

# PHI KAPPA PHI FORUM

Summer 2011

Red, white and blue flags

A profile of activist Dorothy Height

Visual perception of the universe

“Dark green” religion

Color War at summer camps

Negro Leagues baseball

## COLOR

Sustainable living

Comics “working blue”

Historically black colleges  
and universities

The profitability of “going green”

An appreciation of writer  
John D. MacDonald

Navy blue suits for interviews

“Green War” over  
renewable energies

A member of The Honor Society of Phi Kappa Phi won a game of *Jeopardy!* — and more than \$19,000.

## Phi Kappa Phi Forum and Its Relationship with the Society

**P**hi Kappa Phi Forum is the multidisciplinary quarterly magazine of The Honor Society of Phi Kappa Phi. Each issue of the award-winning journal reaches more than 100,000 active members as well as government officials, scholars, educators, university administrators, public and private libraries, leaders of charitable and learned organizations, corporate executives and many other types of subscribers.

It is the flagship publication of Phi Kappa Phi, the nation's oldest, largest and most selective all-discipline honor society, with chapters on more than 300 college and university campuses across the country. Phi Kappa Phi was founded in 1897 at the University of Maine and upwards of one million members spanning the academic disciplines have been initiated since the Society's inception. Notable alumni include former U.S. President Jimmy Carter, former NASA astronaut Wendy Lawrence, The Ohio State University head football coach Jim Tressel, writer John Grisham, YouTube co-founder/CEO Chad Hurley and poet Rita Dove. The Society began publishing what's now called *Phi Kappa Phi Forum* in 1915.

### Spring, summer and fall issues

The spring, summer and fall issues (usually mailed late February, late May and late August, respectively) feature a variety of timely, relevant articles from influential scholars, educators, writers and other authorities, oftentimes active Phi Kappa Phi members, who offer variations on an overall theme.

Notables to have contributed pieces include Ronald Reagan, 40<sup>th</sup> President of the United States; Myrlie Evers-Williams, civil rights trailblazer; Warren Burger, 15<sup>th</sup> Chief Justice of the U.S. Supreme Court; Molefi Kete Asante, African-American studies groundbreaker; Sally Ride, former NASA astronaut; Ernest Gaines, fiction writer; and Geoffrey Gilmore, former director of the Sundance Film Festival.

*Phi Kappa Phi Forum* also encourages movers and shakers to speak for themselves through exclusive interviews. Q & As have run the gamut from public servants such as Lynne Cheney, former chair of the National Endowment for the Humanities, to famous artists such as playwright August Wilson to literary critics such as Stanley Fish.

(For other significant contributors, go online to [www.phikappaphi.org/forum](http://www.phikappaphi.org/forum).)

The spring, summer and fall issues further contain columns on fields such as education and academics, science and technology, and arts and entertainment in



The first organizational meeting of what came to be known as The Honor Society of Phi Kappa Phi took place in Coburn Hall (above) at the University of Maine in Orono, Maine, in 1897. The Phi Kappa Phi name was adopted on June 12, 1900. Although the national headquarters have been located in Baton Rouge, La., since 1978, the vast majority of the Society's historical documents are still kept at the founding institution.

addition to book reviews, poetry and humor. Plus, these issues compile member news, chapter updates and Society developments, along with letters to the editor, the Phi Kappa Phi bookshelf and general announcements of interest to keep readers abreast of Society programs and activities.

Through words and images, Web links and multimedia components, the magazine intends to appeal to the diverse membership of Phi Kappa Phi by providing thoughtful, instructive, helpful — and sometimes provocative — material in smart, engaging ways.

### Winter issue

The winter issue (mailed late November) celebrates those who win monetary awards from Phi Kappa Phi.

The Society distributes more than \$700,000 annually through graduate and undergraduate scholarships, member and chapter awards, and grants for local and national literacy initiatives, and *Phi Kappa Phi Forum* applauds the recipients in this edition, listing them all and spotlighting a few. (For more information about Phi Kappa Phi monetary awards, go online to [www.phikappaphi.org/awards](http://www.phikappaphi.org/awards).)

As an arm of the Society, *Phi Kappa Phi Forum* helps uphold the institution's mission: "To recognize and promote academic excellence in all fields of higher education and to engage the community of scholars in service to others." ■

### Phi Kappa Phi Forum mission statement

*Phi Kappa Phi Forum*, a multidisciplinary quarterly magazine that enlightens, challenges and entertains its diverse readers, serves as a general-interest publication as well as a platform for The Honor Society of Phi Kappa Phi.

### Phi Kappa Phi Forum

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The views expressed in this publication are not necessarily those of the staff of *Phi Kappa Phi Forum*, the Society staff, or the Board of Directors of The Honor Society of Phi Kappa Phi.

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Denotations and connotations of color affect the spectrum of existence in manifold ways: across galaxy and biosphere, nations and races, work and leisure, and more.



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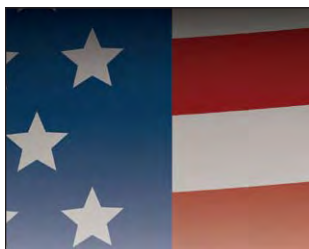
The activist for African Americans, women, and the underprivileged died one year ago April.



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By **William A. Bloodworth, Jr.**

**C**olor. It's an interesting theme for this issue of *Phi Kappa Phi Forum* — and in broad social terms, it's a theme that affects all of us.

We know that the national self-image of color is now much closer to our social reality than it once was. I work at a university in the American South whose students were once all white. Its ethnic demographics now resemble those of the surrounding community. Its student government leadership is black. Its fraternities, sororities, student clubs — and faculty — represent a myriad of colors.

I don't have the data to show exactly how The Honor Society of Phi Kappa Phi has followed the same path of color. But my 17 years of greeting initiates into Chapter 166 tell me that African-American students, in particular, have become an increasing source of new Phi Kappa Phi members at Augusta State University.

This is good.

It's also good that our honor society has established chapters at historically black colleges and universities (HBCUs), starting with Jackson State University in 1976. Since then, Phi Kappa Phi has approved chapters at Tennessee State University (1994), North Carolina A & T University (2003), and University of Maryland Eastern Shore (2010).

The value of such chapters derives from the value of institutions that once were the only option for black students in many parts of the U.S. For this reason, in 1980, President Jimmy Carter established a federal program to support HBCUs. The next year, President Ronald Reagan expanded the effort by establishing the White House Initiative on Historically Black Colleges and Universities, which has been renewed and supported by every president thereafter. In February 2010,

President Barack Obama pointed out that HBCUs “continue to be important engines of economic growth and community service, and they are proven ladders of intergenerational advancement for men and women of all ethnic, racial, and economic backgrounds, especially African-Americans.”

According to the White House Initiative, 105 HBCUs serve more than 300,000 students in 20 states, the District of Columbia, and the U.S. Virgin Islands. Ninety-one of these institutions grant baccalaureate degrees.

I point to these facts because our honor society also has an HBCU initiative. At its meeting in October 2010, the Board of Directors approved as one of three strategic initiatives an increase in the number of Phi Kappa Phi chapters at HBCUs.

Progress on this initiative will be neither automatic nor easy. Colleges and universities must petition the Society for approval to establish a chapter. It's important that petitioning institutions show the presence of members of Phi Kappa Phi on their faculties and demonstrate academic standards appropriate for chapter approval.

But this initiative, like the one at the White House, is important.

We can be thankful that segregation by color blights only the history of higher education and not its future — and that a multicolored America now marches across commencement stages even at institutions whose faces were once only white. Still, as President Obama's executive order notes, HBCUs continue as “proven ladders” for hundreds of thousands of students.

Phi Kappa Phi chapters at more of those schools, of course, strengthen and support those ladders. Moreover, those students who reach the top rungs and advance into life both as graduates of HBCUs and members of an ever more colorful Phi Kappa Phi, strengthen and support our honor society. ■

## Editor's Note



By **Peter Szatmary**

**S**ociety President-Elect Diane G. Smathers suggested the theme of “Color.” Her inspiration for it makes a great story.

At the 2010 Phi Kappa Phi Convention last August in Kansas City, Mo., Diane attended a session I led called “Meet the Editor.” We discussed everything from content to design to production of the magazine, and I solicited feedback on strengths and challenges, and on potential contributors and topics.

“I have an idea for you,” Diane said afterwards, approaching the lectern. “Color.” Ooh, I thought, and wondered if

she meant race, say, or ecology. “I don't know,” she replied with a smile. “That's for you to figure out.”

What Diane did know: that her epiphany stemmed from the ornate carpet of the Kansas City Airport Marriott, the hotel booked for the convention. “It's just so wild,” she said, “that ‘color’ popped in my head.”

Diane is right that color affects us, directly and indirectly. At summer camp, a formative experience for me was penning lyrics for songs for Color War. In graduate school, I took a revelatory course from Maya Angelou, who wrote the foreword to Dorothy Height's memoir. And today, “going green” is more than a buzzword for me.

Color your life — how? ■

# Camping Out Against Bullying

In the outstanding spring 2011 edition of *Phi Kappa Phi Forum*, theme of “Empathy,” clinical psychologist Karen Waters covered a broad range of crucial issues in her excellent article, “Teenage Bullies: Might Not Right.” First among them was why some adolescents turn into bullies.

One dimension not addressed by Waters is especially relevant this time of year: bullying that occurs at summer camps. Almost 10 million children attend upwards of 7,000 resident camps and 5,000 day camps in the U.S. each year, according to the American Camp Association. And bullying surely has been a problem since their inception some 150 years ago.

**(Editor’s note:** For a look at Color War, a type of Olympics, held at summer camps, see page 19.)

Most bullying occurs at “free time” (unstructured moments); when campers are on their way to activities; in the showers; and after “lights out,” while campers are going to sleep and counselors are socializing with peers. Also, in this digital era, campers get picked on before, during, and after camp in chat rooms and at other Internet venues via cyberbullying.

More and more camps enforce strict anti-bullying policies. And bullying prevention has become an important component of pre-camp staff professional development. The Student Empowerment Session, developed in 1993 by my



**Teenage Bullies: Might Not Right**

By Karen Waters

Sixteen-year-old Christian Taylor hung himself in his bedroom on Monday. His family claims he was taunted and bullied at his (York County, Va.) high school in the weeks before his suicide. However, the family says he showed no signs of being suicidal. ...  
 “They [bullies] said he should just go and sit in the corner and cut himself, just terrible things no one should say,” says (a) close friend. ...  
 “The comment made to my son was why don’t you just go and kill yourself?” said (his stepfather).  
 —CBS-6 TV, Richmond, Va.

That sad and horrific story occurred in June 2010. In trying to process the loss of the teen, a skateboarder who

volunteered at Ronald McDonald House Charities, friends and family wound up gabbing “at a church to remember Taylor and to search for answers in his death.”  
 That the boy, who also liked hard rock music and playing the guitar, took his own young life was awful but, unfortunately, not unusual. A month before, *The Christian Science Monitor* identified 10 previous teen suicides associated with bullying in the last year.

The media has coined the term “bullycide” to describe the suicides of individuals who kill themselves following bullying. Suicide is an act linked to a complex set of variables such as biologically based mental illness, substance abuse, and environmental factors (like relationship breakups or school troubles). Although bullying alone cannot cause suicide, it adds to the stress adolescents

experience during a time of physical, social, and cognitive change, sometimes dangerously so.

Extreme reactions of victims to bullying date at least to 1983 when three adolescents committed suicide in Norway following severe bullying. The Norwegian Ministry of Education responded to national outrage by calling on psychologist Dan Olweus, a pioneer in the study of bullying, to produce a prevention program. In doing so, Olweus provided a well-accepted definition of bullying: verbal or physical actions that cause physical or psychological harm, are repeated over time, and occur in a relationship of unequal power.

Not all victims of bullying commit suicide, but most suffer lingering consequences such as battling low self-esteem, developing psychosomatic problems, or dropping out of school. Many carry the emotional or physical scars to adulthood.

Indeed, bullying is a widespread phenomenon in American secondary schools. About one-third of 12- to 18-year-olds in 2007 said they were bullied during the academic year, the National Center for Education Statistics (NCES) found, in its most recent data available. Furthermore, bullying or the claim of it is on the rise: a 2005 NCES study indicated that 28 percent of middle and high school students reported being bullied on campus whereas in 1999 only 5 percent did.<sup>1</sup> In another study, of nearly 80,000 students, 31.5 percent declare involvement in bullying as bully (11.4 percent), victim (12.7 percent), or both (7.4 percent).<sup>2</sup> And social networking sites seem to be a growing medium for the bully (“cyberbullying”).

Much of the media attention has understandably been on the victims, especially those who committed suicide. But the bullies themselves receive much less coverage. Perhaps it is the bullies whose making must be fully understood before the real work of prevention can take place.

**Are bullies male or female?**

Bullies are much more often male than female. In an extensive study combining self-, peer-, and teacher-identified bullies, boys were at least twice as likely as girls to be bullies or victims and three times as likely to be a bully-victim.<sup>3</sup>

However, the preponderance of male bullies may reflect definitions of bullying that overlook analogous behaviors by females. “Direct” bullying (e.g., pushing, hitting, kicking) typically denotes physical confrontation and applies more to boys. “Indirect” bullying (e.g., withdrawing affection, excluding others, spreading rumors) causes harm through the manipulation of a relationship and applies more to girls.<sup>4</sup> These oblique ways of

at cabin meetings, or in division gatherings to address the issue of bullying.

The wounds of bullying at camp can last a lifetime. Indeed, several former campers now in their 50s, whom Fried and I interviewed for our book, *Banishing Bullying Behavior*, said the scars still hadn’t healed. One interviewee revealed that tears ran down her cheeks when attempting to write for us about how her parents, with the best of intentions, wouldn’t let her come home at age 12 after repeatedly being made fun of in the showers because she had not physically matured as much as most of her peers. She toughed it out but the damage was done.

Although we certainly don’t live in a bully-free world, the goal for every summer camp should be to create a safe, welcome, enjoyable, and invigorating environment. With its emphasis on growth and socialization, camp is an ideal setting to encourage respect and community. The more this occurs, the less chance for bullying to rear its ugly, scary head. ■

— Blanche Sosland  
 (University of Missouri-Kansas City)  
 Professor Emerita of Education, Park University  
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## Letters to the Editor Submission Guidelines

*Phi Kappa Phi Forum* welcomes letters to the editor for consideration for publication. Letters should be no more than 400 words and may be edited for content or length. Note: submission does not necessarily mean publication; the editor decides based on appropriateness and space. Send letters to:

\*Letters become the property of this publication and cannot be returned to sender.

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## Coming Next Issue

The theme will be the 10<sup>th</sup> anniversary of 9/11. Potential topics for the fall 2011 edition include an analysis of 9/11-related terrorism “old” and “new”; a discussion about whether there can be public commemoration without politics; an overview of 9/11 literature; the economic impact of the tragedy; 9/11 and public mourning; and personal essays from members who worked at or near Ground Zero.

## Correction

The winter 2010 awards edition misidentified the institution that Lenore Shoultz (Arkansas State University) is working with on her Literacy Grant. She and her chapter collaborate with the Arkansas State University Museum on a Family Reading Castle for pre-K through first-grade children and their families.



# Coloring the Cosmos

By Grace Wolf-Chase

**G**azing up at the heavens on a clear, moonless night, far away from city lights, you can't help but notice the splendor of the Milky Way, the band of faint light that stretches across the sky. But you may also be struck by the apparent lack of color in the myriad stars never seen by the urban viewer. Although it's possible to discern color in bright stars and planets, the dimmer ones appear white. In fact, most of these dim stars only appear white due to the way the sensors in the human eye called "rods" (which detect brightness) and "cones" (which detect color) operate.<sup>1</sup>

Our views of the cosmos are, inevitably, shaped by what we can observe and perceive, and are, inexorably, intertwined with the development of instruments that extend what limited human senses — in this case vision — enable us to detect. In this article, we'll explore how we've come to understand the cosmos as more than the rainbow of colors the human eye can see. Through investigating how we "color the cosmos," we'll learn how colors translate into information that reveals that we live in a universe quite different from the static and unchanging one envisioned by our ancient ancestors.

Jose Francisco Salgado, an astronomer at the Adler Planetarium in Chicago, Ill., took this photo of the center of our galaxy in Cedar Flat, Calif., on May 20, 2010. Below it stands the Combined Array for Research in Millimeter-wave Astronomy instrument of 23 radio telescopes.



This image of the center of our galaxy uses blue, green and red colors to represent different wavelengths of infrared light captured by a cutting-edge telescope. Other colors are formed where any of these three colors overlap.

### Visible and invisible colors

The astronomer and musician Sir Frederick William Herschel made a dramatic discovery in 1800 when he set up an experiment to calculate how much heat passed through different colored filters that he used to observe sunlight.<sup>2</sup> Herschel directed the sunlight through a glass prism to create a spectrum, the rainbow produced when white light is divided into its component colors: red, orange, yellow, green, blue, indigo, and violet. Measuring the temperatures of each color produced, he noticed that the temperatures increased toward the red, and indeed peaked beyond the red, in the region we currently know as infrared (or invisible radiation wavelengths, to be discussed below). Herschel's experiment marked the first demonstration that there were types of light that human eyes cannot see.

Today, we are familiar with many types of light and their effects. For example, ultraviolet light from the Sun causes sunburn; X-rays enable one to see inside objects that are transparent to this type of radiation; and radio waves carry signals used by various types of communication media. All of these types of light are forms of electromagnetic radiation, distinguishable from each other by different wavelengths. For instance, red light has a longer wavelength than blue light, but shorter than infrared light. Shorter wavelength light contains more energy than longer wavelength light. Together, the different types of light form the electromagnetic spectrum. Human eyes can detect only a very small portion of this spectrum, near the wavelength where our Sun's light peaks.<sup>3</sup>

Of course, most of the colors we see around us are produced by the way

different objects reflect light; the actual source of the light might be sunlight or some other type of natural or artificial light. The colors of paint used by an artist, for example, are largely created by the way the materials in the paint absorb and reflect different colors of light. Only very hot objects emit light we can see; however, all matter emits some type of light. Indeed, human beings are very "bright" sources of infrared light, and even the coldest things in space emit very low energy (long wavelength) infrared light. Reflected light and emitted light both carry information about the physical and dynamical properties of their sources. Extracting this information is the central focus of modern observational astronomy.

### Representing invisible colors in astronomy

All types of light bring us information about the cosmos, but how do we mine this information from light that human eyes cannot detect? First, we must find a way to represent invisible colors. In astronomy, as well as others sciences, we often assign colors to wavelengths of light that are either too short (as is the case for ultraviolet light and X-rays) or too long (as is the case for infrared light and radio waves) for human eyes to see. This is extremely challenging, in part because invisible light spans a much larger range of wavelengths than visible light, and we have a limited number of colors from which to choose. Thus, colors get recycled to represent different types of light in different types of astronomical images. No one image can use colors effectively to represent light across the entire electromagnetic spectrum!

Typically, chosen colors highlight different features in an astronomical image

such as where a particular element is present or the coldest objects may be found. These representative colors translate information in invisible light into a picture we can understand, much as text can be translated from one language to another,<sup>4</sup> or symbols might be used to represent letters in a cryptogram.

### Visualizing the Milky Way in infrared light

All of the stars you can see in the sky — including the closest star, our Sun — are part of a very large group (a few hundred billion stars) we call the Milky Way Galaxy. Most of these stars lie in the bright band occasionally visible in the night sky and bearing the same name: the Milky Way. If you view the Milky Way at a time when it can be seen high above the horizon from a very dark location, you will notice dark "patches" threading its glowing features. My most memorable view of the Milky Way is from the Australian Outback, in the middle of a cold May night, when the constellation Sagittarius was overhead. The direction towards the middle of our galaxy, the Galactic Center, can be found in Sagittarius, presenting a view of contrasting bright "clouds" and prominent dark lanes apparently devoid of stars. You can see the "bulge" of the Milky Way's center just above the radio telescopes to the right of the center of the photograph (opposite page) taken by my colleague at the Adler Planetarium in Chicago, Ill., astronomer Jose Francisco Salgado. Located on Cedar Flat in California, the radio telescopes in this view are known as CARMA (Combined Array for Research in Millimeter-wave Astronomy).<sup>5</sup>

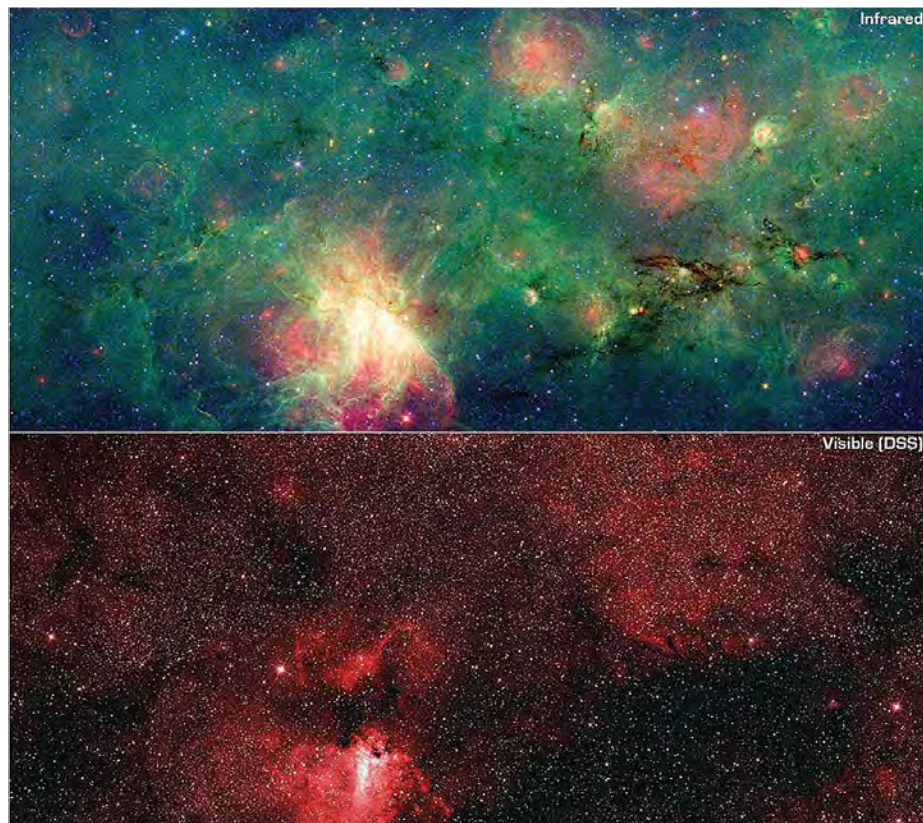
The dark lanes appear devoid of stars until one takes an infrared "photo," such as this remarkable mosaic of the Galactic

Center, created from two large surveys performed by the NASA Spitzer Space Telescope: the Galactic Legacy Infrared Mid-Plane Survey Extraordinaire (GLIMPSE) and the Multiband Imaging Photometer for Spitzer Galactic Plane Survey (MIPSGAL).<sup>6,7</sup> (See page 5.) A mosaic is a composite image assembled from smaller images. The scale of astronomical images and mosaics is typically specified in terms of angular size on the sky. For example, the diameter of the full moon measures about half of a degree, where there are 360 degrees in a circle around the sky. The scale of this infrared image is roughly four full moons in size (two degrees) from top to bottom, and 12 full moons in size (six degrees) from left to right.

