



Healthy Ideas in Motion

Purdue University

Department of Health & Kinesiology

Vol. 5, Issue 5 November 24, 2010

Editor: Donna Steele

Department Head Notes

As many of you are aware, I represented our department in the annual Committee on Institutional Cooperation Big Ten meetings in Chicago last week. The following universities were represented, besides Purdue: Michigan, Minnesota, Illinois, Illinois-Chicago, Penn State, Michigan State, Indiana, and Wisconsin. Iowa no longer attends and Ohio State wasn't represented this year. Nebraska will be invited to the meeting next year. By the way, Purdue will be hosting these meetings in 2011.

Overall, it appears that most all of the programs have been impacted negatively by various state funding climates. Penn State faculty was given a salary increase this year, but they are anticipating serious problems in the upcoming state budget support for higher education. Others indicating possible trouble ahead were Minnesota, Michigan State, Indiana, and both Illinois universities. Throughout the Big Ten there were reports of salary freezes, furloughs, and various and sundry budget cuts. On the other hand, there are several universities currently advertising positions, among them Indiana, Illinois, Michigan State, and Michigan.

There were a few topics of discussion that cut across all the universities. For example, it appears there is a rush to offer more on-line course delivery for on-campus students. At Illinois, for example, they have created on-line general education courses, three each in kinesiology and community health. The target enrollment is 100 per class; in the initial offering one on-line class filled in less than 24 hours. Minnesota is now proposing to offer a sports management masters degree entirely on-line. While most of the CIC schools are involved in one or another version of on-line education, it doesn't appear that the initiatives are faculty driven, but are either the result of keeping up with other on-campus units, or the result of a profit incentive.

There were a number of other topics discussed, including creative ways to sustain accredited and licensure programs, the diversity summit, study abroad, the NRC rankings, and the possible redundancy of the CIC Big Ten meetings with mission of the American Kinesiology Association. There was some interest in considering future CIC meetings to be held in conjunction with the annual AKA meetings.

All in all, this annual meeting was, as usual, a useful way to discuss on-going Big Ten common issues, programs, complaints, needs, national trends, and special professional needs. I am happy to share the particulars of the meeting with any interested student or faculty member.



Vitality

For each new morning with its light,
For rest and shelter of the night,
For health and food,
For love of friends,
For everything Thy goodness sends.



—Ralph Waldo Emerson (1803-1882)

Happy Thanksgiving to you all!

Papers Accepted for Publication



A paper by Dr. George Avery "Scientific Misconduct: The Perversion of Scientific Evidence for Policy Advocacy" has been accepted for publication in the journal *World Medical & Health Policy*. An earlier version was cited in a story in the [Minnesota Daily](#) on Thursday, Nov. 18.

Dr. Avery had a paper accepted by the journal *Military Medicine*. The paper is titled "Access to Mental Health Services for National Guard and Active Duty TRICARE Enrollees in Indiana." It is coauthored with Shelley MacDermid Wadsworth of CFS and the Military Family Research Center.

Honors for article by Dr. Barry

An article co-authored by Dr. Adam Barry was named #38 among the top 50 **Most-Read Articles** of October 2010 by [SAGE journals online](#).

The article is titled "Use (and Misuse) of the Responsible Drinking Message in Public Health and Alcohol Advertising: A Review."



PETE's PALs –Promoting Physical Activity for Everyone

By: K. Andrew Richards

PETE's PALs (Physical Education Teacher Educators Supporting Physical Activity and Life Skills) is an aquatics and physical activity program for children with disabilities in the greater-Lafayette area that is coordinated by K. Andrew Richards, Rhonda Haag, and Lori Eubank and is supported by Dr. Bonnie Blankenship. Although the children who attend PETE's PALs come with a variety of physical, emotional, and intellectual impairments, they all share at least one common characteristic: they derive positive benefits from being able to participate in regular physical activity. Unfortunately, such programming for children with disabilities is sparse in our community, but PETE's PALs attempts to fill that void, at least for 20-30 local youth per semester.

Coordinated through the Purdue University Department of Health and Kinesiology, PETE's PALs relies heavily on the support of undergraduate student clinicians who volunteer to work one-on-one with children for one hour of physical activity and one hour of aquatics instruction per week for five consecutive weeks. With the ongoing support from these dedicated undergraduates, PETE's PALs would not be possible. Although many of them receive course credit through service hours for their participation, most would attest that it is the relationship that they build with the children that keeps them coming back semester after semester. Thus, the service learning component of the program creates a symbiotic relationship between clinician and child – each benefits from spending time with the other.

