

# PHI KAPPA PHI FORUM

Fall 2010



## SCARE TACTICS

**ENDURING APPEALS:** Why vampire films lure crowds, Celtic lore informs Halloween, “monstrous” courses overtake campuses, and Gothic literature subverts patriarchy. **SERIOUS CONSEQUENCES:** How fear influences the psyche, leads to Islamophobia, makes some people seek “neuroenhancement,” and develops in other primates. **WORRISOME ISSUES:** When panic shakes Wall Street, intimidation rules college football, stage fright strikes, and “Red Scares” rock the nation.

## 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, fortieth President of the United States; Myrlie Evers-Williams, civil rights trailblazer; Warren Burger, the fifteenth 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 addition to book reviews, poetry and humor. Plus, these issues compile member



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.

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 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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## This Issue: Scare Tactics

Fall prompts goose bumps because of Halloween. Other causes, current and historical, do too. From arts to sciences, academics to sports, politics to economics and beyond, scare tactics abound.

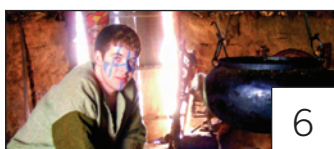


4

### Vampires, Vampires, Everywhere!

By Jeffrey Andrew Weinstock

The bloodsucking undead transfuse movies with an enthralling life force.

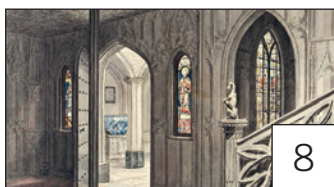


6

### The Celtic Origins of Halloween Transcend Fear

By Geo Athena Trevarthen

What was initially termed Samhain incorporates many ancient traditions.



8

### Female Empowerment: The Secret in the Gothic Novel

By Kate Ellis

Horace Walpole, Ann Radcliffe, and Charlotte Bronte contributed to the genre.



10

### The Villains of the 'Red Scares' of 1950

By Robert H. Ferrell and Peter Szatmary

Joseph R. McCarthy, Patrick A. McCarran, and Alger Hiss: alarming anticommunist cases.



12

### Why Using Meds for 'Neuroenhancement' Is a Scary Thought

By Christopher Lane

Problems arise when taking medications off-label to enhance cognitive abilities.



14

### The Missing Link? Maybe Fear

By Robert W. Shumaker

Rhesus monkeys, vervet monkeys, and chimpanzees seem to learn (about) the emotion.



16

### Fear: Can't Live with It, Can't Live without It

By Scott O. Lilienfeld

To be afraid serves an important purpose, so long as maladaptation doesn't set in.



19

### Islamophobia: America's New Fear Industry

By Stephen Schwartz

Maliciousness and ignorance drive a perniciousness that formed after 9/11.

## PHI KAPPA PHI FOCUS

2 **President's Message**  
By William A. Bloodworth, Jr.

**Editor's Note**  
By Peter Szatmary

3 **Society Information:**  
**Goodbye to Past President**  
**Code of Ethics**  
**Coming Next Issue**

29 **Phi Kappa Phi Bookshelf**

30 **Society Developments:**  
**2010 Convention**

31 **Chapter Update:**  
**2010 Convention**

32 **Member Spotlight**

33 **Member News**

34 **In Memoriam**

## COLUMNS

22 **Education and Academics**  
By Timothy L. Hulsey

23 **Science and Technology**  
By Mark H. Griep

24 **Arts and Entertainment**  
By (William) Arnold Johnston  
and Deborah Ann Percy

25 **Business and Economics**  
By John T. Harding

26 **Sports and Exercise**  
By Angela Lumpkin

27 **Workplace and Employment**  
By Kimberly Thompson

## FEATURES

28 **About Books:**  
*Reading 2.0 in the 21<sup>st</sup> Century*  
By Janet McNeil Hurlbert

35 **Poetic Pause:**  
*The Witch*  
By Jim Hohenbary

36 **And One More Thing ...**  
with Bob Zany

Cover photo: Fotolia



## By William A. Bloodworth, Jr.

I'm your new president. To be honest, though, I think I'm really just chairman of the board — that is, of the Society's Board of Directors.

I say this because even though I'll assume the mantle of president, the governing work of Phi Kappa Phi is a joint effort. Decisions are board decisions. Board members represent the honor society as a whole.

And it's a big honor society. About 108,000 of us are active, dues-paying members. It is our dues, of course, that help allow the Society to thrive. Our dues support our awards programs, our conventions, our chapters, this magazine, and much more.

Some of the 108,000 or more of us who receive this *Phi Kappa Phi Forum* work at colleges and universities with Phi Kappa Phi chapters. I'm one of those.

But most of us — most of you — don't. In fact, more than 85 percent of us are elsewhere, arrayed in professions across the U.S. and beyond. This is good.

It's good because it signifies the impact and influence of our organization. We're just about everywhere.

And we could be even more places.

If you attended our biennial convention in Kansas City, Mo., last month, you know that we have room and reason to grow. There's a long string of possibilities for installing new chapters, and current active chapters have the opportunity to initiate more members. Those individuals who become new members have the opportunity to maintain their memberships far into the future, even for life.

Room — and reason.

The most important reason is our work in enriching the value of academic excellence. Much in our world pursues other directions. The fact that even for-profit operations claim to be honor societies gives us even greater reason to promote our brand and push our efforts proudly forward.

Some newness lies ahead of us. We have a restructured board with vice presidents for students and vice presidents at large. Ideas for growth and promotion abound. (For instance, should we consider creating a route to membership outside the traditional chapter process for certain highly accomplished persons? How can we increase chapters at historically black colleges and universities? Should we seek ways to bring more of our members in the general public to our conventions? And how can we ensure that all of our members have a voice in the affairs of their honor society?)

So the future will surely bring changes beyond those that we see now. And surely, as we move into that future, we'll seek guidance from our members.

The dreams and work of more than one million since 1897 have brought us to where we are now. The uncommonly generous service of members in our chapters and the diligent and creative efforts of our headquarters staff in Baton Rouge provide our power to move forward. And as we move into the future through whatever transitions we choose to make, we will carry with us our proud traditions. "Traditions & Transitions: Responding to a World of Change," after all, was the theme of the 2010 convention in Kansas City — and is the constant reality of our honor society.

It looks like a great future. If my efforts as president can help make it that way, I'll be pleased and honored. And thankful for the opportunity to serve. ■

## Editor's Note



## By Peter Szatmary

*Phi Kappa Phi Forum* has won an APEX Award for Publication Excellence for Magazine & Journal Writing for the second straight year, this time for the spring 2010 edition, "Spring Is in the Air." (Spring 2009, "Starting with Beginnings," also won.) There were about two dozen winners in the category in the 22<sup>nd</sup> annual contest for superior work by professional communicators. More than 600 magazines (out of 3,700-plus total entries) competed for various honors.

I became editor two years ago, charged with making the periodical more accessible and better reflective of Phi Kappa Phi and journalism. Credit the support and challenge of the 2007-10 Society Board of Directors and then-President Bob Rogow, Executive



Director Perry A. Snyder, and Associate Executive Director Lourdes Barro.

Considered a perk for active members, the magazine falls under the bailiwick of Traci Navarre, Director of

Marketing and Member Benefits. I'm especially beholden to her, my advisor and supervisor, for knowing when to check in, step in, and get out of the way.

Most of the tribute goes to the volunteer contributors for their expertise, stylistics, and collaboration. They make *Phi Kappa Phi Forum* a multidisciplinary quarterly that enlightens, challenges and entertains its diverse readers. ■

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## Phi Kappa Phi Honors Paul J. Ferlazzo



Paul J. Ferlazzo and his wife, Carole, accept a framed print of a work by John James Audubon in spring 2009 in recognition of Ferlazzo's many years of service on the Society's Board of Directors.

has given me a very positive sense of the important contributions that Phi Kappa Phi makes to higher education. I look with optimism toward the future — to the growth of Phi Kappa Phi and its expanding role in promoting the life of the mind.”

“Once we learned that the Ferlazzos admired the work of John James Audubon, it was a ‘no brainer’ what the gift should be for his and, yes, their many years of service to the Society,” said Perry A. Snyder, Phi Kappa Phi Executive Director. “It is our hope that whenever Paul and Carole look at this print of Louisiana birds, it will bring to mind the many meetings he attended and led in Baton Rouge.” ■

— Staff report

### Coming Next Issue

Winter 2010 will celebrate those who have won monetary awards from Phi Kappa Phi the past year.

### The Society's Past President Served in a Variety of Roles

Phi Kappa Phi Past President Paul J. Ferlazzo took home a framed John James Audubon print at the spring 2009 board meeting in Baton Rouge, La., in recognition of his years of service to the Society. The thank-you gift had been given to him by Phi Kappa Phi board and staff members in anticipation of his departure from a succession of leadership roles with the Society at the end of the 2010



Paul J. Ferlazzo

convention held last month. Professor Emeritus of American Literature at Northern Arizona University, Ferlazzo (center, holding the framed print, with his wife, Carole, holding it at left) served on the national board as Western Region Vice President from 1995 to 2001, immediately followed by three-year terms as President-Elect, President, and Past President, respectively.

“It has been a great pleasure and privilege to serve on the Board of Directors of Phi Kappa Phi,” Ferlazzo said. “I have especially enjoyed the opportunity to work with colleagues from around the nation on the numerous programs and activities we sponsor that benefit our students. Having the chance to visit many of our chapters and to meet with our outstanding faculty and student leaders

### Letters to the Editor Submission Guidelines

Phi Kappa Phi Forum publishes appropriately written letters to the editor every issue when submitted. (None arrived for inclusion in the fall 2010 edition.) Such letters should be no more than 300 words. We reserve the right to edit for content and length. Send letters to:

**Letters to the Editor**  
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7576 Goodwood Blvd.  
Baton Rouge, LA 70806  
editor@phikappaphi.org

*\*All submitted letters become the property of this publication and cannot be returned to the sender.*

THE HONOR SOCIETY OF



## PHI KAPPA PHI

### The Honor Society of Phi Kappa Phi Code of Ethics

The Code of Ethics of The Honor Society of Phi Kappa Phi sets forth principles of ethical behavior to serve as an aspiration for all members, staff, volunteers, and others who represent the honor society.

- I. I will respect the rights, knowledge, skills, abilities, and individuality of all persons.
- II. I will strive for excellence and promote the objectives of the honor society.
- III. I will be honest, fair, trustworthy, and ethical.
- IV. I will comply with all laws, bylaws, the employee handbook, or other relevant policies of the Society.
- V. I will use the Society's resources judiciously.
- VI. I will value and respect the history and traditions of the Society.
- VII. I will use sound judgment in all personal and professional undertakings.
- VIII. I will achieve and sustain competency in my chosen field and/or endeavors.
- IX. I will let the love of learning guide my life.



Kate Beckinsale turns heads and gives vampires some sex appeal in *Underworld* (2003).

# Vampires, Vampires, Everywhere!

By Jeffrey Andrew Weinstock

From the *Twilight* films to the HBO series *True Blood*, from the alternative rock band Vampire Weekend to the TV series *The Vampire Diaries* — indeed, from Count Chocula on cereal boxes to *Sesame Street*'s Count von Count — you would have to live in a coffin not to have your path regularly crossed by vampires.

In New Orleans, thanks to novelist Anne Rice's *Vampire Chronicles* sagas on the page and on the screen, it seems one can't throw a stone without hitting the undead. New York is vampire ground zero in the 2007 Will Smith-driven movie, *I Am Legend*, the third adaptation of Richard Matheson's apocalyptic 1954 novel about a world taken over by vampires. California is Nosferatu Central, teenage-style, in *The Lost Boys* (1987) while vampires take on the Heartland in director Kathryn Bigelow's vampire western, *Near Dark* (1987). Even Alaska is vulnerable — exceptionally so, given its prolonged winter darkness — in the bloody 2007 cinematic adaptation of writer Steve Niles and illustrator Ben Templesmith's vampire comic book miniseries, *30 Days of Night*.

Lest one think vampires are merely a domestic concern, Sweden has a vampire problem in *Let the Right One In* (2008), which puts an unusual spin on the familiar boy-meets-girl story: The young teenage girl is actually an aged vampire. The 2009 South Korean release,

*Thirst*, creates vampires as a result of medical testing gone awry while the Russian fantasy epics *Night Watch* (2004) and *Day Watch* (2006) include vampires among a host of supernatural creatures. In any number of modern imaginings, vampires have gone global: In *True Blood* as well as the *Blade*, *Underworld* and *Twilight* franchises — to adapt Percy Bysshe Shelley's famous phrase — the "unacknowledged legislators of the world" no longer are poets but vampires.

Vampires, vampires, everywhere. Why? What explains their persistence — and appeal? Here are a few possibilities about the strange attraction of the monstrous undead, principles that my forthcoming book, *Vampires: Undead Cinema* (due out from Wallflower Press in late 2011), develops in much greater depth.

## Principle I: Vampire narratives are always about sex

Vampire narratives are always, inevitably, about sex — although what each has to say obviously will vary depending upon time and place. From the "vamps" of the Theda Bara school who populated the silent screen of the early 20<sup>th</sup> century and "monsterized" aggressive female sexuality to the lesbian vampires of Great Britain's Hammer Studios productions of the 1970s to the leather-clad sexiness of vampire Kate Beckinsale in the

*Underworld* films from the last decade, and from the suave sophistication of Bela Lugosi's *Dracula* in 1931 to Christopher Lee's animal magnetism in numerous incarnations mostly in the 1960s and '70s to the softer model of contemporary masculine perfection of Robert Pattinson in the movie adaptations of Stephenie Meyer's *Twilight* novels (*Twilight*, 2008; *New Moon*, 2009; *Eclipse*, 2010), the power and danger of sex have undergirded and energized the vampire cinema. That erotic charge, at least in critic David Pirie's estimation in his *Vampire Cinema* (1977), constitutes the films' primary appeal. Vampires, in short, are undeniably the sexiest of monsters.

Vampires provide representations of tabooed sexuality to establish and reinforce proper sexual roles. Vampires are, quite simply, very, very naughty. They are seldom decorously heterosexual, monogamous, and respectful partners. Rather, they are polymorphously perverse seducers who, in film scholar Richard Dyer's estimation, evoke the thrill of "forbidden sexuality." Vampires are undisciplined forces of desire outside cultural networks of socialization. Driven by sexualized thirst, they devour the life force of their partners. Vampires are pure id, libidinal energy incarnate, and this makes them both dangerous and dangerously attractive.

## Principle II: The vampire is more interesting than those who pursue it

Ironically, the undead are, to borrow from contemporary philosopher Slavoj Žižek, more alive than we are. In contrast to us, the vampire lives for pleasure alone and is a figure of excessive — thus, threatening — enjoyment, an uncanny surplus that transgresses social expectations and highlights the precariousness of gender

For another look at vampires and related monsters, see page 22.

codes. Vampires are imperial, selfish, domineering, and intensely physical. Lurking beneath the human façade is pure animalistic energy. The vampire's power and potency (the vampire is driven not just to feed but also to reproduce) are both frightening and alluring.

Those who seek to destroy the vampire, the agents of cultural repression, cannot help but seem priggish and impotent. The Van Helsing, Jonathan Harkers, Arthur Holmwoods and Quincy Morris of the world seem boring juxtaposed against the smoldering sexuality of, say, Gary Oldman's titular *Dracula* (1992) or any of actress Ingrid Pitt's luscious vampire incarnations for Hammer Studios. Dreaded and desired in equal measure, the vampire is sexier, more interesting, and more

commanding than the forces of cultural stability that seek to expel it, which in part is why we won't let it die.

### Principle III: The vampire always returns

The vampire may be staked to death or reduced to ashes by the sun at the end of *El Vampiro* (1957), *The Horror of Dracula* (1958), *Count Yorga, Vampire* (1970), *Blacula* (1972), *Fright Night* (1985), or *Dracula 2000* (2000), but all that's needed to revive him is a little blood, a voodoo ritual, or the removal of a cross from the corpse. Even if the vampire is destroyed, some trace or essence invariably survives — Dracula's ashes in *The Horror of Dracula* or his DNA in *The Mark of Dracula* (1997).

The vampire always returns because it is our creation, and we won't let it rest. It is our prodigal son, returning home, bearing with it and giving shape to deep-seated anxieties and tabooed desires that may vary with the times but never vanish. To "taste the blood of Dracula," as the title of the 1970 Hammer Studios film demands, is in a sense redundant because Dracula's blood is already coursing through our veins.

However, each time Dracula is unleashed upon the world he embodies a new structure of feeling, a different awareness, an altered set of fears and desires. Bela Lugosi's Dracula in Tod Browning's 1931 version is a suave Old World aristocrat. In *The Satanic Rites of Dracula* (1974), Christopher Lee's Dracula is a corporate CEO concocting a virulent strain of Bubonic plague. In director F.W. Murnau's *Nosferatu* (1922), the monstrous vampire Count Orlok is conquered by the pure, virginal blood of a woman who surrenders her body to the vampire, martyring herself in the process. In *Buffy the Vampire Slayer* (1992) and the TV series it spawned, the vampire is also vanquished by a woman, but a stake-wielding, hip teenager who is far from passive. America always gets the vampire it deserves, opines Pirie. More to the point, each generation of filmmakers creates the vampires it desires.

### Principle IV: The cinematic vampire is always about technology

In vampire narratives, when people start sickening and dying, the vampire is first suspected and then confronted, and the inevitable question gets posed: "What is it?" The answer — usually provided by an expert on occult matters, a Van Helsing figure (the monster hunter first introduced in Bram Stoker's 1897 novel, *Dracula*), but sometimes provided by a book of arcane lore — is a necessary preliminary to developing a response to the vampire's predations.

Whether vampirism is caused by viral contagion or demonic agency, and whether the antidote is an inoculation or holy water,



Vampires don't seem to mind the bitter Alaskan winters in *30 Days of Night* (2007). Far from it.

the determination of what the vampire is and how to deal with it leads to a consideration and sometimes revision of epistemological paradigms and to an engagement with technology. Tools range from the traditional crucifix and communion wafer to the sort of light grenade Hugh Jackman wields in *Van Helsing* (2004).

The vampire thus is, perhaps in an unexpected way, a sort of cyborg, defined in relation to and, in many cases, produced by particular technologies of detection, determination, and destruction. Vampire narratives thereby function as referendums on the inadequacies, perils, and promises of modern science and technology.

### Principle V: The cinematic vampire condenses what a culture considers "other"

Vampires resist all-encompassing, one-to-one metaphoric interpretation. It is too reductive to say the vampire is the metaphorical embodiment of sexual desire, capitalist exploitation, viral contagion, or

virulent xenophobia. Rather, the vampire is an "overdetermined" body that condenses a constellation of culturally specific anxieties and desires into one super-saturated form.

Dracula is certainly about sex, but is also in professor/critic Stephen Arata's estimation about race — about "reverse colonization" in which culturally inferior others from the backwaters of central Europe infiltrate the heart of the empire. And *True Blood* parallels vampires coming out of the coffin with homosexuals coming out of the closet — plus raises questions about race and class because of its rural Louisiana setting. What makes the vampire so potent is its concatenation of sexual, racial, and technological anxieties and longings — a sort of Rorschach inkblot of culturally-specific dread and desire.

### Principle VI: We are all vampire textual nomads

None of us can simply watch a single vampire movie. Instead, we are watching many vampire movies simultaneously, comparing the new representation with the old and looking for winks that acknowledge a rendition is participating in and revising an established tradition. We are all "vampire nomads," to adapt an idea from cultural theorist Henry Jenkins; we range among a profusion of vampire texts, considering one in light of others.

Vampires have so colonized Western cultural imagination that one need not have read Stoker's *Dracula* or seen even a single vampire movie to know the basics: Vampires drink blood, come out only at night, can transform, are destroyed with a stake, etc. There are, at this point, no vampire virgins. We are bitten from the moment we see Count von Count on *Sesame Street* or Count Chocula on a cereal box or experience our first Halloween.

The vampire, therefore, is a ready-made metaphoric vehicle whose potency derives from its intrinsic connections to fear, sex, science, and social constructions of difference. ■



**Jeffrey Andrew Weinstock** is professor of English and director of the English graduate program at Central Michigan University. He is the author of *The Rocky Horror Picture Show* and *Scare*

*Tactics: Supernatural Fiction by American Women* and has edited academic collections of essays on topics including *South Park*, Edgar Allan Poe, M. Night Shyamalan, and American ghost stories. He also has edited four volumes of the fiction of American horror writer H. P. Lovecraft for Barnes & Noble. Email him at Jeffrey.Weinstock@cmich.edu.





Staff member Nicol Innes poses in costume in April at a reconstructed Celtic roundhouse at the Archaeolink Prehistory Park, a living history site in Aberdeenshire, Scotland. He tends to a flame and cauldron, ritualistic components of Samhain, the ancient precursor of Halloween. Samhain is partly known as a fire festival, and the father deity Dagda's cauldron of rebirth is featured in the Irish myth *Cath Maige Tuired*, restoring to life the noble dead warriors of Tuatha Dé Danann.

