

ARCHAEOLOGY AND PUBLIC EDUCATION



Society for American Archaeology, Public Education Committee

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Public Education: An Emerging Emphasis In The Practice Of Archaeology

John H. Jameson, Jr.

"In the practice of archaeology, it is time now to look beyond the ivory tower to where most of our citizens live, both physically and intellectually."

With the growing public interest in archaeology, we no longer can afford to be detached from the mechanisms and programs that attempt to explain archaeological information to the lay public. In our enthusiasm to enforce a bevy of laws and regulations, we too often lose sight of the ultimate purpose and *raison d'être* of these protection mandates: to provide public enjoyment and appreciation for the rich diversity of past human experiences. Archaeologists have a moral and legal obligation to encourage and participate in programs that attempt to effectively explain technically generated information to the lay public.

It has been nearly thirty years since the passage of the National Historic Preservation Act, the key legislation that began a swelling tide (some would say a flood) of federally mandated investigations, the size of which no one could have anticipated. Since passage of the Act in 1966, hundreds of thousands of reports have recorded millions of archaeological and historical sites containing hundreds of millions of cultural objects—and nearly everywhere, we have *just begun* to sample and record the evidences of the rich archaeological and historical heritage left behind by our cultural forebears. We have put thousands of reports on the table and millions of artifacts on the shelf: the sheer size of this record is overwhelming. Archaeologists know the intrinsic value of this information and these artifacts.

With the 1971 signing by President Richard Nixon of Executive Order 11593, *Protection and Enhancement of the Cultural Environment*, federal agencies were required to take the lead in establishing programs for the protection of significant historic resources "for the inspiration and benefit of the people . . .". Thus, the spirit of this landmark directive, a central force in the development and ultimate success of federally mandated cultural resource management programs, requires us to ensure that archaeological information is provided to the public in an informative yet engaging manner. But have average individuals benefitted appreciably? Would they have the foggiest notion what a Stanly point is or what "seasonal round" means? Would they understand our deliberations in defining ceramic taxonomies?

In the practice of archaeology, it is time now to look beyond the ivory tower to where most of our citizens live, both physically and intellectually.

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Archaeology and Public Education is the quarterly newsletter of the Society for American Archaeology, Public Education Committee. Editors: Phyllis Messenger and KC Smith; Education Station coordinator: Cathy MacDonald.

MISSION STATEMENT. The Public Education Committee exists to promote awareness about and concern for the study of past cultures, and to engage people in the preservation and protection of heritage resources. The newsletter is designed to aid educators, interpreters, archaeologists, and others who wish to teach the public about the value of archaeological research and resources.

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To Dig or Not To Dig

An article in the spring 1994 issue of the Florida Anthropological Society *Newsletter* included a Statement of Ethical Position, written by members of the FAS committee overseeing 1995 Florida Archaeology Week. The objective of the article was to encourage planners of Archaeology Week activities to focus on culture history and site preservation, rather than artifacts and excavation. Of interest, however, is the ethics statement, which opens with the comments:

Like many other professions, archaeology is faced with difficult philosophical and ethical issues. However, unique to our profession is the fact that many individuals feel they can "practice" archaeology in their spare time. This phenomenon may be due, in part, to well-intentioned but ill-advised archaeology education programs that focus on field methods and artifacts, rather than past societies and site preservation. In the absence of a program supervised by a professional archaeologist, teaching the lay public (adults or children alike) to dig can easily send the wrong message: that digging is fun, that artifacts are the focus, and, most appalling, that the trainees have "training" and can dig on their own.

A hard-hitting statement like this hardly can be ignored by individuals involved in public awareness programs. Without doubt, there is truth in the words: the fact that many people do choose to "practice archaeology" in their spare time—we might call them looters and pot hunters—was the primary basis for the SAA's public education initiative. Moreover, one of the greatest concerns that archaeology educators have considered is whether precollegiate educational programs that broach on or fully employ field techniques are creating a future generation of preservationists or looters.

However, one cannot help but to think that drafters of the FAS statement have overlooked the philosophical evolution that is taking place in the public archaeology movement. Increasingly, individuals using archaeology for the wonderful instructional medium that it is are incorporating the very messages that the FAS condones. The Bureau of Land Management's *Intrigue of the Past* publications are infused with stewardship messages. Nancy Hawkins, author of *Classroom Archaeology*—one of the first and most widely used teaching manuals—has rewritten her guide to emphasize the study of culture history and deemphasize digging activities. The SAA Public Education Committee currently is finalizing a set of guidelines that proposes basic culture concepts and preservation issues that should grace any classroom material or strategy.

