

Emory Report



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Ann Bordten

Jim Wallis, who helped found the Sojourners Christian ministry and edits *Sojourners* magazine, said in his King Week keynote address that he's met many people turned off by the rhetoric of the so-called "religious right" but also left wanting by progressives who appear to reject faith. Faith and religious leaders have been at the center of all the major social movements of the past century, he said, helping bring about change that once seemed unimaginable. "Faith is for the big stuff—the things we think can't be changed," he said. "It is faith that makes the impossible into the inevitable."

KINGWEEK

Wallis calls for 'new dialogue' on faith

BY CATHERINE HARRIS

As it celebrates the 77th anniversary of the birth of Martin Luther King Jr., the nation desperately needs a new national dialogue on the role of faith in the public sphere and the true meaning of moral values, said writer, minister and activist Jim Wallis to a packed Glenn Auditorium on Tuesday, Jan. 7.

Delivering the keynote address of Emory's King Week celebration, the author of *God's Politics: Why the Right Gets it Wrong and the Left Doesn't Get It*, urged those in attendance to renew their commitments to achieving social justice, but to pursue "discourse" across political and religious divides instead of looking for victory at the opposing side's expense.

"Dr. King did that so well," Wallis said. "He brought different people together and convened a national dialogue on

the issue of race. We need a new dialogue now."

A graduate of Trinity Evangelical Divinity School in Illinois, Wallis and fellow students founded a small magazine and Christian intentional community in 1971 dedicated to peace and social justice. That group evolved into the national organization Sojourners: Christians for Peace and Justice. Wallis also is the founder of Call to Renewal, a national federation of faith-based organizations from across the theological and political spectrum working to overcome poverty.

Touring in support of his book in the wake of the 2004 election, Wallis said he's met many people alienated by the rhetoric of leaders of the so-called "religious right," but also left wanting by liberal progressives who seem to reject spiritual faith.

Most of this country's major

See **KING KEYNOTE** on page 4

KINGWEEK

Dual events geared to both Mars and Venus

BY KATHERINE BAUST LUKENS & MICHAEL TERRAZAS

For 11 years now, the Center for Women has held its "Women Talking With Women" event as part of Emory's King Week celebration. This year, organizers decided to give some love to the Y chromosome.

As a result, last Wednesday, Jan. 18, witnessed the first "Men in Dialogue: Reflecting on Race, Ethnicity, Culture and Spirituality," held in the Woodruff Library's Jones Room. Moderated by Tariq Shakoor, director of Emory's Career Center, the event featured a panel of (male) speakers who spoke frankly about (male) cultural issues to a (younger male) audience of about 30.

"It was designed," Shakoor said, "to offer an opportunity for men to come together and engage in some dialogue about how our socialization has driven certain behaviors and characteristics in men, particularly the violence and destructive behaviors that men often portray in our society."

Joining Shakoor up front were two professors (Eugene Emory from psychology and Robert Agnew from sociology), one physician (Michael Huey from Student Health Services)

and a theology graduate student (Christopher Wallace). Though much of the discussion focused on problems facing young African American men, over 90 minutes the speakers and audience members also talked about all men's reluctance to visit health care providers, their attitudes toward child rearing, how to disrupt the cycles of violence that pull in so many young men today, and other issues.

Emory, for example, talked about how men who engaged in child-rearing activities often stereotyped as motherly responsibilities—such as learning to braid a young daughter's hair—without exception reported very favorably on the experience.

"It makes them no less 'male' to do these things," Emory said. "In fact, there are some suggestions that it raises their sense of manhood or manliness."

Meanwhile at the Center for Women's event in the center's Cox Hall lounge, women of different cultural backgrounds and University affiliations filled the room, sitting comfortably in circle of chairs and sharing their personal experiences of growing up in cultures with which they could or could not identify, and the struggles that resulted from



Jon Rou

Michael Texidor, a sophomore economics and pre-med major, was one of about 30 young men attending a King Week event aimed squarely at his demographic, Jan. 18 in Woodruff Library.

those experiences.

Moderator Pamela Epps of the Counseling Center opened the dialogue by asking everyone in the room to introduce themselves and identify what culture they aligned themselves with. The discussion that followed was centered on what the women admired about other cultures, and a surprising realization evolved: Sometimes the characteristics one admired about another culture are actually viewed as burdensome by a member of that culture. For example, if one participant admired Latin American cul-

ture for its tendency to preserve very strong family ties, another envied U.S. families for often allowing members more independence.

After a lively (and laughter-filled) discussion, Epps turned to the next exercise of reading anonymous questions the participants posed for their peers from other cultures. The open format gave women the opportunity to share their experiences, learn from one another, and get to know their colleagues—and, perhaps, themselves—a little better.

STRATEGIC PLAN

Implementation teams put plan in motion

BY MICHAEL TERRAZAS

If 2005 was a year in which Emory focused its attention on planning for the future, 2006 will be the year it starts to put those plans into action.

Staggered throughout spring semester are a series of deadlines by which the various groups and committees charged with implementation will bring the University's aspirations into crisp relief. Those groups span both the school and unit plans, which form the foundation of Emory's wider efforts, and the signature themes and related cross-cutting initiatives that build upon efforts in corners of the University.

School & unit plans

Implementation across Emory's schools and units has followed a more defined course since those entities already had mechanisms in place for year-to-year planning and budget requests. Earlier this month, all of Emory's schools and units delivered their budget presentations for fiscal year 2007 to the Ways & Means Committee, and each was asked to make a supplemental request for resources from the Strategic Investment Fund (SIF) set up to jump-start related activities.

See **IMPLEMENTATION** on page 7

AROUNDCAMPUS

Emory to host Relay For Life in April

On April 28–29, Emory will host its own Relay For Life fund-raising event for the American Cancer Society, and anyone interested in forming a team is invited to a kick-off meeting on Thursday, Jan. 26, at 7 p.m. in 205 White Hall.

Relay For Life is an overnight event in which teams of walkers and runners take turns doing laps around a track for up to 24 hours. In years past, many University and Emory Healthcare employees have participated in a relay event held each April at Druid Hills High School. The April 28–29 event will take place in the P.E. Center and is open to all faculty, staff, student and community members. At the kickoff meeting, event organizers will explain the purpose of Relay For Life and talk about ways to form teams and raise funds.

For more information, visit www.students.emory.edu/cac.

Holiday drive nets supplies for Atlanta schools

Emory's second annual "Gifts for Education Make a Difference" drive in December collected nearly \$1,000 in school supplies for children in northwest Atlanta, according to the Office of University-Community Partnerships, which coordinated the effort.

Donations ranged from notepaper to crayons, paint to poster board. Volunteers in departments across the University helped solicit and collect donations.

"At Christmastime, it's natural to want to give," said Maggie Stephens, office manager in sociology. "While crayons, pencils and notebooks aren't as much fun as a doll or a truck, they'll have more of a long-term impact."

Nicole Taylor, program coordinator for Emory's Community Outreach Partnership Center, said school supplies, as opposed to toys, were collected at the request of parents and teachers. "We asked [them] what they needed most for the holidays," Taylor said. "They said, 'Help us stock a school supply closet.'"

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FIRSTPERSON CHANMI KIM

Confessions of She'sfromAfrica



Jon Rou

Chanmi Kim, '06C, is a journalism/English major and former intern for Emory Report.

Last semester, one of my assigned readings for a history class was Eric Liu's *The Accidental Asian: Confessions of a Native Speaker*. My initial response was to ignore the book. The last thing I needed was to read about yet another minority person's identity issues. Finals were approaching and, frankly, I didn't have the time, energy or desire to listen to someone whine about not knowing what their culture is.

Or maybe I just didn't want to read another story of my life.

A few months before I turned 7, my family moved from Singapore to Nairobi, Kenya (we had lived three years in Singapore after moving from my birthplace, Seoul, South Korea). The move to Africa was life changing, to say the least. My childhood consisted not of visits to the zoo, but of safaris across the African savannah. I couldn't watch Cartoon Network but instead grew up on fresh air, red dirt and jacaranda flowers. I didn't ever have to worry about not having a prom date (our school had "banquets" instead), but I did run the gauntlet of malaria and other tropical diseases.