# The Celtic Origins of Halloween Transcend Fear

By Geo Athena Trevarthen

**H**alloween is the ancient Celtic New Year, originally called Samhain (pronounced Saw'-vwin). We first come across the name on a first-century B.C. Gaulish calendar engraved on bronze tablets, discovered in 1897 in Coligny, France. The first month was *Samonios*, meaning "summer's end." Samhain began the "dark half" of the year on Nov. 1, with the light half beginning on May 1.

Why should the year begin in darkness? In *The Conquest of Gaul* Caesar said Celtic Gauls claimed descent from Father Dis, a god of death, darkness and the underworld. Consequently, each day began at night. The year begins with darkness because all things do; just as the baby forms in the mother's womb, the new day begins in midnight's darkness.

## Illuminating darkness

This brings us to a big difference between traditional Celtic and modern Western cultures. Celtic tradition doesn't experience darkness as automatically evil or frightening. It can be the fertile dark as well as the chaotic dark — and these aren't so far apart. Many traditions such as the Sumerian, Egyptian and Cherokee see the pre-creation state as a watery, chaotic, unformed darkness from which all opposites, including life and death, emerge. Ancient myths associate Samhain with both poles.

The Mórrígan and Dagda, Mother and Father deities, mate on Samhain in the Old Irish myth, *Cath Maige Tuired*, or *The Battle of Moytura*, linking Samhain with fertility. On the other hand, Samhain also was a time of death. Most human deaths

happened during the winter months because cold and food shortages made the very old, young or sickly vulnerable. And livestock that couldn't be fed over the winter had to be slaughtered, always an ambivalent process. Yet this also meant it was a time of feasting. The agricultural year was over, the produce stored, mead and ale fermented.

Samhain/Halloween is the ultimate "best of times/worst of times" festival.

## Necessary evils

Samhain also is a time when chaos and order vie for supremacy, according to the *Cath Maige Tuired: The Second Battle of Mag Tuired*, edited and translated by Elizabeth Gray. At Samhain eons ago, the Tuatha Dé Danann, forces of generosity, light and order, battled the Fomoiré, forces of chaos. The latter's ruler, Bres, was a bad king, and Lugh, the Tuatha Dé Danann war leader, prepared to slay him after vanquishing the foes. Bres begged for mercy and Lugh granted it in exchange for the secrets of cultivating the land because the Fomoiré also controlled the land's fertility. Lugh recognized that they were needed, but that their power must be controlled or it could manifest in evil ways. For example, physical death may be a necessary part of natural cycles, but murder isn't.

Folk traditions gave chaos — personified by teenagers — freer reign than normal on Halloween night, hoping to keep it at bay the rest of the year. Scottish and Irish youths once engaged in elaborate pranks, the forerunners of trick-or-treating, such as disassembling a sleeping farmer's plough and reassembling it, complete with horse, in his sitting room. Pelting houses with kale roots was a minor pastime and goats might be lowered down chimneys, as folklorist F. Marian McNeill noted in her encyclopaedic, four-volume study (1957-68) of the Scottish ritual year, *The Silver Bough*.

## Bridging worlds

Because everything was in flux and the veil between this world and the Otherworld was believed to be thin, Samhain was a good time to foretell the future. People consulted dead ancestors through divination and during shamanic spirit journeys. To be sure the ancestors knew all the family news and retained a helpful interest in their descendants, some families would picnic in the cemetery at Halloween or leave a "mute feast" on the table for the spirits and ancestors at night.

Indeed, the word for the Otherworld in Old Irish is *Síd* (pronounced shee-thuh), which also means "peace," an antithesis of fear. The fact that people's ancestors were dead, but never completely "gone," gave Celts confidence in the immortality of their own souls, making Halloween in part a comforting time.





A speculative reconstruction of a Neolithic (4000-2200 B.C.) henge made of wooden posts at the Archaeolink Prehistory Park, photographed in April. Henge sites are associated with human and animal remains (the green skulls on the posts are cow skulls) and may have been places where people communed with their ancestors, as in Samhain rituals.

**Celtic tradition doesn't experience darkness as automatically evil or frightening. It can be the fertile dark as well as the chaotic dark — and these aren't so far apart.**

Of course, Halloween precedes the Catholic festivals of All Saints Day on Nov. 1 and All Souls Day on Nov. 2, when people honor departed saints and relatives, respectively. The Mexican Day of the Dead celebrations, featuring vibrant “death in life” images of skeletons in daily activities, culminate on Nov. 2. All things ghoulish remain popular as costumes, decorations, and settings for Halloween as well.

### Fearful symmetries

Celtic tradition tells us that part of the process of entering spiritual awareness is drawing our attention away from fear. This idea comes less from ancient Gaelic manuscripts than from the Gaelic language itself. Scottish Gaelic doesn't identify the self with emotions as English does. In English you can't say you feel a thing without implicitly identifying it with your essential self. “I am John.” “I am afraid.” It's the same structure. By contrast, in

Gaelic you say, *Tha an t-eagal orm*, literally, “A fear is upon me,” rather than, “I am afraid.” One way of conquering fear is to think of it as separate from your essential nature. You are not your fears; you are much more than that.

At Samhain, people sometimes made effigies of what they wanted to banish in the coming year, like fear or disease, and burned them. This Celtic festival acknowledges that the changes we encounter in life as the wheel of the year turns can be scary; hence, we have assorted “spooky” Samhain traditions. By concretizing unknown scary change into an effigy to be burned, or making it comical like the often funny little Mexican Day of the Dead figures, we make it manageable.

There's a childlike element of play at work at Samhain and Halloween. The holiday gives us the chance to look at our fears and fantasies, to dress up like them, and realize they aren't so scary after all. Every good film director knows that the thing you can't quite make out is much scarier than the thing you see head on — however gory or spooky it looks. Play and humor strip away another level of menace.

Children have a knack for this. One day my toddler looked at the back cover of a magazine featuring a lurid image of a zombie from the *Evil Dead* movies. She asked what it was. Not sure what to say, I replied, “Oh, that's one of the evil dead.”

This delighted her. She ran around our garden with a trowel pursuing the “Evee dead! Evee dead!”

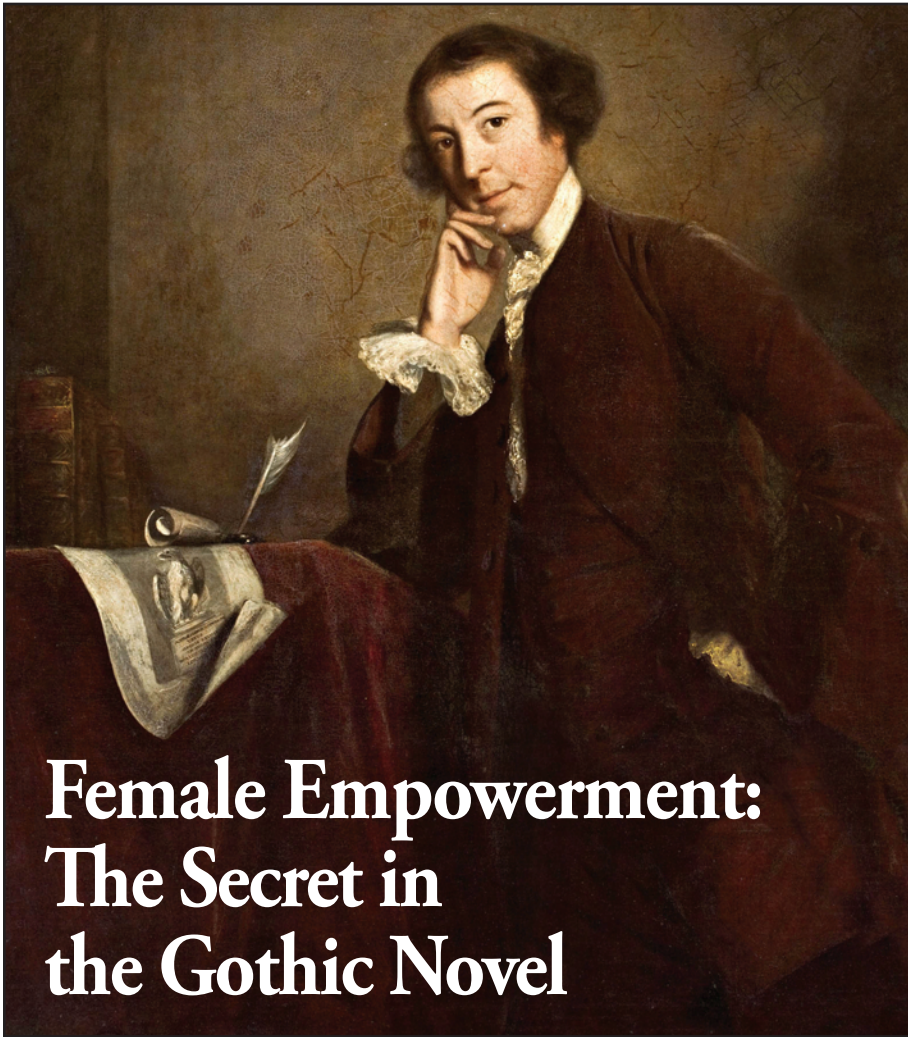
Of course bravery is important as well as humor. In the *Harry Potter* novels (whose subject matter also is a draw at Halloween), Gryffindor house is the “first” house at Hogwarts school because its quality is bravery. As I noted in my book on the deeper layers of spiritual meaning in the novels, *The Seeker's Guide to Harry Potter* (O Books, 2008), bravery is the vital virtue, the one that enables us to practice all others. It's been said that fear is an acronym for “false evidence appearing real.” The next time you find yourself frightened by specters, at Samhain or any other time, remind yourself that these fearful projections are about as real as a child's Halloween mask or those evee dead.

Traditionally, the ancient Celts only feared that “the sky should fall and the sea burst its bounds,” as warriors told Alexander the Great. So long as the natural order prevailed, there was nothing to be afraid of. Because they believed in reincarnation, they considered death to be “the middle of a long life.” As a modern Wiccan chant goes, “Corn and grain, corn and grain, all that falls shall rise again.”

Whatever we believe about life and death, Samhain teaches us to face both with courage, imagination and a sense of humor. Now, where's that trowel? ■



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# Female Empowerment: The Secret in the Gothic Novel

A portrait of Gothic writer Horace Walpole; c. 1756-57, Joshua Reynolds, oil on canvas.

## By Kate Ellis

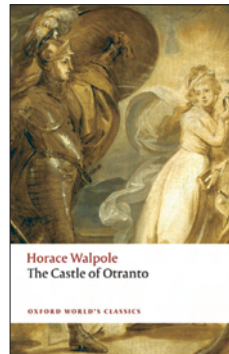
The word “terror” as an emotion entered popular vocabulary in the last decade of the 18<sup>th</sup> century when tens of thousands of suspected counterrevolutionaries in France were summarily guillotined in what was called the Reign of Terror. The violent ramifications of the French Revolution exposed the underside of the struggle against wide-ranging tyranny imposed by monarchs: a terrifying era, indeed.

At the same time, the century that celebrated the triumph of Enlightenment over the superstition and irrationality of the “dark ages” also gave rise to a fascination with the latter epoch’s medieval or “Gothic” past and the dark (as in tempestuous, even murderous) emotions that responded to it. The word “Gothic,” derived from one of the German tribes (the Goths) that had destroyed the Roman Empire, acquired a new meaning to describe a particular kind of novel, one in which terror helped drive the plot.

Writer Horace Walpole (1717-97) launched this genre. A member of the British aristocracy and Parliament, Walpole built an

imitation medieval castle, Strawberry Hill, complete with aesthetically pleasing “ruins,” that spawned a corresponding architectural and aesthetic movement known as the Gothic Revival.

His novel *The Castle of Otranto*, published in 1765, is set in an equally imaginary medieval castle that the tyrannical Prince Manfred usurped by murdering its rightful owner. When Manfred’s son, Conrad, is killed by the falling of a helmet from a castle statue, Manfred tries to compel Conrad’s fiancée,



Isabella, to marry him to produce a legitimate (i.e., male) heir and prove false a prophecy that his reign over the castle will be short-lived. Manfred kills his daughter, Matilda, thinking she is Isabella trying to escape. But eventually a neighbor, a noble

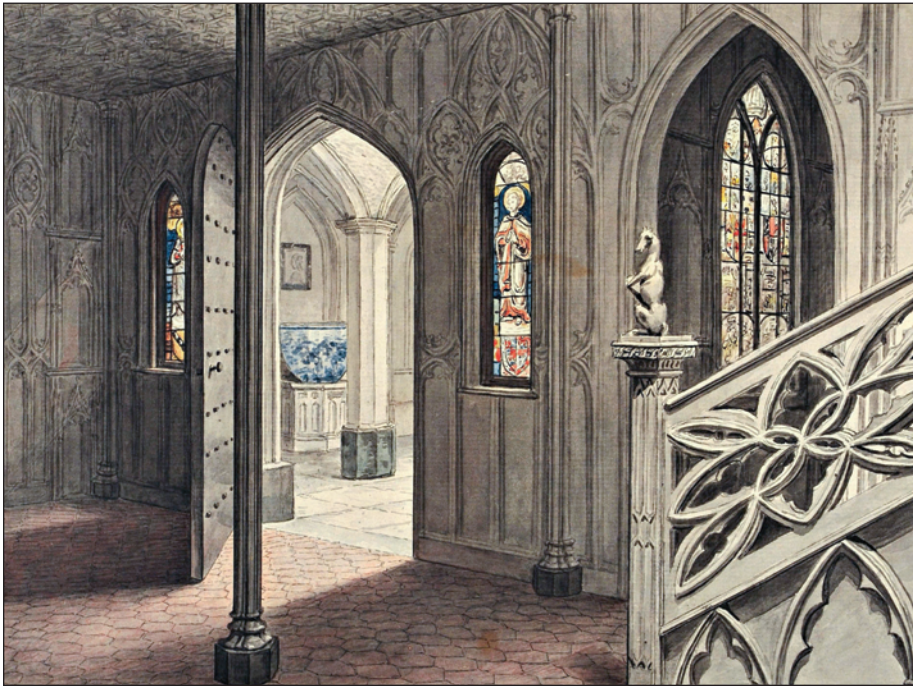
who became a friar after his wife had died in childbirth, reveals that his heretofore long-lost son Theodore, a handsome but humble peasant, is the rightful heir by virtue of his long-deceased mother, the sister of the castle’s previous, murdered owner. Thus, aristocratic lineage is restored, but along a matrilineal line of descent.

Even if Walpole can hardly be called a closet feminist, the women in *The Castle of Otranto* gain from the demise of Manfred. Hippolita, the wife whom Manfred disdained because she produced only a sickly male heir, breaks free of her husband by seeking solace in a convent for the rest of her life. His unfortunate daughter, Matilda, equally dismissed since under the prevailing system of primogeniture only males could be heirs, nonetheless displays a type of autonomy before Manfred mistakenly kills her: She rejects an aristocratic marriage that Manfred has arranged for her and instead falls secretly in love with Theodore. Perhaps most importantly, Isabella falls for Theodore too, escapes the pursuit of Manfred, and marries this man she loves, the rightful heir of the castle, where the couple lives happily ever after.

Thus, the genre that Walpole launched, whose themes of terror, intrigue, mystery and grotesquery play out in ancient castles, does not symbolize the destruction of the old, aristocratic order but rather suggests its restoration after having been appropriated from below, usually by a younger, murderous brother. Yet it is restoration with a difference because in a patriarchal society women bring to an end the usurped control of the castle. And by doing so they gain a degree of power and control that the prevailing social order could not otherwise permit.

Given the determined spirit of these female characters in a male-dominated culture, it’s not surprising that women writers took up the Gothic genre. The most celebrated was Ann Radcliffe (1764-1823), whose five Gothic novels earned her the epithet, “the Shakespeare of Romance.” A middle-class Englishwoman married to a newspaper editor/owner, Radcliffe frequently used passages from Shakespeare as epigraphs to her chapters, and her flawless heroines spontaneously produce elegant verses as a testament to the beauty of their minds. A related indicator of their virtue is their intense response to the natural world that surrounds them. This is not the formal nature made regular and symmetrical in the gardens connected to the classically styled English country houses of the wealthy but rather nature run wild, as seen in panoramas of soaring mountains, plunging rivers and atmospheric forests: sights that lifted a virtuous mind to thoughts of the creator and that served as a metaphor for the heroine’s inherent goodness.

Scenes of spectacular natural beauty are a feature of the Gothic novel of this period.



An artistic rendering of a view from the hall at Walpole's castle, Strawberry Hill; 1788, John Carter.

Actions are not set in or limited to the constrictive world of the readers back then, a world that became fictional subject matter for the first major 18<sup>th</sup>-century English novelists, all of whom were male and focused on realism: Defoe, Richardson, Fielding, and Smollett. In that world women were not allowed to go off on their own, period. If they did, they did not live happily ever after. (For instance, Richardson's *Clarissa* leaves home rather than marry the unattractive suitor her parents pick for her so that they can control some money she has inherited. But she is raped by the man she runs away with and dies.) Resistance to parents or husbands, no matter how malicious these seeming pillars of patriarchy may be, leaves a typical heroine no alternative than to die with her virtue intact.

But the Gothic heroine is not so restricted. Her story unfolds in a "dark" past, the 15<sup>th</sup> or 16<sup>th</sup> century, and in a Catholic country, specifically Italy or France. Gothic writers could draw on the fervent anti-Catholicism prevalent in England into the 19<sup>th</sup> century to gain reader support for a heroine's defiance of a father who placed his daughter in a convent when she refused to marry the man he has chosen for her. After all, marriage in England then was still very much under the control of parents despite lip service paid to the Protestant ideal of love between spouses. Walpole claimed that *Otranto* was a true story discovered as a manuscript "in the library of an ancient Catholic family in the north of England" and "printed at Naples ... in the year 1529" and that the saga must have occurred during the Crusades. Radcliffe's novels are all set in this same

mythical Middle Ages, and, except for her first, in Italy or France.

This setting allows her heroines to reject the controlling demands of men: manipulative uncles, putative fathers, actual fathers who want to marry them off for financial gain. For in 19<sup>th</sup>-century England, rebellion against parents was incompatible with female virtue. And, of course, rebellion did not always result in happiness, as Jane Austen shows in *Pride and Prejudice* through Lydia Bennett, who, against the wishes of everyone connected to her, makes what turns out to be a disastrous marriage to a handsome fortune-hunting soldier. But in the Gothic world, the heroine's rebellion was possible against the threats by villains like Manfred.

Male heads of families are villains in Radcliffe's novels, as they could not be in the world of fictional realism of Defoe, Richardson, Fielding, and Smollett. Baron Malcolm, as a younger son in *The Castles of Athlin and Dunbayne* (1789), is not in line to inherit his family's estate, so he solves this problem by murdering both his elder brother and the owner of a neighboring castle and demanding the daughter of that household as his wife. In *A Sicilian Romance* (1790), another baron, the father of the heroine Julia, imprisons his wife, takes off with his mistress, and tries to force Julia to marry a wealthy count who is his friend. The mistress kills the baron and herself in a fit of jealous rage and Julia marries the man of her choice. The father of the heroine Mathilda in *The Romance of the Forest* (1791) has been murdered by his scheming younger brother, who then tries to seduce and then murder his beautiful niece. She finally inherits

the fortune and marries her more humble true love.

The pattern is thus set for the women in the Gothic world to win not only romantically but economically as well. Charlotte Brontë's *Jane Eyre* (1847) becomes the prototypical Gothic heroine, arriving at the home of a wealthy man as a caretaker for some member of that man's family and ending up marrying the owner of that "castle." By the end of Brontë's novel, Jane marries Rochester, her true love. He is blind and his ancestral home has burned to the ground, but Jane leaves the servant class and spends the rest of her life caring for her true love. Rochester appears to occupy the position of Gothic villain since he has imprisoned in the attic his Jamaican wife, whose destructive behavior brings the novel to a crisis that delays and almost prevents his marriage to Jane. But under Brontë's hand he becomes a prototypical romance hero: dark and brooding and victim of his own admitted womanizing and of his father's desire to marry him, the second son and therefore the offspring not entitled to the main inheritance, to a rich woman from Jamaica.

The fictional form that features terror is still with us in a variety of forms almost 350 years later. For instance, "drugstore" Gothic novels, featuring houses haunted or possessed by mysterious forces against which a terrified, good woman struggles, reached the height of their popularity in the pre-feminist 1960s. In the decades since then, horror movies have continued many of these Gothic motifs. But we know who will win this battle. And because women in our culture can acknowledge terror in ways that could be detrimental to a man's manliness, the Gothic genre lets us experience terror by way of a strong woman who can overcome it. ■



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*The Contested Castle: Gothic Novels and the Subversion of Domestic Ideology* (University of Illinois Press, 1989) along with *Crossing Borders, A Memoir* (University Press of Florida, 2001). She's contributed numerous chapters to scholarly books on gothic themes, including *A Companion to the Gothic* (edited by David Punter; Blackwell Publishers, 2000) and *The Other Mary Shelley: Beyond Frankenstein* (edited by Audrey Fisch, et al.; Oxford University Press, 1993), and her articles have appeared in academic publications such as *The Feminist Review*; *College English*; *Feminist Studies*; and *The Radical Teacher*. As a book reviewer, Ellis has written for *The New York Times* and *Psychology Today*. She earned English degrees at Columbia University (B.A., M.A., Ph.D.) and The New School for Social Research (M.F.A., fiction writing). Email her at [ekatellis@yahoo.com](mailto:ekatellis@yahoo.com).

