

TEACHING ANTHROPOLOGY NEWSLETTER

Number 3 Spring 1983



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TEACHING ANTHROPOLOGY NEWSLETTER

In recent years Nova Scotia teachers have been teaching more and more anthropology. Anthropology is now part of many history, science and social studies courses.

Teaching Anthropology Newsletter (TAN) promotes precollegiate anthropology in Nova Scotia:

- 1) by providing curriculum information to teachers;
- 2) by creating a forum for teachers to exchange ideas; and
- 3) by establishing communication between teachers and professors of anthropology.

TAN appears periodically. This third number is being mailed to Nova Scotia high schools and to individuals on TAN's mailing list, which includes subscribers from across Canada and the United States. If you wish to receive future numbers or available back numbers, send your name and address to the Editor.

TEACHING ANTHROPOLOGY NEWSLETTER

Teaching Anthropology Newsletter (TAN) is published by the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. This third number is funded in part by the Office of the Dean of Arts and illustrated by Margot Demers. Correspondence and items for publication should be submitted to Dr. Paul A. Erickson, Editor.

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PRECOLLEGIATE ANTHROPOLOGY

NINTH GRADE ANTHROPOLOGY

by Sherry Riley*

Teaching anthropology to ninth graders certainly is a challenge for any teacher. My class is offered only to high academic freshmen and is equivalent to college level introductory anthropology.

I introduce anthropology as a broad field--the study of humankind and all its variety (I guess you can't get much broader than that!). We spend about two weeks on the concept of culture and how anthropologists utilize other fields of study in their work--such as paleontology, physiology, geology, etc. And we also learn very quickly that an archaeologist does more than dig up bones! Another aspect of anthropology that I like to stress is the importance of being objective when studying and making observations about the human "critter." I like to read a passage from "The Nacirema" on the first day of class and have the students speculate about such strange people. They are quite impressed when I reveal to them that they are those strange and funny people.

From mid-September to December we study strictly cultural anthropology. We start out learning about the vocabulary of cultural anthropology, the tools used, the steps of archaeology, and how to collect and record findings. I have a museum kit of a buried eohippus skull that simulates what working at a real dig might be like. Like with a real fossil or artifact, students must work slowly and with much patience to uncover the skull without damaging it.

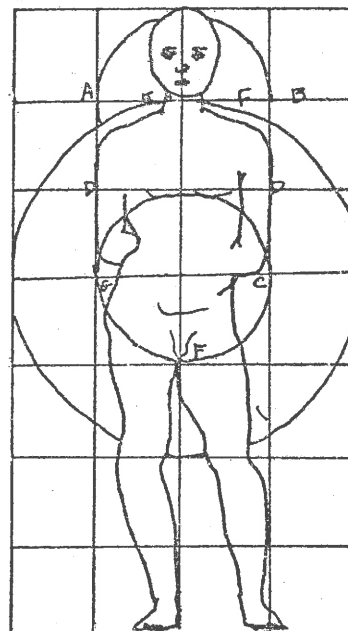
When we get into cultural prehistory of the Old World we actually make arrowheads, core tools, hand axes, etc., using pressure flaking, anvil techniques, and other methods. Our medium for this is shale (it flakes easily).

We follow prehistory of the Old World with that of the New World, concentrating on the different cultural traditions--Southwestern tradition, Mesoamerican tradition, etc., and concentrate mainly on the Mayas, Aztecs, Mogollons and Hohokams. We also do weekly studies on family, kinship and marriage; cooperation and conflict within societies; religion and magic; arts--music, folklore, art pieces, specialized arts (Navajo sand paintings); theories and methods of cultural anthropology; personality; and linguistics. Personality and linguistics are the most difficult to teach as the students lack the background for good in-depth understanding.

In January and February we study two groups of people in-depth--the Ik from the "Mountain People" and the Pueblo from Benedict's "Patterns of Culture." We compare the two cultures and how they are affected by environment, politics, and other cultures.