Coming to Atlanta for college made me realize that growing up in Africa shaped not only my childhood but also my experiences as an "international student" in America. It was more than just getting a visa; I had to attend international student orientation (where we were given tips on "how to adjust to life in America"), try grits (which I liked to describe as a black hole that swallowed whatever I threw in it to produce the same taste every time: nothing), and discover that I had nothing to contribute to peer discussions on football, favorite childhood cartoons, cereal—you name it.

It also meant having to explain myself and my unusual circumstances for being in this country—in fact, it felt like I had to justify my existence to nearly everyone I met. I grew to dread the inevitable small talk upon meeting new people, because my response to a mundane question like, "Where are you from?" would inevitably be followed by: "You're from Kenya? You mean, like . . . Africa?"

A few acquaintances insisted I was from South Africa (?), no matter how many times I tried to convince them, no, I'm actually from the East African country of Kenya. Others told me, many

months after we met, that all the while they'd thought I was kidding about the Africa part.

Whenever a friend introduced me to someone, my name was grafted to the appendage: *She'sfromAfrica*. If someone didn't recall meeting me, I had only to refresh his or her memory: "Ohhh yeah, the girl from Africa!" I started to wonder if I was simply not worthy of acquaintance, if my only redeeming factor was that I was from somewhere "exotic."

People reacted this way, I think, because they didn't know what to do with me. They weren't sure where to place me. They reached into their bags of Asian stereotypes and could not find one to fit me. Whatever anomalies they saw in my so-called "Asianness" were attributed back to my country of residence. And who could blame them?

But this always put me in an awkward position, no matter where I went or who I was with. In Korea, I was known as having "drank some foreign water," as they say about Korean-Americans or any Korean who has spent some time overseas and shows it.

Asian Americans labeled me "fobby" (a variant of the term F.O.B., which means "fresh off the boat") for not knowing certain slang words. Korean students thought I was too Americanized because I preferred to speak English over Korean. Everyone else just thought I was weird or special (or the ever-so-versatile word "cool").

Home to me, then, is not my birthplace or the country printed on the cover of my passport (Republic of Korea, by the way). I haven't spent more than three months at a time there since I could barely walk. I found it very difficult, if not impossible, to plug myself into its culture. Then, as much as I want Kenya—where I've spent most of my life—to be home for me, it's hard to call it so because there too I'm labeled a *mzungu*, or foreigner. The literal English translation for this Swahili word is "European" (the ironies just keep coming).

Alas, I don't think I've made a home for myself in Atlanta, either. Getting 16 years of an American education and growing up with mostly American friends instilled no especial desire to claim this country as mine. It's not just about where my citizenship lies; it's not uncommon for me to sit through an entire conversation without contributing to it, because I have no idea what they are talking about and want to save myself the wide-eyed gawks I'd receive if I asked for an explanation. I realize these places are not "next door" for my peers like they are for me, but I couldn't believe many of them didn't know "what" Darfur or Mugabe was (the first one's a where, the second a who) when all of the world these days is literally a click away.

What was not a click away, unfortunately, was home. I spent Thanksgivings with loving

roommates and their families. When other students stuffed their belongings into car trunks and backseats to drive home for the summer, I packed mine into huge boxes and hitched a ride to Public Storage. The concept of going home for the weekend was so foreign to me; if I tried that, it would be time for me to leave as soon as I got there. (I had nightmares about standing in immigration at Hartsfield-Jackson Airport and being denied entry into the country because I'd left the necessary documents stacked neatly on my desk at home.) On paper, I was actually a "nonresident alien"; there could not be a more appropriate way to describe me.

But alien is not what I wanted to be. In his book, Liu confesses, "As a Chinese boy in an American world, I wanted generally to project a *normal* image, to cloak my handicap, real or imagined." My handicap, as I perceived it, was my awkward background, and I did what I could to fight it.

Like Liu, I just wanted to be normal. I thought you were either a member of a particular race or not, your home was either here or there, or you were either part of a culture or outside of it. For many years, I was very troubled by the fact that I could only identify with certain aspects of a variety of cultures—never fully with one. I longed for a culture of my own, for a home that would not estrange me as a foreigner.

But in my search to find where home was and what my "culture" was, I learned the only way I could identify myself was through combining different elements from just about everywhere. After all, is there a rule that one must identify with only one culture—that one must have only one home?

In his struggle to find identity, Liu finally recognizes that his parents "did pass down . . . the sense that their children were entitled to mix and match, as they saw fit, whatever aspects of whatever cultures they encountered." Likewise, I have learned to steal bits and pieces from all over the place to identify who I am and where I belong.

I like the fact that I can dream and think in English even though it's not my first language, crack jokes about Korean dramas, and have the "Hakuna Matata" (no worries or troubles, for those of you who haven't seen *The Lion King*) attitude I picked up during my 13 years in Africa.

And in a world of globalization and melting-pot-vs-salad-bowl debates, people like me are becoming less uncommon. I still struggle with some things, but I'm growing to like grits, and the friend who first introduced me to them has grown to tolerate kimchee cheegae (Korean cabbage stew). For the record, my favorite cereal is the recently discovered Honey Bunches of Oats (with almonds, of course).

Still, when people ask what was my favorite childhood cartoon, I can't help saying that I prefer real animals, not the comics.

EMORYVOICES

It's 70 degrees outside in January—good or bad?



It's a good way to start the semester.

Eva Anderson
sophomore
Philosophy



Fabulous. Warm weather and sunlight put everyone in a good mood.

Alicia Romero
clinical fellow
Cardiology



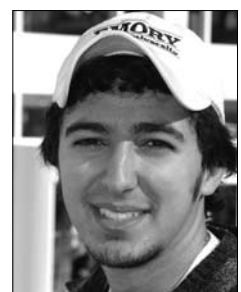
Bad. I think we need all the seasons for health purposes. It's confusing to our body.

Taran Okon
patient services coordinator
Emory Clinic



Good. Everyone wants to be warm during the winter.

Pallavi Garg
postdoctoral fellow
Digestive Diseases



Good. I don't like the cold.

David Feldman
sophomore
Business

EMORYPROFILE SARAH BROSNAN



Jon Rou

A question of fairness

By Rachel Robertson

During her time in graduate school, Sarah Brosnan has achieved a feat many scientists cannot claim in a lifetime: publishing two studies in *Nature*. Brosnan, a postdoctoral fellow in anthropology, researches social behavior in primates, both human and nonhuman.

It's a joke in Sarah Brosnan's family that, as children, she and her sister were so concerned with fairness that when there was something to be divided (a piece of cake, for example), their mother would ask one to cut and the other to choose who got which piece. The punch line is that the cake would be halved so precisely that its division could not have been improved even by caliper measurement.

Now a postdoctoral fellow in anthropology, Brosnan's early obsession with equity has developed into an impressive body of research examining the evolutionary underpinnings of fairness, cooperation and prosocial behavior (voluntary actions that help another with no cost to oneself).

"I am very, very interested in complex questions," Brosnan said. "I love questions that you really need to go about answering in a variety of different ways with a variety of different approaches before you have a really good understanding of it."

Her broad educational background helps Brosnan to examine these questions from several viewpoints. Starting out as a biology major at Baylor University in Waco, Texas, she realized medicine probably was not for her, then turned to ecology. Brosnan was encouraged by her professors and worked in three different research labs, gradually discovering an interest in behavioral ecology which led to her honors thesis on the mating patterns of prairie voles.

Although officially in the biological and biomedical sciences department, Brosnan's crossover into psychology and anthropology began with her graduate work at Emory, when she started working with capuchin monkeys and chimpanzees under her adviser, Frans de Waal, Charles Howard Candler Professor of Primate Behavior and director of the Living Links Center at Yerkes National Primate Research Center.

Described by de Waal as "outgoing, enthusiastic and full of energy," Brosnan grabbed the attention of the academic world and the popular press while still a graduate student, when *Nature* published her article with de Waal on capuchin monkeys' negative response to unequal rewards.

