
Teaching Anthropology Newsletter

Teaching Anthropology Newsletter (TAN) is published semiannually by the Department of Anthropology, Saint Mary's University, Halifax, NS B3H 3C3. This issue is illustrated by Jacqueline Mitchell and financed in part by the Office of the Dean of Arts. Correspondence and items for publication should be submitted to Roberta Wittmann, Circulation Manager, or Paul A. Erickson, Editor. Deadlines for submission are October 1 for the Fall issue and March 1 for the Spring issue. News, reviews and articles are solicited!

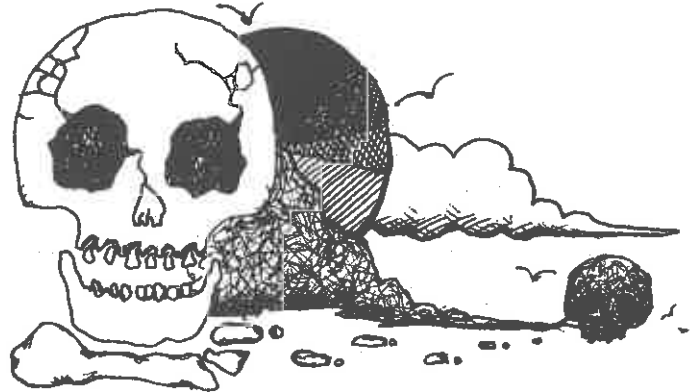
TAN

Teaching Anthropology Newsletter

In recent years precollege anthropology has been taught more and more often and in more and more places. Anthropology is now part of many history, science and social studies curricula.

Teaching Anthropology Newsletter (TAN) promotes precollege anthropology by: providing curriculum information to teachers; creating a forum for teachers to exchange ideas; and establishing communication between teachers and professors of anthropology.

TAN appears semiannually in the Fall and Spring of each school year. To subscribe, send your name and address to the Editor. TAN is distributed free-of-charge.



TAN

Inside . . .

- Getting Archaeology Into the 2**
Schools: The Alberta Approach
by Heather Devine
- The University Museum and 7**
Anthropology in Action in
the Community
by Joan Wider
- New Nova Scotia Archaeology 9**
Society
by Stephen A. Davis
- My Genes Made Me Do It: A 11**
Review of The Caveman and
the Bomb
by Ronald J. Nash
- Teaching the Paranormal: A 13**
Review of The Sasquatch and
Other Unknown Hominoids
by Paul A. Erickson
- Canadian Calendar 15**
- Notes on Contributors 16**
-

**Getting Archaeology Into The Schools:
The Alberta Approach**

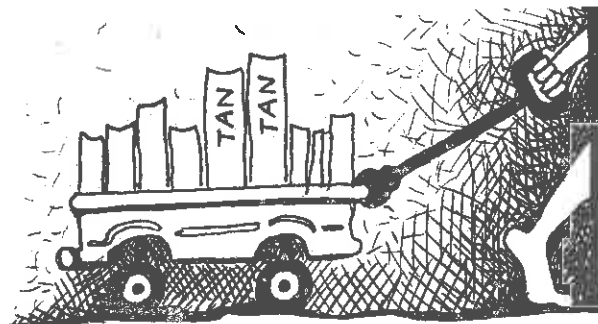
by Heather Devine

[This article is a revised version of a paper presented to the Canadian Archaeological Association in Toronto on April 27, 1986. While addressing archaeologists, the author makes remarks that will interest teachers and students as well- Ed.]

This article explains how to get archaeology into the school curriculum. There are various approaches archaeologists can take, but I would like to outline the approach that the Archaeological Survey of Alberta is taking, because, for most part, it is working. I would like to describe four important steps toward school-based archaeology education. They are: hiring an education consultant; determining program goals; establishing links with the Department of Education; and developing instructional materials.

There is a two-fold rationale for archaeologists getting involved in school-based education. First, conservation efforts are more successful when steps are taken to change attitudes rather than punish destructive behavior. A public education program -- whether it consists of an advertising campaign, a series of public talks, or a television show -- will never completely change the destructive attitudes of pothunters, vandals, and unscrupulous developers. To prevent pothunting and other destructive behaviour the key is to teach and reinforce positive attitudes in the young before they become involved in such activity. This means that considerable effort should be made to reach children in school while they are eager to learn and are a captive audience.

Second, children grow into taxpayers. If we expect taxpayers to



support our archaeology programs, we had better ensure that they understand and appreciate what archaeologists do. When a citizen votes to support rezoning that would protect heritage resources or writes the local member of Parliament or Legislature to lobby for increased heritage funding, it is usually because the citizen sees heritage resource as adding to the quality of his or her life. Where would that citizen have acquired such attitudes? They were probably acquired as childhood experiences at museums and historic and archaeological sites, or from a teacher or other adult who instilled a love of the past. The instilling of attitudes is a long process, and relying on a quick advertising campaign to accomplish the same goals as a sustained program of school-based education is likely to cost a great deal of money but not yield significant results.

Hiring an Education Consultant

The first step toward school-based archaeology education is to hire an education consultant to initiate and develop the program. The consultant's expertise will depend on the responsibilities of the job as defined by the sponsoring archaeology organization.

