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ABSTRACT

This teacher's research guide for the National Museum of Natural History (Smithsonian Institution) is designed for junior and senior high school teachers to integrate anthropology into their social studies and science classes. The information in this packet consists of a list of books for teachers and students, classroom activities, and other resources such as audiovisual resources including films, curriculum packets, and a slide set (not available from ERIC). The first 5 materials introduce anthropology and include the topics human origins or human skeletons and human behaviors. Teaching activities, teaching skills, and teaching ethnicity are follow the introduction. Moreover, there is a comprehensive listing of fieldwork opportunities in the Washington, D.C. metropolitan area. The students can be guided to do the field projects. The last part of this packet provides teaching resources, anthropological materials available from the Smithsonian Institution, bibliographies of human evolution, human variation and anthropologists' fieldwork, and a description of 16 journals and magazines related to anthropology. (ML)

SMITHSONIAN INSTITUTION

TEACHER'S RESOURCE PACKET

Anthropology

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

Thank you for your recent request for teaching materials in anthropology. Enclosed is the Teacher's Resource Packet: Anthropology. Many of the materials in this packet were developed for the Smithsonian Institution/George Washington University Anthropology for Teachers Program funded from 1978 - 1982 by the National Science Foundation. This program was established to encourage junior and senior high school teachers to integrate anthropology into their social studies and science classes. *Anthro.Notes*, a Museum of Natural History Newsletter for Teachers, produced three times a year and distributed free of charge, also provides useful ideas and articles of interest to teachers. If you wish your name to be placed on the newsletter's mailing list, write to this office.

Again, thank you for your interest.

ANTHROPOLOGY OUTREACH
AND PUBLIC INFORMATION OFFICE
DEPARTMENT OF ANTHROPOLOGY
SMITHSONIAN INSTITUTION

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

INTRODUCTORY READERS

Locating outstanding texts and readers for students at any level always presents a challenge; for high school and beginning undergraduates, the challenge can be particularly frustrating. Hence, it is with real pleasure that *Anthro.Notes* editors can recommend two introductory readers for beginning students, edited by Aaron Podolefsky and Peter J. Brown and published by Mayfield Publishing Co.:

Applying Anthropology, An Introductory Reader, 2nd ed., 1992.

Applying Cultural Anthropology, An Introductory Reader, 1991.

Although the titles reflect the editors' interest in the uses of anthropology in today's world, the readers are not designed for courses in Applied Anthropology. Instead, the sequence of chapters follows the organization of most standard introduc-tory textbooks. The articles in these readers, however, are anything but standard. For the most part, the readings are short, well-written and varied, with many taken from "popular" journalistic sources such as *Natural History*, *Discover*, *The New York Times*, and *Human Nature*.

The first reader, *Applying Anthropology*, is divided into three sections: Biological Anthropology, Archaeology, and Cultural Anthropology. The longest section is the third, with articles arranged under the subheadings of Culture; Culture and Communication; Culture and Agriculture; Economy and Business; Sex Roles and Socialization; Politics, Law, and Warfare; Symbol, Ritual, and Curing; and Social and Cultural Change. The Biological Anthropology section reflects the variety and "applied" nature of many of the readings. The section includes "Teaching Theories: The Evolution-Creation Controversy," Robert Root-Bernstein and Donald L. McEachron, *The American Biology Teacher*, October 1982; "Ancient Genes and Modern Health," S. Boyd Eaton and Melvin Konner, *Anthroquest*, Winter 1985; and "Profile of an Anthropologist: No Bone Unturned," Patrick Huyghe, *Discover*, December, 1988.

The second reader, *Applying Cultural Anthropology*, is divided into eleven sections r[illegible]ted to culture; many overlap the sections and selections of the first reader. Each section has three or four readings that run the gamut from well-known classics (Horace Miner's "Body Ritual Among the Nacirema," Laura Bohannan's "Shakespeare in the Bush") to timely articles from unusual sources ("The Aids Epidemic in San Francisco" from *Anthropology and Epidemiology*, 1986).

The editors of these readers clearly care about students and anthropology. They believe that anthropology can inspire students and that students need to become familiar both with the fundamental questions of humanity addressed by anthropologists and the practical applications of the field.

In both readers, several of the [illegible]s exemplify research methods in action, or profile anthropologists working outside [illegible]emia. For example, in the section on fieldwork in *Applying Cultural Anthropology*, [illegible]ead's "Letter from Peri-Manu II" allows students to see Mead reflecting on her long [illegible] with the people of Manus; and later in the section on Socialization and Parenting, [illegible]iti explores her career as a school administrator and the ways her anthropolo-gi[illegible]ed her devise solutions for her school system ("Profile of an Anthropologist: E[illegible] School Administration").

To make these readers even more practical, the editors have added a short introduction with five questions before each reading, helping to focus students' attention. Most of the questions highlight central themes of the reading or draw attention to important details. Some questions are open-ended and direct students and faculty to avenues for further thought and discussion. In summary, these readers are fine resources to bring anthropological adventure to the classroom.

Ruth O. Selig

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MODERN HUMAN ORIGINS -- WHAT'S NEW WITH WHAT'S OLD

In a lecture at George Washington University this September, Richard Leakey argued that one of the most controversial and least well-understood events in human evolution occurs toward the end of the story. Where, when, and why did modern humans like ourselves first appear, and how did they come to occupy most of the earth?

Study of this stage of evolution is not new; in fact, it began more than 160 years ago with the first discovery of Neandertal fossils in Belgium in 1830. As early as 1868, the co-existence of extinct animals such as mammoths with anatomically modern but very robust humans was documented at the site of Cro-Magnon, in southern France.

Why don't we know more after all this time about an event so close to our own era? And why are the arguments over this event so bitter?

WHAT'S SO MODERN ABOUT MODERN HUMANS?

Anatomically modern humans are distinguished from their predecessors by their relatively "gracile" (less robust or less muscular) skeletons and smaller teeth. Males, in particular, became smaller and overlapped the female size range to a greater extent than previously. Although brain size did not increase in moderns from the preceding "archaic" stage, the braincase itself became taller, less elongated from front-to-back, and more sharply flexed at its base, where it joins the face. In essence, the face became almost completely situated under the braincase, rather than sticking out in front of it as in earlier human ancestors and other primates. Smaller teeth also left the chin sticking out in front, and reduced the need for heavy browridges to take up some of the stress of chewing. (If you put your fingers on your remnant "browridges" over the outer corner of your eyes and clench your teeth, you can feel the chewing stress transmitted to the browridge area). Archaic Homo sapiens, with modern-size brains but big brow-ridges, large faces, and large teeth, occupied Europe, Asia and Africa before the appearance of modern Homo sapiens. The term "Neandertals" refers in some theories to one relatively isolated, cold-adapted population of these "archaics." In other theories, Neandertals refers to all later "archaics," ca. 130,000 to 40,000 B.P. (before present).

CANDELABRAS AND HATRACKS

Throughout this century, two basic variants of the story have vied for acceptance by the scientific community. The "candelabra" view recognizes only one major branching of the human line. After the initial dispersal of humans to the three major Old World continents, beginning as early as 1.1 million years ago with the species Homo erectus, the populations of each region evolved in parallel fashion into modern humans. Some migration or gene flow between the regions assured that new characteristics appearing in one region would eventually spread to all. In this theory, most of the immediate ancestors of the modern humans of Africa are found in Africa, while the immediate ancestors of the Chinese are found in China and so forth.

According to this view, the immediate ancestors of Europeans are their predecessors on that continent--namely the Neandertals. The current version of the "candelabra" theory is referred to as "multi-regional evolution" (MRE), because it allows more migration from region to region than earlier versions.

In a contrasting view, known as the "hatrack" theory, a single main stem or center pole leads to modern humans, with branches at intervals through time representing evolutionary dead ends. According to this theory, the Neandertals of western Europe are one such dead end; the "Peking Man" or Homo erectus fossils of east Asia are another. Until recently, the central stem was always given a European or Near Eastern identity, through such fossils as "Piltdown" (a now-discredited forgery), Swanscombe (a large English skullcap without a face, dating to a period just before the earliest Neandertals), or the Skhul fossils from Israel. The central role of Europe in human evolution was attributed by some to the influence of a colder climate, a limited growing season, and more reliance on both hunting and food storage, all of which would have promoted intelligence and growth of the brain.

In the current version of the "hatrack" theory, however, the central stem is African, and all the earlier fossils of other continents constitute the dead ends of human evolution. Since, in this view, all anatomically modern humans derive from recent African ancestors, the modern theory is called the "out-of-Africa" hypothesis.

How can two such disparate views continue to co-exist? Why does not the data exclusively support one or the other? And why has the "hatrack" school shifted its focus from Europe to Africa? Three new D's--new dates, new data (fossil and archaeological) and new DNA studies--have combined to create a heightened level of argument over modern human origins.

DATING THE DATA

By 35,000 years ago, the shift to modern humans was virtually complete throughout Europe, Asia, Africa and even Australia. The most accurate dating technique for the later periods of archaeology, radiocarbon, gives good results back to about 35,000, but not much older. Some dates of 38 to 40,000 are acceptable, but dates in the 40,000 or older range are decidedly dubious. Most of the story of modern human origins lies beyond 40,000 years ago. Until recently, there were no reliable ways to determine the age of anything between 40,000 and 200,000 years ago.

Recently, however, a range of new techniques have come into general use for exactly the period when modern humans must have emerged, between 200,000 and 40,000 years ago. These techniques include: 1) measuring the accumulation of "radiation damage" from soil radiation in buried crystalline materials such as flints or quartz sands (thermoluminescence), 2) measuring the decay of uranium which soaks into buried bones and teeth from groundwater (uranium series), or radiation damage in the crystals of tooth enamel (electron spin resonance), and 3) studying the decay of the proteins encapsulated in hard tissues of fossil animals such as mollusc shells, bones, teeth, and ostrich eggshells (amino acid racemization).

Unlike radiocarbon, none of these techniques is entirely independent of the burial environment. Thermoluminescence and electron spin resonance dates can be thrown off by inaccurate measurement of the soil radiation or by heating or re-exposure of the sample before the archaeologist finds it. Protein decay rates are dependent on temperature, which is difficult to estimate for 40,000 to 200,000 years ago. And the uranium which soaks into bones and teeth can also wash out again. Using two different techniques to date the same site can help avoid these problems, at least when the two sets of results agree.

The effect of the new dating techniques has been to make many sites and fossils in Africa earlier than was previously thought. The European dates did not change quite as much, because the ebb and flow of ice ages had provided a chronology that tied most of the sites together, even in the absence of exact numbers.

Once the chronology of Africa was based on its own internal sequence of dates, comparative faunal extinctions, and climate changes, it became obvious that the earliest fossils in Africa with "chins" and small teeth were much older than the Cro- Magnons of Europe. In a paper given last spring on ostrich eggshell dates, I and my colleagues suggested that several of the most important early African sites with modern humans (Klasies River Mouth and Border Cave) date to as much as 105,000 years ago or older. Modern human teeth at Mumba shelter in Tanzania were dated to ca. 130,000 years by uranium series.

Meanwhile new dates for Zhoukoudian (Peking Man sites), and other sites from China and Java suggest that east Asia was occupied exclusively by the more primitive species Homo erectus until about 300,000 years ago. The new Chinese fossils announced this year that supposedly represent a transition between erectus and sapiens do not show that this transition happened in China first, as several newspaper reports seemed to suggest. That the earliest modern humans were African seems quite well-established, although very few sites have been dated thus far.

In Europe, the principal effects of the new dates have been twofold. One is to demonstrate the great antiquity in Europe of the Neandertal-type long face, big nose, and flattened bulge at the back of the head. The oldest fossil now referred to as Neandertal (Le Biache, France) was discovered in 1976 and is about 190,000 years old, while older fossils (for example, Arago in the Pyrenees) with some Neandertal characteristics, date to the 300,000s or older. Secondly, newer, more precise radiocarbon dates from the end of Neandertal times, show that, in particular areas, the transition from Neandertal to Cro-Magnon was quite abrupt. A Neandertal from St. Cesaire in France, found in 1979, is about 35,000 years old, while the Cro-Magnon fossils probably date to at least 34,000, based on comparisons with the Pataud site next door. Such an abrupt transition does not leave enough time for evolution to have occurred in place. In addition, the oldest modern human fossils and archaeological sites of the Aurignacian culture of Cro-magnon are found in eastern Europe just before 40,000 years ago, while Neandertals still lived in the west, just what one would expect if modern humans invaded Europe from Africa via the Near East. And in the Near East itself, modern humans from Qafzeh, in Israel, excavated in the 1960s, have been dated to ca. 92,000 years ago by thermoluminescence on burned flints, and a similar antiquity was suggested for at least some of these fossils by our work on ostrich eggshells.

One problem in the Near East remains the chronological relationship of the Qafzeh modern humans to Neandertals. What might explain Neandertal dominance of this region after a brief period of modern human occupation at 92,000 years? One possible answer lies in the tiny bones of birds, rodents and insectivores found with the human fossils. Earlier modern humans are accompanied by tropical African birds, mice, voles and so on, while later Neandertals are accompanied by cold-adapted animals from Eurasia.

If Neandertals were the cold-adapted archaics, and the earliest modern humans were tropical, this shifting pattern implies that the distribution of the two populations was originally limited by ecological considerations, and that the Near East represented a boundary zone that shifted as the world's climate changed. By 40,000 years ago, when modern humans returned to dominate the region, they seem to have invented a way to get around this ecological limitation. The animals found at the post-40,000 year-old modern human sites remain primarily cold-adapted.

THE 'AFRICAN EVE' HYPOTHESIS

That humans were "modern" in appearance in the tropics long before these characteristics appear in Europe seems confirmed by the new dates and data. But what is the relationship of the first modern humans in Africa to the later ones who occupied Europe after 35,000 years ago? This relationship is the hottest part of the current controversy.

In 1987, geneticist Rebecca Cann and colleagues proposed that a recent migration out of Africa within the last 200,000 years had totally replaced all other human populations. None of the "archaic" East Asians, or the Neandertals of Europe had left any descendants at all. All modern humans share a recent African ancestor. The data used to support this hypothesis did not come from the fossil record, or from the dating lab, but from analysis of genetic differences among people living today.

The most common and abundant genetic material (DNA), which occurs in the nucleus of the cell, changes too slowly to measure recently evolved differences--even comparing humans to chimpanzees reveals a less than 1% difference between the two species. But mitochondria, small organelles within cells that are important in converting food to energy, contain a more rapidly changing form of DNA. Since sperm consist almost entirely of nuclear DNA and lack mitochondria, your mitochondria derive entirely from your mother via the ovum. A family tree of human genetic similarities, based on mitochondrial DNA (mtDNA), reflects only female ancestry, hence the "Eve" in the hypothesis.

This last common ancestor of all humans is thought to have been African because Africans are more variable in their DNA than the peoples of other continents, which suggests that they have been in place the longest. Furthermore, some genetic variants are unique to Africa, while all the variants on other continents are found in Africa as well. If Neandertals from Europe or Homo erectus from China contributed to our ancestry, where is their unique DNA?

What about "Adam"? A similar study was done on the genetics of the Y-chromosome, which appears to determine maleness but little else. Family trees based on similarities in genetic make-up of the Y-chromosome reflect only male ancestry, since women do not have one. The same pattern was observed--greater variability and unique patterns in African populations, but no unique patterns outside that continent. The most variable DNA in both studies belonged to the small isolated populations of hunter-gatherers in the Kalahari Desert (!Kung) and Zaire forest basin (Mbuti, Aka, Efe) respectively.

At first, the major debate was over possible errors or omissions in the sample (use of African-Americans instead of Africans, assuming little admixture in the maternal line) and the timing of the dispersal from Africa. Using the degree of differentiation developed within Australia and New Guinea (first colonized ca. 50-40,000 years ago), or among the populations of the Americas as a guide, it was estimated that human mtDNA diversifies from a common ancestor at a rate of 2-4% per million years. Since the total amount of difference observed in modern populations was only about 0.57%, this implies a time scale of 140-290,000 years since all humans last shared a common ancestor.

More recently, the family tree itself has been questioned on statistical grounds. Given enough time and repeated tries, the computer program used to generate the published family tree can also generate alternative trees in which Africa plays a diminished role. The genetic basis for total replacement of all previous human populations by the descendants of "African Eve" appears to be in doubt, although this does not negate the importance of the early fossil evidence from Africa.

ANCIENT AFRICANS, WHOSE ANCESTORS?

What was the relationship between the Neandertals or other archaics of regions outside Africa and their successors? Is there any evidence of population movement from Africa to Europe or east Asia? Did the invaders interbreed with the older populations of these areas, or did they simply wipe them out? Much of the argument hinges on current analyses of the fossils themselves. Three issues are central: 1) who were the Neandertals (and what "explains" their robust body form), 2) are there any intermediate fossils between Neandertals (or archaics) and modern humans, and 3) are there regional continuities in facial shape or teeth that continue across the transition from archaic/Neandertal to modern.

Up through the early 1970s, many scholars tended to lump Neandertals with other archaics as having modern brains and large primitive faces (and teeth). Western European Neandertals, whose faces were longer and more projecting, and whose elongated heads appeared to have an "occipital bun" of bone at the back, were simply more extreme than others. It was widely suggested that "if you gave a Neandertal a shave and a haircut [and a shopping trip to J.C. Penny], you wouldn't recognize him on the New York subway."

In the 1970's Erik Trinkaus began a lengthy study of Neandertals from a new perspective--below the neck. His study suggested very strongly that all Neandertals, including those from the Near East but not the archaics from tropical environments and east Asia, shared a common and very unusual "post-cranial" form. Their bones, even the fingers and toes, were extremely thick and bore heavy markings for the muscle attachments that could not be duplicated in modern samples of skeletons. The joint surfaces were sometimes twice as large as the modern human average. Discovery of a pelvis from Kebara, in Israel, suggested that the way the body was carried was quite different, as the spinal column was more deeply indented into the back than in ourselves. Yet, from the same site, a hyoid bone, which attaches to the voice box, suggested that the movement of the throat, tongue, and voice box in producing speech was similar to ours, despite the greater distance in Neandertals between the neck and the back of the throat.

In addition, Neandertals, like other cold-adapted animals, had very large deep chests and short lower arms and legs, to better conserve body heat. New studies of the face suggested that the very long projecting face and huge, broad nose were distinctive; other large-faced archaics from Africa or East Asia had shorter, flatter faces, with more angulated cheek bones. The distinctions of Neandertals from other archaics appeared quite striking, and resulted in most scholars excluding fossils formerly grouped as "Neandertaloids" from this category. Neandertal morphology was peculiar: you would definitely notice it even on the N.Y. subway!

Are there any transitional fossils? In Africa, several fossils are intermediate between archaics and moderns. Even the early moderns themselves at Klasies River Mouth, for example, are described by Trinkaus as more robust in their limbs than Cro-Magnons of Europe. In Europe, the argument is very heated. Those who argue for interbreeding between Cro-Magnons and Neandertals (Wolpoff and Smith), or even for an indigenous evolution from Neandertals to Cro-Magnons (Brace), point to the less extreme characteristics of some later Neandertals, or to the presence of significant brow ridges and rugged large faces along with definite chins at modern human sites in central Europe.

Transitional or even archaic Homo sapiens fossils from Asia are quite rare; most of the best specimens from China have not been well-published in an accessible format. Regional continuities in Asia, however, are striking to proponents of the multiregional evolution theory (Wolpoff, Wu, Thorne, and Pope). If the earliest modern Asians came from Africa, why do the

earliest ones we find already have the flat upper faces, and dental characteristics of Asians today? Why are the earlier archaic Asians also flat-faced? "Out of Africa" theorists (Stringer) argue that the flat faces and other features are either primitive features retained in that population, or simply adaptations to the cold dry Asian climate that are favored each time a new human population reaches the area.

REVOLUTION OR EVOLUTION?

In his recent book, *The Last Chimpanzee*, Jared Diamond argues that modern humans became fully modern in their behavior rather suddenly about 40,000 years ago. This "great leap forward" or "human revolution" is largely based on the perspective from Europe, where major changes in technology (blade and bone tools); economic strategies (ambush hunting, fishing); size of social networks; and symbolic activities (art) occurred over a few thousand years as the Cro-Magnons replaced the Neandertals.

The recovery of new sites, fossils and data dating to between 250,000 and 40,000 has accelerated since the 1960's. Even with the limited exploration of Africa to date, it seems that, like modern human facial shape, some of the modern behaviors of the "human revolution" appear well before 40,000 years ago in Africa. While the later Neandertals ran down their prey and stabbed it with sharpened sticks or an occasional stone-tipped spear, central and eastern Africans hafted small delicate stone points onto spear- or even arrow-shafts; made stone blades, backed triangles or crescents, barbed bone points, and other bone tools; engaged in regular fishing and ambush hunting; ground their food (and some pigments) with grindstones; scratched designs on ostrich eggshell fragments; and traded precious raw materials such as obsidian over more than 500 miles. Like the later Neandertals, the early modern humans also buried their dead with grave goods.

By 50-40,000 years ago, new data show that Africans wore beads of ostrich eggshell, and engaged in organized mining of precious raw materials. Elsewhere, modern humans had used boats to reach Australia, New Guinea, and New Caledonia, where rock art has been dated to 32,000 years ago. Outside of Europe, the "great leap forward" began earlier and was more like a slow jog, with occasional detours and backward movements.

BUT WERE THE CRO-MAGNONS AFRICAN?

Although modern humans appear to have developed earlier in Africa, physical anthropology and archaeology do <u>not</u> demonstrate migration of modern humans to Europe. Despite earlier claims for the fossils from Grimaldi, Italy, African characteristics such as nose shape and width, wide distance between the eyes, and forward projection of the mouth, do not occur in the early Europeans. Grimaldi itself is not only not "African" but is considerably later in time than the earliest modern Europeans--new dates suggest an age of less than 28,000 years. According to recent dates on archaeological sites, the Aurignacian culture of the Cro-magnons appears <u>first</u> in central and southeastern Europe, just before 40,000 BP, spreading to near Barcelona, Spain by ca. 38,000 and finally to France and Germany by 34,000. Southern Spain, near the straits of Gibraltar, is one of the <u>last</u> areas to make the transition from the Mousterian culture of Neandertals--archaeology does not suggest an invasion via this route. The big blades, thick scrapers, and bone points of the Aurignacian are quite unlike anything from the preceding Mousterian culture of Neandertals, so it was assumed that it came into Europe from outside. Yet there is nothing "outside" in this time range, either in the Near East or in north Africa, from which the Aurignacian can be derived. In much of Africa and the Near East, at ca. 40,000, the stone industries were characterized by finely-made small blades, many with

narrow points created by blunting or battering the sides, or by small points with a tang or projection for hafting. The Aurignacian does show up in the Near East, but recent dates suggest that this is only after it is well-established in Europe, at about 34,000. The Near East may have been a migration corridor, but it was open in both directions.

CAN THIS CONTROVERSY BE RESOLVED?

The controversy over modern human origins is particularly heated because it concerns ourselves and our most recent history. The argument has been widely featured in the public media: *Time*, *Newsweek*, *The New York Times*, and at least two television specials on PBS. Unlike the controversy over earlier phases of human evolution, many of the voices expressed in these pieces are the voices of non-scientists, who argue that up to now, Eurocentric bias has suppressed recognition of our "true" heritage. While the discoveries of the past two decades have gone far towards demonstrating the priority of continents other than Europe in the evolution of modern humans, the data also suggest that this was not a simple event of evolution followed by migration in one direction. Replacement of earlier populations may not have been total. More and better dates and data, particularly from regions such as western Asia, Turkey and the Balkans, as well as Africa, may go far towards clarifying the complex interactions involved in this transition.

Excellent discussions on this topic can be found in recent journals:

Discover - September '92.
Scientific American - April '92, October '91, December '90.
Science - February, 7, April 3, May 29, June 12, 1922; August 23, 1991; March 11, 1988.
U.S. News and World Report - September 16, '91.

A bibliography on human evolution is available from the Anthropology Outreach and Public Information Office, NHB MRC 112, Smithsonian Institution, Washington, DC 20560.

Alison S. Brooks

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WHAT BONES TEACH US

Collecting and studying human skeletons in museums and scientific laboratories is presently a complex, controversial subject. The purpose of this article is to explore the kinds of information scientists obtain by studying human skeletons, and how that information is used.

A physical anthropologist is trained to determine many facts about an individual from bones alone. For instance, sex identification often can be determined by the differences in the pelvis and skull. Even bone fragments may be sexed; some chemical components of bone differ between men and women. Age at the time of death can be estimated very closely by looking at the teeth and at the fusion between different parts of the same bone, especially for children and young adults. For older people, the estimates are less exact and rely more on changes in joint surfaces, fusion between skull bones, and microscopic details of internal bone structure. Height is estimated by the length of the long bones, especially the thigh. Race can often be determined by looking at characteristics of the facial skeleton. Statistical studies of tooth, skull and face shape can even distinguish closely related groups within the same major race.

The skeleton reveals information about lifestyle as well. Well-developed muscles leave their mark on bone and tell of heavy physical activity during life. Habits (such as pipe-smoking) and handedness may leave traces on teeth or in asymmetric bone and muscle development. Health, injuries, and many diseases, such as syphilis, tuberculosis, arthritis, and leprosy, may leave traces on bone. A subfield of physical anthropology, paleopathology, is devoted to the study and diagnosis of diseases in ancient human remains.

From these studies, paleopathologists are often able to provide medical insights on the history and ecology of modern human diseases. For instance, childhood illness or malnutrition can be detected by abnormalities in tooth enamel and bone mineralization. By noting the position of these abnormalities, physical anthropologists, with their knowledge of normal growth patterns of bones and teeth, can often pinpoint at exactly what age the illness or growth disturbances occurred. From this can be determined whether a child's health problems were caused by a sick or poorly nourished mother, by early weaning, or by later periods of food shortage.

Victim Identification

Because of their skill at piecing together an individual's life history from skeletal clues, physical anthropologists are constantly in demand to help identify humans who have been the victims of accidents or foul play. The forensic anthropologist can tell authorities if bones are human, and if disarticulated, whether or not they all come from the same individual. Today, physical anthropologists are helping Argentinean authorities locate and identify skeletons of people kidnaped and murdered by political extremists during Argentina's period of upheaval in the past decade. Recently, anthropologists helped confirm the identification of a skeleton attributed to Nazi war criminal Josef Mengele. Other scientists use information learned from studying museum skeletons to help provide facial reconstructions of what missing children might look like several years after their disappearance.

Burial Remains

Why do scientists collect and study more than one skeleton from the same site or cemetery? Isn't one enough? The answer depends on what questions the scientist wants to answer. Although a single skeleton can tell us much about an individual, that person is known only in isolation, and people don't live in isolation. To the anthropologist, much more important information about whole social groups, their history and relationships with neighboring and past cultures, their diet and health, and also their social customs and relationships can be obtained only by studying large numbers of skeletons from the same culture or living site. Such population-wide studies require many specialized analytic techniques that depend on having large numbers of observations in order to be valid.

The Case of the Ainu

Many of these population studies have provided information about past human migrations, declines, and relationships that were unrecorded even in traditional stories and myths. For instance, research by anthropologists on the Ainu of Japan has resolved some long-standing questions about their origins. The Ainu are considered by most Japanese to be a low status ethnic minority whose physical features are somewhat different from the majority population. Although Japanese tradition holds that modern Japanese are descended from the prehistoric Jomon culture found throughout Japan, two studies now show that the Ainu are the true descendants of the Jomon people. According to studies of minute variations in teeth and skulls of the modern inhabitants of Japan, and of various prehistoric cultures from Japan and other parts of Asia, the modern Japanese are most likely the descendants of invaders from northern China called the Yayoi, who conquered the islands a little over 2,000 years ago. An interesting twist to the story is that many of the medieval Japanese warrior class, the samurai, show physical features that suggest that they were descendants of Jomon mercenary armies recruited by the Yayoi during their military conquest. As the samurai gained power and status, they eventually intermarried with the Yayoi ruling classes and passed on some of their typically "Ainu" facial traits into the modern upper classes of Japan. Today's Ainu are the descendants of unabsorbed Jomon populations who were pushed into increasingly marginal areas by the Yayoi-Japanese and their Jomon-derived samurai.

Similar kinds of studies have been used to provide answers to questions as diverse as how many waves of prehistoric immigrants populated Australia, how much white admixture there is in various American Indian groups, and how much intermarrying there was between Pueblo groups in the Southwest and Europeans during the contact period. Other researchers using the same techniques have been able to chart the progressive distinctiveness of American Indian groups from other Asians and Pacific island populations to estimate when American Indian migrants first entered the Western Hemisphere and when the various tribes became separate.

Mohenjodaro Revisited

Scientists utilizing new techniques have even been helpful in resolving questions about classical civilizations. The city of Mohenjodaro, the center of Harappan civilization in the Indus Valley, was thought to have been sacked by Aryan warriors invading in 1500 BC. After studying the human remains from Mohenjodaro, anthropologists have now concluded that no massacre ever occurred because they found no battle injuries on the bones. They also found no evidence of genetic differences between populations before, during, and after the decline of Mohenjodaro, which makes an invasion of foreigners very unlikely. However, the skeletons did show high levels of disease and parasites, which might have been a more important cause of the Harappan decline than any invasion or conquest.

Disease, Diet, and Demography

Studies of cemeteries show scientists how human groups interact with their environment, and how they in turn are affected by changes in the physical world they occupy. Reconstructions of demography, diet, and growth and disease patterns help physical anthropologists understand the ecology of prehistoric groups and make some surprising discoveries about human adaptations, such as the health costs of agriculture, and the origins of some modern human diseases.

Many diseases can be diagnosed from skeletons, and it is sometimes possible to recover fossilized bacteria, and occasionally, amino acids for blood typing directly from bone. One extensive study of Grecian cemeteries from ancient to modern times traced the increase in malaria-resistant anemia (thalassemia, similar to sickle-cell anemia in Africa) in Grecian populations, and showed the effects of changes in ecology and social and economic patterns on the health and lifespan of ancient and recent Greeks. By looking at groupings of skeletons in cemeteries, the scientist was also able to reconstruct families or clans, and to show that anemic groups were more fertile than others.

Studies of skeletons can also tell what people ate, even without having any cultural information. Some techniques measure certain chemical isotopes and trace elements in ground bone. These amounts will differ, depending on the proportion of meat to vegetables in the diet, and on the type of plant foods eaten. Results have shown that in some prehistoric groups men and women had different diets, with men sometimes consuming more meat and women eating more plant foods. Other studies have shown that different diets leave different microscopic scratch patterns on tooth surfaces, and several kinds of prehistoric diets can be distinguished in this way.

Changes in diet often cause changes in health, which can be seen in the skeleton. The shift to maize in the prehistoric Southwest coincided with an increase in porous bone in skeletons, a sign of iron deficiency anemia. In maize farmers from Dickson Mounds, Illinois, defects in tooth enamel, which are caused by stress during childhood, are more numerous. Infant mortality was also higher, and adult age at death lower than in pre-agricultural groups. Similar studies of Hopewell mounds concluded that the agricultural Hopewell had more chronic health problems, dietary deficiencies, and tuberculosis than pre-agricultural groups. Agriculture is usually thought to bring an improvement in quality of life, but the surprising conclusion that prehistoric agriculture marked a decline in general health in the New World has been confirmed by many other studies.

Recent Population Studies

Studies of human skeletons can be useful even for recent populations, when written records are limited or have been lost. Several studies have reconstructed the living conditions of African-Americans both during and after the end of slavery. Skeletons recovered from an 18th century New Orleans cemetery showed many differences in nutrition and physical stress between urban and rural slaves. Skeletons from a late 19th-early 20th century cemetery in Arkansas open a window on this period, which is not well documented by other historical sources. Researchers concluded that men commonly left the community (there were few male burials), and that some of the community intermarried with the local Indian population. On the whole, the population was poorly nourished and had low resistance to disease. Many infants died at birth of widespread bacterial infections. Childrens' skeletons show dietary deficiencies and chronic infections, with many dying at 18 months, the weaning age. Iron deficiency anemias were common, probably due to corn-based diets; high levels of arthritis indicate heavy physical labor; and many signs of injuries on male skeletons may be evidence of high levels of interpersonal violence. Even without written records, the skeletons in this Post-Reconstruction community tell us of continual

malnutrition, poor health, and levels of physical stress, which even exceeded those found in some communities during slavery.

Ancient Diseases in Contemporary Populations

Physical anthropologists find many contemporary diseases in earlier human populations. Some show peculiar distributions in the United States today, which can sometimes be tied to disease prevalence in the past. One of these is osteoporosis, a weakening of bone due to a calcium-poor diet and low bone mass resulting from low exercise levels during life. This condition afflicts primarily elderly white females, leading to spontaneous fractures and spinal deformities. Surprisingly, anthropologists have discovered that osteoporosis is common in living and prehistoric Eskimos of both sexes, and appears at an earlier age when compared to American whites. However, fractures and spinal problems have not been common in Eskimo populations. In spite of the traditional calcium-poor Eskimo diet, vigorous exercise results in heavier bones that protect the individual in old age. Now however, increased lifespan and alterations in lifestyle may contribute to a rise in osteoporotic bone disorders in Arctic populations in the future.

Evidence of a disease in prehistory is sometimes useful in understanding its cause. Osteoarthritis is often found in prehistoric skeletons. Changes in the locations and numbers of joints affected, and in the proportions of men and women afflicted, have suggested that systemic factors affecting only one sex may be involved in the severity of modern arthritis, an insight that may help focus further research efforts. Studies of prehistoric skeletons have shown that high levels of tooth decay are typical only of agricultural populations. This has led to the observation that sticky carbohydrates common to most agricultural diets have something to do with the epidemic of tooth decay modern populations are experiencing. But mineral deficiencies may also be involved, as some high levels of cavities and periodontal disease have been found in non-agricultural prehistoric Illinois Indians. Since the mineral content of ground water would affect the disease resistance of tooth enamel, such studies pointed to mineral supplementation of drinking water as a means of combating tooth decay. Tuberculosis has been found in skeletons as early as 5000 yrs B.P. in the Old World and by at least A.D. 1000 in the New World. It is associated with keeping livestock and living in sedentary or urban centers. Cemetery studies in Europe have shown a curious relationship between tuberculosis and leprosy, also a very ancient disease. Skeletons rarely show signs of both diseases, and as tuberculosis became more common in Europe in the late Middle Ages, signs of leprosy in European skeletons declined. Medical researchers now speculate that exposure to tuberculosis provides individuals with some immunity to leprosy.

Some health problems are more common in Native Americans than in the general population. One of these is rheumatoid arthritis, which had been thought to be a recent disease possibly caused by an infection. The discovery of rheumatoid-like lesions in prehistoric American Indians has changed the focus of medical research on this disease. Another condition more common than expected in some Native American tribes is the cleft palate/cleft lip complex of congenital bone defects. Clefting of the face has been found in prehistoric skeletons from the same region, though it is not as common as in the modern population. It is not known whether this shows a real increase in the problem, or if burials of prehistoric babies who died from their condition are simply not recovered as often as adults. Some researchers speculate that the increase, if real, might be the result of more inbreeding in tribal populations than would have occurred in the past, after groups were confined on reservations, and traditional migration and marriage patterns were disrupted.

Patterns of Social Organization

It might seem surprising that we can learn much about the patterns of political and social organization of past cultures from a study of bones, but in fact physical anthropologists and

archaeologists can discover a great deal about social customs in prehistory through studies of cemeteries. This is only possible, however, with data about age and sex of each burial.

Evidence of status and marriage patterns are often visible in cemetery populations. Anthropologists studying skeletons from the prehistoric North American site of Moundville, Alabama, reconstructed three different status groups in Moundville society. These included individuals whose remains were either used as trophies, or were possibly sacrifices sanctifying the mound-building process, an intermediate group containing both men and women, and a high-status group composed entirely of adult men. By analyzing genetic differences among men and women in the same cemetery, it is often possible to reconstruct marriage and residence patterns. For instance in one study of prehistoric and historic Pueblo cemeteries, women in each cemetery had very similar genetic markers, while the men in each group were quite variable for those same traits. This indicates that women lived and were buried with their kin groups, while men lived and were buried with unrelated groups. The ancient Pueblo people were matrilocal, just as the modern tribes are today. Some studies have revealed a relationship between an individual's status during life, and his or her physical characteristics, such as height. Taller people tend to have higher status markers in their graves in several prehistoric cultures. This is more often true for men, but in some groups taller women also had higher status. By studying skeletons for indications of growth disturbances and disease, scientists can sometimes tell whether the greater height of high status people was due to better diet and more resources, or whether they were just genetically predisposed to be taller.