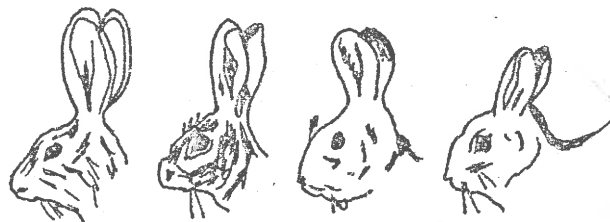


From March through May we concentrate on physical anthropology. We start out on the theories on the origin of life and then try to come up with our own. From there we go through the classifications of animals and their relationships to people. The theories of evolution follow, with a quick lesson in genetics to help explain Darwin's natural selection. We then "swing"--forgive the pun, I could not resist--into the primates and the geologic time scale. We spend quite a lot of time on identifying the skulls of the evolved beings between ape and present day people. We use a model of a skeleton during this time and then again for some medical anthropology. We tie in brain size, basic skills employed, diet, and age of early humans from Dryopithecus to Cro-Magnon people to make a table of the milestones in human evolution. Studying the races of humankind--classifications, myths, mental endowment--ends our unit of physical anthropology. To end the year we talk about careers in anthropology and anthropology today.



Our field trips include visits to Dartmouth College to the anthropology museum and the State University of New York to visit the laboratories. I also try to get guest speakers in--native Americans, anthropologists, etc.

*Sherry Riley teaches at St. Johnsbury Academy, Saint Johnsbury, VT 05819 USA.