Tested in pairs, the monkeys' task was to hand a token to the experimenter for a food reward. When they witnessed a partner receiving a better reward (a grape versus a slice of cucumber, for example), the monkeys were more likely to refuse to participate—indeed, sometimes throwing the token or reward out of the testing area. These results suggested the capuchins were demonstrating certain aspects of "inequity aversion"—important because it is consistent with a model on the development of cooperation put forth by behavioral economist Ernst Fehr.

"If you and another chimpanzee are on a monkey hunt, and you are the one that is actually in there getting bitten by the monkey—the other chimp is not helping you at all—then maybe you need to find another chimp to hunt with," said Brosnan, whose own aversion to inequity is well documented. "That's sort of a silly example, but it gets to the point of what [Fehr] meant.

"If you have a sense of inequity aversion, you can use this as a proxy for whether or not you should continue cooperating with this individual," she continued. "You don't necessarily have to remember the cost and benefit of every single activity, but you just get a general idea. Based on some of the results we have seen with the primates, I wonder if it's tied into social emotions—an emotional reaction that is used as a proxy for this fairly complex cognitive calculation."

Brosnan and de Waal went

on to replicate their findings with chimpanzees, discovering more about the social aspects of fairness when they compared different chimp groups. Pairs of chimps from a less established group (together seven years) showed the same negative responses to unequal rewards as the capuchins. However, close-knit chimpanzee pairs who had been together since birth did not react at all when their partner received a better reward, possibly demonstrating a communal orientation seen in humans.

In a recent extension of this work, Brosnan (along with de Waal and undergraduate Cassiopeia Freeman) designed a task in which capuchin monkeys were required to cooperate to receive a food reward. By correctly pulling a bar, monkeys triggered delivery of a food tray. The bar's weight was adjusted so that it could not be pulled by a single individual. A grape (the more preferred reward) and/or apple slices (the less preferred reward) were set out in two cups so that each monkey received a reward. For some trials, the reward was the same for both monkeys, and for others one monkey got the better reward.

"To my surprise, rather than the reward distribution being the critical factor, what was critical was how the partner reacted to this unequal distribution," Brosnan said. Specifically, she said, when the dominant monkey consistently took the better reward, the subordinate no longer wanted to participate.

Just a year into her postdoctoral fellowship, Brosnan beat the odds by getting a second publication in *Nature*. The study in question, which examined prosocial behavior in chimpanzees, was launched by her postdoc adviser, Joseph Henrich, assistant professor of anthropology (along with collaborators Joan Silk at the University of California, Los Angeles and Daniel Povinelli at

the University of Louisiana at Lafayette).

Brosnan jumped in with her usual enthusiasm. Looking first at chimpanzees at a center in New Iberia, La., the researchers found the chimps showed no prosocial tendencies in a task where they could choose to deliver food to themselves only or to themselves and a partner (again, using a barpull). After the chimps did not respond as expected, Brosnan's familiarity with a group of researchers at the University of Texas' MD Anderson Cancer Center proved useful; it allowed Henrich's group to replicate their findings with a second population, this time six groups of chimpanzees at MD Anderson who had been together since 1978.

"The fact that the results were consistent between Texas and New Iberia—when you had chimps of different ages and rearing situations, different experimenters, and even a slightly different [research] paradigm—makes the results much stronger," Brosnan said. The results also were important, she added, because they demonstrated that even though chimpanzees recognize inequity, they appear to lack the regard for others that humans show.

Brosnan's next mission is to discover what human capacity accounts for this difference. To do that, she has expanded her repertoire of research even further to include another primate: children. Under Henrich's supervision, she has started testing 3–5-year-olds on the same prosocial tasks.

"We are actually doing as close a replication [to the chimp study] as possible," Brosnan said. "We built a barpull almost identical to the ones the chimps use—except that it's very brightly colored and has rounded edges."

Children in the study are similarly rewarded with food (this time M&Ms instead of bananas). In another task, the children are tested on a cognitive ability (known as "theory of mind") that enables them to distinguish what *they* know from what another person knows. By testing children at an age when theory of mind begins to develop, it may be possible to see the influence of this ability on prosocial behavior.

"One hypothesis is that nonhuman primates may not be as prosocial as humans because humans have better theory of mind," Brosnan said. "It's possible that the chimps don't even consider what their partner is getting. They know their partner is there, and they know the food is there, but they seem to be more interested in what they are getting.

"Presumably, as your theory of mind gets better, you would understand that your actions can affect other individuals—you can put yourself in their place and understand that they would like an M&M, too," she said.

Brosnan certainly has taken her passion for fairness to achievements beyond what her family could have imagined when she was meticulously bisecting pieces of birthday cake.

"To get published in *Nature* requires that one finds something truly new," de Waal said of Brosnan's coup. "To have two such articles at this point in her career is an incredible achievement if one realizes how competitive the top journals are—how few scientists, even in a lifetime, can match this success."

"I have just been lucky to have such supportive advisers," Brosnan said. "[De Waal] really pushed me to achieve all that I could."

FOCUS: INTERNATIONAL AFFAIRS

Tibetan monk visit to spark talk of Buddhism, science

In November, controversy erupted on the eve of the annual meeting of the Society of Neuroscience in Washington, when hundreds of scientists signed a petition objecting to the scheduled keynote speaker: His Holiness the Dalai Lama, who had come to discuss Tibetan meditation techniques and recent studies that have shown how they may improve brain function and health.

From Feb. 10–15, Emory will have a unique chance to hear the Dalai Lama's views on these subjects when Geshe Lhakdor, one of his closest assistants, visits as a Distinguished Fellow of the Halle Institute for Global Learning.

Lhakdor is director of the Library of Tibetan Works and Archives in Dharamsala, India. He has served as the Dalai Lama's religious assistant and translator for 15 years and represents His Holiness' vision and work at various national and international conferences and forums. His visit, co-sponsored by the Emory-Tibet Partnership, includes a Feb. 13 Halle Institute lunch lecture on "His Holiness the Dalai Lama's Views on Science and Spirituality" (call 404-727-7504 by Feb. 8 for an invitation) and a public lecture at the Drepung Loseling Institute from 2–4 p.m., Feb. 11, on "The Art of Forgiveness: Buddhist Meditations for Transforming Anger and Hostility" (visit www.drepung.org for more information).

Possible relationships of science and Buddhism is a topic of particular interest at Emory, whose Emory-Tibet Partnership was inspired by the Dalai Lama's vision of bringing together the best of the Tibetan wisdom and Western academic traditions. The partnership supports a range of projects, including a study on the impact of Tibetan Buddhist meditation techniques on the mental health of Emory College freshmen, and last year's conference, "Mind-Body Medicine at the Interface of Mood and Health: Tibetan Buddhist Perspectives on Depression in the Medically Ill."

"His Holiness the Dalai Lama has been interested in science for many years," said Geshe Lobsang Negi, chair of the Emory-Tibet Partnership and senior lecturer in the religion department. "Geshe Lhakdor has worked closely with His Holiness for more than 15 years, so he is very familiar with his interest in bringing together the diverse scientific and religious communities. Geshe Lhakdor's visit to Emory is the closest thing to having His Holiness here himself to speak on this topic."

Lhakdor was born in Yakra, Western Tibet, in 1956. He left Tibet in 1962 following the Chinese invasion and received his monk ordination in 1964. He holds bachelor's and master's degrees in English from Panjab University, Chandigarh. From 1976–86 he studied philosophy at the Institute of Buddhist Dialectics, a private institute for advanced studies established by the Dalai Lama in Dharamsala, receiving first a master of *prajnaparamita* (perfection of wisdom) degree and then a master's of *madhyamika* (middle way philosophy), earning distinction in both. In 1989 he also received his master of philosophy degree from the University of Delhi, and six years later he received his geshe degree (doctor of divinity), the highest degree of learning in Tibetan Buddhism, from the Drepung Loseling Monastic University in South India.

According to Lobsang, Lhakdor's visit to Emory offers a unique opportunity. "If an intentional mental exercise like meditation can enhance the functions of the brain that are associated with positive health or emotions," Lobsang said, "that holds enormous potential for humanity."

Emory's Helen Mayberg, professor of psychiatry and behavioral science, agreed. Mayberg was an invited speaker at a November conference at Stanford University's School of Medicine, which hosted a dialogue between neuroscientists and Buddhists and where she discussed her research on the brain and the treatment of depression.

