



BRIDGES

FALL 2004

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

Life in a
Global Village



Kennedy Center Fifth Annual Photography Contest

FIRST PLACE

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Comedero, Mexico



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Director's Message

Jeff Ringer, director



Going Beyond the Border

I've had occasion recently to reread several speeches that Elder Holland gave twenty years ago at the inauguration of the Kennedy Center when he was BYU president. I find great inspiration in his words, as well as a yardstick by which to measure our progress over the last two decades.

In 1983, at the creation of the center, he said:

When I first arrived on campus as a new president three and one-half years ago, I declared publicly that we couldn't do everything here, that which we chose to do we intended to do superbly well. Because of natural strength and unique need, we have chosen to make international activity and expertise one of our pinnacles of excellence. Perhaps no other university in the world has on its campus the undergraduate, graduate, and faculty experience in the international arena that BYU has. In the development of the David M. Kennedy Center, it is imperative that we capitalize on the now tens of thousands who do now, and will yet, spend long periods engaged in direct interaction with people in all accessible nations of the world through the far-flung missionary program of The Church of Jesus Christ of Latter-day Saints.

We would miss one of the unique and most readily available natural strengths of this campus if we did not build upon this breadth of experience, upon the foundation of genuine love for peoples with whom both students and faculty have lived, and labored, and spoken in their language. We must now build a university superstructure in which we better understand the history, culture, and institutions of these people and by which BYU will move into the forefront of the world as an informed facilitator of international understanding, communications, and peace.



Jeffrey R. Holland with David M. Kennedy

Two years later, at the dedication of the center's new home, he had much the same to say:

When I became president of the university, now half a dozen years ago, it seemed to me that it was incumbent upon us in some increasing state of maturity, to choose what we could do and to do that well. I did not think we could do everything. We have a fixed number of resources, and only so many people, buildings, and dollars. It just seemed very important to progressively and increasingly choose, refine, magnify, and capitalize on natural abilities and strengths, things that BYU could do well. Some things any university has to do. Some things Brigham Young University has to do, largely because of our religious heritage and our Latter-day Saint sponsorship. Then moving outside that, there are some things that a good university could do, maybe should do, if it can find a way to do them.

One of the things that I thought we ought to do, and certainly there were many before my arrival on campus who also thought so, was to capitalize on what may be the most unique international and cross-cultural strength in an undergraduate population at any university, I think, maybe on this planet. I hope that is not hyperbole; I think it is true.

To demonstrate one aspect of that strength, we have 13,000 returned missionaries on this campus, men and women, who have spent two years, or near that figure, somewhere else in the world. Two-thirds of those 13,000 have a second language capability. A third of them have third language capability. It is not often that folks from Delta or Kanab or St. George or Scipio end up in Indonesia or Johannesburg or Oslo or Osaka. To have those students come back onto this campus, with something like a hundred returned mission presidents, seems to me to give per square inch probably the greatest concentration of international and cross-cultural experience that I could imagine in any comparable university anywhere in the world. That is not the only reason that we are interested in such matters, but it is a natural strength. It seems to me that we would be foolish not to use and to expand upon and to bless those same countries and kingdoms and peoples and languages with the work of the university. We want to support that kind of rather remarkable human experience which so many of our people have had and will continue to have.

We are committed to international studies; we are committed to international peace and understanding. We believe that BYU has some advantages and natural assets and opportunities about which we do not want to be smug. We certainly have no desire to convey anything that would be patronizing, but only a sense of mission and a sense of commitment to the purposes and opportunities for international peace and strength.

I've thought a lot about Elder Holland's words and wondered how well we've met his challenge. In some ways, I think we've done well; in others, we've clearly fallen short. Specifically, Elder Holland challenged us to be "an informed facilitator of international understanding, communications, and peace." We have recently launched a project that we hope will move us in that direction. We partnered with Combat Films and Research to produce *Beyond the Border* (<http://www.beyondtheborder.org>), a series of documentaries about important international issues and events. KBYU-TV aired the series this fall, and it appears it was well received. We remain committed to Elder Holland's vision and invite you to join with us as we work toward it. 🌍



The background of the entire page is a collage of four faces, each with a different ethnic background, arranged in a 2x2 grid. A semi-transparent purple grid is overlaid on the entire image. The faces are: a person with dark skin and short hair in the top-left, a person with light skin and dark hair in the top-right, a person with light skin and dark hair in the bottom-left, and a person with dark skin and long hair in the bottom-right. The title 'LIFE IN A GLOBAL VILLAGE' is written in a large, white, serif font across the middle of the image.

LIFE IN A GLOBAL VILLAGE

by Roger R. Keller, Richard L. Evans Professor of Religious Understanding, BYU

*"Now, isn't it
wonderful that
each and every
one of us
is unlike
any other?"*

Introduction

When I was on the Arizona regional board of the National Conference of Christians and Jews (now the National Conference for Community and Justice), I received a book entitled *People* written and illustrated by Peter Spier. I have treasured it, for it displays in both words and pictures what I believe is part of the excitement of being human. It ends with these words:

Four billion human beings . . . young and old, sick and well, happy and unhappy, kind and unkind, strong and weak. People everywhere. And all different. It is strange: Some people even hate others because they are unlike themselves. Because they are different. They forget that they too would seem different if they could only see themselves through other people's eyes. But imagine how dreadfully dull this world of ours would be if everybody would look, think, eat, dress, and act the same! Now, isn't it wonderful that each and every one of us is unlike any other?¹

The world is a marvelously diverse collage of God's children. They come in all sizes, shapes, colors, cultures, and religions. All seek meaning in life. All seek to explain the common human experiences of life—*e.g.*, birth, death, old age, hunger, sexual urges, marriage, wealth, poverty, and disease. Sometimes those explanations are similar. Sometimes they are different, but each explanation, no matter how different it may seem from our own, gives order, meaning, and purpose to people's lives. No one believes anything "stupid," for human beings are rational, logical creatures most of the time.

We look at the disparities of life. Why are some born rich, some poor, some deformed, and some barely take their first breaths before dying? The great Eastern faiths would answer by saying "karma." People are reaping what they have sown. Some are wealthy, because through their past lives they created the karma that made them wealthy in this life. Others created karma that led to suffering, an early death, or deformity. Another might speak of the providence of God, essentially inscrutable, which explains all differences between peoples, but which in the end is beyond human understanding.

A Latter-day Saint might explain these differences with the words "agency" and "growth opportunities." Much of what we are or become is a product of the choices we make. Among Latter-day Saints, there is a strong work ethic. We too believe that we reap what we sow, not as a result of previous incarnations, but rather as a result of what we choose to do or not to do. We also believe that God places people in this life, so that they may grow spiritually and become evermore like Christ. Precisely how this is accomplished by the various trials of life is really unknown to us, but it is known to God. We trust that.

Answers to Life's Questions

Is one answer better than another? Each is logical. Each makes sense. Each could be true. Why do we choose one answer over another? For most, the reason is that we were born into the particular faith providing that answer. That is just the way it is. Others search more broadly and choose a particular faith with its answers to life's questions. The faith may be chosen because it is intellectually satisfying. It may be chosen as a result of a deep spiritual experience. Whatever the reason, the end result is a product of the faith that one has found that which gives meaning to his or her life. It is only within the individual soul that God can speak and draw a person closer to himself. Is one way more complete than another?

Christians and Muslims have always believed that *their faiths* are the ones toward which all others point. Latter-day Saints hold their faith to be the capstone of all others but other paths may ultimately in this life or the next lead persons to deal finally with the fulness of the gospel. I believe this is what President Spencer W. Kimball had in mind, when he said, "[We] believe that God has given and will give to all peoples sufficient knowledge to help them on their way to eternal salvation, either in this life or in the life to come."²

As we seek to understand our brothers and sisters of this world, we begin to discover many common strains that bind us together. We begin to see God's fingerprints on each human life—no matter how different from our own experiences—because God never leaves His children to wander in the maze of human existence without guidance and direction. The Father who reveals himself through Jesus Christ loves all

“Often our understanding of God’s workings are the ‘contracted notions of men.’”

of His children no matter their race, culture, or religion. We find the following in the Doctrine and Covenants:

[A]ll flesh is mine, and I am no respecter of persons. . . . For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just? (Section 38:16, 26; italics added)

God’s Surprises

Joseph Smith was fully aware of the breadth of God’s love for His children. Joseph was anything but parochial in his outlook on his religiously diverse neighbors. President Howard W. Hunter underlined this fact in a General Conference talk in 1991:

In the gospel view, no man is alien. No one is to be denied. There is no underlying excuse for smugness, arrogance, or pride. Openly scorning the pettiness and intolerance of rival religious groups, the Prophet Joseph Smith said in an editorial:

While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men, causes “His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, not according to the narrow, contracted notions of men, but, “according to the deeds done in the body whether they be good or evil,” or whether these deeds were done in England, America, Spain, Turkey, or India.³

Often our understanding of God’s workings *are* the “contracted notions of men.” We see in a glass dimly, while believing that we see all reality clearly. How often God has astounded us in our certainties, adding new dimensions and new vistas to what we thought we understood fully. God is a God of surprises.

