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ABSTRACT

Eight papers which discuss the teaching of anthropology are presented in the February issue of this quarterly publication. The papers, organized into four sections, represent four major interests of anthropologists. In the first section, the teaching of anthropology as an activity is emphasized. Two authors present ideas on employing the processes and methods of anthropology to teach inquiry skills at the secondary level. Three papers in section two discuss the application of anthropology in three undergraduate programs. These papers are concept-oriented and deal with ways of improving anthropology teaching so that students will gain understanding of social complexities. Section three contains two papers dealing with the problems of teaching anthropology at the community-college level. One of the papers proposes a structural solution to the problems of teaching a traditional introductory course. The second paper reports on a workshop for inservice training of anthropology instructors at all levels. The fourth section contains a paper in which the contribution of mass media communication to anthropology teaching is discussed. News pertaining to the Council on Anthropology and to recent anthropological publications is included in the document. (Author/DB)

COUNCIL on ANTHROPOLOGY and EDUCATION QUARTERLY

Vol. VII, No. 1 February 1976

TEACHING ANTHROPOLOGY

Marion Lundy Dobbert
Carole E. Hill
Walter Watson

Special Editors

Introduction

As a legitimate, substantive area of professional interest, "teaching anthropology" is both new and marginal. Although teaching anthropology has been an interest of several individuals, such as Solon Kimball (who has been publishing material for over a decade; 1960, 1965, 1968, 1971) and Mandelbaum (1963), the systematic study of curricula, programs, students, and instructors, and the application of this knowledge to the development of new curricula and programs, has a formal history which began only with the movement to form the Council on Anthropology and Education. Even within the CAE, this area has been overshadowed by more traditional interests of anthropologists ethnography, linguistics, and culture and personality.

There are few studies of students and teachers which concern themselves with anthropology curricula or programs (for example, Kimball, *op. cit.*; Baty, 1972). Published surveys of the field (Wax et al., 1971; Spindler, 1963) rarely include sections on anthropology curricula. Exceptions are Ianni and Storey's *Cultural Relevance and Educational Issues* (1973) and Spindler's new *Education and Cultural Process* (1974). Even when there are large curriculum research and development efforts such as the *Report of the Anthropology Curriculum Study Project* (1972) or *Training Programs for New Opportunities in Applied Anthropology* (Leacock et al., 1974), these are not widely distributed and often are not even listed in major bibliographies (for example, Burnett, 1974).[1] Even with the efforts of J. Herzog and D. Moore to provide a recognized forum for presenting curricular material in the CAE *Quarterly* ("Singara" and "Teaching Anthropology at the College Level), and the institution of a Teaching Anthropology section in the *Quarterly*'s "Recent Publications" column (V:1), one must suspect that this substantive area is still marginal, even within the CAE.

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In contrast, our allied discipline, sociology, has a long history of recognizing the study of its teaching and curricula as a legitimate substantive area of professional interest. This is clearly demonstrated by the contents of *The American Sociologist*; the founding in 1974 of the journal *Teaching Sociology* (by Russell Sage, not the ASA); the journal *Community College Social Science Quarterly* (published by the Community College Social Science Assn.), concerned with sociology curricula developments in junior colleges; the beginning of the ASA's second major evaluation of post-secondary sociology education, "An Assessment, Articulation and Experimentation in Undergraduate Sociology in the United States," under the direction of Hans O. Mauksch;[2] and, finally, the creation of a new section of the ASA, "Undergraduate Education," in 1973.[3]

In addition to its marginal status, the people who are interested and working in the area of teaching anthropology are scattered throughout various levels of educational institutions, professions, and professional associations. This means that communication is almost impossible, and when it does occur, it lacks a structure for meaningful exchange; consequently, it often results in more misunderstandings than understandings.

Therefore, as editors of this special issue, we have chosen to introduce the reader to the broad spectrum of teaching anthropology. Furthermore, we have chosen to do this not through surveys of the past or by editorializ-

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Special Edition *Teaching Anthropology*

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ing but through reports by people engaged in developing new curricula for "classrooms", which range from secondary schools to newspapers. It is our hope that, by showing the reader the wide range of activities and problems which exist in teaching anthropology, we can stimulate interest in further research, development, and publication. Perhaps we can even begin to catch up with sociology.

The reports presented in this issue have been organized around four areas which represent, in part, the scope of interests of those engaged in teaching anthropology. The first section contains papers by Michael Freer and Alice Troup. Both papers emphasize the teaching of anthropology as an activity. Freer and Troup employ the processes and methods of anthropology to teach inquiry skills in areas specially chosen for their relevance to high school students. Next, Fred Johnson, Anthony Layng, and Alanson Van Fleet discuss the application of anthropology in three very different undergraduate programs. The three papers are concept oriented but, nevertheless, illustrate continuation of the main concern developed in the preceding papers all five papers grapple with the problems of teaching anthropology in a way that connects it to the existing intellectual life of students and contributes to the growth of students' ability to handle the social complexity surrounding them. None of these articles treats anthropology as a content-oriented subject list. The next two papers, by Foster and by Mattson and Abshire-Walker, deal with community college anthropology. Foster proposes a structural solution to the problems of teaching a traditional introductory course. Mattson and Abshire-Walker report on a workshop that dealt with a much-neglected concern: the professional growth of anthropology instructors in elementary, secondary, and community college situations. The fourth section consists of one paper that defines the teaching of anthropology very broadly. In it, Martin Topper discusses ways to use mass media to inform the public about anthropology. Unfortunately, one major area is not included in our survey: there is no report on elementary school programs.

Taken as a whole, these papers seem to us to be representative of much that is currently happening in the field of teaching anthropology. The highly conceptual, inquiry-oriented approach of the first six papers suggests that anthropology has gotten over a large hump. We no longer need teach anthropology as a ritual of professional identification (Dobbert, 1972) in which students have to learn to command the vocabulary and content of the field. Rather, contemporary approaches are more humanistic. Students are taught to conceive of human beings as natural objects. Social life is pictured as the condition and problem of *homo sapiens* and students learn that a better understanding of our human condition can be gained through understanding differing ways of living. Students are taught, too, that some personal fulfillment may be gained through use of reason and the scientific method to investigate our common lot. The two final papers also share the humanistic approach but with different emphases. The seventh paper, while concerned primarily with transmitting anthropological content and forwarding professionalism, recognizes that the professionals being trained have a humanistic concern. The final paper concludes (though not in these words) that Margaret Mead's humanistic involvement with and use of the results of her research have made her the prominent representative of our field to the public.

Notes

1. This remark is is no way intended to denigrate the very significant work done by Jacquetta Burnett in assembling and publishing this bibliography; it will be a major piece of work in the field for years to come. However, this does not change the fact that books, articles, and papers by reputable anthropologists were systematically excluded not because they discussed teaching but because they discussed teaching anthropology instead of English or Spanish or some other topic.

2. The first evaluation was the "Sibley Report": *The Education of Sociologists in the United States*, E. Sibley, 1963.

3. This section is in addition to the "Sociology of Education" section of the ASA; it is not a sub-section.

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ANTHROPOLOGY AT LINCOLN-SUDBURY REGIONAL HIGH SCHOOL

Michael Feer

With the support of my school and departmental administrators, a one-semester general anthropology course was first offered at Lincoln-Sudbury in spring 1972. The course was designed primarily for interested juniors and seniors; however, given the increasing interest in the social sciences, the course also served as a test case for instituting more programs of such a nature at the school. In the past four years, Lincoln-Sudbury's anthropology curriculum has grown to encompass some six sub-field courses in anthropology and a number of related courses, appealing to all student levels from highly motivated freshmen to seniors.

Rationale

Anthropology as a body of knowledge is esoteric enough that at the high school level consideration of much conceptual and even comparative material often leaves the student confused and lost.

It will be the contention of this essay that the essential reasons for the expansion and longevity of the anthropology offerings at this high school are due to the institution of practices which make possible the involvement of students in "doing" real anthropology. Other considerations—the trend toward social sciences, fads, and the wiles of the individual teacher are also important in starting a successful program but longevity requires a coherent base or approach which provides transferability and reality. The approach adopted here is one of making students "do" anthropology using methods appropriate to the particular course content.

The rest of this essay will describe the techniques used when having students "do" anthropology in a way that serves to teach them the field and "interests the kid."

Cultural Anthropology

Young students 15-16 years old have great difficulty in generalizing experiences from their individual lives to that of other cultures and thereby creating a frame of reference for cross-cultural material. This difficulty is compounded in the Culture course because of the necessity of explaining, comparatively, exotic social systems. To achieve one goal of the culture course demonstrate that what is alien is not so different or difficult Lincoln-Sudbury students are required to analyze very familiar things from varying perspectives. For example, the students will observe their classes using an economic interchange model and then, using this novel but limited context, the students attempt to interpret the class' behavior. This forces the students to engage in the following activities achieve some distance in study, experience the commonplace in a different way, learn a bit of methodology, begin questioning social experience, and, perhaps most important, having demonstrated to them that the exotic may be more familiar than they think.

Students in the Culture course are also required to produce a film, highlighting some small aspect of their own culture. This takes advantage of their involvement with television and film. The major problem with this, as

with the class study, is that the students object to the process, saying they cannot think of anything unusual to put on film. This objection, however, leads to arguments, which further lead to enhanced personal involvement in the assignment, and, it is hoped, to enlightenment about the need for the task. Because previously produced student films, professional ethnographic films, and new student films are viewed, the need for justification is partially obviated. Much discussion has arisen about the film assignment, and much has been learned, both personally and anthropologically, from the films they view, which cover subjects ranging from studies of single institutions, greeting patterns, high school courtship changes, smoking behaviors, funeral homes, kindergartens, and home for the elderly, to comparisons of different institutions, such as public and private schools and urban and rural schools.

Archaeology

Offerings in archaeology have proved to be among the most popular of the anthropology courses. Doing archaeology is a ticklish affair using untrained people, for the risk of loss is high, and scheduling students to work outdoors is nigh unto impossible. A dig was attempted as part of a general anthropology course but, although the dig did disclose some significant material, very few students could attend because of other commitments. At present, two offerings exist in archaeology. The first course, pre-requisite to the second, is a survey course covering lower palaeolithic to chalcolithic periods in a fairly traditional way. The second course is on field method; this involves the students in skeletal identification (animal forms likely to be discovered at a site), tree-coring and tree-ring dating, pollen analysis, and excavation.

Students are encouraged to bring in any bones they find and begin to study not only identification but what inferences can be drawn from the presence of certain life-forms at a site at a given time. Students take the tree cores and interpret them, and they visit swamps and bogs near the school to study pollen records. For our dig site, a fairly recent foundation was selected and various procedures were used to excavate, map, and interpret the findings. A summer excavation has been organized, with student and community persons, as part of the school's bicentennial activities.

Physical Anthropology

The course in human biology has provided the channel for introducing some of the most satisfying ways of actually doing anthropology. In addition to the labs, the whole class decides on a research project. Once a topic is selected, all the class' attention is devoted to creating a proper protocol and producing the necessary materials. When the time to do the experiment has been reached, class periods are set aside for gathering data, using the entire school population as the sample. Class meetings as such may be suspended for two weeks until all data are obtained. Upon completing the data gathering, the class again gathers to collate and interpret the data. Two examples of what has been done are presented below.

One class decided to study the cephalic index in relation to ethnic derivation. The students constructed calipers, appropriate forms, and a research design. They then fanned out to a number of stations around the school and stopped all passers-by for measurement. The final data were fed into the school's computer, results were analyzed, and lessons were learned. The result of this has been, to say the least, satisfactory and, I feel, equal to some professional studies.

Another class had a project on skin color. In this class, activity was adjourned to the art rooms to prepare color scales. Then the students went out to obtain subjects and record the relevant data. Although they didn't have sophisticated hardware, the result of this study compares favorably to a paper presented by a senior scientist at a professional meeting.

School Ethnography

At the direct instigation of the school superintendent, a course on analysis of the school's socio-cultural milieu was established. The superintendent's action was prompted by information obtained from a project of students in the cultural anthropology course. This material was used by a number of people who were involved in a controversy about vandalism at the school. Using the project data, the superintendent strongly suggested creating a course to study social problems of the school, which would provide the school community with information from which solutions to the problems could be devised.

The course began by emphasizing basic methods of information-gathering and fieldwork--how to set up questionnaires and distribute them, what questions to ask, how to conduct an interview, note-taking, and participant-observation. The entire course is based on project work, with individuals or very small groups working on a well-circumscribed problems. Some study areas have been the mapping of social groupings, smoking areas, the school's library, and other topics of unique concern to Lincon-Sudbury Regional High School.

At the end of the first semester, the class was divided into two groups, each group going to a different high school for a week to provide a comparative study of another cultural group. This week was successful beyond expectation--the administrators of the host schools expressed great enthusiasm for the project. Student participants were enthusiastic at the end, even though some went through classic isolation phases in a strange element at first. Much material gleaned from that week

has been used by administrators in studies and policy discussions.

The class also attempts to deal with real social problems in cooperation with other school agencies. As an example, a portion of one study dealt with a corridor which was little-used, though conditions had altered in the school and this corridor might become more used in the future. The question presented to the class was whether it would be worthwhile re-designing and re-decorating the corridor, and by whom and for what reason the corridor might or might not be used. The problems were real and involved many important social considerations.

Once results have been gathered and a project completed, the results are published in the school newspaper to be shared with the entire community and to let people know such information is available.

Other Related Courses

Beyond the strictly anthropology courses offered at the school, I also teach a number of other courses which feature anthropological theory and practice. Of note is a course entitled Three Rivers which deals with the human ecology, the archaeology, and the history of the Concord, Sudbury, and Assabet Rivers. The course is eight weeks long and involves all students in canoeing on the rivers; thus, they personally experience the history and human impact of the rivers. Also, geography will be re-instituted as a course in the coming year and will involve social and cultural topics.

I have also been teaching a section of third-year students in a unified science program. Topics in this program have been selected for their social relevance and their moral, ethical, legal, and political considerations. These areas of study have been centered on concerns such as cancer, the brain, behavior and behavior modification, and manipulation of evolution; these are highly visible and provocative concerns of prime anthropological interest and should be studied realistically. Cancer had an entire semester devoted to it; we not only focused on basic biology and chemistry but on worldwide epidemiology, etiology, treatments, and concerns of the terminal patient and family as well. The entire cancer committee of a local hospital participated by presenting lectures and holding discussions with the class.

Caveats and Limitations

Given the number of courses mentioned above—considerable for a public high school—and the methods used to teach them, there are a number of crucial points of tension and frustration which must be "held out," clearly identified, and dealt with before and during such offerings. First, and most basic, is the age and maturity of the students involved in such programs. As I have pointed out, I find that high school students have inordinate difficulty in pressing beyond consideration of the immediate and concrete. Yet theory, abstraction, and comparison are the bases of anthropological thought. I cannot claim here that this matter has been resolved; I do feel, however, that some of the methods used in teaching do lessen the problem somewhat, at least to the extent that the classes are being offered and have established a legitimate durability.

The problems of such courses are most clearly typified in the school ethnography course, where students are not only asked to be students but informants and ethnographers, too. The students are embedded in the social culture they are expected to analyze; establishing controls and objectivity is excruciatingly difficult and tenuous. Some results of the course have been most gratifying while other have only frustrated the teacher and the students. A course on school ethnography is not to be instituted lightly and without a great deal of forethought.

Another limiting factor is the fact that all the programs described in this paper are taught by one teacher. The school has been most cooperative but a very real fear of theirs is that is that if the teacher leaves, so does the program.

At Lincoln-Sudbury, budget has not been a great problem. As a matter of fact, several college teachers have expressed envy of the collections obtained by the school. Yet a solid program of anthropology offerings must involve a suitable budgetary output and commitment by the administration.

Scheduling new programs into the overall curriculum is difficult if flexible and modular scheduling do not exist. Fortunately, these procedures are used at Lincoln-Sudbury Regional High School.

I frequently tend to doubt the value of teaching anthropology in high school because of the nature of high school students. However, some of my students who went on to major in anthropology, as well as other subjects, have given me enough positive feedback to feel that the program is justified.

Conclusion

Although the bulk of course material and strategy in the anthropology curriculum at Lincoln-Sudbury is fairly traditional, a great and increasing effort is being put into devising schemes which promote the "doing" of anthropology. For me, this rather open-ended and more precarious approach is the most satisfying.

Of utmost importance is the consideration that, in implementing such approaches as described in this paper, it is the commitment of the teacher and of the administration to the length and breadth of offerings that make such novel schemes plausible.

ANTHROPOLOGY--A TEACHING PERSPECTIVE

Alice Troup
University of Pittsburgh

The perspective this paper represents is that of an experienced teacher of high school anthropology. Within the context of the public school system, teaching is regarded as a full-time, specialized, professional occupation. It is neither a part-time concern nor a subsidiary occupational activity. The professionalized role of the teacher ideally carries with it two expectations first, that one is competent in regard to a discipline content area; and second, that one is a specialist in the transmission of such content. Professionalized teachers, then, unlike other people who instruct, carry a transmission specialist identity that is, they have a formalized awareness of teacher/learner processes, and their practitioner skills are conscious and studied rather than purely experiential and idiosyncratic.

A teacher as a transmission specialist is concerned with learner-oriented teaching- that is, the rules which are used to govern decisions about content, method, and approach are learner-oriented. Course design, for example, is not constrained by the structural demands of the anthropology discipline to "survey the field" or to focus on topical problems of scholarly research interest. Instead, decisions about content, method, and approach are made in relation to situational criteria. Such criteria involve considerations such as the kinds of materials suitable for students, the kinds of anthropological concepts and methods which would best assist students in understanding relationship patterns, and the kinds of teaching techniques which would most effectively lead to successful communication.

A curriculum segment designed for a high school level introductory anthropology course which illustrates the application of the above criteria will now be described. The concept focus of the segment is that of culture change. The content used to develop the concept consists of two sets of spelling book drill sentences, one from 1857 and the other from 1965. The methodological skills involved are those of observation, classification, comparison, concept clarification, and problem statement. The teaching approach emphasizes participatory learning, and the student materials are data handout sheets. Sample data sheets appear below.

Data Sheet One

Spelling Book Drill Sentences, 1857

1. We love just and wise men.
2. I love the young lady that shows me how to read.
3. The holy Bible is the book of God.
4. Strong drink will debase a man.
5. Good men obey the laws of God.
6. Wise men employ their time in doing good to all around them.
7. Beggars will beg rather than work.
8. A judge must not be a bad man.
9. A wise man will rise with the sun, or before it.
10. You can not teach a deaf and dumb boy to speak.
11. History is an account of past events. A great part of history is an account of men's crimes and wickedness.
12. The farmer eats his dinner at noon.
13. I like to see men reap grain.
14. God made the ear and he can hear.
15. Vain persons are fond of the allurements of dress.
16. Men devoted to mere amusement misemploy their time.
17. The Indians traffic with our people and give furs for blankets.
18. Potatoes and turnips are common culinary roots used in our kitchens.
19. There is a near intimacy between drunkeness, poverty and ruin.
20. Savage nations inhabit huts and wigwams.
21. Labor makes us strong and healthy.
22. The farmer hatchels flax; sells corn by the bushel, and butter by the firkin.
23. Laudanum is given to alleviate pain.
24. We put a candle in a lantern to keep the wind from blowing it out.
25. A good mistress will keep her house in order.

The Elementary Spelling Book; Being an Improvement on "The American Spelling Book," by Noah Webster. New York: Appleton, 1857.

Data Sheet Two

Spelling Book Drill Sentences, 1965

1. A copy can be made on our duplicating machine.
2. The last play in the second quarter was a punt.
3. List carefully every item you buy abroad.
4. Bryant used binoculars to spot the plane.
5. Alfred Nobel first produced dynamite in 1867.
6. Halloween comes at the end of October.
7. Jackie Robinson was the first Negro to play in major league baseball.
8. Dad drank coffee last evening and couldn't sleep.
9. Be sure to smother the campfire before leaving.

