

BLOOMSBURG UNIVERSITY  
Bloomsburg Pennsylvania

Anthropology Newsletter  
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Anthropology Courses for Fall 1989: The anthropology faculty will be offering the following classes for the Fall 1989 semester:

- \* 46.101 Introduction to Anthropology
- \*\* 46.102 Anthropology & World Problems
- \* 46.200 Principles of Cultural Anthropology
- \* 46.210 Prehistoric Archaeology
- \* 46.220 Principles of Physical Anthropology
- 46.310 Aztecs & Mayas
- 46.380 Culture Change & Culture Contact
- 46.390 Socialization of the Child
- 46.480 Religion & Magic

- \* - General Education Course, Distribution B
- \*\* - Values, Ethics & Responsible Decision-making Course

Anthropology & World Problems: 46.102 will be offered as a writing intensive course in the fall semester. If the university curriculum committee approves a proposal before it from the English Department, this course and others designated like it will be able to be used by students in place of their Composition II general education requirement. However, even if the proposal is not approved, the course will be writing intensive as part of an university-wide Writing-Across-the-Curriculum effort. In addition to essay examinations on the course material, students will be assigned weekly writing assignments. Enrollment for the course will be held at a maximum of 25 students, as opposed to the current enrollment of 50. The course will be offered by Dr. Minderhout.

46.102 looks at the problems of hunger, population growth, resource destruction and warfare from an anthropological perspective. Traditional societies, where these problems did not typically exist, or existed in a very different form from their modern equivalents, will be contrasted with the situation currently found in Third World nations. The course examines the historical processes whereby traditional societies were broken down and proposes some solutions to the problems described above.

Aztecs & Mayas: This course, to be offered by Dr. Aletto, looks at the prehistoric cultures of Mesoamerica. Archaeological, historical and ecological evidence is looked at in an effort to understand the lives of the complex, and often spectacular, cultures of Mexico and Central America before European contact. As the title indicates, the

emphasis in the course will be on the two great civilizations in the area at the time of the Spanish Conquest, but attention will also be given to other prehistoric cultures, such as the Olmecs, with their 40 ton sculptures of human heads, and the inhabitants of Teotihuacan, the great pre-Aztec city in the valley of Mexico.

Socialization of the Child: This course looks at child rearing cross-culturally, noting differences between American behaviors and those of other cultures. Both traditional tribal and peasant societies are examined as well as other modern industrialized nations such as Japan and the Soviet Union. The impact of modernization and culture change on the child in Third World nations is also discussed. Attention is also paid to the institution of schooling, both within this country and in other nations. The course is offered by Dr. Minderhout.

Religion & Magic: 46.480 looks at religious practice cross-culturally. The social functions of religious behavior are examined along with theories on the origin of religion. A variety of cultural practices, including magic, witchcraft, divination, religious healing, and myth and ritual are discussed in order to examine the place of religion in society. The role of religion in culture change is also described. This course is offered by Professor Reeder.

Congratulations!: To anthropology major Travis Pickering who was recently accepted to participate in the Koobi Fora Field School in Kenya this summer. This field school, run by Harvard University, will be located at an area where a number of important discoveries about early humans have been made by Richard Leakey and his associates. The most significant of these were the fossilized remains of a Homo erectus individual from 1.6 million years ago. The most complete Homo erectus skeleton found to date, the remains are of a 12 year old boy. What was also notable was the boy's height; at maturity, he would have stood over 6 feet tall, thus destroying old stereotypes about early humans being small creatures. Who knows what Travis will find?

Anthropology Club Trip to Philadelphia: by Lynne Ernst. On February 11, Anthropology Club members Steve Comly, Lynne Ernst, Andy Goldfine, Bill Piotrowski and Nick Spock, along with Tom Aletto and Karen Elwell, spent the day at the University of Pennsylvania Museum located on the Penn Campus in Philadelphia.

Upon arrival at the museum, the group was greeted by Tom's friend from graduate school, Clark Erikson and his wife, Kay Candler. Erikson is currently an assistant professor of anthropology at the University as well as the

assistant curator of the museum; Candler is currently working on a display of prehistoric South American featherwork for the museum.

Erikson began the tour by showing the group the many variations among prehistoric South American figurines and pottery, including examples from the Moche, Chavin, Paracas, and Chimue cultures. Erikson explained that much of the pottery on display was used for drinking corn beer.

Another display case contained a mummy bundle which had been x-rayed in order to see the contents inside. Erikson noted that the bundles were x-rayed and not opened so that they could be preserved and studied in the future by people with better, more advanced technologies.

After viewing the different styles of pottery, the group opted to go out for lunch. At the suggestion of Erikson and Andy Goldfine, everyone agreed on the Reading Terminal Market, a large food market where everything from Chinese food to good old Philly Cheese steaks can be ordered.

Upon returning to the museum, the group toured the Northwest American room, where artifacts from the Eskimo culture were on display. Some of the especially captivating artifacts included waterproof parkas made from seal intestines and eelskin, a canoe made from animal hides, and an ivory chain carved from a walrus tusk.