PRIVATE SCHOOLS FOR PHYSICAL
ANTHROPOLOGISTS

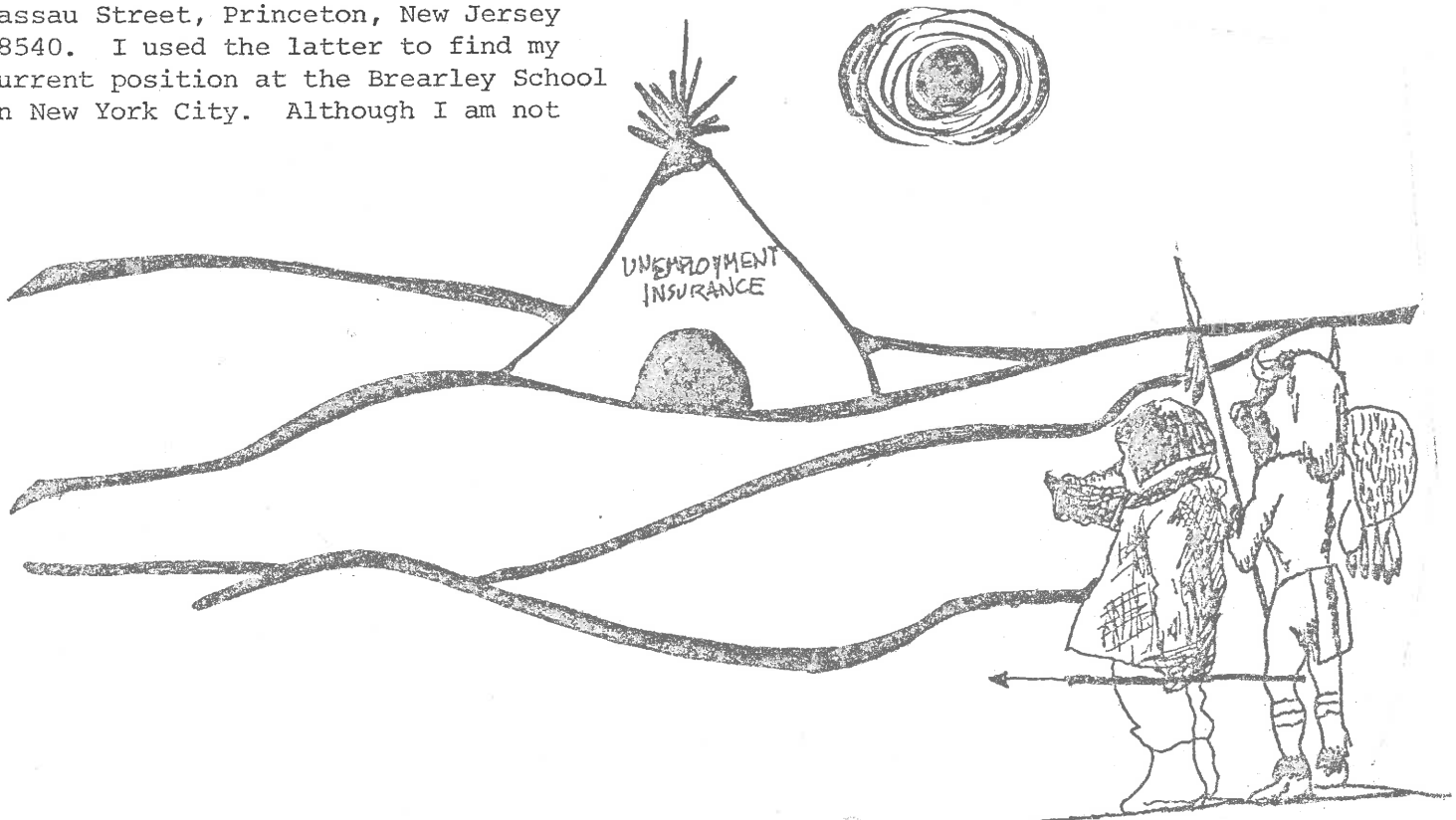
by Peggy C. Caldwell*

[Reprinted with permission from Physical Anthropology News 1(2): 18]

In your newsletter . . . there was much discussion about the lack of employment of physical anthropologists. One possible avenue of exploration for job-hunters is to look for teaching positions in independent (private) schools. These institutions tend to offer a higher standard of curriculum (compared to the public schools), which often includes, or could include, a course or two in anthropology. However, the physical anthropologist must be prepared to teach other classes too--usually in either the sciences or social sciences. Finding openings for employment of this nature is best done by working through an agency. A list of potential agencies which the unemployed physical anthropologist can contact can be obtained from the National Association of Independent Schools, 18 Tremont Street, Boston, Massachusetts 01208. Or, one can bypass numerous forms and agency expenses by writing directly to Independent Education Services, 80 Nassau Street, Princeton, New Jersey 08540. I used the latter to find my current position at the Brearley School in New York City. Although I am not

teaching anthropology directly this year (7th grade Earth Science, 6th grade Human Physiology, 5th grade Energy Science), I will be given an opportunity to teach a high school class in it next year. Additionally, I am constantly drawing on my background in anthropology to create and/or enliven my classes. Brearley and other independent schools encourage this sort of creativity. Another bonus for physical anthropologists working at independent schools is that these institutions encourage staff members to continue pursuing their professional interests outside of the classroom, i.e., financial aid for taking classes at local universities or colleges, small research grants, summer vacation time for writing, research, etc. Although teaching at an independent school may not be an attractive job alternative for every unemployed physical anthropologist (because it is not full-time anthropological work), it is a viable and practical source of employment until the job market in our own field opens up again.

*Peggy C. Caldwell teaches at The Brearley School, 610 East 83rd Street, New York, NY 10028



NOVA SCOTIA

NEWS FROM THE PHYSICAL ANTHROPOLOGY LABORATORY

Recent acquisitions have enhanced the fossil cast collection of the Physical Anthropology Laboratory, Saint Mary's University. Teachers thinking about taking their students on a field trip to the Laboratory might like to know just what they can expect to find there. Altogether, there are now 222 specimens from around the world, ranging from millions to thousands of years old.

There are 32 prehomimid (or questionably homimid) specimens, including 24 dryopithecines from Maboko and Rusinga sites in Kenya, five ramapithecines from Fort Ternan in Kenya, and three gigantopithecine teeth from China.

Australopithecine specimens number 63. Fifty-five are gracile, robust and hyper-robust fossils from East Rudolph, Kenya. There are also australopithecine specimens from Olduvai and Peninj, Tanzania. There are two specimens each from Sterkfontein, Taung and Swartkrans, South Africa. The Laboratory now contains 26 Homo habilis specimens. Twenty-three habilines are from East Rudolph, two from Chesowanja and one from Baringo, East Africa.

The Homo erectus collection totals 45, featuring 36 "Peking man" fossils from Choukoutien Lower Cave, China. There are six "Java man" specimens from Djetis, Sangiran and Trinil locations in Indonesia. Single erectus specimens also come from Mauer, Germany, Kanam, Kenya, and Saldanha Bay, South Africa.

