



Telluride Ratifies New Mission Statement, Sets Goals and Strategic Priorities for Current Fiscal Year

By Matthew Trail, SP81 CB82 TA84
Alumni and Development Officer



Telluride Association’s annual Convention in June reviewed the activities of its Strategic Planning Steering Committee and the membership ratified the following new mission statement for the Association:

The mission of Telluride Association is to prepare and inspire promising students to lead and serve through free, transformative educational experiences rooted in critical thinking and democratic community.

The Association also adopted the following key working goals to guide its action for the next 5-10 years:

- Telluride Association is a catalyst for intellectually rigorous ethical growth.
- Alumni are thoughtful and compassionate; they lead and serve, using a democratic framework to better their communities and the world beyond.
- Governance and operations responsibly and effectively advance strategic priorities.
- Telluride Association is financially responsible and sustainable.

The chairs of most of Telluride’s committees met in Chicago in early August to discuss plans for the year in the light of Convention’s actions and mandates for FY 2018-19. After soliciting suggestions from the membership, the chairs recommended, and the Association’s Central Advisory Committee adopted, the following two strategic priorities for the year:

- To expand access to Telluride’s board and programs along lines of race and socio-economic status as measured through both recruitment and retention (the Diversity, Equity, and Inclusion, or “DEI,” priority.)
- To ensure that 100% of the conditions of the summer program expansion charter are met (the Summer Program Expansion, or “SPE,” priority.)

News from Telluride’s Development Committee

John Lankenau CB52 TA53 Makes Generous Bequest

John Lankenau passed away on August 16th and has made a very generous bequest to Telluride in the amount of \$50,000. John was a long-time supporter of Telluride and particularly its TASP and TASS. For more on John’s life and service, please see p. 10 of this issue.



John Lankenau CB52 TA53, center

Generous legacy gifts like John’s are a critical supplement to Telluride’s funding, particularly in the always uncertain environment of the higher education (and philanthropic) worlds. For more information on how you can make a legacy gift to Telluride, please contact Alumni and Development Officer Matt Trail SP81 CB82 TA84 at matthew.trail@tellurideassociation.org.

For more Development Committee news, see page 3.

Also in this issue:

Alumni Profile: Therapy and Sexuality Educator Aida Manduley SP06.....	2
Call for Summer Teaching Proposals.....	3
When the Spirit Moves Me: Telluriders and Spirituality	4
Fall Reading for Those Cold Nights.....	6
Telluride Summer Program Participant College Choices	6
Telluride Alumni Gatherings.....	7
News and Notes	8
In Memoriam.....	10
Telluride Blog Remains Lively, Despite Lacking a Catchy Name	11

Alumni Profile: Therapy and Sexuality Educator Aida Manduley SP06

By Michael Becker SP08 TA13

In this edition's alumni profile, I sat down with the brilliant and dynamic Aida Manduley SP06. Aida is a Latinx activist, international presenter, and trauma-focused clinician currently based in Boston. They hold a BA in Gender & Sexuality Studies from Brown University and a Master's in Social Work from Boston University. They're trained as a sexuality educator, social worker, and non-profit management professional. Older adults, trauma, and transformative / restorative justice are key areas of their professional practice. Aida is in the Leadership Circle of the Women of Color Sexual Health Network, and affiliated with The National Queer and Trans Therapists of Color Network, the Effing Foundation for Sex Positivity Advisory Council, and a variety of Massachusetts and Rhode Island advocacy and community organizations, including the Center for Sexual Health and Pleasure. In addition to their 2006 TASP experience, they were the lead organizer for the Providence Telluride alumni chapter.

Q: Could you talk a bit about your path to your current career?

A: Sure! I grew up and went to high school in Puerto Rico and until my junior year was planning to stay in Puerto Rico for college and probably after. I considered a bit what it would be like to leave and saw some of my older friends get scholarships and pull it off, but I didn't have much of a support network to do that myself. TASP changed things 180 degrees. I found that the faculty, factota, and other students were really invested in supporting that process. Telluride was really invaluable in that way to me.

As to the work itself, I think I would have ended up with a lot of the same interests eventually, but it would have taken me a lot longer to get there. I grew up as an only child in a family of Jehovah's Witnesses—a fundamentalist Christian religion. I doubt I'd been as able to tap into support and affinity groups around gender and sexuality. Before TASP I'd found that mostly in tiny pockets of online communities. TASP was also really critical in exposing me to a face-to-face cohort of people who were equally excited as I was about intellectual rigor and exploring and changing the world. It really left me with a feeling of "these are my people." Especially in the current climate, it seems so important to me for organizations to have the viewpoint that young people's opinions and ideas and perspective on the world matter and need to be taken seriously. I think it might be the most important part of Telluride's mission.



With that fire and support, I ended up at Brown University. There, I did a lot of work around sex education, especially around pleasure, and community organizing work. Frankly, I didn't think I'd become a therapist - I thought work around sexual and domestic violence was important, but that there were already a lot of people having those conversations. However, as I got more and more involved in the work from this other angle, I started having conversations about it and realized that there were insights I had about the LGBTQ community, people of color, gender non-conforming people, etc. that really weren't being integrated and centered in those conversations. So, I thought I'd never be doing this work, but here I am. I'm trying to be the kind of therapist I wanted to see in the world. My practice really prioritizes people of color, LGBTQ people, non-monogamous relationships, people in kink / BDSM communities, and those whose spiritual traditions aren't mainstream.

The populations I'm serving now through my therapy work and before through my sex education work are largely the same, but the political moment has changed. In past year or two, my work has gotten more in demand and more stressful. In a moment where a lot of protections for queer and trans people, for people of color, seem under attack, it can be hard not to despair.