Conclusion

The above examples show how anthropologists can learn about many facets of the lives of individuals and communities of past cultures by studying the skeletal materials. The study of modern, historic, and prehistoric skeletons has made it possible for anthropologists to contribute an enormous and diverse array of information about human behavior and morphology past and present. None of these studies could have been accomplished without thorough study of human skeletons. To obtain this information, scientists commonly use techniques that were unheard of and unanticipated even a generation ago. It is certain that many more new approaches to reconstructing past lives from bones will be discovered in the future. Many collections may be studied and restudied, in the quest for new answers to old questions, or for answers to new questions altogether.

Prehistoric populations left us little of their history and experience from which to learn. By careful study of their skeletons, we gain an understanding of ancient humans that would not otherwise be possible. The late J. Lawrence Angel, a noted Smithsonian physical anthropologist and forensic expert, always kept a sign in his laboratory: "Hic locus est ubi mortui viventes docent." In this place, the dead teach the living. They teach us about the past, and if we listen carefully, about the future as well.

Recommended Reading:

Brothwell, D. R. Digging Up Bones. 3rd ed. Ithaca, NY: Cornell University Press, 1981.

Ubelaker, D. H. Human Skeletal Remains. 2nd ed. Washington, DC.: Taraxacum, 1989.

Wells, Calvin Bones, Bodies, and Disease. New York: Praeger, 1964.

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Information from the

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ANTHROPOLOGY TEACHING ACTIVITIES: ZOO LABS

(All of the following activities were designed for observation of monkeys and apes at the National Zoological Park, Washington, D.C.)

ZOO LAB: LOCOMOTION

1. Walk by at least 8 cages with different primates and record what the most active animal in the cage is doing as you walk by--for. example, sitting, grooming, sleeping, brachiating (moving arm by arm), knuckle walking, leaping, hanging by the tail and one leg. Record the name of the primate and the locomotion pattern.

2. For 3 primates who were moving, describe how the method of locomotion you observed is related to the animals' anatomy. What physical features help the animals move, such as tail form, location of special friction skin (like skin on our palm), form of nails.

3. Select any adult primate to observe for 15 minutes. Then observe an infant primate (of the same species) for 15 minutes. Estimate about how much of the time is spent in each of the different locomotor activities--walking on all fours, walking or standing on two legs, brachiating, jumping from hind-limbs and landing on forelimbs, jumping from hind-limbs and landing on hind-limbs. Discuss the similarities and differences between the adult and infant's movement.

ZOO LAB: COMMUNICATION

Types of Communication Acts to Observe (the numbers and letters will be used as explained below):

I. Olfactory: taste and smell

- a. smelling of one animal by another
- b. smelling of other object and/or eating object and then same thing done by second animal
- c. "marking" - urinating, licking, or rubbing a part of the body against part of the environment which is then smelled by another animal

II. Tactile:

- a. grooming
- b. hand clasping or arm embrace
- c. kissing
- d. nipping

e. wrestling, rolling together
f. touching another animal

III. Visual:

a. postures - rigid, relaxed
b. gestures - aggressive: raised eyebrows or open mouth display
threatening: "rushes", shaking stick, slapping ground or cage
appeasement: bowing to ground, presenting hand, face, or hindquarters
c. facial expressions - stares (aggressive), grins (appeasement)
d. chasing
e. use of hands to signal communication

IV. Vocal-auditory:

a. speaking
b. listening
c. shouting
d. laughing
e. hooting or calling - series of similar noises mostly vowels
f. chattering - series of similar noises mostly consonants

How to Attack Problems:

1. Choose a group of animals which interests you. Don't worry too much about being able to "hear" voices, there is plenty of silent communication to watch.

2. Watch the group for 10 minutes learning to identify animals and "logical" behavior sequences. (you may want to assign names to animals

3. Begin to take notes - try to take notes either in terms of behavior sequences or time intervals (about 2 minutes).

example (note assignment of letters and numbers to communication acts):

a. A swings over to B who looks up IIIc)
They wrestle (IIe)

b. B bites at A IId)

4. Watch for 20 minutes. Afterwards add communication numbers and letters to the descriptions.

5. Do a similar observation on a human group.

6. Summarize the communicative acts for both nonhuman primate group and human group.

7. Try to summarize your observations and findings--what are the most common communication acts, which animals communicate the most, how do nonhuman primates differ in communication acts from humans?

ZOO LAB: MOTHER-INFANT INTERACTION

The relationship of the infant primate to other animals of its own species has been the subject of considerable experimentation and observation, both in captivity and in the wild. This lab involves a quantitative study of these relationships and an attempt to see patterns of interaction and socialization in a group of cage primates.

1. Observe any two different groups with infants for 20 minutes each. Record in detailed notes the behavior of the infant and those with whom it interacts over this time. Take notes particularly on the

   a) number of times infant contacts other animals (specify mother, adult, male, juvenile, etc.)

   b) Number of times infant breaks contact with other animals.

   c) Number of times other animal contacts infant.

   d) Number of times other animal breaks contact with infant. Describe the general nature of the contact in each instance. Also note if the infant is threatened or approached by other animals. Note which animals the infant has the most interaction with.

2. For each species, estimate the percentage of time spent by the infant in various activities, such as grooming, eating, playing, cuddling, sitting, etc.

3. Write a brief summary comparing the interactions of infants in the two groups.

ZOO LAB: GENERAL BEHAVIOR

1. Watch any group of three or more primates for 30 minutes. Try to assign a name to each animal observed, and if possible, note the animal's sex and approximate age. If your group has more than four animals in it, choose one or two animals to focus upon during your observation.

2. Describe how each animal is physically different from the others.

3. After about 5 minutes of observation, begin to take careful notes on what is happening in the group. Try to identify "behavior sequences" - a series of interactions or behaviors which seem to begin and end. What happens during each sequence, who is involved, how long does the behavior last?

4. Note what the animals are doing, what expressions and communication acts are involved, which animals are interacting most intensely.

5. Look for differences in behavior among the adult males, adult females, infants, and juveniles.

6. Try to summarize the group's behavior during the time you observed. Can you make any "educated guesses" about the dynamics of the group you were observing - i.e. which animals are related; which animals prefer to interact with one another; which animals are older,younger; which are dominant or submissive?

ZOO LAB C: DOMINANCE/SUBMISSIVE BEHAVIOR

Describe dominance/submissive behavior in a group of caged primates and discern the rank order (if any) of individuals in the group.

The following events or interactions are connected with dominance behavior in various species:

Approach-Retreat Interactions

1) Spatial supplanting of subordinate by dominant
2) Avoidance of dominant by subordinant

Aggressive actions on the part of one animal

3) Threats (e.g. stares, postural fixation, special vocalizations, etc.)
4) Displays (e.g. canine (yawn), tree shaking, chest beating, etc.)
5) Chasing

Approach-Approach Interactions

6) Presenting
7) Grooming
8) Mounting
9) Other submissive gestures (reach out a hand (chimps)
10) Control of desirable food (and females-though this is a more disputed concept which you probably won't be able to observe.)

Observe one group of animals (Geladas, Barbary apes, Colobus or golden marmosets) for 40 minutes. Make a chart with those 10 interactions across the top and the list of animals in the cage down one side. Note "dominance" interactions as they occur, under type of interaction and animals involved, e.g. under supplanting you might have a "d" for animal 4 and an "s" for animal 6, indicating that animal 4 spatially supplanted animal 6. Any given interaction may fall into more than one type: mark it under as many types as relevant but indicate that it is one behavior sequence (for instance, you might number interactions sequentially 1d-1e, 2d-2s, 3d-3s, etc.)

Rank animals in order of number of d's. Rank in order of number of s's. What do you perceive to be the rank order of the animals in this group? What kind of interaction is most closely correlated (by eye) with your rank order? Is the rank order of some animals (e.g. very young juveniles) improved by their association with a more dominant animal? Hand in notes and chart along with your conclusions. (Note: one problem you may find: the most dominant animal may be avoided by others, resulting in little interaction.)

CLASSIFICATION OF THE LIVING PRIMATES

ORDER: PRIMATES

SUBORDER: PROSIMII

FAMILY: Tupaiidae (tree shrews)

FAMILY: lemuridae (lemurs)

FAMILY: Indriidae (indris, sifakas)

FAMILY: Daubentoniidae (aye-aye)

FAMILY: Lorisidae (lorises, galagos, bushbaby, potto)

FAMILY: Tarsiidae (tarsiers)

SUBORDER: ANTHROPOIDEA

INFRAORDER: PLATYRRHINI (New World)

SUPERFAMILY: Ceboidea

FAMILY: Callithrididae (Marmosets, tamarins)

FAMILY: Cebidae (squirrel, spider, howler, Capuchin monkeys)

INFRAORDER: CATARRHINI (Old World)

SUPERFAMILY: CERCOPITHECOIDEA

FAMILY: Cercopithecidae (baboon, guenon, margabey, macaque)

SUBFAMILY: Cercopithecinae (baboon, macaque)

SUBFAMILY: Colobinae (Colobus, langurs)

SUPERFAMILY: Hominoidea

FAMILY: Hylobatidae (gibbons, siamangs)

FAMILY: Pongidae (orangutans, chimps, gorilla)

FAMILY: Hominidae (man)

(After J.R. and P.H. Napier, A Handbook of the Living Primates. New York: Academic, 1967, pp. 343-354.)

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ANTHROPOLOGY TEACHING ACTIVITY:

MOTHER-INFANT OBSERVATION

I. OBJECTIVES OF THE OBSERVATION:

1. To provide an experimental framework within which to study primate and human behavior.

2. To illustrate the importance and intensity of observation.

3. To provide background for studying human and nonhuman primate behavior, communication, and social relations.

II. Procedure:

Invite a mother and her infant (age 10 months to two years is optimal) to come to your classroom along with a bagful of favorite toys. Explain that students will be observing the infant playing. Ask students to choose one problem listed below and concentrate their observation for 10 minutes on that problem. Each student should take notes during the observation. At the end of 10 minutes take a break for students to write up a summary of their findings. Then each student chooses a second problem and repeats the procedure. Finally, students share their observations for each of the five problems and draw some general conclusions.

III. THE FIVE PROBLEMS:

1. PHYSICAL CHARACTERISTICS

What seems to be the baby's chief physical characteristics start with the head and proceed downwards. Describe the features "in action", which features seem most responsible for the differences in baby's behavior. What are the anatomical differences responsible for the differences in baby and mother's behavior and physical presence?

2. ACTIVITY: LOCOMOTION

What locomotion are the two engaged in? How much time is spent sitting; standing; walking on all four's; standing on feet, knees; lying down, etc. What types of locomotion seem most efficient for each subject? How are the locomotor activities related to the behavior going on? How is the method of locomotion related to anatomy?

3. ACTIVITY: BEHAVIOR

What activities are the two engaged in? Estimate the time for each type. Can you mark off behavior sequenced? What seems to mark the beginning of a sequence, and what motivates or brings about the beginning of a new sequence? What shifts the attention of each subject? (Remember that behavior also includes talking)

4. COMMUNICATION

List the types of communication acts which occur during your observation period. Communication includes non-verbal acts: visual, tactile, olfactory, vocal-auditory acts.

Try to note the frequency of each act. Which kinds of communication occur most often, which seem most effective, and why.

Who initiates communication more often? Who receives it more often?

The last two minutes of your time focus on the communication going on in your room outside the Mother-Infant group.

Can you draw any conclusions on the possible differences between mother-infant communication and adult human communication based on this observation? Is there anything you might hypothesize about early hominid communication based on this observation?

5. PATTERNS OF INTERACTION

What interactions occur between the two? How much time is spent interacting? Who initiates contact, who breaks it - how often for each subject? How is contact established (touch, smile, handing something, etc.) What interactions occur between either subject and others in the room - who initiates this contact, and why?

Do your observation taking careful notes so you can quantify the results: count time; number of interactions; number of times baby initiates contact, etc.

What overall conclusions can you draw?

IV. SUMMARY:

What adjectives would you use to describe the infant's behavior? The mother's? What was the dominant activity? How much interaction occurred and why? Did you enjoy the observation, why or why not? Why is observat n difficult and what skills would be useful to have for doing long-term observation studies?

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TEACHING ACTIVITY

Instructions for NORTH AMERICAN MYTHS AND LEGENDS

1. Divide the class into six groups and assign each group one story. Each group chooses a leader.

2. Members of each group read the story silently taking notes on details which reflect: a) the natural environment; b) the relationship between the human and nonhuman world; c) explanations of natural phenomena; d) values of the society; e) special roles within the society f) view of the supernatural.

3. Each group discusses its myth for 10 minutes using the above categories as a guide.

4. Whole class convenes. Each group leader reads his/her story aloud and summarizes the group's ideas about the story. The classroom teacher can add other relevant details to more fully illuminate meaning and significance of the story.

5. Optional: Teacher might end the activity by reading the King James version of Genesis to illustrate all peoples have creation stories to explain origins. Also that the Judeo-Christian tradition has parallels to other stories such as the Earthmaker. These parallels should provide interesting class discussion.

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NATIVE AMERICAN MYTHS AND LEGENDS

CREATION STORY (Netsilik Eskimos-Canada)

In the earliest times on earth, there were no animals in the sea. People did not need blubber for fires, because newly drifted snow would burn. Great forests grew on the bottom of the sea. From them came the pieces of driftwood that still wash up on our shores. In those days, there was no ice on the sea. This is a distant memory of the time when the first people lived on the earth.

Everything was in darkness then. The lands and the animals could not be seen. Both men and animals lived on earth, but there was no difference between them. Men could become animals and animals could become men, and they all spoke the same language.

In the very earliest times, men were not as good as hunters are today, and their weapons were few. So they had little food, and sometimes they had to eat the earth itself. Everything came from the ground, and people lived on the ground. They did not have all the rules to follow that we do today. There were no dangers to threaten them, but there were no pleasures either.

That was the time when magic words were made. Suddenly a word would become powerful and could make things happen, and no one could explain why. It was always dark until once a hare and a fox had a talk. "Darkness, darkness," said the fox. He wanted to steal from caches in the darkness. "Day, day," said the hare. He wanted the light of day so he could find a place to feed. And suddenly day came, for the hare's words were more powerful than the fox's. Day came, and was replaced by night, and when night had gone, day came again.

In those early times there were only men and no women. There is an old story that tells how women came from men. One time the world collapsed and was destroyed, and great showers of rain flooded the land. All the animals died, and the world was empty. Then two men grew up out of the earth. They married, for there was no one else, and one man sang a song to become a woman. After a while they had a child, and they were the first family.

In those early ages, women often could not have children so the earth had to help. Women went out searching for children who had grown up out of the earth. A long search was needed to find boys, but there was no need to go far to find girls. This is the way the earth gave children to the first people, and in that way they became many.

(Knud Rasmussen, compiler. THIS WORLD WE KNOW: BELIEFS AND TRADITIONS OF THE NETSILIK ESKIMO. Cambridge, MA: Education Development Center, 1967.)

THE SHAMAN IN THE MOON (Bering Sea Eskimos-Alaska)

A Malamut shaman from Kotzebue Sound near Selawik Lake told me that a great chief lives in the moon who is visited now and then by shamans who always go to him two at a time, as one man is ashamed to go alone. In the moon live all kinds of animals that are on the earth, and when any animal becomes scarce here the shamans go up to the chief in the moon and, if he is pleased with the offerings that have been made to him, he gives them one of the animals that they wish for, and they bring it down to the earth and turn it loose, after which its kind becomes numerous again.

The shaman who told me the foregoing said he had never been to the moon himself, but he knew a shaman who had been there. He had been up only as high as the sky, and went up that high by flying like a bird and found that the sky was a land like the earth, only that the

grass grew hanging downward and was filled with snow. When the wind blows up there it rustles the grass stems, loosening particles of snow which fall down to the earth as a snowstorm.

When he was up near the sky he saw a great many small, round lakes in the grass, and these shine at night to make the stars. The Malemut of Kotzebue Sound also say that the north wind is the breath of a giant, and when the snow falls it is because he is building himself a snow house and the particles are flying from his snow shovel. The sound wind is the breath of a woman living in the warm southland.

(Edward W. Nelson, "The Eskimo About Bering Strait," Smithsonian Institution 18th Annual Report of the Bureau of American Ethnology, Wash., D.C., 1900.

HOW THE SUN CAME (Cherokee)

There was no light anywhere, and the animal people stumbled around in the darkness. Whenever one bumped into another, he would say, "What we need in the world is light." And the other would reply, "Yes, indeed, light is what we badly need."

At last the animals called a meeting and gathered together as well as they could in the dark. The red-headed woodpecker said, "I have heard that over on the other side of the world there are people who have light."

"Good, good!" said everyone.

"Perhaps if we go over there, they will give us some light," the woodpecker suggested.

"If they have all the light there is," the fox said, "they must be greedy people, who would not want to give any of it up. Maybe we should just go over there and take the light from them."

"Who shall go?" cried everyone, and the animals all began talking at once, arguing about who was the strongest and ran fastest, who was best able to go and get the light.

Finally the 'possum said, "I can try. I have a fine big bushy tail, and I can hide the light inside my fur."

"Good! Good!" said all the others, and the 'possum set out.

As he traveled eastward, the light began to grow and grow, until it dazzled his eyes, and the 'possum screwed his eyes up to keep out the bright light. Even today, if you notice, you will see that the 'possum's eyes are almost shut, and that he comes out of his house only at night.

All the same, the 'possum kept going, clear to the other side of the world, and there he found the sun. He snatched a little piece of it and hid it in the fur of his fine bushy tail, but the sun was so hot it burned off all of the fur, and by the time the 'possum got home his tail was as bare as it is today.

"Oh, dear!" everyone said. "Our brother has lost his fine bushy tail, and still we have no light."

"I'll go," said the buzzard. "I have a better sense than to put the sun on my tail. I'll put it on my head."

So the buzzard traveled eastward till he came to the place where the sun was. And because the buzzard flies so high, the sun-keeping people did not see him, although now they were watching out for thieves. The buzzard dived straight down out of the sky, the way he does today, and caught a piece of the sun in his claws. He set the sun on his head and started for home, but the sun was so hot that it burned off all his head feathers, and that is why the buzzard's head is bald today.

Now the people were in despair. "What shall we do? What shall we do?" they cried. "Our brothers have tried hard; they have done their best, everything a man can do. What else shall we do so we can have light?"

They have do the best a man can do," said a small voice from the grass, "but perhaps this is something a woman can do better than a man."

"Who are you?" everyone asked. "Who is that speaking in a tiny voice and hidden in the grass?"

"I am your Grandmother Spider," she replied. "Perhaps I was put in the world to bring you light. Who knows? At least I can try, and if I am burned up it will still not be as if you had lost one of your great warriors."

Then Grandmother Spider felt around her in the darkness until she found some damp clay. She rolled it in her hands, and molded a little clay bowl. She started eastward, carrying her bowl, and spinning a thread behind her so she could find her way back.

When Grandmother Spider came to the place of the sun people, she was so little and so quiet no noticed her. She reached out gently, and took a tiny bit of the sun, and placed it in her clay bowl. Then she went back along the thread that she had spun, with the sun's light growing and spreading before her, as she moved from east to west. And if you will notice, even today a spider's web is shaped like the sun's disk and its rays, and the spider will always spin her web in the morning, very early, before the sun is fully up.

"Thank you Grandmother," the people said when she returned. "We will always honor you and we will always remember you."

And from then on pottery making became woman's work, and all pottery must be dried slowly in the shade before it is put in the heat of the firing oven, just as Grandmother Spider's bowl dried in her hand slowly, in the darkness, as she traveled toward the land of the sun.

(Alice Marriott and Carol K. Rachlin. AMERICAN INDIAN MYTHOLOGY. New York: Thomas Y. Crowell Co., 1968.)

CREATION OF THE ANIMAL PEOPLE (Okanogan - S.W. Oregon)

The earth was once a human being. Old-One made her out of a woman. "You will be the mother of all people," he said.

Earth is alive yet, but she has been changed. The soil is her flesh; the rocks are her bones; the wind is her breath; trees and grass are her hair. She lives spread out, and we live on her. When she moves, we have an earthquake.

After changing her to earth, Old-One took some of her flesh and rolled it into balls, as people do with mud or clay. These balls Old-One made into the beings of the early world. They were the ancients. They were people, and yet they were at the same time animals.

In form, some of them were like the animals; some were more like people. Some could fly like birds; others could swim like fishes. In some ways the land creatures acted like animals. All had the gift of speech. They had greater powers and were more cunning than either animals or people. And yet they were very stupid in some ways. They knew that they had to hunt in order to live, but they did not know which beings were deer and which were people. They thought people were deer and often ate them.

Some people lived on the earth at that time. They were like the Indians of today except that they were ignorant. Deer also were on the earth at that time. They were real animals then too. They were never people or ancient animal people, as were the ancestors of

most animals. Some people say that elk, antelope and buffalo also were always animals, to be hunted as deer are hunted. Others tell stories about them as if they were ancients of half-human beings.

The last balls of mud Old-One made were almost all alike and were different from the first ones he made. He rolled them over and over. He shaped them like Indians. He blew on them and they became alive. Old-One called them men. They were Indians, but they were very ignorant. They did not know how to do things. They were the most helpless of all creatures Old-One made. Some of the animal people preyed on them and ate them.

Old-One made both male and female people and animals, so that they might breed and multiply. Thus all living things came from the earth. When we looked around, we see everywhere parts of our mother.

Most of the ancient animal people were selfish, and there was much trouble among them. At last Old-One said, "There will soon be no people if I let things go on like this."

So he sent Coyote to kill all the monsters and other evil beings. Old-One told Coyote to teach the Indians the best way to do things and the best way to make things. Life would be easier and better for them when they were no longer ignorant. Coyote then traveled on the earth and did many wonderful things.

(Ella E. Clark. INDIAN LEGENDS OF THE PACIFIC NORTHWEST. Berkeley: Univ. of California Press, 1953.)

HOW COYOTE GOT HIS SPECIAL POWER (Okanogan - S.W. Oregon)

In the beginning of the world, Spirit Chief called a meeting of all the animal people.

"Some of you do not have names yet," he said when they had gathered together. "And some of you do not like the names you have now. Tomorrow, before the sun rises I will give a name to everyone. And I will give each an arrow also."

"Come to my lodge as soon as the darkness is gone. The one who gets there first may choose the name he wants and I will give him the longest arrow. The longest arrow will mean that he will have the most power."

As the people left the meeting, Coyote said to his friend Fox, "I'm going to be there first. I don't like my name. I want to be called Grizzly Bear or Eagle."

Fox laughed. "No one wants your name. You may have to keep it."

"I'll be there first," repeated Coyote. "I won't go to sleep tonight."

That night he sat by his fire and stayed awake for a long time. Owl hooted at him. Frog croaked in the marshes. Coyote heard them all. But after the stars had closed their eyes, he became very sleepy. His eyelids grew heavy.

"I will have to prop my eyes open."

So he took two small sticks and propped his eyelids apart. "Now I can stay awake."

But soon he was fast asleep, and when he awoke, the sun was making shadows. His eyes were dry from being propped open, but he ran to the lodge of the Spirit Chief.

"I want to be Grizzly," he said, thinking he was the first one there. The lodge was empty except for Spirit Chief.

"That name is taken, and Grizzly Bear has the longest arrow. He will be chief of the animals on the earth."

"Then I will be Eagle."

"That name is taken, and Eagle has the second arrow. Eagle will be the chief of the birds."

"Then I will be Salmon."

That name is taken, and Salmon has the third arrow. Salmon will be the chief of all

the fish. Only the shortest arrow is left, and only one name--Coyote."

And the Spirit Chief gave Coyote the shortest arrow. Coyote sank down beside the fire of the Spirit Chief. His eyes were still dry. The Spirit Chief felt sorry and put water in his eyes. Then Coyote had an idea.

"I will ask Grizzly Bear to change with me."

"No," said Grizzly, "I cannot. Spirit Chief gave my name to me."

Coyote came back and sank down again beside the fire in the big lodge. Then Spirit Chief spoke to him.

"I have special power for you. I wanted you to be the last one to come. I have work for you to do, and you will need this special power. With it you can change yourself into any form. When you need help, call on your power."

"Fox will be your brother. He will help you when you need help. If you die, he will have power to bring you to life again."

"Go to the lake and get four tules. Your power is in the tules. Then do well the work I will give you to do."

So that is how Coyote got his special power.

(Ella E. Clark. INDIAN LEGENDS OF THE PACIFIC NORTHWEST. Berkeley: Univ. of California Press, 1953.)

WINNEBAGO INDIAN CREATION STORY

In the beginning Earthmaker was alone. Earthmaker was sitting in space when he came to consciousness. Nothing was to be found anywhere. He began to think of what he was to do and finally he cried. Tears flowed from his eyes and fell below where he was sitting. After a while he looked below and saw something bright. The bright objects were tears, of which he had not been aware and, which falling below, had formed the present waters. They became the seas of today.

Then Earthmaker began to think again. He thought, "Thus it is whenever I wish anything. Everything will become the water of the seas." So he wished for light and it became light. Then he thought, "It is as I have supposed; the things that I wished for, come into existence as I desired." Then he again thought and wished for this earth and the earth came into existence. Earthmaker looked at the earth and he liked it, but it was not quiet. It moved about as do the waves of the sea. Then he made the trees and he saw that they were good. But even these did not make the earth quiet. It was however almost quiet. Then he created the four cardinal points and the four winds. At the four corners of the earth he placed them as four great and powerful spirits, to act as weights holding down this island earth of ours. Yet still the earth was not quiet. Then he made four large beings and threw them down toward the earth and they were pierced through the earth with their heads eastward. They were really snake-beings. Then it was that the earth became still and quiet. Now he looked upon the earth and he liked it.

Again he thought of how things came into existence as he desired. So he spoke: "I shall make a man like myself in appearance." So he took a piece of earth and made it like himself. Then he talked to what he had created but it did not answer. He looked at it again and saw it had no mind or thought. So he made a mind for it. But again it did not answer. Then he made it a tongue. Then he talked to it again but it did not answer. So he looked at it and he saw that it had no soul. So he made it a soul. He talked to it again and then it very nearly said something but could not make itself intelligible. So Earthmaker breathed into his mouth and talked to it and it answered.

Information from the

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SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

TEACHING ETHNOGRAPHIC INTERVIEWING

Ethnographic Interviewing has been taught as a regular semester-long course at Macalester College for the past 22 years. The course is designed to enable students with little or no anthropological background to "enter the field" and successfully elicit cultural data from members of an American microculture. Although the course stresses interviewing as a field technique, standard and participant observation can be part of the ethnographic process. The purpose of the course is to enhance student understanding of what culture is and how it functions for members of a group, as well as to acquaint students with a valuable qualitative field method. Classes are largely devoted to problem solving, rather than lecturing or discussions of reading.

CULTURE AND ETHNOGRAPHY

When students begin the ethnographic interviewing course, I give them a detailed syllabus describing course goals and a sequence of research tasks. The first task is for students to read about the concept of culture and its place in ethnographic research. I use a so-called "cognitive" definition of culture (one that sees culture as a form of knowledge) for this course because I think it gives a clearer idea of what students should look for when they interview. I define culture as *the learned knowledge that members of a group use to generate behavior and interpret experience.* This definition stresses that culture is **knowledge**, not behavior or material goods. It argues that culture is **learned** and not inherited genetically. It says culture is **shared** by members of a group; it is not knowledge unique to an individual. Although culture is knowledge, not behavior, it is intimately tied to action. The definition asserts that group members use culture to **generate behavior** because culture provides a framework of rules to guide appropriate activity. Similarly, culture permits members of groups to **interpret** their surroundings and the actions of others. It provides the categories, rules, and plans by which group members conduct their lives.

Ethnography is the task of discovering and describing a culture. Ethnographers try to learn about the behavior of a group by looking at it through the eyes of the members themselves. Instead of going to the field with predefined problems, hypotheses and questions as many social scientists do, ethnographers try to elicit an understanding of what is going on from the actors themselves. They try to avoid projecting their own cultural categories or interpretations onto the world of their informants. They play the part of students; cultural informants become teachers.

Ethnographic Interviewing uses a focused ethnographic approach called ethno-science to involve students in a series of clearly defined learning steps. These steps require students first to identify a microculture, then choose a cultural informant, conduct a series of interviews, ask three kinds of ethnographic questions, record and analyze ethnographic data, discover cultural themes, and finally write an ethnographic report. Although each student investigates a different microculture, teaching the ethnographic method one step at a time means that all

students will encounter at least some of the same fieldwork problems at the same time. What follows is a discussion of these steps.

CHOOSING A MICROCULTURE

To conduct ethnography, students must find a particular culture to study; choosing a culture depends on the ability to spot culture-bearing groups. Since Macalester courses only last for three and one-half months, I ask my students to study the culture of smaller groups called **microcultures** because they are more manageable for the amount of time. Cultures come in different sizes, and some are found inside others. For example, citizens of the United States share a **national culture**, the cultural knowledge that sets them off as Americans. Americans may also be part of a major ethnic subgroup, such as African Americans or Mexican Americans. We often call these **subcultures**. There are, however, many other, smaller groups found inside the larger ones that members participate in only part of the time. I call these **microcultures** and make them the focus of the ethnography course because they are common, interesting and easy to access. Occupational groups, such as a group of bank tellers, can be called microcultures. So can recreational groups, such as a local chapter of a motorcycle riding association; educational groups, such as the third graders at a nearby school; kinship groups, such as nuclear or extended families; or political action groups, such as a local chapter of the Sierra Club. Macalester students have studied the cultures of hairdressers, bouncers, midwives, real estate agents, buckskinners (people who come together to create life as it was in the 1840s frontier), emergency room doctors, homeless shelter residents, sound technicians, musicians, airline pilots, camp counselors, zoo keepers, car salesmen, custodians, and hundreds more.

I warn students to keep several things in mind as they choose microcultures because some are easier to study than others. It is easier to study enduring, clearly structured microcultures because informants recall them more clearly. It is wise to avoid microcultures associated with public relations or ideologies such as religion, because informants will give a "party line" rather than good "inside cultural" information. Since informants remember better what they are doing at the moment, it is easier to study currently operating microcultures. Since the ethnoscience interviewing method depends on discovering the inside language of informants, it is better to study social microcultures, which promote regular conversation, and ones characterized by the use of English. It is harder to study "up" than "down" when you do ethnography; bank presidents are more guarded than bank tellers. Artistic cultures are difficult to interview because so much of the culture of art and music is tacit and "felt." I also suggest that students look at microcultures they know little about because they will find it easier to spot unfamiliar cultural elements. Finally, I urge students to stay away from microcultures they are already a part of because it is often difficult for them to switch roles from group member to outside interviewer.

Most of my students choose a microculture and then look for an informant. An informant is someone who belongs to a particular culture and willingly teaches the anthropologist about that culture. Informants can make or break the research experience. It is wise to find an informant who is verbal, available, knowledgeable about his or her microculture, and interested in being interviewed.

I usually limit students to a single informant each semester because they lack the time to establish rapport with more than one. Students recruit informants from the community surrounding the college or may even find other students or family members to interview. Often they approach an informant "cold turkey." For example, last semester a student who wished to know about tattooist culture simply went into the tattoo parlor and asked the tattooist if she would be willing to engage in a series of interviews. Many students find informants by

one. Still other students approach research by thinking of someone who would make a good informant, then asking that person what microculture they know about.

ETHICS AND BEGINNING THE STUDY

When students begin their ethnography, they have to be open about what they intend to do, and they have to recognize their own ethical responsibilities. I require students to tell informants that they are Macalester students doing a research project in an anthropology class. I also have them read the statement on ethics published by the American Anthropological Association. I stress the importance of protecting the informant at all costs. This often means covering the real identity of people and places and refraining from inquiry into damaging subjects. Finally, I will not permit students to study illegal microcultures, although many find them interesting. The risks to the students themselves are much too great.

RESEARCH STEPS

The interviewing process is divided into three steps: discovering folk categories, eliciting taxonomic structure, and finding attributional meaning [see "Doing Ethnography at Macalester College" in the Winter 1992 issue of *Anthro.Notes*]. These steps relate to the central thesis of ethnoscience that a significant part of people's culture is coded in language. If you can learn the words people use, place closely related words in taxonomies and determine their meaning, you can gather a great deal about a culture quickly and systematically. Let's look at these steps one at a time.

Discovering categories. I teach my students that human cultural knowledge is stored in thousands of mental categories. For example, *grass* is the name for a category of plant growing in front of my house. Although each little plant is slightly different, I and my neighbors can efficiently talk about the plants by categorizing them as a single kind of thing. We call the words used to name categories **folk terms**.

The first step in the interviewing process is to discover folk terms. To do this, students ask a kind of ethnographic question. **Descriptive questions** are any questions designed to get informants talking about their cultural worlds using their own folk terms. Since ethnographers try to elicit the informant's viewpoint, descriptive questions try not to lead. To elicit folk terms, the best strategy is to ask about what people do, not what they think or what their opinions are.

The most general descriptive question and one which students ask first is the **grand tour question**. This asks about an informant's average day or about the layout of a particular place. For example, when asked what he did from the time he arrived at work until he left, a stock broker described arriving at the "office," stopping by the "cage" to pick up his mail, reading his "writes" and "confirms," "posting his books," reading the *"Journal,"* and "calling clients." All these are folk terms for stock broker categories.

Once the initial grand tour is completed, student ethnographers ask **minitour questions**, which are questions about some of the folk terms they learned from the grand tour question. "Could you describe what brokers do when they call clients?" would be a minitour question. So would, "Could you describe the cage for me?" Informants then go into more detail about these things, using additional and often more precise folk terms.

Story questions and native language questions are also kinds of descriptive questions. "Has anything unusual happened to you or other brokers recently?" would be an example of a story question. Stories often yield a wealth of folk terms. Native language questions are used to check whether or not a particular word is really a folk term, one used by members of the culture. "If you were talking to another broker, would you refer to that place as the cage?" would be an example of such a question.

I have students tape record interviews and transcribe them completely, so they don't miss folk terms. After they have completed their first interview, I have them make an overhead transparency of the first page of their interview and show it to the class. They discuss with their classmates how their interview went and ask for help with problems. This gives students a feel for different interviewing and informant styles, and a sense of involvement in each other's work.

Discovering Taxonomic Order. The next step in the research process is to discover taxonomic structure for folk terms. The task derives from the fact that some folk categories classify other categories by a single relationship. We call the larger categories **domains.** For example, at the brokerage office, the domain "broker" is a cover term for "big hitters," "rookies," "brokers" (average brokers), and the "manager." Together these terms form a small taxonomy, which is a hierarchical chart based on the inclusion of some terms by others and on the notion that terms on any level contrast with each other. One student, Sharon Saydah, recently elicited the a taxonomy of kinds of customers from a car salesman. Customers or buyers could be divided into 14 categories including mom and pop (empty nestors), engineer (pipe smokers), parents with high school grad, guys wearing Raiders jackets (gang members), outstaters (weekenders), brochure collectors, and first time buyers. To create taxonomies, students must look for domain cover terms. Plural nouns often give clues as the term *customers* indicates above and the relationship "kinds of" implies. I also have my students look for taxonomies built on other relationships in addition to "kinds of"; for example, "ways to" do things, "steps in" doing things, or "parts of" things.

To fill out taxonomies, I have students use taxonomic or structural questions. If they already have discovered a domain and a relationship, they can ask **descending structural questions.** For example, once she discovered the term "customers," Sharon Saydah asked "What kinds of customers are there?" which is a typical descending structural question. If students discover a list of things that all appear to be related in the same way, they can ask an **ascending structural question** to discover the domain that ties them together, such as "What do all these terms have in common?"

After a second and third interview, using a mixture of descriptive and structural questions, I have students construct a taxonomy to show to the class. Since it is easy to include information in a taxonomy that does not belong, discussion about taxonomic problems can take substantial time.