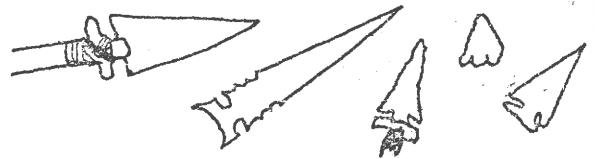
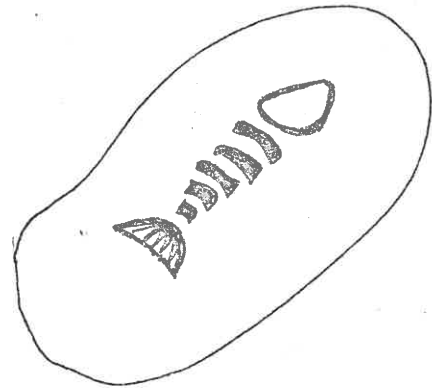
Five of the six archaic Homo sapiens casts are European--Steinheim in Germany and Swanscombe in England. One cast comes from Kanjera, Kenya. The Laboratory now possesses casts of all seven pieces of the famous Piltdown hoax.

The core of the Neanderthal collection

is 22 specimens from Spy, Belgium. Other Neanderthals come from La Chapelle aux Saints, France, Broken Hill, Zimbabwe, and Mt. Carmel, Israel. Total--29.

Finally, there are 14 late Pleistocene casts from around the world: six from Cro-Magnon, France, four from Choukoutien Upper Cave, China; two from Gamble's Cave, Tanzania; and two from North America--"Los Angeles Man" and "Laguna Beach Man."

A detailed catalogue of all 222 casts, plus primate and human skeletons and skeletal casts (not identified here) is available from Dr. Paul A. Erickson, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.



ELSEWHEREPHYSICAL ANTHROPOLOGY NEWS

Physical Anthropology News (PAN) is a new semiannual newsletter published by the City University of New York in affiliation with the American Association of Physical Anthropologists. It is full of up-to-date information about issues current in the field in the United States and Canada.

The Fall 1982 issue of PAN announces that University of North Carolina anthropologists have developed an introductory physical anthropology laboratory manual especially useful at institutions with limited laboratory resources. The manual contains 14 units on osteology, the fossil record, genetics, and human variation. It might prove helpful in high school anthropology. For an examination copy, send \$5.00 US, to cover the cost of postage and handling, to Dr. Wenda Travathan, Department of Anthropology, University of North Carolina, Charlotte, NC 28223 USA.

Annual subscriptions to PAN cost \$3.00 US for individuals and \$4.00 US for institutions. To subscribe, send cheques to PAN, Department of Anthropology, Queens College CUNY, 65-30 Kissena Boulevard, Flushing, NY 13367 USA. Items for publication can be submitted to PAN's Canadian correspondent: Dr. Paul A. Erickson, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.

ARCHAEOLOGY AND ANTHROPOLOGY FIELD SCHOOLS SUMMER 1983

A list of 1983 field schools in archaeology and anthropology--with information about field activities, dates, locations, entrance requirements and tuition--is available from the American Anthropological Association.

To purchase the list send \$3.00 US and a self-addressed envelope with proper postage to: 1983 Summer Field School List, 1703 New Hampshire Avenue, NW, Washington, D.C. 20009 USA.

MAINE INDIANS

The American Friends Service Committee, Maine Indian Program, last year published The Wabanaki: A Selective, Annotated Bibliography. It lists some 300 works about Maine Indians, annotated by Eunice Nelson, a Penobscot who holds a Ph.D in anthropology. Besides scholarly works, the bibliography includes fiction and children's books (reading levels noted). This is a good resource for college students and anyone else interested in the native people of Maine. The 1983 price is \$6.50 US plus 75¢ for handling, with a 15% discount for libraries and schools. Send your order along with a cheque payable to "A F S C" to Box 286, Orono, ME 04473 USA.

NOTES ON ANTHRO-NOTES

Anthro-Notes was identified in TAN issue one as a publication of the Anthropology for Teachers Program, funded by the National Science Foundation and administered by the Smithsonian Institution and George Washington University in Washington, D.C.

Recent Anthro-Notes issues feature articles on creationism and science, fact and fancy of pre-Columbian New World expeditions, and feminist versions of human evolution--plus the usual notices of opportunities for teachers and students, book reviews and a calendar of events.

To put your name on the Anthro-Notes mailing list, write to Ann Kaup, Department of Anthropology, National Museum of Natural History, Stop 112, Smithsonian Institution, Washington, D.C. 20560 USA.

