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No. 35 - 36 Fall 1999 - Spring 2000



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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 among teachers, professors and other advocates of anthropology.

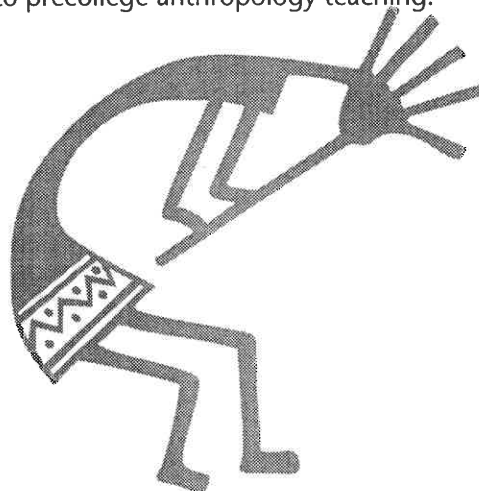
*TAN* is published free-of-charge semiannually in the Fall and Spring of each school year by the Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3 (TEL 902-420-5628, FAX 902-496-8109, E-MAIL [anthropology@stmarys.ca](mailto:anthropology@stmarys.ca)). Items for publication 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.

*TAN* is mailed to 12 Canadian Provinces and Territories, 44 American States and 10 countries abroad.

## A Reminder to *TAN* Readers

# Manuscripts Welcome

The vitality of *TAN* depends on its content, which to a significant extent depends on *you*. Please send us articles, reviews, announcements and other items pertaining to precollege anthropology teaching.



# Edutainment in Anthropology: A Double-Edged Sword

by Megan Andrew-Hobbs

With a blanket of stars overhead and the Sahara's sands stretching out before you, you enter the final stage of your journey. With only a lantern to guide you, you slowly make your way down a narrow, dusty shaft through a time portal, sending you back 3,350 years in time and into the newly discovered tomb of an ancient Egyptian royal. Welcome to Egypt and the high-tech world of multimedia software!

Not many classes at the undergraduate level include a trip to Egypt or a student-run multimedia project for "hands-on" learning experience, but today's classrooms are expanding in more ways than one via multimedia software and the Internet. Edutainment, which seeks to educate and entertain simultaneously, is a special kind of multimedia which has not as yet

played a major role in teaching anthropology. Yet, edutainment represents a promising new way for teachers to motivate students to become engaged with difficult academic material as well as to enhance students' computer skills.

Anthropologists typically gather rich narrative descriptions and a plethora of pictures, sound and video material -- an archive that is readily convertible to multimedia (Lancy 1999). Transformed to digital format and recorded on a CD-ROM or a Webserver, this archive can be made much more accessible to students. Even better, with a little imagination, these materials can be woven into a story or adventure that gives the student a goal in perusing the material -- otherwise known as edutainment. Case in point:

*Whose Mummy Is It?*, an edutainment CD-ROM currently being developed at Utah State University by Dr. David F. Lancy and a team of students.

*Whose Mummy?* began about three years ago as a short script written by Lancy. The story features three college co-eds who travel to Egypt on a class-sponsored trip and must unexpectedly rediscover the location of their professor's newly excavated tomb because the professor has been kidnapped by robbers who wish to loot the tomb. The three young women, referred to as the Three Musketeers, must publicize the location of the tomb as well as the identity of its owner to save the professor's life and the tomb. The player, who enters the game as a fourth student on the trip as a replacement for his/her ill cousin Clarence, becomes the Three Musketeers' teammate in their endeavor to solve the mystery.

The CD is centered around a virtual tour created from slides and tapes of Egypt and Egyptian ruins compiled by the *Whose Mummy?* team. Alongside the Three Musketeers, the player visits Cairo and the Egyptian Museum, cruises along the Nile in a felucca and, of course, stops at the Pyramids, all the while gathering clues to save the professor. Composed of still-frame sections as well as 3-D animations, QuickTime movies and interactive panoramas, this virtual tour is designed to depict both ancient and modern Egypt accurately and includes contemporary scenes in addition to clips of Egyptian television and radio.

