

## Department Head Notes

Heck, it is April now. How the seasons do move! And here it is yet another opportunity for me to talk in my Head Notes. But how about in this issue of Vitality, I don't? And here's why.

There's a folktale I have always thought to be instructive. It comes to us from Africa, from Nigeria in particular, and from a long ways back. It goes like this:

A hunter goes into the bush. He finds an old human skull. The hunter says: "What brought you here?"

The skull answers: "Talking brought me here."

The hunter runs off. He runs to the king. He tells the king: "I found a dry human skull in the bush. It asks how its father and mother are."

The king says: "Never since my mother bore me have I heard that a dead skull can speak." So the king summons the Alkali, the Saba, and the Degi (all wise men) and asks them if they ever heard the like.

None of the wise men ever heard the like and so they decide to send guards out with the hunter into the bush to find out if his story is true and if so, to learn the reason for it. The guards accompany the hunter into the bush with the order to kill him on the spot should he have lied.

The guards and the hunter come to the skull. The hunter addresses the skull: "Skull, speak." The skull is silent. The hunter asks as before: "What brought you here?"

The skull does not answer. The whole day long the hunter begs the skull to speak, but it does not answer.

In the evening the guards tell the hunter to make the skull speak, and when he cannot, they kill him in accordance with the king's command.

When the guards are gone the skull opens its jaws and asks the dead hunter's head: "What brought you here?" The dead hunter's head replies: "Talking brought me here!"

And so fellow colleagues and readers, and since there is much danger in talking, that is why I have chosen not to use these Head Notes to talk.

## April Birthdays

- 6 Doug Weidman
- 6 Meghan McDonough
- 7 Jeff Haddad
- 7 Victor Lopez
- 8 Phil Troped
- 15 Darlene Sedlock



## H&K Graduate Student Appreciation Day

***PLEASE JOIN US !***

Where:

**Lambert-Main Office**

When:

**Monday, April 4, 2011**

Time:

**11 a.m. to 3 p.m.**

You are invited to stop by so that we can show our appreciation for all of your hard work and dedication to our department!

We will be having brownies and a fruit tray.

The College of  
**Health and Human Sciences**

invites you to participate in two college events on  
**Friday, April 8, 2011**

**Felker Leadership Series (9:30 am – 3 pm)**

This year's [Felker Leadership Series](#) will showcase the wide array of teaching and research taking place in our college. The program includes four HHS faculty presentations and a luncheon.

Dr. Larry Leverenz will present his research "Evaluating Brain Injury in High School Football Players" at 1:20 p.m.

There is no charge to HHS faculty, staff or students to participate in the Felker Leadership Series. The cost to attend the lunch portion of the program is \$10.

To attend any of the Felker presentations, please register by *April 1*. Please also register and submit payment by April 1 to attend the Felker luncheon (\$10 check, payable to "*Purdue Alumni Association*").

**HHS Awards Dinner and Program (5:30 pm)**

The first annual [HHS Awards Dinner](#) will honor the 2011 [HHS Alumni Award Recipients](#), [2011 HHS Outstanding Seniors](#) and 2010-2011 HHS Honors Program Seniors. Registration and payment (check for \$35 per person, payable to "*Purdue Alumni Association*") is required by *April 1*.

---

To register for the above events, please send the following information to [hhsalums@purdue.edu](mailto:hhsalums@purdue.edu):

**Name:** (indicate if HHS faculty, staff or student)

**Event(s) attending:** Felker presentations; Felker lunch; HHS Awards Dinner

**HHS academic unit, telephone# and e-mail**

If applicable, send payment for Felker lunch and/or HHS Awards Dinner to: HHS Alumni Relations, Matthews Hall, Room 101.

Please e-mail [hhsalums@purdue.edu](mailto:hhsalums@purdue.edu) or call 494-7890 for more information.

