

BRIDGES

A L U M N I M A G A Z I N E

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Cover Photo: London Centre, 27 Palace Court, taken by Julie Magleby, 2005.



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The London Centre: A Passport to Cultural Immersion

by Jamie Huish



Winter evenings in England fold in with soft gray and blue tones and a breeze of cool air, often accompanied by a light drizzle. Streetlamps cast halos of light, and the cozy city buzz drones on as people pop umbrellas, board double-decker buses, or duck into Tube stations heading for home.

Inside two stately Victorian mansions on 27 Palace Court in Kensington, the evening glow from lamps reflects cheerfully on forty-one college students, two resident managers, and four faculty members, who, with their families, bow their heads in prayer, and then meet at the large oak tables for an evening meal. Some students eat quickly and don coats and scarves to guard against the cold night—there are shows to attend, plays to see, and a whole new side of the city to explore.

To Be or Not To Be . . .

The London study abroad program began small but determinedly. The program kicked off in June 1975 with twenty-eight students directed by Stanley A. Taylor, a political science professor, and John B. Harris, an English professor. Students and faculty lived at the Onslow Gardens hotel and attended classes nearby at the Hyde Park Chapel.¹

It was not the first program of its kind. The first BYU student international study program began in 1958, with students studying French in Canada. A few Spanish-language programs in Mexico cropped up at the same time, but they were held inconsistently with professors primarily working on their own. Dean Harold Glen Clark, of the Division of Continuing Education, questioned the possibility of regular study abroad programs in the early 1960s. At Clark's request, Richard H. Henstrom, associate dean, conducted a national study of existing study abroad offerings at other universities. Henstrom worked with Robert C. Taylor, Department of Travel Studies chair, to examine BYU's options. Both decided BYU would benefit from such programs.

An official BYU study abroad program began in Salzburg, Austria, in 1965. Studies focused on intensive language training with an emphasis on music and the humanities. Directed by the Division of Continuing Education, programs expanded to include French language in Grenoble, France, Ancient Near East studies in Jerusalem, and Spanish-language training in Madrid.

As property rates rose and student involvement grew, the Division of Continuing Education considered finding permanent property for the programs. Up to that point, students had been housed in university dormitories or private homes in the various countries. The university purchased property first in Vienna, then Paris, Madrid, and, finally, Jerusalem.²

Initially, interest in study abroad centered on language programs—London did not receive immediate attention. Richard Henstrom recalled sitting in a Continuing Education board meeting in the early 1970s when Elder Thomas S. Monson raised the question of why the university had not considered sending students to London.³ Students had also been inquiring about the possibility of studying in London, so Henstrom again began investigating to see if the option was economically sound and academically feasible. The board decided to approve an experimental program beginning with Taylor and Harris in 1975.⁴

Students loved being in London from the beginning said Harris. He and Taylor coordinated curriculum to teach English literature, history, and humanities. Their goal was to bring a wider experience to the students than they could get in Provo. Harris recalled sending students on little assignments as they traveled the six blocks between the hotel and their classrooms. He would send them on excursion exercises to examine the architecture at Royal Albert Hall or to investigate inexpensive restaurants to get the students involved in the city.



Taylor viewed the early programs as a good start but difficult for ongoing work since the hotel where the students lived also housed regular travelers. “The room quality was spotty, and the costs were quite high. At times, the walk from the hotel to the Hyde Park Chapel was difficult,” he said.

After a year, the board approved the London program for open-ended continuation. At this point, the division began to cast its vision beyond the hotel to a permanent place for the students in London.

A Residence of Their Own

As the program expanded, the need for an actual BYU facility in London became pressing. Local inflation, coupled with the need to consolidate living and learning facilities and ensure university-standard accommodations, led the board to recommend the purchase of a suitable space. Dean Stanley Peterson appointed Henstrom to find a suitable facility.⁵

Finding the perfect space was a stiff order. The location needed to be accessible by Tube, with a suitable proximity to museums, theatres, and local sights. The program needed a building in quality condition that would hold up under the wear and tear of students year-round, while still providing a comfortable living environment. Dormitories, living areas, and classrooms, with a separate area to house the faculty and their accompanying families, was imperative.

Henstrom scoured the city but remained unsatisfied with any facility he saw. Finally, he took to the streets, searching up and down for any *For Sale* signs in the ornate, elegant windows of London boroughs. During that trip, his real estate agents became aware of a building in Notting Hill, in the Kensington borough. He immediately went to the site to inspect the building. A former Polish Embassy, 27 Palace Court was then being used as a training area for international medical residents by the King Edward Hospital Fund of London.⁶ Henstrom noticed the adjoining building, 29 Palace Court, also belonged to the hospital.

“The location and the facility was ideal. I told them if they’d sell both, we’d buy them immediately, and we’d pay cash,” Henstrom said.

After making purchase arrangements, Henstrom went about the arduous task of sorting through the legalities associated with foreign real estate. As each borough has its own rules for purchasing and owning property, it took legal experts on both sides of the Atlantic several months to wade through the paperwork.

Students occupied the London Centre during June 1977. The facility still includes five floors of classrooms, dormitories and living spaces for about forty people, with the neighboring connected building containing flats to house faculty and their families. The historic old building is not without its quirks. Students chuckle at the tiny closet enclosing the sole telephone, fondly referred to as “the booth,” which can get a little crowded on Sundays as students line up to phone home.

Having a space designed for the program benefited both students and faculty, as well as ensured the program’s continuance. Both noticed an increase in the program’s quality. At the centre, students live dormitory style, sleeping in communal bedrooms filled with bunk beds. Sharing a bedroom with thirteen other people and living out of a closet the size of a gym locker for four months can be an adjustment for some students, but it’s an easy tradeoff for the sights and adventures of living in the heart of a big city. Students traverse the streets and Tube systems daily, and soon they’re the ones being stopped on the street for directions. They know the baker in the corner cafe, the clerk at the local convenience store, and the Italian neighbor who walks her poodle in Hyde Park in doggie designer ensembles.

“Our own building allowed us to maintain better standards, develop a small library, have study areas, control our own kitchen, and spend less time during the day walking between the chapel and the hotel,” former director Stan Taylor said. “It was great to control our own classroom, have our own equipment, sit with students in the lounge, and discuss the day’s experiences without non-student lodgers all around us.”

The other European centers closed one by one after the board noticed an increase in expense that could not be met by the number of participants. As language was the main focus in the other centers, the university decided to house students with local families and provide them with an immersion experience to bolster their language skills.⁷ By contrast, the London Centre remains open and is filled to capacity year-round.

The City is Their Campus

Several mornings a week, students begin their day in the classroom on the centre’s second floor. While they look at slides and discuss the works of art in their textbooks, their professor plans a trip to the National Gallery, only a short Tube ride away, to

view the paintings in person. Sometimes the classroom is abandoned altogether and lectures are held on-site at museums, galleries, or theatres. This hands-on philosophy has guided the program from the beginning.

"The city itself is an extension of our classroom," said David Dalton, emeritus professor of music, who directed the winter 1981 London program, teaching humanities.

As part of his course, Dalton required his students to complete a final research project that forced them to get out on the streets and delve into their studies. One student wrote a paper on the composer Puccini's time in London, where he was inspired to write *Madame Butterfly*. The student visited the Duke of York Theatre, where the opera was performed, as part of his research.

Dalton also urged his students to expose themselves to religions outside the LDS community. He took his students to an Anglican mass at a nearby chapel, and they watched a baptism performed by a female minister.

In another instance, Dalton took his students to Canterbury Cathedral to hear *Evensong*, an evening performance of praise sung by a young boys choir. Dalton wrote to the minister beforehand to ensure that his group would not be overstepping their bounds by attending and was assured that they were welcome.

"It was a very cold night, and we went in and felt sheltered," Dalton said. "The Cathedral has a Druid feeling; it is draped with centuries."

After listening to the performance, the minister said a prayer and invoked a blessing upon the students from BYU, blessing them that their studies might be beneficial and their experience would be expansive and culturally fit. All were deeply touched that this minister would go out of his way to focus on the students.

"If only we could be as hospitable to those of other faiths as we were treated here," Dalton said.

Faith of Our Fathers

Though far from traditional LDS meetinghouses, students nevertheless have an opportunity to practice their faith. On Sundays, students head for the Tube station in small groups carrying hymnals, Primary manuals, and Sunday School lessons. They're off to family wards all across the city to teach, strengthen, and worship with their British brothers and sisters. Many students have English ancestors, who left homes and birthplaces to follow the counsel of a prophet to move west. Now the students are the ones in a new land—heeding their prophet's counsel to get all the education they can.



The religious educational opportunity became a dominant justification for retaining the London Centre as the other European centers closed. After visiting London, President Gordon B. Hinckley said he wanted the students to be out and about, learning about their heritage.⁸ As a result, students regularly take a religion course about Church history in England or world religions. "Not teaching Church history in England would be like being in Nauvoo without doing Church history," said Lynn Elliot, International Study Programs director. "You could do it, but why would you want to?"

Students take field trips to memorable church sites in England where early missionaries first attracted converts. Benbow Farm, where Wilford Woodruff baptized and converted many early members, remains among the most popular. Students also visit Gadfield Elm, the first LDS chapel in Britain, and hold brief religious services commemorating the early Saints.

Around the World in Thirty Days

Though current students participate in two daytrips a week, many programs also include additional travel during the semester. Groups travel to the North Country, Scotland, and sometimes Paris. When the other European centers were still open, programs would rotate for a month, spending a week at each. Shelley Larson participated in the rotation program during winter 1982. She loved the broadening experience of traveling outside the United Kingdom to see the places and masterpieces she had studied.

Her group went to the Van Gogh museum in France to see his works of art they had covered in a humanities class. Afterward, the students bought flowers at a neighborhood market and found Van Gogh's grave in the local cemetery.

Some of Larson's experiences, while memorable, weren't always fun and games. After spending a week in Austria at the Vienna Center, the students boarded a bus to Yugoslavia.

"We got up at about 4:00 A.M. and were about an hour out when I woke up in a panic," Larson remembers, "I left my passport on the back of the door in the room where I was staying in Vienna!" Embarrassed, but panicked, Larson made her way around sleeping students to the front of the coach and relayed the news to her professor. They turned the coach around, and she retrieved her passport in time. Larson still recalls the relief she felt.

Kip Clark in London (1983)

The centre itself has been through numerous remodels, the most significant one occurring right after the university acquired the property. Kip Clark participated in an early group to live in the newly renovated London Centre in 1983. His study abroad experience was a bit of a surprise, even for him.

As an English major, Clark had taken several Shakespeare and British literature classes. Study abroad became his chance to see the places where his favorite authors had lived and wrote. "I've always been a humanities person, so seeing the museums and paintings, the landscapes, and the documents I'd read about made it real," Clark said.

The city became a laboratory of living experiences for Clark. "I read *Paradise Lost*, then went to the house Milton lived in when he wrote it," he recalled. "I learned how he was almost completely blind when he wrote it, so he would compose passages at night and tell them to a scribe in the morning."

These experiences set the semester apart from any of Clark's classes in Provo. "It's the sense of actually being there and seeing things that you're learning about," he said. "It's going to class in the morning and studying British history, then seeing the Magna Carta or attending Parliament in the afternoon."

In addition to classes, the group also participated in short trips outside the city to notable sites and landmarks. One of Clark's favorites was a conference about William Wordsworth, at the poet's former home in the Lake District of northern England. Amid the damp greenery and wispy fog, Clark connected to the poems from his textbook.

"There were scholars from all over the world there, and many presentations went way over my head, but what I liked most was being in the actual area where Wordsworth wrote," Clark said. "I remember going to the lake by Wordsworth's, where he often wrote, and feeling a breeze off the lake. Wordsworth wrote about the wind as inspiration and it was so easy for me to imagine what he was feeling when the wind was blowing. I could get a sense of why it was his source of inspiration."

The months away from Provo, in close proximity with so many students, also became a time for Clark to blossom socially. "I grew up shy, but there you're around a constant source of friends with so many things to do, so you get to be really close," Clark said.

At the London Centre, living together means eating, sleeping, studying, traveling, and exploring together. Friendships often take on a deeper bond as students experience things that are singular to their time spent abroad. Though students have the freedom to navigate the city alone or in small groups, many seek out like group members to share in unforgettable times and events. As do many study abroad participants, Clark still counts his former housemates from the London Centre as friends on a level different from his Provo comrades.



Above: Former Study Abroad students (1980s) at the London Centre and environs.

Left: Former Study Abroad students (1985) explore London's historic sites.





"Thank goodness we weren't all the way to the border when I realized," she said with a laugh. "I don't know what they would have done with me then!"

Larson considers herself a much more seasoned traveler now and said London is responsible for giving her the "travel bug." She moved to London this year with her husband and children so her husband can participate in a three-year exchange program with an international company.

"Study abroad is probably why I'm so open to doing this," she said. "This will be an adventure, and I'm not afraid of it."

Opportunity Cost

All the travel and adventure can be costly, and the London program continues to be more expensive than a semester spent in Provo. The program fills up quickly as eager students vie for a priceless experience. A few scholarships are offered to supplement some of these costs; the Mae Covey Gardner Award remains a foremost possibility.

Mae Covey Gardner was a daughter of Stephen M. Covey, who originally owned the Little America hotel chain. When Gardner's father sold his companies, he bestowed his children each with an inheritance. Gardner wanted to do something beneficial with her portion honoring her mother, Hannah Ashdown Saunders Covey, a pioneer whose parents pushed a handcart to Utah. Gardner's mother had also always been very interested in the humanities. Stan Taylor, then-Kennedy Center director, married a niece of Gardner's and encouraged her to utilize her funds to benefit students in the London program.

"I learned that Mae Covey Gardner was going to make a fairly large donation to the university. Three programs were chosen to make a presentation as to how they would use the money—the Kennedy Center, the Marriott School, and the Clark Law School. I knew Sister Gardner, and I knew of her love for art and humanities. I developed a presentation showing how her money would be used to subsidize concert and museum attendance for all study abroad students. She liked the idea, and we received the award," Taylor explained.

