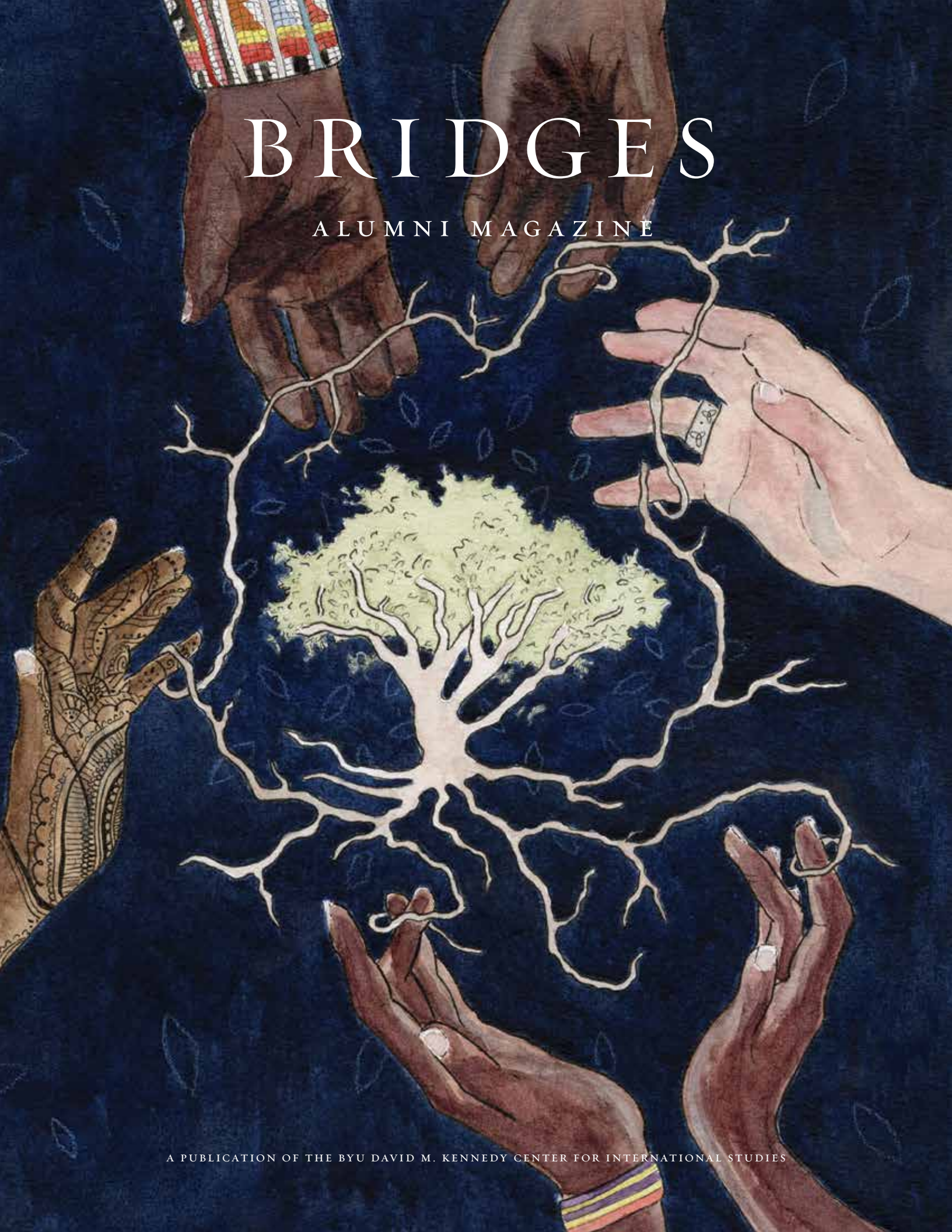


BRIDGES

ALUMNI MAGAZINE



A PUBLICATION OF THE BYU DAVID M. KENNEDY CENTER FOR INTERNATIONAL STUDIES

Letter from the Director



As a demographer and a mother of three daughters, I have always been concerned about the health and status of women and girls globally. The United Nations Development Programme estimates that some “800 women die every day from preventable causes during pregnancy and childbirth” and 60 percent of the world’s chronically hungry are women and girls (“Fast Facts: Gender Equality and UNDP,” February 2014, undp.org/content/dam/undp/library/corporate/fast-facts/english/FF-Gender-Equality-and-UNDP.pdf). My research has primarily focused on the health and well-being of women and children, and I recognize that women need decision-making power and resources to care for themselves and their families.

Martin Robison Delany, an African American abolitionist, wrote in 1852: “No people are ever elevated above the condition of their *females*; hence, the condition of the *mother* determines the condition of the child. To know the position of a people, it is only necessary to know the condition of their *females*” (*The Condition, Elevation, Emigration and Destiny of the Colored People of the United States* [Baltimore, MD: Black Classic Press, 1993], 199; emphasis in original). The hands of women help sustain life and nurture the human family, but many women and girls suffer because they lack autonomy, education, healthcare, financial resources, or personal safety. Raising the status of women and girls benefits everyone—including men and boys.

To this end, I led the group that proposed the Women’s Studies program at BYU, incorporating the minor previously managed by the Women’s Research Institute. More recently, working with Women’s Studies coordinator Professor Valerie Hegstrom, we brought Women’s Studies under the umbrella of the Kennedy Center as Global Women’s Studies. Over the past decade, Women’s Studies at BYU has grown to include more than 130 minors. The Global Women’s Studies minor highlights the contributions of women worldwide, as well as the relationship of women’s experiences and human rights to global, regional, and local issues. In addition, the Kennedy Center also supports the WomanStats research project, directed by Professor Celeste Beesley, and we just finished a winter semester lecture series titled Women and Politics.

I hope you enjoy this issue on global women! I am very excited to have Global Women’s Studies join the Kennedy Center family, and I invite you to send ideas and responses to this and other initiatives.

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When former justice Christine M. Durham makes the case for considering various aspects of women’s lives, work, education, family life, and spirituality, all may be seen as even more important and interconnected.
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“As a Women’s Studies student, I reflected on the strength that comes from women learning from one another and working together. I decided to depict that strength through a family tree with its roots connecting women from all around the world.”



Multidimensional Women Multidimensional Lives

BY CHRISTINE M. DURHAM
FORMER JUSTICE OF THE UTAH SUPREME COURT

I congratulate this society for its focus on both women in the world and Latter-day Saint women in the world. The work of the twenty-first century—both in the Church and in the wider community that Church members serve in—is changing and is adapting to change demographics, to change understanding, and to change perspectives. I will address this idea both in terms of the work I have done professionally during my career and in terms of the personal experiences in my life that have affected my decisions and my work.

I would like to reference the thoughts, stories, and testimonies we have heard the last few days in general conference. One of the themes I heard was an interesting emphasis on the idea of personal revelation and the idea of the relationship between the individual and the Holy Ghost as a conduit to understanding the will of God, the care of God, and the presence of God in our lives.

That caused me to reflect [on my early marriage years]. Many of the decisions we made in our life together, although

completely coherent to us and entirely sensible in our view of the world, were regarded by many others within the Church and within our families as out of the box. When I look back, we accompanied those decisions and their formulation and implementation with a great deal of mutual consultation, with prayer, and while seeking for confirmation through the Holy Ghost that the paths we were identifying and following were the paths that were right for us and our family.

Others have alluded to not always being received well within various communities. When I first moved to Utah, I attended a conference at the University of Utah on women's issues. In the aftermath of one of the events at the conference, I attended a fairly small group meeting with forty or so young women, most of them students. Gloria Steinem was there. People took it upon themselves to describe to Gloria Steinem the peculiarities of the local culture, of women,

and of women’s issues. I left that setting feeling very uncomfortable with the level of disdain and scorn heaped on my church, my institution, and the culture that had nurtured me.

Not long after that, I attended a Relief Society meeting in which someone described what she thought about feminism. I felt equally uncomfortable with the level of disdain and scorn for what I saw as an advocacy movement that had a great deal of merit in terms of its goals and its commitment to equality for women on so many levels. I learned in young adulthood that I would have to navigate the choices I was making and the path I was following in a way that was going to be my life and my path—not predetermined or predisposed.

A Few Statistics on Women

I want to start with a syllogism that sort of took root in the title I gave to these remarks. It goes like this: “Women are human beings. Human beings are multidimensional. Therefore, women are multidimensional.” Any philosophy, any doctrine, any preaching of principles that purports to say to women (or men) that your essence is X and that you must construct all of your behaviors, your ambitions, and your work to that essence is a very risky approach to what it means to be a human being—more importantly, particularly for this audience, what it means to be a child of God.

I will share a couple of statistics. They come from the U.S. because they are all I could find. The first one is that, in 2018, 56 percent of the membership in The Church of Jesus Christ of Latter-day Saints is female. The next statistic is surprising to me—maybe to most of us—and it needs to be a part of our con-



versations on these issues: 51 percent—more than half—of Latter-day Saint women over the age of eighteen are single. That raises a lot of interesting questions about how we think about families, how we think about kinship groups, and how we might approach the research on global security and global security-related institutions if all the focus is on the home experience. We all have parents or a parent, but in terms of our upbringing, that does not always follow through our lives.

Another set of statistics I would like to share is the percentage of Latter-day Saint women who are in the workforce in terms of paid employment. The national average in the U.S. for women who work full-time is 39 percent. Within the Church it is 25 percent: one in four Latter-day Saint women work full-time outside the home. However, another 23 percent of Latter-day Saint women work part-time. The national average is only 14 percent. It appears that Latter-day Saint women exhibit a preference to working part-time, perhaps because of their strong commitment to spending as much time at home as they can. If you add the 25 percent and the 23 percent together, paid employment outside the home occupies a place in the lives of 48 percent of Latter-day Saint women—nearly half. On a national level it is 53 percent, so there is a measure in which Latter-day Saint women are quite on parity with the rest of women in American culture.

One of the reasons I mention those statistics is that the first set of statistics gives us a different insight into what we mean by family and home work; the second set of statistics offers us a perspective on paid employment outside the home and what that means in the lives of Latter-day Saint women and, of course, their families. Having those baselines in mind should persuade us that we need more flexibility and more openness to different structures, to different decisions, and to different paths that people will follow based on their experiences, opportunities, and choices.

From an early point in my career, I have been concerned with the issues of equality and justice. I went to college in the 1960s. I watched this country struggle with issues around racial equality and significant changes that were occurring and needed to occur in our country. One of the things I identified as an observer in that struggle was the importance of the law to changing society. Now as I look back on a long life, I

Women are human beings. Human beings are multidimensional. Therefore, women are multidimensional.

have the feeling that I have overinvested my confidence in the capacity of law to bring about change. We cannot bring about change until we have the changes in the law, but changes in legal structure are not necessarily accompanied by changes in hearts and minds.

I have noticed a somewhat similar phenomenon operating in many other institutions—even in the Church. I was interested in a story about Chile, where there was no law about women congregating, but people’s hearts and minds were seduced by the notion that somehow there ought to be a rule. As human beings we tend to be very uncomfortable with change.

That is something I wish I had learned a lot younger in my career. I did an enormous amount of advocacy for things like the Equal

You open the next door that presents itself; if the door is locked, you go out the window. That is how careers are built, and that is the story of my career.

When I graduated from law school in 1971, there was not a law firm in the tri-state area that would interview a woman. The only women practicing private law in that area were women who were with their husband’s or family’s firms. When I came to Utah, it was not a whole lot better—although I did snag a wonderful position with a wonderful mentor. He turned out to be someone whose single mother had worked for an insurance company. She trained insurance executives from ground zero, they got promoted, they made the money, and she stayed as the office manager and the trainer. He had grown up with a sense of the unfairness of that, and he mentored me and encouraged me in my career development.

There were not very many women lawyers in Utah. When I first arrived, I attended a conference at the University of Utah on women in the law, and a female lawyer from Utah gave a talk. Afterward I went up and introduced myself. I told her I was excited to meet her and to find out there were women practicing law in Utah.

She invited me to a party. She said, “We are all getting together at so-an-so’s house after the conference.”

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Rights Amendment; I advocated for changes in the law that would eliminate the forms of discrimination that had been encapsulated in our laws and rules.

Law, Justice, and Equality

I chose my profession of law as a way of acquiring what I thought would be the problem-solving skills to work on the issues of equality and justice that I considered important. Career development is significantly a matter of luck. You know what you like to do, you figure out what you like to do, and then you do it. You do it as well as you can, you wait for opportunities to present themselves, and you seize them.

There were twelve women there. I was so excited! I thought, “Twelve women lawyers! Utah is a great place for women lawyers!”

It turned out that it was. Some of those women are still my dear friends, and we remember the days when the twelve of us were all the women lawyers in Utah.

We went on to found an organization in which women could unite their voices and identify issues they wanted to work on. We organized a national group that focused on getting more women on the bench and focused on examining the degree to which gender-related issues and gender-related assumptions were contributing to unequal treatment in the courts and in the law.

