

T A N

T E A C H I N G

A N T H R O P O L O G Y

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Teaching Anthropology Newsletter

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, Nova Scotia B3H 3C3 (Telephone 902-420-5628, FAX 902-420-5561). Items for publication should be submitted to Monica Lewis, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue.



"We don't consider ours to be an underdeveloped country so much as we think of yours as an overdeveloped country." *Courtesy Saturday Review* (January 10, 1970)

Shooting Ourselves in the Foot:

An Ethical Consideration for Precollege Archaeologists

by Douglas Rutherford

This article stems from my recent experience developing a teachers' guide for a Grade 7 curriculum in introductory archaeology. I do not intend to discuss the content of the curriculum nor the intellectual problems of adapting a traditionally college-level subject to the precollege level. Rather, I intend to discuss the attitude of the teacher for whom the guide was developed. There are indications that her attitude is widespread in precollege archaeology courses.

The guide I developed (Rutherford 1992) was intended to prepare students for a field trip in which they would excavate a mock archaeological site. In the guide I stressed that the goal of archaeology was the reconstruction of human behavior and that excavation and artifact collection were only part of the means to that end. The teacher using the guide appeared to ignore this emphasis and to be disinterested in preparing her students for excavation. Instead, she appeared more interested in using archaeology as an opportunity to stage an overnight field trip. This attitude is probably what Blanchard (1991:2) had in mind when he wrote:

Such [precollege archaeology] projects . . . even when they are perfectly and professionally administered, rarely go on for more than a week or two; then they are all over. The kids have their eyes sharpened, their site recognition abilities raised, but with no continuing education or guidance provided, nor any supervised outlet for their digging energy. The result is usually an increased incidence of cultural resource disturbance local to the teaching area.

It is difficult to blame students entirely for the situation Blanchard describes. After all, teachers tell students to apply what they have learned and that what they have learned has relevance beyond the classroom. Although students are *told* that disturbing archaeology sites is wrong, they are actively *taught* and *learn* that excavating sites is fun and can be rewarded with discoveries. Digging is presented as archaeology's high point.

Sending this mixed message to precollege archaeology students is becoming more and more common. More

and more archaeologists are being offered contracts to develop precollege archaeological fieldwork curricula. These archaeologists need to be aware that they have little or no control over how the digging "skills" they help teach are put to use outside of class.

Like all archaeologists, I decry the destruction of sites by looters and amateurs. The ethical propriety of any activity that abets site destruction is questionable. Despite the best intentions of archaeology curriculum consultants, precollege archaeology "fieldwork" is becoming such an activity. When the lessons of precollege archaeology are misapplied by naive or overzealous students, archaeologists end up "shooting themselves in the foot."

Teachers and archaeologists who promote precollege archaeology almost certainly *intend* to prevent the destruction of archaeological sites. But when archaeology is taught too casually and principally as an opportunity for field trips, intention and outcome can differ. It is time to consider the merits of teaching precollege archaeology with only minimal coverage of field methodology and *without* the practical experience of digging. Plenty of substitute mock classroom exercises are available (e.g., see Knoll 1990, 1992). More precollege archaeology should also be taught as part of anthropology so that students can learn how archaeology fits into the larger picture of culture. Other ameliorate measures can be devised by teachers who want their students to be educated rather than merely entertained.

TAN readers with opinions on this issue can communicate them to me at the Academic Studies Division, Yukon College, P. O. Box 2799, Whitehorse, Yukon Territories Y1A 5K4 (Telephone 403-668-8770).

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Thunderheart: A Review

by James Jaquith

Thunderheart. Columbia Tristar Home Video, 1992. Approx. 118 mins.

This past year many celebrated — or scorned — the continuing abuse initiated by Europeans following Columbus' "discovery" of the New World. Virtually without exception, this has involved slaughter and enslavement, as well as gross economic and political exploitation of aboriginal peoples. Moreover, it has involved massive destruction of aboriginal cultures and biota and the widespread introduction of deadly new diseases to which native Americans had not developed even partial immunity. Arguably, the core abuse practiced by Europeans has been their continuing control over "Indian" lands, a practice which to this day has not ceased.

Through the years, the movie industry has recognized and in its way dealt with the many problems imposed by Euro-Americans on indigenous populations. Some decades ago, the scenario tended to be one of the good guys (Whites) versus bad guys (Indians). That scenario has changed, happily, such that "Indian" movies have slowly been moving toward historical truth. Recent examples are *Dances With Wolves*, *Black Robe*, *Last of the Mohicans* and *Thunderheart*, the latter based on events that took place on a Sioux reserve in the 1970s.

Thunderheart begins in Washington, DC, where the Director of the FBI assigns an agent (Van Kilmer) to investigate a homicide in the South Dakota badlands. Soon after arriving, the agent meets a tribal policeman, also interested in the murder of his tribe-mate. Inter-ethnic tension erupts almost immediately, as the agent, accompanied by a hard-as-nails conferee (Sam Shepard), violently detain the policemen (Graham Greene) who, in turn, refers to the FBI as the "Federal Bureau of Intimidation". The homicide is a specific expression of a bitter intra-tribal conflict centered on how a militant group wants to handle the tribe's resentment of their treatment by Whites.