For example, Israel, despite her stubbornness and disobedience, was chosen by God in the Old Testament to be a

blessing to all the nations of the earth, so that she could make known to human beings everywhere the one God of the universe. We also discover there that God does not do things the way human beings expect. In virtually all cultures, the eldest son or daughter inherits the birthrights of property and position. In Israelite culture, the birthright was that of the first-born male. Thus, it should have been Ishmael, not Isaac, Esau not Jacob, and Mannasah not Ephraim who received their fathers’ blessings. But in the mystery of “divine election” it was precisely the opposite in each case. Jehovah did not operate by the rules of common law, for He was and is free from human constraints.

As the incarnate Jehovah, Jesus continued to scandalize people. He taught Samaritans, touched lepers, and conversed with women. The Samaritans were descendants of peoples imported by the Assyrians in the eighth century B.C.E. They were considered apostates from Judaism, even though they claimed the faith. Antagonism between Jews and Samaritans was intense. Jesus, traveling north from Jerusalem to the Galilee stopped at Jacob’s well where he encountered a Samaritan woman. He requested from her a drink of water, a drink which would have been ritually impure, because she was a Samaritan (John 4:7). He used a Samaritan as the hero of a parable, contrasted this man’s compassion for a Jew who was robbed and beaten as he traveled down from Jerusalem to Jericho, with the lack of compassion of the most respected of Jews, a priest and a Levite (Luke 10:25–37).

Similarly, lepers constituted the dregs of society, because people feared that they could contract the disease through contact with them. Thus, lepers were shunned, segregated from society, and when they did appear, they had to shout that they were unclean, so that others could avoid them. Their existence was truly living death. Yet, Jesus without hesitation touched a leper to heal him, instantly making himself unclean by the act (Matthew 8:2–3). Women were also on the fringe of male society. In public, men and women of Jesus’ day existed in relatively separate realms. Yet, Jesus taught women, had close female friends like Mary and Martha, and women followed in his retinue. These socially unexpected acts were of particular interest to Luke, a Gentile, who affirmed that the gospel was not for the Jews only, but for the unexpected of the world—Samaritans, lepers, women, and even Gentiles.



Some early Christians even left the Church when God commanded that the gospel be preached to the Gentiles—persons previously held to be unclean by Jewish people and beyond the pale of God’s love. We see this tension as Peter is summoned to Cornelius’ home. Before he could understand that it would be appropriate for him to obey the summons, God gave him a vision of numerous unclean animals, all of which he was commanded to kill and eat. He objected that he had never eaten anything unclean, but God responded with words that still echo across the centuries: “What God hath cleansed, that call not thou common” (Acts 10:15). In other words, God sees things differently than do humans, whose eyes may not yet be opened to God’s broader purposes. Perhaps, then, God sees His other children and the religious insights He has given them differently than many of us may as Latter-day Saints. We certainly have the fulness of the gospel, but we may not yet “know all things.”

Preconceptions

God’s surprises did not cease with the biblical era but continue today, for God is the same yesterday, today, and forever. Such surprises make life interesting and exciting for some, but sadly for others, God’s occasional unpredictability makes life uncertain, because “sacred” presuppositions are called into question. On the front of the Old Testament syllabus that we used at Duke University Divinity School, there was a cartoon. It showed a young man lying on the floor thumbing through his Bible with his wife standing over him. The caption read, “Go away. Leave me alone. I’m looking for a biblical text to support my preconceived notion.” I wonder if all of us, regardless of our particular religious affiliations, may not have preconceived notions about our religiously diverse neighbors that prevent us from seeing them in all their beauty, goodness, and power? I wonder if we may not sometimes feel that we have God in our own religious corral, and He cannot reach beyond our preconceived notions about Him?

Obviously, these are rhetorical questions, for I believe that we often see God as limited in His capacities and abilities rather than recognizing Him in all his glory, power, and magnificence—all of which reach far beyond ourselves. President Hunter once again put things in perspective when he said:

Elder Orson F. Whitney, in a conference address, explained that many great religious leaders were inspired. He said:

[God] is using not only his covenant people, but other peoples as well, to consummate a work, stupendous, magnificent, and altogether too arduous for this little handful of Saints to accomplish by and of themselves. . . .

All down the ages men bearing the authority of the Holy Priesthood—patriarchs, prophets, apostles, and others, have officiated in the name of the Lord, doing the things that he required of them; and outside the pale of their activities other good and great men, not bearing the Priesthood, but possessing profundity of thought, great wisdom, and a desire to uplift their fellows, *have been sent by the Almighty into many nations*, to give them, not the fulness of the Gospel, but that portion of truth that they were able to receive and wisely use.⁴

Note that Elder Whitney was not merely asserting that great religious leaders like Muhammad or the Buddha were teaching the highest of human wisdom. They were persons actually sent by God to teach His children in the situations in which they lived. The teachings were for their growth, just as surely as the teachings of The Church of Jesus Christ of Latter-day Saints are for the growth of its members. The purpose of earthly life is that all God’s children may grow to be like Jesus Christ. But there are many paths to Him, all of which Latter-day Saints believe—except their faith—are preparatory to the fulness of the gospel. Thus, Latter-day Saints clearly believe that there is a *more* to their faith. But it is not a *more* that separates us from our brothers and sisters. Rather, it draws us closer to them out of God’s love and our love for them.

How Wide is His Love?

There is a rather surprising text in the Book of Mormon, which, when read from the standpoint of Latter-day Saint relationships to persons of other faith traditions, is almost astounding. It is found in 2 Nephi 28:30; 29:11–12 and reads:

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have. . . . For I command all men, both in the east and in the west, and in the north, and in the

“There is no question asked by human beings to which we do not have sensible answers.”

south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes

of the house of Israel, which I have led away, and they shall write it; *and I shall also speak unto all nations of the earth and they shall write it.*

As Latter-day Saints, we all know that we learn a little bit at a time within the spiritual realm, but do we realize that all our brothers and sisters, regardless of their religious tradition, learn in exactly the same way? Do we give sufficient attention to the fact that God

will add to the wisdom that any of His children has, if they are open to truth? Remember that all people are on their own growth paths. Yours differs from mine and mine from yours, even if we are Latter-day Saints, because we are different, unique, eternal beings, just as are our brothers and sisters of other faiths. Sometimes we are open and ready for more truth; other times we are not. In other words, we are just like every one of God’s children—sometimes open and sometimes closed.

Given that very real human situation, God still has not left us alone. Thankfully, He meets us precisely where we are, not only geographically but, more importantly, spiritually. Thus, all persons, no matter where they may live, are commanded by God to write the words He speaks to them, for it is against those words that they will be judged—the words recorded in their sacred books. No one will be judged against what he or she does not know, but rather against that which God has commanded them. And what are those scriptures? Those given to the Jews is the Bible—both the Old and New

Testaments—and to the Nephites is obviously the Book of Mormon. The other tribes of Israel have writings similar to the Book of Mormon that are yet to be given to us.

Most importantly for our purposes, however, is the last line, which I italicized. All nations of the world will be given the words of God, which will be recorded in sacred texts, such as the Qur’an of Muslims, the Bhagavad Gita and the Vedas of Hindus, the Tripitaka of Buddhists, the Analects of Confucianism, the Tao Te Ching of Taoists, the Siddhanta of Jains, the Holy Writings of Baha’is, and the Guru Granth Sahib or Sikhs. God’s words know no bounds—they cut across national, racial, and cultural boundaries. No people or civilization is without some direction from God. The excesses in the name of religion are not religious at all. They are products of sinful human beings of all religions polluting the sacred words of the divine and twisting them to selfish ends never intended by God.

Discussant or Missionary

In July 2004, I had the opportunity to attend the Parliament of the World’s Religions in Barcelona, Spain. The beauty of the Parliament was that people were not there to change one another but rather to understand each other. They were there to support each other in the righteous endeavors of the various faiths represented.

I find this concept of understanding another without the desire to change someone somewhat hard for some Latter-day Saints to understand. Is not every member a missionary? Did I not go to this Parliament and the one in Cape Town, South Africa, five years ago to convince people that the fulness of the gospel was the only correct faith on the face of the earth? Did I not go to show the inadequacies of all other faiths except that of the Latter-day Saints? Did I not go to demonstrate how God favors the Latter-day Saints over other faiths? The answer to these questions is an emphatic, “No!”

There is a distinct difference between interfaith relations and missionary work. In the first instance, understanding is sought. I want to walk in the shoes of my brothers or sisters of other faiths. I want to feel as much as possible the power they find in their faith traditions. In true interfaith dialogue, they will be seeking the same thing from me. They seek to understand what I have found in my own tradition. They want to know why I can or cannot do certain things, such as



Jan Saeed, Elaine Emmi, Roger Keller, and Shuaib Din; the Utah delegation in Barcelona.



not drinking alcohol, smoking, or using coffee or tea. We are exploring one another's religious experiences, and as we do, each of us discovers elements in our own faiths that we would never have seen had we not put on the spectacles of our religiously diverse neighbor.