Discovering Attributional Meaning. So far, all that students may know about some of the terms they have collected is what they sound like and how they relate to other terms in a taxonomy. The final interview step involves discovering more about what terms mean by finding out the important attributes that relate to them and that help distinguish between the terms. For example, one student found from a touring motorcycle club member that a *1991 Interstate* is a kind of Honda Gold Wing motorcycle (its place in a taxonomy) that has an opposed six cylinder engine, is water cooled and shaft driven, is very smooth, is very heavy, has a comfortable seat, has a radio but no cruise control or CB, is very reliable, handles well, and has

large luggage capacity. All of these are important attributes that give the *Interstate* meaning in the culture of touring club members.

I tell my students that it is easier to elicit detailed attributes of terms if you have informants compare and contrast a set of closely related categories, and this is where taxonomies come in. I have my students take a "contrast set" of categories from a taxonomy, then ask attribute questions about them to elicit dimensions of contrast. Questions might ask informants the difference between two terms, or to take three terms and point out which two are most alike and how they differ from the third. Another good attribute question asks informants which categories are best and why. The "why" question should yield sets of important attributes.

When they are done, students display their attributes and original contrast set in paradigms, which are charts designed for this purpose. A paradigm of the contrast set, "kinds of securities," elicited from a stock broker, would look like this.

Paradigm of Kinds of Securities

Kinds of Securities	Safety	Return	Capital Gain	Insured
bonds	high	medium	sometimes	no
stocks	lower	low	yes	no
CDs	v.high	medium	no	yes

In this paradigm, the original contrast set is the three kinds of securities (bonds, stocks, and CDs); the dimensions of contrast are "safety," "return," "capital gain," and "insurance"; the actual attributes for each kind of security (high, low, medium, etc.) are listed in the chart.

WRITING THE PAPER

Once students have completed the various research steps, I ask them to continue interviewing, using all the kinds of ethnographic questions as they apply. They continue to record interviews and build their data base. Toward the end of the semester, I have each student look for the problems or adaptive challenges that his or her particular culture seems designed to handle. For example, the railroad switchman culture studied by one student seemed largely organized to manage the problem of managing time and relations to an uncaring employer. Stock broker culture seemed to adapt brokers to the need to buy and sell stock for valued clients in an uncertain market better suited to long-term holding. Again, I ask students to make lists of "cultural problems" and share these with the class. I also ask students to look for cultural themes, the general propositions or core values that seem to tie different parts of an informant's cultural knowledge together.

The final product of student research is an ethnographic paper organized around some general observations about a micro-culture, but a paper that also contains ample cultural illustrations in the form of descriptions, taxonomies, paradigms, and informant quotes. If the paper is successful, the reader ought to be able to see the world, including its challenges and solutions, through the eyes of the informant and people like the informant. I feel the course is successful if after students have taken it they walk into new situations and ask themselves, "I wonder what the inside rules are around here? What am I supposed to do and say and why?"

Recently I visited a local restaurant where I found one of my ex-students waiting on tables. She came over and quietly spoke to me. "You are sitting in section six. This section has the most

'customers' during 'evening rush,' is good if you want to make 'high tips,' is too far from the kitchen for comfort, and requires you to walk around an awkward corner to reach it." Only a student who is also an ethnographer would say a thing like that!

ADDITIONAL READINGS:

Spradley, James P. and David W. McCurdy, *The Cultural Experience: Research in Complex Society*. Chicago: SRA 1972. Reissued by Waveland Press, 1988. This book contains four chapters for students describing how to do ethnographic research as well as 12 papers by Macalester undergraduates, which serve as examples.

Spradley, James P., *The Ethnographic Interview*, New York: Holt 1979. A more detailed, step-by-step set of instructions for doing ethnography based on teaching experiences at Macalester College.

Reference cited:

Sharon Saydah, "Closing the Deal: Ethnography of Car Salespeople "Unpublished Macalester College Paper, 1991.

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"BLESSED BE THE TIES THAT BIND":

A FAMILY FOLKLORE ACTIVITY

Over the last decade historians, sociologists, anthropologists, and folklorists have begun to focus attention on community studies, teaching us much about the varied traditions flourishing in America. Within our country we must look to the experiences of ethnic and religious minorities, the lives of women and children, the history of regional and occupational groups, and even to our own family folklore to find the creative and cultural expression of the American past. "For every famous literary and photographic work, there are hundreds of thousands of stories and snapshots in which Americans have invested a large portion of their creative genius. Family tradition is one of the great repositories of American culture. It contains clues to our national character and insights into our family structure" (Zeitlin, Kotkin, and Baker, p.2).

Family folklore, then, consists of family stories, expressions, customs, traditions, and photographs that characterize a family's life. Having students collect, record, and write about their family folklore can be an exciting and meaningful way for them to connect themselves to broader American culture and history, as well as help them sharpen their skills in social studies and language arts.

HOW TO BEGIN

Since family folklore consists of traditions, stories, artifacts, and photographs, each of these categories can be the focus of class projects.

1. Holiday Analysis: Explain to students that a family tradition is a special practice that a family reenacts in approximately the same way day after day or year after year. A birthday celebration, Passover Seder, or Thanksgiving dinner may give rise to family traditions as may other holidays such as the Fourth of July or Labor Day. On a chart have students make a list of all the holidays they or their families celebrate, and briefly describe what traditions are associated with each. For example, students can list what foods are eaten, when and where the holiday meal is served, and who usually attends. What games, if any, are played? Are certain objects or dishes always present? Are gifts exchanged, and if so how, when, and where? Are songs sung, music played, dances danced, prayers offered, or speeches given? Is the national flag displayed? Is religious service attended? After compiling their individual charts, students should be ready to discuss the origin of holidays, and the various ways each is celebrated. It should become readily apparent that holidays originate for a variety of reasons, but that while students share some traditions with one another, other traditions are unique to each person's family. Some of this interesting variation arises from regional, ethnic, and religious background, but some of this variation also arises from family history. As students share their common and different experiences, a rich blending of family and cultural history should emerge, along with new understanding that both the yearly cycle, and our personal lives are marked by continuing celebrations and rituals.

2. Interviewing Family Members: The next project might be the recording of a student's own family history through information gained by interviewing another family member.

Every interview will be different, and students should be encouraged to formulate their own questions. The attached Interview Guide and Questionnaire should be useful in helping students conduct successful interviews.

3. Family Stories: Once students have conducted interviews they will be in a good position to share and analyze their family folklore. Researchers have detailed certain recurrent themes in family folklore stories such as the "crossing over" or the migration west in covered wagons; stories of family heroes, rogues, or misfits; stories of parents' youthful antics or courtship and marriage; or stories of family misfortunes, feuds, or escape from near death. Ask students to share their stories and see if they can identify any of these or other common themes.

4. Planning a Family Folklore Unit: After students have done a holiday analysis, interviewed older family members, and collected family folklore stories, a number of class projects and units are possible. Students can make a collection of photographs, objects, and recipes handed down in their families. The class may want to make an illustrated collection of particularly amusing or dramatic family stories. Photo albums can be shared, and photojournals or scrapbooks can be created combining stories, reminiscences, family expressions, family photos, genealogy charts, and personal and family time lines marking and illustrating important family events and changes.

Through these and other projects described in the attached list, students should gain an appreciation of tradition and continuity from one generation to the next, and the value of preserving traditions, objects, and ideas from the past. Through family folklore a teacher can bring history to life and life to history as well as help students connect their personal and family past to broader cultural and language arts study.

FAMILY FOLKLORE INTERVIEWING GUIDE

(adapted from "A Family Folklore Interviewing Guide and Questionnaire" by Holly Cutting Baker, Amy Kotkin, and Margaret Yocom, 1978)

A Word of Warning: Because family folklore exists only within the context of a living family, it is constantly evolving. Each generation will forget or alter the lore that it has received; on the other hand, that same generation will add new verbal lore and new traditions. A tradition does not have to be old to be worth recording. Collecting family folklore is one case in which too much is better than too little. Tapes can be edited and transcripts can be discarded, but the tradition, story, or expression that you neglect to record today may exist only in memory next week. Also, no one can record all a family's folklore.

Equipment: Note-taking and tape recording are the usual means of recording family folklore. Both methods have their advantages and disadvantages. When a choice is possible, you should use whichever will work best for the situation of your interview. Note-taking can be distracting and make it difficult to participate in the conversation or activities involved with the interview. Also the expressions of the voice of the informant are lost.

A tape recorder may at first make the participants uneasy but they will soon become accustomed to its presence. A small cassette machine with a built-in, omni-directional microphone will give the best results. A ninety-minute cassette is a good choice since it will record substantial segments of an interview without interruption. The microphone should be placed so that all voices, including yours, can be picked up. Run a test before you begin the actual interview and adjust the machine accordingly. As far as possible all extraneous noise should be eliminated.

Although not as essential as a tape recorder, a camera is a useful piece of equipment. Besides providing a visual record of the participants, it can also be used to copy any documentary records that your informant might offer such as photographs or scrapbooks.

People to Interview: Start with yourself. You will know a great deal about your family history. Questions you come up with will give you guidelines of what to interview other people about.

The first outside person you interview should be someone with whom you feel very comfortable. A parent or sibling is a good choice. Don't neglect non-relatives. Your grandfather's best friend might tell you things about him no family member knows. Each interview will give you clues whom you might interview next.

Place: A spontaneous, natural context is the best to bring about the flow of memories--family dinners, talking with grandma while doing the dishes or cleaning out closets. If possible, plan to hold your interview while doing a natural kind of activity like walking, baking, or visiting--anything that naturally brings about memories. You might use an heirloom or photographs to help move the interview along.

Ethics: Because of the personal nature of folklore, students must be careful to protect the privacy and rights of all family members. Before initiating a unit in family folklore, it is a good idea to explain to your students' parents the class project. Assure parents that students will interview only willing family members. Explain the purpose of the unit; for example, that the class is studying family folklore as part of their study of American culture and that students will learn about writing, analyzing, and reporting information they gather through research and interviews. Before any interview, students should explain to the person being interviewed the purpose of the research.

Planning an Interview:

Spontaneous interviews will have to be handled as they happen. However, if possible, students should preplan their interviews. It is even possible to supply informants with questions ahead of time. Questions should be developed so that one follows another logically. A few well-prepared questions will work better than many poorly prepared ones. Following are guidelines to ensure a successful interview.

1. Well-prepared questions are:

   a. concise and to the point, not ambiguous.
   b. not too personal.
   c. not too wordy.
   d. free of emotionally charged words. Be as objective as possible; avoid asking a question to get a specific response.

2. Helpful hints in formulating questions:

   a.to get facts, ask What? When? Who?
   b.to get ideas or relationships in general, ask How? Why?
   c.to get analysis or critical thinking, use the words
      explain, can I have a reason, account for, what is the importance of, tell me why you agree or disagree, give illustrations for, how do you explain?
   d.to get an evaluation or provoke further thought try asking
      explain, show me, clarify, how would you evaluate?
   e.to get description, use the terms tell, discuss, describe, illustrate, paint a word picture of.

3. Realize there will be some information you will not be able to get. There may be sensitive material people do not want to discuss.

4. Be as low key as possible. Realize that you may be seen more as an interrogator than a son, daughter, or friend during the interview.

5. Show interest. Take an active part in the conversation without dominating it. Be a good listener.

6. Know what questions you want to ask, but don't be afraid to let your informant go off on a tangent. He or she may touch on important subjects you did not think to ask about.

7. Never turn off the tape recorder unless you are asked to. Not only does it break the conversation, such action suggests that you think some of your informant's material is not worth recording.

8. Use props whenever possible. Documents, letters, photo albums, scrapbooks, home movies, and other family heirlooms can all be profitably used to stimulate memories.

9. Be sensitive to the needs of family members. Schedule your sessions at convenient times. Older people tire easily; cut the interview off at the first sign of fatigue. Don't slight family members who show interest in your project. Interview them even if you have reason to believe their material will be of minimal value.

10. If possible, prepare some kind of written report for the family members you interviewed as a tangible result of their participation. Remember to save all your tapes, notes, and other documentation you accumulated. Label everything with names, dates, and places. You will be more conscientious about documentation if you place yourself in the position of your great grandchild who, decades in the future, may use your project as a source for his/her own reconstruction of family history.

A POSSIBLE QUESTIONNAIRE:

Every interview will be different, and students should be encouraged to formulate their own questions. Every family is unique, and every interviewer has his own interests and style. Thus no single set of questions will elicit all possible family folklore from all families. The most useful questions will be those developed through a person's own knowledge of his/her own family. However, the list below may be helpful and suggestive to students first embarking on family folklore interviewing. The wording can be changed as well as the order, and students should be strongly advised to use them only as a resource in their own formulation of a set of questions to use in their interviewing.

Suggested Questions:

1. What do you know about your family's last name? Its origin? Its meaning? Did it change when your relatives first came to America? If it changed, what was it before and why was it changed? Are there any traditional first names, middle names, or nicknames in your family? How did they get started? When your parents married, did your mother keep her own last name? What does her last name mean? What is its history? How did your parents choose your name? What will you name your children?

2. How did your parents, grandparents, or other relatives come to meet and marry? Are there any family stories of lost loves, jilted brides, unusual courtships, arranged marriages, elopements, runaway lovers?

3. What stories have come down to you about your grandparents or parents? For example, what do you know of their childhood, schooling, marriages, occupations, political activity, religious affiliation, hobbies? How many different occupations can you name from your family? Are there any special talents or hobbies which have come down in the family such as playing a musical instrument, needlework, painting.

4. Ask some of your older relatives what they studied when they went to school? What did they dream of becoming when they grew up? What happened in their lives which made those dreams possible or impossible to fulfill? Where have they traveled? What unusual people have they met in their lives? What are the most important things they've learned in their lives?

5. What important holidays are celebrated in the family and how? What are the different ways family members have celebrated national, religious, or family holidays? What are the traditional meals, decorations, and ritual customs associated with these occasions? What innovations have your family made in holiday celebrations? Has your family ever created an entirely new holiday?

6. Are there any family stories about mysterious, eccentric, notorious, or infamous characters in the family? Any family heroes from the past? What stories have been handed down about these special people? Do you think the infamy or fame of the ancestor has grown through time?

7. Have any historical events affected your family? For example, how did the family survive the depression? How have past wars affected the family?

8. What other people (friends, household workers, children) have been adopted into your family? Are they called cousins, aunts, etc.

9. Does your family have any heirlooms, paintings of famous ancestors, objects of sentimental or monetary value which have been handed down? Are there stories connected to them? Do you know their origin or line of passage through the generations? Are there special tools that have been handed down? Does anyone use them today?

10. Does your family have photo albums, scrapbooks, slides, home movies? Do you know all the family members in these pictures? What can you find out about relatives who died before you were born? Whose responsibility in the family is the upkeep of the dairies, albums, ?. When are they shared or displayed? Are they specially arranged, edited, designed, and if so by whom?

11. Does the family have any unique expressions, folk sayings, or home remedies which have been passed down through the generations?

12. Does the family have any special recipes which have been preserved in the family from past generations? Are there any stories connected to them?

13. Does the family hold reunions? When, where, and how often? Who organizes the reunion, and who comes? What occurs during the reunion and is a record kept?

14. Is there a family cemetery or burial plot? Who is buried with whom? Who makes burial place decisions? What kind of information is recorded on the gravestones or gravemarkers?

FAMILY FOLKLORE PROJECTS AND WRITING ASSIGNMENTS

Projects:

1. Classroom Exhibits:

Students can build classroom exhibits using posters, photographs, artifacts, and stories drawn from their own family folklore to illustrate topics such as "Western Expansion"; "Immigration"; "Victorian Era"; "Jazz Age"; or "The Depression."

2. Scrapbooks or Photojournals:

Scrapbooks or photojournals can be organized in a variety of ways using family trees, genealogical charts, photographs, family stories, jokes, expressions, games, nicknames, songs, etc. Much of what students learn through interviewing older family members can be included. Some students may choose to focus this project more on their own personal history if they cannot gather enough material on their larger families.

3. Heirlooms:

Have students find out what objects they have which are family keepsakes or heirlooms. Have them find out the history of these objects and the stories behind these family treasures. Students can then write descriptions or imaginary stories about these important and symbolic objects. How do the heirlooms connect past, present, and future? What do they reflect of the family and the larger culture? Students can make a "Class Collection" of objects which could become heirlooms for a future generation.

4. Crafts:

In many families hand skills are carried down through the generations. Students can try to learn a handicraft from an older member of their family or research an earlier method of production from a specific period they choose. Once the research is completed, students should try to replicate the method as closely as possible for such crafts as: candle dipping, soap making, hide tanning, quilting, basket weaving, ham curing, vegetable canning, jelly or bread making.

5. Calendars:

Students can make a family food calendar by interviewing parents or grandparents about their family food traditions and recipes, particularly favorite foods, traditional holiday foods, and birthday foods. Each student can then make a food calendar with a family recipe and drawing illustrating each month. On the calendar all the holidays of the year can be marked as well as any family birthdays and anniversaries.

6. Home Remedies:

Ask students to research how their parents and grandparents cared for a) hiccups; b) a cold or the flu; c) warts; and d) indigestion. Then students can share their "cures" in a class discussion focussing on "family folk medicine."

7. Names:

Students can collect information about their first, middle, and last names, as well as any family nicknames. In class discussion it should become clear that names originate in a variety of ways and that names often reflect complex family tradition, origins, and even naming fashion trends. Students can research naming ceremonies and customs from a variety of religious traditions and cultures. Finally each student can create a personal Coat of Arms, Shield, or Name Crest illustrated with pictures symbolizing activities, values, or traditions important to their families.

8. Class Banquet:

Students bring in a variety of favorite family recipes, and together the class plans and prepares a "feast" made up of family foods and other traditional meal customs. Students who cannot contribute food can often contribute these customs, a prayer before the meal, or a game or song to come just after the banquet.

9. Guest Speakers:

Invite interested parents or grandparents to the classroom to share their particular food or holiday customs, family stories, photo albums, or handicrafts. Invite a religious leader to discuss ceremonies and rituals which mark important "rites of passage" such as birth, marriage, and death.

10. Time Lines:

Ask students to make an illustrated time line of important moments in their own lives: birth, birthdays, first school, pets, hobbies, travels, news skills, etc. Then ask them to make an illustrated time line of their family's history beginning with the birth date of the oldest member of the family. The line should include important births, marriages, and deaths, but also significant events such as migrations or moves, occupational changes, educational achievements, travels, etc. Family photographs of drawings can be used for illustrations.

11. The Ivinson Museum (or local Historical Society):

Visit your local museum or historical society and have students identify connections they can see between their own family history and the history of their community as reflected in the exhibits.

12. Imaginary Family Folklore:

Divide the class into groups, each one responsible for creating an imaginary family folklore. Each group must 1) create an "ancestor" and a story of migration to America; 2) have a family story of a hero or rogue; 3) describe an heirloom; 4) create an unusual holiday tradition. Groups then share their "folklore."

WRITING ASSIGNMENTS:

1. Many descriptive and narrative writing assignments easily grow from a study of family folklore. For example, students can describe:

a) a childhood memory, a holiday meal, a family heirloom;
b) a scene or person in an old family photograph;
c) the family history imagined for a person in a photograph book such as the Family of Man;
d) an amusing family story elaborated and illustrated;
e) a short autobiography or family history illustrated with drawings or family photographs.

2. History and research paper assignments might include:

a) relating family history to broader political, social, or economic events by asking students to incorporate interview material into papers on such topics as the depression, women's roles in the 1950's, World War II, and the beginning of the space age;
b) a research paper based on events during the week the student was born;
c) a study of the 20th century, decade by decade, using old magazines and newspapers, along with family histories.

3. For any novel or short story your class is reading, students can imagine, create, and write the family folklore of a particular character.

4. Writing Proverbs:

a) Students can write and illustrate a story explaining the proverb: "If you want to know the apple, you've got to study the tree."

b) Students can read books of proverbs to choose two or three which relate to family folklore and then use them as a basis for a story and illustration.

c) Finally, students can try to write their own family folklore proverb.

BASIC FAMILY FOLKLORE RESOURCES:

* Brooke, Pamela. SONGS JUMPING IN MY MOUTH, HUMANITIES ACTIVITY GUIDE FOR CLASSROOM OR AFTER-SCHOOL PROGRAMS. WETA, Box 2626, Washington, D.C. 20013, 1983.

An excellent activity guide which includes many family folklore projects and extensive bibliographies on related topics including the history and celebration of holidays around the world.

Cook, Ann, Marilyn Gittell, and Herb Mark. WHAT WAS IT LIKE WHEN YOUR GRANDPARENTS WERE YOUR AGE? New York: Pantheon Books, 1976.

Text and numerous photographs depict life in the United States in the 1920's and 1930's.

Dixon, Janet T. and Dora Flack. PRESERVING YOUR PAST; A PAINLESS GUIDE TO WRITING YOUR AUTOBIOGRAPHY AND FAMILY HISTORY. Garden City, NJ: Doubleday and Company, 1977.

A how-to-do-it family history book with suggestions for the creative writing aspects of doing family history.

Weitzman, David. MY BACKYARD HISTORY BOOK. Boston: Little, Brown, and Company, 1975.

Activities and projects such as making time capsules and tracing genealogy, written particularly for young students.

* Zeitlin, Steven J., Amy Kotkin, and Holly Cutting Baker. A CELEBRATION OF AMERICAN FAMILY FOLKLORE. New York: Pantheon Books, 1982.

A basic resource, including many family stories organized thematically, as well as a useful chapter "How to Collect Your Own Family Folklore." The out-of-print 1978 "Family Folklore Interviewing Guide and Questionnaire" by Baker, Kotkin, and Yocum has been incorporated into this book, which is based on research originally done at the Smithsonian Institution.

(*Many of the activities in this Family Folklore Guide are based on suggestions found in these two sources.)

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FILMS FOR TEACHING ETHNICITY

In the 1960s the landmark publication of "Myth of the Melting Pot" by Nathan Glazer and Daniel Moynihan drew attention to ethnicity as an enduring feature within American society. Despite studies that periodically rediscover this phenomena, many Americans and non-Americans continue to be surprised by the persistence of ethnic cultures in the United States. The following recent films use innovative approaches to examine various issues relating to ethnicity and ethnic identity among Americans.

These films do not constitute a complete list of recent films dealing with ethnicity or specific ethnic groups. For information about additional films and resources, consult your school or library media specialist for distributor's catalogues and for indexes such as *American Folklore Films and Videos: An Index*, compiled and published by the Center for Southern Folklore.

AMERICAN TONGUES. 1987. Louis Alvarez and Andrew Kolker (60 minutes).

It is a commonplace that Americans share the same official language even though Bostonians are often identified by a single phrase ("park the car") and New Yorkers by the fact that they "schlep" rather than "carry." "American Tongues" takes an often humorous look at these and other aspects of language diversity in America. The varied historical causes and social consequences of the fact that Americans speak English differently are explored. The film not only presents regional speech or "dialects" of English, but explores the intimate and taken for granted relationship between how people speak, how they think about themselves, and how they are judged by others. The filmmakers are sensitive to speech not only as the means by which we communicate, but as the principle medium through which we interact and negotiate issues of trust and character. What might otherwise be dry observations about these social aspects of speech are brought to life through voices as diverse as a Tangiers Island waterman, an Italian-American from Boston's North End, and a Kentucky backwoodsman.

Distributor: The Center for New American Media, 524 Broadway, 2nd Floor, New York NY 10012/ (212) 925-5665.

CELEBRATION. 1988. Karen Kramer (30 minutes).

Every year on Labor Day the largest Caribbean community in the United States celebrates carnival along Eastern Parkway in Brooklyn. The event, which brings together Caribbean immigrants from virtually every island, is a spectacle to rival the pre-Lenten bacchanal that has been celebrated in Trinidad and other islands since the days of slavery. Kramer aptly captures the spirit of the event, coupling infectious calypso rhythms with the striking visual displays of the carnival bands, costumed performers, and rocking and raucous crowds. But the film does more than simply confirm the familiar capacity of Caribbean peoples for celebration. The event itself becomes a window into the thoughts and feelings of expatriate West Indians as they are interviewed during preparations for the carnival. Through these interviews the viewer comes to appreciate the importance of carnival to people determined to maintain their sense of identity and their links with West Indian culture.

"Celebration" presents a mosaic of ethnic experiences in the U.S. in a novel way. Carnival in Brooklyn brings together Jamaicans, Antiguans, Haitians, and Barbadians, although Trinidadian immigrants are at the core of the pageantry of the event. This island diversity serves to remind us of an often overlooked cultural difference within urban American black communities (e.g., between West Indians and Afro-Americans). For teachers interested in exploring this difference with their students, this is an upbeat film that easily holds the viewer's attention.

Distributor: Erzulie Films, 22 Leroy St., New York NY 10014/ (212)691-3470.

FAMILY GATHERING. 1988. Lise Yasui (30 minutes).

In "Family Gathering," Lise Yasui, a third-generation Japanese-American, uses home movies, archival film, family photos, and interviews with family members to chronicle the tale of a Japanese-American family, begun when her grandparents immigrated to the U.S. during the beginning of the century. In the early years the Yasui family story was the embodiment of the American dream: a successful family business; community leadership; and children, raised in America, attending college and becoming doctors and lawyers. However, the upheaval caused by World War II, the resulting anti-Japanese sentiment in the U.S., and the forced relocation of the Yasui family to the internment camps, had lasting consequences, the scope of which Lise Yasui discovered only while making the film.

Lise Yasui's straightforward narration is filled with warmth and honesty and fully complements the images she presents. In this film an ethnic filmmaker examines her own family and in the process reveals the consequences of ethnic intolerance.
Distributor: New Day Films, 853 Broadway, Suite 1210, New York NY 10003/ (212)477-4604.

MADE IN CHINA. 1985. Lisa Hsia (30 minutes).

Chinese-American filmmaker Lisa Hsia grew up in suburban Chicago, a typical American kid. She was more involved with the concerns of American popular culture than with her Chinese heritage, her experience of Chinese culture limited to Sunday evening Chinese dinners in Chicago's Chinatown. It was with a sense of personal and ethnic discovery that Hsia traveled to China following college to learn Chinese and to discover her roots. While living with distant cousins in Beijing, she tries to learn what it is to be Chinese by attempting to become a good "daughter" in her cousins' household and by trying to absorb the sights and sounds of the land of her ancestors. Instead she discovers a little about the complexity of culture, as she learns that being Chinese-American does not necessarily make it easier to live in China.

Hsia chronicles her journey of self and cultural discovery with humor and off-beat touches, which result in a very personal and accessible film.

Distributor: Filmakers Library, Inc., 133 E 58th St., Suite 703A, New York NY 10022.

ZIVELI: MEDICINE FOR THE HEART. 1987. Andrei Simic and Les Blank (51 minutes).

"Ziveli: Medicine for the Heart" by anthropologist Andrei Simic and filmmaker Les Blank explores the characteristics of ethnicity among a European-derived community--the Serbians of Chicago. As its subtitle suggests, the film is an evocative look at Serbian-Americans as they experience their own ethnicity through traditional music, dance, food, and family celebrations. Life history narratives of immigrant Serbs, the close relationship between family and church, and other historical background on Serbian culture are skillfully woven into contemporary scenes in which identity is celebrated. The return to Serbia (Yugoslavia) by third-generation Serbian-Americans is presented as a kind of pilgrimage in which younger members of the ethnic group claim their culture. The film is an excellent vehicle for exploring evidence of cultural diversity in America.

Distributor: Flower Films, 10341 San Pablo Ave., El Cerrito CA 94530; (415) 525-0942.

Prepared by:

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BODY RITUAL AMONG THE NACIREMA

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. This point has, in fact, been expressed with respect to clan organization by Murdock. In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumara of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east....

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into a wall. In this chest are kept the many charms and magical portions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts.

However, the medicine men do not provide the curative portions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charmbox of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the clients mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay.

It is to be hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of the holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rite are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically

interesting point is that what seems to be preponderantly masochistic people have developed sadistic specialists.

The medicine men have an imposing temple, or latipso, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costume and headdress.

The latipso ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admission and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In everyday life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the latispo. A man, whose wife has never seen him in an excretory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female client's, on the other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine man.

Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while preforming ablutions, in the formal movements of which the maidens are highly trained. At other times, they insert magic wands in the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and my even kill the neophyte, in no way decreases the people's faith in the medicine men.

There remains one other kind of practioner, known as a "listener." This witchdoctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witchdoctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are too small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the

ideal form is virtually outside range of human variation. A few women afflicted with almost inhuman hyper-mammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

Reference has already been made to the fact that excretory functions are ritualized, routinized, and relegated to secrecy. Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually very infrequent. When pregnant, women dress as to hide their condition. Parturition takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants.

Our overview of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with insight provided by Malinowski when he wrote:

> "Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he had done, nor could man have advanced to the higher stages of civilization."

From: Horace Miner, "Body Ritual Among the Nacirema." In THE NACIREMA: READINGS ON AMERICAN CULTURE, James P. Spradley and Michael A. Rynkiewich, editors. Boston: Little, Brown, and Co., 1975.

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

FIELDWORK OPPORTUNITIES FOR TEACHERS AND STUDENTS

Opportunities for learning about archeology and anthropology are available beyond the classroom for both students and teachers. The leaflet "Student Field Projects" provides ideas and reference books for carrying out primarily ethnographic fieldwork as a school project. This leaflet offers information on fieldwork opportunities within and outside your own community.

Anthropology departments of local universities and colleges, state historic preservation offices, and state archeological societies often engage in local archeological excavations and frequently accept volunteers with no previous fieldwork experience. The Archaeological Institute of America (AIA) provides a listing of state archeologists associated with the national organization. The AIA also produces a yearly field school listing (see below) for the United States and abroad. In addition, *Archaeology* magazine each year features an archeology travel guide to sites open to the public in the Old World (March/April issue) and the New World (May/June issue).

Local museums can also be contacted where volunteers may have an opportunity to work "behind the scenes" in various capacities such as researching, labelling and cataloguing specimens, or perhaps piecing together pottery sherds.

For a comprehensive listing of fieldwork opportunities in the Washington, D.C. metropolitan area, the Smithsonian Institution's Department of Anthropology distributes A Guide to Resources on Local Archeology and Indian History, which includes a listing of museums and organizations, anthropological and archeological societies, fieldwork opportunities, and professionals involved in local archeology and Indian history. For a copy of this free Guide, write: Anthropology Outreach and Public Information Office, Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560; or call (202) 357-1592.

Each year the Winter issue of Anthro.Notes, a National Museum of National History Newsletter for Teachers, reviews a selected list of organizations and schools that conduct archeological excavations, scientific expeditions, or field programs in the United States and abroad. Below is a list of just a few organizations that offer fieldwork experience:

Center for American Archeology, Kampsville Archeological Center, named a National Exemplar in science education by the National Science Teachers Association, conducts educational research programs for junior and senior high school students, college students and the non-professional, and separate workshops for teachers. The long-range goal of the program is to record a comprehensive history of 12,000 years of human life in the lower Illinois River Valley. Write: Admissions Office, Kampsville Archeological Center, Kampsville, IL 62053; or call (618) 653-4316.

Smithsonian Research Expeditions offers opportunities to work alongside Smithsonian researchers in various scientific areas including archeology and anthropology. Write or call: Smithsonian Associates Research Expedition Program, 490 L'Enfant Plaza, S.W., Suite 4210, Washington, DC 22024; (202) 287-3210.

Crow Canyon Archaeological Center, a non-profit institution, specializing in Southwestern archeological research and education, provides programs in archeological field methods, laboratory techniques, and excavation. The Adult Research Program: Excavation and Environmental Archaeology, consisting of week-long sessions, is conducted from the last week of May through the second week of October. The Center also schedules a High School Field School and a Teachers' Workshop. Transferable academic credit is available for these programs. Archaeological and cultural programs to the Southwest and workshops led by American Indians are also available. Write or call: Crow Canyon Archaeological Center, 23390 County Road K, Cortez, CO 81321; (800) 422-8975, (303) 565-8975.

University Research Expeditions Program offers an opportunity for the experienced and inexperienced to become a member of a small university field research team. Studies in areas of anthropology, archeology, animal behavior, ecology/botany, and paleontology take researchers to all parts of the globe. Write: University of California Research Expeditions Program, 2223 Fulton, 4th Floor, Berkeley, CA 94720; or call (510) 642-6586.

Earthwatch, a non-profit, tax-exempt organization, invites the public (minimum age 16) to join scientific expeditions throughout the world with museum and university scholars of various disciplines. Write: Earthwatch, 680 Mount Auburn St., Box 403, Watertown, MA 02272; or call (617) 926-8200.

Two field school listings of opportunities in the United States and abroad are available:

Archaeological Fieldwork Opportunities Bulletin
Kendall-Hunt Publishing Co.
Order Dept., 2460 Kerper Blvd.
Dubuque, IA 52001
(800) 338-5578
$13.50 for non-members; $11.50 for members
(The Bulletin also gives a listing of state archeological societies that are affiliates of AIA.)

Field School Bulletin
American Anthropological Association
4350 N. Fairfax Dr., Suit 640
Arlington, VA 22203
(703) 528-1902
$7.00 for non-members; $5.00 for members
(send self-addressed envelope with 56 cents postage)

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STUDENT FIELD PROJECTS

One need not be an anthropologist and travel to a remote land to carry out a field project. A high school teacher in Fairfax, Virginia offered her students field experience without their leaving the school. She arranged for her students to interview those enrolled in "English as a Second Language" in which seven cultures were represented. The interviewers then traded places with the ESL students offering an opportunity for both groups to learn about the others' values, institutions and rules of behavior. Another teacher in Boston, Massachusetts engaged her students in mini-field projects studying sites such as a neighborhood, office, store, or club. (The above student field projects were described in the winter and spring 1981 issues of *Anthro.Notes*, respectively, published by the National Museum of Natural History.)

An important part of anthropological fieldwork is the interview. *A Celebration of American Family Folklore: Tales and Traditions from the Smithsonian Institution Collections* by Steven J.Zeitlin, Amy J. Kotkin, and Holly Cutting-Baker (available from Pantheon Books) provides not only a collection of family "tales and traditions" but also suggestions for interviewing family members. The leaflet "Blessed Be The Ties That Bind" provides many of the interview questions and ideas from *A Celebration of American Family Folklore* and is available from the Anthropology Outreach and Public Information Office, Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560. Other sources for interviewing techniques are listed on the following pages.

The following references provide some excellent suggestions for constructive student field projects:

Collier, John, Jr. and Malcolm Collier. Visual Anthropology: Photography as Research Method. (rev. & enl. ed.) Albuquerque: University of New Mexico Press, 1986.

Still a valuable resource for topics such as photographing social interaction, interviewing with photographs, and interpreting the cultural inventory.

Crane, Julia G. and Michael V. Angrosino. Field Projects in Anthropology: A Student Handbook. (2nd ed.) Prospect Heights, IL: Waveland Press, 1984.

While designed for undergraduate students, the book gives 14 projects that could be revised for high school students. The projects represent some of the most commonly used data collection techniques such as making maps, charting kinship, collecting life histories, and digging into cultural history. A readable text, appropriately designed activities, and an excellent selected annotated bibliography for each project, resulting in a valuable resource for teachers.

Involvement in Society Today. Del Mar, CA: CRM Books, 1971.

Full of interesting activities for students, this book is a collection of everyday situations that are settings for field studies, in which techniques of observation and interpretation are emphasized.

Kottak, Conrad Phillip, ed. Researching American Culture: A Guide for Student Anthropologists. Ann Arbor: University of Michigan Press, 1982.

In guiding undergraduate students to correct scientific methods, the author juxtaposes instructional essays with essays by students and anthropologists. Topics discussed are the researcher's role, key terms, analytic techniques, interviewing questionnaire construction, ethics, and limitation of time and space. Many examples are about American culture.

Spradley, James P. and David W. McCurdy. The Cultural Experience: Ethnography in Complex Society. Prospect Heights, IL: Waveland Press, 1988.

An excellent source by authors who believe in active student involvement. From their teaching experience, they found students did not know what questions to ask and how to ask them. The first section contains five chapters: covering goals of fieldwork, how to find a culture to study in semantics, and how to analyze field data and write an ethnographic account. The second section includes a dozen sample ethnographies ranging from an ethnography of a junior high school to an ethnography of fire-fighters. The book concludes with a six page bibliography.

Spradley, James P. The Ethnographic Interview. Fort Worth, TX: HBJ College Pubs., 1979.

