



BRIDGES

ALUMNI MAGAZINE

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*Out of Obscurity:
Perspectives from Asia*

Unfortunate Brother

Crafting a Life in Asia

STUDENT PERSPECTIVES

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LETTER FROM THE DIRECTOR



The rise of China and India over the last two decades has brought on the inevitable talk of the Asian century. The reality, of course, is that Asia has long been a key player in international politics, and its more recent economic growth only reinforces that fact.

The Asia area is, however, a relatively new player in terms of the presence of The Church of Jesus Christ of Latter-day Saints. In our lead article, Elder Anthony Perkins focuses on several key issues regarding Church growth in Asia.

Also in this issue, we feature our latest *Beyond the Border* film project, which focuses on the division of Korea; we focus on some of our students using scholarship monies for language acquisition abroad; and we profile a few alums from our LinkedIn network.

We have a long tradition of Asian expertise and focus at BYU. The language ability of our students and faculty combined with the presence of two federally funded Asian research centers at the university, make BYU particularly well positioned to continue to contribute in this area. Given that one-third of the world's population lives in Asia, and as a former Korean missionary myself, I think it is a well-deserved focus.


Jeffrey Ringer
Director

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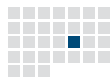
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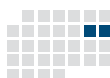
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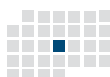
19 July
Book of the Semester: *Nothing to Envy: Ordinary Lives in North Korea*
Barbara Demick, Beijing Bureau Chief, *Los Angeles Times*



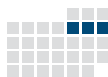
27–28 September
Center for the Study of Europe Conference: “Europe in a Nutshell”



12–13 October
Kennedy Center International Advisory Board Meetings



17 October
Book of the Semester: *The Civil War of 1812: American Citizens, British Subjects, Irish Rebels, & Indian Allies*
Alan Taylor, Distinguished Professor of history, University of California—Davis



8–10 November
EEI Conference: “Conservation, Restoration, and Sustainability: A Call to Stewardship”
Margaret Palmer, director of the National Socio-Environmental Synthesis Center, University of Maryland; Jonathan Foley, director of the Institute on the Environment, University of Minnesota; J. Baird Callicott, University Distinguished Research Professor of Philosophy, University of North Texas



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Out of Obscurity:



The Asia Area

In today's presentation, Asia will refer to the region designated by the Church as the Asia Area. This area ranges from Mongolia on the north to Indonesia on the south and from Taiwan on the east to Pakistan on the west. It excludes Japan and Korea, which are in the Asia North Area, and the Philippines which is its own area.

The Asia Area is comprised of twenty-five countries and territories with a combined population of more than 3.5 billion people or one-half of the world total. Yet, Church membership in Asia is only 161,000, which is just a minuscule one in every twenty-two thousand persons. Thus, to the vast majority of Asian people who have never met a Mormon, the Church is probably just one more obscure Western religion.

In 1834, Joseph Smith prophesied, "Brethren, . . . you know no more concerning the destinies of this Church and kingdom than a babe upon its mother's lap. You don't comprehend it. . . . It is only a little handful of Priesthood you see here tonight, but this Church will fill North and



Perspectives from Asia

Elder Anthony D. Perkins, Asia Area President

South America—it will fill the world” (Chapter 11: “The Organization and Destiny of the True and Living Church,” *Teachings of Presidents of the Church: Joseph Smith*, 2007, pp. 135–47).

If you visit the Church Newsroom web site and look at the map of our meetinghouses across the world, you will see the ongoing fulfillment of this prophecy. North America is covered with red dots representing meetinghouses, as is South America, Western Europe, the Pacific, and North Asia. Red dots are beginning to cover Southern Africa. The last frontiers are Northern Africa, the Middle East, and Asia.

You might ask, “Are we making any progress in Asia?” I will respond, “Yes!” My remarks today examine this question and answer it from three perspectives:

1. First, a prophetic overview for the Church coming forth out of obscurity and darkness and how ancient prophecies are being fulfilled in Asia today.
2. Second, a contemporary assessment of how the “Mormon Moment” in the U.S. is transferring to Asia.

3. Third, a historical comparison of improving public perceptions about the Church and its members in Asia, drawing on lessons from Taiwan.

Prophetic Perspective

The English word “obscurity” is recorded only seven times in scripture by four prophets: Isaiah, Lehi, Nephi, and Joseph Smith. These seers saw our day and their inspired usage of the word “obscurity” informs us of what the restored Church of Jesus Christ should be doing, and I testify is doing, in the latter days.

In Isaiah 59, this prophet—whose great writings Jesus invites us to search (see 3 Nephi 23:1–3)—warned that personal and institutional apostasy would cause the house of Israel to wander and become lost along darkened paths. Isaiah declared to the house of Israel, “[But] your iniquities have separated between you and your God . . . their feet run to evil . . . their thoughts are thoughts of iniquity . . . Therefore . . . we wait for light, but behold *obscurity*; for brightness, but we walk in *darkness*” (Isaiah 59:2, 7, 9; *emphasis added*).

That prophecy of apostasy was fulfilled several times, first by the northern kingdom of Israel, followed by the southern kingdom of Judah, then the Church organized by Jesus Christ during His mortal ministry, and finally the civilization of the Nephites. When Joseph Smith walked into the Sacred Grove in 1820, the house of Israel and the Church of Jesus Christ were mired in obscurity and darkness.

I will suggest five signs prophesied by these great seers indicating how the restored latter-day Church would one day emerge out of obscurity. Each sign will be illustrated with examples from the Asia Area.



SIGN 1: BOOK OF MORMON PUBLICATION

In Isaiah 29, which Nephi quotes and expounds upon in 2 Nephi 27, Isaiah foretells in great detail the coming forth of the Book of Mormon. Isaiah and Nephi see the people are in the “deep sleep” of apostasy until a book comes forth with words “out of the dust.” They prophesy of Joseph Smith, through whom the Lord will do a “marvelous work and a wonder.” Then Isaiah writes, “And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see *out of obscurity, and out of darkness*” (Isaiah 29:18; 2 Nephi 27:29; *emphasis added*).

Spiritually deaf and blind people in Asia are hearing and seeing the Book of Mormon at a hastening rate. In the 1960s, the Book of Mormon was translated for the first time into Chinese. In the 1970s, the Thai and Indonesian translations were published. In the 1980s, a full Book of Mormon was printed in Hindi (India) and Vietnamese, with selections in several other languages.

In the 1990s, work was initiated on a number of translations, but none were completed during that decade. Then in the 2000s, the first translations were published in Cambodian, Mongolian, Sinhala (Sri Lanka), Tamil (India), Telegu (India), and Urdu (Pakistan). Vietnamese was updated in 2003. In 2007–08, an updated translation of the Chinese scriptures was printed in both traditional and simplified characters.

Now, only two years into the 2010s, updated Book of Mormon translations have already been issued in Indonesian and Thai. In the next few years, the first Lao, Malay, and Nepali translations will appear, and an update in Hindi is underway. Who knows, by 2020 we may have completed translations into Bengali (Bangladesh and India), Burmese (Myanmar), and Marathi (India), each of which exceed forty million native speakers.

Looking forward, technology may be the key for populous Asian nations to access the Book of Mormon. Today, because of various legal restrictions, only 5 percent of the people in Asia can possibly find a full-time missionary in their city who can give them a Book of Mormon to “heft” (see “The Testimony of Eight Witnesses”). Yet almost everyone in Asia owns a mobile device, if not a computer or tablet. Book of Mormon text is now available on the Internet in most Asian

languages with mobile versions now available in Cambodian, Chinese, Indonesian, and Mongolian, with additional languages forthcoming. Efforts are underway for text and audio scriptures on mobile devices.

The first and most crucial step to bring the Church out of obscurity in Asia remains publication and distribution of the Book of Mormon in any format. We cannot

invite all to come unto Jesus Christ without this sacred volume of scripture.

*“then shall thy light
rise in obscurity,
and thy darkness
be as the noonday”*

Isaiah 58:10



SIGN 2: WELFARE SERVICE

In Isaiah 58, this ancient prophet beautifully describes an acceptable fast to the Lord, which includes dealing bread to the hungry, bringing the poor to our house, and covering the naked. Then Isaiah promises, “If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in *obscurity*, and thy *darkness* be as the noonday” (Isaiah 58:10; *emphasis added*).

The hungry, poor, and naked in Asia are increasingly assisted by fast offerings and humanitarian donations. Many thousands of Church members are blessed in the Lord’s way (see Doctrine and Covenants 104:14–17) as fast offerings in

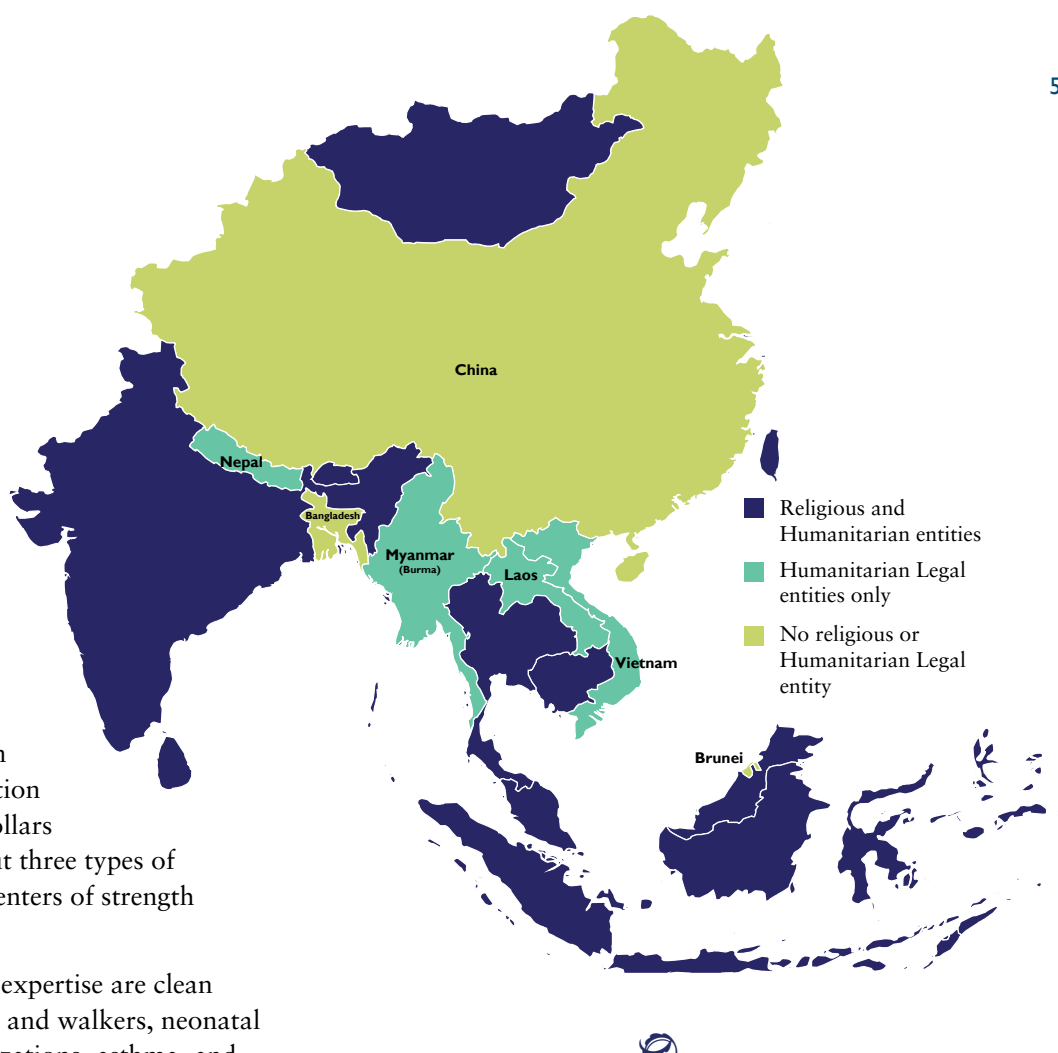
wealthier Asian locations like Singapore, Hong Kong, and Taiwan are sufficient to meet the needs of members in poorer nations like Cambodia and Mongolia.

Humanitarian projects bless the lives of millions. Currently, a volunteer force of thirty-one senior couples located in thirteen Asian nations is providing welfare training, assisting in employment and the Perpetual Education Fund, and coordinating millions of dollars in humanitarian projects. We carry out three types of humanitarian projects proximate to centers of strength where Church members can serve:

- Major initiatives with worldwide expertise are clean water and sanitation, wheelchairs and walkers, neonatal resuscitation, vision care, immunizations, asthma, and food production.
- Area initiatives bless the communities where our members live through assistance to institutions such as orphanages, handicapped training centers, and disadvantaged schools.
- Emergency response efforts include earthquakes and fires in China and Malaysia as well as last year's devastating flooding in Thailand, Cambodia, Laos, and Vietnam.

Our efforts do not go unnoticed by the general public or government officials. In China, recent wheelchair donations and childhood asthma education projects were reported in local media. In a recent visit to Nepal, government officials expressed sincere gratitude to the Church for our support of handicapped wheelchair donations, major water projects, and skills training to the blind and lepers.

Sometimes, many years of humanitarian service precede the Church being granted legal privileges such as national registration or missionary visas. As we demonstrate our willingness to help communities and live harmoniously with neighbors regardless of religious affiliation, governments have greater trust in the Church and its members (see Doctrine and Covenants 44:4, 6). Sincere efforts to follow the example of Jesus Christ in blessing the unfortunate and afflicted help the Church's light to rise from obscurity.



SIGN 3: THE CHURCH FOUNDATION

In Section 1 of the Doctrine and Covenants, the Lord declares to Joseph Smith that The Church of Jesus Christ of Latter-day Saints is “the only true and living Church upon the face of the whole earth” with which He is “well pleased.” He also reveals that priesthood leaders who receive the commandments in the Book of Mormon and Doctrine and Covenants “might have power to lay the foundation of this Church, and to bring it forth *out of obscurity and out of darkness*” (Doctrine and Covenants 1:30; *emphasis added*).

Of course, the Church is “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20). Upon this foundation, we must establish in each country a base of legal entities, organizational units, and priesthood leaders. This base is being set up at a quickening pace across Asia.

Currently, at least one congregation of the Church meets in nineteen of the Asia Area’s twenty-five countries and territories. In twelve regions, the Church is registered or recognized with legal entities that enable both religious and humanitarian work. In four nations—Laos, Myanmar, Nepal, and Vietnam—only Latter-day Saint Charities exist as a legal entity, exclusively for humanitarian work. And in three countries—Bangladesh, Brunei, and China—the Church has no religious or humanitarian legal entity.

Church officers continue to meet regularly with government officials in all of these nations to ensure we maintain or obtain an appropriate legal base (see Doctrine and Covenants 44).