# The Villains of the 'Red Scares' of 1950

By Robert H. Ferrell  
and Peter Szatmary

Three antiheroes stoked the fires of anticommunist hysteria in the United States in 1950. Joseph R. McCarthy, Patrick A. McCarran, and Alger Hiss, public officials claiming the country's best interests, took center stage in "Red Scares" that shook the foundation of the land.

## Joseph McCarthy led witch hunts

The most famous "Red Scare" was the work of McCarthy (1908-57), Republican Senator of Wisconsin, who came into the office under questionable circumstances. He had spent three years in World War II in the South Pacific debriefing combat pilots, and word got back to Wisconsin that he fought as a tail gunner and suffered a war wound. But the limited tail gunning he did do was over islands already abandoned by the Japanese and the wound occurred when he broke his foot falling down a ship ladder. Nevertheless, in 1946 he won a Senate seat partly through the slogan, "Congress needs a tail gunner."

The youngest member of the Senate at age 38, McCarthy kept a low profile in the Upper House, as a first-term senator was supposed to, working most notably on housing legislation. That is, until in a conversation with a Jesuit priest from Georgetown University he learned that the leading issue in American politics was the danger of communism. Addressing a Republican women's group in Wheeling, W.Va., on Feb. 9, 1950, McCarthy declared that communists "thoroughly infested" the U.S. Department of State (State Department) and that "I have here in my hand a list of 205" of them.

The media took the bait. So did the government, which appointed a committee and began hearings. In subsequent days and weeks the list decreased to 57, then rose to 81. In revealing his accusations, but almost never his evidence, McCarthy became daily viewing on television, whose national reach was expanding as coaxial cables spread coast to coast.

The stupidity of his crusade was that there was no real danger of communist spies in the U.S. in 1950. (But earlier, it was a different story. For instance, in 1945 the principal Soviet courier in the U.S., Elizabeth Bentley, a Vassar alumna dubbed the "Red Spy Queen," and the lover of Jacob Golos, an operative for the Soviet secret police, told all to the FBI, turning in some 40 spies in her network.) In March, McCarthy accused Owen Lattimore, an East Asian expert at The Johns Hopkins University, of being "the top Soviet



Alger Hiss (top), Joseph R. McCarthy (lower left), and Patrick A. McCarran "scared" the nation straight about communism in 1950. The cases dominated the media and bedeviled the government.

espionage agent in the United States." President Harry S. Truman was furious and almost said so, but a White House aide stifled a presidential letter indicating this. Once the personal American adviser to Chiang Kai-shek, leader of the Nationalist Chinese government, and the deputy director of Pacific operations for the Office of War Information in the U.S., Lattimore wasn't a spy, and years later the case was dropped.

When the Korean War broke out in June 1950, it seemed proof of McCarthy's accusations, as the North Korean attackers

of South Korea were certainly communists and so were the Chinese who intervened in November on the side of the North Koreans. McCarthy's popularity soared. His smear tactics would ruin the lives of scores of people.

His downfall began in 1952 through General Dwight D. Eisenhower's campaign for the presidency on the Republican ticket. The final draft of a summer speech removed a critical reference to the Wisconsin senator, a fellow Republican, but the advance copy that had been distributed to the media included it. Eisenhower was embarrassed

and did not forget this. In fall 1953, McCarthy turned his investigators on the U.S. Army, and President Eisenhower persuaded the Senate to censure his abuse of power. Though he remained in the Senate, he was ignored by the government and the media and the politician died of acute alcoholism four years later.

### **Patrick McCarran went after just about anybody**

A second red-baiting occurred under four-term Senator Patrick McCarran (1876-1954), Democrat of Nevada, whom Truman, also a Democrat, called “wicked” (in private), and with good reason. It was said that McCarran, a former criminal lawyer willing to represent just about anyone in trouble, was in the pay of the gamblers and mobsters (including Ben “Bugsy” Siegel) who controlled the casinos in Las Vegas.

He may have turned toward the business of protecting the U.S. against communism because of his certainty that China had “fallen” to the communists in 1949; this had not happened because of the corruption of the Chiang Kai-shek regime. Thus, he concluded that the State Department was full of communists, and he destroyed the careers of John Paton Davies, Jr., and John Carter Vincent, to name a few.

McCarran managed to get through Congress the Internal Security Act (or McCarran Act) of 1950 that tested the loyalty of all federal employees. It required Communist Party members and members of front organizations to register with the federal government; banned communists from holding passports and government jobs; forbade any action deemed to contribute to the formation of a totalitarian state within the U.S.; and allowed the federal government to revoke the citizenship of any immigrant, within five years of citizenship, who joined or associated with a subversive organization.

This legal monstrosity raised constitutional cases in the courts for years. Truman hated McCarran for this. Truman also despised McCarran because the president, a devout Baptist, considered Las Vegas the most sinful city in the country and was mindful of McCarran’s past.

McCarran would go on to chair the Senate Internal Security Subcommittee that formed in December 1951 to investigate “the extent, nature and effects of subversive activities” everywhere from government to education to unions to immigration and beyond. One of McCarran’s targets: Lattimore.

McCarran’s reign of terror was ended by his death in 1954.

### **Alger Hiss: Soviet spy or not?**

The two trials of former State Department official Alger Hiss (1904-96)

also centered on a “Red Scare”: the accusation that he was a communist. The first trial, in 1949, resulted in a hung jury. The second, ending in January 1950, found him guilty. Both enthralled the nation.

His background seemed impeccable. Graduating from The Johns Hopkins University and Harvard Law School, and clerking for Supreme Court Justice Oliver Wendell Holmes, Jr., Hiss served in the Department of Agriculture early in the

## **The most famous “Red Scare” was the work of Joseph McCarthy (1908-57), Republican Senator of Wisconsin, who came into the office under questionable circumstances.**

New Deal era, then on a Senate committee staff investigating the munitions industry, then at the State Department, where he rose rapidly. He accompanied President Franklin D. Roosevelt to the Yalta Conference in 1945 to plan the reorganization of Europe after World War II and was secretary general of the San Francisco Conference the same year, at which the constitution of the United Nations was drawn up. In 1947 he became president of the Carnegie Endowment for International Peace.

But on Aug. 3, 1948, in testimony before the House Committee on Un-American Activities, which had been established in 1938 to ferret out those with communist ties, Whittaker Chambers, a senior editor of *Time* magazine and onetime Communist Party member, accused Hiss of having been a member of a communist cell organization in the 1930s, with the mission to subvert the Roosevelt administration. Hiss challenged Chambers to repeat the accusation without benefit of Congressional immunity. Chambers did so, and Hiss sued him for slander.

Chambers retrieved seemingly incriminating microfilm originally stuffed in a pumpkin on his Maryland farm. He claimed that these documents were retyped from 1937-38 State Department files and given to him by Hiss; Chambers also claimed that he had passed them on to the Soviet Union when he was a spy. Because the statute of limitations had run out after 10 years, Hiss was tried for perjury for saying he never met Chambers when, in fact, Hiss had known Chambers but under a different name.

Convicted on Jan. 21, 1950, Hiss served 44 months in prison. McCarthy would use the Hiss case when claiming that the State Department was “thoroughly infested” with communists.

The Hiss case was and remains a question mark. Chambers had gained

weight since the 1930s; this might have made him difficult for Hiss to recognize. The typewriter on which the State Department documents were typed was the same make that Hiss once owned, but that did not necessarily mean it was the same machine. Some wondered if Hiss’s wife Priscilla was the communist in the family, and in an era of imperfect security, the documents could have made it home. But she denied typing them and no evidence existed to damn her.

One thing was certain: It was a high profile case, sponsored in part by first-term Republican Congressman from California, Richard M. Nixon. To raise his political profile, he took a chance by backing Chambers who seemed to lack proof against Hiss.

Hiss was a different antihero than McCarthy and McCarran, with none of their brazenness. In the scares raised by McCarthy and McCarran, public opinion has long since turned against them. For the rest of his long life, Hiss, who wound up selling stationery and printing services, worked tirelessly to clear his name. Chambers was posthumously awarded a Medal of Freedom, the country’s highest civilian award, by President Ronald Reagan in 1984. In 1988, the Reagan administration named the farm that yielded the “pumpkin papers” a national historic landmark. ■



**Robert H. Ferrell**, Professor Emeritus of History at Indiana University, has written, co-authored, or edited more than 50 books on U.S. history, diplomacy, presidents, and

foreign relations. One of the most recent is *The Question of MacArthur's Reputation: Côte de Châtillon, October 14-16, 1918* (University of Missouri Press, 2008). Other titles include *American Diplomacy: The Twentieth Century* (W. W. Norton, 1987); *The Presidency of Calvin Coolidge* (University Press of Kansas, 1998); and *Harry S. Truman and the Cold War Revisionists* (University of Missouri Press, 2006). His next book, *Inside the Nixon Administration: The Secret Diary of Arthur Burns, 1969-1974* (University Press of Kansas), is due out in October. Ferrell wrote about Truman and the dropping of nuclear bombs on Japan for the fall 1995 edition of this magazine, theme World War II. He received degrees from Bowling Green State University (B.S. in Education) and Yale University (M.A. and Ph.D. in history). Email him at bbradbury36@sbcglobal.net.

*Phi Kappa Phi Forum* Editor **Peter Szatmary** spent many years writing for numerous print and online publications, from major metropolitan newspapers and specialty magazines to general-interest websites and concentrated-subject ones. He earned a B.A. in English from Vassar College, an M.A. in English from Wake Forest University, and an M.F.A. in creative writing (fiction) from University of Houston.



# Why Using Meds for ‘Neuroenhancement’ Is a Scary Thought

By Christopher Lane

A basic fear in today’s competitive society is not measuring up. “Brain Gain,” Margaret Talbot’s insightful and troubling article in *The New Yorker* in April 2009, opened the way to broader public discussion about the pros and cons of “neuroenhancement,” the use and misuse of prescription stimulants by those seeking better mental cognition to offset worries about falling behind or otherwise falling short.<sup>1</sup> According to Peter D. Kramer, the prominent psychiatrist and author of *Listening to Prozac*, the term “encompasses a set of medical interventions in which the goal is not to cure illness but rather to alter normal traits and abilities.”<sup>2</sup> That would be altering for the better, Kramer hopes, because the drugs carry a long list of side effects. Indeed, despite its upbeat title, Talbot’s article also came with a darker subtitle, “The Underground World of ‘Neuroenhancing’ Drugs,” as if questioning whether the term is accurate or misleading.

Talbot’s article covered the widespread off-label abuse of Adderall, Ritalin, and Provigil by often panicky college students seeking a cognitive advantage. (Off-label abuse means taking medications, like Adderall, commonly prescribed to those with attention-deficit hyperactivity disorder, for conditions not approved by the Food and Drug Administration.) Abusers typically get their hands on the pills through friends’ prescriptions and online pharmacies with lax requirements and poor safety regulations. Talbot referenced surveys calculating that 6.9 percent of students in U.S. universities

have used prescription stimulants to try to overcome academic performance anxieties or being bested by their peers, with the greatest frequency at highly competitive schools.<sup>3</sup>

The article also quoted prominent scholars at Stanford, Harvard, and Penn arguing that concerns are overstated because “cognitive enhancement has much to offer individuals and society, and a proper societal response will involve making enhancements available while managing their risks.”<sup>4</sup> Talbot’s piece further referenced the British Medical Association (BMA) arguing in one upbeat 2007 discussion paper, “Boosting Your Brainpower,” “Universal access to enhancing interventions would bring up the base-line of cognitive ability, which is generally seen to be a good thing”<sup>5</sup> and, thus nothing to be worried about.

Increasing cognitive ability is of course a good thing, and there are many ways to achieve it, including through education. But to what extent can chemically-raised expectations about academic performance be said to be a real or lasting improvement? And what might the BMA be missing about unanticipated medical risks? (Adderall is comprised of mixed amphetamine salts whose side effects include loss of appetite, headaches, extreme fatigue, fever, heartburn, and cardiac arrhythmia.)

Talbot led off by interviewing a recent Harvard graduate dubbed “Alex,” a history major who daily took Adderall off-label,

Some students take Ritalin, among other drugs, to get ahead of the competition.

without a medical or psychiatric diagnosis, in hopes of ramping up his output as he juggled an ever-greater number of extracurricular activities. These included running a student organization, a task sometimes eating up 40 hours per week, as well as bouts of weekend partying. A rebalancing of priorities was doubtless in order. “Since, in essence, this life was impossible,” Talbot comments, “Alex began taking Adderall to make it possible.”

Like many of the thousands of students across American campuses who routinely take medications off-label, Alex wanted to accomplish more than time and body permitted. As he put it, summing up the rationale of taking the drug off-label, “it’s often people — mainly guys — who are looking in some way to compensate for activities that are detrimental to their performance.”

But female students do this too. The British *Guardian* newspaper published an April article, “Are ‘Smart Drugs’ Safe for Students?” that featured, among other bright students, Lucy, a postgraduate at Cambridge, who uses the drugs “less from a lack of diligence than an excess of it. Extremely hard working, she takes modafinil [originally developed to treat narcolepsy] once or twice a week.” “With study, work and sport I have a very full timetable,” she reports. “I want to do everything, but I don’t want to do any of it at a mediocre level. Taking modafinil helps me to do it all.”<sup>6</sup>

“So popular have these drugs become,” writes Catherine Nixey, author of the *Guardian* article, that Barbara Sahakian, professor of clinical neuropsychology at Cambridge University, “warned that their use has ‘enormous implications’ and that universities must act on them — even mentioning dope testing as one possibility.



For footnotes, go online to [www.phikappaphi.org/forum/fall2010](http://www.phikappaphi.org/forum/fall2010).

But this is not happening. ‘What universities are doing about [them] is nothing,’ she says,” adding, “‘It’s a real worry that students are taking these drugs.’”

In 2005, notes Talbot, a team led by a professor at the University of Michigan’s Substance Abuse Research Center “reported that in the previous year 4.1 percent of American undergraduates had taken prescription stimulants for off-label use.” Three years earlier, another study “at a small college found that more than 35 percent of the students had used prescription stimulants nonmedically in the previous year.”

Given these figures, Talbot wanted to understand what was driving the phenomenon. According to Alex, the primary student Talbot interviewed, some students taking Adderall off-label find they spend hours doing nothing more productive than reorganizing their music collection. Another group, more stupefied, will research a paper obsessively, but endlessly postpone getting down to writing it. When they do manage to grind out essays, the results are, unsurprisingly, unconvincing



and verbose. Multiply that effect across any number of American campuses and the net result begins to look not only dispiriting, intellectually, but also troubling, nationally.

Talbot interviews Johns Hopkins University psychiatrist Paul McHugh about cosmetic neurology, a term he coined to explain the rising numbers of undergraduate and high school students who misuse medication in hopes of boosting their mental performance. “At least once a year,” Talbot writes, “in his private practice [McHugh] sees a young person — usually a boy — whose parents worry that his school performance could be better, and want a medication that will assure it.” McHugh counters in his 2006 book *The Mind Has Mountains* that “the truth [more often] is that the son does not have the superior I.Q. of his parents,

though the boy may have other qualities that surpass those of his parents — he may be handsome, charming, athletic, graceful.” Adds Talbot, “McHugh sees his job as trying to get the parents to ‘forget about adjusting him to their aims with medication or anything else.’”

That may be easier said than done. “Neuroenhancement” has passionate defenders and powerful advocates such as Stanford University bioethicist Henry Greely and University of Pennsylvania neuropsychologist Martha J. Farah. What’s not to like about the word “enhancement”? What’s the cause of distress? To be against “enhancement” seems like you’re against progress and self-improvement. Indeed, “neuroenhancement” seems as if it’s already settled an argument.

Advocates often see the ethics of the matter as squarely on their side: Why hold on to “self-limiting” behaviors when there are chemical opportunities to extend our reach? As one proponent put it in Talbot’s article, “Why would you *want* an upward limit on the intellectual capabilities of a human being? And, if you have a very nationalist viewpoint, why wouldn’t you want our country to have the advantage over other countries, particularly in what some people call a knowledge-based economy?” “Using neuroenhancers,” this proponent insists, “is like customizing yourself — customizing your brain. . . . It’s fundamentally a choice you’re making about how you want to experience consciousness.”

This libertarian view, also a type of scare tactic, is backed by several prominent bioethicists. We can have “responsible use of cognitive-enhancing drugs by the healthy,” declared Greely and a team of scholars in the journal *Nature* in December 2008. “‘Enhancement’ is not a dirty word,” the group insisted, even as they declined to define what “responsible” means in “responsible use,” a phrase appearing only in their subtitle.<sup>8</sup> A raft of letters followed, however, with scholars worldwide pointing out the obvious: “The risks and benefits may turn out to be finely balanced.” “Stimulants and other drugs proposed as potential cognitive enhancers are known to create profound state dependence.” Indeed, “the pressure that leads people to enhance their performance might also be a crucial trigger to mental disorder.” “Most seasoned physicians,” a Penn neurologist summed up, “have had the sobering experience of prescribing medications that, despite good intentions, caused bad outcomes.”<sup>9</sup>

I share these concerns. There is indeed much to be worried about. We need to distinguish between “performance” and “understanding” in the bioethicist debates, especially when students churning out essays while on Adderall and Ritalin may well find that the drugs make their thinking and writing *less* effective. Statements of free choice over such experimentation also

conveniently ignore that new norms and practices put even greater pressure on students: raising expectations about performance tied *solely* to medication rather than to greater effort and knowledge.

Even an advocate of “selective neuroenhancement,” a professional poker player, conceded in Talbot’s article, “I don’t think we need to be turning up the crank another notch on how hard we work.”

The issue concerns not only student and public health, but also academic honesty. A teacher myself, I don’t like the thought of students self-medicating — cheating — on an assignment. Another person Talbot interviewed, an evolutionary biologist, put it this way, disabusing the fantasy of an intellectual transformation after popping a pill, or what he called “brain doping”: “In the end, you’re only as good as the ideas you’ve come up with.”

Yet in Nixey’s *Guardian* article, students deny these accusations. “I’m not cheating,” insists Lucy. “Taking a pill is no different to having a cup of coffee.” Another student agrees: “I don’t think this is cheating. I read a nice analogy, which said that people with a bad memory are no different to people who have bad eyesight. You let people with bad eyesight have glasses; why not let people with a bad memory have these pills?”

That analogy is strained to the point of absurdity. This is a mistaken belief that brain doping is an acceptable way of coping with academic and other forms of stress. The solution is to avoid overscheduling, nurture one’s health, and prioritize one’s studies.

To my mind, the most powerful moment in Talbot’s article comes when she sums up these issues and reveals her own feelings about them. “All this may be leading to a kind of society I’m not sure I want to live in: a society where we’re even more overworked and driven by technology than we already are, and where we have to take drugs to keep up; a society where we give children academic steroids along with their daily vitamins.”

What a scary thought. ■



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A rhesus monkey reacts with fear at the sight of a boa constrictor in an influential experiment.

# The Missing Link?

## Maybe Fear

By Robert W. Shumaker

**H**umans crave categorical distinctions. One of the most common is separating ourselves from the “animals.” This dichotomy is not surprising given the historical view that placed us in the unique stratum above all other living things but only slightly below angels. Not a bad spot, but less than accurate considering how all living organisms are classified in biology.

Humans are primates, closely related to lemurs, monkeys, and especially the great apes, including orangutans, gorillas, chimpanzees, and bonobos (previously called pygmy chimpanzees). The esteemed scientist and writer Jared Diamond, who teaches at University of California, Los Angeles, concluded that because of remarkable similarities we humans could be referred to as “the third chimpanzee,” which is the title of his influential 1991 book. As might be predicted, this label has not been widely embraced. But the similarities between human and nonhuman primate anatomy and physiology are undeniable, even to the casual observer. Also, ongoing research that compares the mental abilities of great apes with those of humans reveals that we share far more than we differ; for example, great apes manufacture and use tools, demonstrate competence with numbers, and can express their thoughts through language.

Much less is known about the emotional lives of nonhuman primates, although research into fear is revealing. Perhaps contrary to the general notion that fear is

primal and reflexive, studies of humans demonstrate that it is not necessarily a simple phenomenon. Fear in humans can be mental, such as thinking about having a fear of flying even while sitting in the living room. Fear may be behavioral, such as avoiding something that causes fear like entering an airplane. Fear may be physiological, such as the heart rate accelerating during the takeoff of a flight. Of course, more than one of these may occur simultaneously. But are humans unique in this regard? No.

### Does fear stem from nature or nurture?

Groundbreaking research that began in the mid-1980s by Northwestern University clinical psychologist Susan Mineka and University of Wisconsin psychologist Michael Cook has been influential in answering this question. These scientists focused on how rhesus monkeys acquire a fear of snakes, a typical predator in the wild. The conventional wisdom was that for rhesus monkeys fear of predators in general and of snakes in particular was instinctive and required no direct experience. Mineka and Cook argued that some learning must be involved.

