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Anthropology and the Public Schools: A Study of the Use of Anthropological Concepts in Junior High School Geography Courses in Tennessee

David W. Denny
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I am submitting herewith a thesis written by David W. Denny entitled "Anthropology and the Public Schools: A Study of the Use of Anthropological Concepts in Junior High School Geography Courses in Tennessee." I have examined the final electronic copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Anthropology.

Jefferson Chapman, Major Professor

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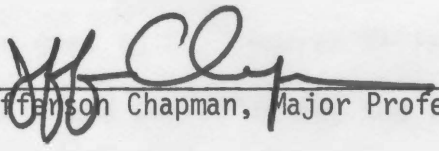
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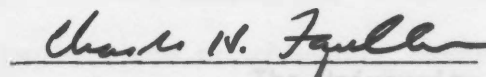
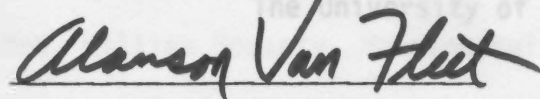
ANTHROPOLOGY AND THE PUBLIC SCHOOLS: A STUDY OF
THE USE OF ANTHROPOLOGICAL CONCEPTS IN JUNIOR
HIGH SCHOOL GEOGRAPHY COURSES
IN TENNESSEE

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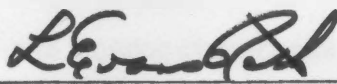
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Jefferson Chapman, Major Professor

We have read this thesis
and recommend its acceptance: Master of Arts

Accepted for the Council:


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IN TENNESSEE

A Thesis
Presented for the
Master of Arts
Degree
The University of Tennessee, Knoxville

David W. Denny

August 1980

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Often when involved in formulating and conducting research, trying to meet deadlines, etc., it is easy to become totally absorbed in your work and become impatient and in general hard to live with. Those are the times when friends are most important. Their kindness and patience allow one to step back, relax and then to start over in

a much more refreshed frame of mind. Such friends are invaluable. Although there were many friends who helped along the way, I would like to mention just a few who gave a little extra: Dr. Mike Logan, whose professional advice was invaluable and whose volleyball and fishing diversions were much needed; Pat Key who has been a good sounding board for ideas and who has been a good traveling companion; Mr. and Mrs. William Housely who have made my last year in Knoxville extremely pleasant by giving me a feeling of home and family; and Dan Housely, a good friend, who has had to suffer through my emotional ups and downs while writing this thesis.

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ABSTRACT

This study deals with the presence and use of anthropological concepts in seventh grade geography courses in Tennessee public schools. The goals of the thesis were to determine the nature of the anthropological concepts incorporated into the textbooks of seventh grade geography courses in the state for the past twenty-five years, to assess active seventh grade geography teachers' attitudes toward and use of those anthropological concepts, and then to make suggestions on how to improve the use of anthropology in public schools in the state.

The goals were achieved by two methods. First, the textbooks recommended for use by the state in seventh grade geography courses in Tennessee for a twenty-five year period between 1954 to 1979 were located and analyzed for fourteen basic anthropological concepts they might contain. Second, a questionnaire was developed and mailed to a sample group of active seventh grade geography teachers in the Knoxville city school system that permitted an assessment of their feelings on the importance of anthropology to their students' educations, the type of preparation they employed in presenting anthropological concepts to their students, their knowledge of basic anthropological concepts, and their feelings on the best way to introduce anthropology into the public school curriculum.

The textbooks did contain many of the basic anthropological concepts under study. Those concepts were presented accurately but on a very simplistic level. The same basic concepts appeared in the seventh grade textbooks repeatedly throughout the twenty-five year

study period. However, the concepts did not develop in number or complexity from 1954 to 1979.

Almost all of the teachers felt that anthropology was important to the education of public school students. The teachers were knowledgeable enough to recognize anthropology and to understand a few basic concepts but were not considered to be extremely competent in anthropology. Almost all of the teachers used their textbooks as their sole source of information for class preparation. Finally, the teachers felt that the best way to introduce anthropology into elementary and secondary schools was by either incorporating anthropological concepts into already existing social studies courses, or by developing a separate course that dealt strictly with anthropology.

It was recommended that interested anthropologists could change the use of anthropological material in social studies courses by pushing local and state boards of education to adopt textbooks that are specific enough to address the subject of the course but broad enough to include any anthropological concepts that are applicable to the course subject. By improving the selection of textbooks, there would be an improvement in the teaching of anthropological concepts by teachers because it was shown that they rely heavily on their textbooks for classroom preparation. They would present to their classes what was found in the textbook. It was also concluded that these teachers were fairly competent in anthropology although not highly knowledgeable, and that they were very interested in anthropology and in it being introduced to their students. It was felt that anthropologists should encourage teacher education in basic anthropological concepts that are

applicable to the social studies courses they teach, to inform administrators of the great potential anthropology has when incorporated into existing social studies courses, and to urge realistic and sensible approaches to incorporating anthropology into social studies by realizing the pressures of budget, work load, etc., that school administrators and teachers must face.

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CHAPTER I

INTRODUCTION

Anthropologists interested in elementary and secondary education need not so much introduce a subject as improve the material that is there; even more important, improve the use made of that material (Bohannon 1966:3).

Bohannon's statement has influenced the development of the research to be conducted and presented in this thesis. But, in order to improve the use of anthropological material, it must first be determined what type and quality of anthropological material are present. The main goal of this study is to determine the nature of the anthropological concepts and material found in textbooks used in seventh grade geography courses in the state of Tennessee for the past twenty-five years and to note any developmental trends for anthropology over the twenty-five year study period. A second goal is to evaluate the opinions of active seventh grade geography teachers in the Knoxville city school system concerning their attitudes toward anthropology, their knowledge of the subject, their methods and types of preparations in presenting anthropology to their classes. In addition, their opinions were sought on the best way to introduce anthropology into the curricula of public schools. These goals were achieved by two methods. First, all textbooks recommended by the state for use in seventh grade geography courses for the twenty-five year study period were analyzed for fourteen basic anthropological concepts that may be incorporated into them. Second, a questionnaire was mailed to active seventh grade geography teachers in the Knoxville city school system. The teachers'

responses to the questionnaire serve as an example of how active teachers feel toward anthropology in general and toward the specific anthropological concepts that might be incorporated into their seventh grade geography textbooks.

Definition of Terms

Before embarking on research to achieve the goals outlined above, it is important to define the terms to be used in this study.

Anthropology can be defined in many different ways, but all of the definitions proposed by various writers agree on the basic nature and purposes of anthropology. Anthropology is the comparative and holistic study of human biology and culture. It is the science of man.

Anthropology is especially concerned with the study of man in relation to distribution, origin, classification, and relationship of races, physical character, environmental and social relations, and culture. Although the discipline of anthropology is concerned with all aspects of man, there are four sub-disciplines in anthropology which focus on specific areas of the study of humans. Archaeology is the scientific study of the material remains of past human culture and life. Archaeology strives to achieve three main goals: the reconstruction of culture history, the reconstruction of past lifeways, and the study of cultural processes. Physical anthropology is the study of man's evolutionary origin and development, his physical variation, and his genetically determined potential. Cultural anthropology is the study of all aspects of learned behavior: social organization, economics, political systems, religion, technology, values, beliefs, world view, the environmental conditioning of personality, art, and language. Linguistics is the

study of the elements, patterns, and structure of language and of speech. The parts of language studied include phonology, syntax, semantics, psycholinguistics, sociolinguistics, and stylistics.

The term anthropological material is defined as any textbook passage, caption, chapter, section, photograph/illustration, etc., that represents any of the fourteen basic anthropological concepts that are studied.

The fourteen concepts were taken from a list of basic anthropological concepts compiled by the Anthropology Curriculum Project of the University of Georgia during the initial stages of the project (Rice and Bailey 1970). The outline was devised after twenty-nine introductory anthropology textbooks were analyzed. The outline was an attempt to list those basic concepts most recognized and repeated throughout the twenty-nine textbooks (Bailey 1973). Because the Anthropology Curriculum Project developed an anthropological curriculum for elementary and secondary schools, it is felt that the basic anthropological concepts outlined for that project are applicable to this study. The outline was modified somewhat for this study with three concepts (general anthropology, ethnography, and ethnocentrism) added to the outline and with two concepts combined (political and non-kin groups, and economics).

General anthropology is a concept added to the outline of concepts for this study. Included under general anthropology are any definitions of anthropology, archaeology, linguistics, physical anthropology, cultural anthropology, anthropologists, archaeologists, ethnographers, etc. Any definitions of the sub-disciplines of anthropology or of

those people who work in those sub-disciplines are listed under this concept heading.

Under the general heading of physical anthropology, the study focuses on three basic concepts: evolution, fossil man, and race. Evolution can be defined as descent with modification or change through time. The major forces of evolution are selection, genetic drift, mutation, and mixture. Fossil man as used as a concept includes any references to the physical remains of humans that are used to determine the origin of humans and the history of the physical developments of humans. Also, any references to work that has been conducted by anthropologists working with fossil man are noted under this concept heading. Race can be defined as a human population that is sufficiently inbred to reveal a distinctive genetic composition manifest in a distinctive combination of physical traits. The importance of the study of races is not to emphasize the differences between races, but to determine why there are differences. This study is concerned with how the textbooks define race, how they address racial differences, and the inferences that are made from racial differences.

The most concepts are found under the general heading of cultural anthropology. The first concept under this heading is culture. Because the other concepts under this heading are in fact part of culture, it is important to define culture and to establish what material this study is interested in that addresses the concept of culture. Culture can be defined as the integrated sum total of learned behavior traits characteristic of the members of a society and which are not a result

of biological inheritance. Culture can be best studied by examining it in three components: (1) What is culture? (2) How does it develop (how is it learned?)? (3) How and why does it change? This study examines any textbook material that addresses these three components. Kinship can be briefly defined as the customary complex of statuses and rules governing the behavior of relatives. Two concepts are combined--the concepts of political and non-kin groups joined together with economics. The area of politics and economics is one of the gray areas of anthropology, especially when in the framework of prehistory. Often, the political system of a group is either strongly influenced by or totally dominated by the products produced and the means of producing and exchanging those products. Therefore, examples of economics and political groups are listed under one concept heading. Non-kin groups are those societies, fraternities, political parties, etc., and any other group in a culture whose members are chosen for reasons other than their kinship ties. Members of non-kin groups are usually members by virtue of their status whether it be ascribed or achieved. Ascribed status is assigned to a person from birth on the basis of sex, age, family relationship, and birth into a socially established group. Achieved status is earned through competition and individual effort.

Religion is the belief in supernatural beings and the attendant ways of behaving in consequence of such a belief. Life cycle is defined as a basic biological phenomenon and the cultural responses to those fixed biological events. The stages of the life cycle are conception, pregnancy, childbirth, childhood, puberty, adult and old

age, and death. Technology is the sum total of techniques possessed by members of a society. These techniques can include weaving, agricultural methods, food production, tool production, etc.

The definition of ethnography is the descriptive recording of culture. The definition has been modified and narrowed for this study. Ethnography as used here will encompass descriptions of the material culture of groups under study. The descriptions of what members of a culture eat, how they dress, the type of housing they use, etc., will be noted.

Personally, it is felt that next to the concept of culture, the concept of ethnocentrism is the most important one to this study. Ethnocentrism is the view of things in which the values and ways of one's own group are the center of everything, and all others are scaled and judged in reference to it. This study cites examples from the textbooks that either promote or dispel ethnocentric attitudes toward the other cultures around the world.

Under the general heading of archaeology, two concepts are studied--Old World prehistory and New World prehistory. Textbook material that is considered to be prehistory is that material that discusses prehistoric cultures, the archaeology from specific sites, and the early civilizations from the Old and New World (Mesopotamia, Egypt, Greece, Rome, Mayan, Inca, Aztec, etc.).

Research Design and Justification

As stated in the introduction to this chapter, the object of this study is to make suggestions on how to improve the use of anthropology that is incorporated into the textbooks used in seventh

grade geography courses across Tennessee. However, suggestions cannot be made until the nature of the anthropology incorporated into the texts is fully understood and defined, and teachers' attitudes toward and knowledge of anthropology are taken into consideration. These two objectives will be realized by first conducting an analysis of all of the textbooks recommended for use in seventh grade geography courses in Tennessee for a period of twenty-five years (1954 to 1979), and then by developing a questionnaire to be sent to active seventh grade geography teachers in the Knoxville city school system.

The study analyzes seventh grade geography for several reasons. It is a course that is required to be taken by every seventh grade student in the state school systems, and it has been required for thirty years or more. Geography is a "basic" social studies subject that lends itself to the incorporation of anthropological concepts by virtue of the areas of study included in the discipline of geography (Gospill 1973, Kish 1967, Spencer and Thomas 1969). For example, "new" geography stresses the interaction of humans and their cultures with their physical environment. Geographers study the ways in which humans' activities within their particular cultural framework change the landscape and environment in which they live. As early as 1966, Bohannon observed that "geography today leans as heavily on anthropology as on meteorology and geology" (Bohannon 1966:3). Anthropologists and educators have suggested that a preferred and beneficial way to introduce anthropology into public school systems is by incorporating anthropology into the textbooks of more traditional and already existing social studies courses (Spindler 1958a, Kraesteff 1961). Geography is

one of the more traditional social studies subjects and seventh grade geography in Tennessee is an already existing course.

The study period chosen was from 1954 to 1979. This period was chosen because of the increased focus on the development of anthropology for elementary and secondary public schools in the nation that occurred. The first call for putting anthropology in the public schools was in 1898 (Vandewalker 1898); however, it was not until the late 1950's and early 1960's that a serious effort was made to develop anthropology curriculum materials to be used in public schools. The major curriculum projects terminated in the early 1970's. The 1954 to 1979 study period encompasses time before, during, and after the nationwide effort to devise anthropological curricula material to be used in public schools. One aim of this research is to compare the development of anthropological curricula on a national level to any developmental trends of the anthropological concepts incorporated into seventh grade geography textbooks on a state level. Therefore, the 1954 to 1979 study period is essential.

