TEACHING ANTHROPOLOGY NEWSLETTER

Number 5 Spring 1984

TEACHING ANTHROPOLOGY NEWSLETTER

In recent years Nova Scotia teachers have been teaching anthropology more and more. Anthropology is now part of many history, science and social studies courses.

Teaching Anthropology Newsletter (TAN) promotes precollegiate anthropology in Nova Scotia by:

1) providing curriculum information to teachers;

2) creating a forum for teachers to exchange ideas; and

3) establishing communication between teachers and professors of anthropology.

TAN appears periodically. This fifth number is being mailed to Nova Scotia high schools and to individuals on TAN's mailing list. In an effort to reach professional anthropologists interested in precollegiate anthropology, it is also being mailed to university and museum departments of anthropology across Canada. Recipients who wish to receive future numbers or available back numbers should send their names and addresses to the editor.

TEACHING ANTHROPOLOGY NEWSLETTER

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INSIDE...

PRECOLLEGIATE ANTHROPOLOGY

TEACHING ANTHROPOLOGY IN A SMALL NEW ENGLAND HIGH SCHOOL

by Iris W. Baird*

Anthropology has been offered as an elective for a number of years at the White Mountains Regional High School. The 1983-4 school year is the fifth during which I have taught the course. Since New Hampshire has no state-mandated curriculum, and since my predecessors left no course outline, it has been left to me to devise my own.

The course, as I teach it, is structured broadly as a survey of the field, following much the same topics as a general introductory course at the college level. There are readings in several assigned texts (see list), and individual reading assignments which become more highly structured as the course progresses. We use films and filmstrips, videotapes, of which we have a good collection, and guest speakers when available. Articles from current magazines and newspapers are clipped and copied where appropriate.

Students are given an outline at the beginning of each quarter, listing the assigned readings and reports. This is designed to encourage them to plan their work, and to place responsibility on them. It works better than one might expect, especially after the first quarter. All assignments for each quarter are due no later than one week before marks close for the rest of the school, which helps reduce last-minute conflicts and pressure.

My philosophy is that in an elective course open to students of widely varying ability, my emphasis should be on giving each student an opportunity to learn something about the discipline of anthropology at whatever level he is able. To this end the only requirement I impose for passing the course is that each student must turn in every assignment. The majority of these are essay papers of one kind or another, which gives me an opportunity to grade differentially, based on reading level and general abilities. There is no "minimum amount" of information to be taught, since anyone who might plan to go further in anthropology would take another introductory course at the college level anyway. Since there is very little material available at elementary reading levels I prefer that students read material by recognized anthropologists and make what they can of it with guidance rather than reading watered down "pop anthropology."

Under this grading system, all students who have completed all assignments are graded "on the curve." An average student who makes a conscientious effort can often do as well or better than the able student who makes less effort. Quizzes count for about 25% of the grade and are usually essay and vocabulary questions with enough alternative choices to make a maximum score of 100-150 points possible. There is no minimum passing grade, and I use these primarily as a means of judging how well the class has comprehended the material. They are deliberately designed to be much like the quizzes frequently given in undergraduate college courses, again to give our college-bound students some practice.

We begin the year by reading the first two sections in Lizitsky's "Four Ways of Being Human." After discussion of Semang and Eskimo culture we go back and read the introduction, and spend some time talking about anthropology as a discipline. We go on to the more complex Maori and Hopi cultures in Lizitsky, comparing as we read. For the rest of the semester, we discuss the various topics usually included in cultural anthropology, following the pattern used by most college texts. At this point each student selects one ethnic group on which to do his "field work" from our collection of ethnographies (mostly the Holt series of case studies). As we complete each topic he writes a summary of the way in which "his" society

deals with that aspect of culture--kinship, marriage, social groups or religion or whatever. He puts all of these together into a term paper, or ethnographic report, at the end of the semester.

In the third quarter we take up physical anthropology, using Weitz, and as we move into archaeology toward the last quarter of the year we move outdoors to work on our field project in historical archaeology. (Our school owns 395 acres which include the second settled farm in the town, with several cellarholes, one of which is just yards from our front door.) We are fortunate to have an unpublished manual in historical archaeology made available to us by the author, who teaches in Falls Church, Virginia. This, and its accompanying student workbook, are gems.

Depending on the weather, and the rate at which the snow melts, we work outdoors, or continue in Weitz with the chapters on human cultural development as evinced by archaeological evidence, until the blackflies drive us indoors. The last week or so of school we spend on applications of anthropology to other fields, cultural change and the future.

Since my goal is to make the students more aware of the diversity of the world around them, and more literate in the language of anthropology, I measure the success of the course in part by the reactions I pick up later from my "graduates".

Several have gone on to take more courses in anthropology in college; others have reported on experiences in which the perceptions they acquired have helped them (for example, one young Marine's encounter with boot camp). Others still stop me in the halls or on the street to ask how our dig is going or to comment on some current news item. Many of my current students are in class at the recommendation of former students. Class size has ranged from 7 to 25, and in ability from barely literate to some of our most academically able, including, one year, the entire soccer team. The course is open to sophomores through seniors and is usually about equally divided among the grades.

Texts used in the class include the following:

Deetz, James In small things forgotten. Doubleday (Anchor) 1977.

Haviland, William A. Anthropology. Holt 1974.

Lizitsky, Gene Four ways of being human. Penguin 1956, 1978.

Spradley, James P. and David W. McCurdy Conformity and conflict, 4th ed. Little, Brown 1980.

Weitz, Charles A. Introduction to phsyical anthropology and archaeology. Prentice-Hall 1979.

Williams, Martha R. Introductory archaeology (unpublished) 1981.

*Iris Baird teaches at White Mountains Regional High School, Whitefield, New Hampshire.

NOVA SCOTIA

HIGH SCHOOL ANTHROPOLOGY-- ALUMNI REPORT

by Karen Neves*

[The high school anthropology graduate enters a university anthropology curriculum almost always designed for students with no previous exposure to the subject. This is the first of several projected articles by high school anthropology alumni examining their special experience at university--Ed.]

Imagine, if you will, a group of thirty or so 16-year olds sitting in a classroom. Now imagine that these young people, their desks in a circle, are having a discussion. No, it is not about who is dating whom, last night's basketball game or their dates for the prom. It is about the evolution of man, the merits of creationism versus evolutionism, even the different theories of hominid/pongid divergence.

These are some of the discussions that I remember from my high school anthropology course. The course took place at J. L. Ilsley High School in Halifax during the 1980-81 academic year. It had been in effect for some two or three years before I enrolled in it. Entrance requirements were stringent. A high average (75-80%) was required in addition to permission of the instructor. It was suggested that one should also have completed the archaeology/history course the previous year in grade 10.

Marks did not come easy in this course. The instructor imposed very high standards on his students. The examinations were two hours long (one at the end of each semester) and required fully that long to complete. They were crammed with information with which one was expected to have more than a cursory familiarity. The questions were all essay-type (no penny-ante multiple choice questions here) and outside research was a must.