To prove this, they needed to study rhesus monkeys that had a fear of snakes and that had no prior exposure to snakes. (This research could only be conducted in a captive setting where individual histories were known definitively.) Mineka and

Cook designed a two-stage approach using wild-caught adult rhesus monkeys and their captive-born offspring. In the first stage, all of the monkeys were assessed by asking them to reach over a transparent box to obtain a preferred food. The box contained a live snake or a neutral item like a wood block. In a portion of the study, the monkeys were given an array of passages they could enter, and the same individual items were visible at the end. In both scenarios, the wild-born monkeys demonstrated intense fear of the live snake. They hesitated to reach over the box when the snake was present and avoided any passage leading to a snake. In contrast, their captive-born offspring were indifferent to the snake and treated it just like they did the harmless objects.

In the subsequent phase of the study, the adults were exposed to the live snake again under the same conditions as they had been prior. This time, however, the offspring observed the intense fear of the adults. From that point forward, the offspring also exhibited intense fear of the live snake, even when retested three months later. Through social learning only, the children had acquired from their parents a strong and persistent fear of snakes.

As with all good research, the results generated additional questions. Did the relationship between the adults and offspring somehow affect the outcome? Was there something special promoting learning between parents and their offspring, or was it a more general phenomenon? The study was replicated with unrelated rhesus monkeys that had no prior social relationships, and the answer was clear: The results were the same.

This influential series of studies challenged previously held beliefs about the nature of how fears are acquired, both in humans and other primates, and how this affects the development of predator-avoidance strategies.

### Vervets sound the alarm

Of course, primates living in the wild encounter different types of predators in diverse circumstances. Under these conditions, controlled studies are more challenging, but not impossible. Through innovative research begun in the 1960s by researcher and conservationist Tom Struhsaker, and through numerous subsequent studies by University of Pennsylvania primate biologist Dorothy Cheney and her Penn colleague and husband, psychologist Robert Seyfarth, our understanding about how vervet monkeys communicate information about predators has been revolutionized.

Vervets are common throughout East Africa, found most often in savanna woodlands, and spend time in trees and on the ground. Given their relative abundance and fairly small size (comparable to





Mike, a chimpanzee studied by Jane Goodall at Gombe Stream National Reserve in Tanzania, learned how to scare his way up the hierarchical ladder of his group by making loud noises with kerosene cans.



Vervets have developed effective communication skills for warning others of potential predators.

domestic cats), they are preyed upon by leopards, eagles, and pythons. Of course, these predators are a source of great fear for vervets, but the monkeys have developed an effective communication technique to reduce risk and anxiety: making calls that identify predators, a strategy allowing their social group to react defensively. When the “leopard” alarm call is made, the monkeys run into the nearest tree and up to smaller branches where they can’t be reached. The “eagle” alarm causes vervets to scan the sky and then dive into the underbrush to avoid capture. Since pythons hunt by surprise, the “snake” call prompts the monkeys to stand on their legs and identify the location of the predator; once spotted and monitored, the snake is no longer a threat and typically mobbed by the vervets. The monkeys have several other alarm calls: for a “minor mammalian predator” (e.g. lions, hyenas, and

cheetahs); baboons, which sometimes prey on vervets; and an “unfamiliar human.”

During actual predator attacks, which create great fear, the number, volume, and intensity of alarm calls increase. Cheney and Seyfarth have analyzed these vocalizations and concluded they are not only an expression of emotion. These calls also relay accurate information about specific predators in the vicinity. Based on how the monkeys react when they hear these calls, it appears they attend more closely to the predator information rather than to the level of fear displayed by the caller. Interestingly, alarm calls made during an attack, or simply when a potential predator is spotted in the distance, appear to have a similar effect on receivers. They perform the same defensive behaviors.

Intriguing observations also demonstrate that vervets have significant flexibility over how and when they choose to give an alarm call. For example, males may call more around females than around other males, although the reason is not entirely clear. When vervets hear a call, they take defensive action without necessarily calling themselves. If a vervet is alone, it may not call at all when observing a predator in an attempt to hide its location from the predator. Also, suppressing an alarm call may prevent group members in the vicinity from reacting and drawing the predator’s attention. Finally, on rare occasions, vervets have apparently used their calls to deceive. During threatening encounters between rival groups of vervets, a single male will sometimes give the “leopard” alarm. In each of these observations, the call came from a member of the group losing the fight. The attacking group turned and ran into the trees, allowing the losing group to suspend the confrontation and escape. By all appearances, it appears vervets have the ability to manipulate other

individuals’ fears to their own advantage — a familiar skill among *Homo sapiens*.

### Scare tactics work for chimpanzees

When we compare ourselves to other primates, we are likely to find the most striking similarities to chimpanzees, with which we share 98.6 percent of the same DNA. Mike, a low-ranking adult male chimpanzee studied by legendary primatologist Jane Goodall, who began her work at Gombe Stream National Reserve in Tanzania in 1960, also manipulated others’ fear to his advantage, as humans can do. He discovered that higher-ranking males of his group were afraid of the noise he could generate by using empty kerosene cans during threatening displays. He used this signature trait to increase his rank within the group rapidly by intimidating more dominant males. Also like us, chimpanzees fear the strange and unfamiliar. And with both vocalizations and facial expressions, they demonstrate fear when members of their social group are in direct conflict.

In her highly influential studies, Goodall documented chimpanzee fear in numerous circumstances. These great apes were afraid of familiar group members exhibiting symptoms of polio. The sight of a dead individual, as well as one recovering from sedation, also elicited great fear. Excursions into the territory of a neighboring group also generated fear. Goodall was also the first to document warfare between chimpanzee communities. Seem familiar?

Bringing us full circle, chimpanzees also showed fear of snakes. We may presume that this was learned, and we can assume that some fears are more easily acquired than others — the same with us humans.

As Goodall notes in her 1986 seminal book, *The Chimpanzees of Gombe*, “fear is easily learned and hard to extinguish.” We can take reassurance from one last trait that we share: the certain cure for a chimpanzee experiencing fear is physical contact with a close companion. ■



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# Fear: Can't Live with It, Can't Live without It

By Scott O. Lilienfeld

One of the first clients I treated in my therapy training in clinical psychology in the early 1980s was a 22-year-old college senior psychology major I'll call James. In almost all domains of life, James was successful and self-assured. Yet he had bumped up against a seemingly insurmountable obstacle. To graduate, James needed to pass the required course in laboratory methods that compelled students to conduct a few simple learning demonstrations with rats, of which James had been morbidly afraid since childhood. Working with James, I first came to appreciate just how paralyzing fear can be.

He'd never been bitten by a rat, and had seen a live rat only once, scurrying away from a garbage dump at night. But the mere prospect of interacting with a rat had filled James with such abject terror that he'd postponed the course for several years, hoping beyond hope that he'd somehow find a way of surmounting his fear in the interim. He hadn't. Now he was confronted with an unenviable choice: drop out of college or get over his fear. He selected the latter.

James proved to be the ideal client: motivated, cooperative, and insightful. He understood that his fear was irrational, but was at a complete loss to know what to do about it. So we began by jointly constructing a hierarchy of fear-provoking experiences, starting with situations that James was certain he could handle with minimal anxiety — such as looking at a photograph of a rat in a book — and eventually working our way up to his holding a live pet rat. Yet during our second session, James found that merely viewing a photo of a rat suddenly was too much to handle, as if he were overcome by the looming ultimate step. We went back to the drawing board and decided to begin with his viewing a cartoon drawing of a rat, but even that step proved too anxiety-generating. Finally, we settled on his starting by looking at the word “rat” from a distance, an experience that triggered only mild anxiety. Over the next two months of weekly sessions, we gradually worked our way up our agreed-upon ladder of fear-provoking stimuli, culminating in his handling a real-life rat. James conquered his fear, sailed through the laboratory methods course, and graduated with a B.A.

## Fears fall into categories

Fear, it's safe to say, is an emotion most of us would prefer to live without. When fears become extreme, as was the case with James, they manifest themselves as



phobias: intense, irrational apprehension of places, objects, or situations. Such fears can assume a seemingly endless variety of forms. Among the more esoteric are coulrophobia (fear of clowns), paraskavedekatriaphobia (fear of Friday the 13<sup>th</sup>), consecotaleophobia (fear of chopsticks), taphophobia (fear of being buried alive), and arachibutyrophobia (fear of peanut butter sticking to the roof of one's mouth).

Yet this apparent diversity is deceptive, because we can subsume most phobias under a small number of categories. The most recent (fourth) edition of the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* identifies four subtypes of “specific phobia,” the most widespread version of pathological fear:

- **Natural-environment phobia**, the fear of heights, water, thunderstorms, and darkness. These are among the stimuli that Martin E. P. Seligman, best-selling author, psychology professor and director of the Positive Psychology Center at University of Pennsylvania, in a 1971 article in the journal *Behavior Therapy*, called “prepared,” meaning that we're predisposed evolutionarily to fear them because of the risks they posed to our ancestors. For instance, Phil Rizzuto, Hall of Fame Yankees shortstop and legendary sportscaster, had such an intense phobia of lightning that he would routinely leave the announcer's booth during thunderstorms.

- **Animal phobia**, with dogs, cats, snakes, insects, and spiders receiving top billing. Such phobias usually begin in childhood and commonly dissipate by

adolescence, perhaps because most children as they age have repeated uneventful encounters with animals.

- **Situational phobias**, typically the fear of specific situations, like closed-in spaces (claustrophobia), tunnels, elevators, airplanes, and motor vehicles. Situational phobias commonly overlap with a more pervasive condition called **agoraphobia**, a fear of an array of situations in which panic attacks — sudden surges of terror — are likely.

- **Blood/injury/injection phobia**, the fear of blood, injury, medical shots, or deformity. In contrast to other phobias, which are marked by sharp increases in heart rate and blood pressure, blood/injection/injury phobia is marked by sharp decreases in heart rate and blood pressure, explaining why it often produces fainting. Many psychologists suspect that this cardiovascular response is a residue of an evolutionarily adaptive reaction: When we're losing blood, we want our heart and blood vessels to tamp down output to help survival.

Given that most of us don't exactly enjoy pondering our own inevitable demise, we might expect the most common fear to be of death (thanatophobia). Yet population surveys show that fear of public speaking (glossophobia) comes in at number one, while fear of death usually ranks a distant second. When fear of public speaking reaches excessive proportions, it becomes social phobia, also called social anxiety disorder. People with social phobia are petrified of situations in which they could become embarrassed or humiliated; they are terrified of how others may



Some of the more common phobias include fear of snakes, clowns, spiders, and enclosed spaces such as tunnels. Do any of these frighten you? Or does something else terrify you?

perceive them rather than of discrete stimuli, like dogs or needles. Admittedly, more than 90 percent of us become apprehensive prior to giving a speech in front of a large audience, research indicates, but more than 90 percent of us manage to do it. People with social phobia either cannot do it or force themselves to do it while experiencing intense distress. Social phobia may manifest itself in other fears too, such as fears of performing in public, swimming in public, eating in public, writing in public, or more rarely, using public restrooms. Singers Barbra Streisand and Carly Simon are admitted social phobics, a fact that explains why they rarely tour.

### Fear serves useful purposes

One need not be a fervent proponent of evolutionary psychology to accept a basic proposition: Fear, although unpleasant, serves a crucial adaptive function. It alerts us to potential dangers, like a predator or criminal, readying us for what influential Harvard Medical School physiologist Walter Cannon called the “fight-flight

For a look at stage fright, see page 24.

reaction” in his 1929 book, *Bodily Changes in Pain, Fear, Hunger, and Rage*. When we become frightened, our heart speeds up and blood vessels constrict (bearing in mind the exception of blood/injury/injection phobia), allowing more blood to pour into our extremities and preparing us either to fight or flee. In reality, this reaction is better thought of as the fight-flight-freeze reaction, as some species, such as deer or rabbits, become motionless when terrified, probably because many predators rely on movement to detect potential prey.

Facial expressions associated with fear also impart a clear evolutionary story. As clinical psychologist Paul Ekman points out in his important 2007 book, *Emotions Revealed*, across all human cultures fear is characterized by a widening of the eyes, a dilation of the pupils, and a flaring of the nostrils. Each of these telltale signs of fear maximizes our sensory input, helping us to detect potential hazards, like an oncoming car. Moreover, because *Homo sapiens* is a

social species, we are exquisitely attuned to signals of fear in others. Research shows that when flashed photographs of others’ facial expressions of a few seconds or less, most of us are quicker to pick up fear than other emotions. This finding makes evolutionary sense, because if those around us are scared, they may have detected a threat of which we’re unaware.

Psychologically, fear renders us oversensitive to dangers. By doing so, fear often distorts reality. But as the evolutionary principle of “adaptive conservatism” reminds us, better safe than sorry. Indeed, research using computerized images shows that people with phobias overestimate the extent to which feared stimuli, like photographs of spiders, are hurtling toward them. As a German proverb notes, “Fear makes the wolf bigger than he is.”

### External and internal factors cause fear

If fear is generally adaptive, why does it sometimes become maladaptive? As clinical psychologist David Barlow, founder/director of the Center for Anxiety and Related Disorders at Boston University, notes in his 2004 book, *Anxiety and its Disorders*, we can conceptualize fear disorders as “false alarms.” They reflect the triggering of a fight-flight response in the absence of genuine danger. Virtually all of us would experience a full-blown panic attack while drowning or being chased by a lion, but the threats in such cases would be real and the fight-flight response helpful to our survival. In panic disorder, in contrast, we witness identical patterns of physiological arousal, like racing heart, sweating and hyperventilating, but in situations that are objectively safe, such as an afternoon stroll in a marketplace. So, fear disorders reflect the activation of an otherwise adaptive response that has gone awry for still largely mysterious genetic and environmental reasons.

Although fear surely has deep-seated evolutionary roots, it is just as surely shaped by culture. Some sea hunters in Greenland suffer from “kayak angst,” a marked fear of going out in kayaks and an intense desire to return to land, despite the necessity of such travel, for instance, to hunt fish. Kayak angst bears conspicuous similarities to the Western condition of panic disorder with agoraphobia. Some individuals in Asian cultures, especially Japan, experience “taijin kyofusho,” which appears to be an Eastern variant of social phobia and is characterized by a fear of offending others, most typically by one’s behavior, appearance, or body odor. Interestingly, most Asian cultures are more “collectivist” — concerned with group harmony — than are Western cultures, so taijin kyofusho may reflect the manifestation of extreme social anxiety in societies in which upsetting others is a cardinal sin.

Gender plays a role, too. In a groundbreaking 2000 article in *Psychological Review*, University of California, Los Angeles, psychology professor Shelley E. Taylor, director of the school's Social Neuroscience Lab, and her colleagues amassed a substantial body of evidence to show that when frightened, women are more likely than men to display a "tend and befriend" response, as opposed to the better known fight-flight response. That is, when afraid, women more often turn to nurturing and bonding with others, including their children and friends. As even causal viewers of HBO's *Sex and the City* know, women often gravitate toward their close buddies (ideally, at upscale New York City restaurants) when stressed out by work or romance.

### Psychopaths lack fear

The proposition that fear is adaptive leads to a straightforward prediction: People without sufficient fear should be psychologically impaired. In their 1996 book, *Why We Get Sick: The New Science of Darwinian Medicine*, the noted evolutionary theorists Randolph M. Nesse and George C. Williams posited the existence of a yet-to-be-discovered disorder: "hypophobia," or fearlessness. In reality, we needn't look terribly far for such a condition, as psychologists and psychiatrists have recognized it for decades. First described systematically by Hervey M. Cleckley in his trailblazing 1941 book, *The Mask of Sanity*, it's termed psychopathic personality, or psychopathy. Psychopaths, as they're called colloquially, tend to be superficially charming, yet guiltless, callous, egocentric, and dishonest. They're often prone to antisocial and criminal behaviors, like pick-pocketing, shoplifting, fraud, and, in extreme cases, violence. Some psychologists have suggested that bank robber John Dillinger, serial killer Ted Bundy, and convicted swindler Bernard Madoff embody the cardinal features of psychopathy.

If you think a life free of fear is easy, think again. The paucity of fear can be every bit as maladaptive as its surfeit. In a 1957 article in the *Journal of Abnormal and Social Psychology*, University of Minnesota psychophysiological scholar and behavioral geneticist David T. Lykken argued that psychopaths possess a "low fear IQ," or more technically, a high threshold for experiencing fear, allowing them to take physical and social risks that would unnerve the rest of us. In classic research reviewed in his 1995 book, *The Antisocial Personalities*, Lykken discovered that psychopaths don't develop adequate conditioned associations between neutral tones paired repeatedly with electric shock. When presented with the tones alone, psychopaths — in striking contrast to the rest of us — barely respond physiologically. Consequently, they don't



become frightened in anticipation of signals of impending threat. (Interestingly, their response to the shock itself is essentially identical to that of normals.) In a 1966 study, also published in the *Journal of Abnormal and Social Psychology*, influential researcher and academic Robert Hare found that when asked to wait for an electric shock (or, in later research, a joltingly loud noise), psychopaths display markedly lower skin conductance responses — a good index of arousal — than do nonpsychopaths, again suggesting a deficit in fear sensitivity. This fear deficit may render children susceptible to many of the features of psychopathy like lack of guilt and empathy. Fear, after all, is an essential socializing agent for parents and teachers. Without fear, children have little motivation to learn from their mistakes or to predict the negative reactions of powerful others. As the philosopher Nietzsche observed, "Fear is the mother of morality."

Why, then, have psychopaths not been pruned out of the population by natural selection? We don't know. One tantalizing possibility is that psychopaths' fear deficiency, although generally maladaptive, may be adaptive in selected settings. Research by clinical psychologists and university professors Stephen D. Benning, Christopher J. Patrick, and colleagues published in *Psychological Assessment* in 2003 suggests that a key component of psychopathy is fearless dominance, a blend of physical and social boldness. People with high levels of fearless dominance — a subset of whom are psychopaths — may be overrepresented in certain "adaptive niches," like business, politics, entertainment, contact sports, firefighting, and law enforcement, in which their boldness affords them a competitive edge over their timorous peers (although of course the bulk of people in these occupations will never become psychopaths). Still, the scientific support for this hypothesis is preliminary.

### What is, then, the only thing we have to fear?

All of this brings us to an intriguing conclusion. Much as we'd like to live without fear, most of us need it, at least in moderate doses. Even my early client James knew he had to overcome his fear of rats and was afraid of what would happen if he didn't; without his healthy fear of dropping out of college, James might never have sought treatment. Natural selection may have predisposed the bulk of us to experience intermediate levels of fear, but allowed a few of us with low levels of fear to thrive in certain vocations and avocations — and perhaps capitalize on the fears of the rest of us. Novelist Henry Miller may have gotten it right: "There is nothing strange about fear: No matter in what guise it presents itself it is something with which we are all so familiar that when a man appears who is without it we are at once enslaved by him." ■



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The Shrine of Hojja Ahmet Yasawi in Turkestan City, Kazakhstan, as seen in this June 2004 photo, was begun by the 14<sup>th</sup>-century Central Asian ruler Tamerlane to honor this figure in the spread of Islam among Turkish-speaking people. Unfinished, it is visited by hundreds of thousands of Central Asian Muslims each year.

# Islamophobia: America's New Fear Industry

By Stephen Schwartz

Since Sept. 11, 2001, Americans, both elite and ordinary, have found themselves inveigled and sometimes convinced by a new bigotry: Islamophobia. Prior to the Al-Qaida attacks on New York and Washington, D.C., contempt for Arabs and Iranians was a low-intensity element in American public discourse, motivated by resentment over the geopolitical role of the Middle Eastern energy-producing countries. Knowledge of the religion of Islam was sparse; most Americans seemed to have discovered the existence of Islam and Muslims in the aftermath of one day of fear nine years ago.

The growth of a volatile American anti-Muslim sentiment following the 2001 atrocities might have seemed inevitable. But Americans proved better than many among them expected, and few anti-Muslim hate incidents have been recorded in the U.S. Nevertheless, Islamophobia began to emerge almost immediately after 9/11.

Islamophobia consists of formulating a specious theory of Islamic absolute evil, or inciting mass atrocities against civilians outside war areas. Islamophobia does not comprise criticizing negative aspects of Islamic history or social life, or identifying,

detaining and interrogating — even harshly — terrorist suspects, or engaging in minor and superficial acts of bigotry. Based on secondary sources, personal biases (especially among Christians), and slippery slopes, Islamophobia argues that the terrorism of Al-Qaida is an inevitable product of the principles of Islam; that Islam is an inexorably violent religion motivated by jihadism (“holy war”); that the radical interpretation of Islam is the only authoritative one; and that Muslims are therefore a menacing “other” inextricably linked to radical ideology. The books and other media embodying this view could accurately be called artifacts of the new American “fear industry.”

## The endurance of, and threat to, Islam

Islamophobia has gained a stable but small audience since 9/11. There are many reasons for this. As previously noted, regarding the absence of widespread violence against Muslims after the Twin Towers collapsed, the Pentagon was hit by a hijacked plane, and another hijacked passenger jet, United Airlines Flight 93, crashed in Pennsylvania, Americans were too decent and calm in their assessment of other peoples, cultures, and faiths simply to commit acts of unrestrained vengeance. In

addition, Americans did not know enough about Muslims to hate them, notwithstanding revulsion at the 9/11 conspirators and their Saudi inspirers and enablers.

