



Department Head Notes

The most recent issue of the College of Liberal Arts *Think* magazine has published its spring 2009 number. A good read, this is. When you get a chance, take a look at the brief piece on capoeira and titled “A Conversation in Movement.” There is a Capoeira Club on campus, by the way. The members are involved in a movement form that is, as Amira Zamin reports, “Part acrobatics, part martial arts, and part song and dance. . . .” Capoeira is an Afro-Brazilian art form that is a non-verbal conversation between the players.

Think also features a lengthy piece by Amy Patterson Neubert, communication and marketing specialist for Purdue Marketing and Media. Its title is “Fearless, Formidable, or Phelpsian?” Many of you know Amy since she frequently writes the copy for our press releases and feature stories. Amy features FahKara Malone, Purdue basketball player and one of the 206 athletes majoring in liberal arts. Amy also interviewed our courtesy assistant professor in psychological sciences, Jessie Witt. Overall, Amy has put together a nice overview of what it takes to succeed in athletic competition.

And we’re not finished with *Think* yet. Emily Hunteman, a staff writer for Purdue Marketing and Media, contributed an article on engagement in CLA. Another one of us shows up: “Titilayo Okoror gets annoyed when people propose simple answers to complex problems.” Well, as we all know, she does. Titi is interviewed on her issues course in African American Health. Titi comments on the complicated nature of improving health outcomes in minority communities. Our friend of the HK family, communication assistant professor Lorraine Kisselburgh is also quoted in this piece. Lorrain was recently named a Service Learning Fellow by the Office of the Provost.

In case you are looking for yet another readable publication within the Purdue family, you might look over the 2007-2008 newly released annual report from the Office of the Vice President for Research. While most annual reports have the makings of a sleep aid, our new Vice President for Research Richard Buckius has ordered up a nifty and slick magazine-style for his report. In the report you will find informative articles on translational science (the new CTSI initiative), stomach to brain communication channels, undergraduate research, nanoHUB, the innovative instrumentation center, the brain injury center, and many other interesting sidebar stories and short features.

Finally, thanks for everything that you all do to create such a supportive and imaginative HK community.





Vitality



Mark Your Calendars!



APRIL



April 12 - EASTER SUNDAY

April 14 - Deadline for pending incomplete grades to become failing grades.

April 24 - Last day for students to pass the final examination. (Presentation or thesis defense)

May 1

Last day for MS and PhD students to deposit the electronic thesis and turn in required forms at their mandatory, scheduled final deposit appointment.



April Birthdays!

Doug Wiedman 6th
Meghan McDonough 6th
Jeffrey Haddad 7th
Philip Troped 8th
Darlene Sedlock 15th



Vitality

Announcements!



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Casey Glass

MS Project Presentation

April 7 at 11:00 am. LAMB 120

Title: *ACL Injury Prevention and the Female Athlete*

Kelly Helm

PhD Thesis Defense

April 8 at 3:00pm. LAMB 120.

Title: *The Effectiveness of Non-traditional Methods of Instruction in Health Sciences*



Congratulations!

Paper accepted for publication in the *Journal of Sport and Exercise Psychology*:

Travis E. Dorsch, MS, Alan L. Smith, PhD, and Meghan H. McDonough, PhD
"Parents' Perceptions of Child-to-Parent Socialization in Organized Youth Sport"

This paper was based on the thesis work of Travis E. Dorsch.

Additional committee members,
Dr. William Harper and Dr. Tom Templin

X-Works Dance Performance

Come see a family-friendly show this weekend that includes many different styles of dance from ballet to belly dancing!

Friday, April 3 and Saturday, April 04

7:00pm and 9:00pm both nights

Doors open at 6:30pm

PAO Hall dance studios, room 1179

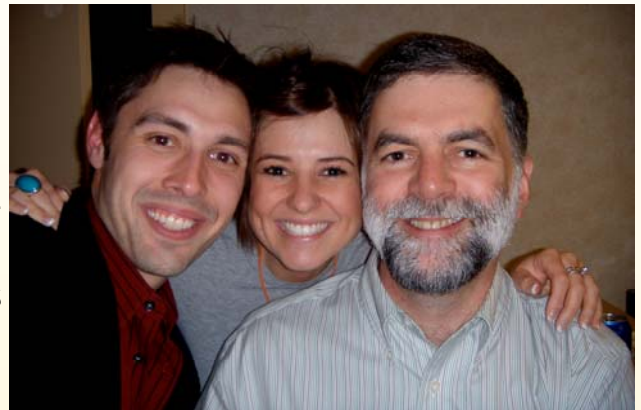
Tickets \$5, on sale at door





NERR Conference

Dr. David Klenosky and two of his doctoral students, SaraJane Marshall and Steve Howell, recently returned from the 2009 Northeastern Recreation Research (NERR) Symposium held in Bolton Landing, NY. The NERR symposium was originally a small meeting of researchers in the northeastern states. Now in its 21st year, NERR has grown to a national meeting that provides opportunities for researchers and managers from universities and agencies at a variety of levels to share research results and discuss current issues and problems in the recreation, travel, and natural resource management fields.