10. The Gregorian chant is a type of church music.
11. The first person to reach the finish line wins.
12. Alec's father is a doctor of philosophy.
13. Lee's father traces missing persons.
14. "Act your age!" Dad scolded.
15. They spent the evening making and eating fudge.
16. A famous line is "Give me your tired, your poor."
17. An orthodontist straightens teeth.
18. Pat's grandmother still swims and dives.
19. The little pauper hasn't any shoes.
20. The highway cloverleaf eliminates stoplights.
21. "Sadder but wiser" goes an old saying.
22. Have you forgotten your phone number?
23. Mother was driven to distraction by the yelling.
24. A teacher could be called a builder of minds.
25. The story of Santa Claus enchanted the little boy.

Fourth Grade Speller, Benthul et al. Morristown NJ: Silver-Burdette (Time, Inc.) 1965.

Data Sheet Three

Percentage Content Analysis

A content analysis performed on the total body of drill sentences from both spelling books revealed the following:

(1) The percentage use of sentences in both spelling books was quite stable in relation to categories like flora, fauna, climate, geography, and space measure. However, pet sentences in the fauna category were much more important in 1965.

(2) Striking differences in percentages occurred in relation to the categories of institutions, leisure time, and behavioral values. Sentences about institutions (political, legal, economic, religious, and military) constituted 14% of the 1857 data but only 4.6% of the 1965 data. Leisure-time sentences (games, sports, music, stories, holidays) constituted of the 1965 data, but only 1.3% of the 1857 data (including the sentence that "The devil makes work for idle hands."). Of the 1857 sentences, 25% involved behavioral values in contrast to only 6.6% of the 1965 sentences.

(3) There were no sentences in the 1857 book about holidays, blacks, mechanical transportation, or urban living. In the 1965 book, there were no sentences about God, drinking, or farmers. No personal names were used in the 1857 book, as all people were identified by role.

Following some brief introductory comments, students are asked to assume the role of researchers as they are given the two sets of data—samples of spelling book drill sentences from books separated in time by more than a century. They are asked to record particular observations from their experiences in reading the sentences. They are then given data sheet three and asked to state additional observations.

The students' observations are shared and a composite, formalized list of the observations is constructed. This list specifies and categorizes differences noted between the two sets of sentences. Each student then elects to develop one of the topics on the list. For example, a student might choose to examine technological or occupational differences; differences in values and attitudes; or emphasis differences in regard to religion, rural and urban demography, work and play, child and adult roles, socialization models and so on.

Following the selection of a topic, students are asked to state their research interests as problems. That is, they are to formalize their interests by stating them either as hypotheses (our society in 1965 was more secular than in 1857) or as researchable questions (why is there so much more emphasis on leisure time in 1965?). Next, the students construct outlines of pertinent sub-research questions and of possible sources of information. These assist the students in explaining their problems and in describing to the rest of the group how their research could be carried out. Each student, then, is involved in documenting differences between two periods in time and in attempting to account for such differences.

Beyond the objective of practicing the research skills incorporated in this curriculum segment is the objective of providing insights into the culture change process. The students' involvement with the evidence of culture change exposes several dimensions of the concept. They become aware, for example, of several sources of change, of several types of change (technological, structural, ideological), of the ramifying effects of change, and of the potential for stress as conflicting orientations become superimposed. Such awarenesses create a foundation for the pursuit of culture change issues in other contexts in later segments of the course. Earlier, it was noted that the decision rules used to construct a learner-oriented curriculum are student-centered—that is, the materials for the classroom, the subject matter concepts and methods, and the teaching techniques are all chosen with the particular situation of high school students in mind. The curriculum sequence illustrated above exemplifies all of these criteria. The spelling book drill sentences are entirely comprehensible and familiar to students, yet they are approached in an unfamiliar but meaningful way. The concept of culture change is relevant both from the perspectives of the discipline and the students, as is the problem-oriented research methodology. The teaching approach selected for the class could be labeled as "participatory learning," "inquiry," "discovery," or "the medium is the message." The common idea behind all of these labels is that students of high school age learn more effectively by participating in something themselves, not by being told about it.

The central point in this paper has been that, in constructing a course called anthropology for students who are not likely to become anthropologists, it is important to consider the students' situation and to select materials, concepts, and teaching techniques in terms of that perspective. To construct a course on the basis of alternative criteria (textbook formats, watered-down survey notes, and the like) would perhaps be more convenient but almost certainly less effective. The approach presented above is time-consuming; it is, however, quite generally applicable if priority can be given to depth rather than to content quantity.

GETTING IT TOGETHER: ANTHROPOLOGY AND GENERAL EDUCATION

Fred A. Johnson
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As you know, "getting it together" is a phrase used by many young people in the United States to indicate their desire to understand and organize themselves, their experiences, and the world in which they live. Although the verbal expression "getting it together" may be new, the underlying desire is not. Comprehending the experiential world and establishing the basis for a meaningful existence has long been a troublesome but important part of the human agenda. Indeed, most of us have spent a considerable part of our lives trying to answer the ultimate questions of "whence," "whither," and "why," answers which are vital if the goal of "getting it together" is to be achieved even momentarily. But getting it together in today's world seems an infinitely more difficult and traumatic task than it was in the past. Perhaps the broad contours of this task may be indicated by briefly and broadly describing the present world and specifying some of the difficulties involved when an individual attempts to understand and relate to it.

To begin with, our world is a world of rapid change. It would appear, though, that this change takes two directions growth and decay. While there is vigorous growth in some areas, one finds equally vigorous decay in others. Thus, the world at once enjoys remarkable advances in space science, medical technology, transportation, and communication, but at the same time suffers decay as it endures increases in crime rates, mental illness, suicides, and feelings of distrust and despair (Boulding). But continuity as well as change is a parameter of our world. Persisting side by side with the problems of war, racism, and social stratification are the ideas of pacifism, acceptance, and equality. It is a world that has long been characterized by great affluence on the one hand and the spectre of famine on the other.

To say the least, understanding today's world is difficult but to develop a meaningful integration of the world and one's self is even harder. In the past, this relationship was developed by direct observation and imitation of the adult members of one's cultural group but the prevalence of multicultural societies and the technology of mass communciation has increased the complexity of the socialization process. Today, children and youth in the process of developing their integrative assumptions are exposed to a diversity of beliefs and behaviors. Since many beliefs are the product of unconsciously received stimuli, individuals living in modern urbanized society are often not even aware of the origin or the nature of their integrative assumptions.

Thus, individual belief systems often contain elements which are internally contradictory or externally inconsistent with behavior. Because of these conditions, it is contended that non-school experiences rarely provide the individual with a set of integrative assumptions equal to the task of "getting it together." This assumption constitutes the rationale of all general education courses and programs. More specifically, it is the thesis of this paper that, given today's complex world, the development of an adequate set of integrative assumptions requires a general education program that liberally utilizes anthropological perspectives, concepts, and values. Now, this is not a particularly new or startling idea. It is clearly implicit in much of what has been done for the last 30 years. On the other hand, it may be that the thesis occasionally needs to be made explicit to help each of us better understand and apply it in the courses we teach, to help us "keep the faith."

In this spirit, I shall now briefly review with you the principles and purposes of "general education." Let me begin by confessing that, although general education is a key concept with a considerable history, most authorities (Bell, Blackman, Browdy, Smith) agree that its precise definition remains controversial and uncertain. It

is, to be sure, a condition of surplus, not scarcity, for there are many definitions but no consensus concerning them. In my mind, it is a condition not unlike that found among anthropologists regarding the concept of culture. Since there is no truly adequate definition, I shall provide my own with the firm belief that if the definition and principles which I offer here do no more than parade my own prejudices they may still serve as a guideline for discussion. Therefore, may I state that I conceive of general education as that aspect of education that provides the common experiences or integrative assumptions that all individuals need to simultaneously optimize their understanding of the contemporary world and to develop a meaningful existence with the limiting constraints of their individual abilities, the surrounding cultural milieu, and the non-human environment.

Two ideas student needs and common experiences, equally important to this definition of general education seem worthy of elaboration. It is almost axiomatic to general educators that courses should be based upon student needs and the needs of the society in which they live. This principle has been widely misinterpreted both within the field of general education and without it. To me, this statement does not mean that students are the sole judge or even the major judge of what they need to learn or that their learning experiences should be confined to the present time. But it does mean that educators should try to ascertain the dominant characteristics and needs of the students they teach and continually revise courses and programs to keep them as relevant as possible in these times of rapid change.

To clarify the meaning of "common experiences" used in the definition above, it seems useful to re-emphasize that general education consists of those experiences that are designed to enhance the breadth, perspective, intellectual sophistication, and fruitfulness of *all* students. Of course, this is the objective of all education. But at the college level, general education does not include all education, only that aspect of the whole which, it is hypothesized, should be the same for everyone. General education is, in one sense, an education that is independent of ability, sex, class, race, or intended occupation. However, the common experiences idea does not require a denial of cultural and individual differences, for it is not assumed that the learning experiences and outcomes of general education will be identical for all students. Indeed, recognition of the validity of student differences in interests and learning styles was one of the major catalysts that triggered the development of the first general education programs more than 40 years ago.

However, if it is granted that the term "common experiences" does not imply either identical learning modes or identical learning outcomes, what is it, then, that the students are to share? The answer, simply stated, is "common goals or purposes." The learning experiences in general education are focused on common or identical objectives. Students start from different points, travel a variety of routes at different rates, but the ultimate destination is the same for all understanding, meaning, and self-fulfillment. This is not to imply, though, that these are finite goals or that "getting it together" is a one-time process. It is a recurring problem. Therefore, general education is relevant at all stages of life.[1]

Let us now turn to a consideration of some of the more obvious contributions that the discipline of anthropology has made and continues to make to the goals of general education. Although it is hoped that the basic ideas discussed will be relevant to the teaching of anthropology to all non-majors, the specific examples used here, from the cultural and urban anthropology courses I teach to general college students at the University of Minnesota, are intended to be merely illustrative.[2]

It has long been recognized that the study of anthropology can greatly increase students' knowledge and intellectual sophistication. As you know, anthropology, the broadest of all social science disciplines, studies the biological, linguistic, and socio-cultural characteristics of human populations, past and present. The tremendous scope of this discipline may affect students in several different ways. Because anthropology is concerned with several million years of proto-human and human existence, students can be helped to develop a more meaningful temporal perspective. Contemporary world problems placed in the time frame of human existence somehow do not seem so awesome. Students studying anthropology for the first time should be made explicitly aware of the remarkable plasticity and persistence of our species. This, in my opinion, is extremely important if one wishes to combat the feeling of powerlessness and despair that seems so prevalent among students today. For if men are to solve their contemporary problems they must believe they are capable of solving them. The study of anthropology can and should be used to increase reasoned optimism.

The study of anthropology also provides students with conceptual tools that can further their understanding of the contemporary world and provide additional integrative assumptions. Two of the more useful concepts central to the study of anthropology are holism and culture. Holism, also referred to as the holistic approach, stresses the need to understand the big picture, to see that the sum of people's relationships may be greater than the mere addition of these relationships would indicate. Holism also alerts students to the systemic nature of human behavior. The importance of the culture concept to the study of man is so well understood and accepted that it is only necessary to

state that this concept explains most of human diversity and human unity at one and the same time. These two concepts are extremely valuable to anyone seeking to understand a role perspective which differs from their own. For example, when I ask my students in urban anthropology to explain the behavior of ghetto dwellers such as those described by Liebow, most of them find the concepts of culture and holism extremely useful.

But the study of anthropology can do more than provide students with concepts and generalizations: it can also expose students to a variety of inquiry methods. Although it is unlikely that any non-major will ever become professionally competent to conduct research, students should be helped to become "informed consumers" of knowledge. To be intelligent users of knowledge, it is very important for students to gain an understanding of the fundamental relationship between the question asked and the method used to obtain the answer. This relationship is illuminated when students examine the broad range of questions asked and the different techniques of inquiry used by physical anthropologists, archaeologists, and cultural anthropologists. Although it has been the practice to reserve the discussion of inquiry methods for advanced courses, most educators seem to agree that the topic may be appropriately introduced in the introductory course.

It also seems apparent to me that the methods and techniques used by cultural anthropologists are directly relevant to the non-academic experiences of students. Therefore, it is important that students in general education courses be taught the research techniques associated with participant observation studies. Students should be given an opportunity to test their skills with this method of study early and often in their academic careers so that they may become reasonably proficient in using this potentially transferrable research technique. I have encouraged students in both my cultural anthropology and urban anthropology courses to conduct participant observer studies of work, religious, or friendship groups to which they belong. These studies, while qualitatively not very good, have served well as a device for learning about the problems of inquiry, for stimulating student interest in anthropology, and for increasing their ability to understand their social environment.

It is nearly 30 years since Robert Redfield cogently remarked that the study of another culture can be a liberalizing experience. The statement is still valid today. In my opinion, the study of another culture is still the best means available to provide students with insight into their own beliefs. For example, when my students first encounter the Kung Bush peoples' concepts of generosity, equality, and private property, most of them quickly recognize the ethnocentric nature of the Bush peoples' attitudes, and somewhat later begin to see that this is also the nature of their own beliefs. Once students have made the discovery that many of their basic beliefs are really questionable assumptions, they are ready to use the comparative method profitably. My students seem to be especially interested in the relationship of culture to personality, alternative ways of organizing family life, and in exploring a wide variety of religious beliefs.

The systematic study of other cultures can be a useful tool to students seeking alternatives to their enculturated beliefs but it is not without hazards. Students exposed to a wide diveristy of values often experience intellectual and moral problems associated with the concept of cultural relativity. When students learn that ethnocentrism is a fallacy, many over-react and experience considerable difficulty in validating their own values. Moral skepticism and nihilism is one reaction. However, if this development is anticipated, it is relatively easy to alleviate. As all anthropologists know, the study of nearly any culture can be used to demonstrate that the possession of moral values is vital to the well-being of individuals and the corporate existence of societies. Because of my students' interest in African societies and my desire to deal with social change, I use Achebe's *Things Fall Apart* to illustrate this principle, but several equally effective materials are available.

Although it is easy to demonstrate that morality as a whole is a cultural universal, the concept of cultural relativity also causes some students to question the existence of absolute universal norms or homocentric values. In an effort to deal with their questions, I usually cite such possible absolutes as the prohibition of incest, the fact that in all known cultures the perpetuation of the society takes precedence over the life of the individual, and Kohlberg's contention of the universality of justice. I also make explicit to students some of the values which are implicit in the anthropological concepts and generalizations used to order the data studied. Examples of some of these implicit values include the survival of our species, human diversity and tolerance, respect and cooperation.

Now, I am a believer in all these values but must confess that I believe that the arguments that can be presented for the existence of homocentric values or moral absolutes are at present inadequate to totally allay the doubts of most thinking students. Since the problem of what to value is so vital to the achievement of general education goals, it is my sincere hope that at least some anthropologists will respond to what Spradley and McCurdy have called man's need to shift from ethnocentric to homocentric behavior and will help develop a more complete human-centered world view. A better response to this vital challenge will make it possible for general educators and anthropologists alike to be more confident of their role in helping students everywhere to "get it together."

One might feel that the tasks outlined here are unrealistic and reflect utopian thinking. In a sense, this is

true. But general educators and anthropologists have long subscribed to high ideals. In keeping with that tradition, this paper advocates high goals, believing that success with even some students will be invaluable. For, to quote the Talmud, "to save a life is to save the world."

Notes

1. The reader who wishes to determine the relationship between the goals and principles of general education posited in this paper and those stated by authorities in the field should consult H. T. Morse (1962) and D. Bell (1966).

2. In general education courses, instructional materials and techniques are selected with the specific socio-economic and psychological characteristics of the students in mind. Since the population of general college students differs significantly from "average" college populations on several sociological and psychological variables, such as socio-economic class, race, and academic achievement, the materials cited are the results of a decision to emphasize African cultural groups.

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FULBRIGHT-HAYS AWARDS FOR 1977-78

More than 500 awards for university lecturing and post-doctoral research in over 75 countries will be made to Americans for the academic year 1977-78, the 30th year of the senior Fulbright-Hays program. Further information is available from the Council for International Exchange of Scholars, a non-governmental organization cooperating with the Department of State in the administration of the program. The CIES new address is Eleven Dupont Circle, Washington DC 20036.

An American citizen who has a doctorate or college teaching experience may request announcement of openings in the field of specialization; the request should indicate preferred countries or geographic areas and probable dates of availability. Those who wish to indicate a continuing interest in Fulbright-Hays and other educational programs may complete a two-page form for the Council's Register of Scholars. In April 1976, each registrant will be sent an announcement of opportunities under the 1977-78 program.

Applications for 1976-77 are at present under review, but some awards remain open to application. Inquiries about remaining openings are welcomed by CIES.

The CIES also administers a program for foreign senior scholars who receive Fulbright-Hays grants through application to agencies in their home countries. Each year, approximately 500 foreign scholars are awarded grants to come to the U.S. after arrangements are made for lecturing or research assignments at American institutions. Colleges or universities interested in having a foreign Fulbright-Hays scholar on campus during 1976-77 should write to the Council as soon as possible. For the 1975-76 academic year, a directory of foreign Fulbright-Hays lecturers and research scholars in the U.S. is available on request. These scholars are specialists in a wide range of disciplines; most are available to give guest lectures or to participate in special conferences.

ANTHROPOLOGY AND AFRO-AMERICAN STUDIES

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The cultural behavior of Afro-Americans is not a new subject of study for cultural anthropologists, and Africa has been for many years one of the favorite locations for ethnographic fieldwork, yet undergraduate students today seeking relevant information in the area they refer to as "Black studies" are not likely to consider anthropology as one of their most valuable sources. Because historians and sociologists have played an active role in establishing Afro-American studies programs in liberal arts college curriculums, they are apt to be seen by their students as better informed and more concerned in this area than are anthropologists.

It is not my purpose here to attempt to justify Afro-American studies programs or majors. My intention is more specific. I wish to suggest two ideas for your consideration. The first concerns what Afro-American studies can contribute to the teaching of anthropology. The second, suggesting a symbiotic relationship, concerns how the discipline of anthropology might benefit Afro-American studies.

The only anthropologist frequently referred to by Black students today is Melville Herskovits. In support of their claims concerning the prevalence of African cultural survivals in the United States, they rely heavily on *The Myth of the Negro Past*, first published in 1941. Anthropologists working in Afro-American communities in this country today find little to support the Herskovits thesis. They generally conclude that, at best, Herskovits greatly overstated the frequency and extent of such survivals. Even fieldworkers in the Caribbean, where it is far easier to document African survivals, tend to be critical of his tendency to see every parallel as a syncretism, reinterpretation, or survival of a West African trait. Certainly the current findings of these anthropologists are less immediately appealing to Afro-Americans actively seeking symbols of Black identity, yet these same findings are relevant to any student wishing to understand the nature of the Afro-American experience in the United States.

Courses on New World Negro societies and communities are, of course, just as valuable in illustrating anthropological concepts as are area courses surveying the North American Indians or the societies of Southeast Asia. Because many students, white and Black, already accept the relevancy of Afro-American studies, and because they are relatively familiar with the subject, the resulting active and concerned class discussions and the challenging questions about assigned reading and lecture materials offer us an added advantage for creative teaching and learning. It may not make for the kind of comfortable teaching which may be enjoyed by some of our colleagues who conduct classes on non-controversial areas such as linguistics or archaeology, but such comfort at the college level aids neither teaching nor learning. Afro-American anthropology is conducive to stimulating students and professors in ways that could be extremely beneficial to them both.

We have failed to benefit fully from the opportunity afforded by the proximity of ethnic communities to our campuses to expose our majors to meaningful field work experience because anthropologists have been generally biased against studying societies that are culturally too close to home (Mintz, 1970b). An Afro-American ethnography course could incorporate student participant-observation in Black neighborhoods, thus encouraging future anthropologists to avoid this limiting bias.

By failing to study the United States urban Negro, those most likely to closely resemble the fieldworker, we have not taken full advantage of an opportunity to learn something about ourselves as anthropologists. How objective are we really capable of being? How confident are we when reporting about a subject with which our audience is somewhat familiar? How competent are we when studying people who fully understand the social implications of what we write about them? Charles Valentine (1967) made reference to some of the difficulties suggested by these questions when he criticized anthropologists for failing to recognize the significance of white domination of Negro communities. Because ethnographers, following the example of Malinowski, have stressed the functional interdependence of an ethnic community's institutions rather than the interdependence among people in a region (LeVine, 1970), many continued this practice in their work on the New World Negro, failing to examine fully the oppressive influence of whites.