Highlights of the tour include the "Hall of the Gods," a virtual 3-D room in the Egyptian Museum. The player enters the Hall where he/she can learn about various deities in the Egyptian pantheon by clicking on their effigies and listening to the narrative. The talking gods explain their place in the pantheon, what elements they rule over and any apparent symbolism in their clothing, coloring, etc.

More than entertainment, the tour itself is a teaching tool, with factual and explanatory captions provided by tour guides and the Three Musketeers. Throughout the virtual tour, questions are posed to the student by the tour guides to maintain an active learning atmosphere. It is at these points that the student must refer to his/her "backpack."

Introduced as an item given to the student by his/her cousin Clarence for the journey through Egypt, the backpack contains vital learning resources and navigation options necessary to uncover the tomb's location

and owner and requires the student to read, understand and analyze information about ancient Egypt and Egyptian culture.

One major resource included in the backpack and used to map out Egyptian culture and history is the Scrapbook. The Scrapbook is an interactive, 75-page book with each page containing pictures and informative text about the history of Egypt from prehistoric times, with the first semblance of a united Egypt under the pharaoh Narmer, to the present, with the restoration of long-forgotten temples and ruins.

Located just beneath the Scrapbook, the Timeline is viewed simultaneously and coincides with the appropriate pictures and text from the Scrapbook. The Timeline consists of a long papyrus scroll with a moveable ankh denoting the year and dynastic period with which the selected text and pictures are associated. Alternatively, the student can move at a much more directed pace, sliding the ankh along the Timeline to whichever time period and corresponding section of the Scrapbook he/she wishes to study.

A hieroglyphic "decoder" is kept in the backpack for when the player is asked to interpret hieroglyphic writing in the virtual tour. The notebook is a necessity as the student must be able to decipher simple words in order to keep up with the on-the-go Musketeers. The notebook includes both a phonetic translation for the sound of each hieroglyph and a symbol translation.

A method to assess learning is included in the backpack in the guise of postcards. On a daily basis, the player is asked to write postcards to Clarence to make up for his absence from the tour as well as to anyone else the player wishes. The postcards depict scenes from Egypt and are sent off to an Egyptian mailbox with an Egyptian stamp. In the postcards, the student describes what he/she has seen, interesting facts he/she has learned or guesses as to the identity of the mummy. The teacher can access these postcards as saved text files in any word processing program in order to gauge the student's progress. This method is by no means constricting and allows considerable freedom to the student in choosing what he/she wishes to write, sharpening the memory and writing skills.

*Whose Mummy?* is a double-edged sword, so to speak, in its role as a learning tool. Not only do students using the CD-ROM learn valuable informa-

tion about Egypt, but also the many students *building* the CD learn valuable computer-related skills. In creating *Whose Mummy?*, students were employed in editing, graphic and instructional design, programming and research. The 20 + students on the *Whose Mummy?* team will walk away from the experience more computer-literate and more understanding of the role computers can play in the classroom. Moreover, their new-found knowledge can be applied in future classes and careers where they will be increasingly asked to utilize computers to complete assignments and solve problems.

Multimedia software is an anthropologist's gold mine. A student can finally exit the classroom and go into the field without leaving campus or can broaden his/her knowledge base by focusing on other areas

such as computer programming and graphic design. Anthropology can truly become a lesson in learning for the student who experiences it as a virtual study of culture -- rather than passively reading about it in a textbook. *Whose Mummy Is It?* and other edutainment CDs like it can be a vital tool in precollege classrooms. For more information, contact David Lancy c/o the Anthropology Program at Utah State University, Logan, UT 84322-0730 or visit the Website <<http://www.egyptinteractive.com>>.