The organizational foundation of the Church is also expanding. Upon my assignment to the Area Presidency in July 2007, the Asia Area had sixteen stakes and twenty-two districts. By July 2012, the Asia Area will have twenty-one stakes and forty-seven districts, with the first stakes recently created in the countries of Mongolia, Indonesia, and India. Taiwan's eleventh stake was formed two years ago.

More importantly, these stakes and districts are led by dedicated local priesthood holders. Taiwan's first stake was organized by Elder Gordon B. Hinckley in 1976 with Chang Yi Ching called as president. His son, Chang Ting Tsung, now serves as president of the Tainan Taiwan Stake—two generations of devoted stake presidents and now three generations of faithful Latter-day Saints.

President Nadeem Khokar serves as president of the Lahore Pakistan District. He and his parents were converted from Methodism in 1991. He later served a mission to Preston, England, and his four children are now the third generation of Pakistani Church members. Asia is blessed with many such leaders who faithfully follow the teachings and example of Jesus Christ.



SIGN 4: RIGHTEOUS MEMBERS

In 2 Nephi 1, the aged prophet Lehi begins providing his final instruction and edification to his children. He prophesies of their posterity and pleads with his family to “be a choice and favored people of the Lord” (v. 19). He counsels, “Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth *out of obscurity*, and arise from the dust” (v. 23; *emphasis added*).

Each year across Asia, thousands of people shake off incorrect traditions that lack a fullness of gospel truth and put on the armor that comes from righteously keeping God's commandments. Asia is the center of the non-Christian world. Estimates are that 34 percent of Asia's 3.5 billion people have no religious belief, with most of those living in China and

4%
of people
in Asia are
Christian

Vietnam. Asia has one billion Hindus, primarily in India and Nepal. More than 700 million Muslims, or one-half of the global total, reside in Asia—concentrated in Indonesia, Pakistan, India, Bangladesh, China, and Malaysia. Over 400 million Buddhists live in China, Thailand, Myanmar, Taiwan, Sri Lanka, and Cambodia. Only 140 million people in Asia, or 4 percent of the total population, are Christian.

And yet, the clarion call of the restored gospel of Jesus Christ is gathering the elect in Asian nations from every religious and socioeconomic background. The Nyugen family lives in a home built of discarded lumber and tin that sits on stilts along the flood-prone Mekong River near Phnom Penh, Cambodia. Signs of faith in Jesus Christ and love for His prophets are evident throughout this formerly Buddhist family's humble home.

Sumit Aurora converted from Hinduism while living in New Delhi, India, during college, and he now resides in Lucknow where there is no Church branch. Each weekend he travels seven hours by train to New Delhi and has not missed a sacrament meeting in a year. Such modern pioneers push heavy spiritual handcarts to live the gospel, and when they do so, the Church comes out of obscurity one by one as their family, friends, and associates see powerful examples of the abundant life.



SIGN 5: TEMPLE COVENANTS

In 1 Nephi 22, Nephi expounds upon the words of Isaiah and records remarkable prophecies about our day. Nephi emphasizes the “great worth” of the marvelous latter-day work is “making known of the covenants of the Father in heaven unto Abraham” (v. 8–9). We understand this to mean the Priesthood and temple ordinances and covenants by which “shall all the kindreds of the earth be blessed” (v. 9). After God's children are “gathered together” to know the Father's covenants, Nephi concludes by promising “they shall be brought *out of obscurity and out of darkness*; and they shall know that the Lord is their Savior and Redeemer . . .” (v. 12; *emphasis added*).

A growing number of Asian Saints are qualifying themselves to receive temple ordinances and keep the associated covenants. We are grateful for the two temples

“Is the U.S.
‘Mormon Moment’
transferring to Asia?”
The simple answer is,
“Yes,” but the more
accurate answer is,
“It depends.”

that currently provide light to Asia—one in Taipei and one in Hong Kong. Because of personal sacrifice and generous allocations from the General Temple Patron Assistance Fund, many members from every Asian nation can go to the temple.

In each of the past few years, about 250 newly married couples and long-married converts from across Asia were sealed as husband and wife for time and all eternity. Some couples travel to the temple alone, like Roshan and Sheron Antony from Sri Lanka who both served missions in the Philippines and returned to be sealed in the Manila Temple. Some couples coming to be sealed travel with large groups, like most members from Mongolia, whose trip to the Hong Kong Temple is a two-week event requiring a minimum of three days each way by train. And some couples are like Lawrence and Saritha William from India, who were sealed in the Hong Kong Temple in 2002 and saved for eight years to return.

In February 2012, a milestone was crossed with ten thousand Latter-day Saints in the Asia Area holding a current temple recommend. To me, this is astounding! Such faithful members have truly come to know Jesus is their Savior and Redeemer.

These five signs of the Church coming out of obscurity and darkness—Book of Mormon publication, welfare service, Church foundation, righteous members, and temple covenants—are increasingly evident in the Asia Area. With this prophetic perspective in place, I now turn to an assessment of current events.

Contemporary Perspective

The cover of *Newsweek* magazine (13–20 June 2011) showed presidential candidate Mitt Romney in mid-leap wearing missionary attire with the text “The Mormon Moment” emblazoned across his torso. The mocked-up photo was a takeoff of a poster for the popular Broadway musical the *Book of Mormon*, which opened in March 2011. That cover story is just one example of U.S. media, which has been awash in Mormon-related content for the past year.

It has been eye-opening for me to consider the question, “Is the U.S. ‘Mormon Moment’ transferring to Asia?” The simple answer is, “Yes,” but the more accurate answer is, “It depends.”

“YES”—THE MORMON MOMENT IN ASIA

On the surface, Asia is experiencing an “in-the-public-eye” Mormon moment as illustrated in Indonesia and India.

In late January 2012, *Kompas*, the largest newspaper in the world’s largest Muslim-majority nation, Indonesia, printed a short cover article using the term “Mormon Moment.” Adapted from a Reuters story, the article mentioned Mitt Romney and Jon Huntsman, the *Book of Mormon* musical, HBO’s *Big Love*, *Twilight*, and findings from the just-released Pew Research Center’s survey of U.S. Mormons.

In early March 2012, print and electronic media in India were saturated in two Mormon-related stories—the presidential campaign of Mitt Romney and the proxy baptism of national founding father Mahatma Gandhi. Of the latter story, the *Hindustan Times* declared, “Hindus Shocked.” But such interest quickly led to two newspaper articles that favorably profiled local members in India.

Several years ago, articles of any kind about the Church or its members rarely appeared in Indonesian and Indian media.

“IT DEPENDS”—PUBLIC PERCEPTION INFLUENCES

To more deeply understand the communication of events coming out of the U.S., in February 2012, I conducted a simple survey and follow-up interview with about fifty Chinese senior priesthood leaders living across mainland China, Hong Kong, and Taiwan. Each man was asked to review a list of potential “public perception influences” that can be grouped into several categories:

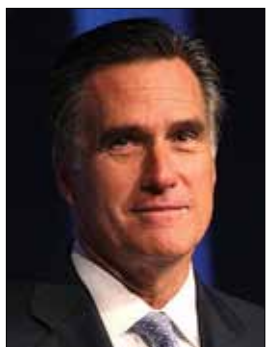
- Well-known politicians: Governor Mitt Romney, Ambassador Jon Huntsman, Senator Harry Reid
- Church policies: Polygamy (Warren Jeffs), proxy baptism (Holocaust victims), same gender marriage (Proposition 8), Priesthood ordination (race and gender)
- Church initiatives: “I’m a Mormon” advertising campaign, mormon.org web site, Church Newsroom

- Popular culture: *Book of Mormon* musical, *Big Love* TV program, *Twilight* books and movies
- Prominent members: singers (David Archuleta), actors (Jon Heder), athletes (Jimmer Fredette), commentators (Glenn Beck).

For each of these potential influences, the priesthood leader was asked to rate how often Chinese-language media mentioned the Church and, when mentioned, rate whether the effect on public perception toward the Church was positive or negative.

Three conclusions emerge from this simple survey and indicate that not all public perception influences are created equally, at least when transferring from the U.S. to Greater China.

First, presidential politics matter a lot. Almost 80 percent of Chinese priesthood leaders have read or viewed something about the religion of U.S. presidential candidates. Of these informed men, 40 percent judge that Chinese media mention the Church “almost always” or “frequently” when reporting on Governor Mitt Romney and Ambassador Jon Huntsman. Also, 70 percent of our leaders think the effect of stories about



National campaign,
international visibility

Governor Romney and Ambassador Huntsman are “very favorable” or “favorable” toward the Church, with few “unfavorable” scores.

Second, Church policies matter but are misunderstood. About 65 percent of Chinese priesthood leaders have read or viewed Chinese media content referring to Church historical or current policies like polygamy, proxy baptism, same gender marriage, and priesthood ordination. Of these informed leaders, 75 percent think the effect of such stories is “very unfavorable” or “unfavorable” toward the Church, with few “favorable” scores. Reports about the Fundamentalist Church of Jesus Christ of Latter-Day Saints (FLDS) and their leader Warren Jeffs were particularly corrosive.

Third, nothing else matters much. Less than 45 percent of our priesthood leaders in Greater China are aware of Church initiatives like the “I’m a Mormon” advertising campaign and the mormon.org or Church Newsroom web sites. Only 30 percent of these leaders know anything about a Latter-day Saint (LDS) connection to U.S. popular culture like *Big Love*, *Twilight*, and the *Book of Mormon* musical. Those who do know rated the effect as neutral, except in Taiwan where *Big Love* has been actively promoted and leads nonmembers to think the Church still allows polygamy. Only 10 percent of our leaders in Greater China recognize prominent U.S. Church members who are singers, actors, athletes, or commentators, the exception being David Archuleta, because the TV program *American Idol* is broadcast in many Asian cities.

If the conclusions from this small sample survey of Chinese priesthood leaders apply across Asia, and I think they do, then we should not be surprised when Asian media is blanketed with stories of presidential campaigns and posthumous baptism.

IMPLICATIONS FOR PUBLIC AFFAIRS

Clearly, visibility from the U.S. “Mormon Moment” is accelerating the Church’s rise out of obscurity in Asia, in both positive and negative ways. Credibility and respectability for the Church to come out of darkness requires both institutional and individual action.

The Church must reach out to assist content sources. Most stories about the Church in Asian media are direct translations from or adaptations of English language content from sources such as Reuters, the Associated Press, Pew Research, and academia. If the original writers get the facts or context wrong, then readers in Asia will be misled.

We need to watch for and correct mistranslations. Even



Pop culture takes
note on Broadway

if the English story is accurate, Asian readers may misunderstand the Church's position through faulty translation. For example, when many articles were written about Warren Jeffs and the FLDS Church, various Chinese translations for "fundamentalist" caused great confusion, which we took action to correct.

Until recently, we lacked an institutional Church voice in any Asian language where the media and interested observers might quickly access the Church's official position on doctrines and practices. The Chinese-language Church Newsroom should be launched in April 2012 and efforts are underway on mormon.org in Chinese. We hope search engine optimization in Chinese will soon follow.

We increasingly need individual Asian members to heed Elder Ballard's invitation to "join the conversation" (see *Ensign*, July 2008). They can clarify and correct very outdated falsehoods that populate the comments section of many online stories about the Church on Asian-language web sites and circulate in social media outlets like Facebook.

Thus, the U.S. Mormon Moment has had an impact on the Church in Asia, a few public perception influences are helping bring the Church out of obscurity, and implications include that Church members need to "join the conversation."

Historical Perspective

I now revert to a historical comparison of the Church's image in Asia, drawing on personal experiences in Taiwan and Asia over the past thirty years. My thesis is the Church's image has evolved during its sixty-year presence in Taiwan, and that evolution pattern can be applied to other Asian lands.

A SHIFT IN PERCEPTION

As mentioned earlier, I conducted a simple survey and follow-up interview with about fifty Chinese priesthood leaders living in Greater China. One part of my questionnaire asked them to list words that would describe public perception about the Church in Greater China fifteen to twenty-five years ago. I was not surprised when the most common words listed were cult, false beliefs, polygamy, and foreign.

These Chinese leaders were then asked to list words expressing public perception today. While some of the old words have not entirely gone away, the more common terms are now family values, wealthy, community service, and kind members.

Each man was asked to list the key factors that led to a positive shift in public perception over the past fifteen to twenty-five years. Equally mentioned responses were humanitarian and service projects, Church public affairs efforts, favorable media coverage, and prominent members. But the factor mentioned three times more than any other was the example of Church members' actions.

Finally, our Chinese leaders were asked to choose the most common response when a friend or stranger first learns they are a Mormon. As one might expect, a somewhat positive distribution can be seen. About 5% mock, 17% giggle, 38% are neutral, 32% respect, and 8% praise.

This positive shift in perception over the past twenty years described in this simple survey confirmed my personal observations from living in Taiwan and working with LDS colleagues whose Taiwanese experiences pre-date my own.

CHURCH IMAGE EVOLUTION IN TAIWAN

The first four missionaries arrived in Taiwan on 4 June 1956, and since that day, young men in white shirts and ties have remained the most powerful image of The Church of Jesus Christ of Latter-day Saints on this island. Yet, I will contend that perceptions of the Church have evolved through three stages, each lasting about twenty years.

Stage 1: Nice Neglect. In the late 1950s and 1960s, Taiwan's population was very poor, mostly uneducated, and wary of renewed civil war. "Mormon missionaries who came from abroad were often the first foreigners that some Taiwanese people met. The young non-threatening missionaries gave the Taiwanese the opportunity to meet, talk with, ask questions of, and get to know non-Chinese people coming to Taiwan willingly. The missionaries projected a positive image; they were volunteers, they lived modestly, and most of all they wanted to learn about the local people and their history, culture, and traditions, as well as to teach the gospel. As a result, the missionaries were received much more favorably than were U.S. servicemen and women" (Richard B. Stamps, "The Cultural Impact of Mormon Missionaries on Taiwan," *BYU Studies* 41, no. 4, 2002, pp. 103–14).



During this first twenty-year period, many of Taiwan's pioneering leaders and their families joined the Church. Membership grew from zero in 1956 to about five thousand by 1970. By 1976, strength was sufficient for Elder Gordon B. Hinckley to organize Taiwan's first stake in the capital city of Taipei.

Stage 2: Strangely Suspect. When I arrived in Taiwan in late 1979, a third mission had just been created, and the significantly expanded missionary force was still the most obvious Church image. Taiwan's people assumed all LDS missionaries were Americans, and that was troubling to many, because the U.S. had recently shifted national recognition from Taipei to Beijing. Everyone knew we rode around on tall bikes, but few people knew what we taught, and falsehoods were pervasive. In response, our mission developed a simple tract entitled, "Who Are We?"