Much of the first half of the movie is punctuated by verbal and physical displays of the hostility aimed by Native Americans toward Whites and vice-versa, an aspect of the film which the reviewer sees as being overdramatized. All the while, the agent (presented as "one quarter Indian") develops an increasing sensitivity to and understanding of problems on the reserve, sensibilities augmented by growing suspicion that his hard-as-nails colleague has accused the wrong man and that, indeed, the latter has cynically been framed. A significant element in the agent's suspicion is the tenuous relationship he develops with an elderly tribal shaman played by Chief Ted Thin Elk.

I shall not reveal the dramatic outcome of the story other than to observe that it is mainly unhappy. Whether it is just or unjust depends on a variety of considerations which we as individuals must judge. If a lesson is to be drawn, it is that the exploitation of Native Americans, while arguably subtler than in the past post-Columbian centuries, drags on with few obvious signs of amelioration.

Graham Greene, as usual, is excellent. He has appeared in several "Indian" films, most notably *Dances With Wolves*. He even played an Indian policeman in one episode of *Murder She Wrote*. Generally, the acting is good. The photography, while hardly outstanding, is reasonable. The agent's finding his roots as at least partially Native American is overdrawn, especially since it took him only four or five days to accomplish this monumental cognitive and emotional reorientation. Nonetheless, your reviewer recommends *Thunderheart* (a name assigned to the agent by the shaman) to general and student audiences. While, as in any dramatic presentation, details are changed, reordered and invented, the lesson is clear and accurate. Besides, it is available in videotape.

Documentary Educational Resources Targets Museums

by Judith Nierenberg

Documentary Educational Resources (DER) has received a 1992 Independent Distributor Assistance Program grant from National Video Resources (NVR). NVR offers grants to both non-profit and for-profit distributors of independent film and video who want to explore new marketing strategies or improve their long-term distribution capabilities in institutional or home video markets. DER received one of the 18 grants recommended by a distinguished panel of consultants whose expertise covers a wide range of experiences in marketing and distribution of independent media.

DER's grant is to research and pursue the museum market, supplying video footage for ethnographic exhibits.

DER was founded in 1971 by filmmakers John Marshall and Timothy Asch to produce and distribute films in anthropology. Its collection includes more than 175 titles, many accompanied by teaching materials. The primary market for the collection is college-level anthropology courses, although many of the titles are suitable for precollege classrooms. In recent years, museum education departments have used films for public pro-

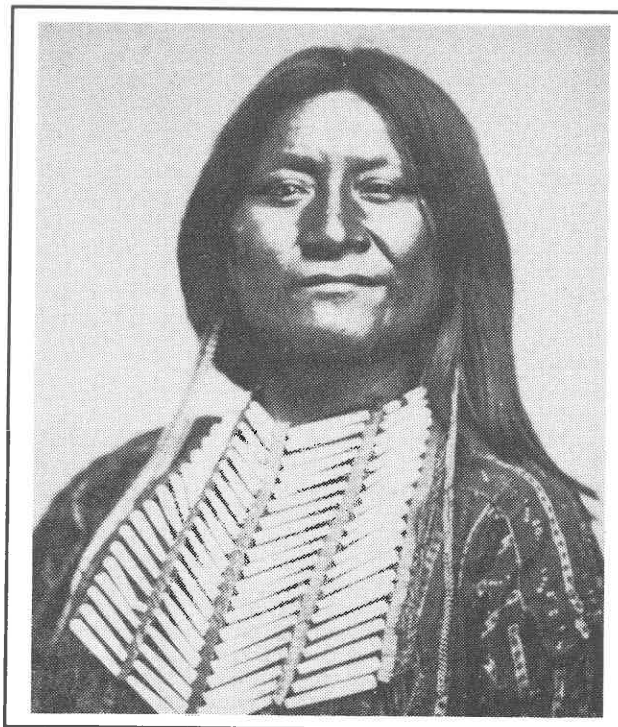
gramming. Video footage is now being incorporated into multi-media exhibits at museums in the United States and abroad.

NVR was created by the Rockefeller Foundation in 1990 to provide support for independent film and video in the areas of audience development, market research, model distribution and technical assistance. Based in New York City, NVR is an independent, non-profit foundation dedicated to expanding the public's awareness of, and access to, high quality artistic, cultural, political and social programming on film and video. According to NVR Executive Director Timothy Gunn,

We are very encouraged by the results of last year's grants and the quality of proposals received this round. We believe many of the proposals will provide models for the field as a whole, assisting others to develop in new directions, as well.

Recently, DER reduced prices for the videocassettes of its films by as much as 50%. It can supply in-depth brochures on its videos and films about Africa, Asia, the Caribbean and Central America, Indonesia, North America, Papua New Guinea and South America. Also available from DER are brochures describing audiovisual materials suitable for use at the precollege level.

