

ANTHROPOS

The Anthropology Newsletter

Vol. 23, No. 6

April-May 1999

In This Issue:

- - **Thanks, Professor Gundrum – p. 1**
- - **BU Outstanding Anthropology Student – p. 1**
- - **Lambda Alpha Members Inducted – p. 1**
- - **SSHE Anthropology Conference – p. 1**
- - **Reflections on the SSHE Conference by Dr. Wymer (p.2), Jessica Geffken (p.3)
Steve Estock (p. 3) & Louise Tokarsky (p. 3)**
- - **Health Sciences Symposium – p. 4**
- - **Drs. Baillie & Aletto Speak at Anthropology Club – p. 5**
- - **Chiropractic as Alternative Medicine – p. 5**
- - **BU Anthropologist News – p. 8**

Thanks, Professor Gundrum: The Department of Anthropology wishes to thank Professor Darrell Gundrum for his teaching service during the 1998-99 academic year. Professor Gundrum filled in for Dr. Aletto in the fall semester and Dr. Dauria in the spring semester. In the process, he taught eight courses, including four different preparations, each of which was new to him.

Professor Gundrum also distinguished himself professionally in this past year. He was a co-organizer and chair of a session at the Society for American Archaeology meetings in Chicago in March; he also presented a paper in that session. In addition, an article by him entitled "Fabric of Time," will be published this summer in the magazine, Archaeology. He also has three other articles in press. Professor Gundrum expects to complete his Ph.D. at the University of Illinois this summer.

BU Outstanding Anthropology Senior: Louise Tokarsky was named the BU Outstanding Anthropology Student for 1998-99 in a vote of the anthropology faculty. She will be honored both at the BU Honors Luncheon and in an awards ceremony in the Department of Anthropology on May 6, 11:45 AM to 1 PM in the Archaeology Lab, G05 OSH.

Congratulations, Louise!

Lambda Alpha Inductees: The following students will be inducted into the Lambda Alpha National Honorary Society for Anthropology during the departmental awards ceremony on May 6: Michelle Renninger, Jodi Keller, Heather Harbaugh, Michele Boyer,

Shana Adams, Ann Tracy, William Dixon, Vanessa Madeira, Mary Jane Blackman, Gabriel Cook, Jason Huggan, Marissa Barrett, Jessica Stombaugh, Sue Ann Williams, Jessica Brackbill, Kelli Rodgers, Lynda Colligan, Melanie Smith, Frank Carvino, Amanda Shearer, Jeanie Golden, Thaddeus Haas, Steven Estock, John Griffith, Rebecca Fernsler, and Vishal Petigra.

SSHE Anthropology Conference: The 11th annual SSHE Undergraduate Anthropology Conference was held on April 9 & 10 at Mansfield University. Nine BU anthropology students made presentations at this conference. They were (in the order of their presentations):

Jessica Geffken – "An Ethnographic Study of Rural Farms in PA."

Steve Estock – "Functionalism, Violence, and the Straight-Edge Movement."

Heather Harbaugh – "A Summer Internship at the Smithsonian: The Smithsonian Folklife Festival."

Thaddeus Haas – "The Modern Construction of Sherpa Identity."

Louise Tokarsky – "Chokoj Peek, Nojoch K'aaan, and Other Oddities of the Yukatan."

Sue Ann Williams – "Culture Shock and the Migrant Farmworker Health Guide."

Jason Huggan – "An Applied Anthropological Critique of the Recreation of Tiwanaku's Raised Fields."

Christine Coulmas – “Non-Academic Professional Opportunities in the Field of Archaeology in North America.”

Steve Miller – “Cultures at the Crossroads: An Integrated Study of Contact Period Native American Villages of Columbia County.”

Dr. Dee Anne Wymer and Professor Faith Warner from the Department of Anthropology accompanied the students. In the following sections, we provide summaries and impressions of the conference from several participants, beginning with Dr. Wymer.

Dr. Wymer: The SSHE Conference was hosted by the Mansfield University Anthropology Club who did a wonderful job of creating and implementing the conference this year. They structured the conference to celebrate Native American cultures. On Friday evening, the participants took part in a buffet style “traditional” Native American meal while listening to Native American music. After dinner, we listened to a short lecture by Dr. Walter Funmaker, a Native American anthropologist at Mansfield who spoke about his own “awakening” to what anthropology has to offer to Native Americans and the joy of discovering the insights his own professors gave him in understanding all cultures. Dr. Funmaker, however, sternly cautioned the participants that if they wished to study and work with Native Americans, they must know the local language to earn respect.