The first method (textbook analysis) employed in realizing the goals of this thesis involves analyzing all of the textbooks used in seventh grade geography courses in Tennessee for the period from 1954 to 1979 to identify material that relates to the fourteen basic anthropological concepts previously outlined. Special attention is given to determining correctness and complexity of the material addressing the basic concepts and to noting any patterns of development in the concepts over the twenty-five year study period. If developmental patterns are discerned, they are to be compared to national

trends of the development of anthropology in public schools as outlined by the historical survey presented previously in this chapter.

The Tennessee State Board of Education recommends textbooks for adoption in local school systems for five-year periods with new recommendations being made and new adoption lists being adopted at the end of each five-year period. Because of this practice, the recommended seventh grade geography textbooks contained in each five-year period are analyzed as one unit. For example, all of the textbooks recommended for use for the 1954 to 1959 period are studied as one unit, the 1959 to 1964 textbooks studied as one unit, and so on until 1979. The concepts from each five-year unit can then be easily compared to the concepts in each of the other five-year units.

The second method, the questionnaire is designed to provide information that will produce a general feeling of how active teachers feel about anthropology and how they cope with anthropological concepts that may be incorporated into the textbooks used in their classrooms. The questionnaire could have been sent to any group of seventh grade geography teachers in the state; however, the sample population from the Knoxville city school system is studied because the Knoxville city school system is easily accessible and provided a manageable number of subjects for study.

The questionnaire consists of several styles of questions divided into three sections. However, all of the questions in each section are interrelated to address three basic research questions. The research questions are:

- (1) Do they think that anthropology is important to the education of their students?
- (2) Is anthropological material incorporated into their seventh grade textbooks and are they sufficiently knowledgeable in anthropology to recognize basic anthropological concepts; and what type of preparation do they employ in teaching any anthropological concepts that are in their textbooks?
- (3) How do they think that anthropology should be presented to their students: separate course, incorporated into existing courses, etc.?

Research Question One is included because if the teacher does not think that anthropology is important to the student's education, then any anthropology that appears in the class textbook will probably be ignored entirely, quickly covered, or perhaps inaccurately taught. Research Question Two serves as a test of the teachers' knowledge of basic anthropological concepts and as a means of discovering the type of preparation employed by the teacher in presenting anthropology to their students. Testing the teachers' knowledge of anthropology is not only concentrated on their ability to correctly identify basic anthropological concepts, but also is concentrated on determining if the teachers can correctly approximate the amount of anthropology incorporated into their textbooks. Research Question Three determines if teachers are in favor of incorporating anthropology into the textbooks of existing social studies courses; the method preferred by many anthropologists and educators (Spindler 1958a, Kroesteff 1961).

If they do prefer incorporation, then they will probably be more alert for and aware of any anthropological concepts that appear in their textbooks.

Anthropology in the Elementary and Secondary Schools

As stated previously, one major goal of the textbook analysis is to note any developmental trends in the nature of the anthropological concepts incorporated into the seventh grade geography textbooks used between 1954 and 1979. Developmental trends on a state level are to be compared to developmental trends on a national level. It is important then to review the literature on the historical development of anthropology for use in public schools nationwide.

Before the end of World War II, the subject of anthropology was confined to colleges and universities and the discipline was actively pursued by only a few scholars. World War II, however, served as a catalyst for increasing the public's interest in and awareness of anthropology. The initiation of foreign-aid programs resulting in increased contact with other cultures around the world (Bailey 1973) and the "shrinking" of the world due to improved communication and transportation (Hellman 1962) were the initial and major factors that brought anthropology to the fore in America. Because of these factors, Americans were forced to view themselves not only as citizens of the United States, but also as citizens of the world who had to learn to deal more effectively with their world neighbors. Anthropology is an area of study that supplied information and answers required to cope with the new world view of life.

Two later post World War II events not only perpetuated the trend of public awareness of and interest in anthropology, but also shifted the focus of that interest into the realm of public education. The launching of Sputnik I by the Soviet Union in 1957 resulted in accelerated cultural and technological competition between the two nations. One result of that competition was a deluge of new subject areas and programs developed and taught in the nation's public schools (Bailey 1973, Collier 1968, Rice and Bailey 1971). Anthropology was one of the new areas of development. The second event was the increased sensitivity to minority groups and their problems in the United States during the 1960's (Kraesteff 1961). New courses were developed in the areas of American Indian and Afro-American heritage and anthropologists were called upon to supply much of the information needed for those new courses.

After 1959 many public educators urged a change in the social studies curricula that would decrease the emphasis on more traditional subject areas, such as history and geography, and increase the development of other subject areas, such as anthropology, sociology, psychology, and the humanities (Rice and Bailey 1971). Some educators and anthropologists urged the adoption of anthropology for the value it holds for the total education of the public school student (Kohn 1967, Spindler 1958a). It was not, however, until 1962 that there was the beginning of a nationwide organized and concerted effort to develop and implement anthropology curricula into the nation's public schools.

In 1962 the first of many federally and privately funded anthropology curriculum projects was initiated. For the next

approximately fifteen years, grants were awarded to several universities for the purpose of developing anthropology texts and materials for public school use. Most of the curriculum projects published and distributed the developed material themselves. The major curriculum projects were:

(1) Anthropology Curriculum Study Project: University of Chicago, Malcolm Collier--director.

The project ran from 1962 to 1971 and was financed by grants awarded to the American Anthropological Association. The result of the project was the publishing of Patterns of Human History. The curriculum contained four anthropology units designed to be used in a sixteen-week period of the first world history course taken by the public school student or used as a separate anthropology course on the high school level (Bailey 1973).

(2) Anthropology Curriculum Project: University of Georgia, Marion Rice and Wilfrid Bailey--co-directors.

The ACP was originally funded in 1964 by the United States Office of Education under the auspices of "Project Social Studies." The original grant was for the development of a sequential curriculum in anthropology for elementary students. However, when the USOE contract was completed in 1969, the project continued without federal funds until 1971. At the termination of the project in 1971, materials had been developed for use in grades K-12. It is worthy to note that all of the materials developed were supplementary units in anthropology designed to be incorporated into already existing social studies courses.

(3) Social Studies Curriculum Development Project: University of Minnesota, Edith West--director.

This project was funded by the USOE as another "Project Social Studies" grant. The project developed a new social studies curriculum for grades K-14, stressing anthropological concepts and their incorporation into all subject areas of social studies. In fact, culture became the unifying concept for the entire project (West 1965).

(4) Social Studies Curriculum Study Center: University of Illinois, Ella C. Leppert--director.

This project was also funded as part of "Project Social Studies." Its main objective was to develop courses in social studies that would be a part of a five year junior-senior high school sequential program. The main emphasis of all of the courses developed was the diversity of cultures and how the individual is a part of his particular culture and how he contributes to changes in his culture (Leppert 1965).

(5) Social Studies Consortium: Purdue University, Irving Morrisett--director.

The purpose of the project was to develop teaching guides for each subject area of the social sciences. These guides would be simple enough to be used by teachers not familiar with the subject area presented in the guide. These guides were developed to be interrelated with the same basic themes appearing in each guide. The guide for anthropology was written by Paul Bohannon (1966).

State departments of education in New York, Wisconsin, and Pennsylvania also tried to develop state-wide programs that included anthropology as an area of instruction (Harvey 1965).

Anthropology and Tennessee Public Schools

The teaching of the concept of human evolution was the center of controversy in Tennessee in the 1920's which caused nationwide attention to be focused on the state public school system. The incident, the Scopes trial, involved not only the teaching of a concept basic to physical anthropology in the classrooms of Tennessee, but also involved policy established by the state legislature and followed by state education officials. The actual trial proceedings and background are well documented in works by de Camp (1968), Ginger (1958), and Tomkins (1968). This study is concerned not with the actual trial events but with the connection between anthropology and Tennessee public schools.

On March 13, 1925, it became unlawful for teachers to teach human evolution and other similar theories of Charles Darwin in Tennessee public schools. A new law, called the Butler Act, stated:

An act prohibiting the teaching of the Evolutionary Theory in all Universities, Normals, and all other public schools of Tennessee, which are supported in whole or in part by the public school funds of the state, and to provide penalties for the violation thereof.

Section 1: . . . unlawful to teach any theory that denies the story of the Divine Creation of man as taught in the Bible and to teach that man has descended from a lower order of animals.

Section 2: If convicted, the teacher in question . . . shall be guilty of a misdemeanor and upon conviction, shall be fined not less than One Hundred (\$100.00) Dollars nor more than Five Hundred (\$500.00) Dollars for each offense (State of Tennessee 1925:50,51).

John Scopes taught human evolution, in violation of the Butler Act, only because he used a biology text that had been recommended by the State Board of Education and adopted for local use by the Rhea

County, Tennessee School Board. Scopes volunteered to be used as a test case hoping to invalidate the Butler Act. However, he was convicted and a later appeal to the Tennessee Supreme Court failed to overturn the lower court's decision. However, the Tennessee Supreme Court did state in their decision that human evolution could be taught if the teacher acknowledged and also taught that God played a role in and influenced human evolution.

The Scopes trial is important because it shows that as early as 1925 textbooks recommended by the state contained material that can be considered anthropological in nature. The total subject area of anthropology with all of its sub-disciplines was not being taught, but ideas utilized by anthropologists were included in material for other subject areas--in this instance, biology.

In order to understand the lack of anthropology in the curricula of the state for the time period under study, it is essential to examine the official policy of the Tennessee State Board of Education (T.S.B.E.) concerning the standards required for the teaching of public school students in the state. No policy specifically addressing the teaching of anthropology in state schools has been stated by the T.S.B.E. State policy on the teaching of social studies serves as a blanket area under which anthropology could be taught. Over the span of twenty-five years, the policy of the T.S.B.E. toward anthropology has been to more or less ignore the subject.

Policy is set forth by the T.S.B.E. in its Rules and Regulations, which are published at irregular intervals. The purpose of the rules and regulations are to (1) fulfill the mandate of the law and to (2) guide

the utilization of the state's aid and services to local school systems in providing minimum educational opportunities for all children in Tennessee (Tennessee State Board of Education 1953:1). In the 1953 to 1954 Rules and Regulations, teaching, anthropology was briefly addressed. In the "Purpose" section of the social studies area, number five out of seven purposes states that social studies is "to improve relationships among all persons and groups--racial, cultural, economic, and political" (Tennessee State Board of Education 1953:58). The emphasis for social studies in grades four through eight in 1953 to 1954 was on history, geography, and government studied progressively from the local level in the fourth grade to the state, national, and then world level in the eighth grade (Tennessee State Board of Education 1953). The same social studies policies were followed for all of the years through 1961 (Tennessee State Board of Education 1959). There was a slight shift in policy toward more use of anthropology in social studies by 1973, as reflected in the change of the stated official purpose of the state's social studies programs. The Rules, Regulations and Minimum Standards for 1973 to 1974 stated that social studies was to:

. . . teach those values and knowledge that will contribute to a healthy society for the future--a society that recognizes ethnic differences, not as barriers, but as positive elements in a pluralistic culture--the social studies program shall emphasize human dignity, developing in each student an appreciation of himself, those who are like him and those who are different (Tennessee State Board of Education 1973:55).

Furthermore, the 1973 to 1974 policy stated that the program:

should center on man and his ways of living, both past and present. Emphasis shall be given to man's heritage, environment, cultures, institutions, groups, and ideas in the organization best suited for local needs (Tennessee State Board of Education 1973:56).

Although, overall state policy appeared to shift toward emphasizing the study of more anthropological ideas in the area of social studies by the 1973 to 1974 period, the focus of social studies was still stated by the T.S.B.E. as emphasizing local, state, national, and world history, geography, and government, the same emphasis as in 1953. The stated social studies policy of the T.S.B.E. remained the same through 1979 (Tennessee State Board of Education 1978).

There has been limited research reported in Tennessee on anthropology in the public schools. Only in the last two years has there been any interest shown in determining the amount of anthropology being taught in Tennessee public schools, the nature of the material being taught, and the attitudes of educators toward including anthropology in their curricula.

In the Fall of 1978, the Tennessee Anthropological Association (T.A.A.) attempted to assess the status of anthropology in the public school curricula of the state by sending questionnaires to both public school administrators and teachers. From the answers received from the teachers, it was concluded that: few if any courses were being taught in state public schools; some units of anthropology were incorporated into existing social studies courses; most teachers were not interested in developing entire courses devoted to anthropology; the teachers, however, did express a strong interest in making anthropology an area of certification within the social sciences (Van Fleet and Denny 1979, Denny 1979). The school administrators felt that: most school systems in the state did not offer anthropology, nor were there plans to develop and implement such courses; lack of expressed interest in

anthropology courses by both teachers and students was the main reason that administrators were not encouraging development of anthropology courses, there was not enough room in the school curriculum for new courses and there needed to be more emphasis on the basic skill courses (Van Fleet and Denny 1979, Denny 1979). Although the T.A.A. study was preliminary in nature and did not attempt to canvass all of the public school teachers and administrators in Tennessee, several suggestions were expressed as to the possible role of the T.A.A. in promoting anthropology in state schools. These suggestions were that the T.A.A. could: request that local school administrators include anthropology courses in their curriculum; provide teachers with appropriate counseling developing courses and units in anthropology; compile a listing of resources available within the State (museum collections, teaching aids, available programs in anthropology, names of people with special anthropological interests and skills) to help teachers to introduce anthropology to their students; sponsor an anthropological resource center that would promote the teaching of anthropology through workshops, curriculum guides, technical assistance, publications and other forms of support; and to work with teacher education programs in order to train teachers in anthropology, hopefully making anthropology an area of certification within the social sciences (Van Fleet and Denny 1979).