Gardner's heritage was from Northampton, England, so she gravitated toward the idea of supplementing the education of students in the land of her ancestry. An avid traveler, Gardner filled her Salt Lake home with treasures from around the globe. Her trips were always preceded by careful study of each place she went including the people, the arts, and the culture.⁹

The money Gardner provided helped Taylor establish the Hannah Ashdown Saunders Covey Endowment with a threefold purpose. The money gave partial scholarships to London and Vienna students, who demonstrated a financial need. It also was

used to subsidize the cost of group attendance of museums, plays, and performances. Some programs have used the money for Shakespeare plays at Stratford-on-Avon, others attended ballets such as *Swan Lake*, or a variety of musical or theatrical performances. Any remaining funds were intended for guest lecturers to be brought to the centre or in appropriate venues in the city such as galleries or theatres.

In honor of Gardner's ongoing generosity, it was decided that the London Centre's front parlor should officially be named the Mae Covey Gardner room. Decorated with plush settees and elegant draperies, the room was the perfect place to honor this benefactress. Henstrom commissioned a portrait of Gardner to hang permanently in the room, which was dedicated in 1987.

Karen Akagi, a recipient in 1983, said, "Without the grant, I would probably not have gone because of finances, so it was a real blessing to me."

Akagi felt her time in London continued to benefit her after she returned to Provo. When writing a senior history paper for graduation, she chose to write about Charles Dickens and the Industrial Revolution, which she called a direct outgrowth from the learning experiences while in England.

"Interestingly, I read a lot of Dickens while on study abroad whom I had not read before. He wrote many of his works in the serial fashion—publishing one chapter at a time in the newspaper until the whole work was completed. I read his work, *Great Expectations*, in the reverse fashion. I bought a used paper back copy and took it with me. Students are limited in what they can take and luggage space is at a premium. I tore out the chapters as I read them and threw them away so my copy of *Great Expectations* got smaller and smaller as I traveled, until it was gone," she recalled. Akagi won the European History Award for her paper that year.

How Do I Love Thee? Let Me Count the Ways . . .

In 1986, the Division of Continuing Education transferred the responsibilities of study abroad to the Kennedy Center, under the direction of Ray C. Hillam, where it was deemed most appropriate. In 2000, the department was renamed International Study Programs to reflect the broad range of programs beyond traditional study abroad now available to students.

Today the London program remains the most popular study abroad choice, sending about 160 students overseas each year. Of the students who participate in an international study program, one in six goes to London. Typically, three times as many students apply as get accepted.¹⁰

The program is continually improved with suggestions from students and faculty. The university is striving to provide

an excellent, choice experience that reflects the same goals since the program's earliest conception. "We're looking to give new perspectives, new outlooks, and new worldviews to our students," Elliott remarked. "It forces you to reveal why you do things the way you do and hopefully makes people more tolerant and less judgmental."

While students from all majors are encouraged to apply, directors place emphasis on majors, such as English or humanities, that will especially benefit from the curriculum. The curriculum itself has been standardized to include British literature, humanities, social sciences, and religion classes with some variation depending on the director.

The London Centre, freshly remodeled in spring 2005, includes new couches and dining room tables, but the same happy din of students and professors clamors on. Formal studies are finished for the day, but each hour brings new learning experiences for BYU students in the London study abroad program. Summer students lounge in upstairs window alcoves as breezes filter in through the open bedroom windows. They snack on British candy and cookies, while giggling at pictures from their most recent daytrip. Relaxing on their bunks, other students flip through tour books about the city, planning to-

morrow's activities. Every group feels a connection to the centre and the city; this is their place, their home abroad.

Each group will come and gain what they never could from sitting in a campus lecture hall, staring at PowerPoint slides. These students have seen it, touched it, heard it, and, most of all, felt it and lived it. 🌍🌍

NOTES

1. Henstrom, Richard H. *The World is Our Campus: History of the Division of Continuing Education at Brigham Young University, Provo, Utah, 1875–1997*, Brigham Young University, 1997, p. 311.
2. *Ibid.*, pp. 287–291.
3. Interview with Richard H. Henstrom, 29 March, 2006.
4. Henstrom, Richard H. *The World is Our Campus: History of the Division of Continuing Education at Brigham Young University, Provo, Utah, 1875–1997*, Brigham Young University, 1997, pp. 311–312.
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*, Interview with Joseph O. Baker, 30 March 2006.
8. Interview with T. Lynn Elliott, 24 March 2006.
9. E-mail interview with Stanley A. Taylor, 28 March 2006.
10. Henstrom, Richard H. *The World is Our Campus: History of the Division of Continuing Education at Brigham Young University, Provo, Utah, 1875–1997*, Brigham Young University, 1997, p. 333.
11. Interview with T. Lynn Elliott, 24 March 2006.

Unearthing Generations

Karen Akagi's real adventure came about halfway through her London semester when she prepared for a live-in experience. Students live with LDS families throughout Great Britain for about a week, seeing the culture and day-to-day life on a firsthand basis. Because they spend the majority of their semester in a group home, university officials feel that students also need to immerse themselves in the everyday living. Usually in pairs, students pack a gift for their host families and travel by bus or train to the coast of England, the North Country, or Scotland or Wales. Akagi counted this experience as a defining moment during her stay in the British Isles.

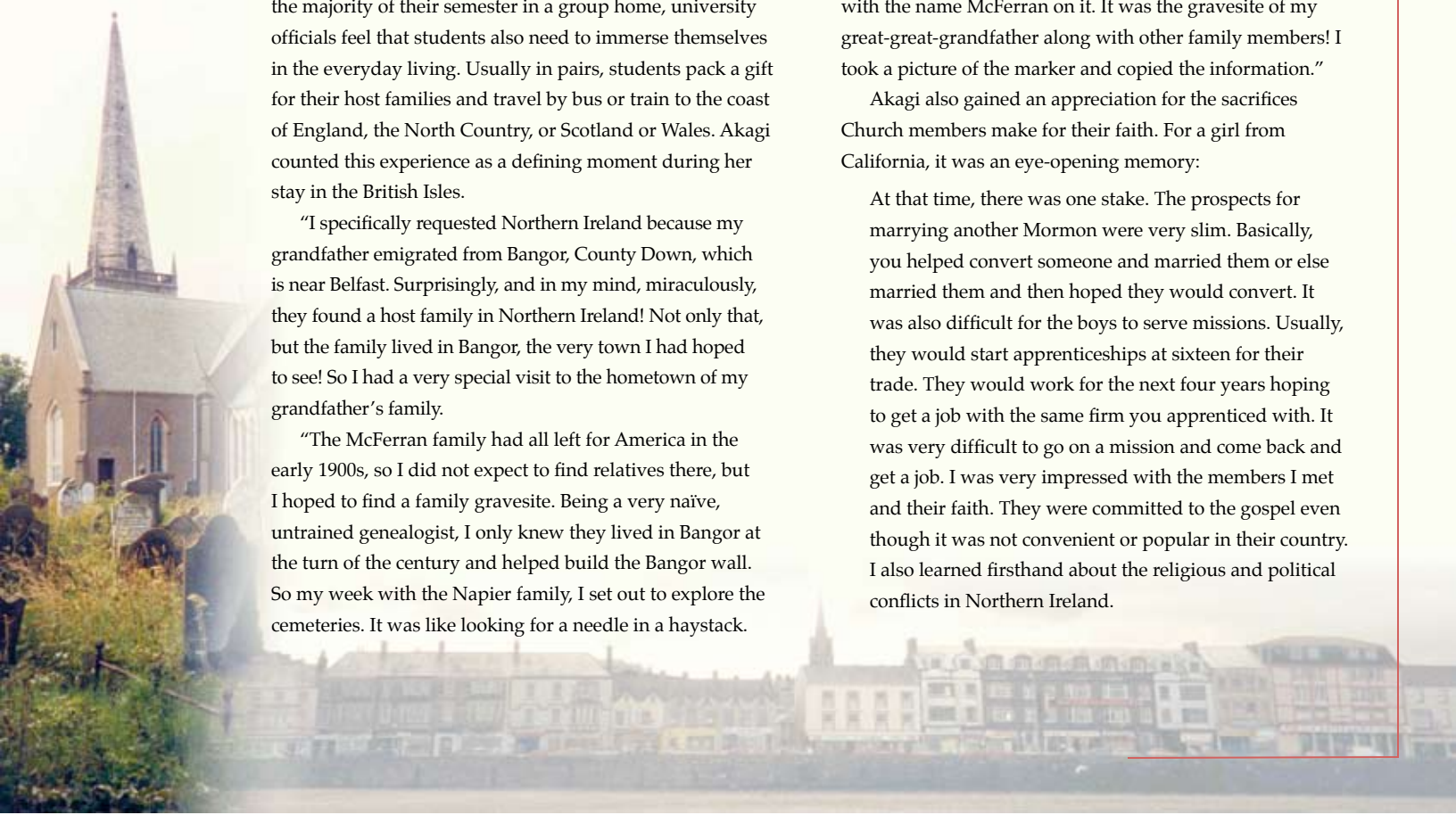
"I specifically requested Northern Ireland because my grandfather emigrated from Bangor, County Down, which is near Belfast. Surprisingly, and in my mind, miraculously, they found a host family in Northern Ireland! Not only that, but the family lived in Bangor, the very town I had hoped to see! So I had a very special visit to the hometown of my grandfather's family.

"The McFerran family had all left for America in the early 1900s, so I did not expect to find relatives there, but I hoped to find a family gravesite. Being a very naïve, untrained genealogist, I only knew they lived in Bangor at the turn of the century and helped build the Bangor wall. So my week with the Napier family, I set out to explore the cemeteries. It was like looking for a needle in a haystack.

There were several cemeteries, and I needed to choose between Protestant and Catholic. Finally, I was directed to an old church with a rundown, unkempt graveyard. As I poked around the dilapidated markers and overgrown grounds, unexpectedly, I found a very weather-worn marker with the name McFerran on it. It was the gravesite of my great-great-grandfather along with other family members! I took a picture of the marker and copied the information."

Akagi also gained an appreciation for the sacrifices Church members make for their faith. For a girl from California, it was an eye-opening memory:

At that time, there was one stake. The prospects for marrying another Mormon were very slim. Basically, you helped convert someone and married them or else married them and then hoped they would convert. It was also difficult for the boys to serve missions. Usually, they would start apprenticeships at sixteen for their trade. They would work for the next four years hoping to get a job with the same firm you apprenticed with. It was very difficult to go on a mission and come back and get a job. I was very impressed with the members I met and their faith. They were committed to the gospel even though it was not convenient or popular in their country. I also learned firsthand about the religious and political conflicts in Northern Ireland.





PRC Film Delegations visit BYU

During winter semester 2006, Asian Studies hosted two delegations of film scholars and professionals from the People's Republic of China. The visitors had an opportunity to give lectures, visit and speak in Chinese literature courses, and introduce screenings of classic and recent Chinese films.

The first delegation included Wang Meibiao, a documentary film director affiliated with the Beijing Newsreel and Documentary Film Studio, and Yang Yang, a professor of Chinese literature at East China Normal University, who came to campus 7–9 March. During their visit, Wang introduced students of Chinese literature to the recent history of Chinese cinema in a lecture entitled "Discovery and Creation: The Films of New China." Yang's lecture, "Vision is Richer than Language: Sixth Generation Film," featured the newest generation of Chinese filmmakers, the so-called Sixth Generation. Wang also introduced a screening of the classic film *This Life of Mine* (*Wo zhe yibei zi*, 1950) and Yang introduced the *Peach Blossom Fan* (*Taohua shan*, 1963), a costume drama adapted from a classic Chinese drama. Both guests also participated in a panel discussion in Professor Steven Riep's contemporary Chinese literature class, where each guest shared his experiences growing up and viewing films in China.

On 11–12 April, three senior film critics and scholars visited BYU. Both Wang Shizhen, noted film critic, journal editor, and scholar, and his wife, Lin Yuzhen, editor and critic, are affiliated with the Shanghai Film Association. They were joined by Wang Di, a scholar of film and literature at the world renowned Beijing Film Academy, the school from which noted directors Zhang Yimou and Chen Kaige graduated. Lin, an expert on the role of women in Chinese cinema spoke on "Women and the Maoist-era Chinese Film Industry, 1949–66." Her husband gave a lecture entitled "Remembering the Seventeen Years" (1949–1966) and introduced the 1979 classic film the *Legend of Tianyun Mountain*. Professor Wang introduced a screening of Zhang Yimou's the *Story of Qiu Ju* and addressed the relationship between film and fiction in a guest lecture in Chinese given to Chinese majors studying contemporary literature. These visits were arranged by Riep, an assistant professor of Chinese in the Department of Asian and Near Eastern Languages at BYU, and through the assistance of Greg Lewis, a professor of Asian history at Weber State University. More Chinese film activities are planned for the fall semester at BYU, when Asian studies, in cooperation with International Cinema, will sponsor a Taiwan film festival, 3–5 October; that will screen a variety of documentaries and feature films. The festival will include a gala opening reception, short introductory lectures, and a visit by several documentary film directors. Additional visits from PRC cinema scholars and specialists and film screenings are also anticipated.

A Walk in the Park?—Yes, and so much more . . .

by J. Lee Simons

*"I am
desperately
in love with
London,
and if I
were a man
of the world
I would live
here."*

—B.H. Roberts¹



This statement captures the feelings of an academic who began visiting London as part of BYU's Study Abroad Program, visits that ignited a passion for London and resulted in the 2004 publication of *Walking through London's History*.