One challenge was the phrase "Devil's Gate Cult"—a twisted interpretation of the Chinese characters used for "Mormon Church." This phrase sheltered typical anti-Mormon ideas such as paying Buddhists and Taoists to convert ("rice bowl Christians"), infiltrating Taiwan society as CIA operatives, recruiting Taiwanese girls for Utah harems, and even sacrificing children in our temples.

Fortunately for the Church's perception in Taiwan during the late 1970s and early 1980s, a pop culture Mormon moment was underway. Donny and Marie Osmond captured hearts in Taiwan with their syndicated TV show and songs such as "Puppy Love." As I knocked on doors in those years, it seemed as if every household knew Donny and Marie were Mormons and liked their wholesome family image. This feeling was so enduring that in 2005 when Marie Osmond



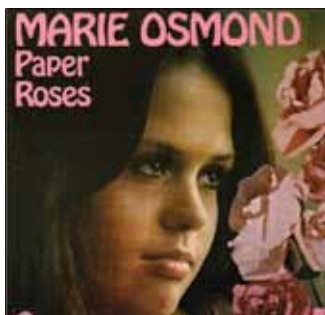
Temple in Taipei, Taiwan, dedicated in 1984.

met her oldest son in Kaohsiung at the end of his mission, Taiwanese newspapers allocated an entire page to the story.

Despite some opposition, Church membership in Taiwan grew to eight thousand by 1980 and during the next decade more than doubled again to seventeen thousand by 1990. The Taipei Temple was dedicated during this period in 1984.

Stage 3: Rising Respect. As time advanced into the 1990s and 2000s, the Church became increasingly respected for the good it represented and did in Taiwan. While good examples by members and missionaries were the most important factors for this shift in perception, institutional action also played a major role.

The Church has become recognized for community service. When a massive 7.6 magnitude earthquake killed 2,400 people in 1999, local media recounted stories of missionaries using flashlights and first aid supplies from their 72-hour kits to escort people out of damaged buildings and provide basic treatment. When the typhoon Marakot killed almost seven hundred



Visibility for the Church in Taiwan from music and television in 1970s and 1980s.

people in 2009, a newly constructed LDS chapel housed relief operations. The media profiled members and missionaries from around the island who gathered for clean-up activities and worked together with a Buddhist relief organization.

The Church is respected for its family values. When Ma Ying-jeou was mayor of Taipei, the Church supported his administration's family initiative with a values-based family home evening manual. Later, after his election as Taiwan's president, we presented him with the "The Family: A Proclamation."

Amid such progress, the enduring icon of the Church in Taiwan is two missionaries, each straddling a bicycle while wearing a white shirt, a colored tie, a black tag, a shoulder bag, and a safety helmet. How ingrained is this image? I offer two examples.

About seven years ago, the government printed a basic reading book for third-grade children entitled *Society*. Its pages are filled with typical Taiwanese street scenes and people engaging in polite dialogue. On one page, two small figures on bikes are shown stopped at a crosswalk. A zoomed-in view of the scene shows a girl waving and saying, in English, "Hello!" to two perfectly attired and happily talkative missionaries. How interesting to contemplate that on an island with twenty-three million people, a snapshot of society would not be complete without representation from only a few hundred young men and women.

Just a few years ago, the makers of the "Home Style Noodles" brand launched a thirty-second ad with missionary look-alikes at its center. A woman opens her door and two men ask if she

has time to chat. She invites them inside and offers refreshments. They say "No" three times to foods that have been fried, use preservatives, and contain MSG. The housewife is perplexed about how to host these young men (who have a strict interpretation of the Word of Wisdom). In a moment of inspiration, the housewife knows to prepare packaged noodles, which they joyfully consume while being too busy to chat. Again, how interesting to consider a company linking its brand to an image of a minority religion.

Undoubtedly, the Church in Taiwan is well into the "Rising Respect" stage of image evolution. Such respect accelerated Church membership in Taiwan to twenty-seven thousand by 2000 and fifty-three thousand by 2010.

As societies modernize, they often lose their traditional values and moorings. Earlier in Taiwan, the Church was seen as young and foreign, perhaps not a place you would entrust your children. Now, with rising respect, many parents in Taiwan see the Church as conservative and established—just the place you hope your youth might go to be socially safe.

What about the rest of Asia? Will Asian nations follow in Taiwan's path? I think so.

CHURCH IMAGE ACROSS ASIA

The Church is probably in the "Nice Neglect" stage in Asian nations like Bangladesh, Brunei, Laos, Myanmar, Nepal, and Vietnam. Our in-country presence is less than ten years, our membership is just in the hundreds, and our senior missionaries are viewed as friendly, nonthreatening people. We under-



Taiwanese street scene in basic reading book with missionaries.



A Latter-day Saint meetinghouse in Phnom Penh, Cambodia.

*The Church's future in
Asia will be glorious as the
gospel light continues to
break forth out of obscurity
upon these ancient lands
and among these
noble people.*

take humanitarian endeavors while working with government officials to obtain legal privileges. Our activities are “below the radar” and opposition is fairly limited.

In many Asian countries where the Church has been operating for about fifteen to twenty years, we are probably entering or well into the “Strangely Suspect” stage. Such nations might include Cambodia, China, India, Malaysia, Mongolia, Pakistan, and Sri Lanka. Interestingly, when membership in centers of strength has grown to the point where stakes are being considered or created, opposition seems to accelerate: False rumors circulate in the media and government; anti-Mormon web sites proliferate; challenges arise to Church registration, meetinghouse licenses, or missionary visas; physical attacks on missionaries occur; investigations of Church officers and members by the national security or intelligence agencies are common.

Perhaps our greatest protection during the “Strangely Suspect” stage is strict obedience to Articles of Faith eleven and twelve. When we “allow all men the . . . privilege” to “worship how, where, or what they may” then leaders of an Asian country’s predominant religion are less opposed to our presence. When we are “subject to . . . rulers . . . in obeying, honoring, and sustaining the law” then a nation’s leaders do not see us as a threat to political stability.

As Church members follow these two Articles of Faith, we begin to move past the “Strangely Suspect” stage. Many Asian nations have a Ministry of Religion—in China it is called the State Administration for Religious Affairs or SARA, which has departments for Buddhists, Catholics, Muslims, Protestants, and Taoists. For many years, the bureau that oversaw our activities carried the title “Cults.” Recently, that bureau’s name changed to “New Religions.” I call that progress!

One element of Church image moving from suspect to respect is a country’s economic development and outside exposure. Today, people from China and India are more likely to meet a Latter-day Saint during travel to North America, Europe, or Australia than in their home countries, and many do.

For Asian nations where the Church has had a presence for thirty to forty years—like Indonesia, Macau, Singapore, and Thailand—we are hopefully moving from “Strangely Suspect” to “Rising Respect.” Persevering through restrictive government regulations or overcoming public affairs debacles can take many years of exemplary citizenship and community service.

In Taiwan and Hong Kong, where missionaries and stakes have been established over the course of nearly sixty years, the Church has surely moved into the “Rising Respect” stage. Media is generally positive toward the Church, as is much of the populace, but challenges still arise on occasion, just as in the United States. For example, our Hong Kong public affairs council recently faced a situation where several high school principals in school assemblies warned their students to avoid Christian cults disguised as English tutors. Our Church name was specifically mentioned on several occasions.

If “Neglect-Suspect-Respect” is a general pattern as Church membership grows, we should also recognize each stage can exist simultaneously within different parts of a populous Asian nation. The Church can be respected in a national capital like New Delhi or Beijing, suspected in a commercial center like Bangalore or Shanghai, and neglected in an outlying city like Rajahmundry or Shenzhen.

Looking forward across Asia, I predict this pattern will continue, but the duration of each stage will compress. Compared to our entry into Taiwan in 1956 or into Cambodia in 1994, transportation and communication advancements will shorten the “Nice Neglect” stage. Hopefully, the “Strangely Suspect” stage will also be brief so the Church can move quickly toward “Rising Respect.”

We know the devil is speeding up his efforts against gospel truths (see 2 Nephi 28:20; Moroni 7:12), but the Lord has promised, “Behold, I will hasten my work in its time” (Doctrine and Covenants 88:73). By looking at Asia’s past we learn perceptions are shifting, Church image is moving through stages, and the Lord’s work is hastening.



Personal Mormon Moments

In summary:

1. From a prophetic perspective, priesthood leaders are directing institutional steps to fulfill the five signs foretold by ancient and modern seers that would bring the Church out of obscurity.
2. From a contemporary perspective, Church members are exerting individual efforts in realms such as presidential politics that increase “in-the-public-eye” “Mormon Moments,” for better and worse.
3. Yet from a historical perspective, I am convinced that “personal” Mormon moments are what really mattered in changing perceptions toward the Church in Taiwan, and such one-to-one moments will still matter most as the gospel moves forth across the face of Asia.

To close, permit me to share a story that illustrates how “in-the-public-eye” Mormon moments and “personal” Mormon moments are combining to bring the Church out of obscurity in Asia.

In June 2011, our Singapore Public Affairs Council was finishing open house preparations for a new meetinghouse in north Singapore. An invitation was extended to the second-highest person in Singapore’s national government, Deputy Prime Minister Teo Chee Hean. He accepted the invitation and plans were made to guide him through classrooms depicting various Church programs.

As we began the tour, Minister Teo’s comments reinforced the importance and impact of “in-the-public-eye” Mormon moments. He stated the Singapore government emphasizes a diverse yet harmonious religious environment, and his visit would underscore that emphasis. He remarked that the tipping point for his decision to attend our open house was the impending presidential campaigns of Governor Mitt Romney and Ambassador Jon Huntsman. Minister Teo wanted to know more about the faith of these two politicians, one whom he knew well but with whom he had never discussed doctrines of The Church of Jesus Christ of Latter-day Saints.

In the middle of our open house tour, Minister Teo experienced two “personal” Mormon moments. In the room set up to display the Church’s youth programs, a fifteen-year-old young man described Aaronic Priesthood offices while Min-

ister Teo skimmed through a *Duty to God* booklet. Minister Teo asked, “Where did the titles deacon, teacher, and priest come from?” For me, eternity almost hung in the balance while I silently prayed this boy’s answer would be inspired. After a brief pause, the young man replied, “These titles came by revelation from God through His prophet Joseph Smith.” I could scarcely contain myself from hugging this worthy priesthood holder who stated a profound truth.

Calmly proceeding on, we moved to the display of the Young Women’s program. Similarly, a delightful young woman articulately described the program and answered Minister Teo’s questions while he thumbed through a *Personal Progress* booklet. When her short presentation concluded, Minister Teo asked, “How old are you?” She replied, “Thirteen, sir.” Minister Teo turned to me and said, “Your religion produces outstanding youth.” He is right!

When each of Asia’s 3.5 billion people have the opportunity to interact with even one faithful Church member and experience a “personal” Mormon moment like Deputy Prime Minister Teo encountered in that Singapore open house, then the Church will truly come out of obscurity.

I witness Jesus Christ is able to do His own work (see 2 Nephi 27:20–21), and He is doing it today in the Asia Area, where more than one-half of our Heavenly Father’s children reside. The Church’s future in Asia will be glorious as the gospel light continues to break forth out of obscurity upon these ancient lands and among these noble people. ○



This talk was the keynote address at the International Society’s 23rd annual conference on 2 April 2012.

Elder Perkins is a member of the First Quorum of the Seventy serving as president of the Asia Area. Prior to his call to the Seventy, he was serving as president of the Taiwan Taipei Mission. Before his call as a mission president, Perkins worked for fifteen years for an international management consulting firm, McKenzie & Company, and spent his last eight years with them as a senior partner in Beijing, China. He received a BS in fi-

nance at BYU and an MA and an MBA in Asian studies from the Wharton School at the University of Pennsylvania. He and his wife, Christine Dee Abbott, are the parents of six children and have one grandson.

UNFORTUNATE BROTHER

by J. Lee Simons

Mr. Lee unloads the back of his small truck as a few people stand and watch. He thanks them for coming on this day. Together they begin writing “messages of love” with markers on sheets of paper. The papers are stapled to socks and packed in an ordinary cardboard box, which is then attached to a large plastic bag filled with hydrogen. This band of men and women, some fellow defectors, stand and watch as the box lifts and moves up over a hill toward unseen North Koreans in desperate need. They will not only wear the socks, explained Mr. Lee, they will sell the socks in the market to have money for food or other commodities that are in scarce supply. “Socks,” he said, “are like money falling from the sky.”

This somber scene from the documentary “Unfortunate Brother: The Korean Unification Question” underscores the deprivation of 25 million North Koreans. In the newest film from the *Beyond the Border* series, Mr. Lee revealed he defected from North Korea after seeing China for the first time and realizing they were not starving. He knew then that all he had been told about life outside was a lie. Now he is committed to helping those to the north, saying: “Even if I live in South Korea, my heart is in North Korea.”

Having recently completed *Nothing to Envy*, the current Kennedy Center Book of the Semester written by award-winning journalist Barbara Demick, I felt I understood what Mr. Lee did not say about his former life. I also understood something of what the family members he left behind would experience. The cost of defection is written on his face during his personal narrative that is interspersed with footage from South and North Korea and commentary from Korea specialists, current U.S. and former South Korea military personnel, and South Korean officials.

A Relevant Story

“We took our first recon trip to go to the North Korean border with China in 2009,” said Dodge Billingsley, the film’s producer and director. “Eric Hyer and I were over there trying to find the story. We knew we wanted to do something on the Koreas, but we wanted a relevant story.” Hyer is a BYU professor of political science and Asian studies coordinator at the Kennedy Center.



That first trip led to several discussions with Mark A. Peterson, chair of the Korean section of the Department of Asian and Near Eastern Languages at BYU, who served an LDS mission in South Korea in 1965, was a Fulbright student and later a Fulbright director there, and he served as president over the Korea Pusan Mission. “The thing about traveling with Mark Peterson in Korea is that he is very well known,” said Billingsley. “In fact, the people refer to him in Korea as *kukbo*, which means ‘national treasure’—he did not tell me that; the Koreans told me.”

In spring 2010, Billingsley returned to Korea on a fellowship with the Korean Society, and Peterson was the instructor. While traveling throughout South Korea, they determined that the divided state would be the focus. However, coming up with a plan for the North Korean angle would be problematic. Access to North Korea is possible but pricey. If they had decided to pay the price, filming would have been severely limited to push the North Korean propaganda agenda. This film would ultimately be a personal story, so the quest to find a North Korean defector became the primary goal. The North Korean side would be told from the anguished perspective of one who had been born there, had a life there, and had made the difficult choice to leave it behind.