When students study any ethnography, they should learn from it more about the latent dynamics of their own culture. That is the first step toward becoming an anthropologist. When white students study Black communities in an anthropology course, they are given an opportunity to study the behavior of people whose collective experience is significantly different from their own. By introducing them to communities such as "Soulside" (Hannerz, 1970) and "Georgiatown" (Young, 1970), to "Tally's Corner" (Liebow, 1967) and "Cottonville" (Powdermaker, 1968), it is possible to illustrate those anthropological concepts that area ethnography

courses have been traditionally used for concepts related to cultural relativity and variance. In addition, such a course would have a special advantage in giving students not just white students extremely valuable insights into the makeup of their own society.

Many anthropologists have been concerned about what they might call the missionary mentality of many Afro-American courses in sociology, political science, history, and literature, and I would like to see this concern mature into action. Since Franz Boaz insisted that any causal relationship between race and social behavior was insignificant, if not non-existent, others who followed him have continued to combat the ever-popular beliefs that the Negro's assumed tendency to commit crimes of violence and excellence in playing basketball are dependent on genetically inheritable traits. Students in many Afro-American studies courses today are being encouraged to counter some of these old myths but this is sometimes being done by the substitution of new myths. When an Afro-American history course is concerned more with meeting the immediate emotional needs of the students rather than with their intellectual needs, then lectures may be designed merely to elicit favorable response from the class members; endorsing the myths of the Black militant is a reliable way to do this in some classes. Teachers are sometimes so afraid of offending students that political views override academic considerations when they compile their syllabi. There are ready rationalizations for this tactic: that glorifying the past deed of Black Americans compensates for their long neglect by white historians; that propagandizing gives a sense of security to Black students who have been abused by their previous educational experiences; that emphasizing only what is good in Blacks and only what is evil in whites will counteract the sense of superiority that society has given to white students; and so forth. Their motives may be honorable but I suggest that their methods are self-defeating. Propaganda is too easily recognized as such by students who do not have a vested interest in believing it, and students who accept it only because of emotional needs are being given a false sense of security, at best, which can be readily destroyed by subsequent experiences.

Afro-American anthropology courses could avoid some of these problems by pointing out that, for example, the Black experience in America did not always involve constant rebellion, nor did it consist of total passivity. It was, rather, a "process of resistance and accommodation" (Mintz, 1970a). The new myth of constant rebellion is no more academically respectable than was the old stereotype of the passive slave. The "Sambo" concept enabled whites to believe that Negroes were happy being dependent on and subservient to whites. Projecting Black nationalism into the personality of Nat Turner so that he becomes a sophisticated political revolutionary in the minds of students in need of a virile male folk-hero is equally dishonest and it is unnecessary dishonesty.

A course in Afro-American anthropology can also result in giving Black students a sense of pride in their race and, at the same time, enable white students to recognize the prevalence of institutionalized racism in this country. Accomplishing these goals would not be dependent upon their being the primary concerns of the course. They would be a logical consequence of examining the African background, the slavery experience, the development of Negro music and folklore, the Negro family and the Negro church in short, by studying the development and present state of the Afro-American community in the New World. Nothing in this material need be hidden or distorted to make it possible for Black students to take for granted their own ethnic identity, nor is there anything there, objectively viewed, that encourages white students to maintain any sense of superiority. Given the significant accomplishments of Afro-Americans, especially in the face of extremely adverse conditions, there is no need for exaggeration and myth-making in the classroom. The *quilombos* that evolved from successful slave insurrections in Brazil (Ramos, 1951), the unconquered tribes of Bush Negroes in Surinam, and the fiercely independent Trelawny Maroons of Jamaica (Robinson, 1969), are all part of the heritage of the Afro-American. Knowledge of the political and military successes of these groups can effectively destroy any vestige of the myth concerning the passive nature of the African slave. It also prepares firmer ground for an accurate explanation of the relative lack of successful slave rebellions in the southern United States.

Perhaps the most valuable contribution anthropology has to offer Afro-American studies is its cross-cultural perspective. Many sociologists have been criticized for their tendency to employ a social deviance or social disorganization model when examining an Afro-American community. This has led them to view the Negro lower-class family as an institution that evolved from unsuccessful attempts to conform to white middle-class norms. However, when investigations of Afro-American families are based on direct observation and a cross-cultural perspective, the conclusions are apt to be not only inoffensive to Black students but far more convincing and academically valuable to all students. Fieldworkers such as Nancie Gonzalez (1969), Virginia Young (1970), and Ulf Hannerz (1967, 1970) have provided us with suitable examples. Students who are interested in directed social change in Afro-American communities will find that data gathered in this way lends itself to practical application; this information can be used as a basis for programs designed to bring about institutional change. The failure of those social change programs based on sociological studies which lacked any cross-cultural perspective indicates that such studies have

offered us a distorted view of the Afro-American community.

One subject that is being given a great deal of attention by social scientists is "Black culture." The essay by Blauner (1970), which was mysteriously included in the volume of articles entitled *Afro-American Anthropology*, is one example of the confidence with which some sociologists use this term. Without adequately defining culture in this context, "Black culture" does have an appeal. Like the terms "culture of poverty" (Lewis, 1966; Parker and Kleiner, 1970), and "cultural pluralism" (Smith, 1965; Cross, 1968), it seems to suggest explanations even before sufficient data have been collected. The concept of "Black culture" raises many questions about which anthropologists have long been concerned (Johnson and Sanday, 1971; Whitten and Szwed, 1968). Certainly, as students of culture, anthropologists ought to play a significant role in this continuing debate.

Sociologists like Robert Blauner (1970), who is white, and Nathan Hare, the publisher of *The Black Scholar*, seem to offer us a Black mystique. In asking anthropologists to offer courses on Afro-American anthropology, it is hoped that they will avoid overreacting to the views of other social scientists or to the views of their students. However, they must be responsive to these views. Such courses might not enjoy the notoriety of the more politically oriented Black studies offerings, and they will probably offend those students who find objectivity distasteful when discussing such vital subjects as Black identity and white racism, but anyone who is afraid of offending with ideas would probably not become an anthropologist and would surely not enjoy teaching anthropology.

A recurrent question is "who will teach these courses in Afro-American anthropology?" and it deserves an answer. The question is likely to be based on the fact that there are not enough Black anthropologists available to teach such courses. If you agree with some directors of Afro-American studies programs that whites have no qualifications to teach Black studies, and this is the reason you are not offering such a course, then you have very neatly let yourself off the hook. However, any teacher who accepts this anti-intellectual claim is severely handicapped in teaching any ethnology course. So long as the myth of the insider's exclusive insights goes unchallenged will anthropology students be discouraged from the serious study of Afro-Americans or any other people, in spite of the fact that one of the first things they learn in their introductory anthropology course is that there are decided advantages in the degree of objectivity one has when one studies people whose culture is unrelated to one's own. It is significant that Black scholars such as E. Franklin Frazier, John Hope Franklin, and Kenneth Clark have contributed immensely to our understanding of Afro-Americans, yet we must not be so awed by this that we conclude that Liebow and Hannerz had no business writing *Tally's Corner* and *Soulside*. Liebow admitted that some men in the "Tally's Corner" neighborhood remained suspicious of him because he was an outsider, and Keiser (1970a) reported that the history of racial hatred kept a barrier between him and the Vice Lords of Chicago, even though they considered him a friend. But ethnographers in the field frequently encounter unremitting suspicion in an ethnic community that they enter as a total stranger. We can readily admit that the continued and expanded interest of Black scholars is essential to the academic future of Afro-American studies as a viable area of scholarly teaching and research but this realization should not lead us to conclude that whites cannot play an effective role in this future.

As practicing anthropologists, we should recognize that the doctrine of the insider, as expressed by some scholars in the Black studies field, is a reasonable but ethnocentric response to the equally ethnocentric stereotypes accepted for so long by the outsiders. If anthropologists understand this social phenomenon, and many certainly do (for example, LeVine, 1966), then they must pass on their knowledge to students rather than defer to the dogmatic claim that only Blacks can teach courses about Blacks. Regardless of our ethnic identity, as anthropologists and as teachers we have something to gain and something to offer in the area of Afro-American studies.

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TEACHING ANTHROPOLOGY IN THE COLLEGE OF EDUCATION

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In recent years, more people have come to recognize the potential benefit of anthropology for teachers in training. The cognitive and affective growth that may accompany anthropological training can well serve teachers as they face their socially complex classrooms and school systems. If teachers are to intelligently meet the demands of today's schools, specific knowledge is necessary about the cultural dimensions of public schooling, the conflicting value systems affecting life in classrooms, and the effect of bureaucratic settings on the conduct of education. The content and method of anthropology provide information and perspective pertinent to training along the above lines; it is the purpose of this essay to illustrate how anthropology can be taught in the college of education.

The course I teach is generally known as "Social Foundations of Education." Courses of this type vary, depending on who teaches them and where they are taught. They vary from positivistic social science to democratic social philosophy but usually incorporate a general anthropological theme in discussions of American culture and schooling. If social foundations of education is defined as the study of man's educational efforts representing an expression and elaboration of culture, then anthropology as the study of man within culture becomes an integral and important component of Social Foundations courses. Both fields of study focus on the interaction of man and social systems. When anthropology is applied to educational concerns and the social contexts affecting those concerns, it finds a natural and legitimate home in social foundations of education courses.

In general, Social Foundations is taught to undergraduates who are taking it either for teacher certification or as an elective, with the majority of students in the first category. As such, it is directed toward prospective teachers. I began teaching this course a few years ago and spent a good deal of time developing a broad understanding of culture and education and the prominent characteristics of school/society relationships. Recently, I have reorganized the course so that it is oriented on the problems and realities of teaching in public schools. This new focus has allowed a fuller use of anthropological content and method. Moreover, it is better received by students because of its concern with problems they will be facing as teachers.

As it is now organized, the first part of the course addresses three fundamental problems: the growing social complexity in classrooms, the alternative and competing value systems operating among school participants, and the effects of teaching within an extended bureaucracy. The second part places those problems within the social contexts of culture, community, and classrooms. A third section, not discussed

here, deals with the problems of professional knowledge and action in a democratic society. The following discussion outlines how the first two sections of the course, which are anthropological in nature, are taught.

Within a problem-oriented framework, the contribution of both anthropological method and content is important. The content of anthropology the existing ethnographic data and theories helps broaden the perspectives of students when examining specific problems and forces keener questioning about the social variables which affect educational problems. Anthropological method is helpful both in identifying classroom and school-related problems and in testing "solutions" when they are implemented. Examples are given below as they relate to the three identified problem areas.

Cultural Complexity

Every day, teachers face a greater cultural pluralism in their classrooms. They can no longer assume that their charges share common traditions of thought and action, for homogeneous schools are rapidly becoming extinct. In most instances, problems of instruction and curriculum result from unfamiliarity with the values, traditions, and behavior of those who represent cultural groups different from those in which the teacher was reared. Materials available in anthropology are pertinent in preparing teachers for such conditions. For a general introduction to the concepts of culture and culture shock as they relate to multi-cultural classrooms, I have found useful the beginning sections of *Teachers Talk* by Fuchs (1969). In extending those basic concepts into concerns of culture and personality and sociolinguistics, articles by Bernstein, Kochman, and John are used from *Functions of Language in the Classroom*, edited by Cazden, John, and Hymes (1972).

This approach enables prospective teachers to think about culture and classrooms concurrently, rather than considering culture separately as a logical pre-requisite to understanding classrooms. Moreover, the materials used facilitate an introduction into simple investigative techniques which focus on cultural pluralism in schools. Students are involved in interviewing school participants and observing out-of-class school behavior which can provide insights beyond those obtained from the printed word alone. The point is not to make ethnographers out of prospective teachers but to introduce them to some literature pertinent to the problems associated with multi-cultural classrooms and to illustrate ways that they can collect and interpret relevant data in their local work setting.

Value Conflict

The formal and informal aspects of public schooling are value-laden. A prominent feature of American education is the existence of competing value systems which co-exist within the educational system and often work against each other. The task of interpreting and working with value differences among school participants is a major problem facing most teachers. And it is one in which anthropological content and method can be useful first, by examining values and their social uses; and, second, by giving prospective teachers the skills necessary to investigate problems of value conflict that might arise in their classrooms.

A beginning examination of values, value transformation, and conflict in schooling is accomplished through a selection of readings including the essays of Spindler, Henry, and Kimball in *Education and Culture* (ed. Spindler, 1963). From another point of view, Henry's (1965) examination of values and drives operating in an American high school is used. Again, the investigation into values takes place in the context of problem-solving within classroom and school settings.

Bureaucratic Settings

A third problem area deals with the influences of bureaucratic settings on teacher behavior. Acting out their behavior within extended bureaucracies, teachers lose sight of how they teach and lose control over what they teach. They become "educational technicians" (Eddy, 1969), implementing the curriculum and instructional methods determined in large part by those far removed from the classroom. The bureaucratic setting imposes additional burdens and constraints on teachers. The manner in which teachers cope with those constraints and burdens constitutes a fundamental problem of public-school teaching. An understanding of teacher behavior within bureaucratic environments is an important aspect of teacher training; I use Eddy's *Becoming a Teacher* (1969) in this regard.

Social Context

The above three areas of concern deal with problems teachers face in their daily work setting. In the second part of the course, these problems are related to the social contexts which shape the human interaction associated with them. As such, this part of the course portrays the connections between the behavior of school personnel students, teachers, and administrators and the social contexts which give pattern, shape, and meaning to their behavior. Three contexts are specified: culture, community, and classroom.

Although the culture concept is introduced early in the course in regard to the dynamics of multi-cultural classrooms, culture as a force and as inertia is now considered in greater detail, particularly as it acts as the most general and diffuse shaping agent for both education and schooling. A few readings provide a good background for this understanding: Mead (1963), Watkins (1963), and Hunt (1967). Two basic concerns are discussed in reference to the influence of community

on the behavior of schoo personnel: the congruence in the form of social relationships expressed in the community and those expressed in the school, and the fact that communities or partial communities form cultural enclaves that sponsor habits of thought and action in conflict with traditional school norms; Henry (1963a), Philips (1972), and King (1967) are used. The classroom as an environment for interaction is examined by its links to the social contexts of culture and community through essays by Warren (1973), Burnett (1969), and Becker (1952). The three social contexts specified are not viewed as discrete but as interrelated in such a way as to fundamentally influence the behavior of those who play out their lives, partially or wholly, within them.

Social foundations of education is a professional course which is intended to be beneficial for the prospective or practicing teacher. When anthropological method and content is directed toward understanding pressing educational problems associated with cultural complexity in classrooms, value conflicts in school settings, and the effects of bureaucracy; it can help teachers face their tasks with more intelligence. By tying such problems to their social contexts of culture, community, and classrooms, anthropology further sponsors a sophistication of thought helpful to any teacher. Thus, anthropology can be welcomed as a regular part of our social foundations courses.

Note

A special note of thanks to Elizabeth Eddy for her helpful comments on this essay.

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COMMITTEE NEWSLETTER

The Committee on Cognition and Linguistics (No. 2) circulated a newsletter dated 26 September 1976. If you wish a copy, write Peter Woolfson, Department of Anthropology, University of Vermont, Burlington VT 05401.

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THE INTRODUCTORY ANTHROPOLOGY COURSE: A MULTI-TRACK APPROACH FOR COMMUNITY COLLEGE INSTRUCTION

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The first consideration in deciding the goals, scope, and content of the introductory anthropology course is the nature of the community college teaching situation. Upon examining this, one is confronted with the problem of preparing a meaningful program of instruction in light of the diverse abilities, backgrounds, and needs of community college students.

With regard to ability levels, it is noteworthy that in my particular teaching situation a single class section will reflect the overall institutional range of 18% in the ACT composite standard score range of 1-15, 35% in the 16-20 range, 34% in the 21-25 range, and 13% in the 26-36 range. This diversity is typical of most community college student bodies.

Community college students also differ widely in background since they come from a number of separate high schools, each with varying academic programs. An open-door admissions policy accommodates a number of non-high school graduates. Also, vast age and experience differences exist among the students. In many sections, students will range from 17 to 60 years of age. In the Evening Division, it is not uncommon to have local high school and elementary school teachers with B.A. degrees taking refresher courses in the same class as freshmen and sophomores. Finally, a growing number of adults enroll in the evening courses on an audit basis; they are interested in intellectual stimulation and broadening their knowledge rather than in preparing for a new career.

In addition to the differences cited above, the needs of community college students vary greatly. The general program distribution of our student body includes 41% in the academic transfer program, 44% in the two-year vocational-technical program, 5% in continuing education, and 10% in one-year certificate programs. The transfer students require intensive work in the liberal arts in order to prepare for advanced work at four-year institutions. However, the vocational-technical students and certificate students do not need this same intensity and depth in their general education courses. Also, some of our students are identified as social science majors; a few of these are potential anthropology majors. The latter students need more in-depth exposure to course content than non-majors.

In view of this diversity, it is difficult to tailor course content and to select reading materials that will be of equal benefit to all students. The differential reading abilities and subject matter backgrounds of the students present a problem. To pitch the [illegible] toward the average and select materials for the 20-25 standard score range will often discourage the less able students and bore the better students. Similar problems are presented in evaluation; it is difficult to structure exams, reports, and student projects that will provide for the effective evaluation of each student's level of achievement. Finally, it is necessary to adjust course and content and lectures in order to provide instruction to which all students can relate.

While there are instructional problems involved in dealing with this diverse student population, there are some positive features as well. The adults bring a considerable fund of knowledge, experience, and maturity to the class which can be a valuable contribution to the learning process. It is good for younger students and adults to exchange ideas and views in a classroom situation. It is also advantageous to have vocational-technical and transfer students in the same class for reasons similar to those cited above. In many ways, anthropology is especially suited to promote this kind of constructive exchange since it deals with a subject common to everyone the study of man.

From this discussion of the community college teaching situation, it should be clear that the introductory anthropology course must be designed to meet the needs of a broad range of students. It would seem that a useful approach would be to make some decisions about the basic understandings and attitudes that all students should gain from the course and then attempt to tailor course content and instruction accordingly.

When faced with this situation two years ago, it seemed that the most basic types of understandings that students should gain from the beginning anthropology course could be grouped into two broad categories, based upon two very important precepts of anthropology: *overcoming anthropocentrism* and *combating ethnocentrism*. Using this as a guide, two lists of course objectives were compiled and the course structured accordingly.

In regard to overcoming anthropocentrism, the student should understand (1) the origin, development, and evolution of life forms on our planet; (2) the processes that caused or made possible the emergence of man; (3) the evolutionary development of man as an integral part of the total world ecological system; (4) the relationship between man and the other living primates

with emphasis on the value of this information for explaining human evolution; and (5) human physical variation and the various theories that account for it.

In regard to combating ethnocentrism, the student should understand (1) the importance of the capacity to use symbolism and the development of the superorganic as related to the emergence of culture; (2) the various theories that account for the development of culture; (3) the relationship between biological man, culture, and the natural habitat; (4) cultural variability and the various theories that explain it; (5) the comparative method and its value in studying culture; and (6) the various mechanisms of cultural modification and evolution and the various theories that seek to explain cultural change.

The task of selecting course content, reading materials, and of preparing instructional units in order to accomplish these goals proved to be quite difficult. As one might expect, the difficulty is not so much deciding what to include but rather what to omit and still accomplish the minimum course objectives. The tendency is to include too much and end up with a shotgun-type approach that provides a superficial coverage of many topics. This type of coverage is of limited value and can even do damage to the student. In my judgment, there is nothing more dangerous than students armed with an array of important ideas that they only half-understand.

After weighing these matters, it was decided to develop a series of units of instruction that would accomplish the stated course objectives and select reading materials and audiovisual materials that would be suitable. It was eventually decided to select a basic textbook to provide a general framework for the course, choose two ethnographies to provide an in-depth exposure to other cultures, and to select several articles of a more specialized nature to bolster important areas of the course. In addition, four films were chosen to provide variety as well as special focus on selected cultures and important portions of the course. Finally, more than 200 color 35mm slides were made, covering a variety of subjects related to the course.