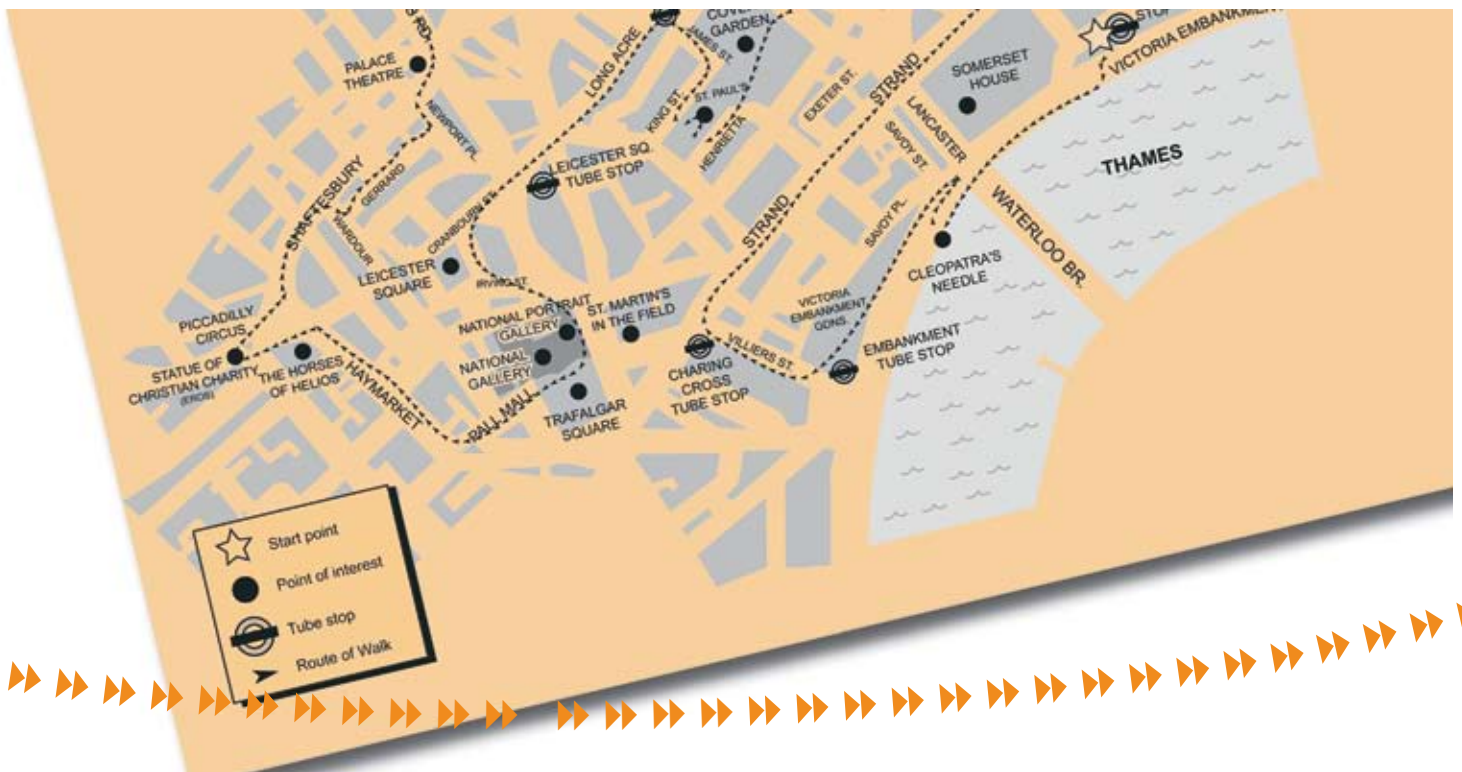
"When I first started going on Study Abroad in 1976, we had six-month programs," explained Arthur Bassett, emeritus professor of humanities. "We spent about a month on the continent, eight days in Russia, eight days in Israel, and London became a launching pad."

In those early days, Bassett taught Humanities 202 and used the time to prepare for what they would see on the "continent." From art to architecture, the focus was on European galleries and museums. "The art we discussed was in the Louvre or elsewhere in Europe," he said. "The artistic heritage of London (and the UK in general) was largely ignored. Yet, London, which is, in my opinion, a destination itself, has a romance all its own—you can't go any place in London without historical levels three or four deep; you really are walking through history when you are in London."

After the first few trips, Bassett determined to get to know London by going on walks. What he found not only deepened his fascination, but the walks inspired a solution to what he referred to as the "gopher act."

"I came to realize that students would go down into the Tube, move to another part of the city, pop up, do their thing, go down again, go to another section of the city, pop up, etc.," noted Bassett with chagrin. "London is so walkable. You can walk from the Tower to the BYU London Centre in a matter of a few hours."

In addition to London's compact geography, the layout lends itself to natural cataloguing. "There is an economic part of the city, another part for the law, another



for entertainment, then an area for the royalty, so you have these nice little pockets that just invite investigation," imparted Bassett. And the early walks became a standard activity for his students by 1987.

"I started doing it to get them to become conversant with London. They were surprised to find that they could leave Trafalgar Square and walk around the corner and be in Leicester Square," he said. "You could also get into the Tube, spend about fifteen minutes and end up in Leicester Square, but it is just around the corner. Students were amazed at how interconnected the whole city is, how easy it is to walk, and how much nicer it is than using the Tube."

From the beginning, Bassett wrote the walks for students to utilize in small groups of three or four—on their own; he did not place himself in the role of tour guide. "I didn't want the walks to say 'go here and see this,'" stressed Bassett.

He incorporated human interest stories on many topics and from many time periods, woven into the historical tapestry of London's long and colorful existence. "I keep thinking about a statement the Savior made about having life and having it more abundantly," he said. "And the abundant life seems to me involves a mixture with other people and other times. That is part of the students' education."

The early walks were shared with other faculty in charge of programs at BYU's London Centre. "They put them in the library and would tell their students, 'There are some walks if you want to do them.' The faculty thought maybe you will get two or three ambitious ones who would actually do it," said Bassett. "Students go to London with many kinds of motivation: the theatre—a big motivation of my own, shopping, and socializing, as well as to see spots in London that everyone knows about and wants to visit—it's a 'been there, seen that' kind of thing."

Ray Hillam, a former director of the Kennedy Center, had urged Bassett to publish the walks for a number of years. Then Jeff Ringer, current Kennedy Center director, Bassett, and Professor Larry T. Wimmer spent fall semester 2000 in London. "Jeff and Larry and I decided we would make a class out of the walks for our program. Our goal was to have students familiar with London from the start. We took the first week and had them do walks for this class," he explained. "We would have an orientation meeting each morning and give the students these walks to do. Then they would write up a report on what they liked about it."

When they returned from that semester at the London Centre, Ringer forged ahead to begin the task to publish the walks. In fact, Bassett first turned in eight walks for publication, but when he and Wimmer returned to London in 2003 to take



Excerpts from *Walking Through London's History*.

Parks Walks

12. Holland Park

A mews in London signifies a place where horses were kept and servants housed for the mansion behind them (above them in this case). At one time London's horse population almost equaled its people. And we think all "pollution" is modern! Almost every block or section of middle and upper class homes had its inner court of mews. How times change as stables gave way to garages! A one-bedroom home in the mews recently (2003) listed for £800,000. Translated into dollars, that would be over \$1.25 million. Some of these mews throughout London are now the trendy places to live, as evidenced by the autos you see parked along the road. Holland Park Mews is an excellent example.



Area Walks

14. Walking Among the Scholars: Bloomsbury/St. Pancras

Thomas Coram was an eighteenth-century British sea captain, who became concerned about the number of children being abandoned on the streets of London. He himself was an unwanted child of an unmarried mother. Accordingly, he began a Foundling Home for deserted children in Coram Fields. To help with the finances, he sought the aid of William Hogarth (a British painter) and others. Hogarth, in turn, appealed to some of his friends and they collectively decided to donate paintings to the Foundling Hospital. Thus was born the first art gallery in London as Hogarth and others (including Joshua Reynolds, John Singleton Copley, and Thomas Gainsborough) put their paintings on display at the hospital. Admissions were charged and the proceeds given to the home.



Thames Walks

2. Walking the Walls of Londinium

"The City," as it is now familiarly known, was anciently called Londinium. It is now the financial heart of Britain's economy—along with Wall Street in New York and Tokyo in Japan, it is one of the largest and most influential financial centers in the world. Consequently, a major part of the atmosphere of this area is generated by businessmen and businesswomen in dark suits, bustling around or huddled at the pubs, drinking ale and plotting their world-shaking stratagems. During the weekend, the city will be completely deserted, almost surrealistically so, and you will miss much that is unique to this area.



Excursions

19. Hampstead and Hampstead Heath

Kenwood House is undoubtedly the showplace of the heath. This beautiful mansion is magnificent, inside and out—and better still, it's free. You may already have seen the interior if you have seen either *Notting Hill* with Hugh Grant and Julia Roberts or Jane Austen's *Mansfield Park*, starring Harold Pinter. Scenes from both were shot in the ballroom. Remodeled by Robert Adam between 1764 and 1773, it is one of the finest examples of Adam's neoclassical work. My favorite room is the ornately decorated library. Kenwood's beautiful setting—overlooking London—makes it a favorite for summer open-air concerts held by the side of the lake.

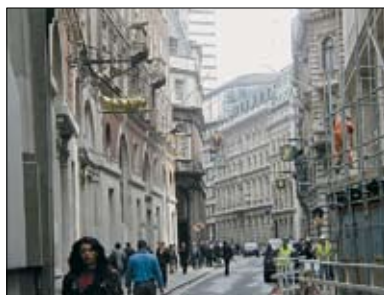


Farewell Walk

21. Farewell—From the Tower to the BYU London Centre

One of the things I love most about London is its special way of doing pomp and ceremony. Therefore, some time ago I devised my own ritual that I always use to say farewell to my beloved London. It is my way of experiencing her energy and excitement one last time. It is my way of seeing that she is in good hands and will carry on when I am gone. It is my way of remembering the places I have walked before. I call it the Farewell Walk. It is a way of saying "This town is now, and always will be, an integral part of me."





Expand Your World

Cell Phone Use takes Alumna to Egypt

Kennedy Center alumna Alexia Green began conducting international research in 2003, when she was awarded an ORCA grant to conduct research in Morocco. Professor Donna Lee Bowen, the Middle East Studies/Arabic coordinator, was her advisor. Green researched the social changes among Middle Eastern youth brought on by the influx of cell phone use. A Fulbright grant in 2004 allowed Green to collect similar data in Jordan.

In December 2005, she departed for Cairo for a two-week trip with Andrew Minoski to gather information not available in a classroom. In order to gather adequate samples, Green and Minoski went to university campuses and randomly selected individuals to interview for between fifteen and thirty minutes. During the interviews, Green discussed mobile and home phone usage and how the two influenced gender relations. "For instance, generally girls cannot talk to boys on their house phone, but they can on their mobile," said Green. "This makes the mobile phone a key tool to maintaining contact with men they may meet on the street, at the university, or at a family event, such as a wedding."

She credits her age and social situation for her success in interviewing subjects in Cairo. "As young people, we have access to Middle Eastern youth that few older professors would have. They talk to us as equals," she asserted. "We also have the added benefit of not being part of their society which allows them to talk freely without the social repercussions of gossip."

From her Cairo research, Green concluded that cell phones are drastically changing social interaction between men and women in the Middle East. "I believe that mobile phones are allowing men and women to interact in a way that was not possible before the phones were introduced," Green declared.

The Kennedy Center played an important role in her Cairo success. "We had all of our costs covered—without that assistance, we would never have been able to do the study," said Green. She is continuing her involvement with the center through her work with a Palestinian-Israeli book project.

During spring 2006, Green returned to Jordan to conduct an impact assessment for the Child Safety Program for the Jordan River Foundation which is headed by Queen Rania. The program is currently being replicated in other Arab countries. Then in June she worked for Housing and Urban Development in Washington, D.C.

Green is currently an MPA student at the Marriott School, with an emphasis on nonprofit management and international development.



photos for the project, they walked the walks to check for accuracy, and, ultimately, Bassett came back with a revised plan.

He organized the walks into five categories that encompassed twenty-one distinct walks: Thames Walks (8), Parks Walks (4), Area Walks (5), Excursions (3), and the Farewell Walk—From the Tower to the BYU Centre. Each walk begins with a brief historical context for each era: Medieval, Georgian, Victorian, and Modern—peeling back the layers of history to quickly orient the walker to the significance of the area over time.

"I've had a lot of people call me and say 'We are going to London; what should we see?'" said Bassett, so the books are now sold through the BYU Bookstore. Although each walk begins at the London Centre, the walks are easily accessible by Tube from anywhere in London.

"One of my focal points in life is to try and make history interesting. I avoided history like the plague when I was growing up and especially American history, because it was facts and figures about the Revolutionary War, Constitution, Civil War, etc.," Bassett admitted. "When I was with the Church Education program, I thought one of the best things I could do for a PhD was to get familiar with the historical background in New England. I found Syracuse would allow me to do intellectual and social history."

"That is the kind of history I wanted to write about London. When I go to England, I am in London," he said. "Sitting in a car, coach, or train and watching the countryside, in places such as the Lake District, has never intrigued me as much as the city, because it doesn't have the vibrancy of the city."

Bassett reported that Ringer would get the newspaper for the students every morning and hold a special news briefing for anyone who wanted to come down. Ringer told him, "I love that the minute you step out the door you feel the energy of London—the roar of the traffic; you feel alive."

"You don't get that out in the country," Bassett affirmed. 🇬🇧

A collection of Paris walks is being compiled this summer; publication is expected by spring 2007.

NOTE

1. Madsen, Truman H. *Defender of the Faith: The B.H. Roberts Story*, p. 165.



Did you participate in an international study program? Reconnect with friends through the Alumni Portal at <http://kennedy.byu.edu/portal>.

