



# BRIDGES

FALL 2005

BRIGHAM YOUNG UNIVERSITY • DAVID M. KENNEDY CENTER FOR INTERNATIONAL STUDIES

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Kennedy Center Sixth Annual Photography Contest

First Place

"Young Again"

Tyler Woolstenhulme

Orphanage—Cuzco, Peru



# BRIDGES

BRIDGES MAGAZINE—AN EXPRESSION OF RESEARCH, OPINIONS, AND INTERESTS FOR THE INTERNATIONALLY INVOLVED.

FALL 2005

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"During the devastating decade of Mao's Cultural Revolution, artists were forced to adopt a style called 'revolutionary romanticism,' and during the healing years immediately following the revolution, artists returned to more personal styles and revived folk art styles."

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## Director's Message

Jeffrey F. Ringer, director



Several months ago I had the opportunity to host Ambassador Ed Perkins at the Kennedy Center. Ambassador Perkins retired from a distinguished career in the Foreign Service and is now the executive director of the International Programs Center at the University of Oklahoma. He was spending some time in Utah and wanted to know more about our programs. As I gave him the standard overview of the Kennedy Center, I found myself feeling pleased that I had so many good things to say. Here are a couple of examples:

- Under the direction of Cory Leonard, our events and outreach program is vibrant and healthy. We host multiple lectures per week (sometimes per day) that cover a huge range of international topics. We provide educational outreach to the local community and schools and provide opportunities for students to expand their education through participation in programs such as Model United Nations.



- Well over one thousand students leave Provo each year for a significant academic experience abroad. It may be in the form of a traditional study abroad program, a small group field study or an internship, but whatever the particular experience, it serves to expand their campus education and is coordinated by the International Study Programs office directed by Lynn Elliott.
- The academic programs hosted by the Kennedy Center are strong and growing. We've just added a fifth undergraduate major, Ancient Near Eastern Studies, and continue to work closely with the faculty and colleges who provide academic oversight for the programs. In addition, our faculty committee awards over \$100,000 per year to support the international research of BYU colleagues.

Not everything is perfect, and we clearly have a lot of room for improvement, but for someone who spends most of every day thinking about how to make things better, it's nice to remember that we do some things pretty well.



# Art & Politics

*by Eric A. Hyer, associate professor of political science, Brigham Young University  
and Dodge Billingsley, executive director, Combat Films and Research*





JIN ZHILIN (1928–)  
Beijing, China  
“The People March  
Under the Banner of  
Chairman Mao” 1971  
watercolor and charcoal,  
10 1/8" x 19 1/8"



# in Mao's China

## *Introduction*

Art is a medium of expression where the individual and culture come together. What happens to the individual artist when culture becomes a tool of the government? How does politics impact art as an expression of the times? Can art and culture survive and overcome government repression?

Following the rise of the communists to power in 1949, all artists in China were compelled to adhere to the party line on art. During the 1950s, this meant adopting Soviet-style “social realism,” an overtly didactic art style that promoted communist ideas. During the devastating decade of Mao’s Cultural Revolution, artists were forced to adopt a style called “revolutionary romanticism,” and during the healing years immediately following the revolution, artists returned to more personal styles and revived folk art styles.

These three periods are reflected in the brush strokes and carvings of Jin Zhilin and his students Song Ruxin, Chen Sanqiao, and Feng Shanyun, who were trained at the Yan’an Masses Art Studio under Jin’s direction. “At that time [after the communists took power] art changed directions because of the revolution. Now, art should serve the people—the workers, peasants, and soldiers,” declared Jin.

## *Historic Setting*

Jin Zhilin’s career was altered dramatically by the currents that shaped the history of communist China. Educated as an oil painter in the Western tradition by one of modern China’s preeminent oil painters, Xu Beihong, Jin’s interest was drawn to the folk art adapted by the Chinese communists in the

1940s to promote their political agenda. Upon first seeing art from the Communist’s base in Yan’an (1942), Jin remembered, “I fell in love with those paintings instantly, especially to feel such a strong folk style, and its down-to-earth, local artistic style. Since then, I had a strong desire to go to Yan’an.”

After the 1949 revolution, he followed Communist Party Chairman Mao Zedong’s call for artists to serve the masses and devoted his artistic talents to political ends. Said Mao, “There is in fact no such thing as art for art’s sake, art that stands above classes, art that is detached from or independent of politics.”<sup>1</sup>

After Mao called for a Cultural Revolution (1966–76) to purge China’s intellectuals and those he deemed insufficiently “red,” Jin found himself on the wrong side of the Communist Party’s new artistic mandate. “At the time, when one worked for the government, [we] paint whatever was politically required regardless of how one felt,” recalled Jin. Imprisoned and tortured by Red Guards in 1966, he attempted to take his own life.

In 1973, following nearly eight years of internment in a labor reform camp, Jin was sent to Yan’an, the cradle of the communist revolution. As the Cultural Revolution was winding down, another shift took place in the Communist Party’s political line, and Jin found himself in the position to direct the Masses Art Studio. There he pursued his lifelong passion: to learn from the masses—now focusing his attention on reviving the traditional folk art of Yan’an and Shaanxi Province.



SONG RUXIN (1946–)  
Yan'an, China  
"Come Back" 1971  
woodcut, 24 1/4" x 20 3/8"

JIN ZHILIN (1928–)  
Beijing, China  
SONG RUXIN (1946–)  
Yan'an, China  
"High Ranking Cadre  
and daughter" 1977  
gouache on paper,  
13 1/2" x 15 7/8"



From 11 September to 16 October, the Springville Art Museum in Springville, Utah, exhibited *From the Masses to the Masses*, a Chinese art collection of over fifty pieces, spanning twenty-five years (1955–83) with support from the Utah Humanities Council. That was the first public viewing of this visual history encompassing the Maoist years, and the early years following his death known as a period of "opening up and reform." In November, the documentary was screened at the Asia Society in New York City along with a few selected pieces of art for display,\* and in January 2006, the film will be screened at the International Conference on Art and Literature in Honolulu, Hawaii. Other screenings and exhibits include the Spori Gallery at BYU—Idaho in February and the University of Eastern Oregon in March 2006.

As director of the studio, he recruited peasant artists from the surrounding countryside to Yan'an, where he conducted classes on painting and print making. Following the Maoist dictum of learning from the masses, Jin also required his students to go to the countryside and study local folk art with the peasants.

Over a period of thirteen years, Jin and the other artists captured the life and history of northern Shaanxi's rich folk art in varying mediums: woodcuts, watercolors (gouache), and, on occasion, oil. Woodcuts and water-based paints were common because oil painting in the countryside was impractical.

One of his most significant endeavors was to revive local folk art. Part of the process was recruiting elderly women skilled in making paper-cut art to teach his students this traditional folk art typical of northern Shaanxi province where Yan'an is located. Reviving traditional art forms influenced the young artists' own evolving styles, and the influence of paper-cut art style is obvious in many of the woodblock prints that Jin's students produced in the 1970s and early 1980s.

As a group, he and his students have become known as the *Yaodong huapai* (cave artist group). The yaodong is the typical cave home in which the people live in this region of northern Shaanxi. Their artistic style is noted for its close connection with the local people and culture, a style that the group maintained even as many Chinese artists have pursued modern- and Western-style art in the post-Cultural Revolution era.

In 1986, Jin returned to Beijing and was appointed director of folk art at the Central Academy of Fine Arts, but he has



SONG RUXIN (1946–)  
Yan'an, China  
"Fan (color)" 1976  
color woodcut, 16 5/8" x 26 1/4"



Jin Zhilin (1928–)  
Beijing, China  
"Brigade Secretary of the Yugeng  
People's Commune, Huailai County,  
Hebei Province" 1960  
oil on cardboard, 15 1/8" x 12 1/2"



FENG SHANYUN (1949–)  
Yanchuan, China  
"Education" 1977  
woodcut heightened by gouache varnished,  
52 1/8" x 36 1/4"

JIN ZHILIN (1928–)  
Beijing, China  
SONG RUXIN (1946–)  
Yan'an, China  
"Target Practice" 1977  
gouache on paper, 13" x 15 1/2"

maintained his intimate connection with the local artists of Yan'an. Still actively engaged in their art, Song Ruxin continues to live in Yan'an, Chen Sanqiao resides in Xi'an, and Feng Shanyun lives in his native village of Yanchuan, several hours drive from Yan'an.

## Finding a Hidden Treasure

While working on location in Yan'an filming a documentary on Helen Foster Snow (*Helen Foster Snow: Witness to Revolution*, produced by Combat Films and KBYU in 2000, see *Bridges* archive <http://kennedy.byu.edu/bridges/pdfs/bridgesF2000.pdf>), our common interests in political art drew us to prints on display by Song Ruxin, a local Yan'an artist. Visiting at his home one evening, we were shocked to find that Song had dozens of prints and watercolors from the 1970s and early 1980s stashed under his bed.

Most of the pieces were in very poor condition, and Song hadn't paid them much attention in the past decade. "It used to be very stressful to do art work," said Song. "If you weren't careful, you could get into serious political trouble. Now it is different. I can create much more freely and depict local people's lives." This chance encounter with Song led us to Jin, who had been Song's teacher. Finding Jin in a small apartment and studio located in a *hutong* (narrow alleyway) in downtown Beijing, we discovered a treasure trove of oil paintings, woodblock prints, and watercolors he had piled up.

Even more exciting was Jin's intimate knowledge and experience as an artist who had survived the Cultural Revolution. "We don't follow the mainstream. Our Yan'an group does its own thing. We want to represent the sentiments of the masses. Today we are still united with the masses. Even though we are out of the mainstream, we are close to the people—the masses," said Jin. He is passionate about preserving and cataloging the propaganda art and folk art of Yan'an that he came to love as a young student while studying art in Beijing in the 1940s.

During these first meetings with Song and Jin, Dodge purchased several pieces of their art, and upon his return to the U.S., he had them restored. During several subsequent trips to China, we both developed a close friendship with Jin and Song and also met other students Jin had tutored while he was living in Yan'an in the 1970s and early 1980s.

The paintings were collected in and around the revolutionary capital of Yan'an, Shaanxi Province, in northwestern China, a remote and poor rural area, and the location of the communist base camp for thirteen years (1936–1949). "At that time [1949 to late 1970s], all paintings had to serve certain political propaganda purposes. They are not like today's creative, artistic paintings. The paintings were required for political reasons," explained Song.



FENG SHANYUN (1949-)  
Yanchuan, China  
"Four Benefits of One Child Policy" 1978-1979  
woodcut, 31 1/8" x 21 1/4"



JIN ZHILIN (1928-)  
Beijing, China  
"Study for Historical Painting of  
'Nanniwan' #2" 1961  
oil on paper on wood,  
11 3/4" x 15 5/8"



Chen Shanjiao (1949-) Xi'an, China  
"Farmer's Yard" 1979, woodcut, 15 1/2" x 14"



CHEN SHANQIAO (1949-)  
Xi'an, China  
"Under the Big Pear Tree" 1982  
woodcut, 18 1/8" x 18 5/8"

On each trip, Dodge convinced Jin and his students to sell him a few more pieces, so that he could organize a representative collection including Jin's art beginning in the 1950s and 1960s, along with his students' art as representative works from the 1970s and early 1980s. Their art reflects the historical and political significance of the area as well as the influence of local folk-art styles on the works of Jin's students.

## Documenting a Life

During each meeting with the artists, we conducted extensive interviews: recording details of their training, lives, and explanations about the significance of each piece of art that was collected. Between 1999 and 2004, after four trips to China, we had recorded several interviews with each artist and collected still photos of the artists documenting their lives and art. We conducted dozens of hours of interviews, collected important original works of art to assemble a coherent collection for the period covered by the documentary, and completed the necessary library research to bring this project to fruition.

Jin and his fellow Yan'an artists became the major focus of the documentary, *From the Masses to the Masses*, which uses the life work and experiences of Jin as a springboard to examine the broader historical, political, and philosophical context of the history of art in Communist China.

After returning from China to Provo in July 2004 and armed with funding from the Kennedy Center to produce *Beyond the Border*, a collection of documentary films, Eric and Sue Bergen wrote an initial script for the *Masses* documentary. Together we polished the script and completed the editing process in September 2004, when post-production work began at the LDS Motion Picture Studio in Provo.

Presented through the artists' perspectives, the film traces Mao Zedong's views on art as a "political weapon" articulated during the 1942 Yan'an Forum on Art and Literature, the development of Chinese "social realism" in the early 1950s, the demand for art characterized as "revolutionary romanticism" during the Cultural Revolution, and concludes with the present artistic climate in China. "We quickly accepted the political agenda and policy on art enunciated by Mao at the Yan'an Forum on Art and Literature to serve the workers, peasants, and soldiers—serve the masses," Jin declared.

Jin's personal experiences provide a window on the lives of artists in a revolutionary society and offer a unique opportunity to approach some of the larger questions of the interplay of art and politics. Using images of art collected and restored from the period between 1950 and the early 1980s, interviews with artists and academic experts, the documentary captures the political environment and travail of artists during this important watershed period in modern Chinese art history.





Feng Shanyun, artist



Jin Zhilin, artist being persecuted



Chen Shangqiao, artist at work

In late September 2004, a thirty-minute version of the documentary premiered on KBYU-TV. Over the next several months, Eric rewrote and lengthened the script to include additional interviews and historical background material. This one-hour version premiered on KBYU-TV in April 2005.

### *Bringing to Light*

Because the art was neglected for decades and stored under beds or in damp and dirty rooms, it was in poor condition when we collected it from the original artists. Dodge hired experts to restore, preserve, and frame the art in preparation for public exhibit.

In a sense, this lost art from a bygone period in China's history has been restored to life so that an American audience may appreciate the artistic quality of the art, and, along with the documentary, may place the art in its political and historical context—the key to truly appreciating art. "After the Cultural Revolution, I realized that art did much more than just serve the political cause," Song related. "I started to depict the lifestyle of the countryside in my work. I found it fascinating to observe the Shaanbei peasants' lives."

The collection is original, and the pieces had not been sold as there was no commercial value to the art when it was produced. Instead, art was utilized for social and political purposes. In most cases, the artists were not even sure what happened to their work once it was turned over to local authorities to be reviewed and exhibited. As a result, most of the pieces in this collection are the only known copies that survived.

The one-hour documentary was screened at the Kennedy Center during International Education Week, on Tuesday, 15 November at 3:00 P.M. in 238 HRCB. Hyer introduced the documentary and provided a post-screening discussion on the topics raised.

### *Conclusion*

A community is enriched by a broad range of humanities programs, but what are the positive and negative influences of government involvement in such programs? China is one example of the very overt involvement of party and government in the humanities—with often dire consequences for the artists and their art.

One of our goals has been to help others appreciate the value of free expression by better understanding the impact on Chinese artists from government manipulation of art for political purposes. Foremost in our minds was to create a collection of art and produce a documentary that would open a window on this important period in China's modern history.

*Eric Hyer, the film's producer and writer, has conducted research on the influence of politics on artists and art in China for the past five years and has a professional commitment to education about Asia.*

*Dodge Billingsley, the film's director and script editor, is an accomplished documentary filmmaker who has studied and collected Socialist Realism art in communist countries for nearly a decade.*

#### NOTE

1. Zedong, Mao. "Talks at the Yanan Forum on Literature and Art," *Selected Works*, Vol. III, May 1942, p. 86.



# WHO IS MY NEIGHBOR?

## A MIDDLE EAST ODYSSEY

*by J. Bonner Ritchie, emeritus professor of organizational behavior, Brigham Young University*

**A**ncient and modern prophets have repeatedly reminded us of the sacred responsibility we have toward each other. The opportunity and obligation to serve our neighbors is codified in the great commandment, second only to loving God with all our heart, mind, and strength, of loving thy neighbor as thyself (Mark 12: 30–31). The application of this injunction is examined in the parable of the Good Samaritan (Luke 10:25–37). Here we find a disciple, after questioning and verifying the nature of the two great commandments, who asked the Savior, “Who is my neighbor?” The scriptures state the disciple was attempting to justify himself, but the Savior took the opportunity to teach an expanded principle.

