

BRIDGES

ALUMNI MAGAZINE



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

Letter from the Director



We are a small part of campus, but we like to think that we can punch above our weight. On any given day during the semester, students can learn about one of the 127 study abroad or internship programs; hear from a notable international speaker; participate in a club, service, or learning activity; or even gather in our advisement center for a study group. There is a lot going on, and this issue of *Bridges* gets to the heart of our diverse global offerings and, hopefully, keeps you in the loop.

First, we are pleased to feature an interview with Nuno Battaglia—recipient of the 2015 Kennedy Center Distinguished Service Award—in which you can see how his global entrepreneurial bent is making a difference in unexpected and interesting ways.

Some of you may have missed the creation in 2001 of two related but different degree programs: Ancient Near Eastern studies (ANES) and Middle East studies/Arabic. This issue looks at our ANES program, which continues to thrive, thanks to the leadership of ancient scripture professor Eric Huntsman and to the support of affiliated faculty and colleges.

Alumni and Latter-day Saint professionals are engaging in our regular Kennedy Center Conversations and our annual LDS International Society Conference. Under the astute leadership of Ted Lyon, professor emeritus of Spanish, the society successfully navigated a transition of the membership database so that you can now use your LDS account to log in. In this issue we are featuring one of our favorite presentations from a past conference, in which Bishop Gérald Caussé of the Presiding Bishopric explored the Church's innovative strategies for addressing poverty amidst a growing international Church.

Finally, don't miss our infographic, which highlights the gradual increase of students who participate in various types of International Study Programs. Reading between the lines, you might be surprised—as we are—by the fact that the majority of BYU students don't study abroad.

All this is a lot to take in, and it is one of the many reasons the Kennedy Center is an essential place at BYU to expand students' worlds. Thanks for your interest and ongoing support.

A handwritten signature in black ink, appearing to read 'JR', with a stylized flourish extending to the right.

Jeff Ringer

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*An expression of research, opinions,
and interests for the internationally involved.*

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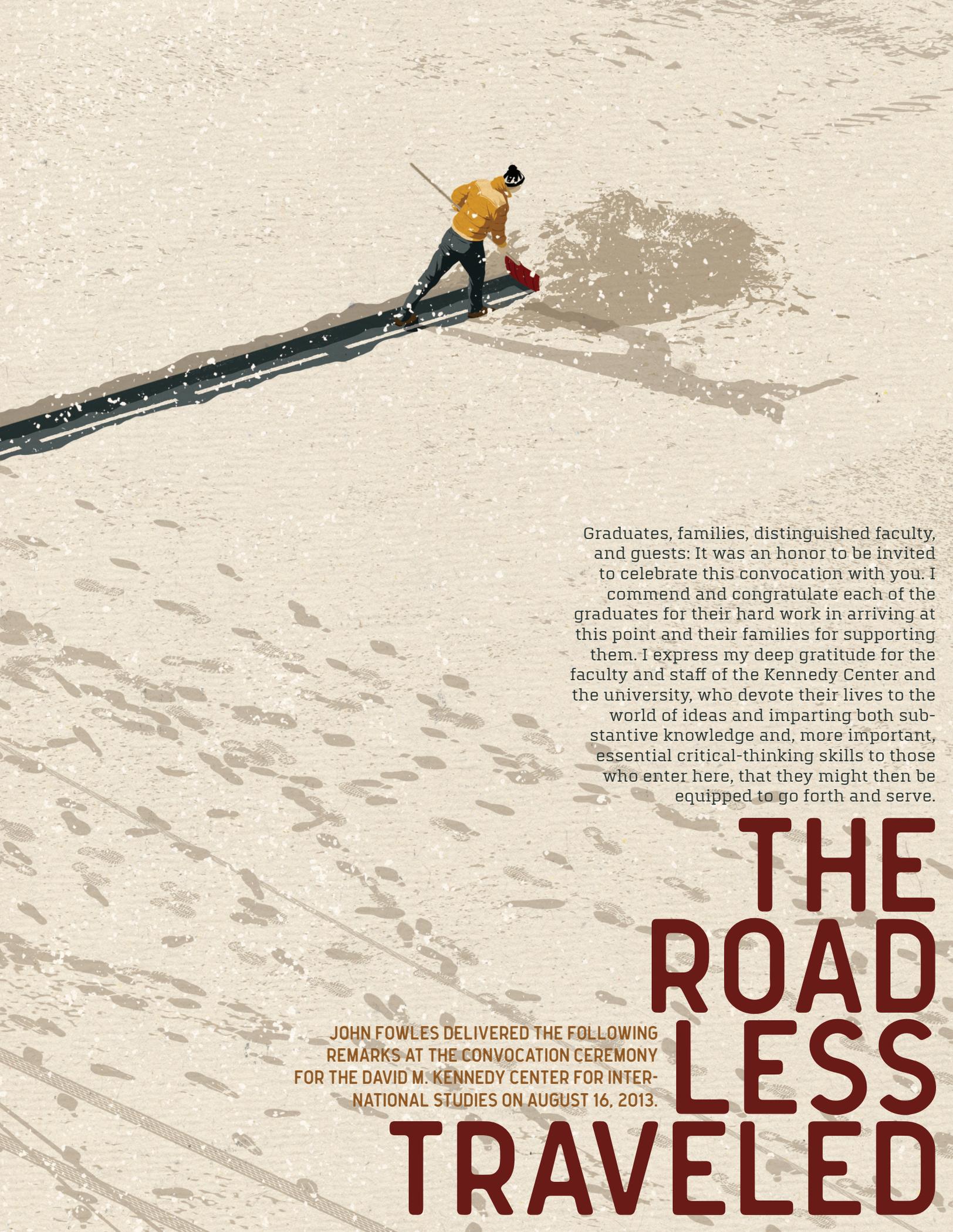
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On the cover: Completed in 1852, the neoclassical Lutheran Cathedral rises in Helsinki; photograph by Christopher Hales, a design major who participated in the Scandinavia Study Abroad program in 2015. Hales was one of five Global Opportunity Scholarship recipients. See more highlights on his blog lagomeveryday.wordpress.com.



By John Fowles
European Studies, '00

ILLUSTRATIONS BY MARK SMITH



Graduates, families, distinguished faculty, and guests: It was an honor to be invited to celebrate this convocation with you. I commend and congratulate each of the graduates for their hard work in arriving at this point and their families for supporting them. I express my deep gratitude for the faculty and staff of the Kennedy Center and the university, who devote their lives to the world of ideas and imparting both substantive knowledge and, more important, essential critical-thinking skills to those who enter here, that they might then be equipped to go forth and serve.

JOHN FOWLES DELIVERED THE FOLLOWING REMARKS AT THE CONVOCATION CEREMONY FOR THE DAVID M. KENNEDY CENTER FOR INTERNATIONAL STUDIES ON AUGUST 16, 2013.

THE ROAD LESS TRAVELED

Old habits die hard, and as an international securities lawyer, I found myself simultaneously performing due diligence about you in preparing my remarks. I learned a little about your backgrounds, your studies, and your internships abroad. Some of you participated in the Model UN program, one of the most important experiences that BYU provides. I realized that I would be willing to endorse you based not only on what you have learned and achieved but, more important, on who you have become through your studies here. To phrase it like a securities lawyer, I would underwrite you, just as the Kennedy Center and BYU are underwriting you, in certain important respects, by awarding you this degree today.

“DO FIDEM”

I learned something about such an endorsement when I graduated from Oxford. The dean of my college took me by the right hand and presented me to the vice-chancellor and the proctors as a master’s candidate. We bowed to the vice-chancellor, and the dean then certified me and the other master’s candidates, taking the same degree to them in the presence of all witnesses observing the ceremony. A proctor then put us under oath to the university, and we each bowed our heads, saying, “*Do fidem*” (“I swear”), in unison.

We left the building and changed from our student, or commoner, robes into our full master’s robes, with hoods designating our degree, and returned to present ourselves to the vice-chancellor, who welcomed us back and indicated for us to take our places in the raised seats of the congregation behind him. Master’s and doctoral candidates who were joining the faculty in addition to taking their degrees knelt down before the vice-chancellor, who repeated an ancient formula that began, “To the honor of our Lord Jesus Christ and for the profit of the Holy Mother Church and of learning.” Then invoking his own authority and that of the university to bestow the right to do those things pertaining to the relevant rank, be it doctor or master, he closed by touching each candidate on the bowed head with a New Testament while saying, “In the name of the Father and of the Son and of the Holy Ghost.”

Many elements in the modern ceremony still tie into older, more elaborate rituals no longer performed that resemble a due diligence function in creating graduates of the university. For example, in ancient times, before the degree ceremony, personal testimony was required as to the candidate’s fitness, and for this purpose nine bachelors were deposed on behalf of each bachelor candidate, or nine masters on behalf of a master’s candidate.

In my case, my presenter certified me. The proctor put me under oath. The vice-chancellor welcomed me into the congregation of masters and doctors. I watched as the vice-chancellor explained that it was done “to the honor of our Lord Jesus Christ” and sealed up through the invocation of the Trinity and the touch of the New Testament on those masters who were incepting into the faculty. This process provides an example of the type of divine underwriting that I want to discuss today, beginning with the due diligence that is part of any underwriting.

DUE DILIGENCE AND UNDERWRITING

Due diligence is the bread and butter of young securities lawyers representing the world’s biggest investment banks. I learned this quickly after arriving in London to work at one of the four Magic Circle firms in the Square Mile. In my first year at the firm, I was assigned to one management due diligence session in Oslo that lasted five straight days, in which we grilled the executive-level management and directors of Norway’s largest insurance company in highly confidential meetings about every aspect of their business as they prepared a securities offering to finance a takeover of a Swedish competitor nearly twice their size. This experience shaped my view of the importance of proper, intensive due diligence in the underwriting process.

In traditional securities underwriting, the investment bank takes the entire risk of the securities offering—such as an IPO—upon itself and profits based on whether it can sell all the securities in its allotment to its network of investors at the right price. This is a “bought deal.” Best-efforts underwriting, by contrast, is a more recent innovation in which an investment bank agrees to simply use best efforts to find purchasers for the securities without taking any responsibility for unsold securities at the end of the offering. But



AS YOU
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AND THAT
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SERVE.”

due diligence is of utmost importance in both approaches because the bank always faces reputational risk in each deal.

Today BYU will accept reputational risk in endorsing you to the world. Now, our modern-day American aversion to ritual, ceremony, pomp, and circumstance has even caught up to us at BYU, the Church’s university, so you won’t be sealed up unto the Lord today through invocation of the Godhead by a vice-chancellor who taps your head with the New Testament—or even the Book of Mormon—as you kneel before him. But this university is underwriting you nonetheless. The years of study you have put in; the exams you have taken and aced; the assignments you have done; the papers you have written; and the study abroad programs, internships, or work experiences you have completed all factor into the university’s due diligence on whether to underwrite you by issuing you this degree today. More important, observing the bright faith and moral character that you have developed and strengthened during the course of your studies forms the backbone of this due diligence.

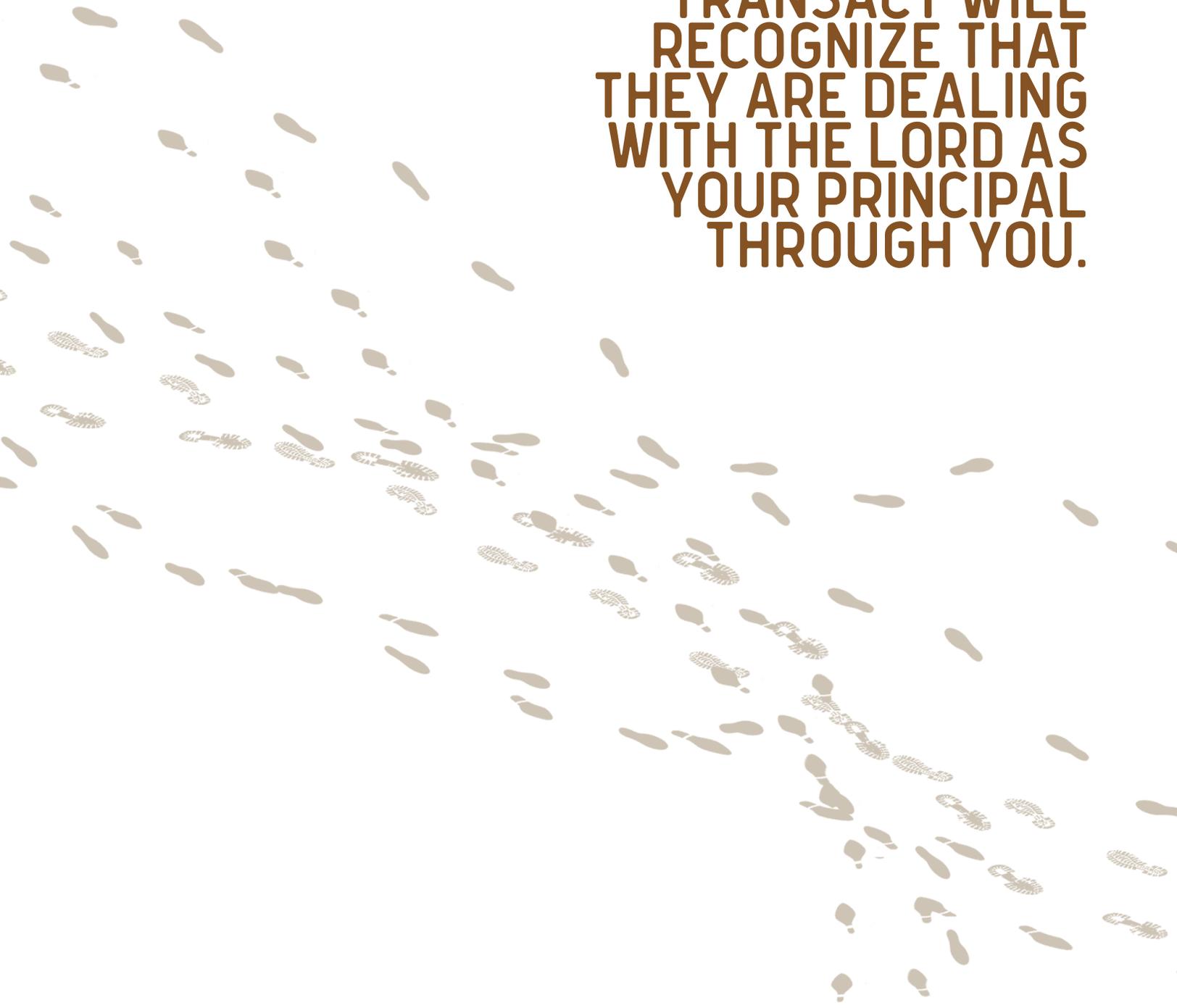
BOUGHT DEAL

Above and beyond the university’s underwriting, however, you are a bought deal in the most meaningful transaction in history and the cosmos—the Atonement of Jesus Christ. First Corinthians 6:19 teaches that “ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” And that price was the blood of Christ, as we read in 1 Peter 1:18–19:

*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
But with the precious blood of Christ, as of a lamb without blemish and without spot.*

In this act of divine underwriting, He has taken us onto His books and owns us. Yet though this makes us His property in a certain sense, or at least “indentured servants,” because He owns us it is through Christ’s ownership that “we have obtained an inheritance” (Ephesians 1:11). It is only through this ownership that we become “joint-heirs with Christ” (Romans 8:17). And, paradoxically, it is only through this ownership that we

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YOUR PRINCIPAL
THROUGH YOU.



become free to act as agents unto ourselves rather than to merely be acted upon by our circumstances (see 2 Nephi 2:14).

In this act of divine underwriting, the Lord endorses us, recommending us to the world. As you leave today underwritten by BYU, remember that the world is your campus and that your charge is to “go forth to serve.” The Lord is prepared to ratify your righteous decisions and endeavors as you exercise independent moral agency in the face of circumstances that would seem cosmically arrayed to hem you in.

