Research: A Baptist Example

by Gordon Bronitsky

The West Texas Baptist Project was initiated in the fall of 1977 and continued until the spring of 1981. The purpose of the project was twofold. The first goal was a study of the relationship between behavior and modern material culture, on the one hand, and variables of socioeconomic class and ethnicity on the other. This goal has been reported elsewhere (Bronitsky, Marks and Burleson 1985; Bronitsky and Hamer 1984). The second goal was involvement of undergraduate students in ethnographic field research, which will be the focus of this paper.

Several reasons were responsible for the selection of the Baptist faith as a field of study. Baptist adherents include representatives of every socioeconomic class and major ethnic group in Texas — black, white and Mexican-American. Some of the first Anglo-American settlers in the state were Baptist (Matthews *et al.* 1936: viii) and the growth of this denomination in Texas has often been regarded as representative of the growth of Protestantism in Texas in general.

The Baptist faith has shown amazing growth in number of adherents and churches since World War II, particularly the body known as the Southern Baptist Convention. This rapid growth has been one of the more conspicuous trends in postwar American Protestantism (Bailey 1964:152). The broadbased appeal of this particular branch of Protestantism is based on several factors. Certainly a major one is the use of studied promotional techniques, including extensive use of the press, radio and television. Perhaps the best exemplar of such use is Billy Graham, who is probably the best-known Protestant spokesperson today.

Another factor is the willingness and the ability to adapt their religious message and church structure to local conditions to a degree "seldom possible in hierarchical denominations" (Bailey 1964:152). This flexibility has its roots in Baptist theology and practice. Traditionally, Baptists believe that the saving grace of God is available to any individual "without mediation of priest or church or minister or system" (Lippard 1963:14). As a result, membership of a church is seen as a voluntarily organized group of equals (see Torbert 1950:24ff for a discussion of the historical background of Baptist Congregational autonomy). Accordingly, not only is church membership voluntary, but the relationship of the church to other churches and national bodies is equally voluntary.

The emphasis on individual access to supernatural grace is further reflected in the ministry. Part of the Baptist appeal to lower-income congregants is the absence of formal educational prerequisites for the ministry (Pannell 1975). Baptists have "ordained, employed, controlled and discharged clergymen with a freedom denied Methodists and Presbyterians" (Bailey 1964:153).

Project research was conducted by students in several anthropology classes at the University of Texas of the Permian Basin (Odessa). I assigned students to particular churches encompassing the range of socioeconomic and ethnic groups in the area. The project required attendance at the assigned church for at least three Sunday morning services in order to gain some understanding of church-related behaviors during "regular" services, rather than inadvertently reporting the results of one unusual worship service. Before attending services, students were required to obtain consent of the minister involved; no minister denied students permission to attend services.

Since one educational goal of the projects was to introduce students to techniques of participant observation, they were given a series of required observations to make, but all students were expected to go beyond these basic observations in the course of their fieldwork and in the subsequent write-up of their observations. The series included, first, the physical layout of the service — where was it held, room arrangement, presence and types and amounts of furniture and other items, presence or absence of a Lord's Supper table, kinds of windows and construction materials, and so on.

Second, students were directed toward the human dimension of the service. This included observing the number of people in attendance, the gender, age and racial composition of congregants, and seating arrangements. For instance, did worshippers tend to cluster in families, by sex or by age?

A third aspect involved the services themselves. Here the students were asked to note what congregants, minister and others wore, the kind of music, musicians and musical instruments used, and specialized participants, such as choir. Students were also asked to describe the conduct of the service in terms of a formal-informal continuum, noting such behaviors as amens led by leaders, handclapping, spontaneous amens, and other kinds and amounts of interjections.