A second study has recently dealt with the role of anthropology in elementary schools in Tennessee. The researcher, Denise Wilkerson, randomly selected 302 public elementary schools from all of the public school systems in Tennessee. Each of the 302 elementary schools was

sent a questionnaire designed to "assess the extent to which anthropology is included in the elementary educational curriculum in the state and to identify factors which favor or disfavor its inclusion" (Wilkerson 1979:6). A preliminary analysis of the questionnaire results (50% of the total 302 questionnaires) by Wilkerson showed that half of the responding teachers were teaching anthropology, and those who were not using anthropology indicated that lack of class time and a lack of knowledge about anthropological concepts were the main reasons for avoiding anthropological material in their classrooms. Almost 73% of the teachers indicated that they would teach anthropological ideas if it were included in their social studies textbooks (Wilkerson 1979).

CHAPTER II

STATEWIDE TEXTBOOK ANALYSIS

Introduction

The main emphasis of the research is to evaluate anthropological material that has been available in textbooks used by seventh grade public school students in Tennessee over the past twenty-five years. This chapter deals with those textbooks approved for use by the Tennessee State Board of Education (T.S.B.E.) in seventh grade geography classes statewide. The textbooks are evaluated for any anthropological concepts that they contain.

The geography textbooks to be evaluated are selected from lists of textbooks compiled by the T.S.B.E. and recommended by the Board for use in local school systems across the state. The T.S.B.E. compiles the textbook lists every five years for each subject area taught in Tennessee public schools, with new textbooks recommended for adoption with each new list. It is state policy that all textbooks approved by the T.S.B.E. are to be the official instructional guides for courses taught in local school systems. The only exceptions are instructional materials and texts that are used in experimental courses. From the textbook lists, local school systems choose one textbook that will be used as the basic textbook for each specific grade. The local systems may use the same basic textbook for a course each year of the five-year period, or they may select a different textbook from the state adoption list each year of the five-year period for the same class. For example,

the T.S.B.E. recommended five textbooks for use in seventh grade geography courses for the adoption period of 1954 to 1959. The Knoxville city school system may have used only one textbook from the adoption list in its seventh grade geography courses, the same textbook being used each year of the five-year period. On the other hand, the Knoxville system may have decided to adopt a different textbook from the list during 1956, and then perhaps even another for 1957-1959. The Knoxville system could possibly have changed textbooks each year, thus utilizing all five textbooks recommended by the state for the 1954 to 1959 period. However, most local systems adopt only one of the recommended textbooks and use it for the entire five-year adoption period. Because all local school systems in the state have to use all or part of the textbooks recommended by the state, analyzing textbooks appearing on state adoption lists gives a clear picture of the type of anthropological material that has been available to public school students in the state for twenty-five years.

Textbook Selection and Acquisition

The seventh grade geography textbooks to be evaluated are chosen from the T.S.B.E. adoption lists for the following five-year periods:

- (1) July 1, 1954 to June 30, 1959
- (2) July 1, 1959 to June 30, 1964
- (3) July 1, 1964 to June 30, 1969
- (4) July 1, 1969 to June 30, 1974
- (5) July 1, 1974 to June 30, 1979

Textbooks listed are accompanied by the grade level number for which they are recommended. However, some textbooks are not recommended for

use exclusively in one grade; some are recommended for use in a range of grade levels. In such a case, if grade seven is within the recommended range of grade levels, then the book will be selected for evaluation. For example, Our World Today: The Eastern Hemisphere (Stull and Hatch 1954) was recommended for use in grades six or seven. Also, Our World Today: The Western Hemisphere (Stull and Hatch 1954) was recommended for use in grades seven and eight. Both textbooks could have been used in the seventh grade, so both will be selected for evaluation. A total of twenty-eight books are selected for evaluation from the textbook lists that covered the twenty-five year study period.

Of the twenty-eight textbooks chosen for evaluation, twenty-two (79%) have been located and evaluated. Several sources are utilized in locating and acquiring textbooks; however, some textbooks cannot be located. The Library of Congress, local public libraries, several university libraries, textbook publishers, the Knoxville and Knox County boards of education and several local teachers all were used in an attempt to obtain the copies of the textbooks to be evaluated. The Library of Congress and textbook publishers have been the only productive sources. However, even using those two sources, the task is not problem-free.

Most publishers do not have a policy of loaning copies of textbooks from their archives. In fact, all of the textbooks acquired from publishers for evaluation have been secured only after a great deal of "red-tape" and at times by a great amount of personal pleading. Some publishers update their library/archive facilities at regular

intervals and often only keep the most recent editions of multi-editioned textbooks, the older textbooks simply being thrown away.

Contrary to popular belief, the Library of Congress does not retain every book copyrighted in the United States. Due to this and other book retention policies of the Library of Congress, the study will fall slightly short of evaluation of 100% of the textbooks adopted during the twenty-five year study period. Copyright power was granted to the Library of Congress in 1870 through the Copyright Office located in the Library. However, Congress also gave the Library the freedom to choose the books from the Copyright Office it wished to add to its collection or to discard or return to the author. Selection of materials to be retained by the Library is made by the Selection Officer. The Selection Officer chooses the books to be retained based on Library policies addressing overall and specific needs and goals as stated in the two hundred paged "Canons for Selections." Due to the policies stated in the "Canons," few textbooks are included in the Library of Congress's collections and even fewer pre-college level textbooks are retained (Goodman 1974).

Of those textbooks that are retained by the Library of Congress, not all of the editions of the textbooks are subsequently added to the collection. If a certain textbook is selected for addition to the Library's collections, each new edition of that textbook is also acquired and retained except under certain conditions. Newer editions of a retained textbook are added to the collection only if: (1) there has been a change of authorship, (2) there have been chapters added in the newer edition which were not part of the original edition, and

(3) the edition is totally rewritten or contains major changes in the original chapter material. Due to the Library's edition policy, many textbooks used during several of the five-year adoption periods will be evaluated using their original editions. It is assumed that later editions which are absent from the Library of Congress are not substantially different from the original edition and does not contain new or different anthropological material.

Textbook Analysis Methods

The textbooks are analyzed for the anthropological concepts they contain with a special awareness for trying to discern patterns of development in the concepts through the entire twenty-five year study period. If any developmental trends are discerned, an attempt is made to compare and contrast state trends with trends occurring on a national level as outlined in the introduction to this study. Emphasis is placed on describing and listing the material found within the texts that addresses certain basic anthropological concepts. Any material that is found to be anthropologically incorrect is noted.

At the beginning of the analysis sections of each five-year adoption period, observations are made on the nature of the textbooks that are included in the period under study. Observations such as the author's purpose for writing the textbook as outlined in the text preface or introduction, previous use of the textbook in other five-year periods, and any edition changes that may have been made are noted.

The material for each five-year period is then placed under categories that represent four major divisions of the field of anthropology. These categories are: General Anthropology, Physical

Anthropology, Cultural Anthropology, and Prehistory/Archaeology. A linguistics category is not included. The category of "General Anthropology" is added to serve as an area under which any definitions concerning anthropology and anthropologists can be listed. Once the anthropological material has been placed under the broad categories noted previously, it is further refined by placing it under basic anthropological concept headings. Work conducted by the Georgia Curriculum Project (G.C.P.) provides the basic concept areas to be used in this study. During the initial stages of the G.C.P., an attempt was made by the project directors to outline the basic concepts in anthropology. This was done by analyzing twenty-nine introductory anthropology textbooks and listing the ideas, concepts, and theories most prevalent in the textbooks (Bailey 1973). The anthropological concept areas taken from the G.C.P. outline and adapted for use in this study were:

- I. General Anthropology
- II. Physical Anthropology
 - A. Evolution
 - B. Fossil Man
 - C. Race
- III. Cultural Anthropology
 - A. Culture
 - B. Kinship
 - C. Political and Non-kin Groups and Economics
 - D. Religion
 - E. Life Cycle

F. Technology

G. Ethnography

H. Ethnocentrism

IV. Prehistory/Archeology

A. Old World Prehistory

B. New World Prehistory

Two concept areas are added by the author: ethnography and ethnocentrism. Ethnocentrism was added because it is felt that it is very important that public school students not develop an ethnocentric attitude when dealing with other peoples and other cultures around the world. Material found in the textbooks to be analyzed will be listed under the "Ethnocentrism" column if it either promotes or dispels ethnocentric attitudes toward other cultures.

It is assumed that some of the material found in the textbooks will not fall neatly into place under specific concept headings. In such cases, the material can be placed under more than one heading. Such cases are noted and the material placed under the concept area most appropriate.

Because some textbooks have been used for more than one five-year adoption period, some of the anthropological material appears again in later analyzed periods. When there is a repeat textbook used in a later adoption period, the anthropological material found in that textbook is not listed in its entirety again under the appropriate concept heading. Instead, the reference citation is given for the repeated material and the adoption period from which it is taken is noted. By doing so, it is easier to accurately evaluate the amount

of anthropological concepts for each five-year adoption period as well as comment on the nature of that material.

Finally, a brief discussion of the textbook analysis results are forwarded. The discussion is limited in scope with a more in-depth discussion being deferred to the conclusion comments of the overall study.

The Analysis.

1954 to 1959. A total of five books was recommended for use in local public schools by the Tennessee State Board of Education for this five-year period. Of the five books recommended, all five have been located and evaluated for the anthropological concepts they contain.

The authors wrote the textbooks for different reasons and emphasized different areas in each textbook. Stull and Hatch (1953) wished to emphasize that geography was a global concept due to the fact that the world had become smaller by virtue of improved communication and transportation. The authors stated that they felt "up to date geography embraces the historical and social backgrounds of the people and places it seeks to interpret" (Stull and Hatch 1953:iii). However, they fell short of their idea of modern geography when they emphasized the economic aspects of the people and places studied instead of the social and historical backgrounds. The main objective of their textbook was to teach children to look at the world with a geographic view and to build up the students' concept of the earth as a globe.

In Our Working World by McConnell and Harter (1953) can be seen the first evidence found in this study that the authors were at least

thinking about anthropology when they wrote their textbook. McConnell and Harter stated that their textbook contained many ideas that belonged to the social studies of sociology, economics, and anthropology. The authors quoted a speech by Raymond Fosdick, past president of the Rockefeller Foundation, as a theme for their textbook. In the speech, Fosdick recognized the need to utilize anthropology in understanding the world. He stated:

With the world closely knit together by the advance of technology, every country has an inescapable obligation to be intelligent about its newly found neighbors. Without any definite intention to build a world like this, we suddenly find ourselves living on each other's doorsteps. We do not have to approve everything our neighbors do, but we face the necessity of living close together in the same world with them; and if we remain ignorant about them--how they think and live and what social and cultural purposes motivate them--the distrust and suspicion which ignorance always creates will in the end lead to new catastrophes . . . (McConnell and Harter 1955:VII).

McConnell and Harter (1953) oriented their textbook toward discovering how man worked and how different cultural groups approached the same job.

Clarence Sorenson was more distinct in stating his purpose for writing Man In His World: A World View (Sorenson 1954). His purpose was to create a textbook that would enable the student to understand his world and the many different kinds of people in it so that the student could become a better community and world leader. Sorenson tried to show links between many cultures across the world.

Wallace Atwood confined his textbook to describing the physical characteristics of and products produced in different parts of the western hemisphere. The book was titled The United States in the Western World (Atwood 1954).

The final textbook to be analyzed for the 1954 to 1959 period is by Gertrude Whipple and Preston James. The textbook, Our Earth and Man: Eurasia and the Modern World (Whipple and James 1955), promotes ethnocentric ideas aimed at showing the superiority of the democratic/free enterprise system as opposed to communistic systems of government. The authors devoted a great deal of attention to the Soviet Union and its philosophy of "ruthless expansion" and its emphasis on "revolution by force" (Whipple and James 1955:V). The authors studied the rest of Eurasia and the Middle East emphasizing the effect that Soviet "expansionism" had on those areas. Whipple and James felt that geography was essential to world peace because it showed the effects of war on economic production and waste of natural resources and land. The authors stated that: "the more we understand the Soviet Union, the stronger we are either to defend our liberties or to obtain cooperation from the Soviet Union (if possible) in building a permanent peace" (Whipple and James 1955:VI). Finally, Whipple and James stressed that the greatest obstacle to peace was Soviet imperialism and that it was imperative for school children to learn at an early age:

- (1) the nature and aims of that imperialism,
- (2) the social and economic advantages of our way of life, and
- (3) the philosophy of peace inherent in democracy and the necessity of working unstintingly for peace while preparing to defend our liberties against any aggressor" (Whipple and James 1955:VI).

General Anthropology. Only one instance of a general anthropological definition is noted for this study period. The reference defines anthropology not incorrectly but in such narrow terms that the definition is not entirely correct. The definition of

anthropologists states: "What we know about early hunting and fishing comes from the work of anthropologists, scientists who study peoples that do not have written records" (McConnell and Harter 1953:24).

Physical Anthropology. Evolution: No references. Fossil man: No references. Race: No references.

Cultural Anthropology. Culture: For the 1954 to 1959 study period, references on culture focus on three areas: the definition of culture, the dynamics of cultural change, and the reasons for similarities and differences of cultures around the world.

The only definition of culture found during this period states that a people's culture is:

all their ways of living. The culture of a people includes what they think about life, as well as their ways of living and working. Culture is one of those words that does not have a single exact meaning (McConnell and Harter 1953: 26-27).