But I'm inspired by the amazing mobilizations that have been happening around the country. And this moment seems to catalyze and accelerate the dreams people have for themselves and make people double down on making them happen. It's like, we can't afford to wait anymore, because there's no guarantee of what the future holds.

Q: What does a typical week look like?

A: Usually, Monday to Wednesday are therapy days, during which I work long hours. I take a very front-loaded week to give me space to travel the later half of the week for presentations, conferences, consulting, and personal stuff. So, Monday I see clients from 8 am - 1pm & 5-10pm. Tuesdays my work day starts with a yoga session with co-workers and continues with client meetings from 2 - 10 pm. Wednesday mornings I schedule for other work, and then see clients again from 3- 10pm. On those three days, I'm rarely seeing clients for less than 7 hours each day. Then at various points in there I have 1-2 hours of clinical supervision as well.

Thursdays to Sundays can vary really significantly, but I'm usually out of the office. I have partners in New York and other states, so I'm often traveling. It's also a time where I take care of things like cooking and cleaning, but also a space for going to conferences, speaking at colleges, and usually

a number of different conference calls. There's a lot, and I'm working on finding a new work-life balance, for the sake for my clients, my relationships, and myself. I'm working on orienting my life more towards being in community, in joy, and with more time for myself. The work is never over, so we must learn to find rest and restoration throughout rather than "when the work is done!"

Q: What's one social or political issue your work has given you a unique insight into?

A: Doing work as a couples therapist and as a restorative justice practitioner, I've realized how crucial it is for white men - especially cis hetero white men - to learn to be emotionally resilient and better understand their inner worlds and patterns of attachment. I've seen so many white men causing harm, to themselves and others, in ways that are deeply rooted in a lack of emotional resources and ability to move through challenging situations with care and compassion. Given how power works in our society, until white men get their act together, none of us are safe. Not to say healing can't happen without white men, but

that when their wounds are screaming, many of us become its targets. I don't believe white men just wake up with an evil intent to cause this kind of damage, so we need to also understand it as a structural problem, related to the reward systems of masculinity, whiteness, and capitalism. Solutions to these problems need to account for our emotional bodies as well as our physical ones.

Q: What books or films or other media do you find yourself keep returning to? What recommendations do you have for our readers?

A: This is a tough question! Here's a few books that are on the top of my mind right now:

Staci Hanes's *Healing Sex: A Mind-Body Approach to Healing Sexual Trauma*. I find this just a really helpful and readable entry into healing traumatic experiences.

Cristien Storm's *Living in Liberation: Boundary Setting, Self-Care, and Social Change*. This is a short, practical book on setting boundaries. This seems to be a theme I keep returning to with clients in my therapy practice, and this is the most nuanced take on boundaries I've seen to

date. It has info and scripts, and shies away from being prescriptive, unlike a lot of other stuff I've seen and read.

Nerve Endings: The New Trans Erotic, edited by Tobi Hill-Meyer. This is not academic at all - it's an erotica book. But it's not just smutty, it has a lot of heart, and explores the complexity of love and desire and pleasure and relationships. Also, a big plus, it's all trans authors, something that's really still pretty rare.

Resmaa Menakem's *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. This is a spectacular take on trauma, with not just theory, but also specific exercises and somatic suggestions for exploration and healing. Part of what's fascinating is that it also tackles the specific issues with the bodies of police!

Adrienne Maree Brown's *Emergent Strategy: Shaping Change, Changing Worlds*. Highly recommend this gorgeous, hopeful book that weaves many threads and can inspire us into a new relationship with change and our futures.

Development Committee news...
continued from front page

Jack Kent Cooke Foundation Ends Grant

After three years of grant support, the Jack Kent Cooke Foundation informed Telluride Association in September that it did not have funding support for an additional year. The Foundation has granted Telluride \$50,000 for each of the last three years to support Telluride's efforts to increase the recruitment of financially disadvantaged students to Telluride's TASS and TASPs. Much of these funds went to support travel subsidies and work-replacement stipends for students who might otherwise not be able to attend our programs.

Telluride Annual Appeal Underway

As you read this, Telluride's annual end-of-year appeal is under way. In recent years, annual giving to Telluride has averaged around \$57,000 from 240 or so donors. We're very grateful to our many donors, many of whom give generously year after year. However, this number of donors represents only about 4-5% of our alumni pool. Furthermore, this level of annual giving is well less than the cost of a single summer program. Strong, steady support is critical to helping Telluride weather market fluctuations and funding pressures from our partner institutions, and also allows us the financial flexibility to consider enhancing or even expanding our programs. Your generous support this year is most appreciated!

Call for Summer Teaching Proposals

Do you know faculty members who might be a good match for the Telluride Association Summer Seminar (TASS) or Telluride Association Summer Program (TASP)? Telluride is looking for exceptional faculty to teach our 2020 summer programs. Background information on this opportunity can be found on the TASS and TASP home pages on Telluride's website, www.tellurideassociation.org.

To nominate potential faculty, please go to <https://goo.gl/forms/r00VQeWjvxsQqpr13> and enter their information. We will follow up and ask them to consider submitting a proposal for a summer program. Please pass the word, and thank you!



Lyrae Van Clief-Stefanon and Dagmawi Woubshet, 2015 TASS Faculty



Cornell 2017 TASP



In the field, at the 1974 Cremona Field TASP

When the Spirit Moves Me: Telluriders and Spirituality

By Matthew Trail SP81 CB82 TA84

The purpose of the Telluride Association is to promote the highest well-being by broadening the field of knowledge and increasing the adoption as the rule of conduct of those truths from which flows individual freedom as the result of self-government in harmony with the Creator.