Ratification is a legal principle referring to “the affirmance of an act done originally without authority” (William A. Gregory, *The Law of Agency and Partnership*, 3rd ed. [St. Paul, Minnesota: West Group, 2001], § 27, at 81). The term is appropriate here because as disciples striving to live consecrated lives, we are not commanded in all things, nor should we be. Many formal callings will surely come throughout our active lives. But we need not wait on specific dispensations of authority to take initiative as moral agents and further the work of the kingdom through all aspects of our life’s work, whether in our families, careers, or church or community service. A fundamental element of the legal concept of ratification in agency law is that “[t]he third party with whom the actor deals must realize that he is not dealing with the purported agent but with his principal” (Gregory, *The Law of Agency*, §28, at 82), who in this case is the Lord. When you live according to your commitment to Christian discipleship, those with whom you interact and transact will recognize that they are dealing with the Lord as your principal through you. It is my conviction that the Lord indeed ratifies our efforts when we live this way, and our lives are then effectively consecrated to His benefit.

TARGETED SOLUTIONS

People consecrating their lives in this way naturally become more-effective tools in the Lord’s hands to provide both targeted answers to the prayers of individuals and targeted solutions to global problems alike. As an undergraduate I did an internship for a German manufacturer of electrical components for the big German automakers. Visiting one of BMW’s manufacturing plants, I observed the innovative just-in-time inventory delivery systems used by all the suppliers servicing the plant. Just-in-time inventory techniques increase efficiency and decrease waste by receiving goods only as they are needed in the production process, which also reduces inventory costs overall. Microfinance, I later discovered, is another example of this type of targeted approach, this time in the intersection of charity and finance, which I experienced while working as a lawyer in the finance sector in London. Highly targeted microloans allow impoverished would-be business owners in developing countries to escape cycles of poverty and exploitation. Repayment rates are high, and the programs build self-confidence and productive enterprises that strengthen communities and economies on the hyper-local level.

In an age of surgically targeted solutions such as just-in-time inventory strategies or microfinance, you in fact become the targeted solutions that the Lord needs for particular situations through this divine underwriting process. He will ratify your righteous choices in pursuing your careers using the degree you are taking today. Exercise your agency to ask the Lord where He needs you to go and then be a pioneer in moving and settling there. The call to action has been issued and applies generally. In the April 2013 general conference, for example, Elder Stanley G. Ellis, a member of the Seventy, observed:

*In the early years of the Church, President Brigham Young and others would call members to go to a certain place to build up the Church there. The irony is that even now we have faithful Church members everywhere who would go anywhere the prophet asked them to go. Do we really expect President Monson to individually tell more than 14 million of us where our family is needed? [“The Lord’s Way,” *Ensign*, May 2013]*

No. We should ask the Lord ourselves where we are needed and then go, overcoming the spirit of fear in the process.

Elder Ellis acknowledged that we often think we need to live in some particular comfort zone rather than blooming where the Spirit has directed us to be planted, believing, perhaps, that “our children will have more friends and therefore better youth programs” if we move in search of such comfortable circumstances. But he explained that “apostles and prophets have often taught that what happens inside the home is far more important than what our children encounter outside. *How* we raise our children is more important than where we raise them” (“The Lord’s Way”; emphasis in original).

I BELIEVE
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THE KENNEDY
CENTER ARE
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BASED ON THEIR
TRAINING, TO
BECOME THE
LORD'S AGENTS
IN THIS NEW
PIONEERING
EFFORT.



PIONEERS

Exercise your agency by asking in prayer where you are needed, and then become this generation's pioneers there. Make no mistake—it might be the road less traveled and therefore less comfortable, both for you and your loved ones. Perhaps you think you are going to go to New York City but you are really needed in Santiago. Perhaps you have plans to land in Tokyo but the Saints need you in London. If you think your career is waiting for you in Italy, don't be surprised if the Spirit whispers that your combination of personality, knowledge, and skills can better benefit society in Malawi. I believe that intrepid graduates of the Kennedy Center are uniquely qualified, based on their training, to become the Lord's agents in this new pioneering effort.

My family and I were greatly blessed to serve as pioneers of this kind for a brief period as we heeded the private call to pack up law practice, life, home, and children and move to London for a fresh start to my legal career and our family's daily life. It was difficult though rewarding. We tried to bloom where we were planted by finding ways to integrate ourselves in our local community while also devoting ourselves entirely to strengthening the local ward of the Church.

I feel that we were very successful in both endeavors—within the local community and our ward—and that the Lord certainly ratified our efforts, thus allowing us to effectively consecrate our lives unto Him during those years. In fact, our enthusiasm for becoming involved in the local community began to merge with our focus on strengthening the ward as our Mormon identity became known and accepted by those with whom we interacted at the children's schools, at community events, and when spending time with neighbors and friends. We enjoyed befriending the vicar of the local Anglican church, where we loved attending many community events, such as the annual Christmas Eve presentation. We did not know what the future held and thought we might well be there for the long run, so ours was not an overt proselytizing effort but a long-view approach to simply live as disciples of Jesus Christ to the best of our ability, letting go and trusting in the Lord's wisdom in the outcome.

But we also frequently tried to bring the community into our ward as we invited large numbers of friends and acquaintances to our own important events at church, such as baptisms, baby blessings, and certain special ward activities. One highlight of these efforts was when more than twenty of our nonmember guests came to our daughter's baby blessing in response to the many invitations we had sent. Thinking a couple of them might actually attend, we were stunned to see that so many had accepted the invitation, including the headmistress of our daughters' school! Also, a particular supervisor at work and I have casually exchanged and accepted invitations over the years to attend special events at each other's churches. He attended when my father-in-law, John W. Welch, who is here today, spoke in London about the legal characteristics of the book of Acts to the J. Reuben Clark Law Society. I also invited all of the Anglican pastors in my section of London to attend that lecture and only one came—the vicar of our local Anglican parish church with whom we had built such a great friendship over the years.

Our time as pioneers came to an end all too soon as circumstances uprooted us from London, leaving us with amazing memories and lessons from this marvelous experience. I realized that I had baptized more people in that ward than on my mission in East Germany (by orders of magnitude)! To us it seemed that perhaps the presence of a Mormon family fully integrated in the local community had the effect of a leavening agent, which, though miniscule compared to the whole, allows an organic growth that is vital in bringing people to Christ.

The work for such pioneers, however, is far broader than assisting with missionary work or strengthening the local wards with your mere presence. Rather, it is about total community engagement—integrating into the local communities and becoming real assets to local service initiatives, PTAs, charities, athletics, leadership, and everything pertaining to the well-rounded life that can be exemplified by true disciples of Jesus Christ.

"BUT DO GOOD: WE WILL MEET ONE ANOTHER THERE"

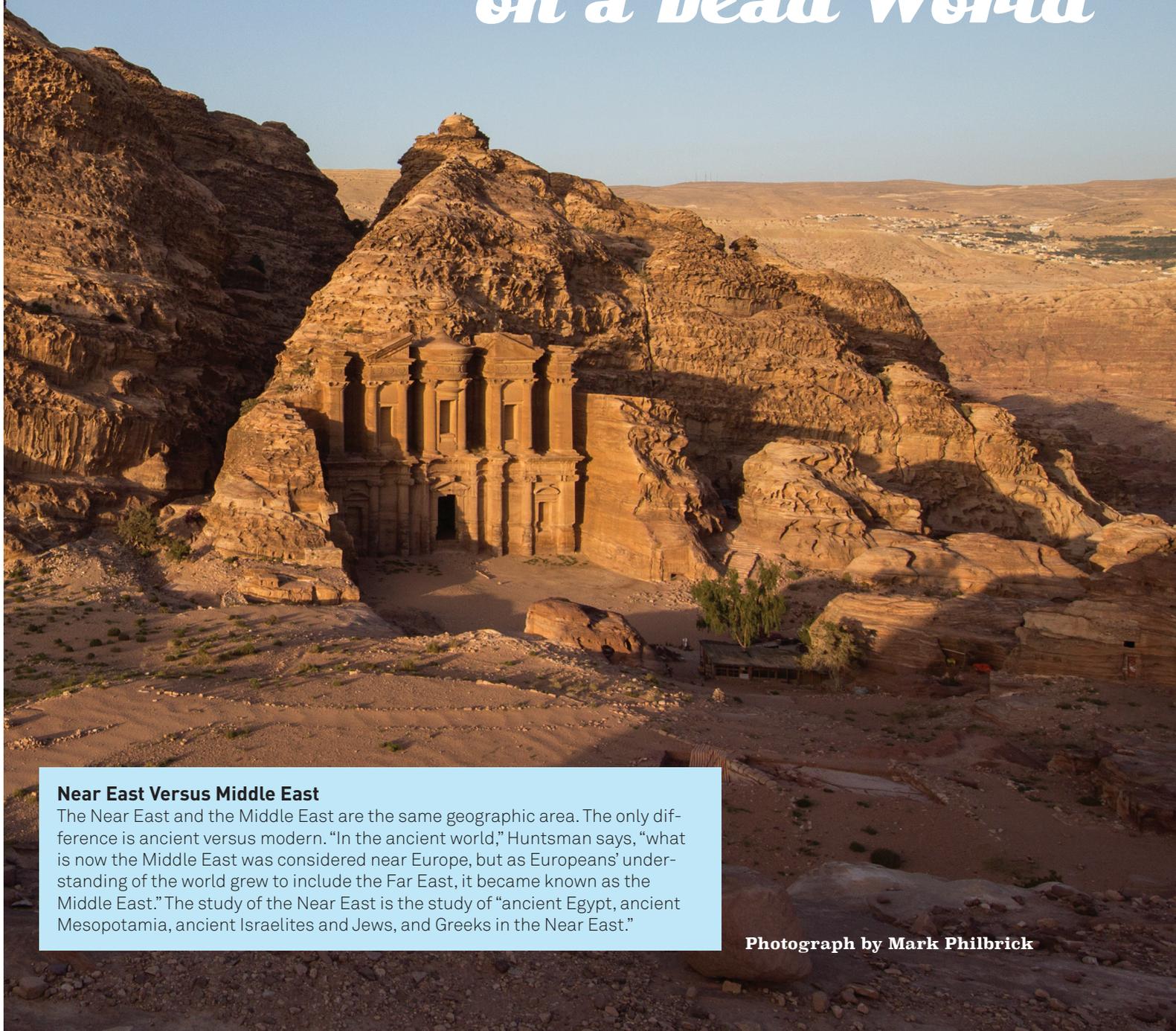
If you are now or ever find yourself facing a period of weakened faith in your life, please don't think that my comments here about strengthening far-flung communities through Christian discipleship exclude you. To the contrary! Your professional endeavors can and should contribute to improvement wherever you go, even if your faith is challenged at times. Of course, my hope for each of you is that you will be blessed to press forward in unwavering faith, but I have seen many deeply moral people with righteous desires nevertheless find themselves in moments—or periods—of wavering faith or loss of faith. If you encounter such moments, please consider that a consecrated life need not be an explicitly sectarian endeavor. One can also consecrate his or her life to the common good in multiplying the talents gained through a BYU education. To borrow a beautiful recent lesson from Pope Francis:

The Lord has redeemed all of us, all of us, with the Blood of Christ, all of us, not just Catholics. Everyone! "Father, the atheists?" Even the atheists. Everyone! We must meet one another doing good. "But I don't believe, Father, I am an atheist!" But do good: we will meet one another there. ["Pope Francis Says Atheists Can Do Good and Go to Heaven Too!" *Catholic Online*, 30 May 2013, catholic.org/news/hf/faith/story.php?id=51077]

Of course, as the Pope knows, doing good brings us closer to Christ. Your faith will strengthen naturally as you use your talents to multiply good works while working through any difficult issues. As expressed in the Book of Mormon, "For every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God" (Moroni 7:16). This is how Christ's divine underwriting of each of you pays dividends as you leave this campus today. As modern-day pioneers, your education in the Kennedy Center and at BYU will enable you to help the communities where you land flourish as you heed that private call and consecrate your efforts to the Lord, or the greater good. My prayer is that each of you will be inspired to do so and that I will see your names once again in the not-so-distant future as pioneers in your professional fields and also in the mission fields worldwide, living as pillars of communities where you were called to plant yourselves, bloom, and flourish. ■

FOCUSING

on a Dead World



Near East Versus Middle East

The Near East and the Middle East are the same geographic area. The only difference is ancient versus modern. "In the ancient world," Huntsman says, "what is now the Middle East was considered near Europe, but as Europeans' understanding of the world grew to include the Far East, it became known as the Middle East." The study of the Near East is the study of "ancient Egypt, ancient Mesopotamia, ancient Israelites and Jews, and Greeks in the Near East."

Photograph by Mark Philbrick



Eric HUNSTMAN
Ancient Near Eastern
studies coordinator

Combining his studies in Greek and Latin with his passion for Near Eastern history and the New Testament, Professor Eric Huntsman, the current Ancient Near Eastern studies (ANES) coordinator, is running a program that helps students gain a broad understanding of the civilizations of the ancient Near East and the languages of the Bible, with a focus on the history, literature, religions, and cultures of Middle Eastern countries from 3,000 BC to AD 640.

Originally a premed student, Huntsman intended to be a doctor or a lawyer, but an honors course called Greek Through the New Testament and a Pearl of Great Price class taught by Hugh Nibley developed within him a burning excitement for the ancient world, which eventually changed the course of his education and his career. “My initial interest in Greek was for the New Testament,” he recalls. “Once I got into Greek, I fell in love with the whole ancient world and the classical world in particular.”

It was Huntsman’s passion and that of other professors with similar interests in the Hebrew Bible, the New Testament, and the ancient world that began the development of the ancient Near Eastern studies major. There was already a Middle Eastern studies major and religious education to study the Bible, but Huntsman and others wanted to create a program that would provide an academic study of the Bible. They decided to create a new program that focused on the history, culture, and language of the Middle East. In 2005 the program was formed, and Dana Pike became the first coordinator.

The major draws from four departments: Comparative Arts and Letters, History, Asian and Near Eastern Languages, and Religious Education. The program is housed in the Kennedy Center. “But it’s different from all the other area-studies programs,” Huntsman points out, explaining the challenge of finding study abroad programs, “because it’s about ancient cultures and civilizations—in short, dead rather than living peoples.” While students are encouraged to go to the Jerusalem Center for the cultural experience, they aren’t required to travel to the Middle East. There are, however, a few internships available through archeological digs and

fieldwork. “We are trying to expand opportunities for students to do internships at biblical history museums,” he assures.

With or without a study abroad or an internship, ANES students learn critical reading, thinking, and writing skills that prepare them to pursue graduate work, academic careers, library science programs, and other opportunities. This program also provides additional and relevant information for students who want to teach seminary or institute for the Church Educational System. “About a third of our majors actually go on in biblical studies,” explains Huntsman, and he names Chicago, Princeton, and Berkeley as some of the top universities for graduates to continue their studies. “Some of our students go into law school or other programs. Also, we are getting an increasing number of our students who are interested in foreign service.” ■

Common Misconceptions About the People

“I think many Palestinians get painted with a broad brush, which is patently unfair,” Huntsman says. “Most of the Palestinians we know are lovely people. What a lot of people don’t know is how many Palestinian Christians there are, and the Palestinian Christians are not originally Arabs. They are Arabs by culture and language now, but they are actually the descendants of the Christians in the Holy Land who were there before the Arab invasions in the 600s. They have this amazing history. They believe in Jesus like we do. They have been worshipping there since Peter and Paul.”

Must-Sees of the Middle East

“Obviously everything in Jerusalem is interesting, but my favorite part of the Holy Land is actually Galilee,” admits Huntsman. “Even though there are fewer archeological sites, it’s the landscape itself. In fact, sometimes my students would say it’s easier to imagine Jesus being there on a hillside in Galilee than it is where we have five layers of churches that they build on top of each other in the middle of modern Arab Nazareth.”