Because McConnell and Harter felt that culture did not have a single exact meaning, they offered an example of two meanings of culture as applied to a single group--the Eskimo. They state that it is:

correct to say that Eskimos had an Old Stone Age culture although we have no idea what people of the Old Stone Age thought about anything. It is also correct to say that the Eskimos have adopted much of the culture of the white people (McConnell and Harter 1953:26-27).

Two textbooks offer ideas on why cultures change. One deals with cultural change in general and the other deals with a specific example of cultural dynamics at work. Sorenson states:

As one generation followed another, man little by little accumulated a storehouse of knowledge. People observed things, learned things, and passed them on, so that each

generation did not need to start from the beginning and learn everything all over again (Sorenson 1954:25).

The second textbook discusses how the "discovery" of agriculture led to a change in culture from the Old Stone Age (Paleolithic) to the New Stone Age (Neolithic):

Having learned this (agriculture), they began to make so many discoveries and inventions that they soon had a whole new culture named the New Stone Age (McConnell and Harter 1953:55).

Finally, statements are made concerning the reasons for cultural similarities and cultural variances around the world. For example, it is stated that:

The work of the nomadic herdsman is much the same everywhere. The pattern of their culture is largely set by the environment (McConnell and Harter 1953:63).

Sorenson observed that there are often variances in cultural traits, but even so there are regularities that enable one to analyze the diverse groups as a whole. As an example, Sorenson studied widely separated groups of hunters, fishermen, and trappers. Even though they can be studied as one group because they carry out the same activity, their cultures are varied depending on whether they hunt, fish, and trap for subsistence or for strictly commercial purposes (Sorenson 1954).

Kinship: No references.

Political and non-kin groups and economics: The area of politics and economics is one of the gray areas of anthropology, especially when in the framework of prehistory. Often the political and economic structures of early civilizations and prehistoric communities were so closely tied as to appear as one. A perfect example of the close

relationship of political and economic systems in cultures is stated by Stull and Hatch in their "Laws of the Incas," which states that the "land (was) divided among the people but they didn't own it outright. It was cultivated for the good of all. All natural resources were held in common" (Stull and Hatch 1953:48).

The economic structure of paleolithic groups in Europe is discussed briefly by Sorenson who states a definition of a subsistence based economy. He states:

Because hunters, trappers, and fishermen of the Stone Age hunted, trapped, and fished just to live or subsist, they were referred to as subsistence workers. . . . they used up most of what they gathered. As there was seldom a surplus, there was little, if any, exchange of goods (Sorenson 1954:30).

Sorenson also notes how a subsistence economy could change to an economy based on trade:

In time, however, man began to gather more than enough for their own families. Better tools helped them do this. This in turn made possible an exchange of products (Sorenson 1954:30).

Non-kin groups usually refer to status (acquired or assigned) groups or societies within a culture. Two examples of acquired status are found in one textbook that is analyzed. Although the examples of acquired status are correct, the statement of the implications of the status position by the authors can be questioned:

Long, long ago, the ancestors of every one of us lived on wild foods. They fished, hunted and collected wild plant foods. Their customs and most of their thoughts probably centered on their ways of getting food. The best hunter was the great man of the community. Probably he was recognized as chief, for he was the best man to plan the hunts. The woman who was most successful at finding wild plants was admired and honored. The other women looked up to her as leader (McConnell and Hunter 1953:24).

Religion: No references.

Life Cycle: No references.

Technology: Many references about technology are discussed under the areas of prehistory because one aspect of developing the prehistory of an area or people is understanding and interpreting the technology found through anthropological investigation. Technology can be defined as the sum total of techniques possessed by members of a society (Rice and Bailey 1978). These techniques could include weaving, agricultural methods, food preparation, tool production, printing, etc.

Paleolithic technology is discussed by McConnell and Harter:

European anthropologists have found . . . thousands of flint spearheads from the Old Stone Age, . . . ashes of prehistoric fires . . . in and around the ashes they have found bones of many animals, . . . the bones are charred showing that the meat was roasted over the fires, . . . the bones show marks of stove tools indicating that the animal was cut up and the bones were split so that the diners could get to the marrow (McConnell and Harter 1953:24).

Several authors were interested in the origins of spinning and weaving. The two best examples are from Our Working World (McConnell and Harter 1953):

It was quite likely that people just twisted fibers together to make cords for nets. We call the process spinning. . . . Thus the textile industry may just possibly have had its beginning in fishing (McConnell and Harter 1953:25).

The second example deals with the techniques of spindle and spindle whorl spinning and how these techniques were postulated by anthropologists:

When scientists first began to dig up articles left by people of the New Stone Age, they were puzzled by many doughnut-shaped pieces of stone and pottery. Little by little they pieced the evidence together and decided that they were weights used in spinning (McConnell and Harter 1953:226).

Ethnography: Ethnography, in its descriptive form, is the anthropological concept found most in the textbooks reviewed for the entire twenty-five year study period. Many of the authors' purposes for writing the textbooks were to show the student how other people from other cultures live and work; describing other cultures is the essence of descriptive ethnography. Approximately 75% of the total anthropological material found in the textbooks addresses this basic concept. Not only is there a great deal of ethnographic text material, but also there are many illustrations/photographs accompanied by appropriate captions. For example, one caption reads: "Jazz, Dyuka Style--these native drummers belong to the Dyuka tribe in Surinam. They lead a primitive but peaceful life in their forest villages" (Stull and Hatch 1953:91); and another entitled "Peruvian Indians" states: "These Indians are from a tribe living near the source of the Amazon River. They do not look ferocious, but they are partly civilized and are fierce fighters (Stull and Hatch 1953:60). McConnell and Harter (1953) offer eight illustrations with descriptive ethnographic characteristics. The scope of ethnography is stretched to the limit when applied to illustrations/photographs and captions found in Sorenson's (1954) textbook. Sorenson's use of illustrations/photographs centers on describing the different ways people in different areas of the world (and different cultures) do the same jobs. Using ethnography in its very broadest aspects, Sorenson's photographs of "Mining Gold in Siberia" (Sorenson 1954:158) and "A Chinese Miner" (Sorenson 1954:149) fall under the heading of ethnography. In the former photograph, the miner is shown using a jackhammer and working

above ground and in the latter photograph the miner is pushing an ore can while working underground.

Ethnographic material found within the actual text of the books analyzed is much more concrete than material found in illustrations/photographs. One (of many) typical examples of descriptive ethnographic text material is a description of the culture of the Kalahari Bushmen by McConnell and Harter (1953:25-26). After an initial description of the Kalahari Desert, a wide range of items from the Bushmen culture was described. Bushmen are characterized as skillful hunters with their hunting tools and methods discussed at length. A general discussion of the division of labor in Bushmen society and a description of their material culture round out the section. McConnell and Harter go on to discuss other "primitive" groups such as the Eskimos, native hunters in the forests of North America and in the tundra area of the Soviet Union (McConnell and Harter 1953:26-29). Later in the textbook, examples of nomadic herdsman and farmers from around the world are given and their cultures described. Sorenson (1954) oriented his textbook in much the same way as McConnell and Harter (1953). He discusses five divisions of workers from around the world: (a) hunters, trappers, and fishermen; (b) ranchers and herders; (c) farmers; (d) forest workers; and (e) miners. Although many aspects of the workers' cultures are described by McConnell and Harter (1953) and Sorenson (1954), the production and economic aspects are stressed and in some cases wholly dominate the descriptive ethnographics.

Ethnocentrism: As stated previously, examples under this concept heading fall into two categories: (a) those that promote

ethnocentric attitudes and (b) those that seek to dispel such attitudes. Fortunately, throughout the study period very few examples of ethnocentric material are found and examples attempting to dispel ethnographic attitudes are dominant. Only one example of blatantly negative ethnocentric material is found for the 1954 to 1959 adoption period. Unfortunately, the one example encompasses an entire textbook. Whipple and James' (1955) textbook concentrates on the landscape characteristics and products produced of the lands that they examined. However, democratic societies are always shown to be extremely productive with the people having the best of everything and being totally contented and happy. Communist societies are shown as being under-productive and riddled with problems.

Many Americans have had a tendency to "look down their noses" at other countries and cultures that do not equal our standard of living. Often, we consider those societies and their members as inadequate or stupid. McConnell and Harter attempt to dispel such an ethnocentric notion. They center their attention on "primitive" groups. They state:

People who live by hunting, fishing, and food gathering are called primitive. The word can be used to describe anything that is in an early and underdeveloped state. We speak of primitive people, but we really mean people with primitive ways of living. Primitive people have not yet traveled far on the way to civilization. They are not stupid. They are people who use the earth's resources in a simple and direct way (McConnell and Harter 1953:25).

Atwood (1954) provides the second example of the attempt to dispel ethnographic attitudes. The United States is comprised of a great many groups with varying ethnic and cultural backgrounds. Many of the traditions and customs of native countries are followed in

American society. Atwood tried to explain that keeping in touch with one's ethnic and cultural heritage is good and should be accepted by all members of our society. He states:

Naturally, there are many people in the countries of the Americas who like to follow some of the customs of their former homelands and who are bringing up their children to share their love of those lands. This is as it should be . . . should be glad to see our people keep up many of the customs of their parents and grandparents (Atwood 1954:34).

Prehistory/Archaeology. All of the textbooks for the entire twenty-five year study period address Old World prehistory by focusing on three areas: The Old Stone Age (Paleolithic), the New Stone Age (Neolithic), and early civilizations. In the New World, only the major early civilizations in Peru and Mexico are discussed.

Old World: The Paleolithic is only briefly addressed in the textbooks for the 1954 to 1959 period. Sorenson states that 10,000 years ago, the people of the Paleolithic:

More probably spent much of their time hunting and fishing in the streams and lakes. Women collected wild fruits and berries and various seeds, and dug up roots, all of which could be used for food. These people had not learned to grow crops (Sorenson 1954:23-24).

The only other reference to the Paleolithic is found in the textbook by McConnell and Harter (1953). On only one page they mention the Paleolithic cave drawings in France and Spain and note that the originators of those drawings were "very artistic for their time" (McConnell and Harter 1953:25). The only other reference to the Paleolithic by McConnell and Harter deals with the inhabitants of shell mound sites along European shores:

Here lived people who got most of their food from the sea. These people were not very sanitary. They lived on rubbish from their meals (McConnell and Harter 1953:24).

The Neolithic in the Old World is commented on more often than was the Paleolithic. Most of the discussion of the Neolithic focuses on agriculture and its origin and the developments which separated the Neolithic from the Paleolithic. The definition of the Neolithic is stated by McConnell and Harter (1953):

Scientists call the culture of the first farmers the New Stone Age Culture. It was still the Stone Age because tools and weapons were still made of stone, but it was much more complex than the culture of the Stone Age (McConnell and Harter 1953:55).

Sorenson (1954) defines the New Stone Age but he also discusses the major difference between the Old and the New Stone Ages. The difference was that "Some people were still food gatherers. . . . But at various places, man had become food producers" (Sorenson 1954:24).

The origin of agriculture in the Old World is discussed, but the textbook authors speculate on the actual events of the first instance of plant cultivation. It is impossible to determine from which sources the speculations are made. The following are two examples of the speculation by textbook authors on the origin of Neolithic agriculture:

Someone finally thought of scattering seeds on the ground. This was probably a woman who wanted plants to grow where they had not grown naturally (McConnell and Harter 1953:55)

Thousands of years ago, some person took the seeds of certain wild grasses, put the seeds in the ground, and came back later for a harvest (Sorenson 1954:52).

The only reference to early civilizations in the Old World takes the form of photographs/illustrations. The photographs/illustrations are mainly of the Sphynx, the Pyramids, and other monuments or buildings in the areas of Greece, Italy, and Egypt.

New World: The civilizations in Peru and Mexico are studied not only in the written text material, but also from the use of many photographs/illustrations. The nature of the text references are mainly description and the illustrations are of some of the more spectacular architecture from the two regions, such as pyramids, temples, etc. The photographs/illustrations are of a type similar to the ones that were used in showing the architecture of the early Old World civilizations.

The prehistoric populations of South America which developed civilizations in Peru and Mexico are compared with the prehistoric populations of North America. Atwood states that "the dark-skinned people who lived in these lands were good farmers and they knew how to do many more things than the Indians who lived in the lands farther north" (Atwood 1954). Another comparison of the more complex culture of the Mexican/Peruvian natives to the culture of other native groups is forwarded by McConnell when he states that "Meso-American Indians and some of their neighbors had a more complex culture than any other Indians. They were excellent farmers using irrigation and hand tools but no plows" (McConnell 1953:56).

Agriculture and its origins in Peru and Mexico are discussed briefly:

If farming was invented twice, then the Indians were the second inventors. Some anthropologists think they brought a knowledge of farming with them when they migrated from Asia to America. Others think that they invented it for themselves. Whichever is true, the Indians began to farm a very long time ago and all of their crops were native to America (McConnell 1953:56).

The crops that were natively grown in the New World are correctly listed as corn, pumpkins, beans, and squash.

The greatest amount of space is devoted to the Incas of Peru, with only very brief reference to the rise of civilization in Mexico. Stull and Hatch (1953) in reference to the prehistoric peoples of Mexico, state ". . . where they came from and how they got there, we don't know. But we do know of three tribes that developed civilization . . . Mayans, Toltecs, and Aztecs" (Stull and Hatch 1953:120). Several of the textbooks contained two and three paged descriptions of the Incan civilization and lifestyles. Lifestyle descriptions include a discussion of Inca skills (building, weaving, farming), communication (runners) and irrigation techniques. Also, it is stated that business was conducted by trading goods since the Incas had no coinage (Stull and Hatch 1953:46 and 47). Atwood (1954) supplies more information about Inca lifestyle and culture. He states that the Incas were highly civilized; had a capitol at Cusco, on the coastal plain of Peru; grew cotton and spun and wove cloth using artistic designs; mined gold and silver; and built roads, bridges, irrigation ditches, and aquaducts (Atwood 1954:27).