If this seems like a great deal to ask from high school students, it was. However, the responsibilities were accepted enthusiastically and without complaint. The work was difficult but eminently satisfying. This course produced thinkers, people with a drive to succeed and a thirst for knowledge. I believed that this course would serve as a model for what I would encounter in university, except that university anthropology would be more challenging still. I was wrong.

When I entered Saint Mary's University in 1982 I expected the "horror stories" about dropping out after the first week to come true. I half expected myself to be another failure statistic in the registrar's little black book. I had spent many sleepless nights the preceding summer worrying myself half to death fearing failure and the difficulties I would encounter. When I finally attended my first class I was a frightened little freshman. One month later I was a disillusioned one. I chose courses that I expected to be stimulating. To be honest, I was not expecting an enormous challenge from my Introduction to Anthropology course because I felt that I had been exceptionally well prepared in high school. Little did I know just how exceptional my preparation had been.

I am not claiming to be the Albert Einstein of anthropology. I am by no means fully prepared for the professional world--not even close. But I do feel that I was over-prepared for my University anthropology curriculum. One illustration comes to mind. During the first semester of the current academic year, I faced a mid-term examination. I had studied only superficially, reviewing the material the night before. When I arrived at the library the day of the exam bright-eyed and bushy-tailed, I found a group of my classmates, huge dark circles ringing their eyes, coffee stains on their wrinkled clothes, nerves raw from staying awake all night studying. I began to wonder if they knew something about the exam I did not. They didn't. Despite not studying hard,

I made a superior score of 80%.

What can be done with students like me who enter a university anthropology program designed for students with no pre-university exposure to the subject? An extraordinary high school anthropology course can be expected to attract superior high school students, while a university introductory anthropology course can be expected to attract an "average" student who at some universities will be inferior to the better students in high school. The extraordinary high school anthropology course can be tailored to the special interests of a small number of selectively-admitted students, while the average university "intro" course needs to be standardized for a large number of students expected to digest a prescribed amount of information prerequisite for advanced anthropology courses. Within these constraints, how can the extra-ordinarily motivated and trained university anthropology student be challenged?

Perhaps students with prior anthropology courses could be exempted from the introductory anthropology course. This could be determined, perhaps, after a general knowledge test in anthropology had been administered and a consensus reached among the faculty members as to the student's standing. The logistics would be left up to the individual departments if such a system were to be implemented.

The question, to me, is academic. If one chooses a certain learning institution, one should expect to be subject to its rules and regulations. Large institutions cannot be expected to cater to a few over the many. This is simply not practical.

I do not regret my pre-university anthropology courses. They certainly made my high school career stimulating and they have, to date, made my university career an easier path to follow.

*Karen Neves is an Anthropology major at Saint Mary's University and Secretary/ Treasurer of the Anthropology Society.

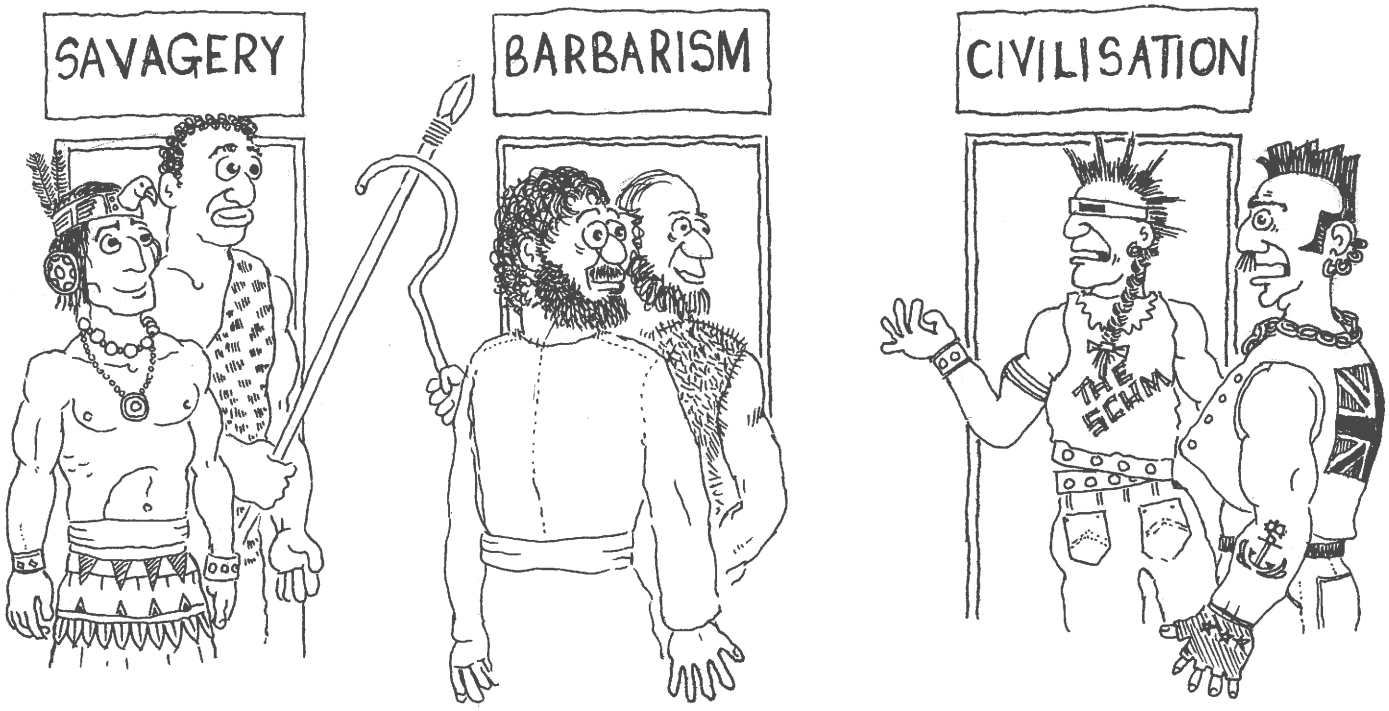
ELSEWHERE

PRECOLLEGIATE ANTHROPOLOGY IN BRITAIN

John Corlett, Chairman of the Royal Anthropological Institute Education Committee, discusses anthropology and British education in the December, 1983 issue of RAIN, Royal Anthropological Institute Newsletter. According to Corlett, despite its potential for shedding light on British public concerns, especially concerns about Britain's growing multiracial composition, anthropology lacks public credibility. This can be attributed in part to public obscurity of anthropology brought about by too little anthropology in British schools.

In Britain, anthropology means social anthropology, and Corlett offers four models for incorporating social anthropology into the classroom. The so-called "savage model" would assess the world's "simple peoples" contrasted with Western civilization. Here the job of anthropologists would be to encourage cultural self-reflection while at the same time correcting stereotypes of "primitives". The "relativist model" would place non-Western ceremonies on a par with Western ones as part of a broad, comparative approach to cultural diversity. Using the third, "anti-racist model", anthropologists would study the roots of racism and the role of political power in a multiethnic society--a radical program aimed at social change. The fourth model is the traditional "academic model" in which anthropology would be taught as an academic discipline for its own sake. If this model were adopted, writes Corlett, anthropology might become more prominent in Britain's system of public school examinations. Corlett's article stands in opposition to a 1973 article by distinguished British anthropologist Edmund Leach, who urged that social anthropology be kept out of British school curriculum.