After describing the unresponsive behavior of the priest and Levite toward the man who fell among thieves on his way to Jericho, the Savior then made it very clear what a loving neighbor would do. The Samaritan had compassion on the wounded traveler, cared for his welfare, took him to safety, and paid for his extended care. The disciple then acknowledged the expanded definition of being a neighbor.

Many of us may need to expand our definition of who our neighbor might be and how to behave toward

them. I find that I often ask myself the difficult and complex question of whether I am responding to the opportunity to be a loving neighbor in a modern and, perhaps, too comfortable world.

In all times and all places, we need to ask ourselves this poignant question. In fact, one of the first questions raised in recorded scripture addressed the same issue. As Cain was confronted by the Lord regarding the whereabouts of his slain brother, Abel, he said, “Am I my brother’s keeper?” (Genesis 4:8–9). Even in this first and small family there was confusion or denial regarding responsibility to others.

In an attempt to define the proper role with respect to our brothers and sisters of the world, I have found that we often need some additional help from those who may be more sensitive, aware, or can see a bigger picture. I found such help in spring 1989, when I was invited to spend a year as a visiting scholar at Brigham Young University’s newly completed Jerusalem Center for Near Eastern Studies. My proposed research agenda there would be to study Arab and Israeli management and conduct leadership development programs. I was considering the opportunity but had not yet decided to go. There were



several negatives: children in school, administrative and academic assignments for the next year, and the logistics of taking a family to Jerusalem for a year.

In the midst of the uncertainty, I was invited to discuss the opportunity with BYU's then-academic vice president. The meeting turned out to be in Salt Lake City and included President Howard W. Hunter, then-president of the Quorum of the Twelve. After very little small talk, President Hunter said, "I understand you are going to Jerusalem." I said I had not yet decided, but it sounded interesting. He responded, "Can you decide now?" I asked why, and he said, "You need to go and build bridges to the Palestinians."

In addition to this bridge-building metaphor and a more personal challenge regarding a new neighbor, President Hunter then cited a scripture for my consideration. He said the following verses from Isaiah might provide a new and different perspective:

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance (Isaiah 19: 23–25).

While not being too specific regarding details, President Hunter said there would be a period of peace prior to the Second Coming and that we should be part of creating that peace. He said we could substitute Jordan for Assyria in the scripture, and suggested that we should look at possibilities for cooperation rather than accept the "inevitable" conflict between Israel and its Arab neighbors (especially Egypt, Jordan, and the Palestinians).

Remember this was 1989, the height of the first *Intifada* (the uprising of Palestinian youth against the Israeli occupation). There was considerable instability in the region, and even Jordan was still technically at war

with Israel. President Hunter said there would be peace treaties and economic and political development and interdependence prior to the last days. As an additional perspective, he referred to a speech he had given at BYU entitled "All Are Alike unto God," wherein he stated:

As members of the Lord's church, we need to lift our vision beyond personal prejudices. We need to discover the supreme truth that indeed our Father is no respecter of persons. Sometimes we unduly offend brothers and sisters of other nations by assigning exclusiveness to one nationality of people over another.

Let me cite, as an example of exclusiveness, the present problem in the Middle East—the conflict between the Arabs and the Jews. We do not need to apologize nor mitigate any of the prophecies concerning the Holy Land. We believe them and declare them to be true. But this does not give us justification to dogmatically pronounce that others of our Father's children are not children of promise. . . .

Sometimes they (members of the Church in the Muslim world) are offended by members of the Church who give the impression that we favor only the aims of the Jews. The Church has an interest in all of Abraham's descendants, and we should remember that the history of the Arabs goes back to Abraham through his son Ishmael. . . .

A cabinet minister of Egypt once told me that if a bridge is ever built between Christianity and Islam it must be built by the Mormon Church. In making inquiry as to the reason for his statement I was impressed by his recitation of the similarities and the common bonds of brotherhood.

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Both the Jews and Arabs are children of our Father. They are both children of promise, and as a church we do not take sides. We have love for and an interest in each. The purpose of the gospel of Jesus Christ is to bring about love, unity, and brotherhood of the highest order (Howard W. Hunter, "All Are Alike Unto God," *Ensign*, June, 1979, pp. 72–74).

I grew up in a U.S. and Mormon culture that strongly identified with the house of Israel, of which Latter-day Saints (LDS) consider themselves a part, and the Jewish settlement of the land of Palestine. The part of LDS theology that classifies us as part of the tribes of Israel seemed to be very important when I was in my youth. I felt an unconscious link to these current children of Israel returning to their promised land. Our many hymns with the terms Israel and Zion also imply this direct connection.

In addition to a theological connection, many people identified strongly with the development of Jewish national identity through the formation of the state of Israel. I recall watching the vivid Saturday afternoon movie newsreels showing the horrors of the Holocaust and the victories of the Allied forces in World War II.

Like many others with Judeo-Christian sentiments, I assumed that the European Jews deserved a homeland. I didn't realize the cost of displacing the long-term inhabitants of Palestine.

I recall the excitement caused by President Truman's immediate, official recognition to the new state of Israel announced by David Ben-Gurion on 14 May 1948. The immediate declaration of war by the surrounding Arab states was regarded as just an unfortunate interruption, and, of course, we viewed the Arabs as the bad guys in a predetermined drama.

With that background, I needed a strong lesson to help me shift my paradigm defining Palestinians as my neighbor. An additional input to my paradigm shift came

from my friend and colleague, Omar Kader. Omar was a Palestinian convert to the Church who served on a BYU stake high council with me and who had helped me to understand a broader vision of the Middle East.

Of course, we moved to Jerusalem in fall 1989. During the year, I had an opportunity to get acquainted with many Palestinian political, academic, and business leaders. I learned about their strong commitment to family and about the threats to the family posed by both the Israeli occupation and the Palestinian Intifada. I learned that many families were afraid to have their children come to America for higher education because of the perceived violent U.S. culture. I learned that most of them clearly wanted peace, but a workable peace with dignity.

One event during that year helped me to learn even more about forgiving my neighbor. As I was returning a car to the BYU Jerusalem Center one evening after a day of travel and interviews, I dropped my wife off at our home and decided to take a short-cut back to the center. Instead of driving around the west (and safe) side of Hebrew University, I turned left to drive around the east side, adjacent to a small Palestinian village. A group of boys appeared on the side of the road and started to throw rocks at my car. A big rock came through the driver's side window and hit me on the shoulder. Broken glass hit the side of my face and arm.

After driving out of this frightening and aggravating situation, spending time at the hospital having glass cut out of my face and arm, and a day of recovery, I decided I needed to get

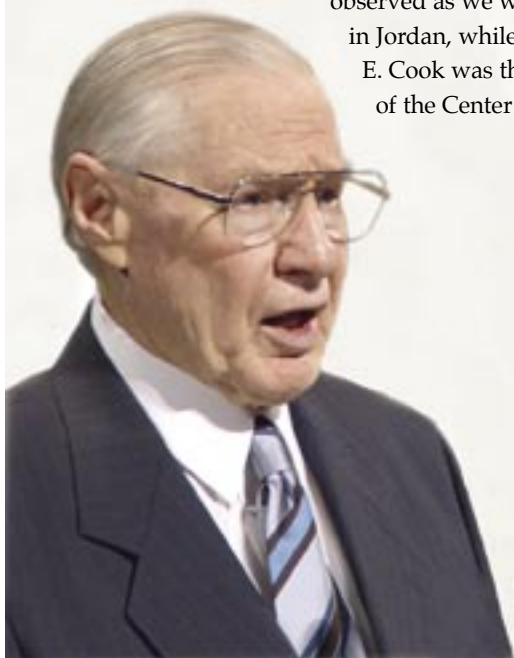


more information from my assailants. I visited the *mukhtar* (village chief) and told him of my experience. He knew I had been doing training programs for the East Jerusalem Community Center and quickly apologized for my misfortune. He insisted I was not the target; rather, it was the car. The car had Israeli plates and represented the occupation forces that had taken their land. He brought in some of the stone-throwers and one said, "We like you, but the car deserved to die." I listened to their frustration and hopelessness, and while not accepting the logic for violence, I understood their need for freedom and independence. We became friends instead of enemies. These experiences taught me that I needed to learn even more and needed to make additional contributions to building peace.

During that year, I became acquainted with Amer and Rebecca Salti in Amman, Jordan. They had met as students at BYU and had become business and community leaders in Jordan. Rebecca had been the founding director of Save the Children in Jordan and had built on her pioneer heritage in developing a massive program to help the women and children of Jordan. The impressive efforts in economic and political programs by the Salties opened more doors for me to learn and serve. I became involved in leadership and economic development programs with business, government, and Bedouin Tribes in Jordan.

Subsequently, I accepted academic appointments teaching at BirZeit University in Palestine and at the University of Jordan. I spent two different semesters at each of these institutions learning from students and helping students develop management skills. I also was fortunate to teach a course in conflict management at the Jordan Institute of Diplomacy.

A moving example of being a good neighbor was observed as we were living in Jordan, while Elder Gil E. Cook was the director of the Center for Cultural



and Educational Affairs in Amman. He arranged with LDS Humanitarian Services for extensive shipments of wheelchairs, sewing machines, playground equipment, food, hygiene kits, school packets, and baby care packets to be distributed to needy areas of Jordan. When two large containers arrived with bulk supplies, it was necessary to break them down and repack them in small household boxes. While we were assembling the food and supplies at the home of a Royal family princess, a dignified woman who saw many members of the Amman Branch working on this project, asked my wife, "Why are you people doing this? What do you expect to get from this effort?" My wife responded to her saying "We don't want anything. We do it because we are all God's children and that means we are all brothers and sisters. You are my sister." She responded with tears and hugs and a heartfelt, "Thank you, my sister." We had clearly found new neighbors.

This commitment to neighbors, including all of God's children, is more precisely articulated by President James E. Faust, when he said:

Maybe our first and highest priority ought to be service. Not because it makes us look great, but because it is the right thing to do. In our community relations I don't think our motivation ought to be proselyting. I think it ought to be trying to make the world a better place to live in. Of course, we are happy to share the gospel with anybody who is sincerely interested, but it ought to be the consequence and not the primary motivation of what we are doing (Quoted in a Provo Multi-Stake Public Affairs Council poster, undated).

Another opportunity for service and learning came in fall 1992, when I traveled with Omar [Kader] to Tunis to spend several days with the now-deceased Yasser Arafat, and the executive committee of the Palestinian Liberation Organization (PLO). The PLO was preparing for the Oslo negotiations with Israel, and we discussed various strategies they might pursue in the future with

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the U.S., Israel, and the Arab states. At dinner one night, Suha Arafat (who at that time had only recently married the PLO leader) told me:

Since 1964, Yasser has been married to the PLO. Now he is married to me, and we are going to have children.

Those children must grow up in peace in a Palestinian state. Therefore, it is time to get on with the peace process.

Certainly, many other factors were relevant in the impetus for peace negotiations—the break up of the Soviet Union, the Gulf War, the election of Yitzhak Rabin as prime minister of Israel—but the vision of Palestinian children growing up in peace in Palestine provided a very compelling motivation. One PLO officer told me that, “In the past, it was unacceptable to advocate peace, now it is unacceptable not to.”

Although I did not realize it, Suha Arafat was pregnant at the time of our conversation. So her perspective had a powerful and very personal imperative. And the vision of reconciliation for the children became especially poignant a few months later, when she gave birth to a daughter, Zahwa. The press announcements heralded,



Bonner Ritchie, Yasser and Suha Arafat, and Omar Kader.

“The Tiniest Diplomat,” “And Baby Makes Peace,” and “Having a Baby Warms Relations with Rabin.”

The image has enormous power. Despite the hard-line warriors on both sides, who are willing to hold out until all their demands are satisfied, the vision of Palestinian children who need love, an education, a stable home, and a world “safe for play” calls for the ultimate in work and sacrifice.

This vision of the children became the primary framework of my leadership training programs with both Israeli and Arab organizations.

A telling example of these experiences came after the 9/11 destruction, when many former students from Jordan and Palestine sent e-mails to my wife and me expressing their sorrow for the terrorist attacks. One student said that Lois and I were the only Americans he knew, and he had to tell us that the “terrorists did not represent him or the Arab and Muslim world of which he is a part.”

The ongoing love and affection shared with these students and other contacts in many parts of the Middle East





have become one of the most satisfying aspects of my professional career. It is especially rewarding to see many of these former students moving into positions of responsibility and influenced in public and private organizations.

A project that opened many opportunities for making a different kind of contribution and developing constructive contacts came with BYU's Islamic translation series. I was often touched by the grateful and surprised reaction by scholars and government ministers when I gave them a copy of one of these classic books with facing English and Arabic texts. They couldn't believe that BYU or the Church would be involved in such a project.

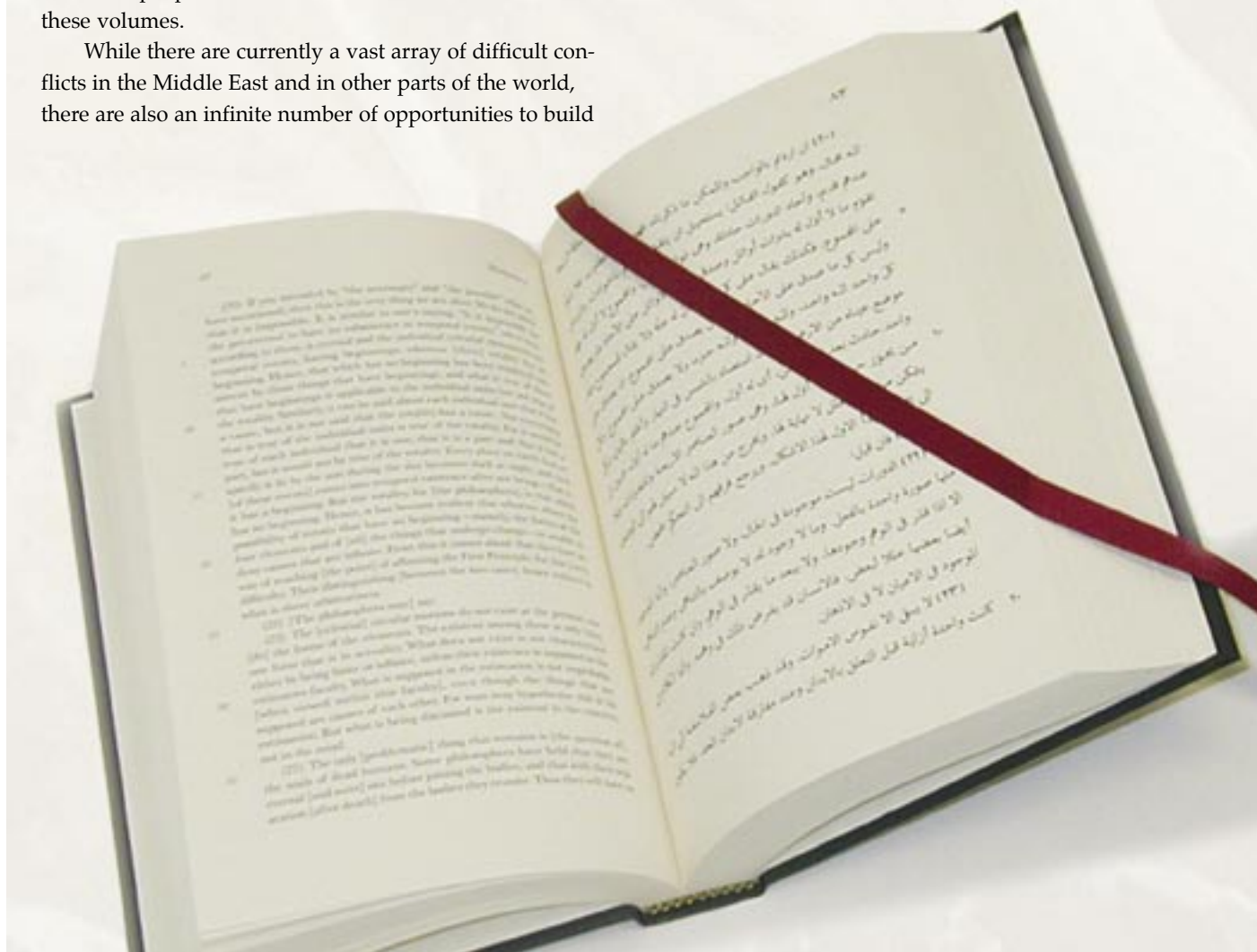
I recall the extremely positive reaction by an ambassador to the United Nations from a Muslim nation when the series was announced in New York City. Elder Neal A. Maxwell was representing the Church and explained the logic behind this ambitious effort. The comment that impressed the ambassador was Elder Maxwell's statement that there was no hidden agenda; we were engaged in this program because we cared deeply about truth and about people. He said he felt there was truth in these works and more people of the world needed to have access to these volumes.