Compared to The Cultural Experience, the next two books by Spradley are far more detailed in methodology for conducting community fieldwork and the instructions are for the student, not the teacher. The two volumes, however, do not contain sample student ethnographies. This excellent book clarifies the nature of ethnography and gives specific guidelines for doing ethnography for professionals and students without doing years of training in anthropology. Spradley sets forth 12 major interview tasks designed to guide the investigator from the starting point of locating an informant to the goal of writing the ethnography.

Spradley, James P. Participant Observation. Fort Worth, TX: HBJ College Pubs., 1980.

The step-by-step instructions show the beginning student how to do fieldwork in their community using participant observation. The activities take several hours each week. The goal is to begin and complete a qualitative research project. This very practical and clearly explained book is divided into two parts: 1) ethnography and culture; and 2) the 12 step developmental research sequence.

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ANTHROPOLOGICAL TEACHING RESOURCES

I. BASIC RESOURCES:

Ward's Natural Science Establishment, Inc.
1-800-962-2660 (toll free number)
free catalog available

(East Coast Facility)
5100 West Henrietta Road
P.O. Box 92912
Rochester, NY 14692-9012
(716) 359-2502
Fax: 716-334-6174
Toll free 1-800-962-2660

(West Coast Facility)
815 Fiero Lane
P.O. Box 5010
San Luis Obispo, CA 93403-5010
(805) 781-2700
Fax: 805-781-2704
Toll free: 1-800-872-7289

Ward's materials for teaching anthropology, archeology, and human genetics include:

Human Evolution

films & videos - "Evolution of Man" (includes evolution of primates), "Mysteries of Mankind," "Evolution."
color slides - "Evolution of Animals: Darwin's Theory"; "Evolution of Man"; "The Anatomy of Human Evolution"
transparency set - "Skulls of Early Man"
skull replicas and restorations of fossil hominids and primates.
computer software on population studies - "Evolut: Evolution and Natural Selection"
books--Human Skeletal Remains: Excavation Analysis, Interpretation by Douglas Ubelaker; Guide to Fossil Man: A Handbook

of Human Paleontology (3rd ed.) by Michael Day: The Illustrated

Physical Anthropology

osteology teaching aids--human skeletons (articulated and disarticulated) and human skulls.

Genetics

lab-aid experiment kits for exploring human variation and population genetics.

Carolina Biological Company
2700 York Rd.
Burlington, NC 27215
(919) 584-0381
800-334-5551 (for NC customers, call 800 632-1231)
Fax (919) 584-3399

Powell Laboratories Division
Box 187
Gladstone, Oregon 97027
(503) 656-1641 (OR customers, call collect)
800-547-1733
Fax (503) 656-4208

Carolina Biological Supply's selection of teaching materials include:

Human Evolution

early human and ape skull and half skull sets
fossil skull replicas from Africa, Asia, Europe, and Indonesia. Near East fossil replicas.
Hominid footprints from Laetoli, northern Tanzania
African archeology tool sets
books--Lucy's Child: The Discovery of a Human Ancestor by Donald Johanson and James Shreeve; Origins by Richard Leakey and Roger Lewin; The Hominid Gang: Behind the Scenes in the Search of Human Origins by Delta Willis; Bones of Contention: Controversies in the Search for Human Origins by Roger Lewin; and In the Age of Mankind by Roger Lewin.
transparencies - "Early Man Collection"; "Early Man and Koobi Fora Set"; "Early Man and Olduvai Gorge Set."
videos - "In Search of the First Americans," "Ancient Indian Culture of Northern Arizona," "Mysteries of Mankind," "Australia's Aborigines," "In the Shadow of Vesuvius," "Orangutans of the Rain

Forest," "Search for the Great Apes," "Gorilla," "Among the Wild Chimpanzees."

Physical Anthropology
primate and human skulls and skeletons
dental castings of monkeys, apes, and humans

North America
video - "In Search of the First Americans"
Paleo-Indian artifacts sets (Archaic, Woodland, Mississippian)
American Indian painted animal skulls, war club, shields, war bonnets

Cultural Replicas from Around the World

Genetics
human genetics trait sets
blood typing and grouping kits

Science Fair Project Materials
"Building Your Own Nature Museum"
books on ideas for projects and experiments

II. FOSSIL REPRODUCTIONS

The Casting Program
Department of Anthropology
University Museum FI
University of Pennsylvania
33rd & Spruce Sts.
Philadelphia, PA 10904
(215) 898-6986

Catalog of Fossil Reproductions, available from the University of Pennsylvania's Casting Program, lists a large selection of fine rubber molds, most of which were made directly from original fossil material. Many of these molds came from F. O. Barlow's "accurate and artistic plastic reproductions."

Diane L. France
France Casting
1715 Wilcox Ct.
Ft. Collins, CO 80524
(303) 221-4044

France Casting, specialists in sex- and age-determining models, offers for example a set of 12 pubic bones illustrating six phases of pubic symphysis. Also available are casts of crania,

cranial and post-cranial pathologies and a primate series including gibbon and siamang crania, not commonly available.

See also Ward's Natural Science Establishment and Carolina Biological Supply Company.

III. ARTIFACT REPRODUCTIONS

High Plains Consultants, Inc.
P.O. Box 1246
Laramie, WY 82070
(casts of artifacts)

Denver Museum of Natural History
Museum Shop
2001 Colorado Blvd.
Denver, CO 80205
(303) 370-6366
(extensive line of points from different U.S. geographic regions)

IV. ANTHROPOLOGICAL FILM RESOURCES:

Extension Media Center
University of California
Berkeley, CA 94720
(510) 642-0460
(anthropology and archeology film catalogs)

Documentary Educational Resources
101 Morse Rd.
Watertown, MA 02172
(617) 926-0491
(catalog and study guides available)

Films: The Visualization of Anthropology, 1984
The Pennsylvania State University
Audio Visual Services, Special Services Bldg.
University Park, PA 16802
available free
(814) 863-3103

Archaeology on Film, 1983
Catalog price: $7.50 plus $2.50 shipping and handling
The Archaeological Institute of America
675 Commonwealth Ave.
Boston, MA 02215
(617) 353-9361

Educational Films catalog
National Geographic Society
Washington, D.C. 20036
(301) 764-5360

Educational Films catalog
The University of Michigan Film and Video Library
400 Fourth St.
Ann Arbor, MI 48103
(313) 764-5360

Native Americans on Film and Video, 2 vols.
Volume one is out of print;
Volume two, $7.50 (updates volume 1 and provides new listings)

National Museum of the American Indian
Publication Dept.
Broadway at 155th St.
New York, NY 10032
(212) 283-2420

PBS Video
1320 Braddock Place
Alexandria, VA 22314
(703) 739-5380
(Sale distribution of the 14-part Odyssey television film series; $59.95 for each part)

Africa on Film and Videotape
by David S. Wiley et al.
catalog price" 15.00 plus $3.00 for postage and handling
African Studies Center
Michigan State University
East Lansing, MI 48824
(517) 353-1700

World of Islam, Images and Echoes:
A Critical Guide to Films and Recordings
Ellen Fairbanks Bodman, General Editor
catalog price: $9.50
Prof. Herbert Bodman, Jr.
Islamic Teaching Materials Project
c/o Dept. of History
University of North Carolina at Chapel Hill
Chapel Hill, North Carolina 27514

Japan In Film
edited by Peter Grilli
catalog with updated supplement: $15.00 (includes postage and handling)
Japan Society
333 East 47th St.
New York, NY 10017
(212) 832-1155

Contemporary South Asia Film Series
South Asia Area Center
University of Wisconsin-Madison
1269 VanHise Hall, 1220 Linden Dr.
Madison, WI 53706
(608) 262-3012

American Folklore Films and Videotapes: An Index
(over 1,800 films produced up to 1976) catalog: $15
Center for Southern Folklore
152 Beal St.
Memphis, TN 38104
(901) 525-3655

V. FILMSTRIPS AND SLIDE SETS:

Educational Media catalog
National Geographic Society
Washington, D.C. 20036
(301) 921-1330
(filmstrips include: "Ancient Monuments and Mysteries" (1978), "Digging Up America's Past" (1977), and "Science of Archeology" (1981)

History Through Art and Archaeology
(free catalog with poster, prepared in cooperation with the Archaeological Institute of America.)
Alarion Press
P.O. Box 1882
Boulder, CO 80306
1-800-523-9177

Audio Visuals and Software for Creative Teaching
Educational Images Limited
P.O. Box 3456
Westside Station
Elmira, NY 14905
(607) 732-1090

Focus on Asian Studies
Focus reviews new educational materials including slide sets on Asian societies such as Japan, India, Korea, and Vietnam. (Example: Video Letter from Japan describes life in Japan to American school children from the perspective of Japanese school children. Available from the Asia Society.) Minimal charge for each issue and for special annual teacher's guides.
Asia Society
725 Park Ave.
New York, NY 10021
(212) 288-6400

Pictures of Record
119 Kettle Creek Rd.
Weston, CT 06883
(archaeological slide sets of major pre-Columbian archeological sites and artifacts)

Department of Library Services
Photographic Collection
American Museum of Natural History
Central Park West at 79th St.
New York, NY 10024
(212) 769-5418
(color slides on exhibit halls and dioramas; human evolution; and American Indian, Asian, African, Mesoamerican cultures and artifacts. Catalog $3)

The Native American Videotapes and Archives Catalog
Institute of American Indian Arts
Cerrillos Road
Santa Fe, NM 87501
(505) 988-6423
(Videotapes on all aspects of American Indian culture including art and artists. Bicentennial videotapes on ceremonies, oral histories, arts and crafts, and political activities. Also available are videotapes on Indian museums and museum training.)

Lithic and Bone Technology Video Tapes
on percussion flaking; pressure flaking; pebble, cobble, and boulder technology; and microcores and microblades. Available free of charge upon receipt of a compatible video-tape to which the master can be transferred and returned to sender.

(Produced jointly by the National Museum of Man, National Museum of Canada, and the Department of Anthropology and Institute for Quaternary Studies, University of Maine.)

Write to: Ms. Louise Estabrooks
Archaeological Survey of Canada
Canadian Museum of Civilization
Ottawa, Ontario, Canada K1A 0M8

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ANTHROPOLOGICAL MATERIALS AVAILABLE FROM THE SMITHSONIAN INSTITUTION

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DEPARTMENT OF ANTHROPOLOGY
NHB MRC 112
Smithsonian Institution
Washington, D.C. 20560

Anthro.Notes, a National Museum of Natural History Bulletin for Teachers. Published three times a year, free of charge.

Resource Packets:

Local Archeology
Teacher's Packet: North American Indians
Teacher's Packet: Pre-College Anthropology
Teacher's Packet: Creationism

Selected Leaflets and Bibliographies:

Information Leaflets:
Smithsonian Publications; Archaeology (incl. career and fieldwork opportunities); Smithsonian Programs; Summer Fieldwork Opportunities; Genealogical Research; Origin of the American Indians; Pre-Columbian Settlers: Fact or Fancy?; American Indian Languages; Linguistic Interpretation of North American Indian Words; Anthropological Teaching Resources; The Mayan Calendar System; The Aztec Calendar Stone; Egyptian Pyramids; Egyptian Mummies. The Smithsonian's Book of Mormon Statement; The Vikings in North America; A Guide to Resources on the Local Archeology and Indian History of the Washington, D.C. Area; What's New in Human Evolution.

Bibliographies:
Selected References on the Indians of Virginia, the District of Columbia, and Maryland; Selected References on the Archeology of Mesoamerica, Central America, and South America; Selected References, in English, on the Ethnology of the Indians of Mexico, Central and South America; Selected References on Arctic and Subarctic Ethnology and Archeology; Selected Bibliography, in English and Russian, on the Cultures of Siberia and Alaska; Selected References on Physical Anthropology (excl. Human Evolution); Selected References on Human Evolution; Selected References on Forensic Anthropology; Selected Readings on Ancient Egypt; Selected References on Easter Island; Selected References on Underwater Archeology; Dead Sea Scrolls; The "Red Paint" People; Native American Resources: Books, Magazines, and Guides (for young readers); Selected References on Native American Games, Dances, and Crafts; Selected References on American Indian Food; Selected References on American Indian Basketry; Arts and Crafts of the Northwest Coast Indians and Eskimos; Selected Bibliography on the Arts and Crafts of the Plains Indians; A General Introduction to North American Indian Art; Selected References on Southwest Indian Textiles and Weaving; Selected References on North American Symbolism and Design; Bibliography on North American Indian Mythology; Bibliography on North American Indian Women; Selected References on North American Indian Ritual and Religion; Selected References on Southwest Indian Pottery; Selected References on North American Indian Healing and Medicine; Selected References on North American Indian Silverwork; Arts and Crafts of the American Indians of the Southwest; Selected References on the Blackfeet Indians; Selected References on

Southeast Archeology, Including the Moundbuilders.

Guide to Field Collecting of Ethnographic Specimens. 2nd ed. William C. Sturtevant. (Smithsonian Information Leaflet 503.) 1977.

HANDBOOK OF NORTH AMERICAN INDIANS. William C. Sturtevant, General Editor. An encyclopedia summarizing knowledge about all Native peoples north of Meso-america, including human biology, prehistory, ethnology, linguistics, and history. One or two volumes will appear each year until the 20 volume set is completed. Volume 15: Northeast, 1979 ($27.00); Volume 8: California, 1978 ($25.00); Volume 9: Southwest (Puebloan peoples and Southwest prehistory and history), 1980 ($23.00); Volume 6: Subarctic, 1981 ($25.00); Volume 10: Southwest (non-Puebloan peoples), 1983 ($25.00); and Volume 5: Arctic, 1984 ($29.00); Volume 11: Great Basin, 1986 ($27.00); Volume 4: History of Indian-White Relations, 1988 ($47.00); Volume 7: Northwest Coast, 1990 ($38.00) are now available from the S.I. Press, Customer Service, Dept. 900, Blue Ridge Summit, PA 17214-0900; (800) 782-4612, (717) 794-2148 or the Superintendent of Documents, POB 371954, Pittsburgh, PA 15250-7954. Prepaid orders will not be charged for postage and handling.

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NATIONAL ANTHROPOLOGICAL ARCHIVES

National Museum of Natural History
Washington, D.C. 20560

The National Anthropological Archives (NAA), organized in 1965 as part of the Smithsonian's Department of Anthropology in the National Museum of Natural History, incorporated the archives of the former Bureau of American Ethnology. It serves as a depository for the records of the Department of Anthropology and its predecessor organizations and collects documents relating to all cultures of the world and the history of anthropology, and makes these available for research. The Manuscript Collection dates from about 1848 to the present and includes some 40,000 individual manuscript items described under about 5,000 main items in an indexed card catalog. The Catalog to Manuscripts at the National Anthropological Archives, 4 vols., 1975, has been published by G.K. Hall and Co., 70 Lincoln St.,Boston, MA 02111. The Guide to the National Anthropological Archives, Smithsonian Institution by James R. Glenn is available in the NAA.

The photographic holdings of the National Anthropological Archives are estimated at 90,000 items, and most are dated between 1860 and 1930. A general file of black-and-white prints relating to the North American Indians includes portraits of individuals and of groups as well as pictures illustrating dwellings, clothing, industries, and other arts and activities. Other photographic series relate to non-Indian cultures and to the work of specific anthropologists and other individuals. Two available listings of frequently requested photographs are: Selected Portraits of Prominent American Indians; and Selected Photographs Illustrating North American Indian Life.

The Archives are open for research from 9:00 a.m. to 5:00 p.m., Monday through Friday, national holidays excepted. For further information on purchasing photographs, write or call the National Anthropological Archives, National Museum of Natural History, MRC 152, Washington, D.C. 20560; (202) 357-1976.

SMITHSONIAN INSTITUTION PRESS

Customer Service, Department 900
Blue Ridge Summit, PA 17294-0900
(800) 782-4612 or (717) 794-2148
(Catalog available)

Classics of Smithsonian Anthropology:

The Archaeology of William Henry Holmes. Edited by David J. Meltzer and Robert C. Dunnell. ($34.95 paper), 1992.

The Horse in Blackfoot Indian Culture. John C. Ewers. (1st published as Bureau of American Ethnology (B.A.E.) Bulletin 159, 1955.) 3rd reprint. ($19.95), 1980.

Calendar History of the Kiowa Indians. James Mooney. (1st published in the 17th Annual Report of the B.A.E., 1895.) 2nd reprint. ($24.95), 1979.

Ethnological Results of the Point Barrow Expedition. John Murdoch. (1st published in the Ninth Annual Report of the B.A.E.,1892.) 6th reprint. ($27.50),1984.

The Eskimo About Bering Strait. Edward W. Nelson. (1st published as Part I of the 18th Annual Report of the B.A.E., 1899.) 4th reprint. ($29.95), 1983.

Final Report of the United States DeSoto Commission. John R. Swanton. (Originally a congressional committee report, 1939.) $24.95, 1985.

Report on the Mound Explorations of the Bureau of Ethnology. Cyrus Thomas. Introduction by Bruce Smith. (1st published as the 12th Annual Report of the B.A.E., 1894.) 7th reprint. ($29.95), 1985.

Smithsonian Series in Ethnographic Inquiry:

The Aesthetics of Action, Continuity and Change in a West African Town. Kris L. Hardin. ($47.00 cloth), 1993.

Affecting Performance, Meaning, Movement, and Experience in Okiek Women's Initiation. Corinne A. Kratz. ($69.00 cloth, $24.95 paper), 1993.

Ambiguous Relations, Kin, Class, and Conflict Among Komachi Pastorlists. Daniel J. Bradburd. ($32.50 cloth), 1990.

Becoming West Indian, Culture, Self, and Nation in St. Vincent. Virginia Heyer Young. ($49.00 cloth), 1993.

Cancer in the Community, Class and Medical Authority. Martha Balshem. ($42.00 paper, $15.95 paper), 1993.

A Community in Spite of Itself, Soviet JewishPeople Emigres in New York. Fran Markowitz. ($49.00 cloth, $19.95 paper), 1993.

A Green Estate, Restoring Independence in Madagascar. Gillian Feeley-Harnik. ($65.00 cloth, $24.95 paper), 1991.

Knowledge and Power in a South Pacific Society. Lamont Linstrom. ($39.95 cloth, $16.95 paper), 1990.

The Mundugumor, From the Field Notes of Margaret Mead and Reo Fortune. ($45.00 cloth), 1991.

The Ngatik Massacre, History and Identity on a Micronesian Atoll. Lin Poyer. ($49.00 cloth, $17.95 paper), 1993.

Shooting the Sun, Ritual and Meaning in the West Sepik. Bernard Juillerat. ($35.00 cloth), 1992.

Waucoma Twilight, Generations of the Farm. Dona Schwartz. ($24.95), 1992.

Zapotec Struggles, Histories, Politics, and Representation from Juchitan, Oaxaca. Edited by Howard Campbell, Leigh Binford, Miguel Bartolome, and Alicia Barbas. ($45.00 cloth, $19.95 paper), 1993.

Time and Order in Metropolitan Vienna: A Seizure of Schedules. Robert Rotenberg. ($32.50 cloth), 1992.

Milk, Honey, and Money: Changing Concepts in Rwandan Healing. Christopher C. Taylor. ($35 cloth), 1992.

Conditions Not of Their Choosing: The Guaymi Indians and Mining Multinationals in Panama. Chris Gjording. ($42.50 cloth), 1991.

Symbolic Immortality: The Tlingit Potlatch of the Nineteenth Century. Sergei Kan. ($32.50 cloth, $15.95 paper), 1989.

Where are You/Spirits: Style and Theme in Berawan Prayer. Peter Metcalf. ($39.95), 1988.

Pilgrims of Paradox: Calvinism and Experience among the Primitive Baptists of the Blue Ridge. James L. Peacock and Ruel W. Tyson Jr. ($32.50 cloth, $14.95 paper), 1989.

Cloth and Human Experience. Annette B. Weiner and Jane Schneider, editors. ($16.50), 1988.

Localizing Strategies: Regional Traditions of Ethnographic Writing. Richard Fardon, editor. ($42.00 cloth), 1989.

Ritual Passage, Sacred Journey: The Form, Process, and Organization of Religious Movement. Richard P. Werbner. ($35.00 cloth), 1989.

Pilgrims of the Andes: Regional Cults in Cusco. Michael J. Sallnow. ($37.50 cloth), 1987.

Legends of People, Myths of State: Violence, Intolerance, and Political Culture in Sri Lanka and Australia. Bruce Kapferer. ($32.50 cloth; $14.95, paper), 1987.

Tsewa's Gift: Magic and Meaning in an Amazonian Society. Michael F. Brown. ($29.95 cloth, $16.95 paper), 1985.

Barawa and the Ways Birds Fly in the Sky; An Ethnographic Novel. Michael Jackson. ($24.95 cloth), 1986.

Independents Declared: The Dilemmas of Independent Trucking. Michael H. Agar. ($29.95 cloth), 1986.

The Passion of Ansel Bourne; Multiple Personality in American Culture. Michael G. Kenny. ($36.00 cloth, $16.95 paper), 1986.

Raiders and Refugees: Themes in Chamba Political Development. Richard Fardon. ($36.00 cloth), 1988.

The Bishops' Progress: A Historical Ethnography of the Catholic Mission Experience on the Sepik Frontier. Mary Huber. ($34.50 cloth), 1988.

The Transformation of Bigfoot: Aspects of Gender, Power, and Belief Among the Chipewyan. Henry S. Sharp. ($27.50 cloth), 1988.

Raramuri Souls. Knowledge and Social Process in Northern Mexico. William Merrill. ($29.95 cloth), 1988.

The Hold Life Has. Coca and Cultural Identity in an Andean Community. Catherine J. Allen. ($15.95), 1988.

Smithsonian Series in Archaeological Inquiry:

The Origins of Agriculture, An International Perspective. Edited by C. Wesley Cowan and Patty Jo Watson. ($49.95 cloth, $19.95 paper), 1992.

Feeding Cities, Specialized Animal Economy in the Ancient Near East. Melinda Zeder. ($45.00 cloth), 1991.

Objects of Change: The Archaeology and History of Arikara Contact with Europeans. Dan Rogers. ($32.50 cloth), 1990.

Monte Verde: A Late Pleistocene Settlement in Chile. Vol. 1: A Palaeoenvironment and Site Context. Tom D. Dillehay, editor. ($49.95, cloth), 1989.

The Archaeology of Western Iran; Settlement and Society from Prehistory to the Islamic Conquest. Frank Hole, editor. ($55.00 cloth), 1987.

Dynamics of Southwest Prehistory. Linda S. Cordell and George J. Gumerman, editors. ($42.00 cloth, $19.95 paper), 1989.

The Archaeology of Regions: The Case for Full-Coverage Survey. Suzanne K. Fish and Stephen A. Kowalewski, editors. ($42.00 cloth), 1989.

Prehispanic Settlement Patterns in the Lower Santa Valley, Peru. David Wilson. ($62.00 cloth), 1988.

Status and Health in Prehistory: A Case Study of the Moundville Chiefdom. Mary Lucas Powell. ($35.00), 1988.

Stylistic Boundaries Among Mobile Hunter-Foragers. C. Garth Sampson. ($39.95 cloth), 1988.

Anthropological Society of Washington Series:

Cultures in Contact: The European Impact on Native Cultural Institutions in Eastern North America, A.D. 1000-1800. William W. Fitzhugh, editor. ($17.95 paper), 1985.

Discourse and the Social Life of Meaning. Phyllis Pease Chock and June R. Wyman, editors. ($29.95 cloth), 1986.

The Recovery of Meaning. Historical Archaeology in the Eastern United States. Mark P. Leone and Parker B. Potter, editors. ($45.00 cloth), 1988.

The Politics of Culture. Edited by Brett Williams. ($29.95 cloth), 1990.

Other Publications:

Anthropology of the North Pacific Rim. Edited by William W. Fitzhugh and Valerie Chaussonnet. ($49 cloth), 1993.

Archeology of the Frobisher Voyages. Edited by William W. Fitzhugh and Jacqueline S. Olin. ($45 cloth), 1993.

Calumet and Fleur-De-Lys, Archaeology of Indian and French Contact in the Midcontinent. Edited by John A. Walthall and Thomas E. Emerson. ($45 cloth), 1992.

Black Mountain, Land, Class, and Power in the Eastern Orange Free State, 1880s to 1980s. Colin Murray. ($49.95 cloth), 1992.

The Desert's Past, A Natural Prehistory of the Great Basin. Donald K. Grayson. ($44.95 cloth), 1993.

Historical Archaeology of the Chesapeake. Edited by Paul A. Shackel and Barbara J. Little. ($49 cloth), 1993.

Incidents of Travel in Central America, Chiapas, and Yucatan. John Lloyd Stephens. ($11.95 paper), 1993.

New Voices in Native American Literary Criticism. Edited by Arnold Krupat. ($79 cloth, $34.95 paper), 1993.

Nuvendaltin Quht'ana, The People of Nondalton. Linda J. Ellanna and Andrew Balluta. ($19.95 paper), 1992.

People of the Tonto Rim, Archaeological Discovery in Prehistoric Arizona. Charles L. Redman. ($39.95 cloth), 1993.

Rivers of Change, Essays on Early Agriculture in Eastern North America. Bruce D. Smith. ($49.94 cloth), 1992.

Soils in Archaeology, Landscape Evolution and Human Occupation. Edited by Vance T. Holliday. ($39.95 cloth, $16.95 paper), 1991.

Seeds of Change, A Quincentennial Commemoration. Edited by Herman J. Viola and Carolyn Margolis. ($39.95 cloth, $24.95 paper), 1991.

After Columbus, The Smithsonian Chronicle of the North American Indians. Herman J. Viola. ($37.95 paper), 1990.

Violence, Resistance, and Survival in the Americas, Native Americans and the Legacy of Conquest. Edited by William B. Taylor and Franklin Pease G. Y. ($49.00 cloth), 1994.

Museums and Communities, The Politics of Public Culture. Edited by Ivan Karp, Christine Mullen Kreamer, and Steven D. Lavine. ($45 cloth, $16.95 paper), 1992.

Museum Studies in Material Culture. Edited by Susan M. Pearce. ($16.95 paper), 1992.

The Indians of North America. John R. Swanton. ($35 paper), 1979.

Disease and Demography in the Americas. Edited by John W. Verano and Douglas H. Ubelaker. ($62 cloth), 1992.

Provincial Power in the Inka Empire. Terence N. D'Altroy. ($42.50 cloth), 1992.

On the Translation of Native American Literature. Edited by Brian Swann. ($45 cloth, $19.95 paper), 19902.

Human Paleopathology: Current Syntheses and Future Options. Donald J. Ortner and Arthur C. Aufderheide, editors. ($70 cloth), 1991.

Historical Archaeology in Global Perspective. Lisa Falk, editor. ($9.95), 1991.

The Greenland Mummies. Jens Peder Hart Hansen, Jorgen Meldgaard, and Jorgen Nordqvist, editors. ($39.95 cloth), 1991.

Exhibiting Cultures: The Poetics and Politics of Museum Display. Ivan Karp and Steven D. Lavine, editors. ($15.95 paper), 1991.

Personhood and Agency: The Experience of Self and Other in African Societies. Michael Jackson and Ivan Karp, editors. ($29.95 paper), 1991.

I Could Speak Until Tomorrow: Oriki, Women, and the Past in a Yoruba Town. Karin Barber. ($45 cloth), 1991.

Between God, the Dead, and the Wild: Chamba Interpretations of Ritual and Religion. Richard Fardon. ($40 cloth), 1991.

Clio in Oceania: Toward a Historical Anthropology. Aletta Biersack, editor. ($37.50 cloth), 1991

A Celebration of Demons: Exorcism and the Aesthetics of Healing in Sri Lanka. Rev. ed. Bruce Kapferer. ($29.95 paper), 1991.

Columbian Consequences, Vol. 1: ($55 cloth), 1989; Vol. 2 ($60 cloth), 1990; Vol. 3 ($50 cloth), 1991. David Hurst Thomas, editor.

The Mississippian Emergence. Bruce D. Smith, editor. ($39.00), 1990.

Creativity of Power: Essays on Cosmology and Action in African Societies. William Arens and Ivan Karp, editors. ($24.95), 1988.

In the Age of Mankind. The Smithsonian Book of Human Evolution. Roger Lewin. Forward by Donald Johanson. ($19.95 paper), 1988.

Crossroads of Continents. Cultures of Siberia and Alaska. William W. Fitzhugh and Aron Crowell, editors. ($29.95 paper), 1988.

Crossroads of Continents Poster Map. 22" x 34" $10.

The People of the Bat: Maya Tales and Dreams from Zinacantan. Collected and translated by Robert Laughlin (Carol Karasik, editor). ($29.95 cloth), 1988.

Plains Indian Sculpture; A Traditional Art from America's Heartland. John C. Ewers. ($27.50 paper), 1986.

Artifacts of the Spanish Colonies of Florida and Caribbean, 1500-1800. Vol. 1: Ceramics, Glassware, and Beads. Kathleen Deagan. ($39.95 cloth, $19.95 paper), 1987.

American Archaeology Past and Future; A Celebration of the Society for American Archaeology, 1935-1985. David J. Metzer, Don D. Fowler, and Jeremy A. Sabloff, editors. ($19.95 paper), 1986.

Lugbara Religion: Ritual and Authority Among an East African People. John Middleton. ($16.95 paper), 1987.

Magnificent Voyagers: the U.S. Exploring Expedition, 1838-1842. Herman J. Viola and Carolyn J. Margolis, editors. ($27.50 paper), 1985.

Explorations in African Systems of Thought. Ivan Karp and Charles S. Bird, editors. First published in 1: ? ($19.95 paper), Spring 1987.

The Bark Canoes and Skin Boats of North America. Edwin Tappan Adney and Howard I. Chapelle. ($24.95 paper), 1983. (1st published as U.S. National Museum Bulletin 230, 1964.)

Power and Knowledge; Anthropological and Sociological Approaches. Richard Fardon. ($29.95 cloth), 1985.

Savages and Scientists: The Smithsonian Institution and the Development of American Anthropology, 1846-1910. Curtis M. Hinsley Jr. ($29.95 cloth), 1981.

Kin and Communities: Families in America. Allan J. Lichtman and Joan R.Challinor, editors. (SI International Symposia Series.) ($32.50 cloth, $17.95 paper), 1979.

The Peoples and Cultures of Ancient Peru. Luis G. Lumbreras, translated by Betty J. Meggers. ($17.95 paper), 1974.

Contemporary Indian Tradition. Voices on Culture, Nature, and the Challenge of Change. Carla M. Borden, editor. ($35.00 cloth), 1989.

Identification of Pathological Conditions in Human Skeletal Remains. Donald J. Ortner and Walter G.J. Putschar. (1st published as Smithsonian Contributions to Anthropology Number 28, 1981.) ($55.00 cloth), 1985.

How Human Adapt: A Biocultural Odyssey. Donald J. Ortner, editor. (Papers presented at the Smithsonian Institution's Seventh International Symposium, November 1981, Washington,D.C.) ($17.95 paper), 1983.

The Edge of the Forest: Land, Childhood, and Change in a New Guinea Protoagricultural Society. E. Richard Sorenson with Forward by Margaret Mead. ($37.00 cloth), 1976.

Crossing the Waters. Arabic-speaking Immigrants to the United States Before 1940. Eric J. Hooglund, editor. ($27.50 cloth), 1987.

Guide to Records in the National Archives Relating to American Indians. Edward E. Hill, compiler. ($25.00 cloth), 1984.

Guide to Materials on Latin America in the National Archives. George S. Ulibarri and John P. Harrington, compilers. ($25.00 cloth), 1974.

Guide to Genealogical Research in the National Archives. rev. ed. ($35.00 cloth $25.00 paper), 1982.

PHOTOGRAPHIC SERVICES
National Museum of American History
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Smithsonian Institution
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(catalogs available)

Smithsonian Slide Sets and Filmstrip: The Ghost Dance Tragedy at Wounded Knee ($38.09, incl. postage).

Photographs of Exhibits of the Native Peoples of the Americas in the Museum of Natural History (each 8"x10" black & white, $15.00).

Slide Sleeves (5 slides per topic): Peoples of Africa; Asian Cultures; Western Civilization; and Artifacts of North American Indians (color slides-- $2.50/sleeve).

Posters: Sitting Bull ($3.00)
Western Civilization (the inner and outer coffins of Tenet-Khonsu) ($4.00).

Summer 1993

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PERIODICALS OF ANTHROPOLOGICAL INTEREST

Below is a description of journals and magazines that teachers and students may find useful for background information and specialized research on anthropological topics. Scholarly publications of the American Anthropological Association and its affiliates, described in the leaflet "Organizations to Join," are excluded. Each periodical described below is highly recommended for school libraries.

American Indian Culture and Research Journal includes articles, review essays, and book reviews on historical and contemporary research (in areas of history, education, mythology, and economic and culture change) on American Indians. Published quarterly. Write: American Indian Studies Program, University of California, 3415 Dwinelle Hall, Berkeley, CA 94720.

Annual Review of Anthropology contains topical articles providing in-depth reviews of recent research. A wide range of areas in physical and cultural anthropology is covered including applied anthropology. Yearly volume. Write: Annual Reviews, Inc., 4139 El Camino Way, Palo Alto, CA 94303-0897.

Anthro.Notes, A National Museum of Natural History Bulletin for Teachers contains articles on current research in the field of anthropology, on teaching activities and resources, and on fieldwork opportunities, in the winter issue. Published three times a year, this 16-page publication is free-of-charge. Write: Anthropology Outreach and Public Information Office, NHB MRC 112, Smithsonian Institution, Washington, DC 20560.

Archaeology is a heavily illustrated journal written for the general public covering ancient cultures of the Old and New Worlds. It contains feature articles, current exhibitions, book and film reviews, and travel information. The March/April issue features an archeology travel guide to sites available to the public in the Old World--Africa, Europe, the Pacific, Asia, South and Central America, and Middle and Near East. The May/June issue covers archeological sites in the New World--Canada, Mexico, and the United States. Published bimonthly. Write: Archaeology Magazine, Subscription Service, P. O. Box 420423, Palm Coast, FL 32142-0423; or call (800) 829-5122.

Biblical Archaeology. Magazine published by the American School of Oriental Research. (Johns Hopkins University Press, 701 W. 40th St., Suite 275, Baltimore, MD 21211.)

Biblical Archaeology Review. Magazine published by the Biblical Archaeology Society, 3000 Connecticut Ave., N.W., Suite 300, Washington, D.C. 20008.

Calliope. World History for Young People is published by Cobblestone five times during the school year; its first issue came out September/October 1990. Write: Calliope, 7 School St., Peterborough, NH 03458; or call (800) 821-0115.

Cobblestone, The History Magazine for Young People is an excellent monthly magazine geared for ages 8-14. Some issues include articles on Native Americans; the February 1984 issue was entirely focused on one cultural group, the Cherokee. Write: Cobblestone Publishing Inc., 7 School St., Peterborough, NH 03458; or call (800) 821-0115.

Current Anthropology, sponsored by The Wenner-Gren Foundation for Anthropological Research, includes articles on recent research from all the subdisciplines of anthropology. Each main article is followed by a section with specialists' critiques and with the author responding to each comment. A scholarly and readable, current and informative journal. Published six times a year. Write: Current Anthropology, University of Chicago Press, Journals Division, P.O. Box 37005, Chicago, IL 60637.

Faces: The Magazine About People, published by Cobblestone Publishing Inc. with the cooperation of the American Museum of Natural History in New York, is geared for ages 8-14 and covers a wide range of topics in cultural anthropology and archeology. Each issue of this well-illustrated magazine focuses on a theme presented through articles, original activities, games, craft projects, recipes, and puzzles. Write: Faces: The Magazine About People, 7 School Street, Peterborough, NH 03458; or call (800) 821-0115.

Mosaic is an interdisciplinary magazine of basic and applied research published by the National Science Foundation. It is written for non-specialists so the Foundation can report on the scientific research it supports in both biological and social sciences. Published six times a year. Write: Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.

National Geographic, the official journal of the National Geographic Society, often includes articles on anthropology and archeology with beautiful illustrations. Yearly indexes can be of help to teachers and students in researching a wide variety of topics. Published monthly. Write: National Geographic Society, Washington, D.C. 20036.