I continue to be amazed at the richness of my own tradition, and the questions to which we have answers that I would have never realized without the study of the world's great religions. There is no question asked by human beings to which we do not have sensible answers. Sometimes that answer is "I do not know," but it is not only good to know what we do know, but it is just as important to know what we do not.

On the other hand, if I want to be a missionary, I will put on the "badge," so that no one is in doubt about my purposes. As a missionary, my goal is to bless lives—all lives. I believe that the greatest blessing I can give people is baptism into the fullness of the gospel. But many are not ready for that, so I seek to move them a bit further along the spiritual path than they were the day I met them. I may make them better Catholics, Buddhists, Muslims, Hindus, or Presbyterians than they were when we met, because we began to talk about the spiritual things of life that had become peripheral to them. If I do this, I have been a successful missionary, for conversion to the fullness of the gospel is a process; not a moment. It is a process guided by the Holy Ghost. It may be a process of a few hours, a few months, or as in my own case, a few years. Because conversion is guided by the Holy Ghost, there is never any necessity to denigrate the faith of another person.

After all, as we have seen, God will hold all persons accountable for what He has given them. If there are errors in a faith, the Spirit will make them known to a person who is seeking greater truth. Those who attack persons of other faiths have very little belief in the Holy Ghost and His work. They feel that they can argue a person into faith, when in fact the only agent of conversion is the Spirit. This means that I can relax with my religiously diverse neighbor, share what I believe as I would with any real friend, and then depend upon the Spirit to guide that person in the uniquely tailored path that God has for that person.

Consequently, given my commission and role at any given moment, I must decide whether I seek dialogue and understanding, or whether I wish overtly to invite a person to consider an alternative to his or her current faith. As the Richard

L. Evans Professor of Religious Understanding, sometimes I have simply built friendships, at other times I engaged in a dialogue, while in other instances I have invited a person to consider joining my faith. Each is a facet through which God blesses the human family. None is exclusive of the others.

The Parliament of the World's Religions

Running throughout the Parliament of the World's Religions, regardless of the religion of the speaker, was an emphasis on globalization. Virtually all persons present came with an awareness that today whatever happens on one side of the globe affects the other side. We live in a small village, albeit one that covers the earth. Isolationism and colonialism are no longer options in our tiny world. To survive, to have the human race continue as a species, we as citizens of this global village must learn to live together, to work together, and perhaps most importantly, to talk together.

Speaker after speaker condemned violence, no matter what its excuse, especially if that excuse was religious. Some of the most impassioned pleas against violence came from Muslims. As a matter of fact, I found the Muslim speakers to be some of the most spiritually motivated speakers at the Parliament. I remember one Imam beginning his comments with the statement, "There can be no interfaith dialogue if the persons involved do not bring their faith to the table." Yes, I found persons of deep and profound faith at the Parliament. I found persons who clearly knew the same God that I did. They might have called him by a different name or worshiped him in a different way, but their lives mirrored their faith, and in their lives I saw my God.

Compassion for people in the extremities of need permeated the Parliament's atmosphere. As noted, this was a conference that stressed globalization. The suffering of our brothers and sisters across the world could not be ignored. We cannot worship God and watch our neighbor starve. We cannot offer a message of gospel hope when the most immediate need is food, potable water, or the healing of a disease like AIDS. Many times there is no access to the soul of a person until the temple in which the soul dwells has been strengthened and cleansed. King Benjamin was right when he said, "And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17).

"All of us, no matter what our religious traditions, know good when we see it."



Roger Keller at world conference.

And service was very apparent in Barcelona, particularly as it was rendered by the Sikhs, who came from all parts of Europe, specifically England, simply to provide at no cost approximately 3,000 meals each day to anyone who wished to participate in the community meal known as "Langar." Sikhs believe that there are three ways to get closer

to God: 1) service; 2) meditation; and 3) the community of enlightened beings. We certainly saw the community out in force. We saw their spiritual commitment as we spoke with them and visited the Gurdwara (temple) that they had constructed and listened to readings from their sacred texts and watched the devotion of those in attendance.

Service was most clearly rendered through the preparation and service of noon meals each day of the conference. Participants sat in long lines while workers moved amongst them serving food. Upon entering the area, people were required to remove their shoes. Upon leaving, they would put them back on, but I wonder how many noticed an elderly gentleman quietly moving between the rows of shoe racks carefully cleaning each pair of shoes with a cloth as an act of personal service to others.

A high point for me was the opportunity to hear Jane Goodall, best known for her work with chimpanzees, speak passionately about the need to preserve the ecological integrity of this fragile globe we call home. In her lifetime, she has seen this ecosystem, of which we are a part, deteriorate badly. Thousands upon thousands of species of life, all of them created by God, have disappeared forever from this earth, largely because of the greed and violence perpetrated by earth's inhabitants who are supposed to be the most intelligent of its life forms. Fields are plowed under to build mansions. Rain forests are destroyed to produce short-term crops. Whole rivers are destroyed in the frantic search for gold. Beaches are fouled by oil spills—the list is endless. The self-centeredness of many of this world was summed up by a professor from a major American university who quoted a student's response to the information that almost 2,000 species of life vanish from this

earth yearly. He said, "What difference does that make to me? I will go to Wall Street and make my millions and be on easy street." This seems all too characteristic of the "me generation" which does not even project their thoughts ahead to the environment they are leaving their own children and grandchildren.

One final person should be mentioned. In April 2004, Sulak Sivaraksa came to BYU's campus to share his thoughts on engaged Buddhism. He spoke in public forum at the Kennedy Center, but some of us in Religious Education had the opportunity to meet in a small, casual group setting with him. The first thing I noticed about him was something about which much of this article speaks. He wanted first to know something about us as Latter-day Saints. We had come to sit at the feet of a world-renown Buddhist scholar and to learn from him. He, on the other hand, asked to know about us. Once he knew something of our thoughts on issues, then he could address us on things important to him in a language that touched our hearts and souls. He sought dialogue, not merely the one-way street of lecture. When he did speak, he helped us understand that religion must be engaged in the issues of the world. His particular tradition is Buddhism, a tradition of profound spiritual dimensions, but one that he feels is sometimes not sufficiently engaged with the issues of human life. As he presented that message as part of a panel at the Parliament, it was clear that not all Buddhists were as ready to be engaged in today's political, economic, and social issues as was Sulak.

At the Parliament, religious people came together for ten days from all parts of the world to celebrate both their unity and their diversity. We discovered so many things we shared in common. We shared so many hopes for an equitable, violence-free world. We each returned committed to make our own communities a more vibrant part of the global village. We recommitted ourselves to working together, even with our differences, for a better world that would reflect the God who made it and us. We also rejoiced in our diversity. The things that were different were just as important as those that were held in common. It is the differences that make us who we are. The differences make me a Latter-day Saint, and my friends Baha'is, Muslims, Quakers, Hindus, Buddhists, Jains, and Sikhs. How terribly uninteresting the world would be without such beautiful diversity.



Religion and Life

Where, then, do religion and life meet in our global village? They meet on our streets, in our backyards, in our houses of worship, in our prisons, in our hospitals and mental institutions, at our borders, amongst our “illegal” aliens, in our schools, in the military, in the houses of Parliament, in the voting booths, in the halls of justice, and wherever else human beings live and work. Most religions, when lived as they were originally taught, are tolerant, open, compassionate, and humble. But human beings have all too often superimposed cultural biases on what God has given, thereby diluting and adulterating what was good and beautiful. It is imperative in our global village that we seek to return to our roots, our true roots, reflecting the truths which God has given to our various founders. Mormon said it well in Moroni 7:12–13:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God.

All of us, no matter what our religious traditions, know good when we see it. There was so much good present in Barcelona at the Parliament that the Spirit was palpably present. It could be felt everywhere as Baha’is, Muslims, Sikhs, Hindus, Buddhists, Christians, Taoists, Jains, Jews, Confucianists, Shintoists, and numerous less well known faiths met together in moments of common celebration before the One they understood to be Ultimate. Perhaps a bit more of that global spirit can permeate each day on this campus of The Church of Jesus Christ of Latter-day Saints, so that the “world may truly be our campus.”

In conclusion, let me quote the words of President Gordon B. Hinckley:

I plead with our people everywhere to live with respect and appreciation for those not of our faith. There is so great a need for civility and mutual respect among those of differing beliefs and philosophies. We must not be partisans of any doctrine of ethnic superiority. We live in a world of diversity. We can and must be respectful toward

those with whose teachings we may not agree. We must be willing to defend the rights of others who may become the victims of bigotry.