The Greatest Secret of Europe and the Mediterranean

According to Huntsman, Turkey is the greatest secret in Europe and the Mediterranean world. “It has ancient Hittite ruins. It has some of the best-preserved Greek cities in the world. If you want to see Greek ruins, you don’t go to Greece—

you go to Turkey. Ephesus is probably the second best and most important preserved Roman city—after Pompeii, which was covered in ash by a volcano,” he explains. “Then you have the journeys of Peter and Paul in Turkey. And you have the Byzantine Empire, which was the ancient Eastern Christian Empire through the Middle Ages. Turkey itself is amazing.”



BY GÉRALD CAUSSÉ
Gérald Caussé was first counselor in the Presiding Bishopric of The Church of Jesus Christ of Latter-day Saints when this address was given at the twenty-fifth annual conference of the LDS International Society at Brigham Young University on 7 April 2014.

**CARING FOR THE POOR AND
NEEDY IN THE GROWING
INTERNATIONAL CHURCH**

HEALING THE CRACKS

ILLUSTRATIONS BY
ALEX NABAUM

For several years now I have closely followed the work of the LDS International Society. As a General Authority coming from outside the United States, I have a special and passionate interest in the worldwide growth of the Church. My responsibilities in the Europe Area Presidency and now in the Presiding Bishopric have led me to face the modern miracle of this growth and the immense challenges it represents. I thank you for the very useful perspective that you bring on this essential aspect of the work of the Church in our day.

I would like to share some thoughts about one of these challenges: providing Church welfare services in the growing international Church. Although my remarks will primarily address helping Church members, it should be noted that the Church also devotes considerable and growing efforts to humanitarian aid across the world intended to assist those not of our faith who face challenging situations.

I vividly remember my first visit to Welfare Square, which occurred almost six years ago around the time I was called to the First Quorum of the Seventy. This visit filled me with enthusiasm! It expanded my vision for accomplishing the mandate to help the poor and needy of the Church. Welfare Square is such a unique and extraordinary place. With its bishops' storehouse, bakery, Deseret Industries, cannery, dairy, employment resource center, and gigantic grain silo, this facility supports bishops who assist needy members. The kinds of resources available in that one small area are mostly unknown to members living outside the United States. I began to dream that one day similar resources would

be available to members throughout the world—that welfare operations like those on Welfare Square would cover the entire earth. Today, as a member of the Presiding Bishopric, caring for the poor and needy throughout the world is part of my daily work and responsibility.

In contrast to past ages, the dispensation of the fulness of times in which we live is not limited by geography. It is taking place in a “global” world in which countries, cultures, and peoples have become intermingled and interdependent. The worldwide growth of the Church in our lifetime is especially striking. For several years now we have witnessed an acceleration of the work beyond what most older members of the Church would have imagined fifty years ago.

I recently had the privilege of visiting some African nations. I expected to find an emerging and still fragile Church. Instead I found dozens of well-organized stakes of Zion, leaders with remarkable spiritual maturity, and committed and faithful members. Great nations such as Nigeria and the Democratic Republic of the Congo are experiencing astonishing growth in Church membership and are on the verge of becoming the new Brazil or Mexico of the Church.

The challenge for Church leaders is to establish this growth on a solid and durable foundation—to make sure all new members are welcomed and fellowshipped into the Church and may benefit from all the spiritual and temporal resources that will help them flourish in the gospel. A remarkable fact about our time is that the majority of Church growth is in poor and developing nations. In 1980 about 20 percent of the members of the Church lived in developing nations. Today that figure is closer to 45 percent and will continue to increase in the future.

Many among the hundreds of thousands of people who enter into the waters of baptism each year live in modest conditions, some even in dire poverty. A great number of them have been unable to receive the education they desire. Not having stable employment, they must plan for their survival on a daily basis. Recent studies have shown that 62 percent of the members of the Church living in Ghana or Nigeria are considered to have insufficient income. Even in Brazil that number is 50 percent. Between 20 and 25 percent of the members living in the Philippines, Ghana, Nigeria, or Samoa do not know how to read a Church magazine.

Unfortunately, often these temporal difficulties are not temporary. Frequently they are perpetuated from generation to generation because of a chronic lack of infrastructures to support education, transportation, and health. Political disorders and destructive natural calamities also take a toll. In these conditions, the

responsibility the Church has to reach out and lift up the poor and needy is more crucial than ever.

This responsibility may seem overwhelming as the Church grows in regions with complex and varied circumstances. The welfare programs in the American West were developed in a context of a homogenous and dense Church membership. They cannot be transported identically to countries in which Church members are spread out and supporting infrastructures do not exist or are insufficient. Even so, we still have a mandate to care for the poor and needy wherever they live. As President Thomas S. Monson very rightly said, “We are a global Church. . . . There are those throughout the world who are hungry [and] destitute.”¹ He also said, “I think we should not put an artificial border around need. The Lord didn’t and we shouldn’t.”²

How then can the Church fully ensure that its welfare services operate effectively throughout the world? How do we bring relief to the poor and needy wherever the Church is being established? The goal of the Church goes well beyond simply making monetary and physical resources available. It contemplates the spiritual progress and eternal salvation of individuals and families. The immense plague of poverty should not turn us away from the true challenges, which always have a spiritual component. President Dieter F. Uchtdorf said:

*The Lord’s way of caring for the needy is different from the world’s way. The Lord has said, “It must needs be done in mine own way.” He is not only interested in our immediate needs; He is also concerned about our eternal progression.*³

The Lord’s way relies on strong doctrinal principles whose purpose is the spiritual as well as the temporal progression of individuals and families. These principles are eternal and universal. These are the principles we must spread and establish throughout the world. However, the application of these principles—the means, resources, and programs developed by the Church—may need to vary from one country or region to another to adapt to each environment. President Uchtdorf continued:

Every family, every congregation, every area of the world is different. There is no one-size-fits-all answer in Church welfare. . . .

*You’re going to have to chart a course that is consistent with the Lord’s doctrine and matches the circumstances of your geographic area.*⁴

What are these doctrinal principles upon which the worldwide expansion of Church welfare should be based?

THE LORD'S WAY OF CARING FOR THE NEEDY IS DIFFERENT FROM THE WORLD'S WAY. HE IS NOT ONLY INTERESTED IN OUR IMMEDIATE NEEDS; HE IS ALSO CONCERNED ABOUT OUR ETERNAL PROGRESSION. —DIETER F. UCHTDORF

PRINCIPLE 1: CARING FOR OUR NEIGHBORS IN NEED IS AN ESSENTIAL REQUISITE OF SALVATION

The primary mission of The Church of Jesus Christ of Latter-day Saints is to invite all of Heavenly Father's children to come unto Christ, meaning to become the beneficiaries of His atoning sacrifice. *Handbook 2: Administering the Church* describes helping the poor and needy as one of the four divinely appointed responsibilities through which the Church accomplishes this redeeming mission.⁵

Christ Himself taught that our personal efforts to help the poor and needy are an important condition of our eternal salvation.⁶ Twice during His earthly ministry Jesus was questioned in these terms: "Master, what shall I do to inherit eternal life?"⁷

The first time, He responded to the doctor of the law by recounting the magnificent parable of the good Samaritan, and He concluded with this famous exhortation: "Go, and do thou likewise."⁸

The second time, when the rich young man knelt at His feet, Jesus answered him, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."⁹

In both cases Jesus answered His questioners with loving but firm invitations to consecrate their lives to helping their neighbors in need.

Caring for the poor and needy is not optional, nor is it merely an accessory in the Church of Jesus Christ. This responsibility cannot be added to or taken away according to the whims of the situation or local conditions. It is an indispensable element of the mission of the Church. Church members throughout the world, whether they live in developed or developing countries, all have a need to participate in this great welfare work in ways appropriate to their circumstances.

A good place to start is with ourselves, as individuals and as families. Providing for our own temporal needs will help us live the gospel of Jesus Christ. It is difficult to blossom in the gospel when our thoughts and efforts are consumed with the worries of providing for the basic needs of our families. Temporal concerns—particularly oppressive ones—can often preoccupy our minds to the point that they take precedence over spiritual goals and affect our ability to reach our potential as sons or daughters of God. President Brigham Young offered this sage counsel:

*Prayer is good, but when baked potatoes and pudding and milk are needed, prayer will not supply their place on this occasion; give every duty its proper time and place.*¹⁰

PRINCIPLE 2: WELFARE IS BASED ON THE OBSERVANCE OF THE LAWS OF TITHING AND THE FAST

President Gordon B. Hinckley declared:

*I know that the people are in difficult circumstances. I know that many of them are unemployed. I know that many of them work for very meager wages. I know that they live in simple and inadequate little houses, the only thing they can afford. I believe they will not walk out of poverty unless they pay their tithing, small and meager as that might be.*¹¹

The observance of the laws of tithing and the fast brings incomparable blessings, such as "closeness to the Lord, increased spiritual strength, temporal well-being, greater compassion, and a stronger desire to serve."¹² These spiritual blessings have a profound impact on the lives and the temporal self-reliance of Church members.

President Harold B. Lee reported that on one occasion someone presented statistics to President Heber J. Grant that showed a sustained growth in the payments of fast offerings to the Church. He responded that his main concern was not about the number of dollars or cents

but that the Church needs blessings, and the only way we can receive the blessings is by keeping the laws on which those blessings are predicated; and the fundamental law pertaining to the welfare of our people was fast offerings.

He added:

*If our people observe the fast and consecrate their fast by paying an offering, we don't need to worry about the amounts of the money.*¹³

One reason the laws of tithing and the fast have such an influence in the lives of Church members is that everyone can participate in them, regardless of their income. Tithing is not a specific sum that some may not be able to afford but a percentage of our increase. Everyone can fast. No one is too poor to give something as a fast offering. Our challenge is to teach the members of the Church—wherever they are and whatever their condition may be—the importance of observing the laws of tithing and the fast and of consecrating their fast by paying their fast offering. Those with the means to do so are invited to make a generous fast-offering donation. By helping their neighbors in this way, they can draw upon the blessings of heaven for themselves and their families.

PRINCIPLE 3: THE BENEFICIARIES OF WELFARE PARTICIPATE THROUGH THEIR WORK AND SERVICE

In his well-known speech, King Benjamin addressed the poor among his people in these terms:

*Ye who have not and yet have sufficient . . . ; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.*¹⁴

Everyone, even the most destitute among us, should feel responsible to help their neighbor with what they have, even if it is very little. No one is too poor, too vulnerable, or too marginalized to contribute something of worth. As President Uchtdorf said, “The lesson we learn generation after generation is that rich and poor are *all* under the same sacred obligation to help their neighbor.”¹⁵

If the truth be told, everyone has need of the blessings attached to service, especially those who benefit

from Church welfare. By diligently participating in welfare work, they show gratitude and gain a wonderful feeling of worthiness, responsibility, and self-reliance. In service they find solutions to their own problems. A sanctifying power strengthens their faith and hope. They emerge with more certainty from financial difficulties by giving in addition to receiving.

President Spencer W. Kimball shared a story at the April 1974 general conference. When he served as stake president in Duncan Valley, Arizona, the stake members were struck by a devastating flood. He promptly sent a telegram to Church headquarters in Salt Lake City that simply said, “Please send us \$10,000 by return mail.” He never received the awaited sum.

Instead, three men appeared at his doorstep. These three men were Presidents Harold B. Lee, Marion G. Romney, and Henry D. Moyle. These brethren took him aside and taught him a memorable lesson. Speaking of welfare in the Church, they said, “This isn’t a program of ‘give me.’ This is a program of ‘self-help.’” President Kimball recalled the resulting wave of service that followed: men and women came from all over the valley. They rolled up their sleeves, and they went to work helping their neighbors and fellow Saints. Of that time President Kimball said:

*Now it would have been an easy thing, I think, for the Brethren to have sent us that \$10,000 and it wouldn't have been too hard to sit in my office and distribute it; but what a lot of good came to us as we had hundreds of men go to Duncan and build fences and haul the hay and level the ground and do all the things that needed doing. That is self-help.*¹⁶

The principle of serving through self-help is in force today more than ever, especially as the Church is being established in nations afflicted by poverty and buffeted by natural or man-made catastrophes. Last November supertyphoon Haiyan, one of the most violent typhoons ever recorded, struck the central region of the Philippines with winds reaching 200 miles per hour. The typhoon sowed destruction, leaving entire regions completely devastated. Around 6,000 people were killed in the disaster, and 1,800 are still reported missing. As soon as news of the catastrophe became known, the Church began to mobilize. Under the direction of the Philippines Area Presidency, and with the support of the Welfare Services Department at Church headquarters, the resources of the welfare system were pressed into service.

I remember the first coordination meetings held over the telephone with the Area Presidency. It became clear



that providing shelters for the affected families would be one of the major challenges of the rebuilding effort. A census of members revealed that at least 2,900 families no longer had a home. In the Philippines, as in Duncan Valley, Arizona, it would have been easy to provide a one-stop solution. The Church could have purchased and shipped thousands of shelter kits and mobilized hundreds of workers, many of whom would have come from America. But it was not just a matter of efficiency and speed. Our first objective was that the Filipino Saints be given the opportunity to take charge, serve each other, and build their self-reliance.

In the end, each family was invited to participate in the reconstruction of their own home. Additionally, a training program was put in place, leading to the certification of about 5,000 Church members in the main skills of construction—carpentry, roofing, electricity, and plumbing. All trainees were equipped with a tool bag provided by the Church, and they went to work. First, they helped build their own house, and then they were required to help build nine other houses in the neighborhood. Once they had completed their apprenticeship by building ten houses, they were given a certificate that allowed them to work in construction earning money for their families.

As of today, almost 2,000 of the planned 3,000 houses have been rebuilt. But what fills us with joy is to know that hundreds of heads of families have found employment and are now actively participating in the reconstruction efforts of their own country. We recently received the good news that Catholic Relief

Services is planning to hire hundreds of our members thus certified to work on their reconstruction sites.

I believe this is one of the most remarkable successes in the history of Church welfare. In serving each other to rebuild their communities, these valiant Filipino members also increased their self-reliance and that of their families. Even more important, they strengthened their faith and personal conversion.

PRINCIPLE 4: THE GOAL OF WELFARE IS TO HELP INDIVIDUALS AND THEIR FAMILIES BECOME SELF-RELIANT

As was the case in the Philippines, one of the greatest blessings that can result from Church welfare is to help people become self-reliant. Speaking on the principle of self-reliance, President Brigham Young said:

My experience has taught me, and it has become a principle with me, that it is never any benefit to give, out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied, and can work and earn what they need, when there is anything on the earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers.¹⁷

An appropriate question to ask of any welfare program is, “How much self-reliance is it going to generate?” A good project is one that allows people to increase their personal talents and abilities and to learn through action and experience. A few months ago my wife and I were assigned to visit the Church in the

Democratic Republic of the Congo. It is a fast-growing country, with Church membership doubling every five years. We were particularly touched by the beauty of the children and the youth in that country. Their eyes sparkled with faith and enthusiasm.

Unfortunately for them, the future is often bleak and uncertain. More than 80 percent of Congolese citizens do not have stable employment and must survive day-to-day by whatever means they can. For many youth, the prospects of establishing a family and fully living the gospel seem tied to the hope of receiving an education and finding a job.

One of the most memorable moments of our trip was a beautiful ceremony held in Lubumbashi. During the meeting Elder Dale G. Renlund and I awarded professional diplomas, presented by the LDS Business College, to about fifty young adults of the Church. The faces of those wonderful young people radiated with joy.