While there are currently a vast array of difficult conflicts in the Middle East and in other parts of the world, there are also an infinite number of opportunities to build

bridges and to convince those of different backgrounds and cultures that we care about being good neighbors.

My experiences have convinced me that I should increase my efforts in actively working for peace in the world. I, and many others I have worked with, experienced a major change of heart as a result of such efforts. More importantly, I recognize the failure of policies and behavior (repeated many times in history) that do not treat people with dignity or address genuine human needs. The assault on human values and the cost of inhumanity is so great to both the oppressor and oppressed that I have become convinced that the world needs a different paradigm for dealing with differences and with conflict. We truly do need to love all of our neighbors as ourselves. 🌸

*Ritchie is currently a visiting scholar at Utah Valley State College.*





Daniel C. Peterson



Syria—May 2001

# Divine Coincidences— Ancient Islamic Texts for the Masses

by Jamie L. Huish

Factors that contributed to the Islamic Translation Series add up to far more than just chance in the mind of Daniel C. Peterson, professor of Islamic studies at BYU. Since the earliest conception in 1993, Peterson has felt the hand of providence in his work. “I look at a whole number of things that happened and it’s like a consolidation of really improbable things that allowed this to happen,” said Peterson, who is the former director of the Institute for the Preservation of Ancient Religious texts, which houses the Middle Eastern Texts Initiative (METI), the Foundation for Ancient Research and Mormon Studies (FARMS), and the Center for the Preservation of Ancient Texts (CPART).

Each section works to achieve positive international recognition for BYU. “All of them are working with international agencies and groups and with individuals situated internationally, so they’re all building bridges in that sense,” he explained.

METI is now home of the Islamic Translation Series, a dual-language translation series that allows English speakers to have access to classical Islamic texts for the first time. How the series came to be involved a sequence of events far too coincidental to have been strictly luck in Peterson’s view.

## A Series is Born

As a graduate student in Near Eastern languages at the University of California—Los Angeles (1982-1985), Peterson first began noticing a gap in Islamic studies, finding that Arabic contributions and traditions were often lost or ignored. He felt the Islamic writers were inaccessible to non-Arabic speakers, largely due to a lack of availability. “If you wanted to read the great writers of Islam, most of them hadn’t been translated. Either you didn’t read them at all, or you spent years mastering a classical language to read them,” said Peterson.

In 1992, after becoming a professor at BYU, Peterson received a telephone call from Elder Alexander Morrison, then

a member of the Quorum of the Seventy. Morrison wanted to talk about ways BYU could send a message of respect to the Islamic world from a scholarly perspective. After debating several ideas, they decided to publish a series of works from the Islamic tradition that previously had only been available in Arabic. The series would publish Islamic writers with the English translation on one page and the Arabic text next to it.

“The series was a good idea, because it was needed, and because it didn’t involve any downside risk,” Peterson said. “It was not us talking about them. It was simply having us help them speak.”

Shortly thereafter, a succession of events occurred that Peterson viewed as nothing less than extraordinary. About two weeks after speaking with Elder Morrison, Peterson attended a conference in New York City hosted by Parviz Morewedge, an Iranian affiliated with Binghamton University, Rutgers University, and Cornell University. Morewedge mentioned his unrealized dream of starting a bilingual translation series. Feeling the time could not have been more impeccable, Peterson immediately approached Morewedge and presented the idea of the series that was still in the beginning stages of formation. It led to a collaboration that still continues, what Peterson calls an “amazing miracle.”

Morewedge, who became the series’ editor-in-chief, used his extensive networking and publishing connections to aid the foundation of the translation. Through him, the Institute of Global Cultural Studies at Binghamton University also got involved, which provided a way for more scholars and philosophers to contribute.

Peterson’s next obstacle was finding Arabic word processing software to print the translations opposite the English rendition. To his delight, Peterson found that at that time, the prime Arabic word processing software was being manufac-





Peterson, Elder Neal A. Maxwell, and Elder Merrill J. Bateman at a UN event honoring the series.



Jordan—May 2001



Syria—May 2001

tured in Utah Valley by his home teacher [a member of his church congregation]! “The odds of that seem to me microscopic,” Peterson declared.

After spending time in Egypt, the home teacher, Nels Draper, had returned to create El-Kaatib (Arabic for *the scribe*). “Someone must have really wanted this to happen,” said Peterson, with a smile.

After a lengthy process, the project was ready to select its first manuscript. Peterson chose the *Incoherence of the Philosophers* translated by Michael E. Marmura, former chair of the Department of Middle Eastern and Islamic Studies at the University of Toronto. This was a famous book in Islamic literary and philosophical tradition and widely recognizable to Arabs. “We started off with a high-profile book, not by design; it was the one we happened to get our hands on first,” said Peterson. He felt the book had a broad spectrum appeal because it was acceptable to a wide-range of Muslims.

Not long after the book was published, BYU hosted Abdurrahman Wahid, an influential Indonesian Muslim. As the leader of 40–50 million Muslims, Wahid was being hailed as an Indonesian presidential possibility. The university presented Wahid with a copy of the first translation at a luncheon in his honor. “I understand he reacted very emotionally,” Peterson said. Wahid cited the book as being pivotal to his decisions, when, as a graduate student, he had struggled with his faith and beliefs. He became president of Indonesia in 1999 and continued a positive relationship with BYU and the Church during his presidency.

### Opening Doors

Peterson began to see the far-reaching effects of the series and was overwhelmed at how quickly his dream was becoming reality. “Time after time we stand back in awe and say ‘this is truly amazing,’” he said and recalled an especially warm welcome at the University of Indonesia, where his hosts seated him on a throne and showered him with praise about the impact the series has had in their university. “They were glowing in their estimation of how important the series is,” Peterson added.

Doors began to open all over the world because of the translation work. Peterson felt this directly corresponded to timing and crucial elements that were beyond his control. “One of the other miraculous things was that the translation series seemed like such an obvious thing to do, yet we were the first ones to do it,” said Peterson.

As the series developed, it became important to Peterson to provide an overall picture of the whole civilization of the day. While Muslims led society, Christians and Jews participated and contributed as well. “We do not exist in sealed compart-

ments, ever,” explained Peterson. “We’ve always been borrowing from each other.” Peterson found his chance to expand the series in an unusual place.

The University of Cologne in Germany was considering producing translations of the medical works of Moses Maimonides. “He was the greatest rabbi, the greatest legal authority, and the greatest Jewish philosopher in the Middle Ages, and he made his living as a physician,” explained Peterson. Maimonides’ medical treatises presented a glimpse into the medieval medical practices in the Middle East, based on Greek models. The University of Cologne offered the project to Peterson, who felt the opportunity was too tremendous and timely to pass up. He jumped at the chance, and the series eagerly went to work on a new branch of the Islamic Translation Series.

Peterson then remembered another group whose voices are often not heard: Arab Christians. The Christian and Islamic worlds have had interaction for centuries; even Thomas Aquinas, the great Christian philosopher and Catholic saint, was heavily influenced by Islamic thinking. “There’s a vast void because people who study Arabic do it to get at Islam, and people who study Christianity don’t study Arabic, so there’s this large number of Christians in the middle who’ve been writing in Arabic for twelve or thirteen hundred years, and they’re writing is essentially ignored,” said Peterson.

Given that Christianity originated in the Middle East, Peterson felt it was significant to include these lost voices. The *Reformation of Morals* was added to the series in 2002.

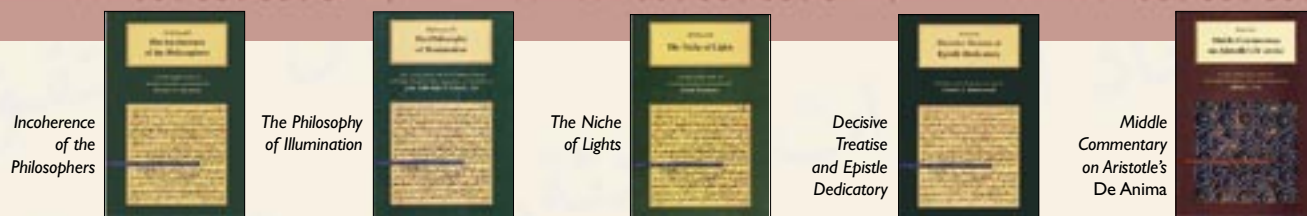
### Providential Connections

Under ISPART, Peterson served as the chair of the Center for Preservation of Ancient Religious Texts (CSPART). The center digitized manuscripts and electronically preserved and recovered text from ancient documents that had been damaged. “It’s pretty amazing technology that allows you to see things that the eye can’t see,” he said.

Peterson remained proud of the relationships built by the series for both BYU and the Church in the Middle East. By sending a positive message of respect, Peterson hoped the long-term effects would include friendship and appreciation on both sides. In June 2000 and April 2002, those affirmative foreign relations paid off in the depths of Vatican vaults.

Mar Bawai Soro, a Syrian bishop from Iraq, was conducting research with BYU involving Syrian manuscripts kept inside the vaults. To obtain approval to work with them, Soro had to first go through Cardinal Edward Cassidy, head of the Pontifical Council for the Promotion of Christian Unity. At the time, Cassidy was the third-highest ranking person in the Vatican.





Cassidy had traveled to Australia in 1995 to organize a visit for Pope John Paul II. During an event for the religious leaders of the area, he came into contact with V. Dallas Merrell, a member of the Area Presidency. Merrell established a solid rapport with Cassidy that led to a friendship between the two leaders, with continuing contact and some unofficial visits between Salt Lake City and Rome.

When Soro presented the project before Cardinal Cassidy, the cardinal immediately asked who the partnering force was behind his research. He related that it was the Latter-day Saints, Cassidy made an immediate association with Merrell and stated that he liked the Latter-day Saints. He granted permission to review the necessary documents, and Soro pursued his research because of this constructive relationship. The lesson, said Peterson, is to “never give up on doing good things and building relationships, because you never know how that’s going to pay off for yourself, or someone else.” Neither Peterson, nor Soro had any idea how their work in the Vatican would ultimately pay off down the road.

About five years ago, Peterson traveled to New Zealand to speak on Mormonism in a graduate seminar on religions at Massey University in New Zealand. After his speech, Peterson met with Professor Brian Collis, who shared that he specialized in Eastern Christianity. Furthermore, Collis said the work was frustrating because he was searching for a dual-language publishing format and had not been able to find anyone who did that.

Peterson exclaimed, “This is a great day, because I’m launching a series that does exactly that!” He related the progress of the Islamic Translation Series and spoke of his desire to expand the Eastern Christianity portion. The coincidences continued on both sides as Collis then relayed that his work had been slowed because he needed manuscripts from the Vatican. As it turned out, those manuscripts happened to be the ones already digitized as a result of Soro’s work with ISPART in Rome. Collis received a digital copy to further his studies and began collaboration with the Islamic Translation Series.

Later while reflecting on the incident, Peterson and Collis both felt the timing was too perfect to have been pure chance. “I see things like that as something much more than coincidence,” said Peterson.

### The Broader Scope

Peterson originally perceived this series as being geared toward Westerners but soon realized another audience was extremely receptive. He referred to them as the “Islamic Diaspora,” meaning the second- and third-generation Arabs, who lived outside their native countries and have limited

Arabic or Persian language skills. While their abilities may have been narrow, the series has whet their appetites for knowledge about their heritage. Increasingly, these people have contacted Peterson with support for the series that allows them to connect with their ancestry.

Positive feedback soon hailed from these non-academics as well. Peterson recalled an experience that occurred shortly after publishing the *Incoherence of the Philosophers*. “I received a note from a fellow in Jakarta, and he had purchased the book in a bookstore there. He said, ‘I’m not a scholar. I don’t read Arabic. I’m a Muslim, and I’m a social worker. I’ve always wanted to read this book. My English is pretty good; my Arabic is nonexistent. Now I can read this book.’”

Peterson became accustomed to a somewhat surprised reaction from the Islamic Diaspora that Latter-day Saints chose to publish these books. While the title created some recognition in the Middle East as a group, the general stereotype was that Latter-day Saints were exclusivists. Peterson refuted this idea by stating there was an inclusivist side to Latter-day Saints as well. He cited a statement from the First Presidency in 1978 in which church leaders conveyed that some truth existed in all religious traditions:

The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God’s light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals.<sup>1</sup>

Peterson feels that reciprocated tolerance of traditions will lead to healthy respect. “If you understand civilizations are mutually interdependent and interconnected, it’s hard to demonize the other guy,” he said.

And he hoped that at some future point, when a decision crosses the desk of a Middle-Eastern diplomat concerning Latter-day Saints, the Islamic Translation Series and the positive relationships it fostered would be remembered. “It never hurts to have friends in those places; I know we have friends in foreign ministries and in cabinets, and you never know how this is going to help,” explained Peterson.

Another of his aims was to build up BYU’s credibility in the Middle East, so that professors would have more access to research opportunities there. “In the Middle East, if they like you, the red tape disappears. If they don’t like you, you could be there for twenty years,” expressed Peterson.

Managing editor of the series, Morgan Davis, feels that Islamic people appreciate the outreach. “The fact that we’re doing this is impressive to them because it’s been lacking in Western texts,” Davis said.

The Elixir of the Gnostics



The Metaphysics of the Healing



Maimonides On Asthma



Maimonides Medical Aphorisms: Treatises 1-5



The Reformation of Morals



## Long-term Development

The series is modeled after the Loeb Classical Library published by Harvard, where any book from the ancient Greek or Roman world is available in a dual-language edition. Peterson's goal is to publish a similarly wide selection among Islamic authors. "We will eventually create a library that is very, very large," said Peterson, "It's going to go way beyond my career."

During a visit by Elder Jeffery R. Holland, he asked Peterson how many books he had planned to publish—giving a range of five–fifteen. Peterson's response was, no, hundreds. He saw a complete library with all the major texts available from the Islamic tradition. "I'm convinced it would be something to establish BYU's name in Islamic studies for centuries," avowed Peterson.

To all those involved, Peterson made it clear that he is looking toward a long-term commitment that will make an impact. "One book will develop friends, but fifty books will make a statement that no one can overlook," he declared.

And he noted that the series created a positive repertoire that the academic community is excited about. "What amazes me time and time again is people saying 'you're getting us in the door where we couldn't get in, and now we can,'" Peterson said.

There are now ten books in the series, with a goal to add two or three a year. "We need to do more because there's so much out there," Peterson lamented. Once a manuscript is accepted, it is thoroughly reviewed by both Peterson and Davis. The manuscript must be a classical Arabic text relevant to the series.