Then came the wars in Afghanistan in October 2001 and Iraq in March 2003. As of late spring 2010, more than 5,500 American lives have been lost seeking to liberate Muslims from the tyranny of radicalism, according to the U.S. Department of Defense. Local Afghan and Iraqi Muslim political and religious leaders and volunteer military personnel soon supported American-led coalitions in these conflicts. During the course of the fighting, some Islamophobes absurdly accused then-U.S. President George W. Bush of “weakness,” because Bush described Islam as a faith based on peace and “hijacked” by the terrorists. For the paragons of the fear industry, Bush should have declared war against the entire Muslim religion — counting more than a billion adherents, the overwhelming majority of whom have not joined the jihad, to which they are clearly either indifferent or hostile, if only by observation.

But Americans then elected a president bearing an Islamic middle name — Barack Hussein Obama — demonstrating that for their majority, Islamophobia was moot. Too few said so, but Americans seemed to have instinctively grasped certain truths: that Islam would not simply go away and could not be defeated in a direct confrontation; and that moderate Muslims would be valuable allies in defeating radical Islam.

Even if it has not taken hold over the American imagination, Islamophobia remains a problem for the West as well as

for Muslims, in that it leaves Americans ignorant of the real situation in the Islamic world, and cuts the West off from potential allies in defeating radical Islam. I do not propose to enumerate, review, and refute the better-known Islamophobes, for a simple reason (beyond the obvious one that they don't deserve recognition by name). I am a Muslim, and to answer the charges would place me in the position of submitting to a religious inquisition. In the American tradition of free exercise of religion, I am not required to defend my faith. My belief in Islam is my own affair so long as I obey the laws of the land, as I do, and do not propose to subvert the country's historic order, which I do not. Indeed, I assist U.S. authorities in preserving the existing system against Islamist extremism. Rather, I will offer a general sketch of the Islamophobe and examine prior encounters between the West and aggressive expressions of Islam to develop insight into the effect of Islamophobia on society.

### The meaning of, and implications behind, the scare tactics

To many Islamophobes, the term itself embodies discrimination and prejudice. "Islamophobia," they declare, is a "politically correct" trope used to silence critics of the menacing or otherwise negative characteristics found among Islamic believers or in Islamic countries. Thus, some polemicists proclaim themselves "proud Islamophobes," as if turning back against users the moral condemnation implicit in the term. But this is a contradiction; logic is abandoned.

Notwithstanding this mélange of denial and defiance and hysteria, Islamophobia is a reality that abolishes distinctions between the small minority of Muslims engaged in terrorism and the overwhelming majority who repudiate fundamentalism, decline to support jihadism, and practice Islam as a normal religion. (Conventional polling is unreliable in measuring the views of the mass of Muslims; most Western pollsters do not ask Muslims about their views of specific radical ideologies, but rather question respondents on a broader conflict between West and East, or try to gauge abstract feelings about America and Islam. In addition, few media representatives have acquired the detailed knowledge of Islam that would help them better define, for the global public, radical and moderate Islam.) Most Muslims treat their faith as do Christians, Jews, Buddhists, and followers of Chinese religions: as an important and positive aspect of their daily lives, but not as a force summoning them to extreme action. To write these moderate Muslim believers out of the contemporary analysis of Islam, as Islamophobes do, is to grant the radical fundamentalists and terrorist schemers a priceless gift: legitimacy for their claims.



The Al-Jazzar Mosque in Akko, Israel, seen in this June 2006 photo, is a major Islamic monument and center of Sufi spirituality; it was erected under Ottoman rule in the 18<sup>th</sup> century.

In my view, Islamophobia also served as a convenient pretext for the revival of bigoted attitudes against Jews, Catholics, and African-Americans that had been present in the American psyche for generations, but which became socially unacceptable after the transformation of race relations during the 1960s. The Muslim is deemed by the Islamophobe:

- To believe in a "religion of hate" at odds with the Christian "religion of love" — also a long-established lie hurled at Jews
- To feel loyalty to a universal community superior to one's national identity — as Catholics have been accused of a higher obedience to the Vatican than to the laws of the American republic
- To be sexually voracious (the specter of the harem and polygamy), male chauvinistic, and defiant of common law

— stereotypes applied to African-Americans

In "Profiling the Critics of Extremist Islamic Ideology," an article published in 2005 for the online publication *Tech Central Station*, now a Web TV medium called *Ideas in Action*, and accessible at <http://www.islamicpluralism.org/135/profiling-the-critics-of-extremist-islamic-ideology>, I explained six defining aspects of Islamophobia, summarized as:

- Attacking the entire religion of Islam as a problem for the world
- Condemning all of Islam and its history as extremist
- Denying the active existence, in the contemporary world, of a moderate Muslim majority
- Insisting that Muslims accede to the demands of non-Muslims for



The tombstone of Sufi Sheikh Mehmed Sezaj (1871-1947) of Kosovo, seen in this April 2000 photo, is located in Prishtina, the capital, at a shrine visited by Sufis and other townspeople seeking spiritual healing. Sezaj was a member of the Qadiri Sufi order.



The tomb and shrine of Sheikh Ahmed of Shkodra (1881-1927), head of the Rifai Sufi order in Albania, as seen in this July 2006 photo, is one of numerous modest but significant Islamic monuments in a country abounding with Islamic structures.

various theological changes

- Treating all conflicts involving Muslims as the fault of Muslims
  - Inciting war against Islam as a whole
- Today I would add more basic psychological habits for which Islamophobes have become known:
- The Islamophobe, who is typically a non-Muslim but occasionally an apostate from Islam, claims prescriptive authority to define Islam, its principles, foundations, and essence.

That is, the Islamophobe tells the Muslim what makes up the latter's religion and even, in many cases, delivers the judgment that the jihadist is the "true Muslim" and the moderate, spiritual Sufi, or other non-jihadist, an "apostate." A rare Christian would dare tell a Jew what comprises Judaism or what relationship radical ideology within Judaism has to an intrinsic Jewish belief. And few Jews presume to dictate to Christians the basis of the faith to which the latter adhere, or to lecture Christians on the association of Christianity's core message with the extremism of the Spanish Inquisitors or the authors of the Holocaust. Each community allows the other to formulate their creed. But the Islamophobe denies this right to Muslims.

- The Islamophobe favors the interpretation of Islam propounded by radical, fundamentalist terrorists because the Islamophobe clearly, and almost pathetically, needs an enemy.

Without the justification for prejudices provided by the atrocities of terrorists, an Islamophobe's rage is exposed as, simply, bigotry. Islamophobes will not admit it but recognize this problem when proclaiming

they're against Islam, not Muslims. But what is Islam if not the religion of Muslims?

- An Islamophobe feels entitled to "test" the moderate Muslim in an inquisitorial manner by demanding to know if the moderate Muslim accepts or disavows negative aspects of Islamic history (which the Islamophobe has assembled in magpie fashion).

But the Islamophobe does not want the moderate Muslim to dissociate from radicalism; the Islamophobe wants to prove that the moderate is indistinguishable from the jihadist. The more the moderate Muslim opposes jihadism, the more the Islamophobe raises accusations of inauthenticity, apostasy, deception, stupidity, naivete, mental imbalance, or irrelevance. The Islamophobe insists on extracting a confession from the moderate Muslim; that alone epitomizes the Islamophobic inquisition.

- The Islamophobe is, above all, a fear merchant.

The Islamophobic fear industry will not help the West and its moderate Muslim allies win the conflict with radical Islam. Fear produces passivity, appeasement, irrationality, and haste. To prepare the West and its allies for the defeat of radical Islam, support for moderate Muslims would go much further in building the self-confidence, and belief in ultimate victory, by which all wars are won.

### The history, and future, of (in)tolerance

English medieval historian and University of Oxford professor Sir Richard Southern observed in his neglected 1962 work *Western Views of Islam in the Middle*

*Ages* that during most of the first 500 years between the emergence of Islam in the 7<sup>th</sup> century A.D. and the main Crusades, Westerners knew nothing accurate about Islam. This void in knowledge is visible in historical sources (such as the documentation contemporaneous with the emergence of Islam and assembled in Robert G. Hoyland's 1997 *Seeing Islam as Others Saw It*): Many Christians imagined Islam to be a plague sent by God; a creation of Satan; heresy; idol worship (an especially absurd mistake, based on mere ignorance, considering the hostility of Islam to any such practice), with the mosque perceived as a temple of polytheism; simple irreligion; and the personification of vicious sexual appetites (via the harem). Islam was said — as is often claimed today by its enemies — to lack a theology or a rational conception of God.

Generally, the current Western discourse on Islam, unfortunately for Westerners no less than Muslims, reproduces the ill-informed and prejudicial discussion of Islam in Christian Europe during the 750 years between the Muslim conquest of Spain in 711 and the fall of Constantinople in 1453. Moderate Muslims respect non-Muslims for defending non-Muslim religions. But it is hard to respect non-Muslims when their defense is based on a fear-mongering, straw-man version of Islam. Southern argued that it took Christian Europe centuries to realize that jihad could only be answered on the basis of an accurate account of Islam. How long will it take the West to learn this lesson a second time? ■



**Stephen Schwartz** has published more than 20 books, of which the most widely read is *The Two Faces of Islam: Saudi Fundamentalism and Its Role in Terrorism* (2002).

Other relevant volumes written or edited by him include *A Guide to Shariah Law and Islamist Ideology in Western Europe, 2007-09* (2009), and *The Other Islam: Sufism and the Road to Global Harmony* (2008). He was born of a Christian mother and Jewish father, but was brought up without religion. Schwartz became Muslim, his first religious affiliation, in 1997, at age 49. He has lived and worked extensively in the Balkan countries of Bosnia and Herzegovina and Kosovo since the beginning of the 1990s. Schwartz studied linguistics at the University of California, Berkeley, but was lured from academia to journalism, beginning at the short-lived but memorable weekly *City Magazine* of San Francisco, published by filmmaker Francis Ford Coppola, at which he was staff writer. He occupied the same position from 1989 to '99 at the *San Francisco Chronicle*. Schwartz is executive director of the Center for Islamic Pluralism, a nonprofit international network of moderate Muslim journalists, intellectuals, clerics, and activists, headquartered in Washington, D.C.; go online to [www.islamicpluralism.org](http://www.islamicpluralism.org). Email him at [schwartz@islamicpluralism.org](mailto:schwartz@islamicpluralism.org).

# 'Monstrous' Developments on Campus

By Timothy L. Hulse

Walk the aisles of bookstores or watch movie previews and you will notice an overwhelming number of vampires, werewolves, and zombies. College course catalogues are beginning to reflect this fascination.

At Ohio University, history professor Benita Blessing teaches a course entitled "Vampires in Myth and History." In "Lust for the Vampire," a Dec. 20, 2009, article for *The Times* of London "Higher Education" section, Jon Marcus lists English professor Richard Androne's class on "The Vampyre" at Albright College and Elizabeth Richmond-Garza's "Art of the Uncanny" at University of Texas at Austin, plus a course on Satan in film and visual arts at College of the Atlantic, not to mention one at Texas Tech University entitled "The Vampire in East European and Western Culture."

"Buffy Studies" (stemming from the *Buffy the Vampire Slayer* 1992 movie and 1997 TV series) is a full-fledged academic phenomenon. The *Wikipedia* entry includes an academic journal called *Slayage: The Online Journal of Buffy Studies*, a number of scholarly books on vampires, and even a vampire-focused master's degree program in "Cult Film and TV" at Brunel University, London; begun in fall 2006, it's billed as the first postgraduate degree of its kind.

In a March 8, 2009, *Washington Post* article, reporter Ron Charles notes that vampire-related books dominate the bestseller lists at college bookstores across the U.S.; "on today's college campuses, you're more likely to hear a werewolf howl than Allen Ginsberg," he wryly observes. April marked the "Open Graves, Open Minds: Vampires and the Undead in Modern Culture" conference at University of Hertfordshire (England), which launches a master's module in vampire fiction this fall. And this issue of *Phi Kappa Phi Forum* arrives just in time for the eighth annual "Monsters and the Monstrous" multidisciplinary conference (Sept. 19-22) at University of Oxford, no less.

Why the interest in things monstrous? Explanations range from attempts to make literature more engaging for a generation of students raised on *Harry Potter*, the *Twilight* series, and *True Blood*, to sociological theories of alienation and xenophobia in a post-9/11 world, to the



Freudian concepts of catharsis and the *unheimlich* (German for the uncanny).

Quoted in Amy Leal's March 14 *Chronicle of Higher Education* article titled "See Jane Bite," *Our Vampires, Ourselves* author Nina

Auerbach claims that "every age embraces the vampire it needs." Modern monsters, particularly vampires, are beautiful, seductive and exotic. Their victims are special or chosen. That may explain the bestselling mash-up novel *Pride and Prejudice and Zombies* from last year, in which Seth Grahame-Smith adds zombies to Jane Austen's 1813 original and gives us powerful female characters imbued with the special strength and abilities only the undead possess.

Monsters often "stand as symbols of human vulnerability and crisis, and as such they play imaginative foils for thinking about our own responses to menace," writes Stephen Asma in "Monsters and the Moral Imagination," an October 2009 article in *The Chronicle of Higher Education*. A Columbia College Chicago philosophy and cultural studies professor, Asma suggests that monsters force us to face our fears of the unknown and our vulnerabilities, to imagine "our own

**A vampire-focused master's degree program in "Cult Film and TV" at Brunel University, London, begun in fall 2006, is billed as the first postgraduate degree of its kind.**

agency in chaotic and uncontrollable situations."

In his 2003 book *Malice*, French philosopher François Flahault offers a nuanced explanation for our fascination with monsters. He argues that, contrary to the views of moral philosophy and religion, the origins of wickedness lie not in demons, devils, society, or others, but within each of us — that our belief in evil as an outside force leaves us unable to examine our own wickedness and vulnerable to fears of the unknown.

What these authors point out is how monstrous things challenge our sense of right and wrong. Is Frankenstein's handiwork a monster to be feared or a creature to be pitied? Are vampires blood-sucking monsters or romantic possibilities? Are werewolves tortured victims or symbols of our own animalistic desires?

As silly as it may sound, the academic study of monsters teaches us about ourselves. The monsters we invent represent our fears, desires, and our ongoing struggle with mortality and morality. That thing under the bed or in the closet is, after all, a product of our own minds. ■



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## Real Life or Reel Life? Nanotechnology in Movies

Avatars and mind-controlling devices make life difficult for Bruce Willis in the 2009 sci-fi film *Surrogates*.

By Mark H. Griep

Hollywood blockbusters use scare tactics when referencing nanotechnology, the science and engineering of devices on the atomic/molecular scale, and this is a problem. Upwards of 75 percent of Americans have little to no understanding of nanotechnology, according to a recent poll by Hart Research. There are more than 1,300 consumer nanotechnology products available, from tiny computer processors to antimicrobial wound coatings, tallies the advocacy group Project on Emerging Nanotechnologies (PEN), and a \$3.15 trillion worldwide market for them will emerge by 2015, estimates Lux Research — meaning people can't afford to remain ignorant about such an important topic. Although the U.S. leads the world in nanotechnology patents, China overtook America in nanotechnology patent applications from 2005 to '08, reported the President's Council of Advisors on Science and Technology in March, in the most recent data available.

With America's knowledge-based economy largely dependent on technological breakthroughs, it's critical not to let science fiction sway public opinion about nanotechnology and hinder the country's position as the world leader in technological development. If only Tinseltown agreed.

Take *G.I. Joe: The Rise of Cobra* from 2009. Its plot concerns a rogue U.S. scientist who develops the ultimate weapon, a "nanomite" bomb. Once unleashed, it reproduces and dissolves all matter in its path. (The concept stems from K. Erich Drexler's infamous "Grey Goo" hypothesis, in his 1986 book *Engines of Creation*, which speculates about a self-replicating nanotechnology system that is accidentally released and overruns the world.) The

warhead devours most of Paris, leaving a memorable image of a half-dissolved Eiffel Tower in viewers' heads, before the good-guy soldiers save the day.

The futuristic *Surrogates*, a 2009 vehicle for Bruce Willis, depicts isolated humans who interact through robotic surrogates. It frames nanotechnology as a threat against human nature through mind-controlling devices.

*Agent Cody Banks* (2003), with a target audience of tweens and Frankie Muniz as a teenaged CIA operative and the title character, "involves a scientist who developed nanotechnology for noble environmental purposes and is coerced into creating a weapon of mass destruction," David Rejeski, director of PEN, writes in a November 2005 position paper, "Why Nano Fear Will Not Disappear." The 2004 sequel also impugns nanotechnology through a diabolical story about a rogue officer and mind-controlling microchips implanted in the molars of world leaders.

Movie studios have a long history of technophobia, pitting humankind against machine in one way or another. Charlie Chaplin's *Modern Times* (1936) critiques the industrial revolution. Stanley Kubrick's *Dr. Strangelove or: How I Learned to Stop Worrying and Love the Bomb* (1964) satirizes nuclear war and his sci-fi *2001: A Space Odyssey* (1968) costars an evil computer. And James Cameron's futuristic *Terminator* franchise of the past 25 years pivots on cyborgs, robots gone awry.

Some might claim that Hollywood has negligible influence, but research suggests otherwise. "The scientific community can provide little counterweight to these storylines because the narratives imply failures inherent in our larger society — ethical failures, failures to anticipate, and failures to develop adequate controls for complex technological systems,"

Rejeski declares about movies, books, video games and other pop-cultural artifacts that reference nanotechnology.

A 2009 study by researchers at University of South Carolina concludes that individuals with a high level of media exposure fear nanotechnology more than others do. In large part this negative view derives from how the information is presented, not if it's factual, argues nanotechnology expert and University of Houston professor Emmanuelle Schuler in "Perception of Risks and Nanotechnology," an essay from the 2004 collection, *Discovering the Nanoscale*. Because initial public perceptions are difficult to overcome, the burden of proof falls to the scientific community but scientific justification, which is less publicized, often cannot sway the public, Schuler warns.

The U.S. government understands the importance of nanotechnology and is taking proactive measures to ensure its responsible development, to get the public involved, and to address the potential damage to and unfounded worry about nanotechnology that Hollywood may cause. For instance, the National Nanotechnology Initiative (NNI) will have devoted almost \$500 million in studies on the environmental, health and safety concerns of nanotechnology by 2011, in a program that began in 2005, outpacing all other countries combined. And the NNI, along with U.S. universities and the scientific industry, is creating outreach programs at all levels of education to introduce the general public to nanotechnology.

These steps are critical for the U.S. to remain at the forefront of responsible nanotechnology and not be derailed by public misunderstanding or backlash. "Knowing is half the battle," states the time-tested *G.I. Joe* motto. Exactly. ■



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He specializes in carbon, biological and energy applications of nanotechnology. Griep has published seven technical papers in scientific journals and presented at more than a dozen conferences relating to nanotechnology. He earned a B.S. in biomedical engineering and a Ph.D. in mechanical engineering from Michigan Technological University. Griep was a 2009 Fulbright Scholar at the Research Center for Applied Sciences, Academia Sinica, Taipei, Taiwan, where he focused on the development of nanotechnology in East Asia. He also earned a 2009 Love of Learning Award from Phi Kappa Phi to help underwrite an education program in nanotechnology for rural youth in Taiwan. Email him at mark.griep@fulbrightmail.org.

# Stage Fright Tops the Marquee

By (William) Arnold Johnston and Deborah Ann Percy

Psychologists consider stage fright a social anxiety disorder. Robbie Robertson, chief songwriter of the rock group The Band, put it this way in “Stage Fright,” the title track from a 1970 album, about the acute nervousness associated with performing or speaking in front of an audience:

*Your brow is sweatin' and your mouth gets dry,  
Fancy people go driftin' by.  
The moment of truth is right at hand,  
Just one more nightmare you can stand.*

The symptoms — including trembling, sweating, vomiting, palpitations, difficulty breathing, throat constriction, memory loss, and, in extreme cases, the inability to go onstage — afflict a veritable who’s who of celebrities.

## Actors suffer

Sir Laurence Olivier was many decades into his distinguished acting career when he lost confidence in his abilities. The condition, which famously struck while he portrayed the lead in Henrik Ibsen’s *The Master Builder* at Great Britain’s National Theatre in 1965, affected his stage work for years. During the play’s run, as Olivier admitted in his autobiography, *Confessions of an Actor*, he could not make an entrance without an actual push from the stage manager.

Sir Derek Jacobi endured a two-year bout of stage fright in the early 1980s in the middle of a celebrated career. Other brilliant British thespians who have fallen prey to the phobia are Peter O’Toole, who as a 24-year-old often threw up backstage as Shakespeare’s iconic Hamlet at the Bristol Old Vic, and Ian Holm, who walked offstage during a 1976 preview performance in London as the headliner in Eugene O’Neill’s *The Iceman Cometh* — and virtually abandoned theater work until 1993, when Harold Pinter wrote a play, *Moonlight*, for him.