For more information about DER's NVR grant and film and video collection, contact Judith Nierenberg or Sue Marshall-Cabezas, Documentary Educational Resources, 101 Morse Street, Watertown, Massachusetts 02172 (Telephone 617-926-0491, FAX 617-926-9519).



Ota Benga, Story of a Tragic Travesty

Ota Benga: The Pygmy in the Zoo, by Phillips Verner Bradford and Harvey Blume. New York: St. Martin's Press, 1992.

reviewed by Lee D. Baker

Ota Benga is an engaging, informative and readable — but flawed — book. It is the story of the senior author's grandfather, Samuel Phillips Verner, a missionary/anthropologist/explorer in Africa. For high school teachers of anthropology, the book provides an excellent description of early twentieth century racism. It also provides a salient description of the role anthropology has played in the social construction of race.

In 1904, Samuel Phillips Verner was hired by the management of the World's Fair in St. Louis and sent to Africa to buy natives and artifacts for exhibition. In exchange for some salt and cloth, Verner bought Ota Benga, a pygmy who was already a slave and whose wife and children had been killed by ivory thieves.

At the Fair, Ota Benga and other pygmies were placed in the Anthropology exhibit, where they were stared at, probed and even measured by countless visitors. The arrangement of the exhibit reinforced the popular image of Africans as primitive savages. It resembled a Social Darwinist evolutionary "ladder". The exhibit began at one end of the Fair concourse with a display of several native groups, including the pygmies, classified as "Savages". As visitors walked along the concourse, they walked "up" the evolutionary ladder alongside several other groups, including Native Americans and Ainu, classified as "Barbarians". The exhibit ended at the other end of the concourse with displays of the technological "triumph" of Euro-American "Civilization". In this Anthropology exhibit, Fairgoers saw "living proof" of the hierarchy of Savagery/Barbarism/Civilization and the concepts of racial inferiority and superiority it reinforced.

After the Fair, Verner returned the pygmies to Africa, but, because his family was all dead, Ota Benga decided to return with Verner to the United States. Hard pressed for money, Verner sold his "African collectibles" — artifacts, beetles, monkeys and implicitly his pygmy — to the American Museum of Natural History in New York. For a while, Ota Benga lived in the Museum like a guest. Then he was transferred to the Bronx Zoo. At first, he also lived at the Zoo like a guest and intermingled freely with visitors. Then, in a scheme to raise money, Ota Benga was put in a cage with an orangutan, and visitors were charged a fee to view the two "exhibits" together.

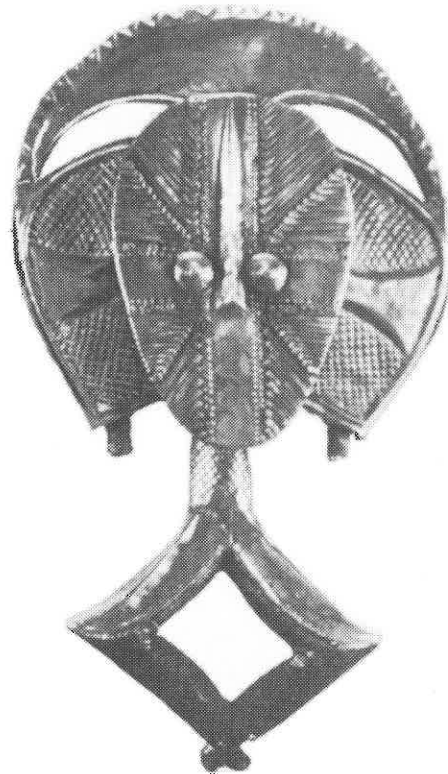
The sign above the cage read:

The African Pygmy Ota Benga. Age 23 years. Height 4 feet 11 inches. Weight 103 pounds. Brought from the Kasai River, Congo Free State, South Central Africa by Dr. Samuel P. Verner. Exhibited Each Afternoon During September.

Thousands of visitors paid to see Ota Benga in his cage at the Bronx Zoo. The *New York Times* ran sensational articles raising questions like, "Is it a man or monkey?". After one month, some African Americans rescued Ota Benga from the Zoo, only to have him placed in a Long Island orphanage. From there Ota Benga found his way down South, where, despite finding some solace and social acceptance, he committed suicide by shooting himself in the heart. His friend the poet Anne Spencer lamented, "Ota Benga has sent his spirit back to Africa".

The tragedy of Ota Benga is part of a seemingly endless stream of travesties that have shaped race relations in America. His is a particularly powerful example of how Africans and African Americans have been cast as racially inferior both outside and inside Anthropology.

The one flaw in this otherwise valuable book is that the authors write as if they knew Ota Benga's innermost feelings and thoughts. But can any outsider presume to know what it really feels like to be displayed in a cage with an ape? The authors of *Ota Benga* come close, but, to honor their subject, perhaps they shouldn't have tried.