The highlight of the evening was the delightful stories and deep insights of a Cayuga grandmother, Julie Green-Karansky. Mrs. Green-Karansky, who recently completed her M.A. in Social

Work at Mansfield, regaled us with tales of her childhood in the Cayuga Indian Reserve in Canada. She noted that one of the strengths of Native American cultures was their ability to “walk beside the dominant culture.” She further admonished us that “... Indians were the first anthropologists ... we had to study you (the dominant culture) to learn your ways and survive.”

Saturday we listened to a wide variety of interesting and well done student projects, from 9 AM until around 4 PM. Presentations ranged from several great presentations on local cultural anthropology projects by IUP students to interesting accounts of their work by Mansfield students. One fascinating study by IUP student Abigail Dreibelbis focused on the perceptions of and stereotypes about sororities among both Greek and non-Greek students. She found interesting patterns by personality traits between the two groups, including that 45% of her non-Greek population were the oldest sibling in their families, while only around 20% were the oldest siblings among the Greeks. Her work is going to be published in an introductory cultural anthropology text by Conrad Kottak.

I may be biased, but I believe that the finest presentations were given by our own Bloomsburg University students. They were extremely professional in their presentation formats, and their projects included good, clear methodologies and were well-grounded in theory and hypothesis-testing. The papers by Steven Estock, Heather Harbaugh, Louise Tokarsky, and Sue Ann Williams especially sparked many questions from the audience. I am quite proud of the fact that every single one of

our students gave excellent, thoughtful presentations. I am very proud of our anthropology students.

Jessica Geffken: In order for us to be well prepared for the 1999 SSHE Conference, we decided to have two practice sessions here at BU. Our first practice session was for anyone who needed help with their speeches. Dr. Wymer and Professor Warner were available to anyone who needed advice, help with graphs and charts, or any other details.

Our second meeting was held on Thursday, April 8, just before the conference. This was an informal meeting where we could all run through our speeches and our slides. Seven out of the nine students presenting were there. We had a pizza party and were able to critique each other's speeches. The practice session continued until around 11:30 PM when the last people called it quits.

More practice was done on Friday night in Mansfield after the Native American presentation. We were all up until about 1 AM practicing and making all of our last minute changes.

Preparing for these presentations was a lot of hard work, but we all had a lot of fun, too. It was a good learning experience for all of us.

We want to thank Dr. Wymer and Professor Warner for all of their help and support.

Steve Estock: For several of the anthropology students, the adventures of the SSHE Conference in Mansfield began long before they arrived at their

destinations. Wanting to arrive early, all five men attending the conference managed to pack themselves and their luggage into a small car and a Jeep. They then set out on what was supposed to be a simple hour and a half journey. The directions were simple enough: leave Bloomsburg on Rt. 80 heading west, turn north on Rt. 15 at exit #32, and stay on Rt. 15 until you get to Mansfield. The men, confident in their innate sense of direction, set off on their journey. Blissfully unaware of their direction, the men quickly made one of several mistakes, turning east rather than west on Rt. 80. The man rallied and bonded, as they turned onto Rt. 81 north, confident that they had several hours to rest before the women arrived and the conference began.

Nearly two hours into what was supposed to be an hour and a half journey, the men began to look for signs of Mansfield. It was not until we saw the signs for Binghamton, NY that we began to realize the error of our ways. Our innate sense of direction had taken us some 120 miles in the opposite direction. Turning abruptly onto Rt. 6, we were finally on our way – in the right direction. The next two hours were spent exploring a variety of excuses to tell the women who were probably already there. Some will say that the men were foolish for not having taken a map. I say this “detour” served as an excuse for the men to bond in a society that stigmatizes male bonding.

Louise Tokarsky: The Bloomsburg crowd arrived Friday evening at Mansfield University. Most students came in their own vehicles and had no difficulty finding Mansfield. However, a certain group of male students drove

almost all the way to New York before realizing that they had gone the wrong way!

Mansfield had prepared a wonderful buffet of Native American food for everyone. After people had eaten, Dr. Walter Funmaker talked about his experiences with anthropology and how it affected him as a member of the Hochunk tribe. He then gave a prayer in the Hochunk language.