L to R: Steve Howell, SaraJane Marshall, Dr. David Klenosky

Dr. Klenosky served as this year's conference chair and did an outstanding job organizing the entire schedule of events, securing keynote speakers, and providing his standard "Dr. K." wit, while maintaining the professionalism of an academic conference...not to mention looking extremely dapper in his new suit -- a JoS. A. Bank's original.

SaraJane Marshall co-authored a presentation with Dr. Klenosky entitled, "Place Visitation, Place Avoidance, and Attitudinal Ambiguity: New Concepts for Place Research in Urban Recreation Settings," which reported results from a recent study, sponsored by the U.S. Forest Service, examining Chicago residents' recommendations of places to visit and to avoid in the Chicago land area. Steve Howell was first author on a presentation entitled, "Investigating the Weather Related Impact of Attendance for Nature-Based Visitor Attractions," which explored the effects of weather variability on weekend visitor numbers for the Brookfield Zoo. SaraJane and Steve also served as session chairs during the conference. All three were exceptional representatives of the department and university, and their presentations were well received -- generating many insightful questions and discussions. - Steve Howell





Vitality

University Place Nature Walk

March 17, 2009



The Scene



Sam and Marianne



Spring Beauty and Winter Aconite



Trail worker spraying Garlic Mustard



Wild Onion



Moss and Lichen



Capturing blooms from a Maple Tree



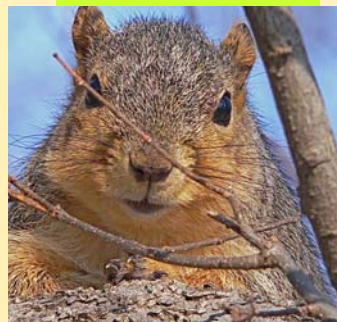
Cardinal



Squirrel Nests



Woodpecker Work



The Finger Tree



Blue Bell



Sam and Marianne



Shovelers



Coots



Muscle Tree



Fungi



Garlic Mustard



Trout Lilly



Mulch ready to spread



Raspberry



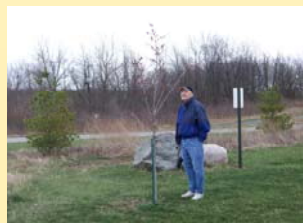
Honeysuckle



Jacob's Ladder



Scilla



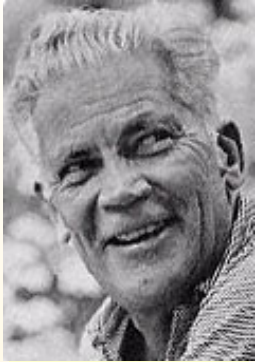
Sam waiting for Marianne



Bloodroot



A Roving American Thinker, Watching



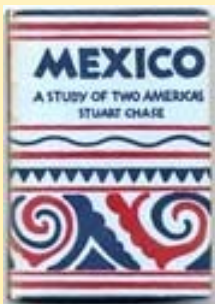
Stuart Chase

One of the perpetual dangers of the on-going parade of successive generations is a seemingly in-born belief that the latest generation is the first-born generation. While each new generation is properly defined by new possibility and opportunity, we are also judged in the end on the extent to which we remember and retain the really good ideas previous on-duty generations left us. In part, that's what our educational institutions are designed to ensure. But it does seem to us that even these institutions are generationally forgetful especially when it comes to the subject of the meaning of progress.