**We look forward to seeing you on Friday, April 8!**

# NEWELL-COMBS SCHOLARSHIPS

Several outstanding Senior and Junior Athletic Training Education students were awarded the 2010-11 Newell-Combs Scholarships. Senior scholarship winners were Jimmie Hoch, Alyssa McPherson, Jacob Mickey, Kaitlyn Ogden, Julie Reinking, and Hannah Woods. Junior scholarship winners were Sara Abrams, Kelsey Cleary, Anne Hinley, and Lauren Vincent.

The Newell-Combs Scholarships are awarded to junior/senior level Athletic Training Education students at Purdue University. The recipients shall possess the ideals of scholarship, dedication, professionalism, sincerity, loyalty and citizenship; the ideals William E. "Pinky" Newell and Dr. L.W. Combs held to be most worthy of an athletic trainer.

Scholarship recipients must have distinguished him/herself academically with a minimum cumulative grade point average of 3.0 based on a minimum of 60 semester hours of college course credit at Purdue. Recipients must have performed with distinction in the Purdue Athletic Training Education program, and declared their intention to complete undergraduate athletic training studies at Purdue University. In addition, the students shall have conducted him/herself both in and out of the training room setting and the classroom in such a manner so as to be a credit to athletic training, intercollegiate athletics, and Purdue University.

The 2010-11 Newell-Combs scholarship winners were awarded in January 2011 during a scholarship recognition dinner at Bruno's. The recognition dinner was attended by the Purdue Athletic Training faculty, staff and athletic training students.

**Front Row:** Larry Leverenz, Director of Athletic Training Curriculum; Lauren Vincent (JR) Sheridan, IN; Hannah Woods (SR) Peru, IN; Kelsey Cleary (JR) Valparaiso, IN; Julie Reinking (SR) Ft. Wayne, IN; Kaitlyn Ogden (SR) Indianapolis, IN



**Back Row:** Anne Hinley (JR) Ringwood, IL; Sara Abrams (JR) Lafayette, IN; Jacob Mickey (SR) Crown Point, IN; Alyssa McPherson (SR) Whiteland, IN; Jimmie Hoch (SR) Ft. Wayne, IN; Denny Miller, Director of Sports Medicine

## Congratulations, Scholarship Winners!

# Grad Student Final Projects/Defense Announcements

**Kakeru Nakajima** – Project Presentation

Monday, April 4 at 8:30 a.m. in LAMB 120

“A Review of Anterior Cruciate Ligament Injury Pathology”

**Alicia Rosse** – Project Presentation

Monday, April 4 at 11:00 a.m. LAMB Room 120

“Students’ Knowledge of and Intent to Join An Athletic Development Organization”

**Ainsley Bota-Miller** – Thesis Defense

Monday, April 11 at 10:00 a.m. LAMB Room 120

“Rape Myth Acceptance Among Student Participants in a Sexual Assault Awareness Campaign on a College Campus”

**Munye Tham** – Thesis Defense

Tuesday, April 12 at 8:30 a.m. LAMB Room 120

“Examining the Perceptions and Factors Influencing Eating Habits in Singapore”

**Katie Morigaki** – Thesis Defense

Monday, April 18 at 9:00 a.m. LAMB Room 120

“Use of Computer-Based Neuropsychological Testing to Identify Impairments in High School Football Players without Concussion Symptoms”

April 22, 2011 is the last day to “pass final examination” meaning all projects/defenses need to be scheduled, completed, and passed on or before April 22 in order to graduate in May, 2011.

April 29, 2011 is the last day for Thesis/Dissertation deposit. In order to graduate in May, 2011 Thesis/Dissertations **MUST** be deposited on or before April 29, 2011. Please contact the Thesis/Dissertation Office for an appointment: 765-494-2600 or [www.gradschool.purdue.edu/thesis.cfm](http://www.gradschool.purdue.edu/thesis.cfm)

# Graduate Student Appreciation Week

April 4 – 8, 2011

## Monday 4/4

### Publishing Workshop

5:00 – 6:00 pm in ARMS B071

Looking for some tips on getting your next article published? If so, join us for an interactive panel with a number of experienced faculty from a variety of disciplines.

Light refreshments will be served!

