Healing Logics
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Acknowledgments

This collection grew out of Utah State University’s 1996 Fife Conference on folk medicine, in which contributors Bonnie B. O’Connor, David Hufford, Bonnie Glass-Coffin, Barre Toelken, and I participated as faculty. During an intense week of conferences and informal discussion, we realized that the direct involvement of humanities scholars in various aspects of institutional biomedicine—such as medical education, clinical pastoral care, and negotiation of transcultural issues—now informs work in folklore and medicine as never before. Old models of investigation that artificially isolate “folk medicine,” “complementary and alternative medicine,” and “biomedicine” as mutually exclusive conduits of information were proving too limited in our exploration of the real-life complexities of health belief systems as they observably exist and are applied by contemporary Americans. Our own work as well as recent research in medical publications strongly suggests that individuals construct their health belief systems from diverse sources of authority, including community and ethnic tradition, education, spiritual beliefs, personal experience, influence of popular media, and perception of the goals and means of formal medicine. What is less evident is how these health belief systems of authority interact—sometimes competing, sometimes conflicting, sometimes remarkably congruent. We agreed that it was time for a publication exploring this new integrative (dare I say “holistic”?) dimension in our observation and research.

It was evident from the beginning that to do justice to the current scholarship we would need to include many more scholars than those who had been present at the conference; there are yet other scholars not represented here whose work is adding important insights to our understanding of the cultures of medicine, vernacular and otherwise. Two important “shadow contributors” to this publication are Margaret Brady of the University of Utah and Patrick Mullen of Ohio State University, our fellow participants in the
1996 conference, whose comments and support then and since have been invaluable to the project.

The staff at Utah State make participation in the Fife Conference a memorable event in any folklorist’s career. Special thanks go to Barbara Walker, Randy Williams, and their helpers for transforming us into family for our week in Logan. Barre Toelken’s engagement in this project has been pervasive, from his organization of Fife 1996 to his fine contribution to this volume. It was a casual conversation with him at a subsequent meeting of the American Folklife Society that suggested to me the title for this work.

It is my personal pleasure as editor to thank my colleagues, students, and friends at Western Kentucky University. Release time and a sabbatical leave made my work on the project possible, thanks to the generosity of Dean David D. Lee, former and current department heads Thomas Baldwin and Linda Pickle, and former folk studies program director Michael Ann Williams. My graduate assistants Cara Hoglund and Jacob Owen were indomitable comrades, offering excellent organizational ideas as well as basic editorial “grunt work.” Work-study students Scott Sisco and Jennifer Englert were prompt, accurate, and unfailingly cheerful.

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for Nolan

A friend is the medicine of life.
—Aelred of Rievaulx