In the infrared image of the Galactic Center, the colors blue, green, and red represent different infrared “colors” associated with light of decreasing energy. In this case, blue, green, and red signify infrared light with wavelengths of 3.6, 8.0, and 24 microns, respectively. A micron is one millionth of a meter; in contrast, visible light wavelengths, from violet through red, range from about 0.4 to 0.7 microns. The myriad blue specks in this image depict the hottest objects, in this case stars. Notice how many there are! Most of these stars are hidden by veils of dust, which appear as dark lanes in visible light images. The diffuse green and red areas highlight clouds of gas and dust (nebulae) that thread our galaxy. Much of the gas is comprised of complex organic molecules known as polycyclic aromatic hydrocarbons. Other colors are formed where blue, green, and red overlap, indicating emission from a combination of stars, gas, and dust. Many of the nebulous regions in this infrared image correspond to the dark patches in visible light photographs of the Milky Way, revealing that the vast regions between the stars are hardly empty.

Although interstellar space is a vacuum by the standards of Earth’s atmosphere, the atoms, molecules, and miniscule dust particles (comparable in size to particles of smoke on Earth, not to the “dust bunnies” that collect under your bed) add up over the vast distances between stars that constitute what we call the interstellar medium! The Milky Way Galaxy totals roughly 100,000 light years across, where one light year equals roughly six trillion miles. Dark patches are not empty space, but rather cold, “dense” nebulae that block light from objects behind and embedded within these nebulae.

There are far fewer dark patches in an infrared image of the Milky Way than a visible light image for two reasons: infrared light penetrates many of the dense nebulae that block visible light; and many nebulae too cold to emit visible light can be detected in infrared light (just as a person in a pitch black environment can be detected with a thermal infrared camera).



An infrared light image of the view around the M17 nebula, at top, shows more of the region to the human eye than the visible light image at bottom.

The remaining dark patches in the infrared image mark the locations of the coldest, densest nebulae — regions containing enough matter for gravity to pull some of the nebular material together to form new stars. Indeed, the bright, compact, red objects seen in some of these infrared dark clouds mark the locations of dust cocoons warmed by the light of newborn stars enshrouded in these dark nebulae.

The star-forming region known as M17 can also be found in the constellation Sagittarius. The designation “M17” means the 17<sup>th</sup> entry in the Messier Catalogue of nebulous objects compiled by the French astronomer Charles Messier in the 18<sup>th</sup> century.<sup>8</sup> A black-and-white photograph and drawing of this region, as observed through a four-inch telescope, reveal a horseshoe-shaped nebula.<sup>9</sup> In contrast, the “horseshoe” is merely the brightest feature seen in these contemporary infrared and visible light images, which span a little more than a degree from top to bottom, and a couple of degrees from left to right.

The infrared image (top of this page) is colored in the same fashion as the infrared image of the Galactic Center, while the bottom image combines blue and red visible light from the Digitized Sky Survey,<sup>10</sup> taken by the UK Schmidt Telescope. Whereas most of the diffuse red color in the bottom image comes from hot atomic hydrogen gas that emits light in the red part of the spectrum, most of the green nebulosity in

the infrared image comes from cooler molecular material. Some see a ghostly dragon in the dark feature to the right of the brightest nebula in the infrared image. Note how this region is entirely dark in the visible light image, except for stars in the foreground of the cold molecular material.

### The Milky Way Project

The Milky Way Project is part of a suite of citizen science undertakings, known collectively as the Zooniverse, that invite interested members of the public to explore diverse astronomical images<sup>11, 12</sup> and help unearth information out of astronomical data. Zooniverse is produced, maintained, and developed by the Citizen Science Alliance, a collaboration that includes member institutions of planetariums, museums and universities in the U.S. and U.K.<sup>13</sup> Zooniverse comprises a web audience of almost 400,000 participants. Ninth in the suite, the Milky Way Project opened to the public on Dec. 7, 2010. The motivation for citizen science projects attempts to lessen the dichotomy between the wealth of information present in contemporary astronomical images and the relative paucity of human eyes, since only scientists and their students typically inspect these images.

In its first iteration, the Milky Way Project features images created from the GLIMPSE and MIPSGAL surveys that use the same three-color scheme as seen in the





The principal investigator of the NASA Spitzer Space Telescope GLIMPSE (Galactic Legacy Infrared Mid-Plane Survey Extraordinaire) program, Ed Churchwell, inspects features on the Galaxy Wall exhibit at the Adler Planetarium in December 2009.

previous infrared images; however, the full survey of images includes 60 degrees to either side of the Galactic Center, or one-third of the way around the Milky Way (a mosaic using over 800,000 individual images). A full-resolution poster of the combined images is featured at the Adler Planetarium.

If you look closely at the infrared images of the Galactic Center and M17, you will notice many circular or arc-shaped features. Often, but not always, circles are distinguished by red interiors and bright green rims. These features provide a focus of study for the Milky Way Project and link to ways in which stars sculpt their environments. Infrared astronomy has enabled breakthrough discoveries that enhance our understanding of how stars affect their environments and vice versa. Most of those circles are thought to be spheres viewed in two dimensions. They are bubbles generally produced as winds and radiation emanating from young, luminous stars sweep up surrounding interstellar matter.<sup>14</sup> In contrast, the remnants of stars that have exploded as supernovae generally appear as diffuse red circles without rims. The colors and shapes of these bubbles provide information on their temperature and composition. The Milky Way Project invites citizen scientists to help classify bubbles and other features in the survey images for further study by scientists, including yours truly, a member of the science team.

Follow-up studies will include high-resolution spectroscopy as well as imaging features at other wavelengths. A spectroscopy is a device that creates a spectrum by splitting light into its component wavelengths. Generally, when we talk about the resolution of an image, we refer to the amount of fine detail that may be

seen. In astronomy, this is what we mean by spatial resolution. In contrast, spectral resolution refers to the fine details that may be discerned in the colors of a spectrum. When observations are available over a range of different spatial and spectral resolutions, it is often possible to determine both physical and dynamical characteristics of astronomical objects, such as what types of stars produce bubbles, how far away the stars and bubbles are, and how bubbles sweep up surrounding interstellar material. In some cases, new star formation is triggered as bubbles sweep up and compress interstellar material. (Think of a snowplow that pushes snow into a compact ridge in front of the plow.) You can find examples of this by searching for smaller bubbles on the rims of larger ones.

### New nexus of science and art

When our ancestors gazed up at the tranquil night sky, they envisioned the heavens as static and unchanging. Today, technology has colored our views of the cosmos in ways our predecessors could not have imagined and has revealed that Earth and its inhabitants are part of an ever-changing universe. The representative color images we've examined here along the plane of our Milky Way Galaxy bring us much information about the way stars in our galaxy are born, shine for millions or billions of years, and die. But this is still only a small part of the picture that has emerged in the last few decades.

Different types of images revealed countless other galaxies, enabling us to peer back in time to the very origin of these galaxies, and to the origin of the universe itself.<sup>15, 16</sup> Other types of observations enabled the discovery of hundreds of planets orbiting stars other than our Sun.<sup>17</sup>

The more detailed our observations become, the more essential it becomes to find creative new ways to use color (and other visualization tools) to extend our limited, albeit vital, human senses.

This endeavor calls for a symbiosis between science and art. Every three years, the Inspiration of Astronomical Phenomena conference explores the ways in which astronomical phenomena affect humanity and human culture.<sup>18</sup> These conferences provide a venue for collaboration between representatives from humanities, social and physical sciences communities. Such collaborations can be strengthened through citizen science, where people with diverse talents and backgrounds participate in the process and progress of science.

It has been suggested that many of the wonders of modern technology have been inspired by science fiction such as *Star Trek*.<sup>19</sup> As my own scientific career was inspired in this fashion (and I confess to being one of many children who, along with many adults, wrote letters in 1968 to keep the original *Star Trek* television program on the air for a third season upon threat of cancellation), I, for one, believe that the most creative new ideas for coloring the cosmos will be conceived through a marriage of "right brain" and "left brain" thinkers. ■



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earliest stages of star formation and, using radio and infrared astronomy, has made important contributions to understanding the scope and effects of outflows generated by forming stars. In addition to pursuing research, publishing papers, and presenting at conferences, Wolf-Chase helps create exhibits and sky show productions, develops educational programs, and mentors student and postdoctoral research projects. She also is part of a Web-based "citizen science" initiative, the Milky Way Project, that mobilizes the public to participate in classifying features in large multi-wavelength images of our galaxy. Wolf-Chase earned a bachelor's degree in physics from Cornell University; a Ph.D. in astronomy from University of Arizona; a National Research Council postdoctoral fellowship to study at the NASA Ames Research Center in Moffett Field, Calif.; and a University of California President's Postdoctoral Fellowship at University of California, Riverside. She is represented by Ovation Agency, Inc.: Speakers on Issues That Matter. Go online to [www.adlerplanetarium.org](http://www.adlerplanetarium.org) or [ovationagency.com](http://ovationagency.com). Or email her at [gwolfchase@adlerplanetarium.org](mailto:gwolfchase@adlerplanetarium.org).



For footnotes, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).



President Barack Obama, first lady Michelle Obama, Vice President Joe Biden, and former Speaker of the House Nancy Pelosi (near right corner) attend the funeral for Dorothy Height at Washington National Cathedral in Washington, D.C., on April 29, 2010.



Height participates in the debut of *Freedom Sisters*, an exhibit featuring 20 African-American women, including Height, who have fought for civil rights for people of color, in March 2008 at the Cincinnati Museum Center. The photo on the background panel displays a younger Height.

# DOROTHY IRENE HEIGHT

## A Life Well-Lived

By Lea E. Williams

April 29, 2010, was a typical spring day in Washington, D.C., but not for the diverse crowd of mourners at Washington National Cathedral. Prominent and everyday people packed the site to celebrate the life of Dorothy Irene Height, who had died nine days earlier at age 98. They came to memorialize Height and her devotion to causes of consequence for African Americans, women, and especially the underprivileged. By presidential proclamation, U.S. flags flew at half-staff.

Tributes extolled Height's ability to galvanize individuals and build coalitions for worthy purposes.<sup>1</sup> Camille O. Cosby, co-founder and president of the National Visionary Leadership Project, lauded Height for searching for common ground when "fighting against our nation's evil isms: racism, sexism, classism and ageism."<sup>2</sup> In his eloquent eulogy, President Barack Obama praised Height's efforts "to make us

see the drive for civil rights and women's rights not as a separate struggle, but as part of a larger movement to secure the rights of all humanity, regardless of gender, regardless of race, regardless of ethnicity" — that hers was "a life lived righteously; a life that lifted other lives; a life that changed this country for the better over the course of nearly one century here on Earth."<sup>3</sup>

Testimonials stitched the threads of humane service woven throughout the rich tapestry of Height's long life. The plethora of awards she had received were alluded to, including the Spingarn Medal (1993), given annually by the National Association for the Advancement of Colored People (NAACP) for "distinguished merit and achievement among American Negroes";<sup>4</sup> the Presidential Medal of Freedom (1994), America's highest civilian honor; the Congressional Gold Medal (2004), the "highest expression of national appreciation for distinguished achievements and contributions;"<sup>5</sup> and 36 honorary doctorates from universities

ranging from Howard to Harvard.

At her death, Height left a world much changed from the one into which she was born on March 24, 1912, in Richmond, Va. Her times mandated what she called deep purpose.<sup>6</sup> Nearing her 98<sup>th</sup> birthday, Height's answer to a reporter summed up the intensity of her focus. When asked, "What is your greatest accomplishment?"<sup>7</sup> she responded: "My greatest accomplishment is that I started on a journey, and I'm still on it. We'll see where I end up."

How did that journey begin? What did it entail? Where, in fact, did she end up?

### Parental influences

Like most of us, Height's childhood home life defined her values. Her educated and hardworking parents, James and Fannie Burroughs Height (both twice widowed and with children from their previous marriages), were middle-class blacks, he a building and painting contractor and she a nurse. When they moved to Rankin, Pa., a town outside Pittsburgh, when Dorothy was four, Fannie Height had to work as a domestic because hospitals wouldn't hire a Negro even though they admitted black patients, something young Dorothy would never forget.

As she stated in the dedication of *Open Wide the Freedom Gate: A Memoir* (2003), her mother had great expectations<sup>8</sup> and encouraged her daughter's obvious talents and budding interests in whatever struck her fancy: music, sports, and especially public speaking. The child participated in church-sponsored groups such as the Junior Missionary Society and the Rankin Christian Center and in community organizations like the Girl Reserves of the YWCA.

A staunchly religious, politically concerned, and community-minded home life deeply etched the silhouette of Height's personality. Attendance at Emmanuel Baptist Church was a weekly ritual for the family. In fact, her father was the Sunday school superintendent and her mother an active member of the Church Missionary Society. A spiritual grounding set Height's moral compass. Later in life she would turn to her faith as a source of strength and guidance in difficult situations.

A home that welcomed newly relocated black migrants from the South further shaped Height's social consciousness. In the privacy of home, friends could talk candidly about politics and other hot-button issues that vexed the Negro community — such as racial injustice and economic

hardship — without fear. Even above the Mason-Dixon Line public outspokenness was ill-advised; the threat of reprisals lurked. It was in discussions around the dining room table that Height heard her father and his acquaintances converse about current events. She digested a rich diet of social activism that had at its core a fundamental belief in taking personal responsibility for one's life and for the betterment of one's community.

Height also observed the activism of her mother, who was a member of the Pennsylvania Federation of Colored Women's Clubs. Organizations like these began forming in the late 19<sup>th</sup> century to counter negative stereotypes, decry lynching and Jim Crow laws, combat the woeful neglect of black women's health and well-being, and support black women's suffrage. Daughter accompanied mother, somewhat



Height, center, references a sign in front of the Mary McLeod Bethune Council House National Historic Site in Washington, D.C. The historic site was the first headquarters of the National Council of Negro Women (NCNW), an organization Bethune founded in 1935. NCNW purchased the building in 1943. Bethune was Height's mentor, and Height served as the head of the NCNW for more than four decades. Robert G. Stanton, civil rights leader and director of the National Park Service from 1997 to 2001, is wearing the National Park Service uniform.

reluctantly, to many state and national meetings, which were often held on holiday weekends when the youth would have preferred to be at home playing with friends. But this activist circle made clear to the maturing Height the power of social uplift and early on initiated her into the sisterhood of civic engagement and charitable service.

### Determined student

Height came of age when African Americans (plus others) were committed to ending deeply rooted racial discrimination and tearing down barriers to the liberties guaranteed to Americans in the Constitution but denied to blacks, often by discriminatory laws. She also was nurtured by parents who preached the gospel of education and sacrificed to ensure the best possible schooling for their children. In part, the prospect of a higher quality,

integrated school system had prompted the family's move to Rankin.

Although Height excelled at academics, when she graduated from high school at the start of the Great Depression, her family lacked the money to send her to college. Never one to be defeated by obstacles, Height sought ways to finance her own education. Her command at public speaking helped her win a national oratorical contest sponsored by the Independent Benevolent and Protective Order of Elks of the World. The coveted first prize was a four-year college scholarship. She spoke about the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, known as the Reconstruction Amendments, because they respectively emancipated Negroes, granted them citizenship rights, and guaranteed their voting rights.

Initially, Height had dreamed of becoming a psychiatrist, but medical school was out of the question even with the Elks scholarship; so she made a pragmatic decision to pursue a shorter course of study in psychology and social work and sought to enroll in Barnard College, a women's college in New York City. But though accepted, she was denied admission because Barnard had already filled its yearly quota of two Negro students per class. Showing the tenacity and perseverance that were hallmarks of her approach to challenges, she immediately sought to enroll at New York University (NYU) and was welcomed because of her stellar record. Intellectually smart but financially strapped, Height finished her undergraduate degree in psychology and social

work in three years and used the final year of the Elks scholarship toward earning a master's degree in educational psychology.

### Character-forming tribulations

Through the mid-20<sup>th</sup> century, racial and gender discrimination were part and parcel of what was then called Negro life. Height experienced both, but growing up, the discrimination was more often based on race than gender. (She'd battle sexism more as an adult.) A few examples make the point.

When her high school principal and a teacher graciously agreed to drive Height to Harrisburg, Pa., for the state finals of the Western Pennsylvania High School Impromptu Speech Contest, a hotel refused to honor her reservations because of Height's race. Resourceful and determined, she suggested picking up food from a delicatessen and offered to dress in the ladies room at the hall where the contest



was being held. Maneuvering around those roadblocks was triumph enough, but Height — the only black contestant and the only black at the event save for a janitor watching from the back of the room — went on to win to thunderous applause from the all-white audience. The elated party of three drove back to Rankin that evening.

Securing the four-year Elks scholarship a year or so later had not been easy, either. After winning the local and state oratorical contests, Height moved on to a tri-state competition. Yet at that contest a young white man came forward declaring that he was the Pennsylvania winner, not Height. As flummoxed judges huddled to decide what to do, Height stepped away to telephone the Elks' commissioner of education in Washington, D.C. He sent back a message of rebuke on her behalf that resulted in the judges allowing both contestants to speak, and Height walked away with first place and later won the scholarship at the national competition.

And at NYU when she and other black students were ostracized from the whites-only sororities and social clubs, they responded by forming the Ramses Club, a place for them to gather and share in intellectual pursuits. (Height would later serve as president of Delta Sigma Theta, a national sorority of predominately black, college-educated women, from 1947 to '56.)

### Lifelong servant-leader

In November 1937, educator and activist Mary McLeod Bethune, founder of the National Council of Negro Women (NCNW) two years earlier, took notice of Height, then 25 and assistant executive director of the Harlem YWCA, a position she took after graduate school. This proved a turning point for Height. She was to escort then-first lady and humanitarian

activist Eleanor Roosevelt, wife of President Franklin D. Roosevelt, into a NCNW meeting at the YWCA. Impressed with how Height handled the assignment, Bethune "invited Height to join NCNW in her quest for women's rights to full and equal employment, pay and education," according to the NCNW website.

Bethune became a mentor to Height. (Eleanor Roosevelt also shaped Height to a degree, selecting her in 1938 as one of 10 American youth to spend a weekend at her historic home in Hyde Park, N.Y., to work on a World Youth Conference to be held at nearby Vassar College in Poughkeepsie.) Bethune's drawing Height into her powerful inner circle set the young woman on a course of civic engagement that, like Bethune's, had as cornerstones the fight for black civil rights and women's rights.

Bethune's belief in interracial cooperation and her task-oriented work ethic shaped Height's style of leadership. Bethune was known as "the first lady of the struggle" for women's rights and racial equality. Following in her footsteps,

Height fought against poverty in the rural, segregated South, advocated for women's equality, and combated discrimination based on race.

Examples abound of Height's attempts to understand and meet the social, economic and political needs of women and provide them with appropriate services. In the late 1930s at the Harlem and Phyllis Wheatley branches of the YWCA, she advocated for the women residents and for vulnerable women living in other quarters who could not afford the nominal YWCA residence fee. Height also converted the Harlem YWCA clubroom into an emergency dormitory to accommodate young women who had flocked to New

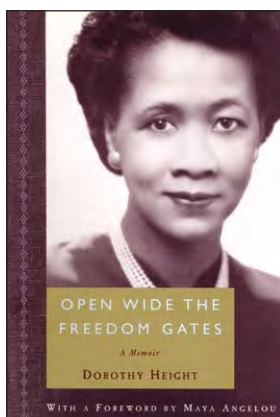
York City seeking jobs during the 1939 World's Fair. And she testified against what blacks knew to be the Bronx slave market that exploited Negro women who worked as domestics.

Height worked at the YWCA from 1933 to '77 and volunteered at the NCNW for years. She rose often and quickly at the YWCA, and was on its board more than 30 years. In 1957 Height was elected the fourth president of NCNW, serving in that role for more than four decades, until '98. This is where she made her biggest impact. For instance, in 1964, after the passage of the Civil Rights Act, she co-organized with Polly Cowan, a white member of the NCNW board, interracial and interdenominational teams of women into "Wednesdays in Mississippi." This partnership with several liberal social action and religiously affiliated women's groups in the North assisted "freedom schools" for blacks and voter registration drives in the South. Every Wednesday during Freedom Summer of 1964, a cadre of black and white women traveled to the heart of the segregated South, as Height wrote in her memoir, "to quell violence, ease tensions, and inspire tolerance in racially torn communities." Southern women of goodwill, both black and white, responded positively, and the project continued the next summer.

Also, in 1970, the NCNW, under Height's leadership, opened the Women's Center for Education and Career Advancement in the Wall Street area of New York City, offering classes for entry-level clerical workers seeking to improve their skills. Plus, she drew attention to positive black family values through NCNW's Black Family Reunion Celebration held in Washington, D.C. The annual event, which observed its 25<sup>th</sup> anniversary in 2010, attracts up to 250,000 people, according to the NCNW website.

### Shrewd principles

Like other black women activists in the civil rights movement, Height was not asked to speak at important public events, even when NCNW president. Most



Height's book, published in 2003, garnered much attention.

From left to right:

Height, fourth from the left, leads attendees in the traditional singing at the wreath-laying ceremony during the Mary McLeod Bethune Birthday Celebration on July 10, 1992, at the Mary McLeod Bethune Memorial in Lincoln Park, Washington, D.C. The memorial depicts Bethune passing on her legacy to an African-American boy and girl. Created by the NCNW under Height, fully funded through donations, and dedicated on July 10, 1974, it was the first memorial to an African American or a woman on federal land in the nation's capital.

Height, in blue, and presidential candidate Bill Clinton, behind her, listen to Rev. Jesse Jackson speak at the NCNW's annual Black Family Reunion Celebration on the National Mall in Washington, D.C., in September 1992.