"I found it to be an extremely interesting intellectual exercise," Mayberg said. "As scientists, we are usually focused on communicating our latest research findings to our peers. In this forum, we had the unique opportunity to meet with experts from a very different perspective, the goal being to identify points of intersection that might lead to new opportunities for future discussions or even collaborative research. These are the kind of dialogues that we, as members of an academic community, should welcome."

Lailee Mendelson is public relations manager for the Office of International Affairs.

HURRICANERELIEF

New Orleans ER docs get gift of cookware from Emory colleagues

BY RICHARD QUARTARONE

They say the kitchen is the heart of the home, and in New Orleans, iron cookware has been at the heart of every kitchen for decades, even centuries. Now, thanks to an Emory physician, doctors in the Big Easy can make this claim literally.

Arthur Kellermann, professor and chair of emergency medicine, and his cousin, Bob Kellermann, CEO of Lodge Manufacturing, decided to give 64 emergency physicians—who have been working tirelessly since last summer to serve the medical needs of flood-ravaged New Orleans—a small gift to help them rebuild, starting at the heart.

According to Art Kellermann, Emory's emergency medicine program, with its strong ties to Grady Hospital, always has had a strong relationship with its counterpart at Louisiana State University and Charity Hospital in New Orleans; both Emory and LSU provide medical staff for large public-hospital emergency rooms, and both have a strong social mission. Kellermann and his team thought a small gift of cast iron cookware offered the hope of a fresh start for Charity's ER doctors in the coming year.

"These are amazing young doctors," Kellermann said. "They have been practicing

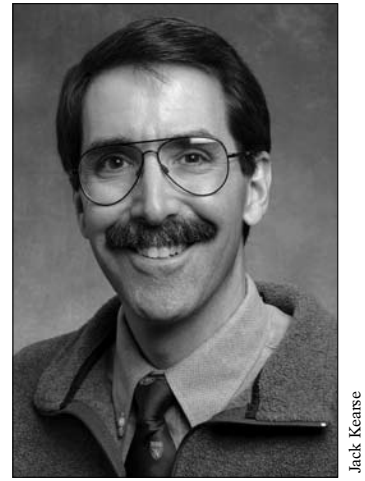
medicine in tent hospitals since they were evacuated from Charity Hospital, and many of them have lost their homes. This is just a small gift to help them rebuild after the flood."

In the days following Hurricane Katrina, Peter DeBlieux, director of resident and faculty development for LSU's School of Medicine, and his colleagues worked around the clock in the darkened hallways of Charity to sustain the hospital's patients after the building lost power and was largely abandoned by the outside world. They didn't leave Charity until the last patient was evacuated. DeBlieux was delighted when Kellermann proposed the idea of a shipment of cast iron cookware.

"This is a wonderfully generous gift," he told Kellermann. "It helps more than you may ever imagine."

Kellermann's cousin, Bob, said Lodge was happy to contribute what it could.

"New Orleans and the Gulf Coast have such an integral part in our nation's culinary and cultural history, and much of that history has been created with Cajun and Creole recipes prepared in cast-iron Dutch ovens, skillets and other pieces of cookware from Europe and the United States," Bob Kellermann said. "I know nothing Lodge can provide will completely assist in the rebuilding efforts, but



Art Kellerman, professor and chair of emergency medicine

I do know doctors can't treat their patients without maintaining their physical strength. We hope our cast iron cookware enables them to complete their medical tasks, and the recipes prepared will lift their spirits."

Both Kellermanns are descendants of the founder of Lodge Manufacturing Co., Joseph Lodge. Lodge Manufacturing is the lone domestic producer of cast iron cookware. The company shipped 64 Lodge cast iron combo cookers, which include a pot and skillet/lid.

"LSU emergency medicine's commitment to their patients was stronger than iron," Art Kellermann said. "The gift is simply a token of our admiration and respect for what they did."

KING KEYNOTE from page 1

social movements, Wallis said, have been led by religious leaders, of which King is one example. "Antislavery, child

People of all faiths need to start a new dialogue, not merely oppose the existing one, Wallis said. They need to "dig deeper," challenging themselves to discern their

unwavering faith of religious leaders like Archbishop Desmond Tutu, Wallis emphasized that faith is the one thing that can sustain a movement for social change, even when

"As a Christian, I see 2,000 verses in the Bible that talk about poverty, and that tells me poverty is a moral issue. How and when the nation should go to war, and whether it tells the truth about the reasons for going to war, are profoundly moral issues, too."

—Jim Wallis, writer, minister and activist

labor, women's suffrage—all of these movements were grounded in spiritual and religious values," he said.

Recently, however, the national conversation about "values" has been dominated by a narrow focus on personal morality, further boiled down to two issues: abortion and gay marriage. While these are two important social questions that should be addressed, a discussion of moral values cannot begin and end with them alone, Wallis said.

"As a Christian, I see 2,000 verses in the Bible that talk about poverty, and that tells me poverty is a moral issue," he said. "How and when the nation should go to war, and whether it tells the truth about the reasons for going to war, are profoundly moral issues, too."

calling and how their deeply held beliefs compel them to act, he argued, instead of using religion as a prop for justifying their particular political position.

Even those who have warmed to his messages about progressive Christianity should take heed, he warned.

"If you just want to hear that it's OK to be Christian and not support the war, then fine, but that's not personal," he said. "If you just want to hear a sermon that fits in with your particular world view, then OK. But that's not personal."

"For faith to really change the world, it must be personal."

Recalling the time he spent working with anti-apartheid activists in South Africa, mesmerized by the

obstacles seem insurmountable. The activists in South Africa danced and sang—under threat of death, torture or exile—always believing that one day their world would be different. Years later, Wallis watched as many of those same activists were elected to positions in the South African Parliament.

People who didn't live through the civil rights movement may look back on desegregation and the Voting Rights Act and say change was inevitable, he said. But for the people who lived through it, those changes once seemed impossible.

"Faith is for the big stuff—the things we think can't be changed, that seem impossible," Wallis said. "It is faith that makes the impossible into the inevitable."

HEALTHSCIENCES

Palliative care programs open at Emory hospitals, Grady

BY SUZANNE FAULK & ALICIA SANDS LURRY

Emory and Crawford Long hospitals have launched a new palliative care program designed to enhance quality of life for patients suffering from serious, chronic or terminal conditions, and Grady Hospital has received a grant to support a similar operation.

According to Mark Williams, professor of medicine and director of the hospital medicine unit, palliative care focuses on the many ways serious illness affects patients and their families. The goal of the program at Emory and Crawford Long is to help patients by relieving the physical—and non-physical—suffering that accompanies serious illnesses. Palliative care programs also address mental health and spiritual needs.

“Providing palliative care is essentially healing at a higher level,” Williams said. “By integrating multidisciplinary care to augment clinical services, we can better help our patients and their families at a vulnerable point in their lives.”

Palliative care teams work closely with primary physicians to control pain and relieve symptoms of illnesses (nausea, fatigue, depression); to help provide counseling in making difficult medical decisions; to give emotional and spiritual support; and to coordinate home care referrals and assist with identifying future care needs.

“This program is staffed by internal medicine physicians (hospitalists) and co-directed by two hospitalists who are specifically board-certified in palliative care, making Emory the first health system in Atlanta with a physician-led palliative care program,” Williams said. “Hospital-based palliative care is a rapidly growing trend in health care, and we are perfectly situated to provide services to a wide variety of patient groups.”

Doctors Melissa Mahoney and Stephanie Grossman, along



Physician Stephanie Grossman (left) and registered nurse Donna Arena are part of Emory's palliative care team, helping patients with serious disease cope with physical and nonphysical suffering.

with registered nurse Donna Arena, make up Emory's core palliative care consult team.

Not to be confused with hospice care, palliative care is appropriate for patients in any stage of illness, whereas hospice care is primarily used for those approaching the end stage of life. A typical palliative care team consists of physicians, nurses, social workers, chaplains and pharmacists, assisting patients suffering from a wide array of illnesses, including stroke, heart disease, cancer and HIV.