Native Peoples and Museums in Southern New England

by Dorothy Krass

I would like *TAN* readers to know about *Native Peoples and Museums in the Connecticut River Valley: A Guide for Learning*, published by Historic Northampton [Massachusetts] for the Five College/Public School Partnership. This 76-page illustrated guide aims to promote understanding the Native American experience in southern New England. It provides criteria for evaluating museum exhibits on Native cultures, suggestions for learning activities in museums and classrooms and lists of resource materials about Native peoples in New England. Essays on the role of museums as collectors of Native American materials, and on the concerns of Native Americans about the exhibition of Native materials, are included.

Although three of the six essays use examples from museums in the Connecticut River Valley, the issues discussed, and the teaching suggestions presented, could be adapted to museums anywhere.

Native Peoples and Museums in the Connecticut River Valley is published in loose-leaf format pre-punched for a three-ring binder. It is available for \$5.00 US (including postage and handling) from Historic Northampton, 46 Bridge Street, Northampton, Massachusetts 01060 (Telephone 413-584-6011).

Native Peoples and Museums in the Connecticut River Valley

A Guide for Learning

from the Five College Public School Partnership Program:
Understanding the Native American Experience
in Southern New England.

published by Historic Northampton

1992



New!

Cultural Anthropology: A Problem-Based Approach

Looking for a cultural anthropology textbook that might prove useful in high school?

Consider *Cultural Anthropology: A Problem-Based Approach*, a new textbook by Richard H. Robbins, Professor of Anthropology at the State University of New York at Plattsburgh (F.E. Peacock Publishers, Inc. 1993). Robbins became fed up with traditional encyclopedic cultural anthropology textbooks geared towards passive learning and organized around the lecture format. In response, he developed a unique teaching tool.

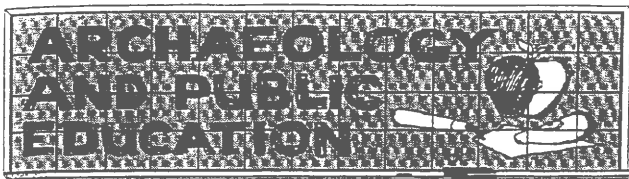
Cultural Anthropology: A Problem-Based Approach comprises seven chapters organized around questions and problems integrating typical cultural anthropology topics like gender, religion and caste. An eighth chapter applies anthropology to the solution of problems of cultural diversity, for example health care among the Swazi and multiculturalism in American schools.

The book features numerous student exercises and activities that involve students in classroom discussion and challenge them to think, discuss and apply what they know about their own lives.

An Instructor's Handbook reviews all the exercises and activities and provides information on how to incorporate group work into large and small classes, suggestions for video use and a guide to further reading.

To order copies, write to F. E. Peacock Publishers, Inc., 115 West Orchard Street, Itasca, Illinois 60143 (Telephone 708-775-9000, FAX 708-775-9003).





Ninja Turtles Act for Archaeology

The Teenage Mutant Ninja Turtles star in a new educational video promoting the protection of archaeological and other heritage resources in the United States. The video, *Mystery of the Cliffs*, had its premier in April, 1992, at three schools in Washington, DC. The premier launched the U.S. Bureau of Land Management's new Heritage Awareness Program.

The Bureau of Land Management (BLM) is responsible for an estimated 5 million heritage properties on 300 million acres of public land in the United States. With only 1 law enforcement officer per 1 million acres, it faces an uphill battle with looters and vandals. The Bureau has decided that, if its heritage resources are to be preserved, citizens must be involved in the preservation effort.

The Bureau's Heritage Education Program is aimed at school children in grades Kindergarten through 12. By giving these children a sense of belonging to the land, and an understanding of their place in history, the Bureau expects that, as adults, they will help preserve heritage for the future. The immense popularity of the Ninja Turtle makes them excellent spokespersons (spokesturtles!) for this cause.

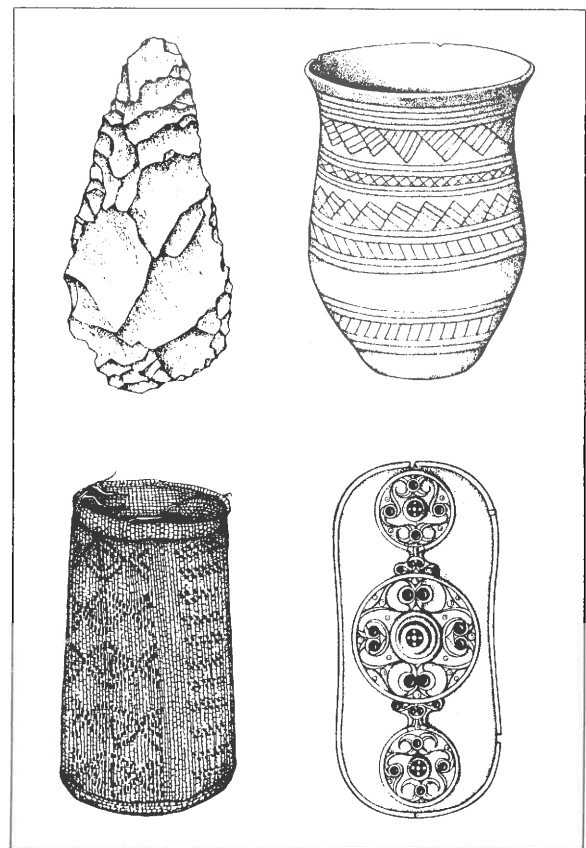
A fuller account of the BLM's Heritage Education Program appears in the June 1992 issue (Vol. 2, no. 4) of *Archaeology and Public Education*, the quarterly newsletter of the Society for American Archaeology Committee on Public Education. *Archaeology and Public Education* presents news and views about an array of precollege archaeology activities. For a free-of-charge subscription, contact Ed Friedman, Bureau of Reclamation, P.O. Box 25007, D-5611, Denver, Colorado 80225-0007 (Telephone 303-236-9026, FAX 303-236-0890).