Natural History magazine contains well-illustrated articles covering the natural sciences including animal behavior, ecology, mineral sciences, and anthropology. A regular column, "This Side of Life," by Stephen Jay Gould, often touches on evolutionary theory and the history of science. Published monthly. Write: American Museum of Natural History, Central Park West at 79th St., New York, NY 10024.

Science magazine is published weekly by the American Association for the Advancement of Science. The articles are highly technical with emphasis on the biological sciences but include the latest research in anthropology. Write: American Association for the Advancement of Science, 1333 H St., N.W., Washington, D.C. 20005.

Scientific American, written for the educated public, has somewhat technical and lengthy articles. This journal is recommended particularly for upper high school students and teachers. Published monthly. Write: Scientific American, 415 Madison Ave., New York, NY 10017.

Teaching Anthropology Newsletter contains articles and curriculum ideas relating to the field of anthropology and provides a forum for teachers to exchange ideas. Published free-of-charge semiannually in the fall and spring. Write: Department of Anthropology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3.

ANTHROPOLOGY OUTREACH
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ANTHROPOLOGISTS' FIELDWORK: MEETING OTHER CULTURES

Bibliographies for Teachers and Students
Films, Museum Activities, Classroom
Activities, & Other Teaching Materials

TEACHER BIBLIOGRAPHY

Fieldwork Experiences:

Alland, Alexander, Jr. When the Spider Danced. New York: Doubleday (Anchor), 1976.

A personal account of Alland's first fieldwork among the Abron.

Bowen, Elenore S. Return To Laughter. New York: Doubleday (Anchor), 1964.

Laura Bohannon, using a pseudonym, vividly and compassionately describes the joys, problems, and ethical dilemmas of her fieldwork with the Tiv.

Casagrande, Joseph B., ed. In the Company of Man: Twenty Portraits of Anthropological Informants. New York: Harper and Row, 1960.

Twenty anthropologists' life histories of their main informants.

Fernea, Elizabeth. A Street in Marrakech. New York: Doubleday (Anchor), 1976. Waveland Press, 1988.

As an anthropologist, Fernea describes what it was like to live with Moroccan women.

Fernea, Elizabeth. Guests of the Sheik: An Ethnography on an Iraqi Village. New York: Doubleday (Anchor), 1969.

A very absorbing narrative of Fernea's two-year stay in a rural village in southern Iraq and her analysis of the role of women

Freilich, Morris, ed. Marginal Natives At Work: Anthropologists in the Field. Cambridge, MA: Schenkman Publishing Co., 1977.

Five anthropologists describe their personal experiences collecting data and suggest possible solutions to field problems.

Georges, Robert A. and Michael O. Jones. People Studying People: The Human Element in Fieldwork. Berkeley: Univ. of California Press, 1980.

The authors use accounts of fieldworkers' personal experiences to analyze the recurrent human problems in fieldwork and the elements that distinguish fieldwork from all other modes of inquiry.

Golde, Peggy, ed. Women in the Field. Chicago: Aldine, 1970. 2nd enl. & rev. ed. University of California Press.

Includes descriptions of fieldwork by Jean Briggs, Laura Nader, Ann Fischer, Ernestine Friedl, Cora du Bois, and others.

Hsu, Francis L.K. "The Cultural Problems of the Cultural Anthropologist," American Anthropologist 81(3) (September 1979):517-532.

Examines Malinowski's diary, his ethnocentrism and its effect on his fieldwork, and his methodological contributions.

Malinowski, Bronislaw. Diary in the Strict Sense of the Term. New York: Harcourt Brace Jovanovich, Inc., 1967; Stanford University Press, 1989.

A very personal diary kept while Malinowski was in the Trobriand Islands.

Mead, Margaret. Blackberry Winter. New York: Simon and Schuster, 1972; Washington Square Press, 1985.

An autobiographical account of her childhood in a "liberal," intellectual, and wealthy household and her fieldwork experience, especially in Samoa and New Guinea.

"In Memoriam: Margaret Mead (1901-1978), American Anthropologist, June, 1980.

This special issue of nine articles reviews Mead's anthropological contributions and life including a biographical article by Mead's daughter.

Mead, Margaret. Letters From the Field 1925-1975. New York: Harper and Row, 1977.

Contains Mead's highly descriptive and interesting letters from Bali, Omaha Reservation, New Guinea, and Samoa and excellent photographs of her fieldwork sites.

Mead, Margaret. Ruth Benedict. New York: Columbia Univ. Press, 1974.

Part of a series of biographies on the leaders of modern anthropology. Others in the series are Melville Herskovits, Ralph Linton, Robert Lowie, et al.

Powdermaker, Hortense. Stranger and Friend: The Way of an Anthropologist. New York: W.W. Norton and Co., Inc., 1967.

In a very readable and dramatic style, the author describes the four major field experiences of her career: 1) Lesu, in the South Pacific (1929-30); 2) a rural Mississippi community (1933-34); 3) Hollywood (1946-47); and 4) an African mining town in Northern Rhodesia, now Zambia (1953-54).

Rabinow, Paul. Reflections on Fieldwork In Morocco. Berkeley, CA: Univ. of California Press, 1977.

The anthropologist examines the values and attitudes of the Moroccan men. He also describes the obstacles and methods used to gain an "insider's view."

Sontag, Susan. "Anthropologist as Hero." In Claude Levi-Strauss: The Anthropologist As Hero. Edited by Tanya Hayes and Eugene Nelson. Cambridge, MA: The M.I.T. Press, 1970.

Wax, Rosalie. Doing Fieldwork: Warnings and Advice. Chicago: Univ. of Chicago Press, 1971, 1986.

A very readable and thoughtful book that explores the problems of fieldwork in Japanese-American Relocation Centers, on Thrashing Buffalo Reservation, and among the six "friendly" tribes.

Methods: (see also section: Student Books)

Agar, Michael. The Professional Stranger: An Informal Introduction To Ethnography. New York: Academic Press, 1980.

Agar describes how to do an ethnography from deciding on a problem and securing funds to writing the final product. He incorporates many anthropologists' fieldwork for examples.

Frantz, Charles. The Student Anthropologist's Handbook. Cambridge, MA: Schenkman, 1972.

Offers a thorough and succinct assimilation on the pragmatic aspects of student research and professional development.

Pelto, Pertti J. Anthropological Research: The Structure of Inquiry. 2nd ed. New York: Cambridge Univ. Press, 1978.

A standard compendium of field methods and their theoretical foundations.

Royal Anthropological Institute of Great Britain and Ireland. Notes and Queries on Anthropology. 6th ed. London: Routledge and Kegan Paul, 1971. (Reprint of 1951 ed.)

"A handy reference work which is often helpful to the fieldworker. It is a categorization of questions to ask on the most commonly researched topics among anthropologists and is thus a good checklist for interviews."

Spier, Robert F.G. Surveying and Mapping: A Manual of Simplified Techniques. George and Louise Spindler, eds. (Studies in Anthropological Method.) New York: Irvington Publ., 1970.

Society for the Anthropology of Visual Communication.

The newsletters of this organization are a valuable source of information about the current opinions as to how films may be used in anthropology. Also included are reviews and discussions of the ethnographic films which are currently being produced.

Worth, Sol and John Adair. "Navajo Filmmakers," American Anthropologist 72(1):9-34, 1970.

Ethics:

"A.A.A. Principles of Professional Responsibility," American Anthropological Association Newsletter 11(9), 1970.

The principles cover responsibilities to: those studied, the public, the discipline, students, sponsors, one's own government, and host government.

Appell, G.N. Ethical Dilemmas In Anthropological Inquiry: A Case Book. Waltham, MA: Press Crossroads (Brandeis Univ.), 1978.

An excellent resource of over 80 cases designed to help sensitize students and anthropologists to the moral consequences of social inquiry. Cases cover such areas as dealing with threats of aggression; intervening in infanticide; perceiving advantages of being studied by an anthropologist; participating in illegal activities; dealing with theft, medical emergencies, and missionaries; and handling problems in urban ethnic research.

Harris, Marvin, Cows, Pigs, Wars, and Witches: The Riddles of Culture. New York: Random House, 1974, 1989.

Although the book does not focus on ethics, it does effectively and readably combat ethnocentrism. As a cultural materialist, Harris emphasizes the indigenous populations' explanations and ecological models for the abstinence of pork, sacredness of cows, New Guinea pig rituals, and the witch mania in post-medieval Europe.

Schultz, Vilma Chiara. "Indians of Central Brazil: A Struggle to Survive," in Vanishing Peoples of the Earth. National Geographic Books, 1968.

Appropriate for students as well, the book describes, with many illustrations, the Brazilian tribes in places such as Xingua Park whose cultural lifestyles are threatened.

SIUSA News, a publication of Survival International U.S.A., 2121 Decatur Pl., N.W., Washington, D.C. 200008; (202) 265-1077.

The non-profit organization whose purpose is to advance the human rights of indigenous peoples throughout the world. They have taken actions on behalf of the Yanomamo people.

Weaver, Thomas, et al, eds. To See Ourselves: Anthropology and Modern Social Issues. Glenview, IL: Scott, Foresman and Co., 1973.

A provocative and thoughtful reader that discusses the contributions of anthropology to contemporary social issues. It addresses the myth of the melting pot, anthropology and the third world, race and racism, poverty and culture, schooling, violence, our troubled environment, and changing the system. It also gives code of ethics for anthropologists. Some seniors could read this.

Note: Most of the books under fieldwork experiences include examples of ethical problems anthropologists encountered.

STUDENT BIBLIOGRAPHY

Ethnographies that Discuss Methodology and Fieldwork Experiences

Beattie, John. Bunyoro: An African Kingdom. New York: Holt, Rinehart, and Winston, 1960.

"A good example of an ethnography in which the anthropologist makes explicit his informant relationships." (H.S.)

Chagnon, Napoleon. Yanomamo: The Fierce People. (Case studies in Cultural Anthropology.) New York: Holt, Rinehart, and Winston, 1977. 3rd ed., 1984.

A lively and readable ethnography with insights into how the anthropologist elicits information from informants under what may seem extremely adverse field conditions. He also includes his confrontations with the missionaries.

Hostetler, John and Gertrude Huntington. The Hutterites. New York: Holt, Rinehart, and Winston, 1980. (Fieldwork ed.)

The ethnography discusses in detail not only the history, economy, religion, roles, and childraising aspects of this Canadian colony but also the techniques used to arrange such a fieldwork experience and the conditions of the anthropologists' lives while there.

See also: Huntington, Gertrude. "Children of the Hutterites," Natural History 90(2), February 1981. It describes not only the childrearing practices of the Hutterites but also the author's children's reactions while living there. (H.S.)

Levi-Strauss, Claude. Tristes Tropiques. New York: Pocket Books, 1977. Originally published in 1955.

A very personal and readable account of his fieldwork in Brazil and his poetic and philosophical thoughts on wider issues. (H.S.)

Lewis, Oscar. Life In A Mexican Village: Tepoztlán Restudied Urbana: Univ. of Il Press, 1963. Redfield, Robert. Tepoztlán, A Mexican Village. Chicago: Univ. of Chicago Press, 1973.

Two Fascinating studies. Redfield studied Tepoztlán alone and as an advocate of folk culture -- Rousseauian romantic rural society. Lewis restudied Tepoztlán 20 years later with a large staff of researchers and a variety of techniques and argued that institutions of Tepoztlán migrants to Mexico City were strengthened not destroyed.

Malinowski, Bronislaw. Argonauts of the Western Pacific. New York: E.P. Dutton Co., 1961. Waveland Press, 1984.

A classic ethnography by one of the giants of modern anthropology. Malinowski writes lyrically and perceptively about how it feels to do participant observation. This is one of the most influential statements about fieldwork in the history of anthropology.

Spradley, James P. and Brenda J. Mann. The Cocktail Waitress. New York: McGraw Hill, 1975.

An enlightening and provocative analysis of sex roles in a midwestern city college bar and its application to American culture. It also provides helpful information on the anthropologists' methods.

If Students want to do Mini-Fieldwork Projects Consult:

Crane, Julia G. and Michael V. Angrosino. Field Projects In Anthropology: A Student Handbook. Morristown, N.J.: General Learning Press, 1974. 2nd ed., Waveland Press, 1984.

While designed for undergraduate students, the book gives 14 projects that could be revised for high school students. The projects represent some of the most commonly used data collection techniques such as making maps, charting kinship, collecting life histories, and digging into cultural history. A readable text, appropriately designed

activities, and an excellent selected annotated bibliography for each project result in a valuable resource for teachers.

Hunter, David E. and Mary Ann B. Foley. Doing Anthropology: A Student Centered Approach to Cultural Anthropology. New York: Harper and Row, 1976.

Applying an easy-to-use, inductive approach, this book consists of 27 exercises with extended discussions. It is designed to teach students with little or no previous exposure to anthropology how to observe and think like an anthropologist, not how to master field techniques. The exercises focus on observations, settings, categorization especially of food, ego and his networks, and patterns. The exercises are short, directed to a single point, and do not demand that the student juggle a large amount of data.

Involvement in Society Today. CRM Books, Del Mar, California, 1971.

This is a collection of everyday situations that are settings for field studies in which techniques of observation and interpretation are emphasized.

Maranda, Pierre. Introduction to Anthropology: A Self-Guide. Englewood Cliffs, NJ: Prentice-Hall, 1972.

An excellent and concrete book to practice anthropology.

Spradley, James P. and David M. McCurdy. The Cultural Experience: Ethnography in Complex Society. 1972. Waveland Press, 1988.

An excellent source by authors who believe in active student involvement. From their teaching experience, they found students did not know what questions to ask and how to ask them. The first section contains five chapters: covering goals of fieldwork, how to find a culture to study in our own complex society, how to find and work with informants, ethnographic semantics, and how to analyze field data and write an ethnographic account. The second section includes a dozen sample ethnographies ranging from an ethnography of a junior high school to an ethnography of fire-fighters. The book concludes with a six page bibliography.

Spradley, James P. The Ethnographic Interview. New York: Holt, Rinehart, and Winston, 1979.

Compared to The Cultural Experience, the next two books by Spradley are far more detailed in methodology for conducting community fieldwork and the instructions are for the student, not the teacher. The two volumes, however, do not contain sample student ethnographies. This excellent book clarifies the nature of ethnography and gives specific guidelines for doing ethnography for professionals and students without long years of training in anthropology. Spradley set forth 12 major interview tasks designed to guide the investigator from the starting point of locating an informant to the goal of writing the ethnography.

_____. Participant Observation. New York: Holt, Rinehart, and Winston, 1980.

The step-by-step instructions show beginning students how to do fieldwork in their community using participant observation. The activities take several hours each week. The goal is to begin and complete a qualitative research project. This very practical and clearly explained book is divided into two parts: 1) ethnography and culture, and 2) the 12 step developmental research sequence.

OTHER TEACHING MATERIALS

(All can be viewed in the anthropology
Resource Center for Teachers)

"BAFA BAFA: A Cross Cultural Simulation" by R.Gerry Shirts. Published by SIMILE II, P.O. Box 910, Del Mar, CA 92014. (617) 755-0272. (See review and critique of BAFA BAFA in *Anthro.Notes: A National Museum of Natural History Newsletter for Teachers* 9(2), Spring 1987.

This excellent game simulates the experience of visiting a country for the first time. Its purpose is to increase awareness of the processes involved in trying to understand new values, norms and customs, and in trying to interact appropriately. High School level. 2-3 hours. Includes game, discussion/analysis and bibliography. The two cultures are the Betas and Alphas.

"Culture Contact" by Ray Glazier. Games Central, 55 Wheeler St., Cambridge, MA 02138.

While not as excellent as BAFA BAFA, it does introduce students to the concept of cultural relativism. Grades 6-12, 1 week/5 classes.

"Modernization and Traditional Societies." A unit from "Patterns in Human History." Published by Macmillan Co. (School Division), Riverside, New Jersey. Out of print.

Topics include peasants and peasant origins (readings describe groups in Iran, Vietnam, Peru, Mexico, Greece, Turkey, Ireland, India, Soviet Union, Lithuania, Ancient Egypt); modernizing a traditional Peruvian society; slums and barrios of Lima; and mechanisms of social control. Age level: 9-12 grades. length: 3 weeks.

"Studying Societies." A unit from "Patterns in Human History." Published by Macmillan Co. (School Division), Riverside, New Jersey. Out of print.

An excellent beginning for the study of anthropology. The topics are adaptation among hunting and gathering bands and the ways status and role structure human activities. The San (Bushman) of the Kalahari and the Mbuti pygmies are the examples used. The kit includes teaching plan, student reading book, filmstrips, records, transparencies, and blackline masters. Age level: 9-12 grades. Length: 3 weeks, 1 lesson per day.

FILMS

For listings consult:

Karl G. Heider. Films for Anthropological Teaching. 7th ed. Washington, DC: American Anthropological Association, 1983.

Films: The Visualization of Anthropology. 1984. Order the catalog from The Pennsylvania State University, Audio Visual Services, Special Services Building, University Park, Pennsylvania 16802; (814) 863-3103.

D.E.R: A New Generation of Film. A complete listing of films from the Documentary Educational Resources (D.E.R.) supplemented by extensive cultural and historical background material. D.E.R., 101 Morse St., Watertown, MA 02172; (617) 926-0491.

PBS Video. Rental and distribution of the "Odyssey" television film series. PSB Video, 1320 Braddock Place, Alexandria, VA 22314; (703) 739-5380.

Suggested Films:

"Bushman of the Kalahari." Parts 1 and 2. (1975) 50 min. National Geographic Society. Rental $20. Distributed by Pennsylvania State University, Audio-Visual Services.

An excellent film by John Marshall that portrays traditional Bushman life that he originally filmed (i.e. The Hunters) and their life geared to restricted territories, horses, guns, and goats 25 years later.

"Yanomamo: A Multi-Disciplinary Study (USNAC) 1970. 45 min. color. 50259. $17.00 rental from The Pennsylvania State University, Audio-Visual Services.

An excellent medical, biological, and anthropological study of the Yanomamo Indians of Southern Venezuela and Northern Brazil made by a team of geneticists, anthropologists, a dentist, internist, and linguist. It describes the issues and questions they are concerned about and shows their field techniques.

Films and Videos on the Yanomamo Indians by Timothy Asch and Napoleon Chagnon. D.E.R. 22 titles. The film "Yanomamo: A Multidisciplinary Study," in particular, illustrates the field techniques used by a multidisciplinary team of researchers.

Films and Videos on the !Kung/Gwi San Peoples of Namibia by John Marshall. D.E.R. 22 titles.

"To Find the Baruya Story: An Anthropologist at Work with a New Guinea Tribe." D.E.R.

Films from the ODYSSEY Series: (annotations from Odyssey)

"Franz Boas (1858-1942)" Available from D.E.R. (see above)
"Studying the Indians on the northwest coast of America was an odd career for a young German physicist in the late 19th century. But by virtue of his fieldwork with the Kwakiutl, his involvement with museums, his teachings, and his theories on race, Franz Boas was singularly responsible for shaping the course of anthropology in America."

"The Sakuddei"
"The Sakuddei lifestyle centers around a spiritual harmony with the souls of their ancestors and their jungle environment. The Indonesian government is developing programs to provide them with schools. clinics, and new houses, even though these efforts will disrupt the Sakuddei way of life."

"Ongka's Big Moka"
"In the New Guinea highlands a man's prestige and authority derive in large part from his ability to organize lavish ceremonial presentations of gifts, called moka. Ongka, a Kawelka "big man", organizes a huge moka of 600 pigs, rare birds, and even a truck in order to establish political alliances with other tribes and advance his own career."

"Margaret Mead: Taking Note." Rental from D.E.R. $50. Contact Sue Marshall Cabezas, D.E.R.

"A creative scholar who was both a humanist and a scientist, Margaret Mead was a dominant personality of twentieth century America. In this program we witness Margaret Mead in action--working in the Pacific and in America--and we learn from her friends, colleagues, and relations the meaning of her life and work and the profound influence she had on anthropology, on people, and on cultures here and abroad." (Annotation from Educator's Guide, July 1981.)

"The Kirghiz of Afghanistan." For film and video information contact Marie Sanchez, ISHI, 3401 Market St., Suite 252, Philadelphia, PA 19104; (215) 387-9002.

"With their felt dwellings, warm and colorful clothing, and skilled herd management, the Kirghiz adapted well to a cold and difficult environment on the "Roof of the World." In working, celebrating, interacting with each other, and even adapting to new ways in a new environment, the Kirghiz demonstrates the dignity and purpose of their lives."

"Three Worlds of Bali."

"The artistic culture of Bali has flourished for centuries. The "Three Worlds of Bali" invites us to experience the inner and outer lives of a people for whom art is essential to sustain the cosmic order. Dancers, dramas, temple carvings, music, temple ceremonies, and village processions flow through the program as ritual and aesthetic reality is enacted on the island today as in centuries past."
(Rental from D.E.R., see above)

"We are Mahinaku."

"What is 'primitive'? What is 'development'? Who loses and who benefits from development? These are some of the questions raised in this program about the Mehinaku--the indigenous inhabitants of a Brazilian forest. As we watch their elaborate ceremonies and the evidence of their beliefs in the spiritual basis of all life, we share their fear that the Brazilian government's efforts to develop their forest will extinguish their culture." (For film and video information, contact Maria Sanchez, see information for "The Kirghiz of Afghanistan" above.)

MUSEUM ACTIVITIES

National Museum of Natural History

For class tours of Cultures of Asia and Africa, Cultures of Pacific and Asia, Prehistoric Peoples of North America, and Native Peoples of the Americas, call 357-2747.

National Museum of African Art

950 Independence Ave., S.W., Washington, DC 20560. For class tours, call 357-4860.

B'nai B'rith Klutznick Museum

1640 Rhode Island Ave., N.W., Washington, D.C.; 857-6583.
Tours for all age levels. They have ceremonial objects relating to Jewish holidays, life cycle of the Jew (birth, circumcision and naming, Bar Mitzvah, Confirmation, marriage, family death). They also have a tour on immigration.

CLASSROOM ACTIVITIES

1. Drama: Have students act out scenes in another cultural context or sections from books they are reading.

2. Ethnic American Festival
   If you have students with different ethnic backgrounds, hold a celebration with food, dress, art, and customs of different societies. Or hold a Culture Day in which you select one culture you know well and devote one classroom period to that culture emphasizing the five senses. Reenact greetings, ceremonies, food, clothing, music, etc.

3. Interview a person born in another culture, particularly an older person.

4. Describe Christmas, Hanukkah, Kwanza or another holiday in our society to a person from another culture.

5. Attend and describe an unfamiliar ritual or activity.

6. Have people from different cultures visit the class and talk about their culture. (See the speakers Guide in the Anthropology Resource Center for Teachers.)

7. Visit:

   Embassy of India. 2107 Mass. Ave., N.W. Washington, D.C. 20008 (265-5050). Can write to embassy for free subscription to India News, a weekly paper. They also loan for free Documentary films. Topics include art and culture, monuments and temples. For speakers write to embassy 3 or 4 weeks ahead.

   Islamic Center. 2552 Mass. Ave., N.W., Washington, D>C> 20008 (332-3451). Tours 60 or less, students as individuals or in small groups may use library. Tours for groups last 35- 40 min. Call one week in advance and ask for time just before or just after noon prayers. Free literature.

8. Design a series of ethical dilemmas that anthropologists can find themselves facing. Divide students into groups and ask them what they would do.

9. Peace Corps Partnership Program. For Information on how your class can participate, See Anthropology Resource Center for Teachers in the National Museum of Natural History.

10. Compare the personal fieldwork experience of the anthropologist with an ethnographic account of that fieldwork. Examples:

    Elizabeth Fernea's Guests of the Sheik: An Ethnography of an Iraqui Village. (N.Y.: Doubleday, 1969) with "A Look Behind the Veil," Human Nature (January 1979).

    Elenore S, Bowen's (pseudonym for Laura Bohannan) Return to Laughter (N.Y.: Doubleday, 1964) with "Beauty and Scarification Amongst the Tiv," Man, vol. LVI, pp. 117-121, 1956, by Paul Bohannan.

    Margaret Mead's Blackberry Winter (N.Y.: Simon and Schuster,1972) with "The Swaddling Hypothesis: Its Reception." American Anthropologist 56:395-409, 1954.

    Hortence Powdermaker's Stranger and Friend: The Way of an Anthropologist (N.Y.: W.W. Norton & Co., 1966) with "Social Change Through Imagery and

Values of Teen-Age Africans in Northern Rhodesia," American Anthropologist 58:783-813, 1956.

11. For elementary and junior high school children, a way to learn about human culture is through books or excerpts from books where animals have human attributes. The idea of culture and its boundaries can be explored in a fun and stimulating way through this literary medium. This activity is explained in detail in The Study and Teaching of Anthropology by Pertti J. Pelto and Raymond H. Muessig (Charles E. Merrill Publishing Co., 1980, pp. 94-102). The books suggested for this activity are:

I. Human Qualities Assigned to Animals:

Charlotte's Web by E. B. White; "Rikki-tikki-tavi" in The Jungle Book, by Rudyard Kipling; Mrs. Frisby and the Rats of Nimh by Robert C. O'Brien; Watership Down by Richard Adams.

II. Do Animals have a "Culture" and Can Animals Learn Human "Culture":

Julie of the Wolves (grades 4-8) by Jean Craighead George; Gentle Ben (jr. high) by Walt Morey; Incident At Hawk's Hill by Allan W. Eckert (grades 5-12); and White Fang by Jack London.

III. Nonfiction Works:

Gifts of an Eagle (jr. high) by Kent Durden; Never Cry Wolf (jr. high) by Farley Mowat; In the Shadow of Man by Jane Goodall: and Lucy: Growing Up Human, A Chimpanzee Daughter in a Psychotherapist's Family by Mauricek Temerlin

Pelto Pertti J. and Raymond H. Muessig. The Study and Teaching of Anthropology. Columbus: Charles E. Merrill Publishing Co., 1980.

If time is short, this is an excellent resource for quickly understanding the history, definitions, methods, significant research, and fundamental insights of anthropology. For the teachers, the last chapter on suggested teaching activities for elementary to senior high school students is very helpful.

12. Fieldwork in the classroom by Martha Williams (see attached from Anthro.Notes 3(1), Winter 1981.)

13. Student Ethnography by Beatrice Kleppner (see attached from Anthro.Notes 3(2), Spring 1981.)

(This resource guide was originally prepared by JoAnne Lanouette for the Anthropology for Teachers Program, 1978-82)

TEACHING ACTIVITY: FIELDWORK IN THE CLASSROOM

Meeting other cultures, of course, is what anthropology is all about. But how can an instructor, faced with shrinking field trip budgets, arrange for eager students to meet other cultures, and have a first-hand anthropological field experience--without ever setting foot outside a classroom? To our surprise, at Marshall High School in Fairfax County, we found the answer only several doors down the corridor.

Like other schools in the Metro area, Marshall possesses a relatively large and diverse group of students from other cultures*. In Fairfax these students are enrolled in "English as a Second Language" (ESL) classes. Eager to meet American students, the recent newcomers to our country also want opportunities to practice their English. My fifteen budding anthropologists were just as eager to attempt an anthropological "field" experience. Mutual needs coalesced into the project described below.

For the anthropology students, the project grew out of a generalized discussion on the universals and variations in human social organizations. Prior class discussions centered around the anthropological process of gathering data on other cultures using observation and interview/informant techniques.

Students settled on four questions to use in the interview activity: (1) What are the groups or institutions that are important in your life (family, school, church, club, etc.)? (2) What are the rules of behavior in each of these groups? (3) how did you learn these rules? and (4) rank the groups in the order of importance to you. Using these questions, members of the class analyzed their own group memberships in American society, and recorded their observations on a data-retrieval sheet.

The class then "traveled" to meet the other cultures simply by taking a walk down the corridor. Each anthropology student was "chosen" by an ESL student through a numbered lottery. Such a procedure ensured that no one would be left out on either side and that one-on-one interviews could take place. During these interviews with their ESL partner, the anthropology students elicited information using their previously formulated questions. The interviews took two class periods, as the ESL students wanted to ask questions of the Americans as well--a delightful development. Both class sessions proceeded with little or no further prompting from either of the teachers involved.

"Debriefing" the anthropology class was the next step. During this process, discussion centered on two major topics. The process of gathering information on another culture was explored, with particular emphasis on the problems involved, including the language barrier and the reticence of some members of the study group. Students discussed appropriate formats for presenting their anthropological research, including not only their final interpretations but also their research methods, and the evidence on which they based their interpretations. Debriefing concluded, students wrote brief papers concerning the social groups of two cultures.

Over-all this type of interview activity could be used as an investigative tool for any facet of cultural anthropology. it stresses both the universals and the variables of the human condition in a non-judgmental fashion. It can easily be extended in scope by expanding the number of interviews, or by having students analyze case studies of non-industrial societies written by anthropologists. Through this project, anthropology becomes not merely a body of knowledge to be studied, but an active process of discovery. Content, research, and writing skills are all brought into play in a coordinated fashion.

Was the project worth the effort? I think the answer must be a qualified yes. From the standpoint of achieving content objectives, obviously two hours of interviewing one or two members of another "modern" technically advanced society will not produce the analytical observations of a Margaret Mead or Colin Turnbull. But far more valuable than the content

achieved was student involvement in the research process itself--the face-to-face encounter. And, perhaps best of all, the students enlarged their horizons and their circle of friends, an especially important side benefit for the ESL group, whose members sometimes feel isolated or submerged in a high school of sixteen hundred students.

*The cultures represented included Korean, Vietnamese, Iranian, Turkish, Greek, Colombian, and Chinese. Absentees, incidentally, interviewed older members of their own family, with equally interesting results.

Prepared by:

Martha Williams
Former Fairfax County Public
School teacher

TEACHING ACTIVITY: STUDENT ETHNOGRAPHY

[The following are instructions the author/teacher gives her students for preparing an ethnography of a small cultural unit.]

Getting Started:

Choose a cultural unit for your study. This might be a neighborhood, office, store, a club, or an interest group. If at all possible, choose a subject with which you have a tie or contact. Your criteria for selecting the cultural unit are simplicity, accessibility, unobtrusiveness, permissibility, and recurring activities. Before setting to work be sure to discuss your choice with me.

A Note on Ethical Responsibility:

Before starting fieldwork, you should be aware of your responsibility with respect to ethical problems that may arise. The American Anthropological Association's publication, "A.A.A. Principles of Professional Responsibility" (A.A.A. Newsletter 11(9), 1970), is required reading.

Style:

A successful ethnographic study requires perceptive and detailed observation and a skillful narrative style. It is important that you study at least one professional monograph. I recommend Spradley and Mann's Cocktail Waitress (John Wiley and Sons, 1975) or Carol Stack's All Our Kin (Harper and Roe, 1975).

Point of View:

To carry out a successful study you must be very sensitive to the point of view of your subjects. For instance, a cafe could be described from the point of view of the customer, the waiter, the owner, the dishwasher, the chef, the janitor, or the cabaret performer. Your study may concentrate on one point of view; nevertheless, you should be aware of all the points of view involved, not least your own point of view.

Your Notebook:

Keep a record of your research in a separate notebook. This will be the prime resource for writing your paper and must be handed in with it. The notebook should contain:

1) a description of the physical setting of the institution or scene. A map or sketch can be helpful;

2) a short introductory description of the cultural unit, with a brief history, if appropriate;

3) a list of informants with a description of each;

4) a list of questions that you will ask;

5) the responses of your informants. Direct quotes from these responses will be an important part of your paper. Wherever possible quotes should be verbatim. A tape recorder can be useful, and the tapes can later be transcribed in your notebook;

6) notes and jottings on your own opinions and observations as they occur and dates for each entry; and

7) a glossary of specialized terms or slang used by the person or persons you observe.

The Paper:

Before starting to write your paper, you must organize and analyze your data. At this point you may very well find you have not asked the right question s or that the data is incomplete. If this should occur, please discuss the problem with me during our weekly conference. The paper should include:

1. Introduction
   A general statement about the subject and your reason for choosing it. If possible, attempt to relate it to universal cultural concerns. For instance, a study of a nursing home could refer to the universal problems of aging in all societies and as Leo Simmon's Role of the Aged in Primitive Society Hamden, Ct.: Shoestring Press, 1970.

2. Description of the Cultural Unit.
   This is drawn directly from your notes.

3. Discussion of Your Fieldwork Experience
   Describe how you found your informants, characteristics of informants, defects in your approach, and any special problems you might have encountered. (For example, a study of a student lounge may hit sensitive information about vandalism.)

4. The main body of the paper
   This will include your data, your observations, and your thoughts. Each should be clearly identified. It is important that you pull together and clearly analyze the data in order to support your interpretation.

5. The Conclusion
   Your study should point to a few dominant themes. These should be clarified or emphasized in your conclusion.

6. Footnotes and Bibliography

Prepared by:

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Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

GROWING UP IN NON-WESTERN SOCIETIES

Bibliographies for Teachers and Students
Films, Museum Activities, Classroom
Activities & Other Teaching Materials

TEACHER BIBLIOGRAPHY

General Books:

Benedict, Ruth. THE CHRYSANTHEMUM AND THE SWORD. New American Library, 1967.

While ignoring problems of sampling and of individual or sub-cultural variability, this anthropological classic does confirm consistency between child-training practices in Japan and requirements of adult culture.

Fried, Martha Nemes and Morton H. Fried. TRANSITIONS: FOUR RITUALS IN EIGHT CULTURES. New York: W.W. Norton & Co., 1980.

Using the San, the Muslim Hausa, Soviet Union, Tlingit, Tikopia, Cuba, China, and Taiwan, the authors focus on the rituals in birth, puberty, marriage, and death. A highly readable and enlightening book that closely examines crisis rituals to show how people function and often why they function as they do.

Fuchs, Estelle, ed. YOUTH IN A CHANGING WORLD: CROSS CULTURAL PERSPECTIVES ON ADOLESCENCE. Mouton/Beresford Book Service, 1976.

A stimulating collection of conference papers on adolescence by anthropologists, sociologists, and psychologists.

Gennep, Arnold Van. THE RITES OF PASSAGE. Chicago: Univ. of Chicago Press, 1960.

An important source for theoretical analysis of "life crises."

Goodale, Jane C. TIWI WIVES: A STUDY OF THE WOMEN OF MELVILLE ISLAND, NORTH AUSTRALIA. Seattle: Univ. of Washington Press, 1971, 1980.

The book discusses the life of Tiwi women from birth to death.

Goode, William J. WORLD REVOLUTION AND FAMILY PATTERNS. New York: The Free Press, 1970.

Describes and interprets main changes in family patterns that have occurred over the past 50 years in Japan, China, India, the West, Sub-Saharan Africa, and Arab countries.

Goodman, Mary Ellen. CULTURE OF CHILDHOOD: CHILD'S EYE VIEWS OF SOCIETY AND CULTURE. Teachers College, Columbia University, 1970.

Examines growing up in eight cultures.

Hsu, Francis L.K., ed. PSYCHOLOGICAL ANTHROPOLOGY. Cambridge: Schenleman Publishers, 1972.

An edited collection of articles. See Harrington, Charles, and Whiting, John W.M. "Socialization Process and Personality."

Jordan, Brigitte. BIRTH IN FOUR CULTURES. St. Albans, Vermont: Eden Press Women's Publications, Inc. 1978, 1980.

The book compares the birthing systems from Yucatan, Holland, Sweden, and the U.S.A., explaining the relationship of birthing practices to values. The author is critical of traditional U.S.A. obstetric practices.

Kitzinger, Sheila. WOMEN AS MOTHERS. New York: Random House, 1978, 1979.

Using perspectives of cultural anthropology, the author examines birth and motherhood in different cultures and historical periods.

Mayer, Philip, ed. SOCIALIZATION: THE APPROACH FROM SOCIAL ANTHROPOLOGY. London: Tavistock, 1970.

Essays by various authors on current approaches to socialization.

Mead, Margaret. GROWING UP IN NEW GUINEA. New York: Blue Ribbon Books, 1930. Morrow, 1976.

A study of the Manus people that concentrates on child-rearing practices and education of young people. (Also for high school students)

Mead, Margaret. COMING OF AGE IN SAMOA. New York: Peter Smith. Originally published in 1928, seventh printing 1973.

Anthropological classic that is a psychological study of adolescence in Samoan society. Includes some comparison with adolescence in America. (Also for high school students)

Middleton, John, ed. FROM CHILD TO ADULT: STUDIES IN THE ANTHROPOLOGY OF EDUCATION. New York: The Natural History Press, 1970.