One positive result of hiring consultants with archaeological or anthropological backgrounds is that they will not need extensive training. This means that time and money can be spent instead on program development. It also means that the consultant may have an easier time fitting into the organization and identifying with its overall priorities.

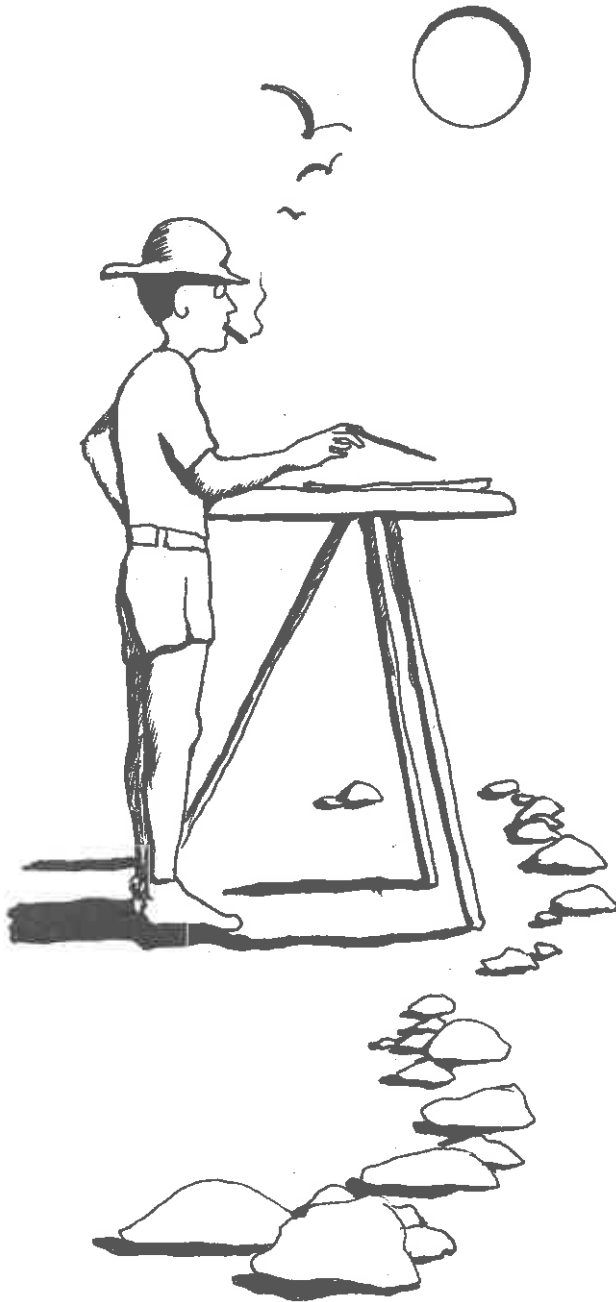
Most archaeologists would probably prefer to hire a consultant with a strong archaeology background, but the consultant with extensive field experience may not possess the type of training necessary to make archaeology accessible to individuals in a school

setting. There are drawbacks to hiring an archaeologist for an educator's role. The two most important are lack of relevant teaching experience and lack of familiarity with the processes of curriculum development and policy formulation.

What is "relevant teaching experience", and why is it important for a consultant? I define this as that which is obtained through full-time teaching at a primary or secondary school. Life behind the desk is a far cry from what most people assume. Teachers are often expected to teach school subjects they are not trained to teach. Libraries are often inadequate, and many instructional materials are inadequate or unavailable. The teacher's day does not end at 3:30 pm. Marking, coaching and curriculum development continue long after the final bell rings. The backup services available to professors -- typists, markers, book allowances, travel perks -- are usually unavailable to teachers. If a consultant is not aware of these constraints, it will be difficult if not impossible to develop instructional materials and programs that are useable.

Relevant teaching experience is also important to give a consultant credibility. A consultant with virtually no background in education would have to work very hard to be taken seriously. While he or she might be respected as a subject-matter expert, anything he or she attempts to do in the area of teaching might be viewed with cynicism- even resentment- by the education establishment. As a former classroom teacher I resent the notion that "we can hire someone and just let them handle the education end of things". Hiring an education consultant on flimsy criteria would insult my profession.

The second drawback to an archaeologist as consultant is not



"knowing the ropes" or "which button to push" to get things done. When dealing with educational bodies such as the Department of Education, knowing how, when and, most important, whom to approach can mean the difference between success and failure. Having the consultant possess most, if not all, of the following qualifications should ensure success: a permanent teaching certificate; graduate coursework in education (preferably a graduate degree) in instructional materials development or curriculum theory and/or policy; coursework in archaeology, anthropology, native studies and/or Canadian history; a teaching specialty in history, social studies or anthropology; an interest in and enthusiasm for archaeology; and a desire to upgrade fields if necessary.

Determining Program Goals

The consultant needs to determine the overall goals for archaeology education by identifying instructional needs in the school curriculum. Most consultants begin by doing a formal study of the current curriculum in their particular area of interest. These studies are known as systems appraisals, program evaluations or needs assessments. A needs assessment is prerequisite to materials development.