ARTICLE

TWO NEW IDEAS

by Paul A. Erickson

1. NEANDERTHAL LIVES?

In the scope of human evolution, Neanderthals are insignificantly different from modern people. Anthropologists classify them as an archaic race of Homo sapiens, making it reasonable to compare their fate to the fate of marginal historic groups like Tasmanians and native Americans. Homo sapiens neanderthalensis was fully able to interbreed with contemporary races. An estimate of Neanderthal's genetic contribution to living descendents of prehistoric Europeans is 15%.

Renewed debate about the Neanderthals' fate centers on the 1978 discovery of a new classic Neanderthal skeleton at Saint Césaire, France. Classic Neanderthals had thick bones, brow ridges, stocky builds, large teeth, etc.--the Neanderthal racial stereotype. What makes the Saint Césaire Neanderthal so special is its age and culture. It appears to be only 34,000 - 31,000 years old, close to the time of Cro-Magnon Europeans. And it was found with artifacts of Châtelperronian culture, an Upper Paleolithic tradition usually found only with Cro-Magnons (the traditional culture of European Neanderthals is Mousterian). The Saint Césaire find makes Neanderthal seem very modern indeed.

The Saint Césaire find also makes a new idea about Neanderthals' fate seem less preposterous than it otherwise might be. Writing in the March, 1982 issue of the British journal Antiquity, Dr. Myra Shackley, Lecturer in Archaeology at the University of Leicester, asks for sober consideration of the possibility that Neanderthals evolved into legendary wild men of Mongolia.

Unconfirmed citations of wild men and monstrous anthropoids have always caught

the popular scientific imagination. Today's legends center on the Yeti, or abominable snowman, of the Himalayas; Sasquatch, or Big Foot, of western Canada and the United States; and hairy, orangutan-like creatures from remote rural China. If they exist, these legendary creatures are probably animals, possibly apes. Dr. Shackley's idea is different. In "The Case for Neanderthal Survival: Fact, Fiction or Faction" she describes the Almas, legendary wild brutes that have reportedly been cited for centuries in a remote stretch of Asia from the Caucasus mountains to Siberia. Dr. Shackley thinks that, if they exist, these Almas might be descended from Neanderthals.

Dr. Shackley's presentation draws mainly on historical rather than archaeological and paleontological evidence. This evidence is best weighed by a reader who knows something about both anthropology and the history of Asia. Anyone interested by Neanderthal lore will find the account worthwhile reading.

Reading

Shackley, Myra 1982 "The case for Neanderthal survival: fact, fiction or faction". Antiquity 56(216): 31-40.



2. QUESTIONING DARWIN?

"We made a major discovery today. There's no way it will interest more than just eight people in the world, but those eight people really care."

The passionate speaker is Harvard University paleontologist Stephen Jay Gould, quoted in the March 29, 1982 issue of Newsweek, which featured Gould in its cover story. Gould is the fastest rising star in the field of evolutionary science today.

Very many more than eight people care about what Gould has discovered in evolution. Ten years ago he and his friend, American Museum of Natural History paleontologist Niles Eldridge, introduced what has been called the punctuated equilibrium theory of evolution. It is a modification of Darwinism that calls into question both the speed and mechanism of evolution--natural selection. Punctuated equilibrium is the major theoretical issue in evolutionary science today.

In Origin of Species (1859), Darwin explained how evolution by natural selection is a gradual process of competition among organisms that transforms them. When a transformed group becomes reproductively isolated, a new species has evolved. Darwin showed how species originate by a natural process rather than by divine, separate creation. Modern genetics (of which Darwin was unaware) has supplemented natural selection with other evolutionary mechanisms--genetic drift, gene flow and mutation--but natural selection is still accepted as the ultimate explanation of morphological differences revealed in the fossil record. These differences come about as adaptations.

Darwin recognized that a major problem "proving" evolution was the incompleteness of the fossil record. While natural selection was supposed to be gradual, the fossil record was spotty, with large gaps

suggesting discontinuity. This fact was not lost on antievolutionary "catastrophists", who interpreted the discontinuous fossil record as a succession of divine creations, destructions and recreations. Darwin said simply that one could not expect to find fossils of all the organisms that ever lived. Gaps in the fossil record were the fault of fossilization, not evolution.

