Section I
AN INTRODUCTION TO ANTHROPOLOGY AND EDUCATION

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Professional educators today face many problems. These problems are produced by such factors as the complexity and heterogeneity of American culture, the rapidity and inco-ordination of cultural change, the effort to provide equality of educational opportunity for all children and youth, the increase in the birth rate, the competition for the tax dollar, current ideological conflict, and conflicting theories of education. Educational problems center in such areas as the cultural role and objectives of education, the organization and administration of the school, the content of education, methods of teaching and learning, the evaluation and guidance of the student, and public relations and the provision of adequate financial support.

In the solution of school problems, professional educators have for some time utilized knowledge from such disciplines as biology, psychology, history, philosophy, and sociology. More recently increasing attention has been directed toward anthropology as a resource for conceptual knowledge and research methods which can contribute directly to the improvement of education. Anthropologists and educators have recognized areas of common interest and concern and have begun to work together on common problems. These co-operative efforts have been limited thus far, but this symposium is an indication both of the significant progress that has been made and of future possibilities. This introductory paper attempts to define some of the problem areas in education where anthropology can make a contribution. The overview by George Spindler, following, maps out some areas in anthropology that are relevant to these problems and surveys the articulation and historical contacts of the two fields.

Education is the instrument through which cultures perpetuate themselves. It is the process through which the members of a society assure themselves that the behavior necessary to continue their culture is learned. Since education is a cultural process, it is important for educators to have a clear conception of the meaning of culture. Confusion over this meaning is an important factor in confusion and conflict concerning the proper role of the school. Here is a basic area where anthropologists can make a significant contribution.
who make the school curriculum do not understand the changing culture of which they are a part, deadwood will be carried indefinitely in the school program, and there will be important gaps in what is taught and learned. Harold Benjamin showed the proneness of schools to perpetuate outmoded content and experiences in his satire, The Saber-Tooth Curriculum.

The complexity, heterogeneity, and rapidity of change in modern culture make the selection of curriculum content particularly difficult. Anthropologists can help educators to understand better their community, nation, and world. The techniques of community study developed by anthropologists can be used by teachers to study their own community.

Methods of teaching and learning are perpetual problems in education. How can methods be used in the classroom that will transfer directly to effectiveness in living outside the school? What methods are most appropriate to the development of democratic citizenship? How can spiritual and moral values best be developed? How can the school produce sound characters and wholesome personalities? These are questions that teachers are asking today. Anthropologists can help teachers understand how imitation, participation, communication, and informal methods are used to further enculturation in other cultures. They can also contribute to an understanding of the relationship between cultural motivation, incentives, and values and school learning.

A number of educators and social scientists have been concerned recently about the effects of the cultural experiences of an individual on his performance in intelligence tests. This has resulted in an effort to develop a "culture fair" intelligence test. Teachers need to be helped to see the significance of such activities in the furtherance of equality of educational opportunity.

Closely related to the question of the meaning of the I.Q. is the question of grouping. To what extent is homogeneous grouping in the school compatible with the values of democracy? What is the significance of the variety of cultural backgrounds of American children and youth for grouping and instructional methods generally? The heterogeneity of American culture provides an excellent opportunity for the development of intergroup understanding and the improvement of human relations. In this area the concept of race is of special importance. Anthropologists can help clarify the meaning of race and the relationship between race, intelligence, and culture.

Finally, educators have become increasingly concerned about the development of intercultural and international understanding. A number of educators and anthropologists have participated in UNESCO's activities in this area. Educators need to be helped to develop more effective techniques in the study of the ways of living of people of other cultures. In many instances comparative culture studies in the school tend to reinforce prejudice rather than to increase understanding and appreciation. In addition to intercultural and international understanding, educators are concerned with the role of education in the international technical assistance programs. American educational methods are now being exported.
to other nations. To what extent is this possible and desirable? How can American educators contribute most effectively to the improvement of the ways of living of people of other cultures? These are pressing problems where anthropological knowledge and research can again make a major contribution.

The papers and discussions included in this volume are addressed to some of these problems, and others will emerge out of the cross-disciplinary interchange within the group discussions. It may be anticipated that future studies and similar conferences will provide approaches unanticipated at present.

ANTHROPOLOGY AND EDUCATION: AN OVERVIEW

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Though no "educational anthropology" exists at present, and this conference is not aimed at its creation, the purpose of this overview paper is to survey the articulation of these two fields. Education is not listed in Anthropology Today (Kroeber, 1953) as a field of application for anthropology. There are only rare instances of self-conscious attention to the mutual relevance of these two fields in the various interdisciplinary symposia. Few professional anthropologists are required by the institutional definition of their positions to interact with professional educators, and only a handful of joint appointments in education and anthropology exist in American colleges and universities.

Despite this, some educational philosophers cite the concept of culture as most important in their systematic thinking, modern texts used in the training of teachers abound with references to anthropological literature, elementary school teachers include projects on "Peoples in Other Lands" and "Our Indian Friends," and a growing number of departments of anthropology are offering courses with the specific needs of teachers-in-training in mind. But most surprising is the fact that the relations between these two fields have a history in this country extending back to at least 1904, when Hewett wrote his first pieces on education for the American Anthropologist (1904, 1905).

These introductory statements suggest that a whole symposium of papers could be devoted to the systematic explication of these sometimes obscure and unacknowledged relationships. Only this overview paper will serve this interest directly. Its purpose is to outline the parts of both anthropology and education as they articulate into one mutually relevant framework of interests, trace briefly the history of such articulations, indicate what anthropologists have written about education and what educators have used of what anthropologists have written, and describe certain potentials and problems that exist in the relationships. It follows upon the introductory statement by Dean Quillen of the problems in education for which anthropological help is sought.

The purpose of this overview is thus sharply different from that of the rest of the papers in this symposium. It is about the relations of edu-