|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Twist and Turn  The best way to turn a breeched baby... Acupuncture or External cephalic version?  by: Cassandra Davis |  |  |  | -Mans head with 3 acupuncture needles |
| ABSTRACT  Which medical treatment would be best for a woman with an unborn baby in the breeched position: acupuncture or external cephalic version? The acupuncture treatment stimulates the BL 67 acupoint, activating an increase in fetal movements within the uterus, causing the baby to turn to the vertex position on its own. The external cephalic version is the palpating of the baby from outside the womb by a doctor or midwife, manually turning the baby to the vertex position. A survey was produced to inquire with professional obstetricians and midwifes on the frequency of each treatments success. The results were inconclusive, due to the lack of responses. However, with the information obtained and included in the website, knowledge can now be acquired by expecting mothers and the interested public on alternative forms of medicine.  Background Information  When I started my thinking process for an AP Biology research project I wanted to do something with holistic medicine and it's usages in the field of veterinary medicine. I hope to someday become a holistic veterinarian so my mind set was there. However, as I began the research I soon found how closely related holistic human and animal medicine is. During one of my meetings with Dr. Lori Silvering, a holistic veterinarian and my mentor, she mentioned acupunctures usages in breeched births.  I was amazed that this treatment was possible, so I continued researching and I discovered was amazing.  The medical world is on a changing trend, one that is moving us closer to the holistic end of medicine. In every area of medicine �new� treatments (acupuncture, herbs, et.) are being added to the basic treatment plan of doctors around the world.  The treatment of acupuncture on pregnant women who has a baby in the breeched position is an area of great interest. To understand how acupuncture works it is best to start at the begging.  Acupuncture is believed to have originated in North India or Tibet; the idea then migrated to China, where it progressed to the basic acupuncture of the nineteenth century. The first theories were written down by Shen Nung in the Huang Di Nei Jing, a medical reference book, 4,700 years before the Europeans �discovered� the theories (Singer). Shen Nungs� theories were metaphysical in nature, based on numerology and the philosophy of Taoism (Gaynor 876). One story that has been told from one generation of veterinarians to another is that a when warhorse was struck with an arrow in a particular location on their body, they recovered from other ailments. Supposedly medical professionals go on to correlate these findings to subsequently treat human and animal patients in a more elegant manner later on in history (Schoen 5).    The first theory of acupuncture is based off of Chi, also spelled Qi. Qi is �matter on the verge of becoming energy; it is energy on the verge of becoming matter; it is tangible and it is intangible. Qi is necessary to digest food, but the food itself creates the growth� (Schoen and Wynn 134) Chi, is an energy force running through the entire body (Singer) that controls harmony within the body (Schoen and Wynn 134). Western medicine calls that energy force bio-electric energy (Stone). Qi energy travels through fourteen meridians, or channels, that run from one�s head down to the tips of ones toes ([Fig 1](http://docs.google.com/Fig1acuchart.htm)). This energy is believed to be essential for all life�s activities: sprit, emotions, mental being and physical being (Singer). To acquire Qi, one must get it through the environment in the forms of nutrition and respiration. The energy is then absorbed by certain organs, stored, and then redistributed by other organs (Schoen and Wynn 134).  Through out the body there are six different types of Qi. Their names are determined by where in the body it is located and what its function is. The different types are organ, channel/meridian, nutritive, defensive (or Wei Qi), and Gathering and Parental (Schoen and Wynn 134). Each type is responsible for certain functions such as, promotion of movement through the body, outer defense against infections, transformation of one substance into something useful for the body, retention of organelles, the warming of the body through vitality, and finally, nourishment by circulating blood throughout the body (135). Through the balance of Q,i one�s body stays in balance and harmony with one�s environment.  1 [2](http://docs.google.com/backgroundinfo2.htm) [3](http://docs.google.com/BGI3.htm) [4](http://docs.google.com/bgi4.htm) |  |  |  | |  |  | | --- | --- | |  | [Home](http://docs.google.com/truehome.htm) | |  | Abstract               1 [2](http://docs.google.com/backgroundinfo2.htm) [3](http://docs.google.com/BGI3.htm) [4](http://docs.google.com/bgi4.htm) | |  | [Prediction](http://docs.google.com/Prediction.htm) | |  | [Procedure](http://docs.google.com/procedure.htm) | |  | [Data](http://docs.google.com/data.htm) | |  | [Conclusion](http://docs.google.com/conclusion.htm) | |  | [Works Sited](http://docs.google.com/workscited.htm) | |
|  |
|  |
|  |
|  |