The major units of the course and the materials selected are listed below:

Course Units: (1) Anthropology as a discipline; (2) Physical anthropology I: origin of life and evolution; (3) Physical anthropology II: origin and evolution of man; (4) Physical anthropology III: human variation; (5) The emergence of technology and culture; (6) Cultural modification and evolution; (7) Economic anthropology: producing systems and settlement types; (8) Social organization and kinship systems; (9) Religion and the supernatural.

Reading Materials: (1) Chagnon, *Yanomamo: The Fierce People*, 1968; (2) Hoebel, *Anthropology: The Study of Man*, 4th ed., 1972; (3) Hoebel, *The Cheyennes: Indians of the Great Plains*, 1960; (4) Jennings and Hoebel, *Readings in Anthropology*, 3rd ed., 1972 (*see* Bohannan, Coon, Malinowski, Simpson, Washburn, White); and (5) Simons, "The Early Relatives of Man," *Scientific American* 51, July 1964.

Films: (1) "Survey of the Primates" A general survey of the primates, including man. Special attention is given to comparative locomotor systems. (2) "The Hunters" An account of the Kalahari Bushmen, a hunting-and-gathering band-level society with an Upper Paleolithic level of technology. (3) "Dead Birds" An account of the Dani, a New Guinea tribal society with a Neolithic level of technology. Emphasis is placed upon their elaborate system of warfare and revenge. (4) "North Indian Village" An account of a village located in north-central India. This is an agricultural peasant community with the characteristics of a traditional society. The structure and operation of caste relationships are stressed.

Slides: Two hundred color 35mm slides were made covering the following subjects: (1) primates; (2) human variation; (3) Paleolithic and Mesolithic tool traditions; (4) settlement patterns; and (5) Anasazi culture southwest desert culture, archeological sites.

The rationale for this course structure and for the reading materials selected can be understood as an attempt to meet the diverse needs of community college students. The stated objectives of the course can be accomplished at a minimum level for all students by attending the lectures, viewing the films, and reading the textbook with the accompanying assigned articles. This may be adequate for many students who are taking the course to fulfill a general education requirement and who do not plan to transfer. However, the transfer students and prospective anthropology majors require a program of greater intensity. For these students, the two ethnographies are assigned, as well as an additional research project to provide more course depth.

Essentially, this course structure offers a variety of options that can be tailored to meet the requirements of different types of students. It is possible to provide a "multiple track" system within this course structure whereby grades can be attached to different options which are, in turn, based upon differential reading and examination requirements. Students are offered one option of attending lectures, reading the textbook and selected assigned articles, and taking a mid-term and a final examination to be eligible for a "C" grade. Another option is to require the reading assignments and exams listed above and additionally require reading the two ethnographies and taking exams on them to be eligible for a "B" grade. A third option is to meet all of the above requirements and complete a research paper on a special topic to be eligible for an "A" grade.

This system offers the vocational-technical students the option of taking the introductory anthropology course to satisfy a general education requirement with-

out overburdening them with work and information that may not be essential to them. It also offers the transfer students the opportunity to go into more depth and earn a higher grade, which they need for transfer to the four-year institutions. Beyond this, it offers students who may be considering anthropology as a major the opportunity to gain even more exposure to the discipline and the reward of a higher grade for their efforts.

Aside from the considerations cited above, it should be pointed out that the beginning anthropology course has a great deal to offer in terms of content for all students. I can think of no better way for students in all types of programs to gain a scientific understanding and appreciation of man, human variation, and cultural variability than from the introductory anthropology course. Most of our students will be working and living with people from a variety of ethnic backgrounds, either in their local communities or in large urban areas. In the case of those students in para-medical and social services programs, a great deal of understanding and empathy for ethnic minorities is essential. The same could be said of the transfer students, especially those who plan to major in engineering and the scientific fields and who will not be exposed to many other courses of this sort. These students will probably not again be presented with the view of man and culture that anthropology is uniquely qualified to provide. In my opinion, our society simply cannot afford a populace at large much less an educated populace that still harbors anthropocentric and ethnocentric attitudes.

While I do not mean to suggest that "Introduction to Anthropology" should be a catchall course, it clearly has very important understandings to offer a wide variety of students. It is for these reasons that the introductory anthropology course should be given a prominent place in the community college curriculum.

Addendum

In the four semesters since this multi-track system has been in operation, a two-track system has been employed. A "C" track as outlined in this paper has been used, along with a second track termed the "A-B" track. The latter provides the option of having the students who desire a grade of "A" or "B" do all the required work for the course, plus reading and being tested on the two ethnographies. Based on their performance on all exams, a grade of either "A" or "B" is awarded, provided they score well enough. The third track outlined in this paper has not been used as yet, although it will be instituted in subsequent semesters.

Since this two-track system has been in effect, 271 students have been enrolled in the anthropology course. Of this number, 246 opted for the "A-B" track and only 25 for the "C" track. Of the latter group, 5 students did not complete the course and withdrew. The remaining 20 students all received a grade of "C." Of the 246 students in the "A-B" track, 183 received grades of either "A" or "B," 56 students received a "C" grade. 4 students withdrew rather than receive a "D" or "F" in the course, and 3 students switched to audit status. Eleven of the 56 students in the above group renegotiated their track option down to the "C" track shortly after the mid-term point in the semester; this was in response to a poor performance on the first two exams and the realization that they would most likely receive a "C" grade in any case.

It has been somewhat disappointing that such a small number of students have chosen the "C" track option. However, perhaps this is because the anthropology course seems to have more appeal to higher ability students who plan to transfer and who are interested in maintaining a high grade-point-average. In the past two semesters, there has been a slight increase in the number of students opting for the "C" track. This was especially true during the summer session, when many students were working at full-time jobs and attending classes in the evening.

As the students and the guidance staff become more aware that the anthropology course has something to offer all types of students, we hope there will be an enrollment increase among students in the non-transfer programs.

RESEARCH GRANTS OF INTEREST TO CAE MEMBERS

Claudia Mitchell-Kernan, UC-Los Angeles, "The Acquisition of Sociolinguistic Skills by Children," $10,143. Bea Whiting, Harvard, "The Development of Self Control in Children," $37,410. Christopher Boehm, Northwestern, "Moral Development and Socialization," $7,224. Susan Gal, UC-Berkeley, "Language, Development, School Adjustment of Minority Children."

AN EXPERIMENT IN EDUCATION: ANTHROPOLOGY WORKSHOPS FOR PUBLIC SCHOOL TEACHERS

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This paper is about an education experiment--the sponsorship and coordination of a series of workshops for teachers by an organization of teaching anthropologists. We plan to discuss the impetus for the formation of such a series of workshops, and then describe and evaluate them.

How It Came About

BATA is the acronym of the Bay Area Teachers of Anthropology. It is a young organization, founded in 1971 by several junior or community college teachers of anthropology for the purpose of finding out what was going on in other community colleges, providing a chance to "rap" about their classes, and just to be able to meet other colleagues. The initial meeting, however, brought together teachers not only at the college level but also several high school teachers who were teaching anthropology. The aims in forming such an organization included:

> to get together for mutual encouragement, support and stimulation. We hope to air our problems, exchange ideas and explore Anthropology as a profession. We hope to pool our knowledge as to what we could use for ourselves and our students, what available summer digs there are, and what sorts of interesting field trips we could take during the academic year. Let's find out together about primate research in the area and what ethnic problems there are that would be useful to study in the classroom.[1]

In the next few meetings, a definite need for further education in anthropology was described by the high school teachers who were teaching courses of anthropology. It was then decided to offer a series of workshops aimed primarily at high school teachers but to include elementary school teachers as well. Before attempting final planning for these workshops, a questionnaire was sent to all science and social science teachers and to principals of elementary schools in Santa Clara, San Mateo, and Alameda Counties, eliciting information on specific subject interests.[2] Eighty-two teachers (30 elementary, 10 junior high, and 42 high school) responded to the questionnaire, and indicated greatest interest in the following subjects: human evolution, cultural evolution, cultural diversity, field research, archaeology, and native Americans.

Thus, a series of workshops was planned on these particular subjects and was to be given the following academic year in one of the local community colleges. The goals of the workshops were stated as follows: "It is expected that those who take the full course (5 units) will have access to a fundamental knowledge of anthropology. Elementary and secondary school teachers can then incorporate this information and understanding into their classroom teaching."[3]

Description of the Workshops

Each workshop consisted of 12 class hours--Friday, 7-10pm, and Saturday, 9am-6pm. In order to receive academic credit for the workshop, participants were required to submit to the instructors papers which either showed how to use the material presented to them in their own particular classroom presentations or was written on some subject of their choosing but which related to the workshops.

The workshops were held at DeAnza Community College, Cupertino. One unit of credit was given for each workshop attended. It was not necessary to go to all five to get credit and, in fact, each succeeding workshop seemed to have fewer students. The cost was $3 per session. The full-time anthropologist at DeAnza College, a BATA member, was in charge of making all arrangements with the college regarding space, credits, salaries for lecturers, books, and publicity. Each workshop had one or two chairpersons responsible for formulating the particular program, hiring additional speakers, preparing movies, ordering books, and generally coordinating the program.

The first program, on Human Evolution, began in January 1973, with subsequent workshops scheduled for the following four months. The approximate total enrollment for all five workshops was 125.

Evaluation of the Workshops

As an experiment in education, we have to evaluate the workshops in three different areas: (1) determining the need for such workshops, (2) administrative organization of the workshop series, and (3) subject content and organization of individual workshops.

Determining the need. Is there a "need" for workshops for primary and secondary school teachers using anthropological concepts and materials? BATA believes that such a need exists but it is difficult to establish this statistically. It may even be impossible to identify all the

teachers in just one county who teach "anthropology." Thus, when one of the writers inquired of the Science Curriculum Director in Santa Clara County, "How many courses in anthropology are offered in the high schools?" his reply was "None." And yet we know that there are such classes by that name because some BATA members are teaching them. From official and unofficial sources, we also know that anthropological materials and concepts are being taught as units in other courses such as biology and social science in the high schools, and under social studies beginning in the third grade. Sometimes teachers are as new to the subject as are their students.

There is no county-wide program to help these teachers integrate anthropological materials into their lesson plans. (Anthropology is not the only new subject—economics, consumerism, ecology, and sex education are others in which teachers may be lacking in formal training.) In-service training, if any, must come directly from the school district offices and, at present, there are many subjects competing for curriculum enrichment—e.g., special education, minority programs, and the like. Thus, it is left to the individual teachers to define their deficiency in a subject matter and to find sources, such as the local colleges, to upgrade their knowledge.

As is the case with many other "needy" groups, this group of teachers may be quite unaware of their "neediness." There exists a big communication gap between the professionals at a university, who are not accustomed to advertising their proficiency let alone seeking out an audience, and the public school teachers who may not even be aware of recent developments, theories, and insights. Our present educational network does not have such avenues of communication, hence, BATA has taken it upon itself to function in this capacity by providing help to teachers using anthropological material.

Our finest dreams include having a staff person who could deal directly with the schools and the teachers to identify problem areas in teaching and to arrange for courses, consultations, and resources to alleviate their problems.

Administrative organization of the workshop series. In evaluating the organization of the total workshop series, we are talking primarily about the administrative matters that are part and parcel of all academic events—the description and announcement of the courses, the matter of academic credit, room assignments, maps, audiovisual equipment, filling out forms, paying fees, and publicity. These matters were the responsibility of the community college and the anthropologist at that college who was acting as liaison between the college and BATA. It turned out that there was difficulty for the liaison in attending to all these matters, primarily, we suspect, because the idea for these workshops didn't orginate with the college and therefore didn't fit in with its existing procedures.

We feel that this was one of the major problems and sources of criticism of the workshops. It was particularly evident in the matter of publicity for the workshops, communications with workshop registrants, and, in general, the red tape.[4] Another problem in organization occurred in the matter of communicating between the college and the person or persons directing a specific workshop; here, distance between personnel and the college seemed to play an important part, as did time. For instance, the bookstore required too much time for ordering the required books for each workshop, and then was closed when the workshops were in session!

We feel that the idea for the workshops, their general purpose, and their content was well conceived. What needed more work and closer planning was the matter of administration and coordination.

Subject content and organization of individual workshops. A corollary set of problems in organization was directly related to the content matter of the workshops. We have indicated that broad, general areas of interest were shown by the survey responses but particulars were left to the workshop coordinators and their guest lecturers. The role of the workshop coordinator thus became an important focus for organization. Because of time limits and distances, it was difficult to arrange meetings of workshop personnel in order to plan each workshop carefully by having each lecture integrated with the workshop topic, and to have the whole workshop integrated with the other workshops. It was expedient for each workshop coordinator to assign a special topic to each resource person available and hope that all guest speakers would mesh around the general theme. For a speaker not intimately connected with BATA or a previous workshop in the series, it was difficult to know what level of sophistication to address.

After the initial workshops, feedback received from several teachers indicated that some lecturers spoke above their heads, assuming a background which, in fact, they did not share and that the teachers would have difficulty in adapting such material to their own classrooms. These criticisms after the first two workshops led to planning for the next workshop on the specific theme of "can we present the material in such a fashion as to enable teachers to use it effectively?" rather than "what shall we present"? Our point was, "do we teach anthropology or do we teach how to *teach* anthropology"?

Thus, we became involved in "behavioral objectives," a concept (indeed, a law) used by the students in the program who must themselves prepare behavioral objectives for the classes they teach. In fact, it was suggested that the third workshop assignment be that students write "behavioral objectives," incorporating the material that was presented to them that weekend for their

classroom use. There was positive feedback from this workshop with regard to program content and presentation and the usefulness of the material for the teachers' preparation.

Again, a later workshop on archaeology included a field trip to a local site. This was much appreciated by the teachers, who had never seen an archaeological site before. One successful experiment was to have a high school teacher sum up and evaluate one session, indicating how she could use the new knowledge in her teaching. Thus, by the end of the series, the workshops content presentation did indeed begin to focus on the needs of the students themselves.

Conclusion

We feel that the sponsorship and implementation of a workshop series on anthropology for public school teachers was a good idea and a very ambitious undertaking. We believe the need exists for continuing education along these lines and, as a group of teaching anthropologists, we have learned something about developing such programs. Principally, we have learned that any program aimed at teachers much include thinking about how teachers can use the material to teach. It is not sufficient to lecture at them, assuming they will be able to translate the newest and most sophisticated ideas and theories into their classroom use.

Therefore, we feel it is of primary importance to know the level of sophistication the teachers may already have, and to provide workshop time for discussion, perhaps at different levels. For instance, in the workshop on human evolution, we found some teachers to be quite sophisticated about recent theories—they needed in-depth discussion time. Others were nearly strangers to the principles and methods—they needed workshop discussion time to help them digest and translate the material into course units. To equalize the differences in sophistication levels, it would be useful to assign reading well ahead of the beginning of the course, thereby giving all participants a basic understanding of the material to be covered.

We also found that there could not be too much discussion time. Teachers need to have time to communicate their experiences in the classroom with other teachers. It might be useful to have two workshops on the same subject, thereby creating time for the students to digest the lectures, do some homework on integrating the subject into their curriculum, and be prepared for in-depth discussion. Our recommendations are summarized below for easy reference.

In summary, we feel such workshops are not only useful but are a necessity for upgrading the teaching of anthropology in public schools—provided they are carefully conceived, planned, administered, coordinated, implemented, and evaluated.

Summary Recommendations

DO (Do's fall into two basic categories—administrative and operational.)

Administrative

(1) Ensure that the teachers will easily receive their proper credits for taking the workshops.

(2) Schedule the workshops to be convenient for teachers' working hours.

(3) Be sure that textbooks and audiovisual materials are "laid on" smoothly.

(4) Have two major directors for the whole workshop series—(a) an administrative liaison to work with the sponsoring college; (b) a program coordinator to plan and integrate the entire series.

(5) If possible, pay lecturers for participating in planning sessions.

Operational

(1) Ascertain at the beginning of the series the teachers' actual level of sophistication.

(2) Arrange for background reading to be done ahead of time, if necessary. Supply a bibliography for future reference and resource.

(3) Insist on informational lectures at a non-technical level, and limit theoretical discussions. Be sure lecturers' information is mutually consistent and reinforces the basic focus of the workshop.

(4) Choose lecturers who can teach well themselves and thus can understand the needs of teachers.

(5) Allow adequate and appropriate time for discussion.

(6) Have teachers critique each workshop and re-structure succeeding workshops in accordance with their comments.

DON'T (Don't's relate to the philosophical attitudes involved in planning such a workshop series and, as such, reflect basic teaching diplomacy.)

(1) Don't attempt to cover any given topic too technically or in too much depth. Instead, give a well-thoughtout overview and some meaningful suggestions for further research resources.

(2) Don't allow the lecturers (professional anthropologists) to display an attitude of "specialist superiority" to the teachers; this is not only unfair but inefficient because it seriously hampers the responsiveness of the teachers and it blunts the purpose of the workshop series itself.

Notes

1. From the minutes and records of BATA, May 1971.

2. It should be mentioned at this point that the task of communicating with such teachers is formidable. There is no central mailing facility through which to

contact teachers. It requires dealing with several county school superintendents who may, if they have the funds and inclination, duplicate and forward the material direct to each science and social science teacher, or they may send one copy to each school district, leaving it up to the district office to distribute the material further. We were fortunate to have a great deal of cooperation from the Santa Clara County Superintendent's office but, since the workshops, the office has run out of funds for such purposes and would not distribute any other material for us. Publicity is really quite a problem for us as there are 38 separate school districts in Santa Clara County alone, each with many schools under its jurisdiction. In addition to the requirement of funds for duplicating and distributing, there is also the requirement of a great deal of lead time from the time a program survey or function is planned until the distribution of the announcement.

3. From the circular announcing the workshops.

4. We are not detailing the problems because we feel that they were unique to this situation. Anyone planning such workshops would have to assess their own potential problems.

ANTHROPOLOGY AND MASS MEDIA *or* "WHY IS THERE A MARGARET MEAD, DADDY?"

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Introduction

Whenever the words "anthropology" and "mass media" are mentioned in the same sentence, the name of Margaret Mead inevitably enters the conversation. In fact, to most educated laymen, the work of Margaret Mead and the field of anthropology are one and the same thing. Many of her colleagues have come to wonder why Dr. Mead has been so successful in popularizing the field of anthropology. Her success has become especially noteworthy since a magazine article in 1970 listed her as one of the 100 most powerful people in the world! The fact that "Margaret Mead" has become a "household word" has caused considerable frustration in the lives of most professional anthropologists. It seems that whenever anthropologists discuss their jobs with laymen, the same old question arises, "What do you think of Margaret Mead"?

The American Anthropology Association Media Workshop

Because of the increasing interest shown by anthropologists in mass communications, the Wenner-Gren Foundation sponsored a summer workshop on mass media. The workshop met at the AAA headquarters under the direction of Dr. Conrad Reining, the AAA Secretary at that time. The purpose of the workshop was to determine how an anthropologist could go about getting in touch with representatives of the mass communications media. The workshop grew out of the radical caucus at the 1969 AAA meeting in New Orleans. One of the main concerns of the caucus was that anthropologists were not doing all they could do to further social change and advancement in the U.S.A. Furthermore, the members of the caucus expressed their concern over the fact that the federal government was (and still is) drastically reducing its support of anthropological research and of anthropology students. They felt that the establishment of a greater number of links between anthropologists and the media world would be needed to arouse public interest in our discipline and its plight.

The Goals of the Workshop

In order to accomplish this rather formidable task, the workshop members set the following goals: The first was to determine the structure of the various mass media organizations. The second was to determine the mode of operation of these organizations. The third goal was to discover the type of audience each of these organizations served. And the fourth goal was to determine the roles anthropologists could play in these various organizations. The workshop members felt that the achievement of these four goals was mandatory if anthropologists were to penetrate the various mass media organizations. We attempted to deal with each kind of organization separately because it was obvious from the beginning that a blanket policy could not be developed for media as different as CBS *News* and *The Ladies' Home Journal*.

As a fifth and final goal, the workshop members wanted to discover why certain anthropologists seem to have held a monopoly on mass communications. By studying anthropologists who have been successful in dealing with the mass media, it was hoped that a series

of case histories could be compiled to illuminate the data gathered in pursuit of the first four goals.