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## Teaching Modules in Physical Anthropology for High School Anthropology Courses

by Carol N. Coan

In 1999, as a statement of field for the Department of Anthropology at the University of Massachusetts, Amherst, I created a series of five modules in physical anthropology for high school students and teachers.<sup>1</sup> The modules are intended to strengthen the physical anthropology unit of existing high school anthropology courses.

There are many reasons for offering anthropology, including physical anthropology, in high schools. The most fundamental of these is that each human being is entitled to learn about her or his own species, *Homo sapiens* (Coan 1992). Typically, anthropology is viewed as a college offering, but because approximately one half of high school graduates do not attend college (National Center for Education Statistics 1990:178), it should be introduced in high school. As Dorothy Krass puts the case in her parallel argument to get more archaeology into the schools (1995:3), "it behooves us to make our approach to investigation part of the education of everyone, not just a minority of the minority of students who can elect archaeology in their university education."

Anthropology is often perceived as synonymous with cultural anthropology, and to the extent that anthropology is offered in high school, it is most often some version of cultural anthropology (Rice 1991). Yet one of the strengths of anthropology is that it encompasses both cultural and biological aspects of the human experience. Human beings are inherently biocultural beings, and to understand ourselves we need both cultural and biological information (Coan 1991a). In physical as well as in cultural anthropology courses, wrote David Mandelbaum (1963:52), "the student should learn about the biological basis for culture, about race, and other biological variation . . . , about the interdependence . . . between biology and culture in human evolution." To leave out one part or the other is to invite misunderstanding of our complex nature.

As a disciplinary matter, anthropology is incomplete when only its cultural aspects are presented. By tradition, in North America, the four subfields of anthropology are physical, cultural, archaeological and linguistic anthropology. Physical anthropology

addresses questions such as who we are as a species, where we came from, how we got to be the way we are, what our closest non-human relatives are like and what we can learn from them. When given the opportunity to study physical anthropology, high school students value it: "Students . . . are interested keenly in primate behavior, human evolution (particularly the evolution and creationism debate), and archaeology, and they welcome reading that enhances these interests and that erases their ignorance" (Lanouette 1985:334).

Furthermore, physical anthropology provides an opportunity to teach about science from the vantage point of these inherently interesting topics. There has been much discussion recently about how to strengthen science teaching (see American Association for the Advancement of Science 1990 and Collette and Chiappetta 1994:22). But such discussions often focus on teachers and students who are already in the sciences. What if students are not science-oriented? Teaching physical anthropology, especially if it is included as a unit within a general anthropology course, and especially if it includes hands-on activities, provides a way to reach such students.

Although physical anthropology is not included by name in the new U.S. national and statewide guidelines for science teaching, many of the approaches and subjects of physical anthropology are among those discussed. For example, the first category in the National Science Education Standards (National Research Council 1996:6,115-119), called "unifying concepts and processes," sets forth a science content standard that underlies all the other content standards:

As a result of activities in grades K-12, all students should develop understanding and abilities aligned with the following concepts and processes:

- Systems, order, and organization
- Evidence, models, and explanation
- Constancy, change, and measurement
- Evolution and equilibrium
- Form and function

These concepts and processes inform physical anthropology as well, and elements of each can be seen in the modules I have created.

Other categories in the National Science Education Standards, on which additional content standards are based, and into which elements of physical anthro-

pology fall, include "science as inquiry," "life science," "science and technology," "science in personal and social perspective," and "history and nature of science" (National Research Council 1996). For example, physical anthropology, like other inquiry-based sciences, originates in questions that attempt to understand phenomena through observation, evidence and logic. Physical anthropology investigates the molecular basis of heredity, biological evolution and the behavior of organisms. And physical anthropology is concerned with relationships between human beings and their environment, growth of populations and personal and community health.