This wonderful occasion was the result of a training program in construction skills launched by the Church for young people recently returned from their missions. The program includes three successive phases. The selected students first spend several months completing a theory course that is taught in a Church meeting-house by local members and missionary couples. After successfully completing this first cycle, students move on to the practical phase by working as interns at chapel construction sites. At the end of a successful internship, they receive an official diploma delivered by LDS Business College and are ready to be hired by construction contractors.

As of today—two years after the program started—the Church has signed training contracts with several construction businesses in the Democratic Republic of the Congo. Two hundred seventy-five young adults have received their diplomas, of which 100 have found permanent employment. Twenty-five others are pursuing more training or setting up their own businesses. The promising results of this program remind me of these words from President Henry B. Eyring: “Students who think they have limited potential come to recognize that they have found hope . . . and can dream dreams they had thought were impossible.”¹⁸

With this same objective, the Church is currently accelerating its efforts to develop the Perpetual Education Fund. In the twelve years of its existence, this inspired program has provided loans and support to more than 57,000 young adults seeking professional training and better employment. The Church is currently expanding this initiative by developing a network of self-reliance centers throughout the world. Those centers are providing personal coaching and assistance to those seeking employment. Beyond the financial and professional aspects, the program emphasizes the eternal principles of education, integrity, work, and self-reliance.

PRINCIPLE 5: LOCAL PRIESTHOOD LEADERS ACT WITH THEIR KEYS

The Lord gave to the bishops of the Church the sacred charge to take care of the poor and the needy. From the Doctrine and Covenants we read, “And the bishop . . . should travel round about . . . searching after the poor to administer to their wants by humbling the rich and the proud.”¹⁹

I remember the meeting when the Presiding Bishopric presented to the First Presidency the response

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—GÉRALD CAUSSÉ

plan for Typhoon Haiyan. At the conclusion of the presentation President Henry B. Eyring commented, “The most important thing is to allow the bishops to exercise their keys!”

I often note this great truth during my travels. Everywhere I have been I have met impressive bishops full of wisdom and inspiration. No one at Church headquarters could ever conceive of the local welfare solutions they are implementing. Elder Robert D. Hales explained:

How does a bishop decide who to help when it appears all are poor? Poverty is relative. The Lord, in his infinite wisdom, calls bishops from the people whom he will serve. The bishop knows the people of his ward and understands local culture and economic conditions. When the bishop is ordained, he receives the mantle which enables him to discern the difference between wants and needs.

He added:

The further away from the local bishop you get, the less able you are to make intelligent judgments, let alone inspired ones, because it is to the bishop the mantle is given.²⁰

As recent natural disasters have shown—such as the tsunami in Japan or the typhoon in the Philippines—it is always more efficient to administer relief at the local level. Local solutions allow for rapid delivery of resources, are less costly, allow the local members to participate, and are better adapted to the local culture to meet real needs.

THE ABILITY TO “RISE UP AND WALK”

To the lame man who implored him for alms, Peter responded:

Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.²¹

In the face of the daunting worldwide challenges of poverty and underdevelopment, how do we give the poor and needy among us the ability to “rise up and walk”? The best and most lasting solution is found in living the gospel of Jesus Christ. This solution knows how to adapt to every horizon, every culture, and every political and economic system. The welfare resources of the Church are limitless because they rest on true

and eternal principles, are administered through priesthood keys exercised by tens of thousands of local leaders, and are supported by the consecrated service of millions of Latter-day Saints.

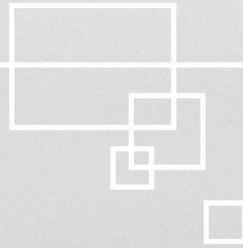
I testify that miracles pertaining to helping those in need are as real today as they were in Peter’s time. They take place every day—whenever the righteous approach the Lord and choose to follow Him. In the name of Jesus Christ, amen. ■

NOTES

1. Thomas S. Monson, “Until We Meet Again,” *Ensign*, November 2008, 106.
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3. Dieter F. Uchtdorf, “Providing in the Lord’s Way,” *Ensign*, November 2011, 54; quoting D&C 104:16.
4. Uchtdorf, “Providing,” 55.
5. See “The Purpose of the Church,” *Handbook 2: Administering the Church* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2010), 2.2 (p. 9).
6. See Matthew 25:31–46.
7. Luke 10:25; see also Mark 10:17.
8. Luke 10:37.
9. Mark 10:21.
10. Brigham Young, “Remarks,” 30 November 1856, in *Deseret News*, 10 December 1856, 320.
11. Gordon B. Hinckley, address given at the General Authority Training, 2 October 2001.
12. “Members’ Efforts to Care for the Poor and Needy and Give Service,” *Handbook 2*, 6.1.2 (p. 35).
13. Harold B. Lee, “Listen, and Obey,” address given at the Welfare Agricultural Meeting, 3 April 1971, typescript, 12–13, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.
14. Mosiah 4:24.
15. Uchtdorf, “Providing,” 54; emphasis in original.
16. Spencer W. Kimball, address given at the Welfare Services Meeting, *CR*, April 1974, 183–84.
17. *JD* 11:297.
18. Henry B. Eyring, “Fulfilling Destiny,” LDS Business College address given at the inauguration of President J. Lawrence Richards, 13 October 2009.
19. D&C 84:112.
20. Robert D. Hales, “Providing in the Lord’s Way,” address given at the Regional Representative Seminar, 5 April 1991, 3–4, Church History Library.
21. Acts 3:6–8.

**SPEARHEADING
VALUE:**

Thinking Like a Global Entrepreneur



An Interview with Nuno Battaglia

On October 8, 2015, Nuno Battaglia—Kennedy Center grad (BA international relations, 1991) and 2015 Distinguished Service Award recipient—sat down for a Q&A with Cory Leonard and a group of BYU students. Battaglia recently relocated to his hometown of Lagos, Portugal, where he is utilizing his Portuguese roots and business acumen on revitalization efforts. Battaglia and his wife, Carene, are the parents of seven children.

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W

hat thoughts do you have about entrepreneurship, and how does it frame your professional and personal experience?

I grew up in Angola. My father had a business there when Angola was a colony of Portugal. After the revolution of Portugal in 1974 and the independence that came afterward, my family sought refuge back in Portugal—where we were originally from. My dad had had his own business in Portugal before. Then he moved his business to Angola, and he lost everything in the revolution and the civil war. It took him several years after we got back to Portugal for him to start his business again.

You might wonder why I would want to go into business and be exposed to the risks that come with being an entrepreneur. It is in my blood; it has always been a passion of mine. As a teenager I started freediving and spearfishing in the south of Portugal. Fish are valuable in Europe, and I remember making quite good money. My brother and I and a friend of ours were the only teenagers in our town with disposable income, and it was because of these activities.

Much later I dropped out of college to start a business that failed, frankly because of lack of experience and lack of capital. I learned that those are two key ingredients to making a venture successful; you need experience and you need capital. That is why I decided to do an MBA and pursue business.

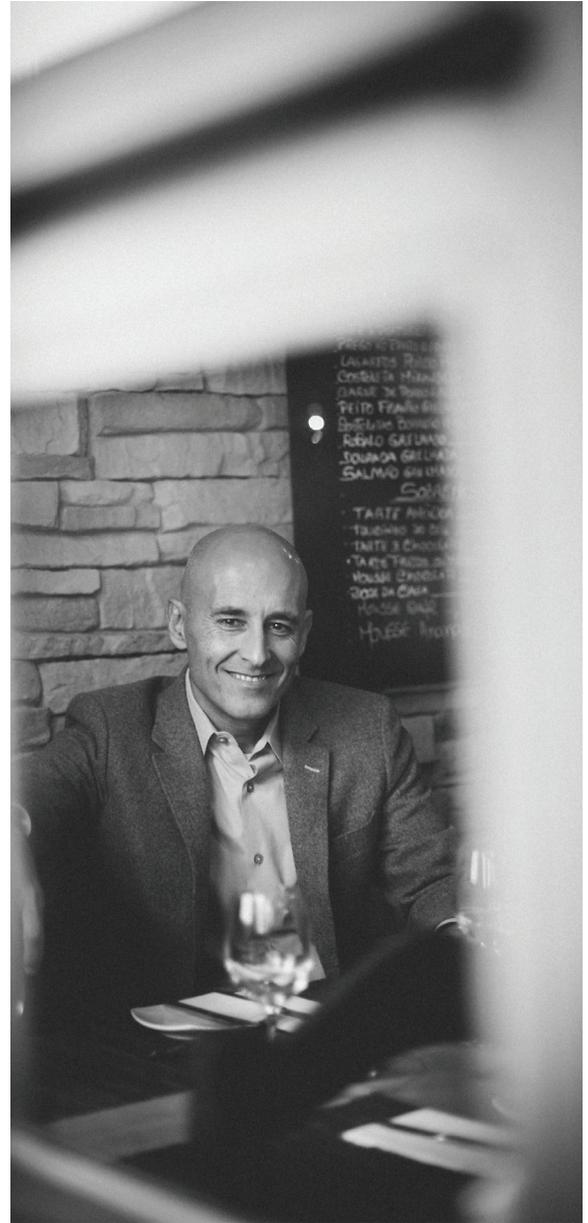
Tell us about your personal history and the connection between Portugal and coming to the United States.

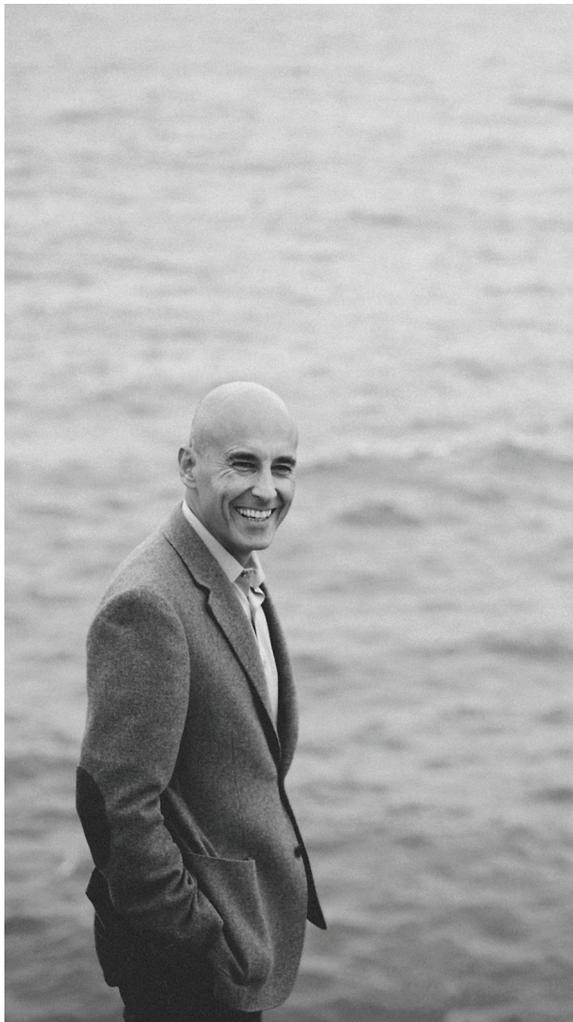
When I was thirteen we had been back from Africa for three years. My parents were unemployed, and Portugal was in a depression similar to our depression in the United States in the 1920s and '30s. We were contacted by LDS missionaries. With the revolution had come freedom of religion, and the Church was allowed into Portugal. That changed my family's life in many ways and gave us hope that otherwise we did not have. It opened my eyes to possibilities that were not in my vision before.

When we came in contact with the missionaries, there was a special light. I was talking with someone just a couple of weeks ago in Portugal, and we were talking about the missionaries in my hometown. She was describing these missionaries as people who have this special light, and she was asking me about it because she didn't know what it was. As a thirteen-year-old I felt the same attraction to them. One thing they seemed to have in common was that they were educated, and a lot of them went to BYU. It became my goal, since I was thirteen and first met the missionaries, to come to BYU. After my two-year LDS mission and two long years in the military, BYU didn't know what to make of my transcripts, so they said, "Go to Ricks College and get 32 credit hours and then reapply," which I did, and that is how I got to BYU.

What are some experiences that stand out from when you were a student at the Kennedy Center?

The class I remember the best was Political Science 200. Stan Taylor was the professor, and he was a dear friend and mentor. Professor Taylor's style and demeanor put us all at ease, but, that being said, it was a very rigorous class. It was difficult for me as





a foreign student. Chad Emmett was another favorite professor of mine; his geography classes were incredible.

Help us connect the dots from international relations to an MBA.

How did that happen?

I was always interested in international business, but I wanted to get an MBA, so I did the international relations degree with an economics emphasis for the breadth of the degree. Frankly, I think I should have done accounting and finance. Given my interest in business, those were holes I had in my preparation. The international relations degree was wonderful in giving me that breadth of experience. I started a venture that failed after two years, and then I worked for a commercial construction enterprise for a couple of years before I came back and did my MBA.

I wanted to do strategy consulting when I started my MBA, but I didn't realize BYU didn't place students very well in strategy consulting. Into the first year, a couple of students and I decided to start a management consulting club, which I understand is still doing well on campus. We brought recruiters to BYU, and we started the strategy program at the Marriott School. It was difficult to open the Marriott School to the idea of strategy, but we have some great professors there. We had tremendous success in getting recruiters to recruit here—we had Bain and McKinsey and Monitor and Boston Consulting. We had a number of recruiters who didn't have BYU on the radar for graduate degrees come recruit here. A headhunter came from Leucadia looking for someone to fill a specific position. When I was exposed to that, I did the interview kind of as an afterthought. However, once I found out what Leucadia did and I met with the chairman in Salt Lake City, I became excited. They gave me an offer, and I took the job, and I'm really glad I did.

Leucadia was a dream job that gave me exposure to many things. It was like drinking out of a firehose of experience. Immediately I was thrown into doing pretty substantial deals around the globe and helping the president of the company navigate those deals. The two partners running Leucadia were like Berkshire Hathaway, with two main shareholders running the company. They weren't looking for partners, and I eventually wanted to have my own thing. With a former colleague from BYU and another partner, we started HealthEquity, which has done quite well.

The common factor is value—creating value and adding value—and the more value the better.

—NUNO BATTAGLIA

What is HealthEquity?

HealthEquity started with the premise that no one is better at spending health-care dollars than the person using the health-care services. In the United States today, and for a couple decades now, there is runaway inflation in health care. That stems from having third parties pay for the services—insurance companies, employers, and the government. The idea is to get the health-care consumption back in the hands of the patient or the user of the services. We started with a pilot program called “medical savings accounts.” We lobbied heavily in Congress to make that program permanent, and in 2004 President George W. Bush signed the act that made health savings accounts official.

What’s a health savings account? A lot of you probably have one. Essentially, it is taking your insurance and increasing the deductible to catastrophic levels, meaning you pay \$5,000 to \$10,000 out of pocket before the insurance company starts paying. Then the premiums go down dramatically. You can save 50 percent—sometimes more than the cost of the premiums—by doing that. Let’s say you save \$5,000 if you go from a regular insurance with a low deductible to a policy with a high deductible—let’s say \$10,000. Then \$5,000 or \$7,000 in savings is yours and can be put into a health savings account, which happens to be tax deductible and was part of the lobbying we did. We weren’t the only ones, but we were certainly leaders in the effort. The money goes in, and it grows tax free and comes out tax free as long as you use it for health-care consumption. If you don’t have a health savings account, then you are foregoing a very important tax break.

As you moved through these ventures, how did you analyze risk and reward?

A lot of people think entrepreneurs like risk. That is not true; entrepreneurs do not like risk. Entrepreneurs try to limit risk and often think their risk is small. How do you limit risk in any venture? The common factor is value—creating value and adding value—and the more value the better. As an entrepreneur I want

to capture some of the value, but I don’t want to capture all of it. That is value creation. At Leucadia it was trying to pick up \$1 for \$0.70 or \$0.50 and then improving things. I don’t pretend to be a specialist in anything. I’m a generalist. But if there’s anything I’m good at, it is value creation.