Sanctuary and Assimilation

Approximately twenty-three thousand North Koreans have now defected to the south—60 percent of them are women. Usually slipping through China with sympathetic assistance from the underground network, refugees arrive in a modern environment they could not imagine. Suffering from chronic malnutrition, post-traumatic stress, and lacking the basic skills necessary to function in such a society, an estimated 90 percent of the defectors are taken immediately to a Hanawon “reeducation” center, where they learn how to navigate tasks as simple as shopping and as necessary as ATMs. First created in 1999, there are now three such centers operating to handle the influx from the harsh existence in the north.

“Hanawons almost never allow cameras inside,” offered Billingsley, “but Gordon Flake had a contact and boom we were filming.” L. Gordon Flake is executive director of the Maureen and Mike Mansfield Foundation, which “promotes understanding and cooperation among the nations and peoples of Asia and the United States” (from their web site), and a Kennedy Center alumnus. “We were not allowed to film the refugees, but we spoke with Director Miryang Youn and saw the facilities that give a sense of what goes on there,” Billingsley said.

In spite of Hanawon efforts to bridge the gap for these transplants, including money to begin a new life, they earn one-third less than their South Korean

counterparts, and their unemployment rate is over three times as high. Youn acknowledges that they underestimated the challenge it would be for the refugees to assimilate in a South Korean culture that has changed during the more than six decades of separation.

Reunification

At the death of Kim Il-sung in 1994, speculation about the possibility for change faded as his son, Kim Jong-il allowed the country’s decline to continue. In December 2011, Jong-il died and his third son, Kim Jong-un, took charge and has been posturing with a failed missile launch and talk of nuclear tests. After nearly seven decades of isolation and impoverishment, a North Korean’s lifestyle bears little resemblance to their South Korean neighbor. During the first decades, the separation divided families. Few families now have any personal connections in North Korea—except for the refugees who have fled south.

The young adult population in South Korea is especially disengaged from the unification question. Peterson said the generation gap in the U.S. is like a crack in the sidewalk compared to the generation gap in South Korea that is like the Grand Canyon. They are not likely to be willing to sacrifice for their northern neighbors.

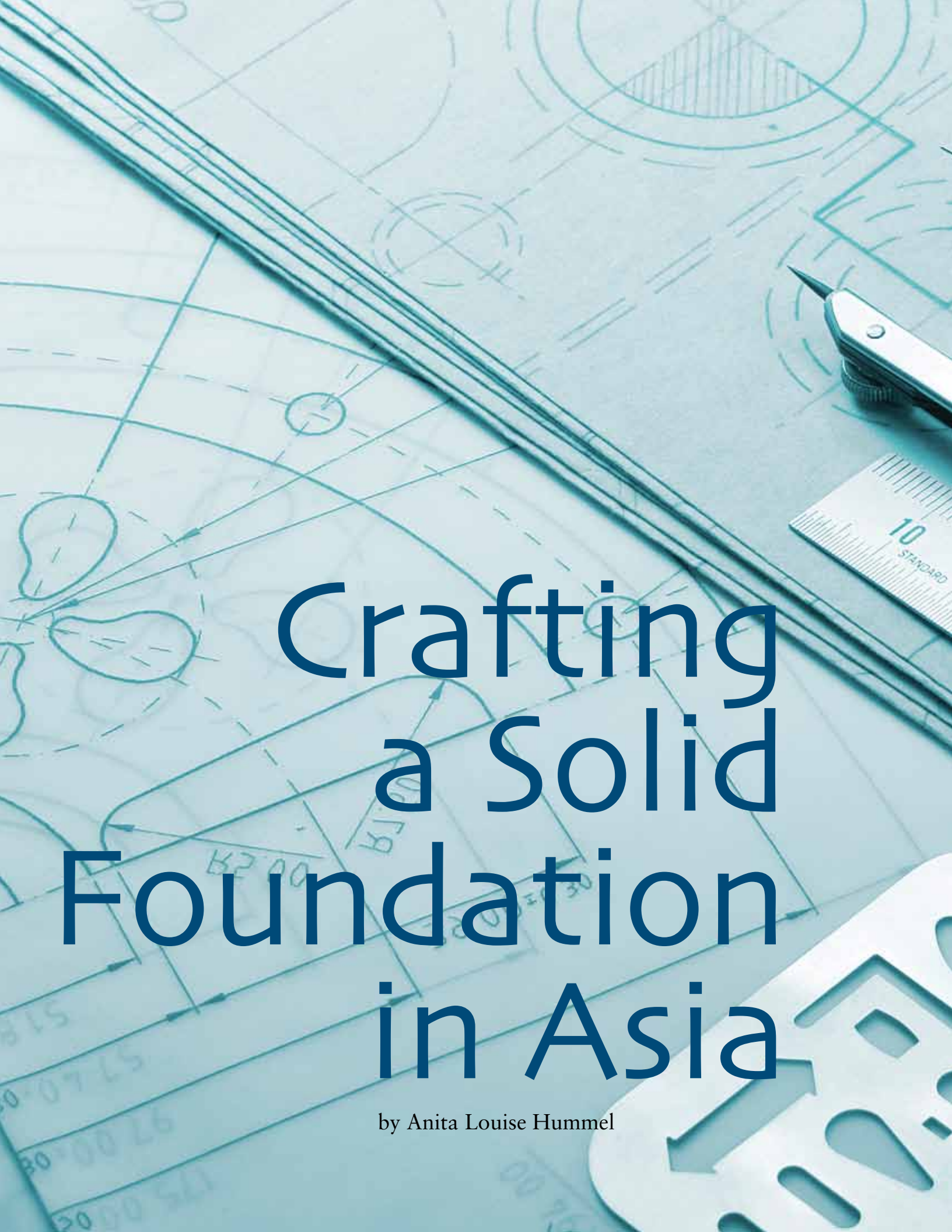
South Korea first began to examine the reunification issue in 1970, and lessons have been learned from Vietnam and German unification. However, unification for the Koreans—culturally, economically, and militarily—is not comparable to either example. Estimated unification costs vary from \$224 billion to as much as \$5 trillion, much of which would need to be applied to North Korea’s crumbling infrastructure. “South Korean President Lee Myung-bak proposed a 2 percent unification tax to be put away to cover the cost when the two Koreas become one,” Billingsley noted. “However, his proposal did not gain any traction and instead exposed a strong sentiment against unification that not only runs through the South Korean population but also the international community.”

Choosing not to unify also has a cost, a human cost. “Why should North Koreans live like animals and people living in this free world are concerned about diets and how to lose weight?” asked Mr. Lee. “North Koreans only think about how to sustain their lives.” Unfortunately, the decision to move toward change rests primarily with the north. ○

Final filming took place in September 2011. With a new leader in place, Korea is once again making headlines for all the wrong reasons, but the film was completed at an opportune time. HDNET premiered a thirty-two-minute version in June. A longer, academic version will be screened in New York, Washington, D.C., Salt Lake City, and at the Kennedy Center in the fall.

NORTH KOREA





Crafting a Solid Foundation in Asia

by Anita Louise Hummel



I am the fourth generation of my family to live and work in China and to make China the focus of our lives' work. My sister who has blonde hair and blue eyes would often tell people that she was half Chinese. Though we were not Chinese by blood, we certainly felt Chinese due to our family heritage and my family's long-standing relationship with China. It was from this heritage that after my mission I started to become interested in Asia, in particular China. I took Chinese language courses at BYU and studied at Xiamen University on China's southwest coast in the summer of 1986.

After my summer program, I decided to stay and find work in Asia. Locating a company to not only hire me but to sponsor my working papers was difficult. My first job was to help set up and manage a new office in Bangkok, Thailand, for a man in Hong Kong whom many still call the "King of Shoes," because his company is a leading manufacturer of shoes through-

out Asia. We were suppliers for Reebok and several other major U.S. and European shoe brands. In the 1980s, Thailand fully lived up to its reputation as a free-wheeling place where almost anything goes. Working in the shoe industry and spending most of my time in Bangkok, I was in the heart of it all. Many times my customers would ask me: "What is a nice girl from Milwaukee doing in a place like this?" That is a question I have asked myself many times since.

In the beginning, I readily admit I hardly knew a shoe from a shoe box, I had never been in a factory, and had no idea how production, sourcing, or quality inspections worked. Being a quick study and being trained by successful people who had built the Reebok brand from scratch, I built a solid foundation that enabled me to use the excellent education I received from BYU. I originally came to Asia for what I thought would be two years of work experience, but like so many



others, two years led to an extended stay. Asia provided both opportunities and essential experiences I could not receive anywhere else. This was especially true during the early days when there were few people with education or experience in China or Asia.

Through working in the shoe industry I discovered that I enjoyed product development and manufacturing. After I left the shoe industry, I found myself in other jobs which allowed me to design, develop, and manufacture products. I worked in the watch industry, leather garments, and eventually in the home furniture and furnishings industry. I found designing and developing lamps, mirrors, home décor accessories, and furniture was something I enjoyed and was an industry I wanted to stay in. The result is that a nice girl from Milwaukee, with a degree in international relations is still sourcing, manufacturing, designing, and supervising product quality in Asia—except I do it for Mondoro Company Limited (www.Mondoro.com), my home furniture and furnishings company.



Hummel (back row: second from right) and general manager Sammy Chen (in front of Hummel) took supplies to Tibetan mountain schools. Village officials and children pose with them. In the aftermath of a large earthquake, school is now conducted in tents, because they are afraid to be in buildings.



Feng works for Mondoro—an example of Hummel's family in the workplace.

Few people are fortunate to do something they enjoy as a career—I count myself as one of those people. Mondoro has offices in Hong Kong, China, and Vietnam. Recently, we have begun manufacturing products in Cambodia as well. We design, develop, and manufacture products with a focus on the medium to higher end market sector. We have UL lamp manufacturing in China and Vietnam, but we also out-source or have vendor partnerships that manufacture lamp bases, lighting, mirrors, home décor, and wide variety of furniture and home accessories. I enjoy the design and development aspect. After all these years, it is still rewarding to see a concept I put on paper become reality or watch a table or chair go through the manufacturing process.

There is something fundamentally refreshing about hand-created items and working in a small Asian village and knowing we can have a significant impact on the lives of the people we work with. Many times I have to pinch myself to remember that what I am doing is actually considered work, because I am blessed to work with my friends—friends who happen to also work for me and friends who happen to buy or sell to me, but all of them are my friends.

Running my business in Asia has not been easy. In fact, it has been one of the most difficult things I have experienced. It is tough to be far away from home, separated from family

and friends, and removed from all that is comfortable and known. I have approached this with a spirit of adventure and have been willing to forego some of the comforts of home for a life overseas. My association with the Church in many of these small branches in Asia has been a great blessing in my life. I have personally observed the Church enter new countries such as Cambodia or Vietnam and have seen the growth that has taken place there.

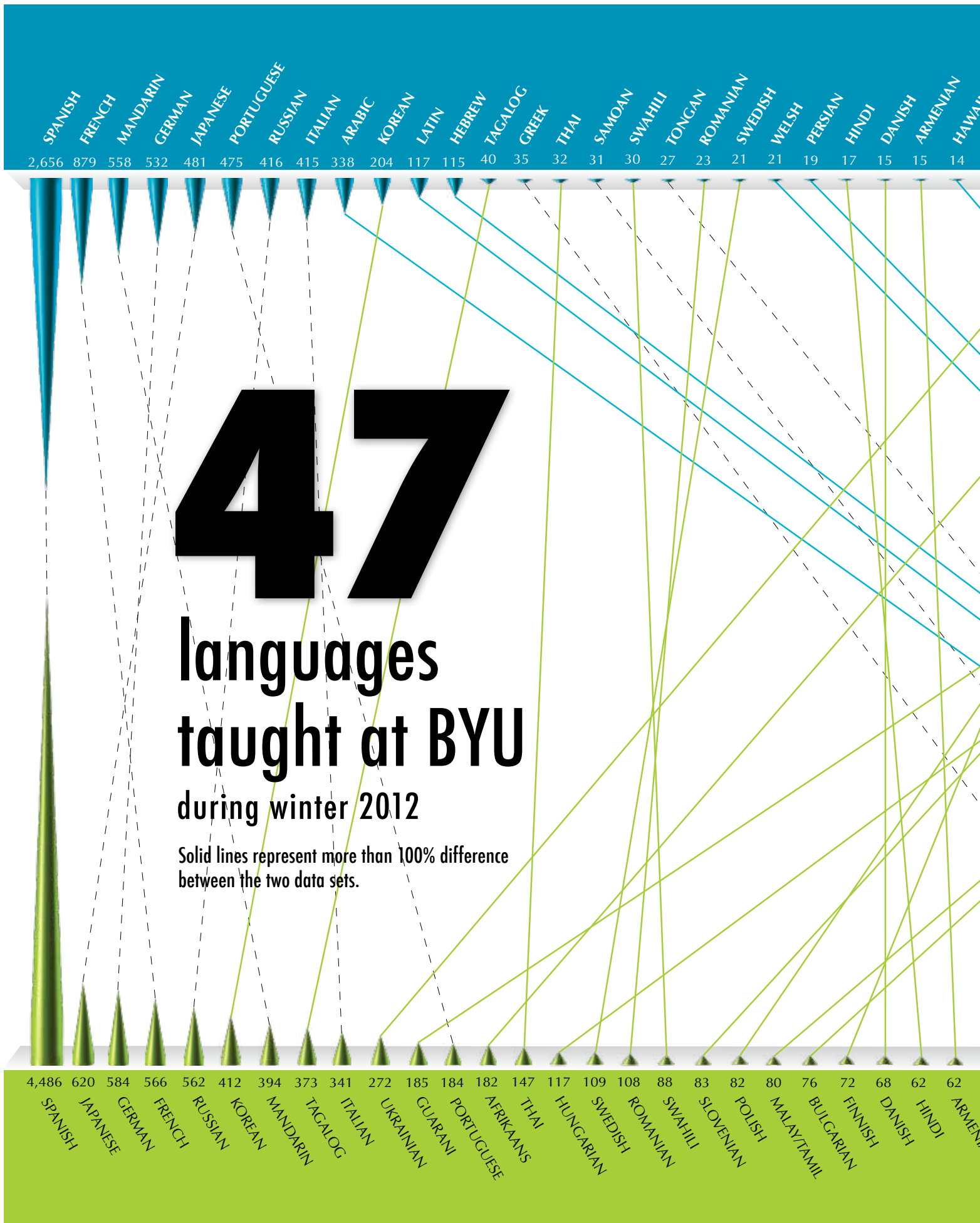
As a leader, I have looked for ways to improve, inspire, and be an agent for change. Since Mondoro is a small company, this is especially challenging, because I have had to learn first in order to teach others whose culture is different. Over the years, I have employed BYU interns who taught me many things and brought new perspectives for me and the Mondoro staff. These interns come with fresh ideas they learned in school, and they challenge us to put them into practice.