"We're not interested in anything modern," said Davis. Next the manuscript is sent to peer review, and then the editing process begins. Because the format is dual-language, editors are needed on both sides, making the process lengthy to ensure accuracy. Davis oversees each step in the process and is concurrently working on six volumes.

The project is receiving funding from BYU as well as the Library of Congress and, most recently, the Kuwait Foundation

for the Advancement of Science (KFAS). The Library of Congress has a program that promotes texts that are difficult to translate, which fits this series perfectly, according to Davis. KFAS is sponsoring individual volumes of the series. "We are hopeful that will be a long, productive relationship," Davis said.

In Peterson's view, this work tells scholars in the Middle East and the Islamic world that there are Americans who respect their culture. "The message we're trying to send is: we know you have a great civilization and made great contributions, and we know people in the West don't appreciate it enough, so we want to make it known," said Peterson. This has greatly increased both BYU's and the Church's visibility in the Eastern world.

Peterson wants to deemphasize incorrect stereotypes of the Middle East consisting solely of terrorists and camels. "It's hard to imagine modern civilizations without them. Try doing long division with only Roman numerals!" challenged Peterson.

Davis enjoys the diversity within the series. "It shows the high variety and depth of Islamic scholars," he said. "There was a huge spectrum of thinking within the field." He feels that Islamic culture is often skipped over in formal, world history education. The Islamic contributions that were made to society are now finding a chance to be heard. "Over there, school children know these authors, and the people get really excited about how their writers are being made available," said Davis.

The series that began as a scholarly outreach program to increase accessibility to unavailable Islamic texts has far exceeded expectations, and Peterson has no plans of slowing down. Through serendipitous, divine coincidences, the series continues to build bridges and open doors to previously unavailable avenues of scholarly exploration and fosters strong ties for future endeavors. 🌍

## NOTE

1. Britsch, R. Lanier. "I Have a Question," *Ensign*, Jan. 1988, p. 46.

## Islamic Translation Series

1) Al-Ghazali. *The Incoherence of the Philosophers*. Translated by Michael E. Marmura. Provo: Brigham Young University Press, 1997. [xxvii + 260 pp. (English); iii + 230 pp. (Arabic)]

1a) Al-Ghazali *The Incoherence of the Philosophers*. Revised second edition. Translated by Michael E. Marmura. Provo: Brigham Young University Press, 2000. [xxvii + 258 pp. (English); iii + 227 pp. (Arabic)]

2) Al-Ghazali. *The Niche of Lights*. Translated by David Buchman. Provo: Brigham Young University Press, 1998. [xxxv + 80 pp. (English); 53 pp. (Arabic)]

3) Suhrawardi. *The Philosophy of Illumination*. Translated by John Walbridge and Hossein Ziai. Provo: Brigham Young University Press, 1999. [xliii + 218 pp. (English); 163 pp. (Arabic)]

4) Averroës [Ibn Rushd]. *Decisive Treatise and Epistle Dedicatory*. Translated by Charles E. Butterworth. Provo: Brigham Young University Press, 2001. [xlii + 63 pp. (English); 42 pp. (Arabic)]

5) Averroës [Ibn Rushd]. *Middle Commentary on Aristotle's De Anima*. Translated by Alfred L. Ivry. Provo: Brigham Young University Press, 2002. [xxxi + 281 pp. (English); 137 pp. (Arabic)]

6) Mulla Sadra. *The Elixir of the Gnostics*. Translated by William C. Chittick. Provo: Brigham Young University Press, 2003. [xxdii + 145 pp. (English); 87 pp. (Arabic)]

7) Avicenna [Ibn Sina]. *The Metaphysics of The Healing*. Translated by Michael E. Marmura. Provo: Brigham Young University Press, 2005. [xxvii + 441 pp. (English); 378 pp. (Arabic)]

## Medical Works of Moses Maimonides

1) Maimonides. *On Asthma*. Translated by Gerrit Bos. Provo: Brigham Young University Press, 2002. [i [50] + 165 pp.

(English); 111 pp. (Arabic/Hebrew)]

2) Maimonides. *Medical Aphorisms: Treatises 1-5*. Translated by Gerrit Bos. Provo: Brigham Young University Press, 2004. [xxxii + 156 pp. (English); 76 pp. (Arabic/Hebrew)]

## Eastern Christian Texts

1) Yahya ibn 'Adi. *The Reformation of Morals*. Translated by Sidney H. Griffith. Provo: Brigham Young University Press, 2002. [xvi + 133 pp.]



# LAURA DUPUY— CITIZEN DIPLOMAT

by J. Lee Simons

Kennedy Center alums living in Utah, who would like to support and/or participate in an international initiative, listen up. The International Visitors Council was founded in 1965 to bring foreign visitors to Utah through the International Visitor/Leadership Program, an exchange backed by the U.S. Department of State. Laura Dupuy became their executive director in 2000, and the council was renamed Utah Council for Citizen Diplomacy (UCCD) in 2003, due to confusion for callers who thought they were contacting a visitors convention bureau. "The name now reflects more accurately what our true mission is, which is to promote global respect and understanding between the people of Utah and other nations," Dupuy explained.

## A Diplomat in the Making

Dupuy had been working as an accountant for KPMG, when her mother-in-law, Marian Hopkins, who was a member of the UCCD board of trustees, asked for her help with an accounting issue. Dupuy volunteered her time, and she soon realized her work at the council was a "much better fit for me personally."

Born in Louisiana in 1952, Dupuy's family later moved to Texas and Florida. She claimed "the defining moment in my life came when I was sixteen. My father, who had a lifetime career with a chemical company, came home one day and said 'What would you think about moving to South Korea?'" They moved to Seoul between her junior and senior year, where she graduated from Seoul Foreign School.

"That was the best year. It opened up a world to me that I didn't know existed. I am so





grateful for the experience, and that is what has kept me thinking internationally," said Dupuy.

She eventually received a BA in international studies from Western College in Oxford, Ohio in 1970 and an accounting degree from Idaho State University in 1982. After college she lived in Hong Kong and then moved to San Antonio, Texas, for seven years. "I have always loved the outdoors and became intrigued by the idea of living in the West, in the mountains," said Dupuy. That was twenty years ago, and she continues to love it here.

Dupuy is an accomplished musician and was a music teacher for ten years. "I play the fiddle, and I have played in bluegrass and Celtic bands and taught many students over the years," she recalled. "Then I reached a point where I realized that wasn't a great long-term career, but I was so lucky to have done it for a decade." She completed an MBA at Westminster College in 1998 and went back to work in the public accounting field until accepting her current position with UCCD.

She also met and married Tripp Hopkins since arriving in Utah. They live with their two chocolate Labrador retrievers and a cat in Salt Lake City's avenues. Hopkins is a respiratory specialty manager for Merck. Both are avid gardeners and love to travel. She revealed that it would be easier to say where she had not been than to list where she had been, and said, "I haven't been to Africa, Australia, and New Zealand, and they are high on my list. I have been to the other continents (short of Antarctica), but there are lots of individual places still left to explore."

When Dupuy came on board as a volunteer, UCCD was going

through a natural regrouping process. "Many of the people had served their terms," she said. "Manoli Sargetakis was the president who invited me to join the organization; he retired, and Byron Russell took over for a three-year term. Donna Vogel is the current president."

Her eclectic background has served her well at UCCD. "Nonprofits are in the business of providing service, but they often don't have the benefit of someone with a business background and experience to take care of the business details so the nonprofit can focus attention on the more important matters at hand," said Dupuy, who devotes more time and energy to the council than her part-time position requires.

The organization has always been supported in a large part by The Church of Jesus Christ of Latter-day Saints, and for many years the office was located in the former Hotel Utah. Many of the original founders had been connected with the Church hosting office, directed by Ben and Sue Banks, who replaced Norman D. and Luana Shumway in October. "Delegates often come to study religious tolerance and have a specific interest in learning more about the Church. Norm Shumway is on the UCCD Board of Trustees," she offered. "The hosting office is one of our great volunteer resources." (Board members are elected by a nominating committee for a three-year term, with an opportunity to be re-elected for a second three-year term.)

#### **Tomorrow's Leaders**

UCCD is one of a ninety-six member council of communities throughout the U.S. that help support the Department of State's

*Karen P. Hughes was recently appointed by President Bush as the Under Secretary of State for Public Diplomacy and Public Affairs. Sworn in 9 September 2005, Hughes is charged to lead efforts to improve America's dialogue with the world and oversees three bureaus at the Department of State: Educational and Cultural Affairs, Public Affairs, and International Information Programs, including Fulbright scholarships, the International Visitor/Leadership Program, and others.*




exchange initiative. The process of choosing delegates and setting their agenda requires a tremendous amount of teamwork.

Every U.S. embassy is charged by the Department of State to identify emerging leaders who they feel will be important in forming relationships with the United States during their career. "They come from all sectors of public life: the minister of economic development for Ukraine; the director of social services for Botswana, etc. These are individuals who our government thinks will be key leaders in their countries. A nomination is sent by an embassy to the Department of State, once the delegate is approved, the embassy and the delegate work together to come up with mutually agreeable goals and objectives for the delegate's study in the U.S.," Dupuy described.

"The Department of State may make suggestions about what they would like the delegate to do, but when delegates arrive in Utah, their itinerary is set," she said. "If someone had specific things they wanted to see, that would be included in the planning stage, when we might get notification about a visit to Welfare Square or the Olympic venues."





Community council selection and scheduling are contracted out to seven program agencies in Washington, D.C. They provide a for-fee service to arrange the placement of each delegate or group of delegates. "For instance, Delphi International (<http://www.worldlearning.org/wlid/tande/delphi>) is a nonprofit education foundation who would contact us to arrange a program," Dupuy explained.

Delegates come to the U.S. for a four-week program. The first week they spend in Washington, D.C. Travel is scheduled in-between the four-day stay in three communities that best match the program objectives. "We get a phone call anywhere from two weeks to two months in advance saying, 'We have x-number of delegates coming from Ukraine, who are interested in studying religious diversity on these days—can you host them?'" she continued. "We sometimes wish we had more notice so that we could make deeper connections within the community, but it is often just not possible. Our answer is always 'yes!' We never turn anyone down. We even arranged a program on border issues—we don't have any international borders. I said, 'They need to go to Texas.' But we don't turn anyone away."

In the interim, UCCD makes arrangements for their stay. "Each individual or group travels with an English Language Officer (ELO) from the Department of State, unless they do not speak English, in which case they travel with an interpreter," said Dupuy. The ELO helps them coordinate transportation, communicate with UCCD,

Mr. Huanxin Li,  
Deputy Director  
General, Legislation  
Commission,  
Guangdong People's  
Congress recently met  
with Governor Jon  
Huntsman to discuss  
the "United States  
Political System."



helps them get to meetings, and answers questions about money or customs.

"One group, entitled Education and Religion in the U.S., was a delegation of eight individuals from Pakistan with one interpreter. A van picked them up from the airport and took them to the hotel, where they received a welcome letter and ten-page detailed itinerary," she said, which is the typical scenario for all the visitors, who stay at Little America Hotel—purported to be the nicest accommodations out of all the council cities.

A group of entrepreneurs, comprised of women from the Middle East and North Africa, included a woman from Gaza, a woman from Palestine, a woman from Israel, and several women from Turkey. "That group was so interesting because there was a lot of citizen diplomacy happening within the confines of the group itself," Dupuy related. "We had meetings at WorldStock (<http://www.WorldStock.com>), and they specialize in buying goods from other countries. The women established a relationship with them to sell some of their countries' handicrafts. We were hopeful that it would provide a good economic relationship for those women."

Dupuy was quick to add that she believes citizen diplomacy works in both directions. "I don't want people to have the misconception that in explaining American ideas and culture to these visitors that we are sug-

**If delegates arrive on a weekend, UCCD does not provide programming unless it is requested. Favorite destinations include Antelope Island, Temple Square, or Park City (and other nearby mountain locales).**

gesting they adopt them. That is not our intent," she asserted. "If there is something they can use, that is wonderful—we can share that, but likewise we appreciate what they share from the beauty and values of their cultures."

Often Church hosting or others find Utahns who speak the visitors' languages—an unexpected surprise for them every time. "When you find someone in the community who speaks Uzbeki, the delegates are simply amazed," she declared with a laugh.

There are currently forty-four presidents and heads of state in countries around the world who have participated in this program. Notably, Tony Blair, Indira Gandhi, Margaret Thatcher, and Gerhard Schroeder were all participants when they were up and coming leaders.

#### *School Outreach*

An added element of service to the community exists in the outreach to public schools. If delegates have an interest in education, they are provided with opportunities to meet one-on-one with students. "We are in the process of expanding and redefining our Junior Journalist Program. We give the school background information on the country and on the visitor(s). Students prepare interview



questions before the meeting," said Dupuy. "They interview in small groups and afterwards write essays or articles about the results of their experience." A process that involves the students much more than having a visitor stand and talk about Pakistan, where both the delegates and the students benefit from the interchange. And, according to Dupuy, weeks later the students continue to talk about their experience. Some students have had their articles published in school or UCCD newsletters.

"One of our board members, Rosemary Baron, was the principal of Utah's most diverse school, Northwest Middle School (she is now the principal of Clayton Middle School). Rosemary has been a great champion," Dupuy affirmed. "When a group of Saudis came, she had a student there to greet them who spoke Arabic. And when a group came from Afghanistan, she had a boy who had moved here when he was eight or nine who had been born in Afghanistan. This creates a much deeper connection than that of professional meetings alone."

### Funding and Volunteer Support

In 2000, UCCD hosted 154 compared to 334 this year (numbers that include the total persons and programs served). Dupuy explained, "Because we might do one program for fifteen and another program for one individual, the Department of State wants us to calculate them this way to receive our portion of the Community Partnership grant (from the Bureau of Education and Cultural Affairs)."

Their budget on the other hand, has remained a modest \$116,000 since Dupuy became the executive director, and their staff remains the same as well. Dupuy

### Membership Levels

Member—\$50
Citizen
Diplomat—\$100
Consul
Member—\$250
Ambassador
Member—\$500
Associate
Patron—\$1,000
Contributing
Patron—\$2,500
Leadership
Patron—\$5,000

Laura Dupuy,  
Executive Director,  
UCCD; The  
Honorable Patricia  
Harrison, Former  
Undersecretary of  
State; Krzysztof  
Barchanski,  
Program Director,  
UCCD; Jack Dahl,  
Treasurer, UCCD.



ance of their budget is derived from a variety of sources: Local foundations 25%, hotel royalties 14%, the annual Vivaldi by Candlelight event 10%, corporate membership 8%, and individual membership 3%.

All members at the Consul Level and above receive complimentary, priority-seating tickets to the annual fund-raising event "Vivaldi by Candlelight" and gala pre-concert dinner. This year, Vivaldi by Candlelight was held on Saturday, 10 December at 8:00 P.M., in the First Presbyterian Church, 12 C. Street and South Temple.

"We have what I would categorize as three types of volunteers," stated Dupuy. "There are three hundred professional resources, members of the community at large, who volunteer an hour to two hours of their time to sit down and meet with our delegates. These would include, for example, Forrest S. Cuch, executive director for the Utah Division of Indian Affairs; Governor Jon Huntsman, Jr.; and Tim Chambless, former assistant director of the Hinckley Institute of Politics and currently a political science professor at the University of Utah. These men are representative of the professionals who would meet directly with the delegates to assist with their specific program goals and objectives."

Delegates would also be linked up with volunteers who are their professional counterparts. At these one-on-one meetings, they "exchange ideas, questions, and best practices that relate to their profession, which they then take home and implement," said Dupuy.

remarked, only half joking, "We are proud of our efficiency; we are a staff of one and a half, and I am the half." She and Krzysztof Barchanski, program director, and the only full-time employee, manage all aspects of their operations with the help of two student interns. Currently, an intern from Westminster College covers weekday mornings, and a BYU intern works three afternoons a week. Interns have also come from the University of Utah in the past. Barchanski, who is originally from Poland, has been with UCCD for seven years.