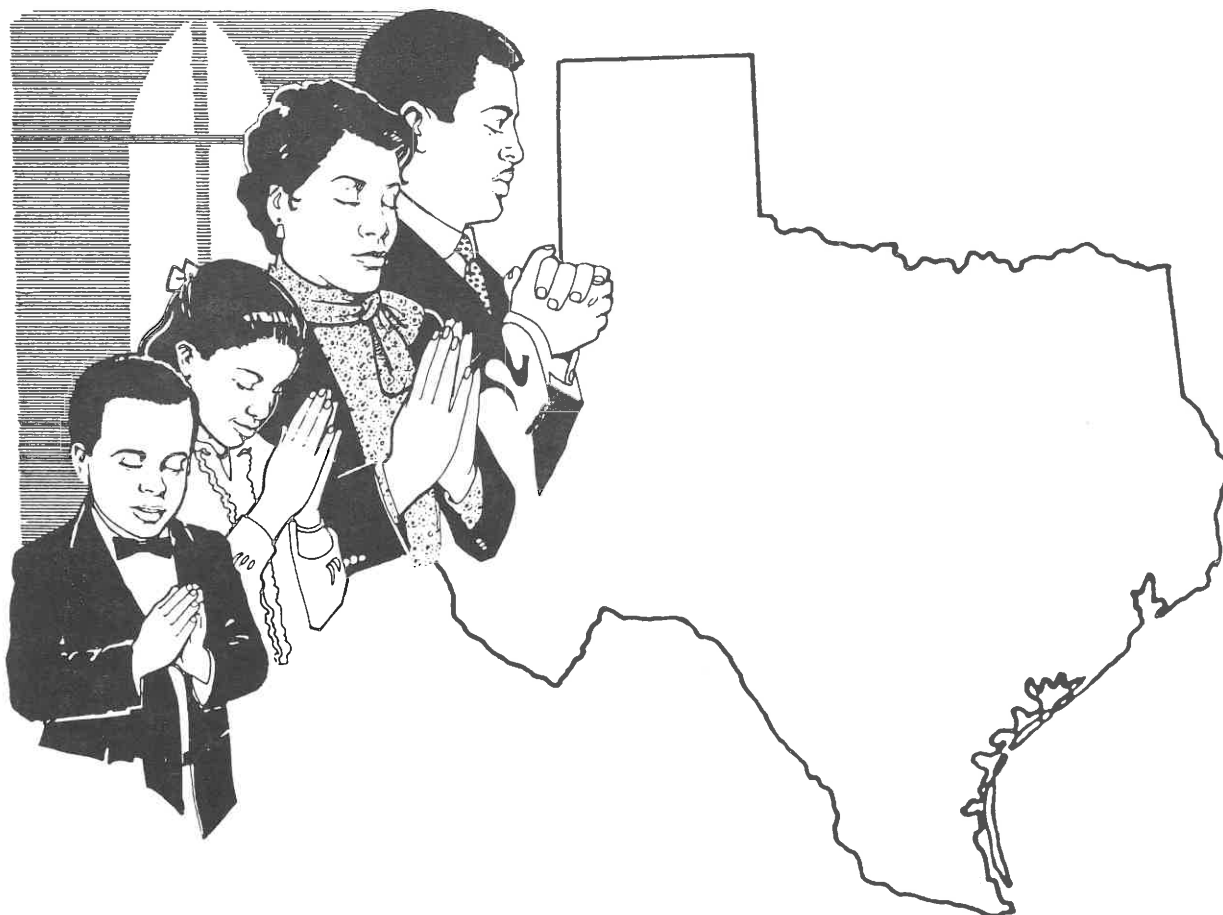
Finally, in order to introduce the students to more detailed participant observation, some questions were directed to the minister. Students asked him (there were no female ministers in the area) about his reasons for becoming a minister, the nature of his "call" to preach, his education and so

on. To look at the role of kinship in career choice, students also asked ministers if they had other relatives in the ministry, and if so, which relatives.

Students were then required to write up their observations into an "ethnography" of their church. At the start of the semester, before beginning their fieldwork, students were told that adherence to the questions on the list alone would result in a grade of B or lower. In order to obtain a grade of A, students were expected to make additional observations in any area of their choice.

After the ethnographies were written, they were turned in about three weeks before the final examination and graded. The graded versions (minus the author's name) were then made available to all students and formed the basis for answering one question on the final take-home examination. This question asked, "Are there any differences among these churches? If not, why not? If there are differences, what are they? What factors might account for these differences?" This part of the final examination enabled the students to use knowledge gained from classroom lectures, readings and discussions, knowledge acquired during their own participant observation of "their" church and their own background knowledge as members of west Texas society.

The West Texas Baptist Project certainly produced a great deal of information about the interactions among ideology, ethnicity, socioeconomic class, behavior and material culture, as indicated earlier. However, it also contributed a great deal to student education in several ways. The first of these was a greater knowledge of their own society. Despite years of civil rights legislation, west Texas remains largely *de facto* segregated. Most of the students in the class were white and had never interacted with blacks or Mexican-Americans except on the football field, as service personnel or as domestic help. White students were deliberately assigned to minority churches whenever possible in order to help them learn more about "the others" in their own society. The level of ignorance was perhaps best typified by the remarks of a female white student who refused to attend services at the black church to which she had been assigned until she could persuade her boyfriend to accompany her. The classroom discussion which resulted did more to clarify the nature of stereotypes and ethnic and class distinctions in our society than all the readings I had assigned. Similarly, I assigned a black student to attend the wealthiest, whitest Baptist congregation in the area. Her discussion of her feelings and her perception of congregants' feelings was firmly in the tradition of some of the best of humanistic introspective anthropology.