This past Wednesday marked the completion of the fall session of PETE's PALs. Beginning on October 13th, this session brought together 30 children with disabilities from the community and 50 Purdue University undergraduates from a variety of disciplines, including physical education, elementary education, and special education. Since some of the children served by PETE's PALs require consistent, hands on, and compassionate attention, a larger number of clinicians allowed for these children to have two college student partners as opposed to one, which was a significant asset to the program.



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Besides providing physical activity and aquatics programming at Faith Community Center in Lafayette, this semester PETE's PALs was able to offer two parents' town hall meetings in which interested adults could interact with one another and share experiences. The capstone of the town hall this semester was an address given by Deborah Tillett, an adapted physical education teacher who works with the Greater Lafayette area Special Service Co-operative (GLASS). Having received an enthusiastic response from parents, PETE's PALs intends to continue these town hall meetings in the future.

In addition to celebrating a successful fall semester, PETE's PALs is excited to announce its spring session. Although specific dates have not been determined, the program will run for another five weeks and will begin after Purdue's spring break. With ongoing support from the Department of Health and Kinesiology and Faith Community Center, PETE's PALs will continue to provide experiences that are beneficial both to Purdue's undergraduate student population and children in the local community. The program hopes to run three sessions per year (fall, spring, and summer) and is looking to expand. We anticipate being able to eventually accommodate more children in the future and to provide them with individualized physical activity and aquatics instruction based on their unique needs and interests.



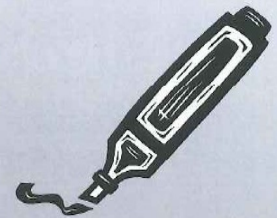
Recycle your writing utensils!



Please show your support and recycle your old worn-out pens, mechanical pencils, highlighters and markers with us. You can even bring them from home! (Please remember that refillable pens should be refilled.)

Purdue will receive money from the proceeds which will all be donated to the **Boiler Green Initiative student group!**

We officially kicked this off on April 22, 2010 (Earth Day) on campus. Please look for containers in your buildings or just simply send your writing utensils to MMDC via campus mail. Simply address your campus envelope to *Pen Recycle Program at MMDC* and we will collect them.



We will also have some special recycle boxes located in various buildings all over campus! **Health & Kinesiology will have recycle containers in Lambert lobby and the main office. ALL writing utensils will be accepted.**

Contributors to this cause are:

Sharpie. ACCENT.
HIGHLIGHTER

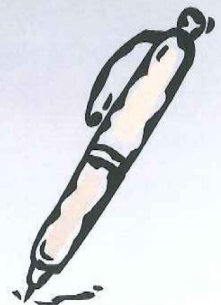
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Thank you all for your support!



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TERRACYCLE¹¹

Cameron Avery, son of Dr. George Avery, will be appearing as Ollie Herdman in the Civic Theater of Greater Lafayette production of "The Best Christmas Pageant Ever." Unlike his role last year as Randy in "A Christmas Story," Cam is cast against type this year, playing one of the bad Herdman kids, "who never gave away anything voluntarily, except bruises" until drafted into a church Christmas pageant.

The show was originally scheduled to run two weeks beginning December 2. Four performances have been added for the third weekend in December. Shows will be held Thursday, Friday, and Saturday evenings, with a Sunday afternoon matinee. Tickets will be available at <http://lafayetteticivictix.com/Schedule.asp?OrganizationNumber=1969> Get them early (last year's show sold out all performances before it opened!)

In the picture: Randy (Cameron Avery) and Mother (Heather Owen) in the 2009 Civic Theater production of "A Christmas Story"



119,104

He who has a why to live for can bear with most any how

--Nietzsche



Viktor Frankl (1905-1997), the renowned psychiatrist and teacher of psychotherapists, once met with an interviewer (Matthew Scully, *First Things: The Journal of Religion, Culture, and Public Life*), and told a story about his suspicion that most psychotherapists were “themselves quite mad.” This was in the late 1940s at the University of Vienna where Frankl taught as a member of the Medical Faculty. Standing in front of a class, he read two quotations, one from the philosopher Martin Heidegger, and the other from a schizophrenic patient. He asked his psychotherapist audience to

attach each quotation to its author. After toting up the results, his suspicions were confirmed: the vast majority of his listeners got it wrong! When pressed by Scully about the significance of his illustration, Frankl said that both the philosopher and the lunatic had this in common: “The certainty that happiness can be attained by furious pursuit, and a consequent rage at the unsatisfying results.”

You may remember Viktor Frankl as the author of *Man’s Search for Meaning*, a book that at the time of Frankl’s death had sold over ten million copies. This book has been translated into more than 20 languages, and in reader surveys was repeatedly cited as one of the top ten most influential books in America. Frankl would write about 30 books all told, most all of them after the personal life experiences that provoked his book on life meaning.