Fund-raising is a top priority for Dupuy, with only forty percent of their budget covered by the government grant. "Every year Congress votes on a line item in the Congressional budget that allows for funds to promote international exchanges. All of these funds are grouped together in one central heading that includes not only the international visitor/leadership program but also Fulbright scholarships and other kinds of exchanges," she said. "Most people are familiar with the Fulbright program, simply because the Fulbright allows Americans to go overseas, while our program allows these emerging leaders from other countries to come here." The bal-





UCCD members, ordinary citizens in the community, also host the delegates at what UCCD

calls Home Hospitality—a meal and informal conversation. Unfortunately, much of what visitors know about the U.S., prior to their program, is what they learned from TV shows or films that do not represent an accurate portrayal of the majority population. “We want them to go into the homes and to see what a typical American family is like,” she said. “Our members also have a chance to share these visitors with their children and with their neighbors. Home Hospitality can take lots of forms: a block party, a Jazz game, a barbeque, etc. The idea is to be informal, where they can ask questions: ‘What do you think?’ ‘What is it really like here?’ ‘What do Americans know about the Ukraine?’”

Dupuy and Hopkins host several home hospitality events each year. “We recently hosted eight European delegates, and we invited all the members. We had a party for eighty in our backyard. With a friend I co-hosted a multi-regional delegation, where I cooked, and we used her house,” she recounted. “Another time, we hosted a group of mayors from Ecuador at our house, and it was the most fabulous evening. My husband and I had just been to Ecuador about three months earlier, so we had pictures and memories to share. They were all musicians, so after dinner we got out the guitars and passed them around. We must have played music out on the deck for hours. We started out with South American folk songs and ended

*A multi-regional delegation studying “Museum Administration” learn about pioneer life at the American West Heritage Center in Wellsville, Utah.*



up with the Beatles, and the other universal music that we all knew—it was fantastic!”

They don’t get to spend time with every delegation, however. “As soon as one delegation arrives, Krzysztof is working on the next one to arrive,” Dupuy reported.

### Constructive Feedback

Vital to any organization, UCCD receives feedback in three ways. One source is through official channels that include the program agency and a final report compiled by the ELO or interpreter and the delegate, which is submitted to the Department of State and a copy goes to UCCD. Dupuy said, “The report talks about the highlight of each program, what they liked, and what they didn’t like.”

The second source is from an evaluation placed in each packet that the delegates received upon arrival. Visitors are asked: What was productive and what was not? How was the home hospitality? How were the accommodations, transportation, etc.? That evaluation is returned to UCCD directly.

And the final source is a personal e-mail sent by Dupuy. “I say how much we enjoyed having them, that we hoped their stay and visit was fruitful, and ask for any additional comments and thoughts,” she said. Each source offers opportunities to help UCCD know what they are doing well and what they can do to improve.

“Visitors may request New York, Chicago, or San Francisco,

*Mr. Lu Changchenng, director of the Beijing Public Service Bureau and Mr. Wang Haiying, deputy director of Beijing’s public transportation security meet with Commission Bob Flowers, and other members of the Department of Public Safety, as they prepare to board a helicopter to tour facilities near Camp Williams.*



and then they land in D.C.,” said Dupuy, “and they ask, ‘Why are you sending me to Salt Lake City? I’ve never even heard of it.’ Overwhelmingly, in the official reports that we get back from D.C., our visitors consistently say, ‘I was so surprised that Utah was my favorite place.’ We are regarded as being very friendly, very welcoming.”

A unique part of the follow-up asks for the delegates’ participation in what UCCD calls their “Ambassador Club.” If they agree, UCCD members, who travel to the delegates’ countries, are hosted to home hospitality by the delegates in an act of reciprocation.

### Growth and Expansion

When asked what might account for the increased number of people and programs over the last five years, Dupuy modestly responded, “The first year I hosted a western regional conference for our council system, and we had Department of State dignitaries, agency officials, and so forth, who saw firsthand all the resources Utah has to offer.”

Then the 2002 Winter Olympics went a long way toward putting Utah on the map for many foreigners. She said they’ve hosted delegates from China who have come to meet with security officials who headed up the Olympics.

And perhaps a history of “proven successful and substantial programs” laid a solid foundation. “As an organization



Afghani religious leaders meet with students at Northwest Middle School.



Rev. Makala Mangala Thero, Lecturer Buddhist Philosophy, University of Kelaniya, Sri Lanka enjoys a weekend visit to Park City.



we have focused on providing the highest quality programming that we can, and we have taken a very business-like approach, realizing that we are competing with ninety-five other councils. We have begun a very aggressive marketing campaign with the agencies, illustrating the resources we have in our community. Now we are taking a much more proactive approach in getting programs scheduled for Utah," Dupuy added.

All ninety-six communities share the same mission, but UCCD is challenged to compete with the budgets of New York, Chicago, Boston, San Francisco, or Los Angeles. "I call it competitive, but Utah has a lot to offer, and there is a lot of diversity in terms of industry or educational opportunities."

The Department of State is savvy to Utah's strengths, and UCCD has been targeted for some of the more sensitive and delicate groups. "The first delegation from Afghanistan was sent to us specifically because the Department of State knew that Salt Lake as a community would be warm and welcoming. They got here, looked around, and said, 'We feel right at home; this is just like being in Kabul.' The delegates said, 'We could stay here.' They loved it," Dupuy confided.

She shared a framed photo taken of the first group from Iraq, a delegation of educators, and said, "They teach English in Iraqi schools; they are the most beautiful and extraordinary people. And, again, it was such a compliment to us as a state to know that

the Department of State felt very confident and comfortable sending them to Utah."

#### Public Forums

In 2004, UCCD became a member of the World Affairs Council of America (WACA), a nonpartisan, grass roots, community-based organization. They are dedicated to helping communities learn about key foreign policy issues, primarily through lectures. "This will never be a primary focus for UCCD, but we have started to gradually introduce the lectures as a way for us to create a public forum," Dupuy explained. "Our main challenge is to increase membership—more people who would like to participate in the home hospitality. The public forum will allow us to share key lectures on current topics and share the message about UCCD at the same time to new audiences."

The lectures created a whole new networking opportunity. In addition to the list of recommended speakers generated by WACA, other contacts are now calling and asking if UCCD would like to host speakers who are coming to Salt Lake City. They range from scholars to former and current diplomats who are willing to speak without the usual costly honorarium.

#### Conclusion

There is no doubt that Dupuy brought her own style to UCCD, but her experiences there have also left their mark on her. "Regardless of where your affiliations lie with any particular

administration, our underlying principles are unwavering; they do not change, and these are the things that we want to convey to our international visitors. Indeed, if the United States of America did not have values that were desirable, why would half the world have modeled their governments upon ours?" she asked.

"The most surprising thing about my work with UCCD is that it awakened a passion in me that I didn't know I had. It's exciting to come to a new realization about the country I live in, to have this renewed pride and understanding, and to experience this quest for knowledge. I feel like I have been given a gift in terms of learning, exploring—and it's global" said an impassioned Dupuy. "Furthermore, it's interesting to learn the key issues and dynamics that we share with all people around the world, while rejoicing in the differences—celebrating the differences is one of the great joys of this job.

"Last January I was inspired by a tour that was given at the Lincoln Memorial and the capitol. I came back a born-again American. After having spent my life walking around oblivious to all the grace that has been given to me—now I can celebrate." Spoken like a true citizen diplomat. 🌍

*The UCCD web site will undergo a major overhaul in the coming months; they can be found online at <http://www.utahdiplomacy.org>.*



## Center for the Study of Europe

### Second Annual Consortium

The Center for the Study of Europe (CSE) hosted the second annual Rocky Mountain European Scholars Consortium, "The Changing Face of Europe," 7-8 October. Patrick Geary, UCLA medieval history professor, spoke on "European Nationalism and the Fight to Control the Past."

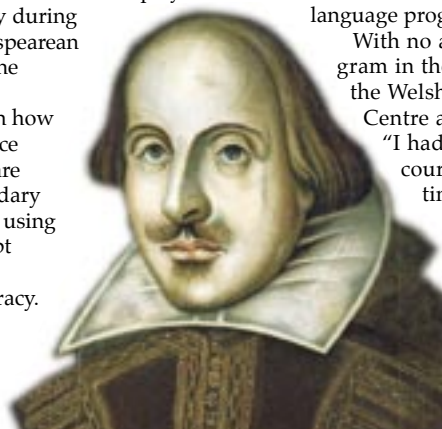
"This was a tremendous chance to catch up on the latest scholarship from archeological projects of the last millennium to the Balkan wars of the last decade and to the failure of the EU's constitution last summer," said Wade Jacoby, CSE director and associate professor of political science at BYU. "I was particularly pleased to see scholars from twenty-four colleges and universities around the west present their work at this year's conference." Jacoby was very satisfied with the conference and looks forward to hosting it again next year.

### Commission Granted Funds

The Delegation of the European Commission granted \$10,000 to CSE in June, which brought the commission's total funding to \$25,000. The additional funds will go toward European internship stipends and a teacher training seminar about current European topics. Funding will also go toward the Senior European Outreach Fellowships, intended to help educators meet research and curriculum development goals and augment European outreach programs.

### Teacher-Training Workshop

After a successful run last summer, CSE teamed with Amy Jensen in the Theatre and Media Arts Department at BYU to sponsor the second annual Shakespeare course for secondary teachers 5-7 July. The two-part workshop related to three plays: *Romeo and Juliet*, *Love's Labour's Lost*, and *A Midsummer Night's Dream*. Teachers first attended a workshop at BYU, then viewed the plays in Cedar City during the Shakespearean festival. The workshop focused on how to introduce Shakespeare in a secondary classroom using the concept of critical visual literacy.



### A Family Legacy

A great-grandson of David M. Kennedy, Danny Law, is carrying on a commitment to study and learn outside the U.S. Law spent the summer in Cardiff, Wales, on a language-intensive fellowship to learn Welsh. "Whether it's through blood or example, I've always had an interest in culture, travel, and other people," he said.

Originally from Kaysville, Utah, Law completed his undergraduate work in 2004 with a BA in linguistics and is pursuing a master's degree in linguistics, both at BYU. He connects his great-grandfather's legacy to the decision to go abroad. "I admire what he did; he was definitely a factor and an influence in my life," said Law.

"Being a linguist, I was interested in learning a Celtic language," said Law, whose previous interests include ancient Mayan hieroglyphs. "BYU is unusual in that it is one of only a few U.S. schools that offer Welsh courses."

But BYU didn't offer the extensive training Law wanted. He searched for other means to continue his studies and discovered the Foreign Language and Area Studies program (FLAS) administered by the Center for the Study of Europe. The U.S. Department of Education provides the academic-year or summer-term fellowships. A main goal of the program is to provide the means to develop international experts with a high level of foreign language fluency who will assist national needs. The fellowships are awarded to graduate students with the potential for high achievement, who are already enrolled in a foreign language program.

With no advanced Welsh program in the U.S., Law applied to the Welsh Language Teaching Centre at Cardiff University.

"I had taken beginning courses at BYU and continued to study on my own for some time. However, I had not conversed with a native Welsh speaker," he explained. "The experience

provided by the FLAS fellowship gave me exposure."

In Cardiff he attended classes eight hours a day with a new professor each week, and attended lectures twice a week on various academic topics—all in Welsh. "This was helpful for my listening skills, because it exposed me to a variety of male and female voices representing several different Welsh dialects," said Law. He also spent an additional two weeks with private instruction arranged through Cardiff University.

Law was one of four foreigners in a class of about fifteen. Partnering with classmates provided him firsthand contact with Welsh culture, and he felt very welcomed. Many of his classmates were natives to the Cardiff area, who were sent by their employers to learn the language. "People view learning Welsh as an economically savvy move, because you can get better jobs if you speak both English and Welsh," said Law.

In addition to his studies, Law traveled the Welsh countryside, and for him, visiting the sights was just as enriching as time in the classroom. "Wales is castle country," said Law, "It has thousands of ruins of castles." Another highlight of the trip was attending sacrament meeting entirely in Welsh, which is held once a month in the Cardiff area.

Like his great-grandfather, Law's skills

extend to diplomacy. Beyond his improved linguistic abilities, he felt the success of the fellowship was most clearly seen in the positive ties it fostered between the Welsh people and the school and country he informally represented. "Many of my new acquaintances have expressed a hope for continued contact and friendship and a willingness to help strengthen the Welsh language program at BYU," he affirmed.

Law plans to complete a PhD in linguistics. He is hopeful that his experience in Wales will help facilitate the Welsh program's study abroad in Cardiff scheduled for summer 2006.

"It's been fun to work with the Kennedy Center and see the things the center's done since my great-grandpa dedicated it," said Law.



**"Wales is castle country," said Law, "It has thousands of ruins of castles."**

## Student Scholars Announced

Ten students were named Kennedy Scholars for 2005–06—the first of what will become an annual award given to full-time BYU students who embody the aims of the Kennedy Center. The award places special emphasis on students with an international or global focus to their studies.

“The pathway to international involvement and international careers should be open to all who show a desire,” said recipient Dustin Roses. “Success in the field of international relations should be determined by one’s passion and one’s dedication to learning the knowledge and concepts needed to successfully create policies that will make the world a better place.”

Eligibility must be demonstrated through majors, minors, internships, research projects, theses, or participation in Kennedy Center Programs. The award covers part- to full-time tuition for two semesters.

“The scholarship is a tool whereby I can gain experience to bless the lives of others in the future,” said recipient Tyler Woolstenhulme. “I will make sure that I can share some of the training, knowledge and charity that have been shown me through this generous scholarship that has been afforded me.”



**Ryan F. Balli**, a Middle Eastern Studies / Arabic major from Littleton, Colorado



**James F. Dickinson**, a Latin American studies major with minors in business and computer science from Tigard, Oregon



**Kent E. Freeze**, a political science major with minors in economics and Chinese studies from Ottawa, Ontario, Canada



**Christopher M. Pélissié**, a finance major from Provo, Utah



**Paul Picard**, majoring in international relations from Talence, France



**Dustin Roses**, a political science major with an international relations emphasis from Mulino, Oregon



**Laura Scott**, a senior in physiology and developmental biology from Benicia, California



**Anne Sidwell**, an international relations major with a Spanish minor from Modesto, California



**Jay Stirling**, an international studies major with a French minor from Weston, Massachusetts



**Tyler Woolstenhulme**, a Latin American studies major with a minor in business management from Idaho Falls, Idaho





## New Faces at the Center

Donna Lee Bowen, Dana Pike, and Danny Damron are the newest additions to the Kennedy Center staff. Bowen, who replaced Chad Emmett as the Middle East Studies/ Arabic coordinator, is a political



Donna Lee Bowen



Dana Pike



Danny Damron

science professor and vice president of the American Institute for North Africa. "As coordinator, my goals are to provide an excellent academic experience for students and train them as to best equip them for meaningful careers," expressed Bowen. "My second major goal is to further the academic research and publishing of the faculty who contribute to this major. The support of the Kennedy Center is key to realizing these goals."

One major innovation this semester was the formation of Middle East Studies Arabic Students (MESAS), an organization to further students' academic experiences. During the opening social, over one hundred students, faculty, and family members mingled with Ambassador to the Arab League Hussein Hassouna and his wife Nevine. Students spoke Arabic and played games with the ambassador.

Dana M. Pike, professor of ancient scripture, received a three-year appointment as the Ancient Near Eastern Studies coordinator. Pike served at BYU's Jerusalem Center and on the international team of editors for the Dead Sea Scrolls. He received a bachelor's degree in Near Eastern archeology and anthropology from BYU and a doctorate in Hebrew and Near Ancient Eastern Studies from the University

of Pennsylvania. Pike has been a member of BYU's religious faculty since 1992.