A needs assessment is an in-depth evaluation of how a subject is presented in a school setting. Topics examined in a needs assessment can vary. In my needs assessment, which dealt with the treatment of archaeology and native prehistory in the Alberta Social Studies program, I examined four topics: the rationale for the practice and teaching of archaeology; how archaeology is taught in selected programs in Britain and the United States; the treatment of archaeology and native prehistory content in the Alberta Social Studies program, with special emphasis on

materials and methods; and instructional needs as perceived by special interest groups, in this case archaeologists, classroom teachers, the Native Education Project Team and selected Department of Education research studies. I then used my examination of these four topics to suggest approaches to introducing archaeology into the school curriculum.

Studying the current program and identifying perceived deficiencies not only helps provide reasoned criticisms and suggestions for improvement, but also helps identify specific areas where archaeologists may want to direct funding or other assistance. Let us say that Mesoamerican archaeology is discussed in the present curriculum, but that local prehistoric archaeology is not. Local prehistoric archaeology might be an area that would benefit from development of a new unit. Or, let us say that there is an excellent archaeology text, but that there is no opportunity for the teacher to offer appropriate hands-on activity. In such an instance archaeologists might be able to develop an inservice workshop to assist teachers in developing a dig simulation, or to assist local historical and archaeological societies in developing hands-on archaeological activities as part of their interpretive programs for school groups.

Being able to target specific areas for program enhancement utilizes money and time more efficiently, and prevents unnecessary duplication of resources.

Establishing Links with the Department of Education

The education consultant should always endeavor to establish contact with curriculum and learning resources specialists working for the provincial department of education and the larger school jurisdictions. It is these

individuals who are largely responsible for determining curricular content, and they are influential in determining what materials and methods are appropriate for classroom use. Curriculum specialists are the people who will ultimately accept or reject curriculum offerings, so it is prudent to seek their professional advice and support from the outset. They can assist in developing materials that are tailored specifically to the needs of the program. They can also assist in organizing field tests for instructional prototypes. Working in partnership with recognized educational experts will enhance the instructional credibility of the materials, thereby increasing the likelihood that they will be approved for classroom use.

Before contacting curriculum consultants, one should become thoroughly familiar with the present curriculum (a needs assessment will aid in the process). This will not only justify any proposed materials development, but also make suggestions that are feasible in terms of time and money.

Programs of study in provincial jurisdictions are generally reviewed or revised once every 10-15 years. Often these reviews or revisions are precipitated by significant social, political or economic events. The launching of Sputnik is one example of a significant event that prompted feverish evaluation of education systems throughout the Western world. As part of a program review, educational experts monitor the effectiveness of past programs and then attempt to predict future needs and develop a program that addresses them. One way to determine needs is to solicit briefs from the general public and from special-interest groups. On the basis of these briefs, and on the basis of other identified needs, the Department of Education develops its new programmes. Nineteen eighty four-eighty five was the time

of the last major program review in Alberta, and it coincided with my appointment to the Archaeological Survey of Alberta. Being hired in 1985 was a stroke of luck. It is much easier to introduce new materials into a curriculum when the curriculum is in the process of being rewritten than two or three years later when the curriculum is carved in stone.

Alberta Education is now in the process of rewriting the entire Social Studies curriculum. The Archaeological Survey of Alberta has lobbied to have Alberta archaeology and native prehistory included in the curriculum as a supplement for, or alternative to, Greco-Roman and Mesoamerican archaeology. Although Alberta archaeology would possibly be viewed more favorably than Classical archaeology, there is a possibility that all archaeology may be excised, neither because it is poorly planned nor irrelevant, but simply because the Social Studies curriculum is too full. The present elementary Social Studies curriculum allots 25% of time to elective topics, but polls of classroom teachers indicate that much of this elective time is actually used to teach core content. The precise effect that this time squeeze will have on the inclusion of archaeology content is unknown.

Development of User-Friendly Materials

Whether archaeology materials are developed for use as core or as elective learning resources, they must be useful. The needs assessment that I prepared for Alberta made several recommendations for learning resources based on their successful use elsewhere. I recommended: authentic "hands-on" experiences, including experimental archaeology (e.g., stone tool making, weaving, preparation of native foods); simulated excavations of artifacts and their subsequent analysis; field trips to museums, archaeological sites and historical sites; guest speakers; library

research; interviews of experts; and incorporation of archaeology concepts to teach other subjects such as mathematics and language arts. My emphasis on hands-on activity, field trips and student investigation, as opposed to teacher lecture, is compatible with the overall instructional goals and methods already employed in many Social Studies curricula.

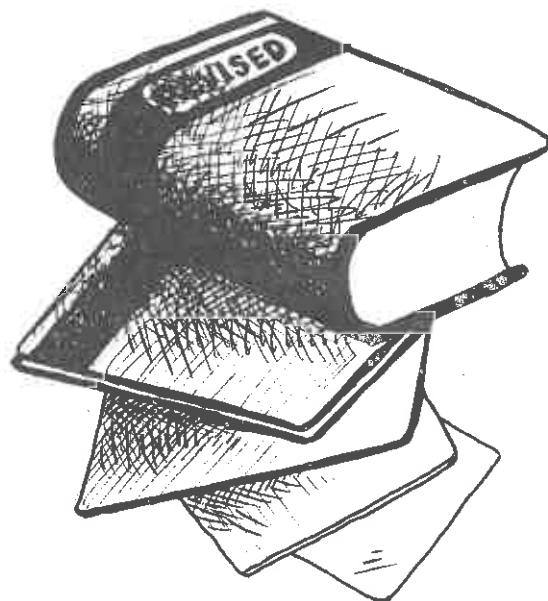
To be successful, instructional materials must be self-sufficient. They should be designed so that all required information is at the teacher's fingertips. Extra library research should be unnecessary. A self-sufficient module should include a statement of objectives, a description of teacher-student activities, all required transparencies or ditto masters, models or facsimile materials and specific instructions for lesson implementation. All this will save the teacher's valuable time.