Beyond these few examples of awareness among the purveyors of public awareness is a basic dilemma that cannot be exorcized from archaeology education strategies—the reality that archaeology exists because digging occurs. Those who would pretend that there is no field methodology to the discipline, and focus solely on mysteriously derived cultural information, are merely teaching history or prehistory. Moreover, facilities such as Crow Canyon and Kampsville, and myriad other projects that rely on avocational volunteers, have demonstrated that the lay public, young and old, can be exposed to hands-on field experiences—albeit, under professional supervision—without acquiring unwitting messages that archaeology is *only* a soil-bound quest for artifacts.

Lest the FAS be left looking like ivory tower archaeologists, it is important to note that the newsletter article also cited a tenet from the organization's operating procedures: that *"the practice of excavating or collecting solely or*

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Great Britain's First Hands-on Archaeology Center

The Archaeological Resource Centre (ARC) of the York Archaeological Trust is an exciting place to visit in England for anyone interested in archaeology and the work of archaeologists. Visitors of all ages are encouraged to participate in a variety of activities that allow them to handle ancient finds, experiment with replicas, investigate early technology, and discover how computers are used by today's archaeologists.

Based at the restored and adapted church of St. Saviour, St. Saviourgate, York, U.K., the ARC was created in 1990 to present archaeology to the general public. It serves as the flagship of the Trust's educational activities and actively encourages visitor participation. The Resource Centre also houses the Trust's Finds Department, where the staff catalogs and analyzes material recovered during excavations.

Visitors usually spend much of their time in the nave of the church in the Archaeological Activity Area, but the gallery also is open. Here, other facets of the ARC—the architecture of the building and the Finds Department—can be viewed. There also is a base for the Young Archaeologists' Club and a general information location. Outside in the graveyard, visitors can view a bountiful garden of dye plants, cereals, and other plants of archaeological interest; an architecture park; and an informal garden.

ARC

Visitors are invited to handle and sort ancient finds; unlock replica Viking Age padlocks; and learn to spin, weave, and stitch together copies of Roman leather shoes. They also can write in beeswax on replica Roman writing tablets and explore runes—the Viking Age system of writing.

Andrew K.G. Jones

In the Archaeological Activity Area, visitors of all ages and abilities discover how people lived in the past by investigating archaeological materials and experimenting with crafts and technologies. Information technology, from pictograms to interactive video, plays an important part in the display. Staff, students, and volunteers are on hand to assist guests as they explore the displays and the building.

Work stations in the Archaeological Activity Area have been designed and developed carefully by Trust employees and researchers at the University of York. The area is staffed by a growing number of trained demonstrators with appropriate backgrounds, who are available to answer questions and to encourage and help visitors participate in the activities.

Visitors are invited to handle and sort ancient finds; unlock replica Viking

Age padlocks; and learn to spin, weave, and stitch together copies of Roman leather shoes. They also can write in beeswax on replica Roman writing tablets and explore runes—the Viking Age system of writing. Hand-carved runes can be arranged into words.

The last area includes a display of microcomputers that demonstrate their potential to handle archaeological plans and distribution maps. The computers show which data are recorded for the many objects recovered by excavation. By simply touching the screen, inter-active video allows visitors to examine an archive of captioned, color photographs taken at specific excavations.

There is no doubt that the ARC has been a success. The initial concept of integrating finds research, collections management, and public archaeology in a restored medieval building has proven to be a practical plan. The public, especially school groups, finds that the hands-on approach makes archaeological materials more interesting. Teachers learn that the activities meet many requirements of the national curriculum of England.

Furthermore, the many students, volunteers, and staff who work at the ARC find it a stimulating and worthwhile environment in which to develop their knowledge and understanding of archaeology.

Editorial . . .

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primarily for "teaching" purposes is contrary to the standards of the FAS." Herein is the crux of the issue—not whether youths can be exposed to archaeological field or lab methods, but

rather, for what purpose is such exposure granted.

The FAS has brought to the fore a reasonable question that archaeology educators must address. Under what circumstances and in what contexts should youths be allowed to experience fieldwork? While fervent efforts are

being made within the education community to temper field activities with cultural and stewardship messages, no conclusion has been reached about field exercises as a component of the educational process. It is a matter that awaits discussion and, no doubt, considerable debate.

AWARDS

Archaeology TV Series Earns CableACE Honor

"Archaeology," the weekly cable television program that airs on The Learning Channel, has won the 1994 CableACE Award for best documentary series. Presented by the National Academy of Cable Programming, the award honors the initial series of thirteen half-hour programs that began in 1992. A second series appeared in fall 1993, and a third series will debut next fall.

The programs are produced by New Dominion Pictures in association with the Archaeological Institute of America (AIA). Subject matter is drawn primarily from articles in the AIA's bi-monthly magazine, *Archaeology*, whose publisher, Phyllis Pollak Katz, and editor-in-chief, Peter A. Young, are executive consultants to the documentaries. Last year, the series won a Silver Award in the history and archaeology category at the 26th Worldfest/Houston International Film Festival.