Meanwhile, the Grady Cancer Center for Excellence received a \$200,000 grant from the Lance Armstrong Foundation to establish a palliative care clinic for cancer patients at Grady, the hospital's first such clinic. Tammie Quest, assistant professor of emergency medicine, is the clinic's medical director.

Quest said the clinic will deliver well-managed, high-quality care to at least 200 cancer patients requiring long-term management of complex and multiple problems. Recently opened, the center initially will serve Grady cancer patients one afternoon each week

but eventually will receive referrals from other clinics in the hospital. All patients will receive comprehensive symptom, psycho-social and spiritual assessments.

“Our focus is to have an interdisciplinary, culturally sensitive clinic that actually takes into account issues of spirituality and faith-based decision making,” Quest explained. “Our hope is that this program will be an initiation of one model of palliative care at Grady with the idea that it will extend into a hospital-based service that will include more than just cancer patients.”

Grady's clinic is modeled after a similar program at Parkland Memorial Hospital in Dallas.

“Because patients in indigent care populations have lots of complex needs, the idea is to have intense case management focusing on those issues,” Quest said. “Our primary outcomes are going to be decreased hospitalization, decreased emergency department visits, decreased pharmacy costs and increased quality of life for those patients.”

FOCUS: CARTERCENTER

Beating trachoma—one village at a time

My mother believed you got trachoma from crying,” says Neter Nadew, a 36-year-old Ethiopian mother of four and sufferer of trachoma. Nadew's mother was forced to pluck out her eyelashes to prevent the onset of blindness from the disease. Today, thanks to The Carter Center's Trachoma Control Program, Nadew knows face washing and good environmental sanitation prevent trachoma.

The leading cause of preventable blindness in the world, trachoma is a bacterial eye infection endemic in communities with limited access to medical care, health education and environmental sanitation. The disease most particularly devastates women's lives; three out of four blind women in endemic areas lost their sight due to trachoma.

Young children bear the heaviest trachoma burden and are the main source of infection for other people. Transmission takes place when the bacteria move from the eyes of young children to the eyes of an uninfected person through any of several ways: flies that seek out people's eyes, touching of eyes, mothers' shawls, bed sheets, pillows, towels, etc.

Mothers and young women, as traditional caregivers for children, are more often exposed to the disease over their lifetimes, making women more likely than men to suffer from blinding trachoma. The disease's advanced stage, trichiasis—an inward turning of eyelashes that leads to corneal abrasion and eventual irreversible blindness—causes extraordinary pain and develops during a woman's prime.

The Carter Center, in partnership with six African countries (Ghana, Mali, Niger, Nigeria, Sudan and Ethiopia), implements the World Health Organization's SAFE strategy to reduce trachoma infections. SAFE stands for:

- **S**—surgery for those at immediate risk of blindness;
- **A**—antibiotic therapy to treat individual active cases and reduce the community reservoir of infection;
- **F**—facial cleanliness and hygiene promotion to reduce transmission; and
- **E**—environmental improvements to change living conditions for the better and reduce risk of transmission.

In Ghana, Mali, Niger and Nigeria, The Carter Center focuses on the “F” and “E” components, as well as health education to reduce trachoma. In Ethiopia and Sudan, the center implements the full SAFE strategy. So far, program efforts have improved thousands of lives and empowered some of the world's poorest and most marginalized populations.

Overwhelming support from village leaders and low construction costs have allowed communities in Ethiopia, Nigeria, Mali and Niger to surpass latrine-building goals, and programs in Ghana and Sudan are expanding to include latrine construction.

With the center's help, many communities are taking initiative and establishing their own effective ways to prevent trachoma. In Ghana, local radio stations broadcast trachoma education shows, which radio listening clubs listen to through wind-up radios purchased and donated by The Carter Center. In Nigeria, 173 villages in the Plateau and Nasarawa states have organized regular clean-up days, benefiting more than 100,000 people and instilling a sense of pride and unity among community members.

Trachoma is horrific, but as these communities have shown, it can be beaten—one child, one mother, one village at a time.

Paige Rohe is a writer in The Carter Center Office of Public Information.

THEOLOGYSCHOOL

Candler convenes forum on black church studies

BY ELAINE JUSTICE & PETE PAULSEN

Students and scholars of the black church will gather at Candler School of Theology Jan. 31-Feb. 2 for a first-ever National Black Church Studies Forum to examine the future of the field in seminaries, the church and society.

More than two dozen professors, researchers, scholars and students, including those most often associated with the growing discipline of black church studies, will come to Atlanta for presentations, discussions and public events like

the Anna Julia Cooper Roundtable at 11 a.m. on Thursday, Feb. 2, in Cannon Chapel.

A day earlier, Gayraud Wilmore, retired from the faculty at Atlanta's Interdenominational Theological Center and considered to be the “dean of black church studies,” will deliver the keynote address at a reservation-only dinner, Feb. 1.

The public roundtable is named for Cooper to honor her legacy of race and gender equality, impassioned scholarship and unrelenting faithfulness, said Alton Pollard, associate professor of religion and culture and director of the Candler's Black Church Studies Program. Pollard organized

the forum with Forrest Harris, director of the Kelly Smith Institute on the Black Church at Vanderbilt Divinity School.

Pollard said he hopes the forum will begin a broad, collaborative process among schools and seminaries, and serve as a mentoring movement for the next generation of African-American religious scholars and church leaders.

“Through the National Black Church Studies Forum, the collaborations that have yielded it, the number of scholars committed to participate, and the conversations that will ensue, the academic field can move to a new and exciting level,” said Candler Dean Russell Richey. “In this

development, Candler with its nine outstanding black faculty members and more than 100 African-American students is well positioned to exercise leadership. Clearly the church and theological education will benefit greatly from this event.”

“Black church studies is the custodian of many of America's most holistic values,” Pollard said. “At its best, the black church has practiced the presence of God, drawing on the rich tradition and broad spectrum of black faithfulness within the African-American community, throughout Africa and the diaspora, and including the interracial

community of hope.”

Pollard said black church studies, “as a discipline and program, is of indispensable importance to theological education at the very time that instruction and preparation for liberating scholarship and contemporary social practice is most needed.”

“This is a moment pregnant with the possibilities of real advancement toward ‘beloved community,’” he said. “Black church studies matters to all who bear witness to the vision of a more just and progressive nation and world.”

For more information, visit www.candler.emory.edu. Reservations for the keynote dinner can be made by calling 404-727-4180.

SCHOLARSHIP&RESEARCH

Ethics center's Jackson takes on *The Morality of Adoption*

BY ELAINE JUSTICE

Some of the most troubling questions surrounding adoption in this country—same-sex couple adoption, or adoption across racial and ethnic lines—should be addressed “by looking carefully at the sanctity rights of needy children,” says Emory ethicist Timothy Jackson in *The Morality of Adoption*, a new volume published through Emory's Center for the Study of Law and Religion (CSLR).

Jackson, who serves as editor and contributor to the book, said vulnerable children have a fundamental right to be adopted, which he called “analogous to the right to basic health care or to social security.”

When viewed from this perspective, he said, “adoption isn't so much a matter of legal policy as of lived charity.”

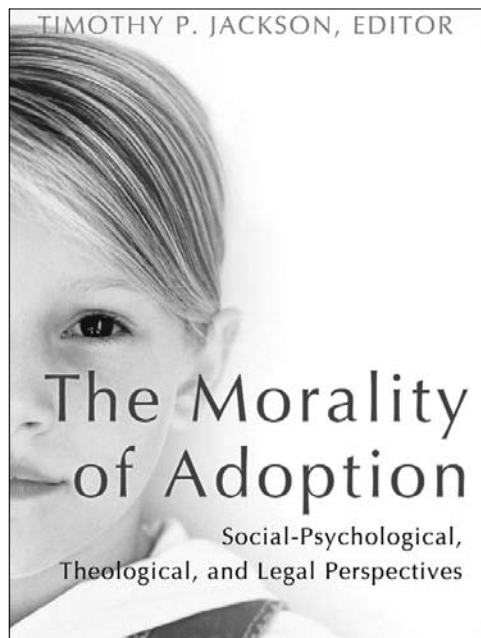
More than 5 million children in the United States are adopted, a statistic that points to “an ongoing revolution in how families are formed today,” said Jackson, professor of Christian ethics in the

Candler School of Theology.