Danny Damron, an adjunct political science professor, accepted a one-year period as a grant writer. Damron also coordinates the European internship program, where students work in Parliament offices in Scotland and Belgium. "I am happy to have joined the Kennedy Center and am currently working on the Title VI National Resource Center grants for the Center for the Study of Europe and for Latin American Studies," he noted. Damron received a bachelor's degree in political science from BYU, then earned a master's degree in political science and a doctorate in comparative politics from Purdue University.

## Maori Artists Visit BYU

Thirty-four visual arts faculty and students from Te Whare Wananga o Awanuiarangi in New Zealand participated in a panel discussion at the Kennedy Center regarding their collaborative art exhibit. "Tau Marumaru" (Marumaru is a discussion within oneself and with another. Tau implies being joined, completed or in agreement). Visual arts faculty and students, whose specialties are ceramic, clay, painting, and carving, shared their work with that of BYU faculty and student artists in the Harris Fine Arts Center. Both contemporary and traditional Maori art were featured.

BYU students have been to New Zealand on previous occasions, but this was a first for the Maoris. Both felt the exchange was a success. "It was fantastic! It worked in a way that you hope for and can't plan for," exclaimed Joe Ostraff, organizer of the event and BYU visual arts professor. "The value to students from both schools was intense. Stereotypes were shattered and new ideas were created from their interaction."



**"I would like to look at further exchanges for staff and students—our contrasts make the possibilities that much more enriching! You made a significant difference to our students and we look forward to reacquainting ourselves with your students."**

—Julie Kipa, Pou Kaahiki/Head of Faculty Te Whare Wananga o Awanuiarangi

## National Fellowship Awarded

Matthew Buffington, former Foreign Service Student Organization (FSSO) president, received a Thomas R. Pickering Graduate Foreign Affairs Fellowship. From Medway, Ohio, Buffington graduated in 2005 in public relations with a minor in political science. He said his experience with the Kennedy Center and FSSO helped him secure the fellowship. "I worked with the Kennedy Center often because of FSSO," Buffington related. "They were so helpful and went out of their way to see the club become a success. I feel that we succeeded in a large part because many people at State and the American Foreign Service Association became aware of FSSO and BYU's efforts to promote the Foreign Service."

Buffington is now in his first semester at George Washington University pursuing a master's degree in public administration with an emphasis in international development management. His fellowship covers tuition, room and board, and mandatory fees for two years of graduate study. He also receives mentoring from a Foreign Service officer and will participate in a domestic internship after his first year, then an overseas internship following his second year. After returning from overseas, Buffington will begin his training at the Foreign Service Institute and will serve three years as a Foreign Service officer.

## Alumnus Awarded Scholarship

Jordan Toone, a 2004 Kennedy Center alumnus in Middle Eastern studies, has been awarded the prestigious Jack Kent Cooke scholarship to fund his studies at Oxford University. "Academically, this scholarship gives me many more options than I would have had," said Toone. He plans to obtain a master's degree in Middle Eastern studies, following which he will pursue a law degree and obtain a position in international relations or diplomacy. "We're living in a time when this region is so crucial to international relations," he added.

Toone, who spent a semester in Cairo, Egypt, studying Arabic, said not only were his language skills sharpened, but his appreciation for

the Arab world deepened as well. "Cairo really opened my eyes to the lack of understanding between our cultures. Their public opinion is so against the U.S.; understanding is what is so important," he noted, but the Islamic translation series has made a difference. "The translations have had a phenomenal impact in terms of success in the Arabic field, and my award is a great tribute to that work."

According to Toone, the majority of the Middle Eastern population only has access to Arab news sources, so the population relies on one-sided coverage. He feels he can fill a void by becoming an American expert in Middle Eastern studies and providing a balanced view, which he believes is crucial to successful foreign relations there. "Public opinion in the U.S. is also somewhat uninformed of the circumstances on the ground in the Middle East," he added.

Toone's experience living in the area set him above other applicants who applied for the scholarship. "I had experienced the culture firsthand for a year," he said. Prior to applying for the scholarship Toone knew the school he wanted to attend and what the cost would be. He also knew that there was no way he would achieve his goals without financial assistance, so he began researching. Eventually, he found this scholarship on the Internet and spent a full semester preparing his application.

When he received notice of the scholarship award, Toone was shocked but pleased. "I had done absolutely everything I could, so I knew if I didn't get it, it was because there was someone who was more qualified than me, and I was okay with that," he concluded. "The scholarship is intended to help students reach their full potential. This gives me the opportunity to devote myself to what I love." He views this award as a great tribute to the education he received while at Brigham Young University.

## Jack Kent Cooke

*was a successful businessman with a strong belief in education. Cooke owned television stations, newspapers, the Los Angeles Lakers, the Washington Redskins, and the Chrysler Building in New York City. Upon his death in 1997, most of Cooke's vast fortune established a foundation to provide grants and scholarships for students who demonstrate excellence but have financial need. To qualify for this scholarship, applicants must demonstrate leadership, public service, and academic proficiency in a chosen field as well as financial need. The scholarship covers up to \$50,000 for up to six years. In summer 2005, the scholarship was awarded to seventy-six students who had completed bachelor's degrees and were attending graduate schools this year. To learn more about this scholarship, see their web site at <http://www.jackkentcookefoundation.org>.*



Photo courtesy of D. Shane Hansen—Egypt





### **Cindy (Patey) Brewer**

In the summer of 1974, my father, Kenneth Patey, left for graduate school in Jerusalem. He took his seven children and pregnant wife, Sharon, with him—I was eight. For the next three years, I attended Hebrew schools and went to church every Saturday (the Sabbath day in Israel) with dozens of BYU students on study abroad. Those students were my primary teachers, my babysitters, and my first international “mentors.” Their passion to learn about and explore the world was contagious, and I caught the bug early. I left Israel in 1977, at age

***“The international experiences that began with my first indirect associations with the Kennedy Center continue to permeate every aspect of my life.”***

eleven with a determination to learn as many languages as I could and a resolve to return to Israel someday as a BYU student.

The year after I graduated from high school, I was admitted to BYU and left in January 1985 to attend classes at the Jerusalem Center and work for a year as a part-time nanny for Professor Kelly Ogden’s family. It was an unusual arrangement that worked well for a student on a small budget from a very large family. It has been international scholars, like Professor Ogden and his wife, Marcia, who had the most profound influence on me. Just observing the pleasures they took in their work was inspiring.

Professor David Galbraith, who had known my family well in Israel, also had a continuing influence on me—one that I doubt he knows about. An offhand comment he made to a mutual friend stuck with me for years: “The Patey siblings are all

bright, but Cindy is the scholar in the family.” I remembered it at first because I couldn’t believe it. Later I recalled it often, because, with the passing years, it seemed prophetic. I could not have foreseen where I am now. I hardly knew what graduate school was, and I had never considered becoming a professor. Such thoughts would not surface in my mind for several years to come.

The idea, that I could be a scholar seemed crazy to me, but I latched onto it, secretly securing it in the recesses of my mind like some small, treasured trinket. I didn’t know the idea would grow there, the first seed that when blossoming would determine the course of my life. I graduated in 1990 in European studies with a Hebrew minor and went on to obtain my MA and PhD in German to become employed as a professor of German literature at BYU.

The international experiences that began with my first indirect associations with the Kennedy Center continue to permeate every aspect of my life. I met my husband, Bruce, in Professor Nafez Nazal’s Arab affairs course at the BYU Jerusalem Center. A 1987 Kennedy Center graduate in Near Eastern Studies, he travels the world as an Air National Guard Chaplain, having served in Ecuador, France, Italy, and Germany. Bruce completed a PhD in counseling psychology and works as the director of Academic Support at Utah Valley State College.

We are raising our six sons bilingually in English and German. So far, the two oldest (ages thirteen and fifteen) are following in our footsteps, learning still more languages and going abroad. They have spent semesters in Mexico, France, Spain, Germany, or Costa Rica independent of their parents. We are currently living in Vienna, Austria, where I am directing the Kennedy Center’s Vienna Study Abroad program. I am also delving into my research on the writings of Austrian nuns who served missions in Africa.

Life and scholarship are adventures. Where shall we go next? For now, I have my eye on Namibia.



### **Robert B. Clark, MD**

As a young man, I developed an interest in history and government. I therefore entered BYU as a political science major, even though I had my eye on medicine for a career. After my freshman year, I was called to serve in Hong Kong, where I learned to love the Chinese people and culture. Along with other Hong Kong/Taiwan missionaries, I yearned for the day the gospel would be taught on the mainland.

Returning to BYU after my mission, I changed my major to Asian Studies, and continued to take pre-med courses. While my science classes were necessary tools for my future profession, the courses I enjoyed most focused on China and Asia. It was my great privilege to study under Professors Lanier Britsch, Larry Brown, Ray Hillam, Paul Hyer, Spencer Palmer, and Sechin Jagchid.

***“While my science classes were necessary tools for my future profession, the courses I enjoyed most focused on China and Asia.”***

While at BYU, I first attempted to combine my dual Asia/science interests. My senior paper was a comparison of nurse practitioners in Utah (a new advent in medicine) with Mao’s barefoot doctors during the Cultural Revolution.

After graduation from BYU in 1975, I entered the University of Utah’s School of Medicine. I completed specialty training in 1982 and moved our young family to Salem, Utah. The Lord has blessed me with a wonderful wife and a family of eight marvelous children. I am in my twenty-fourth year as a family physician.



### Corei Dyckman

Throughout this time, my BYU experience, mission, and desire for Zion to grow (Doctrine and Covenants 58:27) has kept me involved with humanitarian projects in China and elsewhere. In 1978, just after the “bamboo curtain” fell, I was honored to represent U.S. medical students in a scientific delegation to China.

Beginning in 1985, I began to organize teams of doctors, who traveled to China to teach and lecture for one to two weeks. This effort evolved into a focus on teaching techniques to care for sick infants or neonatal resuscitation. With generous support from the Church, this fledgling effort continued and expanded in China, and I returned many times.

Teaching neonatal resuscitation to health providers in developing countries has now become a “Major Initiative” of Church Humanitarian Services. It is now my privilege to assist with the administration of this program as a part-time service missionary.

Two years ago I returned to BYU as a student in the Master of Public Health (MPH) program. In the thirty years since my undergraduate experience, some things have changed (I am older than most of my professors!) but I still love to learn. BYU has had a profound influence on my life thus far and will continue to do so.

My desire to take action took root in studies at the Kennedy Center. My international studies degree was absolutely perfect, as it combined a unique blend of my diverse interests: national security, Asian history, international relations, business, and diplomacy.

During senior year, I joined Model United Nations. Not only did I learn about the workings of international organizations from talented instructors, but I also built strong relationships with many good and talented people in the class. The Kennedy Center offered a plethora of activities, student organizations, events, and study abroad experiences to fully prepare students for experiences following graduation.

And I could not have asked for better instructors. Among those who influenced me the most are Professors Michael Murdock, Eric Hyer, Michael Lyons, Valerie Hudson, Darren Hawkins, Scott Cooper, and Dong Sull Choi. From these and more, I gained an appreciation for being in an environment where teachers could point to scripture as evidence of truths and where the spiritual and the secular could commingle in a rather remarkable way. The opportunities I had to feast on wisdom have become an integral part of who I am, a fact I will forever be grateful for.

BYU’s reputation precedes itself. It seems that more doors have been opened and guards taken down as people have found that I graduated from Brigham Young University. Whether in Shanghai or at an interview in Washington, D.C., I have only experienced positive feedback by individuals who had contact with graduates who had gone before me. To them, I am deeply indebted and will endeavor to carry on that legacy for those who might follow after.

After graduation, I began an internship in summer 2003 with the Scowcroft Group, a consulting firm. My goal was to immerse myself in everything relating to international affairs and global business. The group is experienced in all levels of U.S. government and branches of the military, in business, and in academic topics worldwide. While there, I have been

in charge of researching a broad range of policy issues, preparing reports for the principals and for clients, and following topics from countries in all regions of the globe. They allowed me to run with certain projects and gave me the freedom to think rather than just divide my time between the copy room and the local coffee shop.

Following the internship, I went to Georgetown University to work as assistant director for the continuing education program. My desire to work

***“I have only experienced positive feedback by individuals who had contact with graduates who had gone before me.”***

in China eventually led to a transfer to WorldSpace China, as assistant to the chairman. This satellite radio company has the largest broadcast footprint spanning the globe. WorldSpace appealed to me primarily because it is a company interested in providing high-quality programming to developing countries with underserved markets and little programming choice. I admired their efforts and wanted to be a part of that.

Outside of work, I teach Hmong language classes at Hmong National Development, a local nonprofit organization in D.C.; am a member of the Asia Society’s Asia Circle, a branch aimed at young professionals who share common interests in Asia’s history, culture, art, and politics; and have launched a web-based community project called “Hmoob Word-a-Day” (<http://www.easternlanguagespecialists.com/hmongwordaday.html>), to offer tech-savvy Hmong youth a chance to reconnect with their culture each day by learning the word and then discussing it with their parents or community elders. My wife, Sarah (Bailey) and I also manage Eastern Language Specialists, composed of a group of people she has met over the years.

In June of this year, we welcomed our first child, Ethan McKay, to our family.

Photo courtesy of Michael Merrell—Egypt





### Kent Francis

It's hard to believe that it has been twenty-five years since I was part of the David M. Kennedy Center for International Studies. When I graduated in 1980 with a bachelor's degree in international relations, I knew that I still had two more years of school ahead of me, as I had been accepted to the Marriott School's MPA program. My career aspiration was to be a Foreign Service Officer, and I felt that the combination of an undergraduate degree in international relations and an MPA would be the right fit. My biggest concern was how well my degrees from BYU would serve me in the selection process for the Canadian Foreign Service.

However, I did not immediately join the Foreign Service after graduation, as they were going through a major reorganization and a hiring freeze was in effect. Instead, I joined the immigration service.

In 1984, I took the Foreign Service exam for Canada. To my surprise, I found that my undergraduate training was ideal for the exam. The Canadian Exam focused on bilateral and multilateral relations, Canadian policy on trade, development, and immigration, and international organizations. All the papers I had written for Dr. Stan Taylor from a "Canadian" perspective had paid off. Of four thousand applicants, I was one of forty who were hired. Another two years of medical and security requirements, then I actually became a Foreign Service officer. Upon arrival in Ottawa in 1986, recruits that joined with me were graduates from prestigious Canadian Universities, but I found the core programs within the Kennedy Center were comparable to programs at other schools.

One aspect of the Canadian Foreign Service that differs from the services of other countries is that Canada has essentially three Foreign Services, operated by three different departments. Although all three departments use a common recruitment process and conduct joint selection interviews, recruits are hired for a specific function within one of the three departments. Industry and

Trade hires trade officers, Foreign Affairs hires political officers, and Citizenship and Immigration hires immigration officers for overseas deployment. I joined the Immigration Foreign Service (IFS) and was soon off on my first overseas assignment to New Delhi, India, as a newly minted third secretary.

A nice feature within the immigration stream, is that you can spend a large portion of your time outside of Canada. I had three postings in Latin America—Colombia, Argentina, and Guatemala—after I

***"Throughout my career in the Foreign Service I have found my time at the Kennedy Center has been of great value."***

left India. By then, my posting officer determined it was time for me to return to Canada after being abroad for twelve years. So I returned to Ottawa in 1998.

I spent the next two years as executive assistant and senior policy advisor to the Director General of International Region, who is responsible for all overseas immigration operations. One interesting aspect of my job was writing briefing notes for the Director General in preparation for his appearance before the House of Commons Standing Committee on Labour and Immigration.

My next assignment was one of the best positions within IFS, as head of the intelligence and interdiction unit in London, the world's first overseas network created in 1989 as a means to stem the flow of illegal migrants. Since then, the model has been copied by the Dutch, British, Australians, and most recently Americans.