I call attention to these striking words of Joseph Smith spoken in 1843:

If it has been demonstrated that I have been willing to die for a ‘Mormon,’ I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination (History of the Church, vol. 5, p. 498).⁵ 🌍

Notes

1. Spier, Peter. *People*, Garden City, NY, Doubleday & Company, Inc, 1980, last six pages.
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3. Smith, Joseph. *History of the Church of Jesus Christ of Latter-day Saints*, 7 vols., 1949, reprint, Salt Lake City, Deseret Book, 1970, vol. 4, pp. 595–96; quoted in Hunter, Howard W. “The Gospel—A Global Faith,” *Ensign*, November 1991, p. 18.
4. *Ibid.* Hunter. Elder Whitney’s remarks first appeared in *Conference Report*, Salt Lake City, The Church of Jesus Christ of Latter-day Saints, April 1921, pp. 32–33. Italics added.
5. Hinckley, Gordon B. *Conference Report*, Salt Lake City, The Church of Jesus Christ of Latter-day Saints, April 1995, pp. 94–95.

SOCIALLY ENGAGED SPIRITUALITY

Challenges in Emerging Local and Global Development Strategies

by Sulak Sivaraksa, Thai intellectual and social critic

A major challenge, some would call it a dilemma, that the world faces is how to be *modern*. The discourse of development, especially through the concept of modernization, is decidedly biased. It can be said that the intellectual precursor of modernization was the European enlightenment. In other words, the concept of modernization is actually coded. It is based on a specific worldview that is by no means the only explanation. However, the modern, rational, positivistic worldview is often passed off as the most legitimate perspective. For the bulk of humanity—the non-Western world—this is a major problem.

The promise of emancipation through continuous economic growth and technological advancements has also been a vain hope. The economy can



never grow large enough; technological advancements can never be sophisticated enough; a state can never be strong enough; and so on.

In many countries, economic growth has brought turmoil. Rising GDP per capita is accompanied by widening income inequalities in many countries. In New York itself, the so-called financial capital of the world, almost 60 percent of black youth lack economic and educational opportunities and access to basic social security. Their plight is not significantly different from the inhabitants of Bangladesh even though the latter is considered the poorest country in Asia.

I think we need to be very critical of any system that only looks to GDP as an indicator of growth and well being. I applaud courageous nations like Bhutan, whose government has adopted

the concept of Gross National Happiness as its main objective. Although the idea is not without its problems, I am anxious to support this brave idea which looks to human happiness and life as a policy concern instead of looking solely at human affluence. I echo the Latter-day Saint teaching that “men are that they might have joy,” but how do we apply such instruction at the national level? How do we make such spiritual objectives our policy?

At a recent conference on Gross National Happiness, it was noted that what gets measured gets managed. If we only measure money through indicators such as GDP, then money will be all that we attempt to manage. If we look to measure other achievements, such as literacy, health, social capital, freedom, leisure time, happiness, etc.,

attain that goal. I feel that development models of the future will succeed insofar as they are built on present wisdom in local cultures. Helena Norberg-Hodge¹ argued in her book, *Ancient Futures*, that the development of the world cannot be determined only in New York or London. Rather it should also be determined by local communities like Ladakh and Kerala in India and local grassroots movements like the Assembly of the Poor in my own country.

Development strategies must not neglect the social and spiritual domain. There is a wealth of wisdom that can be gained from the various religions of the world, if only we do not relegate them to the dustbin of history as the discourse of modernity recommends. We need to work together to achieve our spiritual traditions, to check the rising forces of

damentalism, racism, etc. I also feel that the line that divides Eastern and Western civilizations is at best a blurry one. *Civilization* is too amorphous a concept to serve as an island unto itself.

I do not want to be another Samuel Huntington,² who emphatically propagates the clash of civilization thesis, delineating the world along the faultline of Western vs. the Rest of the World. Once you say *I am* then *you are* and *we* and *they* naturally follow; then there is conflict and fragmentation, which is not at all healthy for the cultivation of the whole unit.

What is needed most in this world is freedom of belief in all affairs. One of the most volatile points of contention today is intolerance for different approaches to political, economic, and spiritual matters. Tolerance for socioeco-



“The things we aspire to assuredly influence our actions today. Likewise, our spiritual aspirations determine our future.”

then those will be the things we pursue and manage.

We need to look at our futures differently, as if they are present now. In a few days, I will lecture at Naropa University in Boulder Colorado. Naropa was founded by Trungpa Rinpoche, a great Buddhist teacher who recognized the inseparability of the past, present and future. Rinpoche taught that not only does our past actions, our karma, determine our present condition, but also our future karma will in a way determine who we are now. The things we aspire to assuredly influence our actions today. Likewise, our spiritual aspirations determine our future.

For me, the greatest challenge facing humanity is that our future is too narrowly defined—there is only one goal of economic growth and only one path to

greed and self-interest. We must engage our spirituality.

Now, before I continue, let me first make something clear. I do not discount the existence of binarisms. I believe that there are differences between the East and West and differences between religious traditions such as Christianity and Buddhism. However, I do not treat these differences as binary oppositions; in other words, as hierarchical relationships where there is one privileged side. I do not agree with the *good vs evil* hypothesis that has dominated recent global political events. The world will fall into ruin if we continually seek to remove the mote in our neighbor’s eye, while ignoring the beam in our own. When dealing with people, seeing the world in terms of binary opposites is an expression of intolerance, bigotry, fun-

conomic diversity and alternative models of development has been, and still is, terribly low to the point of being nonexistent. The founders of the State of Utah, the dedicated Mormon pioneers, understood this probably better than any one group in American history.

I request all of you here to consider your predecessors who built this beautiful civilization here in the desert wilderness. Why did they do it? Amongst

other things, so they could be free from restrictive social and economic systems that hindered their ability to follow their God. In this parched land they established cooperatives and communities that drew the attention of economists the world over. Bellamy, Debs, Shaw and other socialists wondered how the Mormons did it. They had established equal and just communities without rebellion and bloodshed, something that Marxists thought impossible. What the early Mormons were doing was not Marxist, communist, nor socialist, but be careful, it wasn't capitalist either. It was unique. It was Mormon. It was relevant—relevant to the Latter-day Saint people. It was the order that they willingly chose based on their spiritual aspirations and understanding of God. I hope my understanding is not wrong.

by coercion, not necessarily because the Latter-day Saints wanted it. Do you see what I am getting at? The same thing is happening today around the world. I respect Brigham Young and the early Mormons for their courage in the face of so much violence against their way of life, their religion, their economy, their symbols, and their aspirations. It is the same struggle we are fighting in Siam.

Buddhists have over the past two millennia developed an economic system that was congruent with their spiritual objectives. Around the same time that Utah was pressured to comply with U.S. economic policies, King Mongkut of Siam (known in the West as the king in the *King and I*) was forced to sign the Bowring Treaty with Britain. In both cases the first thing to go was the unique economic systems that both groups had

that ultimate happiness can be achieved through a never-ending consumption of goods and services. Needless to say, this oppressive environment is a tightening noose that chokes our spirit.

In this sense, we are living in a world characterized by the intensification, radicalization, and universal spread of modernity. One Thai scholar has called this “the age of extreme modernism,” whereby “modernity now relies simply on its own justification and devours all other forms of actualization of human beings.”³

As an antidote, I want people worldwide, especially the ones that are propagating, or indoctrinated by, consumerism, to see the spiritual leaders of the world as enlightened individuals who can help us navigate the complexities of the market place to come out hap-

Buddhists have over the past two millennia developed an economic system that was congruent with their spiritual objectives.”

The settlers of Utah were anxious to create their own economic system despite the popular economic trends that seemed, according to Brigham Young, to corrupt society and lead people away from the Kingdom of God. But it wasn't long before President Buchanan commissioned an army to put down the supposed Mormon rebellion and bring Utah back in line. For better or worse, free-market capitalism was established in Utah

developed. And with the collapse of these economic orders went the ideals of simplicity and self-reliance that had been trademarks of both the Thai and the Mormon people.

In Siam—I never call my country Thailand, a name imposed on us by dictators—we are still hoping to overcome the greed and violence that came with self-interested economism. But our effort to contain the ill-effects of modernization and secularization has, in the eyes of many educated people, become a sign of weakness, immaturity, and inferiority. It is evident that the global economy does not really cherish a diversity of ideas, cultures, aspirations, and views—only a diversity of products: Coca-Cola or Pepsi-Cola. Spirituality worldwide is being suffocated by the new global religion of consumerism, which insists

pier, healthier, and wiser in the end. The spiritual leaders of the world are united in their opposition of ignorance and materialism.

In a world where the religion of consumerism forces millions of conversions by threat of poverty, we must hold tight to our spiritual identities. In this age, other religions are not a threat. Buddhists, Christians, Hindus, and Muslims should be united in the effort to prevent the people of the world from falling into the abominable religion of greed. We must each start, with our own traditions, to understand just exactly how we can apply our religion to the pressing social problems of our age.

Please allow me to speak from my own experience. As a Buddhist, I feel that the teachings of the Buddha have much to say about mitigating suffering

in the world. For this reason, I feel that the teachings of the Buddha are, for lack of a better description, timeless. And so, in this dialogue of civilizations, I would like to share what I feel development practitioners in both the East and the West, at both the local and global levels, could discover in the simplicity of Buddhism. By simplicity, I mean the freedom from attachments to material and sensual pleasures.