Videotapes of the first season's programs may be purchased for \$34.95 by AIA members and slightly more for nonmembers. Topics include: Fall of the Maya; The Death March of De Soto; The Voyages of the Vikings; The Lost City of Zimbabwe; Who were the

Israelites?; The Myth of Masada; Unraveling Hitler's Conspiracy; Who was Cleopatra?; Caesar's Nightmare-An Ambush in the Forest; The Search for Neanderthal; The Ancients of North America; Secrets of the Little Bighorn; and A Quest for Gold.

For information about ordering videotapes, contact Films for the Humanities and Sciences, (800) 257-5126 or (609) 275-1400.

River Project Chronicle Receives Book Award

Beneath These Waters. Archeological and Historical Studies of 11,500 Years Along the Savannah River, by Sharyn Kane and Richard Keeton, has been recognized as a Distinguished Publication by the Atlanta Chapter of the Society for Technical Communication, and has received an Achievement Award in the 1994 International Technical Publications Competition, sponsored by the same organization. Produced by two non-archaeologists with assistance from the Interagency Archeological Services Division of the National Park Service, Southeast Region, this 300-page, abundantly illustrated text interprets fifteen years of archaeological and historical research in the Richard B.

Russell Multiple Resource Area near the Georgia-South Carolina border, prior to construction of a dam and lake.

The authors have approached their topic with a general audience in mind, and creativity and a storyteller approach in focusing on universal human elements are hallmarks of the book. In writing a story about the unfolding stages of human progress which lay readers can grasp and appreciate, Kane and Keeton used scene setting, character development, and action to underscore important points, while avoiding the all-too-common stream of boring dates, battles, and unidimensional characters.

A major challenge to the authors was translating highly technical terms into strong, simple, readily accessible language. The result is a human interest story spanning thousands of years, which challenges the imagination and opens new vistas to an audience that may be reading about some of the eras described for the first time.

Book Reviews CRM Models

Cultural Resource Management: Archaeological Research, Preservation Planning, and Public Education in the Northeastern United States, edited by Jordan E. Kerber, is a collection of articles providing successful models and practical advice concerning cultural resource management (CRM).

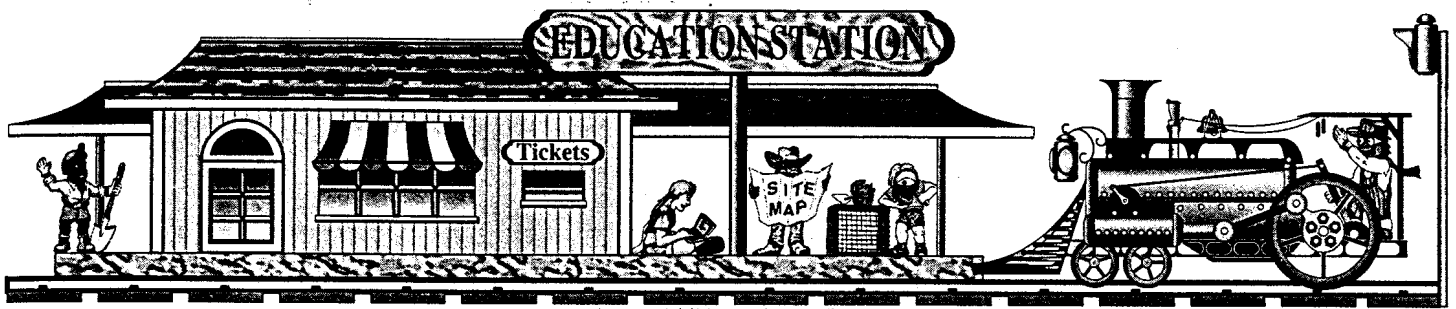
While focusing on the Northeast, the volume provides a comparative framework for evaluating programs elsewhere in the U.S. Four major categories are addressed: theoretical and interpretive frameworks, research methodology, legislation and compliance, and creative protection strategies. The 312-page volume is \$65, available from Greenwood Publishing Group, P.O. Box 5007, Westport, CT 06881-5007; (203) 226-3571 or (800) 225-5800 for credit card orders.

National Park Service Seeks Field School Organizer

The National Park Service is seeking a field school to assume the investigation of a fifty-room, double plaza, prehistoric pueblo in the Jemez Mountains in northern New Mexico. The landowner, a private citizen, has excavated about one quarter of the room block. However, he is concerned that his nondocumentary excavation methods have caused the loss of information, and therefore is inviting a legitimate field school to his site.

The project will include research design development, consultation with local native people (perhaps facilitated through the SHPO office), limited survey, excavation, and preparation of a final report. The owner has postponed digging in hopes that an interested facility can be found.