The same was true for the National Association of Women Judges, which was organized the first year after I went on Utah’s trial bench. In my introduction, it was mentioned that I was the first woman on the Utah Supreme Court. I was actually the first woman on the general jurisdiction trial bench as well, in 1978. It took almost a hundred years to get a woman on our major trial court and about that long to get a woman on the Utah Supreme Court.

We do not learn just to do something; we learn because the learning and our relationship with it expands ourselves and becomes a part of the selves we are in the business of growing.

People look to courts to be places of fairness; they expect to be treated honestly and fairly. But our organization's research suggested that those expectations were not always met in our state and federal court systems for many people, especially for women and people of color. We devoted ourselves to educating, to researching, and to developing materials that judges could use to improve their practices in these arenas.

When the Utah legislature refused to ratify the federal Equal Rights Amendment, they promised one of the female legislators that they would provide some money for a joint task force on eliminating all gender-related statutes in Utah's code. I worked on the committee that did that. We were one of the first states in the country to eliminate those gender-based statutes. An example of this is in the judicial retirement. When I first became a judge, if I had been a man and had died, my wife would have received a pension, but as a woman judge, if I had died, my husband would have only been entitled to support if he could prove he was dependent on me. Those are the kinds of things the statutes governed.

After that work was done, many of us in that generation thought, "The laws have

been changed, we have eliminated formal discrimination, and we have determined the law will be written in a manner that forbids discrimination and encourages equality and accountability." Guess what? It did not work out as we expected. It helped a great deal in different arenas, but we began to ask ourselves why it is that we can change the institution's structure and that we can change the rules and the laws that implement it but that we still have instances where we can demonstrate, through data and research, that women and others who are disadvantaged in those systems are not getting a fair shake.

Implicit Assumptions

That is when the research began to emerge on what was known as implicit bias—now called implicit assumptions. There is a whole body of research that examines the degree to which all of us carry around expectations and assumptions about the world in our

consciousness. This is a very normal human condition. It is not necessarily a bad thing, which is why calling it implicit assumptions is probably more helpful than calling it implicit bias. Of course, all biases are assumptions about someone based on known characteristics. For example, when you first meet someone or watch someone on TV who is wearing glasses, you automatically give that person a ten-point IQ advantage. Did you know that? People who wear glasses are assumed to be smarter than people who do not.

I like to use that example because it is a relatively benign one about the way all of us make assumptions about the people we meet and the people we see, what we expect of them, what we attribute to them, what we anticipate they will do, and what we anticipate they believe. In our culture, we experience the impact of unwarranted, unhelpful, and sometimes totally irrelevant expectations. One of the things that is so distressing about that is we often are unable or unwilling or simply fail to address the assumptions we make.

Of course, you cannot function in life without making assumptions. Stereotypes exist for a reason because they comport so often with experience and reality. But they are dangerous. We have discovered in the law that these implicit assumptions have a huge impact on the processes of justice and on the issues of who gets arrested, who gets charged, who gets incarcerated, and who does not. They also have an impact on the issues of whom juries believe as witnesses in the courtroom and what kinds of assumptions juries and judges make about individuals whose futures they are considering. We learn that when we are selecting judges for our courts, we make assumptions about them based on what we see and know and often what we think about what we see and know.

You can find implicit attitudinal tests on the internet. There exists some controversy about how malleable they are and how constant their results are over time. For your own education, google "implicit attitudinal tests from Harvard."



There are tests for race, for gender, for weapons, for appearance (obesity, for example)—there is a whole range of them.

I was planning to give a talk on implicit assumptions one time, and I thought I should take one of the tests. I took the one on gender and paid employment. It was designed to determine what your assumptions are about men and women and work in the home and work outside the home. I have never been squeamish about language. I have called myself a feminist since I was at least eighteen. I figured that since I have been a feminist all these years, I was going to ace this test. I did not ace the test. The results came back suggesting that I was a moderately biased in favor of associating men with paid employment and women with employment in the home, even though I had worked all my life and consider work a central part of my life. It was a bit of a shock; I was scared to take any of the other tests.

This convinced me I needed to slow down in my decision-making. I have hired and supervised many law clerks over the years. I have decisions to make in the course of my work. I needed to be sure I was unpacking my reactions to people I was dealing with and make sure I was not thinking, "He is a _____," or "She is a _____," just because of what I knew on the surface. That appears to be the only way we know how to unpack those assumptions.

Having concluded that we could not solve anything solely by changing the law, I came to the conclusion that we had to work very hard to unpack what our mission is. I think it has made a difference in many of the circles in which I have worked and been an advocate for women that people know I am a Latter-day

If we truly believe we have a divine heritage, then we must value that eternal self that needs to learn and to grow.

Saint. I can find consistency and coherence in my beliefs and affiliation with the Church and my deep-seated conviction that we have to pay attention to the way women and, by extension, children and families thrive or do not thrive in our larger communities.

Women, Learning, and Work

There are some interesting statistics in Utah about the numbers of women who start degrees at BYU. More women start degree programs than men, but more men finish. That is a concern.

I would like to quote President Russell M. Nelson from an earlier time, giving the Church's mainline position on the subject of women in education. He said, "Your mind is precious! It is sacred. . . . [E]ducation is a religious responsibility. . . . In light of this celestial perspective, if you . . . cut short your education, you would not only disregard a divine decree but also abbreviate your own eternal potential" (BYU–Idaho devotional, January 2010). That is a perspective on what women ought to be doing to develop their education, their skills, and their access to learning.

Learning, of course, is not merely instrumental. We do not learn just to do something; we learn because the learning and our relationship with it expands us

them was going to end up in that category. The rest of the young women would then stand up according to their dot color to represent other categories: the percentage of women who will be divorced, who will be widowed, and who will end up married. For some reason, that simple act of standing up with the corresponding colored dot made it more real for young people.

It is very important to understand that more than half of the women in the Church need to support themselves. What are they going to do to support themselves? Will they have menial jobs with long hours and low pay? Or will they have jobs for which they prepared themselves educationally and experientially? Married women are not exempt from this scenario, because they may become the divorced women or the widowed



and becomes a part of the selves we are in the business of growing. Learning is not valuable simply for motherhood. It is not valuable simply for work. It is not valuable simply for Church leadership or community service. If we truly believe we have a divine heritage, then we must value that eternal self that needs to learn and to grow. (See Eva Witesman, "Women and Education: 'A Future Only God Could See for You,'" BYU devotional address, 27 June 2017.)

Therein comes the multidimensionality. First of all, if 51 percent of the adult women in the Church are single at any given moment, then they must be responsible for their own care and feeding. They need to support themselves, except for the few who have trust funds. They need to prepare themselves.

I used to play a game of life with the young women I was asked to speak to in the Church. Having gathered the statistics on women in the community, I would hand out little colored dots in proportion to what the statistics show. Then I would say, "Everyone with a red dot stand up. You are going to be the women who will never marry." The young women would blanch, because Latter-day Saint girls do not think that can happen to them. Yet that percentage of

women. The notion that Prince Charming will keep you safe economically for the rest of your life is a flawed notion.

President Henry B. Eyring once said, "Part of the tragedy you must avoid is to discover too late that you missed an opportunity to prepare for a future only God could see for you" ("Education for Real Life," *Ensign*, October 2002). When I read that, I thought about the importance of work in my life. My family has been incredibly important. My children have taught me so much, and I delight in my association with them when they were small, when they were teenagers, and now that they are adults. At the same time, my work has infused my life

with a sense of purpose and meaning that I treasure and that has contributed in so many ways to who I am and what I feel I have contributed to my community.

I believe human beings need work. That does not mean that work in the home does not qualify. That also does not mean that work in the Church does not qualify. But this work has to be something that sustains you and that you do out of choice and not by assignment. I worry a good deal about some of the essentialism I see in the culture we have in the Church that suggests that women, because they are women, have this template and men, because they are men, have that template—that they are different and do not overlap.

Why would that be? Are women and men not both children of God and human beings? Would there not be enormous overlap in their abilities, their needs, and what they could and should do with their lives? In some respects, some of those stereotypes can be as toxic for men as they are for women. I know that from my own experience. My husband, after he was settled in his medical practice, went part-time so I could go full-time to pursue professional opportunities. We switched off the balance for keeping on top of the home and parenting responsibilities. Lots of people criticized him. Lots of people asked him how he could stand to be married to such a bossy woman. His parents were somewhat dismayed, which I always thought was funny because George's great-grandmother was Susa Young Gates. She was known as the thirteenth apostle. She was not even the Relief Society president at the time, but she had an office in the Church Office Building because she was such good friends with the prophet and they spoke nearly daily. George came from a long line of strong women, but it caused dismay in some members of our family. They thought we were on the wrong path. From this end, it does not look like the wrong path.



Let me share with you a poem that speaks to me. I have been using it a lot the last year or so as I have faced the formal end of my judicial career. It goes with what I said earlier about how you build a career, but this poem is about building a life. It is by Kirsten Dierking and is called "Lucky Star":

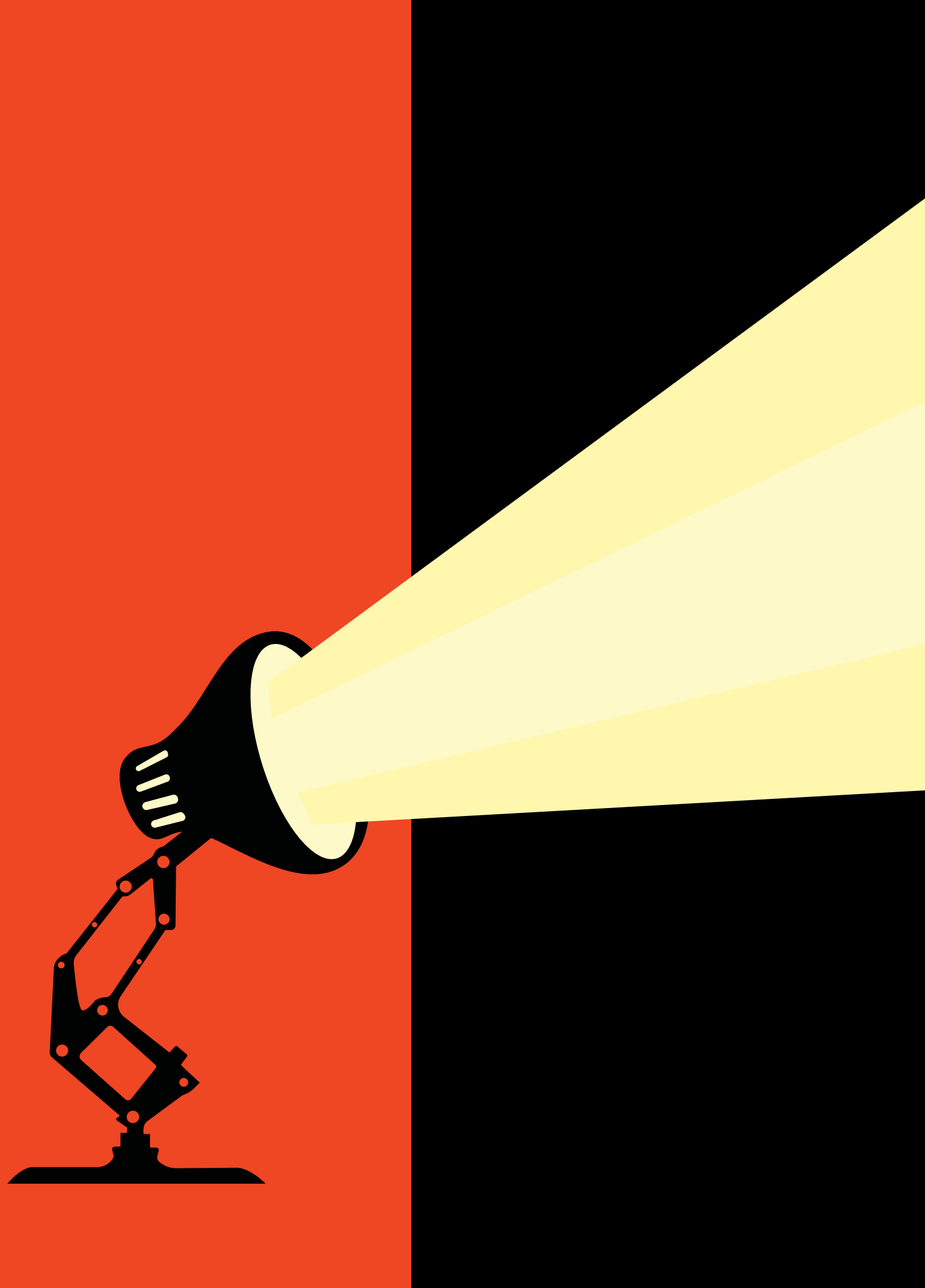
*All this time,
the life you were
supposed to live
has been rising around you
like the walls of a house
designed with warm
harmonious lines.*

*As if you had actually
planned it that way.*

*As if you had
stacked up bricks
at random,
and built by mistake
a lucky star.*

I do not think the choices are all at random. I think the bricks we choose make a difference in how lucky our star is. ■

Adapted from an address delivered at the International Society Conference on 2 April 2018.