The Individual Projects

In order to meet all five goals within the six weeks allotted for the workshop, the participants pursued individual research projects. These projects covered all the types of communications media in which an anthropologist could become involved. Both the print and broadcast media were thoroughly covered.

Some of the projects had immediate and important applications. For example, one of the workshop participants developed an outline for the operation of the pressroom at the AAA convention in San Diego. This project convinced the executive leadership of the AAA that a pressroom would greatly benefit the association. Before the workshop ended, a full-time press secretary had been hired by the AAA; this meant that when the 1970 meetings were held in San Diego, a newsman could go to one specific room and get press releases, copies of important papers, an official schedule of events, and some genuine hospitality with a cup of coffee.

Other applied projects still remain to be implemented. One of the participants developed a pilot series for a syndicated newspaper column covering anthropological subjects. Another analyzed the public relations program of a major educational institution; this project helped establish the criteria for the development of a public relations office within the AAA (see recommendation 1; below).

The Research Projects

The remaining projects concentrated on providing the background information which anthropologists would need to successfully deal with specific communications media. These projects represented the "pure research" aspect of the media workshop. One project developed a series of pilot films on urban topics; these films were intended to investigate the connection between antnropological "science" and "art" in the production of ethnographic films for public consumption. Another student did a content analysis of the articles written on the Peruvian earthquake of 1970, and determined the amount of information in these articles that dealt directly with the effects of this disaster on the indigenous Indian population of Peru; the student also attempted to assess the "quality" of this anthropological information. My own project was a research one which dealt with the development and employment of an ethnoscience questionnaire to elicit the cognitive structure associated with the value systems held by television news people and anthropological film makers about several topics. Once this was accomplished and areas of mutual interest were uncovered, suggestions were made for bringing both groups of informants together.

The Significant Findings of the Workshop

Although the individual projects produced significant results, some of the most important findings of the workshop came from the morning interviews held with prominent individuals from anthropology and from the communications industries. One of the first of these discoveries was that the public media had been doing very well on a minimum of anthropological information. The informants did not feel that the communications media would be financially damaged if anthropology suddenly disappeared from the earth! On the other hand, many of them felt that the use of anthropological information could be profitable. Therefore, many informants expressed great interest in incorporating more anthropological material into their communications activities. This was especially true of television personnel. They felt that anthropological films had great value because they were visual. Anthropological information can fulfill a major criterion of the material used for public communications it can be used to make money.

The communications personnel had a second reason for their interest in using more anthropological information: in general, these individuals felt that it was their "duty to educate and inform the public." By performing this duty, they have acquired a strong position in the formation of public opinion. Many of the media personnel felt that the politically "liberal" doctrines espoused by a number of anthropologists closely fit their own concept of "advocacy journalism." This was especially true of television personnel; they continually referred to "cultural relativism" as an anthropological doctrine which could contribute greatly to the development of human understanding in America. They also invariably spoke of Margaret Mead. They felt that she had contributed considerably to the development of our culture by using her anthropological perspective to "help us understand our children."

Upon seeing the potential for the use of anthropological information in the mass media, the workshop members were amazed that such a small amount of it is communicated to the public. When the informants were asked why anthropology was so underexposed, they came up with two basic criticisms of anthropologists. The first was that "anthropologists don't speak English"; the media representatives simply couldn't understand much of the jargon with which anthropologists "flavored" their professional statements. The semantic "games" played by many anthropologists over the meaning of specific words such as "primitive" and "culture" completely shut the media personnel off. All the media are limited in either broadcast time or printing space; it is not financially possible to use long, complex definitions to answer questions like "Would you consider the Bongo Bongo to be a primitive people, Professor X?" Media people (especially newsmen) deal in "facts"; anthropologists are of little use to them if they "can't be

pinned down to concrete and specific answers.

A second complaint is that anthropologists often refuse to work with the media. Many anthropologists have a good reason for not wanting to get involved with the media. There are numerous "horror stories" about the repercussions which occurred because newsmen refused to honor their commitment not to print information received in "off-the-record" briefings. However, we soon learned that to assume that there are no qualitative differences between news organizations was as silly as to assume that there are no qualitative differences between cultures. Anthropologists do have a responsibility to their informants. But they also have a responsibility to their own culture. If anthropologists are to stimulate culture change or the development of an enlightened attitude toward cultural variation in America, then they will have to release some of their data for public consumption. Our data offers the only real "proof" for the analytical statements which we make as anthropologists. This creates a very serious problem. It is the responsibility of the individual anthropologist to decide which media representatives can be entrusted with data.

A good example of how this can be done recently came to light at Dr. Mead's news conference in San Diego. She sensed that the newsmen were looking for a controversial statement such as the one she made to Congress on marijuana. She kept control of the conference by turning the tables on the press and haranguing them for their "sensationalist attitude." However, she has not rejected the use of mass media. She has continued to "publish" in those types of media which offer her a greater degree of control over her statements. These are magazine articles and television interviews and features. By being selective, Dr. Mead has made the media approach her on her own terms.

The Recommendations of the Workshop

From these morning meetings and from the individual projects, the workshop members developed a series of recommendations for both the individual anthropologist and the anthropological associations. All of them cannot be mentioned in this report, but a few of them are of primary importance.

(1) The Associational Level. Many of the recommendations dealt with the AAA. They included the establishment of a pressroom at the yearly meetings (begun in 1970), the establishment of a public information office, the preparation of a glossary of media jargon, and the development of syndicated newspaper column related to anthropology. The last two still remain to be implemented.

The establishment of a public information office appears to be in the development stage at this writing (spring 1975). An executive assistant for public affairs has been hired by the AAA. His job is to be a liaison between anthropology and the press, the federal government, and, of course, the public. Although he is not an anthropologist as the workshop recommended, at least he has had graduate training in the social sciences. This should enable him to effectively determine the newsworthiness of many anthropological projects and to interpret them to the press for public dissemination. We hope he will also be able to explain the relevance of anthropology to government officials who control funding.

His position could develop into one of the most important in the national association. To quote the workshop's report, "A public information office, functioning as a liaison between the press and professional anthropologists, is a top priority issue. The public information officer would be able to implement many of the programs suggested in the workshop report. Such an office would be in charge of distributing news releases concerning associational events and newsworthy research gathered from journals and translated into journalistic style. In addition, advance obituaries of noted anthropologists would be requested and compiled to be released to newspapers and magazines when necessary. Also data on personalities of anthropological interest should be filed: A public information office should also keep a current file of all anthropologists in the field, the work in which they are involved, and the possibility of the field workers serving as contacts for overseas correspondents. The responsibility of contacting and setting up personal relationships with news personnel plus writing and submitting articles to the wire services would be another aspect of the duties" (p. 35).

(2) The Individual Level. The recommendations for individual anthropologists included experimentation with rewriting journal articles, taking courses in journalism and public speaking, making personal contacts with media representatives, beginning a new publication on the order of *Psychology Today*, and consulting an agent "in the event that any scientific writings are proposed as trade publications" (Workshop Report, p. 39). Of these, taking courses in journalism and public speaking, and hiring an agent, are the two most important. Anthropologists must learn how to speak and write "in English." This knowledge represents an important first step toward the writing of syndicated columns, magazine articles, and television features by anthropologists. These are the three most favorable media for the dissemination of anthropological information; they have a wide circulation but they reserve a maximum of content control for the author.

An agent is a necessity for anthropologists who are in "the public eye." Lionel Tiger emphasized the importance of having an agent when he addressed the workshop. The job of the agent is to arrange for public appearances and to handle such things as publication

contract negotiations. Although an agent may be expensive, the money saved the anthropologist on contracts for popular books will more than pay the fee.

Conclusion: Why Is There A Margaret Mead?

Up to this point, the old newspaper device of bait and switch has been employed. But enough has been said about the media workshop. It's time to return to the main theme of this paper and attempt to explain the popularity of such personalities as Dr. Mead.

If one looks at Dr. Mead's career in anthropology, three important factors immediately come forward. First, there is her specialization in kinship studies and psychological anthropology. The American public has shown a tremendous interest in psychology and family relations ever since the 1920s. Some news commentators have even gone so far as to refer to the generation to which I belong as "Spock's Generation." In light of this public preoccupation with child development and human sexuality, it can be no great surprise that books with titles like *Growing Up in New Guinea* and *Sex and Temperament in Three Primitive Societies* could become popular reading. It is also important to note that America was on the verge of becoming a world power when these books appeared. There was a tremendous interest in the non-developed peoples who were being met by American merchants, soldiers, and travelers. Dr. Mead clearly chose to write about a timely subject.

The second factor in Dr. Mead's success with the popular media is that she established herself as a writer of popular scientific literature early in her career. Her books were well-written; she avoided the pitfalls of jargon and complex sentence structure without sacrificing the quality of the text; she reserved difficult and hotly contested theoretical arguments for the scientific journals. By doing this, Dr. Mead was able to come up with ethnographic descriptions which were useful to her fellow anthropologists and were readable by the educated American Middle Class. Since her books were both scientifically valid and readable, they were used as texts in numerous introductory courses in anthropology. Some of the students who used these texts are now in executive positions in the large corporations that control much of the mass communications media in our nation. When these individuals need an "educated opinion" on a social phenomenon relating to the family or to child development, Dr. Mead is a "natural choice." She is a "recognized authority" who is willing to make concrete statements "in English."

The third and most important factor is that Dr. Mead has been willing to work with media personnel. She saw the importance of releasing some of her data for public consumption and she has been willing to take the responsibility for doing so. She has also had to take some of the "hard knocks" that go along with "learning the ropes" of the communications business. Even though Dr. Mead had a timely subject and an ability to excite the minds of the public, she wouldn't have gotten to first base if she hadn't been willing to play the game. Her current success is a measure of how well she has played. She has taken great advantage of her sex and her age. She has created the public image of a benign mother who advises rather than disciplines. She has systematically used her articles in women's magazines to further this image. Therefore, she has become extremely difficult to attack. Even the well-entrenched former Governor of Florida only succeeded in making a national fool of himself by referring to Dr. Mead as a "dirty old woman."

By exploiting the controllable forms of mass media, Dr. Mead has been able to develop and maintain a strong position of authority in the mind of the Middle Class American. She has been able to use this position to support and defend social change in America. Her stand on youth and marijuana (in 1970) received much public criticism, but her strength as a recognized authority on child development and her years of service as an advisor to the women of America were overwhelming in their power to create public support for her. She has even been able to turn the tables on the news media by labeling them as "sensationalists" for not reporting the full story behind her statement to Congress on marijuana and drug abuse. In short, she knows the rules of the media game so well that she can make the media personnel play it her way.

So I ask you, "Why is there a Margaret Mead"? The answer may not be quite as simple as stated in this short paper but a few aspects of the phenomenon we call "Margaret Mead" are very clear. She long ago decided that the primary relevance of the anthropologist is to the nation from which she comes and to which she must return. She has seen that this "relevance" means that the anthropologist must leave the comfort of the academic ivory tower and become involved in the growth and development of the society which forms the "real world" outside the university. And, finally, she has gone about the difficult task of learning how to use the mass communciations media to her best advantage.

To those anthropologists who complain and ask "why does she get all the publicity," I can only answer, "Why haven't *you* taken the risks involved in contacting members of the media world"? If more anthropologists would bother to become involved in communicating the "relevant" findings of our profession, then Dr. Mead and a very few others would no longer have to bear the burdens of criticism by their colleagues, of reduced research time, and of exposure to a sometimes reactionary press. It is for those individuals who are willing to run the risk of becoming involved in the world around them that the report of the workshop is intended. It is hoped that its final report can serve as a guide through the sometimes hazardous world of mass communcations.

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FUTURE DIRECTIONS FOR EDUCATIONAL ANTHROPOLOGY

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CAE Retiring President's Address, San Francisco, 4 December 1975

For more than a century, the formal organization of American schooling has been based on industrial models. The schools themselves have been largely organized according to Taylor's *Principles of Scientific Management,* published in 1911. These principles stressed the need for organizing human beings for work in the most efficient 'way' possible. Emphasis was given to a scientific analysis of each element of the work to be done, the description of jobs in terms of the training required to perform them, the recruitment and training of employees to undertake the work, the appraisal of employee performance, and the rewarding of those who fulfilled their responsibilities. Work and organizational roles were arranged in a hierarchy of ascending difficulty, and a managerial system was introduced for the purposes of planning the work of employees, training them in the jobs to be undertaken, and supervising their work activities.

Translated into the educational system, Taylor's principles became the rationale for further developing a standard arrangement of pupils and teachers in space and time according to the work to be performed. The application of the business industrial form of organization to our schools has resulted, historically, in the rise of a managerial ethos which has viewed them as factories, and the educational system as a production process. The model is one in which pupils become defined as raw materials who are to be turned into products under the tutelage of teachers working under the direction of a managerial staff which specifies production goals and methods and generally controls classroom activities.[1]

In recent years, there has been a revitalizing of Taylorism within American education. It has appeared under the aegis of a "systems management" approach to our educational problems, and it is introducing a wide array of management techniques into our schools. These currently include the Planning-Programming-Budget-System (PPBS), the Performance-Based Teacher Education (PBTE), the National Assessment of Educational Progress (NAEP), accountability, performance contracting, and behavioral objectives. The modern neo-Taylorism is not limited to the elementary and secondary levels of education but is also found in higher education. There, it takes the form of budgeting by quantifiable "inputs" and "outputs"; teacher evaluation; common course numbering, catalogue descriptions, and textbooks; faculty activity reports; and a variety of other mechanisms oriented toward the standardizing and measuring of "productivity."

Present-day advocates of educational "systems management" rely heavily on computers, econometric models, central data systems, and a technical staff largely composed of applied mathematicians, econometricians, operations researchers, computer programmers, and decision theorists. Their world-view is a technological and economic one. For them, the best educational system is designed on the basis of standardized measurable data which allow an examination of relationships between "inputs" and "outputs." Thus, educational goals and processes are reduced to those things that can be quantified. Perceiving the educational system in highly static, abstract, and mechanistic ways, the educational engineers have utopian hopes to redesign it so as to meet agreed-upon, pre-specified goals.[2]

The neo-Taylorists, who would reform our schools and institutions of higher education by turning them into massive counting-houses, ignore the political and social complexities of the educational system. They are committed to an ideology which is non-social in concept, anti-scientific in practice, and anti-intellectual in

consequence. They would reduce the school to an orchestrated system of behavioral modification directed by technological experts whose primary concern is with the technicalities of education rather than its content.

The critical fallacy of the industrial model for formal education is the intense reification of knowledge the perception of it as a material "thing" that can be packaged into bits and pieces for individual consumption, and can be bought and sold rather than learned through association with others. Equally serious is the confusion of knowledge with technical performance skills. The isolated parochialism of American schools today, and their monopoly of formal education, is largely a reflection of an organizational structure which expresses this view of knowledge. It underlies the denigration of knowledge the child acquires outside of the schools; the failure to view family, peers, and community as important sources of knowledge; the obsessive preoccupation with developing taxonomies of knowledge and enshrinement of them within specialized departments; the reliance on continuous testing and grading of the child; the definition of the teacher as the central transmitter of knowledge; and the emergence of a consumer approach to education that defines the work of schools as that of producing goods which students may purchase so as to acquire salable skills for the marketplace outside the school.

From an anthropological perspective, perhaps the most striking aspect of the revival of Taylorism is the cultural continuity between the present and the past models of schooling which threaten to bring us to the perpetuation of an indiscriminate application of industrial-business values, with little or no consideration of educational purposes. There is the continued perception of the child as a *tabula rasa* raw material who can be turned into a useful product by expert diagnosis and treatment. There is the perpetration of the emphasis on the teacher as a professional specialist whose work can be successfully separated from whatever human and social realities exist on the job. There is the persistence of business efficiency as a central concern, and the reduction of educational processes to the lowest common denominator of measurement and cost. In the name of equality and progress for all, there is the perennial growth of central managerial programming and supervision of educational activities. Finally, there is the continual preoccupation with individual differences and accomplishment which views the dyadic teacher-pupil relationship as the only significant one for educational purposes.

While the linkage of business-industrial ideologies and methods to the educational system is not new, the extent to which modern neo-Taylorites would reduce formal schooling to a system of computational exercises and educational bookkeeping is unprecedented. This development is particular amazing because, unlike the situation at the turn of the century which scientific management first appeared, there is now considerable knowledge within the social sciences to substantiate that assumptions of past and present scientific management approaches to human behavior and organization were and are erroneous.[3] The problem is not one of mis-using social data but of failing to recognize that they have any relevance whatsoever to the organization of schooling. Thus, the formulation of educational administration in systems management terms represents a new depth for the low status accorded the social and human dimensions of formal schooling a cultural bias which is also reflected in the low priorities which continue to be given to social studies, the social sciences, and social foundations of education within formal curricula.

What is now clear is that educational policy must be regained from those who have committed themselves, the schools, and the preparation of teachers to a technocratic ideology which fails to do justice to the complexities of the educational enterprise and the society of which it is a part. What, then, do anthropologists have to contribute, and how can they about doing so?

Educational Policy and Educational Anthropology

The ways in which anthropological perspectives on education contrast with those that have been dominant in American formal schools and, indeed, in many other formal schooling systems--will not be reviewed here. Rather, my concern is--what do we do about it. I begin by asking if there is any evidence to suggest that the formation of the Council on Anthropology and Education seven years ago has made any difference at all in the way schools are run and what is required to develop an educational anthropology which can be incorporated into educational theory and practice.

This is a difficult question, and yet it seems to me to be a legitimate one, especially in an era when we are told that the reproduction of ourselves in any large numbers will swell the ranks of the unemployed. I do not mean to imply that the CAE is not making a valuable contribution to anthropology. To the contrary, it is making an extremely valuable contribution as an organization that brings together those with common scholarly and professional interests in the field of educational anthropology; as a symbol of the growing number of anthropologists concerned with the contemporary world; and as a source of professional development for its members. But what are we doing for educators? That is the question they are beginning to ask, and with some justification.

What specifically do we know which could be useful to the classroom teacher? If we could re-design the groupings of pupils in the schools, how would we do it? How would we handle the problems of desegregating the classroom? The problems of school vandalism? The problem of running a school with diverse social and cultural constituencies? Where would we locate new schools? How would we introduce a promising educa-

tional innovation? Why would we do these things? The list could continue but is already long enough to illustrate the types of problems that are of concern to educators and for which they are seeking answers. It may be argued that these problems are not a legitimate concern of educational anthropologists, but I am suggesting that they are if educational anthropologists seek to become serious contributing professionals in the field.

But do we have the answers? The response must be a qualified "no." Most assuredly we do not have all the data we need but this is a condition of the human experience. What we do have is a knowledge of some types of data required, which have traditionally been overlooked in educational policy formulation. We know more than we often give ourselves credit for. For example, we know that there is no "one best way" to design an educational system for a culturally pluralistic society. We know that the child does not come to school as a *tabula rasa*. We know that the family and peer group play a critical role in the educational process. We know that schools are social systems and are intricately related to the community. Were we to write review articles which compiled what we know that *is* relevant to educational policy, we would be able to come up with a fair list of items. The difficulty is not that we are ignorant but that we have failed to think about our work in these kinds of terms. Moreover, we have been timid about addressing ourselves to the concerns of educational practitioners.

Our timidity is only partially a function of our youth; it also reflects our marginal status within traditional departments of anthropology and our rightful concern about strengthening, not weakening, our ties to anthropology as a discipline. Yet, anthropology departments are changing, and the discipline as a whole now has many who are directing their talents to the contemporary world. Our own membership roster contains distinguished scholars whom only the ignorant would fail to recognize. We need no longer apologize for our existence, and we should set about new tasks—especially that of paving the way for an upcoming generation of educational anthropologists who will work effectively within the schools to modify programs and policies that are socially bankrupt for large numbers of young people.

The educational irony of our times is that precisely when the social credibility of our educational system is at its lowest, we who have studied education as a social and cultural process often feel powerless and inhibited from expressing our views. Yet, there is a critical need for educational leaders who can cross the gap between an organizational model that is technocratic and the social systems that exist in the real world. Where the anthropologists and others have feared to tread, the educational engineers have rushed in. A major consequence is that we ourselves are being managed, but we are not leading.