For additional information, contact Judy Reed, National Park Service, Santa Fe, NM; (505), 820-7218.



The Education Station is designed as a pull-out section of resources and information for archaeology educators.

DID WE CREATE

A Frankenstein?

*I*t began innocently during an educator's workshop given by the LAMAR Institute, when teachers Cindy Zager and Linda Smith asked me to help use a site at their school as part of a curriculum unit on archaeology and Georgia prehistory. I gave them the archaeologist's typical response that it sounded like a neat site, but resources were scarce enough to investigate existing sites, let alone to undertake a new project with untrained school children. Undaunted, Cindy and Linda persisted and convinced Dean and me to participate in their mission.

Rita Folsie Elliot

In September 1993, the LAMAR Institute assisted an archaeological program conducted at Ellijay Middle School in the mountains of Gilmer County, Georgia. The project consisted of a six-week study unit on archaeology and the prehistory of Georgia, with the final two weeks spent on an archaeological site on the school campus. Participants included two teachers, sixty sixth-grade students, and Dean Wood, Dan Elliot, and myself of the LAMAR Institute. Our involvement was the result of the convincing efforts of teachers Cindy Zager and Linda Smith.

Before we began, several priorities were established for the project. Paramount was the requirement that, prior to any activity on a site, the students would have a real understanding of the history and prehistory of the area, as well as an introduction to archaeology, its goals, field methods, and the rationale

behind each. Students would have to learn about research designs and the scientific method. We decided that each student would be involved in all phases of the project, including initial research, establishing a grid, shovel testing, preliminary analysis, mapping, interpretation, unit excavation, note taking, and report writing. We wanted them to realize that archaeology is a complex procedure, and not just digging.

Additionally, we believed that it was important to have as much participation by the school and the community as possible. While we loaned equipment to the project, we insisted that the students provide their own shovels. We stipulated that we needed a place for a field lab, where students could analyze the artifacts. To this end, the school board allowed the use of the "science bus," a renovated school bus equipped with satellite facilities, computers, scales, desks, and counter space.

Dean and I decided that the school

and the students should know that archaeology costs money. While we did not expect to make our regular salaries, we did not want to volunteer our services freely. We realized that if some money had to be raised, our work would be valued more than if it were given away. Cindy and Linda approached three local banks, which generously donated to the project.

Initial fieldwork involved establishing north-south and east-west baselines. Shovel-test teams of five students tested the area. This gave the students an opportunity to learn about graphs and grids. Next, students washed, sorted, cataloged, and did preliminary analysis of artifacts in the mobile lab. The laboratory work taught them valuable lessons about accurate paperwork and how the grid system organizes a tracking system for artifacts.

The second week of fieldwork was devoted to unit excavation, artifact

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NORTH AMERICAN Native Foods

Overview

Working with actual or illustrated examples of food, students discover that native North Americans had varied diets based on indigenous plants and animals. They learn that environment influenced the foods that were available and that many foods eaten today are not native.

Objectives/Skills

Students will

- learn about foods eaten by native North Americans before and after the arrival of Europeans
- practice the skills of research, classification, making predictions, hypothesizing and testing hypotheses, and cooperative learning

Subjects

Social studies, science, language arts

Age Level

Grades 3 through 5

Time Required

Variable

Materials

- nonperishable food from home
- (or) magazines and catalogs showing animals, fruits, and vegetables
- (or) art supplies
- base map showing continents
- reference books about food plants and animals
- pencil and paper

Background

Native Americans have lived in North America for at least 12,000 years. The earliest inhabitants probably crossed the Bering Strait from Asia during the last Ice Age. For most of the millennia since that time, native peoples ate wild plants and animals. Eventually, the major domesticated plants of squash, beans, and maize (corn) were grown in much of the Western Hemisphere during prehistoric times. In the squash family were the pumpkin, and summer and acorn squashes. The bean family included the common green, kidney, pinto, lima, and tepary varieties. Sunflowers were another important food crop in some native North American gardens.

Environment helped to determine which foods were consistently reliable. For example, in the southwestern, eastern, and midwestern portions of the continent, beans, squash, and corn—grown almost as far north as the modern U.S.-Canada border—were important. In coastal regions, fish, shellfish, and coastal mammals were readily available. In the Plains and most inland northern areas, large mammals—such as bison

on the Plains and caribou in the North—provided important food sources. However, across the continent, people also ate wild berries, roots (bulbs or tubers), seeds, nuts, fish, and mammals that were indigenous. Many foods eaten in North America today, and many eaten by historic native groups, were introduced by travelers and immigrants.

Procedure

1. Assemble a representation of edible plants and animals. This can be done by asking each student to
 - bring a nonperishable food from home;
 - select a picture from a magazine or plant catalog of an animal that can be eaten, or a locally grown fruit or vegetable; or
 - draw a picture of a plant or animal.
2. Divide students into cooperative groups and have them share their foods or pictures. Ask each group to predict the foods that are native to North America, and ask them to read the ingredients of any processed food to determine the primary ingredient.