We have to understand that all material gains, personal honors, sensual pleasures, and worldly praises are ultimately linked to loss, ignominy, suffering, and denunciation, respectively. The Buddha called these the eight worldly conditions and stated that whoever is enslaved by any of these shackles will never be free from the cycle of suffering. Simplicity contributes to the realization

dhism—much to the chagrin of many economists, including the president of the World Bank.

With the right understanding of simplicity, one leads a peaceful life and relates harmoniously with all sentient beings and the natural environment: one does not abuse others in thought, speech, and action. For example, if one upholds simplicity, one will understand that selfish consumption, among other things, endangers the earth's biosphere and strengthens the hands of corporations and institutions that give primacy to the accumulation of profits over the well being of the people. One must be mindful of how to create wealth and how to manage it. One must learn to give more than to take. One's simple yet beautiful lifestyle then merges with goodness, engendering a pure form of

To relate this concept to current economic and developmental trends, the Buddhists would argue that *small is beautiful*.⁵ This meshes well with other values such as self-reliance and self-sufficiency. Furthermore, environmental sustainability and socioeconomic justice are more conceivable when growth is tempered or limited, when humility and simplicity are promoted. Without these two qualities, the insatiable quest for greater returns propel corporations to globalize their businesses and investments at the expense of the environment and even human beings if they could get away with doing so.

Simplicity and humility imply respect for all sentient beings. Once we are humble, we co-exist with each other as equals. The belief that one is exceptional or superior, for what-



"Struggle, tension, conflict, and confusion are inherent in the process of *becoming* and *being*."

of the noble life because it guides us down the Noble Eightfold Path.⁴

Contrary to the rationale of consumerism where *more* is considered better and where the quality or number of personal gains and possessions marks the good life, one learns from the Buddha to constantly reduce one's attachments and to envision the good life as the successful overcoming of attachment to personal gains and possessions. Free from these attachments, one is endowed with sufficient time and energy to nurture the seeds of peace within. Thus, from the Buddhist perspective a prosperous person is 1) self-reliant, 2) has self-dignity and is proud of his or her lifestyle, 3) is humble, content, and values simplicity, 4) is generous, and 5) is ever mindful. Note well that income and wealth are not indicators of prosperity in Bud-

beauty, which paves the way towards individual and social enlightenment.

Just as important as simplicity is humility. By humility I do not mean the opposite of vanity or arrogance because all opposites contain each other. Thus one cannot know humility by simply rejecting pride. Struggle, tension, conflict, and confusion are inherent in the process of *becoming* and *being*. In other words, the very process of becoming must be negated in order to really *be*. In Christian terms, *you must lose your life in order to gain it*. However, the Buddhist negation of ego runs counter to the basic Western philosophic notion of self-interested growth and progress, which emphasizes ego. Small wonder that many economists and developmental *experts* once condemned Buddhism as antithetical to modernity.

ever reason, is a major obstacle that hinders meaningful and compassionate human relations. Blinded by superiority, one sees the world in absolute terms. If one is always right or good, then the others are always wrong or evil. From what I understand, the Book of Mormon shows the awful fate of those societies who are prideful and feel themselves more righteous than others who are perceived as evil. We need to look at ourselves from afar

and see our own failures so that we can take whatever measures to right our wrongs. All this needs to be done before we can ever hope that we can rid other nations of evil.

Additionally, valuing equality, we will not treat the suffering of individuals or groups walking on the fringes of society with callous equanimity. Rather, we will struggle to establish more just and equal societies. Equality does not always have to mean sameness. It can also refer to justice. Equality with justice requires treating people differently under different circumstances, such as providing unequal shares to unequals. However, what is important is that we are trying to create a more equal society, but you may already understand this concept. From what I have been told about Mormonism, the Latter-day Saint cannot

racial, national, cultural, ideological, and religious boundaries and form a circle of the virtuous, or what the Buddhists call *kalyanamitra*. This is tremendously important, because some of the most threatening menaces to human well being and environmental sustainability are transnational in character. And the circle of the virtuous must be extended to incorporate members of the power elites. They must be treated as friends, not as enemies or demons. And together we shall embark on changes, however incremental, which will awaken the divine man—as opposed to the natural man—in each and every one of us.

To sum up, globalization that is nonviolently and democratically organized from the bottom up can be quite beneficial and enlightened and can serve as a vital force that helps promote

of peace-building to maintain it.”⁶

Yes, we must have faith in the ability and need of ordinary people to dream or envision alternative futures replete with physical, social, and spiritual freedom.

Ralf Dahrendorf, a German political scientist who was the director of the London School of Economics, once said:

The road to freedom is not a road from one system to another, but one that leads into the open spaces of infinite possible futures, some of which compete with each other. Their competition makes history. The battle of systems is an illiberal aberration. To drive the point home with utmost force: if capitalism is a system, then it needs to be fought as hard as communism had to be fought. All systems mean serfdom, including the “natural” system of

“Equality does not always have to mean sameness. It can also refer to justice.”

be saved so long as inequality exists in his or her society. That, in my opinion, is a revolutionary revelation. It is a timely revelation that might serve to alleviate a lot of the pain that has come with more orthodox soteriologies.

Once we understand that every being is involved in our personal salvation, we are motivated to think more of our community and our environment. With new humility we will be able to transcend

global peace and preserve human existence. Needless to say, our objective is to strengthen and elevate the divine elements within us all and to put to rest our greedy and criminal elements. The sun of new ideas and truth cannot rise without inter-religious cooperation, support, compassion, and dedication, or without concerted efforts constantly demanding for the primacy of the divine agenda over the mundane agendas of institutions of greed and power.

As Elise Boulding, a leading American Quaker, has observed:

We need images of the peoples of the planet living gently but adventurously on the earth, walking the ways of peace in a future still filled with challenges. It is as essential to spend time dreaming the possible shapes of that future as it is to learn the skills

the total “market order” in which no one tries to do anything other than guard certain rules of the game discovered by a mysterious sect of economic advisers.⁷

I agree. I think that until we are all fully enlightened beings, we need a plurality of systems that work according to local conditions. Line upon line we will in good time arrive at the same understanding of truth. Thus, my Buddhist friends must begin with everyone truly practicing to understand himself or herself. In the Buddhist tradition, we call it *citta sikkha* or the contemplation on mind. Meditation is important for us to attain the insight, the qualities of which include alertness and criticality. Critical self-awareness is thus important for us, and this

will help the practitioners to feel more empowered to criticize themselves. From the critical understanding of one's self, we begin to understand our community, society, economy, and eventually our world. Bearing in mind the solutions, we also feel hopeful to articulately use all nonviolent means to achieve a peaceful end.

Buddhist tenets help me feel closer to and eventually to be at-one with my environment and with others. In some Buddhist traditions, it is believed that every being embodies a Buddha nature or the potential to attain the highest understanding. Thinking this way, I can feel some connection or relationship to everybody regardless of rank, gender, or status. Buddhist teaching is the core that permeates all my activities. It is indeed a very simple magic starting with proper

*This lecture was given Wednesday,
15 April 2004 at the Kennedy Center.*

Notes

1. For her work as director of the Ladakh Project, she shared the 1986 Right Livelihood Award, otherwise known as the Alternative Nobel Prize (see <http://www.right-livelihood.se>). She is currently the director of the International Society for Ecology and Culture in London.
2. Samuel P. Huntington is the Albert J. Weatherhead III University Professor and Chairman of the Harvard Academy of International and Area Studies, founder and co-editor for seven years of the journal, *Foreign Policy*, and author of the *Clash of Civilizations and Remaking of World Order* (1996).
3. Vira Somboon.
4. 1) Right Understanding, 2) Right Thoughts, 3) Right Speech, 4) Right Action, 5) Right Livelihood, 6) Right Effort, 7) Right Mindfulness, and 8) Right Concentration.
5. I have wrestled with this issue for decades. For the English-speaking audience, see the relevant essays in among my works,