In education, as in many other institutions of our society, there is a leadership vacuum. We see what Warren Bennis (1975) has recently described as a "growing invisibility and blandness of leaders." There are no simple solutions to the educational problems that beset us but we within CAE might well ask, "What is to be lost by taking some initiative"? While risks are entailed, greater risks may lie in wait if we continue to allow ourselves and our children to be managed by technologists who fail to recognize that social and human dimensions are integral parts of the management of our institutions. Do we wish to take orders from machines, or do we wish to restore them to their proper place in human affairs?

Unless we can begin to lead and to overcome the subordinate role we play in educational policy formulation, we will become, at best, interesting side-attractions in the educational programs which are beginning to be staged in our schools and universities. Should this occur, we and our society are in great danger. For then we shall experience an educational tragedy of unprecedented dimensions. This is so because things are no longer as they were in the first quarter of this century, when Taylor's *Principles of Scientific Management* was adopted as the guiding light for the management of our schools. What happened then has been eloquently described by Raymond Callahan (1962) as an American tragedy. During the intervening years, however, technology has made it possible for human beings to destroy both themselves and their environment. As a consequence, the interdependence between people relating to each other and to their physical environment must become the substance of major endeavors to discover new knowledge and new forms of human organization that will allow the continued survival of mankind. The revival of Taylorism in the last quarter of the twentieth century is a lethal blow against the holistic understanding of the interdependent relationships between parts and wholes, a necessary understanding if the interdependence is to occur. Hence, the continued perpetuation of Taylorism in American schools is no longer a national tragedy but a world-wide one.

In conclusion, what happens to American formal schooling is not an issue which can be ignored by anyone concerned with human dignity and freedom. The questions posed in this paper are of direct concern to all anthropologists and citizens. But, within anthropology, the questions bring CAE to a special crossroads, for it is in CAE that anthropologists have gathered who are particularly concerned with and knowledgeable about the issues raised. As your retiring president, I call upon you to become educational leaders, unafraid to speak out about what you know, willing to learn about what you do not know, and deeply committed to educational change in American schools.

Notes

1. The history of the application of business and industrial values to American education have been fully described in *The One Best System: A History of American Urban Education*, D. B. Tyack. Cambridge: Harvard Univ. Press, 1974; and in *Education and the Cult of Efficiency*, R. E. Callahan. Chicago: Univ. of Chicago Press, 1962. Tyack points out that this application began in the 19th century and preceded the publication of Taylor's *Principles of Scientific Management*.

2. Recent descriptions and critiques of the application of systems management to education appear in the following: Hoos, I. R. *Systems Analysis in Public Policy: A Critique*, Berkeley: Univ. of Calif. Press, 1972; Smith, R. A. (ed.) *Regaining Education Leadership: Critical Essays on FBTE/CBTE, Behavioral Objectives and Accountability*, New York: Wiley, 1975.

3. It is important to recognize that the "scientific management" approach has proved to be inadequate within business and industrial firms, as well as in other types of organizations. See, for example, Drucker, P. F. *The Practice of Management*, New York: Harper & Row, 1954, pp. 273-28; Whyte, W. F. *Organizational Behavior: Theory and Application*, Homewood IL: Richard D. Irwin, Inc. & the Dorsey Press, 1969, pp. 3-24.

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PRESIDENT'S REPORT

The new presidential year begins with CAE in excellent health—committees active, clarified relationship with AAA, membership holding steady, a matured *Quarterly*, and growing status for the Council and the field it represents. All of this is due to the energetic and intelligent work of past officers, boards, committee leaders, and (of course) the membership in general. Yet, in this place, I want to single out again retiring president Bob Textor. As the novice-in-grooming during the past year, I repeatedly witnessed the creativity and thoughtfulness of Bob, and the tact with which he initiated me and new Board members and committee chairpersons into the mysteries awaiting us. CAE was greatly strengthened during Bob's stewardship; his example will be difficult to repeat, but I will do my best.

The 1975 Council-promoted program in San Francisco was perhaps the most diverse we have ever offered. It included six formal symposia during the AAA meeting proper, five equally challenging symposia during a "CAE Conference" on Sunday morning, twelve "informal discussions" on a wide variety of subjects and with varying formats, twelve official business meetings of CAE committees and the Board, one very well-attended and vigorously talked-at Roundtable Luncheon, and one equally memorable cocktail party. Virtually all these events had good attendance, including several of those on Sunday morning, and I detected recurrent murmurs of approval concerning the intellectual quality and professional significance of the papers and sessions. My personal thanks to the many individuals who played roles in planning and implementing this demanding program.

The thoughts of many of us are already directed toward the 1976 meeting in Washington. President-Elect Fred Erickson is communicating in various ways with persons planning components of the Washington festivities. In San Francisco, Fred and I met with Anthony Wallace (1976 AAA Program Coordinator) and Edward Lehman (AAA Executive Secretary) to attempt to iron out the ambiguities that plagued us in arranging the San Francisco meeting. All four of us were pleased with the agreements achieved, but I will omit details here to avoid inadvertent contradiction of instructions Fred may have sent you. Suffice it to say that we now have a much clearer idea of how proposals flow through AAA and of the meaning of the terms used to classify and thus route them. We have been assured of support for an extensive program of informal discussions (which seem specially appealing to CAE members), for well-planned innovative formats for scientific sessions, and for trying to involve pre-college-level teachers of anthropology in both CAE and AAA activities at the Washington meeting. Additionally, CAE has been asked to set up a panel of readers to review (but not decide on) *all* "anthropology and education" proposals, whether submitted through CAE or not. For further details, get in touch with Fred Erickson or consult the notices you have received from him.

A problem that Fred (and CAE) must soon solve is how to handle worthwhile CAE-endorsed proposals that do not find a place on the official AAA program. Should we arrange another set of Sunday morning meetings? Attendance at these symposia ranged from six to sixty in

San Francisco. Some organizers were pleased with the time slot; others were thoroughly disgusted. Alternative proposals include trying a "pre-AAA" day, scattering the sessions during the evenings of regular AAA days, or diverting all or most of the surplus to regional anthropology meetings or to the conventions of other national societies such as SAA, AERA, NCSS, AOA ("Ortho"), and the like. Your ideas and advice should be directed to Fred soon!

The 1975 activities were the first conducted under the revised CAE By-Laws, and moved very smoothly, indeed. Officially, these By-Laws were the product of last year's executive committee (Eddy, Textor, and Herzog), but the bulk of the labor was done by Liz Eddy herself over a two-year period. If 1975 is an indication, the "Eddy Draft" will stand us well as we move into the 1980's. Liz' benificial influence will be felt long after most of us now active have passed along to other glories.

I will not summarize all action taken by the Board and the general membership because I await a final version of the minutes of various meetings. However, the following items are worthy of note:

(1) Standing and Ad Hoc Committees are now eligible to receive small sums of money to assist them in mailing newsletters and other communications. Each Chairperson should write Glenn Hendricks for details on how to obtain his/her committee's share. The Board recognizes that much of the vigor of CAE arises from its unusual committee structure.

(2) At the request of both Committee 3 (Teaching Anthropology) and Committee 6 (Preparation of Educators and Educational Materials), they were merged into a new Committee 3 (Anthropological Resources and Teaching). The officers of the new committee are at work on several ambitious projects that we hope will bear fruit in Washington. Walter Watson (Brock) is chairperson of the new committee.

(3) Committee 5 (Anthropology, Education, and the Museum) was dissolved by request of its officers. This committee had been overtaken by events outside of CAE and had been inactive for some time.

(4) The Ad Hoc Committee on Development Education and Non-Formal Education was raised to standing committee status, and will be called Committee 5 (Trans-national Issues in Education and Change). This group organized several stimulating and well-attended sessions in San Francisco, and clearly established its field as an appropriate one for CAE involvement. Tom La Belle (UCLA) continues as chairperson of this committee.

(5) An Ad Hoc Committee on Evaluation, chaired by Woody Clark (UC-Berkeley), was appointed by the Board to investigate and report on anthropology's potential and current uses in the evaluation of educational programs. More on the mission of this new committee in a later issue.

(6) I was authorized by the Board to appoint liaison persons to work with the regional anthropology and related national associations on promoting a greater "anthropology and education" component of meetings and other activities of these societies. At present, Rudy Serrano (Cal State Bakersfield) has agreed to serve in this role with the Southwestern Association, and Peter Woolfson (Vermont) has taken on the task vis-a-vis the Northeastern group. More of you will be tapped by me for liaison roles, and I hope to hear directly from others who would like to volunteer to serve as CAE "contact" with a professional organization in which they are active.

The Board also acted on several important and substantial matters, but I will postpone extended comments until the next issue when more space and (I hope) some real action can be recorded. Briefly, the Board voted to join the Far West Education Laboratory and the National Institute of Education in sponsoring a major invitational conference on the uses of ethnographic method in educational research and evaluation; accepted a report and a call for action on a computer-assisted system for continuous updating of the Hill-Burnett *Anthropology and Education Bibliography*; and authorized both the new Committee 3 and me to proceed forthwith in identifying organizations of pre-college-level teachers of anthropology in different regions of the country and try to attract such teachers in the Washington area to the AAA-CAE meeting next year. More on these enterprises in the next issue.

Finally, the Board accepted with very great regret (and after considerable direct and devious arm-twisting) the resignation of Jack Chilcott as editor of the *Quarterly*, to take effect next December at the conclusion of his three-year term of office. During his tenure, Jack developed the *Quarterly* into a recognized "journal of first consideration" for authors of anthropology and education papers, while simultaneously maintaining its function as a channel of professional news for CAE members *and* managing to stay within the confines of a very tight budget. Alas for CAE! These accomplishments took their toll and no strategy of pleading prevailed, I have appointed a Search Committee for editor of the *CAE Quarterly*, which I hope will be able to write a job description for inclusion in the next issue and by that time be so organized as to be able to recruit and correspond with candidates. In the meantime, if you are interested in this position, I urge you not to be bashful and to write one of the committee members, who are: *Paul Carlson*, University of Houston, Victoria Center; *Bud Khleif*, University of New Hampshire; *Frances Schwartz*, Swarthmore College; and *Richard Warren*, University of Kentucky (representing the current

editorial board of the *Quarterly*). Additionally, both Jack Chilcote and John Singleton (Pittsburgh; first editor of the journal) will serve as consultants to the committee, making themselves available to describe the nits and grits of the operation to serious applicants and advising the committee as the list narrows.

In closing, let me say that I am eager to hear from anyone with ideas as to areas of activity into which CAE should or might move, and would prefer to correspond with such persons sooner rather than later so that plans can be developed well before we gather again in Washington. Please write!

John D. Herzog

ANNUAL TREASURER'S REPORT

The wisdom of transferring business operations of the Council to AAA headquarters continues to manifest itself. Through the work of these offices, our status as a tax-exempt corporation has been reestablished and second-class mailing privileges awarded.

This has been the first year of operating under a budget and through its use we have been able to control administrative cost so that we can both continue an active publication and service program and begin building essential financial reserves. A one-time major expenditure during the year was the cost involved in preparing and voting on a new set of by-laws. We shall now be able to hold our next annual mail election at considerably less cost.

The budget for fiscal 1975-76 is a hold-the-line affair, with item increases reflecting the realities of inflation as well as the budgetary experience of the previous year. A $500 emergency fund was set up to cover non-routine expenditures by the Executive Committee without a time-consuming and expensive polling of the entire Board of Directors. Membership growth has leveled off but still represents a remarkable development for the five-year history of the organization. We continue to attract more institutional subscriptions. This reflects favorably upon the work of the CAE editor and his staff. In the coming months, we hope to update Standing Committee rosters to make them useful resources for meeting both Council and individual committee needs.

Glenn L. Hendricks

CAE MEMBERSHIP

	Category	
	Member	*Institutional Subscribers*
1974		
Total	1383	65
Paid only	1108	45
1975		
Total	1307	89
Paid only	1053	71
Difference		
Increase (decrease)	(76)	24
Paid only	55	26

STATEMENT OF REVENUE AND EXPENSES AND FUND BALANCE (ON A CASH BASIS) FOR THE PERIOD OF 7-1-74 to 6-30-75

Revenues	
Membership dues	$8522.20
Subscriptions	709.00
Advertising	240.00
Rental of mailing lists	172.05
Publication sales	100.00
Royalties	56.05
Interest	40.73
Other	33.58
Total Revenue	*$9873.91*

Expenses	
General	
Balloting	$ 898.29
President	430.56
Executive Committee	221.81
Audit	200.00
Second Vice President	192.68
Secretary-Treasurer	157.91
Other	139.04
First Vice President	65.13
Sub-total	2305.42
Publication	
Printing and distribution	4296.16
Editor	11.91
Sub-total	4308.07
Administrative	
Salaries and wages	1032.45
Postage	329.29
EDP services	310.53
Supplies	234.97
Telephone	63.69
Other	27.39
Sub-total	1998.32
Total Expenses	*$8611.81*

Excess of revenue over expenses	*$1262.10*
Fund balance, 1 July 1974	*1121.71*
Fund balance, 30 June 1975	*2383.81*

Assets	
Cash, checking account	$ 228.93
Cash, savings account	1754.88
Funds on deposit, editor's office	400.00
Total assets	*$2383.81*
Fund Balance	*$2383.81*

BUDGET FOR FISCAL YEAR 1975-1976

Revenues	
Membership dues	$9000.00
Subscriptions	600.00
Publication sales	50.00
Royalties, HRAF	100.00
Permission fees	50.00
Rental of mailing lists	200.00
Advertising, NL	240.00
Interest	100.00
Gifts and contributions	50.00
Miscellaneous	400.00
Total Revenues	*$10,790.00*

Expenditures	
General	
Executive Committee	$ 350.00
President	400.00
1st Vice President	100.00
2nd Vice President	225.00
Secretary-Treasurer	250.00
Balloting	200.00
Audit	225.00
Emergency fund	500.00
Sub-total	2250.00
Publications	
Printing and distribution	4800.00
Editor's office	300.00
Sub-total	5100.00
Administrative	
Salaries and wages	1045.00
Benefits	175.00
Postage	325.00
Supplies	250.00
Telephone	50.00
EDP service	400.00
Miscellaneous	50.00
Sub-total	2295.00
Total Expenditures	*$9645.00*
Excess of Revenues Over Expenditures	*$1145.00*

REPORTS FROM STANDING COMMITTEES

Committee 1: Anthropological Studies of School and Culture

The major activity of Committee 1 during the past year was establishing a viable network of those interested in the study of schools in culture. A newsletter was mailed to all CAE members who had indicated an interest in Committee 1. Of these 500 members, 125 indicated an active interest; these members received the second newsletter which surveyed current research activities and interests. We hope to maintain this newsletter as one of the primary activities of this committee and use it to bring people with similar interests together.

We have made efforts to stimulate activities at the regional level. Harry Summerfield has organized a symposium for the AERA meetings, and I have organized a symposium for the Southern Anthropological Assn. meetings. Through the newsletter, we plan to stimulate as much regional participation as possible.

At our recent committee meeting in San Francisco, we decided to sponsor a symposium in Washington on the NIE-sponsored desegregation studies, to study the possibility of organizing a symposium on a problem in school ethnographies, and to organize a symposium or informal discussion session on the work of Jules Henry. We also decided that future Committee 1 meetings would be equally divided between business matters and substantive discussion of research activities.

Kenneth L. Baer

Committee 2: Cognitive and Linguistic Studies

We began our San Francisco meeting with a brief presentation on the past year's activities. The major accomplishment of this committee in the past year was the establishment of a clearinghouse and newsletter, administered by Peter Woolfson, so that relevant information could be disseminated to the more than 300 people who have declared an interest in our committee. We also organized two symposia for the San Francisco meetings: (1) "The effects of social and political stratification on cognitive styles," led by Tom Kochman; and (2) "Contrasting research methods and assumptions of anthropologists and psychologists in cognitive research" (as outlined by Cole and Scribner), led by John Ogbu and Peter Woolfson.

We also re-elected our executives: co-chairperson (voting), Peter Woolfson, Vermont (also editor of the newsletter); co-chairperson, John Ogbu, UC-B; secretary-treasurer, Allan Tindall, UC-B.

Responding to the January deadline for proposals, we concentrated our efforts on planning sessions for next year's Washington meeting. We have decided to try for two symposiums: (1) "Strategies for exploring verbal and non-verbal behavior in the classroom," organized by Peter Woolfson; and (2) "Cross-cultural studies of cognition in master-apprentice relationships," organized by Jean Lave, UC-Irvine, and Allan Tindall.

Another suggestion was to expand the newsletter to include work in progress. It was also decided to leave time in our committee meeting for people to share the work and research they are doing.

Peter Woolfson

Committee 3: Teaching Anthropology

Note: Although this committee is now defunct, it was, under the very able leadership of Marion L. Dobbert, engaged in a variety of activities which should be part of the CAE record. They were as follows:

The committee held two symposia at the 74th meeting: (1) "Sex differences in response to research training," organized by Walter Watson; and (2) "Teaching anthropology in today's community college," coordinated by Tisa Abshire-Walker. Also, a special issue of the *Quarterly* was given over to the subject of teaching anthropology; it was edited by Marion L. Dobbert, Carole Hill, and Walter Watson.

At the Central States Anthropological Assn. meeting, Marion Dobbert coordinated a symposium on "Informal discussion on teaching anthropology in secondary schools and colleges" and also reviewed a manuscript for E.R.I.C. in the name of the committee. The officers of this committee began merger discussion with officers of Committee 6, Richard Warren and Marion Rice. This committee also attempted to change the AAA policy of charging full registration and paper fees to elementary, secondary, and junior college teachers from the area in which the AAA meetings are held.

Walter Watson

Committee 3: Anthropological Resources and Teaching

Note: On 3 December 1975, a joint meeting of members of Committee 3 (Teaching Anthropology) and Committee 6 (Preparation of Teachers and Teaching Materials) was held. The members voted to combine the two committees under the new title of Committee 3: Anthropological Resources and Teaching.

The committee's goal is to foster development, evaluation, and exchange of information about resources, techniques, and programs for the teaching of anthropology at all levels of formal education as well as in other learning situation. Three initial means for achieving this goal have been established by the committee. First, we must assemble material on resources, techniques, and programs through the development of bibliographies and liaison with other professional groups with similar interests. Second, we must disseminate this information through a newsletter and a clearing house. Third, we must develope symposia on resources and teaching at regional and national meetings of anthropological and other professional meetings where new

developments may be presented and discussed.

Our current activities will be as follows: Marion J. Rice will edit a newsletter for the committee members and others interested in resources and teaching. Work on a series of bibliographies concerned with resources and teaching will be started by Marion L. Dobbert, 203 Burton Hall, Univ. of Minnesota, Minneapolis 55045; Thomas L. Dynneson, 9208 Bedford, Odessa TX 79762; and Marlene Noble, A.V.C., Grouaro, Alberta, Canada T0G 1G0. The current chairperson will act as a clearinghouse for persons interested in information about anthropology resources and teaching.

The chairperson, with volunteers, will also act as liaison with a variety of other professional groups. The first activities will involve locating key people and getting them on our newsletter's mailing list. Then, we try to get our committee on their newsletter's mailing list so that a mutual exchange of information can begin. In this effort, we could use the help of everyone- if you know of, or are a member of, any group that would be interested in anthropology resources and teaching, would you please send this information to Walter Watson, Dept. of Sociology, Brock Univ., St. Catharines, Ontario, Canada L2S 3A1.

Plans are underway for a workshop at the 75th AAA meetings in Washington next year. This workshop will involve the presentation of various media resources and discussion of their application in classrooms. There will be three workshops- one each for elementary, secondary, and junior college teachers. In these workshops, various films, models, and the like, will be shown or demonstated, and their classroom use discussed by teachers who have used them. Plans are also underway for an informal session at the Washington meeting which will discuss teaching educational anthropology. Under the heading of continuing business, this committee will continue the efforts of the former Committee 6 to edit a special issue of the *Quarterly* on "new curricula developments."

Finally, because we are concerned with the development of symposia on anthropological resources and teaching at regional and local levels or at other professional meetings, we would invite any interested people to write the chairperson with any ideas or suggestions or for help in organizing such activities. We will attempt to do all we can as a committee to foster these activities.