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Examples of Native and Introduced Foods

Native

beans, squash, pumpkin
corn, wild rice
peccary, bison, wild turkey
blackberry, wild plum and grape
sunflower seed

Introduced

English peas, melons
wheat, rice
pig, cattle, chicken
peach, apple, orange
peanut

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3. Instruct students to use an encyclopedia, dictionary, or other reference books to research the continent of origin for each food. Ask each group to write the names of each food or primary ingredient on a base map of the continents to show where various foods originated.

4. Reassemble the students and ask them to identify native North American foods and those that were introduced. When this task has been completed, share the background information with them. Based on their list of indigenous foodstuffs, ask students to plan a Native American menu.

5. If actual foods were brought from home, consider donating these to a food bank or charitable organization.

Extensions

For older students:

1. Have students determine the food group of each food.

2. Discuss the meaning of the terms "wild" and "domesticated." How are animals and plants domesticated?

3. Discuss seasonality and how this would have affected food available to Indians. Many plants could be gathered or harvested at specific times. What did this mean to native inhabitants 500 years ago? Discuss the ways in which foods could have been stored.

4. Ask students to write stories about a Native American child trying a European food for the first time.



5. List the food items served at one lunch in the school cafeteria. Which of these foods could have been eaten in North America 500 years ago?

6. Go on a nature walk near your school. What edible plants or animals do the students see?

For younger students:

1. Give each child a mixture of edible Native American garden seeds, such as corn nuts, sunflower seeds, roasted pumpkin seeds, and dried beans.

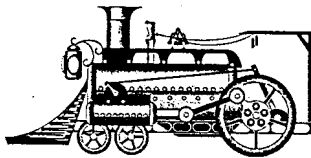
2. Ask each child to
- sort the seeds into piles based on appearance;
 - describe the appearance and shape of the seed types;
 - count each pile and compare the number of seeds in each pile;
 - identify the seeds; and
 - eat the seeds!

Evaluation

Have students draw pictures of a Native American meal 500 years ago.



This lesson was submitted by Nancy Hawkins, an archaeologist with the State of Louisiana, Department of Culture, Recreation and Tourism, Office of Cultural Development, P.O. Box 44247, Baton Rouge, LA 70804; (504) 342-8170. Illustration by Peter Bigelow; courtesy of the Florida Agriculture in the Classroom Program, Florida Department of Agriculture and Consumer Services.



The Education Station invites examples of lesson plans and activity ideas, comments about useful resources, and articles about unique approaches to teaching archaeology. Illustrations and black and white photos are welcomed. Send material to Cathy MacDonald, Social Sciences Department, Fr. Austin Secondary School, 570 Walsh Drive, Port Perry, Ontario, Canada L9L 1K9.

Help Archaeologists Learn about the Past

Archaeologists learn about Native American lifeways, including foods, by excavating well-preserved sites. Using careful scientific methods, they recover tiny pieces of bone, seeds, nut shells, and other remains. Specialists identify these small fragments. Radiocarbon dating of charcoal or other carbon-based materials reveals the approximate age of the sites from which artifacts were recovered.

Students and teachers can help to protect archaeological sites by never disturbing or digging in them and by letting an archaeologist know when they think they have found a site.

SHERDLETS

News and Notes for Educators

New BLM Resource Is Very Intriguing

The Bureau of Land Management (BLM) Cultural Heritage Division has published *Intrigue of the Past: A Teacher's Activity Guide for Fourth Through Seventh Grades*, a new tool to help students learn about cultural heritage in the U.S.

A product of the BLM Heritage Education Program, this teacher's guide supports school curricula by using examples from archaeology, history, and paleontology to facilitate the teaching of science, math, history, social studies, and cognitive skills.

Intrigue of the Past highlights the interdisciplinary nature of archaeology, from stratigraphy to tree ring dating. Each activity includes testing guidance for the teacher, ideas for stimulating discussion, context material, and reproducible activity sheets. The history of the Anasazi and the Hopi are explored. Stewardship and personal responsibility for America's cultural legacies are an important component of the workbook.

To request copies of the guide, which costs \$15, contact the National Science Teachers Association Publication Sales, 1840 Wilson Blvd., Arlington, VA 22001. Phone and fax orders may be placed by calling (800) 722-6782 or (703) 243-7177, respectively.

Project Archaeology Workshops Planned

Project Archaeology is an educational program that teaches students about responsibility and the importance of stewardship of our archaeological heritage—from ancient ruins to historic ghost towns. *Project Archaeology*

workshops and activity guides for teachers have been developed under the Bureau of Land Management's Heritage Education Program.