Gould and Eldridge specialize in the paleontology of invertebrates. After pondering gaps in this fossil record, they made the startling announcement that the gaps were real. They were the fault of evolution, not fossilization. According to the theory of punctuated equilibrium, which they then began elaborating in 1977, evolution consists of relatively long periods of little or no organic change punctuated by relatively brief periods of rapid change, in which species originate. Species evolve, but natural selection is less important, or at least its style is different, than traditional Darwinism supposed. With species originating discontinuously, gradualism and the driving force of natural selection--competition--are downplayed.

Downplaying natural selection also downplays adaptation. In many articles and books, notably The Panda's Thumb (New York: W. W. Norton, 1982) Gould tries to show how it is wrong to divide organisms up into small parts and then look for the adaptive advantages of each. He criticizes anthropologists who practice this kind of excessive natural selectivity.

If not by traditional natural selection, then how do species evolve? Gould's critics contend that he has not satisfactorily answered this important question. One idea Gould has been working on is allometric growth, the idea that evolutionary changes in an organism are interconnected. The common anthropological explanation of why head size increased in evolution is basically an allometric explanation. The head got bigger to allow the brain to get bigger. Allometrics

also explains the evolution of constriction in the birth canal of the female of our species. The birth canal had to get smaller if women were to walk upright. Allometric evolution is evolution in which many changes are innocent nonadaptive byproducts of few adaptive changes. Gould recommends that this kind of allometric explanation be tried more often in anthropology.

Gould's new idea leads him to harsh criticisms of efforts to explain the natural selection of human behavior. One chapter in his widely acclaimed book The Mismeasure of Man (New York: W. W. Norton, 1981) is devoted to criticisms of human sociobiology, which he faults for obsession with natural selection and postulation of separate genes for a multitude of separate behavioral traits.

Because Gould's reputation and influence are considerable, punctuated equilibrium is an idea that seems here to stay. TAN readers who would like to learn more about it can consult a new book in which the theory is applied to human evolution: Stephen M. Stanley, The New Evolutionary Timetable (New York: Basic Books, 1981). The theory of punctuated equilibrium might make a good topic for debate in anthropologically oriented high school biology classes.

Reading

Adler, Jerry and John Carey 1982
"Enigmas of Evolution". Newsweek
(March 29): 44-49.

Gould, Stephen Jay 1981 The Mismeasure of Man. New York: W. W. Norton.

_____ 1982 The Panda's Thumb. New York:
W. W. Norton.

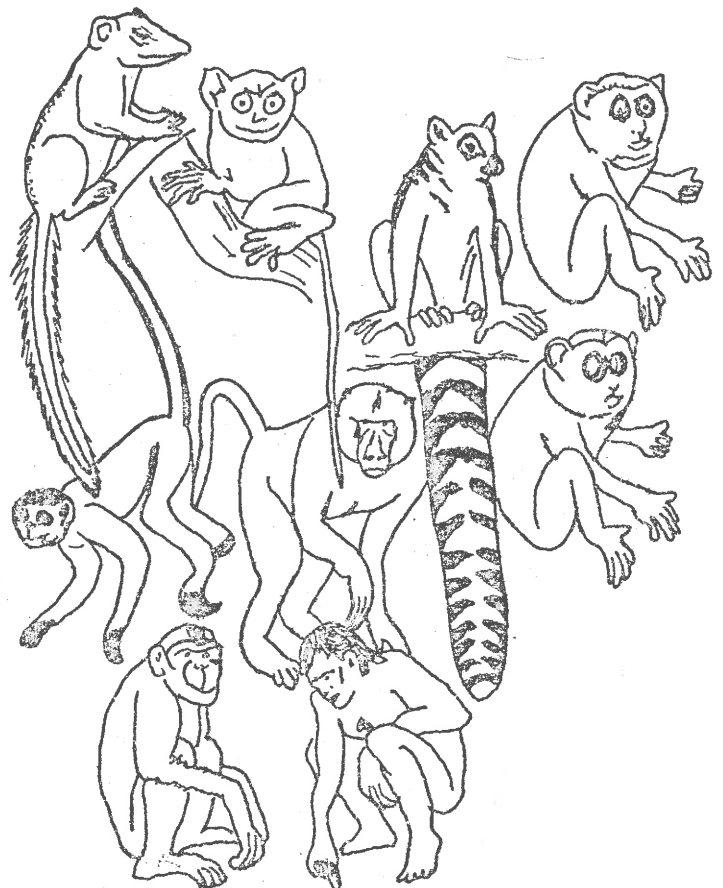
Stanley, Stephen M. 1981 The New Evolutionary Synthesis. New York:
Basic Books.