Frankl completed his PhD in 1923 from *Gymnasium* in Vienna, and from there went on to study medicine at the University of Vienna. Early in his medical career he took a position in the General Hospital in Vienna, focused on neurology, and was a practicing brain surgeon. But in time he was attracted to psychiatry and the study of depression and suicide. As a Jew in Nazi-occupied Austria, by 1938 he was forbidden from treating any member of the Aryan race at General Hospital. So he went into private practice, and shortly thereafter joined the staff of the only hospital that admitted Jews in Vienna, Rothschild Hospital.

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But by 1942, Frankl, his wife, Tilly Grosser, and his parents were rounded up with oh-so-many, many other Austrian Jews and deported to Theresienstadt concentration camp. This would be the first of four different camps (including Auschwitz) Frankl would experience between September 25, 1942 and April 27, 1945. At Theresienstadt he was quickly separated from the rest of his relatives. Except for his sister, his entire immediate family would eventually be killed in the camps, including his pregnant wife.

This book does not claim to be an account of facts and events but of personal experiences, experiences which millions of prisoners have suffered time and again. It is the inside story of a concentration camp, told by one of its survivors. This tale is not concerned with the great horrors, which have already been described often enough (though less often believed), but the multitude of small torments. In other words, it will try to answer this question: How was everyday life in a concentration camp reflected in the mind of the average prisoner?

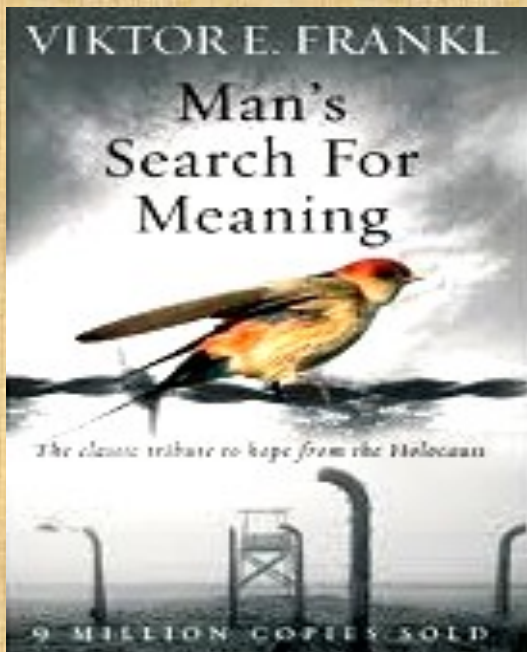
Thus begins Viktor Frankl's autobiographical story, *Man's Search for Meaning*. It is a short book, but long on wisdom; it can be read in one sitting, but it can impact for life. In it we find Frankl, the psychiatrist, forced to practice *in situ*. No need to elaborate on the deprivations, but for Frankl and his comrades the camps were horrific: loss, struggle, sacrifice, suffering, likelihood of death at any moment—only one in twenty would survive, and identity by number not name. Viktor Frankl became 119,104—the number tattooed on his wrist, sewn to any clothing worn.



The story of 119,104's survival is certainly a story in itself—the telling and universal stages of a prisoner's mental reactions: the shock of imprisonment, the ensuing apathy and emotional death, and then disillusionment after liberation. But the real story from Frankl's telling of it is a description of what could possibly be left over in a previously free human being when a Frankl becomes a mere 119,104. We learn that what is leftover is not only more than one would think, but that the leftover is the very source of individual life meaning no matter the prisons of the human condition, real or imagined.

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A primary refuge for any 119,104 initially becomes what Frankl calls “an intensification of inner life.” This refuge from the desolation, emptiness, and slow dying of heart can be instantiated by escape into the simple rememberings of one’s own past: a bus ride to Wien, waiting expectantly for a telephone call, a conversation with a loved one, the memory of a project or work of art yet to be completed, the beauty of the sun shining through the tall trees of the Bavarian woods. During his internment, and rather surprisingly, 119,104 became Frankl again for brief moments in the present too. Once when he was digging a trench in the gray dawn in the gray snow clad in gray rags he began an imaginary conversation with his lost wife; he was trying to find a *reason* for



his sufferings, his slow dying, in protest against the hopelessness, against imminent death in a meaningless world; but from somewhere, from somewhere came a stalwart and victorious “Yes” in answer to the questions, an answer that there was meaning, an answer that brought with it her presence, her face shining against the gray light, reaching hands, seemingly grasping, holding on, she was there, somewhere near—and at that very moment a bird of color silently flew down in front of him, perched on the heap of dirt from his trench digging; and the bird, perched, still and sure and poised, looked, looked steadily at him.

This inner intensification was all the more remarkable because of what it stood up against, the outer intensification of survival:

I mentioned earlier how everything that was not connected with the immediate task of keeping oneself and one’s closest friends alive lost its value. Everything was sacrificed to this end. A man’s character became involved to the point that he was caught in a mental turmoil which threatened all the values he held and threw them into doubt. Under the influence of a world which no longer recognized the value of human life and human dignity, which had robbed him of his will and had made him an object to be exterminated—under this influence the personal ego finally suffered a loss of values.