GLOBAL WOMEN'S STUDIES AT BYU

GIVING

IS SHEDDING LIGHT ON WOMEN'S HISTORY

VOICE

AND GIVING THEM A VOICE

BY SARA JARMAN

Historically, women's voices have been missing. And while women compose almost 50 percent of the world's population, studying women's experiences and perspectives has only been acknowledged in academia since the 1970s. BYU's Global Women's Studies (GWS) aims to make visible women's experiences and contributions. GWS student Paige Park explained: "Having a GWS program is important because it is rare that the contributions of women are equally represented in other classes. The GWS program offers classes that focus totally on these contributions. It's also the best place to learn about issues affecting women and minorities that are so salient in many aspects of life."

At BYU, this academic exploration of women started with the Women's Research Institute, opened in 1978. Thirteen years later, in 1991, the Women's Studies minor was created to give students the opportunity

to think critically about how gender shapes daily life. In 2017 the current Global Women’s Studies minor was born. Housed in the Kennedy Center, this minor offers an interdisciplinary option for students focused on understanding women’s experiences in communities around the world and appreciating the contributions of women in all their roles.

The new minor requires that students take a variety of classes on subjects such as kinship and gender, women writers, and the international political economy of women. Courses are taken from multiple colleges across campus. This interdisciplinary approach allows students to gain a multiplicity of skills not found in a

traditional minor or major. In addition to coursework, the minor provides students with various avenues to get involved, such as through the Human Rights, Women’s Rights study abroad in Europe and the AMAR Foundation internship in London. Becoming a member of the GWS Honor Society provides scholarly opportunities, including research grants related to women’s issues.

Professor Valerie Hegstrom, coordinator of GWS, said, “When I was asked to be the coordinator of Global Women’s Studies, my charge was to make the program as academically rigorous as possible. My job is to make the program meaningful for the students. Everything else is ancillary to that.”

A COMPREHENSIVE PROGRAM

Adding the word *global* to the Women’s Studies program was something Hegstrom and other faculty members had aimed to do for several years. The name change signaled a public transition from solely a Western lens of understanding women’s issues to that of a more inclusive framework. Professor Amy Harris, a former GWS executive committee member and internship coordinator, explained that if the Women Studies program only focused on women’s perspectives from the Western world, the faculty would be doing the students a disservice. Harris stated further that, while there are still rampant inequality issues in the West, compared to the rest of the world, Western women have “an onslaught of privilege.” Women with more privilege need to help those who are disadvantaged.

“I have developed a unique lens from the program that has helped me become more receptive and attuned to how I could be a better advocate and ally to disenfranchised and marginalized populations,” said GWS student Anna Salvania.

Women’s studies at BYU is global, in part because many of our faculty and students have served as missionaries around the world and have participated on study abroad or international internships. GWS faculty and students bring to their examination of gender and women’s issues a deep commitment to the principles of the restored gospel, an understanding of global

languages and cultures, and a love for people around the world.

The GWS curriculum does not solely focus on individual women as subjects—such as studying the life of Frida Kahlo or Anne Frank—but rather it provides courses that teach students through and about women’s perspectives within the framework of our divine purposes and potential as children of God.

Professor Harris further elaborated: “GWS is not just about ‘add women and stir.’ GWS classes offer gendered perspective on how one would analyze labor issues in an economics or political science class, for example. It is important to signal that there are important theological and historical reasons to study women.” It is essential to recognize the role of women in families and societies and to understand how economic, political, and social institutions affect women and their ability to influence families and communities.

The importance of the GWS program cannot be overstated: The minor provides a forum in which the experiences and contributions of women throughout history can be explored and understood in light of gospel truths. Understanding each individual’s divine potential as a child of Heavenly Parents motivates the desire to serve and strengthen those on the margins of society. GWS should not be considered a newer academic niche but rather an open forum in which relevant and important ideas are discussed in an honest and productive way.

A MINOR FOR EVERYONE

The minor is not for a select group of students. “This minor is for everyone,” said GWS student Emma Beaumont. “I believe it applies to every major. On our study abroad, we had representation from a variety of majors, including nursing, political science, English, neuroscience, psychology, and education.”

And while the composition of GWS is primarily women, a few male students have chosen the minor. GWS minor Joseph Fitzgerald explained that he became involved because his grandmother, sister, and mother are examples of strong, powerful women in his life. He wanted to support a world in which the women in his family are valued as equal contributors to society. Fitzgerald also said he has grown weary of hearing the old adage that “men will never understand women, so why try?” Fitzgerald explained that, in his experience, most men “want to do the right thing” and treat everyone

“GWS PROVIDES A WHOLE OR MORE COMPLETE VISION THAT EQUIPS EACH OF US TO MAKE A POSITIVE AND INFORMED IMPACT ON THE WORLD.”

equally, but they don’t know how at times, because they have not had the opportunity to discuss issues such as gender equality.

“A man who has an understanding of gender issues and knows, at least generally, about the female experience in the world will have a greater ability to work with women, to empathize with women, and to empower women,” Fitzgerald elaborated. “I think taking classes in GWS helps empower men and women, which in turn leads to more progress in society. Understanding the similarities and the differences between men and women is only going to lead to progress in the world.”

Trace Lund, a former GWS student, said, “For men in general, Women’s Studies gives insight into women’s historical and contemporary contributions to society that can, unfortunately, often [be] absent in a typical college-level curriculum.”

Some GWS students recognize that in an ideal world, a program like GWS would not be necessary, in a sense. Academia should include both women’s and men’s perspectives from history. Typically, this is not the reality. Until then, “GWS provides a whole or more complete vision that equips each of us to make a positive and informed impact on the world,” Annalaura Solomon, a graduate of the program, emphasized.

With the students who enroll in the GWS minor steadily increasing every semester, the vision seems to be catching. ■

“I HAVE DEVELOPED A UNIQUE LENS FROM THE PROGRAM THAT HAS HELPED ME BECOME MORE RECEPTIVE AND ATTUNED TO HOW I COULD BE A BETTER ADVOCATE AND ALLY TO DISENFRANCHISED AND MARGINALIZED POPULATIONS.”



1978

Women’s Research Institute established; Ida Smith, director

1983

Student grants established; Mary Stovall, director

1985–89

Women’s conferences

1984

Faculty grants established

1989

Marie Cornwall, director

1991

Women’s Studies minor established

1992

WRI retreats started

1994

Continued minor and added research, guest lectures, film series; Bonnie Ballif Spanville, director

2009

Reorganization of Women’s Studies from WRI to Women’s Studies program; Renata Forste, director

2010

Wells and WRI grants established

2011

Valerie Hegstrom, director

2012

Women’s Studies Conference on campus started

2016

25th anniversary of Women’s Studies minor



INTERVIEW

Reshaping Refugee Rhetoric

AN INTERVIEW WITH PROFESSOR
ELIZABETA JEVTIC-SOMLAI

Elizabeta Jevtic-Somlai is a native of Serbia and a passionate advocate for nuclear nonproliferation, human rights, and children's active participation in peace building and peacekeeping. Liz received a BA in international relations as well as a BA and an MA in German, at Brigham Young University with a focus on the persecution of the Roma during World War II. She then received a PhD in international conflict analysis from the University of Kent. Liz worked for ten years in Vienna, Austria, with the United Nations at the Preparatory Commission for the Nuclear Test Ban Treaty Organization. Following her time at the UN, she joined the BYU Department of Political Science from 2016 to 2018 as a visiting professor. She continues to advise the Kennedy Center European Studies collegiate Model EU program.

As someone with personal experience as a European refugee, how do you view the current refugee crisis?

Europe has been experiencing a steady flow of refugees since World War II. Despite it, two great influxes stand out: the first resulting from the war on European soil itself during the breakup of Yugoslavia and the second—the current crisis—resulting from the war in Syria. I would draw some parallels and suggest that the humane approach exhibited by individuals across Europe in the current influx is what is making the difference in how refugees are accepted.

During the April 2016 general conference, Elder Patrick Kearon stated: “As members of the Church, as a people, we don’t have to look back far in our history to reflect on times when we were refugees, violently driven from homes and farms over and over again.” He referenced the women’s session of conference, saying, “Last weekend in speaking of refugees, Sister Linda Burton asked the women of the Church to consider, ‘What if *their* story were *my* story?’ Their story is our story, not that many years ago.” (Kearon, “Refuge from the Storm,” *Ensign*, May 2016; quoting Linda Burton, “I Was a Stranger,” *Ensign*, May 2016.)

Left: Documenting the findings from interviews conducted with the child returnees at the Kalongo Training Center, Uganda, 2008 (courtesy of Robert Seidl). Right: Preparing for the field inspection during Integrated Field Exercise 2008 (IFE08) at Semipalatinsk Test Site, Kazakhstan, 2008 (courtesy of Hermann Lampalzer).



With this statement, Elder Kearon asked each member in attendance to take a step back and reconsider their approach toward those in need. What if their story were mine? Not so long ago, their story was mine, as my family crossed into Austria in an attempt to avoid the perils of the wars on the soil of ex-Yugoslavia in the 1990s.

What parallels can be drawn from this history that might inform us today?

The breakup of Yugoslavia started brewing during the late 1980s. When it finally erupted with the secession of Slovenia and Croatia in 1991, the first wave of refugees started arriving in the neighboring countries, followed by two more waves in 1992 with the war in Bosnia and in 1996 with the war in Kosovo. It should be remembered that, at the time, in addition to the conflict in Yugoslavia, there were other conflicts across the globe producing disproportionate numbers of internally displaced people (IDPs) and refugees. While these numbers are smaller than those Europe experienced in 2015 through 2017 with the influx of Syrian refugees, they are sizeable enough to allow for comparisons.

At the beginning, the issue of refugees was only visible in political rhetoric and media. It is due to this visibility that locals were frightened of the refugees, causing two principle sentiments: empathy and willingness to help versus rage, fear, and antagonism. The rage and fear drove some locals to extreme measures. As a result, acts of aggression toward the shelters and the foreigners could be observed as early as 1992. However, there were also expressions of empathy, as many individuals called for tolerance and understanding. Demonstrations against

Saying goodbye to the former child soldiers at the Beni Transition Center, Democratic Republic of the Congo, 2007 (courtesy of John Bosco Lakoni).



radicalism and racism were regularly held in most capitals across Europe for months.

The current sentiments are not any different, just more visible in the media—providing water and food to the passing masses, acts of aggression toward mainly Muslim men, and videos and articles that confirm refugees’ innocence or terrorist nature. The list goes on.

What also remains similar is the fact that despite all the discussion and fanfare around refugees, the actual people behind the term remain invisible. In the 1990s, some were granted refugee status, few were granted asylum, and most were allowed to remain until the situation changed in their countries of origin. During the breakup of Yugoslavia, most were invisible to aid and had a hard time getting access to education and the labor market. In Austria, foreigners, or *Ausländer*, as they would call the refugees, were made to feel unwelcome in most public spaces. Today’s treatment is not that much different, with one difference: countries who have labor market shortages tend to be more open to granting working rights to them.

What was your experience as a refugee?

My family was among the invisible number. While we were allowed to remain in Austria, the circumstances around that life were made so difficult for us, in effect trying to encourage us to leave or to move on. We ran out of financial sustenance, had no home, and could not speak the language; no one would employ us, and we

had nowhere to turn—except we were Latter-day Saints. Our church community took us in and helped us gain a footing.

It took a year for us to learn the language and another year to obtain some sort of employment. Our right to remain in Austria was reviewed every six months for the ten years that would follow. Finally, in 2002 my brother and father obtained more stable, permanent visas. It took another three years for my brother to obtain a work visa and, with it, a semipermanent residency in Austria. None of us has secured citizenship after twenty-four years of living in Austria.

But mine is only one of many such stories. While many believe that refugees’ hardships end once they cross into Western, more developed countries, in many experiences it is only the beginning of a new type of hardship. Many of the refugees are reluctant relocators and had good lives back home. As a result of their refugee experience, many struggle to reestablish a sense of dignity and humanity and to feel accepted as contributors to that particular society, not as its burden and demise. Unfortunately, that has not changed since my experience. And I suspect it never will as long as fear is used as a political tool, allowing negative sentiments to prevail.

Do you think that we have a complete understanding of what is happening in this crisis?

No. And how can we? Not even governments have the complete understanding. Let’s use one example, that of terminology used. Take a look at any dictionary, and it will define a migrant as a person who moves regularly in order to find work or better livelihood. In contrast, a refugee is defined by international law as someone who has been forced to leave their country of origin because

The issue has a long-term effect on the lives of many. A migrant will return to a home because he or she has one; a refugee cannot do that and requires further assistance to rebuild his or her life.

of war or for religious or political reasons—a person who flees to a foreign country or power to escape danger or persecution.