Following him was Cayuga grandmother, Mrs. Julie Green-Karansky, who shared her life and culture with us. She was a marvelous speaker whose life experiences taught us more about ourselves than about her. She shared her memories of childhood, a time when she was living in the Grand River territory on a reservation in Canada. The words of her mother – “Take what is good from a culture and use it” – attest to her people’s awareness of other cultures. As she wisely pointed out, Native Peoples were, in fact, the first anthropologists. They have been observing us very carefully, learning our language and watching our behavior. They’ve studied us in order to survive in our society. And when we see things that we don’t like about Native Americans, such as alcoholism, we are in fact seeing things we don’t like about ourselves – things that were adopted by Native Peoples. She was a powerful speaker, and her words affected us all.

There were about 15 people in attendance who didn’t know anything about the conference – they only came to hear her. Among them, I met three old friends, whom I hadn’t seen for two years. They are Native People and cousins of Mrs. Green-Karansky. I had

not previously known that they were related, but I should have suspected it after Mrs. Green-Karansky pointed out that most people among the Iroquois (Cayuga is a tribe in the Iroquois Federation) have a hard time finding marriage partners because everyone is related somehow. It was for that reason that she married a Lithuanian!

After she spoke, people departed for the evening. The Bloomsburg crowd spent the rest of the night (and part of the morning) polishing their presentations.

Health Sciences Symposium: Faculty members and students from the Department of Anthropology along faculty from the Department of Languages & Cultures presented a panel at the Health Sciences Symposium on April 16, 1999.

Dr. Dave Minderhout began the panel by giving a general overview of the field of medical anthropology, including its applied aspects. Professor Faith Warner then gave a general introduction to the Keystone Farmworker Health Program.

Then three BU anthropology majors, Louise Tokarsky, Sue Ann Williams, and Heather Harbaugh, who have worked as interns on the project, spoke about different aspects of delivering health care to Spanish-speaking labor migrants in Columbia County. Ms. Tokarsky spoke about the culture and migratory background of the workers. Ms. Williams then spoke about a guide to Pennsylvania Health services that the group has put together. Ms. Tokarsky returned to the podium to speak about the medication and illness prevention section of the guide. Finally, Ms.

Harbaugh spoke about a companion guide for area health care professionals that the group has compiled.

In a last presentation, Drs. Patricia Dorame-Holoviak and Jesus Salas-Elorza spoke about the difficulties of translating instructions from American pharmaceuticals into Spanish.

Dr. Baillie Speaks at Anthro Club: by Jessica Geffken. Dr. William Baillie, chairperson of the English Department, spoke to the Anthropology Club on March 18 about his archaeological research in Israel, and especially at the site of Megiddo, the Biblical Armageddon.

Dr. Baillie has a professional interest in the Bible as literature. He has long been interested in the links between archaeology and the information presented in the Bible. Because of that, he has spent many summers actually involved in excavations in Israel, the last several at Megiddo.

Historically, Megiddo was located at a point where three trade routes came together. Because of its strategic location, the site was inhabited for hundreds of years. Today, Megiddo is a tell, a mound of dirt built up from generations of human use. The tell has at least twenty separate strata, with two to three times as many substrata. Archaeological work there has gone on most of this century, but because of the size and complexity of the site, there is always more to be discovered.

Legend says that both King David and King Solomon of the Biblical Kingdom of Israel were associated in some way with Megiddo. Because there

is so little historical or archaeological evidence to support the Bible stories of David and Solomon, archaeologists have hoped to unearth evidence of them at Megiddo. Indeed, when massive gates in one occupation level were uncovered earlier in this century, they were automatically dubbed the Gates of Solomon. More careful research in recent years has shown that the gates are from the wrong time period to have been associated with King Solomon. In fact, Megiddo at the time of David and Solomon's reigns, was apparently only a small collection of houses around a spring.

Dr. Baillie recommended the book, Solomon Never Existed by Niels Peter Lemche for anyone interested in reading more on this subject.

The Anthropology Club wishes to thank Dr. Baillie for his fascinating presentation. We were delighted to have him as a guest speaker with us again.

Dr. Aleto Speaks to Anthro Club: On April 20 at 5 PM, Dr. Aleto will speak to the Anthropology Club about the Mayan frontier – the Mayan cities on the edge of the great classic civilizations. He will illustrate his lecture with slides from his personal collection.