These proposed "popularizations" of anthropology are linked to changes in British society and education brought



about by the increase in visible nonwhite minorities. They are proposed in the hope that anthropology has something to offer the multiracial public, and also in the hope that a multiracial public exposed to anthropology will reciprocate with greater appreciation of anthropology.

TAN readers might like to contrast precollegiate anthropology in Britain with precollegiate anthropology in the United States and Canada. Besides Corlett's RAIN article, they should consult issues 7 and 11 (1978 and 1982) of Social Science Teacher, both devoted to anthropology. Also of interest would be Joan Bulmer's Guide to the Teaching of Anthropology in Schools and Colleges (SOAS, London 1977) and the forthcoming Anthropology and Multicultural Education (Association for Teaching of Social Science). Leach's counterarguments appeared in the February 2, 1973, issue of the Times Educational Supplement.

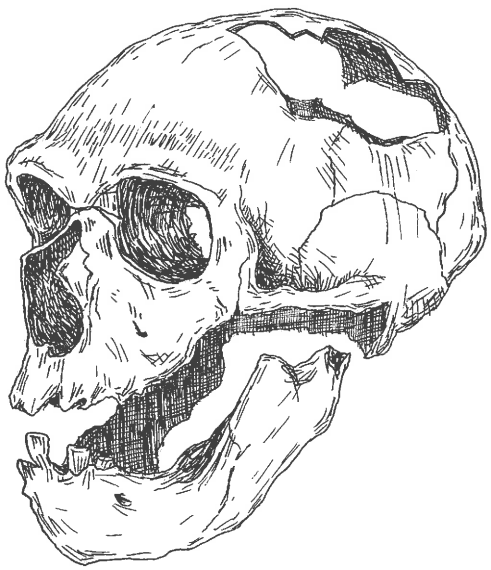
ANTHROPOLOGY RESOURCES

EVOLUTION IN NEW YORK CITY

Planning a class trip to New York City? "ANCESTORS: Four Million Years of Humanity" is an exhibition scheduled to take place at The American Museum of Natural History between April 16 and September 9, 1984. The exhibit will bring together many original fossils from all phases of human evolution.

The exhibited specimens will include several pre-human fossils, many australopithecines and habilines from South Africa and Tanzania, Homo erectus from Africa and Asia, archaic Homo sapiens from Africa and Europe, Neanderthals from France through Israel and early Homo sapiens sapiens from Africa and the Near East.

More information can be obtained by writing to Ian Tattersall, Curator of "ANCESTORS", Department of Anthropology, American Museum of Natural History, New York, NY 10024.



ANTHROPOLOGY RESOURCES

CANADIAN ANTHROPOLOGY PERIODICALS

If you, your students or your school would like to subscribe to Canadian anthropology journals, several are available. The periodicals listed below are published regularly from once to six times per year. [Those more peripheral to anthropology are preceded by an asterisk (*)] Write for current subscription rates.

*ACADIENSIS: JOURNAL OF THE HISTORY OF THE ATLANTIC REGION
2/year by Department of History, University of New Brunswick
Write to Department of History, University of New Brunswick, Fredericton, NB E3B 5A3

ANTHROPOLOGICA
2/year by Canadian Research Centre for Anthropology, Saint Paul University
Write c/o 233 Main, Ottawa, ON K1S 1C4

CANADIAN ETHNIC STUDIES
3/year by Canadian Ethnic Studies Association
Write c/o Department of Sociology, University of Alberta, Edmonton, AB T6G 2H4

*CANADIAN GEOGRAPHIC
6/year by The Royal Canadian Geographic Society
Write to the Royal Canadian Geographic Society, 488 Wilbrod Street, Ottawa, ON K1N 6M8

*CANADIAN JOURNAL OF AFRICAN STUDIES
3/year by Canadian Association of African Studies
Write to Department of Geography, Carleton University, Ottawa, ON K1S 5B6

CANADIAN JOURNAL OF ANTHROPOLOGY
2/year by Department of Anthropology, University of Alberta
Write to Department of Anthropology, University of Alberta, Edmonton, AB T6G 2H4

CANADIAN JOURNAL OF ARCHAEOLOGY
1/year by Canadian Archaeological Association
Write c/o Department of Anthropology, University of Victoria, Victoria, BC V8W 2Y2

CANADIAN JOURNAL OF ROCK ART [new in 1984]
2/year by Canadian Rock Art Research Associates
Write c/o Department of Anthropology and Archaeology, University of Saskatchewan, Saskatoon, SK S7N 0W0

CANADIAN REVIEW OF SOCIOLOGY AND ANTHROPOLOGY
4/year by Canadian Sociology and Anthropology Association
Write to Secretary/Treasurer, Canadian Sociology and Anthropology Association, Concordia University, 1455 de Maisonneuve ouest, Montreal, PQ H3G 1M8

CULTURE
2/year by Canadian Ethnology Society
Write to Barbara Spronk, Athabasca University, Edmonton, AB T5L 2W4

ÉTUDES INUIT STUDIES
2/year by the Inuksiutiit Katimajiit Association, Inc.
Write c/o Département d'anthropologie, Université Laval, Québec, PQ G1K 7P4

LACUS FORUM
1/year by Linguistic Association of Canada and the United States
Write to Hornbeam Press, Incorporated, 6520 Courtwood Drive, Columbia, SC 20206 USA

*LANGUAGE AND SOCIETY
4/year by Commissioner of Official Languages
Write to Office of the Commissioner of Official Languages, Ottawa, ON K1A 0T8

NEXUS: THE CANADIAN STUDENT JOURNAL OF ANTHROPOLOGY
2/year by Department of Anthropology, McMaster University
Write to Department of Anthropology, McMaster University, 1280 Main Street, West Hamilton, ON L8S 4L9

RECHERCHES AMÉRINDIENNES AU QUÉBEC
2/year by Recherches Amérindiennes au Quebec
Write to C.P. 123, Succursale G, Montreal, PQ H2W 2M9

Besides these journals, there are many Canadian Anthropology publications that appear occasionally and irregularly rather than periodically. These will be identified in a future issue of TAN.