HealthEquity was just that process. I was not in a health-care profession, nor was I a health-care specialist in any way, but the idea was about an industry that’s broken. Is there anything we can do to fix it? We picked the toughest industry in the United States, and with a lot of luck and a lot of work along the way, we were successful.

And then you moved into the group called Public Development Partners?

Public Development Partners is a real-estate development business I started with a partner. Since moving to Portugal, I still have a partnership with him, but I am no longer affiliated with Public Development Partners.

Public Development Partners does infrastructure, city, retail, hospitality, office—a wide spectrum of projects?

Yes. One project that might be interesting is a project we started working on about five years ago: the relocation of the prison at Point of the Mountain [in Draper, Utah]. My partner and I were approached about five years ago by a former chairman of the Board of Pardons and Parole. He said, “I left public office about two years ago. I’ve retired, but one project I’ve been working on for the past twenty years with every governor I’ve served with is the relocation of the prison. It needs to happen, but nobody can figure out how to do it. Help me figure this out.”

We started doing analysis and realized that the consultants who had been working on this project had missed the main point. Basically, the analysis had gone like this: We have this 670-acre piece of real estate in Draper, which is a beautiful piece of real estate and which is now being used by a prison. It will cost about half a billion dollars to build a new facility. The state can maybe





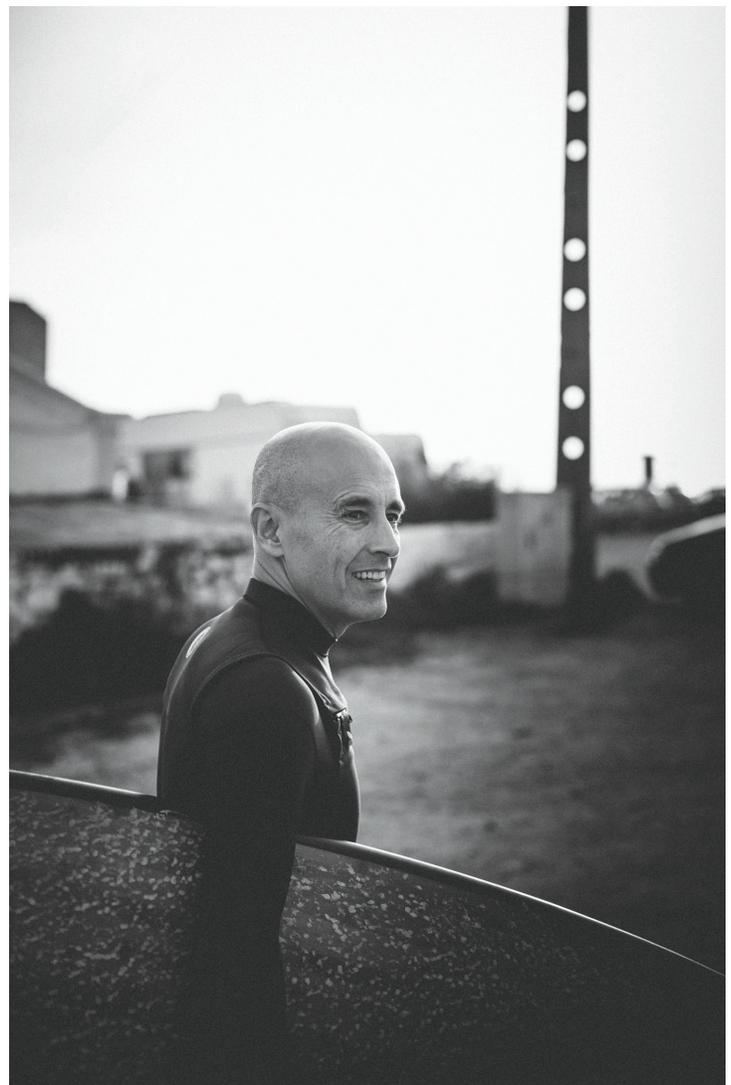
generate \$120 million when they sell the land, but there is still a \$400 million gap. How do we fill it? Every single governor who looked at it said, “We can’t afford it,” and moved on.

What they missed were two huge nuggets. One of them is that the prison we currently have is basically a warehouse for inmates. It doesn’t reform them. It doesn’t help them in any way. It really is embarrassingly at a minimum, and it’s socially irresponsible for us as a society. If I had the same background and experiences these inmates had, I might be there as well. I’m not a corrections specialist, but by trying to connect the dots, by talking to people, and by reading and researching a lot, I found out that the recidivism rate is 57 percent. We did an analysis to see if we could affect the recidivism rate. I’m not talking about the social impact, just economically what would happen to our prison system. The national average is 40 percent—terrible. It’s influenced by these old facilities across the country. Let’s assume we can get to the national average. Instead of the prison population continuing to grow, we could not just bend the growth rate and not just slow the growth rate but actually make it negative. We could actually decrease the population in our prison system by matching the recidivism rate of the nation. First of all, the impact of that dollarwise is huge. We are talking hundreds of millions of dollars that catch up to you in savings if you bend the curve down. Could we do that? Is that possible?

The end result is this: If you have a new facility and a new system, you can actually pay for a new facility multiple times. The net present value of the savings—just the economic savings—multiple times pays for the construction of a new facility.

You are now in Portugal, and you have a new venture in your native city of Lagos. Tell us about that.

Things in Europe are difficult, particularly in the peripheral countries, namely Greece, Italy, and Portugal. It’s not realistic for me to think I can fix Europe, but I thought, “What can I do in Lagos—my hometown—that could have an impact and create value?” I could start an NGO. As romantic as the thought





may be, NGOs consume resources; they don't produce. This is not knocking NGOs by any means, but that's not my thing. My thing is the creation of value.

I started looking at Lagos and the resources we have that are unused today. One of them is the fisheries. We have this huge coastline, and we have the largest economic ocean area that belongs to a country. Portugal is a tiny country, but if you account for the ocean and the islands, the territory is actually bigger than continental Europe. The percentage of GDP that comes from the ocean every year is around 2 percent. That knowledge was incredible to me, so we are starting a fish-processing plant by taking resources that are not in use: people who are not employed and fisheries that are almost abandoned due to European central policies that have driven fishing to nothing.

How is the Church doing in Lagos?

The Church is struggling. Most of the people who were baptized in Lagos, including my family, left [Lagos] for better things. That was one of the draws for me and my family—to do something in Lagos that might diversify the economy away from the seasonal tourism business. Our LDS members are unemployed most of the year. They are employed in the summer almost 24/7, so they can't come to church. It's difficult for the people to have any flexibility.

What advice do you have for students in the Kennedy Center who are interested in international issues, who are trying to prepare for their futures, and who are asking, "What should I be thinking about?" "What direction should I be taking?" "How can I think like an entrepreneur?" and "How can I create value in my own career for myself and my family and also help build the Church?"

One thing would be to look for opportunities outside of your comfort zone. Whether it be geographically or industrially, look for new things. Explore new things. My instinct is always to see how I can be an influence in the world—in my world, starting with my own family. How can I be an influence for good? How can I be of value? Once again, that doesn't need to translate into dollars. I think if you ask yourself that question it may lead you to search

for things you haven't considered. A lot of people in this audience and those connected to the Kennedy Center are people who are interested in policy things and being diplomats and so forth. Look outside of the lines.

It comes back to David M. Kennedy, who was an ambassador at NATO and an ambassador at large. He started off as a banker. If I could say something about Ambassador Kennedy: I can't hear his name without being humbled by it. I don't know if a lot of people here know this, but he was instrumental in bringing the Church to Portugal. Once the revolution took place on April 25, 1974, the Catholic Church was the de facto church, and 97 percent of the people were Catholic. I was one of them. Ambassador Kennedy was sent by President Spencer W. Kimball to speak with the generals who were leading the country right after the revolution. These were generals with whom Kennedy had connections through his NATO experience. I am very grateful to Brother Kennedy.

What are the differences of value creation in the United States versus Europe?

I think it was President Uchtdorf a few conferences ago who highlighted the fact that everybody is different and that that's good. Your background, your family, your training, and your spiritual DNA that you come with all affect how you approach business and how you approach value creation. The people who have been most successful aren't solely motivated by money. They are people who want to create value, and they know that most of it is not theirs to capture. I think that is true in all aspects of life.

You have started companies in the United States and you're now working on a venture in Europe. What has stood out in that setting?

The fundamentals are always there. You have to adjust to the local realities, and one thing I took for granted early on in my career was something I learned from my bosses at Leucadia. They were very well connected politically. You can't take that for granted. If you want to influence the world for good—whatever your world is—you need to be connected to people who have the ability to be coinfluent with you. The political environment certainly cannot be ignored. There you have venture capital, private industries, and industries that are well developed. For example, we started HealthEquity and raised \$2 million to start. I put in a little bit of money, but the money mostly came from other investors: friends, fools, and family—you know, the three Fs. Through successive rounds, it took a lot more money and a lot more time than we thought, which is always the case. We raised more than \$30 million over the course of five or six years. The bulk of that money came from private equity and venture capital.

In Europe, particularly in Portugal and southern Europe, there is no such thing as venture capital. It doesn't exist. What you have—and it's a lot less efficient, I might add—is the central government in Europe that has allocated funds for development of special areas and special industries, and that is true in Portugal. I have had to learn how these funds work. I have found that it's a lot better than venture capital. It gives me the ability, as an entrepreneur, to leverage my dollars and my investments with funds available from the European Union. You have to work within whatever context you are in.

Have you considered serving in the Portuguese government now that you're back home?

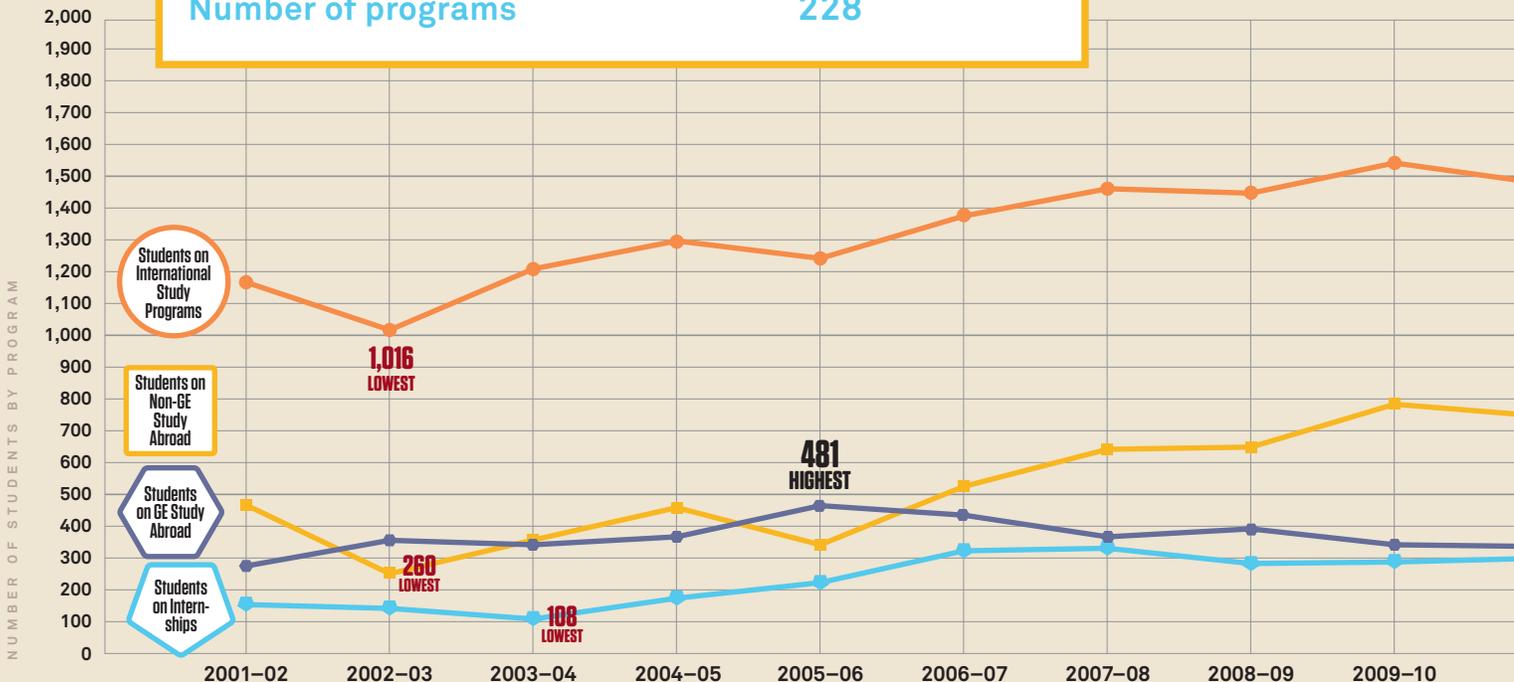
I have, I have. Yes, I have. ■

#BYUabroad

More BYU students are going abroad this year, placing BYU among the top 30 of U.S. universities for number of students studying around the world. What is behind the increase? Faculty members and departments across campus are creating innovative new programs, even as general education (GE) standouts in Madrid, Paris, Vienna, Siena, and London continue to be popular. Traveling programs and international internships are also a growing trend. This summer watch for our new initiative to help more students afford a global learning opportunity.

2015–16 BYU Kennedy Center International Study Programs

	NUMBER OF STUDENTS	%
Study abroad (non-GE)	1,027	57
International internships	370	21
GE study abroad	265	15
Field school	76	4
Direct enrollment	63	3
TOTAL	1,801	
Number of programs	228	

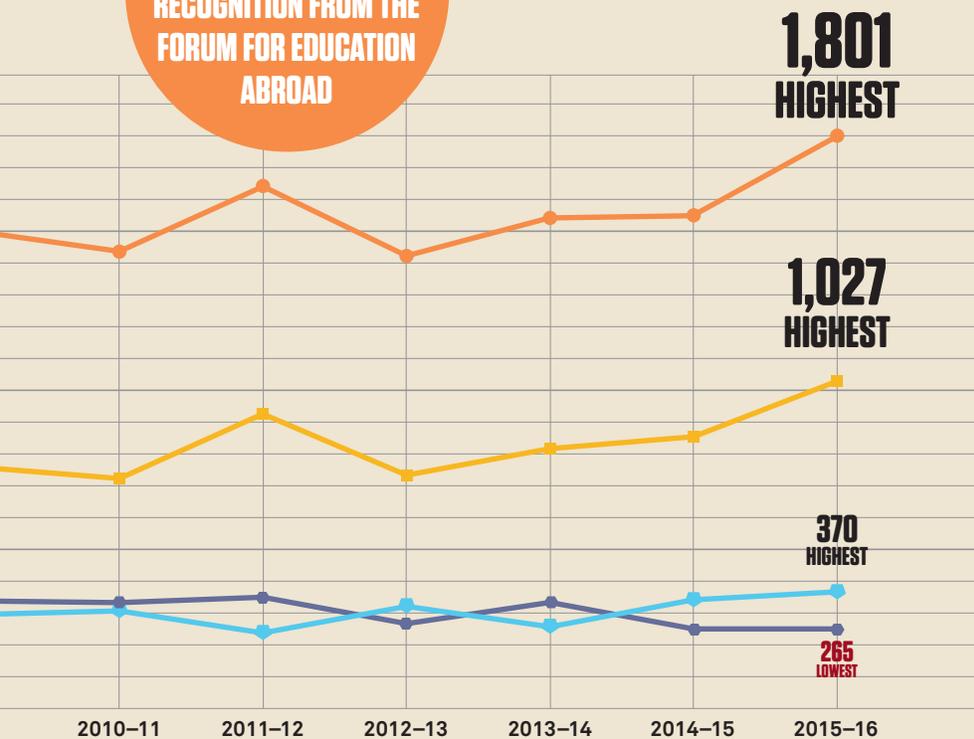


IIE
OVERALL RANKING

#28

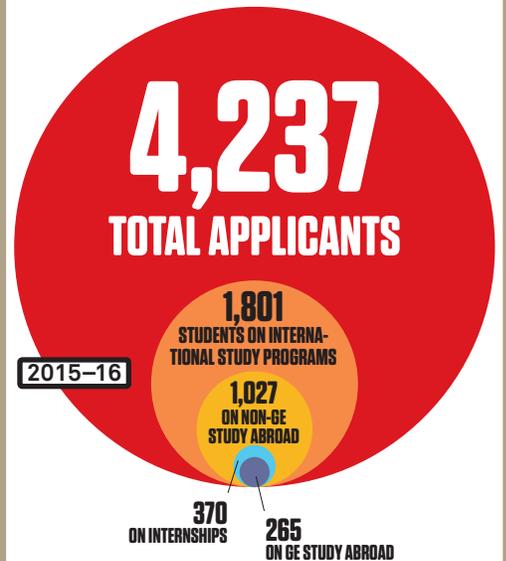
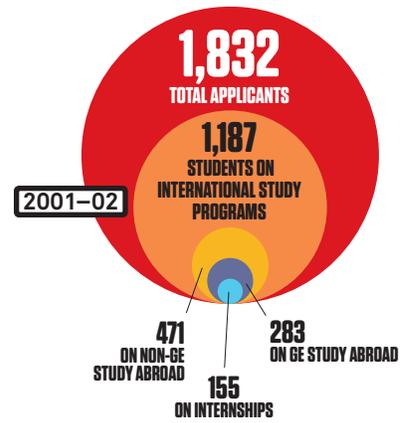
2016

RECOGNITION FROM THE
FORUM FOR EDUCATION
ABROAD



Going Global

As the number of applicants for international study has increased over the past decade, student spaces have become more competitive. Many students apply and drop out, however, due to financial constraints.