The second contribution the project made was a better understanding of how anthropologists actually do what they do. Despite our best efforts, anthropology is all too often perceived as the study of exotics, "them" rather than "us." The project showed students that anthropology is indeed relevant to our own society and that certain problems pertain to fieldwork regardless of the particular society under study. Students had problems with nothing to see at first and too much to record as they became accustomed to the ways of "their" church, and then had to decide what was important to observe. In so doing, they came to realize the role of their own perceptions and biases in "objective" observation. Students came to grips, albeit in a small way, with the problems of culture shock. Even Baptist students found it difficult at first to understand why church members did certain rituals in different (and therefore "wrong") ways. Students from more formal church backgrounds found the spontaneity of lower-income churches "primitive" and "not real religion." And, at the end of the semester, a few students even had to face the

dilemma of "going native," of identifying too greatly with "their" new culture. In one instance, a white student from a fundamentalist background, a devout member of his own church, had to come to grips with this problem when members of a Hispanic Baptist church invited him to join their church. Although he (and all students) had made it clear from the beginning of their study that they were there as observers rather than as potential converts, the members of this particular church and the student had established such a rapport that it seemed only natural for the congregants to consider him a fellow congregant. In contrast, some students remained unhappy with the "primitive" goings-on at "their" church and couldn't wait until the three observation days were over.

Finally, some students learned that creativity can be an integral part of the social sciences. All too often, students learn about any science only from reading textbooks in which information is presented in predigested categories or from experiments in which the result is a foregone conclusion. In addition to the problems mentioned above, some

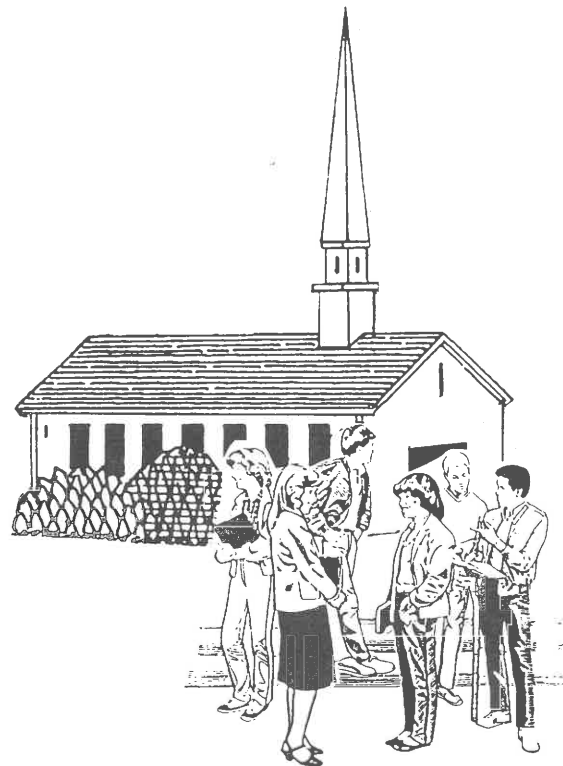
students found that aspects of "their" church were intriguing enough to lead to further research and observation (motivated too by the need for an A on their ethnography). One education major studied the Christian school system at "her" church and compared it to public schools in the area of values and goals. Another student, interested in bilingual education, studied the role of Spanish in the Hispanic church to which she was assigned. In particular, she looked at the particular occasions in which Spanish was used, in which only English was used, and in which either language might be used, and realized that Spanish was used exclusively in prayers directed to God for personal favors. She then followed up her observations with interviews with the minister in order to find out how he perceived his audience. The result documented a transition away from Spanish on the part of younger congregants, who just didn't understand "fine" Spanish, according to the minister of the church, himself a completely bilingual Spanish and English speaker.

Of course not all students gained from this aspect of the course. Some were content to do the bare minimum needed to get them out of the course alive; others left with the same prejudices about others which they came in with. Still others never saw what anthropology was. Nonetheless, feedback from students in the form of evaluations and informal conversation indicated that for many of them anthropology had come alive in a way textbooks alone could not do for them. They had struggled with the question of what to observe, and how to get along with "those others," and what to do when they were "different" and what it was like (in a very small way) to be a minority. They had struggled with the fieldwork process and realized it could demand of them the precision of accounting, the rigor of the "hard" sciences and as much creativity as they could muster.

Precollege teachers could also use this "hometown fieldwork" approach to introduce older students to "doing" anthropology, with its attendant problems and rewards. A wide variety of research topics could be selected, from language use in multiethnic communities to the diversity of religious practices to differences among occupations. Here again, anthropological approaches can be used to help students see their own communities in a new light.