REPORT

SCIENTIFIC CREATIONISM IN CANADA

TAN readers may have noticed Atlantic Insight's January 1983 article (p. 62) "A Maverick Teacher Takes on the Evolutionists." The article identifies University of Prince Edward Island geology professor Baird Judson as the "only teacher at a Canadian public university to teach the highly controversial theory of scientific creationism."

Judson, a PEI native who has taught at UPEI since 1966, uses cassette tapes of debates between evolutionists and creationists in his geology class. He tries to provide all students with tapes to allow them to take the tapes home on weekends. "They play the tapes at home and talk to their families about creationism. Without any help from anybody, I can get the message out to people."



CREATIONISM UPDATE

Anthropologists continue to participate in the evolution/creation debate. Some events:

Legal Battle

Last November 22, in Louisiana the State's equal-time law was struck down by federal Judge Adrian Duplantier, who ruled that the law violated the State constitution. Only the Board of Elementary and Secondary Education, not the legislature, has the authority to determine Louisiana school curricula. Roger Lewin explains the complicated legal proceedings involving the State of Louisiana and the American Civil Liberties Union in the December 10, 1982 issue of Science.

Meetings

On December 4, 1982, a teacher workshop was held in Washington, D.C. in conjunction with the annual meeting of the American Anthropological Association. "Creationism and the Classroom: Approaches to the Challenge" was an open discussion among teachers and anthropologists about strategies of coping. For more information write to the workshop organizers c/o American Anthropological Association, 1703 New Hampshire Avenue, NW, Washington, D.C. 20009 USA.

During February 25-27 1982, in Washington, D.C., the National Education Association annual conference on human and civil rights in education focused on "Teaching the 'Right Stuff': The Great Classroom Invasion." This conference examined the impact of special political, religious and economic interests on American public school curricula. Creation science was discussed, along with the procedures for selecting science textbooks, especially in Texas, a populous State that exerts great influence. For more information contact the National Education Association office in Washington.

Classroom Videotapes

"The Timeless Issue of Life: Creation or Evolution?" is a two-part "balanced" presentation that became controversial when participating evolutionists disassociated themselves from it. It is available in VHS, Betamax II and U-matic formats from Video Educational Library, P.O. Box 17515, Portland, OR 97217 USA. Purchase prices range from \$129 US to \$149 US; rental--about \$75 US.

"Footprints in the Mind" is a 70-minute account of how anthropologist Laurie Godfrey and associates--nicknamed "Raiders of the Lost Tracks"--analyzed Cretaceous limestone imprints in the Paluxy River bed, Texas. Long known for its abundance of genuine dinosaur tracks, the Paluxy River bed became famous when scientific creationists claimed that there were human footprints there too, proving that people and dinosaurs lived on earth at the same time. Godfrey argues that the "tracks" are animal or natural--not human--indentations. The videotape in VHS format can be purchased for about \$20 US from Dr. Ronnie Hastings, Science Department, Waxachachie High School, Waxachachie, TX 75165 USA.

Committee of Correspondence Memorandum

Committees of Correspondence (C/Cs) are a communicative network of individuals committed to defending evolution. They exist in 47 American States, the District of Columbia and two Canadian Provinces--Alberta and Nova Scotia. Committee organizers, called Liaisons, have been receiving free memoranda about creation/evolution activities. C/C members and other supporters of evolution can now subscribe to the memoranda on their own. They are distributed from five to nine times each year. The annual subscription rate is \$5 US--\$8 US. Contact the C/C Coordinator, Stan Weinberg, 156 East Alta Vista, Ottumwa, Iowa 52501 USA.

UPCOMING EVENTSCANADIAN ARCHAEOLOGISTS TO MEET
IN HALIFAX

For the first time ever, in 1983 the Canadian Archaeological Association (CAA) will hold its annual meeting in Halifax. The meeting will take place at the downtown Chateau Halifax, Thursday, April 21 through Sunday, April 24, 1983.

The CAA is the main professional organization of archaeologists in Canada. Local teachers who choose to attend the Halifax conference will have a rare opportunity to hear and meet leading university and museum archaeologists working at prehistoric and historic sites around the country.