Height, holding the microphone, speaks in March 2008 at the Cincinnati Museum Center at the opening of *Freedom Sisters*. Also part of the event, from left to right: activist Myrlie Evers-Williams, poet Sonia Sanchez and journalist Charlayne Hunter-Gault.



noticeably, at the 1963 March on Washington, Height was seated on the dais, but did not address the gathering. Center stage was reserved for and dominated by male leaders of major civil rights organizations, such as Martin Luther King, Jr., of the Southern Christian Leadership Conference, who delivered his “I Have a Dream” speech at the landmark assemblage; A. Philip Randolph, founder and president of the Brotherhood of Sleeping Car Porters, the first black labor union; Roy Wilkins, NAACP executive secretary; and Whitney M. Young, Jr., executive director of the National Urban League. Ironically, women leaders often understood male chauvinism and viewed it through the lens of the emasculation black males had suffered since slavery.

Notwithstanding this, Height strategically circumvented gender ostracism by building networks through women's organizations like the YWCA and NCNW, and she came to know U.S. presidents, business leaders, entertainment icons, and other power brokers. No wonder Cosby remarked at Height's funeral that “her clear determination and strong positive self-perception did not allow several men, who acted out egregious sexist behaviors, to push her to the background.”<sup>10</sup>

Inversely, Height was invited to speak at the Million Man March on Washington in 1995 — led by Louis Farrakhan, the Nation of Islam head whose anti-Semitic statements had caused alarm among Jewish leaders and others abhorring racist rants. Jewish supporters of the NCNW, among them Cowan, counseled Height against speaking at the event. And the march was to take place when the NCNW was trying to raise funds to purchase new headquarters at 633 Pennsylvania Avenue in Washington, D.C., and to negotiate a fair price for the building. Any adverse publicity could have easily sabotaged the delicate discussions.

Nevertheless, Height spoke at the rally because she supported its aims to draw black men into solidarity against what was destroying black communities and, consequently, damaging black women and

children. The message of the march aligned with Height's belief that political advocacy for social justice begins with the aggrieved group speaking out for itself, a lesson learned from her parents and from Bethune. Cowan told Height afterward that she was right to speak. And the NCNW bought the building it had been eyeing for less than half of the \$20 million list price.

### Abiding lessons

Height's journey teaches us much about civic leadership. Guided by an enduring faith, mentored by heroic women, and exposed to a diverse circle of thoughtful individuals, Height sought to live purposefully and compassionately. She was committed to people often lacking political clout and financial resources to support causes and effect change, especially since elected officials tended not to have these issues on their radar or woefully neglected them. Sometimes from behind the proscenium arch, women's organizations like those that Height threw her support behind served as incubators for programs for the underserved. Her fertile mind and keen intellect confronted goals that may have appeared beyond reach; yet “Queen Esther to this Moses Generation,” as President Obama said in his eulogy,<sup>11</sup> pushed herself and others to achieve them.

These are a few of the leadership lessons to be learned from Height:

- Discern one's purpose in life and pursue it with passion.
- Mentor capable, smart young people to build future generations of leaders.
- Cultivate diverse coalitions and wide-ranging networks to develop spheres of influence.
- Bridge racial, gender and political divides.

Height, who never married, “went about her work quietly, without fanfare, without self-promotion,” Obama reminded the audience at the memorial service for her.<sup>12</sup> “She understood that the movement gathered strength from the bottom up, those

unheralded men and women who don't always make it into the history books but who steadily insisted on their dignity, on their manhood and womanhood. She wasn't interested in credit. What she cared about was the cause. The cause of justice. The cause of equality. The cause of opportunity. Freedom's cause.”

Height, he said, “was a drum major for justice. A drum major for equality. A drum major for freedom. A drum major for service.” ■

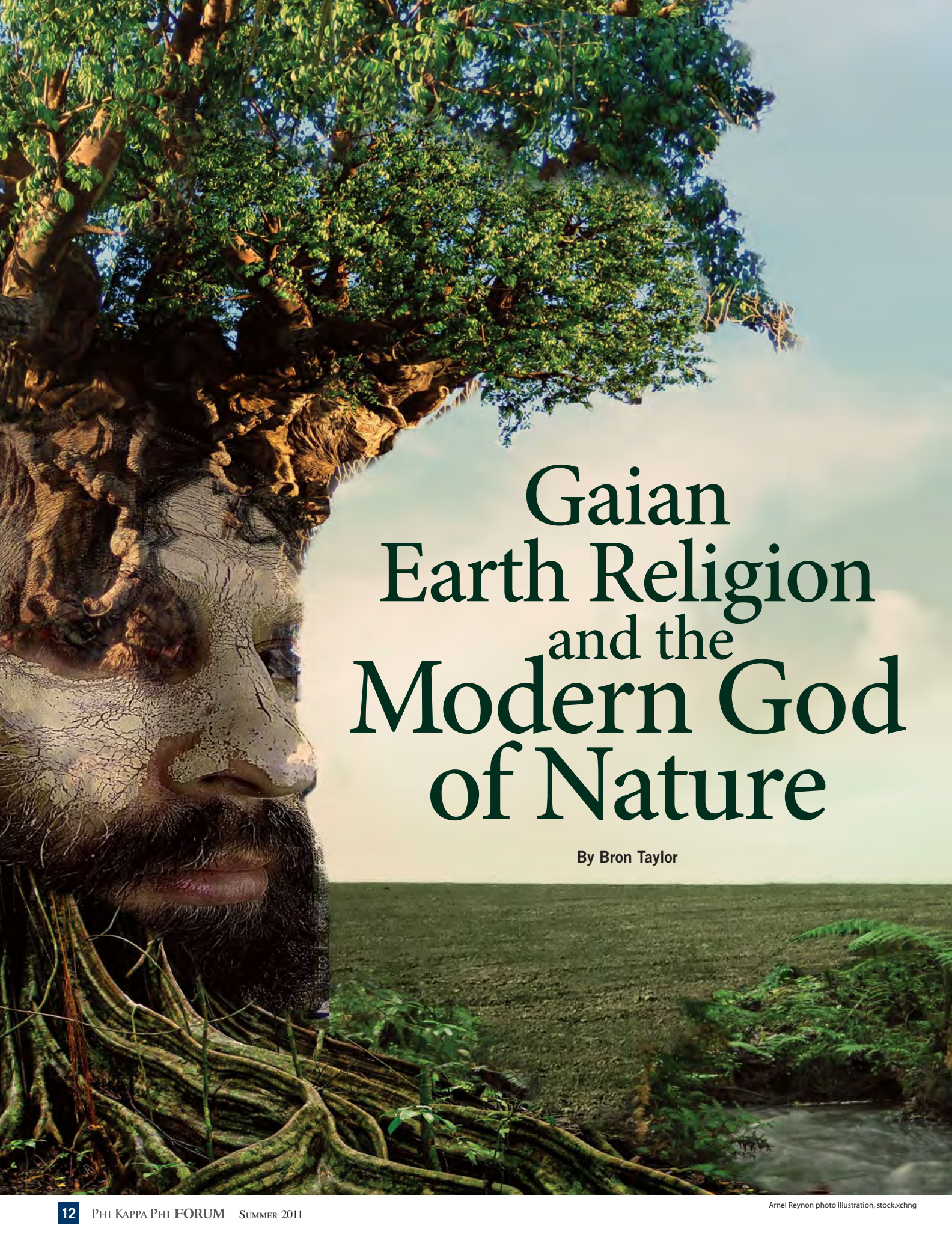


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University, has pursued African American and women's studies from numerous vantage points. She worked at the United Negro College Fund for 11 years early in her career, concluding as vice president of educational services, and was founding executive director of the National African-American Women's Leadership Institute, Inc. As an independent scholar, she is author of *Servants of the People: The 1960s Legacy of African American Leadership*, whose second edition Palgrave Macmillan published in 2009, plus more than two dozen articles on education, often minority-themed. Williams has won the Paducah (Ky.) Black Historian Achievement Award in Education and the Hilda A. Davis Award for Educational Leadership from the National Association for Women in Education. Relevant community service includes serving on the boards of the Greensboro Historical Museum and the Community Foundation of Greater Greensboro. She earned degrees from Kentucky State University (B.A. in elementary education), University of Wisconsin-Milwaukee (M.S. in curriculum and instruction), and Columbia University (M.A. in educational systems and Ed.D. in higher and adult education). Go online to [www.leawilliams.com](http://www.leawilliams.com) or email her at [booklea@leawilliams.com](mailto:booklea@leawilliams.com).



For footnotes, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).



# Gaian Earth Religion and the Modern God of Nature

By Bron Taylor

Profound changes are under way in religion and ethics. Scientific understanding regarding the evolution of the universe and the biosphere is competing with and in some cases supplanting ancient worldviews based on beliefs in invisible divine beings. Evolutionary theory even offers plausible explanations for traditional religious beliefs; typical among these are that: (1) survival favors precautionary alertness to predatory agents in nature and does not penalize the perception of danger when it does not exist, eventually leading to the perception of (divine) beings who are not, in fact, visible; (2) religion is a group adaptation that promotes solidarity and cooperation, and, thereby, survival.<sup>1</sup>

Naturalistic understandings of the cosmos, biosphere, and earlier forms of religious belief do not, however, defeat the human quest for a meaningful and moral existence. For many, they provide both ethical guidance and spiritual meaning. Indeed, as I argue in my book *Dark Green Religion: Nature Spirituality and the Planetary Future* (University of California Press, 2010), nature-based spiritualities are becoming an increasingly important global social force. Since some will consider this a controversial thesis, for in many regions religious fundamentalism and conventional religions appear to be strong, let me briefly explain my path to this perspective.

For more than two decades I have studied environmental mobilization around the world, focusing on the perceptual, affective, ethical, and religious variables contributing to it. My earliest case studies explored radical environmental movements birthed in North America, such as Greenpeace and Earth First!, both of which deployed civil disobedience, with Earth First! even engaging in sabotage, in order to halt practices considered environmentally destructive. During this research, I drew on my own ethnographic fieldwork as well as on historical research and learned

that these activists generally perceived nature as sacred and imbued with intrinsic value (namely, value regardless of whether humans found a species or ecosystem useful to them) and that these movements were significantly influencing environmental politics and growing globally.

From there I branched out and looked at environmental movements around the world, such as Kenya's Green Belt "tree planting" Movement (which eventually led to its founder, Wangari Maathai, winning the Nobel Peace Prize), indigenous peoples in the Amazon resisting deforestation, and peasant fishers fighting to protect their marine ecosystems and livelihoods from huge, corporate owned, fishing fleets. Through this research, I discovered and published articles and books documenting interesting continuities within a broad and increasingly global environmental milieu, where diverse individuals and groups encounter and influence one another as they struggle to understand and respond to an increasingly alarming and obvious global environmental crisis.

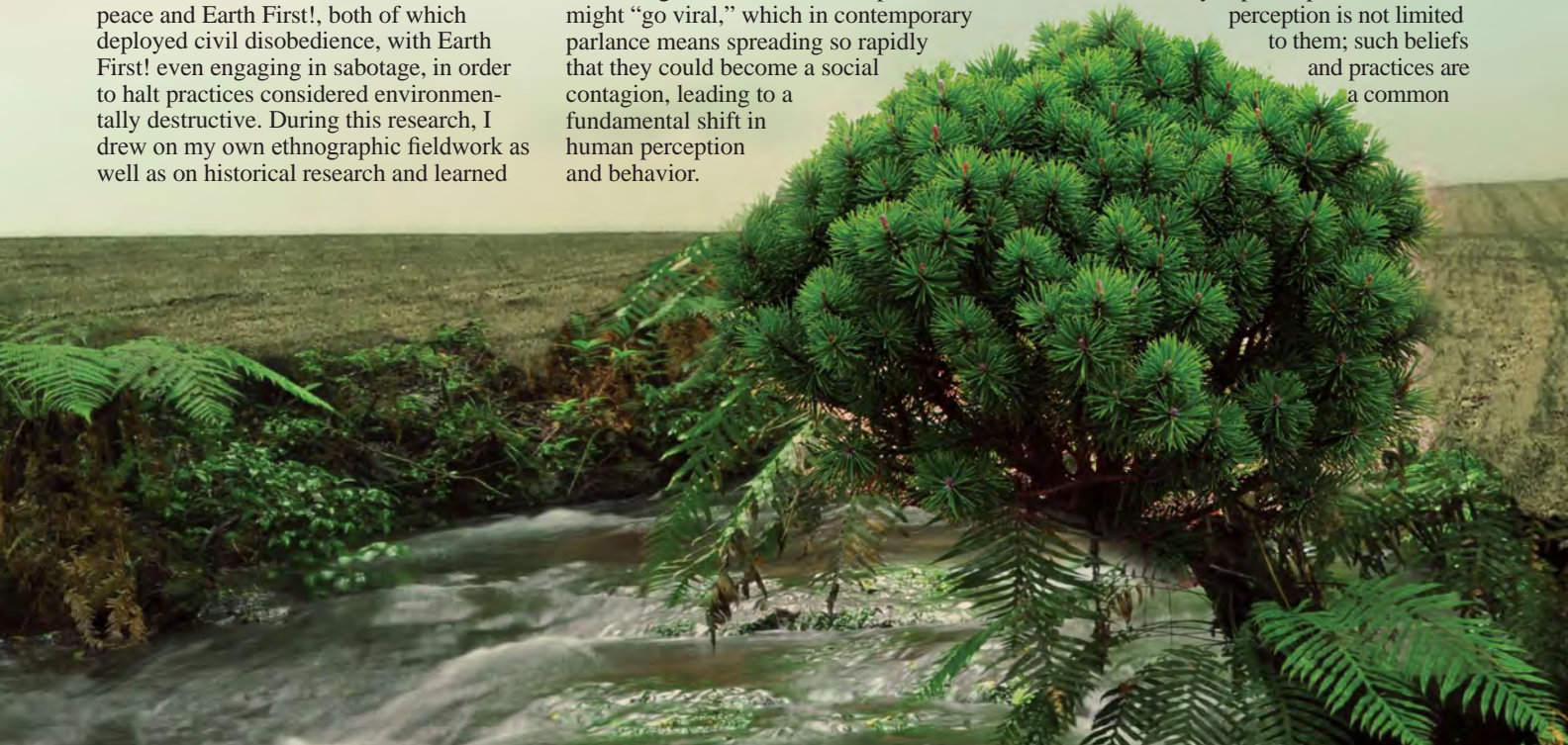
Participants in this milieu include environmentalists and scientists, politicians and diplomats, artists, writers, and filmmakers, business people, professors, and museum curators, as well as mountaineers, surfers (aquatic, not cyber), gardeners, and many others. Among these far-flung individuals and groups I continued to see, despite significant differences, sufficient continuities to group them under the label "dark green religion." And not only do they share an affinity for dark green religion, they also effectively promote it within their own spheres of influence. There is even tantalizing evidence that such spiritualities might "go viral," which in contemporary parlance means spreading so rapidly that they could become a social contagion, leading to a fundamental shift in human perception and behavior.

## Dark green religion

Dark green religion (which some call dark green spirituality) involves perceptions that nature is sacred and has intrinsic value; beliefs that everything is interconnected and mutually dependent; and deep feelings of belonging to nature. Dark green religion is usually rooted in, or at least coheres with, an evolutionary understanding that all life shares a common ancestor, and it generally leads to kinship ethics because all life is, therefore, literally related. Participants in dark green religion feel ethical responsibilities to, and empathy for, all living things, and this is often linked to an understanding that like us, all other life forms evolved through what Darwin aptly called the struggle for existence. Such perceptions generally lead people to see more continuities than differences between their own species and other ones, and this in turn tends to evoke humility about one's place in the grand scheme of things.

In *Dark Green Religion* I explore two main forms of dark green spirituality, animistic and Gaian, both of which can have two main types: conventionally religious forms that posit the concept of nonmaterial divine beings, and naturalistic forms that privilege scientific understandings and include no such otherworldly beliefs.

Spiritual Animism involves perceptions that there are divine intelligences in nature. The most obvious examples are from certain aboriginal peoples, whose religious beliefs and practices can be oriented to creating proper relationships with such intelligences, whether to avoid danger or receive blessings, or otherwise to maintain harmony with the natural world they depend upon. But such perception is not limited to them; such beliefs and practices are a common



aspect of folk religions around the world and an explicit aspect of some forms of contemporary Paganism. Naturalistic Animism, in contrast, draws more on the personal experiences that some humans have with animals as well as on scientific explorations of animal consciousness and behavior. Naturalistic animists (such as evolutionist Charles Darwin and primatologist Jane Goodall) perceive that trans-species communication, if not communion, is possible, or at least aver that we can develop empathic relationships with animals by studying their behavior and consciousness.

The Gaian forms include Pantheistic and Panentheistic spiritualities, which understand nature to be divine in some way. (With Pantheism, the world or universe is conceived of as divine but there is no personal, superordinate intelligence involved, as there is in Panentheism.) They also, generally, embrace organicist understandings of the biosphere. (Organicism historically refers to notions that the universe and biosphere function in ways that resemble the interrelated functions in an organism's body.) Naturalistic Gaian worldviews do not involve beliefs that the world or universe is divine, so some would say they are religion-resembling, quasi-religious, or even secular.

### Gaia as modern nature god

Although I cannot repeat the evidence provided in my book, or at my website, brontaylor.com, which supplies additional evidence including in music, art, and movies, I will provide a few exemplary stories.

In April 2008, I attended a conference on global environmental governance at University of Freiburg, Germany, in a town in the Black Forest known worldwide for its avid support of what today we might call the sustainability revolution. While enjoying a walkabout I noticed the April 28, 2008, *Time* magazine cover entitled, in both English and German editions, "How to Win the War on Global Warming." On the inside front cover was an advertisement by a Japanese electronics company, proclaiming:

For more on "going green," see pages 25, 26, and 27.

SANYO is at the forefront of making clean energy an everyday reality. Rare is the corporation that devotes its resources to making the world — and the future — a better place. But, with its Think Gaia corporate philosophy, SANYO leads the way with a unique vision for dealing with energy and environmental issues.

The ad then referenced a "think Gaia" website (since discontinued) with links to a more detailed text, translated into dozens of languages. The ad provocatively continued:

'GAIA' is a term that encompasses the Blue Planet, 'Earth,' and the infinite

varieties of 'life' that live and breathe on it. SANYO sees the earth as a single living organism, where all life and nature co-exist interdependently, and is striving to create the products needed to help us live in harmony with the planet.

This was a clear expression of Organicism. SANYO even proclaimed that humankind must learn to "symbiotically co-evolve with all life," pursuing environmentally sustainable solutions to ensure "positive co-existence with Gaia."

SANYO drew on the "Gaia hypothesis," a controversial but increasingly well-regarded scientific theory about the biosphere's environmental systems articulated in the early 1970s by the atmospheric scientist James Lovelock.<sup>2</sup> Lovelock contended that the biosphere should be understood as a self-regulating organism that maintains the conditions necessary for the planet's diverse species. SANYO's website reference in the ad was hyperlinked to an explanation that Lovelock named this living organism, the Earth, after the Earth goddess in Greek mythology. To be clear, Lovelock's writings maintain that he chose the word Gaia as an evocative metaphor for the biosphere's self-regulating systems, not as an expression of pantheistic faith, or of any other conventionally religious belief in divine beings or forces.

SANYO's Gaia website sounded as though it were making the very argument I was then working up in my book manuscript: "'Gaia' is a word rapidly taking hold in the 21<sup>st</sup> century, which describes the world as a single living organism, where all life and nature co-exist interdependently." Shortly after this came a firm commitment, "from now on, SANYO will view the Earth as an interdependent organic body and refer to it as Gaia." This, it seemed to me, was an exceptionally clear confession of Gaian Earth religion.

But it was far from the only one I have found. A few years ago, in a presentation about the globalization of nature spirituality at Hamilton College in Upstate New York, I focused on how Gaian spirituality was expressed and promoted through some TV and film: the work of the marine explorer Jacques-Yves Cousteau in his *Undersea World of Jacques Cousteau* television series during the 1960s and '70s; David Attenborough's nature documentaries, including the landmark *Life on Earth* (1979), *The Living Planet* (1984), and *The Trials of Life* (1990); Walt Disney productions such as *True-Life Adventures* (1948), and *Bambi* (1942), *The Jungle Book* (1967), and *The Lion King* (1994). After my presentation, a young environmental studies major from Queens, N.Y., told me that the 1990s animated eco-television program *Captain Planet and the Planetegers* (which I had also mentioned in my talk)

had inspired his activism and education. Because he had grown up in a heavily urbanized and polluted environment, he added, he never would have found his environmentalist path without the show.

Environmentalist and media mogul Ted Turner, who founded Cable News Network, among other stations, created *Captain Planet*. Produced between 1990 and '96, the program seemed to draw from Lovelock's Gaia hypothesis, as explained in the "series mythology" on the program's website:

Gaia, the spirit of Earth, awakens from a century-long sleep to the pillaging of the planet by a largely oblivious humanity. Fearing for the future, she sends magic rings to five youngsters from around the globe. ... As the youngsters place the rings on their fingers, they are magically transported to Gaia's home, Hope Island, an uncharted, unpolluted tropical isle far from civilization. There, Gaia teaches them the secrets of nature. As they learn of their personal power, each identifies with one of the four ancient elements: Earth, Fire, Water, Wind and a very special new power, Heart, which symbolizes the compassion needed to save the Earth. Through the magic rings, the Planetegers learn to direct their powers in their mission to save Earth. ... When the Planetegers join their powers together, beams shoot from their rings ... and ... a new hero literally bursts from the earth ... Captain Planet! The environmental superhero ... demonstrates that the whole is, indeed, greater than the sum of its parts.

In each episode Gaia's allies overcome environmental threats and solve environmental problems. The message also is that the beneficent goddess of the Earth needs those who belong to her to unite to protect life from villains with names like Looten Plunder and Verminous Skumm.

The most powerful recent example of dark green spirituality is the 2009 film *Avatar*, the highest-grossing movie of all time. Writer/director James Cameron sets this environmentalist epic in a distant galaxy on the terrible (given its predatory creatures) but beautiful and awe-inspiring moon Pandora, where invading humans seeking resources they have depleted on Earth come in conflict with Na'vi, the blue colored, human-resembling, indigenous inhabitants.<sup>3</sup>

The Gaia-like metaphor for the sacred, interconnected, bio-neurological system on Pandora is the goddess Eywa, at least according to the Na'vi, whose spirituality has both animistic and Gaian dimensions in a way that resemble indigenous groups on planet Earth and that are characteristic of dark green religion. The Na'vi are in deep communicative relationship with other species on the planet and understand its



living systems as deeply interconnected and mutually dependent. The film's allegory of the interconnectedness of life within the earth's environmental systems is conveyed through the Na'vi understanding of Eywa's deep bond with all life. It's also conveyed through the human scientist Grace Augustine, who excitedly uses systems science to describe her own understanding of the Pandoran life network.