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## NEWS FROM NOVA SCOTIA

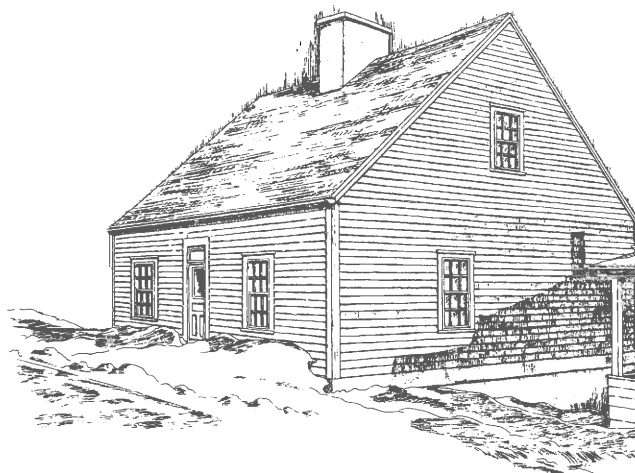
### ARCHAEOLOGY NEWS FROM SAINT MARY'S UNIVERSITY

by *Stephen A. Davis*

The Archaeology Laboratory at Saint Mary's University experienced a productive and at times hectic year. The field season began with the completion of the Skora Site excavation in May and June. The Site, an early Ceramic period mound burial, has been carbon dated to 2,300 years before present. It was discovered during construction of a road into a subdivision at White's Lake, Halifax County. Unfortunately, the construction destroyed half of the Site before it was reported to Provincial authorities. The 1987 field season had been a preliminary assessment of this damage; in the process, three burials and two pit features were recorded. Our 1988 effort was directed at a complete excavation of the remaining portion of the mound. No additional features were recorded, although detailed information was recorded on the way in which the mound was constructed

The Skora project was funded generously by the Social Sciences and Humanities Research Council of Canada. Included in the proposal was a plan for an extensive survey of the area around the Site. This aspect of the project was designed to locate habitation sites which coexisted with the mound. Whereas the rest of Canada and most of the United States experienced a hot, dry summer, Nova Scotia's summer was very wet. As a result, lakes and rivers remained high, hindering the survey efforts. At this time one large habitation site has been recorded, which limited testing places in the late Ceramic period. The project will continue throughout the Fall of 1988, and we anticipate that a number of leads will produce new sites.

The second project undertaken by the Laboratory was rather unusual. The Nova Scotia Department of Tourism and Culture awarded a contract to assess the date and ethnicity of a standing structure known as the Dimock house located at Pereaux in Kings County. The house was constructed using a framing technique employing corner beams with horizontal, slotted floor and ceiling beams with vertical blanks inserted into the slots. This type of framing is reminiscent of an Acadian building technique known as *charpente*. Because the Expulsion Decree of 1755 stated that all buildings belonging to Acadians were to be destroyed, a standing Acadian-



period house would represent a major discovery for the Province. The objective of the archaeological assessment was to test the property in the hope of finding evidence to date the house to the pre-Expulsion period. Unfortunately, the test results did not resolve the problem. The material culture items recovered, mainly ceramics, produced a mean date of 1830 with a minimal date of 1810. Although the research has finished for this year, it is hoped that additional funds will be secured to continue the work in the future.

The third project for the summer of 1988 was the continuation of a joint research effort with the University of Maine. In 1987, in cooperation with Maine archaeologist David Sanger, the Laboratory conducted a survey in southeastern Nova Scotia which resulted in the recording of 46 prehistoric sites. This year, two teams, one from each of the universities, returned to the Yarmouth area to excavate the Bain site on the Chegoggin River. Preliminary tests from the previous year indicated that the location was a multi-component site with an early occupation dated to 4,000 years before present. Forty-eight square metres were excavated in a two week period resulting in the recovery of artifacts from three occupations. At this time the analysis has yet to begin, although the site is very

important and plans are underway to continue the work in the near future. Funding for the project was provided by Saint Mary's University, the University of Maine and the Nova Scotia Museum.

The final and ongoing Laboratory project is a private collections inventory. This is a cataloguing project aimed at recording the prehistoric artifact collections held by various individuals throughout the Province. To date, four major collections have been recorded, photographed and entered into the Laboratory computers.