More than 100 papers will be presented. Friday's sessions focus on Palaeo-Eskimo prehistory, Ontario Iroquoian research, historic archaeology, zooarchaeology and ethnic interactions in the Aspen Parkland Ectone. On Saturday--when teachers will be out of school--the conference will turn to archaeometry, British Columbia archaeology, Northern archaeology and archaeology close to home--sessions on Atlantic Canadian and New England archaeology and the Maine-Maritime Ceramic Period. Sunday will be devoted to public archaeology and resource management and the penetration of European trade items into the Northeast.

Registration will take place Thursday from 4:00 until 10:00 pm and again on Friday from 8:30 until 5:00 pm. For more information, contact Professor Stephen Davis, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.

XITH INTERNATIONAL CONGRESS OF
ANTHROPOLOGICAL AND ETHNOLOGICAL
SCIENCES CANADA 1983

The International Congress of Anthropological and Ethnological Sciences (ICAES), sponsored by the International Union of Anthropological and Ethnological Sciences (IUAES), is held every five years. There have been ten Congresses since 1934, the last one in New Delhi, India, attended by more than 300 delegates from more than 100 countries.

The XIth Congress is being held this year in Canada in two phases at two locations. Phase one, August 14-17, will take place in Quebec City, PQ, and phase two, August 20-25, will take place in Vancouver, BC. The theme of the Canadian ICAES is "Anthropology and the Public: The Communication of Scholarly Ideas."

In an international gathering of this scope and with this theme there should be something for almost everyone in the scientific program. Teachers who might have the opportunity to attend either phase should contact ICAES organizers. Of special interest might be session A212 in Quebec. "Promoting Pre-College Anthropology: New Means for New Students" will be a panel discussion of oral and written presentations of projects designed to assess the possibilities, problems and financing of precollegiate anthropology.

Write to the Executive Secretary 11th ICAES, Department of Anthropology, University of British Columbia, 6303 Northwest Marine Drive, Vancouver, BC B6T 2B2.





CANADIAN CALENDAR

1983

Apr 21-24 CANADIAN ARCHAEOLOGICAL ASSOCIATION ANNUAL MEETING, Chateau Halifax, Halifax, NS. Write to Stephen Davis, Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3.

Apr 26-29 "BEYOND GRADUATION--THE PROFESSIONAL DEVELOPMENT OF NATIVE TEACHERS." Write to CITED '83, Micmac-Maliseet Institute, University of New Brunswick, Bag Service 45333, Fredericton, NB E3B 6E3.

Apr 30 EVOLUTION: ACADIA SATURDAY SEMINAR IN SCIENCE, Acadia University, Wolfville, NS. Write to Cy Maclatchy, Department of Physics, Acadia University, Wolfville, NS

May 7-10 CANADIAN ETHNOLOGY SOCIETY 10TH ANNUAL CONGRESS, McMaster University, Hamilton, ON. Write to David Counts, Department of Anthropology, McMaster University, Hamilton, ON L8S 4M4.

May 7-10 SOCIETY FOR APPLIED ANTHROPOLOGY IN CANADA 2ND ANNUAL MEETING, McMaster University, Hamilton, ON. Write to Dick Preston, Department of Anthropology, McMaster University, Hamilton, ON L8S 4M4

May 11-14 LAURIER CONFERENCE ON NORTH AMERICAN ETHNOHISTORY AND ETHNOLOGY SECOND TRIENNIAL CONFERENCE, Wilfrid Laurier University, Waterloo, ON. Write to Douglas Leighton, Huron College, University of Western Ontario, London, ON N6G 1H3.

June 15-18 CHEIRON: INTERNATIONAL SOCIETY FOR THE HISTORY OF BEHAVIORAL AND SOCIAL SCIENCES, Glendon College, York University, Toronto, ON. Write to H.M.B. Hurwitz, Department of Psychology, University of Guelph, Guelph, ON N1G 2W1.

June 29-July 2 SOCIETY FOR RESEARCH ON AGGRESSION Victoria, BC. Write to Gordon W. Russell, Department of Psychology, University of Lethbridge, Lethbridge, AB T1K 3M4.

Aug 14-25 XITH INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES, Phase 1 Quebec City, PQ Aug 14-17; Phase 2 Vancouver, BC Aug 20-25. Write to Executive Secretary 11th ICAES, Department of Anthropology, University of British Columbia, 6303 Northwest Marine Drive, Vancouver, BC V6T 2B2.