In *The Morality of Adoption*, Jackson explores that revolution in a way he hopes will help both adoptive parents and lawmakers. In addition to his own research, the book includes Jewish, Catholic and Protestant contributors and examines issues such as the changing societal attitudes toward adoption, the ethics of cross-cultural and cross-racial adoption, the psychology of family ties, and the morality of single parent and gay and lesbian adoption.

“My goal was not only to help clarify thinking on these very complex issues, but to move people to act,” Jackson said. For that reason, he included two very personal pieces of writing, the first a short, loving reflection by his niece, Marcie Jackson, about a foster child who lived with her family for several months.

“My brother and his wife have three biological children of their own and have cared for 28 foster children over the years,” Jackson said. “It clearly had an impact on their own children; Marcie grew up in the midst of foster siblings.”



More than 5 million U.S. children are adopted, a fact theology's Timothy Jackson says reflects “an ongoing revolution in how families are formed today.” Jackson edited and contributed to a new book on adoption, published through the Center for the Study of Law and Religion and shown above.

Also included is a series of letters by Christian ethicist Gilbert Meilaender to his adoptive son that is both touching and instructive. “I want to engage people on these issues emotionally as well as intellectually,” said Jackson, who recounts in the book recent newspaper stories of “serendipitous, successful”

adoptions, as well as tragic failures.

Among the book's contributors are family law attorney John Mayoue on embryonic adoption; American studies scholar Sandra Patton-Imani on adoption and race; psychologists Mary Stewart Van Leeuwen and Gretchen Miller Wrobel on the moral

psychology of adoption; and legal historian Stephen Presser on adoption and the law.

The book is an outgrowth of Jackson's work as a senior fellow at CSLR and a product of the center's latest research projects on sex, marriage and the family, as well as on the child in law, religion and society.

Technology as a tool, not an anchor, for global business



Information technology can help businesses accomplish great things but, if not properly understood by team members, can also bog projects down. Visiting professor Dominic Thomas studied how businesses troubleshoot such problems and keep big projects on track.

BY DIANA DRAKE

In many cases, technology does more than make communication better—it makes it possible. Take, for instance, a global project to implement company-wide a large software package.

These days, communication tools as simple as e-mail and as complex as collaborative integrated development environments support such large-scale projects without team members ever needing to board an airplane. Technology is truly a wonder—but it can also be an impediment, tripping up the most seamless of projects with unanticipated collaboration breakdowns.

When that happens, Dominic Thomas wants team leaders and project managers to help their teams make more effective use of information and communication technologies. Thomas,

visiting assistant professor of decision and information analysis in Goizueta Business School, along with co-authors Robert Bostrom and Marianne Gouge, is helping managers and team leaders understand how to better use technology communication in a virtual team in his paper, “Making Knowledge Work Successful in Virtual Teams via Technology Facilitation.”

“A lot of these big projects fail, and I wanted to know why,” Thomas said. “Some indicators are that the teams are unable to work together; they're unable to solve small problems, and those small problems lead to all kinds of consequences, sometimes even the collapse of a project. I wanted to find out, in an active sense, what leaders can do in the middle of a project to make things go right.”

Thomas and his team set

out to capture moments of interaction breakdown and what was done to fix them in order to analyze their elements and isolate the specific interventions leaders were making. They conducted interviews with 13 practicing virtual team leaders or project managers with experience in more than 20 organizations.

“Intentionally, I wanted them to be some of the best project managers,” notes Thomas, who checked references and resumes of his interviewees. “Then I structured two-hour interviews using critical incident technique, which guides them through a process of recall, focusing on when breakdowns or improvement efforts were undertaken during projects—when the leader took action to improve team interaction.”

While Thomas did find some projects that did not have collaboration breakdown, most of them did experience such a breakdown. In fact, interviewees reported numerous work stoppages resulting from technology-use problems. Thomas and his colleagues collected data on 52 incidents of technology facilitation in 30 projects.

“Most of the time,” he said, “it was only when problems occurred that the leaders were doing something to improve interaction and involve the technology of communication.”

In one case, Thomas said, a leader came into an ailing project involving multiple organizations, including some offshore. The new leader

spent time assessing the situation, identifying the following change triggers: tool inadequacies (too much reliance on e-mail), information visibility problems (shared task information could not be accessed easily), internal group structure problems (dispersion and team size made e-mail unworkable as the main information-sharing device), and cooperation problems (conflicts arising from private communications between members that should have been shared and differing views on task information).

The leader's biggest technology change was to block use of the project-management tool and centralize all task information in a spreadsheet. The spreadsheet was placed in a shared team space, where all members could view it at any time and update their portions.

Thomas said his findings revealed that, first and foremost, businesses should consider how they integrate communication technologies and develop a technological tool kit that fits project needs. In his research, Thomas came across members of the same team who had very different perceptions of the role e-mail should play in their project; one used it strictly for file transfer, while another saw it as a means of chatting.

“These most comfortable technologies can become troublesome because people have different perceptions of them,” Thomas said. “Delineating the tool kit and explaining how it's going to be used

helps, especially when different cultures are involved.”

Thomas also underscores the need for a “virtual water cooler” in large technology-driven projects. “People want to chat. They want to get to know the people they work with to some degree. They need that outlet,” Thomas said. “Tools like instant messaging, in particular, were used by some leaders very effectively as a virtual water cooler. This can help a lot with trust in interpersonal relationships. When trust in relationships breaks down, it can short circuit the work across all contexts.”

Overall, says Thomas, virtual team leaders need to set a framework for ongoing communication improvement and be prepared for what is often an inevitable collaboration breakdown.

“With virtual projects, you have more volatility and you don't have enough time to get to know people. You have more groups coming and going frequently,” he said. “As a result, breakdowns happen. In the virtual world, some preparation will help keep that from happening and help address it more effectively when it does occur so that the loss of productivity doesn't last as long and cause the project to fail.”

This article first appeared in Knowledge@Emory, Goizueta Business School's electronic newsletter, and is reprinted with permission.

IMPLEMENTATION from page 1

Regarding the latter, Ways & Means asked that such requests cover five years of program implementation, with a description of how the proposed activities would locate and secure additional funding sources that, by the end of those five years, will enable them to become self-sustaining.

In Emory College, for example, Senior Associate Dean Kim Loudermilk said the school is guiding its own strategic plan implementation through its existing faculty governance committee, a group of 12 faculty that meets monthly. Also weighing in are department chairs, who met last week at a retreat to prioritize a list of a dozen or so interdisciplinary themes within the college identified during its planning process.

Loudermilk also sits on a committee that is looking at ways to integrate strategic plan implementation activities more seamlessly into schools' normal budget and reporting processes. That group, headed by the Woodruff Health Science Center's Shari Capers, associate vice president for strategic planning, has as its charge to "position the strategic plan at each level as the driver of financial planning and reporting activities," and to identify metrics by which progress can be measured for reaching strategic goals.

Finally, in terms of school and unit plans, it's significant that none of the various aspects of strategic plan implementation exists in a vacuum; the faculty who comprise the steering committees for the

various crosscutting initiatives all have academic homes in one or more University schools, so in this respect all aspects of planning will necessarily support and inform each other.

"For example, Dean Bobby Paul is working with [Senior Vice President] John Ford and [Oxford Dean] Stephen Bowen on the 'Preparing Engaged Scholars' theme," Loudermilk said. "[Professor] Lanny Liebeskind is co-leading the 'New Frontiers in Science and Technology' theme with [Executive Vice President] Michael Johns, and [Professor] Bruce Knauft has been very involved with the internationalization task force. And we've received letters and requests for information from a couple more of the theme leaders."

Signature themes

Unlike that of the school and unit plans, implementation of the strategic plan's signature themes—meant to identify and develop activity that cuts across Emory's schools—required the creation of new structures and processes to oversee the work. Listed in the table accompanying this article are the co-leaders for theme implementation, along with the chairs of steering committees that have been formed to oversee development of the themes' various cross-cutting initiatives.