—Preamble, Constitution of Telluride Association

With those remarkable but none-too-transparent opening words of Telluride’s Constitution, its founders seemingly recognized the religious or spiritual as of intrinsic interest to at least themselves, if not to the organization itself in perpetuity. What did Nunn and the founders understand by the notion of a “Creator,” particularly as a source of “truths” or other moral guidance? What role does religion or spirituality play today in the lives of Telluriders, and has Telluride experience shaped these meanings?

Books, or at least senior theses, can and probably should be written on this topic. This article can only help provide the barest introduction to these questions. To help us with the question of the continued role of religion or spirituality in some Telluriders’ lives, we’ve asked a number of alumni to share their stories and perspectives. Needless to say, Telluriders’ personal spiritual interests cover the entire spectrum of both “organized religion” and spiritual beliefs, from Judeo-Christian to Muslim, Buddhist, Hindu, Sikh, earth-centered traditions, and others. Of course, despite the words in the Preamble, Telluride Association as an institution today espouses no religious or confessional commitments of its own (although, interestingly enough, membership applicants’ “religious affiliation” was inquired of in the first few decades, and religious prejudices were not unknown in the past).

A Brief Word About Nunn’s Philosophy and Religiosity

As with other aspects of his intellect, L.L. Nunn’s philosophical and religious beliefs evolved significantly over his life. Heavily influenced by both continental philosophers such as Johann Gottfried von Herder and American religious reformers such as Charles Finney, for most of his adult life, Nunn exhibited an unorthodox Christianity, even deism. At the end of his life, as L. Jackson Newell recounts in his *The Electric Edge of Academe*, in Nunn could be seen “the rising conventionality of his religious sentiments, the growing forthrightness of his embrace of religious diversity, and an underlying desire that both of these values would be honored” by his successors. Indeed, Nunn provided the Episcopal *Book of Common Prayer* for services at Deep Springs and invited both a Lutheran minister and Catholic priest to teach and give talks. At Cornell Branch, he championed the preferment of a Catholic priest in training, just as earlier he had excoriated members there when they had tried to expel a Jewish music student. (Newell, pp. 140-41). Despite Nunn being firmly embedded in a western, Judeo-Christian philosophical framework, his notion of a “Creator” remains steadfastly open to each individual’s interpretation. (For more background on Nunn’s religious and philosophical ideas, see also Parker Bailey’s *L.L. Nunn: A Memoir*, and the prologue essay written for the 1993 reprint by **Scott McDermott** SP84 CB85 TA88).

In subsequent decades, religiously-inspired ideals and values would play an at times prominent role in Association affairs, as for example in the legacy of a number of active Quakers in the membership, such as **Samuel Levering**, and Pasadena Branch founder **Clarence “Mike” Yarrow** in the 1940s and 50s.

Alumni Speak

Given this brief backdrop, we thought it would be interesting to turn to some current alumni to find out what role religion has played in their

lives. The following associates answered our call for interviews for this article. Father **Michael Agliardo**, SJ, SP78 is a research scholar at Santa Clara University, a Jesuit priest, and the director of the US-China Catholic Association. **Rebecca Scott** SP12 is a youth minister at an Episcopal church and is currently applying to Ph.D. programs in ecology. **Perry Dane** SP73 is Professor of Law at Rutgers University.

Q. Tell us a bit about your experience with Telluride, and what was memorable about it.

Michael Agliardo: All the different elements of my TASP experience at Deep Springs were what, to my mind, make an education great. There the student



body deliberated about the issues that affected our lives, often at great length. We worked the ranch. We had readings that were over our heads. It was dive in, read, think, talk – very little structure, just the opportunity to wrestle with provocative ideas. And there was community. And then of course, the main reason I chose Deep Springs: the desert, the Sierras, and the chance to breath in the solitude. So there were all these great elements with great potential, but each person could go about assembling them into the stuff of their lives quite differently.

Rebecca Cotton: In 2012, I was privileged to attend the Michigan TASP on “Darwin’s Origin of Species and the Politics of Evolution.” This was my first experience being around a group of peers as excited and eager to engage in intellectual inquiry as I was, the impact of which I can’t overstate. Born and raised in a small town where everyone expected me to be top of the class from middle school on, TASP invited me to a community I’d heard about but never seen: people my age who genuinely loved learning for its own sake.

This particular TASP also offered me a unique opportunity to analyze the intersection of two subjects that have defined much of my life: Christianity and the biological sciences. I remember walking down the stairs the first morning of TASP wearing DNA earrings and a cross necklace, wondering if I would leave still wearing both pieces of jewelry. Over the course of the summer, I would be challenged to think deeply about how and if these two world views could overlap. I left TASP with a much better understanding of evolution, creationism, and intelligent design and a strong conviction that creationism and intelligent design both fail as scientific theories. And I left still wondering how to integrate my strong belief in the scientific process with my equally strong faith in God.

Perry Dane: I attended TASP 73, studying “Democracy in America” with Glen and Sarah Thurow. The seminar took us through some highlights



of classical political philosophy – Plato, Aristotle, Hobbes, and so on – before ending with a flourish with American sources, including the Federalists and Jefferson. The experience was remarkable and transformative, though in ways wonderfully typical of TASP and Telluride... My TASP experience inspired me to apply, after I was admitted to Yale, to the College’s Directed Studies program – a set of first-year seminars on broad topics very much in the substantive and pedagogical spirit of the TASP summer seminar. And that combined experience of TASP and Directed Studies helped give me a

love of texts and an appreciation of the grand conversation in which those texts are embedded, and that is certainly related to my specific academic

frame of mind and immersion in a spiritual life centered on another set of texts that also require deep, intense reading.