This collection of essays places our educational system within a wider, comparative perspective. In studying education the processes of maturation both physical and social are examined. The societies covered in the book range from Taleland and Tikopia to the Hopi, Chaga, and Guatemalans.

Minturn, Leigh and William W. Lambert. MOTHERS OF SIX CULTURES: ANTECEDENTS OF CHILD REARING. New York: John Wiley and Sons, Inc., 1964.

Focus is on the mothers from the same cultures as in SIX CULTURES.

Montagu, Ashley, ed. LEARNING NON-AGGRESSION: THE EXPERIENCE OF NON-LITERATE SOCIETIES. Oxford: Oxford Univ. Press, 1978.

This collection of articles explores the relationship between child-rearing practices and aggressive behavior among the Fore, !Kung, Inuit, Semai, Aboriginal Australians, Mbuti pygmies, and Tahitians.

Sutton-Smith, Brian. THE FOLKGAMES OF CHILDREN. Austin: Univ. of Texas Press, 1972.

This volume of essays includes one essay on games played in New Zealand with descriptions of each game and analysis of changes in children's choices of games from the late 19th century to the present. A second essay analyses sixty years of change in American children's games. Also see by the same author FOLK STORIES OF CHILDREN. (American Folklore Society Series.) Univ. of Pennsylvania press, 1980.

Whiting, Beatrice B. SIX CULTURES: STUDIES IN CHILD REARING. New York: John Wiley and Sons, Inc., 1963.

Explores cross-culturally the relation between different patterns of child rearing and subsequent differences in personality. Research from Nyansongo in Kenya, Rajputs in India, Taira in Okinawa, Mixtecans in Mexico, Tarong in Philippines and New Englanders in U.S.A.

Whiting, Beatrice B. CHILDREN OF SIX CULTURES: A PSYCHO-CULTURAL ANALYSIS. Boston: Harvard Univ. Press, 1979.

Focuses on the children from the same cultures as in SIX CULTURES.

Whiting, John W., Irvin L. Child, and William Lambert. FIELD GUIDE FOR A STUDY OF SOCIALIZATION. New York: John Wiley and Sons, Inc., 1966 (For background read Whiting, John W.M. and Irving L. Child. CHILD TRAINING AND PERSONALITY: A CROSS CULTURAL STUDY. New Haven: Yale Univ. Press 1953, Greenwood, 1984.)

The book describes appropriate techniques and sample interview questions.

<u>Books on Socialization in Africa</u>:

Achebe, Chinua. ARROW OF GOD: A NOVEL OF AN OLD NIGERIA AND A NEW COLONIALISM. New York: Doubleday, 1969.

One of Africa's best known writers describes the struggle between tradition and British colonial authority through the personal conflicts between an Ibo chief priest and his son.

Clignet, Remi. "Urbanization and Family Structure in the Ivory Coast," In URBAN LIFE: READINGS IN URBAN ANTHROPOLOGY, George Gmelch and Walter P. Zenner, eds. New York: St. Martins Press, 1980, pp. 176-189.

How does urbanization affect peoples whose native cultures prescribe family systems that differ radically from the one most common in the West? The author tries to answer the question by comparing two ethnic groups who live in one Ivory Coast city. One group has a matrilineal system, the other a patrilineal system.

Deng, Francis Mading. THE DINKA OF THE SUDAN. New York: Holt, Rinehart and Winston, 1972, Waveland Press, 1984.

As a Dinka, Deng discusses the growing up process from birth to death in great detail, as well as the present effects of colonialism and civil war, the impact of the modern educational system, and tensions between northern and southern groups.

Fox, Lorene K., ed. EAST AFRICAN CHILDHOOD. N.Y.: Oxford Univ. Press, 1967.

Three excellent descriptions of their own childhood by people from Kenya and Uganda.

Gibbs, James Lowell, Jr., ed. PEOPLES OF AFRICA: CULTURES OF AFRICA SOUTH OF THE SAHARA. Waveland Press, 1988.

A good introduction to the peoples and cultures of sub-Saharan Africa. Focuses on the Ibo, Ganda, Ipelle, !Kung, Somali, Fulani, Suku, Swazi, and Yoruba.

Kenyatta, Jomo. FACING MOUNT KENYA: THE TRIBAL LIFE OF THE KIKUYU. New York: AMS Press, 1976 and Random House, 1962.

The Kikuyu are one of the few societies that have female initiation rites. Kenyatta, an anthropologist and later President of Kenya, describes the rituals involved and the associated attitudes and education.

Langley, Myrtle S. THE NANDI OF KENYA: LIFE CRISIS RITUALS IN A PERIOD OF CHANGE. New York: St. Martin's Press, 1979.

The work focuses on male initiation, female initiation, marriage, divorce, ritual symbolism, and ritual change.

Parkin, David J. PALMS, WINE, AND WITNESSES: PUBLIC SPIRIT AND PRIVATE GAIN IN AN AFRICAN FARMING COMMUNITY. San Francisco: Chandler Publ. Co., 1972.

A study of the economic development of the Giriama in Kenya. Includes chapters on the power of the elders and the strengthening of the customs of bride-wealth and funerals.

Read, Margaret. CHILDREN OF THEIR FATHERS: GROWING UP AMONG THE NGONI OF MALAWI. New York: Holt, Rinehart, and Winston, 1968, Irvington, 1982.

The author emphasizes the rituals and formal educational training by the family and community of a child from birth to adulthood. The book also includes two chapters on urban life and change. Very readable and coherent approach.

Saitoti, Tapilit Ole. "Warriors of Maasailand," NATURAL HISTORY 89(8): 42-55 (August 1980). The book is MAASAI published by Harry N. Abrams, Inc., 1980.

A Maasai vividly describes the rites of passage for males in his society. Beautiful pictures.

Schaffer, Matthew and Christine J. Cooper. MANDINKO: FOCUS ON PAKAO. New York: Holt, Rinehart, and Winston, 1980. Also MANDINKO: THE ETHNOGRAPHY OF A WEST AFRICAN HOLY LAND. Waveland Press, 1987.

An enthnography of an Islamic influenced West African group, including sections on male initiation rites.

Schnedier, Harold K. THE AFRICANS: AN ETHNOLOGICAL ACCOUNT. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1981.

Within an economic orientation, the book corrects stereotypes and provides some of the latest information on material economics, kinship, power and authority, and religion and philosophy.

Schuster, Ilsa. THE NEW WOMEN OF LUSAKA. Mayfield, 1979.

A study of college-educated women ages 20-35 living in Zambia. Schuster focuses on their education, family organization, and effect of colonialism on attitudes toward marriage and sex roles.

!KUNG:

Draper, Patricia. "!Kung Women: Contrasts in Sexual Egalitarianism in the Foraging and Sedentary Contexts," In TOWARD AN ANTHROPOLOGY OF WOMEN, R., ed., pp. 77-109. New York: Monthly Review Press, 1976.

Lee, Richard and Irving DeVore. KALAHARI HUNTERS AND GATHERERS: STUDIES OF THE !KUNG SAN AND THEIR NEIGHBORS. Cambridge: Harvard Univ. Press, 1976.

Results of 10-year Harvard Bushman Studies including ethnographies, demography, biomedical/and genetic studies, child training and settlement patterns.

Lee, Richard B. THE DOBE !KUNG. (Case Studies in Cultural Anthropology Series.) Holt, Rinehart, and Winston, 1984.

_____. THE !KUNG SAN: MEN, WOMEN AND WORK IN A FORAGING SOCIETY. Cambridge Univ. Press, 1979.

The most complete ethnography of the !Kung, principally a work for teachers. Comprehensive bibliography included.

Marshall, Lorna. THE !KUNG OF NYAE NYAE. Cambridge: Harvard Univ. Press, 1976.

Extensive description of the !Kung based on her and her family's expeditions into the Kalahari Desert to conduct Bushman studies in Nairobi in the 1950's

Books on Sex Roles:

Fatima, Mernissi, BEYOND THE VEIL: MALE-FEMALF DYNAMICS IN A MODERN SOCIETY. Schenkman, 1975.

An absorbing examination of how relationships are changing between men and women by a Moroccan sociologist.

Friedl, Ernestine. WOMEN AND MEN: AN ANTHROPOLOGIST' VIEW. New York: Holt, Rinehart, and Winston, 1975, Waveland Press, 1984.

Explores the ways foraging and horticulture might shape the roles of the sexes.

Leibowitz, Lila. FEMALES, MALES, FAMILIES: A BIOSOCIAL APPROACH. North Scituate, MA: Duxbury Press, 1978.

Excellent book that explores sex in nature, primates as parents, and family forms in food growing, foraging, and industrialized societies.

Jacobson, Doranne W. "Purdah in India's Life Behind the Veil," NATIONAL GEOGRAPHIC, August 1977.

The article examines how the 1,000 year-old custom of purdah influences how women and men live on a day-to-day basis.

Martin, M. Kay and Barbara Voorhies. FEMALE OF THE SPECIES. New York: Columbia Univ. Press, 1974.

Examines variation in sex roles cross-culturally with an ecological model for explaining these differences.

Mead, Margaret. SEX AND TEMPERAMENT IN THREE PRIMITIVE SOCIETIES. New York: William Morrow, 1935, Morrow, 1963.

Examines how sexual roles vary in three New Guinea cultures.

Mead, Margaret. MALE AND FEMALE. New York: William Morrow, 1949.

From her studies of sexual behavior in non-Western societies, Mead generalized and applies those generalizations to Western societies.

Paulme, Denise, ed. WOMEN OF TROPICAL AFRICA. Berkeley: Univ. of California Press, 1963.

This book corrects the usual preconceptions about the inferior position of women in a traditional African setting.

Rosaldo, Michelle Z. and Louis Lamphere. WOMEN, CULTURE, AND SOCIETY. Stanford, CA: Stanford Univ. Press, 1974.

A collection of readings discussing sex roles in Africa, South America, Asia and U.S.A.

Schlegel, Alice,ed. SEXUAL STRATIFICATION: A CROSS-CULTURAL VIEW. New York: Columbia Univ. Press, 1977.

This excellent series of papers analyzes sexual stratification from societies of male dominance to societies of sexual equality.

STUDENT BIBLIOGRAPHY

(* = in Anthropology Resource Center for Teachers, National Museum of Natural History)

Africa:

*Achebe, Chinua. THINGS FALL APART: THE STORY OF A STRONG MAN. New York: Fawcett, 1978.

A novel that recreates the author's Nigerian society at the end of the 19th century. Very dramatic. (H.S.) See also: ARROW OF GOD (Doubleday, 1969); NO LONGER AT EASE (Fawcett, 1977); A MAN OF THE PEOPLE (Doubleday, 1967).

*Clark, Leon E., ed. COMING OF AGE IN AFRICA: CONTINUITY AND CHANGE. (Part of a series THROUGH AFRICAN EYES: CULTURES IN CHANGE) Unit I. New York: Frederick A. Praeger, 1970.

The excellent selections were all written by Africans and the objective is to provide materials for the students to analyze as they seek possible solutions to the questions and problems raised in the book. It tries to have the students become empathetic with the feelings of what it is like to live in Africa. Good teacher lesson plans and bibliography. (Grades 9-12)

The other units are: FROM TRIBE TO TOWN, THE AFRICAN PAST, COMING OF THE EUROPEAN, THE COLONIAL EXPERIENCE, THE RISE OF NATIONALISM, AND NATION BUILDING.

Gatheru, R. Mugo. CHILD OF TWO WORLDS. New York: New American Library, 1972.

An American university educated Kikuyu describes in a very moving account his life growing up in a colonized Kenya. (H.S.)

Kenyatta, Jomo. FACING MOUNT KENYA" THE TRIBAL LIFE OF THE KIKUYU. AMS Press, 1976.

The author, an anthropologist and future President of Kenya, describes the economy, rites of passage, religion, and kinship of his own people. (H.S.)

*Laye, Camara. DARK CHILD: AN AUTOBIOGRAPHY OF AN AFRICA BOY. New York: Farrer, Strauss & Giroux, 1954.

A very readable and short description of his life in Nigeria and his decision to study in France. (Jr. & H.S.)

Perkins, Carol Morse and Marlin Perkins. I SAW FROM AFAR: A VISIT TO THE BUSHMEN OF THE KALAHARI DESERT. Atheneum, 1967.

Description and excellent photographs of a visit to the !Kung in the Kalahari Desert. (Jr. H.)

Read, Margaret. CHILDREN OF THEIR FATHERS: GROWING UP AMONG THE NGONI OF MALAWI. New York: Holt, Rinehart, and Winston, 1968, Irvington, 1982.

The book includes the goals of Ngoni child training, birth, play places, role of father, comparison of boys' and girls' lives in the villages, puberty rituals, and adult roles. (H.S.)

*Thomas, Elizabeth Marshall. THE HARMLESS PEOPLE. Random, 1965, 1989.

Excellent information on Bushmen games, myths, sharing, fluidity, and differences between groups. (H.S.) See also article on San peoples in VANISHING PEOPLES OF THE EARTH. Washington, D.C.: National Geographic Books, 1968.

*Turnbull, Colin. FOREST PEOPLE. New York: Simon & Schuster, 1968, Peter Smith, 1988. (Pygmy)

In this warmly human account, a beautifully written journal rather than a technical study, the author describes the way of life of the Congo Pygmies with whom he lived for almost three years. As the author has done, we follow the Pygmies as they carry on their daily activities in the forest and see their relations with Bantu villagers; we experience life from their point of view. This book is probably the best written account of a simple society and its culture, and it is made-to-order introduction to anthropology using the "discovery" approach. Easy reading. (H.S.)

Turnbull, Colin. THE LONELY AFRICAN. New York: Simon & Schuster, 1968, 1987.

This is impassioned commentary on the spiritual trauma experienced by individual Africans as a result of Western attacks and inroads on their traditional values. The African urbanite, already living in a nontribal kind of world, must justify this "disloyalty" to himself; the rural African, still tribal, must decide between the old and the new. In both cases, there results "conflict and loneliness in all but a lucky few." To present both types of personal problems, the author alternates chapters on urban problems (e.g. race, detribalization, and breakup of family system) with biographical chapters on individuals from an eastern Congo village when it was still under Belgian rule. (H.S.)

*Turnbull, Colin. THE MOUNTAIN PEOPLE. New York: Simon & Schuster, 1974.

The author describes the devastating life of the Ik who surrounded by game reserves can no longer depend on hunting for food. Those who remain are slowly starving and the social structure and supportive value systems are crumbling into an existence of every man for himself. (H.S.)

American Indians:

Borland, Hal. WHEN THE LEGENDS DIE. New York: Bantam, 1972, 1984.

A story about a mute Indian, his life in the mountains, at a reservation school, and as a rodeo rider when an adult. (Jr. H.)

*Craven, Margaret. I HEARD THE OWL CALL MY NAME. Dell, 1974, 1980.

A novel about traditional Kwakiutl Indian life and beliefs and the impact of outside technology and education. (Jr. & H.S.)

Eastman, Charles A. INDIAN BOYHOOD. New York: Dover Publications, 1971, Corner House, 1975.

A Sioux living at the turn of the century describes his training, play, family traditions, bear dance, maiden's feast, and legends. (H.S.)

George, Jean C. JULIE OF THE WOLVES. Harper and Row, 1972.

"A compelling story about 13-year old Julie, an Eskimo girl caught between the old ways and those of the whites, between childhood and womanhood. A thrilling adventure which is, at the same time,a poignant love story." (School Library Journal) (Jr.H.)

*Hertzberg, Hazel. THE GREAT TREE AND THE LONGHOUSE. The Iroquois. New York: The Macmillan Co., 1966.

Two relevant chapters are kinship and family and roles of men and women. (Grades 9-10)

*Hoebel, Edward Adamson. THE CHEYENNES: INDIANS OF THE GREAT PLAINS. New York: Holt, Rinehart, and Winston, 1978. 2nd ed.

A sympathetic account of Cheyenne of 1840-1960. Discusses ritual and tribal integration, social structure, world view, etc. (H.S.)

INDIANS OF NORTH AMERICA. A series of individual publications on tribes and Indian leaders. Frank Porter III, General Editor. Chelsea House Publishers, Dept. WP3, P.O. Box 914, 1974 Sproul Rd., Suite 400, Broomall, PA 19008-0914. (J.H. & H.S.)

*Kroeber, Theodora. ISHI, LAST OF HIS TRIBE. Bantam, 2973.

Moving story of a California Indian, sole survivor of the Stone Age, who entered the 20th century at the age of 50. Also gives a good historical background on the relationships and conflicts between the settlers and the California Indians. (H.S.)

Marriott, Alice. SAYNDAY'S PEOPLE. University of Nebraska Press, 1963.

The book combines Winter-Telling Stories and Indians on Horseback. The former is a series of stories about Saynday, a trickster and hero in American Indian mythology. The latter section describes the Kiowa's way of life. (H.S.)

O'Dell, Scott. SING DOWN THE MOON. Dell, 1977.

A poignant first-person story about Navaho life in the mid-1860's when they migrated against their will from their original homeland in Arizona to Fort Sumner, New Mexico. Includes descriptions of traditional rites-of-passage. (Jr.H.)

RAINTREE AMERICAN INDIAN STORIES. A series for upper elementary students. Raintree Publishers, 310 W. Wisconsin Ave., Milwaukee, WI 53203.

Richter, Conrad. LIGHT IN THE FOREST. New York: Bantam, 2970.

A white colonial boy kidnapped by Indian learns to appreciate Indian culture. (H.S.)

*Ruesch, Hans. TOP OF THE WORLD. New York: Pocket Books, 1977.
Also BACK TO THE TOP OF THE WORLD, Pocket Books, 1977.

A novel but based on accurate ethnographic data about Eskimos. (H.S.)

Udell, Louise. ME AND MINE. Tucson: Univ. of Arizona Press, 1969.

The life story of a Hopi woman. (H.S.)

South America:

Castaneda, Carlos. THE TEACHINGS OF DON JUAN. New York: Pocket Books, 1976.

Castaneda writes of his experiences as a fledgling anthropology student who wanted to penetrate the separate, nonordinary reality of the shaman's world. Some argue the book is fiction, not fact. (H.S.)

*Chagnon, Napoleon A. YANOMAMO, THE FIERCE PEOPLE. New York: Holt, Rinehart, and Winston, 1977.

Chagnon's ethnography of the Yanomamo, who live in Brazil and Venezuela, includes a description of his fieldwork conditions and methods. He argues that their chronic warfare stem from a shortage of women.

Jocano, F. Lands. GROWING UP IN A PHILIPPINE BARRIO. New York: Holt, Rinehart and Winston, 1969.

Excerpts from a number of lives of children and youth. (H.S.)

Lewis, Oscar. CHILDREN OF SANCHEZ: AUTOBIOGRAPHY OF A MEXICAN FAMILY.

New York: Random House, 1966, 1979.

Inside view of a family of slum dwellers residing in Mexico City during time of rapid social and economic change. (H.S.)

Madsen, William. THE VIRGIN'S CHILDREN: LIFE IN AN AZTEC VILLAGE TODAY. Westport, CT: Greenwood Press. Reprint of 1960 ed.

Contains excellent photographs and drawings by a 10 year-old village boy along with descriptions of religion, child raising, social organization, and government.

India:

Markandaya, Kamala. NECTAR IN A SIEVE. New York: New American Library, 1956.

Beautiful love story about Indian peasant family's struggles in a changing society. (H.S.)

Mehta, Ved. FACE TO FACE. New York: Oxford Univ. Press, 1978.

A privileged Hindi boy who learned to live with blindness describes his childhood.

Israel:

Bettleheim, Bruno. CHILDREN OF THE DREAM. New York: Avon Books, 1971. (H.S.)
Spiro, Melford A. CHILDREN OF THE KIBBUTZ: A STUDY IN CHILD TRAINING AND PERSONALITY. Cambridge: Harvard Univ. Press, 1975. (H.S.)

The Bettleheim book and Spiro's are valuable comparisons of kibbutz life. The authors arrive at different conclusions.

Japan and Pacific Cultures:

Hart, Charles and Arnold Pilling. THE TIWI OF NORTH AUSTRALIA: FIELDWORK EDITION. (Case Studies in Cultural Anthropology.) New York: Holt, Rinehart, and Winston, 1979

It treats most fully the subject of marriage, quite important in Tiwi life after the age of 30. It relates marriage institutions to the physical environment, the food quest, and sociopolitical behavior. (H.S.)

*Mead, Margaret. COMING OF AGE IN SAMOA. Caldwell, NJ: William Morrow & Co., 1971. GROWING UP IN NEW GUINEA. Caldwell, NJ: William Morrow & Co., 1976. SEX AND TEMPERAMENT IN THREE SOCIETIES: Morrow, 1963. (H.S.)

Mead, Margaret. BLACKBERRY WINTER. New York: Simon & Schuster, 1973, Washington Square Press, 1985.

Excellent description of what it means to grow up in a "liberal", intellectual and wealthy household in the early part of the century. Also describes her fieldwork experiences. (H.S.)

Nance, John. GENTLE TASADAY: A STONE AGE PEOPLE IN THE PHILIPPINE RAIN FOREST. New York: Harcourt Brace Jovanovich, 1975, Godine, 1988.

The reporter's account focuses on the discovery of the Tasaday and their first three years of intermittent contact with "modern society." In recent years controversy has risen over the authenticity of these supposedly stone-age people. (H.S.)

Pospisil, Leopold. THE KAPUKU PAPUANS OF WEST NEW GUINEA. 2nd ed. New York: Holt, Rinehart, and Winston, 1978.

Describes the Kapuku as of 1954 with their stone age technology. "He characterizes their society as a form of 'primitive capitalism' because it had true money, a decimal counting system, well-developed trade, a legal system based on precedents, and a greater degree of social mobility and emphasis on wealth than in U.S. He wrote the book to counteract generalizations about preliterate peoples being typically communal and religious in outlook." (H.S.)

OTHER TEACHING MATERIALS

(* = in Anthropology Resource Center for Teachers, National Museum of Natural History)

*AFRO-CITY: ABEPLITA NIGERIA (Life of the Eqba Yoruba) by Ray Glazier. Cambridge, MA: Games Central, 1973.

Includes: wall map; 36-slides; filmstrip; student text LIFE OF EQBA YORUBA; tape cassette "A Guided Tour of Yorubaland" and "Grandfather's History of Abeokuta"; Slave Coast Game; teacher manual. Fine ideas but not always the most imaginative or visually exciting products. 2 weeks minimum. (Jr. & H.S.)

*ANTHROPOLOGY CURRICULUM PROJECT
University of Georgia, 1969. Life Cycle Unit. (Experimental material). Available only through inter-library loan.

Includes introduction to Anthropology, Life Begins, Childhood, Adulthood. and Old Age. Gives review questions, activities and resource materials. Tiv, Serbia, U.S.A., and China are cultures focused on. (Grade 7)

OPENING DOORS: CONTEMPORARY JAPAN.
New York: Asia Society, Inc., Jan. 1979. (212) 288-6400.

An excellent and comprehensive guide to teaching resources on Japan.

*ANTHROPOLOGY AND EDUCATION: AN ANNOTATED BIBLIOGRAPHIC GUIDE by Jacquetta Burnett. New Haven, CT: Human Relations Area Files Press for Council on Anthropology and Education, 1974.

An excellent resource.

*CHANGING AFRICA: A VILLAGE STUDY UNIT.
Interculture Associates, Box 277, Thompson, CT 06277.

The Kpelle people of Balama, Liberia are the cultural group and the kit materials contain the excellent book by John Gay, RED DUST ON THE GREEN LEAVES, as well as artifacts and lots of activity suggestions. Teachers may select another book for younger groups and still use the activities from the guide. (Grades 9-12)

COUNCIL ON INTERRACIAL BOOKS FOR CHILDREN. Racism/Sexism Resource Center for Educators, 1841 Broadway, N.Y., N.Y. 10023 (212-757-5229).

They produce books, filmstrips, teaching units, bibliographies, to help combat racism and sexism. You can write for 1981-82 catalog.

EXPLORING CHILDHOOD. (Beyond the Front Door, Childhood memories, Children in Society, No Two Alike: Helping Children with Special Needs.) Education Development Center, Cambridge, MA, 1974.

About 20 lessons in each unit. The Childhood Memories unit is particularly applicable to topic Growing-Up in Non-Western Societies. It includes biographies from Navaho, African, Chinese-American, Russian, Afro-American, Jewish-Canadian, Mexican, and Sioux boys and girls. (H.S.)

ASIA: TEACHING ABOUT/LEARNING ABOUT by Seymour Fersh.
New York: Teachers College Press, Columbia Univ., 1978.

An excellent resource for activities with books on Asia.

AN ANNOTATED BIBLIOGRAPHY OF ANTHROPOLOGICAL MATERIALS FOR HIGH SCHOOL USE by James Gallagher. New York: The Macmillan Co., 1967.

Not up-to-date, but a good guide for classic materials that are still useful.

*HUNTER-GATHERER GAME AND FARMER-HERDER GAME.
About !Kung San and Bantu farmer-herders. Part of material prepared for KALAHARI DESERT PEOPLE. National Geographic, 1975.

The excellent game includes game boards, score sheets, cards and teachers guide of discussion questions and bibliography. (H.S.)

*THE !KUNG OF THE KALAHARI
By Walter Bateman. Part II of curriculum MAN THE CULTURE BUILDER. Boston, MA: Unitarian Universalist Association/Beacon Press 2970.

18 lesson plans. Two sections: 1) The Kung Bushmen including Kin and Joking and Marriage, Life Cycle and Myths of Creation, etc.; 2) Our Own Culture including the Life Cycle of a North American Male and Female, North American Rite of Page, etc. Curriculum includes teacher's guide, student text, teaching activities filmstrips, and kinship charts. (Grades 4-7)

*MAN THE CULTURE BUILDER. Part I, The Navaho of the Painted Desert by Walter Bateman. Unitarian Universalist Associates. Beacon Press, MA 02108.

A very good unit. Student readings are interesting and realistic. Culture of Navajo Indians as it existed before 1880. Topics: interrelation of living things

with emphasis on desert environment, kinship--our culture/Navajo culture, and the Navajo and their culture: life cycle, ceremony, ritual, creation myth, sand paintings, chants and healing. (Grades 4-7)

*MODERNIZATION AND TRADITIONAL SOCIETIES. A unit from PATTERNS IN HUMAN HISTORY. Published by Macmillan Co. (School Division), Riverside, NJ.

Topics include peasants and peasant origins (readings describe groups in Iran, Vietnam, Peru, Mexico, Greece, Turkey, Ireland, India, Soviet Union, Lithuania, Ancient Egypt); modernizing a traditional Peruvian society; slums and barridas of Lima; and mechanisms of social control. Length 3 weeks (H.S.)

THE NATIVE PEOPLE OF THE NORTHEAST WOODLANDS. An educational resource publication. 1990. Publications, National Museum of the American Indian, Broadway at 155th St., New York, NY 10032.

*THE NAVAJO OF THE PAINTED DESERT
By Walter Bateman. Part I of curriculum MAN THE CULTURE BUILDER. Boston, MA: Beacon Press, 1970.

17 lesson plans including topics on culture, kinship, and life cycle ceremonies. Includes teacher's guide, student texts, slides, map, filmstrip, record and kinship charts. (Grades 4-7)

*POTLATCH PACKAGE. Abt Associates.

2 week modular social studies unit for 30 students. Consists of two games and student text, LIFE OF THE KWAKIUTL INDIANS. (H.S.)

*STUDYING SOCIETIES.
A unit from PATTERNS OF HUMAN HISTORY. Published by Macmillan Co. (School Division), Riverside, NJ.

An excellent beginning for study of anthropology. The topics are adaptation among hunting and gathering bands and the ways status and role structure human activities. The San (Bushmen) of the Kalahari and the Mbuti pygmies are the examples used. The kit includes teaching plan, student readings book filmstrips, records, transparencies and blackline masters. Length 3 weeks. (H.S.)

FILMS

For listings consult:

Karl G. Heider. FILMS FOR ANTHROPOLOGICAL TEACHING. 7th ed. Washington, D.C.: American Anthropological Association, 1983.

FILMS: THE VISUALIZATION OF ANTHROPOLOGY. Order the catalog from The Pennsylvania State University, Audio Visual Services, Special Services Building, University Park, Pennsylvania 16802; (814) 863-3103.

D.E.R.: A NEW GENERATION OF FILM. A complete listing of films from Documentary Educational Resources (D.E.R.) supplemented by extensive cultural and historical background material. D.E.R., 101 Morse St., Watertown, MA 02172; (617) 926-0491.

Suggested Films:

FILMS AND VIDEOS ON THE YANOMAMO INDIANS by Timothy Asch and Napoleon Chagnon. Documentary Educational Resources (D.E.R). Twenty-two titles in this series including "Magical Death," "The Feast," "The Ax Fight," and "A Man Called 'Bee': Studying the Yanomamo."

N!AI, THE STORY OF A !KUNG WOMAN. A film from the ODYSSEY SERIES, a production of Public Broadcasting Associates. Available in all video formats from D.E.R. For rental of 3/4" videocassettes contact PBS Video, Public Broadcasting Service, 1320 Braddock Place, Alexandria, VA 22314; (703) 739-5380.

This documentary is the story of one woman from childhood to middle age and records the contrast in lifestyle between traditional nomadic !Kung life and her life today with 800 people on a government settlement.

FILMS AND VIDEOS ON THE !KUNG/GWI SAN PEOPLES OF NAMIBIA by John Marshall. D.E.R. Twenty-two titles in this series including "Pull Ourselves Up or Die Out," "!Kung San: Resettlement," "!Kung San: Traditional Life," "A Curing Ceremony," and "Bitter Melons." Texts and study guides available for some of the films.

BUSHMEN OF THE KALAHARI: Parts 1 and 2. (1975) 50 min. National Geographic Society. Distributed by Pennsylvania State University, Audio Visual Services.

An excellent film by John Marshall which portrays traditional Bushmen life that he originally filmed (i.e. The Hunters) and their life geared to restricted territories, horses, guns, and goats 25 years later.

THE HUNTERS. A John Marshall film. Films, Inc. Chicago.

Other African Cultures

PYGMIES OF THE RAIN FOREST. (PFP) 1975 50 min. color. Advisor. Colon Turnbull.

KENYA BORAN: PART I - RURAL SOCIETY. 1974. 33 min. color. Distributed by Pennsylvania State University, Audio Visual Services.

A town and a new road encroach upon the traditional herding area. The film explores the choices confronting two fathers and their sons.

KENYA BORAN: PART II - EDUCATION. 1974 32 min. color. Distributed by Pennsylvania State University, Audio Visual Services.

Through the eyes of a sixteen year-old former herdsboy who is now a boarding school student, the film explores what value will the education have with a bleak economic outlook in the area.

Other Films on Socialization: (All distributed by Pennsylvania State University, Audio Visual Services.)

FOUR FAMILIES: Part 1. 1960 b/w 29 min. Part 2. 1960 30 min. b/w

Comparative treatment of infants in India, France, Japan, and Canada. Dr. Margaret Mead comments and interprets infant socialization. Theoretical problems of relationship between child rearing and adult personality formation emphasized.

NANOOK OF THE NORTH: Part 1 & 2. rev. ed. 1976. 65 min. b/w
Their struggle for survival against harsh arctic conditions is juxtaposed with scenes of Nanook, his wife Nyla, their baby, and small son as they go about their daily activities.

DEAD BIRDS (MGHT) 1963. 83 min. color.

A documentary on the Dugum Dani, a Western New Guinea Highland society, prior to pacification by the government. Focuses on warfare, funeral, feasting, horticulture, animal husbandry, settlement patterns, and territoriality.

THE SEXES: ROLES. 1972 28 min. color 32332.

Surveys evolution of male-female roles from prehistory to current industrial age.

Films from ODYSSEY 1981-1982 (Annotations from ODYSSEY, Educator's Guide, July 1981)

DADI'S FAMILY. Rental from D.E.R.

In watching a joint family of farmers in northern India as they work, share meals, converse, and prepare for a wedding, we witness the affections, cooperation, obedience to authority, and perpetual resolution of tension that bind an essential unit of Indian life. Dadi ("grandmother"), the central force in the family and in the program, organizes, directs, instructs and placates many members of the family in order to maintain its prosperity and respectability in the face of change.

SOME WOMEN OF MARRAKECH
For rental, contact Maria Sanchez, ISHI, 3401 Market St., Suite 252, Philadelphia, PA 19104; (215) 387-9002.

An inquiring and imaginative group of Western women has captured in SOME WOMEN OF MARRAKECH the largely hidden life of Islamic Moroccan women. By seeing women talking about and among themselves and by witnessing their home life, social activities, and ceremonies, we gain insight into the Moroccan family, the significance of Islam in defining women's roles, and the intense bond of friendship the women share.

THREE WORLDS OF BALI. Available from D.E.R.

CLASSROOM ACTIVITIES

1. Ceremonies:

   a. Learn about another culture's ceremony and try to re-enact it as closely as possible. An example is the Japanese tea ceremony. See the M.A.T.C.H. unit catalogue (a copy is available in the Naturalist Center, National Museum of Natural History) for teaching about Japanese family life.

   b. Construct a personal time-line. A composite of all the students can be put on the walls around classroom. Have students write down everything designating coming-of-age and describe any associated rituals and ceremonies.

   c. Discuss the difference between ceremony, ritual, and custom. (Ceremony usually has a beginning, middle, and end. It also embodies myth and can be re-enacted.)

   d. Analyze ceremonies and rituals in the school.

   e. Observe ceremonies in your community. (a Bar Mitzvah, Chinese New Year celebration, Kwanza, a Mass). Discuss as a class their meaning and function. Or have each student take one religion to research, interview relevant people, and observe rituals. Or have several students discuss their own religion's ceremonies.

   f. Describe a ceremony in your own culture to a person in another culture.

2. Kinship roles:

   a. Construct kinship charts for your family.

   b. Discuss who does what in their family--use role playing.

   c. Describe an incident from the point of view of a child, then a parent, then a godparent, and then an outsider.

   d. Make a list of all the terms of reverence and address you know of for your different relatives. Then compare your terms with other students'. Compare particularly girls' and boys' terms for mother and father. Any difference? Any differences between ethnic groups?

3. Interviews:

   a. Have students interview students enrolled in "English as a Second Language" (ESL) classes and the ESL students can ask questions of the American students. Possible questions might be:

      1) What are the groups or institutions which are important in your life?
      2) What are the rules of behavior in each of these groups?
      3) How did you learn these rules?
      4) Rank the groups in order of importance to you.

   For more details see: Martha Williams, "Teachers' Corner: Fieldwork in the Classroom," Anthro.Notes, vol. 3, no. 2, Winter 1981, pp. 4-5.

b. Interview three generations of mothers about birth or raising children. For sample questions and guidelines consult Dick Abell's teaching unit Human Life Cycle in the Naturalist Center, National Museum of Natural History.

c. Have students interview people of different ages and backgrounds to find out what those people think it means to be an adult in our society or an adolescent.

d. Have students interview their parents on their "growing up" or life for them in the "8th grade."

4. Speakers:

a. Invite someone from Parent and Child or Lamaze ASPO classes.

b. Invite a pediatrician or obstetrician to talk about birth in our society.

c. Invite a rabbi, priest or minister to discuss meaning of "life crisis" ceremonies.

d. Invite a person to talk about their stage of life--a teenager, a young mother, a person in their 40's, 50's or 70's.

5. Trip: Look at the role of children in Amish society, rural America, Williamsburg.

6. Childrens' Games and Stories:

a. Have students describe and analyze behavior and role attitudes expressed in childrens' games and fairy tales. Make a study of what nursery rhymes are "teaching". Sex roles? Superstitions? Magic? Myth?

b. Listen to the record, "Free to be You and Me", by Marlo Thomas. Have the student discuss how the record encourages girls and boys to behave and compare that to what their immediate society encourages.

7. Observations:

a. Have the student observe a playground, day nursery, Bar Mitzvah, Baptism, and record their observations.

b. Have students observe how the school functions as a socializing agent, i.e. what behavior is rewarded, what behavior is punished.