Instructional materials must also be inexpensive. To ensure that materials are inexpensive, most of them should be printed. Audiovisual materials should be optional and made available on loan through a government department or some other administrative body. The complexities of some experimental archaeology activities make their implementation in the classroom difficult. Therefore, wherever possible, arrangements should be made to facilitate the implementation of these activities at museums, field schools or historic sites.

Curriculum developers must be prepared to work closely with teachers in the development of instructional prototypes. They must also be prepared to assume the cost of instructional development. Furthermore, once acceptable prototypes have been developed, field-tested, and revised, whoever sponsors the development of these materials

must be prepared to spend time to train teachers. Most teachers I polled agreed that they would like to take students to historic sites and museums, but they were forced to collect travel costs from students. Government should be willing to provide subsidies for these trips.

Curriculum development takes years of work. At the same time, implemented changes are likely to stay in the curriculum for years to come. No curriculum is perfect. The consultant should be prepared to review and revise programs and, above all, to maintain regular and cordial relationships with colleagues in the education system. In this way the likelihood of getting archaeology into the classroom will be greatly enhanced.



TAN readers who want more information about the Alberta approach to archaeology education can write to me at Alberta Culture
Historical Resources Division
Archaeological Survey
8820-112 Street
Edmonton, AB
T6G 2P8

The University Museum and Anthropology in Action in the Community

by Joan Wider

On December 6, 1986 at the 85th annual meeting of the American Anthropological Association in Philadelphia, a workshop was held on The University Museum and Anthropology in Action in the Community. This workshop was organized by the University Museum of the University of Pennsylvania and the Springfield Community Education Council of Delaware County. It was sponsored by the Committee on Teaching Anthropology of the Council on Anthropology and Education, which believes strongly that anthropology is vital outside the university realm.

At the workshop representing the Museum were: Karen Cadbury, Coordinator of the International Classroom; Elin Danién, Coordinator of the Museum Events Department; Gillian Wakely, Coordinator of the Education Department; and Joyce White, a Museum Research Associate. Representing the Springfield community were: Earl Knorr, Principal of Springfield High School; Robert Pittman, former Social Studies Supervisor of the Springfield School District; Glendora Shadle, fifth grade teacher at E. T. Richardson Middle School; and Joan Wider, Chairperson of the Springfield Community Education Council. Serving as discussants were Francis Johnston, Chairperson of the Anthropology Department at the University of Pennsylvania and Keith Doms, Director of the Free Library of Philadelphia.

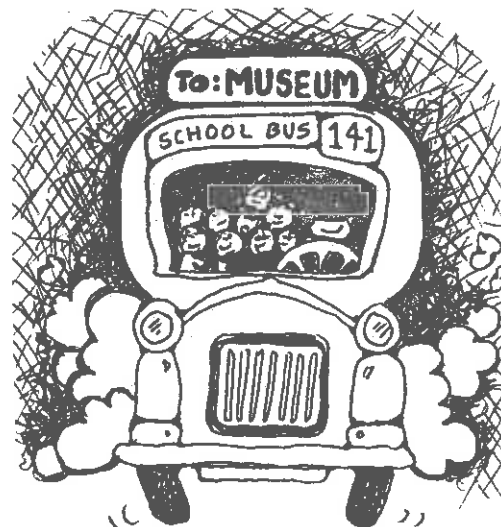
How did a world renowned museum, then celebrating its centennial year, and a suburban school district join together to present anthropology to the public?

The University Museum is active in the community. Over the decades it has enriched metropolitan Philadelphia and Pennsylvania by its continuous

concerned interaction with educators. Its various departments have reached out by means of a State-sponsored lecture program, intergenerational workshops, visits by foreign students to local schools, world culture days involving local ethnic communities and day-long symposia with famous anthropologists.

The University Museum has a unique position of strength, as Gillian Wakely stressed at the workshop. It does not merely display artifacts. Curators in charge of exhibits are also teachers at the University of Pennsylvania and lead expeditions to their research areas. The Museum's Education Department is one of the oldest in the United States. Traditionally its main concern has been to educate Museum visitors, but during the last decade it has reached out to the city and the State.

In 1971, a lecture program was initiated. Through a financial arrangement with the State, lecturers from the Museum have been able to lecture to community groups. What started as a two-page listing of topics now has forty pages. The Education Department organizes exhibit tours for 40,000 school children annually and shows free anthropology films on weekends.