Though the precise nature and relationships among the various groups are left up to the theme leaders, they all share certain basic purposes:

- to first define the topic/area of responsibility with which they are charged (for example,

the steering committee for the "Implementing Pathways to Global Health" initiative must first define what is meant by that phrase and what activities it will encompass);

- to mine the activities within the schools and units—both those already in existence and those proposed in school and unit plans—for linkages and connections;
- to identify how to leverage all of those activities and create something potentially bigger and more interdisciplinary than what individual schools and/or units might have accomplished on their own; and
- to turn all of the data above into specific SIF budget requests.

First-year budget priorities are due in mid-February, and by the end of April each theme is expected to produce a five-year implementation and financing plan similar to the five-year strategic plans the schools and units developed.

Liebeskind acknowledged that at the moment, barely two months into their work, some of the signature-theme committees' activity is somewhat amorphous, but that is changing rapidly; within the next two weeks, those groups will drill down into school and unit plans and start to construct the intellectual web that connects Emory in all of the theme areas.

"Right now there's a little bit of rhetoric," Liebeskind said. "We don't yet have line-item budget requests. But we will soon, and we will start saying, 'Here are the resources we need,' the faculty lines, the graduate student lines, etc., and we'll look at the

school and unit plans and say, 'They're asking for the same thing; we should tie into their request.' Ultimately there are a finite number of dollars out there, and where there is overlap, we need to identify that overlap and align our requests."

Some initiatives are under way. For example, Executive Vice President Mike Mandl, who is serving as co-theme leader along with University Secretary Rosemary Magee for "Creating Community—Engaging Society," has formed several task forces to advance that theme's initiatives. A committee on institutional sustainability, led by Mandl and Professor Peggy Barlett, has submitted a draft report, and another program already is up and running: Leadership Emory, a leadership-development program being piloted this spring in Mandl's finance and administration division. The program is due to graduate its first class in June, and next year it will be opened to other schools and divisions.

"Given the success of the Woodruff Leadership Academy and in order to adequately address leadership development across all of Emory, we decided to pursue multiple approaches to the leadership-development initiative," Mandl said. "These academies are two of our tools."

Provost Earl Lewis agreed that not all the initiatives are at equal stages of development, but said the varying levels of intellectual and programmatic gestation should not be construed as reflective of institutional priorities. Work related to the "Predictive Health" initiative,

for instance, began long before there was a University-wide strategic plan in which to incorporate it; indeed, in December Emory and Georgia Tech co-hosted a national symposium on predictive health. It's natural that this initiative would have a head start on, for example, the "Race and Human Difference" initiative, whose steering committee was constituted at about the same time that predictive health symposium was taking place (most initiatives carried over their leadership from the planning process, but due to the competing responsibilities of previous chairs Leslie Harris and Ralph DiClemente, Professors Frances Smith Foster and George Armelagos were recruited to take over the race initiative).

"Right now there are a few groups that have been at work longer than others, and we expect to see larger plans from them sooner," Lewis said. "It's not unexpected at all."

"We are making wonderful progress in fleshing out our predictive health initiative under the leadership and guidance of many colleagues from Emory as well as Georgia Tech," said Michael Johns, executive vice president for health affairs and co-chair (with Lewis) of the Strategic Planning Steering Committee. "The national symposium provided convincing evidence that predictive health really is a transformative vision and constitutes an area in which Emory can provide courageous leadership for the national academic and healthcare communities."

For more information on strategic planning, visit www.admin.emory.edu/Strategic_Plan/.

University-wide Theme and Initiative Implementation Teams

Theme Names	Theme Leaders	Initiatives and Initiative Leaders
Strengthening Faculty Distinction	Claire Sterk , Sr. Vice Provost for Academic Planning and Faculty Development	<ul style="list-style-type: none"> • Faculty development activities • Tenure and promotion practices • Recruitment and retention
Preparing Engaged Scholars	John Ford , Sr. Vice President & Dean, Campus Life, (Working with Dean Stephen Bowen and Dean Bobby Paul)	<ul style="list-style-type: none"> • Students • Community outreach • Curriculum • Creativity, art and liberal arts
Creating Community—Engaging Society	Mike Mandl , Executive VP, Finance and Administration Rosemary Magee , University Secretary	<ul style="list-style-type: none"> • Leadership development • Diversity • Sustainability: Peggy Barlett • Professional development
Confronting the Human Condition and Human Experience	Earl Lewis , Executive VP, Academic Affairs, and Provost Jeffrey Koplan , Vice President for Academic Health Affairs	<ul style="list-style-type: none"> • Understanding Religions and the Human Spirit: Laurie Patton and Carol Newsom • Understanding Race and Difference: Frances Smith Foster and George Armelagos • Implementing Pathways to Global Health: Jeffrey Koplan and Peter Brown
Exploring New Frontiers in Science and Technology	Michael Johns , Executive VP, Health Affairs; Director of the Woodruff Health Sciences Center Lanny Liebeskind , Director, University Science Strategies	<ul style="list-style-type: none"> • Neuroscience, Human Nature and Society: Allan Levey and Elaine Walker • Predictive Health and Society: Kenneth Brigham and Michelle Lampl • Computational and Life Sciences: Vaidy Sunderam, David Lynn and Steve Warren

Implementation Strategies	Implementation Plan Development Leader
Institute for Advanced Policy Solutions	Kenneth Thorpe , Woodruff Professor and Chair, Health Policy and Management, Rollins School of Public Health
Internationalization	Tom Robertson , Special Assistant to the President for International Strategy Holli Semetko , Vice Provost, International Affairs

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For online event information, visit www.events.emory.edu.

Events for the Emory Community

PERFORMING ARTS

WEDNESDAY, JAN. 25
Concert

The Manhattan Music Ensemble, performing. 8 p.m. Williams Hall (Oxford Campus). Free. 770-784-8888.

FRIDAY, JAN. 27

Chamber Music Concert

Vega String Quartet and William Ransom, performing. Noon. Reception Hall, Carlos Museum. Free. 404-727-4291.

SATURDAY, JAN. 28

Concert

Kakali Bandyopadhyay, sitar, performing. 8 p.m. Emerson Concert Hall, Schwartz Center. Free. 404-727-5050.

SUNDAY, JAN. 29
Concert

"Chinese New Year Celebration." Vega String Quartet, performing. 4 p.m. Reception Hall, Carlos Museum. \$4. 404-727-5050.

VISUAL ARTS

MARBL Exhibit

"Imposing Reason for Life on Life: African American Women as Creators and Preservers of the Arts." 4 p.m. MARBL, Woodruff Library. Free. 404-727-6887. Through March 20.

DUC Exhibit

"Images of Reconciliation: Visual Reflections of the 2004-05 Journeys of Reconciliation Trips to Costa Rica, Bosnia and Beyond." Dobbs Center, Main Gallery. Free. 404-727-6225. Through Jan. 31.

Carlos Museum Exhibit

"Greek and Roman Art." Carlos Museum. Free, students, faculty, staff & members; \$7 suggested donation. 404-727-4282.

Carlos Museum Exhibit

"From Pharaohs to Emperors: New Egyptian, Near Eastern and Classical Antiquities at Emory." Carlos Museum. Free, students, faculty, staff & members; \$7 suggested donation. 404-727-4282. Through April 2.

LECTURES

TUESDAY, JAN. 24

Physiology Lecture

"Role of ATP in Injury-Evoked Neurogeneration in the Mouse Olfactory System." Colleen Hegg, University of Utah, presenting. 9 a.m. 600 Whitehead Building. Free. 404-727-7401.

Carlos Museum Lecture

"Euphronios: An Athenian Painter-Potter and His World." 7 p.m. Reception Hall, Carlos Museum. Free. 404-727-4291.

WEDNESDAY, JAN. 25

Women's Health and Wellness Lecture

"Keep it Flowing: Tips on Successful Breastfeeding." Rose Cannon, nursing, presenting. Noon. Location TBA. Free. 404-727-2000.

Theology Lecture

"My Dinner with Woman Wisdom: Reflections on a Difficult Relationship." Carol Newsom, theology, presenting. 5:15 p.m. Dining Room, Cox Hall. Free. 404-727-4180.