Expand
Your World**Religion and Warfare**

Father Mark Lowell Sargent, the former ecumenical director of his Catholic diocese, is currently responsible for relations between the Catholic and Muslim communities in southwestern Ontario. Sargent discussed "The Role of Religion in 21st Century Warfare" as an expert on Islam, having worked with an American-Canadian team employed by the U.S. Army to prepare deploying troops for duty in Iraq and Afghanistan. "There are people of faith who are both Mormon and Catholic, people who practice great religions, who are Muslim, Hindu, Buddhist, Sikh, and Zoroastrians, all who have the same indelible mark by God. And how is it that in our century now, we use this faith in our various religions, to come about to a time when justice and mercy will meet and that there will be peace until the moon fails."



More online at
<http://kennedy.byu.edu/video/religion-warfare/>

Model UN

The peaceful rise of China in world affairs had new meaning for BYU students playing the role of China's diplomats when they received the highest award possible, as well as its first-ever award for policy writing, at the recent Model United Nations in New York City.



More online at
<http://kennedy.byu.edu/events/newsrel.php>

INTERNATIONAL STUDY PROGRAMS BULLETIN: BYU students have now been sent to study on all seven continents. Adler R. Dillman opened the last frontier with his internship experience in Antarctica.

Wormherders on Ice

by Adler R. Dillman, BYU alumnus 2006, microbiology

Antarctica, the vast icy desert that remains virtually untouched by humans, is the elusive seventh and least-visited continent on the face of the earth. It is the highest, driest, coldest, windiest, and emptiest place on earth. Antarctica, whose existence was only hypothesized until finally sighted in 1820–21, now houses over forty research stations run by some seventeen countries and is the focus of the largest multinational research effort in history.¹

Imagine my surprise and delight at being invited to join a soil ecology team making the trip to Antarctica during the 2006 austral summer! I had no idea what to expect or what to pack. My trip to the bottom of the world was an experience I will never forget. I had been working for Dr. Byron Adams for nearly three years when the invitation came. Adams has been part of the Long-Term Ecological Research program (LTER) in Antarctica for five years and had made annual

trips to the South Pole during that time. At BYU, my fellow labsters and I take pleasure in saying that we work in the Nematode Evolution Lab, and though we all entered the lab with little or no knowledge about nematodes, we have learned much of their ecological significance.

Nematodes are microscopic roundworms that seem to occupy virtually every habitat on earth. They fill numerous ecological niches from plant and animal parasites to free living. Plant-parasitic nematodes are of great agricultural significance, because they are responsible for the loss of an estimated 12.3 percent of the world's annual



Getting their extreme cold weather gear from the Clothing Distribution Center.



The military C-17 that took Dillman and the others from Christchurch to Antarctica.

crop yield, which makes them the most damaging agricultural pest in the world.² Nematodes also play a very important role in the growing field of genomics and molecular systematics.

C. elegans, the most widely known nematode, was the first multicellular animal to have its genome sequenced. Insect parasitic nematodes are being used as an organic pesticide.

Truly, nematodes are a model organism in biology and are one of the creatures we know the most about. Studying nematodes at the bottom of the world was a welcome surprise, and it helped open my eyes to the importance of Antarctic research.

There are a number of factors that make Antarctica an appealing place to do science: low biodiversity, no indigenous humans, and the presence of novel

survival mechanisms due to the extreme environmental conditions, to name just a few. Because there is no indigenous human population, resource exploitation has been negligible, Antarctica is a place where scientists can evaluate the affects of global climate change on biodiversity in the absence of human-induced local effects.

The ice-free landmass makes up less than 0.5 percent of the continent, but there is exposed soil in the Dry Valleys. The effect that a degree change can have is enormous because of the release of liquid water versus the accumulation of ice. One-degree difference for a month or a few days can mean a large increase in the amount of free liquid water available in the soil.

Antarctica is particularly sensitive to climate change because of its low biodiversity and lack of redundancy in the role that organisms play in the ecosystem. If one species goes extinct because of an increase in temperature or available water, there might not be another species in the ecosystem to fill the lost niche, whereas in temperate areas with abundant biodiversity, there is a high level of ecological redundancy. The amount of UV light that penetrates the earth's

atmosphere is higher in Antarctica than anywhere else in the world, which also increases the value of Antarctica as a place to conduct scientific research, especially for geologists, meteorologists, and physicists.

I found out firsthand that Antarctica is a harsh continent, and it is this harshness that leads to the development of novel survival mechanisms in the wildlife. Because it is so cold and dry, the nematodes have only a couple of months out of the year to complete their life cycle, while the rest of the year they are essentially freeze-dried.

Environmental cues prompt the nematodes to go through a process called anhydrobiosis, where they push the water from their cells and dry out for the long winter, until it warms up and moisture is again available in the soil. Basically, these worms freeze-dry themselves for ten months and then rehydrate and come back to life—properties that provide exciting new research opportunities.

Antarctica is a unique place to study soil ecology because of the relative simplicity of the soil community. In temperate zones or desert climates, the soil community is so complex and diverse that it is difficult to assess the contributions of individual species and how they interact with the rest of the soil community. The above-below



Dillman in front of the Hagglund, a specialized Antarctic personnel transporter.



Dillman doing DNA extractions on some of the individual nematodes they collected for the purpose of establishing the relatedness of the soil invertebrates in the valleys.

ground interactions in most ecosystems are complicated by the presence and influence of plants. The McMurdo Dry Valleys in Antarctica provide an environment that has low biodiversity and no plants, making it possible to tease apart the contributions of individual organisms in the soil community and to understand the interactions that take place.^{3,4} This was the main focus of our research team, which is affectionately known in Antarctica as “The Wormherders.”

Our research was based out of McMurdo Station, the largest base in Antarctica. To get there, we first flew to Christchurch on the southern island of New Zealand, where the United States Antarctic Program is headquartered. There they outfitted us with special extreme-cold-weather gear, or ECW. The gear was amazing, and when I was all suited up, I felt like I was impervious to the weather. From New Zealand, we took a C-17 military plane, specially outfitted to carry the passengers and various supplies needed at McMurdo.

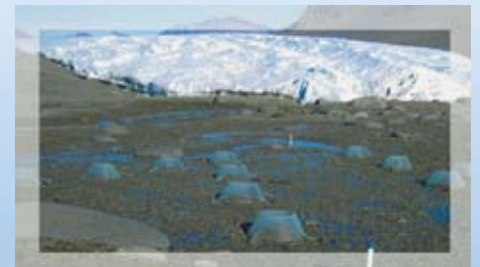
The plane landed on the ice not too far from the base, where a large

monster-truck transport bus called Ivan the Terrabus awaited us. I remember how excited I was when the door to the plane opened, and I got my first glimpse of Antarctica. The air was so cold and crisp yet tangibly clean, I was reminded of how preserved and virtually untouched this place is. Stepping out onto the ice was memorable for me as the pristine fields of white ice and snow were so bright and beautiful. Sunglasses are required at all times, and I was glad to be wearing them because it was so bright.

During the austral summer, it is light twenty-four hours a day, and it isn’t just light, the sun is high in the sky, which makes it always feel like mid-day. Adjusting to the constant light was difficult, and I missed the darkness and the beauty of the nighttime sky.

McMurdo, with a feel and culture all its own, was my home for five weeks. During the summer months, up to 1,000 people are there, ranging from dishwashers, firefighters, and cooks to helicopter pilots, mountaineers, and scientists. The base itself is more like a

small town with just over 100 buildings. There are several roads that go through the town, which includes prefabricated dormitories, a large cafeteria, a state-of-the-art laboratory building, and much more. Because most of those who work there are restricted to the base and entertainment is limited, there is a great sense of culture and community as individuals share and use their talents to benefit others. Twice a week there were science lectures given by leading experts currently at the base, there were all sorts of dance, language, and yoga classes available. I participated in Scott’s hut race, an 8k race around the roads of McMurdo. I greatly appreciated the sense of cooperation I felt—unlike anywhere I’ve ever lived. Everyone pitched in



A nematode sampling site in the McMurdo Dry Valleys, equipped with temperature alteration chambers. Other sampling sites include areas where they control moisture and/or carbon.





Wormherders unloading a Bell 212, the best, most scenic, and only way to get in and out of the valleys.

and helped with whatever needed to get done; I can recall a particular night, when one of the world's foremost geochemists gave a lecture on his research in Antarctica, and the next night he volunteered to help in the cafeteria.

Most of my time was spent in the laboratory working with soil samples: we would extract the nematodes from the soil and evaluate how many of which kinds there were, and then we would isolate individual nematodes and extract DNA to do phylogenetic comparisons. We are interested in looking at how many species there are in the Dry Valleys and how closely related they are to each other. Our research extends into predicting the presence and diversity of life based on the soil and its properties.

This sort of work can be used for previously unexplored areas of the earth or on other planets.

The most exciting part of our work was in the field. We would get all suited up in our ECW and head down to the helicopter pad. I had never before ridden in a helicopter, and it was such a thrill to see the vast expanse of ocean ice and the snow-capped peaks of the Royal Society mountain range as we were flown to various sample collection sites in the Dry Valleys.

Although my internship lasted only five weeks, it was a part of my life that I will never forget. Since returning, I have had many people ask me what the most memorable part of it was, and that is a difficult question to answer. For me it is the interaction with the scientists, and the relationships I developed with them. I had a chance to work with some of the top scientists in the world from diverse fields of study: biology, geology, meteorology, physics, hydrology, etc. It was overwhelming to work with and learn from these intellectual giants. The greatest impact was that they treated me like a colleague rather than a student. This experience has strengthened my testimony of the gospel and has provided me with much needed occupational direction.

While Antarctica is a harsh continent, it is also a place of unsurpassed beauty and holds a wealth of knowledge about our world. The spirit of Antarctic exploration is very much alive and can be summed up with the immortal words inscribed on the cross at the top of Observation Hill that serves as a memorial of those who sought the pole and never returned: "To seek, to strive, to find, and not to yield." ❄️

NOTES

1. *United States Antarctic Program Participant Guide 2004–2006 Edition*, NSF 4201 Wilson Boulevard Arlington, Virginia 22230.
2. Sasser, J.N. and Freckman, D.W. "A World Perspective on Nematology: The Role of Society," J.A. Veech and D.W. Dickson, eds. *Vistas on Nematology*, Hyattsville, Maryland, USA, Society of Nematologists, 1987, p. 7–14.
3. Wall, D.H. "Implications for Change: Aboveground and Belowground Interactions in a Low Biodiversity Ecosystem," *Philosophical Transactions of the Royal Society of London* in press, 2006.
4. Adams, B.J., R.D. Bardgett, E. Ayres, E., et al., "Diversity and Distribution of Victoria Land Biota," *Soil Biology and Biochemistry* in press, 2006.



Professor Byron Adams and Dillman at McMurdo entrance, with Observation Hill in the background.



Iraqi Women's Delegation

by Megan Powell

A delegation of nine Iraqi women visited BYU to discuss women's status and family issues in their country. Led by Azhar Abdul Kareem Al-Shakly, Iraqi Minister of State for Women Affairs, the group consisted of professors, humanitarians, representatives of various political committees, and women who occupy leadership positions in Iraq [see below]. Although most of the women are located in Baghdad, they come from varying backgrounds and represent a variety of religious sects, including Sunni, Kurd, and Shiites.

As the women introduced themselves, they spoke of their individual accomplishments as well as of the hopes and fears they have for their children. "It was refreshing to have a discussion in which professional people discussed their family situation so openly," said Darren Hawkins, associate professor of political science at BYU. "We keep family life and professional life in more separate boxes in the United States."

Throughout the discussion, the women addressed the situation of women in Iraq since the fall of Saddam Hussein. Political science professor Donna Lee Bowen reiterated Al-Shakly's belief that women in Iraq face five main issues: intellectual freedom, principles of equality of opportunity, the need for an independent federal court, human rights stressed in the supreme constitution of the state, and personal status.

Another obstacle presented by the delegation is the lack of security in Iraq. One of the delegates, Dr. Ahman A. Lefta, stays in close daily contact with her son following the shootings of both the headmaster and science teacher at his school. As a result of incidences such as this, Iraqis exercise extreme caution in their daily lives. "One cannot move safely around Baghdad, and, as a result, many families won't let girls attend school. Many women have been forced to wear headscarves to better insure their safety," said Bowen.

Although the women agreed on the problems the lack of security presents, they did not always agree on priorities for advancing women's issues. "The women could see both improvement and retrogression," observed Valerie Hudson, also a professor of political science at BYU. "And they had disagreements about strategy—whether they should concentrate on hunger and terrorism and leave women's issues for later, or fight for all three at once,"

Some felt that their first priority was to maintain legal protection for women's rights and the ability to contribute to a free Iraq, while others felt that issues of hunger, poverty, electricity, and the misery of the people have precedence. A number of them felt that protection by law, especially in fighting terrorism and continuing the political process, was paramount.



IRAQI DELEGATION

Azhar Abdul Kareem Al-Shakly, Iraqi Minister of State for Women Affairs, has served in this position since the formation of the Iraqi Transitional Government, after the January 2005 Iraqi elections. Prior to this assignment, Al-Shakly was a university professor at Baghdad University and taught constitutional law.

Ahlan A. Lefta, professor of law at Al-Mustansirya University, works with the Hizb Mu'tamr political party and was involved in the recent Iraqi elections. Lefta, who is a member of the "Family Organization" that focuses on issues adversely impacting the family, has a PhD in law, has been married for eleven years, and has one son.

Eiman T. Saeid, national medical officer for the International Organization for Migration (IOM), utilizes vast experience in the public health arena to conduct training needs assessments for health cadres at various levels in the Iraqi Health Care System. Saeid graduated from the Munstansaria University Medical College.

Fawzia Abdul Kadhum Al-Attia, professor of sociology, taught at Baghdad University, Al-Mustansirya University, and the Arab Institute of Research and Studies. Al-Attia also served as the head of the Department of Sociology at the University of Baghdad and was deputy head of the Department of Social and Research Studies at the Institute of Research and Studies, Arab UNESCO-Baghdad.