Whether Eywa is a personal and compassionate divine being, or more akin to the impersonal energetic interconnections in environmental systems, is in the eye of the beholders on Pandora as well as for film buffs.<sup>4</sup> Augustine seems to reflect this ambiguity. For most of the film she views the life network on Pandora as an environmental system without taking seriously the Na'vi view of the same system as a kind of pantheistic goddess. But as she dies, and begins to experience her absorption into Eywa, she exclaims that Eywa is real. Perhaps this signifies that Eywa is a personal god, in a conventional way, but without a doubt, Eywa is a god all living things are part of and to whom all life belongs.

#### A dark green religious future?

I have only been able to provide a few examples of the evidence upon which I base my contention that dark green religion is gaining cultural traction and may profoundly influence the planetary and religious future. But my hypothesis is based on a great deal of evidence, including an analysis of historical sources and recent trends, including the rise of nature-related romanticism; the globalization of environmental protection movements and nature spiritualities; and the impact of, and on, educational institutions and cultural productions. It is also based on careful consideration of whether the world's traditional and predominant religions, with their beliefs in invisible divine forces, are likely to exercise more or less influence in coming decades or centuries.<sup>5</sup>

My conviction is that naturalistic, dark green spiritualities will continue their ascendancy, first and foremost, because they are sensory and thus sensible. By this I mean they are based on the senses and, thus, rely on experiences that people can have today, rather than on experiences, beliefs, and perceptions that emerged long ago. Dark green spiritualities also appeal to sensible, science-embracing modern people who understand that today we know many things about the universe and the biosphere that were unknown when most of the world's religions were born.

Indeed, for the first time in human history, there is a cosmogony, a story about

how the world came to be, that is convincing to the majority of scientifically-literate people: This is the evolutionary cosmogony and it is generally fused to earth system sciences and an ecological understanding of the interdependence of life. Contrary to the claims of religious figures and some philosophers that one cannot derive ethics from nature, many thinkers (including Harvard biologist E.O. Wilson, environmental historian Donald Worster, and philosopher and



The 2009 hit movie *Avatar*, written and directed by James Cameron (top), depicts an alien race called the Na'vi, who are spiritually and physically intertwined with their planet's life force.

neuroscientist Sam Harris) contend on the contrary that there is no place but nature to find our moral bearings.<sup>6</sup> We who are empathetic and rational creatures can feel and think our way toward a respect for all living things, arrive at an ethics of biodiversity conservation, and build sustainable societies by recognizing in a rational way that only as we work with nature can we ensure that all forms of life will flourish. This is an entirely naturalistic way of grounding ethics.

It is also true that an evolutionary-ecological worldview, and corresponding conservationist ethics, can be, and sometimes are being, fused with longstanding religious worldviews. The Clergy Letters Project, for instance, promotes reconciliation between religion and science; the Forum on Religion and Ecology helps the world's predominant religions find in their own traditions, as well as the ecological sciences, a ground for environmental concern and action; and the Earth Charter Initiative brings people together as a global society to save the earth's precious ecosystems.<sup>7</sup>

Such a sensibility provides a strong basis for cooperation between people who want to protect evolutionary processes and the rich diversity of life they have produced. Yet it is also the case that for many, an evolutionary-ecological worldview provides a satisfying meaning system independent of supernatural beliefs. Indeed, there is considerable evidence that over time those who embrace such naturalistic worldviews and try to graft them onto the world's longstanding religious traditions find conventionally religious understandings less

plausible and drift away from them; this has certainly been my experience.<sup>8</sup>

What my book shows is that the global spread of naturalistic worldviews does not mean, however, that people will become entirely secular; many such people gravitate toward dark green and naturalistic nature spiritualities. This is, I contend, because the human quest for meaning will not abate, even when conventional religions retreat. Instead, new forms have been emerging and strengthening that reverence the sources of our existence, our planetary home, and the diverse forms of life with which we share the biosphere. Since the reasons for these developments are not going away, neither will this process, which I think will prove to be a long-term trend.

Personally, I do not think this is something to fear. A worldview that is rooted in an ecological understanding of interconnectedness, that underscores our deep kinship with other organisms and the mutual dependence of all life, and that provides a sense of belonging to the biosphere could erode the ideologies and religions that divide us. With such a worldview, we might just figure out

how to create human social and economic systems that do not degrade the ecosystems upon which they depend and in which they are enmeshed. When such a worldview is in place, we might just begin to learn our earthly manners.<sup>9</sup> ■



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For footnotes, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).

# Three Cheers for Red,

By Jim Bernhard

**R**ed, white and blue have been iconic colors for the United States of America at least since 1777. That is the year the Second Continental Congress chose them for the new nation's flag, resolving that "the flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new Constellation."

Delegates gave no indication that those colors held any special significance (though they did stipulate the number 13 to signify the original colonies). There must, however, have been some unexpressed associations, for five years later the Congress of the Confederation chose the same colors for the Great Seal of the United States. In his report about the Seal, Charles Thomson, secretary of Congress, said that white represented purity and innocence; red, hardiness and valor; and blue, vigilance, perseverance, and justice.

Many unofficial views about the colors' meaning sprang up over the years. George Washington reportedly assumed red symbolized England (via its St. George Cross); white, secession from the mother country; and blue, the sky from which the flag's stars were taken. John Jay Daly's 1918 poem, "A Toast to the Flag," equates red with heroes' blood, white with purity,



Clockwise from top: George Washington had his views on the meaning of red, white and blue found in the U.S. flag and composer John Philip Sousa and entertainer George M. Cohan wrote music honoring the American flag.



and blue with loyalty.

Those colors caught on. In 1843 the patriotic song "Columbia, the Gem of the Ocean," credited to David T. Shaw, urged "three cheers for the red, white, and blue." Uncle Sam, in his blue coat and red-and-white striped pants, became the nation's symbol around the middle of the 19<sup>th</sup> century. Conductor and composer John Philip Sousa's 1896 "Stars and Stripes

Forever" and showman George M. Cohan's 1906 "You're A Grand Old Flag" contained rousing calls to the colors. Others followed suit across musical genres over the decades. For instance, in 2002 country singer Toby Keith turned patriotism into something defiant post 9/11 in "Courtesy of the Red, White, and Blue (The Angry American)."

## Unfurling other tricolored flags

Conveying national identity through red, white and blue isn't exclusively an American practice. The colors were used, for example, in the British monarch's flag in the early 1600s, after Scotland's King James VI assumed the English throne as James I. The colors derived from the red cross of St. George, adopted as an English symbol by King Richard the Lionheart in the 12<sup>th</sup> century after he is said to have seen it in a vision during the Third Crusade; and from the white cross of St. Andrew, which was used in Scotland against a blue background after King Angus reported a similar saintly vision in 832 A.D. while fighting the Northumbrians.

The French in 1794 adopted the tricolor of equal blue, white and red vertical fields from left to right. The Marquis de Lafayette, who had served as a major general

## Red, White and Blue around the World

Americans may like to think of red, white and blue as exclusive symbols of the nation's exceptionalism. (In fact, the state flags of Arkansas, Hawaii, Mississippi, Ohio, Tennessee, and Texas use these colors and no others. The same goes for the territory of Puerto Rico.) But they appear in the national emblems of many other countries, too. Following are nations whose flags embody only these three colors; the date of the flag's adoption; and the meaning of red, white and blue. Note: the list is not meant to be exhaustive; still more countries also raise red, white and blue flags, such as Cambodia, Luxembourg, and Samoa.

— Jim Bernhard



**Australia (1904):** Design and colors are based on the British Union Jack, reflecting British colonization of Australia in the 18<sup>th</sup> century. The current version of the flag was adopted in 1954.



**Chile (1817):** Blue symbolizes the sky; white, the snow-covered Andes; and red, the blood spilled to achieve independence.



**Cuba (1902):** The government explanation is that the blue stripes refer to the three old divisions (Central, Occidental, and Oriental) of the island; the white suggests the strength of the ideal of independence; and the red triangle stands for equality, fraternity, freedom, and the bloodshed in the struggle for independence.



**Czechoslovakia (1920) and Czech Republic (1993):** Red and white are traditional pan-Slavic colors, drawn from various coats of arms and from Russia's use of these colors. They were on the historical Bohemian flag, to which blue was added to represent Moravia.

# White and Blue

under Washington in the American Revolutionary War, is credited with introducing the three colors in a cockade that French Revolutionaries wore on their hats in 1789. One interpretation associated the colors with the traditional motto of the French Revolution: liberty (white), equality (blue), and fraternity (red).

Those colors also had historical meaning for the French. Red and blue were the traditional colors of the city of Paris; blue was identified with the fourth century French bishop, St. Martin of Tours, and red with the patron saint of Paris, St. Denis, who was beheaded in the third century and according to legend picked up his head and walked some distance carrying it in his hands. White had traditionally been the color of the monarchy of France.

Russia based its 1991 flag (equal horizontal blocks of white, blue, and red from top to bottom) on the merchant flag adopted in 1705 by Tsar Peter the Great and used from 1883 to 1914 as the Russian state flag. Other short-lived iterations occurred as well.

Red, white, and blue were Russian symbols since 1667 with various meanings ascribed to them. On the coat of arms of the Duchy of Moscow, the Roman soldier and Christian martyr St. George is portrayed against a red background, his armor and horse are white, and his cape is blue. From ancient times white suggested

## The reasons colors reinforce nationalism trace back to historical precedent, linguistic development, symbolic perceptions — and pure chance.

nobility and sincerity; blue, truthfulness, commitment, and purity; red, bravery, valor, and love. Tradition further associates red with Russians, blue with Ukrainians, and white with Belarusians. The three colors also relate to the Virgin Mary, protectress of Russia in Orthodox tradition. Another version says white represents God; blue, tsars; and red, peasants. Others like to think red represents Russia's bloody past; blue, its clouded present; and white, its bright future.

### Coloring in the derivations

Red, white and blue are popular as political and patriotic symbols in many other parts of the world. (See below "Red, White, and Blue around the World.") The reasons colors reinforce nationalism trace back to historical precedent, linguistic development, symbolic perceptions — and pure chance.

Largely from the study of ancient languages, ethnologists believe the earliest

color distinctions were limited to black and white, or, more precisely, dark and light. After black and white, the third color named in virtually every language was red. In most societies, the basic oppositional colors became black and red. Perceptions of these colors were typically followed by green, yellow, and then blue. Brent Berlin and Paul Kay, in *Basic Color Terms: Their Universality and Evolution* (1991), identify 11 distinctive colors, with the others, in historical order of perception being brown, purple, pink, orange, and gray.

Guy Deutscher, in *Through the Language Glass* (2010), cites the work of William Gladstone, the British prime minister and also a Greek scholar, who noted that there is no term for "blue" in classical Greek texts — and theorized that full-color vision had not developed in humans by the time of Homer and Hesiod, around the 8<sup>th</sup> century B.C. Gladstone observed, "Homer had before him the most perfect example of blue. Yet he never once so describes the sky. His sky is starry, or broad, or great, or iron, or copper; but it is never blue."

The same absence of blue in ancient Indian, Hebrew, and Parthian texts was noted by Lazarus Geiger, in his *Contributions to the History of the Development of the Human Race* (1880). At these early stages of history, said Geiger, "notwithstanding a thousand obvious and often urgently pressing occasions that presented



**Iceland (1915):** Blue (perhaps for sky and sea) and white (perhaps for ice and snow) are traditional Icelandic colors, with red showing a historical connection to Norway, which controlled Iceland from 1262 until 1380.



**Laos (1975):** Red connotes blood shed in the fight for freedom; blue, wealth; white, the full moon over the Mekong River and unity under communist government.



**Liberia (1827 and 1847 present form):** Red designates valor; white, purity; blue, fidelity. Although these symbols are uniquely Liberian, the flag itself is based on U. S. flag; Liberia was settled in the 1820s by freed slaves from America.



**Nepal (1962):** Red (crimson) is the national color; white, the moon and the sun (signifying that the country will last as long as them); blue, simply a border with no specific symbolism.



**Netherlands (1937):** Its flag is based on the tricolor carried in battle against the Spanish in the 16<sup>th</sup> century by Prince William of Orange. Originally it was an orange-white-blue banner, but red replaced orange in the 17<sup>th</sup> century; there is no specific color symbolism.



**New Zealand (1902):** Colors are based on the British Union Jack, reflecting British colonization of New Zealand that began in the 18<sup>th</sup> century and culminated with New Zealand's becoming a British crown colony in 1841, a self-governing colony in 1856, and a dominion in 1907.

themselves, the colour blue is not mentioned at all.”

Blue in early texts is often conflated with yellow and green — sky, sea, and grass may all be described the same way — and linguists sometimes use the word *grue* to denote this variable color.

Why does American political terminology color states red and blue? For the answer, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).

For Homer, *kyanos* (cyan) meant dark or black and only much later in history took on its current meaning of blue or greenish-blue. Greeks and Romans both confounded blue with violet, gray, and brown. Romans had the word *caeruleus*, which first meant black, then gray, and finally blue, like the sky, as cerulean means today. Red and white, or sometimes red and black or black and white, thus were the earliest oppositional colors, with blue gradually supplanting black.

Etymological evidence also helps explain why specific colors become associated with political and national causes. The English word *red* derives ultimately from a Sanskrit word, *rudhirá*, which means “blood.” The same etymological connection is true in Hebrew, in which *dom* means “blood” and *adom* is “the color of blood, or red.” From this early association, red came to symbolize violent political activity involving the spilling of blood.

Indeed, as early as the 9<sup>th</sup> century, proto-communist Khurramites in the Middle East used red as their symbol for revolution. In the Middle Ages red liturgical garments suggested the blood of martyrs. From 1602, says Douglas Harper in the *Online Etymology Dictionary*, the red flag flew as a symbol of defiance in battle.

French Revolutionaries in 1793 wore as their symbol of liberty the *bonnet rouge*, a soft, conical red cap believed to have been worn by ancient Phrygian slaves after they were freed. By the 19<sup>th</sup> century, red was

generally associated with radical, revolutionary, and anarchic causes. *The Oxford English Dictionary* cites this 1849 usage: “Germany is itself red with Socialism.” It

was thus a small step for the Bolsheviks of the 1917 Russian Revolution to adopt red as their symbolic color.

Other associations with red have included fire, lust, guilt, sex, sin, anger, love, courage, and sacrifice — all tempestuous human emotions.

White and blue have more sedate associations.

From the Old English *hwit*, meaning “bright,” white was easily contrasted with black, and by association symbolized other oppositions: light vs. dark, good vs. evil, day vs. night. It was an early symbol of moral purity, in medieval liturgical vestments and bridal gowns, for example, and the color signified royalty, especially that of the Bourbon dynasty in France. White also is associated with nonviolence, as in the white dove and the white flag of truce (or surrender). The white flag was used in this way as far back as the Chinese Han Dynasty in the first century A.D. and the Roman Empire in the second century.

Blue took a curious etymological path, via various cognates, including the Proto-Indo-European *bhel* (light-colored, blond, yellow, or burnt); Greek *phalos* (white); Old Norse *bla* (livid, or black-and-blue); Old French *blo* (pale, discolored, gray); North Icelandic *bla-maður* (swarthy black); Middle High German *bla* (yellow); and Germanic *blau* (which originally meant black).

Apparently early words for blue could mean any color you wished, as long as it wasn't red.

The symbolic meaning of blue has varied as widely as its etymology. It has

been associated with happiness, optimism, peace, serenity, loyalty, and fidelity. In Christianity it is the color of the Virgin Mary. Goethe, in his *Theory of Colors* (1810), thought that blue's psychological effect was cold, gloomy, and melancholy (as opposed to red's gravity, dignity, and grace). In politics blue has traditionally been used in opposition to the red of communism or the black of anarchism; blue is the color of the Conservative Party in Britain and Canada.

Color has been one important way groups of people expressed their identity and distinguished themselves from other groups. The frequency of red-white-blue suggests not only that these colors are a pleasing aesthetic combination, but also that they are powerful symbols evoking primal human emotions. But the values they represent are not always the same; like some politicians, colors can mean different things at different times and places. ■



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**North Korea (1948):** Blue stripes stand for the people's desire for peace; red is the revolutionary spirit of socialism; and white, a traditional Korean color, represents purity of the ideals of national sovereignty.



**Norway (1821):** Red and white came from the Danish flag and blue from the Swedish, since all three nations were united from the 14<sup>th</sup> to the 16<sup>th</sup> centuries. The color combination also appealed to the Norwegian Parliament because it reflected liberty, as in the flags of France, the U.S., the U.K., and the Netherlands.



**Panama (1903 and 1925 present form):** White stands for the long-expected peace through the union of two political parties: Liberal (red) and Conservative (blue). Blue and red were also associated with, respectively, the Atlantic and Pacific Oceans, which flank Panama.



**Slovakia (1992):** Red and white are traditional pan-Slavic colors drawn from various coats of arms and from Russia's use of these colors; blue represents Slovakian people. These colors were used in the flag of Czechoslovakia, from which the Czech Republic and Slovakia were formed.



**Thailand (1917):** Early flags featured a white elephant, a sign of royalty, with a red background. A 1917 version was a red field with two white bands. On Sept. 28, 1917, the center red bar was changed to blue to show solidarity with the Allies during World War I. Red stands for blood spilled for independence; white suggests purity, especially a la Buddhism; blue is also the national color and indicative of the Thai monarchy.



**United Kingdom (1606, the colors first used in the monarch's flag; and 1801, the flag's present form as the Union Jack):** Red comes from the English cross of St. George (1277) and white and blue come from the Scottish cross of St. Andrew (1165).

# FOR PURE SPECTACLE AND STRONG EMOTION, NOTHING BEATS COLOR WAR

By Leslie Paris

*One of the greatest traditions at this camp, and one of the most indescribable, is Color War. To most people, it may not sound like much, but it is one of the most intense and emotional experiences of my entire life. So intense that it gets to the point where opponents don't talk to each other. Friendship turns to extreme animosity. ... [Yet] Color War is a beautiful thing. It tears people and friendships apart for five straight days. Then reunites them even stronger than before.*

— CONNECTICUT HIGH SCHOOL SENIOR AND LONGTIME CAMPER AT CAMP COBBOSSEE, IN MAINE, 2010<sup>1</sup>

From the late 19<sup>th</sup> century onward, adults who planned summer sleepaway camps felt that camps should be fun, but purposefully so. Envisioning camps as spaces of play, nature appreciation, community, improved health, and learning (all under adult oversight), camp leaders kept children busy from reveille or morning bell until taps or “last call” at night. Daily activities included flag-raising

and cabin or tent cleaning; water sports such as swimming, canoeing, and sailing; land sports such as baseball, basketball, volleyball, tennis, and riding; creative pursuits such as arts and crafts; and evening activities such as plays, movies, dances, and campfires. “Rest hour” after lunch, when campers could nap, write letters, or read or play quietly, represented a rare moment of calm.



The Blue Phoenix squared off against the Gray Raiders at Color War last August at Camp Cobbossee, in Monmouth, Maine. Color War is a tradition at the boys' camp, which was founded in 1902, and more than 150 campers participate in the five-day event during each of Camp Cobbossee's four-week summer sessions. Gray defeated blue in the August 2010 contest. In this photo, the gray team rallies. Held aloft is a ceremonial hatchet, a hallowed symbol of Color War.



Above: Tug of war remains a worthy contest of Color War. Below left: A defensive player makes a stop for the blue team in flag football. Below right: Camper lieutenants, elected by their teammates, salute the flag; it's an honor to be chosen to raise and lower the flag each day. Bottom: The Gray Raiders celebrate winning Color War.



Yet what if this schedule, though varied, came to seem routine? The great majority of early private camps ran for eight or nine weeks. Two months could feel like a long time for campers, some of whom grew restless or disenchanted. Camp directors, therefore, planned special events throughout the summer, such as circuses and moonlight swims. They also created end-of-season rites of passage. For example, Ernest Balch, director of New Hampshire's 1880s Camp Chocorua, took campers on a "long Walk" near the end of August. The boys, many age 8 to 12, "tramped" and camped out every night for about a week.<sup>2</sup> These extended camping trips took advantage of campers' increased stamina, skill in hiking, and improved knowledge of the woods, and gave campers the sense of moving toward an exciting conclusion to the camp season.

In the early 20<sup>th</sup> century, the industry rapidly expanded from hundreds to many thousands of camps, becoming appreciably more diverse in its leaders and clients (although individual camps generally remained homogenous). While all camp directors lauded outdoors life, many did not emphasize long camping trips and sought special end-of-season events closer at hand. By the 1910s, Color War, a competition between two teams wearing different colors as their uniform, began to fill that gap. Teams competed for points for three to five days in diverse events, and the team with the highest overall score won. At Schroon Lake (N.Y.) Camp in the late 1910s, for instance, "Red and Gray week" at the end of August included contests in track and field, checkers, swimming, and "Indian leg wrestling."<sup>3</sup> At many camps, each team composed an original song to perform in a heavily-weighted ceremonial contest that served as the final Color War event.

Color War was possibly an elaboration of a war game, Capture the Flag, popular at many Northeastern boys' camps by the 1910s, in which teams named after colors (often blue and gray for the Union and Confederate Armies of the American Civil War) tried to enter one another's territory while remaining unseen.<sup>4</sup> The idea of teams named for colors may also have been borrowed from schools.<sup>5</sup> Whatever its origins, by the 1920s Color War had become the most important special event of the season at many camps. In 1924, when a *New York Times* reporter overheard "sunburned children" returning to the city at the end of the summer discussing "how the Blues had beaten the Grays," the newspaper's casual reference to Color War was a sign of its rapid ascendance.<sup>6</sup>

Blending pageantry and athletics, Color War was, for many staff and campers, the culminating event of the season: a deeply emotional experience inspiring intense devotion to their team. The event was

inherently unsettling and exciting in equal measures, and the transition to the Color War “break” (or launch) was often purposefully jarring to heighten anticipation. By the 1950s, it was tradition at many camps that the “break” occur without warning, often after days of rumors and fake-outs (for example, that this year, there would be no Color War). Suddenly, campers might witness a confusing or shocking incident such as a staged fight between counselors or the seeming arrest of a beloved staff member. This was then revealed as the Color War “break,” its disruptive beginnings a sign of the larger disruption of camp to come.