EVOLUTION VS CREATION

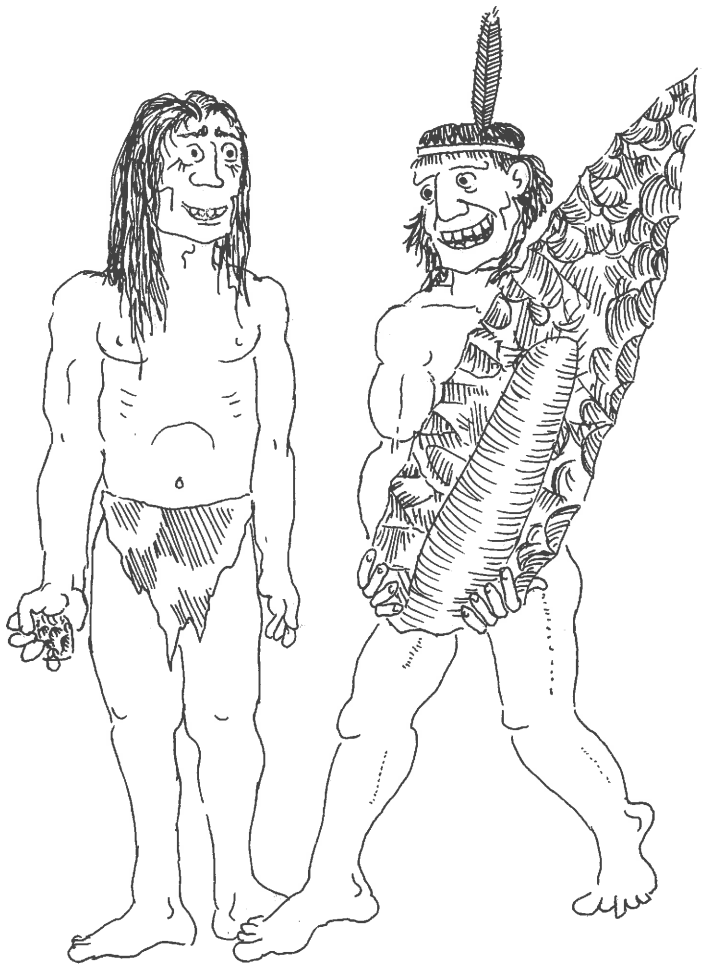
Evolution vs Creation: A Selected Bibliography has been prepared by the Committee on the Public Understanding of Evolution of the American Anthropological Association.

The Bibliography contains about 100 items in several categories: general, educational, legal and political; evolutionary biology and biochemistry; paleontology and stratigraphy; physical sciences; creation-science journals and newsletters; anti-creationist journals and newsletters; and films and video-tapes.

Free single copies are available upon request by sending a stamped, self-addressed business envelope to the American Anthropological Association, 1703 New Hampshire Avenue NW, Washington, DC 20009 USA.

A glossy 28-page booklet Science and Creationism (1984) has been published by the American National Academy of Science. It presents information in support of evolution as science aimed at educators, parents and others concerned with science education at the secondary school level.

Thousands of copies of the booklet were mailed to school district superintendents and high school science department heads in the United States. Additional copies can be purchased from the National Academy Press, 2101 Constitution Avenue, N.W., Washington, D.C. 20418 USA.



"BOY, IS THIS GOING TO CONFUSE THEM!!"

ARTICLE

A PERFECT "10"? BODY IMAGE OF MANNEQUINS

"Popular culture" is a field of study for an increasing number of anthropologists. Physical anthropologists, however, have lagged behind cultural anthropologists in popular culture studies. I have begun studying popular culture by assessing how images of the human body are distorted for commercial gain. This paper is a report on my first adventure in that direction.

Beauty is in the eyes of the beholder. Anthropologists have found that different cultures adopt different standards of human beauty, which change over time. The Rubenesque female may be unfashionable today in Western high society, but she was fashionable in 17th century Europe, and she still is fashionable in parts of the world where pulchritude is a sign of wealth. There are many other cultural and historical examples of how what is beautiful in one place today may be ugly in another place tomorrow, and vice versa.

Any prevailing idea of beauty can be compared with the real bodies of people on whom the ideal is perpetrated. Physical anthropologists have spent decades measuring people of different races, ages and occupations. Measurement of living people is called anthropometry, and the anthropological literature of anthropometry is substantial. Using anthropometry, we can learn which body dimensions are selected from the normal array to be defined as beautiful. What is the anthropometric ideal of beauty, and how many people can expect to attain it?

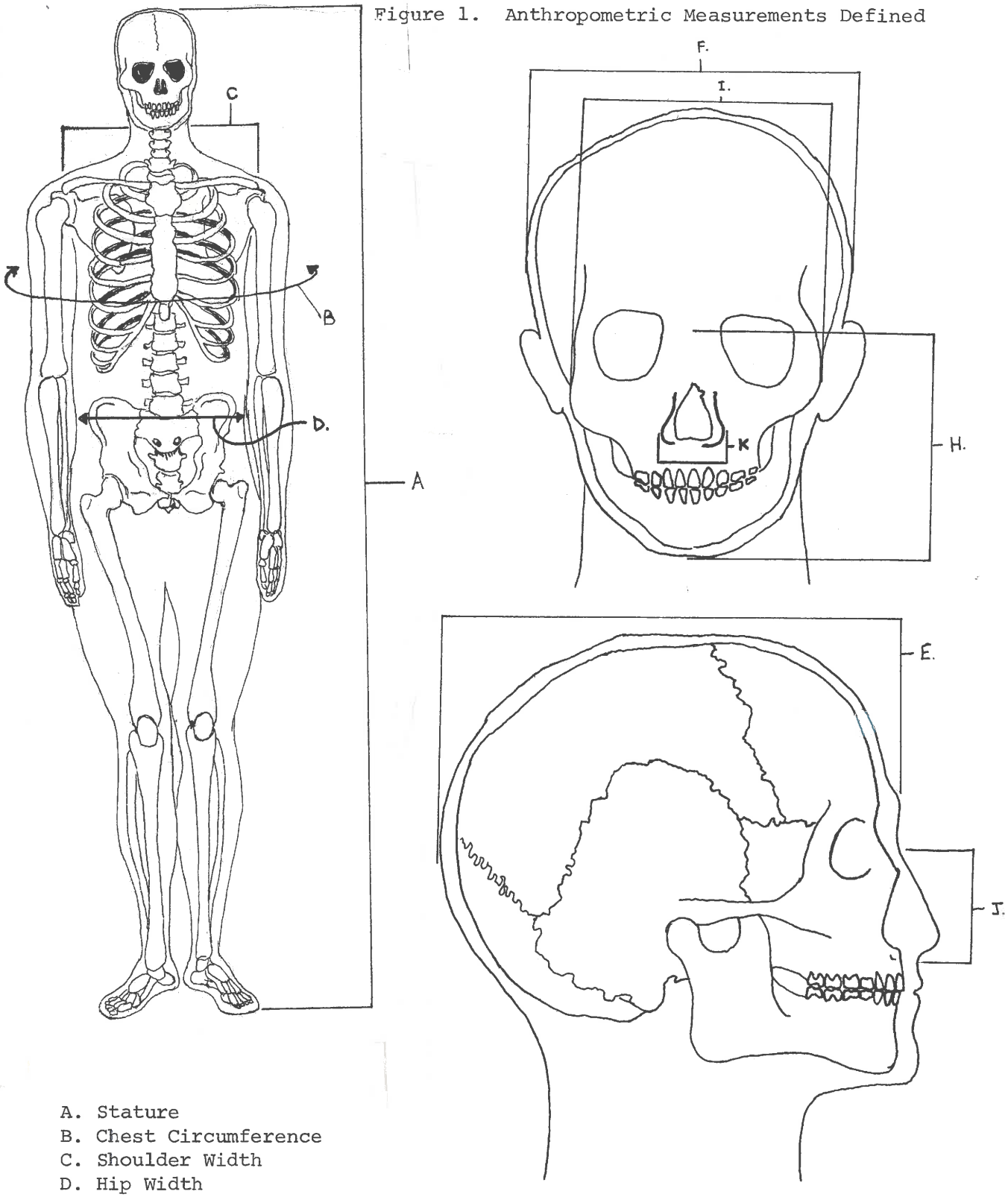
The Canadian clothing industry uses human mannequins to display men's and women's apparel. The main purpose of display mannequins is to make clothes look good so that customers buy them. At the same time, display mannequins project a certain image of physical beauty. Some of this image is created by coloring and outfitting but much of it is created by body form. What is the anthropometric body image of mannequins, and how does it deviate from the body of the average clothes-buying customer?