What's in Your Luggage?

Part of what makes a trip abroad run smoothly is determined by what's rolling behind you in your suitcase. Take international business professor Bruce Money (BA '83) for example: as head of the Global Marketing Program—a study abroad that hits Europe, Asia, and the Middle East—he keeps a heavy artillery of medicines on hand for his students. Russian professor and study abroad coordinator Anthony Brown likes to pack small gifts for his hosts. And Chip Oscarson, professor of interdisciplinary humanities and Scandinavian studies and member of the European Studies program steering committee, forgoes a camera for a moleskin notebook with which to chronicle his adventures. Take a look as these professors share what items they can't travel without.



DETERGENT
“I tell my students, ‘Bring half the clothes, twice the money’”—and some laundry soap.
—**BRUCE MONEY**



READING MATERIAL
“I felt naked without something to read,” says **CHIP OSCARSON**, who bought *H Is for Hawk* by Helen Macdonald in Stockholm.



SCALE
To avoid hefty baggage fees at the airport.
—**CHIP OSCARSON**



ANTI-ITCH CREAM “Essential if you're going to a tropical climate,” says **BRUCE MONEY**.



MEDICINE
Travel equals stress, and stress equals a greater chance of getting sick. “The first thing that gets sick with me is the throat,” says **ANTHONY BROWN**.



GUIDEBOOKS To refresh on history, keep track of opening hours, and learn interesting did-you-knows. —**BRUCE MONEY**

TWO PHONES One phone for email and an international data plan; the other—a cheap cell bought in the airport—for in-country calls.

—ANTHONY BROWN



BREATH MINTS Good for meetings and as an overall freshener.

—ANTHONY BROWN



NOTEBOOK

In which to sketch museum highlights and scribble notes and impressions.

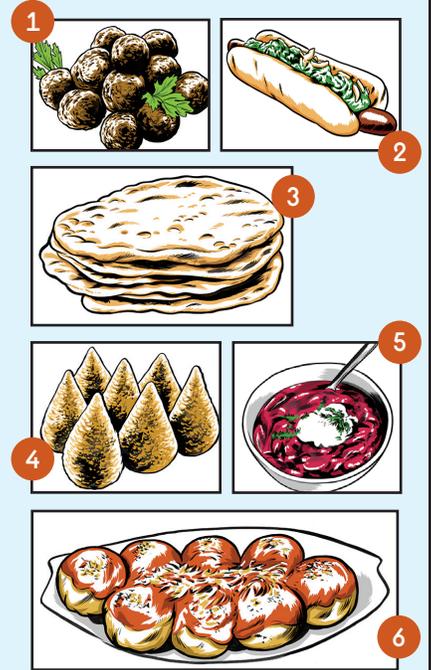
—CHIP OSCARSON



BATTERY BOOST “Always have secondary backup for power,” recommends **BRUCE MONEY**.

Tastes on the Street

What is your favorite street food? Here are some responses from the Kennedy Center Facebook page.



1. Grace Harrington

Falafel in JERUSALEM!

2. Mark Finch Hedengren

Street sausages in Sweden. You can eat too many of them because they are everywhere and taste excellent.

3. Hannah Shawgo Barr

Chapati in Uganda! Wash it down with a coke. :)

4. Jeff Young

Coxinha in São Paulo. It’s chicken wrapped in fried batter but with spices and awesome and it’s cheap.

5. Karen Peterson Rowe

Borscht—St. Petersburg, Russia.

6. Kate Linsley

Takoyaki in Japan! It was at a festival celebrating Heian Japan in Kyoto when I was on study abroad. It was amazing because it was my first time and it was very hot and freshly made.

FOOD ILLUSTRATIONS BY JOEL KIMMEL

Travel App Must-Haves

Good travel guides are worth their weight in gold, but a good travel app can be just as valuable, offering flexibility, creativity, and security. Here are five student and faculty favorites that have top user ratings—and are free.



Mobile Mapper

Galileo Offline Maps beats competitors by offering offline maps downloadable by country for adventures when you don’t have data or you leave the grid. The app also allows you to record GPS tracks and bookmark your favorite locations.



En Route

Gone are the days of downloading transportation apps for each city you visit. *Rome2Rio* offers plane, metro, train, ferry, and auto routes for both popular and lesser-known destinations. Now you can more easily go the extra kilometer.



Money Buddy

XE Currency helps you get more value from your dollar—or your dirham or peso. With instantly updated rates from every world currency,

handy offline features, and an easy-to-use conversion calculator, this is the gold standard of money-converting apps.



Mattress Deals

Even the most well-planned adventures can at times leave you looking last minute for a place to rest your head. But with *Hotel Tonight*, there’s no need to worry. The app aggregates day-of deals on unsold rooms—letting you add a little more spontaneity to your trip.



Receipt Tracker

Tiny Scanner turns your phone into a pocket-size copy machine that’s perfect for scanning receipts, passports, and other important documents. The app can upload images to Dropbox, Google Drive, or Evernote, making it a simple and indispensable tool for travelers.

Lecture Spotlights

Core Beliefs That Don't Change with the Weather

In thirteen lectures at the Seminar on Climate Change at BYU during the winter 2015 semester, professors spanning from Stanford to Boston University discussed factors that contribute to environmental changes and the issues associated with them. George Handley, chair of the BYU Department of Humanities, Classics, and Comparative Literature, pointed out that the core beliefs and values of Latter-day Saints add perspective to members' responsibility to take care of and preserve the planet.

While Handley agreed that being educated in biology, ecology, and earth sciences is important when discussing climate change, he suggested that religious beliefs have a greater influence on Latter-day Saints' understanding of the earth and its creation, which should enhance their understanding of their stewardship and responsibility to take care of the earth. Handley proved Latter-day Saints' responsibility and stewardship with three unique LDS teachings: 1) all things were created spiritually before they were created physically, together creating a living being; 2) Latter-day Saints' stewardship is to make sure all living things can multiply and replenish the earth; and 3) God created the world out of unorganized matter.

"If we are concerned about every life form having the opportunity to reproduce, multiply, and replenish, certainly climate change ought to concern us as a threat to that web of life," said Handley, as he encouraged Latter-day Saints to preserve and mend the damage done to the earth. "An adequate response to climate change doesn't require anything new, just something better. An adequate response looks like a deeply Christian life that shows respect for all of creation, that works to allow all of life to flourish, and that is committed to tread lightly on this great planet." Handley's insights encouraged Latter-day Saints to stand together to help restore and preserve earth's beauty.

Great European Films Since 2010

Professors Matt Ancell (comparative arts and letters) and Dennis Cutchins (English), codirectors of BYU's International Cinema program, finished off the winter 2015 Café CSE season with a discussion of their favorite European film picks since 2010. Christopher "Chip" Oscarson (comparative arts and letters) moderated the well-attended event, and the three took turns summarizing their picks, interspersed with occasional clips from a few of the films. Part of the conversation explored the change from earlier foreign films being highly national to the current climate of multiple-country collaboration in filmmaking. They also discussed the ratings on many Spanish films and the flaws in the film award system. "Most of the people [voting] haven't seen most of the films," Oscarson declared. "Any kind of award is political."

Audience members were given an opportunity to pick their favorites. The following list encompasses the films discussed.

1001 GRAMS (1001 GRAM)

Bent Hamar | Norwegian/French/English | 2014

FORCE MAJEURE (TURIST)

Ruben Östlund | Swedish/Norwegian/English/French | 2014

AMOUR

Michael Haneke | French | 2012

THE MISSING PICTURE (L'IMAGE MANQUANTE)

Rithy Panh | French | 2013

ONCE UPON A TIME IN ANATOLIA (BİR ZAMANLAR ANADOLU'DA)

Nuri Bilge Ceylan | Turkish | 2011

IN A BETTER WORLD (HÆVNEN)

Susanne Bier | Danish/Swedish/English | 2010

MELANCHOLIA

Lars von Trier | English | 2011

KID WITH A BIKE (LE GAMIN AU VÉLO)

Jean-Pierre Dardenne and Luc Dardenne | French | 2011

IDA

Paweł Pawlikowski | Polish | 2013

THE INTOUCHABLES

Olivier Nakache and Éric Toledano | French | 2011

THE GREAT BEAUTY (LA GRANDE BELLEZZA)

Paolo Sorrentino | Italian | 2013

LORE

Cate Shortland | German | 2012

LE HAVRE

Aki Kaurismäki | French | 2011



Don't Worry About the Balkans—Only the Odd-Numbered World Wars Start There: Sarajevo 1914–2014

January 14, 2015
James M. B. Lyon, associate researcher, University of Graz, Austria

JANUARY



ISIS and the New Middle East

January 21, 2015
Dodge Billingsley, director, Combat Films and Research

FEBRUARY



A Discussion of Thomas Piketty's Capital in the 21st Century

February 11, 2015
Kerk L. Phillips, associate professor, economics, BYU



In Pursuit of a Just Society: New Challenges to Faith-Based Education

February 12, 2015
Ella Simmons, general vice president, General Conference of Seventh-Day Adventists



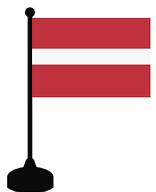
Black Rio: The Brazilian Soul Movement of the 1970s

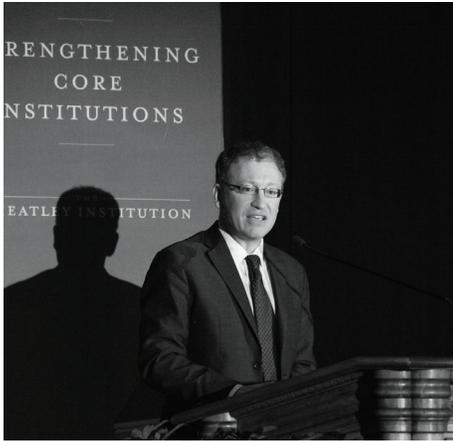
February 18, 2015
Christopher Dunn, associate professor, Brazilian literary and cultural studies, Tulane University



Europe—Opportunities and Challenges: The EU Presidency of Latvia

February 18, 2015
Andris Razāns, Latvian ambassador to the United States and Mexico





After the Arab Spring

February 24, 2015
 Marc Lynch, director, Institute for Middle East Studies, and professor, political science, George Washington University



The Future of U.S.–Mexico Relations

March 2, 2015
 Alejandro I. Estivill, acting Mexican ambassador to the United States



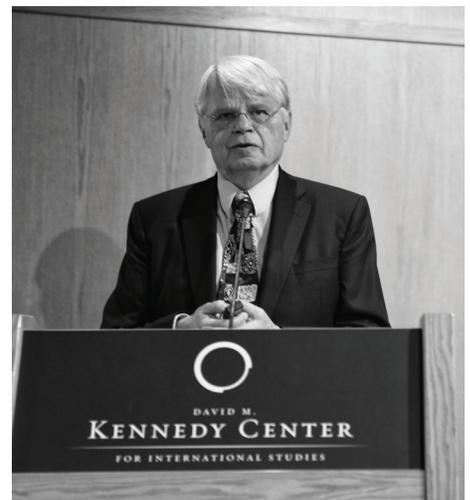
FEBRUARY

MARCH



Feeding the Nations: Sustainable Agriculture on a Global Scale

February 19, 2015
 Panel: Kent Crookston, professor, plant and wildlife sciences, BYU; Brent Goddard, managing director, Nourish the Children, Nu Skin; Bryan Hopkins, professor, plant and wildlife sciences, BYU; moderator: Neil Hansen, associate professor, plant and wildlife sciences, BYU



Developmental Idealism: The Cultural Foundations of Worldwide Development Programs

March 4, 2015
 Arland Thornton, professor, sociology, University of Michigan



Confucianism and China: Past and Present

March 11, 2015
Peter K. Bol, vice provost for
advances in learning, Harvard
University



Papua New Guinea: An Emerging Economy

March 26, 2015
Rupa Abraham Mulina, Papua New Guinean ambassador to the United States

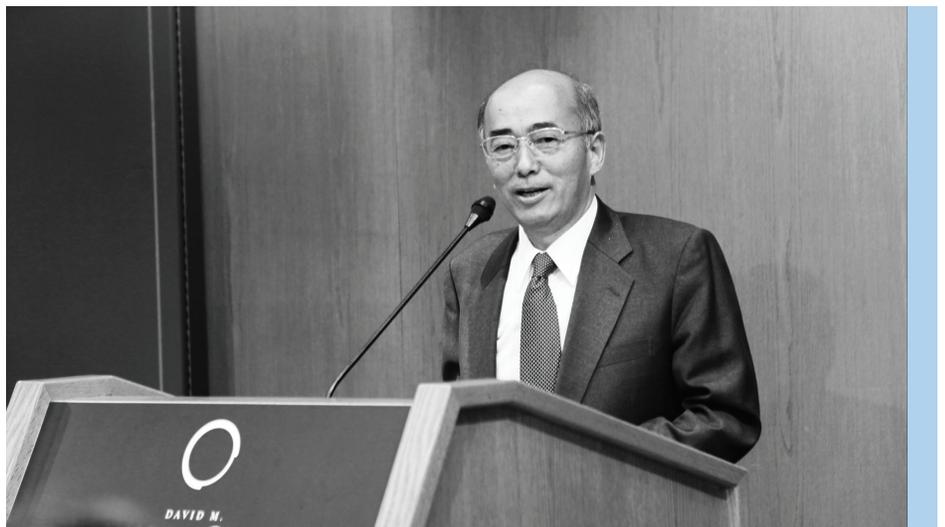


APRIL



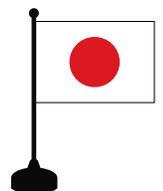
Memory and Spatial Practice: Yasukuni Shrine and Japan's Unending Postwar

March 18, 2015
Akiko Takenaka, assistant professor, history,
University of Kentucky



The Current Japan–U.S. Partnership

March 30, 2015
Kenichiro Sasae, Japanese ambassador to the United States





Public Health Response During International Emergencies

April 1, 2015
 Carrie Reed, epidemiologist, U.S. Centers for Disease Control and Prevention



Nature Out to Kill Us: America's Response to the Global Health Crisis

April 8, 2015
 Michael J. Gerson, senior advisor, ONE, and columnist, *Washington Post*

APRIL



Asael E. Palmer and the Unfinished Story of Soil Conservation on the Canadian Prairies

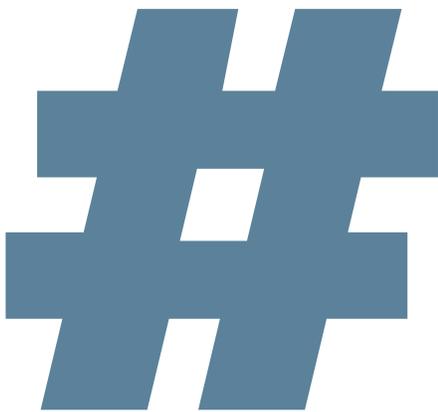
April 8, 2015
 Benjamin H. Ellert, Lethbridge Research and Development Centre, Agriculture and Agri-Food Canada, Alberta, Canada



Current Issues in Japanese Politics

April 9, 2015
 Kazuo Takamatsu, former member, National Diet of Japan [in Japanese, without translation]

@adria_leanne
Weirdly excited for the lecture today. “Don’t worry about the Balkans: only the odd numbered world wars start there.”
#kennedylive



@nicknewman801

People still read papers? MT @BYUKennedyCtr: #byuwc friends, swing by tomorrow, pick up free @nytimes.
#kennedylive

@ThuggyGent

The most fascinating lecture on North Korea was given today at the @BYUKennedyCtr #kennedylive thanks to Kirk Larsen.