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Frankl argued as a matter of fact that what all the 119,104s had left over and available—no matter the starvation, sleeplessness, filth, cold, typhus, beatings—is this: “The experiences of camp life show that man does have a choice of action.” Choosing one’s attitude toward any given situation or circumstance is a meaning-giving freedom that no Gestapo past, present, or future can ever remove from the human condition—even if the attitude chosen is to submit to the inhumane. Choices were continuously available to 119,104s even when conventional creature and human needs were systematically denied. “Even though conditions such as lack of sleep, insufficient food, and various mental stresses may suggest that the inmates were bound to react in certain ways, in the final analysis it becomes clear that the sort of prisoner the prisoner became was the result of an inner decision.”

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances, to choose one’s own way.



What overrides saying “No!” to life rather than “Yes!” is inextricably tied to having a *why* for living. And therein is the fundamental change in attitude that, besides luck, separated the camp survivors from the stricken. It doesn’t really matter, Frankl says, what any of us expect from life. What really matters is what life expects from us. In other words, to live at all means that we accept the reality of our common fate, namely that we are questioned by life, daily, hourly. “Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking responsibility to find the right answer to its problems and to fulfill the tasks which it constantly set for each individual.” If suffering is our destiny, Frankl challenges us, suffering becomes our task; brave, dignified, and unselfish suffering. With Doestevsky, “There is only one thing that I dread: not to be worthy of my sufferings.”

Asking what the meaning of life is, in other words, is a fool’s errand. Meaning can’t be gulped by way of such huge generalizations. Instead, meaning is detected in small daily sips, and by way of something real, something specific, something individually pursued, and something in the present that points us

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toward our future identities. In ordinary life— life concentrated, not life in the concentration camps—Frankl believed meaning was to be found in individual relationships, whether in nurturing one’s loves—both animate and inanimate; or found in one’s achievements or deeds—such as in our creations, projects, pursuits, or duties; or found in the simple appreciation for life’s possibilities, opportunities, and gifts; or found in even the most trivial of comforts or in the most sudden of life surprises, disappointments, and gratitudes. Life questions us; we must answer, and continuously.



In 1972 Viktor Frankl gave a talk on the importance of overestimating humankind’s potential for discovering meaningful actions and activities. It turns out that at age 67 he was training to become a pilot. In his enthusiasm to make his point about overestimating human potential to a large student audience, he told them

that his flight instructor had just taught him how to “crab” his airplane for wind correction. Frankl went to a blackboard to illustrate the basics of crabbing the plane. Naturally no one in the huge auditorium could see his line-of-flight-and-wind-current drawing; so in word pictures and hand gestures he explained that if the pilot is flying, say west (A) to east (B), in order to get to (B), if there are north (C) to south (D) winds, the pilot must compensate by flying slightly sideways (or crab) towards the north (C) in order not to get blown off course. If the pilot were to just fly due east to destination (B), without the wind correction tactic, the winds could push the plane well south of the destination.



Then Frankl turned away from the blackboard, stepped back to the podium and said, “See?” Of course, no one did see the connection between his flight illustration and the importance of overestimating human potential. So the students laughed, mostly they knew at themselves. Frankl joined in, laughing too. Silly illustration, right?

No, not really so silly after all. Frankl then patiently explained the analogy from plane-and-wind to life-and-meaning. He said, now look, finding life meaning, searching for life destinations, depends on overestimating our human abilities and talents and inclinations just enough to give the necessary play of choices the chance to help us achieve our potential life-meaning destinations (A to C to B). We have to try the untried and believe we can do it—whatever it is. If we were only to take ourselves as we are, and if we were to simply aim straightaway at a destination itself—any destination—without correcting by way of the play of trying out life possibilities, we would likely drift, falling way short of achieving our potential life and (the day-to-day) meaning within it. That’s why he thought the typical psychotherapist was a bit mad, commonly believing: “The certainty that happiness can be attained by furious pursuit, and a consequent rage at the unsatisfying results.”

Frankl closed his talk by pointing out that his flight instructor’s lesson about crabbing an airplane and the practical necessity of learning to do it, was actually a meaningfully necessary life lesson as well. By striving constantly to overcome ourselves—to correct for the crosswinds, by striving to answer the questions life throws at us, by constantly choosing to be, we define who we will become.

So it may be that Frankl had the last laugh after all. We believe he might also have had the last word on the subject of humankind’s search for meaning.

*If we take man as he is, we make him worse.
But if we take man as he should be, we make him
capable of becoming what he can be.*

--Goethe