One of our core beliefs is being socially aware and responsible as a company. In 2007, we set up a charitable arm of the company called Mondoro Charities (www.Mondoro-Charities.org) with the motto: "Helping our world one person at a time." Our main project we call "Project Sprouts," because it helps young needy students "sprout." We do this through schools in Asia by providing school supplies. With the help of individual donations and through partnerships with various organizations, we have provided over 370 student and teacher desks, 450 backpack kits filled with school supplies for the young students, and also numerous other school supplies and sports equipment.

So what is a nice girl from Milwaukee doing in a place like this? That may be a question I can never completely answer, but I can say I am building a solid foundation for my life and business in Asia that continues to be a great adventure. ○

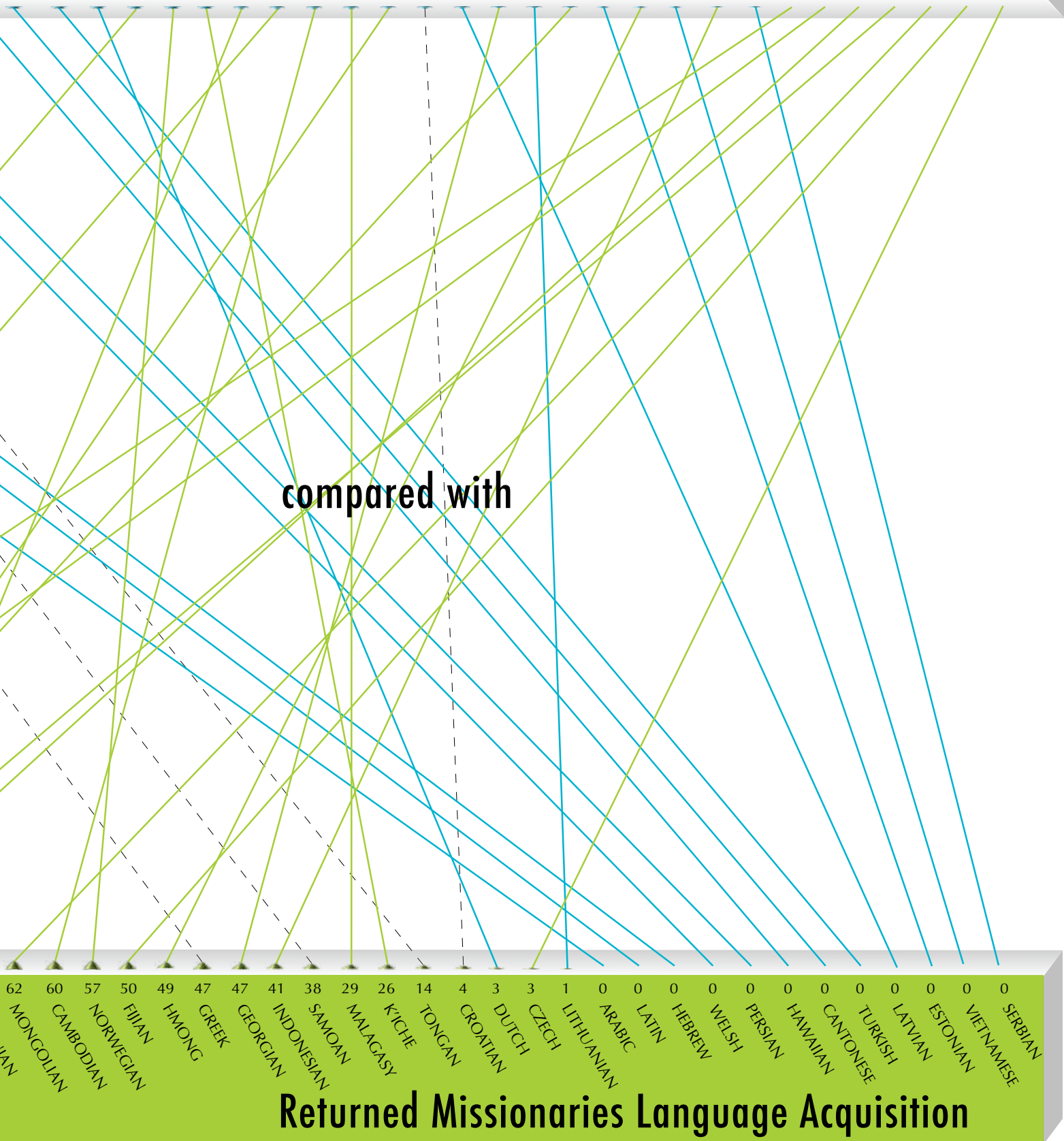
Hummel is president of Mondoro Company Limited and resides in Guangdong, China, and Hanoi, Vietnam. She received a BA in international relations from the Kennedy Center in 1984, an LL.M. in Chinese business law from the Open University of Hong Kong, and is currently working on a DBA in strategic planning through the Edinburgh Business School at Heriot-Watt University.





Language Course Enrollment

Language	Enrollment
HAWAIIAN	13
CANTONESE	12
TURKISH	10
DUTCH	10
UKRAINIAN	9
NORWEGIAN	9
K'ICHE	8
FINNISH	8
AFRIKAANS	8
CAMBODIAN	8
MALAGASY	6
POLISH	6
CROATIAN	6
LATVIAN	5
GEORGIAN	4
LITHUANIAN	4
SLOVENIAN	3
ESTONIAN	3
HMONG	2
VIETNAMESE	1
INDONESIAN	1
SERBIAN	0
GUARANI	0
HUNGARIAN	0
BULGARIAN	0
MALAY/TAMIL	0
MONGOLIAN	0
FIJIAN	0
CZECH	0





Glimpses of Amazing

An interview with Barbara Demick

Deprivation

Q: How many times have you been inside North Korea?

A: I first traveled maybe six or seven times to a tourist area beginning in 2001. It was relatively easy to go to Mount Kumgang, a tourist resort on the east coast. It was designed for South Korean tourists, but American tourists went, too. Initially, I could not get a visa to go to Pyongyang, the capital, until 2005. It was tough times to be an American and a journalist. George W. Bush had just delivered his Axis of Evil speech, and Americans were persona non grata. That was part of my obsession with North Korea: If a journalist is told you cannot go someplace, you soon get fixated, kind of like a cat with a string. That bred an obsession in me about the details of everyday life in North Korea.

Q: The decision to do the book *Nothing to Envy: Ordinary Lives in North Korea* began when?

A: From the beginning, I realized I knew a lot about North Korean history. There was a lot written about their weapons program and the Communist Party in North Korea, which is called the Workers Party, but I had very little idea of how people lived, how they cooked, what they did for fun, how they got married—that whole human element was missing. In the coverage of North Korea, I only saw the people as these automatons marching in parades and doing mass gymnastics—I never saw a certain humanity behind the people.

Q: When you went as a tourist did they have minders for you or is that only after you got your journalist visa?

A: Always. Wherever you go in North Korea, you are watched. And that is not just Americans. In fact, it is more so for Asian tourists who could blend in more easily. People do not just get visas for North Korea. You always go in a group, and you are always escorted.

Q: How did you obtain access to the North Koreans to learn the details about their lives that you were interested in and that became the basis for your book?

A: There were several thousand North Koreans living in South Korea; they were North Korean defectors, but many of them had come recently, and I found they were surprisingly eager to speak to me. There were also North Koreans who were living and working illegally in China, and when I asked them about the details of their lives and their hunger, they opened up. The people had suffered great traumas, and the conversations would begin with “nothing special happened to me.” Then I would find out they had lost a child or maybe watched their child or their spouse starve to death. Something had happened to all of them—they all had extraordinary stories, and I think they were anxious to have somebody bear witness.

Q: When you were in North Korea, what could you observe of their daily life?

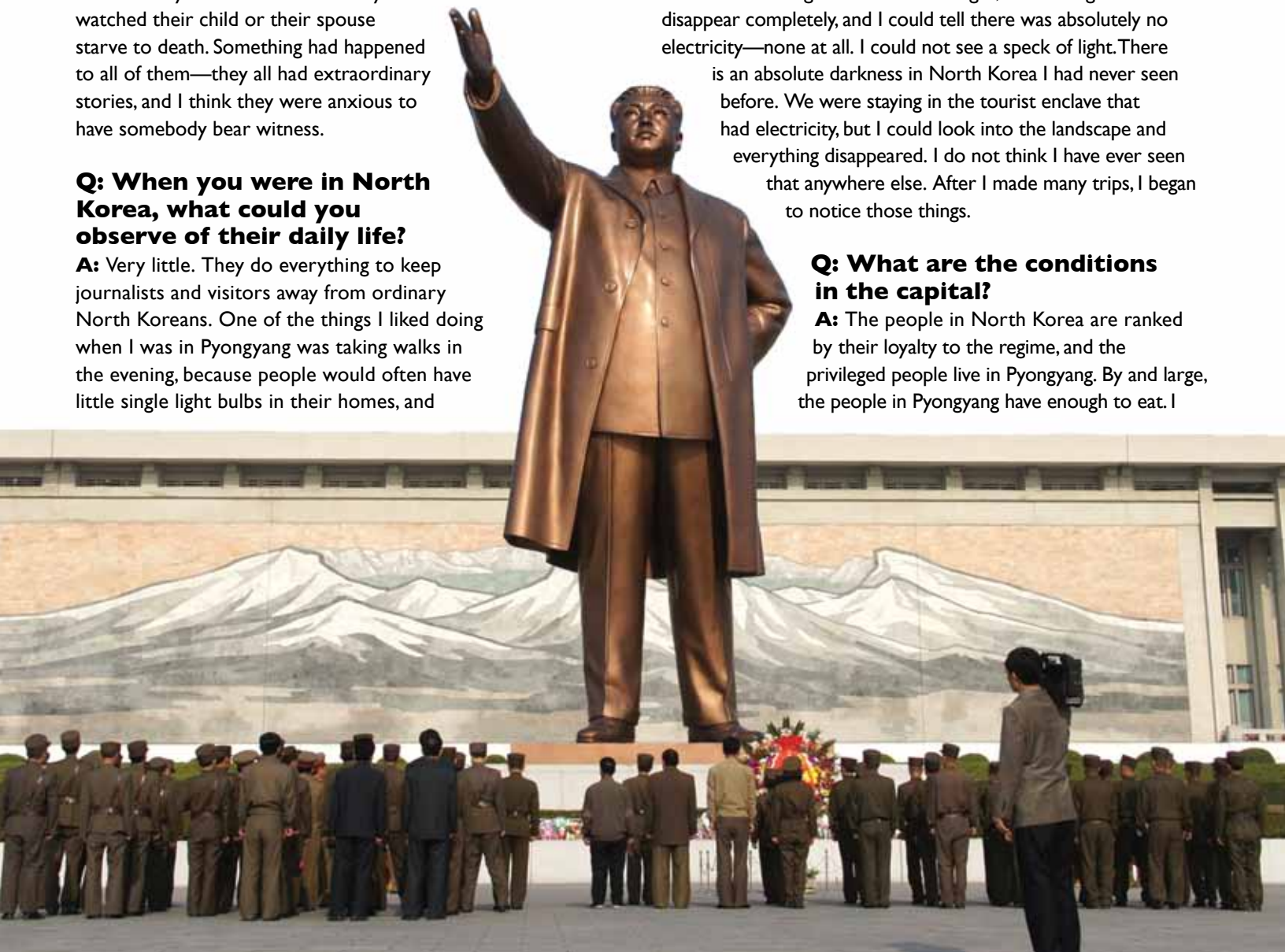
A: Very little. They do everything to keep journalists and visitors away from ordinary North Koreans. One of the things I liked doing when I was in Pyongyang was taking walks in the evening, because people would often have little single light bulbs in their homes, and

I could walk by in the evening and peer in. The main thing I noticed was the homes were all identical, with the portraits of Kim Il Sung and Kim Jung Il hanging in the same position. Tourists are kept away from regular people, but when I did go out of Pyongyang, I could see things. I was driving to Namp’o on the west coast, and I saw these homeless children walking along the street as described in my book wearing factory uniforms that were much too big for them, and I saw homeless people sleeping in a park—I could see this from the bus, so I got little glimpses of reality.

Another thing I noticed when I was going to the tourist enclave was the little villages around us. At night, those villages would disappear completely, and I could tell there was absolutely no electricity—none at all. I could not see a speck of light. There is an absolute darkness in North Korea I had never seen before. We were staying in the tourist enclave that had electricity, but I could look into the landscape and everything disappeared. I do not think I have ever seen that anywhere else. After I made many trips, I began to notice those things.

Q: What are the conditions in the capital?

A: The people in North Korea are ranked by their loyalty to the regime, and the privileged people live in Pyongyang. By and large, the people in Pyongyang have enough to eat. I



it struck me that nobody ever says “you have maligned the North Koreans” or “you are going to offend the North Koreans”

did not see too many who are fat, but they are not starving. That being said, there were a couple of times when the buses would get lost and go off the route, and I could see how shabby things were. Once when I went to the Grand Monument statue of Kim Il Sung in Pyongyang, there were soldiers who had come to pay tribute and lay flowers. We watched them all bow down, and when they bowed down their trousers lifted just enough off their ankles that you could see none of them were wearing socks—this was the end of October, and it was quite chilly. They were wearing the kind of shoes they should have been wearing socks with. I got glimpses like this of the amazing deprivation.

Q: What is the riskiest thing you have done for a story?

A: I would say the time I spent in Sarajevo. My first book, which has just been republished, *Logavina Street: Life and Death in a Sarajevo Neighborhood*, is similar in that it is about ordinary people's lives in Sarajevo during the siege of 1992–95. I lived in Sarajevo for much of that period. I would say that was by far the riskiest thing I have done. The North Korea project was not dangerous in any way. People have said to me, “Oh, you were so brave,” but most of the reporting involved sitting in nice restaurants with North Korean defectors and listening to them for hours and hours. It required a lot of patience, but it was not dangerous.

Q: What is a day in the life of a Beijing bureau chief like?

A: It starts early, because of the time differences from the moment I get up, which is about 6:00 A.M. The paper is being “put to bed” as we say, and it is pretty tough, because my editors start work at about 11:00 P.M. my time. Often they are asking me, “What are we doing today?” “What is today's story?” or “How about this for today?” and I have been up since 6:00. On the other hand, if it is slow, I can slip away for a nap, but it has been very busy these days. The whole nature of the journalism business has changed. We do a blog, and we update the web. There is no time when we can say the print run is finished and the paper is out, and now we will go off and drink martinis—it does not work like that anymore.

Q: The remake of the Cold War film *Red Dawn* is coming out this year. What do you think about the North Koreans being the new enemies of the U.S.?

A: From what I heard about it, they originally planned to use the Chinese, but they wanted the film to show in China, and they did not want to offend China, because that is a good market. It is sort of risk free to pick on the North Koreans. Not that they do not deserve it, but it struck me that nobody ever says “you have maligned the North Koreans” or “you are going to offend the North Koreans.”