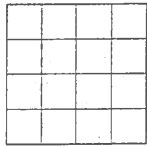
New LEAP Catalogue Available

LEAP is the acronym for *Listing of Education in Archaeological Programs: the LEAP Clearinghouse*, published by the Archaeological Assistance Division of the U.S. National Park Service. The catalogue lists governmental, academic and privately-funded projects promoting public awareness of archaeology across North America. Projects are categorized as posters, brochures, exhibits and displays, public participation programs, education programs, audios/videos/films, broadcasts, press articles, popular publications and community outreach efforts.

Listings in the first LEAP catalogue (1990) were compiled from 1987 through 1989. The new catalogue (1992) is a 139-page illustrated supplement with listings compiled during 1990 and 1991. Included are forms on which individuals and organizations can submit listings for future editions.

To purchase or otherwise obtain the LEAP catalogues, write to the LEAP Coordinator, Archaeological Assistance Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127.





Federal ARCHEOLOGY Report

Volume 5, No. 2

June 1992

ISSN 1057-1582

Precollege Archaeology in Federal Archaeology Report

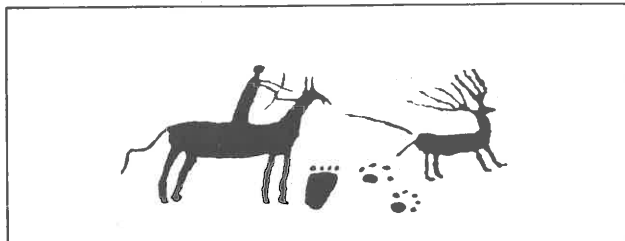
Federal Archaeology Report is published four times a year by the Archaeological Assistance Division of the U.S. National Park Service. It provides current news on a wide range of issues pertaining to the practice and promotion of archaeology in the United States and around the world.

Three recent issues explore how to promote archaeology to the public. The June 1990 issue (Vol. 3, no. 2) identifies constituencies to whom archaeological awareness efforts might be directed and describes governmental, professional and academic efforts in that direction. The September 1991 issue (Vol. 4, no. 3) focuses on interpreting archaeology through public participation programs and heritage tourism. The March 1992 issue (Vol. 5, no. 1) discusses archaeology volunteerism.

The *Report* also features a "Promoting Archaeology" column highlighting archaeology education in schools.

The *Report's* definition of archaeology education is extremely broad, including public awareness and community outreach as well as precollege classroom instruction. Recent reports on precollege archaeology provide advice to science teachers in Colorado (March 1992), elementary school teachers in Utah (Winter 1992) and all teachers using excavation as a teaching aid (Fall 1992).

Federal Archaeology Report is mailed to subscribers free-of-charge. To put your name on the mailing list, write to *Federal Archaeology Report*, Departmental Consulting Archaeologist/Archaeological Assistance Division, U.S. National Park Service, P.O. Box 37127, Washington, DC 20013-7127 (Telephone 202-343-4101).

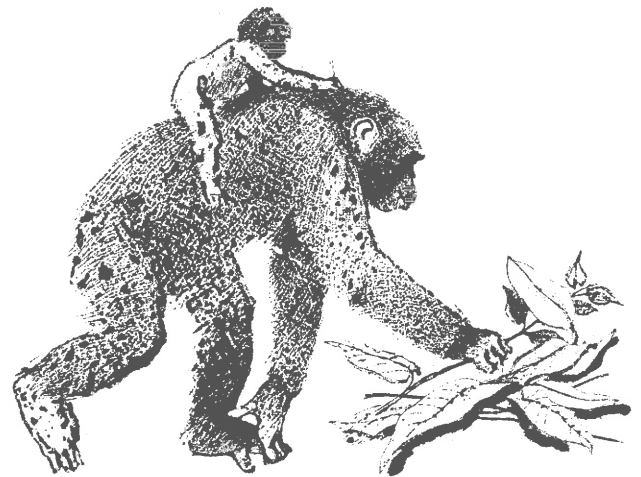


Attention Underwater Archaeologists . . .

The Society for Historical Archaeology (SHA) has published a special issue of *Historical Archaeology* (Vol. 26, no. 4) titled *Advances in Underwater Archaeology*.