Color War represented a change in daily routine, but it was more fundamentally a shift in community alliances. On ordinary days, campers convened as a camp at meals, campfires, and other community events, but they tended to sit with their age group, and they shared tents or cabins and moved from activity to activity with their

closest-age peers. At coed camps, cabin life and most activities were also segregated by gender. Color War temporarily reconfigured these constituencies, drawing all campers together into factions, dividing individual tents or cabins into two, and forging new allegiances between campers and staff on the respective teams. Children who had spent the season learning their specific place in camp were now, if only for a few days, part of something different.

No wonder that new campers looked forward to the opening ceremonies, at which they discovered which team they would represent, and that older campers hoped they might be selected as captains to help counselors lead their team. At Brant Lake (N.Y.) Camp, for example, the 1925 Color War began about two weeks before everyone would go home. On “Tap Day,” staff set up a pole, half gray and half green, with bands around it for scoring. Those who had attended Brant Lake in prior years lined up on their respective side of the pole. The teams had been decided in advance by counselors and other staff to insure relative equality overall; now, as new boys passed by the rival captains, each was tapped by one side or the other. (As at many camps, returning Brant Lake campers remained members of their specific team from year to year.) Once the teams were set, two buried hatchets were unearthed, remnants of the previous year’s Color War’s closing ceremonies. The digging was spirited; to

find one’s hatchet first was supposed to be an omen of victory.<sup>7</sup>

Color War gave all children the chance to contribute to their team. Some girls and boys were more athletic, popular, creative or enthusiastic than others. In Color War, some might succeed at field sports or swimming, but others helped their teams by winning a game of checkers, catching a fish, whistling after eating a cracker, writing a song, or painting a banner. Cheering for one’s team was especially



Burying the symbolic hatchets at the end of Color War is an important ritual of closure.

important and points-worthy; there was a way for everyone to contribute, if only through fevered enthusiasm. Color War also provided campers a means to measure their own progress and contributions over the summer, making new athletic and creative skills “useful” for the team. In these ways, Color War represented the culmination of camp, a coda to a summer of productive, goal-oriented leisure.

Theoretically, Color War divisions were temporary, dissipating when team hatchets were (symbolically or literally) reburied in the ground, and ending in reconciliation. Camp leaders made sure to remind participants that the camp was still a “family” and that campers had to be kind to one another regardless of their team. Sportsmanship earned points, too. However, when campers weren’t competing, they were cheering on teammates or rehearsing for other events; Color War lasted all day long. Unsurprisingly, even Color War enthusiasts noted that the festivities left some children enervated and others unable to let go of team rivalries. Starting in the 1930s, some camps began to turn away from Color War, describing it as too competitive and likely to leave half the camp feeling dissatisfied.<sup>8</sup> Still, camps that rejected Color War on these grounds often established ceremony and intra-camp competition in other ways. As a *New York Times* reporter noted at an Upstate New York girls’ camp in 1995, “call it Team Week, call

it Color War, call it the World Series, most everyone still wants to win big.”<sup>9</sup>

Color War, while controversial in some camping circles, has remained popular for almost a century because so many campers enjoy its pageantry, competition, and intensity. Children arrive at camp already used to working toward individual and collective glory. At camp, those who complete difficult hikes, swim across the lake, take on lead roles in musicals, learn the names of a certain number of plants, or

score the pivotal run in an inter-camp softball game are often rewarded with end-of-season badges, plaques and induction into honor societies. Campers love feeling that they are part of a long tradition out of which not only their individual success but collective memory is forged. Because Color War has been enshrined as a culminating event, it has become central to campers’ sense of the camp experience: first, hearing about Color War all summer, then following each team’s score as

the two sides contend for supremacy, and finally reminiscing about the experience afterwards (lately, on Facebook pages devoted to particular camps).

Ultimately, Color War is about feelings: the suspense, the hoping, the sobbing, the cheering, the singing. For many campers, this is what makes camp camp: not sports or living in cabins in the woods, but the primal feeling of belonging to a community striving toward collective goals. ■



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*of the American Summer Camp* (New York University Press, 2008). Paris also has published on topics such as age as a category of historical analysis; dolls and dollhouses; and the children’s album and book *Free to Be ... You and Me*. Most recently, she co-edited the two-volume *Girls’ History and Culture Reader* (University of Illinois Press, 2011). Paris is currently writing a history of American childhood in the 1970s. She earned an undergraduate degree in history from Brown University and a doctorate in American culture from University of Michigan. Email her at [lparis@interchange.ubc.ca](mailto:lparis@interchange.ubc.ca).



For more photos, and for footnotes, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).

# Negro Leagues: Black Diamonds

By Angela Lumpkin

**T**rue or false? Jackie Robinson was the best player in the Negro Leagues (NL) when, as a Kansas City Monarch, he signed with the Brooklyn Dodgers of Major League Baseball (MLB) in 1945.

False. Catcher Josh Gibson was considered the top slugger, Satchel Paige the greatest pitcher, and center fielders Oscar Charleston the defensive stalwart and Cool Papa Bell the fleetest of foot. Other NL standouts surpassed Robinson, too.

Still, enduring racial slurs, intentional spiking, crushing ostracism, and death threats, Robinson, a second baseman most of his career, broke the MLB color barrier with his debut with the Dodgers on April 15, 1947. He championed integration through stellar performance on the field and exemplary conduct off of it. Honors included Rookie of the Year, Most Valuable Player, and induction into the National Baseball Hall of Fame. But the NL's many incarnations paved the way.

Exclusion of African Americans from white amateur and professional baseball resulted in the development of black teams and leagues by the mid-1880s. Migration of blacks to urban areas due to deteriorating social and economic conditions elsewhere, and to work opportunities associated with World War I, drew fans — and impresarios. For instance, pitcher and businessman Rube Foster formed the Negro National League (NNL) in 1920 and featured his Chicago American Giants; businessman and numbers banker Thomas Wilson organized the Negro Southern League (NSL) the same year and owned the Nashville Elite Giants; and postal worker Edward Bolden in Philadelphia started the Eastern Colored League in 1922 and owned the Hilldale Daisies and, later, the Philadelphia Stars.

(The famed Monarchs were an exception because owner J. L. Wilkinson, a baseball entrepreneur by vocation, was white. The Monarchs were a charter member of the NNL and, beginning in 1937, a member of the Negro American League (NAL). The Monarchs won more titles and sent more players to the MLB than any other NL team.)

The NL became the top entertainment attraction for urban blacks in the 1920s. Teams depended almost entirely on ticket sales to pay players, rent ballparks, cover travel expenses, etc., and most funds came from exhibition games, not regular-season play. But barnstorming and all-star teams often faced hostility when trying to purchase food and had to sleep in buses and cars while traversing the country. After the



Above: Negro Leagues pitcher and executive Rube Foster poses in an undated photo. Right: Josh Gibson, seen in this undated photo, was often referred to as the Babe Ruth of the Negro Leagues.



death of the vanguard Foster in 1930 and the disbanding of key leagues, only the NSL completed the 1932 season.

Numerous individuals and leagues sought to recapture black patronage after the Depression: nightclub owner, bootlegger, and numbers operator Gus Greenlee, owner of the Pittsburgh Crawfords; his cross-state rival, the upstanding entrepreneur and one-time outfielder and manager, Cum Posey, owner of the Homestead (Pa.) Grays; a second NNL (driven by Greenlee); and the competing NAL. An annual East-West all-star game packed Comiskey Park in Chicago by showcasing marquee names, including first baseman Buck Leonard and pitcher Smokey Joe Williams, and generated the most revenues and coverage from the white press.

But the NL remained financially fragile until increased prosperity for blacks began in the early 1940s through employment opportunities in war industries. African Americans again spent discretionary income to watch players who had proven in barnstorming and all-star contests that their skills were comparable or superior to white MLB counterparts.

Yet despite reaping more revenues, NL owners did not operate more efficiently or build their own ballparks, and organizational and administrative problems plagued

operations. Teams refused to play league games in lieu of more lucrative barnstorming matches. Players jumped between teams in the U.S. — and Central and South America. Teams failed to pay players and dropped out of leagues, sometimes without completing the season. Most teams depended on white booking agents for use of ballparks. Umpires favored home teams or were otherwise inadequate. Because team owners sometimes served as heads of leagues, conflicts of interest arose.

Still, the NL gave players the opportunity to develop and display their skills, readying them for the integration of MLB that Robinson would inaugurate. But controversy tinged the gradual signing of NL players by MLB teams. Some MLB general managers negotiated with NL players (as occurred with Robinson) rather than with NL owners who worried about losing their investment in athletes and had no binding contracts with them. Yet fearing repercussions from black constituents who urged

integration of baseball, NL owners believed they lacked leverage to demand compensation. Their teams wound up depleted of resources: players and money.

Most MLB clubs eventually paid nominal transfer fees, enabling NL teams to remain marginally solvent for a few more years. But black fans increasingly rooted for MLB teams with black players. The Boston Red Sox were the final MLB team to integrate, calling up infielder Pumpsie Green from the minors on July 21, 1959, at least one year prior (sources vary) to the folding of the NAL, the last of its kind. ■



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# Color in Black and White

By (William) Arnold Johnston  
and Deborah Ann Percy

Writer's writer John D. MacDonald won extravagant praise from diverse authors for creating colorful characters set against a vivid backdrop of local color. Stephen King in his *On Writing* called MacDonald "the great entertainer of our age, and a mesmerizing storyteller," and Kurt Vonnegut, Jr., noted in a blurb for *One Fearful Yellow Eye* (1966), "To diggers a thousand years from now, the works of John D. MacDonald would be a treasure on the order of the tomb of Tutankhamen."

MacDonald died 25 years ago this coming December at age 70 (July 24, 1916-Dec. 28, 1986). Sheer productivity is reason enough to unearth his oeuvre of 78 books: 67 novels plus short fiction, nonfiction, and edited anthologies. So are his many honors including the American Book Award and the Grand Master Award from the Mystery Writers of America.

MacDonald was best known for 21 novels featuring the colorful private eye Travis McGee. In fact, each installment uses a color in its title, from *The Deep Blue Good-by* (1964), the debut, to *The Lonely Silver Rain* (1985), the finale. MacDonald's publisher suggested this conceit when commissioning the series to help readers keep track of the many McGee books.

McGee lives aboard a houseboat, *The Busted Flush* — won with that hand in a poker game — at the Bahia Mar Marina in Fort Lauderdale, Fla. Narrating his adventures in first-person, he describes himself in *Bright Orange for the Shroud* (1965), the sixth saga, as "a roamer, a salvage expert, a gregarious loner, a seeker of a thousand tarnished grails, finding too many excuses for all the dragons along the way."

McGee gets the better of equally colorful villains, like *The Deep Blue Good-by*'s Junior Allen, "a smiling, freckle-face stranger" who proves to be a rapist and killer of, how to put it, exceptional depravity. The atmosphere for the shenanigans abounds with local color, too, as in *The Dreadful Lemon Sky* (1975), book No. 16, in which McGee describes a small town as "instant Florida, tacky and stifling and full of ugly and spurious energies."

Just as Sherlock Holmes is aided by sidekick Dr. John Watson, McGee works with a "bear of a man" known only as Meyer, whose expertise as an economist frequently helps McGee recover the spoils of various thefts and swindles for his clients. (MacDonald earned an

undergraduate degree in business from Syracuse University and an M.B.A. from Harvard.) And just as generations of readers have made the pilgrimage to London in search of Holmes' nonexistent flat on Baker Street, McGee's Slip F-18 marina in Fort Lauderdale remains a tourist attraction — and was dedicated as a Florida literary landmark on Feb. 21, 1987.

MacDonald's appeal reaches beyond fans of genre writing, though. Admirers in academe founded a newsletter entitled *The JDM Bibliophile*, and in 1978 the late English professor Ed Hirshberg organized the first of several JDM conferences at University of South Florida.

MacDonald was devoted to saving Florida's environment and natural beauty from what he saw as the untrammelled rapacity of land developers and their enablers, and this theme runs through most McGee books. It's also the focus of his most widely read non-McGee novel, *A Flash of Green* (1962), about a reporter who, initially seduced by the prospect of easy money, eventually thwarts the unscrupulous developer whose scheme threatens further ruin to Florida's ecosystem. The title refers to the "flash of green" Floridians insist appears momentarily on the horizon just after sunset. Ed Harris played the reporter in Victor Nunez's 1984 film adaptation.

MacDonald's *Executioners* (1958) became the 1962 movie *Cape Fear*. Directed by J. Lee Thompson, it starred Robert Mitchum as vengeful Max Cady, a paroled convict who terrorizes an attorney (Gregory Peck) who helped land Cady in jail and the lawyer's wife (Polly Bergen) and daughter. In 1991 director Martin Scorsese remade the film with Robert De Niro as Cady and Nick Nolte and Jessica Lange as the menaced couple, with cameos by Peck and Mitchum.

MacDonald — present for the 1962 filming — spoke admiringly of Mitchum to one of your columnists at a screening of the movie during the inaugural JDM conference. Mitchum "had the reputation of regarding a role as merely a job of work," MacDonald said. "But he arrived early on location and shopped until he found a hat he regarded as exactly right for Cady. His professionalism was consummate."

So was MacDonald's. His work is worth seeking out by those who have never read it or those who have let it slip their minds. And Oliver Stone hopes to direct *The Deep Blue Good-by* with Leonardo DiCaprio as McGee. What a franchise that colorful lot would make! ■

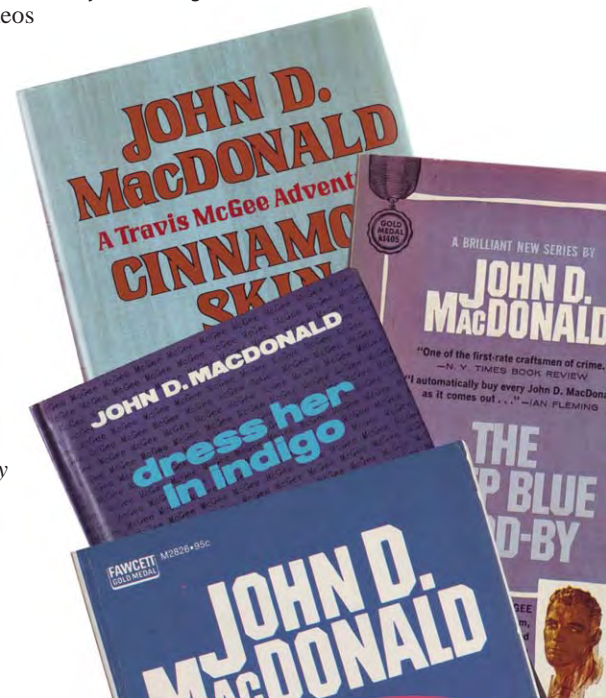


Prolific writer John D. MacDonald earned a wide readership and critical acclaim for his colorful prose.



(William) Arnold Johnston (Western Michigan University), Emeritus Chair and Professor of English at Western Michigan University, and his wife Deborah Ann

Percy, a former educator-administrator at public middle and high schools in Kalamazoo, Mich., are full-time writers and frequent collaborators. Their books include his *The Witching Voice: A Novel from the Life of Robert Burns*, her collection of short fiction, *Cool Front: Stories from Lake Michigan*, their anthology, *The Art of the One-Act*, their collection of one-acts, *Duets: Love Is Strange*, and their play, *Beyond Sex*. Their translation (with Dona Roşu) of Romanian playwright Hristache Popescu's *Epilogue* will appear soon. Email them at arnie.johnston@wmich.edu or dajohnston2@gmail.com.





## Dressing the Part Means Coloring It In

By Kimberly Thompson

**P**icture this: You secure an interview to land a job or win a promotion. To prepare, you update your resumé one more time to reflect trends in career counseling. You revise your cover letter again so that it reinforces how you can help the potential employer meet its current needs. And you do more research on the business in order to speak insightfully on up-to-the-minute developments.

You're ready, right? Not quite yet.

What are you going to wear? And, more to the point for this "Color"-themed edition of the magazine, what colors are you going to wear? You certainly have the right to choose whatever colors you want. However, they influence the statement you're making about yourself and suggest how you might, or might not, fit into the company. Whether it's fair or not, the reality is that the colors you wear help create an impression.

Said another way, how you represent yourself to prospective employers is personal and impersonal, subjective and objective, and if you are serious about your career, you need to take into account the nonverbal cues that color sends. Granted, color might seem too simplistic or even irrelevant in this era of relaxed dress codes at work. But color affects employers more than you would imagine because it conveys a symbolic message and produces an emotional reaction.

"A professional image can easily be projected by the choice of clothes,

accessories and appearance," Lizandra Vega, an executive recruiter and image consultant, writes in her 2010 book, *The Image of Success*. "Visual cues are very important."

Just ask potential employers who turned down a candidate at a recent job fair that I attended in Houston. He wore a fuchsia pink suit. If his goal was to stand out, he did — awkwardly. Experts like Vega point out that pink is often typecast as feminine and that it expresses romance, friendship, gentleness, and softness. And in most businesses, a suit in that color simply isn't appropriate, leading to questions about the candidate's judgment. The job seeker blew his chances by turning that fuchsia pink suit into a giant red flag.

Lynda Goldman, author of 31 business and communication books, states in *How to Make a Million Dollar First Impression* from 2004 that "navy blue is the best color for a suit to wear to a job interview, because it inspires confidence." In fact, you are more likely to get the job when you wear navy blue than if you wear any other color, she adds. Even if the job you are applying for is not a suit-and-tie one, blue stands for loyalty, Goldman explains, a trait employers value.

Perhaps this stems from the corporate culture Charles R. Flint began in 1911, when he formed the forerunner to IBM. When Flint recruited Thomas J. Watson, Sr., as general manager, they set in motion generous incentives and an insistence on well-

groomed and dark-suited salesmen, according to, for instance, Ryan Mathews and Watts Wacker's 2008 book, *What's Your Story? Storytelling to Move Markets, Audiences, People, and Brands*. To this day, when you think of IBM, the color blue is synonymous with its brand.

Basic brown tones project honesty and integrity, and traditional green hues indicate balance and poise, according to Vega in *The Image of Success*. They're also safe choices for first or second interviews, she writes.

Many job seekers select black for their primary interview. But because black commands authority, Vega recommends staying away from it during the first round of interviews: too powerful, too early. Save black for the final interview, at which you most likely will meet with senior management.

Red, a bold choice, could be appropriate for a sales position and signal aggressiveness. Muted red is better than dynamic red, however, Vega advises. And I say, leave pink at home until you get the job; though popular, it's risky.

Make colors work for you, not against you, when applying for jobs or promotions, Vega concludes, especially in a competitive market. It's imperative to show off your style but shrewdly. (So if you're targeting a field where creativity and imagination are expected, make artful choices, and the color of your outfit can help distinguish you.)

I attend job fairs often, and in an instant I can tell those who take the search seriously. How? The most obvious way is their outfit. ■



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all levels of management in both the public and private sectors, developed numerous career transition programs, and consulted with employers on establishing career services for employees. Thompson has written widely on issues dealing with job loss and contributes a weekly column and blog called "Career Rescue" for the "Jobs" section of the *Houston Chronicle*; go online to [blogs.chron.com/careerrescue/](http://blogs.chron.com/careerrescue/). Purchase her "Career Rescue" app at iTunes. She received a M.Ed. in counseling from University of Missouri and a B.S.W. in social work from Harding University. Based in Houston, Thompson is a member of the American Counseling Association, National Career Development Association, Career Planning & Adult Development Network, and American Association of Christian Counselors. Email her at [careerrescue@yahoo.com](mailto:careerrescue@yahoo.com); put *Phi Kappa Phi Forum* in the subject line.

# Green Education: Action Aligned with Analysis

By Timothy L. Hulsey

Despite record global temperatures, rapidly retreating Arctic ice, and climate-related disasters, we continue to live beyond our ecological means. The “natural debt crisis,” as *Time* magazine’s Bryan Walsh called it in February, is a crisis of consumption.<sup>1</sup> And, since it is humans who are doing the consuming, it is humans who must change their habits.

At the website of Climate Central, a nonprofit climate news and research organization based in Princeton, N.J., climate scientist Alyson Kenward noted in February that “recent human activity, beginning about 250 years ago, is having such a significant environmental impact on the Earth’s climate, geography, and biological composition that we have actually entered into a new period of geologic time.”<sup>2</sup> The Nobel Prize-winning atmospheric chemist Paul Crutzen dubbed this new age the “Anthropocene” era. It is defined by “our own massive impact on the planet,” explained Elizabeth Kolbert, in a March article in *National Geographic*. “That mark,” Kolbert warned, “will endure in the geologic record long after our cities have crumbled.”<sup>3</sup>

In his series of Reith Lectures for BBC radio in 2009, Harvard political philosopher Michael Sandel argued that changing patterns of energy use — the core dilemma in confronting global climate change — cannot succeed solely through governmental interventions like carbon taxes and emissions trading schemes. Rather, “real change will depend on changing people’s attitudes toward nature, and rethinking our responsibilities toward the planet we share. This is a moral and spiritual project, not only an economic one.”<sup>4</sup>

Of course, living sustainably requires individual beliefs and actions to change. *Psychology & Global Climate Change*, a 2009 report<sup>5</sup> by the American Psychological Association (APA), underscores the opportunities and challenges of changing personal beliefs about the environmental effects of human behaviors:

Long-term climate [change] is a phenomenon not easily detected by personal experience, yet one that invites personal observation and evaluation. Concern about adverse consequences of climate change (e.g., extreme weather events like droughts

or floods) is low on average in places such as the United States, in part because small probability events tend to be underestimated in decisions based on personal experience, unless they have recently occurred, in which case they are vastly overestimated.

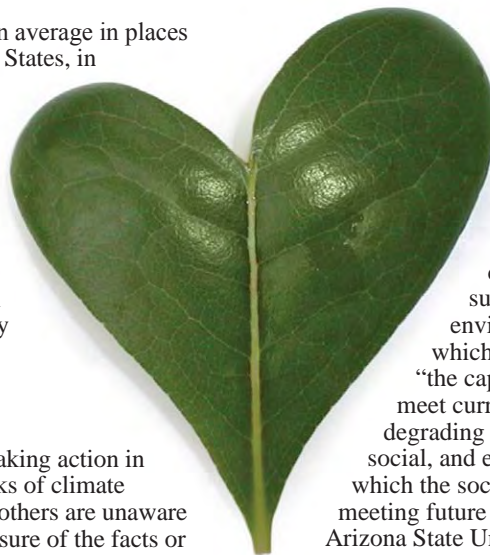
The report continues:

Many people are taking action in response to the risks of climate change, but many others are unaware of the problem, unsure of the facts or what to do, do not trust experts or believe their conclusions, think the problem is elsewhere, are fixed in their ways, believe that others should act, or believe that their actions will make no difference or are unimportant compared to those of others. They may be engaged in token actions or actions they believe are helpful but objectively are not.