Similarly, the Massachusetts Science and Technology Curriculum Framework includes approaches and subjects that are shared by physical anthropology. The education content section of the Science and Technology Curriculum Framework, one of seven curriculum frameworks for the State, consists of four "strands": 1) inquiry; 2) domains of science (physical, life, earth and space sciences); 3) technology; and 4) science, technology and human affairs (Massachusetts Department of Education 1997). Within the "domains of science" strand, the framework suggests either a topic-based approach or a unifying concepts approach, the latter comprising "such ideas as Patterns and Change; Constancy, Change and Measurement; Interaction and System; Evidence, Models, and Explanation; or Evolution and Equilibrium" (Massachusetts Department of Education 1997:38). The learning standards for life sciences in grades 9-12 are "Characteristics of organisms, Evolution of life, Principles of heredity, and Matter and energy in ecosystems" (Massachusetts Department of Education 1997:58). As with the national standards, concepts and processes of physical anthropology are reflected in these strands and learning standards. Thus teaching physical anthropology supports and furthers the goals for teaching science more generally.

Of course it is not possible to cover all of this territory in one semester-long course, much less one unit within such a course. Why, then, does this project concentrate on developing modules rather than a full course? With others, I believe (Coan 1993, Erickson 1991b) that it is more useful in this case to build on what already exists rather than to design anew. The high school curriculum is already crowded with other subjects that need to be taught (Rice 1991:31), and a

new semester-long course in physical anthropology has little chance of being added. However, where there is already a general anthropology course, there is a teacher who might be glad to include hands-on activities in physical anthropology if only usable and accessible materials were available. Given that such materials are lacking, and that most high school teachers have neither the time nor the expertise to develop them (Coan 1993, Lanouette 1985), this project aims to help fill that gap.

There are five modules in the series: 1) Teeth, Chewing and Diet; 2) Two-Species Comparison; 3) Form and Function -- Primate and Hominid Adaptations; 4) Fossil Hominid Skulls; and 5) Lab Summary. The approach of the modules is to present physical anthropology as science, and to develop aspects of scientific method that can be expanded in the rest of the physical anthropology unit or the rest of the general anthropology course, if desired. Other hands-on activity modules can and should be developed, for there is ample room to expand. Given that there are competing ideas within the subdiscipline as to what are the most important elements to cover (see Cheek 1997 and Coan 1991b), the modules offered here represent only a beginning of what might be developed.

For purposes of these modules, my operating assumption is that the existing physical anthropology unit into which they will be integrated includes an introduction to organic evolution, nonhuman primates, human origins and contemporary human variation. The modules build on and expand these basic elements of physical anthropology, using hands-on activities to illustrate scientific methods such as observation, collection of data, comparison, analysis and interpretation of data.

The content of the modules was determined in part by considerations of what "ought," theoretically, to be covered, but other factors also came into play. Foremost among these were the needs, desires, constraints and syllabus of the pilot teacher with whom I worked. This real-world situation brought with it other considerations. What activities would be engaging for 15- to 17-year-olds? What would get them to think in different ways (for example, draw out students who are visual or tactile rather than intellectual learners)? What would provide opportunities for cooperative learning? What would permit introduction of scientific concepts and skills? What materials would be readily accessible

to a high school teacher? What would a non-physical anthropologist feel comfortable and confident about teaching?

The project takes the approach of presenting hands-on activities, or "labs," rather than lectures or readings, as a means to engage students in "doing," in active thinking and learning processes (American Association for the Advancement of Science 1990, Arons 1973). Especially given that students who take anthropology as a high school elective tend to be more interested in the cultural part, and often are science-phobic, the hands-on approach is a way of exposing these students to science and to scientific methods -- of showing them that science can be interesting and fun, they can do it, and they may even enjoy it! It is also a way of helping them to grasp the biological aspects of anthropology by experiencing them rather than just reading about them.