The special issue, edited by Barto Arnold III, is a collection of 15 articles exploring major shipwreck investigations, cultural resource management, high technology applications, ethical conflicts, tragedies in treasure hunting, replication and experimental archaeology.

Single issues of *Advances in Underwater Archaeology* are available from the SHA, P.O. Box 30446, Tucson, Arizona 85751-0446. The cost is \$12.50 US plus \$1.75 for postage and handling.



Anthropological Fiction Mirrors Fact . . .

. . . in *Brazzaville Beach*, a spicy new novel by William Boyd (William Morrow 1991). The novel tells the trials and tribulations of primatologist Hope Clearwater, whose life is divided between England and Africa, where she studies chimpanzees. Woven into Hope's story are themes of an exotic lover, a political kidnapping and ethical skullduggery in the field.

Anthropologist Karen Strier, who reviewed *Brazzaville Beach* in the *American Journal of Physical Anthropology* (Vol. 87, no. 1), found the book engaging but probably inappropriate to assign to a class. Nevertheless, some teachers might want to use it to provoke classroom discussion about anthropology, while having fun trying to identify the real-life people and events fictionalized in the book. Might a movie be in the works?

Anthropology, Columbus and the Commemoration: The Sequel

In December, 1991, at its annual meeting in Chicago, the American Anthropological Association (AAA) sponsored a workshop for Chicago-area teachers on "Anthropology, Columbus and the Commemoration." In December, 1992, the AAA repeated the workshop at its annual meeting in San Francisco. The sequel workshop, hosted by the California Academy of Science, brought Bay-area teachers, anthropologists and other educators together to discuss how the Columbus Quincentenary might be commemorated in classrooms.

"Anthropology, Columbus and the Commemoration" 1992 was organized by Lawrence Breitborde (Beloit College) and Carol Mukhopadhyay (San Jose State University) with participation from Lawrence Breitborde, Kathleen Adams (Beloit C), Alice Kehoe (Marquette U), Jerald Milanici (Florida Museum of Natural History) and Jedson Way (Space Center-Alamogorow).

For more information, write to Lawrence Breitborde, Department of Anthropology, Beloit College, 7600 College Street, Beloit, Wisconsin 53511-5595.

National
Center
for
Science
Education



REPORTS

Volume 12, No. 1

Spring 1992

Don't Lag Behind Evolution . . .

Keep up with the debate between evolutionists and scientific creationists by joining the National Center for Science Education (NCSE). Membership (\$20 per year in the US, \$25 elsewhere) brings you four issues of the newsletter *NCSE Reports* and two issues of the journal *Creation/Evolution*. Members also receive discounts on the prices of books and other publications and are welcome to participate in the NCSE's diverse efforts to promote integrity in science education.

To join the National Center for Science Education, write NCSE, P.O. Box 9477, Berkeley, California 94709-0477 (Telephone 510-843-3393).

Anthro Notes

National Museum of Natural History Bulletin for Teachers

Vol. 14 No. 3 Fall 1992

Notes on *Anthro Notes*

Anthro Notes, the Smithsonian Institution newsletter for teachers, features well-written articles that summarize current issues in anthropological theory and practice. These articles make useful reading for teachers and students alike.

Some recent examples:

"Who Got to America First? A Very Old Question" (Vol. 14, no. 2), a history of anthropological and nonanthropological explanations of peopling of the Americas, by Stephen William of Harvard University;

"Modern Human Origins, What's New With What's Old" (Vol. 14, no. 3), a synopsis of debates about the evolution of *Homo sapiens*, by Alison Brooks of George Washington University; and

"Doing Ethnography at Macalister College: 'From the Inside Out'" (Vol. 14, no. 1), the story of how Dave McCurdy and James Spradley came to collaborate on promoting undergraduate fieldwork, by Ruth Selig of the Smithsonian.

Anthro Notes is mailed to subscribers free-of-charge. To add your name to the mailing list, write to P. Ann Kaupp, Anthropology Outreach and Public Information Office, Department of Anthropology, NHB 363 MRC 112, Smithsonian Institution, Washington, DC 20560.



Announcing Archaeology Job Openings With Ethan Allen Homestead Trust



Ethan Allen Homestead Trust is a private, non-profit organization that operates an historic site in Burlington, Vermont. The Trust has two job openings of possible interest to *TAN* readers trained in archaeology and education.

Archaeology Educator

As an extension of an ongoing public archaeology project, the Trust has obtained funding for a program in which an Archaeology Educator will visit public schools and teach students how to identify prehistoric and historic archaeological sites in their communities, gather information about sites (without excavating them) and promote the sites' future protection.

The Archaeology Educator will work with Homestead professional staff and volunteers and will report to the Executive Director.

Duties include planning program content, developing printed materials, training volunteer assistants, coordinating and scheduling presentations and making presentations in schools and at the Homestead.