@R_Stone17

Best personal advice from #KennedyTech tonight: “You’re only young once.”

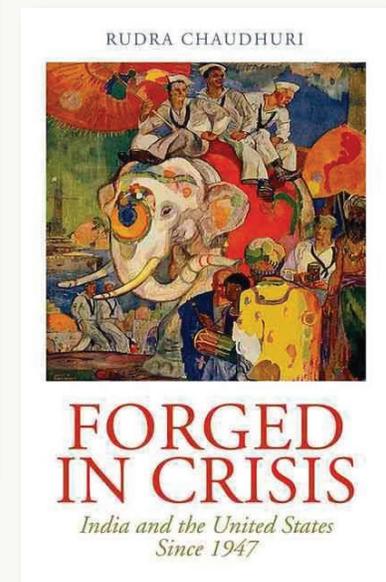
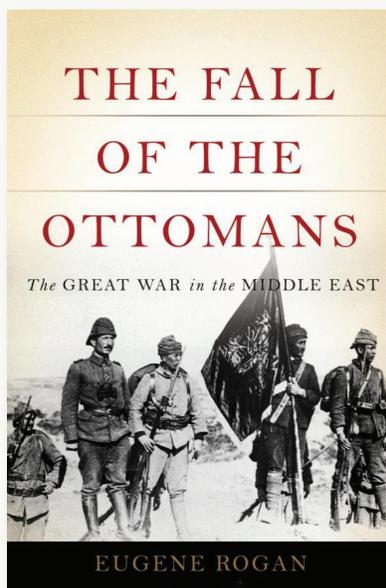
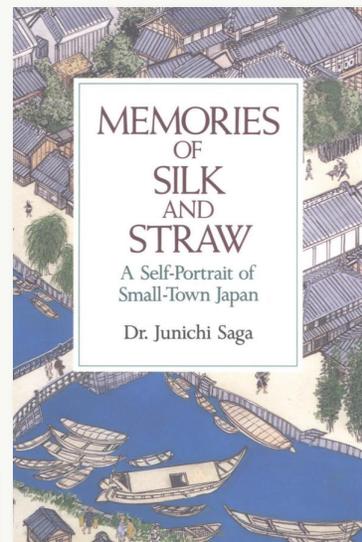
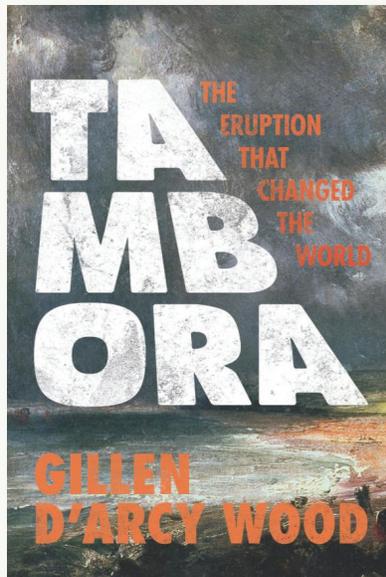
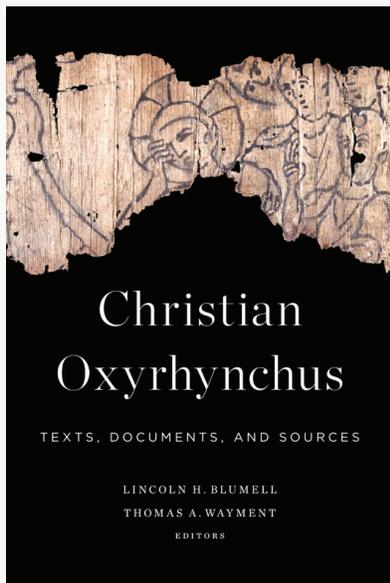
@BYUKennedyCtr

Hague: “It’s hard to salt the earth if you never leave the salt shaker.” #kennedylive

@corywleonard

Horvath: Liberal arts teach you to form the problem & find solutions that are waiting to be discovered. #kennedytech

Recommended Reads



Christian Oxyrhynchus: Texts, Documents, and Sources (Second Through Fourth Centuries)

by Lincoln H. Blumell and Thomas A. Wayment



Eric HUNTSMAN
Ancient Near Eastern studies coordinator

In this important new volume, BYU scholars Thomas Wayment and Lincoln Blumell have provided an important collection of early Christian documents from Oxyrhynchus in Egypt. These papyri, parchments, and early patristic texts from the second through fourth centuries are associated and compared with New Testament texts. Each document is carefully contextualized and annotated and presented with translations—some first-time translations. It will be an important resource for the study of early Christianity.

The Story of Predestined Pilgrim and His Brother Reprobate

translated by Christopher Lund



Christopher LUND
Latin American studies coordinator

This is the first English translation (forthcoming) of the 1682 allegorical novel of salvation, *A história do Predestinado Peregrino e seu irmão Precito*, written in Brazil by the Jesuit priest Father Alexandre de Gusmão (1658–1736) and published in Portugal. On its surface, the colorful narrative of Predestined and his brother Reprobate is the story of two families moving from Egypt to their respective destinations. Predestined wends his way toward the New Jerusalem; Reprobate follows the primrose path to hell—Babylon. The conflicts and seductions that ensue along the way, hyperbolized in the pages of Gusmão’s prose, constitute a kind of morality play wherein readers are induced to identify with Predestined and nourish an equally strong aversion to Reprobate’s example. There is a more profound reading of the text, wherein Gusmão’s novel is an allegory of the *Spiritual Exercises*, authored by Ignatius Loyola in the 1520s. The exercises form a plan for a thorough self-examination in the form of prayers, contemplations, and meditations and always include a benevolent elder religious mentor.

Tambora: The Eruption That Changed the World

by Gillen D’Arcy Wood



Nicholas MASON
European studies coordinator

A recent guest lecturer at the Kennedy Center, Gillen D’Arcy Wood is a professor of English at the University of Illinois with a particular interest in how interdisciplinary approaches can help us tackle pressing environmental problems. With his new book he traces how the largest volcanic event of the last 1,000 years—the 1815 eruption of Mount Tambora in Indonesia—drastically affected global weather patterns for three years. Across much of the earth, farmers grappled with flood and drought, and the notorious “year without a summer” (1816) led to everything from massive migrations (including that of the Joseph Smith Sr. family) out of New England to the rise of opium farming in China and a new race to the North Pole. The book’s most gripping chapters, however, turn to Tambora’s effects on the arts, particularly how the dreary summer of 1816 gave rise to the mood, plot, and frame of Mary Shelley’s *Frankenstein*.

Memories of Silk and Straw: A Self-Portrait of Small-Town Japan

by Junichi Saga



Ray CHRISTENSEN
International relations coordinator

This book is a collection of vignettes about life in Japan in the early 1900s collected by a doctor visiting with his elderly patients. The fascinating feature of the book is that the elderly patients—who were living in the modern, technologically advanced Japan of the 1980s—began their lives in traditional villages and towns where life, family relations, jobs, and social structures had remained relatively unchanged for hundreds of years. The vignettes take the reader back to traditional Japan to see how families operated and how people worked and scrounged for the basic necessities of life and the luxuries of the upper class. Included in the tales are examples of the lives of geisha, criminals, budding entrepreneurs, and the newly rising military class. It is a fascinating look through the eyes of everyday people at a society that no longer exists.

Forged in Crisis: India and the United States Since 1947

by Rudra Chaudhuri



Eric HYER
Asian studies coordinator

It is important to understand India for many reasons, one being that the country is destined to become one of the world’s great powers. Some scholars refer to India as the hinge between the United States and China. In some ways the U.S.–India–China relationship will eventually resemble the United States–China–USSR relationship during the Cold War. In this case, the triangle involves two large democratic nations and one communist nation. Chaudhuri’s book is an excellent study of U.S.–India relations and how both nations have had to compromise their ideals in order to pursue their national interests. This tango has involved U.S. aid given to India to develop its nuclear industry, despite the fact that India refused to join the Nuclear Non-Proliferation Treaty. The common thread in Chaudhuri’s analysis is how both countries strike the balance between ideals and interests. While Chaudhuri concludes that India will never be a U.S. ally because of its deeply held ideal of nonalignment, its national interests will compel it to seek a closer strategic relationship with the United States as both confront the rise of China.

The Fall of the Ottomans: The Great War in the Middle East

by Eugene Rogan



Quinn MECHAM
Middle East studies/
Arabic coordinator

“An absorbing history of the impact of the First World War on the Middle East,” according to Anthony Sattin, *The Fall of the Ottomans* shows the root cause of many modern conflicts. During the fifteenth and sixteenth centuries the Ottoman Empire reached its zenith after a period spanning more than 600 years. This book helps address that important period, namely, the defeat and collapse of the empire. As Bruce Clark observes, “The British used dynastic rivalries to rally the Muslims of Arabia and the Levant against their Turkish overlords. In doing so they established the principle that in the twentieth century ethnicity and nationalism [in this case Arab nationalism] would often trump religious bonds.”

Alumni Update

'82

PAM PITTS SMITH is the office manager for Women's Services and Resources at BYU. Smith received an MA in counselor education/advisement and guidance services from Southeastern Louisiana University in 2013 and an academic advisement certificate from Kansas State University in 2013. *BA: international relations, 1982*

'86

CHARLES M. WILLMAN is on the Corporate Enterprise Business Development team at InsideSales.com, which provides a sales acceleration platform. Willman is fluent in Spanish. *BA: international relations; minor: Spanish, 1986*

DAN CLARK is the director of finance for the South Pacific, Thailand, Southeast Asia, and India area at Callaway Golf in Australia. Callaway Golf is the

world's largest manufacturer of performance golf products, with annual sales of approximately one billion USD. *BA: international relations; minor: management, 1992*

'89

SCOTT D. FAIRHOLM is currently CIO for the Pennsylvania Turnpike Commission in Harrisburg, Pennsylvania. Fairholm received an MPA from George Mason University in 2005. *BA: international relations, 1989*

STEVE T. RESCHKE is the training and professional services manager for D+H, a computer-software firm (formerly Harland Financial Solutions) in Portland, Oregon. Reschke is fluent in Spanish. *BA: international relations; minor: Spanish, 1989*

'93

DAVID C. DEEM is a specialist leader for Deloitte Consulting LLP, working in their technology, strategy, and architecture practice in Chicago. Previously Deem worked for EMC as director of the data center

strategy practice for the Americas. He is fluent in Portuguese and conversant in Spanish. *BA: international relations; minor: Portuguese, 1993*

'94

BRET PAULSON is the area vice president of Infusion Sales and Business Development for Walgreens in Los Angeles. Paulson is fluent in Cantonese. *BA: Asian studies, 1994*

CARLOS A. PEREZ founded Capersons International Business Consulting LLC, utilizing his experience and knowledge to help service companies develop the Hispanic market in the United States and expand their businesses into Latin America. Perez received an MBA from the University of Phoenix. *BA, international relations; minor: Portuguese, 1994*

'98

ASHLEY H. INMAN is the manager of talent acquisition for TopBuild, a Fortune 500 spin-off formed in summer 2015 from Masco Corporation's installation and services segment in Daytona Beach, Florida. *BA: European studies, 1998*

'99

DAVID L. WILSON is the deputy district attorney for Kern County and an associate professor of law at the University of Phoenix in Bakersfield, California. Wilson received a BA in European history from Pacific Lutheran University in 1989 and a JD from BYU in 2004. *MA: international and area studies, 1999*

'00

ADAM P. TAIT is the executive team lead for Sales Floor and Guest Experience at Target in Spokane, Washington. Tait received a JD from Gonzaga University School of Law in 2005. *BA: international politics; minor: Russian, 2000*

'02

MATTHEW R. GARDNER is the new program manager at IVUmed, a nonprofit organization based in Salt Lake City. Previously Gardner was senior manager of international affairs for the Air-Conditioning, Heating, and Refrigeration Institute in Arlington, Virginia. *BA: international studies; minor: Latin American studies, 2002*

'05

JOSEPH H. FITZGERALD is a district manager for Source4Teachers, providing skilled substitute personnel to K-12 school districts. He leads ten employees, who manage more than 2,000 substitutes in 125 locations. Fitzgerald is proficient in Spanish and Portuguese and received an MBA from the University of Texas at Austin in 2012. *BA: international relations, 2005*

'06

REBECCA CARROLL EDVALSON is the community partnership coordinator for Lexikeet Learning, which provides unique tech solutions for bridging barriers when learning a new language. Edvalson's role is to find mutually beneficial partnerships with community, business, and education organizations. *BA: international studies; minor: Latin American studies, 2006*

'07

RORY C. GATES, a defense attorney for the U.S. Marine Corps, holds the rank of captain and is stationed at Marine Corps Base Quantico in Virginia. Gates previously served as a legal assistance officer and managed the base's income tax center for two years. He is a graduate of the Naval Justice School and the Basic School 3-13 class. Gates received a JD from Willamette University in 2012. *BA: international relations; minor: Scandinavian studies, 2007*

'08

JACOB T. SOHN is based in London as the Europe, Middle East, and Africa territory manager for ObservePoint, a small Provo-based software company. Sohn uses all of his languages (Filipino, German, Spanish, and Arabic) at least once a week. His wife, Stacy Slight, is a Kennedy Center alumna (*BA: international relations; minor: Arabic, 2012*) and a full-time mom to their two daughters. *BA: Latin American studies, 2008*

'10

JASON M. OLSON is currently serving as an active-duty U.S. Navy chaplain at Naval Air Facility Atsugi in Japan. He received an MA in Middle East studies and a PhD in Near Eastern and Judaic studies from Brandeis University. *BA: Ancient Near Eastern studies, 2010*

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Report on Global Initiatives

A big thank-you to Kennedy Center students for their strong response in 2015. They donated \$3,000—in small bills!—during the Kennedy Center's thirtieth-anniversary campaign. The International Advisory Board funded the remaining \$27,000 for a second group of Global Opportunity Scholarships in 2016. These scholarships will allow for up to \$5,000 per student, helping individuals who face financial obstacles to attend global internships and have study abroad experiences.