8. Study attitudes toward youth and old age through the media, especially advertising.

9. Compare primate and human mothering.

10. Ask high school students to read novels that describe growing up in different sub-cultures in the U.S. For example: THE CHOSEN by Chaim Potok, A MEMBER OF THE WEDDING by Carson McCullers, ON THE ROAD by Jack Kerouac, INVISIBLE MAN by Ralph Ellison, HUCKLEBERRY FINN, by Mark Twain, STUDS LONIGAN by James Farrell.

(This resource guide was originally prepared by JoAnne Lanouette for Anthropology for Teachers Program, 1978-82.)

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

NORTH AMERICAN INDIANS

Bibliographies, films, curriculum Units,
& Other Teaching Materials

TEACHER BIBLIOGRAPHY

Basic Resources:

DIRECTORY OF NORTH AMERICAN INDIAN MUSEUMS AND CULTURAL CENTERS, 1981. (North American Indian Museums Association, 466 Third St., Niagara Falls, New York 14301.)

A useful description of the services and programs available at the growing number of Indian Museums in North America.

INSIGHT GUIDE: NATIVE AMERICA. 1st ed. Edited by John Gattuso. APA Publications (HK) Ltd., 1993.

A guide to communities, cultures, and history of American Indians with a travel guide that includes dates of cultural and ceremonial events and a list of selected tribes and their addresses.

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Very useful, but with some omissions and inaccuracies. Appendices include listing of Indian museums, organizations, and publications, helpful for those visiting Indian lands and museums.

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A nearly complete listing of serious published accounts of Native American cultures. Organized by geographic area and by tribe. Tribal maps included.

NEWBERRY LIBRARY SERIES. The Newberry Library Center for the History of American Indian Bibliographic Series. Bloomington: Indiana University Press, 1972-.

Annotated bibliography for various areas and tribal groups. Each volume includes an introductory bibliographic essay with citations to the alphabetical listing of books which follows.

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An encyclopedia summarizing knowledge about all Native peoples north of Mesoamerica, including cultures, languages, history, prehistory, and human biology. The standard reference work for anthropologist, historians, students, and the general public.

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Comprehensive, detailed, densely factual, with numerous maps. Differs from all other modern treatments in being arranged by topic rather than by regions and cultures. Strong on technology, material culture, and social organization.

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A compendium of documents recording Indian-White relations over the past 500 years is told from the Indian perspective. Over 100 accounts, taken from a wide range of sources including traditional narratives, speeches, Indian autobiographies, reservation newspapers, personal interviews and letters, are included. This book is especially strong in its documentation of 20th century American Indian history.

NATIVE AMERICAN DIRECTORY: ALASKA, CANADA, AND THE UNITED STATES. 1982. Edited by Fred Synder. Published by the National Native American Co-Operative, P.O. Box 5000, San Carlos, AZ 85550-0301. (Directory of Native American events and organizations)

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STUDENT BIBLIOGRAPHY

North American Indians

Two new excellent published series now available are:

Indians of North America, General Editor Frank W. Porter III. Chelsea House Publishers, Broomall, PA. Over 50 titles available on American Indian tribes as well as on specific topics such as The Archaeology of North America and Literatures of the American Indian, written by scholars. For a catalog, write: Chelsea House Publishers, Dept. CR2, P.O. Box 914, 1974 Sproul Rd., Suite 400, Broomall, PA 19008-0914. Also Chelsea House Publishers' Junior Library of American Indians.

Alvin Josephy's Biographical Series on American Indians. Englewood Cliffs, NJ: Silver Burdett Press. Alvin Josephy, a noted historian, introduces each biography by explaining the purpose of the series, which is to help the reader understand how the Indians looked at the world.

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In this fictionalized account of Pocahontas' life, the author presents more probable explanations of events accepted by scholars. For example, what Captain John Smith perceived as his imminent execution may actually have been a ceremony that would have made him an adopted member of the tribe. This has led to the popular legend that Pocahantas saved Smith's life.

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A collection of photographs of the World War II Navajo Code Talkers from the 1970s and 1980s, accompanied by brief quotes about the individual's war experiences.

Keegan, Marcia. THE TAOS PUEBLO AND ITS SACRED BLUE LAKE. Santa Fe, NM: Clear Light Publishers, 1991.

The Taos Indians attempts to resist Spanish then United States control of their sacred Blue Lake and their eventual victory. Black and white photographs of Taos Pueblo and people.

Keegan, Marcia. PUEBLO BOY, GROWING UP IN TWO WORLDS. New York, NY: Cobblehill Books, 1991.

Describes the daily life of Timmy, a young San Ildefonso Pueblo boy, and how he straddles the modern world of computers and Walkmans and the traditional world of his people. Full color photographs. (lower elementary)

Kroeber, Theodora. ISHI, LAST OF HIS TRIBE. Bantam, 1973.

Moving story of a California Indian, sole survivor of the Stone Age, who entered the 20th century at the age of 50. Gives good historical background on the relationships and conflicts between the settlers and the California Indians. (H.S.)

Liptak, Karen. NORTH AMERICAN INDIAN MEDICINE PEOPLE. New York, NY: Franklin Watts, 1990.

This easy-to-read book explores traditional American Indian medicine people and healing practices. Illustrated with color and black and white photographs and paintings.

Liptak, Karen. INDIANS OF THE SOUTHWEST. New York, NY: Facts on File, 1991.

Good overview of Southwest Indian history, lifeways, ritual and religion, and the changes brought by contact with the Spanish, and later with reservation life.

Mancini, Richard E. INDIANS OF THE SOUTHEAST. New York, NY: Facts on File, Inc., 1992.

An overview of the diversity of the traditional cultures of the Southeastern tribes with a discussion on the impact of contact and tribal efforts to preserve their cultures.

McFee, Malcolm. MODERN BLACKFEET: MONTANANS ON A RESERVATION. Prospect Heights: Waveland Press, 1984.

Emphasizing individual differences, McFee examines White-oriented form of adaptation and Indian-oriented adaption.

Momaday, N. Scott. OWL IN THE CEDAR TREE. Lincoln: University of Nebraska Press, 1965.

A young Navajo boy lives with his parents and his grandfather who represent modern and traditional views of life, respectively. He learns how he can contribute to both worlds.

Monroe, Jean Guard, and Williamson, Ray A. THEY DANCE IN THE SKY: NATIVE AMERICAN STAR MYTHS. Boston: Houghton Mifflin Co., 1987.

A well-documented presentation of American Indian star myths.

Neihardt, John G. BLACK ELK SPEAKS. Lincoln: University of Nebraska Press, 1979.

Book of visions of a Plains Indian spiritual leader.

O'Dell, Scott. SING DOWN THE MOON. New York, NY: Dell Publishing Co., 1976.

A poignant first-person story about Navaho life in the mid-1860's when they migrated against their will from their original homeland in Arizona to Fort Sumner, New Mexico. Includes descriptions of traditional rites-of-passage. (Jr.H.)

Porter, Frank W., III, general editor. INDIANS OF NORTH AMERICA series. Chelsea House Publishers, Dept. WP3, P.O. Box 914, 1974 Sproul Rd., Suite 400, Broomall, PA 19008-0914. Some of the books published thus far cover the Seminole, Cherokee, Crow, and Cheyenne.

Porter, Frank W. III. MARYLAND INDIANS: YESTERDAY AND TODAY. Baltimore, MD: The Maryland Historical Society, 1983.

Sherrow, Victoria. INDIANS OF THE PLATEAU AND GREAT BASIN. New York, NY: Facts on File, 1992.

Well-written account of tribal roots, lifeways, rituals, and history of the Indian tribes of the Plateau and Great Basin. A section on tribes today is included.

Shemie, Bonnie. HOUSES OF SNOW, SKIN AND BONE: NATIVE DWELLINGS OF THE FAR NORTH, 1989. Also, HOUSES OF BARK: TIPI, WIGWAM AND LONGHOUSE, 1989, and HOUSES OF HIDE AND EARTH, 1991. Plattsburgh, NY: Tundra Books.

Shorto, Russell. GERONIMO AND THE STRUGGLE FOR APACHE FREEDOM. Englewood Cliffs, NJ: Silver Burdett Press, 1989.

The story of the Apache wars and Geronimo's attempt to keep his people together despite encroaching European settlers. (elementary/secondary)

Stein, R. Conrad. THE STORY OF THE TRAIL OF TEARS. Chicago, IL: Children's Press, 1985. (upper elementary)

Udall, Louise. ME AND MINE: THE LIFE STORY OF HELEN SEKAQUAPTEWA, AS TOLD TO LOUISE UDALL. Tucson: University of Arizona Press, 1969.

The life story of a Hopi women.

Underhill, Ruth. RED MAN'S AMERICA: A HISTORY OF INDIANS IN THE UNITED STATES. Rev. ed. Chicago: Univ. of Chicago Press, 1971.

A good, readable introduction to North American Indians with useful areal summaries. (H.S.)

Wood, Ted, with Wanbli Numpa Afraid of Hawk. A BOY BECOMES A MAN AT WOUNDED KNEE. New York, NY: Walker and Company, 1992.

A moving, first-person account by a nine-year-old Lakota boy accompanying more than 200 people on a reenactment of the journey made by Chief Big Foot and the Lakota from the Cheyenne River to the site of the Battle of Wounded Knee in 1890. Fine color illustrations. (elementary)

Yue, Charlotte and David. THE IGLOO, 1988. THE PUEBLO, 1986. Boston, MA: Houghton, Mifflin.

This book focuses not only on the igloo but also on the Arctic environment, traditional Eskimo clothing, food, games, transportation, family, and community life. (elementary/secondary)

_____. THE TIPI: A CENTER OF NATIVE AMERICAN LIFE. New York, NY: Alfred A. Knoph Books for Young Readers, 1984.

The following are American Indian autobiographies:

Crow Dog, Mary, and Erdoes, Richard. LAKOTA WOMAN. New York, NY: Grove-Weidenfeld, 1990.

Contemporary account of reservation life, Indian politics, traditional tribal ways, and growing up Sioux in the 1960s, 70s, and 80s.

Eastman, Charles A. FROM THE DEEP WOODS TO CIVILIZATION: CHAPTERS IN THE AUTOBIOGRAPHY OF AN INDIAN. Lincoln: University of Nebraska Press, 1977.

French, Alice. THE RESTLESS NOMAD. Winnipeg, Manitoba: Pemmican Publishers, 1991.

An autobiography of an Inuit woman whose family is from the Mackenzie Delta district of Arctic Canada. Her story reveals the challenges faced by Native people adapting to a rapidly changing environment.

La Flesche, Francis. THE MIDDLE FIVE, INDIAN SCHOOLBOYS OF THE OMAHA TRIBE. Lincoln: University of Nebraska Press, 1978.

Linderman, Frank B. PLENTY-COUPS, CHIEF OF THE CROWS. Lincoln: University of Nebraska Press, 1962.

_____. PRETTY-SHIELD, MEDICINE WOMEN OF THE CROWS. Lincoln: University of Nebraska Press, 1974.

Momaday, N. Scott. THE NAMES: A MEMOIR. Tucson, AZ: University of Arizona Press, 1976.

An autobiographical narrative by a Kiowa novelist and poet.

Neihardt, John G. WHEN THE TREE FLOWERED: THE STORY OF EAGLE VOICE, A SIOUX INDIAN. Lincoln: Univ. of Nebraska Press, 1991.

Neihardt, John G. BLACK ELK SPEAKS. Lincoln: University of Nebraska Press, 1979.

The following distributors have films available on American Indians and Alaskan Natives:

Documentary Educational Resources
101 Morse St.
Watertown, MA 02172 (617) 926-0491

Pennsylvania State University
Audio Visual Services
Special Services Bldg.
University Park, PA 16802 (814) 863-3103

Extension Media Center
University of California
Berkeley, CA 94720 (510) 642-0460

National Film Board
The Canadian Embassy
1746 Massachusetts Ave., N.W.
Washington, D.C. 20036

Native American Public Broadcasting Consortium, Inc.,
P. O. Box 83111
Lincoln, NE 68501
(402) 472-3522.

The Native American Videotapes and Archives Catalog
Institute of American Indian Arts
Cerrillos Road
Santa Fe, NM 87501
(505) 988-6423

In addition to the above distributors, the National Museum of the American Indian publishes Native Americans on Film and Video. Write or call:

The National Museum of the American Indian
Broadway at 155th St.
New York, NY 10021
(212) 283-2420.

TEACHING KITS AND OTHER MATERIALS

Teaching Kits and Curricula:

TEACHING ABOUT NATIVE AMERICANS. National Council for the Social Studies, Bulletin No. 84, 1990. National Council for the Social Studies, 3501 Newark St., N.W., Washington, D.C. 20016-3167; (202) 966-7840. $10.95 (soft cover)

Lesson plans cover the following topics: environment and resources, culture and diversity, change and adaptation, conflict and discrimination, and current issues for Native Americans. The last section, "Resources for Teachers and Students," includes criteria for evaluation educational materials and an "Indian Awareness Inventory" of 40 true or false questions.

THE NATIVE PEOPLE OF THE NORTHEAST WOODLANDS. An elementary curriculum produced by the National Museum of the American Indian, 1989. National Museum of the American Indian, Broadway at 155th St., New York, NY 10031; (212) 283-2420. $35.00

The Delaware (Lenape) and the Six Nations Iroquois are the focus of this curriculum in a three-ring binder notebook. Forty-seven classroom activities are found in lesson plans whose topics are: cultural diversity and environment, early times, language, hunting and fishing, harvest, family, oral traditions, clothing, government, life today. A resource section provides information on publications, audio-visuals, powwows, Native American supplies, and governments today.

KEEPERS OF THE EARTH: NATIVE AMERICAN STORIES AND ENVIRONMENTAL ACTIVITIES FOR CHILDREN by Michael J. Caduto and Joseph Bruchac, 1989. Fulcrum Publishing, Golden, Colorado. $19.95 (hard cover). Special discounts available. Teacher's Guide also available. Primarily for first through sixth grade.

Winner of the New York State Outdoor Education Association Annual Art and Literary Award (1990), this book combines Native American stories and environmental education activities to help students understand all aspects of the earth and to teach "positive social and environmental skills."

THE NATIVE AMERICAN SOURCEBOOK: A TEACHER'S RESOURCE OF NEW ENGLAND NATIVE PEOPLES by Barbara Robinson. Concord Museum, P.O. Box 146, Concord, MA 01742. Grades 1 & 2. $15 plus $3 postage and handling.

The sourcebook contains curriculum materials, teacher's guides, background information, activity sheets, extensive bibliography, and resource listing.

THE WABANAKIS OF MAINE AND THE MARITIMES. A resource book about Penobscot, Passamaquoddy, Maliseet, Micmac, and Abenaki Indians. By the American Friends Service Committee, 1989. Grades 4 through 8. American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 19102-1479. $17.00; $20.00 Canada.

This 506 page resource manual covers the history of the Wabanaki, their government and politics, land and treaties, effects of the American Revolution, Indian-White relations, and contemporary life. Also included are 180 pages of lesson plans relating to the subject topics and readings of Wabanaki legends, stories from or about different periods in history from 1400 to the 1920's, and interviews with Wabanaki people today. The section, "Fact Sheets," covers information about material culture, political, social, and spiritual life, and games and crafts "to try." Also included are a resource listing and a bibliography.

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

HUMAN VARIATION

Bibliographies, Films, Classroom Activities
Museum Activities, and other teaching materials

TEACHER BIBLIOGRAPHY

On "Race"

Alland, Alexander, Jr. HUMAN DIVERSITY. New York: Anchor Press/Doubleday, 1973.

This book centers on the idea that "race" as a concept is valid only in sociological terms and that major behavioral differences among human groups are culturally, not biologically, determined.

Brace, D., G. Gamble, and J. Bon. RACE AND INTELLIGENCE. Washington, D.C.: American Anthropological Association, 1971.

A series of articles introducing the controversial ideas of Jensen and criticizing many of his statements and conclusions. Jensen attempts to prove the supposed innate intellectual inferiority of non-whites.

Brues, Alice. PEOPLE AND RACES. New York: Macmillan, 1977.

A highly informative and readable textbook covering genetics; variation in pigmentation, noses, eyes, ears, lips, teeth, hair, fat, body size, and shape; response to diseases; blood groups; and mental traits. An excellent resource for answering students' questions.

Goldsby, Richard. RACE AND RACES. New York: Macmillan, 1971.

A straightforward introductory text, with good illustrations for the beginner. The book centers on the contributions biology has made to the study of human variation while recognizing the historical, sociological and psychological influences. Contains a good rebuttal of Jensen's theory that intelligence is determined by genetics.

Gould, Stephen Jay. THE MISMEASURE OF MAN. New York: Norton, 1981

Gould, a biologist and a very lucid writer, writes "about the abstraction of intelligence as a single entity, its location within the brain, its quantification as one number for each individual, and the use of these numbers to rank people in a single series of worthiness, invariably to find that oppressed or disadvantaged groups--races, classes or sexes--are innately inferior and deserve their status." This study of biased science and social abuse, examines the work of Louis Agassiz, Cesare Lombroso, Francis Galton, Paul Broca, Samuel George Morton, L. M. Terman, R. M. Yerkes, H.H. Goddard, Sir Cyril Burt, and Arthur Jensen.

Harris, Marvin. "Referential Ambiguity in the Calculus of Brazilian Racial Identity," SOUTHWESTERN JOURNAL OF ANTHROPOLOGY 26 (Spring 1970): 1-14.

Very interesting to see how another culture has different racial identities. In Brazil "racial" identity is partially subordinated to class identity; there is an absence of descent rule, and a profusion of terms exist.

Harris, Marvin. PATTERNS OF RACE IN THE AMERICAS. New York: Norton, 1974. (paperback); Westport, CT: Greenwood, (1980 (hardbound).

An intriguing economic analysis on why different racial categories and attitudes developed in highland and plantation areas of Latin America and why it is not the same system in the U.S.A.

Hawkes, Nigel. "Tracing Burt's Descent to Scientific Fraud," SCIENCE 205 (17 August 1979):673-675.

Summary of assertions in Cyril Burt, Psychologist by L. S. Hearnshaw (Ithaca, N.Y: Cornell Univ., 1979) that the eminent British psychologist engaged in fabricated research data and invented nonexistent colleagues to support his theories about intelligence.

Jensen, Arthur. "How Can We Boost IQ and Scholastic Achievement?" HARVARD EDUCATIONAL REVIEW 39 (1969):1-23. "Cumulative Deficit in IQ of Blacks in the in the Rural South," DEVELOPMENTAL PSYCHOLOGY 13 (May 1977):184-191.

Articles about Arthur Jensen's viewpoints:

"Genetics, IQ, and Equality," DISSENT 23:181-96' 398-414, Spring, Fall, 1976.

"Relevance of Race Research," T. R. Ireland. ETHICS 84 (January 1974): 140-45. Reply P. Gomberg 85 (April 1975):258-66.

"Ethnicity and Scholastic Achievement," PSYCHOLOGY REPORT 34 (April 1974):659- 8

"Jensen's Last Stand," Leon J. Kamin. PSYCHOLOGY TODAY 13 (February 1980). (Critical book review of Jensen's latest book, Bias in Mental Testing. New York: The Free Press, 1979.)

Kennedy, Kenneth A. R. HUMAN VARIATION IN SPACE AND TIME. Dubuque: William C. Co., Publishers, 1976.

A compact consideration of human variation and of the development of racial studies. Identifies those elements that are retained in modern approaches to race that originated in the past.

King, James C. THE BIOLOGY OF RACE. New York: Harcourt, Brace, Jovanovich, 1981.

Designed for undergraduates and general readers, the book describes the nature of variation within and between groups of humans. This new edition includes advances in the last ten years focusing on the discovery of the intervening sequences in DNA, the processing of m-RNA, and changes in attitudes toward the validity of IQ tests.

Lewontin, Richard. HUMAN DIVERSITY. Scientific American Books, Inc., 1982. Distributed by W. H. Freeman and Co., New York.

A very readable examination of the physical and psychic variation in humans. Over 200 photographs and drawings.

Loehlin, John, Gardner Lindsey, and J. N. Spuhler. RACE DIFFERENCES IN INTELLIGENCE. San Francisco: W. H. Freeman and Co., 1975.

Two psychologists and a physical anthropologist examine the existing evidence up to 1974 for the role of genetic and environmental factors in determining group differences in intellectual performance in U.S.A. They discuss not only the background and recent history of the concern with racial-ethnic differences but also the policy implications of their conclusions. A very balanced and scholarly approach that is still quite readable. Includes a very complete bibliography.

Molnar, Stephen. RACES, TYPES AND ETHNIC GROUPS. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1975.

Discussion of human biological diversity for the serious minded reader. Considers the effects of natural selection, population size, and migration history on the variety of characteristics demonstrated in our species. Good bibliography for more in-depth research in several of the areas.

Montagu, Ashley, ed. THE CONCEPT OF RACE. New York: The Free Press, 1964.

In a series of essays, several well-known physical anthropologists criticize the biological concept of race. An especially good article by C. Loring Brace looks at human variations as a result of the selection pressures that have worked to produce each trait.

Montagu, Ashley. MAN'S MOST DANGEROUS MYTH: THE FALLACY OF RACE. 5th ed. New York: Oxford Univ. Press, 1974.

A thorough discussion of race which acknowledges that there bodily and genetic variations between human groups, but that these boundaries are temporary and no hard and fast genetic boundaries between groups can be established.

Richardson, Ken and David Spears. RACE AND INTELLIGENCE. Baltimore: Penguin Books, 1972.

An explanation of the most current arguments involving race, intelligence, heredity, and environment for the lay-reader. Divided into three sections: psychological--dealing with the nature of intelligence and its development and relationship to school progress; biological--with emphasis on the genetics of IQ and intelligence and the interpretation of race differences; and sociological--as a context for the development of intelligence and a debate about race differences.

Weiss, K.M. and T. Maruyama. "Archeology, Population Genetics, and Studies of a Human Racial Ancestry," AMERICAN JOURNAL OF PHYSICAL ANTHROPOLOGY 44 (1976):31-50.

Points out that at the present we have insufficient evidence to support theories on the origin of human diversity and that the present classification of races is scientifically useful in understanding racial origins.

Other Aspects of Human Evolution

Beer, Gavinde. ADAPTATION. Carolina Biology Reader. Scientific Publications Div. Carolina Biological Supply Co., 1978.

Solid overview of the major issues.

Beller, Anne Scott. FAT & THIN: A NATURAL HISTORY OF OBESITY. New York: McGraw-Hill Book Co., 1977.

The author considers evidence from genetics, ecology, and psychology to analyze obesity. A provocative and credible, though not always scholarly, view.

Cavalli-Sforza. ELEMENTS OF HUMAN GENETICS. W.A. Benjamin, Inc., 1977.

Good chapter on immunity and genetics.

Cavalli-Sforza, L.L. and W.F. Bodmer. THE GENETICS OF HUMAN POPULATIONS. San Francisco: W.H. Freeman, 1976.

Excellent resource by two renowned scientists.

Eveleth, P. and J. Tanner. WORLDWIDE VARIATION IN HUMAN GROWTH. Cambridge Univ. Press, 1977.

An explanation of the different sorts of growth surveys, how to set them up, and which sort to use in different areas of the world. Looks at the growth rate in children all over the world in an effort to obtain the health of the population. Some of the topics covered are population differences in the rates of maturation, genetic and environment influences on growth, and selective effects of high altitudes, polar regions and tropics.

Fix, Alan G. "Anthropological Genetics of Small Populations," ANNUAL REVIEW OF ANTHROPOLOGY, 1979.

A synthesis of the latest research.

Frisancho, A. Roberto. HUMAN ADAPTATION: a functional interpretation. St. Louis: The C.V. Mosby Co., 1979.

The textbook clearly integrates knowledge about effects of heat, cold, humidity, high-altitude hypoxia, solar radiation, undernutrition, and overnutrition on the organism's functioning as a child and as an adult. Bibliographies at the end of each chapter.

Kretchner, Norman and William Van B. Robertson. HUMAN NUTRITION. San Francisco: W.H. Freeman & Co., 1978.

A collection of scientific American articles from 1952-1978 covering selections of food and its influence upon human behavior, impact of diet on human health and disease, and the global problem of human nutrition.

Malina, Robert. GROWTH AND DEVELOPMENT; THE FIRST TWENTY YEARS. Mpls: Burgess Publishing Co., 1975.

Short but excellent introduction.

Montagu, Ashley. GROWING YOUNG. New York: McGraw-Hill Book Co., 1981.

An unusual interdisciplinary approach that surveys the history of the development of the concept of neoteny and its importance in the evolution of humankind.

Moran, Emilio F. HUMAN ADAPTABILITY: AN INTRODUCTION TO ECOLOGICAL ANTHROPOLOGY. No. Scituate, MA: Duxbury Press, 1979.

This textbook and reference book integrates ecological, physiological, behavioral, and cultural research findings around a set of problems. It considers human adaptability to arctic zones, high altitudes, arid lands, grasslands, and humid tropics.

Portugal, Franklin and Jack S. Cohen. A CENTURY OF DNA: A HISTORY OF THE DISCOVERY OF THE STRUCTURE AND FUNCTION OF THE GENETIC SUBSTANCE. Cambridge, MA: The Massachusetts Institute of Technology Press, 1977.

A fascinating account of the scientists and the history of their research from 1869 to the 1970's.

Pritchard, J.J. BONES. Carolina Biology Reader. Scientific Publications Div. Carolina Div. Carolina Biological Supply Co., 1979.

A solid overview with excellent illustrations.

Race, R.R. and Sanger R. BLOOD GROUPS IN MAN. 6th ed. Oxford Univ. Press, 1975.

A classic on blood groups.

Roberts, D.F. CLIMATE AND HUMAN VARIABILITY. Menlo Park, CA: Cummings Publishing Co., 1978. 2nd ed.

A solid, short, supplemental source that discusses effects of climate on body weight, weight, body shape, nose shape, face and head form, and skin pigmentation.

Sagan, Carl. THE DRAGONS OF EDEN: SPECULATIONS ON THE EVOLUTION OF HUMAN INTELLIGENCE. New York: Ballantine Books, 1977.

An adventurous, multidisciplinary synthesis of information with provocative questions raised. Most of the anthropology date is accurate.

SELECTED REFERENCES ON PHYSICAL ANTHROPOLOGY (Excluding Human Evolution). A bibliography from the Department of Anthropology, Smithsonian Institution, Washington, D.C. 20560. For a free copy call 357-1592.

Singer, Sam. HUMAN GENETICS. San Francisco: W.H. Freeman & Co., 1978.

An illustrated introduction to the principle of heredity.

Stini, William A. ECOLOGY AND HUMAN ADAPTATION. Dubuque: William C. Brown Co., 1975.

The author presents the concept of adaptation in human biology, emphasizing the role of culture as a buffer. See also William A. Stini, ed. PHYSIOLOGICAL AND MORPHOLOGICAL ADAPTATION AND EVOLUTION. (World Anthropology Series.) Hawthorne, NY: Mouton Publishers, 1979.

Tanner, J.M. FETUS INTO MAN: PHYSICAL GROWTH FROM CONCEPTION TO MATURITY. Cambridge, MA: Harvard Univ. Press, 1978.

An excellent book for those with or without a biology background on the growth before birth, puberty, problems of early and late maturers, development of the brain, endocrinology of growth, and interaction of heredity and environment.

Thomas, Lewis. THE LIVES OF A CELL: NOTES OF A BIOLOGY WATCHER. New York: Bantam Books, 1975. THE MEDUSA AND THE SNAIL: MORE NOTES OF A BIOLOGY WATCHER. New York: Viking Press, 1979.

Lively refreshing essays on biological issues. (also for high school students).

Ubelaker, Douglas H. HUMAN SKELETAL REMAINS: EXCAVATION, ANALYSIS, INTERPRETATION. Chicago: Aldine, 1978.

Provides instructions for excavating and describing burials, as well as outlining information obtainable from bones and teeth.

Weiss, Mark L. and Alan E. Mann. HUMAN BIOLOGY AND BEHAVIOR: AN ANTHROPOLOGICAL PERSPECTIVE. 2nd ed. Boston: Little, Brown and Co., 1978.

An introductory text to physical anthropology that covers evolution, genetics, human variability and races, human microevolution, and adaptability. Rather than giving their own conclusions to unresolved problems, the authors list the alternative hypothesis, summarize the data, and let the reader draw his own conclusions.

Watson, James D. THE DOUBLE HELIX. New York: New American Library, 1963.

A personal narrative of the discovery of the structure of DNA by Crick and Watson. Very dramatic reading of how Watson saw events and ideas leading to the solution of the puzzle. (also for high school students)

STUDENT BIBLIOGRAPHY

Angyal, Jennifer. MITOSIS AND MELOSIS ILLUSTRATED. Burlington: Carolina Biological Supply Co., 1980.

Full-color photomicrographs to show meiosis and mitosis with interpretations of the significance of events of cell division. 45-1604, $2.50 (H.S.).

Babun, Edward. THE VARIETIES OF MAN. New York: Macmillan, 1969.

Some outdated parts, but generally sound. (Jr.H.)

Cohen, Robert. THE COLOR OF MAN. New York: Random House, 1968.

The book is also part of the curriculum unit Color of Man (see p.7) but can be purchased separately. Includes excellent full-page cross-cultural photographs. The text surveys facts about color from biologists' findings about what color is and how it is transmitted, to anthropologists' ideas on how color evolved, and to the studies of historians, sociologists, and psychologists on development of color prejudice. (Jr.H & H.S.)

HUMAN BIOLOGY: AN EXHIBITION OF OURSELVES. London: Cambridge Univ. (British Museum), 1977.

A visually dynamic portrayal and discussion of living cells, growth, chromosomes, movement, hormones, nerve and perception. (Jr.H & H.S.)

McKern, Sharon. THE MANY FACES OF MAN. New York: Lothrop, Lee and Shepard Co., 1972.

Includes a chapter on race. (Jr.H.)

May, Julian. WHY PEOPLE ARE DIFFERENT COLORS. New York: Holiday House, 1971.

Sound text with an emphasis on adaptational explanations. (elementary)

Mead, Margaret and Ken Heyman. FAMILY. New York: Macmillan, 1965.

An excellent source for pictures of families from around the world. (Jr.H & H.S.)

ORIGIN OF SPECIES. London: Cambridge Univ. Press (British Museum), 1981.

Excellent colored diagrams, photographs, and a clearly written text cover species in nature, variation, natural selection, and formation of new species. (Jr.H. &H.S.)

Spradley, James P. and David W. McCurdy, eds. CONFORMITY AND CONFLICT: READINGS IN CULTURAL ANTHROPOLOGY. 4th ed. Boston: Little, Brown, & Co., 1980.

Includes articles on stereotypes and race. (H.S.)

Steichen, Edward. THE FAMILY OF MAN. New York: Museum of Modern Art (Maco Magazine Corp.), 1955.

An excellent source for any classroom exercise needing a cross-cultural sample of pictures. (Jr.H. & H.S.)

OTHER TEACHING MATERIAL

(* = Anthropology Resource Center for Teachers)

*BIOLOGICAL MATERIALS Catalog 52), 1988-89. Carolina Biological Supply Co. Phone toll free: 800-334-5551. (H.S.)

Pertinent materials relevant to human variation that can be ordered are:

Sickle Cell Biokit
ABO Blood Typing Biokit
Genetic Concepts Biokit
Human Chromosome Analysis Biokit
Population Genetics Biokit
Natural Selection Biokit
Human Genetics Traits Biokit

(All kits are designed for a class of 30)

P.T.C. paper can be ordered.

*COLOR OF MAN - Unit. Random House School & Library Inc.

Includes 10 copies of book, teacher's guide, worksheets, filmstrips, problem cards, wall chart and transparencies. (Jr.H. & H.S.)

Haviland, Pam. A PROGRAM FOR HIGH SCHOOL SOCIAL STUDIES: ANTHROPOLOGY. Unpublished 1969. Available through Eric Clearinghouse ED 063 284.

Unit on race and definitions of race. (H.S.)

INSTRUCTIONAL OBJECTIVES EXCHANGE: ANTHROPOLOGY, GRADES 4-6. Los Angeles: Instructional Objectives Exchange, 1971.

Section on genetics, evolution, and race.

*RACE, CASTE, AND PREJUDICE. High School unit from the Anthropology Curriculum Project. University of Georgia.

Excellent series of activities and readings; sociological not biological emphasis.

Schweitzer, Margaret, Montgomery County teacher. Teaching unit on human variation for 8th grade geography class. See excerpts of two activities in Anthro. Notes 3 (Fall 1981):10-11.

FILMS

The five films below can be rented from The Pennsylvania State University, Audio Visual Service. Annotations from the catalog--

FILMS: THE VISUALIZATION OF ANTHROPOLOGY (1984)
Lori Baldwin, M. Kathleen Duttro and Geza Teleki
The Pennsylvania State Univ. Audio Visual Service
Special Services Bldg.
University Park, PA 16802

ASCENT OF MAN: 12 -- GENERATION UPON GENERATION
52 MIN. COLOR $28.50 1974
"Examines the complex code of human inheritance--from the experiments of pioneer geneticist Gregor Mendel to the discoveries of today's sophisticated laboratories. Produced by BBC."

RACE, INTELLIGENCE AND EDUCATION
"53 min. color $23.50 1974
"Introduces Professor H. J. Eysenck, advocate of the theory that heredity largely influences intelligence. Presents six other scientists who discuss their controversial ideas as well as the theories of other American psychologists and sociologists. Produced by BBC."

COLOR OF MAN
10 min. color $11.50 1955
"How differences in amount melanin in body prompted natural selection of dark-skinned people in equatorial and northern temperate zones, by determining their relative capacity to absorb ultraviolet rays for vitamin D Production and to resist burning

effect of intense sunlight. Implies that in time skin color will neutralize. Animated and live photography."

MAN: THE INCREDIBLE MACHINE
28 min. color $17.00 (also in Arlington and Fairfax public school systems.)
In sum and in its parts, the human body is revealed by sophisticated photographic and recording techniques. Includes the blood circulation, construction of the skeleton, functions of the muscles, the ear and eye, skin, and the brain.
Produced by the National Geographic Society."

SICKLE CELL ANEMIA
18 min. color $17.50
"Puerto Ricans, Latin Americans, Greeks, Italians, Indians from the Mediterranean areas and people of African descent all are affected by sickle-cell anemia. Describes disease and its effects."

MONTGOMERY COUNTY PUBLIC SCHOOLS, MARYLAND

Genetic Films

WHY SKIN HAS MANY COLORS. Filmstrip. Montg. Cty. Public Schools.
with Teacher's Guide, 1973.
Discusses the evolutionary origins of the various human skin colors; examines the role of heredity to determining skin tone; and explains the effects of various environmental factors in skin color.

GENETICS: FUNCTIONS OF DNA AND RNA. Coronet 1968 - 14 min.
Shows cellular mechanisms that make heredity possible, including DNA in the nucleus, messenger RNA, and transfer RNA in the cytoplasm. Illustrates how specific DNA codes result in specific proteins, and how mutations occur.

GENETIC DEFECTS. National Educational Television 1973, 87 min.
Part of television series called THE KILLERS. Extensive discussion of genetic problems.

LAWS OF HEREDITY. EBF 1967, 15 min. (also in Fairfax school system)
This film demonstrates with clear diagrams how inheritance is determined in statistically predictable ways.

THE MYSTERY OF LIFE. McGraw 1967, 25 min.
Explains the significance of the DNA code and shows the effects on life of manipulating the code. Discusses the contribution of present day genetics to preventive medicine.

Natural Selection Films

ADAPTATIONS OF BIRDS. Coronet 1974, 11 min.
Examines adaptations in feet, bill, wing shape and nest building of different birds in four major habitats.

DARWIN AND THE THEORY OF NATURAL SELECTION. Coronet 1967, 14 min.
Shows how Charles Darwin developed his theory of natural selection. Includes views of animal and plant life of the Galapagos Islands.

NATURAL SELECTION. EBF 11966, 16 min.
Presents a report of three important experiments concerning the role of natural selection in evolution.

History Film

NEW MOOD. #4649 Montgomery County Schools.
Contrasts the history of slavery and racial attitudes in Brazil with those in America.

Two Filmstrips on Stereotypes

AFRICANS ALL

BLACK HISTORY: LOSTS, STOLEN, AND STRAYED.

CLASSROOM ACTIVITIES

1. Have students go to the Naturalist Center at the National Museum of Natural History and do the self-teaching human osteology unit which includes identification of sex, age, and disease in bones. Also sections of human variation.