Applicants should possess the following qualifications: a BA (MA preferred) with concentration in education, anthropology, archaeology, history, historical preservation or a related field; successful teaching experience in a museum, public school or similar setting; familiarity with archaeological field techniques through training and participation in field schools or other archaeological work; and demonstrated ability to work independently and in a team with professional staff and volunteers.

Current plans call for the program to be ready for implementation in April, 1993, with a total of 8 to 10 weeks for planning and execution. The position is the equivalent of 5 weeks of full-time work. If successful, the program may be continued in the Fall and again in subsequent years.

The stipend, which includes a travel allowance, is competitive and is based on training and experience.

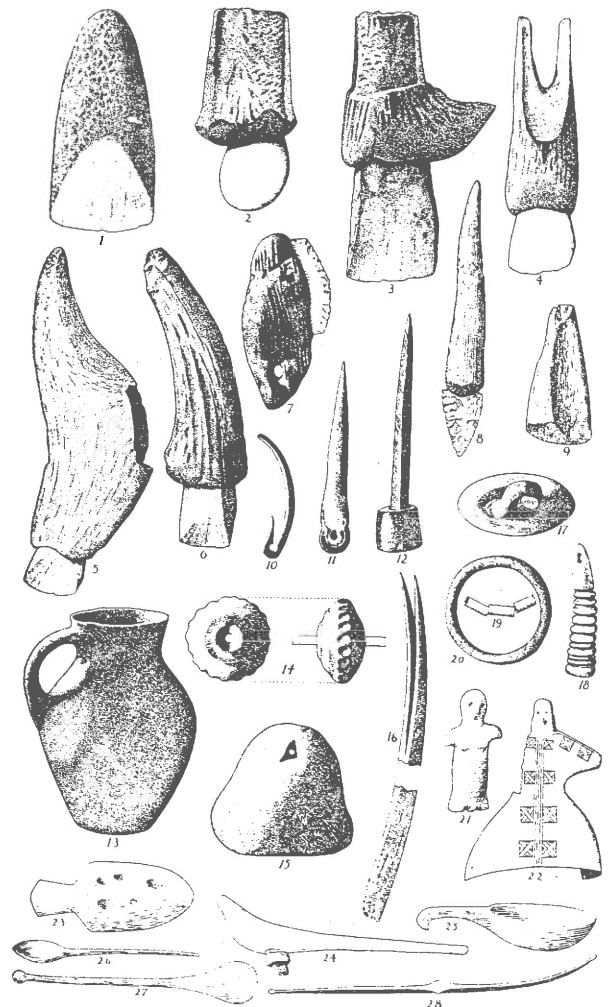
Principal Archaeological Investigator

The Trust is also looking for an experienced historical archaeologist to be Principal Investigator for its Summer, 1993, archaeological investigations at the Ethan Allen Homestead.

The Principal Investigator will plan and supervise excavations by crews of students and volunteers and will participate in education programs.

Established in 1774, the Ethan Allen Homestead property was among the first to be farmed by English settlers of Burlington. In the late 1780s it was Ethan Allen's home. After Allen's death, it was occupied and farmed steadily until 1981, mostly by tenants or employees of the owners.

To apply for either of these positions, send a letter of interest and a *curriculum vitae* to Scott Stevens, Executive Director, Ethan Allen Homestead Trust, Ethan Allen Homestead, Burlington, Vermont 05401 (Telephone 802-865-4556).



What It Takes to Succeed at Teaching Anthropology

by Robert Muckle

Knowledge

Communication Skills

Enthusiasm

Imagination

Collection of "The Far Side" Cartoons!



You Are What You Teach

Notes on Contributors

Lee D. Baker is a Fellow with the W.E. B. Du Bois Institute for Afro-American Research at Harvard University. His review of Spike Lee's film *Do The Right Thing* appeared in *TAN* 19-20 (Fall 1991/Spring 1992).

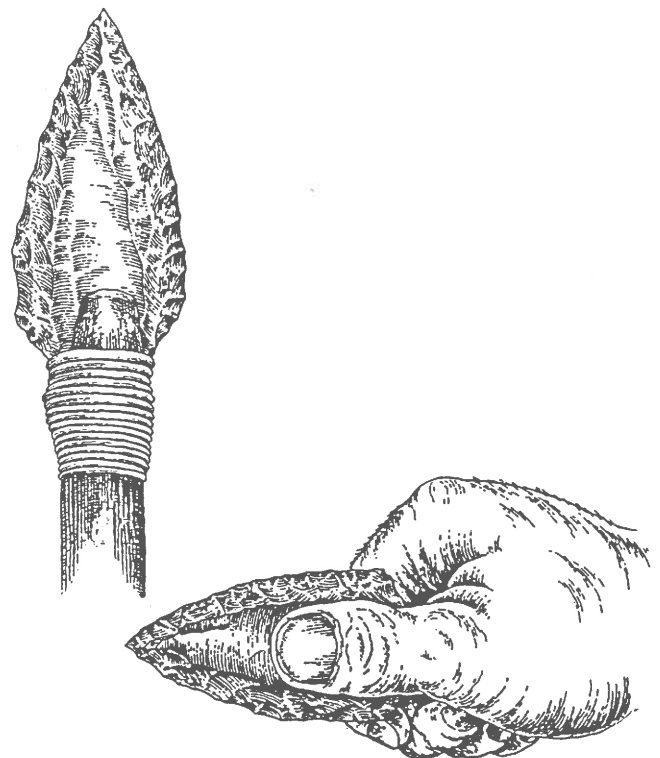
James Jaquith is Professor of Anthropology at Saint Mary's University in Halifax, Nova Scotia. His film reviews have appeared in numerous issues of *TAN*.