Q. What role does religion or spirituality play in your personal and professional life?

MA: I am Catholic. I had known at the core of my being since I was ten that I was called to be a priest and to find some way of following Jesus's example. Originally, I thought I would become a Franciscan. The whole idea of sandals and a robe and serving the poor seemed like a good way to follow Jesus. But then I read the autobiography of Ignatius of Loyola, who inculcated a spirituality for finding God in all circumstances and cultures. That resonated. It made all of life seem like one incredible adventure. So I joined the group he founded, often known in English as the Jesuits (more formally, the Society of Jesus, but better translated as the Companions of Jesus). As a Jesuit, I became a sociologist, and as a sociologist I focus on environmental issues in society. At the same time, I also developed a great love for China as an undergrad, and the Jesuits encouraged that, since historically we played an important role in the cultural exchange between China and the West.

RC: After TASP, I went on to major in Ecology & Evolutionary Biology at the University of Michigan. I currently work as a youth minister in an Episcopal church and am applying to Ph.D. programs in ecology. One of my favorite experiences this past summer was guest teaching on Creationism, Intelligent Design, and Evolution at the Episcopal Church in Colorado's middle school, science-focused summer camp. (And really? A church camp devoted to science? How awesome is that!)

I've been learning how to simply be both a scientist and a Christian at all times and in all places. In the lab, I remember that "the heavens declare the glory of God; the skies proclaim the work of His hands" (Psalm 19:1) and as I study the natural world, I see the mind of the Creator. In church, I hear that I am "blessed...with memory, reason, and skill" (*The Book of Common Prayer*, p. 370) and I am commanded to use these gifts to know God and to better serve the world I live in. Science and faith are not two separate lenses I use when convenient to understand my immediate surroundings. Rather, they are both a central part of my identity that always inform my worldview.

But the God I worship does not call me to a passive life. Though I receive much, I am also challenged to share much. When I was baptized and confirmed in the Episcopal Church, I made two vows about my duty to other people. I promised to "seek and serve Christ in all persons, loving my neighbor as myself" and to "strive for justice and peace among all people, and respect the dignity of every human being" (*The Book of Common Prayer*, p. 417).

These are weighty promises that Christians (myself included) fail to uphold all the time. But I hear in these vows a very personal command to not dehumanize those I strongly disagree with, to advocate for legislative policies that better protect the natural environment, and to give, sometimes sacrificially, to the poor, the orphan, the widow, and the foreigner. Striving to fulfill these promises does not help me reach up to God; rather, it is sharing what God has already reached down to give to me.

PD: I was resolutely Jewish but not especially religious through my high school years. But in a process that started in college, I have become more deeply committed to Jewish religious observance in a traditional but egalitarian mode and to the centrality of Halakhah (imperfectly translated as Jewish law) to my life. Those personal commitments have influenced, and been profoundly influenced by, my academic preoccupations as a Professor of Law.

I have a variety of distinct scholarly interests. But much of my scholarship builds on two common themes. One is pluralism: legal pluralism, religious pluralism, and discursive pluralism. Another common theme is the idea

of existential encounter: the encounter between the state and religion, of states with each other ("choice of law"), between moral argument and formal legal doctrine in the jurisprudence of Jewish law, and so on. Some of these scholarly obsessions flow directly out of religious concerns; others are more tangentially related. In turn, my spiritual life has been deepened and complexified by my scholarship. I have also become interested in both my scholarly and religious life in understanding and valorizing the encounter of religious traditions in a spirit of love and joy.

Q. Do you see any connection or conflicts between these beliefs and practices and your Telluride experience, or Telluride's mission and values?

MA: There were not too many Catholics when I was at Deep Springs, just me and one other TASP. People might have thought I was a bit out of the ordinary, but they were accepting enough. Since I had grown up in an Irish and Italian part of suburban New York, I was used to being surrounded by a Catholic culture, so Deep Springs was a welcome opportunity to break out of the ghetto. I found the range of views on life and meaning that I encountered at Deep Springs refreshing and engaging. And as it turns out, L.L. Nunn's notion of educating the entire person so that they might serve others resonates deeply with Jesuit spirituality.

RC: I see many connections between my faith and Telluride's mission and values. Both call for me to think critically, to serve others, and to value all individual voices in my community. Telluride Association says part of their mission is to "prepare promising individuals....to define and discharge their obligations to humanity." I would like to think that both my experience as a TASP and my journey as a Christian have prepared me to strive for this goal.

PD: My summer TASP experience was deeply secular. I do not remember any opportunity to engage in the sort of religious experiences that helped nurture and shape me in college. But maybe I remember the experience that way only because I was at that point not religiously engaged myself. I assume that TASP and Telluride today accommodate the needs of religiously serious students. The deeper question is whether TASP and Telluride should do more, in an intentional way, to nurture spiritual growth and religious exploration wherever it might lead. L.L. Nunn would probably hope that it could. I do not know enough about the psychological and social dynamics of TASP and Telluride today to have entirely firm views on the subject. But it does seem to me that any institution that strives to nurture the whole person in the intense and intimate way on which Telluride prides itself must pay some attention to the place of religious practice and faith and the imperative to confront the great spiritual questions of our existence. And it should be possible to pay such attention without demanding from participants in the inquiry any specific answer, and while still respecting the convictions of many that religion is a dead end. In any event, the very fact that the *Newsletter* has invited this dialogue suggests that someone thinks that the question of the place of religion and spirituality at Telluride is important. And that is for the good.