While migrants also have the right to movement for a better life, equating a refugee with a migrant minimizes the hardship, the trauma, and the risks that any refugee has experienced. It also diminishes our need to feel empathy and feel accountable—and accountable we are. Refugees have rights under international law, which places responsibility upon receiving states to provide shelter and protection. Each country signatory to the Hague Conventions and various other international treaties agreed to that. Once the initial shock wears off, terming the issue as a migrant crisis creates an attitude of it being a routine situation, which creates the sentiment of no urgency. And yet the issue has a long-term effect on the lives of many. A migrant will return to a home because he or she has one; a refugee cannot do that and requires further assistance to rebuild his or her life.

Second, using the term “migrant” enables the countries unwilling or unable to aid the refugees to excuse themselves without the burden of international law accountabilities. If referenced as a migrant, a person is

not entitled to any special provisions by the state, while a refugee is guaranteed protection and shelter under the Universal Declaration of Human Rights (UDHR)—the convention relating to the status of refugees and its 1967 protocol. As a result, calling the issue a migrant crisis allows countries to deal with the situation in accordance with their domestic laws and political sentiments, thereby dismissing their obligations under the UDHR.

Let us remember that the current situation is brought on by people running away from war. They are trying to escape homes and cities destroyed through bombing, constant shooting and aggression by people with opposing views, forceful recruitment and participation in the military, starvation due to natural and man-made catastrophes, and violence and unrest caused by civilians usurping power—sometimes even by their own governments.

European countries are, in varying degrees, repeating the scenario witnessed during the 1990s. What are the differences in the way Europe is reacting to the refugee influx now?

The first difference is that the international community is more organized. As a result, more individuals are aware



Growing up in Sombor, Vojvodina, ex-Yugoslavia. Left: family photo, 1978; right: with Santa, 1984 (courtesy of Elizabeta Jevtic-Somlai).



Left: Interviewing a former child soldier at the Kalongo Training Center, Uganda, 2008 (courtesy of Robert Seidl). Middle: Playing with Nepali children during a humanitarian expedition in Lamjung district, Nepal, 2009 (courtesy of Veronica Schindler). Right: Discussing findings during a Directed Exercises 2006 (DE06) areal overflight in Slunj, Croatia, 2006 (courtesy of Grace Okongo).

of states' obligations and can call on them to fulfill such obligations.

The second difference is the availability of information. Through social media and the internet, each individual can be easily connected with what is happening in the refugees' countries of origin. While this has caused more opinions to be voiced and has allowed the perpetuation of racist and anti-refugee commentary to spread farther than before, it has also had the positive effect of allowing each individual to witness the destruction and create his or her own picture of the situation. It has given refugees a face, and with that face comes greater empathy.

Third, many of the countries through which the Syrian refugees passed in 2015, such as in the Balkans themselves, are populated by people who have either experienced civil war or were refugees themselves. They are drawing from their past experiences to aid those in need.

Do you see any positive responses?

Yes, you can find them amidst the ugly and the bad examples of governments' inflexibility to accommodate the refugees. A number of good initiatives and efforts involve governments that are working to rectify mistakes of the past. One such effort can be seen in the media's struggle to portray the refugees in a neutral light. For example, consider Germany's "We welcome refugees" initiative, an integration attempt that provides options for locals to take in refugees as roommates. What is remarkable about this is that it builds on the assumption that the local population is willing to house refugees in its homes and is incentivized by the state's provision of funds to cover rent.

Another good example—and probably the most important one—is exemplified in the responses along

the refugee routes. Lines of volunteers and helpers have risen to the task of aiding in ways they are able. In Greece, locals help arrivals out of their boats, provide blankets and words of encouragement, or invite refugees into their homes to eat, shower, and rest before they continue their voyage west. In Hungary, Serbia, Croatia, and Austria, hundreds line themselves on the streets, providing food, clothing, blankets, and hygiene kits or help assist with medical needs. In Germany, the locals welcome new arrivals with signs, toys for the children, and water and food for all.

Further, many members of The Church of Jesus Christ of Latter-day Saints have, according to Elder Kearon, experienced a joyful awakening and enriching of the soul as they have responded to a deep, innate desire to reach out and serve those in such extreme need around them. The Church has provided shelter and medical care. Stakes and missions have assembled thousands of hygiene kits. Other stakes have provided food and water, clothing, waterproof coats, bicycles, books, backpacks, reading glasses, and much more. Individuals from Scotland to Sicily have stepped in to every conceivable role. Doctors and nurses have volunteered their services when refugees arrive soaked, chilled, and often traumatized from their water crossings. As refugees begin the resettlement process, local members are helping them learn the language of their host country, while others are lifting the spirits of both children and parents. In almost all situations, members are welcoming those arriving and helping them integrate into society by reestablishing a sense of dignity and humanity.

What about a broader positive response—across political spaces?

While the political realm might take another decade or two to adjust to this pattern of individual empathy, it is through the power of each individual citizen that states

Having been a refugee was a defining moment in my life, but it did not define who I am, nor did it define my friends who were refugees with me and who have all accomplished great things since then. It was a period in our lives, and it will also only be a period in the lives of these refugees.

will shape their thinking, their laws, and their conduct. According to Doug Saunders in the *Globe and Mail*, the past shows that "the 1990 Balkan refugee wave provoked a political crisis unlike any being experienced today: So fearful were Germans of a permanent tide of refugees that they amended their constitution, which had previously guaranteed citizenship to anyone seeking refugee status. It seemed to many that the Balkan wars would last forever, and the millions of refugees would be permanent. [Were the Germans justified in these fears? No.] Those worries proved unfounded. About two-thirds of the 1990s refugees returned to Bosnia, Croatia and Kosovo; the third who stayed became well-integrated citizens of Germany. All evidence suggests that the Syrian refugees are in a similar situation, with similar long-term intentions." ("The Migrant Crisis: Here's Why It's Not What You Think," 2 September 2015.)

What is the main takeaway?

This crisis is as much of a test for those leaving their homes as it is a test of our humanity. Having been a refugee was a defining moment in my life, but it did not

define who I am, nor did it define my friends who were refugees with me and who have all accomplished great things since then. It was a period in our lives, and it will also only be a period in the lives of these refugees. According to Elder Kearon, if we reach out and aid them in this transitory period, "some of them will go on to be Nobel laureates, public servants, physicians, scientists, musicians, artists, religious leaders, and contributors in other fields. Indeed, many of them were these things before they lost everything. This moment does not define them, but our response will help define us."

As a community and a people, as members of the Church and citizens of countries that can provide help, and as children of God, our response, if we choose to show empathy, will refine us. ■

This interview was adapted from a presentation given by Liz Jevtic-Somlai at the 27th Annual International Society Conference on 4 April 2016 in Provo, Utah.

Karaganda, Kazakhstan

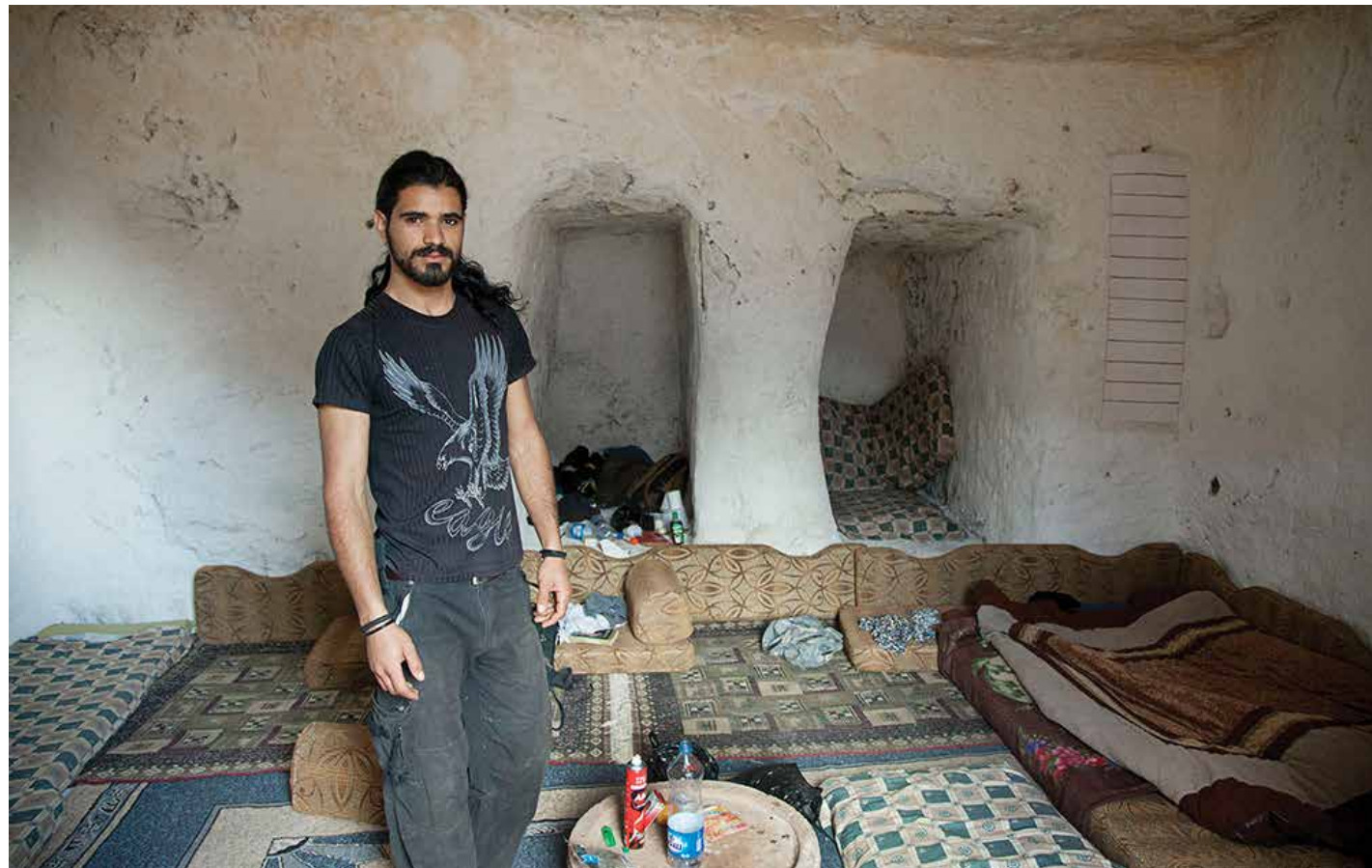
Located along the Silk Road, Kazakhstan is a melting pot where the East and West once moved freely. Eventually becoming part of the Soviet Union, the country exhibits traces today of Middle Eastern, Western, Asian, and Soviet influences.

2017.11



Far and Wide

Photography by
Christine Armbruster



Petra, Jordan

Fascinated by the Bedouins, one of the oldest nomadic tribes in the world, I spent a winter living with them in caves. When Petra became a World Heritage Site, many of the Bedouins who had lived there for thousands of years were kicked out of their homes and relocated to the modern village of Um-Sayhoon. As the village became more crowded, the younger generations started moving back into their family caves to reclaim their homes and traditions. The cave where this man lives is estimated to date back to 400 BC.

2013.03



Bishkek, Kyrgyzstan

A woman sells birch branches outside of a bath house. It is tradition to bring in these branches to the sauna with you, hitting yourself or others, acting as a massage tool and releasing the smell of the tree. On the way to the bath house, streets in all directions are lined with people selling bath products out of their cars.

2017.12



Sarajevo, Bosnia

Children wait in line for cotton candy at a carnival on the outskirts of town.

2010.07

Signaghi, Georgia

Setting up his stand on the street, a man sells grapes and homemade wine bottled into old plastic bottles. With hundreds of varieties of grapes grown in the Republic of Georgia, the tradition of making wine in the home is evident on the street as vendors sell their homemade batches in anything from old Coke bottles to mustard bottles.

2015.11



Mitrovica, Kosovo/Serbia

Children play near an abandoned fountain, close to the bridge connecting the divided city. Mitrovica is still in conflict. One side is settled by Serbs, while the other side is settled by Kosovo-Albanians. Both sides believe the other side is occupying their country illegally. Though war ended twenty years prior, there is still racial violence, resulting in a wall between the two sides and a permanent police state enforced by the UN.