## Tuesday 4/5

### The Next Step: Landing the job you want

10:00 – 11:00 am in RAWLS 2058

Considering industry after graduate school? If so, join us and get your questions on how to land that perfect job answered by a panel of industry representatives.

Light refreshments will be served!

## Wednesday 4/6

### The Next Step: Post-doc

5:00 – 6:00 pm in RAWLS 1062

Come learn all you need to know about post-docs from the Purdue Postdoctoral Association. Light refreshments will be served!

## Thursday 4/7

### Networking 101

6:00 – 6:45 pm, Presentation in ARMS 1010

6:45 – 7:30 pm, Reception in ARMS Atrium

Want to improve your networking skills? If so, join us for this two-part event. First you'll learn how to effectively network. Then, you'll get a chance to practice at a mock conference reception, complete with food and drinks!

## Friday 4/7

### Bowling Social

8:00 – 10:00 pm at PMU Rack and Roll

Cap-off the week with a few free games of bowling and billiards! The entire facility has been reserved for PGSSG, so bring your family too!

Sponsored by:



Purdue Graduate Student Government

E-mail [pgsg.purdue@gmail.com](mailto:pgsg.purdue@gmail.com) with questions



PURDUE  
**Springfest**  
2011

Saturday & Sunday • April 9 & 10  
10 a.m. - 4 p.m.

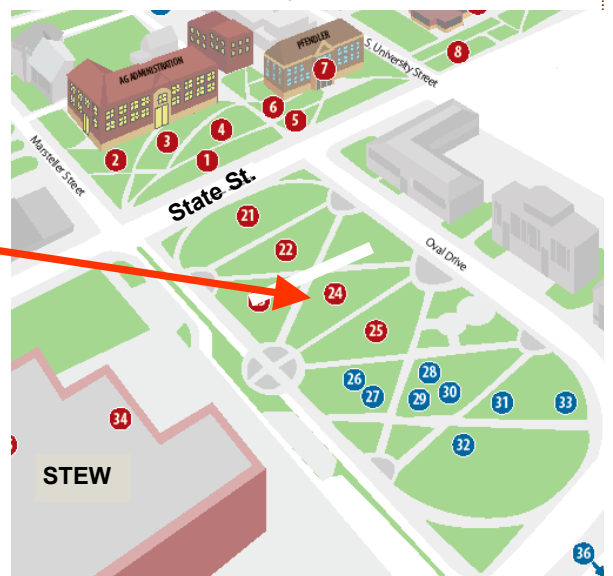
Spring Fest is an annual event showcasing the lighter side of higher education. This free event is a great opportunity for students of all ages to learn about animals, art, astronomy, and much more in two full days of hands-on activities. Join the festivities April 9 and 10 at Purdue's West Lafayette campus — it's part education, part entertainment, and all fun!

[www.purdue.edu/springfest](http://www.purdue.edu/springfest) • (888) EXT-INFO

We will be featuring the Ismail Center, Pete's PALS Camp, and the department in general. There will be fun games for the kids to participate in and they will win a "healthy" prize such as 100% organic vitamin 'C' lollipops, fruit shaped silly bands and 'Live Healthy' fun bands.

Please plan to stop by and see our booth at Spring Fest!

\*\*\* More volunteers are needed, so if you are interested in working at the booth for a couple of hours either day, please contact Lisa Duncan.



# Paper by Jeff Haddad and class accepted for publication

The data for this paper was originally collected as a class project in Dr. Haddad's graduate motor variability class. All students enrolled in the class are listed as authors.

Rhea, C.K., Silver, T.A., Hong, S.L., Ryu, J.H., Studenka, B.E., Hughes, C.M.L., & Haddad, J.M. (2011). **Noise and complexity in human postural control: Interpreting the different estimations of entropy**, PLoS One, in press.



## Other events happening SpringFest weekend:


### **PURDUE FOOTBALL**

Black and Gold Spring Football Game

 Saturday, April 9 1:00 P.M.