Watch the videos on our Kennedy Center Vimeo channel to see the direct impact your contribution had on five students who received Global Opportunity Scholarships and studied abroad in Europe, Ecuador, Thailand, Scandinavia, and London.

kennedy.byu.edu/donate

From the Kennedy Center

In the News

FUNDING FOR ADVANCED LANGUAGE

Five BYU students received a full scholarship for advanced study abroad of a foreign language: Eric Young (Arabic in Ibbrahim, Oman), Katharine Cutler (Chinese in Xi'an, China), Alex Miller (Indonesian in Malang, Indonesia), Jordan Routt (Korean in Gwangju, South Korea), Aaron Davis (Arabic in Tangier, Morocco). They joined 545 other U.S. undergraduate and graduate students who received the Critical Language Scholarship (CLS) from the U.S. Department of State.

The scholarship provides full funding for the recipients to attend language instruction in a group setting as well as cultural events specific to understanding the language and the culture of the country, which CLS participants are expected to use as they continue developing their language skills for their future careers.

The U.S. Department of State's Bureau of Educational and Cultural Affairs supports CLS as an attempt to increase the number of Americans studying critical languages. The program is administered by American Councils for International Education and encourages U.S. students to study and master critical foreign languages to create respect and a clearer understanding between cultures.

For more information on this and other prestigious scholarships, visit kennedy.byu.edu/scholarships.



DELEGATES WITH A EUROPEAN FOCUS

Two political science majors, Raeni Sroufe and Savannah Eccles, continued BYU's tradition of success at the eleventh annual Model European Union (MEU) Conference by serving in the council presidencies—an honor that BYU's team has received for two consecutive years. Adding to BYU's success, the team received three additional awards. Rachel Hludzinski, a European studies major, was named the Outstanding Head of Government, and Jenna Jackson, an international relations major, received both honorable mention as Head of Government and the Outstanding Position Paper award.

The MEU program provides students with an opportunity to play the role of an EU member state delegate to the European

Commission, European Central Bank, or European Parliament in a European Council summit simulation. During the conference students negotiate European issues and policies. This year teams negotiated two issues: youth unemployment and foreign and security policy. Student participants developed their writing and public-speaking skills and gained valuable negotiation practice during the conference.

BYU's 2015 MEU team was represented by Hludzinski, Jackson, Jon Collier, JJ Bebel, and Corey Cherrington and was directed by Wade Jacoby, professor of political science; Cory Leonard, assistant director of the Kennedy Center; and Rebecca Wiseman, program instructor.

For more information on Model EU, visit kennedy.byu.edu/meu.

ANNUAL INQUIRY CONFERENCE

Twenty BYU student scholars made the seventeenth annual BYU Inquiry Conference during winter 2015 a crossroads of disciplines, with topics ranging from national identity and medical pluralism to transnational relations and peacekeeping operations. The cross-cultural research provided an opportunity for the university community to participate in discussions reaching beyond BYU's campus to the international world.

Three or four students presented on each of the five panels, and then attendees were given an opportunity to ask questions. On one panel Erica Hawkins, an anthropology major, presented "Dynamic Equilibrium Maintained by Regimes of Recognition Between the Hakavona and the Himba Tribes"; on another panel Ryan Newell, a Middle East studies/ Arabic major, presented "A Work in Progress: How British Muslims Are Adapting to Life in the United Kingdom." The breadth and depth of student offerings assured something of interest to everyone who attended.

BYU'S NATURAL DIPLOMATS

"Natural diplomats" is how BYU's Model Arab League (MAL) team advisor, Professor James Toronto, described BYU students. It is to this natural talent that Toronto attributed the success of the 2015 MAL team as they were awarded Outstanding Delegation in representing Saudi Arabia. This was BYU's second consecutive win in their three years of competing.

According to participant Ryan Hughes, MAL gives students "real-world experience that you don't usually get at school." This includes firsthand experience with politics and diplomacy. The competition in Denver, Colorado, created a crisis simulation regarding ISIS invading Jordan. Participating students



had to act quickly to negotiate and develop policies to solve the crisis.

The BYU students named outstanding delegates were Joshua Balleck, Kelsey Scott, Gary Crofts, Dan Jones, Mayranush Gevorgyan, Ryan Nebeker, and Ryan Hughes (chair). Honorable mentions were given to Erik Summers, Ethan Thompson, Ben Smith, Scott McLelland, Logan Weist, Lucy Walter, and Ryan Newell (chair).

MAL challenges students to go beyond their formal education, making compromises during the diplomatic process, which gives them a greater understanding of politics.

A WINNING TEAM OF SCHOLARS

Twenty BYU students received Position Paper Awards at the 2015 National Model United Nations (MUN) Conference in New York City. The awards are an evaluation of the students' knowledge and preparation for the conference. BYU's MUN teams represented Brazil and Timor-Leste, as they debated and negotiated current global issues.

Winning delegates for Timor-Leste were Byrin Romney and Mady Thorn (General Assembly 3), Emily Burton and Franklin Yuan (Special Committee on Peacekeeping Operations), and Jon Isaacson and Bryan Waggener (Nuclear Nonproliferation Treaty Review Conference). Winning delegates for Brazil were Haley Peterson and Cody Walker (General Assembly 1), Madeline Lewis and Kiersten Oberhansley Nelson (General Assembly 2), Taylor King and Ashley Lindenau (General Assembly 3), Victoria Beecroft and Timothy Stricklan (Nuclear Nonproliferation Treaty Review

Conference), Kevin Day and Emily Iroz (UNESCO), Dillon Redd and Laura Wilde (Human Resources Committee), and Danny Jaramillo and Harrison Snyder (UN Development Program).

Forty-five students participated on various committees for the two teams. Advisors for the teams were Cory Leonard, William Perry, and Ardis Smith, and the head student delegate was Emily Thorn.

For more information on or to donate to BYU MUN, visit kennedy.byu.edu/model-un.

Rising Above

For Marlene Cornia, a BYU political science major who attended the 2015 global diplomacy study abroad in Europe, sponsored by the Department of Political Science, the first culture shock was the Salt Lake City airport. "I had never been on a plane," she says. But soon she was curiously wandering the streets of London, observing how the various world cultures there melded together. "It was really interesting to me."

Cornia grew up experiencing cycles of domestic violence in her home. After escaping one abusive situation, her mother remarried into another. Though her mother knew very little English and didn't have a high school education, Cornia worked hard to attend BYU. "The more I realized the cause of the problems, the more I realized I needed to pursue a degree in law," she says. "For me law is my way out of poverty. Law is stability for me. I want to show my siblings that they can do anything. So to prepare for law school and make myself more competitive in my application, I considered going on this study abroad."

The diplomacy study abroad became an option for Cornia thanks to a Global Opportunity Scholarship. And thanks to the study abroad, she has added robustness and deeper purpose to her education. "What you gain being on a study abroad is a confidence that you wouldn't have gained anywhere else," she says. "You get to see how big the world is, and you get to feel the potential you have to make a difference in the world."





2015-16 Kennedy Scholars

The Kennedy Scholar Award is open to all full-time BYU students who embody the aims of the Kennedy Center. Students are selected based on their international focus as demonstrated through majors, minors, theses, research projects, internships, and participation in Kennedy Center programs. The award covers part- to full-time tuition for two semesters.

(1) BRADLEY ANDERSON is majoring in international relations. Anderson completed an internship with the World Trade Center, or the “Asian Gateway,” in Tacoma, Washington, where he created a grant database and wrote the bylaws for a sister 501(c) organization that he pitched for creation. He also interned for the DC-based Center for Strategic and International Studies foreign policy think tank.

(2) JACOB BREWER speaks seven languages and is majoring in Arabic and computer science. Brewer participated in the Egypt Study Abroad and conducted research on Egyptian Coptic cultural integration after the Arab Spring. He also leads a nonprofit organization called Ezidi Relief Fund to help refugees in Iraq, and he has arranged a series of community financial workshops for couples in Provo. Brewer’s involvement with community development has earned him several philanthropic awards.

(3) COREY CHERRINGTON is double majoring in European studies and Italian studies with a minor in English. Cherrington served a mission in Italy and has since become fascinated with the study of people and language. She studied abroad at Cambridge University as a part of BYU’s direct enrollment program, and she has participated on the Model UN and Model EU teams.

(4) JON COLLIER, a senior majoring in European studies with a minor in philosophy, worked as an assistant to Stuart McMillan MSP in the Scottish Parliament during 2014. Collier’s commentary on British Euroscepticism was published at the 2015 Claremont–UC Undergraduate Research Conference on the EU. He is the

founder and current president of the BYU Peace and Conflict Resolution Society and plans to attend law school with a focus on international human-rights law.

Born and raised in Brazil, **(5) MARCOS GALLO** is majoring in economics with minors in Chinese, international development, and mathematics and speaks four languages. Gallo began thinking about grad school when he spoke with a man who gave educational funds to underprivileged youth in Brazil. He decided to pursue international development and consequently ran experiments in Thailand to explore the most effective types of antihuman-trafficking advertisements.

(6) MARREN HANEBERG transferred to BYU from Everett Community College, receiving academic and athletic scholarships. She is majoring in international relations with a minor in Russian because she is passionate about Russian politics, culture, and history; she recently studied abroad to Nizhny Novgorod, Russia. Haneberg has an aptitude for languages and has studied several on her own. She works as a research assistant for BYU professor Richard Hacken in the field of European history.

(7) JOSEPH HEATH is majoring in European studies with minors in Russian and linguistics. Heath speaks five languages and hopes to attain fluency in others in order to study endangered languages. He plans to conduct research in Central Asia with K. David Harrison, a linguist at Swarthmore College and the director of research for the Living Tongues Institute for Endangered Languages. Heath also participated in the Russia Nizhny Novgorod Study Abroad and completed a Foreign Language and Area Studies program to Georgia.

(8) GINNY NAYLOR is majoring in international relations. She served in the Portugal Lisbon Mission, taught English in China with International Language Programs, and volunteered with the Horses for Orphans project in Brazil. She also helped start a business in Samoa that promotes a return to

healthy eating and the prevention of degenerative disease. Naylor is a contributor to the blog *Sounds of Silent Stories*, which highlights women in the South Pacific who have overcome adversity to achieve success.

(9) SARAH PALMER is majoring in Ancient Near Eastern studies with a minor in modern Hebrew, and she is learning to read ancient languages written in cuneiform, such as Ugaritic and Akkadian. Palmer lived in Madaba, Jordan, and worked on Khirbat ‘Ataruz—an archaeological dig site that contains remains of what may be the ancient Canaanite city Ataroth. She would like to help in the work toward peace and conflict resolution in the Middle East.

(10) LOUISE PAULSEN is from Copenhagen and is majoring in international relations with minors in European studies and business management. Paulsen is an active member of the BYU Political Affairs Society and the Society for Human Resource Management. Her goal is to work with leaders in international governmental institutions and businesses and provide them leadership training in conflict resolution.

(11) LISA WALDRON is majoring in geography with minors in Asian studies and Chinese. During summer 2014 she was a NASA Consultant Research Team lead for the NASA DEVELOP National Program, and she led a team of four research analysts on a ten-week research project. In fall 2013 she attended the Nanjing China Study Abroad, and she has participated in internships with the federal government, including the U.S. Department of State.

(12) BRANDON WILLMORE is majoring in international relations with a minor in Japanese. He attended National MUN in New York, helping his team win the Outstanding Distinction Award. He also attended the BYU Jerusalem Center. He hopes to obtain a joint JD/MBA degree and work to improve, efficiently administer, and monitor antitrust laws within the United States to better ensure that businesses have a fair and equitable economic environment.

Featured Students



Left: Chris Hales took these photos while on his study abroad to Sweden and surrounding countries.

later,” he says. “It was perfect timing.”

In May 2015 Hales, a pre-communications major, headed to Sweden, where he lived in the outskirts of Stockholm and traveled on a commuter train into the city every day. While there he explored the country’s culture and aesthetic design values and noticed how modern art merged with folk art. He ultimately gained an international perspective on beauty—“what it is and how other cultures value beauty and to be able to compare that to myself and understand the world more,” he says. Toward the end of the study abroad, he and his cohort visited Copenhagen and Helsinki. “It was interesting to see the Finnish perspective compared to the Swedish perspective,” he notes, “and how [Finland’s] design aesthetic is very different [from Sweden’s] and a lot sharper in some ways.”

Along with knowledge of Scandinavian design, Hales gained confidence. “I was so nervous to travel abroad for my first time, to go to Europe and to [be in] a different culture with a different language,” he says. “But it turned out so well, and there’s a point where you realize that you really can do these things even though they seem big—[something] is reachable if you pursue it. I’m so thankful to the donors and to everyone who helped me accomplish this goal.”



Thanks to the Kennedy Center’s most recent initiative, Provo Parity, and donors who gave to the program, six students received a Global Opportunity Scholarship in 2015, allowing them to have an international experience that they otherwise couldn’t have had. Here are two of their stories.

PURSuing THE IMPOSSIBLE

Going on a study abroad was a long shot in Chris Hales’s mind. So he wrote it off. His father had passed away, and money was tight. “[Studying abroad] seemed like such a distant thing,” he says. But something gave Hales hope and opened the door to an international adventure: a scholarship from the Kennedy Center’s Global Opportunity program. “The scholarship gave me the ability to do something I don’t think I would have been able to do

A Change in Perspective: Provo Parity in Action



“The money is well spent; it’s worth every dollar that’s given. This opportunity really means so much to me.”

—Sydney Jensen, Ecuador Linguistics Study Abroad

UNLOCKING THE IRON GATE

Deep in the rainforests of Ecuador, Sydney Jensen’s eyes were opened. As Jensen interacted with indigenous peoples, watching them survive off the land and communicating with them, she realized that the world was much bigger than herself. “I’ve heard before that we’re blocked by the iron gate of our own experience,” she says. “To be able to get out of Provo and see the issues that are involved in other people’s lives allows us to be more universal in our thinking, to be able to really see two sides to every story.”

A linguistics major, Jensen embarked on the Ecuador Linguistics Study Abroad in summer 2015. There she learned Quichua and studied how hand gestures supplement verbal language. She also discovered that language isn’t always necessary to connect with others. One day while talking with a local woman named Luisa, Jensen said the wrong word and couldn’t find the right one. Finally she gave up, and Luisa responded by giving Jensen a hug and telling her that it was okay. Jensen says, “To see how welcoming she was to us and how open she was and to have that human connection with someone I can barely communicate with was a really neat experience.”

Jensen is quick to note that her experience wouldn’t have been possible without the Kennedy Center’s Global



Opportunity program. Before her study abroad she was working as many as four jobs each semester—nannying, tutoring, teaching violin, and doing some other odd jobs—and was barely making ends meet after paying for school and rent. “I was watching my emails for scholarship information, and one day there was an email about how the Kennedy Center had an available scholarship for this program,” she says. So she applied for the assistance. “Everything fell into place.”

Now finishing up her last classes at BYU, Jensen is working at the U.S. Bureau of Reclamation and teaching violin lessons on the weekends. But her perspective has changed. “I absolutely think that study abroad is more than a luxury; I feel like it’s more like a necessity,” she says. “I have the tools I need to go into the future. But it’s worth even more—to have that hands-on experience in another country is invaluable.”



Above: Sydney Jensen visited the rainforests of Ecuador while on her study abroad.



“The people who have been most successful aren’t solely motivated by money. They are people who want to create value, and they know that most of it is not theirs to capture.”

—NUNO BATTAGLIA, 2015 DISTINGUISHED SERVICE AWARD RECIPIENT AND
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FOR INTERNATIONAL STUDIES

“It has been said that we are blocked by the iron gate of our own experience, and to be in Ecuador and see the issues that affect other people helped me be more universal in my thinking. We need more than our own perspective to understand the world around us and how it works if we want to make a global impact.”

—Sydney Jensen, Ecuador Study Abroad 2015

Read about two of the first five Global Opportunity Scholarship student experiences on page 46 and see how you can help us send more students abroad.