Fida M. Motter, lead translator, Ministry of Education, has a PhD in English-language translation, with over twenty years of experience, and was the primary translator for the Iraqi delegation throughout their visit to the United States.

Khamis Hozam Waly, political science professor, Baghdad University, who is the editor of the *Awraq Iraqia* magazine, was also a candidate on the Al-Uma Al-Iraqia Party list during the recent elections. Waly is married to Her Excellency Azhar Abdul Kareem Al-Shakly, the Iraqi Minister of State for Women Affairs.



As they argued priorities for addressing women's issues, they did so with esteem for each other and the positions they held. "They educated us in many ways," Hawkins declared. "As they debated and discussed among themselves, they often disagreed with each other, sometimes strongly, but they always listened to each other and engaged with expressions of respect."

The visit was arranged by Fareed and Joan Betros, who are members of The Church of Jesus Christ of Latter-day Saints [see sidebar], because they wanted



to give the women an opportunity to learn about the organizational patterns of the Church. Their hope is that the women will utilize the

model for their activities in Iraq. While in Utah, the delegation was hosted by Elder Ben B. and Sister Sue Banks as they visited Temple Square and the welfare and humanitarian facilities, while accompanied by an LDS group of community leaders from Virginia.

U.S. Sponsors

Lieutenant Colonel Fareed and Joan Betros have both worked in Baghdad; he with the Coalition Provisional Authority and she with a contractor producing children's and women's TV programs for the Iraqi people. He is the senior Middle East advisor for the Ministry of National Security and Defense and an Army Reserve Soldier from Washington, D.C.

Iraqi women have a long history of political activity. "Before the 1980s, Iraq pursued programs that stressed women's literacy, education, and a progressive role in society," said Bowen. Although the 1959 Personal Status Code retains women's rights, current political factions seek to limit those rights according to tribal customs and traditional religious beliefs. This merging of religion and politics by the political parties produces adverse consequences for women.

The delegates radiated a feeling of hope as they expressed the need for change and the desire to be involved in the changes that occur. "My overall impression of our meeting with the Iraqi delegation is that they were a group of highly educated, committed women, who are doing amazing things in a troublesome land. If they were in charge of Iraq, Iraq would be better," said Chad Emmett, associate professor of geography at BYU.

For those in attendance, a general feeling of admiration pervaded the room. "It was apparent that whatever they accomplished, the lives of millions of Iraqi women would be better; and whatever they failed to accomplish would take another generation to reclaim. But all of their names will most certainly go down in Iraqi history books," concluded Hudson. 🇮🇶

Nuha N.S. Ahmad Al-Agha, founder and president, Nintu Society for Humanitarian Assistance, a society that assists orphaned children, widows, handicapped women, poor families, and homeless individuals. Al-Agha assists twenty Iraqi schools in conducting an e-mail exchange with ten schools in the U.S.

Salwa Kh. Abbas, has a bachelor's degree in English and has been an English teacher for twenty-five years. Abbas is currently the art supervisor for the "Best Tomorrow School" (a primary school for children ages six to twelve years old) and is responsible for the art activities and helping the students solve their daily problems.

Wfai Ali M, head of the Woman Coordination Center for the Iraq Handicapped Society (IHS), is responsible for women's coordination issues at the Iraq Handicapped Society (IHS). Approximately 15,000 of the 70,000 registered IHS members are women, who are handicapped as a result of injuries sustained by land mines, civil accidents, birth defects, and chemical attacks in northern Kurdistan.

Buthaina A.A.S. Al-Suhail, founding member and head, Iraq Family Society, has worked in the field of English-language translation and speaks English fluently. Al-Suhail is also a founding member of the Iraqi Women Coun-

cil and the Women Alliance for a Democratic Iraq (WAFDI). She studied at Pitman's School for English in England and received a degree in English from Baghdad University.

Bassima T. M. Ali, deputy head, Iraq Family Society, worked at the Iraqi Trade Ministry and Al-Mustansiria University before the political situation during Saddam's regime forced her to leave those. Since the fall of the regime, Ali has served as a founding member and vice president of the Iraqi Women Council and Women Alliance for a Democratic Iraq (WAFDI). She holds a degree in statistics.

Expand
Your World**Inequality in
China**

Deborah S. Davis, a professor of sociology at Yale University, presented "Creating Wealth and Poverty in China."

"With the acceleration of markets, China has increasingly experienced uneven growth. There was inequality under Socialism, but we now have a new dimension, a new intensity to it."



More online at
[http://kennedy.byu.edu/
video/china-inequality/](http://kennedy.byu.edu/video/china-inequality/)

**Book of the
Semester
Lecture**

John Lewis Gaddis, author of *Surprise, Security, and the American Experience*, and the Robert A. Lovett Professor of History at Yale University is best known for his analysis of the containment strategies utilized by the United States during the Cold War.

"Nobody would say that the military is on the verge of collapse. But if it was so hard to see a military success in Vietnam, when a military failure appeared to be occurring, then how are we to judge what's going on in Iraq right now? I think the answer is with great humility, with a recognition of the complexity of the problem of measuring military success."



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[http://kennedy.byu.edu/
video/book-semester/](http://kennedy.byu.edu/video/book-semester/)



Rural Mexico through Juan Rulfo's Lens

by Megan Powell

Few places in the world remain both unexplored and unfamiliar to people. One such place is rural Mexico, an area that is rapidly changing and rarely seen by outsiders. Fortunately, the photography of Juan Rulfo (1917–86) offers a unique glimpse into rural Mexico. With images that rely heavily on symbolism, objects that take on animalistic shapes, and settings that illustrate the nobility of women, Rulfo's photography is both humble and majestic.

To coincide with the fiftieth anniversary of his internationally renowned novel, *Pedro Páramo*, as well as the twentieth anniversary of his death, *Photographing Silence: Juan Rulfo's Mexico*, an exhibit of sixty-two black-and-white silver gelatin prints, was displayed at BYU's Museum of Art (MOA). On loan from the Juan Rulfo Foundation (Fundación Juan Rulfo), the prints are a small sample of the thousands of photographs taken by Rulfo throughout his life.

The exhibit features photographs taken in rural Mexico throughout the 1940s and 1950s, although there are a few urban images. Rulfo's photographs juxtapose man-made materials, such as houses and cathedrals, against the background of natural elements. They also explore the contrast between old and new and dark and light. The majority of his work focused on images from rural communities, as he strived to observe their lives. He avoided idealizing his subjects, as he was interested in depicting their lives exactly as they were. Through the honest portrayal of his subjects, Rulfo demonstrated his interest in humanity, architecture, and religiosity.

Acquiring the photographs for the exhibit was a joint effort by Latin American Studies (LAS) and the Department of Spanish and Portuguese at BYU; an idea conceived by Douglas J. Weatherford, associate professor of Spanish, when he realized the two anniversaries were nearing. "Bringing the photographs to campus to coincide with the two important anniversaries seemed like the perfect time to celebrate Rulfo as an artist and writer," he declared.

Although the exhibit would be a departure from the MOA's permanent collection, there were strong supporters at the MOA, who were excited at the prospect of hosting the collection, and it would provide the museum with an opportunity to reach out to the Spanish-speaking communities both on and off campus. According to Ted Lyon, LAS coordinator and professor of Spanish, Rulfo fully realized the power of photography in its ability to capture the essence of everyday people and places. "He really got inside the soul and heart of rural Mexico," Lyon decreed. "Rulfo captured Mexico from the inside out, whereas other artists are often outside observers."

Weatherford similarly declared, "Rulfo had a fascination with rural and indigenous people and was at one point the director and head editor of the publishing department at the Instituto Nacional Indigenista (National Indigenous Institute)."

Born in Jalisco, Mexico, at the start of the twentieth century, Rulfo was intimately acquainted with the landscape that would provide the backdrop for both his literature and photographs. In addition, he was an eyewitness to the social unrest that pervaded the land following the Mexican Revolution. Rulfo had a unique perception of his land and an understanding of his ability to capture the images that were so prevalent around him.

Although Rulfo began taking photographs early in his life, he gained international fame through the publication of a collection of short stories entitled the *Burning Plains* (1953) and his novel *Pedro Páramo* (1955). His contribution to Mexico's literary canon was duly noted by both Lyon and Weatherford. "Rulfo was one of the most important writers in the Mexican literary tradition, and the few works he produced have continued importance today," asserted Weatherford. Yet Rulfo's ability to create extended beyond writing and photography to film production, acting, and as a historical consultant. He was, in many ways, the quintessential artist.

To enhance the learning experience for the campus community, a film and lecture series accompanied the exhibit throughout the winter and spring semesters. The series featured ten films as well as a variety of speakers, four of whom came from Mexico. Among the presenters was Juan Carlos Rulfo, youngest son of Rulfo. Having followed in his father's artistic footsteps, the younger Rulfo presented his documentary *El abuelo Cheno y otras historias*, which chronicles the life and work of his father. "It was a fun experience having Juan Carlos at BYU to talk about his work and the work of his father, and it gave students and faculty the opportunity to hear firsthand about Rulfo's work," said Weatherford.

As rural Mexico continues to undergo major changes to landscape and lifestyle, Lyon hopes that Rulfo's photographs will teach people about Mexico as it used to be. "Rural Mexico is rapidly changing as urban influence begins to seep in," said Lyon.

Similarly, Weatherford is confident that the exhibit has been beneficial to faculty and students. "The exhibit gave faculty an opportunity to talk about Rulfo and also gave faculty and students alike a unique experience in viewing Rulfo's photography," he concluded. 🌻



Expand
Your World**Korean
Seminar**

The Kennedy Center and the Korea Economic Institute presented "Tigers on the Peninsula: The Koreans in 2006." Sessions and presenters included Negotiating with North Korea: L. Gordon Flake, The Maureen and Mike Mansfield Foundation; Mark Peterson, Korean section head, Asian and Near Eastern Languages, BYU; Scott Rembrandt, director of academic affairs and research, Korea Economic Institute and Case Study of the Future: The South Korean Economy and Growth Opportunities: Kerk L. Phillips, associate professor of economics, BYU; Lee Kyong-yul, economic counselor, Embassy of the Republic of Korea; Yong-In S. Shin, executive vice president, Samsung Electronics Co.

"The Koreans provide one of the best real world laboratories of political and economic change. The change that is slowly coming out of North Korea certainly is one story, but a more compelling story is the remarkable transformation of South Korea—the Republic of Korea—in the past twenty-five years," said Jeff Ringer.



More online at
[http://kennedy.byu.edu/
events/koreaseminar.php](http://kennedy.byu.edu/events/koreaseminar.php)

**Model
European
Union**

BYU students received five awards for outstanding participation in the second annual West Coast Model European Union Simulation. Held at the University of Washington, eleven BYU students represented Estonia, Germany, and Hungary.



More online at
[http://kennedy.byu.edu/
events/newsrel.php](http://kennedy.byu.edu/events/newsrel.php)

Two Cultures in Contrast

by Miles C. Hansen, junior BYU,
international relations

As we began our descent into a remote mountain valley, I yelled, "Is that it!?" straining to raise my voice above the roaring engine of our 1984 Soviet jeep, a sturdy veteran of the Russo-Afghan war that was built to go just about anywhere, although certainly not in comfort.

"Not yet, but we'll see it in a second!" said, my driver, Chorshanbe. He and the other passengers travel these far-flung dirt roads and trails often as they go home to the mountains to visit their families. For me, the only foreigner, it was an unforgettable first. I leaned forward in my seat, gripping tightly to the warm metal frame of the jeep in a vain attempt to steady myself as we careened down the road carved in a deep gorge. Chorshanbe was apparently confident in his driving ability, despite the sheer drop just outside my window.

Suddenly the mountains around us pulled back to reveal the wild beauty of the small valley below. Ice-crowned peaks rose on all sides with a strip of fresh green running down the middle. Trees dressed in purple spring blossoms dotted the valley and mountain flanks. A glacial blue river, boiling from spring runoff, emerged from the mountains rising from one corner of the valley, momentarily

slowing in the valley bottom to provide access to two villages facing each other on opposite banks, and then turned to tear back through the rugged mountains.

"See the river!?" Chorshanbe asked in his heavily accented Russian, "That's the Pyanj! Everything to the right of it is Tajikistan, and everything to the left, well, that's it—Afghanistan!"

Nothing could have properly prepared me for the rich experience of living and traveling in Central Asia, while working for the International Trade Center (ITC) in Kyrgyzstan during winter semester 2006. When first asked if I would be interested in using my Russian to complete an internship for the ITC in the former Soviet Republic, my adventurous instinct immediately compelled me to answer in the affirmative.

Not knowing what to expect, I stepped into the virtual unknown, leaving Salt Lake City bound for Bishkek, Kyrgyzstan, with nothing but myself, my passport, and my two bags. After three days of travel, endured only with the anticipation of what was to come, I arrived in Bishkek. Upon clearance from authorities at the small airport, I headed outside amid the crowds of taxis and police.

The Panj River and the Tajik/Afghan border. Everything to the left of the river is Afghanistan and everything to the right is Tajikistan.



After a few seconds searching the scene before me, I caught sight of Igor, the ITC driver, as promised, with a giant smile on his face and holding a piece of cardboard that read “Miles Hansen.” We loaded my luggage and began the forty-five-minute drive to the city.

“Cultural schizophrenia” hit when I saw the aging remains of the seventy-year-old Soviet occupation mixed with the rising wave of Islamic cultural expressions: a statue of Lenin not too far removed from a newly constructed mosque, and a community elder with long beard and traditional attire walking past an abandoned Soviet factory boasting a typical, oversized mural depicting the power of the Soviet worker painted on the wall. It is difficult to find two cultures that are more distant than the godless communistic society, and the Islamic culture where religion is manifested in all aspects of life and society. For the time being, they continue to coexist in an odd contrast between a new hope stemming from a return to cultural roots, and the remaining reminders of the failed recent past.