2. Survey the student body looking at the range of physical variation (type of hair, skin color, blood groups, heights, etc.)

3. Prepare a chart of the classmates on age, height, and weight.

4. Have students make impressions of their own finger prints. Then look at the variation existing in the class.

5. Have students locate and study two sets of twins. Record for each twin the height, weight, skin color, hair color, hair texture, earlobes, scars/marks, size of hands, and size of feet. Are identical twins really identical? What are the difficulties in describing each characteristic.

6. Have students do the activity on IQ and Twin Studies in SRSS Course: Inquiries in Sociology.

7. Have a contest to see who can bring in a picture of a person who is the hardest to classify. Have the students list what makes him/her hard to classify.

8. Using books which as FAMILY OF MAN, COLOR OF MAN, and CHILDREN OF MAN, have students look for universals in such things as ceremonies, emotions, gestures relationships, growing up, middle age, old age, etc. These books also serve as an excellent stimulus for creative writing.

9. Have students take a map of the world and then shade in where they think various skin colors exist. Then give them more accurate information.

10. On a map of the world have your students draw in the migratory paths of birds or whales. Using a different color, have students draw in some in the major migratory paths of human beings.

11. Have students write a job description of a physical anthropologist through interviews and/or research.

12. Have students read folk tales from a variety of countries to see how they "explain" physical differences in human beings.

(This bibliography was originally prepared by JoAnne Lanouette for the Anthropology for Teachers Program, 1978-82.)

PUBLIC INFORMATION OFFICE
DEPARTMENT OF ANTHROPOLOGY
SMITHSONIAN INSTITUTION

Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

HUMAN EVOLUTION

TEACHER BIBLIOGRAPHY

Andrews, Peter, and Stringer, Chris. HUMAN EVOLUTION: AN ILLUSTRATED GUIDE. Cambridge University Press.

Binford, Lewis R. FAUNAL REMAINS FROM KLASIES RIVER MOUTH. New York: Academic Press, 1984.

Birdsell, J.B. HUMAN EVOLUTION. 3rd ed. Houghton Mifflin, 1981.

A very complete college introductory text providing an excellent coverage of contemporary issues, with a focus on human evolution.

Brace, Loring, Harry Nelson, Nel Korn, and Mary Brace. ATLAS OF HUMAN EVOLUTION. 2nd ed. New York: Holt, Rinehart, and Winston, 1979.

Descriptive guide with excellent drawings of important representative skulls from the fossil record.

Brown, Michael. THE SEARCH FOR EVE. Harper & Row, 1990.

Campbell, Bernard. HUMAN EVOLUTION. AN INTRODUCTION TO MAN'S ADAPTATIONS. 3rd ed. New York: Aldine Publishing Co., 1985.

Readable college text focusing on fossil humans, especially the recreation of their possible behavior. Comparisons with non-human primates. Includes an appendix of fossil evidence for human evolution.

_____. HUMAN ECOLOGY: THE STORY OF OUR PLACE IN NATURE FROM PREHISTORY TO THE PRESENT. 1st U.S. ed. Aldine Pub. Col, 1985, 1983.

Cartmill, Matt; Hylander, William L.; and Shafland, James. HUMAN STRUCTURE. Cambridge, MA: Harvard University Press, 1987.

Cartmill, Matt. "Lucy in the Sand with Footnotes," NATURAL HISTORY (April 1981) :90-95.

Places the writing of LUCY within its historical context and explains the theoretical issues the book raises.

Ciochon, Russell L. and Fleagle, John G., eds. PRIMATE EVOLUTION AND HUMAN ORIGINS. New York: Aldine de Gruyter, 1987.

Clark, LeGros, W.E. THE FOSSIL EVIDENCE FOR HUMAN EVOLUTION. 3rd ed. (rev. and updated by Bernard Campbell.) Chicago: Univ. of Chicago Press, 1978.

Updated version of Clark's classic work, somewhat technical, but comprehensive.

Day, Michael H. GUIDE TO FOSSIL MAN. 3rd ed. Chicago: University of Chicago Press, 1977.

A handy reference to early human fossils organized by country and sites where the fossils were found. Includes descriptions and often photographs of the fossils.

Delson, Eric. ANCESTORS: THE HARD EVIDENCE. New York: Alan R. Liss, 1985.

Durant, John R., ed. HUMAN ORIGINS. Oxford: Clarendon Press; New York: Oxford University Press, 1989.

Eldredge, N. and I. Tattersall. THE MYTHS OF HUMAN EVOLUTION. New York: Columbia University Press, 1982.

Explains some of the major debates among paleontologists about how human evolution occurred with reference to some of the latest ideas about evolutionary theory.

Gallant, Roy A. HOW LIFE BEGAN: CREATION VS. EVOLUTION. New York: Four Winds Press, 1975.

Highly recommended as an easy to read clear explanation of different views. It starts with different creation stories from ancient Babylonians to Egyptian to Judeo-Christian. Discusses point by point major differences between today's creationists and biologists. (Also suitable for juniors and seniors.)

Godfrey, Laurie R. "The Flood of Antievolutionism," NATURAL HISTORY (June 1981):4-10.

Summarizes the development, philosophy, and methods of argument of the Creation Research Society and the Institute for Creation Research.

Gowlett, John. ASCENT TO CIVILIZATION; THE ARCHAEOLOGY OF EARLY MAN. Oxford University Press, 1985.

This heavily illustrated book gives up-to-date coverage of human development from the earliest beginnings to the beginnings of cities.

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Harris, Marvin, and Ross, Eric B., eds. FOOD AND EVOLUTION: TOWARD A THEORY OF HUMAN FOOD HABITS. Philadelphia: Temple University Press, 1987.

Hay, Richard L. and Mary D. Leakey. "The Fossil Footprints of Laetoli," SCIENTIFIC AMERICAN 246(2):50-57, 1982.

Interesting, well-illustrated article reporting the discovery of fossilized footprint 3.6 million years old indicating that hominids walked erect a half of a million years before previously believed.

Holloway, Ralph L. "The Casts of Fossil Hominid Brains," SCIENTIFIC AMERICAN (July 1974).

Important article discussing the brain structure of the Australopithecines as studied from endocast material.

Hrdy, Sarah Blaffer. THE WOMAN THAT NEVER EVOLVED. Harvard University Press, 1981.

Hrdy, a sociobiologist, focuses on nonhuman primate behavior, particularly monkeys, to demonstrate the wide diversity in primate social structure and behavior. According to Hrdy, primate social systems are dictated by how females space themselves and by the hierarchies they establish that are determined by the availability and utilization of resources. Her observations demonstrate that most female primates are more assertive and sexually active than previously supposed.

Ingold, Tim. EVOLUTION AND SOCIAL LIFE. New York: Cambridge University Press, 1986.

Isaac, Glynn Ll., editor. HUMAN ANCESTORS. SCIENTIFIC AMERICAN. W.H. Freeman, 1980.

Selected significant articles from SCIENTIFIC AMERICAN over the past 15 years. Includes "The Food-Sharing Behavior of Protohuman Hominids" by Glynn Isaac, reviewing evidence that early erect-standing hominids made tools and carried food to a home base.

Isaac, Glynn Ll. "Aspects of Human Evolution," In ESSAYS ON EVOLUTION; A DARWIN CENTENARY VOLUME, edited by D. S. Bendall. Cambridge University Press, c.1983.

A review of the major trends and transitions that have characterized human evolution with an emphasis on the changes studied by archeologists.

Isaac, Glynn, and McCown, Elizabeth. HUMAN ORIGINS: LOUIS LEAKEY AND THE EAST AFRICAN EVIDENCE. Menlo Park, CA: W. A. Benjamin, Inc., 1976.

Johanson, Donald C. LUCY'S CHILD: THE DISCOVERY OF A HUMAN ANCESTOR. New York: William Morrow & Co., 1989.

___ _____. LUCY: THE BEGINNINGS OF HUMANKIND. Simon and Schuster, 1981.

An excellent and highly readable book that is not dogmatic. Not only describes the finding and significance of 3.5 million year old Lucy, but also discusses earlier hominid finds and theories by other anthropologists.

Klein, Richard. THE HUMAN CAREER: HUMAN BIOLOGICAL AND CULTURAL ORIGINS. University of Chicago Press, 1989.

Konner, Melvin. THE TANGLED WING: BIOLOGICAL CONSTRAINTS ON THE HUMAN SPIRIT. Harper, Colophon Books, 1983.

Konner, an anthropologist, explores the biological aspects and determinants of human behavior. Human thought, mood, and action are explored on many levels based on insights from the social sciences and the humanities.

Lambert, David and the Diagram Group. FIELD GUIDE TO EARLY MAN. New York: Facts on File, 1987.

Leakey, L. S. B. BY THE EVIDENCE: MEMOIRS, 1932-1951. New York: Harcourt, Brace, Jovanovich, 1974.

Memoirs of his middle career discussing anthropological finds, African wildlife, and Kikuyu tribal customs. Very readable.

Leakey, M. D. and J. M. Harris, ed. LAETOLI: A PLIOCENE SITE IN NORTHERN TANZANIA. New York: Oxford University Press, 1987.

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A fascinating autobiography which reveals much about Mary Leakey's personal life as well as her archaeological discoveries, told in a dramatic and highly readable style.

Leakey, Richard. ON LIFE: AN AUTOBIOGRAPHY. Published by Salem House Ltd. Distributed by Merrimack Publishing, 1984.

Leakey, Richard and Roger Lewin. ORIGINS. New York: E.P. Dutton, 1977.

Concentrating on the hominid line and his own point-of-view, this work is written in easy-to-read conversational style with colored pictures and diagrams. It traces human evolution and the physical and behavioral adaptation reflecting our social and cooperative nature.

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A chronological collection of classic writings "dealing with the initial discoveries and descriptions of human fossils, the ideas concerning human antiquity and place of origin, and the philosophical speculations about man's place in nature." Each section is prefaced with an essay that clarifies the major concepts involved.

Oxnard, Charles E. FOSSILS, TEETH, AND SEX: NEW PERSPECTIVES ON HUMAN EVOLUTION. Seattle: University of Washington Press, 1987.

Passingham, R. THE HUMAN PRIMATE. San Francisco: W. H. Freeman, 1982.

A textbook that considers human anatomy, intelligence, culture, family, and society in the context of our primate biological relatives.

Pfeiffer, John. THE EMERGENCE OF HUMANKIND. New York: Harper and Row, 1985.

A well-written overview on human evolution, covering topics such as the behavior of non-human primates and of early humans, experimental archaeology, and the future of our species.

_____. THE CREATIVE EXPLOSION. New York: Harper and Row, 1983.

An excellent summary of the place of art in Upper Paleolithic life, and its relationship to the development of our own species.

Phenice, T.W. and N.J. Saur. HOMINID FOSSILS: AN ILLUSTRATED KEY. 2nd ed. William C. Brown and Co., 1977.

Handbook to the fossil record with excellent outline drawings of various fossils.

Pilbeam, David R. "The Descent of Hominoids and Hominids," SCIENTIFIC AMERICAN 250(3):84-96.

Pilbeam, David R. THE ASCENT OF MAN. (Macmillan Series in Physical Anthropology, no. 3.) New York: Macmillan Publishing Co., 1980.

A short but detailed and technical work approaching human evolution in relation to that of the other primates.

Pilbeam, D.W. "Recent Finds and Interpretations of Miocene Hominoids," ANNUAL REVIEW OF ANTHROPOLOGY 8:333-352, 1979.

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Discusses new views about the earliest archeological sites and interpretations about early human behavior.

Reader, John. MISSING LINKS; THE HUNT FOR EARLIEST MAN. Boston: Little, Brown, and Co., 1981.

The story of the search for human fossils, from the discovery of Neandertal to recent finds in East Africa. Color photographs.

Rensberger, Boyce. "Facing the Past," SCIENCE 81 (October 1981):40-53.

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Discusses the evolution of human intelligence.

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Up-to-date but technical review of human evolution from 300,000 to 10,000 years ago, specifically the transition from archaic to modern Homo sapiens. Covers the fossil evidence and major interpretations of the fossils from Europe, the Near East, Africa, and Asia.

Solecki, R.S. SHANIDAR: THE FIRST FLOWER PEOPLE. N.Y.: Alfred Knopf, 1971.

An account of the excavation of this important Neandertal site.

Tanner, Nancy M. ON BECOMING HUMAN. Cambridge: Cambridge Univ. Press, 1981.

"Presents a new theory on the transition from ape-like primate ancestor to early hominids. The book develops a model for the reconstruction of the life-ways of the ancestral ape population, the transitional population and the early hominids. It suggests that plant gathering with tools by females for obtaining sufficient foods to share with their offspring was a very early innovation and one that played a critical role in transition from ape." Includes a comprehensive bibliography.

Tattersall, Ian; Delson, Eric; and Van Couvering, John. ENCYCLOPEDIA OF HUMAN EVOLUTION AND PREHISTORY. New York: Garland Publishing, 1988.

Tobias, Phillip V., ed. HOMINID EVOLUTION: PAST, PRESENT, AND FUTURE. (Proceedings of the Taung Diamond Jubilee International Symposium. Johannesburg and Mmabatho, Southern Africa.) Alan Liss, 1985.

Trinkaus, Eric. "The Neandertals and Modern Human Origins." ANNUAL REVIEW OF ANTHROPOLOGY. 15 (1986):193-218.

Volpe, E. Peter. UNDERSTANDING EVOLUTION. 5th ed. Debuque: William C. Broom Publishers, 1985.

Excellent short summary on evolutionary theory and genetics.

Weaver, Kenneth F. "The Search for Our Ancestors," NATIONAL GEOGRAPHIC 168(5), November 1985, pp. 560-623.

An overview of the fossil finds and the paleoanthropological research that has contributed to our knowledge of hominid evolution. Includes photographs of nine fossil hominid skulls and illustrations by Jay H. Matternes distinguishing the physical characteristics of these hominids.

Weiss, Mark L. and Alan E. Mann. HUMAN BIOLOGY AND BEHAVIOR: AN ANTHROPOLOGICAL PERSPECTIVE. 3rd ed. Boston: Little, Brown, and Co., c. 1980.

An excellent introductory text focusing on primates, human evolution, and genetics. Good suggested readings for each topic.

Wolpoff, Milford H. PALEOANTHROPOLOGY.. Alfred Knopf, 1980.

College-level text about the evidence for human evolution with emphasis on the fossils and their interpretation.

Zihlman, A. L. THE HUMAN EVOLUTION COLORING BOOK. New York: Barnes and Noble, 1982.

Introduces earth history, evolution, genetics, anatomy, primates, and human evolution with an easy to understand text and diagrams that are an effective teaching aid.

The American Anthropological Association has available five new excellent leaflets written by leading scholars: ANTHROPOLOGY AND "SCIENTIFIC CREATIONISM", EVOLUTION VS CREATIONISM: A SELECTED BIBLIOGRAPHY, EVOLUTION, ORIGIN MYTHS, and THE RECORD OF HUMAN EVOLUTION. A single copy of each leaflet is free with a self-addressed stamped envelope. Write to: AAA, 1703 New Hampshire Ave., N.W., Washington, D.C. 20009; or call (202) 232-8800.

STUDENT BIBLIOGRAPHY

Auel, Jean M. THE CLAN OF THE CAVE BEAR. New York: Crown Publishers, 1980. Sequels: VALLEY OF THE HORSES, THE MAMMOTH HUNTERS.

Tells the tale of a band of Neandertal gatherers-hunters living on the Crimean peninsula near the shores of the Black Sea. The band adopts a 5 year old Cro-Magnon orphan. With many exciting passages the book captures the essence of that great and subtle gap between Neandertals and their successors. (H.S.)

Collins, Desmond. THE HUMAN REVOLUTION: FROM APE TO ARTIST. Phaidon-E.P. Dutton, 1976.

Excellent illustrations.

Cornell, James. WHERE DID THEY COME FROM? New York: Scholastic Books, 1978.

Dramatic reading about human evolution from the search for Peking Man to the seven cities of gold. Some outdated information. (Jr. H.)

Day, Michael H. THE FOSSIL HISTORY OF MAN. Carolina Biological Reader, 1984.

A short introductory booklet on the subject, good for secondary school students.

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Very well-illustrated with photographs.

Elting, Mary and Franklin Folsom. THE WILD MAMMOTH HUNTERS. New York: Scholastic Books Services, 1968. (Jr. H.)

Golding, William. THE INHERITORS. New York: Rocket Books, Inc., 1955.

A novel about Neandertals and their terror of the "civilized" invaders. Also could use LORD OF THE FLIES to discuss what are human characteristics and how much a social organization is necessary for altruism. (H.S.)

Higham, Charles. LIFE IN THE OLD STONE AGE. (Cambridge Introduction to the History of Mankind Series.) London: Cambridge Univ. Press, 1971. (H.S.)

Johanson, Donald C. "Ethiopia Yields First 'Family' of Early Man", NATIONAL GEOGRAPHIC (December 1976).

Well-illustrated article describing the discovery of associated fossils representing adults and children -- possibly a 'family' 3 million years old.

Kurten, Bjorn. DANCE OF THE TIGER: A NOVEL OF THE ICE AGE. New York: Pantheon Books, 1980.

A very engaging novel about the co-existence and possible fate of Neandertals and Cro-Magnons between 40,000 and 25,000 years ago. Kurten provides excellent background details on the flora and fauna of the time from his background as a paleontologist. The dialogue is well paced and you quickly become engrossed in the plot. He intermingles the ideas of Hultkrantz, deLunley, Solecki, Trinkaus and Howells in a very convincing manner. (H.S.)

Lawrence, J. and R. Lee. INHERIT THE WIND. Bantam, 1969.

Focuses on the Scopes Monkey Trail.

Leakey, Richard. HUMAN ORIGINS. New York: Lodestar Books, 1982. Also available from Carolina Biological Supply Company.

A heavily illustrated book for ages 12 and up.

Leakey, Richard and Alan Walker. "Homo Erectus Unearthed," NATIONAL GEOGRAPHIC 168(5), November 1985, pp. 624-629.

Discusses the 1984 find at Lake Turkana of the most complete early Homo skeleton, approximately 1.6 million years old, thus far discovered.

Lewin, Roger. HUMAN EVOLUTION; AN ILLUSTRATED INTRODUCTION. BLACKWELL SCIENTIFIC/W. H. FREEMAN, 1984.

Covers Aegyphopithecus, Ramapithecus, Sivapithecus, and Australopithecus and Homo. A very readable book.

MAN'S PLACE IN EVOLUTION. British Museum (Natural History): Cambridge Univ. Press, 1980.

Written in connection with a museum exhibition, this clearly written and superbly illustrated book discusses how human beings are related to primates and to various "fossil men."

Patent, Dorothy Hinshaw. EVOLUTION GOES ON EVERYDAY. New York: Holiday House, 1977. (Jr. H - 10th)

Her overview includes discussions of genes, DNA, mutations, formation of new species, natural and artificial selection, viruses, bacteria, human effects of evolution and even sociobiology. Adequately illustrated.

Ronan, Abraham. INTRODUCING PREHISTORY: DIGGING UP THE PAST. Minneapolis: Lerner Publications, 1976.

Part of the Lerner Archeology Series. Survey of human evolution from Ramapithecus to the first agriculturalists. Very readable.

Thomas, Elizabeth Marshall. REINDEER MOON. New York: Simon & Schuster, Pocket Books, 1988. (fiction)

Wolf, Josef. THE DAWN OF MAN. New York: Harry N. Abrams, Inc., 1978.

Tells the story from apes to Cro-Magnons with many illustrations. (H.S.)

AUDIOVISUAL RESOURCES

Films and Videocassettes:

On general evolutionary topics:

1. EVOLUTION. 10 min. Humorous cartoon version of evolutionary process and of history of life on earth. Made by National Film Board of Canada. (1972). Available from Learning Corporation of America, 1350 Avenue of the Americas, New York, N.Y., 10019, Tel: (212) 397-9360 or 1-800-323-6301. Sale and rental: 3/4 inch or 1/2 inch videocassette; 16 mm. film.

2. FOSSILS: CLUES TO THE PAST. 23 min. Discussion of formation and dating of fossils, featuring Donald Johanson. Visit to a dinosaur dig in Montana. Made by the National Geographic Society. (1983). Available from National Geographic Society, Educational Services, Dept. 84, Washington, D.C., 20036, Tel: (301) 921-1330. Sale or rental (film only): 3/4 inch or 1/2 inch videocassette; 16mm. film. Karol Media, 625 From Road, Pramus, New Jersey, 07652, Tel: (201) 262-4170. Comes with teacher's guide.

3. ARCHAEOLOGICAL DATING: RETRACING TIME. 17 min. Coverage of dating techniques used for last 30,000 years of archaeological time: typology, stratigraphy, dendrochronology, obsidian hydration dating and radiocarbon dating. (EBEC, 1976) Sale: Encyclopedia Brittanica, 45 North Michigan Avenue, Chicago, Ill., 60611, 16 mm. film or videocassette. Rental: Encyclopedia Brittanica. The Pennsylvania State University, Audio-Visual Services, Special Services Building, University Park, PA, 16802, Tel: (814) 865-6314. Also available from University of California Extension Media Center, 223 Fulton STreet, Berkeley, CA, 94720, Tel: (415) 642-0462.

Behavior Comparisons: Apes and Humans:

4. MONKEYS, APES AND MAN. Parts I & II. 50 min. Tool use, learning ability, social behavior and other behaviors of our primate relatives. Made by National Geographic Society, 1971. Available for sale from the Society (see address above, no.2): videocassette $495, 16mm. film $595. Rentals from Karol Media (see no.2) $43 including shipping, or from Penn. State Univ., (see no.3 above), $25.

5. TEACHING SIGN LANGUAGE TO THE CHIMPANZEE, WASHOE. 48 min., black and white. Documents learning of sign vocabulary and grammar, proper context of sign use, and communication with researchers A. and P. Gardner. Of particular interest are Washoe's apparently spontaneous questions, requests and comments. Made by the Penn. State Univ. (1973) and available from them (see no.3 above). Sale: $350, rental: $26.

6. INTRODUCTION TO CHIMPANZEE BEHAVIOR. 23 min. Overview of Jane Goodall's work with wild chimpanzees in Tanzania's Gombe National Park. Shows feeding, tool making, playing, grooming, courting. Made by National Geographic Society (1977). Available for sale from the Society (see item 2) for $345 (film) or $315 (videocassette). Available for rental from Karol Media: $30, including shipping, or for Penn. State Univ.: $17.

Other films in the Studies of the Chimpanzee series from National Geographic Society include: (all are the same length and price as the above, and all include teacher's guides)

HIERARCHY AND THE ALPHA MALE (1977)
FEEDING AND FOOD SHARING (1976)
TOOL USING (1976)
INFANT DEVELOPMENT (1976)

Human Evolution: Sequences of events:

7. MAKING OF MANKIND. An outstanding and up-to-date seven part series of 55 minute films made originally for BBC television and featuring Richard leakey as narrator. Segments include:

IN THE BEGINNING. An overview of the primate ancestry of humans, stressing general features shared with our close relatives.

ONE SMALL STEP. Considers why and when bipedalism emerged in east Africa. Re-enactment of ancestors cutting up raw meat, stressing importance of technology and manual dexterity. Good coverage of actual fossils and sites.

A HUMAN WAY OF LIFE. Story of how archaeologists reconstruct ancient behavior using bones and tools recovered in sites, modern experiments, and analogies with modern hunter-gatherers (Bushmen). Discusses some of the basic behaviors such as sharing and division of labor exemplified by !kung Bushman society.

BEYOND AFRICA. Movement of Homo Erectus out of Africa and development of hunting ability, language and fire control. Shows fossil sites in Europe and Asia, chimpanzee language capabilities, and experiments with stone tools.

A NEW ERA. Evolution of aesthetic, symbolic and moral behavior shown at Neandertal burial sites and European cave art sites. Includes the only recent footage of Lascaux cave paintings.

SETTLING DOWN. Illustrates how and why humans turned from hunting and gathering to agriculture and pastoralism, using as examples Jericho and the Peruvian coast. Somewhat radical in suggesting that cave artists domesticated horses.

THE SURVIVAL OF THE SPECIES. Considers implications of technologcial developments since agriculture for future of human species, as well as implications of our past evolutionary history.

Series available from Time Life Video, 1050 Connecticut Ave., N.W., Suite 850, Washington, D.C., 20036-5334, Tel:800-526-4663 or (202) 861-4095. Sale: entire series: 16 mm. film $5400, videocassettes $1800, Each program: 16 mm. film $900, videocassette $300. Rentals (film only) set: $575, each film $100.

8. LUCY IN DISGUISE. 58 min. Presents Donald Johanson's view of human evolution featuring discovery and study of "Lucy" in the Hadar area of Ethiopia. Good presentation of methods of excavation, dating, and study at a more detailed level than in the Leakey series. Produced by David Smeltzer and David Price for Smeltzer Films (1981). Available for rental from the Penn. State University (see item 3). $400.

9. LUCY AND THE FIRST FAMILY. 55 min. Presents story of discovery and study of Ethiopian fossils leading to revised view of human evolution by Donald Johanson. Made for WVIZ, Cleveland (1981). Available from Dr. Harold D. Mahan, Director, Cleveland Museum

of Natural History, Wade Oval, University Circle, Cleveland, OH 44106: (216) 231-4600. Sale:16 mm. film $600, videocassette $200. Rental: film $60, plus $10 shipping and handling fee.

10. EARLY STONE TOOLS. 20 min. Dr. Francois Bordes demonstrates tool making of stone tools and narrator discusses advance of stone technology from earliest humans to Homo Sapiens. Made by Univ. of Calif. Extension Media Center (1967). Available for sale from UCEMC, (see item 3), 16 mm. film $285, videocassette $200. Rentals from UCEMC $29, from Pennsylvania State University $17. (see item 3 for address), $14.50.

11. LASCAUX: CRADLE OF MAN'S ART. 17 min. Close-ups of many of the Lascaux paintings before the cave was closed to the public. Made by International Film Bureau, 332 South Michigan Avenue, Chicago IL 60604, Tel: (312) 427-4545. Sale: 16 mm. film $350. videocassette $275. Rental: $25. Rental from Penn. State University $17. (see item 3 for address).

Looking for ancient humans: The Story of the Fossil Hunters

12. SEARCH FOR FOSSIL MAN 24 min. Phillip Tobias discusses the discovery of earliest humans in South Africa. Made by the National Geographic Society (1974). Comes with good teacher's guide by Alison S. Brooks. Sale: form the Society (see address, item 2) for $345 (16 mm. film), and $315 (videocassette). Available for rental from Karol Media (see item 2), $30.

13. THE MAN HUNTERS 52 min. Reviews the history of discovery of fossil ancestors, and interviews Dart, Broom, Louis Leakey and Clark Howell about their discoveries. Good insight into the process of discovery, also gives varying theories about Australopithecus, Homo Erectus and Neandertal. Made by Films Incorporated, 144 Wilmette Ave., Wilmette, IL 60091. Available from sale from Penn. State Univ. (see address item 3), $70. Rental: $21.50.

14. LEAKEY. 22 min. Portrait of the life and work of Louis Leakey, from his childhood to his famous discoveries at Olduvai Gorge. Discusses his role in setting up long-term field studies of the great apes (chimpanzees with Jane Goodall, gorillas with Dian Fossey, and orangutans with Birute Galdikas.) Continuation of his work by wife Mary and son Richard is also shown. Made by the National Geographic Society, adapted from a television documentary for classroom use (1983). Available from the Society (see item 2), Sale: 16 mm. film $400, videocassette: $300. Rental from Karol Media, $30.

Filmstrips, cassettes and slides:

15. MAMMALS, PRIMATES AND MAN. Set of two filmstrips and cassettes, 20 minutes each. Part I, "The Family of Primates", traces the major developments in the evolution of animal life and describes the characteristics unique to mammals and primates. Also distinguishes lower from higher primates and discusses characteristics unique to humans. Part II, "The Family of Man", focusses on the development of the mental and physical abilities which distinguish humans from other primates. Recent discoveries by Donald Johanson in Ethiopia also featured. Available from Educational Dimensions Corporation, Box 126, Stamford, CT 06904. Tel. (203) 327-4612 or (800) 243_9020. Sale price (includes both programs): $73. (cat. number 1227 CC).

16. PERSPECTIVES ON HUMAN EVOLUTION: EAST AFRICA AND PALEOANTHROPOLOGY. (1976) 97 slides with written commentary, produced by Glynn Ll. Isaac. Illustrates aspects of his field research on earliest human cultural activity in east Africa. (see also item 7, segment on A Human Way of Life). Sale: $157.50 from Occidental Publishing Co., Box 9620, Stanford, CA 94305.

Games:

17. EXTINCTION: THE GAME OF ECOLOGY. A game for 2-4 players to teach the basics of population ecology and causes of extinction. Available for $18.50 from the Carolina Biological Supply Company, Burlington, NC 27215, or Gladstone, OR 97027, Tel: (919) 584-0381.

18. GEOLOGIC TIME CHART. A game for 2-6 players to teach vocabulary and sequence of evolution. Winner is first "species" to evolve to the present without becoming extinct. Available for $18.50 from the Carolina Biological Supply Company (see item 17, above).

Other:

19. Casts of early human skulls from the National Museum of Kenya, also casts of early stone tools. Available from Carolina Biological Supply Company (request catalogue) at prices ranging from $108 to $396 depending on degree of finishing desired. For address, see item 17. above.

20. STONES AND BONES PROJECT. Materials for the study of human evolution, originally developed for the use in the Los Angeles schools but now made available for national distribution through grants from the L.S.B. Leakey Foundation and Los Angeles County Museum of Natural History. Includes filmstrip/cassette tape on "What is Anthropology", teacher's guide, casts of fossil skulls, large photographic prints of fossil skulls for student use, calipers, laboratory exercises to be done with the project materials, worksheets, and pre- and post-tests. Price for the entire set of materials is $471, of which $400 is for fossil casts. All materials are available separately. Available from Matt Matsumoto, Project Disseminator, Los Angeles Unified School District, Physical Anthropology Center, 6625 Balboa Blvd., Van Nuys, CA 91406. Tel: (818) 997-2389.

21. 1200 NATURAL SELECTION KIT. Students examine the principles of genetic equilibrium and natural selection through simulated random selection of genetic traits using colored beads, data collection and simple algebraic calculations. Everything required for the unit is included in the kit. Order from the Carolina Biological Supply Co., 2700 York Rd., NC 27215. Cost: $13.50.

CLASSROOM IDEAS

1. Have students find a dog or cat to compare themselves to. Look at the paws vs. hand and feet; limbs and locomotion; placement of the head, the teeth. Then looking at pictures of non-human zoo primates or skeletons of non-human primates, do a similar comparison.

2. For young students. Ask them to run races knuckle-walking and then knuckle-walking but carrying a lunchbox in one hand. Discuss skeletal changes when becoming bipedal and the advantages of bipedalism for carrying.

3. For older students. Ask one (unself-conscious) student to assume the position of a knuckle-walking ape. To inductively arrive at the skeletal changes necessary to become bipedal, ask the student "where does it hurt?" Then ask the class to closely examine the student (who must stay in that position) to answer the question: what has to happen for the knuckle-walking ape to become habitually bipedal? What changes to the foot and hand (arch; foot and hand become very different etc); to the legs (become much longer); position of foramen magnum (moves forward); center of gravity (shifts with the S-curve in spine); chest (becomes broad and shallow); hips (huge gluteus maximus to hold leg to hip); pelvis (becomes shorter and flatter).

4. Have students go home and tape their thumb down and place a patch over one eye and then eat dinner! What activities are particularly difficult without an opposable thumb and stereoscopic vision?

5. Have students watch the Baboon Behavior Film (Univ. of Wy. 04548) or Jane Goodall's Chimpanzee film and then do a mother/infant observation. Discuss with them the difference between humans and apes. Are there absolute differences? What advantages did the human way of life have over the ape adaptation? What are the most basic characteristics?

6. After studying early hominid evolution, have students do group pantomimes of different early hominids and have the class try to guess which hominid is being represented.

7. Have students make a world map which indicates present areas of tropical and subtropical environments. Place on it dots indicating sites where Australopithecine and Homo Erectus sites are located. Does this demonstrate the idea that humans had a tropical origin? What do you think this means in terms of our biological response to heat stress? to cold stress? Why were early anthropologists so resistant to the idea that humans originated in Africa?

8. To place time in its proper perspective, tell the class James Rettie's film story. Then have groups of students devise a way to graphically illustrate time - a chart which unrolls around the room is one idea; a time column is another; a map like the one in Ape into Human is a third.

9. Using drawings, skull casts, slides, or a museum exhibit, make a chart showing the comparison of the various stages of human evolution. Categories might include: brain size; degree of prognathism; thickness of skull and brow ridges; relative size of teeth; presence of chin; position of foramen magnum. How different are we from the Australopithecines? From Homo Erectus? From Neandertals? What aspects of these skulls changed the most at each stage? The least? You might also want to include a category for culture, and have students hypothesize what cultural changes occurred at each stage (language, fire, division of labor, group hunting, religion).

10. Have students draw or write a description of what they think a human skull will look like 1,197,800 A.D.

11. Based on interviews and/or research, students write a job description of a physical anthropologist, explaining in their description the differences between the subspecialties of human osteology, forensic anthropology, and paleoanthropology.

12. Student Debates:

Evolution vs. Creationists
Leakeys on Habilis vs. detractors
Richard Leakeys vs. Donald Johanson

Female vs. Male view of human evolution-
what were important stages of development
and what factors explain their emergence.

13. To study the range of human variation in the world, make a set of 28 pictures from magazines (Life, National Geographic) with a key you keep as to geographic origin and/or racial group. Number the pictures and your key. Then divide the class and the pictures into 4 groups and give each group a set of pictures to try to classify according to race. All groups work with the pictures. Then reveal the information you have and compare each group's classification. Discuss why it is so difficult to classify individuals, and why physical anthropologists study race in populations not the individuals. Finally, have a contest to see who can bring in a picture of a person who is hardest to classify. Have the students list what makes him/her hard to pigeonhole.

14. Have students read folk tales from a variety of cultures explaining physical differences in human beings. Students can then write their own folk tale on the origin of human variation.

15. Using such books as FAMILY OF MAN, FAMILY, COLOR OF MAN, CHILDREN OF MAN have students look for the universals in such aspects as ceremonies, emotions, gestures, relationships, growing up, middle age, old age, etc. Have students write descriptive pieces using these pictures as stimulus.

16. Creational Stories can be used with any age group. These stories reflect the values, fears, and hopes of a people as well as accounting for beginnings. Because they reflect day to day culture, they can be used as an 'artifact' from which students derive information about a people's environment, economy, and society, as well as their more deeply held beliefs. Make a collection of creation stories and give a different one to several groups of students. Each group then tries to derive as much information as possible from the creation story and tries to identify the culture from which it comes. After the class has read and discussed several stories, try to come up with a list of general characteristics of such stories. For example, creation stories provide answers to similar questions: where did we come from? who and what created us? what is our relationship to other animals. These are basic questions to human beings, but also basic to anthropology as well.

17. Students read Clan of the Cave Bear by Jean Auel. Then they research what scientists today know about Neandertals and compare the view Auel gives with what this research reveals. How does the treatment of the Neandertal/Cro-Magnon comparison illuminate or distort the archeological record? How does her novel address the questions: what is human? what is language? what is civilization?

18. View the film on Washoe or read the following two articles: "Talking Chimps," National Geographic World, Oct. 1978, 23-27 and "How Nim Chomsky Changed My Mind," Psychology Today, Nov. 1979, 65-91. Then discuss the purpose and advantages of spoken language. Hypothesize reasons for and the origins of language in our hominid ancestors. Perhaps students could imagine various "early" languages (in Clan of the Cave Bear the Neandertals use a heavily gestured laden language).

19. Writing Assignments: A creation story; a myth explaining the origin of language or fire or different races of humans; a debate between a Creationist and an Evolutionist; a first person description of a memorable event from the life of a Neandertal or Homo Erectus; an essay explaining why scientists agree on the general course of human evolution but can still disagree on specific fossil identification.

20. Read INHERIT THE WIND. Have students act out the trial scene (using their books) for another class with students giving short presentations first on the issues and historical background involved.

(This resource guide was originally prepared by JoAnne Lanouette and Alison Brooks.)

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