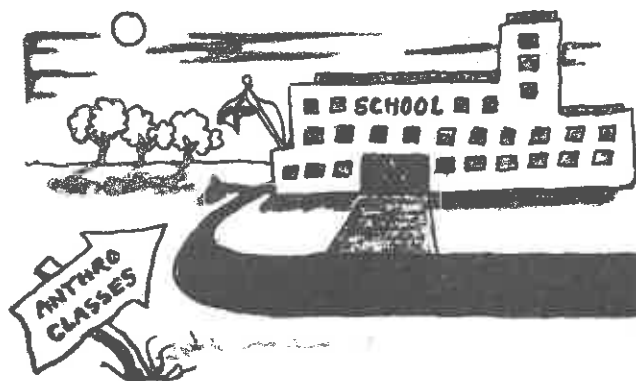


The International Classroom began about twenty five years ago when a group of parents realized that foreign graduate students would be a great asset in educating young Americans. For ten years the International Classroom has been located at the University Museum. Today more than two hundred students from sixty countries are part of classroom programs. When they are invited to visit a school and talk about their homeland, textbooks come alive. One successful program of the International Classroom and the Education Department is called The World: Ancient and Modern. In this program students are given a tour of a Museum gallery and then hear international speakers contrast the ancient and modern aspects of various cultures. Special theme days, coordinated with the Museum Events Department, are also held during the year. Recently a Plains Indian family was invited to the Museum so that two hundred children could learn about the Plains culture in a meaningful way. To help with teacher education, several inservice programs on particular world regions have been offered. Many diverse groups in Pennsylvania have used these programs to enrich their communities.

The Springfield School District is committed to the concept of community education. The community and schools enrich one another through the Community Education Council, which meets monthly during the school year. Whether or not they are parents of public school children, local residents are asked to join the Council. Also serving on the Council are teachers selected from each school in the District, one school principal and the District assistant superintendent. The Council has established a parent center offering a diverse number of courses on parenting, a drug and alcohol task force, after school programs, an East Meets West Day and a series called Focus on Museums.

The Focus on Museums program was established to commemorate the opening of the Young Readers Room at the Springfield Township Library. At the Room's opening, four Philadelphia-area museums displayed artifacts and the University Museum offered an absorbing program on Folk Heroes of the Puppet Stage. Focus on Museums attempts to link schools, museums, libraries and communities by bringing museum lecturers to local libraries. On these occasions local residents lend artifacts that are related to the lecture. Brochures and museum artifacts are shown and the librarian always displays related books. These lectures are jargon-free.

At the Philadelphia workshop, Glendora Shadle, a teacher with many years of experience, explained how fifth graders tend to think that their own way of doing something is the best way and all other ways are "funny". Robert Pittman stressed how important it is for specialists to share their knowledge with world culture classes. It is difficult for teachers today to keep current with events all over the world. Texts contain mainly facts, so foreign graduate students and anthropologists bring welcome help in making the facts come alive. Earl Knorr praised the Museum's efforts. He urged scholars to realize their value in educating today's youth. Following these presentations, members of the audience gave examples of how anthropologists have participated in community education in places as far away as Wyoming and Nova Scotia.



If given a chance, anthropologists can help eradicate tunnel vision on the part of both young and old. Anthropology can help explain both human similarities and differences. It should be incumbent upon anthropologists to find a niche in the schools and communities of contemporary North America in order to further global understanding. As Keith Doms summarized at the conclusion of the workshop, the University Museum and the Springfield School District cooperative venture could serve as a model for similar ventures elsewhere. Then, as Francis Johnston said, the anthropological perspective would help us all understand each other a little better as we share our planet Earth.

TAN readers who want more information about the University Museum and Anthropology in Action in the Community can write me at 359 Spring Valley Road, Springfield, Pennsylvania USA 19064.

New Nova Scotia Archaeology Society

by Stephen A. Davis

An ad hoc committee has been established to set up a Nova Scotia Archaeology Society. The need for such a society came about with the realization that there is strong public support for archaeology within the Province. This was readily apparent during the lecture series presented by the Nova Scotia Museum last winter. The lectures drew over eighty individuals and by all accounts were the most successful lectures offered by the Museum in recent times.

The ad hoc committee is comprised of individuals representing the major professional institutions supporting archaeology within Nova Scotia. These include Parks Canada, the Nova Scotia Museum, Saint Mary's University and representatives from metro area high schools. The committee met three

times before the first public meeting held at Saint Mary's University on March 3, 1987.

These preliminary meetings have held discussions on a variety of topics related to establishing the Society. Although the committee is presently made up of professionals, its intent is to incorporate all segments of the public who have an interest in archaeology in Nova Scotia. The March meeting included the distribution of a questionnaire directed at gauging public interest as well as promoting involvement of members outside of the professional community. Three illustrated talks on recent developments in Nova Scotia archaeology were also presented. Two other Spring meetings have been scheduled on April 7 and May 5 at the same location and time as the March meeting: 8:00 p.m. in room 410A of the Science Building on the Saint Mary's University campus.

The overall aim of the Society will be to promote archaeology across the Province. This, hopefully, will begin by establishing a series of chapters throughout Nova Scotia. In this regard the Society would like to hear from individuals who are willing to act as liaison persons from other centres.