Chiropractic as Alternative Medicine:

In the Medical Anthropology course (46.350), students are introduced to a variety of traditional or "folk" medical systems from many different nations, including the United States. The classification of a theory of health and illness as folk, alternative, or traditional has a built-in bias. It assumes that the germ theory of illness (also called allopathic medicine or biomedicine) is

the proper standard against which all other medical systems are measured. This bias seems natural to most of the students in the 46.350 course, who come from the most part from a middle class American background in which allopathic medicine is seen as "normal;" indeed, many of the students in the course are preparing for a career in allopathic medicine (e.g., nursing, pre-med, or medical technology.) Much of the course is spent trying to convince these students that other systems of medicine have something to offer.

Some 46.350 students are surprised to find that folk systems of medicine exist in their own backyards. It is even more surprising to many that not all of these folk systems are associated with recent immigrants or distinct ethnic minorities. Some alternative folk systems in the U.S. are practiced by middle class Americans who are often not even aware that the system they are consulting is regarded as a folk (or even inferior) medicine by allopathic health care providers. A good example of this is chiropractic medicine.

Chiropractic medicine was invented by an Iowa storekeeper named D.D. Palmer in 1895. Palmer, who – on the side - practiced healing with the use of magnets, came across a man with impaired hearing. A physical examination of the patient revealed a lump on the man's back which Palmer assumed to be a displaced vertebra. When Palmer pushed on the lump, he was rewarded with a satisfying snap, and the patient reported that his hearing was improved. Subsequent treatments are said to have entirely restored the patient's hearing. Palmer tried spinal manipulations with a number of other

patients with varying degrees of success. This led him to develop his own theory about the causes of illness.

What makes chiropractic an "alternative" medicine is that it rejects the germ theory of illness. That is, chiropractic teaches that illness comes not from microorganisms such as viruses or bacteria, but rather from the interference with the normal transmission of "mental impulses" between the brain and body organs. In chiropractic medicine, the brain is seen as a kind of power plant. This power plant generates "vital energy" which is transmitted through the spinal cord to all parts of the body. Ill health is seen as a disruption of vital energy, due to misalignment of the vertebrae. Healing is by manual adjustment of the spine, supplemented by massage and by proper diet and rest.

Historically, chiropractic medicine has presented itself as the better alternative to allopathic medical practice. Chiropractic patients are encouraged to avoid medications, all of which are classified as "drugs." Patients who are taking drugs are encouraged to "withdraw" from them. Surgery is seen as violation of the sanctity of the human body; only in obstetric care did chiropractic medicine traditionally sanction surgery. In the past, chiropractic also encouraged its patients to avoid vaccinations, as well, though this is no longer the case.

A number of theories have been presented to explain why chiropractic medicine became so popular, especially in the rural Midwest where it began. Unlike medical doctors, who are typically of a higher social class than

many of their patients, chiropractors historically have been from working or lower middle class backgrounds. Medical doctors typically dress in lab coats and are surrounded in their offices by a bewildering variety of arcane equipment. Chiropractors used to practice in everyday clothing out of small offices that were typically attached to their homes. Medical doctors often use language that patients find hard to understand; in addition, their explanations – and cures – are often complex and multileveled. Chiropractors provide simple explanations that are easily understood and make “common sense.” Take this example from a pamphlet (no author given) in a chiropractor’s office:

“If some boulders fall into and obstruct an irrigation ditch, thereby cutting off the supply of water to an apple orchard, it is common sense to remove the boulders. If a machine gets out of adjustment, it will not work properly. And if an electrical circuit is cut off, it will fail to supply energy.”

Also, chiropractors’ fees are generally much lower than those charged by medical doctors.

In 1961, anthropologist thomas McCorkle wrote that chiropractic was particularly well suited to the values expressed in a rural American community. Foremost among these were the values of work and remaining active: “It is said that if a farmer retires to town and stops working, he will be dead in three years.” Activity is good; lying in bed is neither liked nor approved. Getting a job done overrides considerations of convenience, comfort,

or even illness. A good day is one spent doing things.

Chiropractic medicine matches well with that activity-oriented mentality. Historically chiropractors did not encourage their patients to take bed rest as a therapy option. It was best to keep active. Furthermore, a chiropractic cure did not involve hospitalization, extensive drug therapies, or multiple visits to a set of specialists. One chiropractic therapist could do it all in a short session in an office in someone’s home. Patients, feeling better after having their spines manipulated, could go right back to what they were doing. In addition, the idea of avoiding surgery matches well with the Christian ideal of the body as God’s vessel, and the physical manipulations of the chiropractor were similar to the Christian healing device of the laying on of hands. Besides, having a spinal manipulation, perhaps combined with massage and some foot reflexology, felt good.