Other Telluride associates also came to mind as we researched this article. Although he could not be reached for comment, **Alexander Golitzin** BB67 has a long and deep association with the Orthodox Church in America, where he is currently Archbishop of Dallas, the South, and the Bulgarian Diocese. Golitzin has a D. Phil from Oxford University and taught in the Theology Department at Marquette University. Long time associates will also know of **Frances Perkins**, often called Franklin Roosevelt's "architect of the New Deal" and the first woman Cabinet secretary (and Cornell Branch's first female resident, as a faculty guest from 1960-65). Perkins was also a devoted Episcopalian; in fact, the Episcopal Church holds a feast day in her honor on May 13th. A new book discussing Perkins's work in the context of her faith has been written by longtime Perkins scholar and Frances Perkins Center board member Donn Mitchell. It is titled *Tread the City Streets Again* and is available from Anglican Examiner Publications. We welcome other perspectives, particularly outside the Western tradition, and invite readers to comment for future issues of the *Newsletter*.



Telluride Alumni Gatherings

As this issue was going to press, New York City alumni were gathering in early November for their annual evening reception, graciously hosted by **Jan** (SP76) and **Stefan** (CB81) **Ford**. Word also reached us that plans were afoot for an informal gathering in the Boston area in the near future.

Telluride is planning for its second annual Day of Service to be held this spring in a variety of cities around the country (and beyond?). Last year Telluride associates volunteered in six cities at such places as a food kitchen, youth garden, and an urban farm institute. Please stay tuned for more information.

Finally, Telluride is also planning an alumni weekend reunion at Cornell Branch in Ithaca, NY, for the weekend of August 16-18th, 2019. We plan to host a panel discussion on the state of higher education in America as well as provide plenty of opportunities for alumni to visit, reminisce, and share stories.

For more information on any of these events, please contact Telluride Alumni and Development Officer Matt Trail SP81 CB82 TA84 at matthew.trail@tellurideassociation.org.



1960s-era Telluriders reunited at Cornell Branch in 2009



TA 50th Reunion at Olmsted Institute, 1961.



NYC alumni gather: (L to R: Jamie May SP99 CB00 TA02, John Briggs SP98 CB99 TA01, Jessica Bauman SP98 CB99 TA03, Sana Krasikov SP96 CB97, George Kroup CB00, Holly LaDue SP98 CB01 TA05 (front)

Photo: Ellen Baer

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|---------------------|-----------------|
| Iyanah Fuller | Lewis and Clark |
| Arlene Godfrey-Igwe | MIT |
| Elan Ingram | |
| Brooke Johnson* | Princeton |
| Mekhi Johnson | Harvard |
| Desiree Rawls | Pitzer |
| Precious Swinton | Howard |
| Kamryn Washington | Duke |
| Zakiyyah Winston | Haverford |
| Philippa Zang | Pitt |

2017 TASP

Cornell University

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|----------------------|--|
| Wabil Asjad | Wellesley |
| Nora Benmamoun | Duke |
| Zaniah Bowman | Morgan State |
| Krystle DiCristofalo | Columbia |
| Lee Duan | Stanford |
| Simone Liu | Columbia |
| Ilina Logani | Emory |
| Yahya Muhyiddin | Norwegian University of Science and Technology |
| Jocelyn Noriega | Cornell |
| Natalia Orlovsky | Princeton |
| Cholong Park | Yale |
| David Perez | UC Berkeley |
| Armaan Rashid | Stanford |
| Sylvie Rohrbaugh | Cornell |
| Ramneek Sanghera | Cornell |
| Jae-Kyung Sim | Princeton |
| Heisha Trilla | St. Anselm's College |
| Miyoki Walker | Columbia |
| Vivian Wei | Amherst |
| Virginia Wyatt | |
| Ruoqi Zhang | Harvard |

University of Michigan

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|---------------------|----------------------------|
| Kedriye Almus | Duke |
| Elina Arbo | |
| Emily Chen | Williams |
| Shaan Ghosh | Lewis and Clark |
| Abel Gonzalez | Stanford |
| Bennett Hall | Yale |
| Clio Hamilton | Swarthmore |
| Estrella Hernandez | Chicago |
| Angela Higuera | Yale |
| Isabelle Lee | Stanford |
| Jacqueline Martinez | USC |
| Aishwarya Mehta | |
| Ella Moxley | Oberlin |
| Petiri Munyikwa | |
| Julia Park | Stanford |
| Fatou Sidibe | Cornell |
| Noor Tabba | |
| Fredian Tuyisenge | University of Arizona |
| Yisel Vasquez | University of Rhode Island |
| Andrew Wang | |
| Xuchen Wei | |
| Chenyu Zhang | Williams |
| Ruoqi Zhang | Harvard |

Please send any updates or corrections to news@tellurideassociation.org.



1960s

DARWIN BERG, DS60 CB62 BB63 TA63, was elected to the American Academy of Arts and Sciences in April 2018. Berg is currently a professor emeritus in UCSD's Division of Biological Sciences. He has contributed to research on synapse formation and nicotinic signaling in the brain.

STEPHEN GEIS, SP66 BB67, now divides his time between Geneva, Switzerland and Spring Valley, NY so he and his wife can be near several of his grown children and his grandchildren.

WENDY ZOMPARELLI, SP66, writes: "Since retiring as publisher of *The Roanoke (Va.) Times*, I have moved to Charlottesville and switched from journalism to fiction. I've just published my first children's book, *Princess Ingeborg and the Dragons*. I also plan to publish a historical novel early next year. To contact me or for information about my books, please visit me at www.wendy-zomparelli.com."

KAREL EHRlich, CB68 TA69, retired in December 2017 from AT&T Labs. Over forty years ago he left Ithaca to join the Math faculty at Purdue. After Purdue, he went to work at Bell Labs, and then worked at AT&T Labs after it was spun off from Bell Labs. Karel was one of several alumni who wrote to tell us about **Phil Blair's** passing (see Memorials).