Q: What opportunities do you think exist for the U.S. and the North Koreans with the new leadership?

A: I had been hopeful, because the new leader, Kim Jung Un, is in his late twenties, and he does not have a long track record. Nobody is trying to send him to a tribunal for crimes against humanity, and he came in with a clean slate, but I do not think that will last long. In fact, his record may already be muddled. We had a missile test this year, but I did think there was a great opportunity for the U.S. to move forward with a new leader.

Q: How do South Koreans perceive the situation in the North and what does that mean for the prospects of reunification?

A: South Koreans in recent years have been more worried about the prospect of North Korea collapsing than of North Korea attacking. South Koreans are fearful of Korean unification and the economic and the social costs. There is a lot of rhetoric on both sides about being one Korea, and how much they long to be together. I think there is more fear than longing.

Q: Why do the Chinese fear reunification of North and South Korea?

A: They worry North Korea might be absorbed into South Korea, and then there would be a U.S. ally country right on China's border. They also fear that with a united Korea, the Koreans within China might be agitating for more autonomy. There are about 3 million ethnic Koreans in northeastern China. I would not say Korean nationalism is strong in China, but that could change with a unified Korea.

Q: One of the reasons your book is so effective is the narrative style you chose. How did you decide on this approach?

A: I wanted the book to be accessible to readers who had never been to Korea and might not really know much about where Korea was. I thought by telling a human story with universal elements readers could be lured into learning something—it is an old journalistic trick. I like writing in the form of a story. People want to know what is going to happen next, and that keeps them reading. I also like to try to bring it down to a very personal level, because it is hard for American readers to identify with North Koreans or, in the case of my Sarajevo book that is similar, Bosnians.

While I was writing, I felt like I was in North Korea and in their lives. Part of it was that I did not have much access to North Korea or to that town, but I carefully picked people to write about, and I have to thank them for being articulate about telling their stories. For example, Mi-ran was a great story teller. I did not make up any of the book. Some of the wonderful details came from her. She talked about going to visit her boyfriend at the university and seeing the silhouette of his face in the guard's light, and she could tell he was smiling. I picked people who were very articulate, and I had a lot of access to them. I also picked people who wanted to talk and who wanted to tell their story.

Q: How has talking with these North Korean refugees changed you?

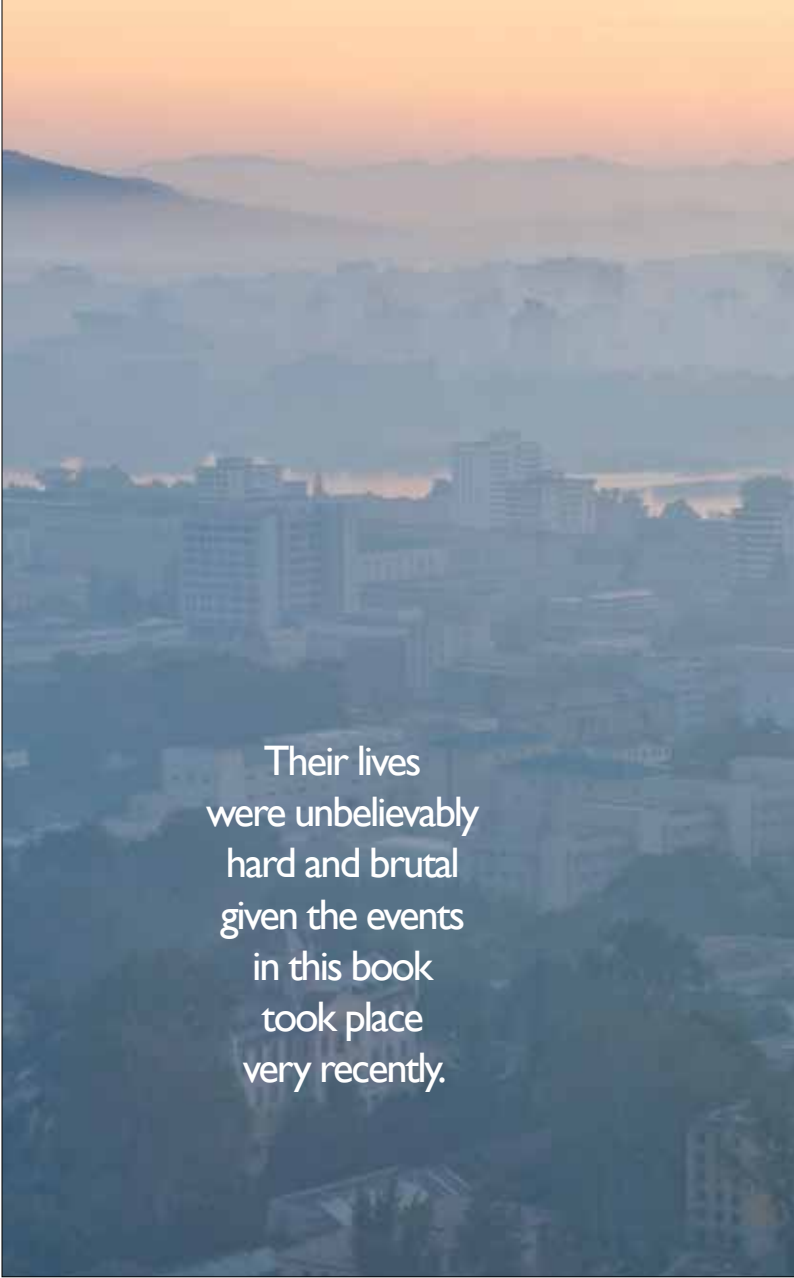
A: I took nothing for granted after that. Their lives were unbelievably hard and brutal given the events in this book took place very recently. Any work overseas as a foreign correspondent makes you appreciate the creature comforts—the central heating, the showers, the toilets that flush, the hot meals, and everything we have.

Q: Or socks, such a simple thing as socks?

A: Or sanitary napkins. Everything. Every aspect of their lives was so difficult.

Q: Do you have any favorite books you would recommend about North or South Korea?

A: There is a new book by Blaine Harden called *Escape from Camp 14: One Man's Remarkable Odyssey from North Korea to Freedom in the West*. It is a memoir of a boy who grows up in a prison camp, and it is a very moving book and a natural corollary to mine. It details an even more brutal side of North Korea. There is also a good book about South Korea called *The Koreans* by a writer named Michael Breen that is quite excellent. On a work of fiction, I love the *Orphan Master's Son* by Adam Johnson; it came out early this year. Although it is fiction, it is also very revealing about North Korea.

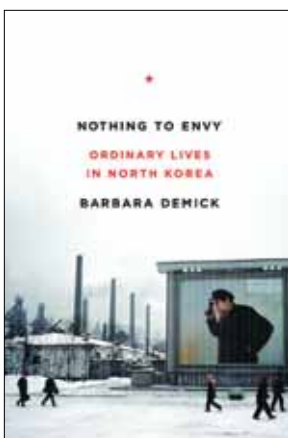


Their lives
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hard and brutal
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took place
very recently.

Q: By the time this is published, you will have spoken to an audience of primarily Asian studies, international relations, Korean, and journalism majors at BYU. What advice would you give them to help them in understanding North Korea and Asia?

A: When you are studying other places, try to think of yourself from the perspective of the people who live in these places rather than from an American perspective. We have a tendency to think “How does this affect us?” “Will this country's approach to politics or international relations be pro-American or anti-American?” It is hard to get in the mindset of other people. ○

Demick's reporting on North Korea won the Overseas Press Club award for human rights reporting, the Asia Society's Osborne Elliott award, and the American Academy of Diplomacy's Arthur Ross Award. Before joining the Los Angeles Times, she was with the Philadelphia Inquirer as a foreign correspondent in the Middle East and Eastern Europe. Her Sarajevo reporting won the George Polk Award, the Robert F. Kennedy Award, and was a finalist for the Pulitzer Prize. Demick grew up in Ridgewood, New Jersey.



For nearly ten years the Kennedy Center's Book of the Semester has introduced important ideas to students and faculty at Brigham Young University from renowned global thinkers, policymakers, scholars, and journalists. Not only do we encourage the campus community to read and explore important international, interdisciplinary themes, we also provide direct access to speakers on campus, as well as a chance to come together with others. Past themes have addressed the rise of China, just war, and the globalization of Christianity.

In summer 2012, the Kennedy Center welcomed Barbara Demick to campus at the suggestion of Gordon Flake, a member of the Kennedy Center's global advisory board (CVLC) and executive director of the Mansfield Foundation, located in Washington, D.C. As a close observer of East Asia, Gordon picked up on

what we have discovered in the book *Nothing to Envy*, namely a beautiful work of narrative nonfiction that offers up deep and disturbing insight into North Korea—an almost unknowable, isolated country that mirrors our worst imaginings of an Orwellian nightmare. Alumni are invited to join the conversation by reading the book, watching the lecture online, (kennedy.byu.edu/lectures or via iTunes) and interacting on Twitter (@BYUKennedyCtr) using the hashtag #KennedyLive.

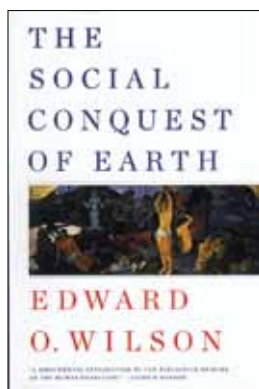
RECOMMENDED READS

THE SOCIAL CONQUEST OF EARTH

by Edward O. Wilson

Where did we come from? What are we? Where are we going? In what is sure to be a controversial work, Wilson directly addresses these three fundamental questions of religion, philosophy, and science while “overturning the famous theory that evolution naturally encourages creatures to put family first” (*Discover* magazine). Refashioning the story of human evolution in a work that is certain to generate headlines, Wilson draws on his remarkable knowledge of biology and social behavior to show that group selection, not kin selection, is the primary driving force of human evolution. He proves that history makes no sense without prehistory, and prehistory makes no sense without biology. Demonstrating that the sources of morality, religion, and the creative arts are fundamentally biological in nature, Wilson presents us with the clearest explanation ever produced as to the origin of the human condition and why it resulted in our domination of the Earth’s biosphere.

—Ken Stiles, *international relations coordinator*

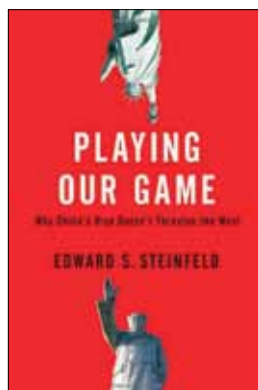


PLAYING OUR GAME: WHY CHINA’S RISE DOESN’T THREATEN THE WEST

by Edward S. Steinfeld

This book puts it all in perspective and speaks back to those who promote the “China threat” ideology.

—Eric Hyer, *Asian studies coordinator*



is a century for which we have good archaeological and some inscriptional evidence, in addition to information preserved in the Bible.

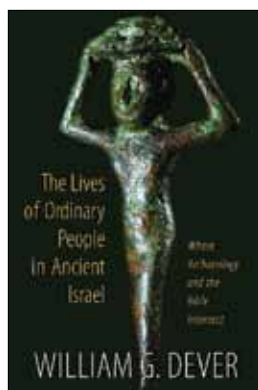
For anyone one looking to get “behind” the biblical accounts into the lives of the ordinary people whose leaders are the focus of much biblical attention, this book provides an engaging, thorough, and up-to-date overview of how Israelite artifacts and texts can be productively analyzed together to help us understand a larger whole. As Dever himself indicates, he is willing to accept the “evidence” of archaeology over the historical claims of the Bible, but hopefully this will not diminish the overall value of this book for believing readers. The book contains numerous black and white photographs, maps, and diagrams.

—Dana Pike, *Ancient Near Eastern studies coordinator*

THE LIVES OF ORDINARY PEOPLE IN ANCIENT ISRAEL: WHERE ARCHAEOLOGY AND THE BIBLE INTERSECT

by William G. Dever

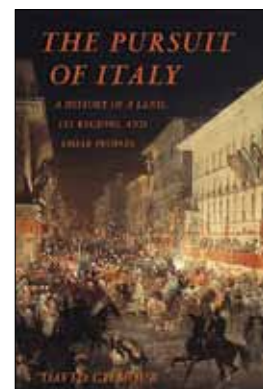
As Dever, a recognized authority on this topic, indicates in his Preface (page vi), “this book attempts to provide a new, lavishly illustrated handbook for students of the Hebrew Bible [the Old Testament]. It is written primarily for the non-specialist.” Rather than take the usual topical approach of “daily life” books, in which chronological issues are often ignored, Dever has chosen to focus on Israelite life in the 8th century BC. This



THE PURSUIT OF ITALY: A HISTORY OF A LAND, ITS REGIONS, AND THEIR PEOPLES

by David Gilmour

In graduate school at New York University, I regularly crossed Washington Square, where I walked past a statue of Giuseppe Garibaldi, the military leader who did much to unify Italy during the *Risorgimento* of the nineteenth century. In this engaging book, David Gilmour argues that Garibaldi and the other men largely credited with



the success of the unification of Italy achieved not a nation but something far more dubious. Italy remains, in his view, a collection of regions rather than a united nation state, and the attempt by Garibaldi and others to force its disparate parts into a political union was a mistake. Whether one ultimately agrees with his argument, Gilmour's love for and knowledge of the divided and troubled peninsula comes through lucidly and elegantly.

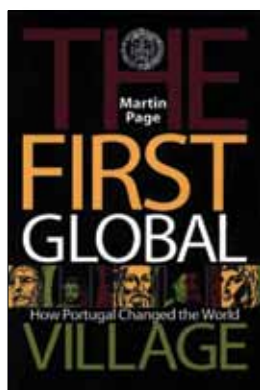
—Stan Benfell, *European studies coordinator*

FIRST GLOBAL VILLAGE: HOW PORTUGAL CHANGED THE WORLD

by Martin Page

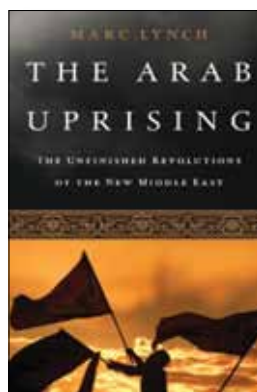
While the title is not “squarely” in the Latin American arena, it is justified, in part, because of Portugal's obvious influence in Brazil over five centuries. As many books have done, this one escaped my eyes until this year. It first came out in 2002 but has gone through at least ten editions. In some ways, it can be seen as a companion piece to Larry Rohter's *Brazil on the Rise*, our book of the semester last winter. It is a fresh juxtaposition of a great many facts, many still startling to the layman, about Portugal's profound impact geopolitically.