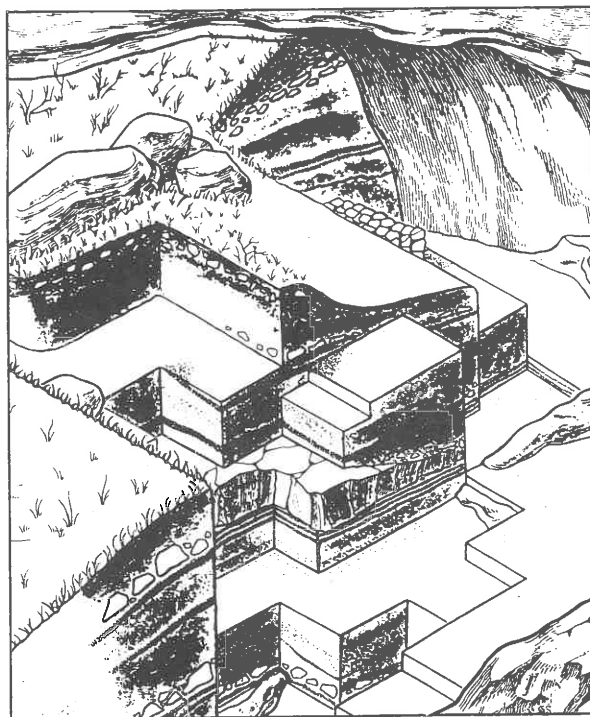
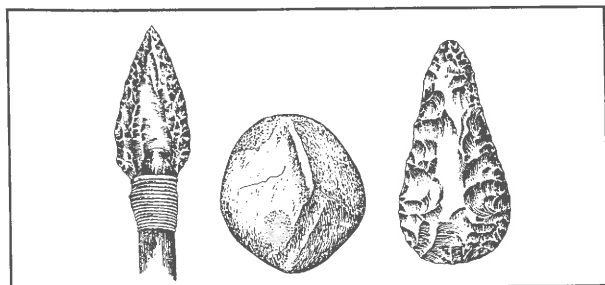
All of these projects attracted considerable attention of local residents and news media, demonstrating, once again, that simply doing archaeology can lead to public education in archaeology. Teachers and students who want more information can contact Dr. Stephen Davis, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.

### Reminder: Nova Scotia Archaeology Society Open to Students and Teachers

The Nova Scotia Archaeology Society holds its regular monthly meetings every fourth Tuesday of the month from September through May (excluding December). These meetings take place in the Auditorium of the Nova Scotia Museum, 1747 Summer Street, Halifax, beginning at 8:00 p.m.

The Society's 1988-89 program is shaping up to be busy and informative. A series of illustrated lectures will be given on a variety of topics in archaeology. In cooperation with the Nova Scotia Museum and Saint Mary's University, the Society is planning weekend fieldtrips to test the remains of a large pre-Expulsion Acadian Village within easy commuting distance from Halifax.

The Society has been registered as a non-profit charitable organization, so membership fees are tax deductible. Teachers and students who want to join can apply at one of its meetings or write the Society c/o the Nova Scotia Museum, 1747 Summer Street, Halifax, NS B3H 3A6.



## OTHER NEWS

### Digging Toronto: A Groundbreaking New Centre for Archaeology

Toronto boasts the first North American Archaeological Resource Centre to be operated by a municipal Board of Education. Launched in 1985 with a sizeable grant from the Ontario Ministry of Citizenship and Culture, the Centre is operated by the Board's Department of Continuing Education. Each year it gives archaeological exposure to some 12,000 precollege students.

The Centre offers several educational programs, including field trips for school groups (grades 4 and up), interpretive site visits, night school courses and a six week credit summer field school for grades 11 and 12. Hands-on workshops in both English and French explore topics as diverse as prehistoric art, native foodways and the urban history of Toronto.

To obtain more information about the Archaeological Resource Centre or to book school visits, contact Karolyn E. Smardz, Manager, The Archaeological Resource Centre, Toronto Board of Education, Continuing Education Department, c/o Danforth Technical School, Room A4, 840 Greenwood Avenue, Toronto, ON M4J 4B7.

## New at the Field Museum of Natural History — The Webber Resource Center

Last September, Chicago's famous Field Museum of Natural History inaugurated the Webber Resource Center for native cultures of the Americas. The Center draws strength from the Museum's long-standing association with anthropology, which dates back almost one hundred years to the time of Franz Boas.

The Webber Center features displays, artifact boxes and study collections combined with books, maps and archival photograph albums. A special feature is its collection of one hundred audio and video tapes covering past and present native American life (even tapes of native American music). Curriculum aids are available for teachers developing lesson plans.

Because its collection of native American material culture is so extraordinary, the Field Museum has long been a favorite field trip destination for Chicago-area teachers and students interested in anthropology. The new Webber Center will make it even more attractive, especially for young students.

A description of the Center can be found in the September 1987 issue of the *Field Museum of Natural History Bulletin*. The Museum has also published a useful guide to field trips. For information, contact Ingrid Melief, Webber Resource Center, Field Museum of Natural History, Roosevelt Road at Lake Shore Drive, Chicago, IL 60605-2496.



Micmac man's cap, made by Mary Ann Geneace, Richibucto, N.B. The New Brunswick Museum, Saint John 15351.  
L:27; W:14; H:12

## New Casts Available

The "hands-on" approach to precollege physical anthropology can be expensive. Just a few fossil casts can cost hundreds, even thousands, of dollars. Although real human skeletons are sometimes cheaper than casts, they too are priced beyond the reach of many schools. It is good news, then, when reasonably-priced products appear on the market.

France Casting is a new producer of reasonably-priced plastic and plastic-impregnated gypsum cement casts of human and nonhuman primate specimens. France Casting specializes in sex- and age-determining models. One example is a set of twelve pubic bones illustrating six phases of a pubic symphyseal age determining system developed by Diane France and Judy Suchey; it costs \$40.00 US. France Casting also produces casts of crania, cranial and post-cranial pathologies and a primate series including gibbon and siamang crania, not commonly available.