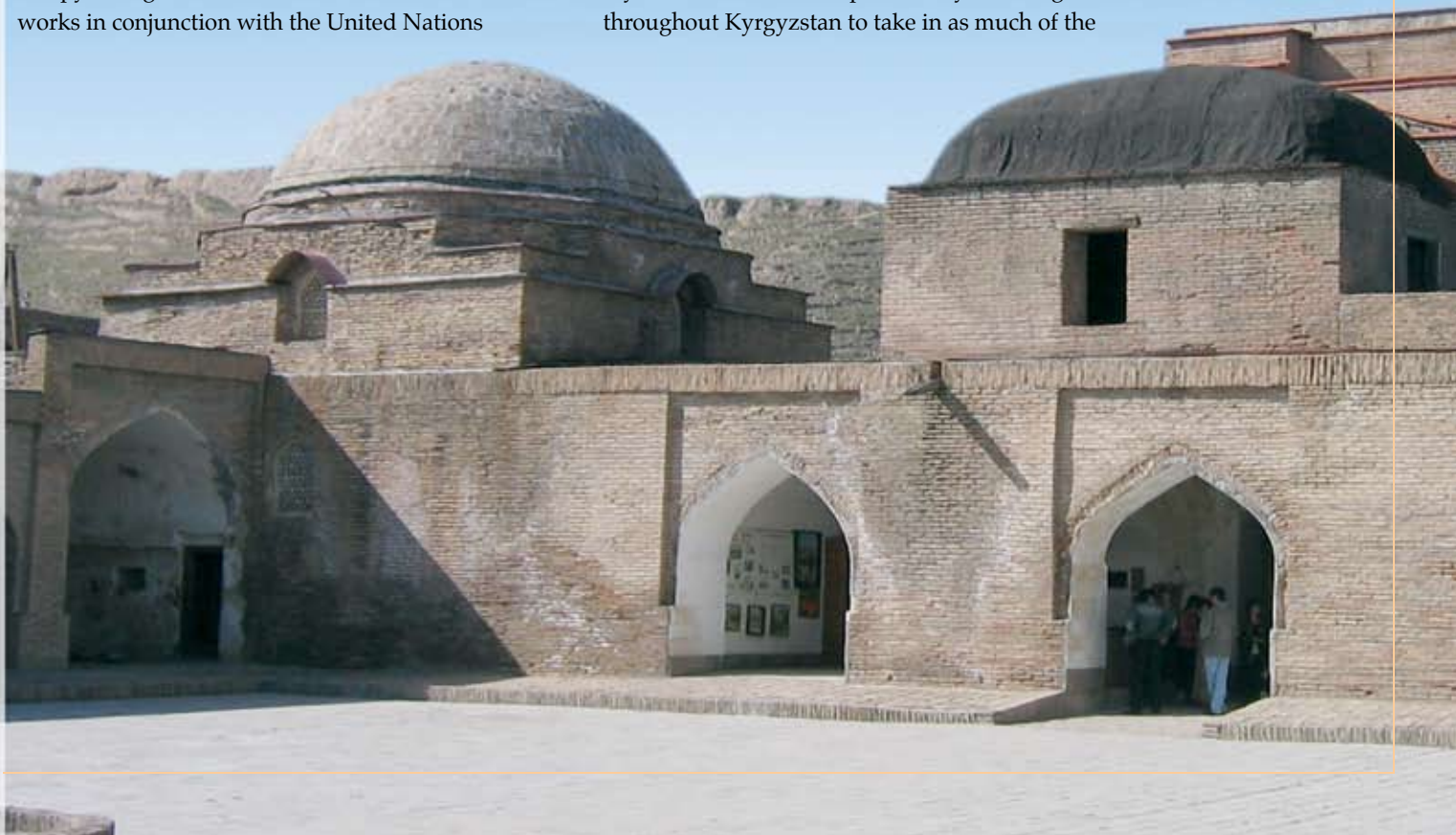
At ITC, I worked as an assistant to David Akopyan, regional director in Central Asia. ITC works in conjunction with the United Nations

Development Program to increase trade, mainly exports, in developing countries and regions of the world. The organization establishes five–seven year projects that increase exports entering the global economy from a particular country or region. In Central Asia, ITC analysts determined that the fruit and vegetable processing sector would provide the “biggest bang for the buck.” For the past few years, Akopyan has directed ITC efforts toward strengthening the fruit and vegetable processing industry to increase exports to Russia, Turkey, and other countries in Eurasia.

With field offices in four of the five Central Asian “stans,” my work consisted of editing and translating the many reports and documents coming from the various countries through the regional office on their way to ITC headquarters in Geneva, Switzerland. I learned a great deal about processing fruits and vegetables in Central Asia, economic development, and the international community as well. It was great to see classroom principles and ideas in action on the other side of the world.

On the weekends, I took advantage of my once-in-a-lifetime experience by traveling throughout Kyrgyzstan to take in as much of the

The sixteenth-century Medressa-i-Kuhna, located 25 Km from Dushanbe. A Medressa is an Islamic School where everything from the Koran to mathematics is taught. In a Medressa similar to this, algebra and logarithms were first developed.



country as possible. Despite the difficulties of traveling through the rugged high-altitude terrain during winter, each trip revealed the natural beauty of the country and provided a new perspective on the way the hearty Kyrgyz people live.

Northern Kyrgyzstan experienced the greatest degree of Russification during the Soviet era, while Eastern Kyrgyzstan is heavily influenced by its common border with China. To the south, Islam dictates the culture and society, with almost none of the Soviet influences that remain in the north. Although one country and people, Kyrgyzstan, with an average elevation over 9,000 feet, is an incredibly diverse patchwork of inhabitable valleys stitched together by some of the world's highest mountains.

Having completed my work with ITC and the academic portion of my internship three weeks before I was scheduled to fly home, I moved out of my apartment, stored my luggage at the ITC office, and embarked on my last journey—a two-week road trip from Dushanbe, Tajikistan, to Osh, Kyrgyzstan. I would fly to Dushanbe, and then travel by road through the massive Pamir Mountains to Osh.

The Pamir region of Tajikistan is a knot of mountains known locally as Bam-i-Dunya, the “Roof of the World,” from which the world's highest mountain ranges, the Himalayas, Karakoram, Hindu Kush, and Tian Shan, radiate. Marco Polo first traveled through the region in the 1300s, and over the course of the following five hundred years, only a handful of explorers made it through the high-altitude plateau. The region fell into Russian control, and, in 1890, was closed. Only at the birth of the new millennium did peace and stability return to the mountains, and for the first time in over a century, foreigners were allowed to travel to the area. Despite the unspoiled beauty of the mountains, since 2000 only an average of 150 tourists make it to the region a year due to the difficulty in securing proper documentation and the lack of a travel infrastructure.



A Tajik husband and wife who live in a one-room cement dugout in the wilderness of the Pamir Mountains. They provide much-needed shelter for truck drivers who travel through the mountains.

From the flight to Dushanbe to the twenty-four-hour jeep ride along the Pyanj River and up a 200 km long canyon to Khorog, Tajikistan—I couldn't have dreamed a better adventure or more remarkable scenery. And yet it is not the mountains or the “wild west” feel of the land that linger in my memory. Rather, it is the Muslim people and their love and pure faith who loom large.

In the mountain town of Khorog, I stayed with an elderly couple, Dehkon and Mashka, and their twelve-year-old granddaughter, Ramziya. At about eight in the evening, Ramziya asked if I wanted to go to their prayer meeting. “I'd love to,” I replied, and we threw our coats on and headed out into the night.

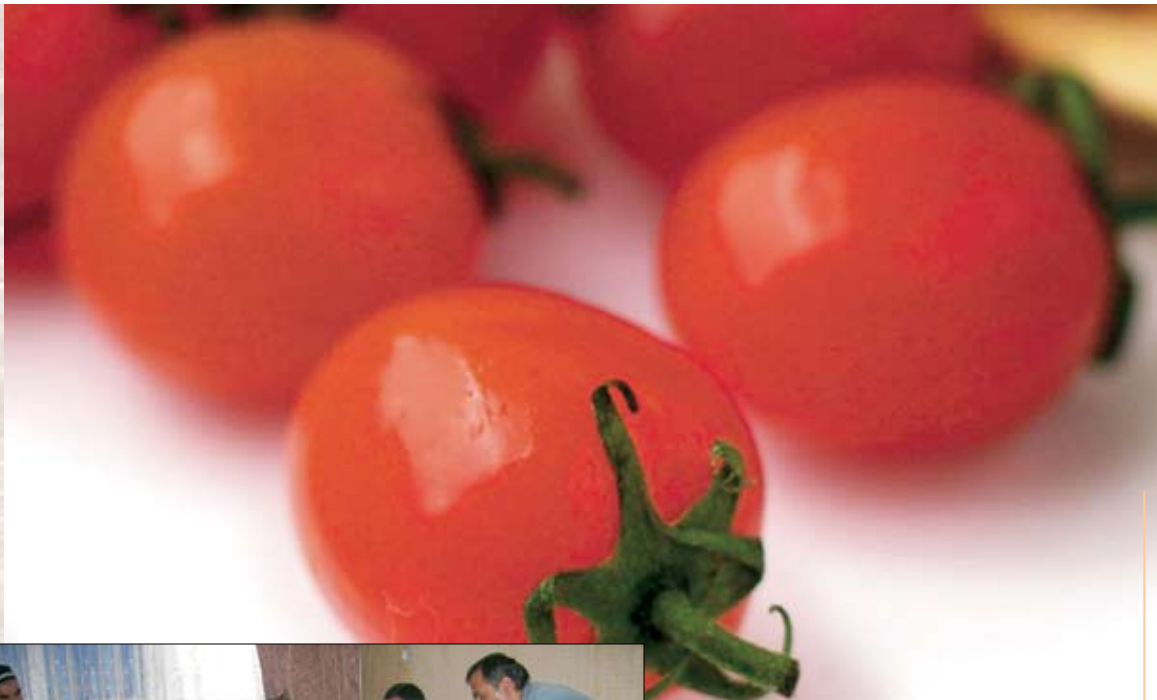
I waited outside the Pamiri House while Ramziya slipped inside to ask the Khalifa, a village



Saka petroglyphs (8th century B.C.), a sacred spot where the ancient Saka priests made sacrifices to their sun god.

spiritual leader, if I could worship with them. I was asked to come in and given a seat in the center, while they performed their prayers. Observing, I felt deep respect as the group took turns praying and chanting, bowing and worshiping Allah. After fifteen minutes of various prayers, they finished and invited me to join them on the floor at the feet of the Khalifa. Ramziya helped me understand the Pamiri language (unwritten), used by the Khalifa to teach his people. I will never forget the spirit present in the room as a small group of our Heavenly Father's children gathered to worship Him and to learn how they could lead better lives according to the light they had received.

The Khalifa taught gratitude and the importance of nurturing a sincere, personal relationship with Allah through prayer and daily actions. He taught the importance of service, especially imparting what Allah has given me to my neighbor. He taught the importance of love, to all people, friend and foe alike. After I added my testimony to theirs that we are all children of one God and that He loves and knows each and every one of us, the Khalifa



Dinner in Dushanbe with the family of Maqsoud Odinev.

expounded on my remarks, teaching that I was correct—as children of Abraham, eventually Jew, Christian, and Muslim will have the same rights and opportunities as were promised to Father Abraham, and it is only misunderstandings and ignorance that inhibit us.

While listening, I began to think about everyone I had encountered during my time in Central Asia. My interactions were with people from all socioeconomic backgrounds in a variety of places. The friends that I had made with people whose paths had crossed mine had very little in common with each other, varying from elite government officials to downtrodden peasants. The one common factor was that each possessed an incredible desire to serve me—a stranger to their land, culture, and religion: the taxi driver, Manas, who took time out of his work day to help me find a group of snow-covered petroglyphs overlooking an inland sea; the man who insisted on buying me lunch after exchanging a few words; the chef at a roadside cafe who refused money for the food he had just

made for me, and Dehkon, who, after spending just one night in his home, gave me a kiss on the cheek and told me that he was sad I couldn't stay longer, but he was glad that now I know where my family and home in Khorog is. And more than anyone, I thought of Maqsoud, who, having never previously met, invited me to be a part of his family in Dushanbe for six days, as he worked to get me a permit to continue my journey along the Pamir Highway.

In my travels, I saw my brothers and sisters as faithful children of God. My testimony of Christ was strengthened, not only by what they said but more so by the way they live. Because of their faithfulness, when they are blessed with the opportunity to hear the fullness of the Gospel of Jesus Christ, they will recognize and accept it because they are already living it; they just don't know it—yet. 🌍

*Do you have an internship opportunity for students?
Contact isp@byu.edu.*

Expand Your World



Latin America and the Left

Elizabeth A. Whitaker, Deputy Assistant Secretary for Canada, Mexico and Public Diplomacy, discussed "Latin America and the Left: U.S. Policy toward Bolivia, Chile, Cuba, and Venezuela."

"The pace and style and approach toward democracy and free markets is going to be unique to each country even though the direction is the same. And that is the direction toward democracy and social justice that, as I said in the beginning, we think it's important to stand for in the hemisphere."



More online at
[http://kennedy.byu.edu/
video/latin-left/](http://kennedy.byu.edu/video/latin-left/)



Islam in Europe

BYU professors James Toronto and R. John Matthies shared the stage for a Global Focus Lecture on 22 March 2006, speaking about the "Challenges of Integrating Muslims in Italy" and "Kicking the Anthill: The Secularization of French Islam."



Watch or download a podcast at [http://kennedy.
byu.edu/video/islam-europe/](http://kennedy.byu.edu/video/islam-europe/)

Expand
Your World**IEW in Latvia**

"Latvia is a great friend to the U.S.," reported Alexandra Zwahlen Tenny. "We get a lot of work done here not just in Latvia but also on the international stage." Tenny, a Kennedy Center alumna, is a Foreign Service officer with the U.S. Embassy in Riga.