Realistic mannequins are moulded or sculpted from human models. A manufacturer's line is identified by a name ("Bonnie", "Laid Back Larry", "Superstar") and sold in various postures, often with interchangeable heads and feet or hands. Adult mannequins are sold as young, mature and, sometimes, late middle-aged, with some manufacturers offering Black and Oriental mannequins in addition to the dominant Caucasian type. Petite and full-figured mannequins are also available. Few manufacturers advertise their lines by dress and shoe size or, for males, by collar, waist and inseam size. No manufacturer seems to supply the complete body dimensions of its mannequins. To obtain measurements, the mannequins must be measured on site.

Last Fall I measured 21 different adult mannequins in three different clothing stores in Halifax. Seven were male mannequins and 15 were female. Most were high-quality expensive mannequins manufactured by Hindsgaul of Denmark. All of the females and five of the males were Caucasians, while two of the males were intentionally black. This article concerns Caucasians only.

I started out treating the mannequins as living people and tried to obtain on them the same measurements obtained in any standard anthropometric inventory. A standard inventory involves some 25 measurements, each with a precise anatomical definition (for example, see Hutchinson 1973). I soon learned that even high-quality mannequins lack many skeletal landmarks or are positioned in ways that prevent them from being measured properly. For these reasons the mannequin inventory was restricted to 11 measurements, and two of these were only estimated. The 11 measurements were stature, chest circumference, shoulder width (estimated), hip width (estimated), head length and breadth, cepahlic index, face height and breadth and nose height

Figure 1. Anthropometric Measurements Defined



A. Stature
B. Chest Circumference
C. Shoulder Width
D. Hip Width
E. Head length
F. Head Width
G. Cephalic Index (Head Width/Head Length Ratio not shown)
H. Face Height
I. Face Width
J. Nose Height
K. Nose Width

and breadth. In anthropology, measurements like these are obtained on parts of the body where overlying skin and muscle are known to be thin. The external measurements are intended to approximate measurements of the internal skeleton, which are highly hereditary. Although such measurements ignore most variation in body fatness and muscularity, they do help define the important hereditary component of what we regard as human body form. The 11 measurements are diagrammed in Figure 1.

With what real biological population should the mannequin sample be compared? The mannequins were intended to be young Caucasian adults of apparent North American or northern European ancestry. I chose to compare them with a population of young Caucasian adult students in Chicago private schools (Krogman 1941:265). Although this population was small (65 students) and young (age 19), it incorporated both male and female measurements and it probably comprised the middle and upper class clientele to whom the mannequin appeal was targeted. The comparison of mannequin and human measurements is presented in Table 1.

The first column of Table 1 identifies the anthropometric measurements obtained. The second pair of columns lists the measured mean and standard deviation of the Chicago males and females. The mean is the statistical average, and the standard deviation is a statistical measure of population diversity. About two thirds of the Chicagoans' dimensions were within a range defined as the mean minus one standard deviation and the mean plus one standard deviation (for statistical explanations, see Thomas 1976). The third pair of columns lists the male and female mannequin sample mean and sample size; the sample size varies because not all mannequins yielded the same measurements. The final column lists the percentage of Chicagoans with dimensions expected to be at least as extreme as the mannequin average. The larger the percentage is, the more similar the mannequin and human averages are, and the more extreme the mannequins can be concluded to be. Inspection of Table 1 shows that mannequins are made consistently on the small side of average. Even more interesting are the different ways in which male and female mannequins are extremely small.

Consider the dimensions of males. Three male mannequin means exceed the Chicago mean, while eight others are equal to or less than the Chicago mean. Male mannequins are taller than average and have wider hips and faces, but in all other respects they are below average. The percentage of male Chicagoans who are at least as deviant from average as are male mannequins is rather high, ranging from 50% to 3% with an overall average percentage of 28%. This means that 28 out of 100 Chicago males are more extreme than male mannequins in the direction of projected body image. In only one case -- hip width -- is the mannequin dimension so extreme that statisticians would call it a statistically significant deviation from average, that is, so extreme that fewer than 5 in 100 men would be expected to possess it. All in all, the beautiful male mannequin is a surprisingly average guy, if a bit small.

Now consider the dimensions of females. Only one female mannequin dimension -- stature -- exceeds the female Chicagoan average. All ten other dimensions are below average. The percentage of female Chicagoans who are at least as deviant from average as are female mannequins is strikingly low, ranging from 21% to less than 1% with an overall average percentage of 7%. This means that only 7 of 100 Chicago females are more extreme than female mannequins in the direction of projected body image. In eight cases the mannequin dimension is so extreme that statisticians would call it a statistically significant deviation from average, and in seven of these eight cases the deviation is so great that fewer than 1 in 100 women could expect to attain it. All the extreme deviations are in the direction of smallness. All in all, the beautiful female mannequin is an image few Chicago females can expect to attain.