Ross-Ade Stadium - Free Admission



 **FAMILY FUN FEST** Registration begins at 10:30 a.m. - Enter Gate A of stadium. Includes six interactive stations run by the Purdue Football team (begins at 11 a.m.) Free admission to all youth with adult supervision.



**REVEALING OF THE NEW PURDUE PETE** - 12:55 p.m.




Alumni Football Player Recognitions will take place during the game breaks.



Autograph Session - Postgame



 **Ticket Special** - Attend the Black and Gold Spring Game and stop by the athletic ticket office for a great deal. Tickets for the Middle Tennessee State game on Sept. 3 will be available for only \$10. This offer is only valid on April 9 from 10:30 a.m. - 4 p.m. at the main ticket office located inside the IAF.



A note from the Business Office- There are now bins outside the door to collect timecards and any paperwork that needs to be turned in when Ann and Carol are not in the office.



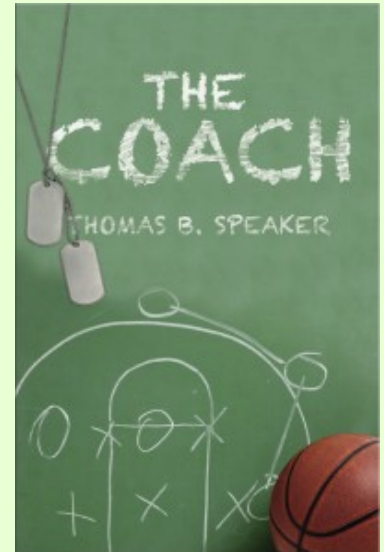
## HK Alum writes books about the lives of youth



In his retirement, Tom Speaker, HK alumnus and retired basketball coach, teacher, and small business owner, has found success in writing.

He first composed his memoirs. But he found writing to be so enjoyable he wrote a novel called "The Battle of Waikiki" and soon his next book "The Coach" followed.

The Coach is a fictional book about a basketball coach and his experiences through life that make him successful as a coach. Speaker said it is an uplifting novel about the trials of life.



He depicts young kids growing to success in basketball, but more importantly growing to be successful in life and becoming good fathers and family men.

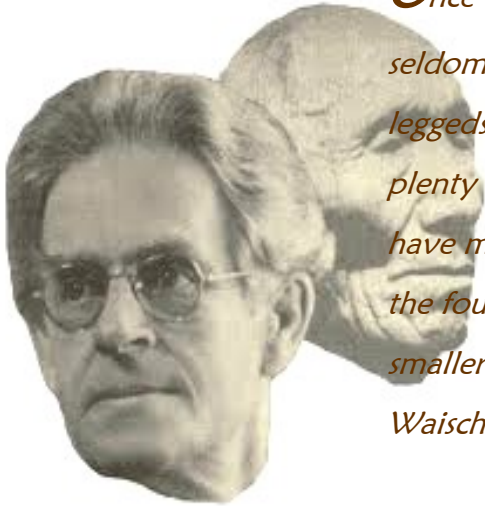
Read more about Tom and his writing accomplishments at [tomspeaker.tatepublishing.net/](http://tomspeaker.tatepublishing.net/)

### 101 and still exercising!

Sid Sorenson experiences "healthy ideas in motion" as he participates in the University Place "Motion with Marianne" exercise class!



## The Wasichus Are Coming!



*Once we were happy in our own country and we were seldom hungry, for then the two-leggeds and the four-leggeds lived together like relatives, and there was plenty for them and us. But the Wasichus came, and they have made little islands for us and other little islands for the four-leggeds, and always these islands are becoming smaller, for around them surges the gnawing flood of the Waischu; and it is dirty with lies and greed.*

*Black Elk Speaks (1932)*

On April 18<sup>th</sup>, 1921, the Senate and House of Representatives of the Nebraska legislature passed a joint resolution naming John G. Neihardt as Poet Laureate of Nebraska. On June 18<sup>th</sup> of that year, an official notification ceremony was conducted by the state representatives and the land grant University of Nebraska at the Temple Theatre in Lincoln, Nebraska. By way of congratulating themselves on the occasion, Dean L. A. Sherman of the University as Acting Chancellor said: “No other state, it appears, has, by legislative recognition, a poet laureate.” But news in the West didn’t travel too quickly then; actually, Nebraska was the third state to so name a poet laureate; California and Colorado both legislated poet laureates in 1919.