In 1994, the BLM, partner organizations such as the National Science Teachers Association, and other federal agencies will cohost *Project Archaeology* workshops in California, Colorado, Utah, Arizona, Georgia, Alaska, Oregon, Washington, and New Mexico. During these programs educators will learn techniques for using the resource guide, *Intrigue of the Past: A Teacher's Activity Guide for Fourth through Seventh Grades*, in their classrooms and receive instruction for hosting their own teacher training workshops.

For information about participating in a BLM *Project Archaeology* workshop, contact Cindy Ramsay, The Imagination Team, BLM, P.O. Box 758, Dolores, CO 81323; (303) 882-4811.

Alexandria Offers Workbook and Camp

Archaeologists at Work: A Teacher's Guide to Classroom Archaeology helps teachers to integrate the study of archaeology—from Alexandria, Virginia, to Alexandria, Egypt—into the school curriculum.

The guide includes information about the Alexandria (VA) Archaeology Museum and its programs for students; classroom activities that reinforce the concepts of how and why archaeologists do their work; and a case study of how archaeologists discover, excavate, analyze, and interpret a site. It also has a glossary and lists of teaching materials, readings for kids, and local resources.

To purchase a copy of the \$20 publication, contact Alexandria Arch-

aeology, 105 N. Union St., Alexandria, VA 22314; (703) 838-4399.

Alexandria Archaeology also offers one- and two-week summer camps for youths, ages 12 to 16. Participants excavate a site with city archaeologists, using science, history, and geography skills to learn the town's history and how scientific methods reveal the past. Participation is limited; the cost is \$250 per week. For information, contact Alexandria Archaeology.

Guidelines Propose Educational Content

The SAA Public Education Committee (PEC) has finalized a set of guidelines to assist in the evaluation and development of archaeology teaching materials for precollegiate youths. "*Guidelines for the Evaluation of Archaeology Education Materials*" suggests basic editorial, conceptual, and methodological details that materials should incorporate or convey; presents information about curricular requirements that teachers must observe; and includes a section on myths and misconceptions about archaeology.

Prepared by the PEC Formal Education Subcommittee, the guidelines can be used as an evaluative device in assessing the merits of archaeology education materials now on the market; or they can be used as content criteria in the creation of new items. While the guidelines will be most useful in measuring or developing printed products, many of proposed principles and elements can be applied to all media.

For additional information, contact Ed Friedman, Bureau of Reclamation, P.O. Box 25007, D-5650, Denver, CO 80225; (303) 236-1061, ext 239.

Archaeological Parks

Mary L. Kvas, Parks Column Editor

Send calendars of events or press releases for fall 1994 through winter 1995 now to ensure timely news in this column! Don't let your archaeological park be left out. Write to me at Chucalissa Museum, 1987 Indian Village Dr., Memphis, TN 38109; (901) 785-3160.

Chimney Point State Historic Site, Addison, VT, was the site of Vermont's first Archaeology Week, May 8-14. Activities included a pilot program, "Live from the Lab," with the Addison Central School, and two exhibits that will run through October 9. "Archaeology Across America" includes archaeology week posters from states across the U.S. "The Light of Dawn: An Abenaki World View" is an exhibit of contemporary art by nationally known Abenaki artists Tsonakwa and Yolaikia. Contact: Audrey C. Porsche, (802) 749-2412.

Parkin Archeological State Park, Parkin, AR, will hold a grand opening and dedication on October 15. Parkin encompasses a seventeen-acre Native American village, surrounded by a moat and log palisade wall, which was occupied from A.D. 1300 to 1550. Parkin is believed to have been the site of Casqui, a village visited by Hernando de Soto in 1541. The park was a site for Arkansas Archeology Week activities, April 4-10. Exhibits on George Catlin and Florida's Tathem Mound are on display. Contact: Jody Morris, (501) 755-2500.

Chucalissa Museum, Memphis, TN, held its first Native American Genealogy Workshop on March 5, conducted by genealogists from the local Mormon Church Family History Center. Numerous hand-outs and materials were provided, *Continued on Page 10*

Museum News

Amy A. Douglass, Museums Column Editor

This column highlights North American museums with educational activities designed to raise public awareness about archaeology and cultural resources. Contact museums directly for specific information, and send newsletter items to me at the Tempe Historical Museum, 809 E. Southern Ave., Tempe, AZ 85282; (602) 350-5105.

Frank H. McClung Museum, University of Tennessee, Knoxville, TN, opened an exhibition celebrating archaeological research at the University. "Tennessee Digs: 60 Years of UTK Archaeology" included sections on lithics zooarchaeology, paleobotany, and other subdisciplines. Educational programs for precollegiate students included identification of assemblages, animal bones, and plant remains; and making inferences about past peoples from the objects. Contact: Deborah Woodiel, (615) 974-2144.