2019.02

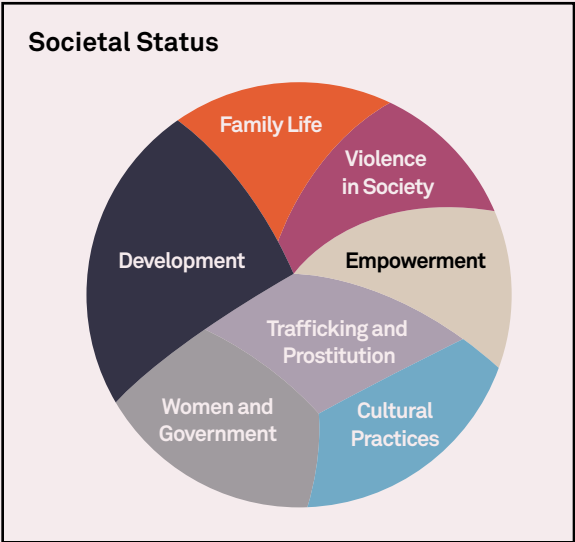
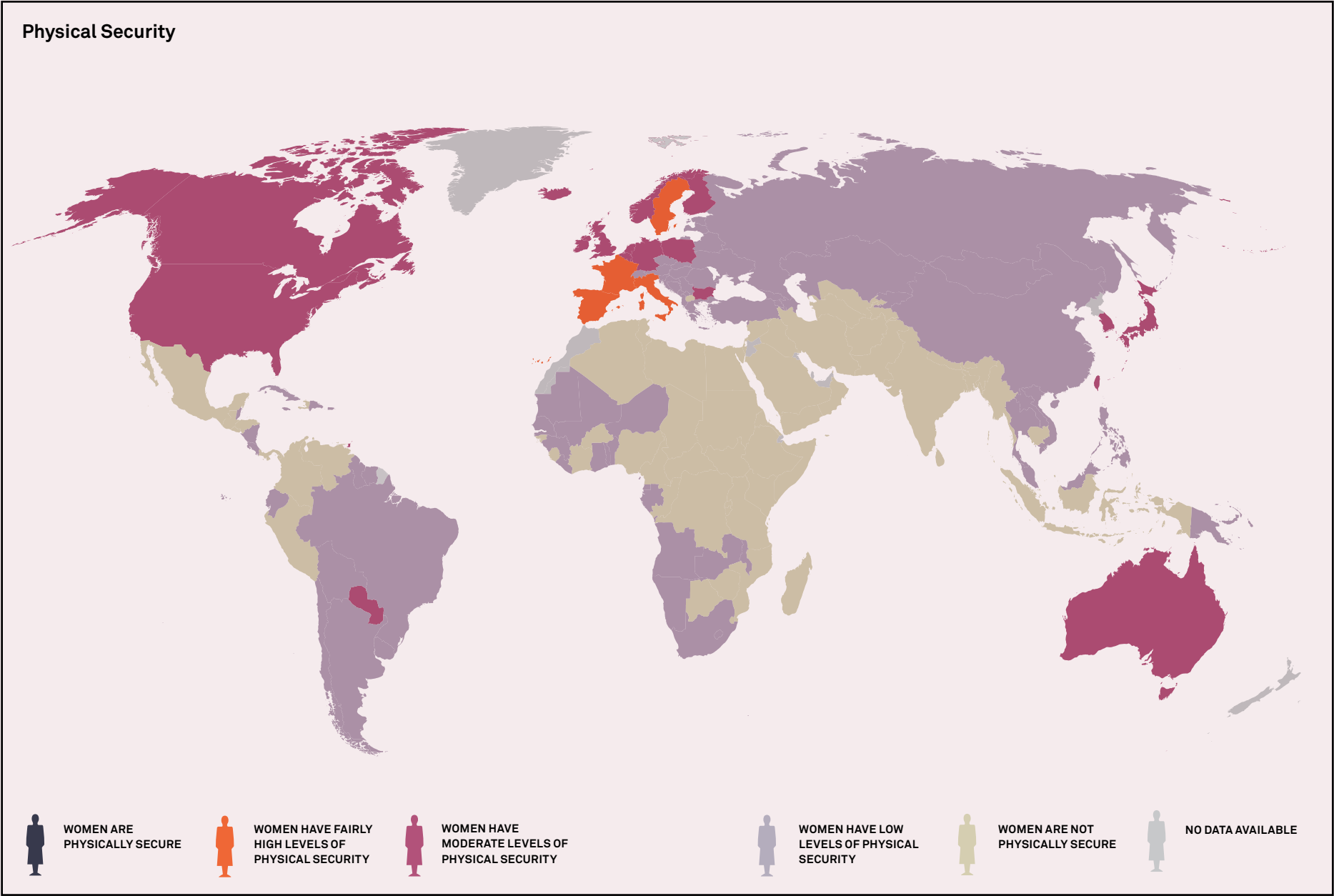
Travel, in the younger sort, is a part of education; in the elder, a part of experience.

—Sir Francis Bacon

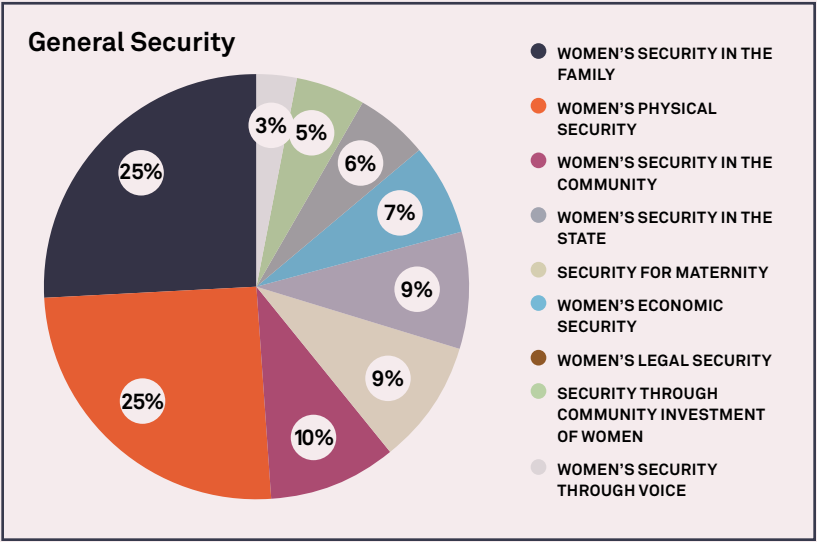
With an education in commercial photography from BYU [12] and a fascination with cultures, Christine Armbruster was once asked by her professor why she felt the need to travel so far and wide to tell her stories. The results can be seen in her projects featuring small western towns, her project Mortar Shells and Cigarettes in the Balkans, and her work across four Soviet states, among others. She has been published in AFAR, Outside Magazine, and the Utah Historical Quarterly, and she has worked for the Travel Channel, Airbnb, and Grubhub. She shoots between Minneapolis, Minnesota, and Salt Lake City, Utah, but can be found all over the world at any given moment.

Women Worldwide

WomanStats tracks 375 variables with 170,000 data points for 175 nations that tell the stories of women around the world. Thirteen researchers in seven countries, including BYU, are developing this critically acclaimed project. Several BYU students are also involved with the goal to build awareness of and improve women's status worldwide.

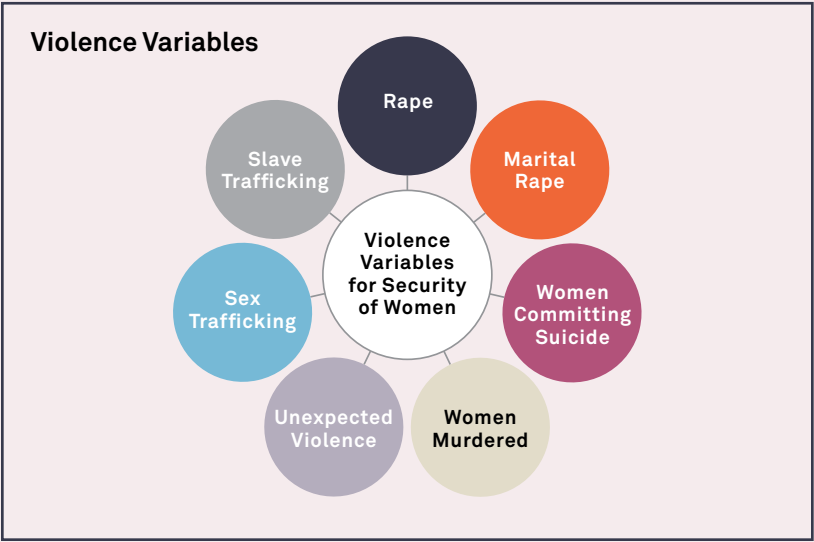


WomanStats data illuminates how the status of women is linked to different social, economic, and political outcomes.



WomanStats' 375+ variables measure distinct dimensions of women's security.

Map of world with countries outlined by FreeVectorMaps.com



WomanStats measures many dimensions of gendered violence.

Solutions

Academics

- Research women's experiences
- Encourage female students to speak up in class
- Avoid euphemisms (example: "forced marriage" termed "a crime against humanity")
- Recognize women's contributions and perspectives

Parents

- Give sons and daughters equal chores and rotate among them
- Be an example of an equal relationship
- Model gender equality in the home
- Teach girls self-respect

Policymakers

- Require and provide gender disaggregation for all national statistics
- Grant equal rights to divorce and child custody
- Promote greater presence of women on police and peacekeeping forces
- Prohibit what is illegal in your country, even if the practice is legal in immigrants' home countries
- Keep caregiving economically rational

Practitioners

- Ask women what institutional policies are holding them back
- Develop solutions to help keep girls in school
- Offer scholarships for girls

Individuals

- Share national statistics and information
- Get involved in community outreach
- Watch and fund films made by women
- Boycott products that objectify women in their advertising

Business

- Close the gender gap in pay
- Train professionals in workplaces on gender equality
- Ensure women comprise at least 30 percent of boards of directors
- Expand maternity and child-care benefits

More Information

The WomanStats Database is updated daily, and the number of sources, datapoints, and variables continue to increase as more information becomes available. Learn more:

WomanStats.org @WomanStats

In the Bag

Fresh Takes on Travel

What's on your packing list? Spring and summer terms are the busiest time of year for Kennedy Center International Study Programs, with more than 72 programs underway across the globe. One of our newest student employees, Sara Andersen, photographer and photo editor, spent her summer term on the Photography Department's study abroad in Scotland and the Faroe Islands. (We can't wait to see the photos!) Here she shares a look into what was inside her backpack.

Send a photo of your gear to kennedymarketing@byu.edu, where we'll share the best ones on social media and award them Kennedy Center gear.



@byuinternational

Obsessed with a particular study abroad program—your own past experience? Or maybe you are imagining an epic internship for a family member or friend? Catch realtime glimpses of what students are learning, seeing, and experiencing through our dedicated @byuinternational Instagram account. It's filled with international experiences and highlights that reveal BYU inspiring learning firsthand with frequent photos from across the continents by students from every college. You can also find travel tips and takeovers or ask questions.



Lecture Spotlights

Tracing Social Justice

While on a family pilgrimage to Church history sites in 1976, two seminal stops influenced the trajectory of W. Paul Reeve’s life. They eventually led him to write *Religion of a Different Color: Race and the Mormon Struggle for Whiteness*. First, while in Nauvoo, Reeve gazed upon an ancestral home, empty and boarded up. He was told the family had walked away from this brick home in 1846, when the Saints headed west. Second, during a stop in Missouri he heard the story of the Haun’s Mill massacre. The fact that no one was brought to justice for either crime stayed with him, and Reeve’s first research question was formed: How does one justify killing someone who looks like you?

Clearly, religious differences played a part, but that was not the full picture. The perpetrators convinced themselves that Latter-day Saints were not only religiously but also racially apart. Reeve uncovered numerous descriptions of the Saints as “racially suspect”—in other words, not white.

However, Church leaders were not without racial injustice toward others. “Owning our own racism is heavy,” Reeve said. “More often than not, when I share the Latter-day Saint racial story and talk about Brigham Young and other leaders’ roles in beginning and perpetuating it, people get understandably uncomfortable. We should be uncomfortable.”

W. Paul Reeve is the Simmons Professor of Mormon Studies at the University of Utah. Religion of a Different Color received the Mormon History Association’s Best Book Award, the John Whitmer Historical Association’s Smith-Pettit Best Book Award, and the Utah Division of State History’s Francis Armstrong Madsen Award.

View the lecture in its entirety online at kennedy.byu.edu/events/religion-of-a-different-color.



The World Comes to Utah

Caren Frost began her lecture, “Middle Eastern Refugee Women Resettling in Utah: An Exploration of Strengths and Challenges for Integration,” with a summary of staggering statistics and explanations of categorization: throughout the world there are 68 million displaced persons—48 million internally displaced within their country, 25 million categorized as refugees, and 3 to 5 million asylum seekers.

Utah took in 7,020 refugees (46 percent women) from 2012 to 2017, most of them coming from Afghanistan, Iraq, Iran, Myanmar, Somalia, Sudan, and Syria. Frost says that resettlement agencies Catholic Community Services and the International Rescue Committee were “not prepared to handle the influx.” The numbers have dropped, though, and federal funding is being cut, so the situation is changing.

Middle Eastern women refugees face particular challenges, ranging from becoming the family breadwinner to experiencing higher levels of interpersonal violence and from marrying younger to having more arranged marriages. The impact of war, rape, and torture on these women has increased their susceptibility to mental health issues, and many suffer from PTSD. There is a lack of mental health services for Muslim groups.