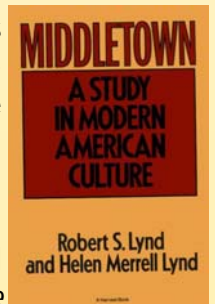
One way to make some progress on this notion of generational progress is to take some comparative notes between two kinds of cultures with differing ideas of what progress is. In the spring of 1930 Stuart Chase did just that. Chase (1888-1985) was something of a roughish economist. He was born in Somersworth, New Hampshire. His academic background was in engineering first (MIT), and economics second (Harvard). But with his CPA in hand as well, he avoided an academic career; instead he worked for the Federal Trade Commission, then the Technical Alliance, and later the Labor Bureau. Eventually he became a consulting economist, and later yet a mostly full time writer. Chase, by the way, was the likely source of FDR's famous "New Deal" expression. As Governor of New York, Roosevelt had met Chase in 1931 just before Chase's newest book was published, *A New Deal* (1932). FDR used the phrase in his Democratic Presidential nomination acceptance speech; he also used a number of Chase's economic arguments to sell the idea of a New Deal.



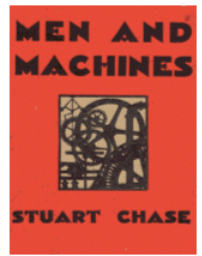
As public thinkers do, Chase wrote on diverse issues: adult education and lifelong learning (essential for a successful democracy); overpopulation, environmental destruction and waste, disarmament, semantics, physical economy, consumer rights (a founder of what became the magazine *Consumer Reports*), unused capacity (excess), technology and civilization, global human welfare, and town planning. Along the way Chase published well over thirty books, many pamphlets, and countless magazine articles.



Mexico: A Study of Two Americas, published in 1931, was one of Chase's contributions to comparative cultures. Chase lived in central and southern Mexico for about five months in the spring of 1930, and some of the time was spent in particular in Tepoztlan. In order to deepen his own impressions of Tepoztlan life, Chase later studied Robert Redfield's book, *Tepoztlan: A Mexican Village* (1930). And for the sake of further comparisons between the two Americas, he also read through Robert and Helen Lynd's book *Middletown: A Study in Modern American Culture* (1929). Middletown, you will remember, was the ghost name for Muncie, Indiana.



Con't...



A Roving American Thinker, Watching

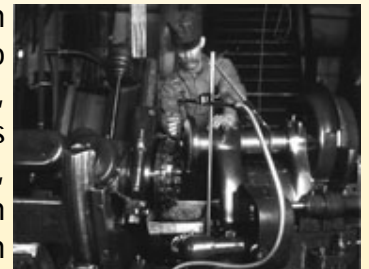


Village in Tepoztlan

The beauty of comparing Chase's personal experiences with the two books was finding the sociological common ground between all three sources on the two Americas' clothing, education, work, play, religion, food, and economy. Call this a triangulation, or call it what you want; Chase's method was to compare his own personal experiences with those of the academics to see what he could see. What he saw was two apparently mutually exclusive versions of the meaning of progress:

The one is still following the leisurely pattern of the handicraft age, with many cultural traditions from the greatest indigenous civilization which the Western Hemisphere produced; the other is firmly locked into the culture of the machine age, deriving most of its traditions and mores from the Eastern Hemisphere.

The starkest difference between these two cultures was what Chase called their living gospels: Tepoztlan's gospel was play; Middletown's was work. The machineless people of Tepoztlan lived by having little to no preoccupation with technological progress, but with no visible resulting material decay. The people of Middletown, on the other hand, lived with strong progressive technological expectations yet a growing uneasiness with regard to their economic security. The greatest liability of American life, Chase pointed out, is this nervousness about being unemployed. In Tepoztlan there is local and regional self-sufficiency; in Middletown utter dependency on wages, "the community is locked beyond recall into the highly delicate and interdependent economy of two hemispheres."

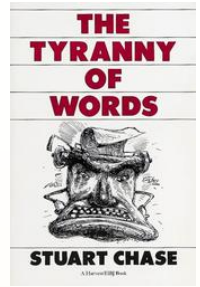


A worker at Warner Gear Co. in Muncie, In.

Mexico, Chase observed, "can live at peace with her burros, her corncribs, and her village markets." This handicraft economy, as Chase labeled it, was self-sufficient and relatively stable: no rich, or poor, or paupers; no local government, just strong communities evidenced not by inspiring after-dinner speeches and marketing campaigns, but by a strong community spirit, neighbor helping neighbor with harvest or repairing the local water supply; pecuniary standards do not apply, but integrity does; the governor is not by way of clock time, but by way of the sun and the seasons; recreation is not a spectator activity nor anything forced, just people moved by their innermost spontaneity; survival depends on learning useful crafts, not specializing in one craft or skill; all work is aimed at maximum economy and minimum waste; and overproduction is as unlikely as unemployment. "Life in a handicraft community is to be lived, not to be argued about, to be thwarted by economic conditions, or postponed hopefully until one has made one's pile."