“My doctor said, ‘The Iceman goeth,’” Holm recalled in an online interview for a 1998 *Masterpiece Theatre* production of Shakespeare’s *King Lear* on the Public Broadcasting Service. “Something just snapped. Once the concentration goes, the brain literally closes down. It’s like a series of doors slamming shut in a jail. Actors dry up all the time. Well,



Celebrities Kim Basinger (left), Al Pacino, and Carly Simon have all endured varying degrees of stage fright.

I wasn’t just drying; I was stopping.”

Outstanding American actors, too, are vulnerable. Academy Award winners Nicolas Cage, Michael Douglas, Maureen Stapleton, George C. Scott, and Al Pacino have suffered potentially debilitating performance anxiety. When Kim Basinger won the Academy Award as Best Supporting Actress for *L.A. Confidential* in 1998, she was unable to deliver her well-rehearsed acceptance speech. As Craig Wilson noted in a March article in *USA Today*, Basinger finally blurted out, “I just want to thank everybody I’ve ever met in my entire life.”

Before show time, Stockard Channing, who has earned a Tony Award and an Emmy Award, revealed, “I feel like heading for the nearest airport.”

## Musicians suffer, too

Pop stars Barbra Streisand, Rod Stewart, and Carly Simon, operatic tenor Andrea Bocelli, and classical pianist Glenn Gould have experienced lifelong performance anxiety.

Streisand’s fear of forgetting lyrics before an audience — which she did in 1967 in “Value” in Central Park, New York City, during a concert taped for TV — kept her offstage for 27 years. A petrified Stewart, in his U.S. debut, sang his first song hiding behind a stack of speakers. In 1981 in Pittsburgh, Pa., Simon barely made it through the early show and collapsed before the second. She didn’t perform in public for seven years after that and has been known to seek distraction from anxiety by poking safety pins into her hands. Bocelli’s stage fright is a constant companion but he says he abstains from drugs or medicine to combat it. Gould abandoned public performances at age 31, saying, “I detest audiences. I think they are a force of evil.”

Belgian singer-songwriter Jacques Brel compared his relationship with the

audience to a bullfighter facing a bull and admitted to vomiting before almost every performance. The anxiety led him to give up the concert stage in 1967 at age 37 for the remaining 11 years of his life.

## Performers must endure

Envious audiences may not realize the price of fame frequently involves more than talent, practice, and luck. It also involves courage, determination and perseverance. As Bocelli once said to newscaster Connie Chung, “The only way is to go onstage and hope.”

“You’ve got to put yourself out there,” Pacino insisted in a 2003 *Associated Press* interview with Bootie Cosgrove-Mather. “If you feel as though you are presenting something to an audience that you feel good about, it takes a little bit of the edge off the fear. You want to communicate this play to them. Serving the play becomes the thing that bails you out of any real stage fright.” ■



(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. His poetry, fiction, nonfiction and translations have appeared in literary journals and anthologies, as have her short fiction and prose pieces. Together and individually their plays have won awards, production, and publication across the country. Their 10 books include his *The Witching Voice: A Novel from the Life of Robert Burns*, their anthology *The Art of the One-Act*, and their collection of one-acts *Duets: Love Is Strange*. They’re members of the Dramatists Guild of America and the American Literary Translators Association. Email them at arnie.johnston@wmich.edu or dajohnston2@gmail.com.



People wait in a breadline near the Brooklyn Bridge in this undated photo from the Great Depression.

# Wall Street Runs on Fear

By John T. Harding

*The only thing we have to fear is fear itself.*  
— Franklin D. Roosevelt, from his  
1933 presidential inaugural address

**F**ear is a major factor that drives Wall Street. Financial history is full of examples of investors succumbing to it and causing widespread economic damage, including fallout from the Great Crash of 1929 and the lesser-known Panic of 1907.

A cynic might say that while Wall Street is populated by bulls and bears, investors are sheep and cattle, often driven by fear — and its companion, euphoria. Despite many financial history lessons showing that neither is a reliable motivation for fiscal decisions, investors continue to delude themselves into thinking that “this time is different” and that they’ve defeated the inevitable business cycle, thus changing the rules forever.

“The U.S. subprime crisis of 2008 followed the script of scores of banking crises past,” wrote Paul Krugman and Robin Wells in their review of Carmen Reinhart and Kenneth Rogoff’s *This Time Is Different: Eight Centuries of Financial Folly* (for *The New York Review of Books*, May 13 edition). The core of that folly, Krugman and Wells noted, is that “too much debt is always dangerous,” whether the borrowing is by governments, financial institutions or individuals. “Yet people — both investors and policymakers — tend to rationalize away these dangers,” the reviewers added; “they either forget history or invent reasons to believe that historical experience is irrelevant,” thus setting themselves up for disaster.

Economic historian Charles P. Kindleberger put it this way in his often-reprinted 1978 book, *Manias, Panics, and*

*Crashes: A History of Financial Crises*: “Asset price bubbles — at least the large ones — are almost always associated with economic euphoria.”

At some point, however, the delusion fades. And as John Maynard Keynes wrote in his 1936 classic book, *The General Theory of Employment, Interest and Money*, “It is of the nature of organized investment markets ... (that) when disillusion falls upon an over-optimistic and over-bought market, it should fall with sudden and catastrophic force.”

This happened in the **Panic of 1907** when rumors — some true, some false — sent frightened herds of depositors stampeding to banks, brokerages, and other financial institutions to rescue their cash before firms went belly up. Such a run, however, only made things worse. For example, the stock of United Copper Co. fell from \$62 to \$15 in only two days after a failed effort by a speculator to corner the company’s shares. And depositors withdrew \$8 million in three hours from the Knickerbocker Trust Co. in New York City before the bank suspended operations, according to a historic pamphlet prepared by the Federal Reserve Bank of Boston.

There was no deposit insurance or investor protection for customers; there was no government agency or central bank to bail out troubled firms. So as the panic spread, financier J. P. Morgan rounded up colleagues to organize a rescue operation, depositing cash with troubled banks and brokerage firms.

Some six years later, the Federal Reserve Act was signed by President Woodrow Wilson, establishing an independent central banking system to regulate the nation’s financial institutions, monitor the economy, and control the supply of money.

Disillusion, Keynes noted, “comes

because doubts suddenly arise concerning the reliability of the prospective yield,” among other reasons. And when the investment herd perceives a lack of reliability, fear kicks in, as in, most famously, the **stock market crash of 1929**.

The tsunami of stock market speculation that led to the Great Depression began to build early in 1928, according to Harvard economist John Kenneth Galbraith in his 1954 bestseller, *The Great Crash of 1929*. This “mass escape into make-believe, so much a part of the true speculative orgy,” Galbraith wrote, “started in earnest,” and as the words of brokers and investment counselors “became golden,” audiences listened “with the truly rapt attention of those who expect to make money by what they hear.”

Eventually, however, the foggy air of overconfidence was blown away by the winds of economic reality, and the panicked populace demanded their money back, rushing to retrieve what little may have been left of their invested hopes and dreams. By mid-October 1929, disillusioned investors lost confidence, dumped their stocks, and the market crashed.

While the 1907 episode is also known as “the Rich Man’s Panic” because it directly affected mostly wealthy people, during the 1920s, millions of average Americans had poured their savings into the stock market. Hundreds of banks failed in the first six months of 1929 and hundreds more during the ensuing Great Depression; stocks lost an estimated \$50 billion over the two years following the crash; and the jobless rate during the Great Depression soared to a staggering 25 percent.

Just as the Panic of 1907 led to the creation of the Federal Reserve, the Great Crash of 1929 led in 1934 to the Federal Deposit Insurance Corporation, also an independent entity, whose mission is to cover the assets of depositors, easing their fears when banks become insolvent.

And it may be coincidence, but it is curious that the last four major financial crises in America happened in October (1907, 1929, 1987, 2008) — just before Halloween. ■



**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).



University of California, Berkeley, running back Jahvid Best suffered a concussion on the field last season.

## Intimidation and Violence in Intercollegiate Football

By Angela Lumpkin

Last year in college football, 2.7 of every 1,000 players suffered concussions, according to the National Collegiate Athletic Association, including University of Florida senior quarterback Tim Tebow, the 2007 Heisman Trophy winner, and heralded University of California, Berkeley, junior running back Jahvid Best. Who will be struck with debilitating injuries this season, to the brain or the body, in a sport steeped in intimidation and violence?

Somebody, that's certain, because violence pays off in college football. Teams in the six conferences in the Bowl Championship Series (BCS) reap huge financial rewards associated with television revenues (each institution receiving several million dollars annually) and bowl game payouts (\$17 million per team playing in a BCS bowl game in 2009), with winning the only measure of success. Coaches, to keep their jobs and multimillion-dollar salaries, pressure athletes to get more aggressive and more competitive to win games, gain fans (and boosters), advance their team's ratings (not to mention television ratings), and play in the most lucrative bowl games.

In daily practices, athletes are conditioned to inflict physical violence and psychological intimidation. Some coaches try to instill a killer instinct into the

minds of athletes, sometimes resulting in overaggressive play that causes serious injuries that may end the competitive careers of opponents or themselves. Most fans enjoy the inherent violence in football and cheer vicious hits, especially those resulting in positive outcomes for their favorite teams, such as knocking the opposing quarterback out of the game; this happened last year to University of Oklahoma's Sam Bradford, a junior and the 2008 Heisman winner, and University of Texas' Colt McCoy, a senior. Without these star players, who suffered shoulder injuries, the teams lost key games; indeed, for the latter's squad, it was for the BCS national championship.

Athletes even may be taught to hit opponents in ways to hurt or incapacitate them. For example, sometimes defensive players are shown how to deliver intimidating tackles on wide receivers via blindside hits that can cause serious injuries, including concussions. And players know the electronic media glorify the super-masculine culture of winning football, for instance, the highlights of bone-crushing tackles on ESPN's SportCenter and the replays on stadium video boards of vicious blows.

Sometime athletes on their own initiative "take out" an opposing player because they are being bested. After losing on opening day last year to a seemingly inferior team, University of Oregon running back LeGarrette Blount sucker

punched a player from the winning team, flooring him with a shot to the jaw. (Blount, a senior, was suspended for the rest of the season, but eventually was allowed to return to the team after missing eight games.) Athletes may act in this way without considering the consequences of their actions because they have objectified their opponents. That is, opposing players are viewed not as worthy competitors striving for excellence but as impediments to the all-important goal of winning. Some players admit they try to hurt an opponent so he will have to leave the game, thus increasing their chance of winning by competing against lesser talent.

Football players also resort to gamesmanship or psychological ploys like intimidation to gain a competitive advantage. This may begin with trash talking and taunting: hurling hurtful words and delivering crude gestures. Although many players shrug off these commonplace insults, other athletes, with emotions boiling over, lash out physically. One infamous brawl occurred in 2006 between the University of Miami Hurricanes and Florida International University Golden Panthers as a direct result of trash talking and violent and intimidating play on both sides. Following a Hurricanes touchdown and taunting by the player who scored, numerous punches, swinging of objects like helmets and crutches, and kicks were exchanged, leading to one-game suspensions for 13 University of Miami and 18 Florida International University players.

Intimidation and violence have become an integral part of intercollegiate football because these actions are closely associated with winning and the rewards given to the victorious. Should coaches and players do whatever it takes, including using physical violence and psychological intimidation, in pursuit of the singular goal of winning? ■



**Angela Lumpkin** (University of Kansas chapter vice president) is a professor in the Department of Health, Sport, and Exercise Sciences at University of Kansas.

An avid racquetball player and aerobic fitness buff, she served as head women's basketball coach at University of North Carolina at Chapel Hill in the mid-1970s and assistant woman's basketball coach at The Ohio State University in the early 1970s. The author of 22 books and more than 50 scholarly publications on various aspects of sports, exercise, and health, Lumpkin has further shared her expertise through nearly 200 professional presentations. She has held administrative positions at University of North Carolina at Chapel Hill, North Carolina State University, State University of West Georgia, and University of Kansas. Visit her home page at <http://web.ku.edu/~alumpkin/> or email her at [alumpkin@ku.edu](mailto:alumpkin@ku.edu).



Toxic workplaces don't necessarily come with warning signs. Or do they? Look carefully for them.

## Recognize a Toxic Workplace

By Kimberly Thompson

**W**ith the Bureau of Labor Statistics calculating the July national unemployment rate at 9.5 percent, or 14.6 million people, in the most recent data available at press deadline, it may be difficult for jobseekers to recognize a toxic workplace. Those in need of a position, concerned about the vast competition, might not want to close any potential open door, no matter how shaky. And applicants at interviews, preoccupied with making a good impression, understanding the job and learning about salary and benefits, tend not to pay attention to warning signs, especially in a tough economy.

But toxic workplaces are a problem, no matter the sector. Only 45 percent of employees are satisfied with their jobs, according to a recent survey of 5,000 households conducted for The Conference Board, a nonprofit business membership and research association. This is the lowest since 61 percent in 1987 at the poll's inception. The drop crosses the key criteria of employee engagement, according to The Conference Board: job design, organizational health, managerial quality, and extrinsic rewards. "Fewer Americans are satisfied with all aspects of their employment," the press release states, "and no age or income group is immune."

Jobseekers can use this information to form questions and reach conclusions about a specific opportunity. In fact, a candidate in his early 40s, an expert in human resources looking for a new situation, learned this lesson the hard way not too long ago when interviewing for a management position at a business consulting firm. He didn't trust his gut or

deal with troubling evidence right in front of him.

Though a skilled professional, he lacked confidence in his interviewing abilities partly because he hadn't looked for work in years, and, therefore, downplayed worrisome cues. He felt uncomfortable in two interviews with the same callous manager but concluded the fault resided more with himself than the prospective supervisor, even though the latter did most of the talking and asked few questions. During the first interview, the manager took a phone call without apology or explanation, and the interview ended abruptly immediately afterwards. On some level, the applicant knew that there was a mismatch of chemistry between them and that he should turn down the job if offered it. But nervous and eager, he rationalized things away.

He wanted the idea of the job so badly that he accepted the position — for seven months, anyway, and then gave notice. The manager's micromanaging, second-guessing, and abrasiveness made him miserable and hurt his private life as well. He wound up taking a similar but lesser-paying job elsewhere a month later because the office felt comfortable, lacked conflict, and seemed a good match. His confidence soon rose.

It may be easy from afar to identify the signals he dismissed; however, in a struggling economy and highly competitive job market, applicants are apt to follow in his footsteps. Although it may seem difficult to recognize a toxic workplace because it is often hidden, clues are there for the detecting:

• **Healthy work environments respect employees at every level.** How were you

treated while interviewing: like a welcome guest or someone who could easily be replaced? And how did personnel interact with and refer to each other: positively or negatively?

• **Where are the employer's priorities?**

For instance, compensation is important to both parties. But an interview focusing on salary could indicate that expenses are more important than anything else.

• **Find out if the daily operations match what you were told during the interview.** Conduct research online, at the library, in the community, via social networking, etc. Take a tour of the facilities. Try to meet employees casually.

• **See if you're a good fit with the company's culture, its atmosphere and assumptions.** Observe employees. What does their nonverbal language say? Inspect the office, break room, bathroom, lobby, parking lot, grounds, building, bulletin boards, etc. What does all this tell you? Read the company handbook. What does it include and exclude and what can you conclude?

• **Ask questions.** If you don't understand something, seek clarification. A job search is too important to be passive about.

• **Most of all, listen to your internal voice.** If you sense something is wrong, there is something wrong. Make sure you feel right about an offer before accepting it.

The good news about job searching is that each career move makes you stronger, if you keep an open mind and are observant and introspective. If you make a mistake and accept an offer in a toxic workplace that cannot be fixed, learn from it and move on. ■



**Kimberly Thompson**, a National Board Certified Counselor and Licensed Professional Counselor, has provided career transition workshops and career counseling for more than 20 years. She has

coached 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* (<http://blogs.chron.com/careerrescue/>). Purchase her "Career Rescue" app on iTunes at <http://itunes.com/apps/careerrescue>. She received an M.Ed. in Counseling from University of Missouri and a B.S.W. in Social Work from Harding University in Searcy, Ark. 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); be sure to put *Phi Kappa Phi Forum* in the subject line.

## Reading 2.0 in the 21<sup>st</sup> Century

By Janet McNeil Hurlbert

**E**lectronic books (e-books) represented less than two percent of all titles sold last year, according to *The New York Times* in February. However, numerous national polls predict that electronic reading will become more prevalent in the near future. (See, for example, recent surveys by the trade association Book Industry Study Group and Stanford University's HighWire Press.) In fact, last December, CNN reporter John D. Sutter named e-books as one of the "Top 10 Tech Trends of 2009," citing the 235 percent sales increase from 2008 to '09, from \$13.9 million to \$46.5 million.

Some experts point to the textbook sector as evidence for increased e-book activity; indeed, more than half of all popular textbooks from major publishers are available in electronic format, according to a May 2009 article in *The Chronicle of Higher Education*. E-textbook materials can be easily updated, might be cheaper to purchase, and should appeal to the technologically adept. For instance, DynamicBooks, software launched in February by Macmillan publishing, lets instructors customize digital editions for classes. McGraw-Hill and John Wiley & Sons, among other publishers, also sell digital textbooks with interactive features. And Flat World Knowledge, a higher education publisher founded in 2007, offers free online access to e-textbook content and the option of purchasing on demand a print copy of the complete text or individual chapters.

Beyond academia, the general public can buy Amazon's Kindle; first released in November 2007, it is a wireless reading device now costing about \$189 with a 1,500 book title capacity. Competitors include the Barnes & Noble Nook and the Sony Digital Reader Touch Edition, both of which debuted in 2008, sell for approximately the same price and offer similar capabilities. Apple came out with its iPad in March; starting at \$499, it boasts mobile Internet access to support social networking and its many applications include a free iBook reader.

Mobile devices like these let leisure readers combine a love of reading with the intrigue of technology. Brad Moon, writing for *Wired* in March in the "Geek Dad" column, calls e-books another step in the digital revolution. The mobile devices can be carried easily, take up no real bookshelf space, and contain hundreds of books or more, he observes. Mainstream publishers offer e-books by popular novelists such as



Society member Britta Spaulding, who graduated from Lycoming College in May as a double major in art history and archaeology and culture of the ancient Near East, tested a 9-ounce Sony e-Reader in April. Will she have time to use such a device now that she begins a doctorate in anthropology/archaeology this fall at State University of New York at Buffalo?

Stephen King and Anne Tyler. Plus, averaging \$10 per download, e-books are comparable in price to paperbacks and available sooner. "Reading is all digital for me from now on," Moon writes. "I've come to prefer the e-book experience."

Converts like Moon may help make readers of scholarly material more receptive to e-books that academic libraries have carried for some time. Themed collections from electronic publishers such as Alexander Street Press, which focuses on humanities and social sciences, include works by less accessible authors. Also, interactive online reference books make searches easier. And an increasing number of rich, one-of-a-kind collections result from archival digitizing projects at individual institutions.

Libraries see e-books as an economical way to supplement holdings and provide users materials no longer available in print. Before placing a request for a loan of a physical book, the interlibrary loan staff at my school, Lycoming College, checks if it's available for free at Google Books; the project, begun in late 2004 by Google, includes at least two million scanned books out of copyright and in the public domain. NetLibrary, with more than 200,000 e-books available, has sold e-books to libraries since 1998. Significantly, in March it was purchased by EBSCO

Publishing, a premier database aggregator for libraries. And ebrary, founded in 1999, sells more than 170,000 digital reading materials to numerous audiences, including libraries.

Developments like these help explain why Kenneth C. Green's Campus Computing Project, started in 1990 and billed on its website as "the largest continuing study of the role of information technology in American higher education," included on its 2009 survey a question about e-books for the first time. Furthermore, respondents predicted e-books will become an important campus resource. This is compatible with the fact that those ages 8 to 18 spend more than 7.5 hours per day using media (almost 11 factoring in multitasking), according to a Kaiser Foundation Family study in January, compared with less than 6.5 hours determined by the previous study five years earlier.

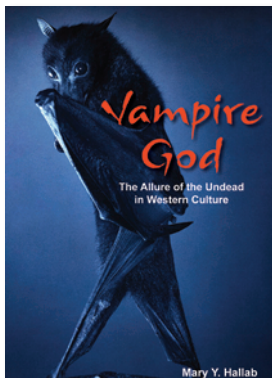
Villanova University's Joseph P. Lucia, University Librarian and Director of the Falvey Memorial Library, wrote in an email interview that "we have been wading into the e-book waters only gradually, like many libraries, because it's just not clear yet what our users want or need, and how those mesh with the options available to us both in terms of licensing from publishers and delivery platform." He continued, "It is clear that the next five years will bring e-books in some form to the center of library collections but exactly what or how still can't be clearly seen." ■



**Janet McNeil Hurlbert**

(Lycoming College chapter former president) is Associate Dean and Director of Library Services at Snowden Library at Lycoming College. She edited

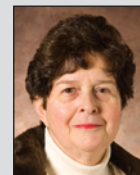
the 2008 collection of essays, *Defining Relevancy: Managing the New Academic Library*, published by Libraries Unlimited. An article she co-wrote, "Process-Based Assignments: How Promoting Information Literacy Prevents Plagiarism," appearing in the journal *College & Undergraduate Libraries*, made the American Library Association (ALA) Instructional Round Table's Top 20 for 2003. Other articles she co-wrote have appeared in industry publications such as *Journal of Business & Finance Librarianship* and *Research Strategies*. Hurlbert previously worked at libraries at Virginia Commonwealth University and Iowa State University. Earning a bachelor of arts in history and a master of library science from University of Denver, she is a member of Beta Phi Mu, the library and information studies honor society, and serves on numerous ALA committees. Email her at [hurlbjan@lycoming.edu](mailto:hurlbjan@lycoming.edu).