After viewing the Northwest American display, the group separated, and members individually toured the museum. While some chose to return to the South American display or to continue to look at the Northwest display, others chose to tour the Egyptian exhibit, which contained different styles of columns, hieroglyphics from a tomb, a sarcophagus, and a sphinx. Upon leaving the exhibit area, club members were fortunate enough to see two shrunken heads peering up at them through the display case. And, on that note, we concluded our tour and departed the museum.

The next Anthropology Club trip will be to the Smithsonian Museum in Washington, D.C. on the weekend of April 7-8. For those interested in attending or finding out more about the trip, please contact either Pat Andrews or the Anthropology Department.

The Anthropologist's Cookbook: The following recipe was collected by an anthropologist working in Israel. The recipe is called babke and is a light cake of eastern European origin. In the community where the anthropologist did fieldwork, this cake was prepared on Friday mornings in preparation for Sabbath and was served after a meal, often with strawberry preserves.

1 oz yeast or 2 tsp dried yeast  
 4 tbsp sugar  
 few drops of vanilla  
 4 cups sieved flour  
 3 or 4 eggs, yolk & white separated  
 2 oz chopped nuts  
 2 oz raisins or sultanas  
 1 cup warm water

Sprinkle yeast in 1/3 cup of warm water to which a teaspoon of sugar has been added. Allow to stand in a warm place for 10-20 minutes. Place flour in a large bowl, make a small hollow in the middle, and add the yeast mixture. Gradually work flour into the liquid. Add egg yolks, vanilla, the remaining sugar and warm water. Knead well until the dough no longer sticks to the hands. Mix in raisins and nuts.

Place the dough into a well-oiled, warmed bowl and cover with a damp cloth. Allow to stand in a warm place until the dough has doubled in bulk (about 1 1/2 to 2 hours). Punch down and place it in an oiled cooking tin and allow to rise again (approx. 20 minutes). Brush the top with some beaten egg white to which a little sugar has been added.

Bake in a medium oven at 350 degrees for 35-40 minutes or until cake is brown on top.

International Feast: Thanks to Tom Aleto and Karen Elwell for hosting the Anthropology Club's International Feast on February 25. About 20 students and faculty attended, and there was plenty of food from several different cultures. Food from Thailand, Mexico, France, Poland, Italy, the Middle East, Ireland, and Pennsylvania German culture was available, and everyone seemed to enjoy themselves.

The Millersville Undergraduate Archaeology Conference: by Art Sweeney. It was a typical weekend in the beginning of March, a little bit of rain and wind, and just enough cold to make it the slightest bit uncomfortable. However, it was not going to be a typical weekend for a group of anthropology students from Bloomsburg, for they were headed south into a whirlwind of information and learning - to Millersville University.

It was in Millersville that anthropology students Chrissy Bafile, Teri Bahner, Steve Comly, Darrell Gundrum, Bill Piotrowski and Art Sweeney attended an exciting experience for all students, the Undergraduate Archaeology Conference (March 3-4, 1989). At this gathering, papers were presented concerning archaeological field schools held during the summer of 1988, including Bloomsburg University's Field School at the Fort McClure site.

A total of four SSHE schools participated at the conference: Bloomsburg, Indiana, Mansfield and Millersville. Each of these schools presented research findings or reported on-going research related to the last summer's field work. A variety of sites were represented: the historic, represented by the Henry Clay Iron Furnace (excavated by Millersville); the prehistoric, represented by the Ripley Site (excavated by Indiana); and a combination of the two, as represented by work at Fort McClure. The Mansfield contingent presented some interesting information concerning archaeology and the law, with some insights into native American cultural heritage.

The two papers presented by the Bloomsburg participants were by Darrell Gundrum (an analysis of the stratigraphic problems at the Fort McClure site) and Art Sweeney (an overview of the excavations and the findings of the field school). It should be noted that both of these papers were well received and were thought to be among the more interesting and well-presented papers at the conference (Editor's Note).

An example of one of the outstanding papers was research done on bone tool analysis by John Mutchka of Indiana. He is attempting to analyze bone tools in terms of both their technology and their function. Through the use of experimental archaeology (which is an attempt to recreate a situation that occurred in the past here in the present, i.e., using the tools the same way that prehistoric people used them and then comparing the marks left on the experimental tools with those on the real ones in the hopes that one can find out the actual prehistoric use of a tool), John hopes to classify bone tools according to its shape and use. This process is common in analyzing lithic materials; however, this is the first time that anyone has really attempted this on bone tools. Other papers covered everything from ceramic analysis to excavation methodology.

This undergraduate conference provided knowledge both for those attending, in a learning sense, and those giving papers, in an experience sense. Another conference is planned for next year, and it is guaranteed to be at least as interesting and as fun as this one. (So get started on those papers now.)

A special thank you is extended both to Millersville University for providing the excellent facilities for this conference and to Professor Tom Aleto for taking the time to accompany us to Millersville.