Environmental concerns, including but not limited to climate change, are usually considered policy issues; the vast scope of the problem pushes it beyond the role of the individual, requiring redress by governments and multinational corporations. What the likes of Sandel and the APA point out, however, is that individual beliefs about, and actions toward, the environment must form the core of any successful movement toward sustainable living.

At the core of sustainable living, then, lies the problem of belief. If people believe that the concern is not theirs, that their actions are unimportant, or that others will address these problems, people are unlikely to make significant changes in how they live, even if encouraged to do so by government policies. If, however, we conceptualize sustainable living as a type of moral living, we may ask people to live according to their beliefs, rather than to governmental edicts.

Efforts to address sustainable living and personal responsibility are springing up on college campuses across the U.S. California State University-Chico asserts,



“Sustainable development is infused throughout our curriculum and our academic programs. . . .”<sup>6</sup> Berea College in Kentucky has created a program in sustainability and environmental studies in which students examine “the capacity of a society to meet current needs without degrading the ecological, social, and economic systems on which the society will rely for meeting future needs.”<sup>7</sup> And at Arizona State University, students may enroll in the nation’s first School of Sustainability, which offers “trans-disciplinary degree programs that advance practical solutions to environmental, economic and social challenges.”<sup>8</sup>

These and related efforts may help change both beliefs and actions. As someone once said, being good requires doing good. As such, relations in the ecosphere are not just with the environment but with present and future generations as well. To create the conditions that support these activities is an urgent challenge for us now and in the years ahead. ■



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(University Press of America), and articles he wrote or co-wrote have appeared in industry publications including the *American Journal of Psychiatry* and *Journal of Consulting and Clinical Psychology*. Hulsey earned psychology degrees from Texas A & M University-Corpus Christi (bachelor’s), Trinity University (master’s), and University of Tennessee (doctoral) and served as a pre- and post-doctoral fellow at Dartmouth Medical School. Earlier in his career, he taught and directed the university honors program at Texas State University. Email him at [tlhulsey@vcu.edu](mailto:tlhulsey@vcu.edu).



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## The Greening of Business

By John T. Harding

Going green can be profitable if society controls the expense involved in the process. Although some might wonder whether the benefits outweigh the costs, the larger issue is this: Can we afford not to go green?

Numerous sources confirm the importance of green business. In just one recent example, the United Nations Environment Programme's *Green Economy Report* from February declares:

Moving towards a green economy has the potential to achieve sustainable development and eradicate poverty on an unprecedented scale, with speed and effectiveness. This potential derives from two concurrent changes. First, there is a changed playing field in which our world and the risks we face have materially changed. These changes require a fundamental rethinking of our approach to the economy. Second, there is a growing recognition that the natural environment forms the basis of our physical assets and must be managed as a source of growth, prosperity, and well-being.

Historically, society ignored environmental issues. Industries believed, for instance, that pollution was something people simply had to live with and wasn't important enough to deal with. Industries dumped byproducts of production into rivers and streams (or buried them in landfills or clogged the air with them) and didn't know or care about what happened downstream, literally or figuratively. Native peoples often relocated when this became a problem. Today, this is not an option; society cannot walk away from the damage.

As environmental activists raised awareness of the dangers brought on by pollution and global warming, and as lawsuits and government regulations began to cost corporations money, prevention and control became the less expensive alternatives. If a business or utility can reduce such costs, it can increase profits.

### Eco-friendly corporate initiatives

Multinational healthcare manufacturer Johnson & Johnson serves as a prime example. It cut greenhouse gas emissions by seven percent and grew its overall



business by 300 percent in eight years, said Matthew Banks of the World Wildlife Fund's Climate Savers program in a report by Margo Kelly of CBC/Radio-Canada, the country's national public broadcaster, on March 10, 2008. "They're saving on average about \$40 million a year," Banks said. "So, the rhetoric that this is going to hurt economies, that it's going to bankrupt companies, is simply not the case."

Also, the Philadelphia Eagles of the National Football League are adding wind turbines and solar panels to the top of their stadium, the team announced last November, for an estimated savings of \$60 million in energy costs over 20 years. "Team officials say the combination of energy sources will make the stadium self-sufficient and even allow the Eagles to sell some of its power back to the electric grid," reported *The Associated Press*. The project is expected to be finished in September. Plus, a village in Italy built four wind turbines on a nearby hillside, and by 2010 was generating 30 percent more electricity than it used. Sale of the excess capacity earned the village more than \$200,000, which was spent on school renovation, earthquake protection and additional street cleaning, Elisabeth Rosenthal of *The New York Times* wrote on Sept. 28, 2010.

What's more, T-Mobile, a wireless telecommunications provider, is building cellular towers in Bucks County, Pa., with solar panels as a power source; the new towers will consume 8 kilowatts of power, less than half the 20 kilowatts for a conventional tower. Further, Siemens, a German engineering conglomerate, reported a 48 percent sales increase and an



Left: Pollution harms the environment and costs businesses money. Top: Solar energy helps the environment and can help the bottom line of businesses.

85 percent boost in new orders for renewable energy equipment during the 2010 third quarter.

The basic economic formula of capitalism is Profit equals Revenue minus Cost. Profitability rises by increasing revenue and/or decreasing costs. Industrial ecology — a concern for the environment — can increase profit not only by raising revenue, but also by cutting costs. Preventing pollution eliminates the later cost of cleaning it up, so it is more profitable not to pollute. The result can also generate more revenue from more efficient operation. And industrial ecology fosters the creation and growth of renewable and alternative energies.

It's still a new field, however. Yale University has a Center for Industrial Ecology but it focuses more on ecology as an industry rather than on the interplay of industry and the environment. And Montclair State University offers a doctoral program in Environmental Management, but it, too, stresses environmental issues, prompting Phillip LeBel, emeritus professor of economics at the school, to lament the "astonishing lack of economics background for students in the program." ■



**John T. Harding** (Montclair State University) retired in 1997 from *The Star-Ledger* daily newspaper in Newark, N.J., after 27 years as a business and economics writer, copy editor, and wire editor, among other roles.

He also was an adjunct instructor in economics, journalism, and English at Montclair State University from 1997 to 2007 and in journalism at Rutgers University from 1997 to 2000. Educated at Montclair State, he holds a B.A. in linguistics and English and an M.A. in economics. Email him at [j.t.harding@comcast.net](mailto:j.t.harding@comcast.net).

# Seeing Red about Losing the Green War

By Mark H. Griep

Last year, China overtook the U.S. for the first time in the application of renewable energies. China invested almost \$16 billion more than its economic rival in 2009 and pushed past it by a small but meaningful fraction in total power supplied by green energy at more than four percent, according to *Global Clean Power: A \$2.3 Trillion Opportunity*, a 2010 report by the Pew Charitable Trusts. In fact, China “led the world in attracting clean energy investment,” the report continued, “and ranked at or near the top of all G-20 countries [major advanced and emerging economies] in nearly every measurement of clean energy growth.”

China has focused on alternative energies not only to help sustain its rapidly growing needs, but also to become the world’s primary supplier of green technologies. For example, as of 2009, China was the world’s largest wind power market, installing facilities throughout the country and doubling wind energy capacity over the past four years, according to *Renewable Energy and Energy Efficiency in China: Current Status and Prospects for 2020*, a report issued last October by the independent research group Worldwatch Institute. Similar trends hold true for solar water heating: China now holds 90 percent of the world market.

Losing this “Green War” to China poses a problem for the U.S., if it remains determined to spearhead global efforts at responsible energy consumption. The pending decline in oil availability and the concordant need to combat climate change could be driving economic forces for the country that best maneuvers them. Indeed, the U.S. Energy Information Administration, the statistical and analytical agency within the Department of Energy, forecasted last July in *International Energy Outlook 2010* that world energy consumption will increase 49 percent by 2035, with renewable energies slated to make up 23 percent of the electricity generation.

Estimates like these suggest excellent — and imperative — opportunities.

The Green War that the U.S. is involved in actually began decades ago, not against China, but against countries in what’s now called the European Union. Germany, for instance, boasts the world’s two largest photovoltaic companies (solar energy) and supplies 29 percent of its total power consumption through renewable energies, states *Global Clean Power*, while the U.S. is at four percent. And Denmark’s concentration on wind power in the early 1980s now allows it not only to generate upwards of 20 percent of its electricity through wind farms (see, for example, “Analysis of Wind Power in the Danish Electricity Supply in 2005 and 2006” by Techconsult) but also to control more than 40 percent of the world’s wind turbine market, the Danish Energy Authority tabulated in 2005 in its publication “Offshore Wind Power.” China and Denmark’s grip on the wind industry is nearly a stranglehold.

Does it matter who wins the Green War? Yes and no. Unlike actual battle, this Green War doesn’t run the risk of bloodshed or annihilation. The casualties, such as they are, are economic and environmental — and containable. In fact, in the grand scheme of things, the Green War has no real losers if the widespread application of alternative energies continues to such a degree that it “defeats” global warming and overreliance on oil consumption. The whole world wins in that scenario.

History teaches numerous lessons about the ability of the U.S. to innovate at an astonishing pace when threatened. The fight against the Axis powers during WWII led to advancement of nuclear technology at an unprecedented pace. And a vast array of technologies developed during the Space Race in the Cold War with the Soviet Union. In fact, President Barack Obama, in his 2011 State of the Union address, referenced the “Sputnik moment” when urging for

research and development in “biomedical research, information technology, and especially clean energy technology — an investment that will strengthen our security, protect our planet, and create countless new jobs for our people.”

The Green War being waged is, for the U.S., about regaining its sense of direction as a nation and ensuring its position at the forefront of global stewardship. The realization that the U.S. is falling behind on this front should be a call to arms to shift American efforts into full gear. It’s in America’s blood to want to be first and serve as a role model. Being the world leader in alternative energy development goes far beyond bragging rights; it reaches deep into the roots of the American dream. ■



**Mark H. Griep** (Michigan Technological University) is a U.S. Army Research Lab National Research Council Resident Associate based in Aberdeen Proving Ground, Md. He specializes in carbon, biological and

energy applications of nanotechnology and has published numerous papers and made many presentations about these fields. Griep earned a B.S. in biomedical engineering and a Ph.D. in mechanical engineering from Michigan Technological University. He was a 2009 Fulbright Scholar at the Research Center for Applied Sciences, Academia Sinica, Taipei, Taiwan, and won a 2009 Love of Learning Award from Phi Kappa Phi to help underwrite an education program in nanotechnology for rural youth in Taiwan. Last December,

Griep was part of a team that won the Paul A. Siple Memorial Award, given out biennially for the top work presented at the Army Science Conference. Email him at [mark.griep@fulbrightmail.org](mailto:mark.griep@fulbrightmail.org).

What country leads the world in renewable energies? The answer in part is blowing in the wind.

## Higher Education: A Black-and-White Matter

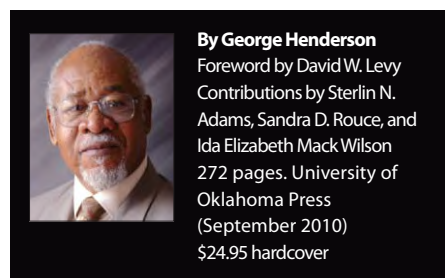
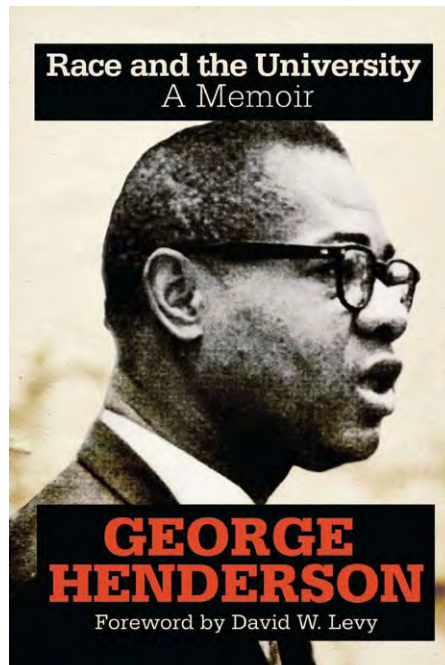
By Harold E. Cheatham

George Henderson's *Race and the University: A Memoir* explicates in lucid and captivating fashion the enigma of being black in particular white spaces during the civil rights movement. In his 31<sup>st</sup> book, Henderson, Professor Emeritus of Human Relations at University of Oklahoma (OU), also his Phi Kappa Phi chapter, turns a personal narrative and school timeline into a fair and measured example of the pursuit of social justice during a tumultuous period in the nation's evolution.

Henderson drew from a deep reservoir of courage. To call this trait admirable and inspiring tells only half the story; given the times, courage was not only practical but essential armamentaria. He had endured discrimination on numerous fronts during his youth. Yet after studying at major Northern universities, and ultimately earning a doctorate in sociology from Wayne State University, Henderson deflected his trusted advisor's counsel that he not subject himself as a young professor to racial animus and certain distress awaiting him in the segregated South.

Rather, in 1967, with a faculty appointment at OU, Henderson and his wife Barbara became the first black property owners in Norman. And over his long tenure at OU, from 1967 to 2006, he became the first black professor in the state to hold an endowed professorship (receiving four total), created and chaired the school's human relations department, and served as the first black dean of a degree-granting college (liberal studies) on campus. But the awe accorded to Henderson for perseverance and resilience in his quest for self-actualization and commitment to the greater good extends beyond a compilation of accomplishments. En route to deserved honors, he displayed unusual skill in meeting the political and personal needs and temperaments of his employer and his students.

Henderson benefited from superiors and colleagues who supported his work on desegregation. In the South — or anywhere, for that matter — during the 1960s and 70s days of "rebellious against white privilege, black separatism, and campus-wide indifference to bigotry," as Henderson puts it, one was fortunate to find allies in a setting seemingly populated principally by adversaries and bystanders. After all, job security — and personal safety — were at stake, even though OU's first black student was enrolled in 1948. Henderson writes poignantly of his comrade J. Herbert Hollomon, Jr., who endangered and ultimately shortened his tenure as OU



president (68-70) by supporting Henderson's developing academic coursework that met the demands of students and the rigors of the academy, and that were foundational to OU's current Black Studies program.

Henderson demonstrates a uniqueness in his capacity to assist students in grounding their efforts in the march for progress. Working with student activists, he synthesized a range of ideas and philosophies including those of Mahatma Gandhi, community organizer Saul Alinsky, Martin Luther King, Jr., Malcolm X, and postcolonial revolutionary Frantz Fanon to help the next generation "interpret the culturally relevant meanings," Henderson explains, even when "arguments for the differences between these strategies were not absolute, even if the rhetoric was."

Of particular note, as collegiate athletic departments contemporaneously faced challenges and charges of racism and inequity, Henderson was successful in 1968 in mentoring black student athletes' protests against discrimination and exploitation. Under his tutelage, this resistance "broke an OU Athletic

Department commandment: speak no evil of the Athletics Department, its coaches, or players." The athletes withstood anticipated charges of traitorous behavior and fears of reprisals for their conspiracy, Henderson observes, and their boycott became "a seminal moment in what would later crystallize into a black student revolt."

On the lighter side, he also taught students to kiss and make up when they behaved as young adults now and then are wont to behave. And veterans of the 1960s student movement (and "suspects" simply for being more than 30 years of age) will be amused by Henderson's recounting of a student who "dissed" him over a political point, only to have local police arouse the professor from that night's sleep to vouch for the student's fitness to be released from custody (for disorderly conduct) — and that with but an oblique apology from the student.

If *Race and the University* is but one writer's account, complemented by affirming reminiscences of three former students, it is also more than academic. This painstakingly documented reckoning by Henderson provides readers with illuminating perspective on an era that helped redefine OU and the nation. The book is a gift to OU. Through its depiction of faith and resolve, obstacles and achievements, the memoir is also a gift to all of us. ■



**Harold E. Cheatham**

(Clemson University former chapter president) is Emeritus Dean of the College of Health, Education, and Human Development and Emeritus Professor of Counseling and Education Leadership

at Clemson University. He specializes in the psychosocial development of black college students; multicultural counseling and theory; and cultural pluralism. His many publications as writer and editor include *The American Civil Rights Movement: A Documentary History* (Manchester University Press, 2009) and *Black Families: Interdisciplinary Perspectives* (Rutgers University Press, 1990). Cheatham earlier held teaching and administrative positions at Pennsylvania State University (Penn State), the U.S. Coast Guard Academy, and Case Western Reserve University (Case Western). A Fulbright Scholar, National Board Certified Counselor, and former president of the American College Personnel Association, Cheatham earned a bachelor's degree in psychology from Penn State and advanced degrees in counseling/higher education administration from Colgate University (master's) and Case Western (doctorate). Go online to [www.hehd.clemson.edu/cheatham/honors.php](http://www.hehd.clemson.edu/cheatham/honors.php) or email him at [hcheathm@bellsouth.net](mailto:hcheathm@bellsouth.net).



## Cornbread Nation 5

Edited by Fred W. Sauceman

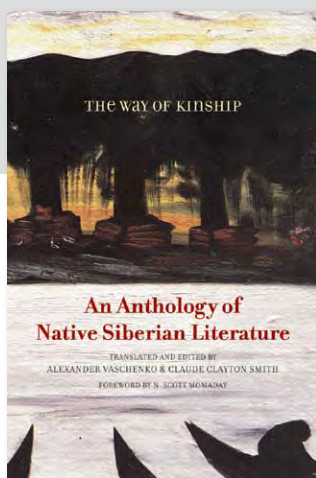
General editor, John T. Edge

328 pp. Illustrated. University of Georgia Press (April 2010).

\$19.95 paperback.



Subtitled *The Best of Southern Food Writing*, this smorgasbord from some 70 contributors ranges from Jeffrey Gettleman on humble paddlefish caviar to Martha Hall Foose on Delta hot tamales. Luminaries like Barbara Kingsolver, Roy Blount Jr., and Donna Tartt are sampled. Other entries in this anthology of essays, stories, journalism, and poetry savor country ham in Kentucky and chicken mull in Georgia. Sixteen recipes include stir-fried collards and sweet-potato cobbler. Who better to edit this volume than Southern food and culture writer Fred W. Sauceman, Associate Professor of Appalachian Studies and longtime administrator at East Tennessee State University, his Phi Kappa Phi chapter? “I hope those who read this collection will come away with the knowledge that fascinating regional and local variations still exist on the Southern table, despite the relentless encroachment of chain eateries and the societal pressures that force us to compromise the quality of our food,” Sauceman wrote in an email.



## The Way of Kinship

Translated and edited by Alexander Vaschenko and Claude Clayton Smith

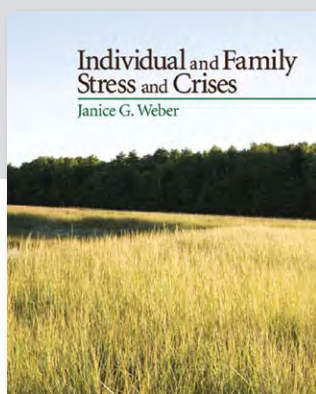
Foreword by N. Scott Momaday

280 pp. Illustrated. University of Minnesota Press (December 2010).

\$19.95 paperback.



Phi Kappa Phi members pride themselves on being worldly. *The Way of Kinship: An Anthology of Native Siberian Literature* offers readers the first compendium of its kind in English, press materials state. The “treasures” of fiction, poetry, drama, and creative nonfiction, declares writer N. Scott Momaday in the foreword, “while altogether modern in one sense, are based on literature, albeit oral, that has existed for thousands of years.” Authors include Yeremei Aipin, Galina Keptuke, Maria Vagatova, and Yuri Vaella. Translators and editors Alexander Vaschenko, Chair of Comparative Studies in Literature and Culture at Moscow State University, and Claude Clayton Smith, Professor Emeritus of English at Ohio Northern University, his Phi Kappa Phi chapter, selected writers from seven ethnic groups and from regions extending from the Ob River to the Chukotka Peninsula. The pieces “give us a way, a sacred way, into a world that we ought to know for its own sake,” Momaday observes.



## Individual and Family Stress and Crises

By Janice Gauthier Weber

272 pp. SAGE Publications (December 2010).

\$44.95 paperback.



Targeted for upper-level undergraduate and graduate students, *Individual and Family Stress and Crises* is “the first comprehensive text on stress and crisis management specifically tailored to courses focusing on the family,” press materials announce. Author Janice Gauthier Weber, Associate Professor of Child and Family Studies at University of Louisiana-Lafayette, her Phi Kappa Phi chapter, blends theory, history, research, vignettes, case studies, tables and figures, intervention techniques, exercises, and hands-on applications in what’s called an “innovative” work; it puts into perspective the relationships among the dynamics. Sample chapter titles: “The Profile of Trouble, the Truncated Roller Coaster Profile of Adjustment, and the Family Ecosystemic Model of Stress”; “The Typology Model of Family Adjustment and Adaptation”; and “The Family Distress Model and the Contextual Model of Family Stress.” Professors and advanced students “in courses such as Family Crisis, Family Stress and Coping, and Dysfunctions in Marriage and Family will find this book invaluable,” press materials assert.

## Phi Kappa Phi Bookshelf Submission Guidelines

If you are an author and would like your work to be considered for inclusion in the Phi Kappa Phi Bookshelf, send two copies of the book, a color headshot of yourself, contact information, (address, phone numbers, email), and a one-page synopsis to:

### Phi Kappa Phi Bookshelf

The Honor Society of Phi Kappa Phi  
7576 Goodwood Blvd.  
Baton Rouge, LA 70806  
editor@phikappaphi.org

\*All submitted books will be added to the Phi Kappa Phi library housed at the Society headquarters.



Kathleen Greedy, 1968

## The Visionary Philanthropy of Kathleen M. Greedy

By Perry A. Snyder

“She was a true philanthropist who gave generously of her time and earnings, a trait that was instilled in her by her parents.”

That is how the late Kathleen M. Greedy was described by her cousin, Charlotte G. Christy.

“Her donations spanned from family to church to other organizations she came in contact with on her road through life,” Christy added.