## Vampire God

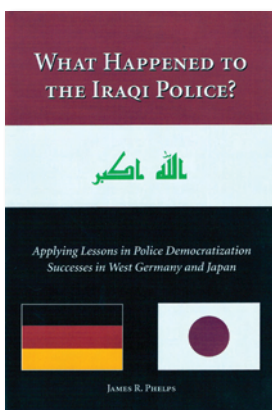
By Mary Y. Hallab

169 pp. State University of New York Press (October 2009).  
\$65 hardcover; \$24.95 paperback.



**H**ow apropos for this “Scare Tactics” edition of the magazine: *Vampire God: The Allure of the Undead in Western Culture*. Mary Y. Hallab, professor emerita of English at University of Central Missouri (her Phi Kappa Phi chapter), studies demon lore and literature from early folkloric beginnings to omnipresence in popular culture, arguing “that vampires are popular because they are humans who refuse to die,” she wrote via email. The ghouls appeal to our desire for immortality; thus, vampire literature answers “urgent questions about the meaning of death, the nature of the human soul, and its possible survival after bodily dissolution,” press materials state, adding that Hallab uses “cultural, anthropological, and religious

perspectives to explore the significance and function of the vampire in relation to the scientific, social, psychological, and religious beliefs of its time and place.” Gary Hoppenstand, editor of *The Journal of Popular Culture*, lauds the book’s “interesting detail and larger social significance.”



## What Happened to the Iraqi Police?

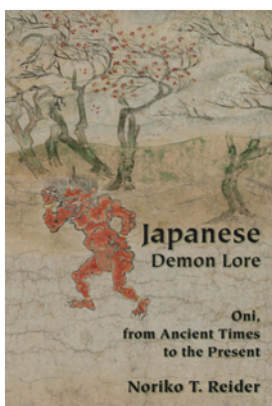
By James R. Phelps

189 pp. Carolina Academic Press (February 2010).  
\$25 paperback.



**T**he actions of military occupiers towards the establishment of public safety and security in the immediate aftermath of military conflict determine the outcome of overall democratization efforts in a country,” James R. Phelps (Colorado State University-Pueblo), an adjunct lecturer in government and criminal justice at Angelo State University, argued in an email about his first book, *What Happened to the Iraqi Police?* The work grew out of his 2008 doctoral dissertation in criminal justice from Sam Houston State University. As the book’s subtitle, *Applying Lessons in Police Democratization in West Germany and Japan* post-World War II, suggests, Phelps provides what he calls “comparative scenarios

of successful transition from totalitarian to democratic criminal justice systems” that could pertain to Iraq. “This book is an essential reference compendium for international police and justice scholars, political scientists, public administration, and policy and urban security experts,” praises Jess Maghan, director of the Forum for Comparative Correction.



## Japanese Demon Lore: *Oni*, from Ancient Times to the Present

By Noriko Tsunoda Reider

184 pp. Utah State University Press (October 2010).  
\$27.95 hardcover.



**D**emons and ogres populate Japanese literature, manga, anime, film, theater, art, mythology, and religion. The supernatural creatures, called *oni* and usually male, often terrify and wreak havoc, but also may endear and augur delights. Miami University associate professor Noriko Tsunoda Reider (The Ohio State University), who teaches Japanese literature, folklore, culture and language, among other courses, and who has published widely on the Japanese supernatural, studies *oni* in this monograph. “Considering what *oni* have been and meant, including their vicissitudes and transformations, reveals problematic and unstable aspects of the human psyche and of society in general that are not exclusively endemic to Japanese society,” she explained in an email. “In this sense, while the book focuses on Japan,

it has broader cultural and psychological implications.” Press materials call the scholarly volume the first of its kind in English to focus on *oni* and an examination of their “complex significance as ‘others.’”

Compiled by Editor Peter Szatmary



## 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.

## 2010 Convention Highlights



A large crowd attends one of many programs offered at the convention.



Tim Hulseley (center, gesturing), Vice President for Chapter Relations on the Society's Board of Directors, and dean of the Honors College at Virginia Commonwealth University, makes a point during a breakout session with chapter representatives. On his immediate right is Penny Wright, 2007-10 Society Regent and Emeritus Professor of Management at San Diego State University.



2007-10 Society President Robert B. Rogow (left), Dean, College of Business and Technology at Eastern Kentucky University, receives a plaque from Society Executive Director Perry A. Snyder, on Aug. 7, as Rogow's wife, Carol, looks on.

**"Partnering For Success"** wound up more than the name of workshops held for chapter officers right before and throughout the 2010 Phi Kappa Phi Convention that took place in early August.

The official name of the Convention was "Traditions & Transitions: Responding to a World of Change." But partnering for success describes what the 137 chapter delegates, other chapter representatives, present and past board members, headquarters staff, awards recipients, and guests — more than 250 attendees total — did at the Kansas City, Mo., Airport Marriott over an extended weekend of brainstorming, networking, voting, celebrating, and socializing.

Highlights included:

- Partnering For Success meetings for chapter delegates and officers to learn ways to increase membership, involvement, and visibility, among other topics.
- The election of the 2010-12 Board of

Directors (Diane G. Smathers is President-Elect) and Regional Representatives on the Society's Chapter Relations Committee.

- Convening the inaugural Council of Students and electing two Vice Presidents for Students to the Board of Directors.
- Approval of the 2010-12 budget and changes to the Society's bylaws.
- Speeches by outgoing President Robert B. Rogow, incoming President William A. Bloodworth, Jr., and Society Executive Director Perry A. Snyder.
- Presentations at a formal dinner by recipients of Phi Kappa Phi Awards.
- Luncheon talks by the 2010-12 Phi Kappa Phi Scholar, Sarah Rajala, an electrical engineer and dean of engineering at Mississippi State University, and the 2010-12 Phi Kappa Phi Artist, David Northington, a classical pianist on the faculty of University of Tennessee-Knoxville.
- Recognition of outstanding chapters. ■

— Staff report



Phi Kappa Phi awards recipients spoke at a resplendent dinner on Aug. 6. Left to right: Darris Means, who runs the college-preparatory Elon Academy for talented but underserved 10<sup>th</sup>-12<sup>th</sup> graders in Alamance County, N.C., and who won a 2010 Literacy Grant; Oluseun Idowu, a 2009 Love of Learning recipient pursuing an interdisciplinary doctorate in geosciences and mathematics at University of Missouri-Kansas City; Taralyn Tan, a 2010 Marcus L. Urann Fellowship winner starting a doctoral program in neuroscience and neurobiology at Harvard; Brianna Randall, a junior marketing major at University of Georgia and recipient of a 2010 Study Abroad grant applied to a trip to Siem Reap, Cambodia; and Rebecca Wettemann, a Fellowship recipient in 1995, and vice president of research and cofounder of the Boston-based Nucleus Research, a software market analysis firm.



To read a blog about the 2010 Phi Kappa Phi Convention, go online to [phikappaphi.blogspot.com](http://phikappaphi.blogspot.com).



## Society Creates Council of Students

**T**he 2010 Phi Kappa Phi Convention marked the debut of the Council of Students, an advisory panel for the Society. The Council of Students stems from a 2007 bylaws transformation that called for establishing two Student Vice Presidents from each of the Society's five regions so that the lifeblood of Phi Kappa Phi is involved in issues of governance. Two from the Council of Students are elected by their peers at each convention to be voting members on the Society Board of Directors.

The 2010-12 Vice Presidents for Students serving on the Board are Jeffrey Harrison, a junior business administration major at Southern Illinois University-Edwardsville, and Rodney Hughes, a second-year doctoral student in higher education at Pennsylvania State University.

"It feels so incredible to be a part of history," said Harrison. "I hope to bring a student's perspective and energy to the board," he said, citing increasing enrollment, promotions and networking as some objectives.

"I hope to learn about students' goals and successes and advocate effectively on behalf of students," said Hughes. "We also need to be complete board members," he continued, and work on behalf of the entire membership.

"Because students are our focus on excellence, it seemed important to include their voices on policy issues and other matters," said Phi Kappa Phi Executive Director Perry A. Snyder, adding that other honor societies provide students leadership roles. The Council of Students offers "a pool from which student ideas can be generated and communicated," he said.

"Students are the heart and soul of Phi Kappa Phi — the reason for the Society's existence, the glory of its past, and the hope of its future," said Society President William A. Bloodworth, Jr. "With the emergence of the Council of Students and students as members of the board, that future is brighter than ever." ■

— *Staff report by Chapter Relations Directors Jim Carlson and Molly Stauffer and Editor Peter Szatmary*

### 2010-12 Vice Presidents for Students:

**Jeffrey Harrison**, North Central Region  
(Southern Illinois University-Edwardsville)  
Junior, business administration major  
Memorable course: Creativity of Leadership  
Biggest challenge for the Society: Make it stand out among all other honor societies.  
jefharr@siue.edu

**Rodney Hughes**, Northeast Region  
(Pennsylvania State University)



The Phi Kappa Phi inaugural 2010-12 Council of Students. Back row (left to right): Shipra De, Western Region; Bridgette Cram, Southeast Region; Kathryn Cava, Southeast Region; Jennifer Worley, South Central Region; Samantha Perez, South Central Region; and Heather Bartholomew, Northeast Region. Front row: Mustafa Saadi, North Central Region; Jeffrey Harrison, North Central Region, and Vice President for Students; Rodney Hughes, Northeast Region, and Vice President for Students; and Ehsan Ejaz, Western Region.

B.S. in economics (2007) and M.A. in economics (2009) from Penn State  
Pursuing a doctorate in higher education at Penn State

Hobby: Weightlifting

Best part of Phi Kappa Phi: Welcomes students from all academic disciplines.

rph144@psu.edu

### Other Members of the Council

**Heather Bartholomew**, Northeast Region  
(University of Maryland, College Park)

B.A. in journalism and B.A. in government and politics (2009)

Pursuing a master of public policy at University of Maryland, College Park

Favorite book: *Harry Potter* series by J. K. Rowling  
Heather.Bartholomew@gmail.com

**Kathryn Cava**, Southeast Region  
(Campbell University)

Senior, elementary education and middle grades social studies major

Why she ran for the Council of Students: To gain valuable leadership skills and new experiences that I could apply beyond my college experience.  
kicava0204@email.campbell.edu

**Bridgette Cram**, Southeast Region  
(Florida State University)

Bachelor's degree in Spanish and international affairs (2009)

Pursuing a master's degree in higher education at Florida State University  
Role model: My parents. They have taught me the importance of hard work and perseverance.  
BEC06@fsu.edu

**Shipra De**, Western Region  
(University of Nevada-Las Vegas)

Senior, mathematics major  
Satisfying community service: Every year I help

out with the Empty Bowl Benefit and donate pottery to raise money to feed the homeless.  
des2@unlv.nevada.edu

**Ehsan Ejaz**, Western Region

(University of California-Davis)

Senior, neurobiology, physiology and behavior major

Further educational plans: Medical school  
eejaz@ucdavis.edu

**Samantha Perez**, South Central Region  
(Southeastern Louisiana University)

Double major in English and history (2009)

Pursuing a doctorate in history at Tulane University

Most proud of: Last spring, my fiancé and I produced an hour-long documentary on the Isleños (Canary Island immigrants in Southeast Louisiana).  
samantha.perez@selu.edu

**Mustafa Saadi**, North Central Region  
(University of Michigan)

B.E. in civil engineering (1996) and master of engineering management (1998) from American University of Beirut  
Pursuing a doctorate in civil and environmental engineering at University of Michigan  
Most proud of: My two sons  
msaadi@umich.edu

**Jennifer Worley**, South Central Region  
(Southeastern Louisiana University)

B.S. in kinesiology-exercise (2009)

Pursuing a master's degree in exercise physiology at East Carolina University

Most proud of about her chapter: Scholarships given out locally  
Jennifer.Worley@selu.edu

(College or university of chapter initiation)

# Member Spotlight

**MY STELLAR ACHIEVEMENT:** four space flights

**MY "CLOSE ENCOUNTER":** winter survival training for NASA in Siberia

**MY EARTHBOUND PASSION:** encouraging young people to pursue their dreams

**MY HONOR SOCIETY:** Phi Kappa Phi

## GREAT MINDS THINK ALIKE.

**Wendy Lawrence** logged more than 1,200 hours in space as a NASA astronaut before retiring in 2006. She visited the Russian space station Mir and was a mission specialist on the STS-114 "Return to Flight" voyage in 2005. Prior to her 14 years at NASA, she earned multiple commendations as a Navy captain and helicopter pilot. Lawrence was initiated into Phi Kappa Phi at the United States Naval Academy in 1980.

Founded in 1897, **Phi Kappa Phi** is the oldest and most selective honor society for all academic disciplines. Its more than 100,000 active members include great minds in science and medicine, government and law and the military, education and business, along with sports, literature and the arts and just about every other field imaginable.



Photo by NASA

**KNOW OF OTHER GREAT MINDS TO FEATURE IN THE PHI KAPPA PHI GREAT MINDS CAMPAIGN?  
SEND US YOUR SUGGESTIONS AT [WWW.PHIKAPPAPHI.ORG/GREATMINDS](http://WWW.PHIKAPPAPHI.ORG/GREATMINDS).**



## Clemson University, Chapter, Earn Political Kudos

The South Carolina Lieutenant Governor's Office on Aging bestowed the 2009 Outstanding Community Intergenerational Award to **Clemson University** and the City of Clemson for their recently completed three-year Town 'n Gown Oral History Project. The commendation noted the importance of intergenerational work in understanding differences, linking people and building communities. The Clemson chapter had received a 2005 Phi Kappa Phi Literacy Grant to help launch the initial effort, in which 20 honors students interviewed 100 retired faculty and community business leaders for a better understanding of the concomitant development of a university and a town. The project, coordinated by the chapter and involving the Emeritus College, Honors College, and the City of Clemson, was so successful that Clemson University continued the funding for two more years, resulting in a library exhibit and facts on the Clemson website. The project team leaders, all members of the Clemson chapter, from left to right: **Diane Smathers**, Society President-Elect and director of the Emeritus College; **Chip Boyles**, former assistant city manager of Clemson, S.C.; **Jerry Reel**, university historian and senior vice provost emeritus; **Lienne Medford**, chapter president and associate professor of education; **Bill Hare**, chapter treasurer and professor emeritus of mathematics; and **Peter Cohen**, chapter public relations chair, campus minister, and lecturer in philosophy/religion.

**Sarah Adams** (Texas Woman's University student vice president), senior biology and chemistry major, was appointed by Texas Gov. Rick Perry as student regent for Texas Woman's University for the 2010-11 academic year.

**Francis J. "Rusty" Eder** (University of Maryland), history department chair at West Nottingham Academy, in Colora, Md., received one of 58 James Madison Memorial Fellowships for 2010. The grants, up to \$24,000 apiece, support pursuit of a master's degree in American history by experienced and aspiring secondary school teachers in relevant fields. At least one winner is chosen from each state and other U.S. territories. Congress established the James Madison Memorial Fellowship Foundation in 1986; the fellowship program is in its 19<sup>th</sup> year. Eder is pursuing a master's degree at Ashland University.

**Summer Lewis** (Kansas State University) has been named a Peace Fellow from the Rotary Foundation of Rotary International. Fellowships cover tuition and living and travel expenses and are typically worth \$60,000; up to 50 master's degree fellows and 50 professional development certificate fellows are selected annually. She will begin a masters' degree in international studies, peace and conflict resolution at University of Queensland in Brisbane, Australia, in February. Lewis works as a liaison for guest and employee relations at Asian University for Women in Chittagong, Bangladesh.

**Ray Mabus** (University of Mississippi), Secretary of the Navy, was named by President Barack Obama to oversee the administration's rehabilitation of the Gulf Coast after an April oil spill caused by an explosion of the Deepwater Horizon, a drilling rig leased by the oil company BP. Mabus was governor of Mississippi (1988-92) and United States Ambassador to Saudi Arabia (94-96). He also has been state auditor of Mississippi and chairman and CEO of Foamex, which manufactures comfort cushions and various polymers. Mabus earned a bachelor's degree from University of Mississippi, a master's degree from The Johns Hopkins University, and a law degree from Harvard Law School.

**Monica Macasantos** (University of the Philippines), a fiction writer, earned a three-year James A. Michener Fellowship in Creative Writing from University of Texas at Austin. Worth \$25,000 per academic year, plus remission of all tuition and fees, it requires no teaching or other duties. She also received \$6,000 for travel and research. More than 1,100 applicants vied for 12 seats in fiction, poetry, playwriting, and screenwriting.

Student **Emily Paine** and professor **Lorrayne Carroll** (University of Southern Maine) stood out at University of Southern Maine. **Paine**, a

senior double major in sociology and in women and gender studies, was selected as a Maine Policy Scholar; she will study for credit this fall the challenges of implementing Maine's recent anti-discrimination law protecting the lesbian, gay, bisexual, and transgender community. One applicant from each of the seven University of Maine campuses wins the annual award, which comes with \$1,000 for tuition and up to \$1,000 for research. **Carroll**, associate professor of English and of women and gender studies, was one of three to win the 2010 Maine Campus Compact's Donald Harward Faculty Award for Service Learning Excellence, in her case for promoting literacy, citizenship and civic engagement.

**Cynthia Pemberton** (member at large), associate dean of Idaho State University Graduate School and professor of educational leadership, is one of 102 national delegates (two from each state and the District of Columbia) for Vision 2020, "a national project of the Institute for Women's Health and Leadership at Drexel University College of Medicine focused on advancing gender equality by energizing the dialogue about women and leadership," state press materials. More than 1,000 people made nominations for the three-year terms.

**David J. Soukup** (University of Tennessee) won the New York State Society of Professional Engineers' 2010 Outstanding Professional Engineer in Education Award. Seven individuals and four firms received acclaim. Founded in 1926, the society includes 23 local chapters and more than 3,000 members in construction, government, industry, and private-practice engineering. Soukup is managing director of the Centers Sector of the American Society of Mechanical Engineers; it supports member professional development and advocates for the engineering workforce.

**Dallas Woodburn** (University of Southern California) won one of four *Glamour* magazine/Sally Hansen "Best of You" Awards for volunteer work with the youth organization Write On! For Literacy, which she founded in 2001. Initial nominees came from friends or family; *Glamour* picked seven semifinalists for online voting by readers. Winners received \$1,000 for their cause, a three-day trip to New York City, \$1,000 in spending money, a makeover, and a photo shoot. The contest began in 2001. Woodburn is pursuing an M.F.A. in fiction writing at Purdue University.

**Archie Wortham** (University of Texas at Austin), associate professor of speech at Northeast Lakeview College, co-presented "Roadblocks to Success: Handling Inequity against Males in Education — The Real Audacity of Hope," at the National Institute for Staff and Organizational Development conference on teaching and leadership excellence. Wortham also received a teaching award at the 32<sup>nd</sup> annual event held last spring in Austin, Texas. ■

Compiled by Editor **Peter Szatmary**



For more Member News announcements, go online to [www.phikappaphi.org/forum/fall2010](http://www.phikappaphi.org/forum/fall2010).

# In Memoriam

## Compiled by Editor Peter Szatmary

**Dorothy Ann Benson** (University of New Mexico), 91, put her mind to work on numerous fronts. In academia, she earned degrees from University of New Mexico (bachelor's) and University of Minnesota (master's) and was on the faculty of Kansas State University and the staff of the Stephens College counseling center. Before World War II, Benson volunteered to plot airplanes in Northern California for the Army Signal Corps; after Pearl Harbor, she returned to her hometown of Grand Forks, N.D., as a secretary for the Selective Service, interrupting the position for a few years to enlist in the Marine Corps Women's Reserve and rising to the rank of sergeant. Active in civic causes, Benson passed away on March 26; she was preceded in death by her husband.



**Myles Brand** (member at large), 67, influenced higher education as president of two universities and as president of the National Collegiate Athletic Association (NCAA) from 2003 until his death from pancreatic cancer on Sept. 16, 2009. As president of the NCAA, Brand established a system that holds sports programs publicly accountable for scholastic requirements. His administration eliminated lavish perks for athletes and politically incorrect team mascots, nicknames, and images. He also pushed for curbing extravagant salaries for coaches, hiring more minority coaches, and giving women's sports more due. Brand may be best remembered when, as president of Indiana University (IU), he fired men's basketball coach Bob Knight in 2000 for abusive behavior, prompting protests and threats to Brand and his family. In 29 years at IU, the legendary and volatile Knight had won three national titles in a program acclaimed for high graduation rates and following NCAA rules. Yet Brand stood firm on his "zero tolerance" policy. Also as IU president (1994-2002), he expanded the information technology and life sciences sectors and achieved record enrollment and fundraising. As president of University of Oregon (1989-94), Brand managed tough economic times, created new and record-breaking approaches to funding, and encouraged recruitment of out-of-state students. He earlier was provost at The Ohio State University and chair of the philosophy department at University of Illinois at Chicago and University of Arizona. The first member of his family to attend college, Brand earned philosophy degrees from Rensselaer Polytechnic Institute (B.A.) and University of Rochester (Ph.D.). Survivors include his wife of 31 years, a son from a previous marriage, and two grandchildren. Donations can be made to the Myles Brand Chair in Cancer Research at Indiana University School of Medicine; go online to [www.medicine.iu.edu](http://www.medicine.iu.edu).