The activities planned for Society members will include lectures, fieldtrips to ongoing excavations and archaeological facilities, actual field projects where members can excavate a site with professional guidance, films and social events. The Society will hold monthly meetings and an annual general meeting. The Nova Scotia Museum will help in establishing a display area for private collections. It is hoped that other museums and perhaps schools in the province will also offer this service. Anyone interested in archaeology can contact the Society c/o the Nova Scotia Museum, 1747 Summer Street, Halifax, N.S. B3H 3A6.



My Genes Made Me Do It

Review of The Caveman and the Bomb by David P. Barash and Judith Eve Lipton. McGraw-Hill Book Company. 1985. xiv+267 pp., appendices, references.

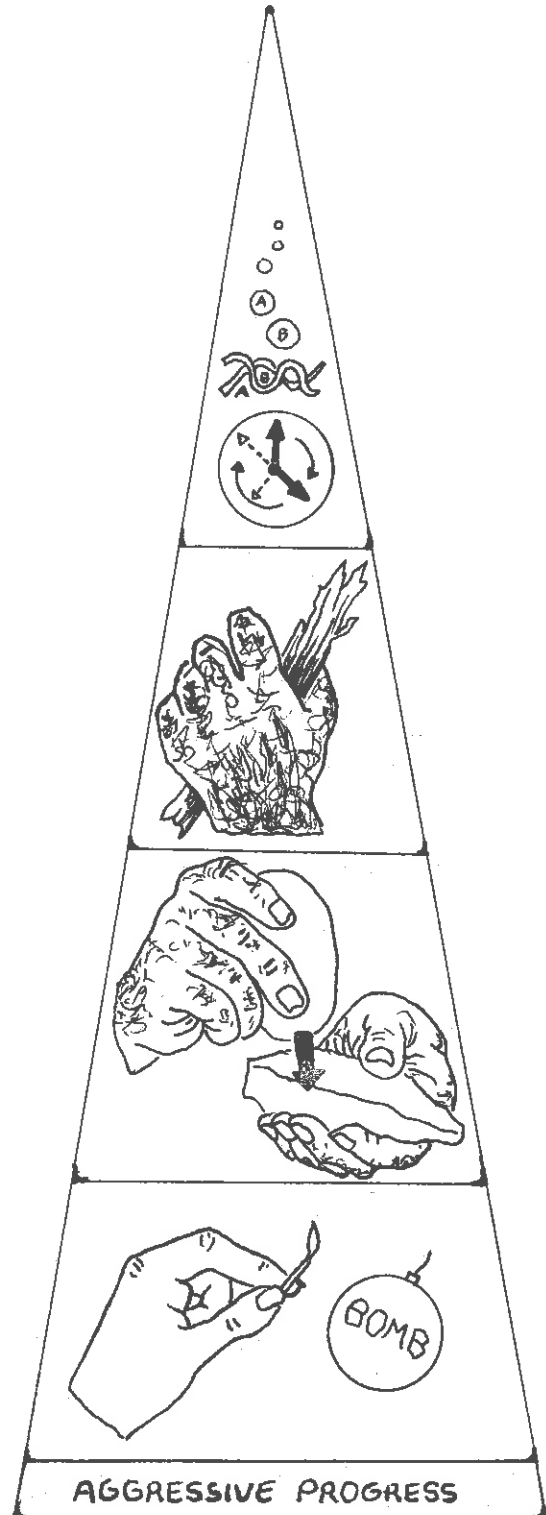
by Ronald J. Nash

For decades, anthropologists and other social scientists have argued about human nature especially as it relates to our long history of aggression and warfare. Most writers are of the opinion that we are not killer apes lurking beneath a veneer of civilization, that innate aggression is not a critical variable and that it is subject to cultural controls.

In the 1970s, biological determinants of behavior received renewed consideration with the emergence of sociobiology, the study of the genetic basis of social behavior. Using a sociobiological framework, Barash, a psychologist, and Lipton, a psychiatrist, present their Thesis -- that we retain a number of genetically-based predispositions for aggression and paranoia which were once adaptive in the course of human evolution, but which are now ill-suited for dealing with nuclear weapons. Nations and especially their political leaders retain a "Neandertal" mentality which threatens to lead us into nuclear war. The challenge is not to erase this mentality, but to overcome it.

The book is an eloquent discussion of the most critical issue of our time and deserves careful examination. It is written in a non-technical style, for it is directed at the public in an effort to engender support for the peace movement.

Barash and Lipton do not deny the political, social, economic and ideological roots of war, but seek to introduce a deeper level of understanding. The difficulty with



their thesis is, however, that the relationships among genetic, environmental and cultural factors are not specified. It is a long way from genes to war and their model remains vague as to the route from ultimate causes (genes) to proximate (cultural) causes. It is difficult to identify the operation of biological factors in their discussions of modern political history.

While it is certainly necessary to re-introduce genetic determinants to the study of human behavior and to develop models which recognize both biology and culture, this new synthesis is only in its initial stages. Since we know little about what particular genes do, the sort of model Barash and Lipton need is simply not available. Consequently the reader must be cautious in attributing paranoia or anything else to remote genetic causes. Similarly, while much is attributed to a Neandertal mentality (the label being chosen for popular consumption), anthropologists in fact know nothing directly about neandertal brains, their models being ex post facto models.