After receiving notification of International Education Week (IEW) at the Kennedy Center last fall, she wrote to let us know about her involvement in Latvia. "International Education Week was a great public diplomacy tool, and the schools were thrilled to have U.S. diplomats speak about the U.S.," said Tenny. "My particular group of about 120 kids were from the tenth and eleventh grade. Because I'm a military brat, I took them on a tour of the U.S. and talked about all the states I had lived in, punctuated with pictures on a Power-Point presentation.

"When I covered the southern U.S. (I was born in South Carolina), I demonstrated a Southern accent in an effort to illustrate that people in the south speak differently—a whole *Gone with the Wind* thing, and they loved it. I taught them to sing 'Home on the Range' from when I lived in Kansas. 'This was a great outreach opportunity,'" she added.

IEW is a "joint initiative of the U.S. Department of State and the U.S. Department of Education and is part of our effort to promote programs that prepare Americans for a global environment and attract future leaders from abroad to study, learn, and exchange experiences in the United States." Get involved!



You can learn more about IEW at <http://kenedy.byu.edu/events/IEW> or <http://iew.state.gov>.

Andrew Bay— Building Bridges of Understanding through *CultureGrams*

by J. Lee Simons

**Birth of a Product**

What began as cultural briefs for leaders in The Church of Jesus Christ of Latter-day Saints has grown into a thriving educational product line used by K–12 educators, corporations, government, and the military. Coined by Elder O. Leslie Stone, Assistant to the Twelve, in 1974, Brazil and Argentina *Culturgrams* were prepared by LDS Translation Services with information provided by the BYU Language Research Center. They were used to prepare visiting authorities for Area Conferences in those countries in February 1975. A statement of purpose on each two-page, double-sided *Culturgram* read: "CULTURGRAMS briefings to aid understanding of, feeling for, and communication with other people. CULTURGRAMS are condensations of the best information available."

By March 1975, an additional fifty-seven country-cultures slated for addition to the *Culturgrams* format and completed by June 1977, with V. Lynn Tyler,

now retired, as general editor, Lynn B. Jensen, coordinator, main writers: Gail (Newbold) Andersen, Steven Graham, Pamela Jackson, and in-country natives. Church statistics and a map were included with concise text covering cultural norms and protocol under these general headings: customs and courtesies, the people, lifestyle, the nation, suggestions for visitors, and suggested reading. Soon their value extended to curriculum for Relief Society, when *Culturgrams'* content was used in Cultural Refinement lessons from 1978–82. Tyler noted that hundreds of people had assisted with the research and development of *Culturgrams*.

As the market began to expand, references to the Church's statistics were dropped. Deborah L. Coon, who began as the research assistant, became the publications manager and brought *Culturgrams* to the Kennedy Center, when it was established in 1983. In March 1984, *Family Circle* magazine featured *Culturgrams* as a free insert, which caused sales to jump—over 200,000 that year. The first bundled format, *Culturgrams: Nations Around Us, Vol. 1*, appeared in May 1985 and featured fifty countries from Europe



and Latin America (Vol. 2, April 1988). The first World Edition was published in September 1986, but the exact number of countries represented is unknown.

When Coon married Rick Worthen in 1989, she left the Kennedy Center, and her assistant, Grant Skabelund, became manager of Kennedy Center publications for the next ten years.

Life of Preparation

Andrew Bay (better known as Andy), grew up in the San Francisco Bay area, Portland, Oregon, and Houston, Texas, and developed an affinity with things international at home and in the larger community environment. "My father traveled widely as a transportation expert. He would always bring us back indigenous toys, pictures, or books from places as varied as Australia to Denmark," said Bay. "As a child, I nearly wore out the vast collection of *National Geographic* magazines my parents kept around the house—that and a *Time-Life* book series on Africa."



He also served as a missionary for the Church in South Africa, which continued his interest in both other languages and other cultures. After completing

an undergraduate degree in humanities, he began a master's degree in English, with an emphasis in Third-World literature and folklore. Bay explained, "Literature helped me better understand how we understand and perceive other cultures and how other cultures might perceive ours."

"While at BYU, I also worked at the International Cinema, ordering the films, arranging lectures, and helping to take

tickets. That experience opened my eyes to the world because so many countries' films were represented there. And I took various language classes: French, German, and Swedish, and I taught many semesters of Afrikaans."

Following graduation, Bay worked for Dynix, a library software company, until his wife, Ana Preto-Bay, suggested they take their son and move to her native Portugal, where they taught for a year at a private university. "Living in Portugal was a great experience," Bay reflected. "I grew to understand my wife and her culture in a new way and realized the cultural dimension of a person is enormous. Many times you can't see it or put your finger on its facets, but culture still informs everything about a person. So much is tied to the place—community, context, and language—where a person is raised."

In 1997, having returned to the U.S., he began teaching English and history at the Waterford School in Sandy, Utah. And although he completed that teaching contract, he simultaneously accepted an offer from Skabelund to become an associate editor of *CultureGrams* (now with an "e" and a capital "G"). "I was doing copy editing in the BYU library at night, on top of teaching," said Bay. "I knew as I was editing that this was a job I was going to really like; it has since proven enormously satisfying and meaningful."



Operating a business at the university became a burden, and in 1999, BYU and the Kennedy Center licensed *CultureGrams* to MSTAR (Millennial Star Network), a half-Church, half-BYU corporate entity located in the former WordPerfect offices. "MSTAR was part of a group that did the Church's web development, and after a couple of years they sold some of

their assets to a company called Geolux Communications, which included a new company, Axiom Press, that became the publisher of *CultureGrams*." Beginning January 2002, Axiom operated out of offices in London.

During those transitions, Bay stayed with *CultureGrams* through the inevitable personnel changes, until he became the managing editor with the move to Axiom Press. And in June 2004, *CultureGrams* was acquired by ProQuest Information and Learning, and in October that year, they relocated to their current offices in Provo's Riverwoods. Bay became manager of editorial operations and manages all aspects of *CultureGrams*' products.

CultureGrams Today

CultureGrams remains the same concise, two-page, double-sided format as the original. Likewise, the purpose remains that of "building bridges of understanding" [originating with Tyler]. "That was the catch phrase that went with *CultureGrams*. I have always believed in that, and all the editors I have known, who have worked with this product, believed in it, too," Bay reflected. "Because we put great stock in our product and its integrity, we don't cut corners in the process of developing new texts, the in-country text peer review, or in updating texts yearly—the result is a great, high-quality product."

From the print-only product developed at BYU, *CultureGrams* has evolved into a web-based product. "Though we still offer print product in book, loose-leaf, or downloadable PDF formats, we have converted many of our print customers to electronic databases," Bay affirmed.

The World Edition now includes 190 countries and territories with twenty-





five categories for each country. A Kids Edition offers sixty-eight country reports and the States Edition provides access to each state and the District of Columbia,

both directed toward upper elementary-aged children. An eight-page USA *CultureGram* is designed for international visitors or those who might be hosting one. Other features such as a photo gallery, recipe collection, and famous people index are available on an online database. Sortable, create-your-own data tables, printable maps and flags, national anthems, and currency converter, among other features, are also part of the database.

"*CultureGrams* is special because it is both a library and a classroom product. Librarians see it as a database for students doing research. Teachers see it as a classroom product used for presentations, reports, role plays, geography assignments with and an international or multicultural emphasis, or for the recipes. In fact, teachers use the recipes both to make different kinds of foods and also as a cultural document to show what different peoples eat, the spices they use, the way they prepare their food," Bay disclosed. "The range of users is a testament to how well the product and content are conceived. And it's important for people to recognize the connections they have with other people, as well as the differences, and to respect those differences."

And though much of the growth has come through word of mouth for a great product, the move to ProQuest has meant a signifi-



cant change in marketing. "ProQuest has a great sales team that works very well in the K-12 market. Other ProQuest divisions sell to the government, military, NGOs, corporations, and public libraries," he said.

Bay now works with a team of five editors, a copy editor, and the occasional intern. "We also have two technologists who report through the Technology Division but work with *CultureGrams*," he explained. The editorial team is "an eclectic bunch of people with five master's degrees, a PhD, and an ABD" in disciplines ranging from anthropology to political science and from English to international relations. "We have a very diverse group and people who have lived everywhere from Turkmenistan to Germany and from South Africa to Italy," he said. "We all have a definite interest in the world and the cultures of the world."

However, the text writing and reviewing takes place primarily in-country. "When people read our content, written and reviewed by people in the country, they can have confidence that it reflects the people's point of view," said Bay. "Then we edit and publish."

And those writers and reviewers change each time so the content is not biased or outdated. "We consider *CultureGrams* to be a primary source. The content is from their own experience and observa-



tion, as well as those of the other reviewers that we choose," Bay explained. "They come from varied geographical, religious, and political backgrounds within the country to represent different viewpoints and different ethnic groups as well."

Although most of the content remains stable from year to year, sections change as needed. "We update the sections on history and government when there's a change in the government," Bay acknowledged. "We have a section right now called Events and Trends that is updated every year as

well. And any statistics that we include are also changed each year.

"And then a certain percentage of our texts we send back to the country each year, and we do a much more extensive review and overhaul of them—as the culture changes, as attitudes change, those changes are reflected in the text."

The Kennedy Center name remains on the publications for several reasons, said Bay. "One is in tribute to the Kennedy Center as an originator of *CultureGrams*. We have very close ties with BYU—all our editors are BYU alumni. Two is that the Kennedy Center receives royalty from ProQuest generated by *CultureGrams* sales. And a third reason is the cachet of having a reputable university associated with the publication."

A Personal Glimpse

Recently, the Bay family internationalized in a very personal way. He and Ana, who is a member of the Portuguese faculty at BYU, have four boys. "Last September, we were in a place in the north of Kazakhstan, where no one spoke English, and we don't speak Russian," Bay recalled. "But that is where we adopted our two youngest sons. It was an amazing experience."

"Miles is twelve, Patrick is nine, Anton is seven, and Owen is sixteen months—just a baby. Anton and Owen are adjusting well. Their presence has been a great blessing for our family."

We express our thanks and appreciation for the careful documentation left us by V. Lynn Tyler regarding his work and associations at BYU in Discoveries: Worlds of Our Campuses (1996). 🌸



More about *CultureGrams* on their web pages at <http://www.culturegrams.com>.

An American's View of Denmark— interview with K. Brian Soderquist

Adjunct professor of theology, University of Copenhagen

Based on your brief bio, I asked how your English was before our interview. Then I found out you were from Utah, perhaps I should ask how is your Danish?

I have been in Denmark ten years. I feel absolutely fine in everyday situations. I teach in Danish at the university; one can be in a country for ten years and still discover there are nuances that manage to escape you. In fact, I sometimes have trouble speaking straight English.

Do you dream in English or Danish?

A strange mix. I guess it is Danish most of the time. We always speak Danish in public and then privately it is a mix.

What was the journey that took you to Denmark?

I went there as a missionary. I returned to Denmark about three times after I was an undergrad. I finished a master's degree in the U.S. and went back to Denmark again for four months. I thought about doing my PhD right away in Denmark, and after a couple of years of being frustrated in the PhD program, I transferred to the PhD at the University of Copenhagen.

Kierkegaard



So it wasn't as simple as serving a mission and then going back to live there?

The truth is I knew more about living in Denmark than I knew about Søren Kierkegaard. I came back and decided to do philosophy as my major and then a master's degree in theology.

Please explain to me the difference between philosophy, religion, and theology.

That is a difficult one for me because I have been jumping in and out of those different academic departments, and I have always been interested in the exact same questions. I ended up doing the exact same thing in different departments.

Philosophy as a professor of theology—how does that work?

I teach philosophy of religion and ethics in the theology department, University of Copenhagen, so I am sort of at that end of their spectrum. And of course, if I was at a philosophy department I would be in the other extreme. It's nice various disciplines are flexible enough that there is overlap. This makes it very nice for me, especially since my specialty is Kierkegaard existentialism. It is fortunate that I can either read Kierkegaard as a philosopher or as theology or as an author and it doesn't matter what department I am in. He is a strange mix of those three disciplines.

How do students respond to the topics you teach?

I think students, whether they're American exchange students or Danish students of theology, are interested in some aspect of what Kierkegaard talks about. For the most part, students are open to what Kierkegaard is after, and it doesn't matter if they have a background in religion, philosophy, or theology, or psychology for that matter. The texts are flexible enough that people read themselves into what he is talking about, find something that they are passionate writing or thinking about.

You have interesting classroom discussions I would imagine?

Absolutely. People who are confidently agnostic love Kierkegaard. And people who are confidently religious love Kierkegaard. In some sense, he criticizes all of us and offers all of us possibilities for thinking about these issues in a more nuanced way. Whether one is devout or agnostic, it's more complicated than simple formulas.

Aren't there more of the latter in Denmark?

Yes, it's a very secularized country, but as we have seen recently in political issues, these cartoons caused a big stir, at least in Denmark. There are a lot of Danes—I think the majority of Danes—who still understand themselves through religious categories. Even though those religious categories are secularized. It is a Christian country, as a description of Danish culture.

They don't practice in the way we might define that here in the U.S.?

No, they certainly do not practice it; religion is not something that makes demands on an individual as far as doing things that he or she might not otherwise do.

That is the crux of Christianity is it not?

That is certainly what Søren Kierkegaard would think. Danes understand what being Christian is in different terms, as a secularized country in general. The world is complicated and it has also complicated Denmark in a lot of different ways. Even in the theology department there are different perspectives. I think it is a lot like Yale Divinity School, some people have political interests and their interest with religion is synonymous with their interest in political issues. For them there is no difference between the political and the religious, and part of the reason to study theology would be to have a traditional theological and religious angle on practical political problems. Other people come from almost fundamentalist backgrounds, also in Denmark. Five percent of the students there have a more traditional evangelical background. There are also people studying theology who aren't interested in personal religious spirituality. It's an academic discipline; it's diverse, and there is a great deal of passion, life, to the theology classes in Denmark that sometimes aren't apparent in more homogenous groups.