1959 to 1964. Eight textbooks were recommended for seventh grade use during this five-year study period. Of the eight textbooks, five were located and are evaluated. Two of the textbooks, Stull and

Hatch (1953) and Whipple and James (1955), were used previously during the 1954 to 1959 study period. The specific anthropological concept references appearing in the two previously used textbooks were discussed under the 1954 to 1959 section. The three new textbooks adopted for this period are by Law (1954), Thurston and Southworth (1958), and Sorenson (1959).

Law (1954) did not include opening remarks about the nature of his textbook; therefore, it is very difficult to determine Law's reasons for writing the book. However, after reviewing the book it can be safely stated that Law appears to have been interested in informing the student about the government, the physical characteristics of the land, and the products produced in Tennessee. Those were his areas of concentration within the book.

Thurston and Southworth (1958) attempted to write a geography text that would not only show the student his own country, but also would show the relationship of our country to the rest of the world. The textbook concentrates on the great natural regions, tourism, resources available and their utilization, the physical characteristics of the land, and the climate of the United States and then examines every nation on earth and their main colonies.

Two textbooks by Sorenson were recommended for use during the 1959 to 1964 period, but only one of those textbooks was located. That text, Geography for Today's World: A World View (Sorenson 1959), was recommended as a basic textbook whereas the unlocated textbook was recommended to be used as only a supplementary text. An earlier edition of Sorenson's (1959) textbook was used during the 1954 to 1959

period. The newer edition is the same as the older edition in organization and content with only a few minor changes. The purpose for writing the textbook remained the same.

General Anthropology. No references.

Physical Anthropology. Evolution: No references. Fossil man: No references. Race: Only one reference to race is found during this study period. The reference deals with the racial classifications of man and the difficulties encountered in such a classification. The reference is:

Scientists classify mankind into three groups--Caucasoid, or white; Mongoloid, or yellow; and Negroid, or black. It is hard to classify some individuals and tribes. The scientists, however, notice especially the nose and the size and the shape of the skull. They lay less weight on the color of the skin (Thurston and Southworth 1958:387).

Cultural Anthropology. Culture: Two references dealing with cultural dynamics and change and cultural uniformity and variance are found in the textbook by Sorenson (1959). Those references are the same (exact wording) as references dealing with the same areas in the earlier edition (Sorenson 1954:25). The analysis for the 1954 to 1959 period can be referred to for the specific quotation of those references. The only new material about culture is found in the textbook by Thurston and Southworth (1958). The authors state that climate determines people's ways of life--their shelter, some of their activities, clothing, and crops raised. In other words, they state that the type of culture is determined by climate or environment.

Kinship: No references.

Political and non-kin groups and economics: There are no new references concerning these anthropological areas. Several references from the 1954 to 1959 period are repeated; the Inca laws (Stull and Hatch 1953:48) and the change from a subsistence based economy to an economy based on trade (Sorenson 1954:30).

Religion: No references.

Life cycle: No references.

Technology: The only new material of note addressing technology is in the form of an illustration. The illustration and caption show the student that modern machinery are tools just as stone and bone implements were tools for prehistoric man. The illustration shows stone and bone tools and two "modern" men with an automated drill-press. The caption reads: "power driven machines, controlled by push buttons, have replaced the crude tools and weapons of early man" (Sorenson 1959: 42). The only other comments on technology are from Sorenson about early man's improvement of his tools through time. The original reference can be found in the 1954 to 1959 analysis (Sorenson 1954:24).

Ethnography: No new references are found. The repeated references are by Stull and Hatch (1953:60 and 91), and the discussion by Sorenson (1954) of the world resource areas and the peoples and cultures in those areas.

Ethnocentrism: The only material under this section is the previously quoted material from Whipple and James (1955) in their comparison of communist countries with democratic countries.

Prehistory/Archaeology. Old World: The material found in the earlier Sorenson (1954) edition appeared again in the exact form in the

Sorenson (1959) textbook; there were three references cited and these can be found in the 1954 to 1959 section. The only new material is found in Thurston and Southworth's (1958) textbook and deals strictly with Paleolithic peoples. The statements are for the most part accurate, but there are some falacies in their statements. They discuss Paleolithic cave dwellers:

Cave dwellers: Earliest people of whom we know anything were cave dwellers. Probably most lived in warm climates until they learned about fire. They ate their food raw. This food consisted of the flesh of animals and fish and birds and such fruits and nuts as nature provided directly. . . . The only articles were stones and clubs for defense and hunting, and a few hides for wraps in caves. Later stone axes and spears were added (Thurston and Southworth 1958:3-4).

In further discussion of Paleolithic lifestyles they state:

He (early man) and his companions drove the fish into pools. They might corner them and catch them with their bare hands or use clubs and crude spears to dispose of them . . . learned to weave crude baskets from wild vines; these were used to catch fish. Later man fashioned fishhooks from bone, thorns, and even stone and baited them with worms and insects (Thurston and Southworth 1958:144).

New World: Most of the material on New World prehistory was cited previously and is used again for this period. The references are the Meso and South American civilization references from Stull and Hatch (1953:47, 120, and 133). The only new material deals with the prehistory of Tennessee. The reference is the most inaccurate statement found for the entire twenty-five year study period. Law discusses the idea that the prehistoric mounds found in Tennessee were built by a race of Moundbuilders. The notion of a Moundbuilder race has been totally discredited by archaeologists. Even though the textbook was written in 1954, the Moundbuilder theory was generally unaccepted at that time. Law states:

Long before white men came to Tennessee, a people called Moundbuilders lived here. . . . They probably were cave dwellers. . . . They lived in caves and under overhanging cliffs. . . . Many mounds are found in Tennessee. Some of the mounds may have been built by early Indians as well as by Moundbuilders. . . . We do not know what happened to the Moundbuilders. Following them, the Indians moved into the area (Law 1954:31-32).

The most distressing aspect of Law's statement is that it appears again in two later editions that were adopted for use in two of the other five-year study periods.

1964 to 1969. Seven books were recommended for this adoption period and six books are analyzed. However, textbooks by Thurston and Southworth (1958), Law (1964), and Sorenson (1964) were analyzed previously. The textbooks by Sorenson (1964) and Law (1964) are newer editions of textbooks used previously, but the organization and content remain the same.

Carls and Sorenson (1950) encouraged students to share their world with students from all over the world and to learn to know other peoples. Their goal was accomplished by a number of "visits" to other countries around the world. The second Carls and Sorenson (1958) textbook adopted for this period also stressed a knowledge of neighbors. However, that textbook deals strictly with the United States and understanding people and regions of our country.

Glenndinning, Uttley, and Eiselen (1962) did not include a preface or forward in their textbook Eurasia, Africa, and Australia. From the analysis, it can be said that they stressed economics and products produced in each of the three geographic areas covered.

General Anthropology. Although not a strict definition of a term in General Anthropology, a simplistic example of results from the work of anthropologists is found. The example centers around the presence of grain grinding implements found in Iraq:

How do we know that ancient men made such tools? Near Baghdad . . . men dug into the desert sand and uncovered the ruins of an ancient city. Among the tools they uncovered were broken grain grinding tools--mortars and pestles. In our museum today, we can see many of these tools that have been pieced together (Carls and Sorenson 1958:162).

Physical Anthropology. Evolution: No references. Fossil man: No references.

Race: Material used previously on the classification of man by race (Thurston and Southworth 1958:387) is added upon in a textbook used during this period. The reference explains how people classified as a certain race can be different from other members of their race:

Not all people of the same race, nationality, or religion are alike. In addition to skin color, people also differ in height, weight, shape of the head, kind of hair, and many other ways (Glendinning, et al. 1962:19).

Cultural Anthropology. Culture: There is very little new material found about culture in the textbooks for this five-year study period. References repeated on culture determined by climate (Thurston and Southworth 1958); cultural dynamics (Sorenson 1964), the same as Sorenson (1954, 1959); and cultural uniformity and variance (Sorenson 1959). The theme of cultural uniformity and variance is addressed by Glendinning and his co-authors:

People are much alike in that they all are human beings. They feel hunger, sorrow, joy, and anger. They work, play, and hope. . . . But people are also different. They differ in appearance and in customs and they have different languages and beliefs (Glendinning, et al. 1962:19).

Kinship: No references.

Political and non-kin groups, economics: There is no new material, and only one reference used previously. Sorenson's (1964) discussion of a subsistence shift which led to an economy based on exchange of goods appeared twice before in Sorenson's (1954 and 1959) earlier editions and the more detailed citation may be examined by referring to the analysis for the 1954 to 1959 period.

Religion: No references.

Life cycle: No references.

Technology: The same comparison of modern and ancient tools are used again for this period and can be found in Sorenson (1959, 1964:42).

Ethnography: The area of ethnography is the only area where there is an introduction of new material. Not only are there more references, but also there are descriptions of groups not discussed previously--the American Indian. The ethnographic material is found in Carls and Sorenson's (1958:54-58) textbook. The material is accurate as well as can be determined, but it tends to be very simple and poorly written. For example, Carls and Sorenson discuss a certain harmless activity practiced by the Indians (although he does not state which tribe of Indians practiced it):

One habit of the Indians annoyed the white man. Indian braves were taught that stealing was a thrilling game. The Indians played the sneak-thief game among themselves all of the time. They could not understand why white men

did not play. If an Indian got caught, he usually gave up the stolen article with a grin. But white men got angry and some Indians were killed (Carls and Sorenson 1959:58).

The preceding quote is not entirely accurate and as stated, shows a tendency towards simplicity and poor statement.

Glendinning's textbook focuses on Africa and Australia as well as Eurasia, and thus has the greatest potential during the study period to offer many examples of anthropology in general and ethnographics of many different cultural groups. However, anthropology is not emphasized but instead economics and work were emphasized. Most of the anthropological material that is found is in the form of description of different peoples at work. For example, one section in the textbook is titled "Everyday Life in the Forest" and centers on a village on the Congo River. The main thrust of the discussion is to describe the land, resources available, and products produced. However, included in the discussion are references describing the villagers' housing, food available, utensils, division of labor, food gathering techniques, and village government. The descriptions are somewhat shallow and the cultural themes are not developed (Glendinning, et al. 1962:463-465).

Ethnocentrism: No references.

Prehistory/Archaeology. Old World: Material repeated from previous five-year periods dominate this section. The Paleolithic and Neolithic references cited from Sorenson's earlier (1954 and 1959) texts appear again in Sorenson (1964), a newer edition of the same textbooks. Thurston and Southworth's (1958) discussion of cave dwellers (Thurston and Southworth 1958:3-4) and the fishing techniques

of some Paleolithic groups (Thurston and Southworth 1958:144) are used again. The only area of prehistory that displays an increase in material examples is the area of early civilizations. Unfortunately, the total cultures of these civilizations are not discussed in detail. The discussion centers on subsistence and economics of the civilizations and lists a number of "firsts" for each of them. The civilizations of China, Greece, and Rome are discussed (Glendinning, et al. 1962:23-26).

New World: The textbooks for this study period are mainly written about the Old World. Two textbooks discuss the New World and concentrate on North America. Therefore, there is not a great deal of potential for examples of New World prehistory to be available for analysis. The only material found on New World prehistory is a discussion of Tennessee prehistory which is repeated from an earlier period. The reference comes from Law's (1964) edition and entails the inaccurate and outdated discussion of Moundbuilders. The material is exactly the same as Law's (1954) earlier edition.

1969 to 1974. Five textbooks were adopted for use during this period: however, only three were located and analyzed. Law's (1968) textbook is a newer edition of a textbook used twice before, but the content remains the same. Glendinning, Uttley, and Eiselin's (1962) textbook was analyzed and also used previously. The textbook adoption lists call for the second edition of Glendinning's, et al. textbook to be used during this period. However, only the 1962 edition was in the collections of the Library of Congress. According to the Library of Congress's acquisition policies outlined previously, there should be

no significant changes between the 1962 edition and the edition recommended for use during this period. Therefore, the 1962 edition is analyzed for this period.

The only new textbook analyzed is by Harold Drummond (1970). Drummond's only stated purpose for writing the textbook was to help the student understand people and places in the western hemisphere. This textbook was originally written by another author, but Drummond completely rewrote it and republished it.

General Anthropology. No references.

Physical Anthropology. Evolution: No references. Fossil man: No references.

Race: There is no new material concerning race found in the textbooks for this period. The only material on race is from a previously adopted textbook. The one reference is by Glendinning, Uttley, and Eiselin (1962:19) and dealt with the measurements that help determine racial classifications.

Cultural Anthropology. Culture: A definition of culture is the only new material found dealing with culture as a concept. The definition is, however, only a partial definition. Drummond (1970) states that culture "is a word used to include the thinking and acting of a group of people. Manners, customs, religion, art, music, literature, and education are part of a people's culture" (Drummond 1970:52). The only other examples of culture being addressed are two examples used previously. Both examples by Glendinning, et al. (1962:19 and 22).

Kinship: No references.

Political and non-kin groups and economics: No references.

Religion: No references.

Life cycle: No references.

Technology: No references.

Ethnography: Drummond's (1970) textbook provides the only new examples of ethnography for the 1969 to 1974 study period. Even that material is limited in its scope. Drummond states the names of some of the Indian tribes living in different parts of South America and very briefly describes their life styles. He focuses on the Araucian (Drummond 1970:72-73), the Guarani of Paraguay (Drummond 1970:101), and the Arawaks of Brazil (Drummond 1970:190). He correctly but simply describes where they lived, how they lived, and some of the economic and artistic goods that they produced. The only other ethnographic material is a repeated description of the inhabitants of a village in the Congo River by Glendinning, et al. (1962:22).