Phi Kappa Phi was one of those organizations. Greedy was “a proud member and gave freely of her time to it,” Christy recalled. Indeed, when a chapter was established at Portland State University in 1980, Greedy was founding secretary, a post she held for most of the years prior to her retirement in 2000.

A librarian by profession, Greedy was admired and respected by her colleagues. “Never aggressive or confrontational, Kathy always took a calm, reasoned approach that — together with her winning smile — was impossible to resist,” said Tom Pfingsten, former director of the Branford P. Millar Library at the school.



Travel was among Greedy’s lifelong interests, and she planned extensive adventures upon her retirement. It was in China that she contracted meningitis, which claimed her life on Dec. 27, 2000.

Leaders fulfill their commitments to others in a variety of ways. Greedy did so through giving generously of her time, talent and treasure. In her last will and testament, she provided for the Phi Kappa Phi Foundation, Inc.

In 2001, Phi Kappa Phi’s Board of Directors named a Fellowship in her memory as one way to express its gratitude to her. Upon learning of the honor, Christy observed, “It is wonderful that Kathy will live on in spirit through this endowed fellowship.”

Planned gifts such as Greedy’s make it possible for The Honor Society of Phi Kappa Phi to fulfill its mission. Future generations of the “best and brightest” will be her beneficiaries and legacies. ■

*To learn how to endow a Fellowship or other Phi Kappa Phi awards, email Perry Snyder, Phi Kappa Phi Executive Director, at [psnyder@phikappaphi.org](mailto:psnyder@phikappaphi.org) or call him at (800) 804-9880 ext. 21. Deanna Landry, Executive Assistant, contributed to this story.*

## The Greedy Legacy

To date, 10 outstanding young Phi Kappa Phi members have earned the Kathleen M. Greedy Fellowship for their first year of full-time graduate or professional study. Here is a list of the winners by year, their Phi Kappa Phi chapters, undergraduate majors, and use of the Greedy Fellowship.



**Kelsey Moran**, 2010: Kansas State University, political science/international studies major. Georgetown University, law, beginning fall 2012.

**Jon Chachula**, 2009: United States Military Academy, international relations/Spanish major. King’s College, Cambridge, Master of Philosophy in International Relations.

**Andrew Jick**, 2008: California State University-Los Angeles, business administration major. University of California, Berkeley, law.



**Todd Kumler**, 2007: Illinois Wesleyan University, economics/mathematics major. Columbia University, Ph.D. in Economics.

**Paul Julian**, 2006: University of Tennessee, philosophy major. Harvard University, Ph.D. in Philosophy.

**Steven Heffner**, 2005: Appalachian State University, computer science major. Wake Forest University School of Medicine, M.D.

**Amanda Sigler**, 2004: University of Tulsa, English major. University of Virginia, English literature.

**Michael Tan**, 2003: California State University-Los Angeles, business administration/CIS major. California State University-Los Angeles, law.

**Kay Kirkpatrick**, 2002: Montana State University, mathematics major. University of California, Berkeley, mathematics.

**Kale Bodily**, 2001: University of Utah, biology/neuroscience major. Mayo Medical School, M.D.

— Perry A. Snyder





The 2010-12 Council of Students started setting some of its agenda at the 2010 Phi Kappa Phi Convention in Kansas City, Mo., last August. Clockwise from center, Shipra De, Western Region (wearing glasses and with back to camera); Ehsan Ejaz, Western Region; Mustafa Saadi, North Central Region; Jeffry Harrison, North Central Region, and Vice President for Students; Bridgette Cram, Southeast Region; Samantha Perez, South Central Region; Jennifer Worley, South Central Region; and Rodney Hughes, Northeast Region, and Vice President for Students. Not pictured: Kathryn Cava, Southeast Region, and Heather Bartholomew, Northeast Region.

## Council of Students to Make Road Map for Peer Involvement and Leadership

By **Jeffry Harrison** and **Rodney Hughes**

**P**hi Kappa Phi's Council of Students advisory panel recently began drafting a best practices handbook for chapter student vice presidents. The goals for the forthcoming publication are developing a sustainable structure for future Council of Students rosters to build upon; augmenting student participation in Phi Kappa Phi at a local level; and strengthening communication between student Society members and their Council of Students regional representatives.

"We are creating a comprehensive guide," said Heather Bartholomew, a Council of Students member pursuing a master of public policy at University of Maryland, College Park. "It will include ways to increase chapter involvement. It will help facilitate transition between Phi Kappa Phi student vice presidents over their terms. And it will provide greater information about how the Council of Students is a true resource for members."

As a preliminary step, Bartholomew made a Google Doc (an online interactive document) for student regional representatives to contribute to and reference. Not all Phi Kappa Phi chapters are the same, she

explained, so ideas and concerns overlap and diverge. Examples of brainstorming so far include how to encourage sustained involvement, raise membership numbers, hold memorable initiations, and promote chapter visibility.

Input like this should prove beneficial as the advisory panel lays foundations as a body, said Jim Carlson, a Phi Kappa Phi Chapter Relations Director who serves as staff liaison to the Council of Students. The 10-member group is a relatively new entity, having convened for the first time at the 2010 Phi Kappa Phi Convention in Kansas City, Mo., last August. The handbook helps define some expectations and opportunities for chapter student vice presidents and for Council of Students regional representatives, Carlson said.

The input also reinforces interrelated mandates of the Council of Students: making sure the voice of student members is heard more and expanding their role in the Society. By providing directions, the handbook will become a type of road map for future student vice presidents at chapters and for Council of Students regional representatives, Carlson said.

"We anticipate constructing a document that will function equally as an instruction

manual and a transition guide for the student vice presidents at the chapter level," he said. "We are confident that it will help improve the transition process and ultimately enhance successor leadership."

The Council of Students holds online conferences once a month with Carlson to discuss issues, suggest collaborations, share tips, and solve problems. The group also prepares for board meetings that the authors of this article attend as voting members who were elected by their peers. It was at the March online meeting that the concept for a best practices handbook was conceived.

The handbook should help "facilitate student involvement," a phrase that became one of the five guiding principles for the 2010-12 biennium that the Board of Directors adopted last October.

Student vice presidents at chapters will receive the best practices handbook by the start of the fall semester. ■

**Jeffry Harrison** is a senior business administration major at Southern Illinois University-Edwardsville, and **Rodney Hughes** is a doctoral student in higher education at Pennsylvania State University. Email them at [jefharr@siue.edu](mailto:jefharr@siue.edu) and [rph144@psu.edu](mailto:rph144@psu.edu).

## A 'Great Mind' Wins *Jeopardy!*

**Editor's note:** According to *Society logic*, Scott Harris qualified as a "Great Mind," part of a Phi Kappa Phi marketing campaign, upon his chapter initiation at University of North Texas, from which he earned a master's degree in library and information science this spring. Another sanctioned example of his erudition occurred last October when Harris won a game of *Jeopardy!*, the long-running quiz show on syndicated television — and \$19,201. The episode aired on Jan. 20. The next day viewers saw the defeat of the returning champion, who is the librarian at Imagine School in the Valle, a charter elementary and middle school in Las Vegas, Nev. But he triumphantly used the prize money — \$21,201 before taxes for the two-game total — to pay off credit card bills, buy home electronics, and plan a trip to Washington, D.C., for himself; his wife, a marriage and family therapist; and their two sons, age 6 and 1. Here's an edited account from Harris, whose 1990 undergraduate degree in film studies is from University of Utah, about how his "Great Mind" brought him a lucrative, if momentary, claim to fame. Email him at [sharris68@cox.net](mailto:sharris68@cox.net).

Three years ago, this trivia buff since middle school set a goal not just to appear on *Jeopardy!* but to win. I took the online qualifying test of 50 clues in 50 categories once a year (per the rules) for two years, but no luck. In early 2010 I passed it and was invited to try out that April in Culver City, Calif., where the show is taped.

I hugged my family goodbye and practiced the game during the five-hour drive. Invitees pay their own way, dress as if on the show, take another similar written test, and then play a brief mock game. Between 25 and 30 aspirants gathered at a hotel near the studio for the two-hour process. I didn't win or lose the audition game since scores weren't tabulated; deportment and appearance were judged.

I heard nothing for months and figured I blew it. But last September I got the call to appear on the show in six weeks.

The theme from the movie *Rocky* played in my head as I trained, doing crosswords, studying trivia books, scouring newspapers. I watched *Jeopardy!* while standing behind my La-Z-Boy as if it were a podium and using a pen with a clicker for the buzzer.

I couldn't sleep the night before taping. Then I remembered a documentary about baseball great Ted Williams, the last to hit .400 for the season. An umpire told him that, given his preparation, all Williams needed to accomplish this feat was to "stay loose."

The show does not pay travel expenses



Phi Kappa Phi member Scott Harris smiles after winning a game of *Jeopardy!* — and \$19,201 — last October. Top: Harris poses with *Jeopardy!* host Alex Trebek.

for contestants, generally speaking. My wife and I dropped the kids off with my parents and she quizzed me on the drive to Culver City. Upon arrival, I was taken to the green room while my wife joined the studio audience of 100 or so.

Producers went over rules and introduced contestants, who ran through a mock bout onstage and then waited in a sequestered part of the audience for show time. (Contestants aren't permitted to confer with their personal cheering section until after their final game.)

"Stay loose, Scott. Stay loose," I said to myself when it was my turn. (Five shows, a week's worth, are taped in one day.) I began to sweat under the hot lights as I sized up the competition: the one-game returning champion, Jeff, an accountant; and Julie, a systems engineer.

The theme music began, announcer Johnny Gilbert said my name, and host Alex Trebek came out. The game unfolds more or less like on TV, in real time of about 30 minutes (except more time is allotted to figure out the wager for the all-important final clue).

I started off slowly in categories including "Faith in America" and "Colleges and Universities." I got some questions right, others wrong, and I got beat to the buzzer. At the end of the first round I was in third with \$2,200. Julie led with \$4,800.

During the second round, "Double

*Jeopardy!*," in which dollar amounts increase twofold, I got on a roll early in categories such as "Siblings of Song" and "Penguins" and later boosted my bank on a "Daily Double." When this round ended I led with \$13,600. Julie had \$9,600 and Jeff, \$8,000.

In "Final *Jeopardy!*," in which contestants can bet any amount from their total, the category was "World Leaders" and the question was, "At his 1994 inaugural, he called for 'a rainbow nation at peace with itself and the world.'" I calculated that I should wager \$5,601, one dollar more than if Julie were to answer correctly and had bet all. Then I wrote, confidently, "Who is Mandela?" as in Nelson.

I pretended to be nervous. But when Trebek confirmed that Jeff, who also had written "Mandela," was right (finishing with \$9,601), I knew I had won.

"Scott Harris, we come to you," Trebek said, after going to Julie, whose correct answer equated to \$16,100 total. "You are not looking happy, young man. But you came up with the correct response. Did you risk enough? \$5,601. That's enough. \$19,201. And you get to wrap up the week as the *Jeopardy!* champion. You come back tomorrow to defend."

My fake frown turned into a real smile. But not for long. Twenty minutes later, "tomorrow" began: the attempted defense of my title. ■



**Annice Brave** (Southern Illinois University-Edwardsville), who teaches 11<sup>th</sup>- and 12<sup>th</sup>-grade English and journalism at Alton (Ill.) High School, was named 2011 Illinois Teacher of the Year. Besting seven other

finalists, she represented Illinois at a NASA Space Camp in Huntsville, Ala., as a result. Brave also was one of four finalists for 2011 National Teacher of the Year; the winner is released from teaching for a year to travel as a spokesperson for the profession and the program, which began in 1952. Brave has been teaching for 23 years, the last 15 at Alton. She chairs the English department, advises the school newspaper, helped start a student radio program, and was the first teacher in her district to receive National Board Certification.



**Katherine Cottle** (University of Maryland, College Park) published *Halfway: A Journal through Pregnancy* (219 pages; Apprentice House, September 2010; \$16.95 paperback). "I wrote *Halfway*,

which explores the year I experienced a miscarriage and a full-term pregnancy, because I felt there wasn't a creative narrative that articulated the unfiltered and honest feelings of a regular woman dealing with the internal and external challenges of pregnancy," Cottle explained in an email. "The book parallels the halfway experiences of drug addiction, recovery, and terminal illness, as the lives of the people around me mirror my own transitional journey." Cottle, a doctoral student in English at Morgan State University, won the summer 2010 *Phi Kappa Phi Forum* poetry contest. Go online to [apprenticehouse.com](http://apprenticehouse.com) or [www.katherinecottle.com](http://www.katherinecottle.com).



**Antonette Dickens** (University of Missouri-St. Louis) won the inaugural Katherine Dunham Internship from the Regional Arts Commission in St. Louis, Mo. The \$2,500 internship

— named after the legendary dancer/choreographer, author, educator, and activist (1909-2006) — supports African-American students, recent graduates, working professionals, and artists interested in arts management. Dickens, pursuing a master's degree in communications and a graduate certificate in nonprofit leadership at University of Missouri-St. Louis, her undergraduate alma mater, will work on the commission's grants process and develop a diversity project for minority students.



**Joel DiGirolamo** (Kansas State University) published *Leading Team Alpha* (202 pages; PranaPower, October 2010; \$24.95 hardcover). It teaches principles in leadership through a novel about a manager of a

software business who must rise to a new challenge in a competitive market. The author, who earlier published the award-winning *Yoga in No Time at All*, has more than 30 years of experience at Fortune 500 companies. Go online to [www.leadingteamalpha.nu](http://www.leadingteamalpha.nu).



**Jay Fernandez** (Florida Atlantic University) was named director of the North Myrtle Beach (S.C.) Public Safety Department, which includes police and fire/rescue personnel. He previously served as chief of

the Deerfield Beach District of the Broward County (Fla.) Sheriff's Office and has 25 years of experience in public safety.

**Amanda Fickey** (University of Kentucky student vice president) won a Dissertation Enhancement Award from University of Kentucky, valued at \$3,000, and a research grant for the second time from the Kentucky Oral History Commission, worth \$2,500. A student of geography, she studies alternative economic practices and regional economic development. Fickey also received an award for best student paper at the 2011 Appalachian Studies Association Conference at Eastern Kentucky University.



**Carlette Hardin** (Austin Peay State University) was named dean of the College of Education at Austin Peay State University. She had been interim dean.

**Ellen E. Haulman** (Auburn University) was appointed director of instruction and special services for the Alabama Commission on Higher Education. She has worked for the state agency for 20 years in various capacities including coordinator for the electronic campus and liaison to the Southern Regional Education Board.



**Kevin Krick** (University of Delaware) was elected chairman of the Marin County (Calif.) Republican Central Committee for a two-year term. Prior, he had been elected vice chair. Krick hopes to build on the base of

the 29,300 registered Republicans in the county.

His day job is global environmental affairs director for one of the world's largest container shipping companies.

**Melissa McQuade** (Kutztown University), a senior elementary education major, was named to the first team of the 2010-11 Academic All-District II women's basketball team by the College Sports Information Directors of America. She also was named a second-team Academic All-American. The guard/forward is the school's all-time leading scorer and rebounder. She made the dean's list throughout her education, was a three-time Pennsylvania State Athletic Conference scholar-athlete, and served as vice president of her university's student-athlete advisory committee during her junior year.



**William D. Peace, Jr.** (Purdue University) published *Supply Chain Management: The Real WOW Factor* (242 pages; Lulu.com, February 2011; \$39.95 paperback and PDF download). He draws on

more than three decades of experience in supply chain management for Procter & Gamble, from which he's now retired. "Supply chain management is vitally important in today's global competitive business environment, and moving product more efficiently through all stages of manufacturing, ordering, and distribution provides companies with a distinct advantage in the marketplace," Peace wrote in an email. "My book delves into the critical elements needed to succeed in business, grow volume, improve profits, and delight customers around the world." Go online to [www.omconsulting.com](http://www.omconsulting.com).



**Anene Tressler** (University of Missouri-St. Louis) published her first novel, *Dancing with Gravity* (273 pages; Blank Slate Press, March 2011; \$24.95 hardcover, \$14.95 paperback,

\$9.99 ebook, \$26.99 audio book). "Every hero's journey involves a coming of age story," press materials state. "This one is about a 48-year-old priest ... whose already beleaguered life begins to unravel after he is tapped to minister to a small South American circus bequeathed to an order of aging nuns." The author, who co-owns Blackbird Creative, a small company in St. Louis, Mo., specializing in corporate writing, wrote in an email that the book "offers an exploration of the depths of human nature with a haunting examination of lost, unrecognized and courageous love." Go online to [blankslatepress.com](http://blankslatepress.com) or [anewrites.wordpress.com](http://anewrites.wordpress.com). ■

# In Memoriam

Compiled by Editor Peter Szatmary



**Daniel Edwards Brabham** (Louisiana State University), 69, led a Renaissance life. His career ranged from operator with Shell Chemicals to high school chemistry and math teacher to linebacker with the Houston Oilers (five years) and

the Cincinnati Bengals (one year). He was an Academic All-American as a fullback and attended University of Arkansas and Louisiana State University. Brabham also was a veteran of the Air Force Reserve. He enjoyed genealogy, hand-grabbing for catfish, aviation (possessing a pilot's license), and writing poetry; Brabham additionally was a self-taught guitarist and piano player. The Prairieville, La., resident died on Jan. 23; survivors include his wife, two sons and daughters-in-law, daughter and son-in-law, and four grandchildren, among others.



**Thomas R. Burtis** (Texas Tech University), 92, loved his country so much that he enlisted in the National Guard in 1935 while a student at Decatur (Texas) High School. Burtis joined the Army immediately upon graduation,

serving as an enlisted man for six years and as a warrant officer for 21 years, before retiring in 1962; he worked in recruitment and personnel, among other assignments. As a civilian, Burtis earned bachelor's and master's degrees from Texas Tech University and studied for a doctorate in psychology until health reasons forced him to stop short of completing his dissertation. He was former vice president and longtime executive committee member of the Lubbock (Texas) chapter of the NAACP and former president of the Lubbock Ecumenical Council on Social Concerns. Burtis was active in numerous other public service organizations, from the League of Women Voters to the Arms Control Association. Preceded in death by a son, Burtis passed away on Dec. 22, 2010. Survivors include his wife of 62 years, daughter and son-in-law, and 13 grandchildren, among many others.

**Dana Gerard Cable** (Hood College former chapter president), 66, surely had the right outlook on the end of life since the Hood College professor, licensed psychologist, and grief counselor was a leader in the fields of gerontology and thanatology. His publications included the book, *Death and Dying: The Universal Experiences*, and he served on the editorial boards of the *American Journal of Hospice and Palliative Care* and *Omega: Journal of Death and Dying*. Cable also chaired the board of the Hospice of Frederick County (Md.) and was on the board of the Association for Death Education and Counseling, receiving the organization's clinical practice award. He earned degrees from West Virginia Wesleyan College (B.A.) and West Virginia University (Ph.D.). In his spare time, Cable loved

volunteering with the Kiwanis, going to Las Vegas, and taking cruises. Preceded in death by a grandson and a sister, he passed away on July 30, 2010; survivors include his wife of 33 years, son and daughter-in-law, daughter and companion, five grandchildren, and mother.



**Ed Dyas** (Auburn University), 71, exemplified the student-athlete. On the field, he starred for Auburn University as fullback, linebacker and kicker, starting as a freshman on the undefeated 1958 team and earning first-team All-

American status in 1960. Off the field, he was an Academic All Conference pick three times and won school awards as the outstanding senior student-athlete and the football player with the highest grade point average over four years. Captain of the 1960 Scholastic All-American team, Dyas was a pre-med major who passed up the chance to play professional football to attend medical school. He became an orthopedic surgeon in Mobile, Ala., but remained close to the sport he loved by being head of physicians for the Senior Bowl. In 1994, Dyas received Auburn's Walter Gilbert Award, bestowed annually to a former student-athlete for excellence after graduating from the school; in 2006 he was given its Lifetime Achievement Award. Dyas was inducted into the College Football Hall of Fame, the Alabama Sports Hall of Fame, and the Mobile (Ala.) Sports Hall of Fame. He died of cancer on Jan. 23; survivors include his wife and four children.

**Wayne M. Higley** (University of Nebraska at Omaha), 78, taught accounting at University of Nebraska at Omaha (UNO) for more than two decades and, most recently, at Buena Vista University for another 20-plus years, receiving awards at both. The 1949 Iowa City (Iowa) High School class valedictorian earned degrees from University of Iowa (B.A.), UNO (B.S.), and University of Illinois at Urbana-Champaign (M.S. and Ph.D.). The certified public accountant enjoyed golf, which he had played at the collegiate level, plus curling, bridge, cribbage, and Scrabble. Higley was a past president of the Storm Lake (Iowa) Rotary Club and for many years served on the Storm Lake Community Chest board of directors. An Army veteran, he died on Feb. 28, 2010; survivors include his companion, former wife, two sons and a daughter and their spouses, and three grandchildren, among others.



**Elizabeth Carroll Menson** (Ohio University), 91, epitomized lifelong learning. She earned an undergraduate degree from Columbia University as a young woman and then, at age 59, after raising seven children, a

doctorate in counseling and higher education from Ohio University (OU). Menson went on to

be director of student services at OU Lancaster and director of lifelong learning at OU in Athens. She also was a licensed counselor with the American Counseling Association. In her spare time she participated in numerous civic causes. "When I visited her a few years ago, she proudly had her *Phi Kappa Phi Forums* stacked and looked forward to them," wrote Molly Stauffer, a former Phi Kappa Phi chapter relations director, about her distant relation and "great lady." Preceded in death in 1996 by her husband of 57 years, and by a son and grandson, Menson passed away on Dec. 2, 2010. Other survivors include four sons and daughters-in-law, two daughters and sons-in-law, another daughter-in-law, 14 grandchildren and 10 great-grandchildren.



**Arnold W. Preussner** (Truman State University former chapter president), 64, had wide interests. The Professor Emeritus of English at Truman State University was an expert in Shakespeare and Jonson and a fan of Woody Allen and

screwball comedies. He taught in England through his school's London program and stateside transformed his love of athletics into a popular Sport and Society course. Preussner played softball — when not playing piano or guitar across the genres. Born in Chicago, he published many scholarly articles and surely would have liked to write a book on his beloved Cubs. Preussner earned degrees from Luther College (B.A.) and University of Colorado at Boulder (M.A. and Ph.D.) and earlier taught at Yankton College, Washburn University, and University of Kansas. The Army veteran died of cancer at his home on June 2, 2010; survivors include his wife and daughter, among other kin.