But no utopia, this. Chase also itemizes the downside to a culture that is essentially not materially progressive enough: infrequent inventions; little thought given to new aspirations or any new material wants; the standard of living is low; infant mortality is high, and so is illiteracy (even though most Mexicans speak at

Con't...



A Roving American Thinker, Watching

least two languages); low levels of school-based education that inevitably breeds superstition and fear; yet they are not fearful of what they should fear, the infectious diseases such as diphtheria; and its net worth in the handicraft trades is appallingly low even though its assets are great.

But towards the end of his book, *Mexico*, Chase tells his Mexican friends to do what it can to improve their grip on education and public health by following the western ways, but to hold on to what is so precious in their civilization: hold on to your economic security; hold on to your disregard of money; hold on to your sense of time; hold on to your disdain for the hustle and bustle and busy emptiness of the western world; hold on to your stubborn wantlessness; and hold on to your philosophy of the value of the handicrafts: "When they (the outsiders) debase the work of your hands they debase you." Above all, you must beware of tourists in Buicks, Chase warns his compadres!



Muncie, In. 1930's

And insofar as Chase's advice to those of us in Middletown in the 1930s, he admonishes us all to appreciate the Mexican's reluctance to define progress the way we do and to celebrate their uncanny ability to avoid decay. Given Middletown's worship of money as the be-all-and-end-all of its existence, it misses opportunities to realize community, to nurture the self-sustaining diversity of people and product, to protect nature and the environment, to be the well-behaved planetary guests that we most certainly should be, and to value earning respect as much as we

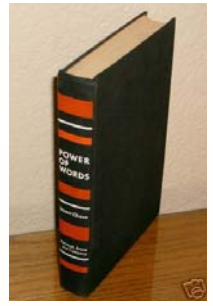
value earning power. These are values that "the western world has lost and flounders miserably trying to regain," Chase argued. So when things go bad economically in Middletown the result is out of anybody's local control: "The men of Middletown are on the streets. Cash they must have or starve. As wages and cash decline, purchasing power sinks with them, local merchants cease to make their usual attenuated margins, 'for rent' signs appear on Main Street, a bank gurgles and expires, carrying the savings of a thousand households."

Chase is not exhorting Middletowners to become Tepoztlaners. After all, the collected Middletowns of America have participated one way or another in bringing about the most remarkable century-long changes in quality of life—for better and for worse—in American history. But he is pushing at least for a reconsideration of what prosperity means. He is suggesting that more thought be given to prospering as measured by regional self-reliance, by economic efficiency, by waste reduction, by production for use not for profit, and by having less neurotic and more joyful people in our numbers. "It is almost time," Chase sternly warns Middletowners, "that you recovered from infantilism in your habits of recreation, your tinkering with mechanical toys, your watching of circus athletes, and got back to genuine enjoyment with something of the fiesta spirit in it." He soberly asked the Middletown folks to be less preoccupied with their new freeways and more fascinated with their old folkways; this would make us all happier and more human, he thought:



Tepoztlan, Mexico

Con't...



A Roving American Thinker, Watching

And why do you hustle around so fast, as though a hornet were forever behind your ear? Do you arrive anywhere with all this scrambling? Have you time to live as you gulp your coffee and rush to the station, or to the garage, and back again? Mexico takes no backtalk from clocks. It is an art which you too some day must learn; for it is the art of living.



Stuart Chase

In the end, Chase came up with a reasonable formula for cultivating the art of living: the best of Middletown and the best of Tepoztlan. But what really frustrates this cross-grafting of cultures is our present-day inability or unwillingness to expand the meaning of progress beyond the exclusivity of things technological and material. We somehow get it in our collective heads that because we can create new gadgets or markets that we should do so, and hang the possible unintended consequences, and lickety split we have progress.

This deeper meaning of progress turns out to be a surprise. We learn in the end that the idea of progress is perhaps less dependent on provoking evermore development than it is on our ability to perpetuate sustained cultural continuity.

However backwards and curiously we might judge the generations that have come before us, they have much to teach us. After all, the real danger from arrogantly believing we are the first-borns is in facing the possibility that we might inadvertently become our planet's last-borns.



From *Mexico: A Study of Two Americas* by Stuart Chase and the photo is a detail from a mural in the Palacio Nacional in Mexico City, both by Diego Rivera.