Ethnocentrism: No references.

Prehistory/Archaeology. Old World: A discussion of the early civilizations of China, Greece, and Rome is repeated from the 1964 to 1969 period and serves as the only material that addresses Old World prehistory (Glendinning 1962:23-26).

New World: The greatest amount of new material for the 1969 to 1974 period addresses New World prehistory. As in other textbooks that studied the Western Hemisphere, Drummond's (1970) textbook describes the native civilizations of Meso and South America. There appears a two-paged discussion of Peru and the Incas entitled "Land of Incas."

It is stated that the Incas were skilled architects, farmers, weavers, and builders. They built irrigation ditches, terraces, and roads leading from their capital of Cuzco. They had no animals on which to travel, but did use llama and alpaca as beasts of burden. A discussion of their economy states that the Inca traded by bartering. Each farmer had to contribute one third of his produce to the sun god and another third to be held in common by all of the citizens. Much of the food was stored and used during famine (Drummond 1970:136-137).

Drummond proceeds in the same manner to discuss the Indians of Mesoamerica and the successive civilizations that developed in the region. Drummond states that three groups developed civilizations. First the Maya on the Yucatan Peninsula developed a civilization. They were builders and farmers with corn being the main crop. They developed a calendar and were the only people in the New World with a system of writing. The other two groups that developed civilizations are discussed in even less detail than the Maya. Drummond states that the Toltecs conquered the Mayans, who learned much from the Toltecs who settled near present-day Mexico City. Of the Aztecs he states that they were fierce fighters who conquered the Toltecs and were ruling at the time of the Spanish Conquest (Drummond 1970: 235-237).

1974 to 1979. The smallest number of books was adopted for use during this period. Only three books were recommended for use and two were located and analyzed. Both of the textbooks were by Harold Drummond (1969, 1970). His textbook on the Western Hemisphere (1970) was used during the previous adoption period. The 1969 textbook deals

with the Eastern Hemisphere, with the areas of concentration and emphasis, and the author's purposes for writing the book the same as for the Western Hemisphere text. The areas of the Eastern Hemisphere that are studied are Europe, Asia, Africa, and Australia. However, the text material is extremely general in nature. There does not even appear descriptive material addressing ethnography. The chapters focus on telling where an area is, who lives there, what the land is like, the raw materials that are available, and the products that are produced.

General Anthropology. No references.

Physical Anthropology. Evolution: No references. Fossil man: No references. Race: No references.

Cultural Anthropology. Culture: Drummond's definition of culture (Drummond 1970:52) is the only cultural material found for this period. Drummond (1969) does not discuss culture at all for the Eastern Hemisphere. He simply states some facts about the people of the areas studied.

Kinship: No references.

Political and non-kin groups and economics: Drummond defines a nomadic economic/subsistence base. He defines nomads as "people who move from place to place rather than having a permanent home" (Drummond 1969:122). He then gives the Lapps as an example of nomads but does not describe their way of life.

Religion: No references.

Life cycle: No references.

Technology: Drummond (1969) simply lists several technological "firsts" for the Eastern Hemisphere. He lists farming and irrigation, an alphabet, spinning thread and weaving cloth, and the first paper and printing press (Drummond 1969:12-13).

Ethnography: Besides the previously cited references that listed the names of the Indians of South and Meso America and a few facts about them (Drummond 1970:101 and 190), there are only two very short and inconsequential new references. One reference describes Pygmies as "very small dark-skinned people who live in the tropical rain forests of the Congo Basin" (Drummond 1969:337). The second reference describes Bushmen as "larger than pygmies, but they also have few tools and do little farming. They live in the Kalahari Desert" (Drummond 1969:337).

Ethnocentrism: No references.

Prehistory/Archaeology. Old World: The most surprising feature of the 1974 to 1979 study period is the total lack of Old World prehistory references.

New World: No new material is available, just the discussions of the Incas and civilizations of Mesoamerica (Drummond 1970:235-237) carried over from the 1969 to 1974 textbook period.

Discussion

Only brief comments are made for this chapter, with a more detailed discussion and comments reserved for Chapter IV. There are several characteristics of the textbooks analyzed that are immediately evident. There is a total lack of entire chapters dealing strictly

with anthropology or having anthropology as a major theme. Most of the anthropological material is in the form of isolated examples dispersed throughout the textbooks.

The anthropological material that is found is for the most part accurate; however, the material is largely very simple in its scope. Represented in this chapter is about twenty-plus pages of examples of material that addresses basic anthropological concepts for a twenty-five year period. When an approximation of the total number of pages of geographic material is forwarded (approximately 3800-3900 pages), it is evident that the anthropological material is and has been quite insignificant in the context of seventh grade geography.

Another observation made is that there are many textbooks carried-over and used during subsequent five-year adoption periods. Many of the periods have at least 50% of their textbooks used in previous five-year periods. Also, in most cases, only one or two textbooks in each five-year period provide all of the anthropological material for that period.

Finally, it is noted that the anthropological material usually represents only a few concepts that reoccurred throughout the entire twenty-five year study period. Examples of culture, ethnography, the paleolithic and neolithic in Europe, and the rise of Meso and South American early civilizations are recurring themes.

CHAPTER III

TEACHER'S CLASSROOM PREPARATION AND ATTITUDES

TOWARD ANTHROPOLOGY: AN EXAMPLE

Introduction

A questionnaire was developed and mailed to seventh grade geography teachers in the Knoxville city school system in an attempt to evaluate their views on anthropology in public schools. The questionnaire developed and the information gathered is admittedly limited in scope. There could have been a great deal more detailed information sought, but the questionnaire and the information gathered have served their purposes. The questionnaire provides a general feeling for what active teachers feel about the importance of anthropology to their students' education, some of the types and time of preparation that they employ in teaching anthropological concepts incorporated into their classroom textbooks, their knowledge of basic anthropological concepts, and their ideas on the best way to introduce anthropology to public school students.

Questionnaire Methodology

A questionnaire survey was chosen as a research tool for several reasons. It has been stated that questionnaires are direct; offer uniformity in information from one subject to the next; allow respondents a greater confidence in their anonymity and so they feel freer to express their views honestly and frankly; and give respondents more time to think about responses and thus provide a more accurate

assessment of their views on certain issues (Kerlinger 1964; Selltitz 1959). However, there are some inherent weaknesses in using questionnaires as an attitudinal research tool. There may be a small number of returned responses; an inability to check answers; and the information gathered from questionnaire responses ordinarily does not penetrate very deeply below the surface of the problem (Kerlinger 1964, Selltitz 1959). The advantages of questionnaire research far outweigh the disadvantages when applied to the types of information that are sought in this study. Questionnaire survey offers a fairly accurate, inexpensive, and quick means of assessing the general feelings that teachers have toward anthropology and the methods they employ in presenting anthropological material to their students.

The questionnaire return rate is very important in determining if the information received and analyzed properly addresses the problems under study. Twelve of twenty-five (48%) of the questionnaires mailed were returned. Kerlinger (1964) felt that a return rate of 50% to 70% was exceptional, but that the usual return rate was between 40% and 50% and usually valid for making interpretations about attitudes. The return rate for the questionnaires mailed for this research fell within the upper part of the acceptable range and very close to the exceptional range.

Two types of questions were utilized in gaining information on the three research questions: fixed-alternative questions and summated-rating scale items. Fixed-alternative questions consist of a question with a choice of two or more fixed answers. Fixed-alternative questions allow for greater uniformity of measurement of the responses

and thus greater reliability and comparison (Kerlinger 1964). The summated-rating scale style was used exclusively in Section III of the questionnaire. A rating scale item consists of a statement to which the subjects respond with degrees of agreement or disagreement. Several rated items can address a single attitudinal idea. In such a case, the rated responses from each respondent for each rated statement can be summed and averaged to determine the respondent's attitude toward a specific idea. For this research, the scale used consisted of four letters: A, B, C, and D. "A" represented strong agreement, "B" denoted agreement, "C" denoted disagreement, and "D" represented strong disagreement for each statement. If the respondent was neutral or had no opinion about a statement, then he did not choose a letter. Each letter was then given a numerical value: $A=2$, $B=1$, $C=(-1)$, $D=(-2)$, and neutral = 0. If there were several statements that expressed a single attitude, then numerical values for the scale items chosen by each respondent for all of the statements were summed and averaged, with any fractions being rounded to the nearest whole number. By wording several statements in different ways that addressed the same attitude, bias due to leading or poorly constructed statements was eliminated. Within the questionnaire, there were some rated scale items that were included as checks for other items. For example, if three statements addressed a positive attitude about a certain subject or idea, then a negative attitude statement was also used; hopefully, the responses being opposite of what was found for the three positive statements, thus providing a proper check of teacher attitudes. Kerlinger (1964) felt that attitudinal scales, such as those in

Section III, were superior to all other questionnaire formats and provided the greatest amount of reliable information.

The questionnaires were mailed to the teachers with a cover letter expressing the reasons that they were chosen to receive a questionnaire and urging them to respond. In order to insure the respondents' anonymity and to diminish bias in analyzing the results, the teachers were asked not to supply their names and no space was provided for their names or their school's name.

When the questionnaires were returned, the section questions that addressed each research question were analyzed and the responses tabulated. For fixed-alternative questions, the responses were totaled and the percentage of the total responses for each alternative chosen were calculated. For summated-rated scale items, the scale responses were given numerical values, then the percentage of agreement, disagreement and neutrality was calculated. Any responses falling on the agreement side of the scale (either agreement or strong agreement) were calculated as one unit and called agreement. Any responses on the disagreement side of the scale (disagreement or strong disagreement) was calculated as one unit and called disagreement. For example, if respondent A responded to three summated-rated scale questions that addressed Research Question One in the following manner--section question 1: agreement (value = 1), section question 2: disagreement (value = -1), section question 3: strong agreement (value = 2)--then the total numerical value of respondent A's attitude toward Research Question One would be 2/3. Because the value 2/3 is on the positive side of the scale (-2 to 2), then the respondent is said to

agree with Research Question (a statement) One. The same procedures are true if the attitude average is negative or neutral.

Questionnaire Structure and Analysis

The questionnaire contained four sections. Section I gathered information on the education and anthropological background of the respondents. Sections II-IV were designed to gather information on the respondents' attitudes toward anthropology and the preparation they used in presenting anthropology to their students.

The three Research Questions were dispersed throughout Sections II, III, and IV. Each section consisted of several questions which were interrelated to address these Research Questions:

I. Do they think that anthropology is important to the education of their students?

II. Is anthropological material incorporated into their seventh grade geography textbooks; are they sufficiently knowledgeable in anthropology to recognize basic anthropological material that is in their textbooks?

III. How do they think that anthropology should be presented to their students: separate course, incorporated into existing courses, etc.?

Research Question One was included because if the teacher did not think that anthropology was important to education, then any anthropological material that did appear in the class textbook would probably be ignored entirely, quickly covered, or perhaps inaccurately taught. Research Question Two served as a test for teachers' knowledge of basic anthropological concepts and a means to discover the type of

preparation employed by the teachers in presenting anthropological ideas to their students. Testing the anthropological knowledge of the teachers not only concentrated on their ability to correctly identify basic anthropological terms, but also concentrated on finding out if teachers recognized anthropological material within their textbooks. It was important to try to determine if teachers used only the textbooks adopted for their classes as preparation or if other materials were used; the approximate amount of time teachers spent preparing for class; and the percentage of that time that they spent on preparing and presenting anthropological material. Research Question Three was included for two reasons: Educators interested in anthropology in public education recognized early that the best way to present anthropology to public school students was to incorporate anthropological material and concepts into the classroom material of existing social studies courses. The question related to Research Question Three attempted to determine if teachers were in favor of the preferred method of introducing anthropology into the public school curriculum. If they were in favor of incorporating anthropological material into their classes, then they would probably be more alert for and aware of any anthropological material that would appear in their textbook. Probably those teachers would be more likely to attempt accuracy and elaboration in presenting any anthropological material found in their textbooks. Research Questions One, Two, and Three all were concerned with determining teacher effectiveness and accuracy in presenting anthropological material to their students.

Research Question One: Do they think that anthropology is important to the education of their students? When questioned directly and by the use of attitudinal-rated scale statements, teachers overwhelmingly felt that anthropology was important to their students' education. When questioned directly, 92% of the teachers responded that they felt that anthropology was useful to the education of their students. When questioned indirectly through two summated-rated scale statements, 83% of the teachers agreed that anthropology was important in public education and to the overall education of public school students. A rated attitudinal question was included which stated in effect that some useful courses such as anthropology needed to be dropped from the curriculum in favor of other more basic courses. This statement was included as a check of the results of the questions previously discussed that pertained to Research Question One. A majority of the teachers (58%) disagreed that such courses should be dropped.

It appeared that the teachers overwhelmingly felt that anthropology was important. Perhaps the most important result from the questionnaire was the fact that the teachers favored retaining a course, such as anthropology, that was useful to the students' total education instead of emphasizing only the usual basic skills courses.

Research Question Two: Is anthropological material incorporated into their seventh grade geography textbooks; are they sufficiently knowledgeable in anthropology to recognize basic anthropological concepts; and what type of preparation do they employ in teaching any anthropological material that is in their textbooks? Information

gathered from the questionnaire that addressed this question was of a three-area nature. First, it was important to determine the sources that teachers used in preparation for the seventh grade geography classes they taught. Most importantly, there was an attempt to determine if the teachers used the textbooks adopted for the course as the primary source for their preparation. If the textbook was the primary source, then it was known from Chapter II the nature and type of anthropological material that the teachers were using as a base of preparation. Another area of preparation was also explored. It was attempted to determine the teachers' evaluation of their own abilities, to find out if they felt themselves to be knowledgeable enough of anthropology to be sufficiently prepared. Also, an average of the total amount of class time that was spent on anthropology by the teachers was determined from estimates supplied by them. A great deal of preparation time is useless unless that preparation can be converted into knowledge about the area that is studied. Therefore, an attempt was made to test the teachers' knowledge of some basic concepts of anthropology and their abilities to recognize anthropological material from the textbooks they used.