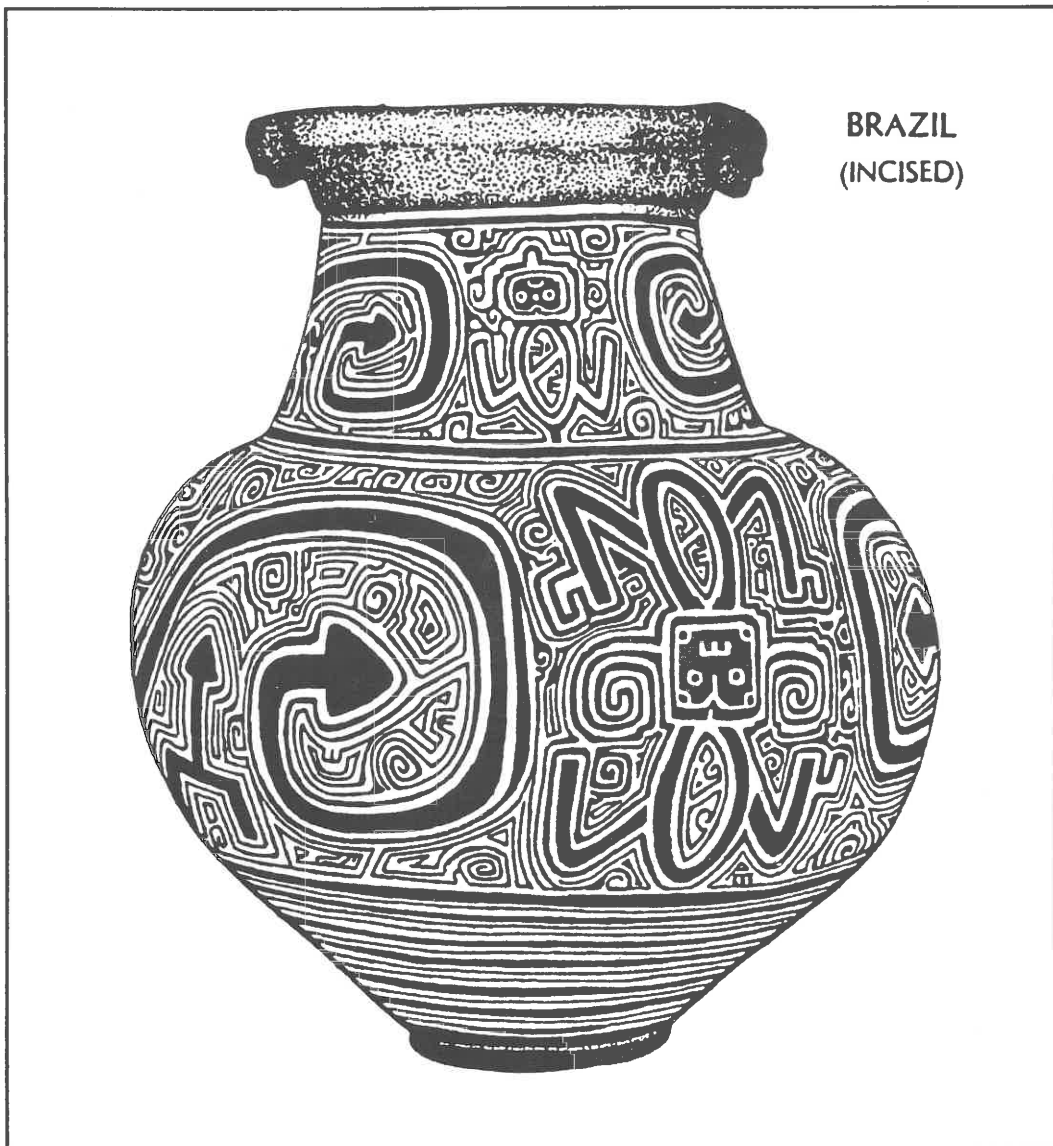
Dorothy Krass is Project Director with Historic Northampton in Northampton, Massachusetts.

Robert Muckle is Instructor of Anthropology at Capilano College in North Vancouver, British Columbia.

Judith Nierenberg is Film/Video Distributor with Documentary Educational Resources in Watertown, Massachusetts.

Douglas E. Rutherford is a sessional Lecturer in Anthropology at Yukon College in Whitehorse, Yukon Territories. He is involved with precollege archaeology curriculum development and instruction in the Yukon and Nova Scotia.





BRAZIL
(INCISED)