—Christopher Lund, *Latin American studies coordinator*



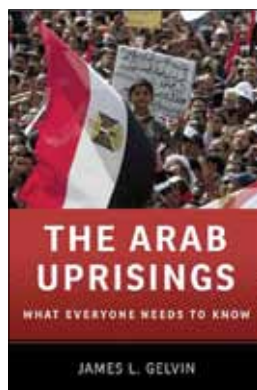
THE ARAB UPRISING: THE UNFINISHED REVOLUTIONS OF THE NEW MIDDLE EAST

by Marc Lynch



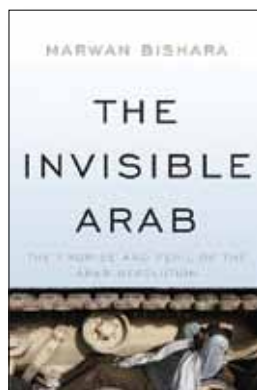
THE ARAB UPRISINGS: WHAT EVERYONE NEEDS TO KNOW

by James Gelvin



INVISIBLE ARAB: THE PROMISE AND PERIL OF THE ARAB REVOLUTIONS

by Marwan Bishara



Enough time has passed since the pivotal events of the Arab Spring for the first efforts at sound analysis to appear in print. Two books in particular are noteworthy: Marc Lynch's the *Arab Uprising: The Unfinished Revolutions of the New Middle East* and James Gelvin's the *Arab Uprisings: What Everyone Needs to Know*. Lynch and Gelvin are professors and respected experts on the Middle East and authors of excellent, approachable scholarship on the Middle East. Gelvin's book takes the form of question and answer, gets right to the point, and provides sound information in an efficient format. Lynch's work is based on long stays in the Middle East and informed conversations with both citizens and power brokers. Lynch's book is the strongest in sustained analysis, particularly in setting events in context.

For those interested in understanding what lies behind these Arab Spring Revolutions, Marwan Bishara's the *Invisible Arab: The Promise and Peril of the Arab Revolutions* offers a point of view seldom seen in the U.S. media. Bishara is a major media figure on Al-Jazeera English, their chief policy analyst and the anchor of a much-watched program. He defends pluralism as key to the reform's which the new regimes propose. However, he points out that the meddling of other countries in the Middle East poses as grave a risk as the strong history of autocracy in the region. Bishara believes these revolutions offer a chance that needs to be seized and that many of the risks depend as much on the actions of Western nations as on the Middle Eastern players.

—Donna Lee Bowen, *Middle East studies/Arabic coordinator*

LECTURE SPOTLIGHTS

FROM GAGA TO GHIRLANDAIO

Heather Belnap Jensen, associate professor of art history and curatorial studies, and Rory Scanlon, professor of costume design, presented on the role and impact of fashion throughout history. “I came into fashion because I wear clothes,” remarked Scanlon. The two professors discussed fashion in society, its evolution, and how it affects our daily lives. They chronicled the role of fashion beginning in Ancient Rome and cited examples ranging from Ghirlandaio’s *Portrait of Giovanna Tornabuoni* to Lady Gaga’s meat dress. “That is what fashion is about: who leads and who follows,” Scanlon pointed out. Scanlon and Jensen said that even today, parents make an effort to dress their children in the right brands to ensure their social success, and fashion continues to impact our daily lives.



Heather Belnap Jensen



Rory Scanlon

Scanlon is the associate dean of Undergraduate Education and director of the Honors Program at BYU. He has taught courses in fashion at BYU for over twenty-eight years and has designed costumes for live performances at the Hale Center Theatre, the Playmill Theatre, Brigham Young University, Tuacahn, and the Hill Cumorah Pageant, as well as for Ardis K. Productions and Deseret Book.

Jensen specializes in modern European culture, with an emphasis in art, fashion, and gender. She is the co-editor of *Interior Portraiture and Masculine Identity in France, 1789–1914*, and *Women, Femininity, and Public Space in Nineteenth-Century European Visual Culture*. She has given fashion-related presentations at the annual meetings of the College Art Association and the Institut National d’Histoire de l’Art in France.

In fall 2011, the Center for the Study of Europe launched a new speaker series—Cafe CSE. The informal approach with pairs of faculty has been a big draw. Watch it online at kennedy.byu.edu/lectures.

DIGGING THE DEFICIT: WHERE THE MONEY GOES, HOW TO FIX IT, AND WHAT IT MEANS TO THE WORLD

Mark H. Showalter, professor of economics at BYU, and Scott Cooper, associate professor of political science at BYU, spoke on the nature of our nation’s economy, outlining principles of a recession and explaining the national debt from both political and economic standpoints. “This long-term fiscal imbalance is the key economic problem we face,” explained Showalter, who specializes in health economics and the economics of education. He indicated that Social Security, Medicare, and Medicaid were the main factors that led to an increase in expenditures. Cooper pointed out that the real debt is much worse than the projected numbers, as many factors are not included. He discussed how leadership and politics determine spending and, in turn, the amount of national deficit. Cooper specializes in international political economy and also researches currencies and exchange rates.



Mark H. Showalter



Scott Cooper

NOTABLE LECTURES

January

18 Cowboys and Politicians: Will the U.S. or the EU Save the Global Environment and Economy?

Anne Burrill, deputy head of unit for International Relations and Enlargement from the European Commission's Environment Directorate General, and Nathan Furr, assistant professor of entrepreneurship and strategy, BYU

**27 Covering the Roberts Court: A Reporter's Reflections**

Adam Liptak, journalist, *New York Times*



February

9 Brazil on the Rise: The Story of a Country Transformed

Larry Rohter, culture reporter, *New York Times*

**15 The Enemy of My Enemy is My Ally: Historical Legacies and Korea-Japan Relations**

L. Gordon Flake, executive director Mansfield Foundation; Nicholas Hamisevicz, director, Research and Academic Affairs, Korean Economic Institute; Jongjoo Lee, unification attaché, Korean Embassy; Karin J. Lee, executive director, National Committee on North Korea

**15 What Great Leaders Do**

Roger B. Porter, IBM professor of Business and Government, Harvard University

**23 The Arab Spring: A Moroccan Perspective**

His Excellency Mohamed Rachad Bouhlal, Moroccan ambassador to the U.S.



March

8 Merchants of Doubt

Naomi Oreskes, professor of history and science studies, University of California-San Diego

**14 The Rule of the Clan: What an Ancient Form of Social Organization can Teach Us about Modern Law and Culture**

Mark Weiner, professor of law, Rutgers-Newark School of Law

**27 The Decline of Environmentalism and Making Conservation Relevant in the 21st Century**

Peter Kareiva, chief scientist, The Nature Conservancy

**28 France-U.S. Relations in 2012: A Friendship at a Peak**

His Excellency François Delattre, French ambassador to the U.S.



April

11 U.S. Democracy Promotion: Cultural Imperialism?

Gerald F. Hyman, senior adviser and president of the Hills Program on Governance, Center for Strategic and International Studies



June

21 The Bible in Arabic among Christians, Jews, and Muslims

Ronny Vollandt, post-doctoral fellow, CNRS Institut de Recherche et d'Histoire des Textes



ADDING LANGUAGE TO FURTHER SCHOLARSHIP



Annie Samhouri, a native of Colorado, received a BA in political science, with minors in Middle Eastern studies/Arabic and international development, and is currently pursuing an MS in sociology from BYU. Samhouri studied Arabic for two years and put that knowledge to use with two internships with the Jordanian Ministry of Social Development. She also has three years of experience supervising the BYU Jordan international development internship with the Ministry of Social Development and Professor Ralph Brown (her thesis chair). As a recipient of both a Boren and a Fulbright award, Samhouri hopes to seek employment with USAID in the Office of Gender Equality and Women's Empowerment or with the United Nations.



Kelly Danforth expressed interest in “picking up a North African Arabic accent. Arabs make fun of my Egyptian every time I open my mouth, so its time they had something new to laugh at!” she said.

Winner of a Critical Language Scholarship for Arabic language study in to Morocco, Danforth is a Middle East studies and Arabic major. A native of Cody, Wyoming, she says her best preparatory experience for the award was a study abroad to Cairo, Egypt, during summer 2010. While in Egypt, “[My] Arabic improved, and I grew to love the people and culture,” she said, noting that Arab children were often her most willing conversation partners. Danforth’s plans include looking for any opportunity to improve her language skills and spend time in the Middle East.



David L. Boren Scholarships and Fellowships are sponsored by the National Security Education Program (NSEP), a major federal initiative designed to build a broader and more qualified pool of U.S. citizens with foreign language and international skills. Boren Awards provide U.S. undergraduate and graduate students with resources and encouragement to acquire language skills and experience in countries critical to the future security and stability of our nation. In exchange for funding, Boren award recipients agree to work in the federal government for a period of at least one year.



Robert Bonn is from Las Vegas, Nevada, and majoring in Middle East studies and Arabic. Bonn prepared himself for the Gilman scholarship through an internship with the Kennedy Center where he helped work on development in the rural areas of Jordan. His international experience is also bolstered by his participation in the BYU Arabic study abroad program. Also receiving a Critical Language Scholarship to study Arabic in Tangier, Morocco, Bonn expressed his excitement for “the opportunity to spend two months in such a fascinating country at this critical time.” He called “communicating with the Moroccan people in their own language on a daily basis” the “experience of a lifetime.” His plans are focused in the area of diplomacy.



Celinda Teichert was born and raised in Cokeville, Wyoming, is currently in the pre-major for medical laboratory science, and has been studying Arabic for the past two years as part of the Middle East studies and Arabic minor. Teichert attributes her success to a strong work ethic that was carefully cultivated while growing up on a ranch. Her commitment paid off with a Gilman Scholarship she plans to use to complete an internship with the Jordanian Ministry of Social Development. Following her internship, Teichert will resume her studies at BYU and hopes to enter medical school following graduation.



The Critical Language Scholarship program is part of a U.S. Government effort to dramatically expand the number of Americans studying and mastering critical foreign languages. Languages offered include Arabic, Azerbaijani, Bangla/Bengali, Chinese, Hindi, Indonesian, Japanese, Korean, Persian, Punjabi, Russian, Turkish and Urdu.



From Duluth, GA, **Kathleen or "Casey" Bahr** is a Middle East studies an Arabic major with a minor in international development. Bahr has participated in various undergraduate research activities with Professor Daniel Peterson, including research on slavery during Muhammad's time, physical and historical events throughout the Qur'an, and editing and adding to Peterson's book *Abraham Divided*, which examines the Arab-Israeli conflict in relation to Latter-day Saint life. She is also involved in the Honors Program and is currently working on an honors thesis titled "Just War Theory Applied in Islam." Some of her favorite undergraduate experiences include an internship with HELP international in Hyderabad, India, and her 403R Immigrant and Refugee Health class that exposed Bahr to a different aspect of development work and allowed her to work with refugees. The Gilman Scholarship will make a study abroad in Jordan possible. She plans to pursue an MA in Arabic studies and hopes to work for an NGO or USAID while residing in the Middle East.



James Juchau, from Bothell, Washington, is double majoring in economics and Arabic. Juchau has completed an international development internship in Jordan, where he taught English and researched development; a work stint with AidData on BYU campus; an internship with Development Gateway in Washington, D.C., where he worked with geocoding and research on international development; an internship with Vittana through the Ballard Center; as well an Arabic study abroad program in Jordan. He credits these internships for preparing him for winning the Critical Language Scholarship to study Arabic in Tangier, Morocco. He is grateful for the chance to "learn a new dialect of Arabic, deepen [his] understanding of Modern Standard Arabic—and eat tons of couscous!" His plans include working in business consulting for a few years, an MBA, and ultimately participating in private sector investment and other operations in both the Middle East and Africa.



The Benjamin A. Gilman Scholarship is awarded to undergraduate students with limited financial means to assist them in studying abroad. The scholarship program supports international learning as an important aspect of education and will aid students in becoming more culturally aware world citizens. The program is sponsored by the Bureau of Educational and Cultural Affairs at the U.S. Department of State.



Anna Ferrin
China

Ikaika Bullock
Japan

Kennedy Center Photo Contest 2011.

What makes a winning photo? Our 12th competition visualizes the global experience of BYU students who are earning academic credit—even as they experience the world. Students engage with new people, sights, and sounds and their images tell a story, feature a surprising landscape, and illustrate culture without using words. Composition and technical details matter, but we love to see the results of the unpredictability of travel, an incredible vista, or a hidden gem from the more than 127 programs BYU offers.

See the entire gallery online at <http://kenedy.byu.edu/publications/photo>.



Caleb Coburn
China

FROM THE KENNEDY CENTER

ARABIC ASSOCIATION RECEIVED GRANT

Qatar Foundation International awarded a \$25,000 grant to the Utah Arabic K–12 Teacher Association in collaboration with the National Middle East Language Resource Center, which is funded by the U.S. Department of Education and was formed in 2002 to increase opportunities to learn Middle Eastern languages.

BYU professor Kirk Belnap is the director of the NMELRC, consisting of scholars of Middle Eastern languages from over twenty universities. Administrative Director Maggie Nassif said, “This grant will make it possible to create an Arabic K–12 curriculum that will be made available online for teachers nationwide.”

BYU MODEL UN EXCELLED IN CONFERENCE



BYU’s Model United Nations earned two Outstanding Delegation awards along with Position Paper and individual committee awards at the annual conference held in April in New York City. BYU’s MUN team entered the competition on an eight-year winning streak, and their determination to exceed previous years’ awards brought them awards for ten out of twenty-one of the papers they had written—a new record. More than five thousand students from universities in forty-four countries participated, with the BYU team representing the Russian Federation and the Republic of Burundi.

“The conference this year proved to be a unique opportunity for me to interact with hundreds of student leaders from around the world while simultaneously thinking critically and finding solutions,” said Jenny Christensen, a junior studying business management. Christensen and the other students prepared for the conference through the class IAS 351, which is open to all full-time students.

INTERNATIONAL SOCIETY ANNUAL CONFERENCE

BYU hosted the International Society's 23rd annual conference "In the Public Eye: How the Church is Handling Increased Global Visibility" in April. Michael Jensen, incoming president, opened the conference that covered topics ranging from the Church in China to global exposure from the so-called "Mormon Moment." The keynote address was given by Elder Anthony Perkins of the Seventy, who received the Distinguished Service Award.

"After 182 years, the Church may have reached that point which the Lord described in Doctrine and Covenants," claimed Michael Otterson, who spoke on the Church in the media. "Finally, the Church has emerged 'out of obscurity,' at least in some parts of the world."

Another notable address was presented by Sahar Qumsiyeh, who is currently serving as the Jerusalem District Relief Society president. She shared her unique perspective as a Palestinian Church member and provided insights on the Church in the Middle East.