Mashantucket Pequot Nation Museum and Research Center, Ledyard, CT, offers guided tours of the exhibits by knowledgeable guides and tribal members, inservice training for teachers, research assistance in the library (which holds extensive noncirculating reference material about Native Americans), and special trips to some of the more than 200 archaeological sites on the Reservation. Contact: Cultural Resources Department, (203) 536-2681.

Florida Museum of Natural History, Gainesville, FL, prints a newsletter entitled "Calusa News," geared to a lay audience. It features updates on ongoing excavations at the Pinedale site, where public participation is an important part of the work. The newsletter also includes responses to questions about archaeology sent in by students. Contact: Bill Marquardt, (904) 392-1721.

Children's Museum of Houston, Houston, TX, is featuring an exhibit entitled "Dig It," designed to show children and their parents how much can be learned through archaeology. It includes a replicated excavation, lab area, and living history section. Archaeological methods are explained so that visitors will appreciate the complex nature of this type of research. Opportunities to participate in supervised fieldwork are identified. Contact: Brad Hoge, (713) 522-1138, ext. 238.

Prehistoric Museum, College of Eastern Utah, Price, UT, maintains the Hall of Archaeology as part of its ongoing exhibit program. The exhibits emphasize the four prehistoric culture periods of Eastern Utah. The museum sponsors field trips, lecture series, and school and group tours to educate the public about archaeological resources. Contact: Pam Miller, (801) 637-2120.

Frankenstein . . .

Continued from Page 5

washing, interpretation, and back-filling. We insisted that all students take turns shovelling, trowelling, screening, retrieving artifacts, emptying buckets, measuring, and taking notes. They learned how to photograph a unit wall and how to execute a profile drawing. Students honed their reading and writing skills by keeping a daily journal.

The archaeologists and teachers lead a discussion of what was learned from the excavation and how the research design was addressed through this work. Students learned that not all questions can be answered during a single season of research. They also learned the importance of site preservation and saving some of the site for future archaeologists.

The question, then, is have we created a Frankenstein by teaching children about, and letting them do, archaeology under controlled supervision?

The only similarity that this project bears to the Frankenstein project is that both were composites created from various parts. The Ellijay Project was fabricated from the support of the community, business, school administration,

and parents. It used the brains of school teachers and archaeologists, the limbs and minds of sixty school children, and the enthusiasm of everyone to pump life into the experiment. The results, likewise, were a composite of teaching English, reading, writing, history, math, archaeology, geography, science, discipline, hard work, and teamwork that generated the final result of a large body of knowledge that was not only interesting, but also fun to build.

The Ellijay Project has not created a Frankenstein because it emphasized both preservation and proper archaeological techniques and ethics under the supervision of professional archaeologists. The Frankenstein fear can only be held by those advancing the theory that "a little knowledge is a dangerous thing" and "ignorance is bliss." Archaeologists no longer can rest easily in their blissful ignorance, but must educate about the value of archaeological sites. The Ellijay Project is one step toward this education, serving archaeologists, teachers, and the community equally well.

(Excerpted from a paper presented at the Society for Georgia Archaeology, fall 1993.)

Archaeological Parks

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including a detailed book from the National Archives on microfilm publications pertaining to Native Americans, available for \$2.00. Contact: Mary Kwas, (901) 785-3160.

Sunwatch Prehistoric Indian Village, Dayton, OH, features special events each month, including Planting Weekend and Scout Day in May, a flintknapping demonstration in June, and a dreamcatcher workshop in July. An Ancient Lifeways Experience in June and July offers a two-week course for teenagers to participate in life at an Archaic hunter-gatherer camp, a Hopewell crafts workshop, and a Fort Ancient farming village. Contact: Charlene Bohn, (513) 268-8199.

Toltec Mounds, Scott, AR, hosts monthly events including Scout Days and demonstrations of Cherokee dance, flute, and drum in May and June. "Sunfest" is June 18, with a program on archaeoastronomy and viewing of the summer solstice sunset over Mound B. Contact: (501) 961-9442.

Newark Earthworks, Newark, OH, offers a summer-long festival of slide programs about Ohio history and archaeology. At nearby **Flint Ridge State Memorial**, August 27 is Archaeology Day, with an artifact and fossil identification workshop. Contact: Brad Lepper, (614) 344-1920.

Effigy Mounds National Monument, Harpers Ferry, IA, continues to offer its weekly film festival, mostly on nature subjects. Contact: Don Wollenhaupt, (319) 873-3491.

Homolovi Ruins, Winslow, AZ, held a Hopi Traditional Gardening Workshop on April 30. An archaeological field season runs through June and July, ending with Archaeology Day on July 30. Contact: Karen Berggren, (602) 289-4106.