Walter Watson

Committee 4: Trans-National Issues in Education and Change

The Ad Hoc Committee on Development Education and Non-formal Education pursued two complementary sets of activities in 1976. First, under the leadership of Bob Textor, three "rap" sessions and a symposium were organized and scheduled for the 1975 meeting in San Francisco. Second, in association with Bob, I tried to kindle interest in the ad hoc committee by inviting a number of people to become involved in planning its future. The individuals who agreed to participate in this effort included Milton Barnett, Cole Brembeck, Paul Doughty, Ward Goodenough, Solon Kimball, Nancy Modiano, Allen Peshkin, James Seymour, John Singleton, and Johannes Wilbert.

Through the series of successful meetings organized by Bob in San Francisco, a number of actions were taken to provide direction for the committee's activities. First, the status of the committee was changed from ad hoc to standing; this action, taken by both the general membership and the CAE Board, provides legitimacy and visibility to the committee as well as access to the necessary resources to carry out the committee's intended activities. Second, the committee asked that I chair the committee and that Paul Doughty serve as vice chairperson. Third, it was agreed to change the name of the committee from Development Education and Non-formal Education to Trans-National Issues in Education and Change. Finally, it was agreed that proposals for both an organized symposium and two rap sessions be submitted for consideration for the 1976 annual meeting in Washington DC.

It is perhaps important to briefly outline in general terms the activity domain considered important by the committee members. First, "trans-national" makes explicit the membership's interest in international educational processes. There is special concern for the role and function of education in Third World countries. Second, the term "education," rather than "schooling," is intentionally used as a referent in order to draw attention to the potential and importance of a wide range of institutional and non-institutional educational experiences in any society which are important in the context of, among others, social selection, social maintenance, and social change. The term change in the committee's title suggests the importance of both persistence and alteration of individual and societal characteristics. In Third World countries, the term change may take on connotations of, say, more traditional development objectives or more radical liberation objectives. A goal of the committee is to foster the analysis of various educational processes for the persistence and change of individuals and societies along with the implications of that analysis for social policy. Of special importance is attention to cultural relativity, socio-cultural reality, and articulation among educational processes and among and between educational processes and other societal institutions and biophysical environments. Among the perspectives of specific concern are linguistic, affective, and cognitive approaches to education and change; nation-building and ethnic difference; instructional strategies; and the impact of ideology on both educational processes and goals. The

nature and direction of the committee's activities will be explained more fully in a future issue of the *Quarterly*.

Thomas J. La Belle

Committee 7: Blacks in Education

Once again, we have a scheduling complaint. The meeting of this committee was scheduled to overlap with the meeting of the Assn. of Black Anthropologists. As a result, we had to cut short an interesting, well-attended, and constructive meeting. In the scheduling of the committee for next year, we would appreciate there not being such a conflict.

Most of our time was spent discussing the research that members are doing, and in determining the kinds of issues to which we will begin to address ourselves. We decided to get together on a regional basis during the year to work on some of the issues we discussed.

You will hear more from us since the committee was concerned with sharing our perspectives with non-Black anthropologists.

Sheila S. Walker

Committee 8: Spanish Speaking Concerns in Education

Our report this year will be somewhat abbreviated compared to last year's. This is not to imply that we have solved all our committee's problems or the problems the committee attempts to deal with but, rather, that we do not have any resolutions to present to the CAE membership that require a vote. In short, the following is a brief outline of this committee's activities during the past year.

After passage of the resolutions by the CAE last year, Robert Textor and I mailed copies of the resolutions, in both Spanish and English, and a cover letter to a number of senators, congressmen, governors, state legislators, agency heads, and the like. The response from this large mailing was overwhelming. To a large extent, most of the responses were complimentary and congratulatory; having read them all, it is my opinion that the action taken by CAE a year ago was most appropriate and forward-looking. The CAE members should also be aware that not all the letter we received were positive; some letters were opposed to the statement, either in part or as a whole. It is also encouraging to note that, as a consequence of the action CAE took, several local communities and state organizations have incorporated the essence of the resolutions into their own statements.

We would also like to report that this committee is very pleased with the attendance at the committee-sponsored symposia that pertained to Bilingual Bicultural Education. On the other hand, we would like to communicate our displeasure with the CAE Planning Committee for its scheduling of one of the committee's symposia on Sunday morning. The scheduling of this session after the conference was grossly unjustified in view of the attendance patterns at previous committee-sponsored symposia.

Dr. Henry Torres-Trueba, Univ. of Illinois, Urbana, will be the new chairperson of this committee for 1975-76. The chairperson elect is Lucilla Carrasco-Schrock, Univ. of California, San Diego, who will succeed the chairperson after formal nomination during the committee's annual business meeting. Committee activities for this coming year will include developing a newsletter similar in format to other newsletters already being published by other CAE committees. Any announcements, commentaries, new publications, or the like, that pertain to the business of this committee or to bilingual, bicultural, or multicultural education should be sent to Rodolfo G. Serrano, Assoc. Professor of Educational Anthropology, California State College, Bakersfield CA 93309.

After considerable deliberation, this committee proposed to send the following request to the CAE president: "The committee would like a survey taken of the CAE membership and the AAA membership in order to develop a list of names and addresses of those Spanish speakers (Chicanos and Boricua) who are actively involved in anthropology and, in particular, educational anthropology." The committee would like this information in order to assess the status of Chicanos and Boricua in anthropology and educational anthropology. The committee deemed this request for a survey highly important as a means of keeping the committee membership informed and advised.

Rodolfo Serrano

Committee 9: Women in Schools and Society

This year, the committee sponsored an informal session at the San Francisco meeting entitled, "Some perspectives on research with women in schools and society." The session's coordinators were especially interested in discovering what kind of work is being done in this area and in identifying who is doing the work. There were about 25 people in attendance, all of whom expressed their interest in furthering the committee's commitment to research and in participating in future sessions. Courtney Cazden, Louise Lamphere, and Ann Nihlen, main speakers for the session, shared their own research interests and reviewed portions of other work. Their diverse interests in learning systems, language, and working-class women illustrated the tremendous growth in this field and the potential for further development. Several other participants in the session presented reports on their work and ideas. The consensus of those in attendance was that there is enough interest and direction to have a formal symposium at next year's meeting in Washington. The title will be, "Sex, class, and ethnicity: females and the educative process." Several papers and a film are ready for presentation.

We began a newsletter this year, and will continue its publication as a forum and communications system for those involved in this research field. It does seem difficult to stabilize and keep tabs on a population that is spread over the country; the newsletter seems to be the best way of proceding.

I am happy to announce that we elected a chairperson to assume administrative responsibility for the committee next year. She is Dr. Judity Goetz, Univ. of Georgia. She is responsible for organizing next year's program and will also help with the newsletter.

Ann Sigrid Nihlen
Judith Goetz

Committee 10: Population Issues in Anthropology and Education

The committee met on 3 December 1975; about 12 people attended. Kathleen J. Adams, Central Washington, and Alan Howard, Univ. of Hawaii, were elected co-chairpersons. Discussion focused on common research interests, particularly in the area of socialization practices and the formation of folk demographies, and the effects of these on demographic behavior. The possibility of developing a session for next year's meeting was discussed and it was agreed that we would try to put one together, despite time constraints imposed by the AAA deadline.

The committee looks forward to obtaining a list of CAE members interested in this area so that communication can be facilitated. The possibility of communicating and recruiting through such vehicles as the AAA newsletter and the Medical Anthropology newsletter was also discussed and will be explored. The committee organized a session, "Population issues in anthropology and education," that was held on 7 December 1975.

Alan Howard

Report of the Nominations Committee

Under the CAE By-Laws (art. VII, sec. 1), the Nominations Committee is composed of three CAE members: the First Vice President, in this case, Robert B. Textor, serves as Chairperson of the Committee, and the incoming President appoints the two other members. At the San Francisco meetings, President John Herzog appointed Hal Nelson of the Aries Corporation, Minneapolis, and Sheila S. Walker of the University of California, Berkeley.

The Nominations Committee is charged with nominating at least two candidates for President-Elect, and at least two for Board of Directors Member-at-Large. The Committee is further obligated to inform the membership of its nominees and to solicit additional nominees by an announcement in an official publication of the Council (which we are hereby doing). Additional candidates may be nominated by petition of at least one percent of the dues-paid membership in good standing, as reported in the last published report of the Secretary-Treasurer (which means 12 dues-paid member in good standing in accordance with Secretary-Treasurer Hendricks' report, which will be distributed to the Board of Directors and made available to the members on 1 February 1976). Such nominations by petition must be submitted to the Chairperson of the Nominations Committee at least 30 days prior to the scheduled date of the election (art. VII, sec. 2). In practical terms, this means that if you wish to nominate a candidate by petition, you must obtain the signatures of yourself and at least 11 other dues-paid members in good standing, and send the petition in time for Bob Textor to receive it by 15 April 1976. Be sure that such candidate is willing to certify in writing his or her willingness and ability to serve. The address is Robert B. Textor, School of Education, Stanford University, Stanford CA 94305.

After careful deliberation, the Nominations Committee has selected for nomination two candidates for the office of President-Elect, and two for Member-at-Large of the Board of Directors. These candiates have signified in writing their willingness and ability to serve the CAE in the event of their election, as required by the By-Laws (art. VII, sec. 3). Appearing below, in alphabetical order, are the biographies and platforms of the four candidates, as called for by Board of Directors policy. Should there be additional nominees by petition, similar information will be provided about all candidates and included with the ballots at the time of mailing. The nominees are:

For President-Elect, 1976-77:

Dell H. Hymes, University of Pennsylvania.

Henry Torres-Trueba, University of Illinois

For Board of Directors Member-at-Large, 1976-79:

Henry G. Burger, University of Missouri, Kansas City

St. Clair Drake, Stanford University

Robert B. Textor, Chairperson
Hal Nelson, Member
Sheila S. Walker, Member

VITAE ON CANDIDATES FOR OFFICE. CAE ELECTION, 1976

PRESIDENT-ELECT NOMINEES

DELL H. HYMES was born in Portland, Oregon, attended public schools there, and received his B.A. in anthropology and literature from Reed College (phi beta kappa). His M.A. and Ph.D. are from Indiana University in linguistics, with anthropology and folklore as minor fields. His dissertation was about the language of the Kathlamet Chinook. Hymes has taught social relations at Harvard; anthropology at the University of California, Berkeley; and anthropology, folklore, and linguistics at the University of Pennsylvania. In Sept 1975, he accepted a 5-year appointment as Dean of the Graduate School of Education at the University of Pennsylvania. Hymes has served on the Executive Board of the American Anthropological Assn., and on the Founding Committee of the CAE in 1968. His publications include "Bilingual Education; Linguistic Versus Sociolinguistic Bases," in *Report of the 21st Annual Round Table Meeting on Linguistics and Language Studies*. 1970; "On Linguistic Theory, Communicative Competence, and the Education of Disadvantaged Children," in Wax et al., *Anthropological Perspectives on Education*. 1971. He also served as co-editor of *Functions of Language in the Classroom*, 1972, and wrote its introduction. His other research interests include the theoretical integration of anthropology and linguistics, North American Indian languages cultures, lexicostatistics, the use of computers in anthropology, and the humanistic restructuring of anthropological concerns. In all, he has written one book; edited and contributed to nine books; and written numerous articles. Hymes is a past president of the American Folklore Society, and has served as a member of the Executive Committee of the Linguistic Society of America and the Board of Directors of the Social Science Research Council. He was a Fellow at the Center for Advanced Study in the Behavioral Sciences in 1957-58, and gave the Brumbaugh Lecture in Education at the University of Pennsylvania in 1960.

Platform: My concern with education is fueled especially by two experiences: efforts to develop an approach to language that is adequate to the roles language actually play in human life, and involvement on the part of my wife and myself with languages and schools in the Native American community. Over the past several years, my wife and I have been involved in language and education programs at the Warm Springs Reservation in Oregon, where we have been preparing language materials designed to promote, among other things, the maintenance of the traditional language. More recently, my concern with education has taken the form of my acceptance of an appointment as Dean of the Graduate School of Education at Penn. My mission there, besides survival, is to strengthen ties between education and fields distinctively strong at the University, to the benefit of both. Issues of cultural and linguistic diversity are central to that. As an officer of CAE, I would be particularly concerned with Native American education, bilingualism, and language-related issues. I would be particularly concerned as well with ethnographic work, because my view of language is ethnographic. Apart from particular research interests, I have a commitment to the involvement of anthropology in education, and would do everything I can to support and strengthen that involvement. My commitment in all these respects is part of a broader humanistic commitment to the conscious and constructive use of anthropology for the betterment of mankind, which I expressed in the first chapter of a book I edited in 1972, entitled *Re-Inventing Anthropology*.

HENRY TORRES-TRUEBA was born in Mexico City and has spent some 30 years of his life in Mexico. He became a U.S. citizen in 1973. He has a B.A. from the Universidad Autonoma de Mexico; an M.A. from Woodstock College in theology, a second M.A. from Stanford University in anthropology, and a Ph.D. in anthropology from the University of Pittsburgh, where he was an Andrew Mellon Fellow. His dissertation was on religious and economic implications of factionalism in Xalacapan, Mexico. Trueba has taught sociology and anthropology at Western Illinois University, and anthropology at California State University, Sacramento, where he also served as research director, consultant, and academic advisor for the Mexico-American Education Project. Currently, he is Associate Professor of Education at the University of Illinois, Champaign-Urbana, where he also serves as coordinator of the Graduate Bilingual Bicultural Education Programs. Trueba is a member of CAE's committee on Cognitive and Linguistic Studies, chairperson of the Committee on Spanish-Speaking Concerns in Education, and member of the editorial board of the *Quarterly* since 1975. Trueba's research interests have focused on problems in Latin American and Meso-American ethnography; international, ethnic, and multicultural education; cognitive anthropology; and sociolinguistics. His Mexican fieldwork includes a year among the Tzeltal of Chiapas; four months in Baja California studying migration and power; and two years in Zacapoaxtla, Puebla, studying the organization of monolingual and bilingual Nahuat groups. He has also worked in a ghetto in Venice, California, studying Black and Mexican American family structures. His publications include: "'Slash-and Burn' Cultivation in the Tropical Amazon," 18:2 *Sociologus*, 1968; "Nahuat Factionalism," 12:4 *Ethnology*, 1973; "Bilingual Bicultural Education for Chicanos in the Southwest," V:3 *CAE Quarterly*, 1974 (also ERIC ED 084073); and *Chicano Profiles*, Monograph No. 3, Center for Mexican American Studies and Research, University of Texas, Austin, 1976. In all, Trueba has published 12 articles, one review, and one bibliography. He currently has two monographs and one chapter in press, and is preparing one article and one edited set of readings. Trueba is a consultant for USOE: Division of International Studies (Title VI), Division of Bilingual Education (Title VII), Division of Higher Education, Advanced Institutional Development Programs (Title III), as well as in the USOE's National Educational Task Force de la Raza. He is also active in numerous other organizations concerned with anthropology and education.

Platform: The CAE has undoubtedly gained the recognition of the entire academic community. Much has been accomplished, thanks to the wisdom and vision of past presidents and active members, whose liberal policies of democratization have invited wider participation of scholars from diverse national and ethnic groups. In the years to come, however, the CAE will face two enormous challenges. Internally, it will have to adapt its structural organization in order to retain and increase the effectiveness and continuity of its operation. Externally, it will have to confront a modern and demanding world in which educational problems are vitally related to social and economic factors of international proportions.

Fortunately, the concerns of the CAE members go, demonstrably, far beyond our national boundaries or the comfort of sterile conceptualization that has no relevance to the urgent needs of our human fellows. CAE members have genuine concern for these needs, especially as they affect the nature of learning environments resulting from social and economic inequality. CAE members want to exercise their moral and intellectual leadership in the design of long-range strategies to create effective educational and social change.

If elected, I pledge, first, to dedicate myself to assist the membership in developing and implementing regional, national, and international plans to strengthen the structural organization of the CAE in order to maintain effective, consistent, and well-coordinated action. Secondly, I pledge to explore with determination all possible ways of increasing the participation of scholars and practitioners of all national, ethnic, and cultural backgrounds in the philosophy, goals, and activities of the CAE. And thirdly, I pledge to seek, with persistence, appropriate funding for selected research and development projects proposed by the standing committees.

BOARD OF DIRECTORS NOMINEES

MEMBER-AT-LARGE

HENRY G. BURGER was born and reared in New York City; and received his B.A. from Columbia College in the culture of industrialism. During military service, he devoted one year to treating land utilization as a lieutenant in the Philippines, and one year to property rights as a captain in the Allied Occupation of Japan. He holds an M.A. and a Ph.D. in anthropology from Columbia University, where he was State Doctoral Fellow, Pulitzer Scholar, and phi beta kappa. His dissertation was on how to start chain reactions in directed cultural change. From 1967-69, Burger served in the Southwest Regional Education Laboratory in Albuquerque, where he was the first anthropologist in any of the 20 regional laboratories. Concurrently, he served as Adjunct Professor in educational anthropology at the University of New Mexico. In 1969, Burger became the first anthropologist at the University of Missouri, Kansas City, where is currently Professor of anthropology and of education. At Albuquerque, Burger designed and field-tested an employment-oriented cultural heritage program with and for Navajos, and wrote a textbook, *Ethnopedagogy* (2nd ed., 1968, ERIC ED-024-653). One of his long-standing interests, for which he has received National Science Foundation support, is cognitive anthropology codification. He is now completing a computerized dictionary-thesaurus, re-interpreted via economic anthropology, (first described as "Procedure Gradation: A Means to Concept-Wording," *General Systems*, 1962). Burger's research has sought to broaden (and de-Skinnerize) psychological concepts in a manner indicated in his "Behavior Modification: An Anthropological Critique," *American Educational Research Journal*, 1972. He has sought also to apply cultural ecology approach to human learning, as in his "Cultural Materialism: Efficiencies, Not Descriptions," *General Systems*, 1975. In all, his publications include eight monographs, eight communications, and 33 articles. Burger has served the CAE as a member of the Nominations Committee in 1974, and of the *CAE Quarterly* editorial board from 1975 to the present. Burger has consulted with the Veterans Administration on a mental health project, and with about 50 other organizations on various cultural problems. He has spoken at 57 conferences in America and Europe, and his biography is in 21 book series.

Platform: "The relative absence of conceptual advance. . . by [Educational] Anthropologists in the intervening sixteen years" recently struck Philip Foster (*American Journal of Sociology*, 1972, p. 480). Now, CAE has excellently covered school-building ethnology. But education-anthro offers a vast area beyond: the great *cultural* factor in cognition and learning beyond the campus. It is illustrated in low-energy-harnessing by the Hanunoo sub-teen-ager who scratches a self taught Philippine alphabet into the floor-slat so as to learn courtship songs and in high-energy-harnessing by the Marxists who explain the Third-World poverty-gap by propogandizing neologisms like "Lumpen-development" (cfv *Language Sciences*, Dec. 1975, in press). This rich field of cognitive anthropology should concern CAE.

Our second opportunity lies in codification. Anthropology has traditionally rewarded "raw" fieldwork, generating logorrhea instead of postulates. But the natural sciences show that particular discoveries are useless until codified into engineering handbooks. Fortunately, an ed-anthro bibliography has been pioneered for CAE for Jacquetta Burnett. But publications are mushrooming. If we are to make *your* latest findings available to others, then, we should computerize future editions.

And so let CAE coopt cognitive anthropology and pedagogical codification both for the nobility of scientific contribution and for the Darwinian practicality of increasing our employment niches.