If you meet a refugee, Frost recommends saying hello, making a friend of them, and listening to them without judgment. And she suggests volunteering—“your life will be enriched.”

Caren Frost is the director of the Center for Research on Migration & Refugee Integration for the University of Utah and a research professor at the university’s College of Social Work.

View the lecture in its entirety online at kennedy.byu.edu/events/middle-eastern-refugee-women-resettling-in-utah.



24 January 2018
Migration Patterns Underlying California’s Rapid Population Progress Post Gold Rush

Sam Otterstrom, associate dean and professor of geography, BYU



7 February 2018
African Studies Panel: Race and Sport

William Mitchell, former football coach and retired major, U.S. Air Force; Leonard Moore, associate vice president, Academic Diversity Initiatives, and professor of history, University of Texas; Cameron McCoy, assistant professor of history, BYU; moderator: Mikaela Dufur, associate professor of sociology, BYU

JANUARY

FEBRUARY



31 January 2018
Faculty Fretting: African History

Leslie Hadfield, Christine Isom-Verhaaren, and Evan Ward, BYU Department of History



7 February 2018
Empire by Entrepreneur: Transnational Merchants in Russia at the Turn of the Nineteenth Century

Matthew P. Romaniello, associate professor of history, University of Hawaii at Manoa



14 February 2018
Borders Panel: Women and Children in Crisis: Volunteering at an ICE Detention Center

Kif Augustine-Adams, Mallorie Mecham, Blaine Thomas, and Carlie Smith, BYU Law School

FEBRUARY

@CanCGDenver (Consulate General of Canada in Denver): DYK that 20% of Utah’s ag exports go to Canada or Mexico? Up to 46,000 UT jobs would be lost if #NAFTA goes away. #NAFTAmatters @BYUKennedyCtr

14 February 2018
NAFTA: The Benefits of North American Free Trade

Stéphanie Lessard, consulate general of Canada, Denver, Colorado

Henrik Syse, research professor, Peace Research Institute Oslo (PRIO), and vice chair, Norwegian Nobel Committee



21 February 2018
European Borders and Italian Transgressions: Film Fictions vs. Social Realities

Marie Orton, professor of Italian, BYU

22 February 2018
Popular Participation in Politics in Nineteenth-Century Latin America

Gabriel Di Meglio, professor of history, University of Buenos Aires

@BYUHumanities:
“Every human and creature must have access to the minimum of a decent life. [Leaders] are not providing this.”

28 February 2018
Migration and Politics in Africa

Ken Bugul [Mariëtou Mbaye Biléoma], author, Senegal



7 March 2018
Revolution Across Borders: Mexico’s Transnational Radicals and Artists, 1920–1945

Stephanie Smith, associate professor of history, The Ohio State University



8 March 2018
Rethinking Jim Crow Segregation

Nathan D. B. Connolly, associate professor of history, Johns Hopkins University



14 March 2018
Borders Panel: No More Strangers: Breaking Down Borders at BYU

Eric Ruiz Bybee, assistant professor of teacher education, BYU; Steve Smith, director, BYU Counseling and Career Center, BYU; Julie Valentine, assistant professor of nursing, BYU



@BYUKennedyCtr:
“The history
of borders is, I
believe, more
complicated than
we imagine.”

21 March 2018
**Natives as Immigrants and Refugees: A Comparative North
American Borderlands Example**

Brenden W. Rensink, assistant director, Charles Redd Center for Western
Studies, and assistant professor of history, BYU



29 March 2018
**Punishment Beyond the Deportee:
The Collateral Consequences of
Mass Deportation**

Tanya Golash-Boza, professor of sociology,
University of California-Merced

MARCH



21 March 2018
Café Europa: Great Cinema by European Women: A Sampler

Raissa Vulfovna Solovieva, associate professor of German and
Russian, BYU; Sharon Swenson, assistant professor of theatre
and media arts, BYU; moderator: Julie Allen, professor of compara-
tive arts and letters, BYU



21 March 2018
Emmeline B. Wells: A Conversation on Resilience

Carol Cornwall Madsen, professor emeritus of history, BYU; Jill Mulvay
Derr, senior research historian, Church History Department, The Church
of Jesus Christ of Latter-day Saints; Kate Holbrook, managing histori-
an for women's history, Church History Department, The Church of Jesus
Christ of Latter-day Saints

@BYUKennedyCtr:

“Lean into your own
history. Do the work of
changing the narrative to
include the difficult part
of our past—the parts in
which we produced and
perpetuated racism, just
as it was against us.”
—Paul Reeve

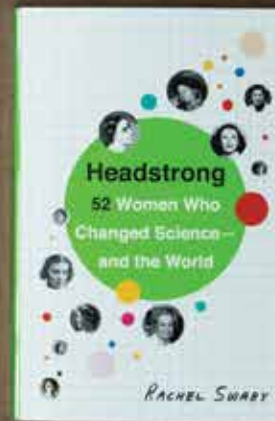
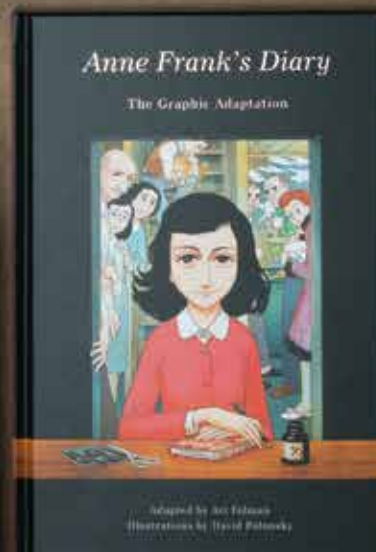
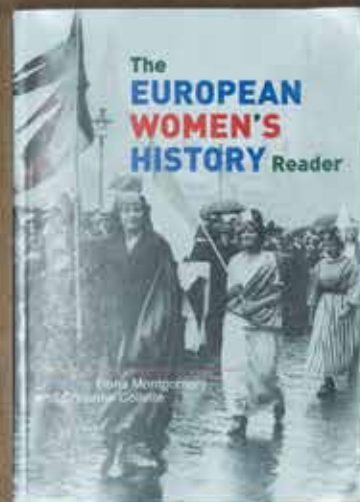
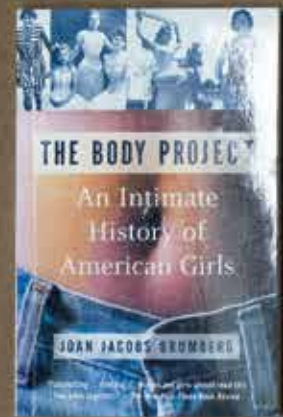
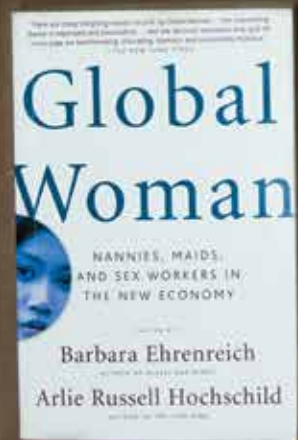


@BYUKennedyCtr:

“The most determinant
and significant predictor
of national security
is the measure of
women's household
disempowerment.”
—Dr. Valerie Hudson

Recommended Reads

From Global Women Studies
Affiliated Faculty



Recommendations from Brandie R. Siegfried, an associate professor of English. Siegfried teaches courses in sixteenth- and seventeenth-century English literature. Her special interests include Shakespeare, Renaissance drama, early modern women writers, gender studies, and Irish literary history.

The European Women's History Reader

edited by Fiona Montgomery and
Christine Collette

Though now slightly out of date, this collection highlights the influence of women in European history, politics, and culture through past centuries. This book should be augmented by online resources, such as the Women Political Leaders Global Forum at womenpoliticalleaders.org.

Jane Austen: A Life

by Claire Tomalin

This volume is still one of the most readable biographies of English author Jane Austen's life. Her friendships, travels, love life, family relations, and indirect embroilment in several historical events are sketched with clear, crisp prose. An exacting and detailed history of a life, it nevertheless reads like a novel: rich descriptions of place, nuanced portraits of the key players in Austen's life, and a willingness to address enduring questions without devolving into speculation characterize a rich work of history.

La Dame d'Esprit: A Biography of the Marquise Du Châtelet

by Judith P. Zinsser

Anyone interested in the early acceptance and establishment of Newtonian physics needs to know about Emilie Du Châtelet, whose translation and explication of *Principia* became the model for most subsequent tutorials (teaching and textbook) until the mid-twentieth century. In addition to being a fine account of Du Châtelet's life, Zinsser's book offers a brief tutorial on how the writing of histories shapes our perceptions of the past. Zinsser provides three opening vignettes and then briefly notes how each—completely factual—frames the subsequent narrative in distinct ways. In any version, the brilliant Du Châtelet was a fascinating woman. In addition to making Newton's work accessible to several generations of readers, Du Châtelet also made several of her own contributions to physics and mathematics, and Zinsser has done a fine job of bringing that work to life.

Anne Frank's Diary: The Graphic Adaptation

adapted by Ari Folman and illustrated by
David Polonsky

A fresh take on the famous diary of a Holocaust victim, this graphic adaptation is deserving of the many accolades it has garnered this past year. The illustrations are arresting: detailed, revelatory, and often provocative of further questions about and deeper contemplations of the text they amplify. The excerpts from Anne Frank's diary are judiciously linked to become a seamless narrative. Readers already familiar with that work will be surprised at how many new insights this version provides.

Headstrong: 52 Women Who Changed Science—and the World

by Rachel Swaby

This is an inspiring collection of biographical sketches about how various women across time and around the globe (though most are in Europe and the U.S.) have achieved world-changing contributions to the sciences. The book is divided into seven categories—medicine, biology and the environment, genetics and development, physics, earth and stars, math and technology, and invention—that are developed historically, with early women in science setting the stage for later women to continue making achievements.

Recommendations from Renata Forste, director of the David M. Kennedy Center for International Studies, BYU associate international vice president, and professor of sociology. Her research has focused on population studies, women's and children's health, and family research. She has also served as coordinator of Latin American Studies and of Women's Studies at BYU.

The Body Project: An Intimate History of American Girls

by Joan Jacobs Brumberg

Based on the diaries of young girls, this book explores how these girls see their bodies. A century ago, girls faced corsets and other challenges, but the societal emphasis on inner qualities resulted in a very different view of their bodies than today. Now girls' bodies have become a "project," and the realm that used to be shared by mothers and daughters has become commercialized. This fascinating exploration reveals how today's body image discussion and dissatisfaction among young girls has been accompanied by a shift in focus from inner qualities and characteristics to outer appearance and body image.

One Hundred Birds Taught Me to Fly: The Art of Seeking God

by Ashley Mae Hoiland

This refreshingly personal look at Hoiland's life is broken into chapters and stories—"Heart," "Tradition," "Laughter," "Finding," and "Together/Forever," to name a few. She writes as a Latter-day Saint woman who puts an artistic imprint on her worldview, and she offers personal, creative, and intimate insights about the gospel and her life experiences.

Global Woman: Nannies, Maids, and Sex Workers in the New Economy

edited by Barbara Ehrenreich and Arlie Russell Hochschild

Delve into the global economic conundrum women from developing countries face to better understand how one group with new freedoms and employment opportunities relies on another. These women from developing countries leave their families to provide childcare or other services in the "new economy" of the wealthier group. This book is written in a highly engaging style and uncovers a largely invisible space involving work, feminism, family, and the challenges facing migrant women worldwide.

Alumni Update

We Are Listening

Did you just survive a big move, change jobs, or start a new adventure? Send us your latest updates at kennedycenter@byu.edu so other Kennedy Center alumni and friends can hear from you.