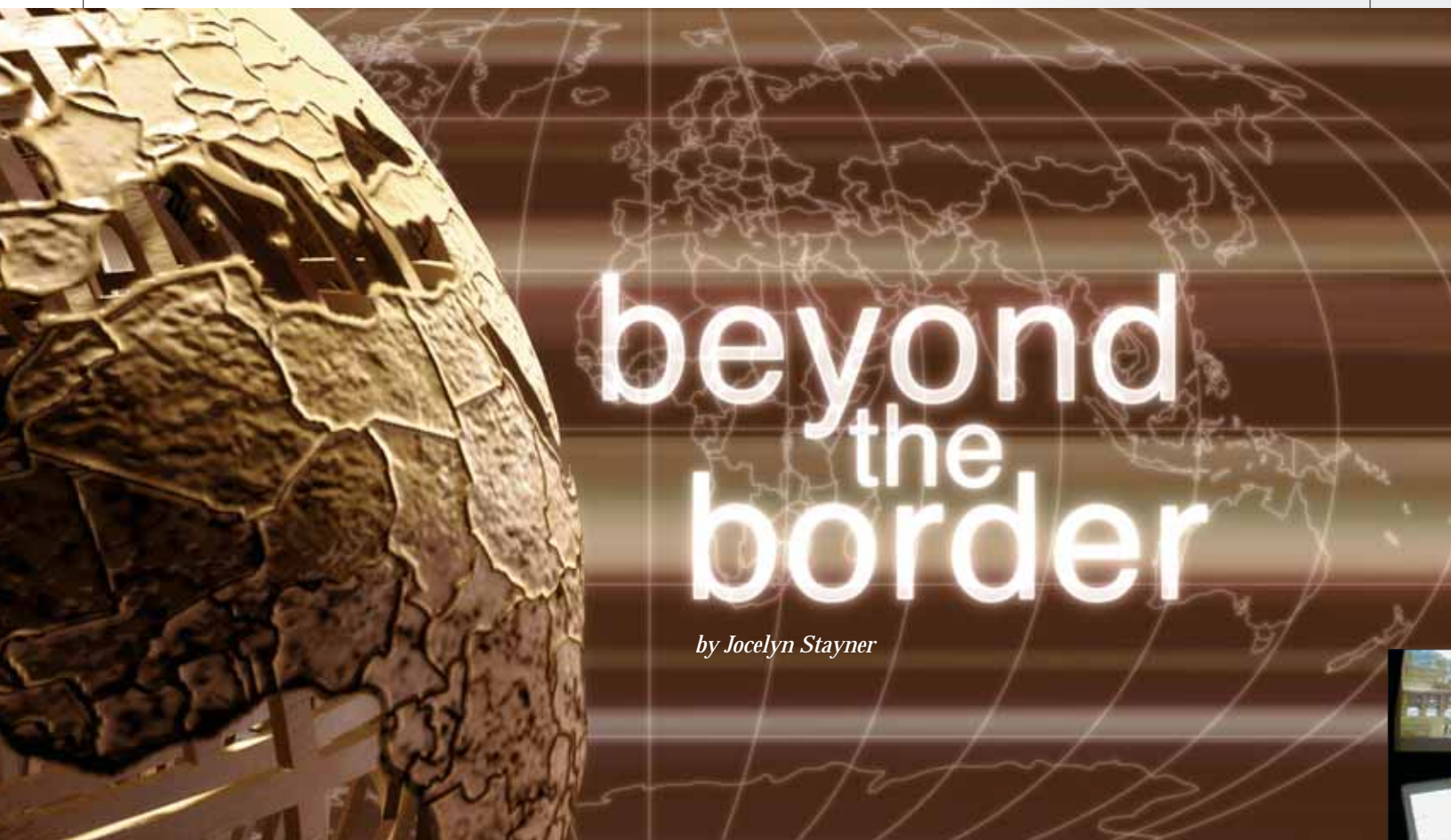
breathing. I believe Brigham Young thought quite highly of mindful breathing as well and stated that he wanted to see every man and woman breathe in the Spirit of God in every breath.⁸ That was, he felt, the way to perfection. I feel this is right. Once every breath is attuned to the spiritual, then our actions will be proper.

Spirituality must be at the heart of our engagement and our struggles. I think the Latter-day Saints' Doctrine and Covenants sums it up nicely with the commandment to be "anxiously engaged in a good cause."⁹ This is the essence of what I call Socially Engaged Spirituality. Once the people of the world, whether Buddhist, Latter-day Saint, Hindu, Humanist, or whatever, endeavor to be anxiously engaged in a good spiritual cause, we will be well on our way to finding lasting joy. 🌿

A Socially Engaged Buddhism (Bangkok: The Inter-religious Commission for Development, 1988), *A Buddhist Vision for Renewing Society* (Bangkok: The Inter-religious Commission for Development, 1994), and *Global Healing: Essays and Interviews on Structural Violence, Social Development and Spiritual Transformation* (Bangkok: The Inter-religious Commission for Development and Sathirakoses Nagapradipa Foundation, 1999).

6. As quoted in *Educating Beyond Violent Futures*, Francis P. Hutchinson, Routledge, 1996, p. 253.
7. Dahrendorf, Ralf. As quoted in *US Foreign Policy in World History*, David Ryan, Routledge, 2000.
8. Young, Brigham. "True Character of God—Erroneous Ideas Entertained towards Him," remarks made in the Tabernacle, Great Salt Lake City, 23 February 23 1862, Reported by G. D. Watt, *Journal of Discourses*, Vol. 9, pp. 288–89.
9. Section 58:27.

"Once every breath is attuned to the spiritual, then our actions will be proper."



beyond the border

by *Jocelyn Stayner*

Exposure cultivates understanding. That is the guiding force behind *Beyond the Border*, a five-film series produced by the Kennedy Center in partnership with Combat Films and Research (CF&R). The series seeks to immerse viewers in cultures and allow them to experience—via documentary—people, events, ideas, and places far beyond their own surroundings.

“One of our responsibilities at the center is to support, research, and create outreach products—ways we can reach out to the community and inform them about international affairs,” explained Jeff Ringer, Kennedy Center director. “We’ve been doing a nice job with lectures and conferences, but those will only go so far; we wanted to try to push it a little further. That’s how this series evolved.”

A friendship with CF&R founder and *Beyond the Border* director, Dodge Billingsley, was a natural match to bring the series into production. A frequent lecturer at the center, Billingsley received his bachelor’s degree in peace studies from Columbia University and his master’s degree in war studies from London’s Kings College. A defense analyst by training, he is well acquainted with world travel, starting his film-making career as a result of his own interest in recording history as a primary witness. “I thought for sure I’d be a defense analyst, either in or out of the government,” admitted

Billingsley. “And then I went to work for a small verification agency in London, just for the summer. The biggest problem was that I wanted to be out on the ground.”

Following his short stint in the typical analysts’ desk position, Billingsley started traveling to the world’s action areas. “I’ve always liked being places, and I don’t think it’s an adrenaline issue,” he said. “It’s more of an investigative issue. I want to know what went down.”

In 1993, on a research trip to the Republic of Georgia, Billingsley found his new calling—film. “I went to the Republic of Georgia, where there were wars in progress in Abkhazia and South Ossetia,” he reported. “I had a fascination with making documentaries, although I had never made one and had never taken a film class, so I didn’t really know what to do. I bought a little high-8 handy-cam and started to shoot images. Then I also realized it was a great way to document what goes on in conflict zones.”

Beyond the Border, which debuted on air in September and October, explored the ethics of war, the worldwide practice of armament wholesales, Chinese art and politics, Ukrainian expressions of freedom through music, and oil production enhanced by the conflicts surrounding the Caspian Sea. Each film in the series was created with a similar purpose: to broaden the understanding and appreciation for the issues

and cultures exposed. The reader is invited to join us beyond the border.

Complexities of War

Personal battle footage—including the War in Iraq—and the complex business of war is the focus of “Fog & Friction.” “What we tried to do is use the same old story with a little different angle,” reported Billingsley. “We have 140 hours of Iraq footage. We could have done a number of Iraq stories. But what we haven’t seen out there is the discussion that war’s complicated, why it’s complicated, and what can we do in spite of it.”

“Fog & Friction” utilizes Carl Phillip Gottlieb von Clausewitz’ theories. Clausewitz was a German military strategist who served under both Napoleon’s empire and Prussia. People shortened his theories by saying, ‘what can go wrong, will go wrong’ in the fog of battle said Billingsley. Whereas in normal life, small incidents have insignificant consequences, war makes every moment count. “In war, when something goes wrong, ten guys die in a vehicle next to you. It’s like rolling over a land mine: it’s an accident,

about the arms markets,” said Billingsley. “However, I’ve never seen anything that takes you to an arms bazaar in the Middle East and lets you watch Libyan guys try to buy tanks from the Ukrainians—to me that’s interesting.”

This film also takes an unconventional look at the topic consisting of in-the-moment interviews with the actual sellers and buyers. “We interviewed people who were there,” said Billingsley. “No experts, just people who were trying to sell their products.

“We could have written a story about conventional arms trade and gotten all the classic footage from the national archives and interviewed the defense officials and how they do deals, but that’s so obvious,” Billingsley conceded. “Instead, we went to Abu Dhabi’s IDEX arms fair, which takes place in the Middle East. We shot random pieces, and we built visual modules with multiple shot sequences—segments that were visually interesting, and then we put the words on to tell the story. This was completely experimental, because we basically cut it first and then wrote to the images.”

Being at the arms market is quite the scene, according to Billingsley. Sellers from nations at war often set up their goods next to each other. “The arms market is bizarre because many of these states could be enemies. And it’s interesting that there is an Indian pavilion with Indians selling weapons and a Pakistani pavilion with Pakistanis selling weapons. Indians and Pakistanis hate each other. There’ll probably always be a war between their nations and many analyst friends of mine feel

like if there’s going to be a nuclear exchange in the world, it’ll be between India and Pakistan,” explained Billingsley. “They hate each other, and they’ve been threatening to nuke each other for decades. But here they are at the arms bazaar saying, ‘Hey, how are you, my friend?’ They’re there, and they may not sell to each other, but they’re both out there selling.”