Table 1. Comparison of Mannequin Sample with Chicago Population

Measurement	Chicago Population Mean and Standard Deviation[1]		Mannequin Sample Mean and Size[2]		Percent of Population More Extreme than Mannequins[3]	
	Male	Female	Male	Female	Male	Female
A. Stature	176.3 ± 5.7cm	164.6 ± 4.6cm	177.1(n=4)	166.5(n=4)	39%	21%
B. Chest Circumference	88.2 ± 5.3cm	80.6 ± 4.5cm	86.0(n=3)	77.0(n=3)	24%	8%
C. Shoulder Width	39.4 ± 1.8cm	35.0 ± 1.4cm	39.0(n=4)	32.1(n=6)	33%	< 1%
D. Hip Width	27.9 ± 1.3cm	27.8 ± 2.6cm	29.0(n=5)	25.8(n=7)	3%	2%
E. Head Length	19.5 ± .7cm	18.9 ± .7cm	19.5(n=6)	18.1(n=7)	50%	< 1%
F. Head Breadth	15.2 ± .6cm	14.6 ± .6cm	15.1(n=6)	13.8(n=7)	34%	< 1%
G. Cephalic Index	78.1 ± 3.9	77.2 ± 2.8	77.6(n=5)	76.8(n=7)	39%	35%
H. Face Height	12.3 ± .8cm	11.4 ± .5cm	11.9(n=6)	10.8(n=15)	11%	< 1%
I. Face Breadth	13.7 ± .5cm	13.0 ± .5cm	14.0(n=5)	12.8(n=14)	9%	7%
J. Nose Height	5.5 ± .4cm	5.1 ± .3cm	5.3(n=5)	4.9(n=15)	13%	< 1%
K. Nose Breadth	3.5 ± .2cm	3.3 ± .2cm	3.5(n=5)	2.9(n=15)	50%	< 1%

[1]The mean is the average measurement. The standard deviation is a statistical measure of the heterogeneity of measurement. About two thirds of the Chicago population fall within the range of measurement defined as the mean minus one standard deviation and the mean plus one standard deviation.

[2]The sample size (n) varies because not all mannequins yielded all measurements.

[3]These percents derive from Z-tests of statistical significance. Converted to decimals (e.g., 39% = .39), they are the probabilities that the mannequins could be a random sample of the Chicago population (see Thomas 1976: 181ff).

In sum, what is so striking about the body image of mannequins is their rather consistent deviation from average in the direction of smallness and much greater deviation for females than for males. For females the perfect mannequin "10" is much more elusive than for males, many of its components being attainable by fewer than 1% of the Chicagoans being contrasted. It is unclear why the clothing industry would want to project a female body image so few females can expect to attain by heredity. Perhaps the less attainable the ideal, the harder the customer is expected to try to compensate by buying clothes. If so, women, who buy more clothes than men anyway, are intimidated into trying much harder.

[Next: Barbie and Ken: Are They Really Miniatures?]

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Hutchinson, Thomas C. 1973 Laboratory Techniques in Physical Anthropology. Columbia: University of Missouri.

Krogman, W. M. 1941 Growth of Man (Den Haag: Uitgeverij Dr. W. Junk).

Thomas, David Hurst 1976 Figuring Anthropology: First Principles of Probability and Statistics (New York: Holt, Rinehart and Winston).

*Dr. Erickson, a physical anthropologist, is Associate Professor of Anthropology at Saint Mary's University, Halifax, Nova Scotia. A version of this paper was presented to the 19th Annual Meeting of the Atlantic Association of Sociologists and Anthropologists, Fredericton, NB, March 16, 1984.

REPORT

THREE PRECOLLEGIATE ANTHROPOLOGY CONFERENCES

Professional anthropologists are conferring often about precollegiate and extra-collegiate anthropology. Here are three reports.

American Anthropological Association
82nd Annual Meeting, Chicago, Illinois
November 16-20, 1983.

Committee 3 of the Council of Anthropology and Education sponsored three events. A workshop "New Arenas for Anthropology in Pre-Collegiate Education" explored possibilities for precollegiate anthropology in ethnic and international schools and camps, in programs for gifted students and in the regular classroom. Similar themes were developed in a roundtable discussion "Beyond the College Classroom: Reaching New Audiences." Several papers were also presented at a specialized symposium "Archaeology and Education: A Successful Combination for Pre-Collegiate Students."

American Anthropological Association
83rd Annual Meeting, Denver, Colorado
November 14-18, 1984

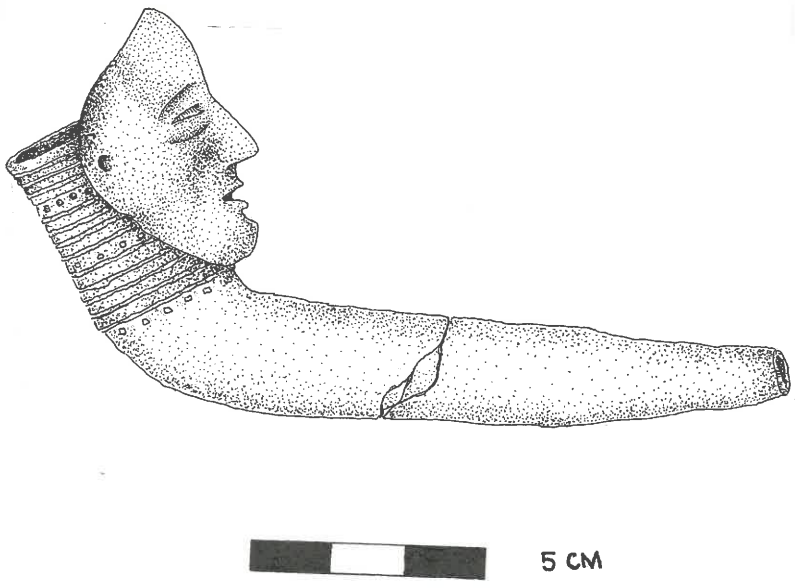
A workshop "Anthropologists and Teachers: Reaching a New Audience" will report on a variety of efforts over the past two decades to link up university and museum anthropologists with precollegiate teachers through teacher training institutes, archaeological field schools, anthropology curriculum material and museum outreach programs. It will feature reports from The Smithsonian Institution, Beloit College, Northwestern University, the Denver Museum of Natural History and Saint Mary's University.

For more information about the 1983 and 1984 AAA sessions, write to Patricia Higgins, Chair, Committee 3, Council on Anthropology and Education, c/o Anthro Notes, Department of Anthropology, National Museum of Natural History, Smithsonian Institution, Washington, DC 20560.

Atlantic Association of Sociologists and Anthropologists 19th Annual Meeting, Fredericton, New Brunswick, March 15-18, 1984.

Closer to home, the AASA explored "Pork Bellies and Other Futures: Directions for Tomorrow's Anthropology" with reports on precollegiate and extracollegiate anthropology from Dalhousie University, University College of Cape Breton, Mount Saint Vincent University and Saint Mary's University.

For information write to Dr. Constance deRoche, University College of Cape Breton, Sydney, NS.