For more information teachers can contact Diane L. France, France Casting, 20102 Buckhorn Road, Bellvue, CO 80512.

## Florida High School Anthropology Study Now Published

The Saint Mary's University *Occasional Papers in Anthropology (OPA)* series has just published *High School Anthropology: A Case Study in Florida* by James Russel Stephens.

Stephens tells the recent history of anthropology at a multiracial high school in suburban Miami, Florida. He describes how and why the course was introduced, assesses its impact and gives practical advice about course content, curriculum aids and teacher training in anthropology. There is an introduction by editor Paul A. Erickson.

To order *High School Anthropology: A Case Study in Florida* send \$9.25 (including postage and handling) to Roberta Wittmann, OPA Circulation Manager, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.



## All My Gorillas: Dian Fossey's Real-Life Drama

by James Jaquith

Review of: *Virunga - The Passion of Dian Fossey*, Mowat. Toronto: McClelland and Stewart, Ltd., 1988. 419 pp., maps, photographs. \$6.95 (paper).

This is a book about a somewhat strange and certainly remarkable woman who was for some decades involved with a matter closely associated with anthropology. Since half or more of its words are Dian Fossey's own, it can perhaps be best characterized as an edited post-mortem autobiography. Aside from its dramatic qualities, its recent appearance in paperback format, and the recent release of a film about Dian Fossey's life (*Gorillas in the Mist* starring Sigourney Weaver), seem to make this review appropriate.

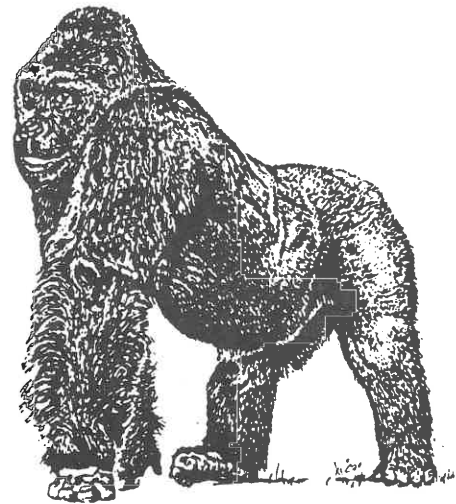
Born in San Francisco in 1932, Fossey led a lonely childhood. Her parents were divorced when she was six. Her relative isolation from other children — she was an only child — led her to regard animals as quasi-siblings and she began to develop some degree of preference for animal versus human companionship.

Upon graduation from university (degree in occupational therapy) she took a job in a children's hospital in Kentucky. Occasional conversations with people who had visited Africa and more extended dialogs with a Trappist monk stationed nearby left her with a permanent commitment to Africa and to its wild fauna. This and her chronically poor health formed the essential background of the rest of her life.

Almost immediately, Fossey began to save every penny for a safari trip to what would become more her home than the land of her birth. A fortuitous meeting with paleoanthropologist Louis Leakey focused her unrealistically inclusive passion for Africa and its animals on the surviving great apes, specifically on the high-mountain gorillas of the Virunga volcano chain which occupies narrow sections of Rwanda and adjacent Zaire.

Thanks to the interest and support of Louis Leakey (later, briefly, to become her lover) Dian was able to return to the Virunga and to establish the research center she named Karisoke.

Almost from the beginning, she was made aware of native animal poachers operating in the area on both sides of the international border. She became furious with this and remained so in spite of having been assured by trusted friends that these people had been living off the land for a very long time.



While she paid lip service to the horrors of poaching any animals, it was clear that she was most incensed by the poaching of "her" gorillas. There were several reasons, the one underlying all others being that the gorillas represented *a very* endangered subspecies. Further, the poaching of gorillas was particularly vicious in that, typically, all adult members of a band would be shot or speared to death to allow for the capture of the infants, doomed by pre-arrangement to be sold to Europeans for their zoos.

After a considerable period of the Fossey group's partially successful efforts to neutralize poaching, something occurred which set the tone for the rest of Dian's life as well as for her death. In her research she spent long periods observing groups of gorillas. With one group she became particularly familiar. It was led by a powerful male whom Dian had named Digit. After a few years of observing Digit's band — becoming known and trusted by them — a group of poachers under contract to Europeans killed him and another adult, making feasible the kidnapping of two infants. The latter were to be sold to representatives of European zoos. The two adults had their heads and hands hacked off for highly profitable sale to Europeans in the area.

In addition to taking time off to earn a doctorate from Cambridge University, Dian's outrage over the slayings led her to establish a public support group (the "Digit Fund") the purpose of which would be to gather donated money for what she called "active conservation": the recruiting, training, equipping and paying of native patrols who would roam poaching areas and neutralize what



*Dian Fossey*

Dian regarded as terrifyingly unacceptable slaughter. She had made previous efforts of this kind which she supported from personal funds.