1970s

CAROL OWEN, SP78 CB85 TA86, was interviewed about leadership and career advice in Baker Donelson's Women's Initiative Newsletter in May 2018. Read the interview at <https://www.bakerdonelson.com/interview-with-carol-owen-chief-counsel-for-revenue-payment-integrity-teamhealth>.

After more than a quarter of a century in Asia (mainly China), **ARTHUR KROEBER**, SP79, writes "I am resettling in New York City. I am still running Gavekal Dragonomics, the China-focused economic research firm I founded in Beijing in 2002, and am teaching at Columbia and NYU. My book *China's Economy: What Everyone Needs to Know* was published by Oxford in 2016 and a second edition should come out next year. Very saddened to hear of the death of my TASP-mate Lloyd Garten, who possessed a sharp mind, a devious sense of humor, and a deep unknowability."

SABRA PURTILL, SP79, writes: "After a transformative TASP at Cornell Branch, I attended the University of Virginia (my parents would not let

me apply anywhere that cost more than \$4K a year, hence I was not able to apply to Cornell/Telluride), where I graduated with honors with a B.A. in Government and Foreign Affairs and was inducted into Phi Beta Kappa. I continued to Georgetown for a M.A. in Arab Studies, and then commenced my career in finance at Chase Manhattan Bank. My 30+ year career has focused on corporate finance and investor relations in the insurance industry.

I am currently Senior Vice President, Head of Investor Relations and Treasurer of The Hartford Financial Services Group, Inc., a 200+ year U.S. property and casualty and group benefits insurer. I reside in Old Saybrook, CT and Charlottesville, VA with my fiancé, Andrew Vest, a fellow UVA grad. I have a son, Nicholas Brinkmann, a UConn grad and Hartford employee, and a daughter, Rhena Brinkmann, who just began law school at the University of Washington in Seattle. Aside from numerous extracurricular interests such as reading history, skiing, golf, gardening, cooking and foreign languages, I am also on the advisory board for the Center for Politics at the University of Virginia, chairperson of the Finance Committee for the Board of Directors for the *Cavalier Daily*, the student newspaper of UVA, and on the Board of Middlesex Health Systems, Inc., a non-profit hospital and healthcare system in Middlesex County, Connecticut.

I would love to reconnect with former TASPers and catch up after many years."

1980s

IVAN KREILKAMP, SP85, writes that he is still teaching in the Department of English at Indiana University. His second book, *Minor Creatures: Persons, Animals, and the Victorian Novel* will be out from the University of Chicago Press this October 2018. He visited Cornell this May for the first time in years, for the Society for the Study of the Novel conference (also attended by several other Telluriders, including **Nancy Glazener** SP78 CB79 TA81, **Amanda Claybaugh** SP88 and **Ezra Feldman** SP97).

ANNE WASHBURN, SP85's play *Mr. Burns, A Post-Electric Play*, was named fourth in a list of the best American plays of the last 25 years by the *New York Times* in June.

MIRIAM AUKERMAN, SP86, CB87 TA88, senior staff attorney for the ACLU in Michigan, was given the Champion of Justice Award by the State Bar of Michigan in October. "Justice is a team sport," said Aukerman in her acceptance speech. "The law is just one tool for justice. As lawyers we

must work in partnership with and as allies to the communities we serve because they too are fighting for justice."

CARLOS ROJAS, SP87 CB88 TA90 has been named co-director of the new Humanities Research Center at Duke Kunshan University, a partner institution at Duke about an hour outside of Shanghai, China. Carlos is Professor of Chinese Cultural Studies; Gender, Sexuality, and Feminist Studies; and Arts of the Moving Image at Duke University.

1990s

ALICE SHEPPARD's, CB91 TA92, work as a choreographer, dancer, and disability arts pioneer is garnering national attention, highlighted by a cover story in *Dance* magazine in June, following sold-out performances of her show *DESCENT* at New York Live Arts.

ROSAMOND KING, SP91 CB92, has been named Director of the Brooklyn College Ethyle R. Wolfe Institute for the Humanities.

"Tested by curious fox clubs, the dry London microclimate, and simply having too many plants, Matthew Bradby continues to battle on..." So begins the July 18 issue of England's *Garden News* concerning **MATT BRADBY's**, CB93 TA94, wonderful suburban English garden.

YONATAN APPLEBAUM's, SP97, October article in *The Atlantic*, "Americans Aren't Practicing Democracy Anymore," was mentioned favorably in a tweet by former President Barack Obama.

ANGUS JENNINGS, CB99 and family have moved from Maine to Massachusetts, where he has become the first Town Manager in West Newbury. They will be living in a renovated mill in walking distance to Amesbury town center.



Angus Jennings and family

MAGGIE LEHRMAN'S, SP99, second book, *The Last Best Story*, was published by Balzer + Bray/HarperCollins in August. It's a contemporary take on *His Girl Friday*.

2000s

KATHERINE WIECZOREK, SP00, recently finished Drug Development at NYU College of Medicine and is starting a nonprofit in New York City geared toward fighting the opioid “epidemic” with nootropics (and informative education). She is actively looking for a full-time job within the scientific community (or with another Tellurider!) that can help her support this cause. She is assisting the organization “Cures Not Wars.”

GOVIND PERSAD, SP01 TA13 has moved to Denver, CO to start as an Assistant Professor at the University of Denver Sturm College of Law, where he will teach health law and professional ethics. He was also selected by the Greenwall Foundation as one of four 2018-21 Greenwall Faculty Scholars in Bioethics.