In recognition of the fact that few high school anthropology teachers are likely to have much background in physical anthropology (Erickson 1991a, Krass 1995), to encourage them to feel more confident in offering more physical anthropology and to help allay possible fears about not having the answers to questions that might come up, each module description contains a section with suggested discussion questions, some possible responses and a list of resources for additional information. The packet also includes a list of additional teaching resources.

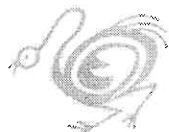
Ideally, these labs will help students develop skills of self-reflection (American Association for the Advancement of Science 1990:11) and plant seeds for thinking in a new way about the place of human beings in the world. They will also encourage students to observe the familiar in a new way (or, in anthropological parlance, "to make the familiar strange"). Finally, they will provide a bridge between the social sciences and the natural sciences, and help students who might otherwise shy away from it to feel comfortable crossing that bridge.

TAN readers who want more information about the modules for teaching physical anthropology in high school anthropology courses can contact me by telephoning 413-774-2326.

<sup>1</sup>For more information on high school physical anthropology, see "Biological Anthropology in the K-12 Curriculum: Using the New National Science Education Standards", by Lisa Occhiolini, in TAN 34 (Spring 1999) -- Ed.

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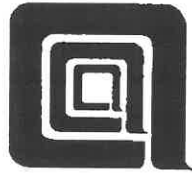
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## AAA Creates New K-12 Working Group

The American Anthropological Association (AAA), with more than 10,500 members, is the largest association of professional anthropologists in the world. One of the long-range objectives of the AAA is to make anthropological concepts and information a core part of K-12, community college and continuing education curricula. To that end, it has created a new K-12 Working Group. The Group has begun reviewing past efforts, encouraging existing efforts and making yearly plans for 2000 and 2001. It intends to seek advice from the Council for Anthropology and Education, General Anthropology Division, Society for Anthropology in Community College and staff of the newsletter *AnthroNotes*.

One of the ideas of the Working Group is to create a mentoring program for academic departments of anthropology and local schools, with the hope that up to 125 teachers might attend the 2000 annual meeting of the AAA in San Francisco. Another idea is to become active on the American Council of Learned Societies Web Site <<http://www.acls.org/ed-home.htm>>, which provides information on the K-12 education programs of constituent societies, including the AAA. The Group will meet again in early April in Philadelphia, where members will learn how the Society for American Archaeology has been promoting K-12 education successfully for years. *TAN* readers who would like to communicate with the new AAA K-12 Working Group should contact head Rosemary Henze at ARC Associates, 1212 Broadway, #400, Oakland, CA 94612 (TEL 510-834-9455, E-MAIL [Henze@arcoakland.org](mailto:Henze@arcoakland.org)).



## Evolution Regresses in Kansas

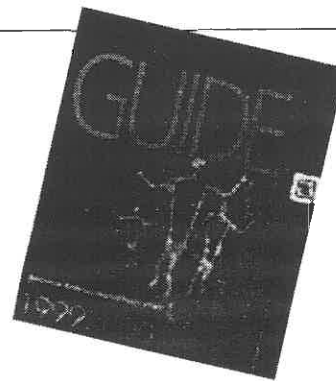
As many *TAN* may already know, in August 1999, the Kansas State Board of Education adopted new standards for science education that eliminate reference to evolution. As a result, while evolution may still be taught in local Kansas school districts, students will no longer be required to demonstrate an understanding of evolution before being qualified to graduate from high school. The Board also eliminated references to topics in astronomy, physics and geology that imply the Earth is very old. Their decision, by a close vote of 6-4, followed months of public debate in the State between various "pro"- and "anti"-evolution constituencies. Many of those in the pro camp, including the Republican Governor, condemned the decision as regressive for science and education in Kansas. Others see it as a thinly-veiled victory for the constituencies promoting Bible-based "creation science".

The decision in Kansas is part of the decades-long wrangle over the teaching of evolution in American public schools going back at least as far as the famous 1925 Scopes Trial in Tennessee. *TAN* tries to keep its readers abreast of key developments in this major ongoing debate. Critical accounts of the Kansas decision can be found in the July/August 1999 issue of *Reports of the National Center for Science Education* and in the October 1999 issue of *Anthropology News*.