HURON PIPE C. 1550

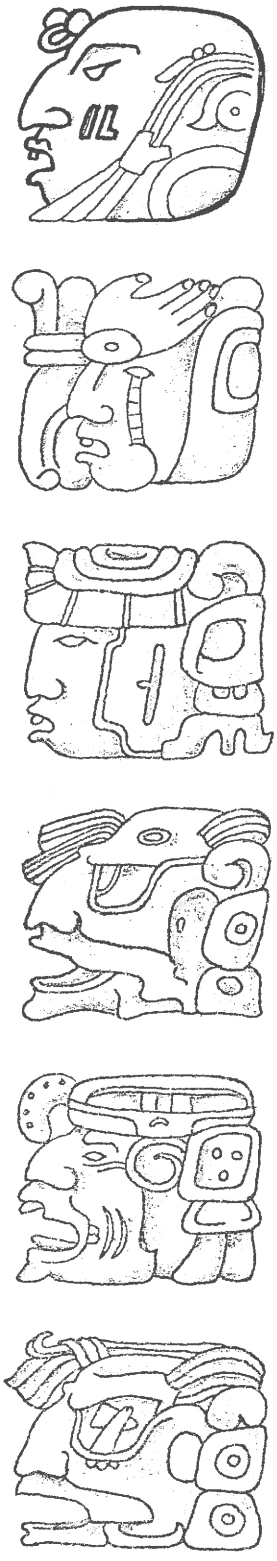
REPORT

NOTES ON ANTHRO NOTES

TAN readers will know that Anthro Notes began as part of the George Washington University/Smithsonian Institution Anthropology for Teachers Program. It is continuing with support of the National Museum of Natural History and the Smithsonian Educational Outreach Program under an expanded title: Anthro Notes: National Museum of Natural History Newsletter for Teachers.

The Winter 1984 issue of Anthro Notes contains articles on Andean women, family folklore and human adaptation and an account of the Beloit College/Logan Museum Social Studies Project in Wisconsin. It also announces the forthcoming publication of A Museum Education Anthropology: Perspectives on Informal Learning. A Decade of Roundtable Reports. This 272 page comprehensive volume on musuem education is available at a prepublication (before June 1) price of $12.50 US from the American Association of Museums, 2306 Massachusetts Avenue, NW, Washington, D.C. 20007 USA.

Anthro Notes is distributed free of charge. To put your name on the mailing list write to Ann Kaupp, Department of Anthropology, National Museum of Natural History, Smithsonian Institution, Washington, D.C. 20560 USA.



NEW IN THE NORTHEAST

The first issue of Mammoth Trumpet (Winter 1984) has just appeared. Mammoth Trumpet is a semi-annual newspaper published by the Center for the Study of Early Man at the University of Maine. It circulates current research about human occupation of the Americas among scientists and interested members of the general public. Subscription to Mammoth Trumpet is by membership in the Center. For information, write to the Center for the Study of Early Man, University of Maine at Orono, Orono, ME 04469 USA.

ARCHAEOLOGY NEWS

NEWS FROM THE ARCHAEOLOGY LABORATORY

The Archaeology Laboratory at Saint Mary's University experienced an extremely busy year. Students and staff conducted salvage projects at three locations throughout the province.

The first project was the survey and salvage excavation of a number of sites along the shores of McGowan Lake, Queens County. The survey identified seven prehistoric habitation sites as well as six petroglyph locations. Two of the habitation sites were extensively tested; one produced a unique collection of mobilary art objects. These were cut pebbles and slate tablets which were incised with a variety of images including the traditional Micmac double-curve motif. The site also produced numerous other late prehistoric and protohistoric items including stone projectile points, knives, axes and scrapers. The protohistoric material was represented by glass trade beads, Kaolin pipes, jews'-harp, file and a spoon which had been crimped to melt lead for musket balls.

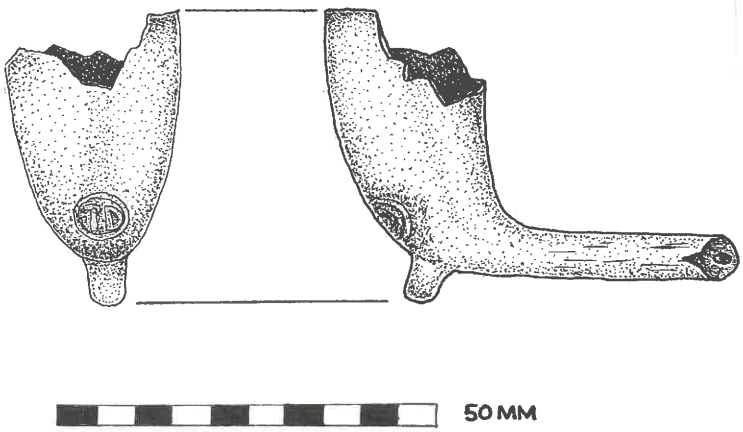
The petroglyph sites received the most attention due to their excellent state of preservation. Mr. Brian Molyneaux of the Royal Ontario Museum and Helen Sheldon, SMU, received contracts from the Nova Scotia Museum to record these cultural resource locations. A bewildering collection of glyphs came to light through their efforts. The motifs included numerous hunt scenes, Christian altars and churches, ships, village skylines, human figures, waltze game pieces, and many more.

The second project undertaken by the Laboratory was to assist the Nova Scotia Museum's Acadian excavations in the Belle Isle marshes, Annapolis County. The students worked with David Christianson in testing a second Acadian house structure at this location. The weekend produced hundreds of artifacts dated to the mid-eighteenth century. These are currently being studied and contrasted with the specimens recovered from the first house excavated during the summer.

The most recent and highly publicized work was at the Central Trust building site in downtown Halifax. A number of important issues resulted from the activities associated with this construction site. The most important is that there is a definite need in this province to educate various levels of government to the importance of our heritage resources. With its rapidly diminishing cultural resources, this province needs to be less reactive and more active in planning, well in advance, to save our heritage.

A brief examination of the material by Anita Campbell, Material Culture Researcher for Parks Canada produced the following conclusions:

> "The Central Trust collection appears to be a kitchen deposit of English origin dating from shortly after the founding of Halifax into the 19th century although the majority of the deposit seems to be from the later years of the 18th century. An approximate date based on identifiable ceramic sherds was 1767 while pipe bore analysis provided a date of 1761."



PIPE BOWL

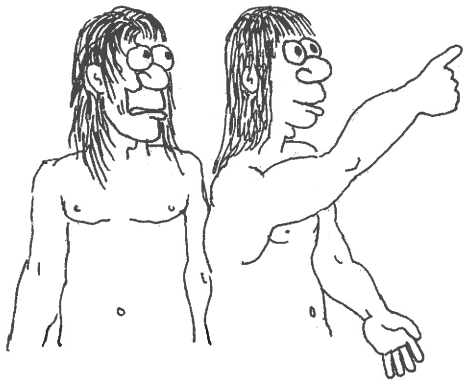
PHYSICAL ANTHROPOLOGY NEWS

NEWS FROM THE PHYSICAL ANTHROPOLOGY LABORATORY

The Physical Anthropology Laboratory of Saint Mary's University has acquired casts of several recently-discovered Miocene hominoids from the Potwar region of Pakistan. Miocene hominoids are potential common ancestors of both modern apes (pongids) and humans (hominids). The specimens, dating from about 8 million years ago, are classified as Ramapithecus and Sivapithecus and include the remarkable GSP 15000 specimen pictured on the front cover of the January 21, 1982, issue of Nature.

The Laboratory has also acquired casts of two of the 3.5 million-year-old Pliocene footprints from Laetoli, Tanzania, described by Mary Leakey in the March 22, 1979, issue of Nature.