Their Antithesis is designed to contradict and overcome this Neandertal mentality. Our rationality tells us that winning a nuclear war is impossible. We can decide to reverse the arms race and encourage the super powers to move in this direction, just as our love of the planet and its beauty can counteract tendencies towards denial or psychic numbness which were once useful to ancient peoples in times of stress. And, in the opinion of the authors, since Christianity has been historically flawed in the support of just wars, a new, non-religious code of ethics is needed based on the ideas of minimizing pain and the interconnectedness of living things. The result will be, in their framework, a Synthesis in which it is understood that genes "whisper", they do not "shout" and that humans have

the free will to ensure their survival.

If their thesis suffers from the fact that geneticists have but a modest understanding of what genes do, the antithesis in particular suffers from political bias and rhetorical overkill. The political-historical analysis follows a standard left-wing agenda with a false parallelism and a double standard. Russian expansionism is explained away or (by ignoring scale) equated with American actions, while discussions of arms reductions omit consideration of conventional forces. In fact, deterrence and retaliation are said to be immoral (pp. 238-39). A survey of the quotations leads one to conclude that the chief villains are Ronald Reagan and his Christian fundamentalists who are said increasingly to dominate America (p.114)!

The book is a useful addition to the literature on the causes of war. It is much less useful in seeking solutions. Still, debates in the media and the classroom usually ignore any biological basis for human behavior. The result is a great surprise when individuals and nations fail to act as rationally as Mr. Spock. Accordingly, this book could be of assistance to teachers unfamiliar with genetics who wish to present a more valid and balanced discussion of why humans act the way they do. And, at the same time science and research can be made relevant by linking them to political problems and foreign policy. The book's recipes for political action do not logically flow from this deeper understanding of human nature and instructors could invite student debate on the politics of the peace movement and the building of new, more balanced disarmament strategies.

Teaching the Paranormal

Review of The Sasquatch and Other Unknown Hominoids, edited by Vladimir Markotic and Grover Krantz. Calgary, Alberta: Western Publishers, 1984 viii + 335 pp., figures, plates, maps, bibliography, glossary. \$13.00 Cdn (paper).

by Paul A. Erickson

How many North American children have never heard about Sasquatch or Bigfoot? Not many. On the other hand, how many North American children have never heard about Peking Man or Homo erectus? A lot. That is the problem. It is difficult to teach children about anthropology when they are far more interested in paranormal than in normal anthropological phenomena.

In 1985, at the 84th Annual Meeting of the American Anthropological Association, I took part in a discussion of novel ways to teach biological anthropology at university. Anthropologist Mark Cohen of SUNY Plattsburgh discussed the most novel way of all. He teaches biological anthropology by teaching what is right and wrong with Sasquatch as an evolutionary construct. At the time, it occurred to me that this might also be an effective way to teach anthropology to precollege students. After reading The Sasquatch and Other Unknown Hominoids I am certain that it would be.

Students, especially young students, learn more effectively when they can relate new ideas to familiar old ideas. If they can relate anthropology to Sasquatch, they might learn about anthropology more effectively. For example, they might remember the name Australopithecus robustus when they learn that some anthropologists believe Sasquatch is descended from a robust australopithecine. Or they might enjoy nonhuman primate behavior when they learn that some

anthropologists think it is impossible for Sasquatch to be a wild gorilla because gorillas cannot withstand the cold temperatures of northern California. Sasquatch is full of information that could spark classroom debate about Sasquatch based on anthropology.

This book offers 21 papers about Sasquatch and other hairy ape-men. Nine of the papers were read at a 1978 Vancouver conference and have not been previously published. The authors believe that a Sasquatch, or something like it, truly exists.

The papers are grouped into seven chapters. The first chapter is an overview of monsters. Here several authors analyze lore about infamous monsters like human vampires, mummies and werewolves. They suggest that such monsters symbolize humanity negated and that, from a folkloristic point of view, they help reinforce the importance of being a normal person. In the second chapter several authors (one of them the eminent late anthropologist Carleton Coon) accuse true believers and skeptics of being too stubborn in thinking that Sasquatch does and does not exist.



The core of the book is chapter three, with nine papers describing unknown hominoid sightings from around the world. Sasquatch-like creatures have been allegedly sighted in North America, the Caucasus Mountain region of the Soviet Union, Eastern Europe, China and Australia. These sightings all conform to the image of Sasquatch -- a big, hairy, shy, awkwardly bipedal creature who, despite grunting, acts more like a man than an ape. Contrary to popular belief, seeing the same creature in so many different places weakens rather than strengthens the scientific case for its authenticity. Evolution predicts that the creature would look different in adaptation to different environments.

A common argument against the existence of Sasquatch is that none has been captured dead or alive. True believers admit this, and then proceed to explain why it is so. The book's editor has included one of the most outlandish excuses, namely that Sasquatches (both males and females are reported) escape human detection because they possess an extraordinary sensory skill like ESP.

Without a live specimen, carcass or even bone, empirically-minded believers have been forced to rely on the evidence of footprints. Many footprints are examined in chapter four, the most technically superior in the book. The key issues here are whether the footprints are fakes, whether they belong to Sasquatch and, if authentic, what they say about the calibre of Sasquatch's bipedalism. In a classroom, going over this material would be particularly instructive, because it would provide an opportunity to teach the biomechanics of locomotor anatomy in a problem-oriented way. There is the same opportunity when students examine creationists' "man tracks" in Texas or Mary Leakey's ancient hominid footprints in Tanzania. These are situations where the otherwise tedious

names of bones and muscles become relevant.