One attitude scale statement was made to determine if teachers relied on the curriculum materials adopted for use in their classes as their main source of information for preparation. Overwhelmingly (92% agreement), the teachers agreed that they had only enough time to utilize the adopted material for their classroom preparation and not enough time to draw from other resource materials.

From the textbook analysis section of this study, it was determined that there was very little anthropological material present in the two textbooks that were analyzed for the 1974 to 1979 adoption period. A majority of the questionnaire respondents (67%) correctly identified the fact that there was anthropological material in their textbooks; however, only half (50%) of them could correctly state approximately how much of their total text material dealt with anthropological ideas (0% to 10% of the total text material). It should be noted that due to the fact that one textbook for the 1974 to 1979 adoption period could not be located for analysis, the other half of the teachers might possibly have correctly identified the amount of anthropology in the missing textbook as 25% to 50%.

Even though a majority of the teachers agreed that there was anthropological material in their textbooks and most of them correctly estimated the approximate amount of that material, they felt that the textbooks that they used lacked anthropological material that would facilitate a comprehensive presentation of anthropological ideas to their students. Forty-two percent of the teachers disagreed with the notion that their textbooks offered enough anthropological material to properly prepare them to teach and to allow their students to learn about anthropology; only 8% agreed while 50% were neutral. When a statement suggesting that the adopted classroom materials were insufficient in anthropological content was offered as a check, a large majority of the teachers agreed with the negative statement. It seemed that teachers were unhappy with the textbooks that they had to use, at least in the context of anthropological material found within them.

Even though the textbooks that provided anthropological concepts presented to their classes were viewed as insufficient by the teachers and substantiated by the textbook analysis for the 1974 to 1979 adoption period, the teachers were able to identify at least half of ten basic anthropological concepts presented to them by the questionnaire. A majority of the teachers were able to determine if the definitions given for the ten terms were correct or incorrect. The definitions for artifact, culture, evolution, kinship system, and diffusion were correctly identified. Half of the respondents correctly defined the term race, and an equal number were either correct, incorrect, or not sure about the definition of ethnocentrism. Not surprisingly, the teachers did not know the difference between acculturation and enculturation. The correct definitions for the two terms were switched and probably caused the misidentification of the terms. The other term that was misidentified was cultural relativism.

Several questions were added to the questionnaire simply to get a feel for the amount of time that the teachers devoted to preparing for and presenting anthropological material to their classes. A majority (67%) of the teachers estimated that they spent between 0% and 50% of their geography class time teaching anthropology. Thirty-three percent spent 0% to 10% of their class time per week on anthropology; a figure that matches the estimated total amount of anthropological material found in the adopted textbooks which was confirmed by the teachers themselves (Section II, Research Question Two) and by the textbook analysis. A third (33%) of the teachers

spent about four to six hours a week preparing for their geography classes with a fourth (25%) estimating that they spent seven to nine hours in preparation.

The teachers personally felt that they were well prepared to handle any anthropological ideas that they encountered during the course of teaching their seventh grade geography classes. Eighty-four percent felt confident in teaching anthropological concepts. That confidence seemed to be substantiated by the fact that most of the teachers were able to correctly estimate the amount of anthropological material in their textbooks, thus showing the ability to recognize anthropological concepts; and they correctly identified at least half of several basic anthropological concept terms.

Research Question Three: How do they think that anthropology should be presented to their students: separate course, incorporated into existing courses, etc.? When asked Research Question Three directly, 75% of the teachers felt that anthropology should be incorporated into the material for already existing social studies courses. However, when given alternatives to incorporating anthropology into the curriculum, there was not such an overwhelming agreement. Incorporation was still favored (58%), but it shared a favorable position with introducing anthropological material in a separate class dealing solely with anthropology. It was not surprising that teachers were interested in getting anthropology to their students in a separate course dedicated to anthropology. As seen by their responses pertaining to Research Question One, they demonstrated that they thought that anthropology was important to their students'

education. It was interesting to note the formal anthropological background of the respondents. Only 50% of the teachers had taken a single cultural anthropology course in college. Thirty-three percent had taken physical anthropology and 33% had taken an archeology course. There were no anthropology majors included in the group of respondents.

Comments

From the questionnaire responses, several comments can be made. Teachers overwhelmingly feel that anthropology is important to the education of their students.

The teachers rely heavily (or solely) on the textbooks adopted for their courses for preparing themselves for class. Very little, if none, outside information is used in preparation. Although not extremely competent in anthropology, about half of the teachers are able to recognize and define several basic anthropological concepts.

Finally, the teachers feel strongly that anthropology should be incorporated into the textbook material for their classes. If anthropology is not incorporated, then the teachers feel that anthropology is important enough to be taught as a separate course.

CHAPTER IV

DISCUSSION AND CONCLUSIONS

Discussion

From the textbook analysis study and from the information gathered from seventh grade geography teachers, some light was shed on the role that anthropology played in one segment of social studies education in Tennessee. An examination of the information showed that there were certain distinctive characteristics of the textbooks adopted for use during the twenty-five year study period. There was a general decrease in the number of books recommended by the state for adoption. For the first five-year period, there were five textbooks recommended for adoption; the second period, there were eight textbooks recommended; but by the 1974 to 1979 period, only three textbooks were recommended. Even though some of the authors' stated intentions were to provide textbooks that would show cultural diversity and different ways of doing the same tasks around the world, many fell short of their goals. Most of the textbooks were almost entirely devoted to pure physical or economic geography. No textbook even approached a cultural geographic view of the world. Another aspect of the textbook adoption procedures that became apparent from the study was that there were many textbooks that were carried over from one adoption period to the next. The carry-over practice allowed little new material to be introduced after the 1954 to 1959 period.

The nature of the textbooks recommended for adoption directly affected the amount and type of anthropological material available to

students through the past twenty-five years. There was a lack of entire chapters or sections in the textbooks dealing with anthropological subject matter. The anthropological material found in the texts was in the form of single isolated ideas, or at the most, two to three pages which addressed single anthropological ideas.

The anthropological material incorporated into the seventh grade geography texts was very simplistic in scope, but in almost every case it was anthropologically correct. Anthropological themes from two areas--cultural anthropology and prehistory/archaeology--did repeatedly occur through the twenty-five year study period. Several good examples of definitions of culture and cultural dynamics were noted. There were fewer examples of cultural diversity and universals. Examples of descriptive ethnography were by far the most numerous. However, the definition of ethnography was modified somewhat in this study. The type of ethnography noted in this study usually did not go into great detail when describing the total cultures of different groups around the world. Usually, what was termed ethnography dealt mainly with descriptions of the material culture of the groups under study. Very little description of customs, beliefs, taboos, etc., was included in the textbooks. Two areas of Old World prehistory were emphasized in the textbooks covering the twenty-five year study period. The material focused on the living conditions and activities of Paleolithic and Neolithic peoples of the Old World. There were many examples comparing paleolithic and neolithic cultures, focusing mainly on the differences between the two and the reason that there were differences--the rise of agriculture. New World prehistory focused

almost entirely on the early civilization in Mexico and South America. The discussions of those civilizations were usually very simple descriptions of the material cultures of the peoples who formed those early civilizations.

Conspicuously absent were the very important concepts of evolution or fossil man. The textbooks that dealt with the Old World and more especially with Africa almost entirely ignored fossil discoveries in those regions that provided information on the descent and origin of man. There was also a very small amount of material on racial differences of the peoples who inhabit the regions of the world that were studied. The anthropological concepts of life-cycle, religion and beliefs were not addressed and very little information was forwarded on non-kin and political groups and economics. One area, the civilizations of the Old World, was almost wholly ignored. The material that dealt with the civilizations of Egypt, Mesopotamia, Greece, and Italy usually was in the form of photographs/illustrations of the remains of buildings and monuments of those civilizations or a listing of the "firsts" attained by those civilizations.

One of the main objectives of this study was to discern any developmental patterns of the anthropological material through the twenty-five years of the study period. More specifically, it was important to compare any trends on the state level with national trends of the development of anthropological material in social studies curricula. There were no developmental patterns discerned. The anthropological material did not increase in amount or complexity from 1954 to 1979. In fact, the amount of anthropological material found

in the seventh grade geography textbooks actually decreased. However, the decrease may have been due to the fact that there were fewer textbooks adopted for use in Tennessee seventh grade geography for 1974 to 1979 than there were recommended during previous adoption periods. As stated previously, there were some themes that were repeated through each of the adoption periods, but even those themes were not discussed in depth. State trends in anthropological material did not appear to follow national trends that were discerned from the historical survey of educational literature outlined in Chapter I.

The questionnaire that was developed provided a means for discerning a feeling for the average teachers' attitudes toward and knowledge of anthropology and its basic concepts, and to give an idea of the type of preparation the teacher used in presenting anthropological material found in classroom textbooks to their students. The questionnaire results showed that the teachers studied had a very limited or non-existent anthropological background. However, even though the teachers were not highly proficient in anthropology, most were proficient enough to correctly identify some basic anthropological concepts and accurately estimate the approximate amount of anthropological material that was incorporated into their seventh grade geography textbooks.

The teachers relied heavily on their textbooks as a source of preparation for teaching their classes. And most realized that the textbooks adopted for use in their classes were deficient in meaningful and comprehensive anthropological material. The most important aspect of the teachers' responses to the questionnaire was that they almost

unanimously stated that they felt that anthropology was important to the education of their students. A majority felt that anthropological material should be incorporated into the text material for other social studies courses. Many of the teachers felt that anthropology was important enough to warrant the formation of classes that solely addressed anthropology.

Conclusions

The theme of this study was exemplified by quoting Paul Bohannon (1966) in the introduction of this work. Bohannon stressed that as anthropologists interested in public school education, we should strive to "improve the material that is there . . ." (Bohannon 1966:3). It is not realistic for us to even consider changing the geographical and anthropological material found in the textbooks used in seventh grade geography classes in the state. The material has been written by authors usually far removed from academic anthropologists and unfamiliar to them and published by companies who usually have their own advisors and designs and who do not solicit the advice of "outsiders." However, all is not lost. Anthropologists and educators interested in anthropology in public education can improve and change the selection of textbooks used in social studies classes in Tennessee. Interested parties can, on a local and state level, push their respective boards of education to adopt textbooks that not only address the subject of the course, but also comprehensively cover all of the anthropological concepts that are applicable to the subject under study. The research focused on geography and geography textbooks, but the conclusions forwarded could be applied to any area of social studies.

For example, Man and His World by James O'Hern (1972) used an interdisciplinary approach to addressing social sciences instruction. Basic concepts of geography, the earth, man, and society are covered in this textbook. Information is drawn from anthropology, sociology, economics, geography, history, and political science in order to teach the basic concepts outlined.

By adopting geography textbooks (or any other social studies subject textbooks) that are broadly based and incorporate such areas as anthropology, both students and school systems would benefit. Students, through the study of anthropology, would realize that there are many different cultures in the world and that their culture and ways of doing things is not the only way and not the best way all of the time. Studying anthropology would give the students a tolerance and understanding of diverse cultures and would lead to their being able to co-exist and function with their world neighbors. With the many technological and political changes that have occurred since the 1950's, the world is much "smaller" now than then and understanding and getting along with other peoples of the world has become paramount for survival. School systems would benefit because they would be presenting material from a new subject through an existing class without having to allocate money for teachers and materials to provide the subject as a separate course.

Bohannon went on to state that "even more important, [we should] improve the use made of this material by teachers" (Bohannon 1966:3). By improving the selection of textbooks used in geography classes to include broadly based textbooks that incorporate comprehensive and

complete anthropological material, the teaching of those anthropological concepts incorporated in the texts will improve. It was shown in this study that most teachers relied solely on their textbooks for sources of class preparation and knowledge. If improved, comprehensive, and complete anthropological material is included in textbooks adopted for use in public schools, then it is felt that teachers will present to their students what they find in their textbooks.

It can be concluded that the teachers studied in this work were fairly competent in anthropology. They were deemed knowledgeable and perceptive enough to correctly teach the simplistic and isolated anthropological ideas that were incorporated into their textbooks. It was unrealistic to expect that the teachers should have been extremely knowledgeable in anthropology. Many of the teachers were general social studies teachers or were teachers from other subject areas who happened to qualify to teach geography. Those teachers were not required to take a great many anthropology courses in attaining their teaching certificate and most were not required to take any anthropology courses.

It was felt that even though teachers were not highly knowledgeable in anthropological theory, they were noticeably appreciative of the importance of anthropology to public education. This fact was pointed out in two other studies discussed in Chapter I--Wilkerson's (1979) study and the Tennessee Anthropological Association Study (Van Fleet and Denny 1979). In order to improve the use to which teachers put the material in their textbooks, teacher interest in anthropology should be seized upon and spurred along. It is often very

difficult for "outsiders," such as professional anthropologists, to do. Efforts should be made to inform and excite school policy-makers and administrators about the great potential of incorporating anthropology into existing social studies courses through carefully selected comprehensive textbooks. They, in turn, by careful textbook selection, will provide teachers with interesting, correct, comprehensive, and complete anthropological material that can be effectively taught along with the normal classroom material.

Finally, anthropologists should try to sell the idea of teacher education in the basic concepts of anthropology. Entire courses in anthropology aimed at active teachers would probably result in failure. However, educating teachers in a few basic anthropological concepts that are applicable to the social studies subject area that they teach would probably be met with success. It would more importantly result in improved teaching of any anthropological material that would appear in the class textbooks of the more traditional social studies courses.