Since the 1970’s, chiropractors have been going through a process of “professionalization.” That is, they have been reaching out for mainstream approval and a wider audience by emulating medical doctors.

Chiropractors are not alone in this; professionalization has been occurring in most medical professions in this country, whether they are allopathic (e.g., nursing) or alternative (e.g. osteopathic and homeopathic physicians). Professionalization confers upon a medical discipline the sense that it is “science,” whether or not that is appropriate.

For example, I can remember going with my mother when I was a child as

she had her weekly chiropractic treatments. Unlike the medical doctors and offices I had known, the chiropractor was unimposing – ordinary, really. He was known by his first name to his patients (“Mr.” to me); he wore “street clothes;” he operated out of his home; and his office was not awash in the exotic smells and sounds of a doctor’s office. My mother liked him because he made her feel better, and he was cheap – less costly than having her hair done.

Today, chiropractors insist on being called “Doctor.” They wear white lab coats and operate out of offices indistinguishable from those of medical doctors. Their degrees are prominently displayed in patient care areas. Their educations have expanded as well. In the first half of the 20th century, a would-be chiropractor needed only to attend a school of chiropractic. (The first was in Davenport, Iowa, but they are all over the U.S. now.) Today, like medical students, chiropractors are expected to complete a four year undergraduate education before they go to chiropractic college. Licensing boards in many states also elevate the chiropractor’s status by conferring on them a degree of legitimacy that unlicensed professions do not have.

At the same time, chiropractors have begun more open to allopathic disease categories. While drugs and surgery are still frowned on, modern chiropractors are willing to accept the idea of “germs” as well as the need for medicine to deal with the more serious ailments.

As chiropractors have professionalized, ironically they have become seen as more of a threat by

allopathic medical professions. In particular, tension exists between chiropractors and physical therapists, the latter operating out of an allopathic medical arena (the hospital, the clinic, and so on.) Both give massages and do spinal manipulations (though this is a minor part of physical therapy). Physical therapists are also likely to downplay the value of drugs and surgery, at least as a first resort. But unlike chiropractors, physical therapists do not rely on a single, simple explanation of bodily ailments; rather, they see pain as the result of a complex interaction of muscles, tendons, ligaments, and joints. Physical therapists encourage their patients to stretch and strengthen their muscles to improve range of motion or locomotor abilities. Chiropractors are prohibited by law in Pennsylvania from saying they provide physical therapy, though many in their ads come as close to that as possible. Meanwhile, physical therapists bristle at the suggestion that they do chiropractic.

It is interesting that chiropractors have not been as successful in England at achieving professionalization. Cecil Helman, a British medical anthropologist, in his book, Culture, Health & Illness writes of the efforts of chiropractors and others, such as osteopaths, to achieve higher status in English medicine through professionalization, but he asserts that this has not worked there to date. He gives no reason for this, though the English national health care program may have been a factor.

BU Anthropology News:

Dr. Aleto has reviewed Religion & Magic in the Life of Traditional Peoples

by Alice B & Irvin L. Child for Prentice-Hall Publishing, as the text goes into its second edition.

Dr. Dauria presented a paper, "Creating Research & Service Opportunities for College Students in Central Pennsylvania," at the Northeast Anthropological Association meetings in March in Providence, R.I.

Anthropology major Steve Estock has been accepted for graduate school at Eastern New Mexico University and Ball State University.

Anthropology major Louise Tokarsky has been additionally accepted for graduate school at SUNY-Buffalo.

Program alumnus Peter Risso has been additionally accepted for graduate school at the University of Kentucky, Arizona State University, and Brandeis University.

Program alumnus Karin Rebnegger, a Ph.D. candidate in anthropology at the University of Oklahoma, has been named lithics specialist at the famous Olmec site of Chalcatzingo in Morelos, Mexico. She will be analyzing the stone tools from one of the most important ceremonial centers of Central Mexico during the Early (1200-900 BC) and Middle formative (900-500 BC) Periods.

Program Alumnus Crystal Patil has completed her qualifying exams for the Ph.D. at Ohio State University. She will be doing fieldwork in Sikkim State in India with a culture called the Bhutia along the Nepal border. She will be studying patterns of pregnancy and mortality, as part of an applied program to increase birth weight among neonates.