Our unit was responsible for intelligence and enforcement activities through the British Isles, the Nordic countries, including Finland

and Iceland, and the three Baltic Republics. My work as counselor took me to these countries on a regular basis. Our closest contacts were the British, given that 25 percent of all international air passengers worldwide pass through Heathrow Airport. Part of my job was to develop and maintain close liaison contacts with British immigration, police, and intelligence services on immigration enforcement matters. Our office operations were examined closely by a team from the U.S. Department of Homeland Security in 2004 for the implementation of their program.

London also provided opportunities to work on multilateral issues at the International Maritime Organization. I represented Canada on various subcommittees of this UN body during negotiations on issues such as the treatment of stowaways and persons rescued at sea. Looking back, my class on international organizations served me well. It helped me to identify which countries were "key players," which were "like minded," and which had opposing agendas.

In the summer of 2004, I became consul to the Canadian Consulate General in Hong Kong. The move from London was not only across the world but a complete change of responsibilities. While in London, I was out of the office regularly meeting contacts, in Hong Kong, my role is more like a forensic auditor as we study the source of funds in the complex financial documents submitted by business migrants.

Throughout my career in the Foreign Service I have found my time at the Kennedy Centre has been of great value. In Dr. Ray Hillam's class on international relations we played the board game Diplomacy. While it was great fun, it also provided valuable experience in strategy, forging alliances, and negotiation, all vital skills for my future assignments.

Earl Fry also had an important impact on my career development. During my interview for the Foreign Service, one interviewer found it interesting that a Canadian would take Canadian political science classes at an American university. I



## Christy Wallaker

International relations major Christy Wallaker's highlight experience was participating in Model UN on the 1997 Russian Federation team, under the direction of Cory Leonard. According to Wallaker, "Not only was the trip to New York City fantastic, but I still keep in touch with many friends, and I received valuable experience that helped shape my career goals."

***"[My education at the Kennedy Center] played a key role in opening doors for me in both the private and public sectors."***

Since graduating in 2000, Wallaker has worked in business development for two international companies and joined the Navy Reserve. She is currently headed to Washington, D.C., to work for the Department of Defense. Wallaker attributes much of the success she has had throughout her career to her education at the Kennedy Center, as it has "played a key role in opening doors for me in both the private and public sectors." She has loved the opportunities thus far to serve the U.S. and is excited to be in full-time public service.

explained the need to understand how the U.S. viewed Canada in order to develop better policy for our bilateral relationship.

Perhaps Stan Taylor had the greatest impact on me. His classes on international organizations, intelligence, and international relations were all relevant to my future work in the Foreign Service. Twenty-five years later I still draw on the things I learned in those classes.

My work has allowed me to live in six foreign countries and has taken me to over fifty countries. I believe that the key to success in the Foreign Service is a foundation that includes solid writing and analytical skills. These were developed and honed at the Kennedy Center.



# Telling Stories: Past and Present Heroes

*"We have not even to risk the adventure alone, for the heroes of all time have gone before us."*

Joseph Campbell

by Colin Smith

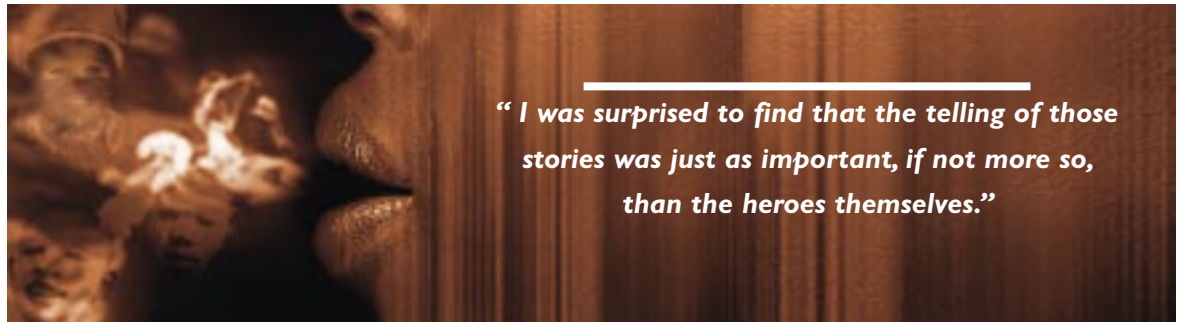
**A**mong Xhosas (Ko-saws) in South Africa, storytelling is a magnificent art. Their stories are more than mere entertainment. Xhosa scholar Harold Scheub says storytelling for the Xhosa people is "not only a primary means of entertainment and artistic expression in the society, it is also the major educational device."<sup>1</sup> Yet beyond education, the most important role of the stories is to allow expression. Especially now, with the recent demise of apartheid and some of its effects lingering on, the need for expression about past sorrows through stories is greater than ever before. Upon investigation, these stories yield profound insights into the Xhosa's racial identity and perception of self. For both the individual and the culture, these stories and

challenges for poor black children in South Africa today are many. Those I taught at Daily Bread Children's Home were AIDS orphans, abuse victims, street kids, or kids from financially destitute homes.

Some were traumatized from witnessing violent beatings and murders, others were trying to come to terms at the beginning of their lives with the disease that would soon end them, while a few felt humiliated for their young pregnancies. All of the children suffered from being marginalized in society and restricted to the small, impoverished farm. Still they consistently demonstrated amazing resilience. They all cared for each other in the enormous family of seventy or so that they had become. They knew each other intimately and accepted each other completely.

Haggan. Why is because he knows my story and I know his." When I asked him who Haggan was, he told me it was his grandfather's grandfather. The stories of this great-great grandfather's life struggles had survived to support and sustain his great-great grandson, whom he had not known, but who felt deeply that he knew his great-great grandfather.

Realizing how important heroes were to the children, I prepared more lessons and games that focused on them and facilitated discussion of their problems and fears and how their heroes could help them. They told me stories of their past ancestors, while I taught them about the heroes in the struggle against apartheid. Little time had passed before I realized the authentically profound power the children found



their heroes demonstrate their own significant roles in providing reconciliation and healing for the youth of South Africa.

## Individual

Stories provide a common cultural heritage that has long been one important element of the unifying force for Xhosas that resisted the divisive powers of apartheid; but, more importantly, they provide a wealth of role models and friends that see troubled individuals through difficult and otherwise lonely lives, showing them the way to ultimate healing. The chal-

Where did this come from, this courage and hope? When I investigated where that support and inner strength came from, I found, as I had expected, that their heroes and role models taught them in a variety of ways to hold their chin up, as it were. Also, I was surprised to find that the telling of those stories was just as important, if not more so, than the heroes themselves.

In an early discussion about heroes, I asked the students to write down who their hero was and why. I was touched to read a ninth-graders' response: "My hero is

in linking their hardships to those of their ancestors. But the fact that they expressed themselves through the stories strengthened them perhaps even more. This fact was explained clearly in the following statement:

Narrative understanding is our most primitive form of explanation. We make sense of things by fitting them into stories. When events fall into a pattern we can describe in a way that is satisfying as narrative, then we think that we have some grasp of why they occurred.<sup>2</sup>

When stories are told that give voice to the repressed and ignored, it is powerful. In her book, *Country of My Skull*, Antjie Krog, a journalist, expressed what I noticed as a teacher: the need to relate narratives of suffering is contagious. She said all the people who hear those narratives must “tell stories not to die of life.”<sup>3</sup> And it wasn’t long before I caught the need myself. I found myself writing in my journal for hours each night after I returned from the school. I could not handle the culminating weight of the painful narratives I would hear about the students, whether from them or the teachers, without moving it on to the page. From my first exposure to the specifics of each of the children’s own record of their respective brutal histories, I found myself impatient to write at length about the things I experienced, not being able to really relax or rest until I did so.

I soon noticed that telling these stories restored a sense of dignity to the children. By telling their own accounts of how they felt victim-

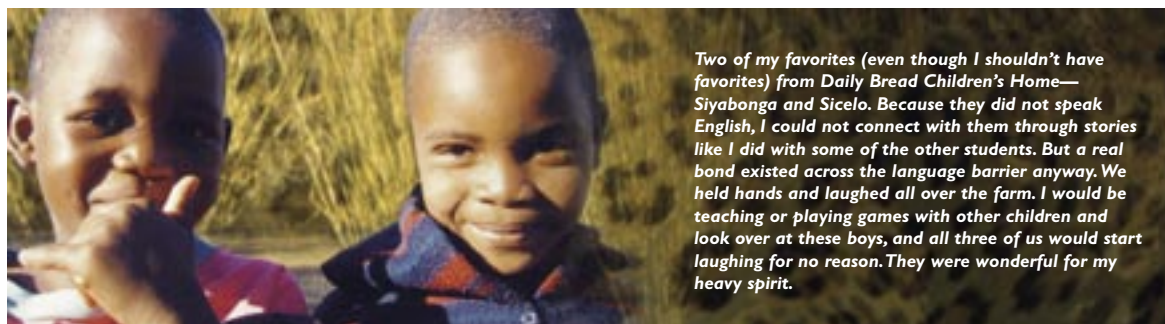
privacy of a schoolroom on a secluded farm, is still “the validation of the individual subjective experiences of people who had previously been silenced or voiceless.”<sup>5</sup> Though he or she never forgets the trauma experienced, the empowered victim sees him or herself as having absolute control and decision in their well being. A man who was dismembered by a bomb sent to him in the mail exemplifies this movingly:

I do not see myself as a victim, but as a survivor of apartheid. . . . I am not captured by hatred, because then they would not only have destroyed my body, but also my soul. . . . Ironically, even without hands and an eye, I am much more free than the person who did this to me. . . . I say to everyone who supported apartheid, “Your freedom is waiting for you . . . but you will have to go through the whole process.”<sup>6</sup>

My dear friend Lindile also exemplifies this. When he was twelve, he was assaulted by hired mercenaries for speaking out against the corruption at Daily Bread.

Underneath the act of telling itself, the hero is the central interest of all Xhosa tales as he or she consistently embodies the benefits of overcoming suffering. Scheub said, “The hero is . . . a man who distinguishes himself by deeds of daring and bravery” as well as “destroys evil by means of his valor and wit, affirming the natural order by accepting [it] as valid.”<sup>8</sup> In the stories, the natural order seems to be one of serious trials and greater rewards, and by accepting that order, the hero helps people understand how to enjoy life despite its terrors. His or her goal is “to enlarge the pupil of the eye, so that the *body* with its attendant personality will no longer obstruct the view.”<sup>9</sup> In other words, the hero teaches the purposes and promises of suffering. The rewards can be greater than the pains.

“Suffering takes a man from known places to unknown places. Without suffering you are not a man. You will never suffer for the second time because you have learned to suffer,” author Joel Matlou writes.<sup>10</sup> The first threshold on the hero’s path



*Two of my favorites (even though I shouldn't have favorites) from Daily Bread Children's Home—Siyabonga and Sicelo. Because they did not speak English, I could not connect with them through stories like I did with some of the other students. But a real bond existed across the language barrier anyway. We held hands and laughed all over the farm. I would be teaching or playing games with other children and look over at these boys, and all three of us would start laughing for no reason. They were wonderful for my heavy spirit.*

ized, they purged themselves of their respective pasts. The simple act of speaking about those events has cultural relevance to the prominence of storytelling among the Xhosas. As previously mentioned, great value continues to be linked with oral tradition and remember that “what is important is not so much *what* is told . . . but rather *that* telling occurs.”<sup>4</sup>

Thus, the historical truth of the stories and their prominence within the culture generally become irrelevant next to the promise of speaking unchecked and undoubted. Hearing those testimonies, even if only in the

Twenty men came to the farm in uniforms with night-sticks in their hands. They assaulted over fifteen defenseless children and left them bleeding and crying on the ground. But Lindile smiles about it now, saying, “I’ve told that story so much, and now I know that on that day those who were the most wounded were those mercenaries.”<sup>7</sup> They had surrendered their humanity, and in so doing were the worst off. Beyond the therapeutic purging achieved through actually telling the stories, there is moral strength gained from the heroes of past myths.

is suffering. All the insights and remedies that he gains come because he has crossed the threshold of pain. The greatness he achieves for himself and for his people dwarfs whatever troubles he has had to endure, for “the powers that watch at the boundary are dangerous; to deal with them is risky; yet for anyone with competence and courage the danger fades.”<sup>11</sup> The trials of life can be regarded as the price to pay for wisdom and happiness.

Suffering also teaches empathy. The old saying “No man is an island”<sup>12</sup> is relevant because shared



life experiences forge them into communities that are sensitive to the bad and good that befalls its members. Writer Mtutuzeli Matshoba said, "What is suffered by another man in view of my eyes is suffered also by me. The grief he knows is a grief I know. Out of the same bitter cup do we drink. To the same chain-gang do we belong."<sup>13</sup>

Andisiwe, an eighth-grade girl, spoke often about the lessons she learned from the past, or as she called them, "The things our ancestors have for us." She explained that her predecessors held valuable lessons for her on how to endure hardship well:

There was not much food before because the whites had pushed all of us onto small little lands that was dry and not good for growing food that they needed; and then they were separated and alone. So they said, "Either we can stay hungry or we can get together and share what we have and see if it is not much for us." So they all moved close to each other and made farms and

are identified as the ones who maintain that flame of humanity and common charity as a natural result of the creation. The gods call the monkey, bird, and the black and white man together to give them the four gifts of the creation. The gifts are food, water, books, and fire. The monkey and the bird make off with the food and the water. The gods give the black man the flame and charge him with the responsibility to be its keeper. The white man is pleased to have the books, but when the lights go out, and he is alone, the black man draws near him to help him see. It is significant to remember that this myth was transmitted through all the generations under the apartheid regime to survive today, encouraging at least symbolically the reunion of black and white. Yet in a more detailed description and analysis of another myth, we see one instance of how black South Africans were taught to react when confronted by hatred, oppression, and objectification.

In a tale that originated in southern Africa called "The Maidens of Bhakubha,"<sup>16</sup> a terrible monster

home. The princess, however, will not be entreated. She wants to enjoy her time with her friends and persuades them to stay a little longer. They remain until it gets so late that all finally agree they should leave. As they climb out of the lake onto the shore, they are terrified to see a huge slimy monster lying across their clothes.

The foremost girl sings to the monster to give her back her clothes. The monster looks up and down with an evil smile at her naked body during the song, and after she finishes, he hands over her clothes. All of the maidens decide to do the same, entreating the monster with their lovely singing voices and exposing their naked bodies to his gruesome eyes. But when it was the princess' turn, she stood back stubborn and proud, refusing to be eyed by the monster.

"Come forward and sing, Nomthawe-Langa" called the other girls. The princess yelled back, "What! Beg for my clothes from this ugly monster? How dare he lay his loathsome belly on the clothes of the maidens of



*Three of us traveled to rural Ilitha township to celebrate the Soweto uprisings of 16 June 1976. My kids performed a traditional Xhosa dance as part of the celebrations. Because the event began three hours late, I spent a lot of time with the kids singing and dancing around. They had two games to teach me for every one that I could teach them.*

shared their food and houses with each other. Things weren't so bad after all; they just had to be close. And it was a happy time.<sup>14</sup>

By viewing how suffering can bring people together, when they respond appropriately (at the same time qualifying as heroes), it is appropriate now to consider the importance of storytelling more generally, and the role heroes have in reconciling an entire culture.