Anthropology is important to the total education of primary and secondary public school students. However, anthropologists and educators must be realistic in their goals and methods of placing anthropology into the curriculum. Pressures of teacher class loads, budget cut-backs resulting in fewer teachers and fewer services, trends towards teaching more "basic" courses, and other factors must be considered when formulating strategies toward introducing anthropology into the public schools. Teachers' interests in anthropology should be capitalized upon. But more importantly, school systems should be urged to capitalize on textbooks that are available that address

specific basic social studies subjects but which are broadly based enough to provide the student with correct and comprehensive anthropological concepts that are applicable to the social studies subject addressed by the textbook. This is the sound and realistic approach.

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APPENDICES

APPENDIX A

THE QUESTIONNAIRE

Section I

Age: years

Sex: M F

Education:

Highest degree received- BA BS MA PhD Other

Degree area-

Number of courses taken in anthropology- Cultural Physical
 Archaeology

Areas of certification:

Social studies courses taught during the past school year:

<u>course</u>	<u>grade level</u>	<u>basic text</u>
<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>
<u> </u>	<u> </u>	<u> </u>

* Section II: Please answer all questions to the best of your knowledge and without the use of references of other sources. (note: NS= not sure)

(1) Are anthropological ideas and concepts presented in the basic text that you use for your social studies courses?

 yes no NS

(2) If "yes" was checked for question number one, please estimate the percentage(%) of the total basic text material that deals with anthropology.

 0-10% 10-25% 25-50% 50%+

(3) Do you feel prepared to handle the anthropological concepts in your course? yes no

(4) Have you had an opportunity to be exposed to any(books, films, workshops, etc.) anthropological materials in the past year?

 yes no
please give details

(5) If you answered "yes" to question number four, was the exposure to the anthropological material job related or was it due to personal interest?
 job related personal interest

- (6) Do you think that anthropology is useful to the education of public school students?

☐ yes ☐ no ☐ NS comments: _____

- (7) In the average week, what portion of class time deals with anthropology? ☐

- (8) During the average week, how much time do you spend preparing lessons for your class?

☐ 0-3hrs. ☐ 4-6hrs. ☐ 7-9hrs. ☐ 10 or more hrs.

- (9) Do you think that anthropology should be taught as a separate course, incorporated into existing social studies courses, or should it be eliminated to make room for other more basic courses (reading, math, etc.) ?

☐ separate course ☐ incorporated into existing courses
☐ eliminated

Section III : Following are some personal opinion statements that have been made by several anthropologists and educators. Please read the statements and circle: A- if you strongly agree, B- if you agree, C- if you disagree, and D- if strongly disagree with the statements. If you have no opinion about the statement, then do not circle a letter. Please keep in mind that these statements are only someone else's opinions and therefore there are no correct or incorrect answers in this section. Answer the questions in light of your experience and knowledge as a social studies teacher.

- (1) With the amount of time that teachers must devote to school paperwork, meetings, counseling, etc., there is little time left to locate and study material for class preparation other than the material that has been specifically adopted for the class.

A B C D

- (2) Anthropology has invaded the schools in several ways. One way is that curriculum materials have been developed to facilitate the teaching of anthropology on all grade levels.

A B C D

- (3) A crucial problem is not why we ought to teach anthropology, but how to do it. There appears to be four approaches to the problem:

- (a) introduce anthropology as a separate course A B C D
(b) introduce anthropology as a summer school course A B C D
(c) introduce anthropology as an extracurricular activity
such as an interest club A B C D
(d) insert anthropological content into already existing
curriculum materials A B C D

- (4) It might well be that the new generations of national leaders all over the world should be educated in their zoological origins and their cultural diversities.

A B C D

- (5) The texts adopted for use in junior high social studies classes seem to have precise and equal coverage of all areas of social studies including geography, anthropology, history, sociology, economics, and political science.
A B C D
- (6) Social studies teachers are beginning to move away from a purely historical and geographical approach toward an approach in which the total culture is given consideration.
A B C D
- (7) Most texts adopted for social studies courses prepare the teacher for any anthropological ideas that may be presented in class.
A B C D
- (8) Anthropology is a discipline of importance and use to the student in social studies.
A B C D
- (9) One problem blocking the introduction of anthropology into the schools has been the appalling lack of good materials that could be used in the classroom.
A B C D
- (10) Students seem to be deficient in their use of the basic skills of education (reading, writing, math, etc.) needed to function well in their society. Therefore, courses dealing with these basic skills need to be emphasized even if it means eliminating other useful courses.
A B C D

Section IV: Listed below are some terms and definitions of the terms. Please check the appropriate space if you think the definition of the term is true, false, or if you are not sure (NS). Please complete the section without the use of references or other sources.

- (1) acculturation- The process by which the individual learns and assimilates the patterns of a culture. ___true ___false ___NS
- (2) artifact- Any material object that has been "worked" or used as a tool. ___true ___false ___NS
- (3) cultural relativism- The view that cultural elements and institutions should be evaluated in terms of their relationship to other elements and institutions of other cultures. ___true ___false ___NS
- (4) culture- The sum total of learned behavior traits that are common to and characteristic of the members of a society. ___true ___false ___NS
- (5) diffusion- A process of cultural dynamics wherein cultural items or complexes spread from one society to another. ___true ___false ___NS
- (6) enculturation- The process of interaction between two societies in which the culture of the society in the subordinate position is drastically modified to conform to the culture of the dominant society. ___true ___false ___NS

- (7) ethnocentrism- The mental processes employed by man in order to function within the cultural framework of his society. ☐ true ☒ false ☐ NS
- (8) evolution- The continuous changes of populations through modifications in their genetic composition. ☐ true ☐ false ☒ NS
- (9) kinship system-The customary complex of roles and statuses in a society that determine the behavior of relatives toward each other. ☐ true ☐ false ☒ NS
- (10) race- Groups of people who are distinguishable from each other by skin color and by where they live. ☐ true ☐ false ☒ NS

APPENDIX B

RAW DATA

Research Question One: Do they think that anthropology is important to the education of their students?

Section II, Question 1

Do you think that anthropology is useful to the education of public school students? N=12, yes=92%, no=0%, NR=8%.

Section III, Question 4

It might be well that more generations of national leaders all over the world should be educated in their zoological origins and their cultural diversities. N=12.

Section III, Question 8

Anthropology is a discipline of importance and use to the student in social studies. N=12.

Numerical ratings of the responses:

(4)	(8)	Average	
-2	-2	-2	
2	2	2	Agreement - 83%
1	1	1	Neutral - 0%
0	-1	-1/2	Disagreement - 17%
1	1	1	
1	1	1	
0	1	1/2	
2	0	1	
2	2	2	
2	2	2	
1	1	1	
1	1	1	

Section III, Question 10

Students seem to be deficient in their use of the basic skills of education (reading, writing, math, etc.) needed to function well in their society. Therefore, courses dealing with these basic skills need to be emphasized even if it means eliminating other useful courses. N=12.

Numerical ratings of the responses:

-2	-1	-1	
-1	1	2	Approval - 34%
0	2	-1	Neutral - 8%
1	-2	-2	Disapproval - 58%

Research Question Two: Is anthropological material incorporated into their seventh grade geography textbooks; are they sufficiently knowledgeable in anthropology to recognize basic anthropological concepts; and what type of preparation do they employ in teaching any anthropological material that is in their textbooks?

Section II, Question 1

Are anthropological ideas and concepts presented in the basic text that you use for your social studies course? N=12, Yes=67%, No=33%, NR=0%.

Section II, Question 2

If "Yes" was checked for Question Number One, please estimate the percentage of the total basic text material that deals with anthropology. N=8.

<u>0-10%</u>	<u>10-25%</u>	<u>25-50%</u>	<u>50% +</u>	<u>NR</u>
50%	0%	50%	0%	

Section II, Question 3

Do you feel prepared to handle the anthropological concepts in your course? N=12, Yes=84%, No=8%, NR=8%.

Section II, Question 4

Have you had an opportunity to be exposed to any (books, films, workshops, etc.) anthropological materials in the past year? N=12, Yes=42%, No=58%, NR=0%.

Section II, Question 5

If you answered "Yes" to Question Number Four, was the exposure to the anthropological material job-related or was it due to personal interest? N=5, Job Related=20%, Personal Interest=40%, Both=40%.

Section II, Question 7

In the average week, what portion of class time deals with anthropology? N=12.

<u>0%</u>	<u>0-10%</u>	<u>10-25%</u>	<u>25-50%</u>	<u>50% +</u>	<u>NR</u>
17%	33%	17%	17%	8%	8%

Section II, Question 8

During the average week, how much time do you spend preparing lessons for your class? N=12.

<u>0-3 hrs.</u>	<u>4-6 hrs.</u>	<u>7-9 hrs.</u>	<u>10+ hrs.</u>
17%	33%	25%	25%

Section III, Question 1

With the amount of time that teachers must devote to school paper work, meetings, counseling, etc., there is little time left to locate and study material for class preparation other than the material that has been specifically adopted for the class.

Section III, Question 2

Anthropology has invaded the schools in several ways. One way is that curriculum materials have been developed to facilitate the teaching of anthropology on all grade levels.

Section III, Question 5

The texts adopted for use in junior high social studies classes seem to have precise and equal coverage of all areas of social studies, including geography, anthropology, history, sociology, economics, and political science.

Section III, Question 7

Most texts adopted for social studies courses prepare the teacher for any anthropological ideas that may be presented in class.

Section III, Question 9

One problem blocking the introduction of anthropology into the schools has been the appalling lack of good materials that could be used in the classroom. (A negative statement used to check Questions 2, 5, 7).

Numerical ratings of responses for Section III, Questions 1, 2, 5, 7, and 9. (1). N=12

2	2	1	
2	2	1	Agreement - 92%
2	2	1	Neutral - 0%
2	2	-1	Disagreement - 8%

(2). N=12, (5). N=12, (7). N=12, Average

0	-1	0	-1/3	
-1	-2	-1	-1-1/3	Agreement - 8%
0	1	-1	0	Neutral - 50%
-1	1	-1	-1/3	Disagreement - 42%
1	-1	-1	-1/3	
-2	-1	-2	-1-3/5	
-1	-2	-2	-1-3/5	
2	1	-1	2/3	
-1	-1	-1	-1	
1	1	-1	1/3	
1	1	-1	1/3	
-1	-2	-2	-1-3/5	

(9). N=12

1	1	1	
1	1	-1	Agreement - 66%
0	0	1	Neutral - 17%
1	2	-2	Disagreement - 17%

Section IV, Terms 1-10

	<u>Correct</u>	<u>Incorrect</u>	<u>NS (Not Sure)</u>
(1) acculturation	17%	75%	8%
(2) artifact	58%	42%	0%
(3) cultural relativism	0%	75%	25%
(4) culture	92%	8%	0%
(5) diffusion	75%	17%	8%
(6) enculturation	17%	50%	33%
(7) ethnocentrism	33.3%	33.3%	33.3%
(8) evolution	92%	8%	0%
(9) kinship system	42%	33%	25%
(10) race	50%	50%	0%

Research Question Three: How do they think that anthropology should be presented to their students: separate courses, incorporated into existing courses, etc.?

Section II, Question 9

Do you think that anthropology should be taught as a separate course, incorporated into existing social studies courses, or should it be eliminated to make room for other more basic courses (reading, math, etc.)? N=12.

Separate course=25%, Incorporated=75%, Eliminated=0%.

Section III, Question 3

A crucial problem is not why we ought to teach anthropology, but how to do it. There appear to be four approaches to the problem:

- Introduce anthropology as a separate course.
- Introduce anthropology as a summer school course.
- Introduce anthropology as an extracurricular activity such as an interest club.
- Insert anthropological content into already existing curriculum materials. N=12.

Section III, Question 6

Social studies teachers are beginning to move away from a purely historical and geographical approach toward an approach in which the total culture is given consideration. N=12.

Numerical ratings of responses for Section III, Questions 3 and 6.

<u>3d</u>	<u>6</u>	<u>Average</u>	
-2	-2	-2	
1	1	1	Agreement - 58%
2	1	1-1/2	Neutral - 17%
2	2	2	Disagreement - 25%
1	-2	-1/2	
1	-1	0	
2	1	1-1/2	
2	1	1-1/2	
-1	1	0	
2	1	1-1/2	
2	1	1-1/2	
0	-2	-2/3	

<u>3a</u>	<u>6</u>	<u>Average</u>	
2	2	2	
1	1	1	Agreement - 58%
1	-1	-1	Neutral - 8%
-2	-2	0	Disagreement - 34%

<u>3b</u>	<u>6</u>	<u>Average</u>	
-2	-1	-1	
-1	-2	-2	Agreement - 0%
-1	-1	0	Neutral - 25%
0	-2	0	Disagreement - 75%

<u>3c</u>	<u>6</u>	<u>Average</u>	
1	-1	-1	
-1	-1	1	Agreement - 25%
-1	1	0	Neutral - 25%
0	-1	0	Disagreement - 50%

VITA

David W. Denny was born in Danville, Virginia on October 23, 1953. He attended public school in that city and graduated from George Washington High School in June 1965. He attended Washington and Lee University in Lexington, Virginia, where he received his Bachelor of Arts degree in Geology in June 1976.

He entered The University of Tennessee, Knoxville, in the Fall of 1976 to work toward a Master's degree in Anthropology. After becoming a part-time student at the end of his first year in Graduate School, he ultimately received his degree in August 1980.

The author's interests are varied, including having played trombone in various school and private bands and symphonies for eleven years, being a member of his university rugby team for four years, becoming a radio sports announcer, and competing in collegiate track for two years. He is a life member of Sigma Nu national fraternity, the Tennessee Anthropological Association, and the Society for American Archaeology.