**Craig Evan Wollner** (Portland State University), 67, was Associate Dean of the College of Urban and Public Affairs and Professor of Public Administration at Portland State University (PSU) at the time of his death. His research produced seven books, authored or edited, and many articles on subjects ranging from housing discrimination to labor unions. He also was founding editor of *Metroscape*, a PSU journal published by the Institute of Portland Metropolitan Studies. Wollner served as president of the school's chapter of the American Association of University Professors and of the board of the Oregon Jewish Museum, among many other campus and civic roles. He earned history degrees from PSU (B.A. and M.A.) and University of New Mexico (Ph.D.). Wollner died on Nov. 20, 2010, in the company of family; survivors include his wife of two decades and a stepson, plus others. ■



For more obituaries, go online to [www.phikappaphi.org/forum/summer2011](http://www.phikappaphi.org/forum/summer2011).

# Living Canvas

Carved ironwood fists paint the delicate canvas with deliberate strokes. Hues of purplish blue, tints of white-rusted gold, shades of youthful viridity, all blending on the broken surface of this layered masterpiece. The artist slaves for his art, starves for recognition, thrives in morbidity and thumbs the rules of convention. In muted moonlight he works. Glossy pages, gaussianed to perfection, are models for his portrait. Timepiece figures with alluring bedroom eyes, painted plump pouting lips, lust tainted innocence; nothing this primed canvas has or can achieve. Red spills and splatters on the walls, salt-tear texturing fails to inspire, and the frame is fractured from a “fall.” With every stroke the portrait withers and dies. Cosmetics cannot hide the nights of pain-seared sleep. Scraps of salvaged solace, from better days, drape over the fresh fresco, but even these comforts are not without pain as she is called *Beloved*.

By Autumn James



## Painting a Disturbing Portrait You Can't Look Away From

Some submissions for this edition's theme of “Color” touched on the enduring poetic keynotes of love and loss, of art and nature, and of mortality and the spirit. Others broached social issues regarding race and gender.

The winning entry, “Living Canvas,” by Autumn James, brings together many of these motifs in a “portrait,” at once striking and oblique, of an intimate abuse relegated to “muted moonlight.”

The very density of the poet's language suggests how easy it is for us not to see the domestic victim. While the metaphors of painter, subject, and canvas begin the poem and propel it forward, not until the final six lines do we understand the full extent of the troubling objectification that has been created. The “portrait withers and dies” as the woman, “fractured” at the hands of the male “artist” who “thrives in / morbidity,” is overwritten by a name which is not a name: “*Beloved*.”

The female here is palimpsest, violently overlaid by the disappointments of her male partner with his “carved ironwood fists.” As “red spills and splatters,” the poem implicitly asks us: Will we avert our eyes by imagining that “broken surface” as a “layered masterpiece,” like the “artist” does? Will we punish the real for not being

other — punish the woman for not having those “plump pouting lips,” that “lust / tainted innocence”?

Poetry cannot celebrate the beauty in our lives without also exposing what would masquerade under its name. James here beautifully paints a portrait of an ugliness we must acknowledge to truly call ourselves human. Even “scraps of salvaged solace,” the poet observes, “are not without pain.”

— Sandra Meek, poetry editor



Autumn James is a senior English major, focusing on fiction writing, at Washburn University, her Phi Kappa Phi chapter. A few of her other passions are graphic design and baking. She and her husband, Chris, who works for the United States Coast Guard and is a part-time student at Washburn pursuing business and technology administration, share a 330-square foot apartment in Topeka, Kan., with their ferret, Keo. Email her at autumn.james@washburn.edu.

Sandra Meek (Colorado State University) is author of three books of poems, *Nomadic Foundations* (2002), *Burn* (2005), and *Biogeography* (2008), winner of the Dorset Prize from Tupelo Press. Her



fourth, *Road Scatter*, will be published in 2012 by Persea Books. She also edited *Deep Travel: Contemporary American Poets Abroad* (2007), an anthology that earned a 2008 Independent Publisher Book Award Gold Medal. Recipient

of a 2011 creative writing fellowship in poetry from the National Endowment for the Arts, Meek has also published poems in *The American Poetry Review*, *Agni*, *The Kenyon Review*, *Poetry*, *Conjunctions*, and *The Iowa Review*, among other journals, and she has twice been named Georgia Author of the Year. Meek is a cofounding editor of Ninebark Press, director of the Georgia Poetry Circuit, and Professor of English, Rhetoric, and Writing at Berry College.

**Editor's note:** *The poetry contest is open only to active Society members, published or unpublished. Submissions — one per entrant per issue — should be up to 40 lines long and must reflect the theme of the edition. One original, previously unpublished poem is selected for the printed version. Runners-up may appear online. The fall theme is the 10<sup>th</sup> anniversary of 9/11. Entry deadline is midnight, June 5, only by email at [poetry@phikappaphi.org](mailto:poetry@phikappaphi.org). For complete rules and details, go online to [www.phikappaphi.org/poetry](http://www.phikappaphi.org/poetry).*



Comedians such as Red Skelton and Sarah Silverman have worked "blue."

## The Thin Blue Line

By Bob Zany

**L**ewis Black. Jack Black. Betty White. Phil Silvers. Sarah Silverman. Red Skelton. Red Buttons. There is plenty of color in comedy, but probably the most controversial is "working blue," the phrase assigned to comedians known for profane or indecent material.

Redd Foxx, my childhood idol, and Ron White, my cigar-chomping comrade, also come to mind. Foxx's material was so dirty my parents wouldn't even let me look at his album covers. White is considered edgy but prides himself on not being dirty for dirty's sake. Foxx dealt with stricter conventions than White has to but White is still considered one of the more provocative co-stars of the Blue Collar Comedy Tour.

The definition of working blue will probably never change, but what is considered profane or indecent, in this age of Comedy Central's blush-busting celebrity roasts, free-for-all satellite radio and bleepless internet videos, continues to evolve.

I started my comedy career at age 15 in 1977, the same year that Rev. Donald E. Wildmon began his "Crusade for Censorship." The United Methodist pastor and self-described "outraged private citizen" organized a boycott against sex, violence and profanity on television; producers of *Welcome Back, Kotter*, *Soap*, and *James at 15* fought for the right to reference sex, drugs

and birth control, respectively. Meanwhile, I argued with the censors on *The Gong Show* against substituting "maiden" for "virgin" in a joke but lost. Wish I'd had the chance to compare war stories with James.

Over the years, I have compiled enough material, and versions of that material, to be as clean or blue as my audience — and the person who hired me — want. A few months ago, I performed for the Cattle-men's Association in Dakota City, Iowa. As always, I asked the booking agent about language restrictions. "You have all the freedom in the world," he promised. "Go crazy." But as soon as I walked onstage, I saw, front row center, a guy in his forties with a toddler on his lap, so I abandoned the "go crazy" latitude and shifted into PG-13 territory. As if any of this would matter to a two-year-old. Less than 10 minutes into my show, the guy got up and left with the toddler. Turned out the exit had more to do with the kid's diaper than my act, but I must say I prefer to do an adult show for an adult audience.

In February, the Orpheum Theatre in Galesburg, Ill., hosted the first public screening of *Close but No Cigar*, Jay Kanzler's documentary about my career. As I stood in the lobby greeting guests and posing for photos, a woman asked me if the movie would be appropriate for her teenage daughter. The mom pointed to a poster that

warned, "This film contains adult content and may not be suitable for all audiences." The poster also invited fans to "Join Bob Zany after the show at Crappy's Sports Bar." If they can handle the poster, I thought, they can handle the movie.

Before the movie debuted, I sent copies to my personal focus group of a couple dozen friends, colleagues and family members. Nobody, not even my mother-in-law, who uses the phrase "Aitch-ee-double-two-picks" instead of "hell" in conversations, said it was "too dirty." But the movie does contain uncensored interviews with more than 40 comedians, and comedians tend to reserve their best — and most off-color — material for each other.

Actor/comedian Paul Provenza directed the 2005 film *The Aristocrats*, featuring 100 comedians who put their spin on what is, since vaudeville, considered the dirtiest joke ever written. (The punch line is the title.) I asked comedy coach Neil Leiberman, who advises clients never to say anything onstage that you can't say on network television, about its enduring popularity. His answer was simple: "Every comedian appreciates a beautifully crafted filthy joke." I agree, and admit to having my own stash of "beautifully crafted" jokes. But I save them for very specific occasions, and very small crowds.

Like when driving with two other comics from Sioux Falls, S.D., to Bismarck, N.D., last December. Three hours into the trip, white-out conditions shut down the interstate. Getting stranded in a blizzard on the way to a gig is to comedians like what rain delays are to Major League Baseball players, and the jokes turned raunchy, fast. In the middle of the exchange, my wife called, and I think my travel mates were surprised when I put her on speakerphone. "She'll love it," I assured them. "She did stand-up for 10 years. And besides, she's on Bluetooth." ■



Comedian **Bob Zany's** "Zany Report" is featured weekly on the nationally syndicated "Bob & Tom" radio show. He tours with the Bob & Tom All-Stars at concert venues and produces stand-up shows for casinos and resorts across

the country. Zany has made more than 800 national television appearances and treasures his 17-year association with *The Jerry Lewis Muscular Dystrophy Association Labor Day Telethon* in front of and behind the camera. A Los Angeles native, he lives in the San Fernando Valley with his wife, Erin, and their certified pre-owned adopted dogs, Henry, part rottweiler and Doberman pinscher, and Frankie, dalmation and pointer. Go online to [www.bobzany.com](http://www.bobzany.com) or [www.facebook.com/bob.zany](http://www.facebook.com/bob.zany) or email him at [bob@bobzany.com](mailto:bob@bobzany.com).

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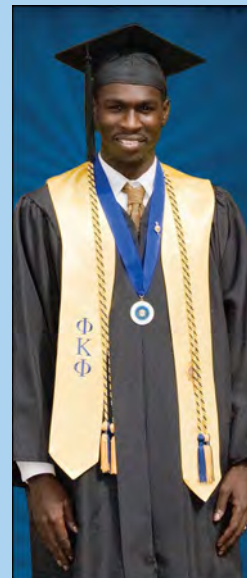


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 Bowling Green State University, Bowling Green, Ohio  
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 California State University-Northridge, Northridge, Calif.  
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 College of Charleston, Charleston, S.C.  
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 Colorado State University-Pueblo, Pueblo, Colo.  
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 Eastern Kentucky University, Richmond, Ky.  
 Eastern Michigan University, Ypsilanti, Mich.  
 Eastern New Mexico University, Portales, N.M.  
 Eastern Oregon University, La Grande, Ore.  
 Eastern Washington University, Cheney, Wash.  
 Elmhurst College, Elmhurst, Ill.  
 Elon University, Elon, N.C.  
 Emporia State University, Emporia, Kan.  
 Florida Atlantic University, Boca Raton, Fla.  
 Florida Institute of Technology, Melbourne, Fla.  
 Florida International University, Miami, Fla.  
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 Fontbonne University, St. Louis, Mo.  
 Fordham University, Bronx, N.Y.  
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 Indiana State University, Terre Haute, Ind.  
 Indiana University of Pennsylvania, Indiana, Pa.  
 Indiana University-Purdue University-Fort Wayne, Fort Wayne, Ind.  
 Iowa State University, Ames, Iowa  
 Ithaca College, Ithaca, N.Y.  
 Jackson State University, Jackson, Miss.  
 Jacksonville State University, Jacksonville, Ala.  
 Jacksonville University, Jacksonville, Fla.  
 James Madison University, Harrisonburg, Va.  
 Kansas State University, Manhattan, Kan.  
 Kean University, Union, N.J.  
 Kennesaw State University, Kennesaw, Ga.  
 Kutztown University, Kutztown, Pa.  
 Lamar University, Beaumont, Texas  
 Lock Haven University, Lock Haven, Pa.  
 Longwood University, Farmville, Va.  
 Louisiana State University, Baton Rouge, La.  
 Louisiana State University-Shreveport, Shreveport, La.  
 Louisiana Tech University, Ruston, La.  
 Lycoming College, Williamsport, Pa.  
 Lynchburg College, Lynchburg, Va.  
 Marshall University, Huntington, W.Va.

McKendree University, Lebanon, Ill.  
 McNeese State University, Lake Charles, La.  
 Mercer University, Macon, Ga.  
 Miami University, Oxford, Ohio  
 Michigan State University, East Lansing, Mich.  
 Michigan Technological University, Houghton, Mich.  
 Middle Tennessee State University, Murfreesboro, Tenn.  
 Millersville University, Millersville, Pa.  
 Millikin University, Decatur, Ill.  
 Minnesota State University-Mankato, Mankato, Minn.  
 Mississippi State University, Mississippi State, Miss.  
 Mississippi University for Women, Columbus, Miss.  
 Missouri State University, Springfield, Mo.  
 Missouri University of Science and Technology, Rolla, Mo.  
 Montana State University, Bozeman, Mont.  
 Montclair State University, Montclair, N.J.  
 Morehead State University, Morehead, Ky.  
 Murray State University, Murray, Ky.  
 Muskingum University, New Concord, Ohio  
 Nebraska Wesleyan University, Lincoln, Neb.  
 New Mexico Highlands University, Las Vegas, N.M.  
 New Mexico State University, Las Cruces, N.M.  
 Nicholls State University, Thibodaux, La.  
 North Carolina Agricultural & Technical State University, Greensboro, N.C.  
 North Carolina State University, Raleigh, N.C.  
 North Dakota State University, Fargo, N.D.  
 North Georgia College & State University, Dahlonega, Ga.  
 Northern Arizona University, Flagstaff, Ariz.  
 Northern Illinois University, DeKalb, Ill.  
 Northwestern State University, Natchitoches, La.  
 Ohio Northern University, Ada, Ohio  
 The Ohio State University, Columbus, Ohio  
 Ohio University, Athens, Ohio  
 Oklahoma City University, Oklahoma City, Okla.  
 Oklahoma State University, Stillwater, Okla.  
 Old Dominion University, Norfolk, Va.  
 Oregon State University, Corvallis, Ore.  
 Pennsylvania State University, University Park, Pa.  
 Pittsburg State University, Pittsburg, Kan.  
 Plattsburgh State University, Plattsburgh, N.Y.  
 Plymouth State University, Plymouth, N.H.  
 Portland State University, Portland, Ore.  
 Purdue University, West Lafayette, Ind.  
 Radford University, Radford, Va.  
 Rochester Institute of Technology, Rochester, N.Y.  
 Sage Colleges, Troy, N.Y.  
 Salem State University, Salem, Mass.  
 Salisbury University, Salisbury, Md.  
 Samford University, Birmingham, Ala.  
 San Diego State University, San Diego, Calif.  
 San Jose State University, San Jose, Calif.  
 Shepherd University, Shepherdstown, W.Va.  
 Shippensburg University, Shippensburg, Pa.  
 Slippery Rock University, Slippery Rock, Pa.  
 South Dakota State University, Brookings, S.D.  
 Southeast Missouri State University, Cape Girardeau, Mo.  
 Southeastern Louisiana University, Hammond, La.  
 Southern Illinois University-Carbondale, Carbondale, Ill.  
 Southern Illinois University-Edwardsville, Edwardsville, Ill.  
 Southern Oregon University, Ashland, Ore.  
 State University of New York-Binghamton, Binghamton, N.Y.  
 State University of New York-Cortland, Cortland, N.Y.  
 State University of New York-Oswego, Oswego, N.Y.  
 State University of New York-Potsdam, Potsdam, N.Y.  
 Syracuse University, Syracuse, N.Y.  
 Tennessee State University, Nashville, Tenn.  
 Tennessee Technological University, Cookeville, Tenn.  
 Texas A & M International University, Laredo, Texas  
 Texas A & M University, College Station, Texas  
 Texas Tech University, Lubbock, Texas  
 Texas Woman's University, Denton, Texas  
 Troy University, Troy, Ala.  
 Truman State University, Kirksville, Mo.  
 United States Military Academy, West Point, N.Y.  
 United States Naval Academy, Annapolis, Md.  
 University of Alabama, Tuscaloosa, Ala.  
 University of Alabama at Birmingham, Birmingham, Ala.  
 University of Alabama in Huntsville, Huntsville, Ala.  
 University of Alaska-Anchorage, Anchorage, Alaska  
 University of Alaska-Fairbanks, Fairbanks, Alaska  
 University of Arizona, Tucson, Ariz.  
 University of Arkansas-Fayetteville, Fayetteville, Ark.  
 University of Arkansas at Little Rock, Little Rock, Ark.  
 University of Bridgeport, Bridgeport, Conn.  
 University of California-Davis, Davis, Calif.  
 University of Central Florida, Orlando, Fla.  
 University of Central Missouri, Warrensburg, Mo.  
 University of Connecticut, Storrs, Conn.  
 University of Delaware, Newark, Del.  
 University of Evansville, Evansville, Ind.  
 University of Findlay, Findlay, Ohio  
 University of Florida, Gainesville, Fla.  
 University of Georgia, Athens, Ga.  
 University of Houston, Houston, Texas  
 University of Houston-Clear Lake, Houston, Texas  
 University of Houston-Downtown, Houston, Texas  
 University of Houston-Victoria, Victoria, Texas  
 University of Idaho, Moscow, Idaho

University of Illinois at Chicago, Chicago, Ill.  
 University of Illinois at Urbana-Champaign, Urbana, Ill.  
 University of Kansas, Lawrence, Kan.  
 University of Kentucky, Lexington, Ky.  
 University of Louisiana-Lafayette, Lafayette, La.  
 University of Louisiana-Monroe, Monroe, La.  
 University of Louisville, Louisville, Ky.  
 University of Maine, Orono, Maine  
 University of Maryland, Baltimore Campuses, Baltimore, Md.  
 University of Maryland, College Park, College Park, Md.  
 University of Maryland Eastern Shore, Princess Anne, Md.  
 University of Maryland University College, Adelphi, Md.  
 University of Massachusetts, Amherst, Mass.  
 University of Memphis, Memphis, Tenn.  
 University of Miami, Coral Gables, Fla.  
 University of Michigan, Ann Arbor, Mich.  
 University of Minnesota, Minneapolis, Minn.  
 University of Mississippi, Oxford, Miss.  
 University of Missouri-Columbia, Columbia, Mo.  
 University of Missouri-Kansas City, Kansas City, Mo.  
 University of Missouri-St. Louis, St. Louis, Mo.  
 University of Montana, Missoula, Mont.  
 University of Montevallo, Montevallo, Ala.  
 University of Nebraska at Kearney, Kearney, Neb.  
 University of Nebraska at Omaha, Omaha, Neb.  
 University of Nevada-Las Vegas, Las Vegas, Nev.  
 University of Nevada-Reno, Reno, Nev.  
 University of New Mexico, Albuquerque, N.M.  
 University of New Orleans, New Orleans, La.  
 University of North Alabama, Florence, Ala.  
 University of North Carolina at Charlotte, Charlotte, N.C.  
 University of North Carolina-Wilmington, Wilmington, N.C.  
 University of North Florida, Jacksonville, Fla.  
 University of North Texas, Denton, Texas  
 University of Oklahoma, Norman, Okla.  
 University of the Pacific, Stockton, Calif.  
 University of the Philippines, Quezon City, Philippines  
 University of Pittsburgh at Greensburg, Greensburg, Pa.  
 University of Pittsburgh at Johnstown, Johnstown, Pa.  
 University of Puerto Rico, Mayaguez, Puerto Rico  
 University of Puget Sound, Tacoma, Wash.  
 University of Rhode Island, Kingston, R.I.  
 University of South Alabama, Mobile, Ala.  
 University of South Carolina Upstate, Spartanburg, S.C.  
 University of South Florida, Tampa, Fla.  
 University of Southern California, Los Angeles, Calif.  
 University of Southern Maine, Portland, Maine  
 University of Southern Mississippi, Hattiesburg, Miss.  
 University of Tampa, Tampa, Fla.  
 University of Tennessee, Knoxville, Tenn.  
 University of Tennessee at Martin, Martin, Tenn.  
 University of Texas at Arlington, Arlington, Texas  
 University of Texas at Austin, Austin, Texas  
 University of Texas at Dallas, Richardson, Texas  
 University of Texas at El Paso, El Paso, Texas  
 University of Texas Medical Branch at Galveston, Galveston, Texas  
 University of Texas-Pan American, Edinburg, Texas  
 University of Texas at Tyler, Tyler, Texas  
 University of Toledo, Toledo, Ohio  
 University of Tulsa, Tulsa, Okla.  
 University of Utah, Salt Lake City, Utah  
 University of West Alabama, Livingston, Ala.  
 University of West Florida, Pensacola, Fla.  
 University of West Georgia, Carrollton, Ga.  
 University of Wisconsin-Eau Claire, Eau Claire, Wis.  
 University of Wisconsin-Green Bay, Green Bay, Wis.  
 University of Wisconsin-Madison, Madison, Wis.  
 University of Wisconsin-Milwaukee, Milwaukee, Wis.  
 University of Wisconsin-Platteville, Platteville, Wis.  
 University of Wisconsin-River Falls, River Falls, Wis.  
 University of Wisconsin-Stevens Point, Stevens Point, Wis.  
 University of Wisconsin-Whitewater, Whitewater, Wis.  
 University of Wyoming, Laramie, Wyo.  
 Utah State University, Logan, Utah  
 Utah Valley University, Orem, Utah  
 Valdosta State University, Valdosta, Ga.  
 Villanova University, Villanova, Pa.  
 Virginia Commonwealth University, Richmond, Va.  
 Virginia Military Institute, Lexington, Va.  
 Virginia Polytechnic Institute and State University, Blacksburg, Va.  
 Washburn University, Topeka, Kan.  
 Wayne State College, Wayne, Neb.  
 Weber State University, Ogden, Utah  
 Wesleyan University, Macon, Ga.  
 West Virginia University, Morgantown, W.Va.  
 West Virginia Wesleyan College, Buckhannon, W.Va.  
 Western Carolina University, Cullowhee, N.C.  
 Western Illinois University, Macomb, Ill.  
 Western Kentucky University, Bowling Green, Ky.  
 Western Michigan University, Kalamazoo, Mich.  
 Western Oregon University, Monmouth, Ore.  
 Western Washington University, Bellingham, Wash.  
 Westfield State University, Westfield, Mass.  
 Westmont College, Santa Barbara, Calif.  
 Widener University, Chester, Pa.  
 Winthrop University, Rock Hill, S.C.  
 Wright State University, Dayton, Ohio  
 Youngstown State University, Youngstown, Ohio



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