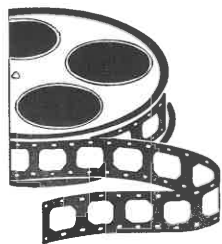


## Need an Anthropologist?

If so, consider consulting the AAA (American Anthropological Association) *Guide*. The *Guide*, published annually, is a directory of thousands of AAA members and a listing of hundreds of American and Canadian university and museum departments of anthropology. Also available, and new this year, is the AAA Resource Center, an on-line guide with searchable listings of universities, museums, research firms and government agencies.



The 1999-2000 AAA *Guide* is available for \$75USD (\$40 for AAA members) from AAA Member Services (TEL 703-528-1902 ext.1, FAX 703-528-3546, E-MAIL [members@aaanet.org](mailto:members@aaanet.org)).



## Educational Video and Study Guide

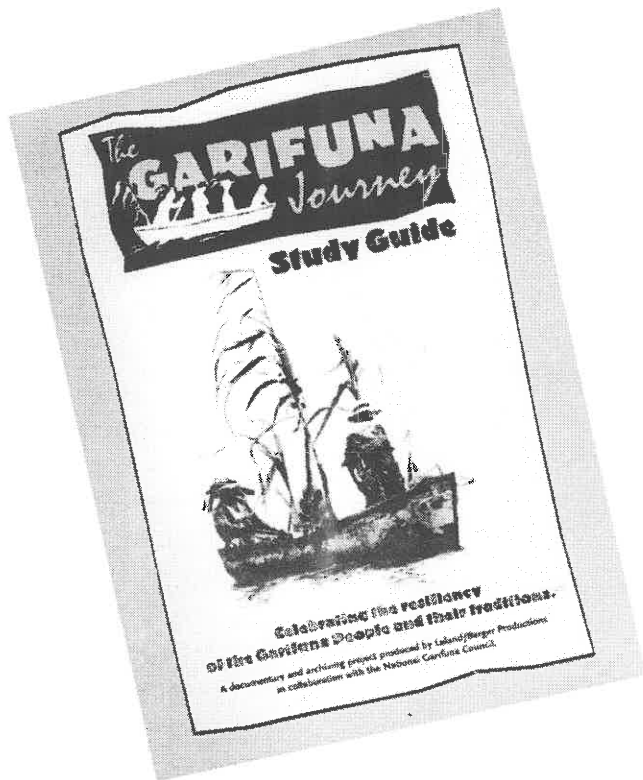
### *The Garifuna Journey*

The Garifuna are a proud people who inhabit Caribbean coastal communities in Central America (and, through recent immigration, major urban centers in the United States and Canada). Their history is intriguing. It began many centuries ago with the movement of Arawak and Carib Amerindians out from the Orinoco River Basin of South America onto Caribbean islands, where Carib men married Arawak women to create a diversified race and culture. In 1635, a Spanish ship carrying West African slaves sank near the island of St. Vincent. Carib-Arawak inhabitants of the island rescued the slaves and helped them survive, eventually intermarrying with them and creating more diversity. As a result, for a long time the Garifuna were known as "Black Caribs".

In 1763, while colonizing the Caribbean, the British Crown annexed St. Vincent and ushered in a period of settlement by land-hungry plantationists. The British curtailed the rights of the Garifuna, leading to friction and a campaign of resistance led by Paramount Chief Joseph Chatoyer. Owing to support from the French, the resistance met with temporary success, but in 1783 the French and British ended their hostilities in the Caribbean, and St. Vincent became part of the British

Empire. A few years later open warfare broke out between the British and the Garifuna. In 1796, Joseph Chatoyer was killed, and the following year more than 4,000 Garifuna were exiled to internment camps. Approximately one half of the exiles survived the camps and were deported across the Caribbean to Honduras in Central America, where today most of the Garifuna still reside. Following a civil war in Honduras, a contingent of Garifuna immigrated to British Honduras, now Belize. The date of their arrival, November 19, 1832, is celebrated in Belize as Garifuna Settlement Day. This Belize community, now numbering more than 15,000, is the focus of a new educational video and study guide, *The Garifuna Journey*.