On television, some of us have seen Roger Patterson's 1967 film with a one minute segment allegedly showing a female Sasquatch lumbering through the woods. Because it is the only Sasquatch sighting preserved, the film is singled out for special consideration in chapter five. After studying its celluloid and subject matter, several authors conclude that the film is authentic. In other words, it is not "doctored" and its subject is something other than a man, an ape or a man in an ape costume. Reading this section would be fun for amateur anthropologists and photography buffs alike.

Sasquatch ends with a chapter on European ape-man folklore and a chapter of speculations on how Sasquatch originated. All agree that Sasquatch must be descended from some now-extinct hominoid ancestor. The favorite candidates are Homo sapiens neanderthalensis, Australopithecus robustus and Gigantopithecus blacki. All this seems farfetched to me, perhaps in part because I am unable to accept some of the terminology used by Soviet and Eastern European authors.

The hidden appeal of Sasquatch is that, if it is found, it will prove the scientific establishment wrong, something all of us would like to do at least once in a while. As I was reading Sasquatch I found myself silently engaged in a debate on the issues. I am certain that in a classroom students and teachers would do the same thing out loud. With a good bibliography and glossary, and plenty of articles to choose from, this book could be used as a clever way to teach anthropology in high school. From it, a clever teacher could extract ideas to teach anthropology in junior high or elementary school too.

Canadian Calendar

1987

- March 25-29 American Culture Societies Conference, McMaster Association and Popular Culture University. Contact The Association, Montreal, PQ. Contact Secretariat, Learned Societies Laura B. DeLind, Department of Conference 1987, Room 144, Divinity Anthropology, 302 Baker Hall, College, McMaster University, 1280 Michigan State University, East Main Street West, Hamilton, ON L8S Lansing, MI 48824. 4K1.
- April 22-26 Canadian Archaeological June 12-14 Sanctuary Research Group of Association, 20th Annual Conference, ICES, Montreal, PQ. Contact Charles Westin Hotel, Calgary, AB. Contact Stastny, ICES, CP 8892, Montreal, PQ Lesely A. Nicholls, Conference H3C 3P3. Coordinator, Department of Archaeology, University of Calgary, Calgary, AB T2N 1N4.
- May 6-10 Society for American August 16-21 First North American Archaeology, 52nd Annual Meeting, Regional Conference of the Royal York Hotel, Toronto, ON. International Association for Cross- Contact Timothy Kaiser, Program Cultural Psychology, Kingston, ON. Chairperson, University of Toronto, Contact IACCP Ethnic Psychology Conference, Psychology Department, Toronto, ON M5S 1A1. Queen's University, Kingston, ON K7L 3N6.
- May 14-17 The Canadian Association for October 14-17 Canadian Ethnic Studies Medical Anthropology, 4th Annual Association, 9th Biennial Conference, Nova Scotian Hotel, Congress, Université Laval. Contact 9th Biennial Nancy Schmidt, Organisation CESA Conference Committee, CESCE-CAMA/ACAM, Department Gorsebrook Research Institute, Saint D'Anthropologie, Université Laval, Mary's University, Halifax NS B3H Québec, PQ G1K 7P4. 3C3.
- May 28-30 Folklore Studies Association November 5-8 Canadian Association for of Canada, Learned Societies Physical Anthropology, Annual Conference, McMaster University. Meeting, Kempenfeldt Centre, ON. Contact Shelly M. Saunders, Contact The Secretariat, Learned Department of Anthropology, McMaster Societies Conference 1987, Room 144, University, 1280 Main Street West, Divinity College, McMaster Hamilton, ON L8A 4K1. University, 1280 Main Street West, Hamilton, ON L8S 4L9.
- May 28-31 Canadian Linguistic Association, Learned Societies Conference, McMaster University. Contact the Secretariat, Learned Societies Conference 1987, Room 144, Divinity College, McMaster University, 1280 Main Street West, Hamilton, ON L8S 4K1.
- June 2-5 Canadian Sociology and Anthropology Association, Learned

Notes on Contributors

Stephen A. Davis is Chairperson of the Department of Anthropology at Saint Mary's University, Halifax, NS. He is a prehistoric archaeologist and member of the ad hoc committee for the establishment of the Nova Scotia Archaeology Society.

Heather Devine is Public Education Officer of the Archaeological Survey of Alberta. She is author of Curriculum Development in Archaeology and Prehistory: A Needs Assessment in Social Studies Education (1985) and a previous contributor to TAN.

Paul A. Erickson is Associate Professor of Anthropology at Saint Mary's University, Halifax, NS and editor of TAN.

Ronald J. Nash is Professor of Anthropology at St. Francis Xavier University, Antigonish, NS. In addition to doing teaching and research in anthropology, he teaches Future Studies with a particular interest in Russian views of the future.

Joan Wider is Chairperson of the Springfield Community Education Council in Delaware County, Pennsylvania. For years she has actively promoted anthropology education in the community.