What is your favorite aspect of Denmark?

The thing that I enjoy most about Denmark is an enormous calm. Something I notice every single time I reenter Denmark—after being here for example. The stress that I usually carry around with me is alleviated a little bit just by looking around and noticing that other people are calm. And I think that it's cultural. It comes from something exactly the opposite of what we find in the U.S. I think it is a function of the welfare state and some strong unions in the early part of the twentieth century. The balance of power between employers and employees lies in the hands of the employees. People insist on going home to be with their families. It is a secularized version of having time that is not dedicated to doing one's work. The presupposition is that you don't own me, and that has become universal in Denmark. Right now the government is trying to change that. The government is pushing hard to get more from the people.

How many hours do they generally work?

Thirty-seven hours a week is standard. There is an insistence, culturally speaking, that one shall go home and spend some time with the family. They have strong family values; it is just not religious. Family values means to spend time with one's

spouse, children, and friends. They invite people over for dinner, starting at six o'clock, and they socialize until midnight—very social. Over dinner they spend a couple of hours talking to each other. This is just what people do, and it is what people find rewarding. I am happy to take the cue from Danes and just relax. I work too hard. I strain my days—my wife would say “relax.” I feel like I am a little bit foreign in that sense.

So you almost would say that, and correct me if I am wrong, this insistence on sociality, good as it is, would definitely clash with the worker-bee mentality of Latter-day Saints, who feel this need to be busily engaged all the time?

That is true, I think you are exactly right. I see those as sort of competing cultural values, to always be active. If we understand we are raised with this Protestant work ethic—beehive mentality to work, to be engaged—is a reward in and of itself, it's a demand in and of itself. It plays itself out in a number of ways: my employer cannot ask enough of me; I will always do it; I want to do it well; I will go ahead and give that extra few hours and feel

like I am doing my duty. In Denmark, culturally speaking this is universal, that is viewed as an imposition—that someone could ask me to work instead of spending time with my family or my friends is something to fight against.

In fifteen years, I have seen the erosion of that calm. I don't think there is any way of slowing it down, because I don't think my



Philosophy

Theology Religion

generation of Danes is nearly as protective of that time. I must admit I don't think they know what they will be losing. They definitely will give their children and grandchildren some thin ice having to stay in motion the whole time—stress. That is the way it works itself out psychosocially, a terrible stress. Coming from my perspective, my background, it seems so calm, and people seem relatively stress free compared to what I see in my American exchange students, my American friends, and myself. And I am afraid it is going to disappear a little bit because my generation of Danes don't know what that stress is. I think they could imagine what it would be like to have a little bit more money and not to pay as much tax, and in that sense they are more focused on issues that are a bit more American.

How did you come to speak at the Kennedy Center?

Professor David L. Paulsen, of the Philosophy Department at BYU, contacted somebody at the University of Copenhagen, who is involved in translating Søren Kierkegaard's writings into English, about looking over a translation that a former BYU philosophy student had made of an article written by Søren Kierkegaard's brother, Peter Christian, against Mormonism back in the 1850s. Søren was a critic of the Danish state church and Peter Christian was a priest in the Danish state church—the only two surviving brothers. They had quite diametrically opposed views about the state church. Peter Christian was made bishop in the north, where there were a lot of Latter-day Saints, and he was made bishop partially because he was good at dealing with new religious movements: Baptists, Latter-day Saints, etc. Right after the Danish Constitution was written, which allowed freedom of religion, a lot of different movements started. He was interested in defending the Danish State Church—traditional Christianity—against these various versions. I am part of the translation team, and I was recommended as a person who could look over the translation. I wrote back an e-mail and said, as a matter of fact, I would love to do this because I am a Latter-day Saint and my great-great-grandfather was Erastus Snow—and I think this tract was written against him in the 1850s.

Things don't happen by chance!

No, so we corresponded for awhile, and he asked if I would think of coming here to speak. I grew up in Logan; my parents live in Logan. I haven't been back to Utah for four years, because I have been visiting my parents while they were missionaries in Stockholm. In Cache County, we considered BYU a rival school, and I have been to BYU a few times, but I thought, of course, I would love to come here—and here I am. 🌍



Soderquist's lecture from 4 April 2006 may be viewed online at http://kennedy.byu.edu/events/lecture_archives.php or an MP3 of the audio may be downloaded from the same location.

Expand
Your World



U.S. Government in an Era of Globalization

In April, twenty invited academics, law professors, NGO representatives, and officials from local, state, and national governments convened in Washington, D.C., for "Federalism and U.S. Foreign Relations." The one-day conference focused on the international role of U.S. state and local governments in an era of globalization.

"State governments currently operate over 200 offices abroad and more than half of the governors lead international missions each year," explained conference organizer Earl Fry, a political science professor at BYU. "Several local governments are also becoming more involved internationally as their officials seek to expand trade, investment, and tourism ties with other parts of the world."

Fry stated that economically, state governments are potentially powerful actors in the international arena. To bring home the point, he illustrated that "among the 190 or so nation-states in the world, three U.S. states would rank among the top ten in gross domestic product, twenty-two states would be among the top twenty-five nation-states, and all fifty U.S. states would be found in the top seventy-two countries of the world."

The direct impact translates to "roughly 18 million U.S. jobs are now linked to exports, inward direct investment, and foreign tourist visits," said Fry. "And state and local officials want to expand their proportion of this international economic activity. On the other hand, state or local government actions seem to move into the 'foreign policy' dimension from time to time, which does not please Washington." He cited examples such as Massachusetts' sanctions against Burma and a host of new state and municipal government sanctions against Sudan. And he pointed out that "state and local government officials are also irritated at times when Washington enters into international accords such as the World Trade Organization (WTO) or the North American Free Trade Agreement (NAFTA) and makes treaty commitments which arguably limit the authority granted to state governments in the U.S. Constitution."

In summary, Fry said, "All of these issues, plus efforts to improve intergovernmental cooperation and public-private sector collaboration, were discussed at the conference." The conference proceedings are planned for publication within the next year, and a second conference, comparing what non-central governments in other federal systems do internationally, is scheduled for October in Ottawa.

The conference was hosted by BYU's Political Science Department, the Kennedy Center, and George Washington University. Funding for the event was provided by the Ottawa-based Forum of Federations, which encourages academic projects dealing with the two dozen nations in the world that maintain federal systems of government.



More at research at <http://kennedy.byu.edu/research>.

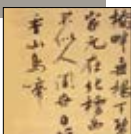
New Student Journal Exploring Asia

The inaugural issue of the *Rice Papers* emerged in April featuring articles on Korean, Chinese, and Japanese literature, a story set in medieval China, and poems in classical Chinese by David Honey, a professor of Chinese at BYU. Founded by student editor Lance Crisler, a Chinese and English double major, and faculty advisor Steven Riep, the journal's content reflects BYU's long-standing strengths in East Asian studies.

Given the large number of students taking courses in Asian history, politics, culture, language, literature, and art, the time is ripe for a venue for publishing their research and creative work. The *Rice Papers* will appear once or twice a year, based on submissions and funding. While the focus will be on publishing the work of BYU undergraduate and graduate students, the journal also welcomes submissions from undergraduates at other institutions. Responses to the call for papers for the second issue, which will address south and south-east Asia, received greater attention on campus.



For more information, please contact Dr. Steven Riep, 3063 JFSB, (801) 422-1505, or steven_riep@byu.edu.



Ukraine

In Kiev, Ukraine, the people are very superstitious. One afternoon, I was supposed to meet a group in the metro. I arrived an hour earlier than planned and my legs were tired. I knew that people in Ukraine do not sit on the ground—for superstitious reasons they squat. I lay my coat down, sat down, and waited. A minute later, a lady came shouting at me to get up quick or I would become barren. I got up and decided to walk around until I finally found a bench. I am happy to report that I now have a healthy two-year-old daughter. Either that Ukrainian lady saved me, or well, I was the exception to the superstition!

—Laura Rhien

Get Thee to a Nunnery

During your next trip to Europe, why not stay in a convent? There are a number of convents, monasteries, and Catholic guesthouses available for visitors who are willing to live with a few rules (such as curfews and shared bathrooms). Some of the benefits of staying at these unique residences include:

- Security (locked gates and doors at night)
- Cleanliness (next to Godliness, no?)
- Cultural immersion (you generally have to speak the local language, not to mention the great food)
- Location (oftentimes in the heart of the ancient city)
- Ambience (historic architecture, vespers chants, and hourly bells)
- Reasonable cost (sometimes only a donation is suggested)
- Quiet neighbors (generally, Europeans staying in guesthouses are families or religious pilgrims)

In my mind, I can't separate Italy and the experience of staying in guesthouses and convents. During my first stay in Italy, I lived for a month in a guesthouse near the Vatican. Every morning, I was greeted by the peal of the massive bells of St. Peter's Cathedral. On a later trip, I stayed in the historic center of Rome, just a stone's throw away from the Piazza Navona, for a minimal price. On another trip, I found a reasonable guesthouse in a quiet medieval neighborhood of Siena, with a stunning view of the Duomo.

Some books that may help you find these accommodations include:

- *Bed and Blessings Italy: A Guide to Convents and Monasteries Available for Overnight Lodging* by June Walsh
- *Europe's Monastery and Convent Guesthouse* by Kevin J. Wright
- *The Guide to Lodging in Italy's Monasteries* by Eileen Barish
- or try Rick Steves' travel guides, see <http://ricksteves.com>

—Aaron Rose, ISP international internship coordinator



Share your cultural encounters or tips learned from traveling abroad. Send to kcpublications@byu.edu to be used in future issues.

THE WORLD

Travel Safety Insider

by Landes Holbrook, security analyst, BYU

The U.S. Department of State issues Consular Information Sheets for every country of the world with information on such matters as health conditions, crime, unusual currency or entry requirements, any areas of instability, and the location of the U.S. embassy or consulate. Read and become familiar with these sheets for your destination. Take note of the U.S. embassy and consulate addresses and phone numbers and carry them with you at all times in the event of an emergency. See http://travel.state.gov/travel/cis_pa_tw/cis/cis_1765.html

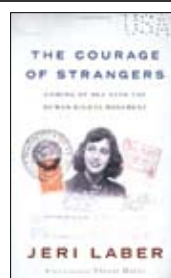
Similar to the U.S. Department of State, other countries also issue travel warnings, announcements and advice to keep their citizens safe when traveling abroad. Known as the ABCs of safety and security, the Australian, British and Canadian Foreign Affairs offices provide travelers an array of specific travel advice, security, safety, health, medical, local laws, customs, and cultural information:

- A. Australian Government Department of Foreign Affairs and Trade
<http://www.smarttraveller.gov.au/zw/cgi/view/Advice/>
- B. British Foreign and Commonwealth Office
<http://www.fco.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1007029390554>
- C. Foreign Affairs Canada
<http://www.fac-aec.gc.ca/menu-en.asp>



Book List

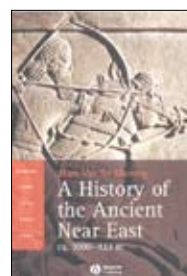
Faculty picks from our area experts.



International Relations

Jeri Laber, *The Courage of Strangers: Coming of Age with the Human Rights Movement*
"This is an interesting story of one woman's self-discovery and her related discovery of human rights issues in the former Soviet Union and Eastern Europe. Laber served as one of the pioneers of the transnational human rights movement in the 1970s; her extensive travels in eastern Europe as an American human rights activist are brought to life in this book."

—Darren Hawkins, coordinator

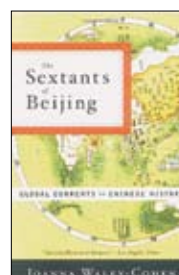


Ancient Near Eastern Studies

Marc Van De Mieroop, *A History of the Ancient Near East, ca. 3000–323 B.C.*

"Mieroop's book provides an up-to-date survey of the pre-Classical ancient near east (in this case, Mesopotamia and the Levant, not Egypt). It includes several maps and photos, and several ancient near east texts in translation. This is an accessible text for hesitant readers."

—Dana Pike, coordinator

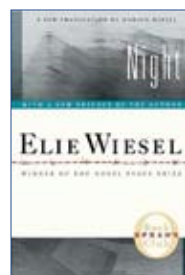


Asian Studies

Joanna Waley-Cohen, *The Sextants of Beijing: Global Currents in Chinese History*

"A great introduction to China for the general reader."

—James A. Davis, coordinator



European Studies

Elie Wiesel, *Night*

"Elie Wiesel's astonishing book tells the story of his family's deportation from his native village to the concentration camps at Auschwitz and, later, Buchenwald. The initial deportation occurred just a few months prior to the allied invasion of the Normandy beaches, but it followed a long period of restriction on the Jews of Central Europe and culminated in the savage conditions of the camps. This is a book about love and faith and resilience, but it is also a book about complacency, credibility, resentment, and above all, suffering. The camps, Wiesel writes, 'turned my life into one long night.'"

—Wade Jacoby, director, Center for the Study of Europe

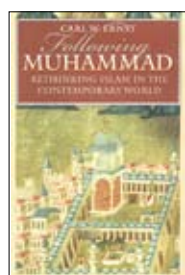


Latin American Studies

Guevara, Ernesto, and Alexandra Keeble. *The Motorcycle Diaries: Notes on a Latin American Journey*

"A very exciting book that explains the motivation of folk-hero and revolutionary Che Guevara. This book gives unity to all of Latin America and may also explain the current (2005 and 2006) political trends."

—Ted Lyon, coordinator



Middle Eastern Studies/Arabic

Carl Ernst, *Following Muhammad: Rethinking Islam in the Contemporary World*

"This is an excellent discussion on what Islam is by a well known professor of religious studies."

—Donna Lee Bowen, coordinator

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*Photograph of reflection in brass nameplate
outside 27 Palace Court, London,
taken by Julie Magleby, 2005.*