In Belize, the Garifuna settled near the Caribbean coast, where they practiced fishing and slash-and-burn horticulture. Although they were distinct from other Belize peoples, in particular from former Creole slaves, by the middle of the twentieth century they had assimilated elements of the politically dominant culture, to the extent that they excelled as teachers of the English language. In the 1940s, the Garifuna began to renew their self-pride and desire to see it perpetuated in young people. In 1977, Garifuna Settlement Day



became a national public holiday in Belize, where the interests of the Garifuna are now represented by a National Garifuna Council.

In this climate of renewed cultural pride, Cultural Survival, a Massachusetts-based organization devoted to promoting the interests of indigenous peoples around the world, has embraced the interests of the Garifuna as a Special Project. As part of the Special Project, documentary film makers Andrea E. Leland and Kathy L. Berger, in cooperation with the National Garifuna Council, produced and *The Garifuna Journey*. Completed in 1998, and shot entirely in Belize, the video is described by the filmmakers as "a first voice testimony celebrating the resiliency of the Garifuna people and their traditions". Its primary purpose is to educate young people moving away from their culture, but its important secondary purpose is to educate the public at large about the remarkable Garifuna story. During all phases of production, the filmmakers worked closely with Garifuna anthropologists, "tradition bearers" and "cultural activists". Although the video reflects both "outsider" and "insider" perspectives, the only people who appear in the video, or narrate it, are Garifuna themselves.

The video is 46 minutes long, a length that can be accommodated comfortably within a single class pe-

riod. It provides an overview of the dramatic history of the Garifuna as well as an introduction to their fascinating language, which comprises elements of Arawak, Carib, African, Spanish, French and English. After marrying Carib men, Arawak women continued to speak their own language, so that today, hundreds of years later, a division of language between genders is still prominent. The video also shows how food, music, dance and spirituality merge in Garifuna culture. Especially engaging are scenes of cassava bread production and thatching a temple in preparation for the special *Dugu* celebration of ancestors. These scenes are interspersed with personal interviews and woven together with an exciting, but never intrusive, percussion-based sound track.

*The Garifuna Journey* has been screened and won awards at numerous film festivals, including a Bronze Apple from the National Educational Film & Video Festival and an Award of Merit from the Latin American Studies Association Film Festival. The video is suitable for use in classrooms ranging from elementary school through college. To help teachers, the producers have provided an excellent companion *Study Guide*, designed specifically for grades eight and up. With 49 pages illustrated by Garifuna artist Gregory Palacio, the *Guide* amplifies information in the video in sections that are keyed to timed episodes on the tape. Teachers who set their VCR counters to zero will be able to stop or pause the video at appropriate places. The *Study Guide* also features a list of resources and bibliographies for teachers and students.

*The Garifuna Journey* has been praised in many reviews, including a review in *American Anthropologist* (Vol. 100, No. 4, December 1998). It is available in VHS or Beta format at a cost of \$250USD for universities or \$99 for public schools and libraries. The American distributor is New Day Films, Inc., 22 D Hollywood Avenue, Hohokus, NJ 07423 (TEL 888-367-9154, FAX 201-652-1973, WEBSITE [www.newday.com](http://www.newday.com)). Other inquires should be directed to Leland/Berger Productions, 1200 Judson Avenue, Evanston, IL 60202 (TEL 847-864-7752, FAX 847-864-8454, E-MAIL [aeleland@interaccess.com](mailto:aeleland@interaccess.com)). For information about the Garifuna Journey Special Project, contact Cultural Survival, The Garifuna Journey, 96 Mt. Auburn Street, Cambridge, MA 02138 (TEL 617-441-5400, FAX 617-441-5417).