Neihardt (1881-1973) was being celebrated for having written “a national epic wherein he has developed the mood of courage with which our pioneers explored and subdued our plains, and thus has inspired in Americans that love of the land and its heroes whereby great national traditions are built and perpetuated.” What they were referring to were the first two of what would eventually be five book-length epic narrative poems on the American frontier experience, eventually called *A Cycle of the West* (1948). Neihardt had published *The Song of Hugh Glass* in 1915 and *The Song of Three Friends* in 1919. He would later write *The Song of the Indian Wars* (1925), *The Song of the Messiah* (1935), and *The Song of Jed Smith* (1941).

Neihardt that day expressed appreciation for the honor bestowed on him—an appointment that was for life. In his Laureate Address to the assembled, Neihardt spoke about what he called the technique of poetry, and in relation to both education and the social process.

Regarding the condition of education then, Neihardt was blunt. “For we have been living in one of the most materialistic ages that have ever been known, and of the many ideals that have suf-

ferred, that of education has not suffered least.” His frustration had to do with the undeniable economic pressure for the practicality of education at all costs. He didn’t find fault with the word “practical,” for practical means “that which will work, and surely only that which will work may be regarded as good.”

Education proper, he thought, had far less to do with acquiring the means of life than it did learning what to do with one’s life once the means to live were satisfied. And on that count, education in the 1920s was largely a failure. Instead, it seemed to him that modern education was gearing up to help consumers of it acquire “the mental training which is calculated to give the maximum of income in the minimum amount of time.”

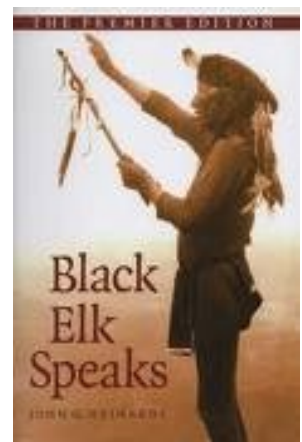
Neihardt was railing at the lopsided educational emphasis on the material values demanded by the economy over human values cultivated by the spirit. When it comes to mere acquisition of material things, Neihardt said, “it remains true that not one jot is added to the real stature of the man by virtue of that possession.” What someone *has* is of far less permanent value than what someone *is*. And it is the *is* that education ought to be concerned with:

*It is the process of making a man rich in the only values that can not be acquired by accident, or theft in any of its many disguises, and that can not be lost by such means.*

And these values, Neihardt continued, are essentially social values; they are handed down from one generation to another; they are the bedrock of what citizenship is; and they are the way in which human beings become citizens among all peoples and for all ages.

*A thousand seers have agreed that happiness does not come from without; that it is not something to be pursued and captured; that possession of things cannot produce it; that the desire to possess is like a flame growing upon the fuel that feeds it, or like one’s own shadow that one pursues in vain.*

Now, one might say, what else would a poet be expected to say? But as a serious student of the history of the Western frontier, for Neihardt there was an undeniable, living historical example of the consequences of the cultural collision between having and being: the tragic rubbing out of the Native American culture. So he wrote a book about it. The book that John Gneisenau Neihardt was to become especially famous for was written ten years after his Poet Laureate appointment. The book was *Black Elk Speaks*.



Cont’d.

Page 11

While working on *The Song of the Messiah*, Neihardt wanted to interview a medicine man who had lived through the Messiah Movement—the Native American collective dream/prophesy in the late 1880s that the down-and-out Indians would find salvation and return to their heydays. By then, the U. S. Government had managed to put almost all of the Western Indians on reservations, but in conditions that were essentially inhumane—little food, planting-poor land, intolerable living conditions. What led to the Plains Indian displacement, of course, was a land grab by the Wasichus (the white man). The grab was provoked by the discovery of gold in Bannack, Montana in 1862.