'92

MICHAEL K. SIMPSON has been a senior consultant and executive coach for FranklinCovey since 1987. Simpson concurrently serves as a managing partner for eBusiness Advisory & Consulting Services. He received an MOB from Columbia University in New York City. *BA: international relations, 1992.*

'02

PATRICK M. ROSE is the president and owner of 1st Choice Pilot Car Service LLC, which offers lead, chase, and high-pole services for oversized transportation across the United States. Rose received a TESOL certificate from the International TESOL College in 2006. *BA: Latin American studies, 2002.*

'04

MATT KREBS has been executive director of the Japan Society of Boston since 2016. Krebs previously served as research analyst in the communications technology sector at KelCor. He received an MA from the Patterson School of Diplomacy and International Commerce in 2005 and is currently completing his PhD at the University of Kentucky. *BA: international studies, 2004.*

'05

LEANNA DELLENBACH ESCOBAR is a technical writer at Phynd Technologies. Escobar previously taught Spanish at the GLOBE Academy in Atlanta with a focus on international education and program management. She served in the Paraguay Asunción North Mission from 2005 to 2007 and received an MS in international policy management from Kennesaw State University. *BA: international studies; minor: Latin American studies, 2005.*

'09

ADELINE ZENSIVUS LAMBERT recently transitioned from working in product development and data analytics at FRDM to overseeing product operations at Gusto. Lambert previously served as a child-labor program officer for the International Labor Rights Forum, implementing advocacy plans and conducting labor rights research. She received an MPP from Georgetown University. *BA: international relations, 2009.*

'10

STEVEN D. WRIGLEY is the founder and president of Global Outreach Alliance and also serves as director of Chrysalis Inc. Wrigley empowers communities by promoting self-reliance through education, mentoring, and sustainable development solutions. *BA: Asian studies, 2010.*

'13

JEFFREY P. CROSSLEY is a Church history specialist in Salt Lake City for The Church of Jesus Christ of Latter-day Saints. Crossley focuses on the Caribbean, Central America, and Mexico. He served a mission in Guatemala from 2001 to 2003. *BA: international relations, 2013.*

WILLIAM T. SNIDER is director of systems and processes at DFPG Investments in Sandy, Utah. Snider is responsible for managing projects within the industry and negotiating strategic relationships with partners such as TD Ameritrade and Charles Schwab. Before his exposure to the financial services industry, Snider performed threat analysis as an intelligence analyst in the military. *BA: international relations, 2013.*

CHRISTIAN S. MAYNES recently transitioned from his associate position at Gemini Investors in Massachusetts to acting manager of assessment management and real estate development at ICO Capital in Salt Lake City. *BA: Arabic/Middle East studies, 2013.*

'14

CHELSEA E. ASHTON serves as senior analyst at Goldman Sachs in Salt Lake City, Utah. Ashton previously worked in international business development at PenBlade for two years. She specializes in quantitative and qualitative analysis, economic development, political science, and economics. *BA: international relations, 2014.*

BROOKE ZOLLINGER MURPHY is a researcher for The Church of Jesus Christ of Latter-day Saints and previously served as an office manager for HELP International in Provo, Utah. Murphy received an MPA from BYU in 2017. *BA: international relations, 2014.*

'15

HANNAH F. BARTON has been a compliance analyst for Goldman Sachs in Salt Lake City since 2016. Barton previously worked as an intern for the National Consortium for the Study of Terrorism and Responses to Terrorism. *BA: international relations, 2015.*



HONORED ALUMNI LECTURE FALL 2018

In October 2018, the Kennedy Center's Alumni Achievement Award winner William "Bill" O. Perry IV presented a lecture, "Trump's Trade Wars: How Tariffs Are Taxing Our Domestic Markets." Perry works at Perry Homes and is vice president of the Utah Property Rights Coalition, a nonprofit advocacy group. He has previously worked as a corporate attorney at Dechert LLP in Pennsylvania, served under Utah governor Jon Huntsman as a member of the Utah Land Use and Eminent Domain Advisory Board, served on the Utah Commission on Civic and Character Education, and worked as a real estate commissioner. After receiving a BA in international relations, Perry graduated cum laude with a JD from BYU. As busy as he is, Perry has not forgotten his alma mater and works as an adjunct faculty member for the Kennedy Center teaching a course on the United Nations. He and his wife, Kacey, are the parents of four children.

Watch Perry's lecture online at kennedy.byu.edu/events/trumps-trade-wars.



Honored Alumni

What's an AMA?

This year we hosted more than 40 Ask Me Anything events with alumni mentors. The format allows for a short overview followed by nonstop student questions about family life, career strategies, life experiences, and more on business law, development, national security, diplomacy, and education paths.

From the Kennedy Center

In the News



Jessica Hudson, Runner Up | Korea Field School, Spring/Summer 2018, Gyeongbokgung Palace



Delaney Loosle, Runner Up | Photography, Art, and Mountains, Spring 2018, The Real Santa

2018 PHOTO COMPETITION
Each year the Kennedy Center Photo Contest invites submissions of compelling photographs from BYU students who participated in International Study Programs during the past academic year. Photos should capture the cultural essence of a global academic experience. This year, for the nineteenth annual photo contest, 646 submissions were received from 226 students. Here are the winners:
Best in Show: John Thomas, *Man and Nature*
Runner Up: Audra Colson, *Keyhole*
Runner Up: Jessica Hudson, *Gyeongbokgung Palace*
Runner Up: Delaney Loosle, *The Real Santa*
Thanks to the Sorensen Legacy Foundation, we continue to provide additional student



Audra Colson, Runner Up | Photography, Art, and Mountains, Spring 2018, Keyhole



John Thomas, Best in Show | Photography, Art, and Mountains, Spring 2018, Man and Nature

awards for new photography that emphasizes students learning abroad and illustrates the Global Opportunity Initiative. Winners include Aislynn Edwards, Delaney Loosle, Kailee Matsumura, DeeDee Smith, and John Thomas.

NOTABLE FACULTY ACHIEVEMENTS
Faculty affiliates from departments across campus contribute to their academic and research agendas and support International and Area Studies courses and programs.

Thomas A. Wayment, a professor of classics who is affiliated with Ancient Near Eastern studies at BYU, has published *The New Testament: A Translation for Latter-day Saints*, in which he claims to have restored the original New Testament structure and highlighted quotations, hymns, and poetic passages. A

comprehensive set of notes for each chapter is located at the end of the book. Wayment has published extensively on the New Testament. He completed a PhD in New Testament studies at Claremont Graduate University and previously served as publications director of BYU Religious Studies Center.

Andrew L. Johns is an associate professor of history and is affiliated with international relations at BYU. Johns is the author of *Vietnam's Second Front: Domestic Politics, the Republican Party, and the War* (2010) and the editor or coeditor of four books, including, most recently, *The Cold War at Home and Abroad: Domestic Politics and U.S. Foreign Policy Since 1945* (2018). He is currently

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NEW KENNEDY RESEARCH AND TRAVEL GRANTS 2018

Since its founding, the Kennedy Center has awarded grants to faculty who demonstrate internationally focused research. Through these grants, faculty are supported in their high-quality research,

including field study, surveys, archival research, and presentations at global conferences. Take a look at the latest grant awardees across campus.

RESEARCH GRANTS ANTHROPOLOGY <i>Jacob Hickman</i> Millenarianism as Moral World-Building: A Comparative Analysis of Religious Action in Three Movements	DANCE <i>Marin Roper</i> Body Knows, Spirit Dances: Somatic Approaches in Cross-Cultural Choreographic Collaborations	Research Program (LMRP): Explaining Ethnic Cooperation and Conflict in the United Kingdom <i>Joel Selway</i> Whither Britishness? The Salience of National Identity in Scotland and Wales in the Post-Brexit Environment	TRAVEL GRANTS ART <i>Daniel T. Barney</i> Santiago, Chile	EDUCATIONAL LEADERSHIP AND FOUNDATIONS <i>Macleans A. Geo-Jaja</i> Osaka, Japan—Venue: Osaka International Convention Center	<i>Brenden Rensink</i> Paris, France, Vienna, Austria, and Budapest, Hungary
ASIAN AND NEAR EASTERN LANGUAGES <i>Steve Riep</i> Modernism and Nationalism in Literature from Taiwan	HISTORY <i>Diana Duan</i> Interviews, Library and Archival Research for My Book Shaping the Yunnan Borderlands into China's Ethnic Frontier in the Nineteenth and Twentieth Centuries	PSYCHOLOGY <i>Niwako Yamawaki</i> The Mediating Effects of Resilience and Morale on the Relationship Between Physical Activity and Physiological and Psychological Well-Being for Community-Dwelling Older Adults in Japan	ASIAN AND NEAR EASTERN LANGUAGES <i>Juno Baik</i> Seoul, Korea <i>Stephen Moody</i> Auckland, New Zealand	POLITICAL SCIENCE <i>Daniel L. Nielson</i> Brisbane, Australia	
CHURCH HISTORY AND DOCTRINE <i>Fred Woods</i> The Look of Mormon: The Mormon Image in the British Mind	LIFE SCIENCES <i>Richard Gill</i> Bridging Indigenous and Western Knowledge to Prepare for Climate Change in Samoa		CHURCH HISTORY AND DOCTRINE <i>Michael MacKay</i> Queen's University, Belfast, UK	PSYCHOLOGY <i>Niwako Yamawaki</i> Singapore	
<i>Roger P. Minert</i> 1. Residential Registration in Germany 2. A Tetralogy of Articles on Genealogical Research in Austria			COMPARATIVE ARTS AND LETTERS <i>Julie Allen</i> Varanasi, India	SCHOOL OF FAMILY LIFE <i>Lee Johnson</i> Hangzhou, China	
	MECHANICAL ENGINEERING <i>Mark Colton</i> Modern Analysis of Ancient Mechanical Engineering Examples: Case Studies for Students and Educators		<i>Matthew Ancell</i> University of Chicago Center in Hong Kong	SCHOOL OF MUSIC <i>April Clayton</i> Granada, Spain	
COUNSELING PSYCH AND SPECIAL EDUCATION <i>Blake Hansen</i> Dissemination of Evidence Based Practice in Social Networks: Effects of Behavioral Parent Training in Bosnia-Herzegovina		PUBLIC HEALTH <i>Steven M. Thygerson</i> Expanding Brick Kiln Worker Protection	<i>Emron Esplin</i> Kyoto, Japan		<i>Eric Hansen</i> Katowice, Poland
	MUSIC <i>Luke Howard</i> Handel's "Messiah" in the 19th Century		<i>Matthew Wickman</i> York, UK		<i>Jaren Hinckley</i> Granada, Spain
<i>Ryan Kellems</i> SPED PD: Exploring the Professional Development Needs of Special Education Teachers in the Marshall Islands		SPANISH AND PORTUGUESE <i>Gregory Thompson</i> Discipline, Positioning, and Student Engagement in South Korean Elementary Schools	<i>Stephen Bay</i> Athens, Greece	GEOGRAPHY <i>Samuel M. Otterstrom</i> Warsaw, Poland	<i>Laurence Lowe</i> Granada, Spain
			<i>Francesca Lawson</i> Thessaloniki, Greece	HEALTH SCIENCE <i>Steven Thygerson</i> Dublin, Ireland	<i>Christian Smith</i> Granada, Spain
			<i>Cecilia Peek</i> Athens, Greece	SPANISH AND PORTUGUESE <i>Gregory Stallings</i> Barcelona, Spain	
			<i>Allen J. Christenson</i> Salamanca, Spain	HISTORY <i>Diana Duan</i> Vienna, Austria, and Budapest, Hungary	TEACHER EDUCATION <i>Melissa Newberry</i> East Sussex, UK
			<i>Christopher Oscarson</i> University of Wartzburg, Germany	<i>Eric Dursteler</i> Crete, Greece, and Croatia	
			ECONOMICS <i>Olga Stoddard</i> Antigua, Guatemala	<i>Leslie Hadfield</i> Birmingham, UK	THEATRE AND MEDIA ARTS <i>Adam Houghton</i> Prague, Czech Republic
			<i>John E. Stovall</i> Seoul, Korea	<i>Evan R. Ward</i> Accra, Ghana	
	POLITICAL SCIENCE <i>Joshua Gubler</i> London Mentored				

TOP INTERNATIONAL AFFAIRS SCHOLARSHIP RECIPIENTS

The following seventy-four students were awarded a variety of scholarships in 2018. Recipients receive these scholarships for academic study abroad, sometimes with a particular focus on certain geographic areas and languages of study. These awards offer students exposure to cultures, languages, and life-changing experiences and are funded by different parts of the U.S. government in an effort to develop expertise and deepen international and cross-cultural experience.