**Edwin J. Butterworth** (Brigham Young University), 97, valued words, family, and faith. He spent almost 30 years as director of the Brigham Young University (BYU) public communications department before retiring in 1978. Butterworth also was an assistant professor of journalism and advised the student newspaper, chaired

the publications board, served as the first editor of the alumni newspaper, and published BYU-related books. He earlier worked as an editor at the *Salt Lake Telegram*, *Salt Lake Tribune*, and *Deseret News*. Butterworth received the first master's degree in journalism from BYU and a bachelor's degree from University of Utah. He was active in the Mormon Church, a member of the Tabernacle Choir, and a bishop's counselor. The family man was married for 71 years. He died on April 5; survivors include a son and daughter, their spouses, and seven grandchildren.

**Kurt Djordjevic** (Southern Illinois University-Carbondale), 50, had two careers. He spent upwards of 20 years in the Navy before retiring in 1990 as a warrant officer, and then 10 more years as an instructor of informational technology in Tukwila, Wash., before retiring in 2003. Born in Schlangen, West Germany, he attended Riverside High School in Sioux City, Iowa, and earned bachelor's and master's degrees from Southern Illinois University-Carbondale. The avid reader and family man died on April 17, after a four-year battle with cancer. Survivors include his wife, five sons, two daughters, 10 grandchildren, and two great-grandchildren.



**Monique Forte** (University of Georgia), 43, passed away on May 22, two weeks after receiving Stetson University's 2010 McEniry Award for Excellence in Teaching, the school's most prestigious teaching honor. The professor of management in the School of Business Administration was to have assumed an endowed chair this fall. Joining Stetson in 1994, Forte chaired the department of management (2000-2005), was on the university's presidential search committee (08-09), and headed the campus life work group (last year). She earned degrees from University of Georgia (B.B.A. and M.B.A.) and Florida State University (Ph.D.) and published articles in the *Journal of Psychological Type*, *Journal of Management Education*, and *Strategic Management Journal*. Survivors include her husband.

**Frederick E. Hutchinson** (University of Maine), 79, the first member of his family to go to college, became president of his alma mater, University of Maine (UM). The proud 4-H farm boy attended a one-room schoolhouse in rural Atkinson, Maine, and earned bachelor's and master's degrees in agronomy from UM and a doctorate from Penn State. His decades-long tenure at UM spanned being a faculty member, dean of agriculture, vice president of research and public service, and president (1992-97). Hutchinson also worked for the U.S. Agency for International Development (82-85) and was provost at The Ohio State University (85-92). The Army veteran died on April 7. His wife survives; the high school sweethearts married as UM undergraduates. Other survivors include their two daughters and four grandchildren.

**David Rooke** (Texas A & M University), 86, a longtime executive with Dow Chemical Company, used the ratchet wrench as a symbol for his employees: "Always forward, never back." A chemical engineering graduate from what's now called Rice University, he began with Dow in the mid-1940s at a new power plant in Freeport, Texas, and rose to general manager of the Texas division. In 1974, he was promoted to help navigate the energy crisis; in 1978, he was named president of Dow Chemical USA and became executive vice president of the worldwide company, serving on the board until he retired in 1988. In his spare time, Rooke worked with the Boy Scouts, becoming national honorary treasurer and earning a Silver Beaver Award. The Navy veteran also volunteered with his local fire department and twice chaired a United Way. He died on Aug. 5, 2009. Survivors include his wife of 64 years, four sons and their spouses, and 11 grandchildren, among others.



**Ruth A. Schmidt** (member at large), 79, was the first female president of Agnes Scott College (1982-94). Her mandates included increasing diversity and international study. Earning a B.A. in English from Augsburg College, an M.A. in Spanish from University of Missouri, and a Ph.D. in Spanish from University of Illinois, she taught in public high schools for a few years before embarking on a career in higher education that also included provost and professor of Spanish at Wheaton College and dean of humanities at State University of New York at Albany. Schmidt was a world traveler and advocate for peace. She died of natural causes on May 24.

**Judith A. Shillcock** (Montclair State University), 66, devoted her career to higher education. She taught health and physiology in the biology and molecular biology department at Montclair State University for nearly four decades and for many years was the Phi Kappa Phi chapter secretary. Shillcock also served as faculty advisor to the campus Catholic Newman Center and as faculty representative to the board of trustees, among other work on committees and councils. A graduate of Rutgers University (bachelor's, master's and doctoral degrees), she won numerous teaching awards. The world traveler died at her home in Clifton, N.J., on Oct. 16, 2009; survivors include two brothers and a sister.

**Kenneth L. Simpson** (University of Rhode Island) had a distinguished career for more than four decades with the department of nutrition and food sciences at University of Rhode Island, wrote his widow of 50 years, Jill, in a letter. "His research and teaching of vitamin A took him all over the world," and he made "vital contributions to many developing countries," she explained. Educated at University of California-Davis (B.S., M.S., Ph.D.), the Army veteran died in Burke, Va., on July 25, 2009; other survivors include two daughters and one son, their spouses, and 10 grandchildren. ■



For more obituaries, go online to [www.phikappaphi.org/forum/fall2010](http://www.phikappaphi.org/forum/fall2010).

# The Witch

The old crone stirs the kettle. Tangled limbs  
Crowd the full moon, wild roof  
Of shadow and silver; a trembling fever.

Wolves prowl on padded paws, heads low,  
for silent prey. She whispers words  
Over dry herbs, crushes them in water.

She draws small bones from her bag,  
Once blue, and shakes them. More words.  
She leaves the drink, thick with dregs,

Against the fever, the fire, for payment;  
But none can name her parents. Crows,  
Some say, land too much upon her sill.

Is this why, then, you will tie the stone  
Around her ankles and drown her?  
No. You indict the glassy eye of dying,

Branches that snap in busy shadow,  
Howl and reply across the ravine, herbs  
Without names, all the new moon hides;

And so, in deep water, eyes to the shore,  
You bind her frail wrist and sink the crone  
Because the night itself

is untouchable.

By Jim Hohenbary

## The Potential for Evil Brews in Our Darkest Fears

This edition's theme of "Scare Tactics" brought poems contemplating war and political violence; aging and disease; mortality and what may or may not lie beyond; relationships romantic and parental. The range suggests that whether calculated or unconscious, avoidable or inevitable, the tentacles of fear reach into every element of our lives.

Many poems addressed the nature of evil; others examined the generative nature of fear: when it is met with a refusal to retreat into complacency, when it results in a humane stand taken.

These elements intertwine in runner-up Leigh A. Pollack's "Pop's Advice to His Youngest Granddaughter." "Pop," a Holocaust survivor and the speaker's grandfather, razors skin from his arm to remove the number the Nazis tattooed there, yet preserves it in a jar. As the epigraph from Elie Wiesel states, "Forgetting was never an option" for concentration camp survivors. But living with memory means also living with terror, for descendants, too, and resolve must be renewed daily: to remember, and to go on.

Fear can also prompt further acts of terror, a danger Jim Hohenbary examines in his winning poem, "The Witch." It begins with a familiar Western image of the witch as a Halloween figure, stirring her kettle. Ripped from any cultural or historical particulars, this "old crone" is as

harmless as Santa Claus. But as Hohenbary moves us through the poem, the witch takes her place in history, evoking the historical women who were drowned after being accused of witchcraft. From there he moves into our own time, and this is where things really get scary. We are implicated not as victims but as instigators of fear. The speaker addresses us: "You bind her frail wrist and sink the crone / Because the night itself / is untouchable." The potential for evil has shifted to our readiness to scapegoat, to turn to violence to try to rid ourselves of fear. Because we cannot touch the night, cannot kill terror, who are we willing to drown?

— Sandra Meek, poetry editor



**Jim Hohenbary** (Kansas State University) is an Assistant Dean for the College of Arts and Sciences at Kansas State University, responsible for coordinating student

participation in nationally competitive scholarship competitions. He also chairs the school's chapter committee that nominates students to compete for Phi Kappa Phi Fellowships and serves on the chapter's membership selection committee. Hohenbary earned English literature degrees from Truman State University (B.A.) and Kansas State University (M.A.). Email him at jim1th@k-state.edu.



**Sandra Meek** is the author of three books of poems, *Nomadic Foundations* (2002), *Burn* (2005), and her most recent, *Biogeography* (2008), winner of the Dorset Prize by Tupelo Press, as well as a chapbook, *The Circumference of Arrival* (2001). She also is the editor of an anthology, *Deep Travel: Contemporary American Poets Abroad* (2007), which earned a 2008 Independent Publisher Book Award Gold Medal. Her poems have appeared in *The American Poetry Review*, *Agni*, *The Kenyon Review*, *Poetry*, *Conjunctions*, and *The Iowa Review*, among other publications, and she has twice been named Georgia Author of the Year. Meek also once served as a Peace Corps volunteer in Manyana, Botswana (1989-91). An active Phi Kappa Phi member since her induction in 1986 at Colorado State University, she is a cofounding editor of Ninebark Press, director of the Georgia Poetry Circuit, and Professor of English, Rhetoric, and Writing at Berry College in Mount Berry, Ga.

**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. Because the winter edition will be devoted to those who have won Phi Kappa Phi monetary awards in the past year, the next poetry contest will be the spring 2011 edition; the theme will be "empathy." Entry deadline is midnight, Dec. 5, only by email at [poetry@phikappaphi.org](mailto:poetry@phikappaphi.org). For complete details and rules, go online to <http://www.phikappaphi.org/poetry>.*



For runner-up Leigh A. Pollack's poem, go online to [www.phikappaphi.org/forum/fall2010](http://www.phikappaphi.org/forum/fall2010).



## Fear Takes a Holiday By Bob Zany

**H**alloween is my favorite holiday. There. This 49-year-old childless-by-choice grown man said it. For the majority of my friends, Halloween is about the kids: dressing them up, chaperoning the trick-or-treating, swiping the good candy, and, most important, keeping the fear-o-meter on the “all-in-good-fun” side of the dial. I don’t really understand the desire to get scared. For me, Halloween is a simple metaphor for life: Seize every opportunity to fill up your bag with free stuff.

The truth is, nothing that comes from a Halloween Super Store, no matter what kind of noise the decoration makes, is scarier than real life. When my parents took 10-year-old me trick-or-treating in our neighborhood in Los Angeles, I dressed as a hobo. Not the scariest costume, but I believe in dressing the part, and I, a big little boy who loved sweets, was begging. When we got home, all I wanted to do was count and sort my loot. Instead, our police scanner-loving neighbor rushed over to tell us that the gas station where my 16-year-old brother Steve worked had just been robbed. Steve was fine, and my relieved mother granted him dominion over my bag of treats. “Take whatever you want, honey,” she said. “Bobby won’t mind.” And I’m thinking: Who got robbed here?

The kid who hoarded Halloween candy became the overgrown kid who collects horror films. I especially like the classics from the 1950s that feature alien invasions,

insects affected by nuclear accidents, and small groups of people who have survived inexplicable population wipeouts. Oddly, these movies help me fall asleep because unlike real life, which often is mysterious and terrifying, I know what the outcome will be. One of my favorites is *Them!* (1954), about gigantic killer ants. When devouring their human prey, they emit a screeching noise that makes my dogs howl, my wife “unable to concentrate!” and the neighbors curious. For me, it’s a lullaby.

More contemporary tales actually do freak me out. Like *The Mothman Prophecies* (2002), based on an urban legend involving a seven-foot-tall creature with red eyes and no head (that’s right, eyes and no head) who allegedly stalks Lovers’ Lanes in, but of course, Point Pleasant, in W.Va. But that’s not the really scary part. There is a scene in which Richard Gere, playing a newspaper reporter investigating eerie accounts like that one, enters a run-down motel room with peeling wallpaper, stained carpet and a bare light bulb. I’ve stayed in that chain.

I call places like that the “At Least We Have a Roof” Inns. They’re the ones that have across the toilet a sanitary paper strip that says, “For your protection, go elsewhere!” The last time I stayed in one of these motels, a black cat fell through the ceiling and onto my chest in the middle of the night. I’m not kidding. I’m pretty sure the sound I made came out of *Them!*

A few times I’ve been booked for comedy shows on Halloween night. After competing for attention with audience members in costume, including a couple dressed as stereo speakers — complete with blaring rock music — and a man who, as a corpse, got up in the middle of my show and walked out, Frankenstein-style, I decided it was best to stay home. So every year, I make an effort to decorate my house all-out: foggy graveyard, rattling chains, rubber body parts. But this is Hollywood, and I’m up against professional set designers and special-effects wizards who spend weeks creating their suburban haunted mansions. Last year, the *Los Angeles Times* reported that a 75-year-old Marina del Rey resident was found dead in a chair on his balcony. The deceased had been there for several days prior to Halloween. Neighbors thought he was part of the decor.

My house has developed a reputation, but not as the creepiest one on the block. Because along with fabricating chalk outlines, annoying spider webs and strategically-swooping bats, my wife serves homemade chili to the grownups. And hot cider. We play cards at our outdoor café while we wait for the adorable goblins to arrive. And we hand out doggie treats to canines in costume. And there are many of them. (See above, Hollywood.)

Last year, all of the scariest costumes were based on real life. We had lots of Bernie Madoffs and Lady Gagas, and one smart kid in a business suit snapped open his briefcase and asked, “Audit or Treat?” But our pick as the winner was a dachshund in a long brown wig with a bunch of stuffed toy puppies strapped to her body harness. Yup. Octo-Dog. Scary. ■



Comedian **Bob Zany’s** “Zany Report” is featured weekly on the nationally syndicated “Bob & Tom” radio show and its cable TV version on WGN America.

He is currently touring with The Canadian Mist Bob & Tom All-Stars at concert venues across the country and producing stand-up shows for casinos and resorts nationwide. Zany has made more than 800 national television appearances, including *The Tonight Show*, *Roseanne* and *The Drew Carey Show*, and co-starred in the 2009 film, *The Informant!*, starring Matt Damon and directed by Steven Soderbergh. Zany treasures his 17-year association with *The Jerry Lewis Muscular Dystrophy Association Labor Day Telethon* that has included stand-up spots, co-hosting duties, fund-raising and a seat on the board of directors. A Los Angeles native, he lives in the San Fernando Valley with his wife and their certified pre-owned adopted dogs, Henry, part Rottweiler and Doberman pinscher, and Frankie, Dalmation and Pointer. Visit his website, [www.bobzany.com](http://www.bobzany.com), or email him at [bob@bobzany.com](mailto:bob@bobzany.com).

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#### Anorak

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Available in unisex sizes S-XL

Item #APP74 \$49



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Item #ACC26 (Burgundy) \$29.50

Item #ACC27 (Navy) \$29.50



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Available in unisex sizes S-XL

Item #APP30 (White) \$37

Item #APP31 (Gray) \$37

Item #APP32 (Navy) \$37

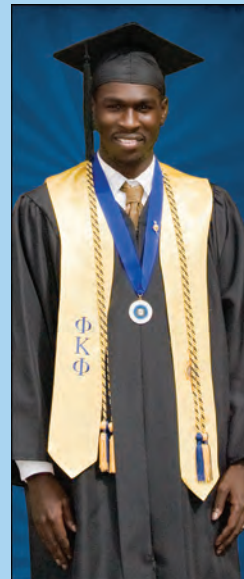


#### Framed Certificate

Matted Decorative Frame  
Item #REC50 \$50

Matted Decorative Frame with Medallion  
Item #REC30 \$90

\*Phone orders only. Allow 8 weeks processing time.



### RECOGNITION ITEMS

Be recognized on graduation day with your Phi Kappa Phi stole, honor cords and medallion.

#### Honor Cord

Braided navy and gold cords, ending in fringed tassels.

Item #REC10 \$10

#### Stole

Gold satin with navy Greek letters.

Item #REC20 \$24

#### Medallion

Two-inch detailed Society badge hangs from royal blue ribbon.

Item #S5 \$11



#### Padfolio

Debossed with the Society logo, this classy, simulated leather padfolio is accompanied with a letter-sized pad.

Item #ACC90 \$15



#### Greek Letter Charms

Vertical Greek letter charms in sterling silver and 10K gold.

Item #JE24 (Sterling Silver) \$28

Item #JE25 (10K Gold) \$47



# THE HONOR SOCIETY OF PHI KAPPA PHI

**The Honor Society of Phi Kappa Phi includes among its vast ranks more than 300 chapters at university and college campuses, mostly in the United States. As part of the nation's oldest, largest and most selective all-discipline honor society, one million members and counting have ties to these chapters since the Society's founding at the University of Maine in 1897. Here is a list of current active chapters:**

Alfred University, Alfred N.Y.  
Andrews University, Berrien Springs, Mich.  
Appalachian State University, Boone, N.C.  
Arcadia University, Glenside, Pa.  
Arizona State University, Tempe, Ariz.  
Arkansas State University, Jonesboro, Ark.  
Armstrong Atlantic State University, Savannah, Ga.  
Auburn University, Auburn, Ala.  
Auburn University-Montgomery, Montgomery, Ala.  
Augusta State University, Augusta, Ga.  
Austin Peay State University, Clarksville, Tenn.  
Ball State University, Muncie, Ind.  
Berea College, Berea, Ky.  
Berry College, Mount Berry, Ga.  
Black Hills State University, Spearfish, S.D.  
Bloomsburg University, Bloomsburg, Pa.  
Boise State University, Boise, Idaho  
Bowling Green State University, Bowling Green, Ohio  
Bradley University, Peoria, Ill.  
Brenau University, Gainesville, Ga.  
Brigham Young University-Hawaii, Laie, Hawaii  
Brigham Young University, Provo, Utah  
Butler University, Indianapolis, Ind.  
California State University-Chico, Chico, Calif.  
California State University-Dominguez Hills, Carson, Calif.  
California State University-Fresno, Fresno, Calif.  
California State University-Fullerton, Fullerton, Calif.  
California State University-Long Beach, Long Beach, Calif.  
California State University-Los Angeles, Los Angeles, Calif.  
California State University-Northridge, Northridge, Calif.  
California State University-Sacramento, Sacramento, Calif.  
California State University-San Bernardino, San Bernardino, Calif.  
California State University-Stanislaus, Turlock, Calif.  
Cameron University, Lawton, Okla.  
Campbell University, Buies Creek, N.C.  
Carnegie Mellon University, Pittsburgh, Pa.  
Carroll University, Waukesha, Wis.  
Central Washington University, Ellensburg, Wash.  
The Citadel, Charleston, S.C.  
Clarion University, Clarion, Pa.  
Clarkson University, Potsdam, N.Y.  
Clemson University, Clemson, S.C.  
Coe College, Cedar Rapids, Iowa  
College of Charleston, Charleston, S.C.  
The College of New Jersey, Ewing, N.J.  
Colorado State University, Fort Collins, Colo.  
Colorado State University-Pueblo, Pueblo, Colo.  
Columbus State University, Columbus, Ga.  
Dakota Wesleyan University, Mitchell, S.D.  
Delta State University, Cleveland, Miss.  
DePaul University, Chicago, Ill.  
Duquesne University, Pittsburgh, Pa.  
East Carolina University, Greenville, N.C.  
East Tennessee State University, Johnson City, Tenn.  
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.  
Florida Southern College, Lakeland, Fla.  
Florida State University, Tallahassee, Fla.  
Fontbonne University, St. Louis, Mo.  
Fordham University, Bronx, N.Y.  
Fort Hays State University, Hays, Kan.  
Fort Lewis College, Durango, Colo.  
Francis Marion University, Florence, S.C.  
Georgetown College, Georgetown, Ky.  
Georgia College & State University, Milledgeville, Ga.  
Georgia Southern University, Statesboro, Ga.  
Georgia State University, Atlanta, Ga.  
Grand Valley State University, Allendale, Mich.  
Hood College, Frederick, Md.  
Idaho State University, Pocatello, Idaho  
Illinois Wesleyan University, Bloomington, Ill.  
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.  
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 College, 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 at Birmingham, Birmingham, Ala.  
University of Alabama at Huntsville, Huntsville, Ala.  
University of Alabama, Tuscaloosa, 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-Clear Lake, Houston, Texas  
University of Houston-Downtown, Houston, Texas  
University of Houston, 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.  
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University of Memphis, Memphis, Tenn.  
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University of Minnesota, Minneapolis, Minn.  
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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  
University of Southern Mississippi, Hattiesburg, Miss.  
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 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 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.  
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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.  
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Weber State University, Ogden, Utah  
Wesleyan College, 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 College, Westfield, Mass.  
Westmont College, Santa Barbara, Calif.  
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Wright State University, Dayton, Ohio  
Youngstown State University, Youngstown, Ohio

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