Anthropology in Business: While anthropology has traditionally been a teaching and research discipline, increasingly anthropologists have been branching out into government, merchandising, and especially corporate

business. According to the American Anthropological Association, 10% of all anthropologists in the United States now work in business and industry, mostly as troubleshooters being asked to resolve problems within working areas. Agencies such as the Corporate Anthropology Group of California have grown up to provide services to corporate offices. Anthropologists are most often asked to find solutions to problems in a business, but increasingly they are being asked to assess companies which are in the process of being merged or acquired. For instance, General Motors hired a staff anthropologist in 1984 when it acquired Electronic Data Systems Corp. to determine how the new acquisition was being run and whether there would be problems within it brought about by the purchase. Anthropologists have especially become popular in Silicon Valley where job-hopping and rapid changes in management often wreak havoc in an organization. Anthropologists are asked to determine how to structure a business to keep top personnel.

When working within corporations, anthropologists seldom use the traditional approaches of other management consultants, such as focus groups, questionnaires or polls. Rather, using participatory observation, the anthropologist will take a desk job in the company and learn to know it from the inside. Anthropologists often prefer open ended interviews to more directed techniques like questionnaires when trying to find out how employees actually feel about their employer. Emphasis will be placed on how employees interact with each other rather than on traditional measures such as budgets or inventories. While participatory observation can be very time intensive, through it anthropologists are able to learn what image the company is portraying to its employees or what work values are actually being encouraged.

To be sure, as in any other setting, the major problem anthropologists have in being accepted in the business world is the perception that the discipline is only interested in digging up artifacts or the behavior of exotic cultures. Some anthropologists have learned to call themselves management consultants to avoid the misconceptions generally associated with the field. But many employees find the prospect of being studied by an anthropologist fascinating; they also appreciate that anthropologists are really interested in the employee's perspective on the company. Many find that their opinions are being sought for the first time, and most are eager to make suggestions on how to improve communication or working conditions. Thus it is that anthropologists are increasingly finding themselves in demand outside of academia.

Ethics & Archaeology: An article by Harvey Arden in the March issue of National Geographic underlines ethical

problems in archaeological fieldwork that are increasingly concerning fieldworkers in that discipline. The article focuses on the Slack Farm site in Kentucky, a major site on which an American Indian village stood from 1450 to 1650 AD. In 1987 the site was decimated by ten men who dug at random within the site trying to locate Indian artifacts for sale to collectors. In particular, these men ravaged the burial ground associated with the site, since often the best preserved artifacts are found as grave goods in burials. When state officials finally learned of the destructive digging and put a halt to it, the bones from numerous burials littered the surface, as they had been simply thrown aside in search of more marketable treasures.

Because of a growing demand for prehistoric artifacts, there are more and more entrepreneurs, both in this country and abroad, armed with shovels and ready to take risks in the search for artifacts. To say that these individuals do not undertake careful, systematic excavation of a site is an understatement. As at Slack Hill, these entrepreneurs are only interested in the saleable commodities. The bits and pieces of a culture, from which an archaeologist reconstructs the lives of past civilizations, are simply cast aside. At the same time, the all-important context in which those pieces of evidence lay is lost forever. What is left is a pretty piece, suitable for a collection, but practically useless for scientific analysis. Unfortunately few states have laws to be able to successfully prosecute individuals found to be destroying archaeological sites. Those laws now on the books often produce nothing more than a slap on the wrist to violators. In the Slack Hill Farm incident, for example, the ten men involved were charged with "desecration of a venerable object", a misdemeanor carrying a maximum fine of \$500 and a year in jail. Four of the ten could not be prosecuted since they were residents of Illinois or Indiana and couldn't be extradited for a misdemeanor. In Indiana, archaeological site destruction can only be prosecuted as trespassing, a misdemeanor carrying a fine as low as \$1. Kentucky has revised its law now, redefining the crime as a felony and applying stiffer penalties, and several other states are following suit.

At the same time, American Indians have become increasingly vocal about archaeologists excavating the remains of their ancestors. To quote Dennis Banks, a longtime leader of the American Indian Movement, in reference to the Slack Farm site: "What if this were a white cemetery that had been desecrated? Would the archaeologists be bagging the disturbed bones and grave goods to take them for study at museums and universities?" At one time, the remains of prehistoric American Indians were routinely removed from burial sites for analysis and then stored in vaults and on shelves in the back rooms of museums. Archaeologists have been sympathetic to the concerns of

American Indians, and increasingly compromises have been worked out, as they were at Slack Farm. Researchers were allowed to examine the remains found at the site in a laboratory setting; upon completion of the examination, however, the remains were boxed and reburied at the site by representatives of several different Indian groups to insure the proper disposal of them. In cases where a site is to be destroyed by some public works project or other construction, other arrangements for burial and consecration of the remains has to be made. Indians kept a vigil at the Slack Farm site throughout the scientific excavation of the site; they held tobacco-burning ceremonies every four days and built a sweat lodge to purify those who had come to visit the disturbed graves. To date, compromises of this sort have been relatively satisfactory. Analysis of human bones reveals a great deal of information about the original population of an area, including information on sex, age, diet, and the health of the population; some researchers are concerned, however, that the reburial of remains closes the door to research, especially when future technologies may reveal even more data from bone. Nonetheless, the Society for American Archaeology went on record in 1986 as saying that "human skeletal remains must at all times be treated with dignity and respect."