Shortly after its founding, the Digit Fund was faced with bitter competition from other, better organized, publicized and funded "conservation" groups. These managed not only to raise more money, but as well to siphon off monies actually donated to Digit Fund. As might be anticipated, these activities became highly politicized by the directors of the rival groups (which included some of Dian's former research assistants at Karisoke). They allied themselves with high-level political figures in countries whose principal interests lay in "tourist conservation": conditioning local fauna — particularly gorillas — to the presence of large numbers of tourists. Why? Money, of course.

Dian's single-minded and unflagging struggle kept the Digit Fund alive, barely. During this long period she was tormented by repeated episodes of pneumonia (Karisoke is some eleven thousand feet above sea level and it is wet and cold virtually the year round) and a host of other serious ailments including some which required significant surgical intervention. But she hung in until one very cold December morning when she was discovered brutally slain in her cabin at Karisoke. The circumstances remain unclear. What is public knowledge is that after some time a Rwandan court accused, tried and convicted an American research assistant who was in Karisoke at the time. All of this was accomplished in *absentia* (the U. S. A. has or had no extradition treaty with Rwanda), the accused

having returned to the United States shortly after the murder.

The identity of the murderer remains a mystery. What also remains is a fairly detailed account of the life of a committed, uncompromising defender of the right to survive of a few hundred of our very close evolutionary kin.

Another mystery are the criteria employed by Farley Mowat in his selection and editing of Dian's written materials — diaries, research records, letters, a published book (*Gorillas in the Mist*), articles. That is, could some of Dian's critics have been right? Or righter? Likely we shall never know. We are left in Virunga with an emotionally charged account of a woman who gave her adult life and her death to something which must have made it all worthwhile.

\* \* \* \* \*

#### *Reviewer's Postscript*

Shortly before and subsequent to Dian's murder, the Digit Fund began to make a comeback. According to an announcement on the *Acknowledgements* page of Virunga, contributions can be sent to:

The Digit Fund  
P.O. Box 4557  
Triphammer Mall  
Ithaca, NY 14852

My suggestion is that potential contributors check it out in advance.

## Recommended Reading About Precollege Anthropology

Archaeology Parks in Southern Ontario. 1987 [By John A. Price] *Applied Anthropology Newsletter* 6(2):2-4.

Price identifies ten public parks with potential to educate precollege students about how archaeology enriches the study of Canadian history.

Medicine, Law and Education: A Journey into Applied Linguistics. 1988 By P. Ann Kaupp. *Anthro Notes* 10(2):1-5,14.

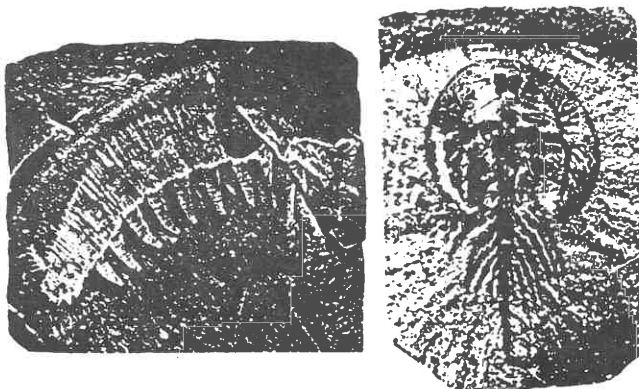
Kaupp reviews the work of Georgetown University linguist Roger Shuy in a way that makes it come alive for precollege students.

New Anthropology Text: A Review. 1988 By JoAnne Lanouette. *Anthro Notes* 19(2):11-13,15.

Lanouette shows why Michael Park's new book (*Anthropology: An Introduction*; Harper & Row 1986) is a good precollege anthropology text.

*OASIS Newsletter*. 1988 Edited by Jack Lord, Rob Day and Gord Harris. Volume 1, number 1.

The inaugural issue of the newsletter of the Ontario Association for the Support of Integrity in Science (OASIS) reports the recent goings-on of evolutionists and creationists in the Province.