THURSDAY, JAN. 26

Surgical Grand Rounds

"Strategies of Care for Rectal Cancer in 2006: Neoadjuvant Therapy and Minimally Invasive Techniques." John Marks, Hahnemann University School of Medicine, presenting. 7 a.m. Emory Hospital Auditorium. Free. 404-712-2196.

Biochemistry Lecture

"DNA Methyltransferases: Function, Mechanism and Application." Albert Jeltsch, International University Bremen (Germany), presenting. Noon. Rita Ann Rollins Room, School of Public Health. Free. 404-727-8491.

Clinical Ethics Lecture

"Communication and Teaching Ethics." Nick Krawiecki, medicine, presenting. 3:30 p.m. 864 School of Public Health. Free. 404-727-5048.

AntiquiTEA Lecture

"From Emperors to Pharaohs." Sandra Blakely, classics, presenting. 4 p.m. Reception Hall, Carlos Museum. Free. 404-727-4291.

SATURDAY, JAN. 28

Carlos Museum Symposium

"Reading the Roman Portrait Bust." Jennifer Chi, Carlos Museum; Susan Walker, Ashmolean Museum of Art and Archaeology; Susan Matheson, Yale University Art Gallery; Eve D'Ambra, Vassar College; Thorsten Opper, British Museum; and Eric Varner, art history, presenting. 9:30 a.m. Reception Hall, Carlos Museum. Free for students, faculty, staff, and museum members; \$25. 404-727-0519. Registration required.

RELIGION

THURSDAY, JAN. 26

Martin Luther King Memorial Ecumenical Celebration

Robert Franklin, theology, presenting. 7 p.m. Old Church (Oxford Campus). Free. 404-784-8392.

SUNDAY, JAN 29

University Worship

11 a.m. Cannon Chapel. Free. 404-727-6225.

SPECIAL

WEDNESDAYS

Toastmasters

8 a.m. 231 Dental School Building. Free. 404-727-4192.

MONDAY, JAN. 23

Library Basics Workshop

10:40 a.m. 310 Woodruff Library. Free. 404-727-2192.

MiniTheology School

"Religion and Conflict."

7 p.m. Location TBA.

\$106.25. 404-712-4352.

PRAXIS I Math Review

Workshop

7:35 p.m. Briarcliff Campus. \$140.25. 404-712-4352.

TUESDAY, JAN. 24

Google Workshop

2:30 p.m. 310 Woodruff Library. Free. 404-727-0178.

WEDNESDAY, JAN. 25

Wireless Workshop

9:35 a.m. 310 Woodruff Library. Free. 404-727-0300.

EndNote Workshop

10:40 a.m. 310 Woodruff Library. Free. 404-727-0147.

Spanish for Health Professionals Course

11:30 a.m. Briarcliff Campus. \$127.50. 404-712-4352.

Internet Research

Workshop

Noon. 304 Bishops Hall. Free. 404-727-1218.

Emory Dance Company Auditions

6 p.m. Dance Studio, Schwartz Center. Free. 404-727-5050.

Emory students only.

THURSDAY, JAN. 26
Electronic Reserves Workshop

3 p.m. 312 Woodruff Library. Free. 404-727-0127.

Support Staff Library Workshop

4 p.m. 310 Woodruff Library. Free. 404-712-2833.

Writing Workshop

"From Plate to Pen: Today." 6:30 p.m. Bishops Hall. \$97.75. 404-712-4352.

Writing Workshop

"Memoir Writing." 7 p.m. Bishops Hall. \$75.65. 404-712-4352.

FRIDAY, JAN. 27

Dance Workshop

"Street Fusion." 7 p.m. Gotta Dance Studio (off campus). \$119. 404-712-4352.

King Week Listening Project

"Words of Peace." 3 p.m. Jones Room, Woodruff Library. Free. 404-727-2575.

SATURDAY, JAN. 28
Home Construction Workshop

"From Idea to Construction: The Process of Building." 9 a.m. Briarcliff Campus. \$89.25. 404-712-4352.

Dance Workshop

"Capoeira." 2:30 p.m. Ballet Studio (off campus). \$119. 404-712-4352.

SUNDAY, JAN. 29

Two Days of Electronic Recycling

10 a.m. Parking lot, Briarcliff Campus. Free. 404-712-8921.

GMAT Preparation

1:30 p.m. Briarcliff Campus. \$361.25. 404-712-4352.

Atlanta Theatergoers Workshop

Deborah Preston, theater, presenting. 5 p.m. Local Theater. \$160. 404-712-4352.

MONDAY, JAN. 30
Two Days of Electronic Recycling

7 a.m. Parking lot, Briarcliff Campus. Free. 404-712-8921.

Dissertation Workshop

8:30 a.m. 310 Woodruff Library. Free. 404-712-2833.

Dating Workshop

"Find Your Dream Mate in 12 Months or Less." 6:30 p.m. White Hall. \$72.25. 404-712-4352.

Strategic Planning

Workshop for Couples 6:30 p.m. Bishops Hall. \$74.80. 404-712-4352.

Financial Planning Workshop

"Blueprint for Financial Success." 6:30 p.m. Briarcliff Campus. \$80.75. 404-721-3452.

MiniTheology School

"Religion and Conflict." 7 p.m. Location TBA. \$106.25. 404-712-4352.

Wine-Tasting Workshop

7 p.m. Ali-Oli (off campus). \$145. 404-712-4352.

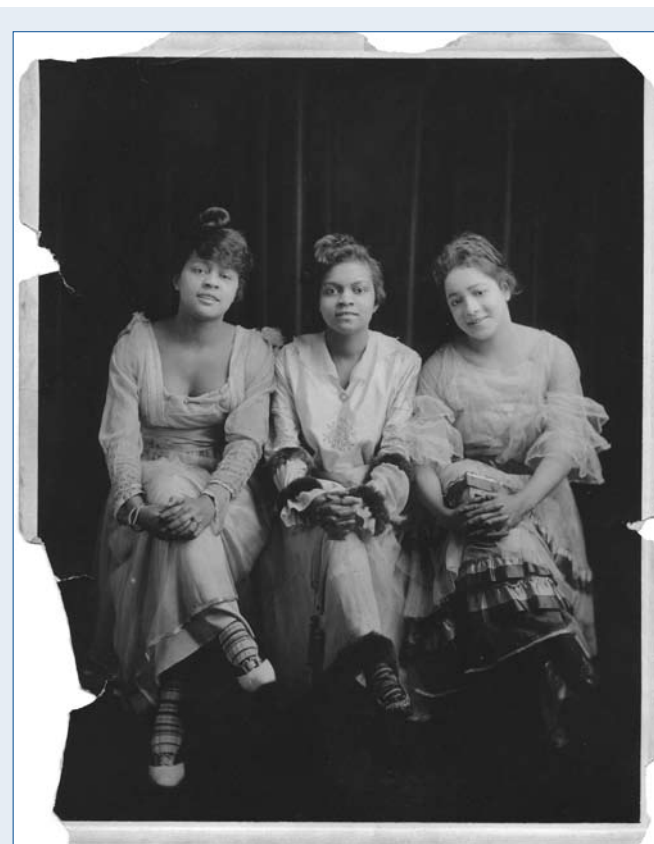
PRAXIS I Math Review Workshop

7:35 p.m. Briarcliff Campus. \$140.25. 404-712-4352.

***Please recycle this newspaper.

For sports information, visit www.go.emory.edu.

To submit an entry for the *Emory Report* calendar, enter your event on the University's web events calendar, Events@Emory, which is located at <http://events.cc.emory.edu/> (also accessible via the "Calendar" link from the Emory homepage), at least three weeks prior to the publication date. Dates, times and locations may change without advance notice. Due to space limitations, *Emory Report* may not be able to include all events submitted.



Imposing Reason in MARBL

On display until March 25 in the Manuscript, Archives & Rare Books Library, the "Imposing Reason for Life on Life: African American Women as Creators and Preservers of the Arts" exhibit features work by Camille Billops, Bricktop, Gwendolyn Brooks, Thulani Davis, Nikki Giovanni, Lorraine Hansberry, Roberta Martin, Louise Thompson Patterson and Victoria Spivey. For more information, call 404-727-6887.