## Meetings of Interest -- 2000

**March 9-11** *Southern Anthropological Society*, Annual Conference, Mobile, AL. Contact Lisa Lefler, University of Oklahoma, Health Promotion Programs, 555 East Constitution Street, Building 4, Room 138, Norman, OK 73072 (FAX 405-325-1726, E-MAIL llefler@ou.edu).

**March 21-26** *Society for Applied Anthropology*, Annual Meeting, San Francisco, CA. Contact SFAA, P.O. Box 24083, Oklahoma City, OK 73124 (E-MAIL sfaa@telepath.com, WEBSITE [www.telepath.com/sfaa/](http://www.telepath.com/sfaa/)).

**March 23-25** *American Ethnological Society*, Annual Meeting, Tampa, FL. Contact Cheryl Mwaria, Department of Sociology and Anthropology, Hofstra University, 115 Heger Hall, Hempstead, NY 11549-1150 (TEL 516-463-5589, E-MAIL cmwaria@ibm.net).

**April 1** *Primate Society of Great Britain*, Annual Meeting, London, England. Contact Mark Collard, Department of Anthropology, University College London, Gower Street, London WC1E 6BT (E-MAIL m.collard@ud.ac.uk).

**April 5-9** *Society for American Archaeology*, Annual Meeting, Philadelphia, PA. Contact SAA, 900 2nd Street, NE, Suite 12, Washington, DC 20002 (TEL 202-789-8200, FAX 202-789-0284, E-MAIL meetings@saa.org, WEBSITE [www.saa.org](http://www.saa.org)).

**April 12-15** *American Association of Physical Anthropologists*, Annual Meeting, San Antonio, TX. Contact Mark Teaford, Department of Cell Biology and Anatomy,

Johns Hopkins University School of Medicine, 725 North Wolfe Street, Baltimore, MD 21205 (TEL 410-955-7034, FAX 410-955-4129, E-MAIL mteaford@jhmi.edu).

**April 13-16** *Northeastern Anthropological Association*, Annual Meeting, New York, NY. Contact William Divale, York College, CUNY, Department of Social Sciences (TEL 718-262-2982, E-MAIL divalebill@aol.com, WEBSITE [www.neaa.org](http://www.neaa.org)).

**April 20-23** *Central States Anthropological Association*, Annual Meeting, Bloomington, IN. Contact Alan R. Sandstrom, Indiana University- Purdue University Fort Wayne, 2101 East Coliseum Boulevard, Fort Wayne, IN 46805 (E-MAIL sandstro@ipfw.edu).

**May 4-7** *Canadian Anthropology Society*, Annual Conference, Calgary, AB. Contact Elizabeth Furniss, Department of Anthropology, University of Calgary, 2500 University Drive NW, Calgary, AB T2N 1N4 (E-MAIL cascay2k@ucalgary.ca).

**October 23-27** *International Society of Ethnobiology*, International Conference, Athens, GA. Contact John R. Stepp, Department of Anthropology, University of Georgia, Athens, GA 30602 (E-MAIL rstepp@uga.edu).

**November 15-19** *American Anthropological Association*, Annual Meeting, San Francisco, CA. Contact AAA Meetings Department, 4350 North Fairfax Drive, Suite 640, Arlington, VA 22203-1620 (TEL 703-528-1902, ext.2, E-MAIL jmeier@aaanet.org).

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## Notes on Contributors

*Megan Andrew-Hobbs* is a senior student studying cultural anthropology at Utah State University. For three years she has worked on designing, writing and editing the CD-ROM *Whose Mummy Is It?*

*Carol N. Coan* is a graduate of the anthropology program at the University of Massachusetts, Amherst. She works to promote the teaching of biological anthropology in high schools.