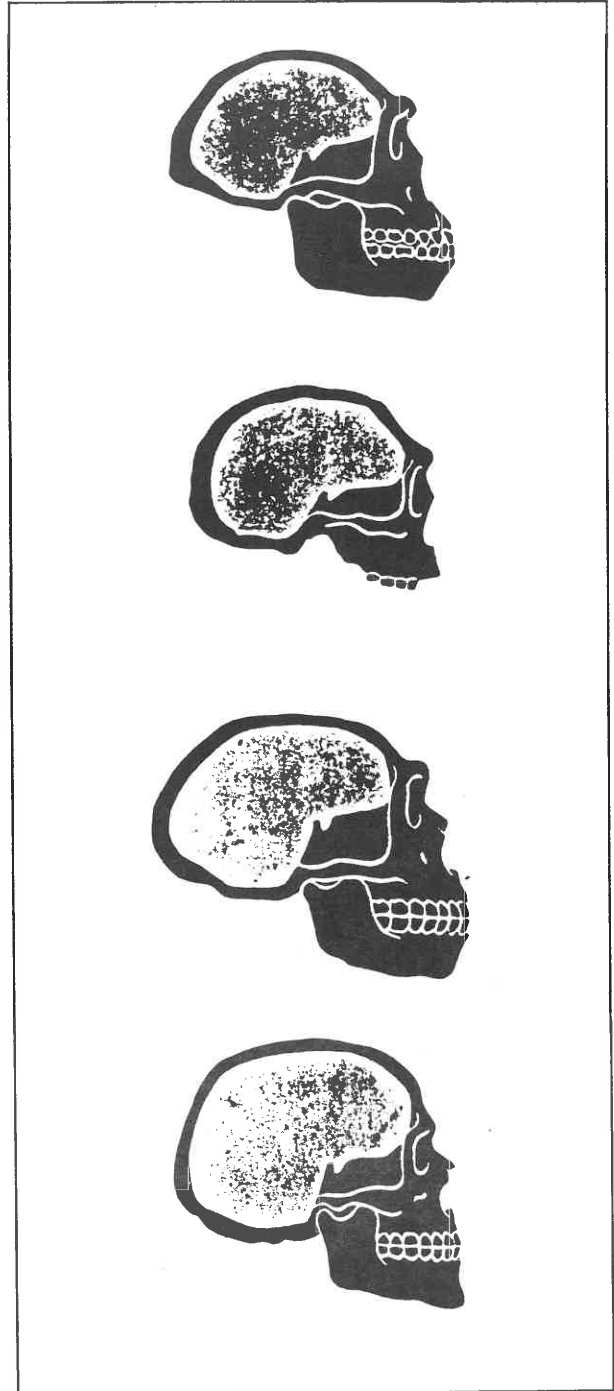


Symposium on Anthropology and Schools. 1988 By Ruth Selig *Anthro Notes* 10(2):6,10.

Selig reports on a Society for Applied Anthropology symposium in which participants from several American States shared their experiences teaching precollege anthropology in a variety of settings.

The Taylor-Wakefield Debate. 1988 *Creation/Evolution Newsletter* 8(3):17-18.

Lord analyzes a recent Toronto debate between



evolutionist Richard Wakefield and creationist Ian Taylor — and gives debating tips.

Teaching Anthropology through Literature. 1988 By JoAnne Lanouette. *Anthro Notes* 10(2):7-10.

Following the lead of Georgetown University anthropologist Catherine Allen, Lanouette expands the horizons of precollege anthropology by explaining how ethnography and literature are similar interpretations of culture.

## CANADIAN CALENDAR 1988

Oct 28-30 Twentieth Algonquian Conference, Palais des Congres, Hull, PQ. Contact A. D. DeBlois, Canadian Museum of Civilization, Ottawa, ON K1A 0M8.

Nov 10-13 Households and Communities. Twenty-first Annual Chacmool Conference, Calgary, AB. Contact Programme Committee, Dept. of Archaeology, U. of Calgary, Calgary, AB T2N 1N4.

## 1989

Mar 16-19 Northeast Anthropological Association, Annual Meeting, Delta Hotel, Montreal, PQ. Contact Programme Organizer Kenneth Jacobs, Dept. d'Anthropologie, U. Montreal, CP6128 Succursale A Montreal, PQ H3C 3J7.

May 11-14 Society for Applied Anthropology in Canada. Annual Conference, Canadian Ethnology Society, U. of Ottawa. Contact Bruce Cox, Department of Sociology and Anthropology, Carleton U., Ottawa, ON K1S 5B6.

## NOTES ON CONTRIBUTORS

*Gordon Bronitsky* (5804 Altamonte NE, Albuquerque, NM 87110) is an independent anthropological and archaeological consultant. He develops programs on anthropological, archaeological and American Indian topics for a broad range of audiences and age groups, often working with Indian communities. He also works in cross-cultural business behavior and in Jewish-Indian, Jewish-Hispanic and Jewish-fundamentalist dialogue, lectures, programs and research.

*Stephen A. Davis* is Chairperson of the Department of Anthropology at Saint Mary's University. An archaeologist with deep roots in Nova Scotia, he has sponsored many prehistoric and historic site excavations. This past summer he helped excavate remains of a 4,000 year old settlement near Yarmouth.

*James Jaquith* is Professor of Anthropology at Saint Mary's University. He has just returned from a sabbatical year of research in the American Southwest. Dr. Jaquith's book and film reviews have appeared in previous issues of *TAN*.