LAUREN BOEHM, CB02, and **JAMIE MAY**, SP99 CB00 TA02, finally got married on October 13, at Jamie’s parents’ house in Doylestown, PA. After living together for eight years, they figured it was time. In attendance were Telluriders Michael Barany, Dan Galindo, Emily Goldman, Steph Kelly, Holly LaDue, ShawnaKim Lowey-Ball, Amina Omari, and John Wynne, as well as TA Administrative Director Ellen Baer and Financial Manager Barbara Alden. All agreed the wedding was a success: the band played “Try A Little Tenderness,” and only two cars got stuck in the mud trying to park. Jamie, who is on the Cornell Branch Committee this year, apologizes to CBTA for missing their preferment meeting on the same date, but is happy to submit what he believes is his best-ever excuse for an absence.

Lauren and Jamie returned to their apartment in Manhattan’s East Village, where they moved in 2017 so that Lauren could take up a position as a pediatric resident at NYU. They would be happy to hear from any old housemembers, TASP/SSers, or TA members with whom they’ve lost touch. Lauren has a long story to tell anyone who last remembers her going off to grad school in the Stanford English department and is now surprised to learn she holds an MD from Tulane.

The week before the wedding, Jamie accepted an offer on his first novel, making October 2018 easily one of the most eventful months of his life. Titled *The Body Outside the Kremlin*, the book is a murder mystery set in Russia during the 1920s, on the Solovetsky Islands, where the Bolsheviks established the first camp in what would become the GULag at the site of a former monastery. (Telluridean readers may detect a preoccupation with the darker sides of group living and

semi-monasticism.) It’s due in January 2020 from Delphinium Books. Jamie will be establishing a mailing list to provide occasional publication and publicity updates; anyone interested in being added is warmly invited to contact him at jameslmay@gmail.com.



Jamie and Lauren

ALEX YABLON, SP03, writes, “This past January, my wife Clare Johnson gave birth to our first child, Louis Johnson Yablon. The three of us live in Brooklyn, where I work as a reporter for *The Trace*, a nonprofit news outlet that covers special education. I still keep in touch with my TASP mate Kelsey Gilmore-Innis, a friendship that has evolved from spreading rumors about secret shows at SXSW to sharing parenting tips.



Alex Yablon and son

JESS FALCONE’S, CB04 TA07, new book, *Battling the Buddha of Love: A Cultural Biography of the Greatest Statue Never Built*, was published in September by Cornell University Press.

MICHAEL THORNTON, SP05 TA16, received his Ph.D. in History from Harvard University in May with a dissertation entitled “Settling Sapporo: City and State in the Global Nineteenth Century.”



Michael Thornton

TRACY HUANG, SP06, has started a new job at Mirasee, Inc, which helps entrepreneurs in the online education space.

MARIA HERNANDEZ, SP08, has been selected as one of 12 inaugural Electoral Justice League fellows by the Movement for Black Lives. Fellows will train and work to mobilize voters to the polls around key issues, candidate campaigns, and legislative issues.

B. B. BROWNE, SS09, was co-writer for the film *Knockout* that won Chicago’s 48 Hour Film Festival in August. “The story of a young woman’s struggle against family members who disapprove of her passion for boxing, *Knockout* flows with contagious spirit and compelling drama,” writes Daniel Patton for *ReelChicago*.

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Barron-Callaci with a newborn

DESIREE BARRON-CALLACI, SP05 CB06, TA09 started a labor and postpartum doula practice in Western Massachusetts in summer 2018.

2010s

SUMMER SLOANE-BRITT, SP11, recently finished a year-long tenure as the first recipient of the Emily K. Rafferty Internship in Museum Administration at the Metropolitan Museum of Art.

JIN JIN XU, SP12, writes "I just returned from a year of independent traveling and research on the Watson Fellowship, which took me to India, Thailand, Turkey, Indonesia, Zimbabwe, South Africa, Rwanda, Vietnam, and Germany.

(**ASIA ALMAN** SS11 was also a fellow, and we met at the returning fellows conference!). "This year, I received a Lillian Vernon Fellowship from NYU's M.F.A. program in Poetry, which is a two-year scholarship and living stipend."

ALEX ZIVKOVIC, SP12, wrote "Why Queer Media Like *Glee* Can Be Terrifying to Closeted Teens" for slate.com in July.

MICHAEL LEGER, SP15 DS16, published an article, "Why California Needs to Take Bilingualism Seriously" in *The Nation* in June.

BEATRICE JIN, CB15, is currently a graphic reporter at *Politico*.

IN MEMORIAM

Telluride has learned that **S. LEE MAIORANA**, CB46, passed away September 14, 2015 at the age of 86. He was in the private practice of Obstetrics and Gynecology in central Pennsylvania for 36 years, having retired in 1995, and delivered over 5,000 babies in his career. Lee served on numerous professional and civic boards in his long career.

We also recently learned of **JOEL COGAN'S**, CB50 TA53, death in November 2014. A graduate of Cornell's School of Industrial and Labor Relations and Yale Law School, Joel was a humanitarian, entrepreneur, musician, and lover of the arts. In June of 2007, he retired as executive director and general counsel of the Connecticut Conference of Municipalities (CCM) – Connecticut's association of cities and towns. Joel started the organization in 1966, dedicated to advocating for the interests of Connecticut municipalities and promoting efficiency and responsiveness within municipal governments.

TAMI EDWARDS, SP92, passed away October 30, 2014, of breast cancer. Tami received a B.A. in Psychology from Yale and a Ph.D. in Clinical Psychology at New York University in 2008. Tami spent her short career working in urban medical centers helping and treating the socio- and economically disadvantaged mentally ill.