Center for American Archeology, Kampsville, IL, will host Archeology Day on August 6. The day-long open house will feature tours of active CAA excavation sites, lectures, demonstrations, and other activities. Last year, the event was cancelled by the Great Flood, as the Illinois River reached inside the museum, disrupted education programs, and isolated Kampsville from the outside world. The museum reopened May 1 in a new location, the historic Kamp Store, which was listed this year on the National Register of Historic Places. Kamp Store is one of the few surviving buildings documenting the early rise of commercial river development in the area. Contact: Harry Murphy, (618) 653-4316.

Wickliffe Mounds, Wickliffe, KY, hosts special events on the last weekend of each month during mild weather. On August 27-28, the First Nation Dancers, who represent various Indian tribes, will be featured. A summer archaeological field school also has been planned. Contact: Kit Wesler, (502) 335-3681.

Gordon Bronitsky is organizing an American Indian Tourism Pavilion at a travel trade show in Frankfurt, Germany, in November 1994. Museums or archaeological parks interested in marketing at the pavilion are encouraged to contact Gordon at (303) 695-8896.

Public Education . . .

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An Ethical Imperative

Medical science as a discipline is distinguished from the practice of medicine. The family practitioner or internist rarely carries out science, but rather applies the knowledge and skills gained in formal training, in subsequent study, and on the job. Similarly, archaeology as a discipline is distinguished from the practice of archaeology, a point not always understood or appreciated in academically oriented archaeology training programs. Unless one is lucky enough to be totally preoccupied with field and laboratory research (a very small percentage of practicing archaeologists), the practice of archaeology, as in medicine, involves the application of knowledge and skills gained in formal training, in subsequent study, and on the job. It also incorporates all of the constituents of what we have come to call "cultural resource management," or CRM.

Public interpretation of archaeological research is essential if we are to provide increased access and information about the past. Effectively executed public interpretation initiates a variety of dialogues informing simultaneously on the present and on

the past. While most people do not have the cognitive framework necessary to evaluate the results of archaeological research directly, they can and should be given this information in an accurate, "unjargonized," and entertaining manner. When research is not adequately translated or made meaningful to the nonspecialist, it is ultimately an empty endeavor. As McGimsey and Davis stated so succinctly nearly two decades ago: "While it will always be true that archaeologists need to communicate effectively among themselves, it now is abundantly clear that unless they also communicate effectively with the general public, . . . all else will be wasted effort." Public interpretation and education thus have become integral elements in the practice of archaeology.

The ultimate relevance of public education and outreach in archaeology

lies in the ethical responsibility among professional archaeologists to make the past accessible; and to empower people to participate in a critical evaluation of the pasts that are presented to them. We achieve success when we recognize and practice this ethical imperative.

Let us recharge the energies that have brought us this far in the practice of archaeology and move beyond recording and theorizing (as vital as these activities are) to the realization and achievement of our legal and moral mandates, through programs of public interpretation, education, and outreach, to provide archaeological information "for the inspiration and benefit of the people . . ."

John H. Jameson, Jr., is an archaeologist with the Interagency Archeological Services Division, National Park Service, 75 Spring Street, S.W., Atlanta, GA 30303.

Institute Links Local Culture To Multicultural Education

A summer institute along Alaska's Southeast coast will provide teachers with an overview of local native cultures and ways to bring multicultural education into their classrooms.

The Ketchikan Teachers' Institute will be conducted August 8-13 in Alaska's southern Panhandle, where Northwest native culture has had a long and enduring presence. The Institute will be sponsored by the USDA Forest Service, which will provide archaeologists and naturalists, and the City of Ketchikan's Totem Heritage Center, which will provide staff, native leaders, and artisans as well as artifacts and instructional media.

Priscilla Schulte, professor of anthropology at the University of Alaska Southeast (UAS), Ketchikan campus, says the Institute will blend cultural experience with curriculum development.

"Multiculturalism is just an academic catchphrase until you can experience another culture, learn from its

elders, and see how other people live," she states. "Then you can revitalize your teaching strategies and develop new instructional materials. That's what we're accomplishing in the institute for teachers."

Participants will see native artists demonstrate their work and hear from tribal elders. Field trips into the southeastern rainforest will include surveys of traditional habitations and the unique natural surroundings of the region. Professional educators will serve as guides for teaching about native culture.

The program fee of \$820 will cover three UAS graduate credit hours, meals, hotel accommodations, local transportation, course materials, and a potlatch celebration to end the week. Registration and a \$400 deposit are due by June 27. To register or receive additional information, contact Winona Wallace, Ketchikan Teachers' Institute, Totem Heritage Center, 629 Dock St., Ketchikan AK 99901; (907) 225-5900.

Donations Welcomed

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For information about making a donation, contact Dr. Edward Friedman, (303) 236-1061, ext. 239.