These acquisitions help update the Laboratory's collection of casted fossils available for study by precollegiate teachers and students. For details, contact Dr. Paul Erickson, Department of Anthropology, Saint Mary's University.



HE WAS THE BLACK SHEEP OF THE FAMILY"

FILM REVIEW

GREYSTOKE: THE LEGEND OF TARZAN, LORD OF THE APES

by James Jaquith*

Until very recently, there seem to have been two categories of Tarzan movies. Over the years, the largest of these has starred such stalwarts as Johnny Weismuller. These "hunks" parade through fake jungles manifesting their machismo in a predictable set of stereotyped acts: "Me Tarzan; you Jane." The other consists to date of but one film in which the principal attraction was not Tarzan at all, but Bo Derek.

In Greystoke, happily, we have something new, and it contains several refreshing innovations. One, deceptively simple, is that it is a more or less faithful audiovisual rendering of Edgar Rice Burroughs' Tarzan of the Apes (1917 being the year of the first of its thirty-one printings). Many viewers will recall the basic story line. A son is born in the wilds of Africa to an English nobleman and his wife, victims of a shipwreck. During their short stay in Africa they appear not to have had contact with other human beings. The mother having died, an ape "couple," saddened over the loss of their own offspring, slay the father and take the baby as their own. Perhaps twenty years later, indigenous humans kill all members of a British expedition save a Belgian who symbolizes humanity at its best. The now adult Tarzan saves the life of the Belgian (more symbolism). The two become friendly, despite the fact that Tarzan speaks only ape. He is a good mimic, however, and, haltingly, the Belgian teaches him some English and French (this would be symbolic as well except that the story was written long before Canada became bilingual). Persuaded by his friend and first human contact, Tarzan undertakes the journey to the ancestral mansion in Scotland. He is not at all comfortable in this scene, and, after the death of his grandfather, the senseless slaying of his ape "father" and after having made love to his grandfather's ward (one Jane -- no information on technique) he returns in frustration to the scene of his youth.

Another of this Tarzan's worthwhile innovations is that, pictorially, it is exquisite, the photography in England as well as in the jungle scenes of uncommonly high artistic merit. Two others have to do with the "apes." By contrast with their roles in Tarzans of the first category, they are not comic-relief afterthoughts, but genuine actors in the drama. Working with a competent primatologist, the producers have managed to make teeth look right, to have the lips move appropriately and to have them act and vocalize persuasively. In short, they are both credible and profoundly influential in the unfolding story.

One of the themes treated both in the book and in the movie concerns late-19th century European attitudes of the kind which has been labeled "social Darwinism." As one example, the British expedition to Tarzan's jungle (the name Tarzan is never spoken in the film, by the way) assumed a priori that it had a right to be there and to kill animals for the museums of civilization.

The central theme -- one which pervaded most of the film -- was adumbrated in G. B. Shaw's Pygmalion. It involves the very high degree of psychological conflict and turmoil which inevitably follow the removal of a human being from the milieu of his enculturation. This term, admittedly, is of questionable appropriateness here, but there seems to be nothing more satisfactory. The expectation that such an individual will adjust reasonably, even happily, to a radically different milieu is both naive and unrealistic. In Greystoke it had tragic consequences. A related theme in this film is the romanticized and imperfectly understood question of feral children. The producers treated it relatively well, never presenting the Seventh Earl of Greystoke (Tarzan) as an English gentleman of polished verbal fluency and never erasing

the "ape" verbalizations which he began to internalize in early childhood. This was wise, since there is indirect evidence, springing mainly from the linguist Chomsky and the developmental psychologist Piaget, that a human being of Tarzan's age at the time of his "discovery" can never learn language.

An assault on credibility is the portrayal of Tarzan's natural parents (Tarzan himself never fully accepted that two apes were not his real parents) shipwrecked on a remote African shore, apparently having transported large and cumbersome pieces of the ship miles into the jungle. With these materials, they built the tree-house in which their son was born.

The overall impression left by the film, however, is one of poignancy, and a kind of lassitudinous, bittersweet beauty. While important questions are raised about the human condition, viewers are fortunate in that they are never really answered. In fact, the "ending" was not really an ending at all. It left unresolved whether, in the long term, Tarzan would go ape or English gentleman. It also suggests that he could find peace of mind in neither milieu, indeed that there was nowhere and nothing for him, that he was doomed to live out his life psychologically alone and on the peripheries of what we tend to take for granted as the birthright of our species.

Anthropologists will be particularly sensitive to the questions raised and to the ways in which they are treated. To paraphrase one of NBC-TV's show-plug devices, SEE IT! Having seen it, think about it!

*Dr. Jaquith is Professor of Anthropology at Saint Mary's University. His review of the anthropological film "Quest for Fire" appeared in TAN number 2 (Spring 1982).

"THIS IS MY MOTHER'S, BROTHER'S, FATHERS, CROSS-COUSIN'S, SISTER'S, SON'S, NEPHEW'S, AUNT'S SON, WHO MARRIED THE OFFSPRING OF....."

CANADIAN CALENDAR

1984

March 14-17 NATIVE AWARENESS WEEK University of Lethbridge. Write to Native American Students Association, University of Lethbridge, Lethbridge, AB

March 15-18 ATLANTIC ASSOCIATION OF SOCIOLOGISTS AND ANTHROPOLOGISTS Annual Meeting, Fredericton, NB. Write to Jim Richardson, Department of Sociology, University of New Brunswick, Bag Service 45555, Fredericton, NB E3B 6E4

March 30-April 1 POPULAR CULTURE ASSOCIATION AND AMERICAN CULTURE ASSOCIATION Annual Meeting, Toronto, ON Write to Ray Browne, Popular Culture Association, Bowling Green University, Bowling Green, OH 43403.

April 14-18 SOCIETY FOR APPLIED ANTHROPOLOGY Annual Meeting, Loews Westbury Hotel, Toronto, ON. Write to Richard Stoffle, Department of Sociology and Anthropology, University of Wisconsin, Parkside, Kenosha, WI 53141.

April 18-21 CANADIAN ARCHAEOLOGICAL ASSOCIATION 17th Annual Meeting. Victoria, BC. Write to Chairman, Archaeology Division, British Columbia Provincial Museum, Victoria, BC V8V 1X4

May 11-13 CANADIAN ASSOCIATION FOR MEDICAL ANTHROPOLOGY First Annual Conference, Universite de Montreal, Montreal, PQ Write to D. Paul Lumdsden, Master's Office, Norman Bethune College, York University, Downsview, ON M3J 1P3.

July 16-20 5TH INTERNATIONAL CONFERENCE ON METHODS IN DIALECTOLOGY Victoria, BC Write to H. J. Warkentyne, Department of Linguistics, University of Victoria, Victoria, BC V8W 2Y2

October 25-28 SOCIAL SCIENCE HISTORY ASSOCIATION Annual Meeting, Ontario Institute for the Study of Education, Toronto, ON Write to William Ckaggettm, Department of Political Science, University of Mississippi, University, MS 38677.