#### Culture

In a myth called "Keepers of the Flame"<sup>15</sup> that is prevalent across the entire continent of Africa, Africans

comes to haunt the small village of Bhakubha, where things have long been peaceful. The calm setting is soon disrupted by the presence of this barbaric monster. Unaware of him, the princess and her attending friends and maidens disregard cultural rules and go down to the forbidden waters. There they undress, leaving their clothes on the shores of the lake. They swim and play naked in the water, laughing and enjoying each other's company. As the day closes they sense their absence in the village will be noticed, and they decide it would be best to head

Bhakubha?"<sup>17</sup> She then marches in front of the monster making an ugly face and singing deliberately in a husky voice, showing "her defiance and contempt by rejecting the words of persuasion sung by the other girls." The monster quickly lunges forward and bites her on the thigh, which causes her head to transform into the same head as the monster. Her maidens flee in terror and the princess, ashamed to return to her village, must live in the woods with the monster.

A long time passes before anyone hears from the princess again. Then

one day, her brother hears her singing in the trees and decides to confront the monster and defeat him so that his sister can return to her old form and be allowed to go home. He goes swimming in the lake, hoping to find the monster lying across his clothes when he came back to shore but is disappointed when the monster fails to appear. Despite the pleadings of his parents, he continues to seek the opportunity to confront the monster, which he finally does. Helped by his closest friends, he slays the monster and finds the princess hiding in the back of his chamber. They all return home to the cheers and applause of the king and his court. The prince receives special congratulations from the chief councillor:

All of your fathers, grandfathers, and great grandfathers at this meeting envy you this great deed. Even if they don't say it to you, in their hearts they are asking themselves at this very moment if, given such an opportunity, in their youth, any of their age-groups would have been

This tale is a powerful lesson on handling antagonism from violent intruders—confrontation is the key to success. Though the first to resist was sure to endure violence, pain, and maybe death, the resistance lives on symbolically in her friends and family. The determination to rid the village of the monster spreads to everyone, even those who were at first determined to appease it and ignore its degrading and advantageous behavior. To overcome the monster it was necessary for the princess to take on some of his terrible attributes, but the ends justified the means as it rid the village of the monster. Whether the myth originated as a means to deal specifically with white aggression doesn't matter, as the conditions under apartheid would inevitably lead most people to interpret the monster that invades a village, claims the village's property as its own, and objectifies its women, as representative of whites.

In discussing these myths, it is crucial to remember that an exaggerated reliance on the past's ability to provide answers for the present often

importance of looking to the past, I felt the need to help them see that the past does not resolve itself and that it depends on the vision and drive of real heroes who step up to solve the problems. So I began teaching them about the heroes of their present. I say "present" because their actions have so directly influenced how things were for the children in South Africa. I prepared a series of lessons about politicians and activists that fought against apartheid, many of whom were killed in that struggle. We spent several days discussing Steve Biko, because he embodies a special connection with the past while stressing the importance of breaking with yesterday.

Biko, the founder of the Black Consciousness movement in South Africa, fought to improve the self-image of blacks, which was too often detrimentally linked to the colonial ideologies that equate black with evil, inferiority, and laziness. He called on the great heroes of the past to disprove that belief. But he was always quick to point to the inadequacies of the past where, for

***"... the past's ability to provide answers for the present often ignores the fact that new troubles call for new actions."***

able to display their manhood in such a worthy manner.<sup>18</sup> The princess, now transformed back to her original appearance, is reunited with her dear friends after many years of shame. They rejoice to be with each other again. Soon they are all married to the noble warriors who slew the monster and saved the princess. The princess and her husband open the ford that leads to the forbidden waters, and the great river that results sweeps away all the old water. All the maidens and their husbands cross the river one after another into immortality.

ignores the fact that new troubles call for new actions. In that way, the princess of Bhakubha embodies when and how to break from the past. When what has been done is not enough to combat new dangers and threats, new ways and measures must be made. The question becomes how to connect with the past without being limited by it. As Frantz Fanon, scholar of black identity, has said, "I am not a prisoner of history. I should not seek there for the meaning of my destiny. . . In the world through which I travel, I am endlessly creating myself."<sup>19</sup>

As I witnessed the way my lessons tended to overemphasize the

example, "The white missionary described black people as thieves, lazy, sex-hungry, etc., and because he equated all that was valuable with whiteness."<sup>20</sup> My goal was to get the students to recognize this aspect of Biko's message: "There is always an interplay between the history of a people, *i.e.*, the past, and their faith in themselves, and hopes for their future."<sup>21</sup> Realizing this interplay, I believe, prepared the children to become agents of change, to become heroes themselves.

A letter from Andisiwe represents the desired equilibrium between respect for the past and responsibil-



ity for the future. She wrote to Steve Biko's wife:

Your husband has show a lot about life and he has open our eye to see the light. Mister Biko is a roll model to us becouses to day we are free and it is all because of him. Miss Biko I am telling you Mister Biko does mean a lot in our past as blacks but know I now that we no longer say black or white because now we are united.

She told me she would have to be like Biko if the bad things at Daily Bread were to be changed. She recognized Biko's role as a hero not only in gratitude but in emulation as well.

### Change

These stories provide the necessary link between the past and the present. They continue to transmit the responsibilities of successful adults in the culture and to render children proud of their heritage. We have discussed how they teach how to handle conflicts, but more important and relevant to today's South

erase them. The mission of recovering real and mythical heroes along with their histories becomes all the more urgent. Hugo quoted scholar G.M.E. Leistner who told of the irrational fear whites had (and certainly many still have) of being "drowned in a sea of blacks . . . swayed by latter-day versions of Shaka, such as Nguema and Bokassa."<sup>22</sup>

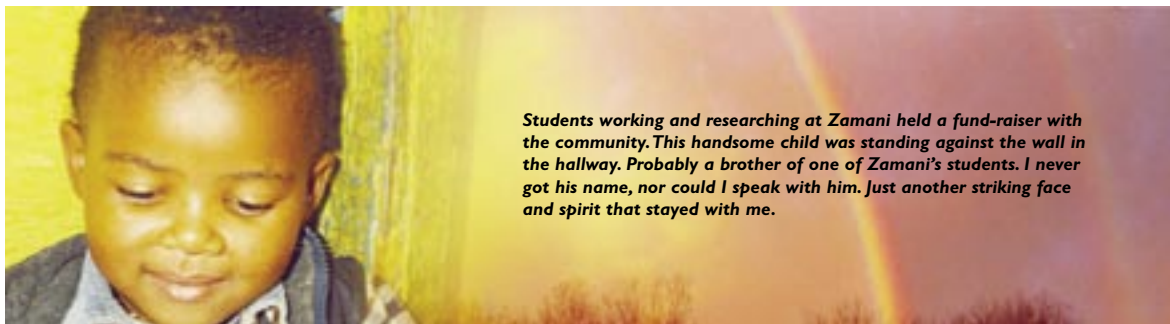
At its root, this fear of black African heroes is a fear of self-awareness, of a life-giving connection between past and present that enables and empowers the masses of black people to be self-governing and demand the rights and opportunities that have been taken from them. A simple quote from a prominent newspaper illustrates the point: "[This continent, Africa], in fact is still possessed of an inherent savagery . . . the brutality of a dark continent surfaces shamefully and shockingly."<sup>23</sup> The white fear of losing power and control was willing to go to any extremes necessary to contort and confuse blacks' history, saying they were lost without the West's white heroes. Biko campaigned vehemently against

rooted in its place, black consciousness grew independent of anything else. And it continues by adding to the wonderful array of colors and races in South Africa.

There are still lingering signs and manifestations of the old system of racial division: townships, squatter camps, etc. But hope is rekindled whenever a child hears a story about his or her ancestors and their moral courage and determination. After its first ten years of democracy, South Africa considered itself "The Rainbow Nation of God." As each color is allowed to tell its own stories, it makes national identity wonderfully dependent on a wide spectrum of skin colors and shades.

### Conclusion

In conclusion, I realized how the telling of these stories has the power to bring together people that would otherwise remain separated, as it did for the commissioners assigned to investigate the atrocities of the apartheid regime. When Krog asked Archbishop Desmond Tutu why he thought so many working for the commission jelled, he answered, "In



*Students working and researching at Zamani held a fund-raiser with the community. This handsome child was standing against the wall in the hallway. Probably a brother of one of Zamani's students. I never got his name, nor could I speak with him. Just another striking face and spirit that stayed with me.*

Africa, they teach how races can come together and even seem to hint that they were always meant to. The heroes of these tales cross thresholds of racism to pave and point the way to a unified society, which is largely responsible for the powerful unifying rhetoric that is healing South Africa today.

Pierre Hugo, apartheid scholar, said that during apartheid, white South Africans were terrified of the independent figures of the past, those heroes who stood up in defense of their people and demanded fair treatment, so they tried to

this, and said, "Colonialism is never satisfied with having the native in its grip, but, by some strange logic, it must turn to his past and disfigure and distort it."<sup>24</sup>

The situation demanded a new solution and Biko led the new movement in exorcising the demon of self-hate among blacks, for "black consciousness makes the black man see himself as a being complete in himself."<sup>25</sup> Biko's purpose was to show how the black culture could be sufficient in and of itself and that it was inasmuch as it accessed its true roots and genuine history. Once

part, I would say it is the experiences we have gone through together, even if they were awful."<sup>26</sup> By this same process, I was reconciled to the children I taught; the gap between our distinct experiences was filled by the knowledge I shared with them. The kids learned they could trust in friends, and the way I viewed people was completely transformed, having forged a hope of human resiliency: "by a thousand stories I was scorched / a new skin."<sup>27</sup>

Realizing the reconciliatory power of sharing stories, Krog wrote at the close of the Truth and Reconciliation

commission, "Because of you / this country no longer lies / between us but within / it breathes becalmed / after being wounded / in its wondrous throat."<sup>28</sup> It seems that the country's future is all the more secure now that it has recovered its collective voice, which is made possible as each person tells the story of how they became who they are.

My experience as a teacher in South Africa taught me that what once seemed impossible to overcome falls down at our feet once we talk about it. We can come together despite the dividing differences: "Human relationships can be forged under the most deprived circumstances. People can cherish one another, survive, and foster the kind of humanity that overcomes divisions."<sup>29</sup> South Africa taught me that we are all healers. Whatever the forces that afflict and torture us, there is a simple beauty in sharing our load with others. Though our tears are of sweat and blood, we can find profound solace if our mouths meet the ears of a friend. And whatever the space that divides and

keeps apart, they can be overcome by the fusing potential of sharing experiences by telling stories. 🌿🌿

#### NOTES

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**"Though our tears are of  
sweat and blood, we can  
find profound solace  
if our mouths meet the  
ears of a friend."**

*Colin Smith, from Omaha, NE, completed a BA in English and a minor in Spanish from BYU in June 2004. Smith joined Teach For America (TFA) in New Orleans until hurricane Katrina interrupted and caused them to evacuate to Houston. He is teaching first grade at a school they dubbed "New Orleans West." Almost all the teachers at the K–8 facility are from TFA, who were in New Orleans as he was. Smith said, "The challenges are many, but our will to serve a community of children so in need of structure and stability holds our faces to the fray. Everyday my time in the classroom calls back the most difficult and rewarding aspects of my time in South Africa. I like to think that whatever hard work I can invest here is some payback from all that I took away from the children I interacted with there." When his two-year commitment is behind him, Smith plans to get more involved in development and public health.*

**Teach For America's mission is to eliminate educational inequity through a national corps of recent college graduates from any major who commit to teach in urban and rural schools for two years (<http://www.teachforamerica.org>).**



# TRENDS

**Taking Foreign Language Skills to the Professional Level: Why Pursue Superior-Level Language Study, and, More Importantly, Can You Get There From Here?**

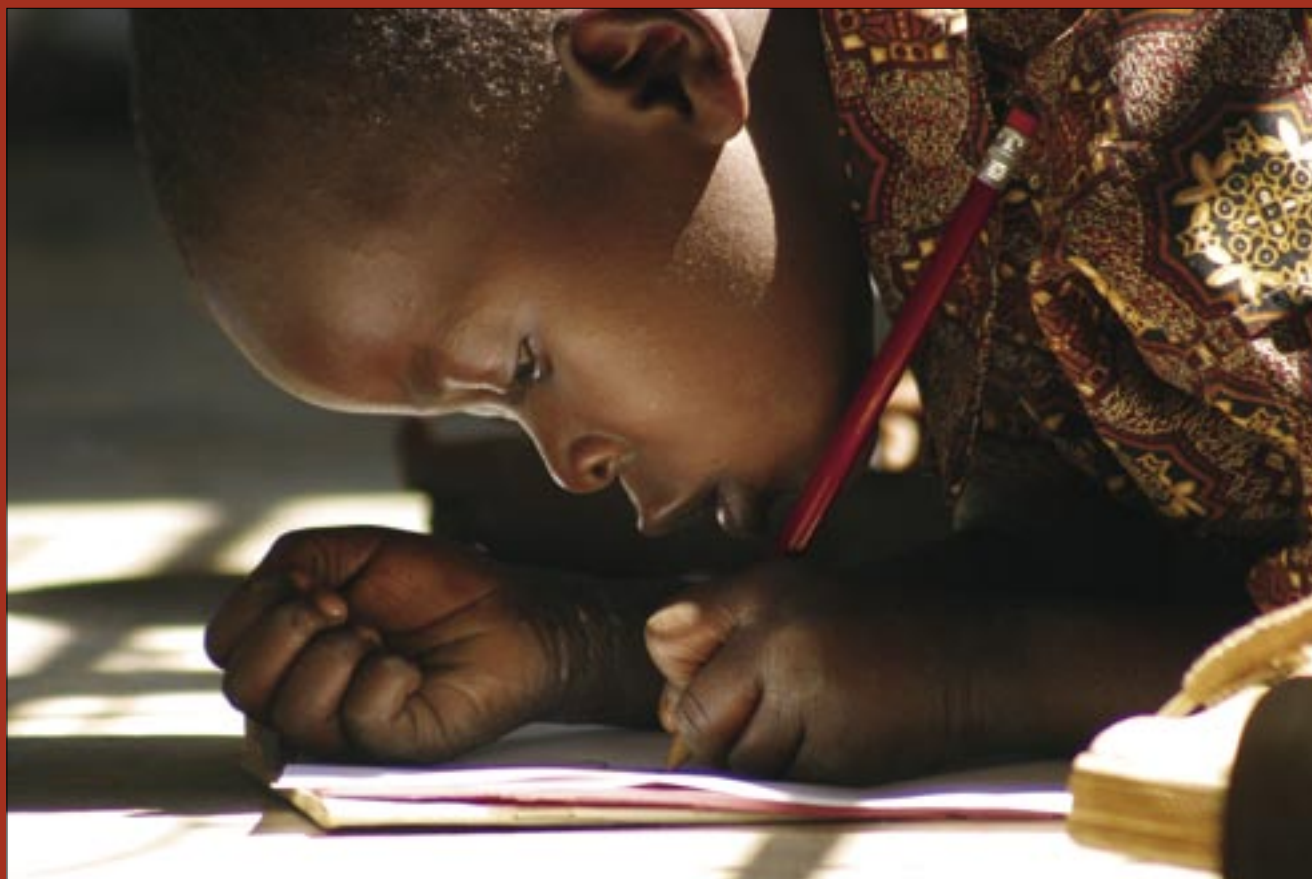
Dan E. Davidson, professor of Russian and second-language acquisition, Bryn Mawr College

Professor Davidson has been a professor at Bryn Mawr College since 1976 and served as chairman of the Russian Department from 1978 to 1987. His current research focuses on the comparative, empirical analysis of word connotations in contemporary Russian and American English. In September 2004, the National Security Education Program (NSEP) sought his advice in designing its National Flagship Language Initiative—a first major partnership between the government and higher education “to implement a national system of programs designed to produce advanced language competency in languages critical to the nation’s security,” according to an NSEP report. (BYU participates in the Chinese Flagship Program.)

**Looking back on your educational training, how would you evaluate your study abroad experience?**



(Excerpt from the American Councils' Outbound Alumni Survey)



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**Second Place**

*"Paper, Pencils, and Progress"*

Braden Duncan  
AIDS Orphan Daycare—  
Matunda, Kenya



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