JOHN LANKENAU, CB52 TA52, passed away at his home in Tivoli, New York at the age of 90 on August 16th. John went to Cornell University on the G.I. bill, having served in the Navy for two years. He graduated in 1952 from the College of Electrical Engineering where he served as

President of the Student Council and then in 1955 from Cornell University Law School where he was a resident of Telluride's Cornell Branch.

After graduating, John became an Assistant United States Attorney in the Southern District where he served for five years, part of which time he led the Narcotics Division. He was a volunteer lawyer in Mississippi with the Lawyers Committee for Civil Rights Under Law during the summer of 1964. In 1965, he formed the law firm of Koch, Lankenau and Kovner. He was Ed Koch's campaign manager in the 1968 Congressional campaign. When Koch became New York City Mayor, he appointed Mr. Lankenau Chairman of the Cultural Affairs Commission, member of the Theater Advisory Commission and a member of the initial Javits Convention Center Board. During his career he represented publishing clients including Harper & Row, St. Martin's Press, and the *New York Times*. He also sponsored affordable housing projects in the Bronx and Brooklyn and Albany in his partnership with Proto Properties. He was on the founding board and President of Musica Sacra in New York City, on the board of Friends of Clermont, Historic Site in Germantown, NY., a board member of St. John's Episcopal Church in Barrytown, New York, and a supporter of the Bard Prison Initiative. He is survived by his wife of 53 years, Alison Lanckton Lankenau, his daughters, Catherine, Amy, and Christine, and many grandchildren, nieces, and nephews.

John's law firm assisted Telluride Association with legal work in the 1990s. He was a generous supporter of Telluride Association, particularly its

TASS and TASP programs, over many years, and he left Telluride a major legacy gift in his estate (see page 1). "John's experiences at Telluride and the lasting friendships from that time were among the most valued and important of his life," said Alison in a recent communication. Telluride honors his service and his great generosity.

PHIL BLAIR, SP60 CB61 TA63, passed away after a short illness on June 2, 2018. His daughter, Harriet Blair Rowan, shared the following with us:

Philip Joseph Blair, Jr. was born on July 9, 1943, a proud son of east Texas. As the first-born, Phil was a know-it-all, but he actually did know it all. He was an advisor and protector to those that entered his orbit, beginning with his three younger brothers Jimmy, Charlie, and Daniel, and his little sister, Susie.

In 1961, Phil enrolled at Cornell University, where he was lived at Cornell Branch and later joined Telluride Association. There he refined his favorite skills: reading, debating, and making the world a little less terrible. He received his Master's degree in Anthropology from Cornell in 1972.

At Cornell he met Linda Russo, and they were married in 1969. They proudly welcomed Philip



Phil Blair in Bolivia, 1980.

Telluride Blog Remains Lively, Despite Lacking a Catchy Name

Telluride's weekly (or so) blog affords us an opportunity for additional features, news, alumni profiles, and creative pieces.

Recent posts at <https://www.tellurideassociation.org/blog/> include:

- The L.L. Nunn Limited Liability Corporation (LLN LLC): A FAQ
- Urban Appalachian Oratorio
- Reflections of a Former Refugee Resettlement Caseworker
- Telluriders Abroad

We'd love your suggestions and contributions! Send them to news@tellurideassociation.org.



J. Blair, III to the world in 1972, and moved to Bolivia to conduct field research in the Altiplano. They made Bolivia their adopted homeland while Phil taught at local universities, managed development programs for the International Voluntary Service, and generally caused beautiful trouble organizing and fighting for the indigenous and working people of Bolivia.

When things deteriorated in Bolivia, politically and personally, Phil made the heartbreaking decision to move back to Washington, D.C. with his young son. There, with the help of family and friends, he started rebuilding his community. He immersed himself in the city and its people through political activism, and his son's local public school. But part of his spirit would forever remain in the Andes.

In 1983, a neighbor and fellow parent at Oyster Elementary School set him up on a date with Mary Pat Rowan. Their partnership flourished, and after Patty's persistent persuasion, they were married in 1986. Two years later they welcomed their daughter, Harriet Blair Rowan, into the world and immediately exploited her cuteness, and then her manual labor, for their political causes.

Phil always considered himself an anthropologist and linguist; and he put those skills to use by working as an information officer at the World Bank, where he was able to make use of his passion for language and information systems. Through the World Bank he participated in the Unicode Conference, where he advocated for the preservation and digitization of the world's rapidly disappearing indigenous languages.

Dubbed the "moral mayor of DC," Phil used his booming voice and sharp sense of humor to bring people together and call out injustice. Whether it was at his child's public school, in his neighborhood, or on whatever metro train he happened to be riding, Phil believed in and nurtured a deep sense of community wherever he went, and those communities are better for having had him.

After retiring from the World Bank in 2006, Phil and Mary Pat dedicated much of their time to local activism and advocacy, principally in the fights to save McMillan Park, and to secure statehood for Washington, D.C.

In 2017 the spirit of the Andes drew Phil and Mary Pat to break from their busy lives and move to Arequipa, Peru. This trip truly was a grand

homecoming for Phil. In Peru they made many wonderful friends and had many adventures, including his long-awaited yet too-short return to Bolivia. And though thousands of miles away, they kept friends and family apprised through their comprehensive email updates.

It seems fitting that the last months of Phil's life were filled with visits from family and friends, who were regaled with bad jokes and endless trivia, sprinkled with Phil's special brand of wit. Their time in Peru was unexpectedly cut short when Phil suffered a sudden and ultimately insurmountable illness.

Phil and Mary Pat returned to the United States for a higher level of care and support. Phil passed peacefully, surrounded by family, on June 2, 2018 in Oakland, California.

TELLURIDE ASSOCIATION NEWSLETTER

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