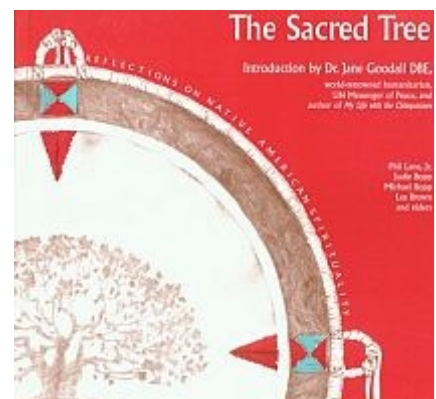
So in 1930 the Field Agent-in-Charge at Pine Ridge Reservation in South Dakota introduced Neihardt to Black Elk (1863-1950), a Lakota Sioux holy man of the Oglala band. Remarkably, Black Elk, who had spoken to no outsider about the Lakota history, agreed to let Neihardt tell his life story; to let him tell the story of the Oglala's; to let him tell the story that spans pre-reservation freedom to reservation displacement of the Sioux; and especially to tell the story of escalating friction and inevitable conflict between the Wasichus and the Indians.



The Wasichus' way West to the Montana gold fields was through South Dakota and the Pine Ridge Reservation. Thus it was that Black Elk lived through the Battle of the Hundred Slain (the 1866 Fetterman Massacre), the Battle of the Greasy Grass (the 1876 Battle of the Little Bighorn), and the Wounded Knee Massacre in 1890.

There is still to this day some question whether Neihardt's tale was a *bona fide* autobiography or a novel based on interpretations—Black Elk's story was orally translated by Black Elk's son, Ben; Neihardt's daughter, Enid, who was a skilled stenographer, took notes from which a typed transcript was created; and Neihardt himself wrote the book guided, loosely perhaps, by the transcript.

Black Elk, when he was nine years old, was given a great vision. This vision empowered Black Elk with the privilege and responsibility to bring his displaced people back into the nation's sacred hoop. The voice said: "Behold the circle of the nation's hoop, for it is holy, being endless. And thus all powers shall be one power in the people without end. Now shall they break camp and go forth upon the red road, and your Grandfathers shall walk with them."



Cont'd.

The sacred hoop was nothing less than the ritualistic and communal life source for the Lakota Sioux—the wellspring of their very being; its center was the Lakota’s grateful heart and soul as represented by the symbol of a flowering tree. But the hoop had been broken and scattered “by the Wasichus who were crazy to get money.”

We all know how the story ends. Black Elk’s destiny was not fulfilled. He did not restore the sacred hoop. The holy tree never bloomed again. His people were extinguished; annexed much as their land had been; there was no center anymore; the sacred tree was dead. Black Elk speaks:

*I did not know then how much was ended. When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young. And I can see that something else died there in the bloody mud, and was buried in the blizzard. A people’s dream died there. It was a beautiful dream.*

Which brings us back to John Neihardt’s views about education and sane human relations. If there is a better American example of the cultural collision between *being* versus *having*, we don’t know of one. And recall that it is Neihardt’s view that the ritualistic and communal aspects of education ought to be properly aimed at developing what people *are*, not only teaching people how to materially *possess*. By schooling any generation to pursue exclusively acquisitive instincts, we fail to create citizens of the world. “In that scramble,” Neihardt explained, “conscience and human sympathy and all the priceless imponderabilia of the soul become as a mill-stone hung about the neck of him who holds them dear.”

So in the end, and as far as Neihardt was concerned, the Lakota’s got it right. For they fully understood what practical education really was; it was nurturing the civility of gratitude over the compulsive greed. Such an education was, after all, the business of the soul. Whether or not such a culture—and an educational ideal—could have been practically sustainable is a matter for the winds of time to settle. But what can be said with absolute certainty is this: It *was* a beautiful dream.