ST. CLAIR DRAKE was born in Virginia, received his elementary education in Pittsburgh, his secondary education in Virginia, and his B.Sc. in Hampton Institute's Department of Education. He holds the Ph.D. in anthropology from the University of Chicago, with a dissertation on race relations in the British Isles. Drake participated with Allison Davis in research for *Deep South*, 1941, and was research associate for Gunnar Myrdal's *American Dilemma* project, 1944. He is co-author (with Horace Cayton) of *Black Metropolis*, 1945 (revised, 1962, 1970). He is also author of *Race Relations in a Time of Rapid Social Change*, 1966, and "The Black University in the American Social Order," *Daedalus*, 1971. During the past decade, he has made two six-month field trips to the Caribbean, based at the University of the West Indies campuses in Jamaica and Barbados. His current research interests concern the sociocultural influence of Africans, Afro-Americans, and West Indians on each other, and the West Indies more generally. In all, Drake's publications include seven books or monographs, 11 chapters, seven book introductions, 15 scholarly articles, and more than 25 popular articles. Drake has served on the faculties of Dillard, Roosevelt, Boston, and Columbia Universities, and the University of Liberia, and was for 2½ years chairman of the Department of Sociology at the University of Ghana. Currently, he is Professor of anthropology at Stanford University, where he organized and was the first chairperson of the Program in African and Afro-American Studies. If a grant for which he and others have applied is successful, he will spend the next three years co-directing a training program at Stanford on institutionalized racism. Drake served with the earliest American Friends Service Committee work camps, and has worked with other Quaker educational projects, including those at the Pendle Hill Graduate Center. He developed the initial Peace Corps training program for Sierra Leone, and was co-developer of the first program for Ghana. He has also taught at the secondary level for three years, and worked with the Field Museum of Natural History in the preparation of curriculum materials in anthropology for secondary schools.

Platform: As my biography suggests, my professional style has continually involved an intimate conjoining of anthropological and educational approaches to social problems. In the realm of social action, my lifelong commitment has been to contributing toward the eradication of social injustices in the United States, with special emphasis upon non-violent methods for fostering constructive social change in Black-White relations. Such methods inherently involve some kind of educational process, formal or informal. The periods of my research that I have spent researching and teaching in Africa and the Caribbean have confronted similar problems and been informed by similar objectives: everywhere there has been racism and exploitation, and everywhere my efforts have been dedicated to discovering social truth and conveying relevant truth to students, intellectuals, and policy-makers in the hope that justice may be realized and exploitation eradicated by means short of bloodshed. If elected to the Board, I would draw upon this background so as to help develop CAE policy that will be sensitive and responsive to these urgent needs, both in North America and throughout the Third World.

Dward A. Moore, Jr.
Special Editor

This section of the Quarterly *is devoted to an exchange of ideas on the teaching of anthropology. Course descriptions, philosophical statements, reactions, and comments are welcome. Persons with material to contribute are requested to send them to the editor, Jamestown Community College, Jamestown NY 14701.*

[Ed. Note: Students in anthropology courses are often interested in the techniques of archaeologists and how information is derived from archaeological digs. An actual dig is not within the realm of possibility for many courses for a number of reasons. In the following article, Deutsch explains his use of an archaeological experiment kit. While the students do not actually dig, they gain experience in interpreting information which might result from a dig. Persons who have had experience with this or similar kits are encouraged to comment on their use.]

A NON-LECTURE CLASSROOM APPROACH TO TEACHING ARCHAEOLOGY

Warren N. Deutsch
Georgian Court College
Lakewood NJ

"Introduction to Physical Anthropology and Archaeology" was developed at Georgian Court College, Lakewood NJ, in the fall of 1974 as a one-semester, 14-week course. The class met for two 75-minute periods each week. The first seven weeks concentrated on physical anthropology and the latter concentrated on archaeology. During the archaeology section, one of the weekly periods was used for class discussion and the other was used as a lab session (elaborated upon in this article), with half the class involved in each area on any given day. Considering our facilities, the maximum enrollment for effectively teaching this course is 30 students.

This course was created in the chosen form as an attempt to deviate from a typical introductory lecture course. Since Georgian Court College is not located near any known archaeological sites, and because there were only seven weeks allotted for a survey of archaeology, new methods had to be used. A major consideration when selecting materials was to somehow allow students to have "field" experience where facilities don't actually permit it. A second objective was to give selected undergraduate students practical experience in teaching archaeology. The teaching materials used for the course are of three types:

I. The textbook: McKern, S. S. and W. Thomas. *Living Prehistory: An Introduction to Physical Anthropology and Archaeology*. California: Cummings, 1974. This book was chosen because it covers both parts of the course thoroughly yet concisely, and it is written in language that introductory students can easily handle. Furthermore, it eliminated the need to purchase two books for a one-semester course.

II. Films: (archaeology section only) *Digging Up the Past; Early Stone Tools; Basic Methods in Southeastern Archaeology*. These films are available from Audio-Visual Services, The Pennsylvania State University, University Park PA 16802.

III. An archaeology experiment kit: Spector, J. *Woodland Indians of the Midwest: A Nasco Field Archaeology Experiment Kit*. 1974. This kit has proven to be the single most important tool for giving students "field" experience without leaving the classroom.

Textbook readings are assigned to provide background information for the students' general knowledge of the nature, function, and techniques used in archaeology; class discussions expand upon the readings. The films are used as a reinforcement of discussions and to give students a visual experience of archaeological techniques and problems. Further discussions follow the films. These readings, discussions, and films compose half the archaeology section of the course; the second half consists of lab sessions involving the Nasco kit.

The Nasco kit, according to its creator, is designed for middle and secondary school students. However, having used it for an introductory college-level course, I found it to be most effective for students who had never been exposed to archaeology; in no way did it appear to be over-simplified. A quotation from the "Teacher's Guide" to the kit follows:

> *The specific purpose of this kit is to present students with a realistic archeological* [sic] *problem, the interpretation of a prehistoric Indian site, and to guide them through the solution of this problem. Included in the kit are replicas of actual artifacts typically found at certain prehistoric sites in the midwestern section of the U.S.; realistic archeological maps of the site and slides of archeological fieldwork; and reports describing the excavation of the site and the findings that were made. To equip students with the concepts and skills necessary to interpret the site, a handbook is included in the kit explaining the basic approach*

to anthropological and archeological research. (Spector, 1974, p. 2)

The basic procedure is that half the class at a time uses the manuals, transparencies (maps of sites and burials), artifact replicas, and slides of an actual excavation, to analyze a theoretical archaeological site. In the course of working with the kit, they are exposed to seven specific areas of archaeological research; a report of their findings from each area is submitted.

General site description and excavation procedure. The students are given pertinent information on the location of the site and the methods employed for excavation. They are then asked to hypothesize about what they might expect to find.

Artifacts. Given a collection of 45 artifact replicas, the students are asked to determine their nature, based upon their form and where on the site they were found.

Houses. The students are required to determine shapes and locations of houses, what activities (cooking, tool-making, and the like) occurred in what parts, and to construct a model of a house using natural materials.

Features. Through an analysis of pits, the students must draw hypotheses on the nature of activities which centered on each pit.

Village Burials. Information is given by means of maps and the manuals about age at death, sex, material found with the body, burial position, and location on the site. Students are required to hypothesize on the population as a whole, the health of the people, the religious beliefs and ritual life, and the social, political, and economic structure of the community.

Burial Mound. The students are asked to draw the same types of conclusions from a single burial mound as they did from the individual burials.

Animal and plant remains. From the types of plant and animal remains described, students determine such things as diet of the people, the level of technology, and environment at the time the site was occupied.

Students gain practical experience in teaching archaeology when they are assigned the position of field director, an innovation I added to the suggestions made by Spector. Students are selected to lead the laboratory investigations in terms of ability and interest. The field director is assigned the task of organizing the lab by deciding which group of students is responsible for which of the seven reports (each group completes from one to three reports). In order to perform their duties effectively, the field directors receive prior instruction from the instructor about how to use the Nasco kit and what the lab requirements are, but from that point on the directors have complete organizing authority. Reports on each of the seven areas are submitted to the field directors, who organize them and submit the final site report to the instructor.

In conclusion, the students' responsibilities in the archaeology section of this introductory course may be summarized as follows:

I. Textbook readings; participation in discussions.

II. Journal article reviews; three reviews (for the entire course) from assorted professional journals are required of each student.

III. Lab requirements: (a) field reports; (b) participation in a symposium involving both lab groups and the instructor for a discussion of lab results.

IV. Examinations: (a) one in-class exam covering class discussions and textbook readings; (b) one take-home final exam covering the theoretical aspects of archaeology.

Reactions from students who took the course were very favorable. They expressed great enthusiasm for the methods used in conducting the course. Absenteeism was extremely low. Their performance on exams was very gratifying to me.

Further information concerning the Nasco kit may be obtained from Nasco, Fort Atkinson WI 53538, or Modesto CA 95352.

PROFESSIONAL NEWS

PROPOSED CAE SYMPOSIUM

Proposed CAE Symposium: Northeastern Anthropological Association Meetings, 25-27 March 1976, Wesleyan University, Middletown, Connecticut 06457.

Title: *Anthropology and the Development of Bilingual/Multicultural Materials for French and Portuguese in American Educational Programs.*

Organizer/Moderator: *Peter Woolfson,* Department of Anthropology, University of Vermont, Burlington, Vermont 05401.

Participants: *Anne Woolfson,* Academic Coordinator, Bilingual/Bicultural Program, Vermont Teacher Corps; *Robert Paris,* Director, Northeast Materials Development Center for French and Portuguese, Bedford NH; *Don Dugas,* Bilingual/Bicultural Specialist, Northeast

Materials Development Center for French and Portuguese, Bedford NH.

Abstract: After a brief presentation by staff members from the Northeast Materials Development Center, the discussion will revolve around the possible contributions anthropologists can make to the process of identifying, acquiring, evaluating, cataloging, revising, developing, producing, editing, and completing bilingual/multicultural materials for French and Portuguese to be used in American educational programs, especially for elementary and secondary schools, teacher training programs, and community information.

CAE BY-LAWS

A copy of the CAE By-Laws may be had free of charge by writing the Secretary-Treasurer of the Council.

PUBLICATIONS

[Ed. Note: This section of the *Quarterly* has been revised in order to assist libraries and CAE members to develop a continuously updated bibliography in anthropology and education by means of annotated references which have *not* been included in the Burnett et al. *Anthropology and Education: Annotated Bibliographic Guide*, nor in previous issues of the CAE *Quarterly*. An additional section will list materials useful in teaching anthropology.]

Teaching Anthropology

Cazden, Courtney B. "Problems for Education: Language as Curriculum Content and Learning Environment." In Haugen and Bloomfield (eds.) *Language as a Human Problem*, 1973.

Communicative competence requires a knowledge of language and of the social world in which it must be used. Evidence shows that grammatical performance is dependent upon implicit grammatical knowledge, not on explicit teaching. Using language successfully as curriculum content requires the design of a particular kind of environment where the contrast between language as curriculum content and as learning environment is reduced.

Cordasco, Francesco and Eugene Bucchioni. *The Puerto Rican Community and Its Children on the Mainland*. Metuchen NJ: Scarecrow Press, 1972.

This book of 39 articles is designed to serve as a sourcebook for teachers of Puerto Rican children. Topics of discussion include selected aspects of Puerto Rican culture, the Puerto Rican family, acculturation and conflicts associated with migration to the United States, and problems of Puerto Rican children in American schools. Also presented are some summary figures on Puerto Rican society. Extensive bibliographic information is also included.

Dynneson, Thomas. *Pre-Collegiate Anthropology: Trends and Materials*. Anthropology Curriculum Project, University of Georgia, 1975.

This is an excellent summary of the development of anthropological curricula and materials since W.W.II. It should prove to be a good sourcebook for teachers. Descriptions of various anthropology projects are provided as well as lists of materials and bibliographies.

Fobes, Jacqueline. *A Papago Boy and His Friends* (trans. Felicia Nunez; illus. Ted DeGrazia) Tucson AZ: Impresora Sahuaro, 1975.

This bilingual reader describes a week in the life of a Papago Indian boy. The Papago, third largest Native American tribe in the U.S., is often overlooked by teachers because there are so few materials written for children about the Papago.

Schmidt, Nancy J. *Children's Books on Africa and Their Authors: An Annotated Bibliography*. New York: Africana, 1975.

A bibliography of 837 children's books on Africa, published from the 1870s to 1973 in the United States, Europe, and Africa, with descriptive and critical annotations.

Schmidt, Nancy J. *Bibliographies for Teaching Children About Subsaharan Africa*. ERIC Publication No. 138, 1975.

Selected subject and grade level bibliographies for elementary and secondary school teachers, plus an evaluation of entries on Africa in children's encyclopedias.

Stout, D. B. *San Blas Cuna Acculturation: An Introduction.* New York: Viking Fund Pubns, in Anthropology No. 9, 1947.

Discussion of the process and consequences of acculturation. Five islands in the San Blas Archiepelago that have experienced different contact situations and represent different levels of acculturation are examined in terms of agencies of acculturation and their effects on material and non-material cultural elements. Includes a brief history of formal educational efforts in the area as well as some of its consequences on traditional life.

Turner, Shirley. *Juan and Three Hummingbirds.* Tucson AZ: Impresora Sahuaro, 1975.

An account of Cortes' conquest of the Aztecs from two viewpoints - Juan, a pageboy traveling with Cortes, and Three Hummingbirds, an Aztec boy living in what is now Mexico City. There are excellent ethnographic descriptions of Aztec life presented in a readable fashion for intermediate grades. Supplementary notes to teachers are available with classroom sets.

Young, Phillip D. *Ngawbe Tradition and Change Among the Western Guaymi of Panama.* Urbana IL: Univ. of Illinois, 1971.

Ethnographic account of the Yuayini of Panama. Emphasizes the interrelationships between economy and social organization, and the particular conditions in this contact situation that have contributed to the economic and social stability of the area. Briefly illustrates how the lack of formal educational facilities has contributed to this insulation of traditional culture.

Anthropological Study of Education

Ahler, Janet G. "A Cross-Cultural Comparison of Meaning Ascribed to Social Studies Concepts." Ph.D. dissertation, University of Missouri, Columbia MO, 1975.

The purpose of this study was to determine if there were patterned differences between a group of culturally similar American Indian high school students and a group of white American high school students in ascribing meaning to 20 selected social studies concepts. Impetus for the research was provided by the practical problem of apparent widespread failure among American Indians in high school social studies courses and by the theoretical proposition that culture influences the use and understanding of a language. The study was conducted on members of the Devils Lake Sioux tribe and white high school students from the same locality in North Dakota. Through item analysis and factor analysis of interview schedule data, intra-cultural variation was found among the Indian students. The semantic differential technique was used to measure subjective meaning. Factor analyses and subsequent analyses of variance of these data indicate that substantial subjective meaning differences exist between the Indians and the whites, but that negligible differences occur between the traditional and acculturated Indians.

Agger, Robert E. and Marshall N. Goldstein. *Who Will Rule the Schools: A Cultural Class Crisis.* Belmont CA: Wadsworth, 1971.

Public expectations about schools form the general topic of analysis in this study of public attitudes and educational decision making. Comparing reactions to local examples of educational innovation in several Oregon communities, the authors examine what impact "cultural class" variables may have on public opinion.

Anderson, C. Arnold, L. Gray Cowan, S. N. Eisensdadt, et al. *Post-Primary Education and Political and Economic Development.* Durham NC: Duke Univ. Press, 1964.

The impact of post-primary education on the political and economic growth of developing areas forms the central topic in this collection of articles. Sections on the theoretical basis for understanding education's role in development, the contributions of American institutions and foreign policy to the development of new states, and some specific examples of the role of education in political and economic development among Asian and African nations are included.

Boyd, Dorothy L. "Bilingualism as an Educational Objective." 32:3 *The Educational Forum* 309, March 1968.

A brief overview of some of the problems encountered in the education of non-English-speaking students. The need to develop bilingual-bicultural educational programs is reiterated and some recommendations for instituting such programs are proposed.

Fort, Jane G., Jean C. Watts, and Gerald S. Lesser. "Cultural Background and Learning in Young Children." 50 *Phi Delta Kappan* 386, March 1969.

This article deals with the origin and implications of ethnic differences in intellectual ability. Early childhood experiences, particularly the type and extent of activity to which the child is exposed, and differences in general styles of child-rearing are suggested as influences on ability. A brief discussion on attempts to coordinate classroom strategies and research findings in this subject is also included.

Havighurst, Robert J. and J. Roberto Moreira. *Society and Education in Brazil.* Pittsburgh: Univ. of Pittsburgh Press, 1965.

The role of education in the modernization of Brazil is

examined in this extensive interpretation of change in this South American country. Topics of discussion include an overview of Brazil and its people, a social history of the area, contemporary education and political and economic development, the family and education, the impact of the church, and the role of teachers and teacher-training in sociocultural change. Prospects for the future role of education in modernization are also offered.

Heath, G. Louis. *Red, Brown and Black Demands for Better Education.* Philadelphia: Westminster Press, 1972.

An Interpretation of the educational problems faced by minority students. Included in this book are separate sections on issues confronting educators of American Indian, Mexican American, and Black students, some of the economic and political problems facing such students, and some of the solutions attempted in the educational setting to combat such social and educational problems.

Itzkoff, Seymour W. *Cultural Pluralism and American Education.* Scranton PA: International Textbook Co., 1969.

An Essay on the impact of cultural diversity on education in the United States. The emphasis of the discussion is on demonstrating the problems associated with a mass society that is culturally diverse. Also included is a theoretical discussion of the historical and philosophical bases of cultural pluralism and the impact of cultural pluralism on educational policies and objectives.

Jayaweera, Swarna. "Recent Trends in Educational Expansion in Ceylon." 15;3 *International Review of Education* 277, 1969.

Documentation of the expansion of educational opportunity in Ceylon for the past quarter century. The implications of a colonial history and post-colonial policies on the development of the contemporary educational system are explored. Some of the problems of rapid educational expansion and its implications for economic development are also included.

Maddox, James. "Education in Tepoztlan." In Hanson and Brembeck (eds.) *Education and the Development of Nations.* New York City: Holt, Rinehart & Winston, 1966.

This chapter examines the problem of the "cultural gulf" between the schoolroom and the community, particularly in terms of contrasts between rural needs and an urban-oriented curriculum. Included is a description of curriculum offerings in the primary schools of the area.

MacDonald, H. A. and A. H. Netherton. "Contributions of a Non-Verbal General Ability to the Educational Assessment of Pupils in the Cross-Cultural Setting of the Canadian North." 62 *J. of Educational Research* 315, March 1969.

An examination of the progressive matrices of selected sub-tests of the Metropolitan Achievement Test in terms of their ability to assess the educational potential of culturally diverse students. The results suggest that the progressive matrices are less culturally biased than standard Metropolitan achievement tests.

Paulston, Rolland G. *Folk Schools in Social Change.* Pittsburgh: Univ. of Pittsburgh Press, 1974.

A critically annotated bibliography on educational efforts of native peoples in the United States, Canada, and Scandinavia. It includes a research framework and guide for the study of ethnic revival efforts and the use of education as resistance to acculturation by indigenous groups in post-industrial societies.

Paulston, Rolland G. and Greggory LeRoy. "Strategies of Non-Formal Education. 76:4 *Teachers College Record*, Columbia Univ., May 1975.

Non-formal education, as distinct from formal (schooling) and informal (lifelong process of acquiring knowledge, skills, attitudes, and insights from daily experiences and exposure to the environment) types of education, is designed to provide selective types of learning to particular sub-groups in the population. The continued economic emphasis embodied in ecological development schemes, and the corresponding value placed upon non-formal education as a key means of realizing national economic development priorities, neglects the potential for locally initiated programs to help facilitate the aims of collective movements seeking to negotiate new personal and collective identities and behaviors or to alter structural arrangements in order to alleviate specific perceived grievances.

Valentine, Charles A. and Bettylou. "Brain Damage and the Intellectual Defense of Inequality." 16:1 *Current Anthropology* 117, March 1975.

In this insightful and well-documented study, the Valentines attack the current theories relating to the condition of poverty and its supposed consequences in terms of inadequate nourishment and sociogenic brain damage to the continued socioeconomic inequality of specific minorities, particularly Afro-Americans. They assert that the concept of sociogenic brain damage itself is consistent with both ideological and practical political trends which support inequality. They further suggest that problem-solving strategies should focus on systems of intergroup relations, including the self-perpetuating class and ethnic stratification of contemporary capitalism rather than sociobiological constructs.

CAE INSTITUTIONAL MEMBERS

The following institutions received the November issue of the CAE *Quarterly*. If you wish to add the name of your institution to this list, copy this page and send it to your local librarian.

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