FLAS, Summer 2018 <i>Chinese</i> Bronson Taylor <i>Indonesian</i> Erin Solomon <i>Japanese</i> Anna Nielsen <i>Russian</i> Andrew Pulsipher Michelle Vance <i>Tagalog</i> Canyen Heimuli <i>Urdu</i> Jacob Dunn <i>Vietnamese</i> Mitchell Rands	Latin America FLAS, Summer 2018 <i>Brazilian Portuguese</i> Shelby Abbott Nathan Anderson Megan Brown Marcelo Leme Cristina Newell Dalila Sanabria <i>Quechua</i> Barrett Hamp	Critical Language Scholarship, Summer 2018 <i>Indonesian</i> Adam Strathearn
Asia FLAS, 2018–19 <i>Chinese</i> Joseph Andersen Kori Ball Kayla Gough Emily Ostler Sarah Quan Peter Rosen Nathan Steele <i>Indonesian</i> Natalie Barkdull Colton Getter <i>Cebuano</i> Jennifer Brereton Jacelyn Dorman <i>Korean</i> Rachel Casper Robert Cowles Rachel Uhl <i>Hindi</i> Jacob Dunn Bela Gandhi <i>Thai</i> Christian Hartman Joshua Keller Christopher Taylor <i>Russian</i> Hunter Hill Sarah Matthews Jacob Stebbing Christina Weist <i>Tagalog</i> Garrett May	Latin America FLAS, 2018–19 <i>Brazilian Portuguese</i> Kyran Brown Megan Brown Calla Chamberlain Laurel Dickerson Rachel Eaton George Garcia Matthew Harris Kate Hartmann Bethany Kunzler Madalyn Lyman Cristina Newell Max Olivier Scott Raines Dalila Sanabria Theresa Saunders Tyler Wilson Julieta Zapata <i>Haitian Creole</i> Stevin Augustin Dhina Clement Nathaniel Robinson <i>K'iche'</i> Caleb Chudleigh Roman Orr <i>Quechua</i> Barrett Hamp	Fulbright <i>Brazil</i> Shelby Abbot <i>Russia</i> Alexander White
	Gilman Scholarship, Summer 2018 <i>Ghana</i> Angela Nickert <i>Rwanda</i> Cody Ritz <i>South Korea</i> Gregg Marchant <i>Vanuatu</i> Teagan Mulford	
	Gilman Scholarship, Fall 2018 <i>Jordan</i> Ammon Burdge Micah Wood <i>Jordan and Israel</i> Asia Gillette Abraham Hendryx Jakob Wallentine	
	Boren Scholarship, 2018–19 <i>Arabic</i> Jared Lovelace	
	Global Opportunity Scholarship 2018 <i>This award is funded by Kennedy Center supporters and helps students with demonstrated financial need study and intern abroad.</i>	
		Spring 2018: 38 students Summer 2018: 24 students Fall 2018: 6 students

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working on book manuscripts about Hubert Humphrey and the Vietnam War; a political biography of Senator John Sherman Cooper (R-KY); and a global history of 1972. In addition, Johns serves as editor of *Passport: The Society for Historians of American Foreign Relations Review* (since 2011); as general editor of the *Studies in Conflict, Diplomacy, and Peace* book series (since 2011); as a member of the governing council of the Society for Historians of American Foreign Relations (2019–21); and as a member of the governing council of the Pacific Coast Branch of the American Historical Association (2019–22).

Recently, a *National Post* article about fatherhood included research by and comments from Kevin Shafer, an associate professor of sociology and director of Canadian studies at BYU. Shafer’s research at BYU addresses fatherhood, men’s mental health, and child well-being in both the U.S. and Canada. In the article, he shared factors influencing fathers’ interactions with their children and how societies have viewed fatherhood across time.

“Faculty are helping us find many BYU students who wouldn’t be able to afford to study abroad—but there are many more who still need help.”
—James Mayo

NEW APPROACH TO STUDY ABROAD FOR EVERYONE

The Kennedy Center has restructured its evaluation and approval process for London, Vienna, Paris, Rome, and Madrid programs by implementing the new Study Abroad GE (SAGE) committee. Associate Deans Spencer Magleby and Patti Freeman currently chair the committee, composed of faculty representing various departments at BYU. In this new process, a professor puts together his or her proposal for a study abroad and submits the proposal to the SAGE committee; the committee then assesses the program’s learning outcomes, the tie to GE curriculum, and overall academic quality. “We [SAGE] want to make sure these programs are as high-quality as they can be,” said Renata Forste, Kennedy Center director. “We want more than a tourist experience. We want students to gain skills and experiences only found outside the classroom.” According to Forste, departments now have more control over study abroad within their expertise, while simultaneously granting the SAGE committee valuable oversight. The SAGE committee is currently accepting proposals from faculty for 2020 programs.



Scholarship booth at the 2018 New Student Orientation

New Scholarship Endowments

How can more BYU students across all colleges increase global awareness and competency? Since 2015, the Kennedy Center has focused on expanding direct support for students through the Global Opportunity Initiative, resulting in more than \$1.2M raised. The project was launched with initial funding from just a few key individuals, including critical support from Nuno Battaglia and the Sorensen Legacy Foundation. Initially, funds were allocated directly to student scholarships for experiential learning through internships and study abroad, but now endowed scholarships are being created to support these efforts long-term.

Here’s how it works: Supporters create scholarships that are used to help financially supplement more than seventy students per year from across campus. These Global Opportunity awards work closely with the individual International Study Programs faculty directors to help students based on financial need. Last year was the first year we failed to fulfill the needs of qualified students. Contact Cory Leonard (801-422-2980 or cory.leonard@byu.edu) to find out how you can support this unique initiative.

Thanks to our founding Global Opportunity endowment donors:

- Burch Family Foundation
- Ron and Lori Lakey
- Kevin and Mimi Sawyer
- Brent and Jana Koch
- Robert and Louisa O’Brien
- Dick and Louise Toolson

Hiking in the Forest

By Kailee Matsumura on the ISP Program: BYU Nursing Czech Study Abroad

Student Spotlights

Why do most BYU students never intern or study abroad? Cost is a big issue. In 2018, we awarded seventy-two students from across campus a Global Opportunity Scholarship—a unique, needs-based award “of last resort” that helps them with the funds they cannot obtain elsewhere. For the first time since the scholarship’s creation in 2015, last year more than half of qualified students were not awarded a scholarship due to lack of funds. Read about six of the lucky students who did receive a scholarship.



Juan Camargo



JUAN CAMARGO

Major: Economics
Minor: Management and international development
Hometown: Bucaramanga, Colombia
Fun Fact: Transfer student from BYU–Idaho
Program: Global Finance Investment Internship

Juan Camargo had a difficult childhood. His father passed away when he was young, and his mother had to leave the country when he was fourteen to find work. Originally a student at BYU–Idaho, Camargo transferred to BYU in 2017. He was determined to participate in the Global Finance Investment Internship, so he applied for and received a Global Opportunity Scholarship. During his internship, he visited eight countries, met with twenty-five companies’ stakeholders and CFOs, and benefited from eighty-five hours of mentoring and learning. His biggest takeaway from the international experience was to see how each person can become an active participant in solving social problems. He now works at the Ballard Center for Economic Self-Reliance.

“While overseeing the majestic London City from the Royal Observatory in Greenwich, I truly sensed a feeling of urgency to fulfill the

Aims of a BYU Education to become an active participant in solving family, professional, religious, and social problems everywhere in the world.”
—Juan Camargo

MADDY THOMPSON

Major: Communications
Minor: Advertising Design
Hometown: Salt Lake City, Utah
Fun Fact: Recently returned missionary
Program: International Advertising and Awards Show Study Abroad

As a recently returned missionary and part-time nanny, Maddy Thompson didn’t feel it would ever be possible to participate in the International Advertising and Award Shows Study Abroad due to the cost and how selective the program was. At the last minute, someone dropped out of the program, and Thompson’s professor nominated her to go. She was awarded a Global Opportunity Scholarship and visited seven countries, worked with real-world clients such as Spotify and Beats by Dre, and attended the Cannes Lions International Festival of Creativity—an opportunity few professionals ever have. Her biggest takeaway from the program was that she felt empowered to make it in the creative industry.

“There was one agency visit in particular that was truly unforgettable. We met with the leaders of Pretty Bird, a production company based out of London, England. The company had a female CEO and is run primarily by women. That visit changed my life. I walked out and I realized something incredible: I can do whatever I want

to do. I can be whoever I want to be and, more importantly, whoever I feel that God has created me to be.”
—Maddy Thompson



Walter Moyo

WALTER MOYO

Major: Public health
Minor: International development and ballroom dance
Hometown: Bulawayo, Zimbabwe
Fun Fact: Convert to the Church
Program: Malawi International Development Internship

When Walter Moyo was five years old, his mother moved to the United States for work. Moyo remained in Zimbabwe until the age of ten. When he joined his mother in the U.S., Moyo did not speak English. He later converted to The Church of Jesus Christ of Latter-day Saints, served a mission to Georgia, and then attended BYU. As a BYU student, he applied for the Malawi International Development Internship and, through the help of generous donors, received a Global Opportunity Scholarship.

Participating in the internship took him home and helped him more fully value his education.

“The Malawi internship gave me the opportunity to go back home and share with them what I had learned here in the United States. After my internship was over, I passed through Zimbabwe and visited family I had not seen in fifteen years. While there, I was reminded of how much my Heavenly Father loves me and, above all, trusted me enough to send me to the States so that I could one day return and be an instrument in building a better Zimbabwe. None of this would have been possible without the Global Opportunity Scholarship.”
—Walter Moyo

MAKAYLA BEZZANT

Major: Ancient Near Eastern Studies
Hometown: Austin, Texas
Fun Fact: Oldest of five children
Program: Huqoq Archaeological Field School

As the oldest of five children, Makayla Bezzant was constantly looking for scholarships, Pell Grants, and other resources to aid with financial obligations as a student at BYU. A study abroad was not really an option. Bezzant has always had a love for ancient history, which led



The Lights of Reykjavík

By Elizabeth Griffiths on the Northern Ireland Field School



Ancient Mystery

By Rachel Beath on the
London Study Abroad

her to major in Ancient Near Eastern Studies. In 2018, she was selected as part of a team to travel to Israel to assist with the Huqoq Archaeological Field School dig as a student archaeologist. She was excited to excavate the ancient village and synagogue, which hadn't been seen for more than 1,500 years. Thanks to the Global Opportunity Scholarship, her dream became a reality, and both her testimony and education were enriched.

“Looking out [over the Sea of Galilee], I could feel that this was a place where Jesus lived. I felt so at home and peaceful there. My testimony that my Savior lived and lives still became so much stronger. I am forever grateful I could go and have an experience such as this. I know there are not many people who get to live out their dreams while gaining academic experience simultaneously, and I consider myself extremely blessed. I could not have gotten there without the help I received, and I cannot express my gratitude enough.”

—Makayla Bezzant

SAHALIE DONALDSON

Major: Communications

Hometown: Orem, Utah

Fun Fact: Worked four jobs to save money

Program: London Communications Internship

As the *Daily Universe* metro editor, Sahalie Donaldson has a goal to become a political journalist. An international internship was very important to Donaldson in reaching that goal. She wanted to participate in the



Makayla Bezzant



Sahalie
Donaldson

What Lies Ahead

By Jacque
Camacho in
Iceland on the
Photography,
Art, and
Mountains Study
Abroad



1246: The Fountain That Speaks

By Davis
Lundberg on the
Siena Italy
Study Abroad.



London Communications Internship, so she worked at the Boys and Girls Club, took out a loan, received a Communications Department scholarship, donated plasma, worked as a wedding hostess, took reporting jobs, and taught after school to earn her way. Through the Global Opportunity Scholarship, Donaldson interned at the Mandy Network in London and published multiple articles on their news site. She also made helpful contacts, including her mentor—a journalist with connections at the *New York Times*.

“I got to do what I love to do—write and create content that hopefully resonated with others. I got to do this surrounded by intelligent people from all over the world. They coached me. Every day I got to see my material published and sent out to thousands of subscribers. I learned and succeeded and failed and learned again. I got to live out a dream because of [the Global Opportunity Scholarship].”

—Sahalie Donaldson

BRENT ZITZMAN

Major: European Studies

Hometown: Norton, Ohio

Fun Fact: Nontraditional Student

Program: Europe Business Study Abroad

As a thirty-one-year-old married student with two children, Brent Zitzman is what BYU terms a “nontraditional student.” Zitzman started his education in his twenties but got sidetracked and began working full-time to provide for his family. Feeling that something was missing, he took the plunge and went back to school. Zitzman had developed a deep love for Europe on his mission for the Church to Rome, Italy, so when he heard about the Europe Business Study Abroad, he wanted to go. Thanks to the Global Opportunity Scholarship, he participated in the program. Being older than most of the students in the group, he mentored them as the “grandpa.” And he gained direction for his future.

“When I was notified that I would be receiving the Global Opportunity Scholarship, it felt like a miracle. It truly made me feel that I was supposed to take this opportunity, and it has turned out to be a life-changing experience. Throughout the process I came to realize that I was not satisfied with the opportunities that would be available to me through receiving a bachelor's degree. I will be taking the GMAT in the next month and hope to be attending an MBA program next fall.”

—Brent Zitzman



Brent Zitzman

give an opportunity



\$10/month



This year we found qualified BYU students who were unable to afford study abroad.

If 1,000 alumni gave just \$10 a month, we could change everything for twenty students per year to go abroad.

Be part of our growing Global Opportunity Scholarship Initiative to help BYU students get out of Provo and truly make the world their campus.

Let Georg Charbadze, an international student from the Republic of Georgia, and Marie Kulbeth, a Kennedy Center alumna who went abroad, show how easy it can be.

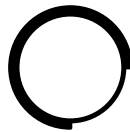
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vimeo.com/kennedycenter



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DAVID M.
KENNEDY CENTER

FOR INTERNATIONAL STUDIES

“If well-behaved women seldom make history, it is not only because gender norms have constrained the range of female activity but because history hasn’t been very good at capturing the lives of those whose contributions have been local and domestic. For centuries, women have sustained local communities, raising food, caring for the sick, and picking up the pieces after wars.”

—Laurel Thatcher Ulrich