Goods on display at the bazaar range from the American-made patriot missile system—available for sale only to Israelis—to the “1960s and 1970s Soviet Union junk,” who were, according to Billingsley, “retrofitting everything and dumping it on the market.” He continued, “It’s nutty. You have a couple of Israeli citizens in yarmulkes shopping at an Arab trade show. The show’s subtleness is fascinating. Viewers can make up their own minds.”

A Cultural Heritage

Artist Jin Zhilin’s collision with China’s Cultural Revolution forms a story gathered unexpectedly for “From the Masses to the Masses.” Eric Hyer, an associate professor of political science and Chinese specialist at BYU, explained, “In 2000, Dodge and I started working together on another documentary about Helen Foster Snow in China. While we



but people are always talking about justification for this or that in war,” he explained. “We try to make a point in the film that you can train, but that’s really the best you can do. War is still war, and it’s messy. People will die, civilians will die. We’ve been sold a bill of sale that it’s quick and clean, and it’s just not.”

Buying Weapons Wholesale

The camera takes you behind the scenes as a witness to wholesale arms sales in “Arms Bazaar,” where individuals and countries can make modern warfare a reality. Americans are often accused of focusing all their energies in their own backyard. This documentary seeks to expose Americans to the practice of international armament sales. “This is interesting, because it’s a topic people aren’t aware of, and it’s a chance to introduce them to this strange venue,” said Ringer. “It’s very common all over the world, but we just don’t talk about it very much.”

Billingsley said that knowledge of arms bazaars is not well known outside the defense industry but they are accessible to the general population. This film will help inform more people about the world’s arms markets. “I’ve read a lot of articles

were in the countryside filming, we were always looking at art. I already had an interest in Chinese Socialist revolutionary art and Dodge had an interest in Russian Socialist revolutionary art.” One day while perusing an art display, the two came across an artist willing to show his art from the Cultural Revolution (1966–76).

“We were in Yan’an, which is like the Valley Forge of Communist China; it’s where Mao consolidated his power before seizing the country in 1949. While there, we met some artists who were displaying their art on the street. It was okay, but it was dated 1990, so I asked, ‘Do you have any work from the 60s or 70s?’” said Billingsley. “We went over to one artist’s house, and the artwork was in terrible condition, rolled up in a closet, on a dirt floor.”

Hyer also described how the artist “pulled this huge roll of art out from under the bed. It had been under there for years, and he didn’t even look at it. He started unfolding it, and we asked ‘Can we buy some of this?’ and he said, ‘Sure, it’s just going to be thrown away in the garbage.’ Then we asked who his teacher was, and he told us, so we went to Beijing and contacted the teacher—Jin Zhilin.” The man whose story became “From the Masses to the Masses.”

Though originally the film was to focus on a Yan’an group of five artists who painted together during the Cultural Revolution, Jin’s compelling story gave the issue of art and politics a personal edge. When the Cultural Revolution occurred, the Red Guard “put down all the people who were in authority above them, including the teachers,” said Billingsley.

Jin, an art teacher at the Central Academy of Art, was considered too Western since he was trained in Western oil painting and taught art with a Western flare. Because of his training, he was tortured in an effort to “rehabilitate” him. “Jin Zhilin was a teacher, an art teacher, and then he was persecuted and beaten and tortured everyday for four months,” said Billingsley. “He tried to kill himself but didn’t succeed because he was too weak to throw himself out the window, so he was kind of hanging in the window and he couldn’t get out. Jin now says, ‘Had I been a little stronger, I may have thrown myself out the window—I would have fallen four stories, and I wouldn’t be here today.’” After serving eight years of hard labor, Jin has only one or

two major paintings from the period before the Cultural Revolution that survived because he hid them.

The Red Guard considered art “dangerous” and opposing current political view. Art from earlier periods was often destroyed during the Cultural Revolution. “What we’ve found out from Chinese scholars is that it’s really important to see this work, because so much of the art in China was destroyed,” said Billingsley.

Jin’s journey as an artist during turbulent political changes provides a view of history through relevant pieces of art. Interviews between Hyer and Jin, footage of China, and paintings by Jin and others compose this artistic analysis.

Commerce and Creative Expression

Entirely in Ukrainian with English subtitles, “Ukraine Sonata” explores musical expression under Soviet oppression, the lack of funding when the old system collapsed, and the challenges presented in Ukraine’s new capitalist system. “In the Soviet system, musicians didn’t have to worry whether they would have money, because they were state-sponsored artists,” said Billingsley. “They did have restrictions, and we talked to a couple of musicians who said they lost work and never performed; they were starving to death until they found jobs in places like a spaghetti factory.”

Though Soviet regulations were often harsh, in some ways, capitalism is not much better. “The capitalist system allows musicians the freedom of expression, but it isn’t always beneficial in the end. Musicians say they have too much choice and when it comes right down to it, they have to write a jingle for McDonald’s to survive. They can’t even create the good music the Soviet system formerly imposed upon them,” Billingsley lamented.

Subtitles forces viewers to read the text in order to follow the movie. “There are a lot of Ukrainian voices in the film, but we wanted a Ukrainian to guide us through in English,” explained Billingsley. He had to make the decision between subtitles—a risk given the audience’s required participation—or English. “I think it’s a fascinating show, but you have to read it. Nowadays people are getting more into subtitles. Style-wise we could have dubbed it over, but I still think there’s power in hearing what people say even when you don’t understand it,” he added.



An Environmental and Political Timebomb

A geopolitical piece, "Faultlines & Pipelines" ventures into the war-torn Caucasus Mountains: home to the Nagorno-Karabakh, Abkhazia, Chechnya, and other peoples in conflict. In the midst of this turmoil lies one of the largest known oil reserves in the Caspian Sea, east of Azerbaijan. Supported by a consortium of oil companies, including those from the U.S. and Turkey, the Baku-Ceyhan pipeline has tipped the delicate geopolitical balance in a region emerging from Soviet Union dissolution.

This landlocked sea has presented a challenge for pipeline planners to determine the best route to get the oil out—geographically and politically. "They could go through Afghanistan, which is unrealistic; they could try Iran, which is against U.S. policy; or they could try Armenia, which won't happen because they have a civil war with Azerbaijan. and they're never going to give Armenia a dime of transit fees," explained Billingsley. "Currently, there is only one way: north and west through Georgia and then straight down to Turkey, which is a ridiculously long route, but it's the only politically viable route, so that's where the pipeline is."

The pipeline project—connecting Baku, Azerbaijan with Ceyhan, Turkey—is facing great opposition from environmental and political protestors alike. Environmental issues aside, funding the pipeline—billions of dollars of which came from World Bank—has been a focus of debate since the pipeline was announced. "The pipeline is estimated to be a \$19 billion project, the world's largest nonmilitary public works project," said Billingsley. "It took a long time to even get it to work, to make it hold up politically. And to complicate things, the Caspian Sea's divided up between Turkmenistan, Russia, Azerbaijan, and Iran. They all claim the oil fields. Russia would like to see the pipeline come through their territory and gain from the oil, but the West has the money to get the oil out of the fields, and they don't want the pipeline in Russia."

Despite the project's faults, the countries through which the pipeline will run are more than willing to accept the proceeds coming from transit fees. "The pipeline had to go through three countries to get out, but all the countries were happy to have it. In fact, countries were fighting over it," said Billingsley. "It represents billions of dollars in transit fees."

Georgia doesn't have a lick of oil, but the fact that the pipeline will go right through the middle and then cut south means that Georgia will make a lot of money—maybe billions—just by letting them use the territory to transit the oil." One caveat for having the pipeline transit, each country is also responsible for protecting the pipeline from sabotage.

Conclusion

Covering international issues from war and politics to art and music, *Beyond the Border* represents a rare glimpse into a world that is foreign to most Americans. A panel of experts, moderated by Ringer, brought the series to a close with discourse. "At the end of the series, we brought a group of experts together who spoke on some of the key global issues right now, referring back to the series but not solely focused on the subjects covered in the series," said Ringer.

The series aired on Utah's KBYU—a PBS affiliate—and is expected to be released in DVD format for personal and educational use, with teacher guides designed for classroom instruction.

Though this is the Kennedy Center's first attempt at outreach in this form, Ringer said he is optimistic about the series and is hopeful for similar opportunities in the future. "I hope this is just the beginning. I hope *Beyond the Border* will become an annual series, but it's not inexpensive, so we'll have to see how it goes," he said. "We think this will help us reach a new audience, and it will help us fulfill an untapped portion of the center's mission—a national outreach through production of information." 🌐

For more information on Beyond the Border, see the web site at <http://www.beyondtheborder.org> and for more information on CF&R, see their web site at <http://www.combatfilms.com>.



Rabbi Frederick L. Wenger Midwest to Far East

by J. Lee Simons

Born in 1940 in Rock Island, Illinois, one might ask, “How did a Jewish boy from the midwest become a rabbi?”

Rabbi Frederick L. Wenger says that was relatively simple.