Join the International Society now and gain access to the proceedings online at ldsinternationalsociety.org. It is free.

PANEL DISCUSSES "BRAZIL ON THE RISE"



In March a faculty panel discussed the Book of the Semester *Brazil on the Rise*. Portuguese professor Christopher "Kit" Lund served as the moderator, with panel members Vanessa Fitzgibbon, assistant professor of Portuguese; Fernando S. Fonseca, associate professor of structural engineering; Mark

L. Grover, Latin American and African studies librarian at the Harold B. Lee Library; Cynthia Halliday, managing director at the Global Management Center; and Shawn W. Miller, associate professor of history.

Panel members shared their thoughts and perspectives on the book. Fonseca offered that the book "described what Brazil is all about. It's exactly like Brazil." He also focused on the corruption and poverty that hold the nation back from its full potential.

"It's very hard for us to believe that Brazil is going to change," said Fitzgibbon. "Although Brazil has been having this economic boom and everything has been going so well, corruption is still a huge problem."

Halliday noted that, "The book is very informative to those who don't know much about Brazil, and think of Brazil as soccer and *carnaval*. This is a good book to open their eyes to understand the other side of Brazil."

"Books and ideas matter," said Cory W. Leonard, assistant director of the David M. Kennedy Center. "For eight years the center has invited notable authors to discuss important global topics from different disciplinary perspectives as part of our Book of the Semester series."

"We aim to foster discussion and dialogue across campus and in the community on the issues of our time—understanding important areas such as China, Brazil, Afghanistan, or Europe, debating ideas like 'just war' and 'soft power,' and exploring important topics such as Islam, the role of sports, or the rise of Christianity in the global south," said Leonard.

STUDENTS PARTICIPATE IN MODEL EU CONFERENCE

Brigham Young University's Model European Union team participated in the Eighth Annual Model European Union (MEU) conference in February at the University of Washington's European Union Center of Excellency. Eight BYU students participated and won several awards



in a field of more than sixty undergraduate students from ten universities.

Brandall Nelson, a political science and Portuguese major, received the Outstanding Minister of Agriculture award for Italy, Kyle Nelson, a sociology major, received the Outstanding Minister of Agriculture award for Slovakia, and the team received two honorable mentions for competition among Heads of Government: Romy Franks, a European studies and German major representing Austria, and Dallin Shaner, a pre-management major representing Bulgaria.

“Participating in the Model EU competition was a priceless experience for me,” Nelson reported. “I gained a greater understanding of the process of policy formation in the EU, and I learned how to effectively negotiate, participate in consensus building, and I made many new friends!”

The students were sponsored by the Center for the Study of Europe (CSE) and the Kennedy Center. They were directed by Wade Jacoby, faculty director of CSE and professor of political science, and Lora Anderson Cook, administrative director of CSE and co-adviser to the MEU team.

A COLD WAR ON THE PENINSULA



The Kennedy Center hosted a Korean Seminar “The Enemy of My Enemy is My Ally: Historical Legacies and Korea–Japan Relations” in February. Four presenters participated: L. Gordon Flake, executive director of the Mansfield Foundation; Nicholas Hamisevicz, director of Research and Academic Affairs at the Korean Economic Institute; Jongjoo Lee, unification attaché at the Korean Embassy; and Karin J. Lee, executive director of the National Committee on North Korea.

The panel members shared their expertise concerning the relations between Japan and Korea throughout history. “This is a real challenge for American foreign policy makers because we have two very strong alliance relations in northeast Asia,” said Flake. “We have a strong U.S.–Japan alliance and we have a strong U.S.–Korea Alliance.” Flake focused on the tension and volatile nature of the relationship between these two nations.

Jongjoo Lee spoke on relations between North and South Korea and the future unification of these nations, noting that “even in the twenty-first century, the cold war has not yet ended on the peninsula. Officially, both Koreas are still at war.” She claimed that “unification is the ultimate solution to the North and South Korean problem.”

Karin Lee concentrated on U.S.–Korea relations specifically and shared her unique perspective as someone who learned about their policies from progressive South Koreans. From this stance, she sees a search for mutuality among the two nations.

Hamisevicz focused on the possibility of using economics to aid these countries in improving their relationships despite past conflicts. “You have China trying to show North Korea that you can be a communist country and still make these economic reforms and changes and be part of the global economy,” he said.

ALUMNI UPDATE

Ahmed Qureshi is president of Q-Telligence Solutions, LLC. Qureshi also received a PhD in humanities with an emphasis in Middle East and Mediterranean studies from King's College, an MBA in international management from Thunderbird School of Global Management, and attended the Naval War College and National Defense University–Joint Forces Staff College. *BA, Near Eastern studies; minor: Arabic, 1995*

Cathy Ackerson is the vice president and commercial relationship manager at M&T Bank in Toronto, Canada. Ackerson also worked as a legislative correspondent to U.S. Senator Robert F. Bennett. She received an MBA from the Darden Graduate School of Business Administration at the University of Virginia. *BA, international relations, German, and Russian, 2000*

Patrick M. Didier is a managing partner at Passport Financial, LLC. Didier also served as executive vice president of sales at Speaking Roses International, Inc., executive director at TIC Real Estate Association, and executive vice president of global sales at Daily Dose Learning. *BA, international relations and business, 1992*

Ryan Coles is a portfolio analyst at The Church of Jesus Christ of Latter-day Saints. Coles was previously a partner at Motus International and a program/curriculum director at Zaytoon International in Amman, Jordan. *BA, Middle Eastern studies/Arabic, 2009*

Stephen Zwahlen is the capture manager at SOS International, Ltd, an operations support company. *BA, international trade and finance, 2001*

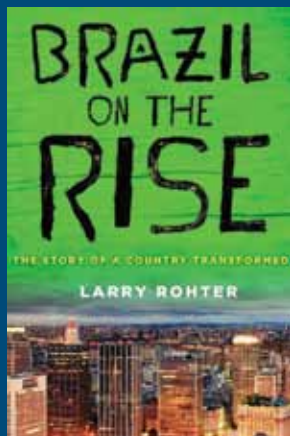
Jeffrey M. Jones is the president of JMax Asociados SC in Mexico City, Mexico. Jones was previously a venture partner at Alta Growth Capital. *BA, international relations, 1982*

Shawn Patterson is an international affairs analyst for the U.S. government. Patterson was previously the Chinese sales support representative at Nu Skin Enterprises. *BA, Asian studies and business management, 2007*

James Rogers is an associate at Osborn Maledon. Rogers previously worked as a research assistant for the Federalist Society. He also received an LLM from the University of Cambridge and a JD from Harvard Law School. *BA, international relations, 2005*

Jason Stephen is an operational excellence manager at Whirlpool Corporation. *BA, Asian studies; minor: business management, 2010*

Leanna Escobar is an international education consultant at Utah Valley University. Escobar received an MS in international policy and management from Kennesaw State University. *BA, international studies, Latin American studies, 2005*



BOOK OF THE SEMESTER Winter 2012

Former Rio de Janeiro *Newsweek* correspondent and *New York Times* bureau chief Larry Rohter spoke at BYU about the story of a country evolving from poverty into a powerful world force from our Book of the Semester selection, *Brazil on the Rise: The Story of a Country Transformed*. Written to inform an educated audience about one of the key “BRIC” countries, Rohter said Brazil’s successful energy and oil industries, its vibrant, world-renowned cultural patrimony, as well its successful bid for the 2014 FIFA World Cup and 2016 Olympics means Brazil is an emerging world power to reckon with.

Don't miss our new Goodreads group for more information on this and other book picks.



Seifert and his wife Victoria at an embassy event in Mexico City.

A DIPLOMAT WHO DOES BUSINESS

Nathan Seifert (BA European studies) is a commercial officer with the U.S. Foreign Commercial Service—a career path that requires all applicants to pass the Foreign Service written and oral exams. After spending much of his earlier career in the private sector, he now works with firms in a variety of sectors, from concrete batch plant manufacturers to the top tech firms, assisting them in global expansion plans by coordinating with colleagues in U.S. embassies and consulates around the world. This September he will begin Chinese-language training at Diplomatic Language Services in Virginia in preparation for assuming a three-year post at the Beijing, China embassy.

Watch “The U.S. Commercial Service: A Career in Diplomacy, Business, and Life Abroad,” his Kennedy Center presentation from 2 February 2012 online at kennedy.byu.edu/archive.

Luis Camara Manoel is a senior program manager at Microsoft Corporation. Manoel was previously a senior program/project manager at Novell, Inc. He received an MBA from the Washington Campus at the University of Phoenix in 2007. *BA, international relations, 1999*

Jason Olson is a writing instructor at Brandeis University. Olson previously worked as a graduate advisor at the TAMID Israel Investment Group, where he educated students on strengthening ties between the U.S. and Israel through business. He received an MA from Brandeis University in Middle East studies this year and is currently working toward a PhD in Near Eastern and Judaic studies from Brandeis. *BA, Middle East studies, 2010*

Stanford Swinton is the case team leader at Bain & Company, a top consulting firm. Swinton previously served on the finance committee for the U.S. Senate. He received an MBA from the University of Oxford Business School and a JD from the George Washington University Law School. *BA, international studies, 2004*

Kristina Southam is an administrative assistant at Macfadden. Southam previously worked with Musana Jewellery, which sells jewelry made by Ugandan women and uses the profits to support these women with income and education. *BA, Latin American studies, 2010*

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Wondering how to keep in touch with alumni updates? Our LinkedIn group continues to grow with new connections daily, so please join the “BYU David M. Kennedy Center for International Studies Group.” You will find alumni career opportunities and upcoming events of interest.

Also, we are constantly planning new Kennedy Center Conversations, a series of events that invite alumni and friends to reconnect and find out how to support student opportunities. Conversations this year have been held in New York (March), Chicago (May), and London (July), and planning is underway for a fall event in Washington D.C., reaching out to professionals in international development.

Saul Bracero is the deputy chief of staff at Africa Center for Strategic Studies. Bracero previously served as the chief of staff at the U.S. Force—Iraq, the director of East and Central Africa at the Office of the Secretary of Defense, and as the chief of the Africa Division at the Defense Intelligence Agency. He received an MS from the National War College in 2008 and an MA from the University of Florida in international relations in 1997. *BA, international relations, 1987*

Jeremy Lamoreaux is an assistant professor of international studies at BYU—Idaho. Lamoreaux received a PhD in philosophy with an emphasis in political studies/international security from the University of Aberdeen in 2009 and an MA in European studies/politics in 2003 from the University of Reading. *BA, European studies/civilization, 2002*

Matthew Gardner is the deputy director of International Programs at the National Association of Regulatory Utility Commissioners, a nonprofit organization that regulates the quality of utilities like energy, telecommunications, water, and transportation. Gardner received an MPIA from the School of International Relations and Pacific Studies at the University of California—San Diego. *BA, international studies, 2002*

Matthew Jones is an analyst at the U.S. Department of Defense. Jones received a GIS from Penn State University in 2011. *BA, Middle East studies/Arabic; minor: political science, 2006*

David Forsyth is a financial advisor at Merrill Lynch, a financial management and advisement company. *BA, international relations; minor: business management, 2010*

David A. Dayton is a trade show speaker for the new buyer forum at Global Sources and the CEO of Silk Road International, a company based in Shenzhen, China, that connects international businesses with Chinese factories. Dayton received an MA from Northern Illinois University. *BA, Asian studies, 1995*

Steven B. Redd is an associate professor of political science at the University of Wisconsin—Milwaukee. Redd received a PhD in political science from Texas A&M University in 2000. *BA, international relations, 1990*

Sean Bryson is the director of specialized services at Hitachi Consulting, a global business based in Dallas, Texas. Bryson was previously a senior consultant at Arthur Andersen. *BS, international studies; minor: Latin American studies, 2001*

Amanda Spencer is the co-director of operations at Zaytoon International, a nonprofit that promotes social and economic development in Jordan. *BA, international relations, 2012*

Grant Adamz teaches English as a second language at Shandong University of Technology in Zibo, Shandong, China. *MS, sociology, 2011; BA, Asian studies and Chinese studies, 2008*



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Corey Dyckman is the manager of strategy and business planning at the Walt Disney Company. Previously, Dyckman worked in commercial strategies at Wells Fargo and was a consultant for the Frontier Project. He received an MBA from the Mason School of Business at the College of William and Mary. *BA, international studies, 2003*

Eric Hyer is a professor of political science at Brigham Young University. Hyer received a PhD from Columbia University. *BA, Asian studies and Chinese, 1979*

Carrie Thompson Jones is a litigation attorney with Pite Duncan, LLP. Jones received a JD in international and corporate law from Arizona State University College of Law. *BS, international relations, Arabic, and political science, 1996*

Rory Gates is a law clerk at Mills Jacobson Halliday, PC. Gates was an officer candidate in the U.S. Marine Corps. He received a JD from Willamette University College of Law this year. *BS, international relations and Scandinavian studies, 2007*

Brian Halverson is the assistant to the director of the San Antonio Police Department. Halverson previously worked as a senior management analyst for the city of San Antonio Solid Waste Management Department. *MPA, local government and financial management, 2009; BA, international relations, 2006*

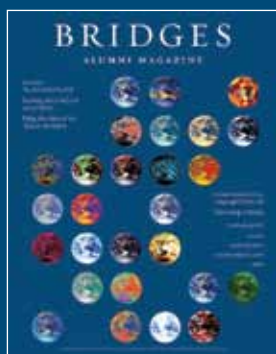
John Hafen is an attorney with Hanshaw Kennedy, LLP. Hafen also served as a law clerk at the law office of Stephen F. Malouf, P.C., and Beretta Kahale Godoy. He received a JD from Southern Methodist University Dedman School of Law. *BA, international studies, 2002*

Andrew Howell is an enrollment advisor at the University of Phoenix. *BA, Middle East studies/Arabic; minors: political science, international development, 2011*

Jennifer Assily is a researcher at Conservation International, a nonprofit that works for environmental sustainability. *BA, international relations and French studies, 2011*

Joshua Perez is the global marketing and public relations director for the Pillars Foundation, a nonprofit that promotes quality education and practice in medicine, business, and dentistry globally. Perez earned a PMP designation from the University of Houston. *BA, Latin American studies; minor: business management, 2007*

Matthew Jackson is a regional manager at Hilti, a company providing new construction technology based in Schaan, Liechtenstein. Jackson received an MBA from the Thunderbird School of Global Management in 2004. *BA, international studies: global trade and finance, 2001*



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FOR INTERNATIONAL STUDIES

North Korea is probably the only country in the world deliberately kept out of the Internet. Televisions and radios are locked on government frequencies—it is a serious crime to listen to a foreign broadcast. As a result, North Koreans think that they live in the best country in the world and that, as difficult as their lives may be, everybody else has it much worse.

—Barbara Demick