

BLOOMSBURG STATE COLLEGE  
Bloomsburg Pennsylvania

ANTHROPOLOGY NEWSLETTER  
March, 1977

Anthropology is now part of the joint department of Philosophy and Anthropology. This reorganizational event does not in any way affect the anthropology major or its curricula at BSC. The Anthropology major, called "Soc/Anthro" major, consists of a variety of courses from anthropology, sociology and biology as described in the college catalogue. It is believed by the profession of anthropology and those who practice that profession at BSC that there is a natural and complementary relationship between anthropology and sociology which should compel students of those two majors to have substantial course training in both subjects. For this reason the professors of anthropology will continue to cooperate with sociologists whenever amicable cooperation is reciprocated.

Anthropology majors, "minors" and fellow travelers, should have a personal copy of "Job Opportunities in Soc/Anthro" which describes and identifies hundreds of employment opportunities for which anthro is an appropriate college major. See Bob Reeder, Bob Solenberger or David Minderhout for a copy.

Dr. Minderhout will be attending the Georgetown Roundtable on Languages and Linguistics during the month of March, in Washington, DC.

FEATURE

The professors of anthropology were asked this question: Why did you become an anthropologist? Included are the responses:

- I. REEDER: Unknowingly I believe I have always been interested in anthropology but I was not able to identify "anthropology" as the proper place to study these interests until I was required to elect a minor study area while pursuing a Ph.D. program in sociology at Indiana University in Bloomington, Indiana. After exposure to my first anthropology course (Religion and Magic) in my seventh year of college, it became obvious to me that anthropology provided the kinds of explanations of the events of social and biological life . . . in combination . . . which were more meaningful than the somewhat limited horizons of sociology. I subsequently received a fellowship to study anthropology at the University of Colorado for sixteen months and became further aware that anthropology answered more questions, opened more intellectual doors, exposed me to many different kinds of study, including field archeology, than subjects I had previously studied. Anthropology ultimately made me feel more complete as a person, and more totally educated than I had been. Anthro is exciting, variable, and a profound intellectual adventure while providing, in my judgment, more professional opportunities than perhaps any other area of study. My regret is that I did not begin anthropological study when I was an undergraduate and thus I have not had as much opportunity to study as I might have preferred.

- II. HINDERHOUT: The most influential experience I had in becoming an anthropologist was reading Louis Leakey's account of the discovery of *Zinjanthropus* in a National Geographic in 1960. I was 13 at the time, but I knew that this was what I was interested in. However, I didn't know how to get what I wanted; I didn't know what anthropology was called. So when I started college at Grand Rapids Junior College I was a speech major, specializing in debate. Because GRJC only had three speech courses, I selected courses to fill out my schedule from a wide variety of disciplines, including an introductory course in cultural anthropology. Again I was fascinated. When I transferred to Michigan State University in my junior year and took nothing but speech courses for a term, I found that I didn't like speech much. So I began looking for another major. I took several anthropology courses and was hooked.

I prefer anthropology to sociology, psychology and the other social sciences because of its holistic perspective. Man, it seems to me, is not a one-dimensional creature; rather the fascinating thing about man is his multi-faceted nature. The other social sciences are too particularistic, too limited in their view of man. Anthropology looks at the whole man, biology and culture, past, present and future. I like that.

- III. SOLEMBERGER: My interest in what I now know as anthropology grew out of childhood reading. One of the books that was given me was about Lawrence of Arabia. Just before I was 13 I went to live with my aunt in Santa Fe, New Mexico where I attended the 8th grade. She took me to visit Pueblo and Apache Indians in northern and central New Mexico and several Indian ruins. In school we made notebooks on New Mexico archeology, on the basis of a course our teacher had taken. In Santa Fe I visited museums of Spanish and Indian curios and archeological objects, including the type collection of ancient and modern Pueblo pottery at the Laboratory of Anthropology. It was this name, I think, that first let me know it was "anthropology" I really wished to study. It happened that my art teacher at the George School, H. Louise Baker, spent half time at the University of Pennsylvania Museum, copying archeological finds. This combination of professional excellence and world travel to copy art works inspired me to reject a bid to attend Swarthmore and enter the University of Pennsylvania, where I spent the next eight years, partly with scholarship and fellowship aid.

College summers on archeological expeditions and work camps among Indians in New Mexico, Arizona, Oklahoma and rural Mexico afforded opportunities for both scientific study and informal contact with Indians of several groups. In all I have visited over 50 American Indian communities.

At the conclusion of my graduate studies, I was engaged by the Association on American Indians Affairs to make a field study of local government, with special reference to law enforcement problems, on the eight Iroquois reservations in New York state.

My role as anthropologist in the Marianas is discussed in the books "Anthropology and Administration," by Homer G. Barnett, and "The Secret of Culture," by Laura Thompson. In 1968 I completed visiting all parts of

Micronesia, and gave two institutes at the University of Guam on "Culture and Conflict and Language Learning in Micronesia," and presented a paper on this topic in Tokyo, based on the interviews with school personnel throughout the area. This trip brought the total of Pacific islands I have visited up to 22.

Having been appointed at BSC in 1960, originally to teach a combination of sociology and history, I gradually managed to introduce anthropology as a subject of study. For August, 1977 I am enthusiastic about the possibility of enjoying outdoor living while carrying on a Field Archeology course sponsored jointly with QUEST.

- IV. FOLLOWUP: Last month a list of "great" books in the history of anthropology was printed in the newsletter. David Minderhout has pointed out that many of the books on that list are "great" in the sense that they were innovative when they were written but that more contemporary works might be mentioned to guide the anthro student to works of more direct academic significance today. Hence, Minderhout and Reeder have made lists of books which were most influential in their professional careers.

- 
- Reeder:
1. E. Durkheim, Elementary Forms of the Religious Life
  2. L. White, The Science of Culture
  3. W. Howells, Mankind in the Making
  4. V. G. Childe, Man Makes Himself
  - \*5. S. Washburn, Tools and Human Evolution
  - \*6. Hockett and Ascher, The Human Revolution
  - \*7. A. F. C. Wallace, Revitalization Movements
  8. R. Ardrey, African Genesis ("pop" anthropology)
  9. D. Barash, Socio-Biology and Behavior (current)

\*articles, reprinted in many places.

- Minderhout:
1. E. Durkheim, Division of Labor in Society
  2. Radcliffe-Brown, Structure & Function in Primitive Society
  3. E. Leach, Political Systems of Highland Burma
  4. F. Barth, Models of Social Organization
  5. Chomsky, Syntactic Structures
  6. S. Tyler, Cognitive Anthropology
  7. L. White, The Science of Culture
  8. D. Hymes, Language in Culture & Society
  9. C. Geertz, The Religion of Java
  10. B. Whorf, Language, Thought & Reality