“My father was in the wholesale produce business and passed away in 1954, when I was fourteen years old. After high school, I went to the University of Chicago, where I graduated in political science and then went on to the Hebrew Union College in Cincinnati and became a Reform rabbi in 1969.”



However, that deceptively simple beginning has taken him across the U.S. and to continents in the Far East and Middle East. "After being ordained a rabbi, I joined the U.S. Army, spending a year at Fort Jackson, South Carolina, and a year in Vietnam as a Jewish chaplain," he explained. Rabbi Wenger was in Fort Jackson during the height of the Vietnam conflict, the post where many New York draftees were sent.

Here was a midwestern rabbi in the deep south serving as chaplain to a congregation of east coast Jews, Wenger described. "I would get up on a Saturday morning to confront 200 GIs there and say 'Good morning fellow Jews. How many of you are here from Brooklyn? How many of you are here from the Bronx? How many of you are here from Staten Island? How many of you are from Long Island? How many of you are from Queens? How many from the rest of the country?'"

Wenger, who did not fit the stereotype, had only been to the east coast for an internship while he was at the Union of American Hebrew Congregations (now Union for Reform Judaism¹) as a student and later for basic training at Fort Hamilton. "I guess that every single Jew that lives outside of New York looks on New York as the capital of the American Jewish community. When doing basic training at Fort Hamilton in Brooklyn, I thought you could walk off the base and find a synagogue and immediately be surrounded by Jewish Brooklyn," he said. "As it turned out, at the foot of the Verrazano-Narrows bridge in Brooklyn is Bay Ridge, and Bay Ridge is solid Catholic—blocks and blocks and miles and miles with a Catholic church on every corner."

One of four rabbis serving in Vietnam, Wenger was stationed in Saigon, but he flew out to find his flock in various remote locations. "In the army, LDS chaplains weren't assigned to locations. They were under a command to go all over the country looking for Mormon troops. I was looking for Jews," he said. "We had opportunities for a lot

of good conversations." Although they never traveled together, Wenger found he and Latter-day Saint chaplains were often on bases at the same time.

Those experiences in Vietnam left an indelible mark on Wenger, as they did on all who served there. "First of all, it intensified my faith in God, very, very strongly. I put my life, and other people's lives, in God's hands. I also saw what a powerful thing strong faith could be," he reflected. "Many of our GIs were on what they called stand down, which meant that there was very little active fighting going on, while things were being negotiated. The opportunities for temptation, in terms of drugs, unfaithfulness to proper family standards, etc., were all around. Our little Jewish chapel program, as well as all the others, helped keep the young men and women where they should be. Once you've been through something like that, nothing in life shakes you very much. It's like, 'What God's going to do with you, He's going to do with you.'"

Midwest to Middle East

At home in the U.S., Wenger considered his options. "Originally, I thought that I was going to go to Israel. But after being in the service, in a foreign culture, especially the situation in Vietnam, I decided to stay in the states," he said. "I went to Milwaukee as an assistant rabbi at a large reform synagogue called Congregation Emanu-El B'ne Jeshurun. I was there for three years." His decision proved to be guided by divine providence. "Obviously, I took the best part of Milwaukee with me! Rochelle is a Milwaukee girl. We married after my second year there, and the next year we went to Israel," he declared.

For nine months, the Wengers lived in Jerusalem. "We experienced the country, and I studied Hebrew at Ulpan Etzion and Jewish studies at Hebrew Union College-Jewish Institute of Religion," he said. In addition to the usual visits to the holy sites: the Western wall, Masada, the Temple Mount, and Jericho, where he could put a context to the Bible, the thing that interested

Wenger the most was the people. "What absolutely blew me away were the people—the wide variety of different kinds of people from all over the world who came here to build a Jewish state. I hadn't known what to expect. If you take a look at my life up to that point, I'd read about Israel; I'd been priming for it," he exclaimed. "I discovered it was much more urbanized than I remembered it being in books. I pictured an idyllic situation with people living slow-paced lives in the countryside or in Jerusalem, the Holy City, or in Tel-Aviv with its old wide streets like they used to be in the 1950s and '60s. Instead, there were skyscrapers and traffic—hustle and bustle. The Israeli people were anxious to welcome us as a young couple. We had a wonderful, wonderful time."

Living in the Holy Land also had an impact on Wenger's religious perspective. "My experiences in Israel have intensified my faith in not only Judaism but also my faith in the unfinished business that God has for the Jewish people: that somehow this particular group of people has a divine mission. That broke down the barriers in my own mind between religious and non-religious Jews. Israelis distinguish between religious Jews and non-religious Jews, by which they mean Orthodox Jews and Non-Orthodox Jews.

"This is a product of an improper understanding of what Jewish secularism means. Jewish secularism is not, in my opinion, the same as general secular culture. It is permeated with Jewish values and Jewish traditions. For example, someone might say, 'I'm not religious, but we stay home and have a family dinner every Friday night.' Or say, 'On New Year's day and the Day of Atonement, we'll be at synagogue.' Or perhaps, 'Of course, we believe in the moral law,'" he explained. "I think there is a parallel in that way between Jews and Latter-day Saints, as there is a distinct 'Mormon Culture'—a Mormon sense of community that transcends religiosity. A person may not be considered 'active' in The Church of Jesus Christ of Latter-day



Saints, nevertheless, he or she can be permeated with the values of the culture.” Wenger added that this has been apparent in the understanding of Jewish life that his BYU students have as compared to his non-LDS students at Westminster College.

Israelis epitomize this sense of identity and community. “Israel has that in spades. For example, the Israeli government is always in danger of splitting up and dividing and self-destructing, and yet it never does. Because underneath the inter-party squabbles, there is a common sense of national unity that empowers them to fight like cats in a sack with each other,” Wenger noted. “And there is a common vision defined in part by Judaism and in part by Zionism.” Wenger has taught on both those subjects at universities in Israel and the U.S.

Synagogues and University Teaching

At the conclusion of his studies in Israel, the Wenger’s returned to the U.S. “My home synagogue was conservative, and my training and my convictions are reform. While I was in Israel, I received a phone call, ‘Fred, you might have something to bring to these folks in terms of your own background.’ Two synagogues were merging into one in Huntington, West Virginia. We tried it out for a period that led to seven years,” he said. “Our children were born there. We have a city mouse and a country mouse. Miriam lives in New York, where she is an editorial assistant with a publishing house. Haim is a medivac pilot in Alaska.”

In West Virginia, Wenger received his first opportunity to teach at Marshall University. “That was the first exposure I had to college teaching. And I found

that I enjoyed it,” he affirmed. “I taught introduction to Judaism, Old Testament, and the Bible as literature. I tried to teach the teachings of Jesus, but it was not my greatest success.” He also taught Hebrew adult education classes.

From West Virginia, they spent a year and a half at a synagogue in Kansas City that folded into another congregation, and they ended up in Chicago, close to his roots in Rock Island. “Chicago was a very wonderful group of folks, but I was not completely satisfied being one of forty congregations on the north shore,” remarked Wenger. “Another rabbi in Chicago is like being the bishop of a ward in Provo, as opposed to being the bishop of a ward in Brooklyn.”

Home in Salt Lake City

In time, Wenger received another phone call, saying, “Fred, you know how you were the rabbi of a Reform congregation merging with a conservative congregation in West Virginia, well there’s one in Utah that’s looking for a rabbi.” When he was an undergraduate in 1962, Wenger had traveled from Stanford to Chicago. “I took the Greyhound and went through Salt Lake City, where I went to the Tabernacle and heard the choir. What a beautiful place. When the call came in 1987, I wondered, ‘What would it be like to live there?’” He settled in as rabbi to Congregation Kol Ami.

Salt Lake City’s cultural climate proved to be a good match for Wenger, who grew up in a household filled with opera. “The real truth of this one is that when my dad and my mother were courting, they went to Chicago to see *Madame Butterfly*. And we listened to opera recordings on Saturday afternoons. ‘I’d be so sad if he not come’

was my mother’s paraphrase of Cio-Cio-San,” he recalled. “It’s interesting, too, because that love of opera came full circle last summer when the Utah Festival Opera in Logan did Verdi’s *Nabucco*—his version of the Jews in Babylon. They asked if I would talk about the Babylonian exile. Opera and music and old phonographs and LPs have been a hobby of mine for a long, long time.”

Living along the Wastach Front eventually brought Wenger to teach at BYU due to the initiative of Donald Holsinger, a former Kennedy Center director. “What has not surprised me at BYU, number one, is the seriousness of the student body. Number two, there is an overall literacy regarding the fields that I am interested in, whether it be Torah, Zionism, or the Jewish faith,” he responded. “Obviously, BYU is a place that takes faith seriously, and the students, most of them, I have had, work very, very hard. There’s no question of work not being turned in on time or things not being done in a careful, motivated way.”

He also had many opportunities for community service in Utah, having served on the Martin Luther King Human Rights Commission, the Religious Freedoms Committee of the Utah State Legislature, and many other civic organizations. And he has served on the boards of major Jewish organizations as well.

Retirement and Opportunities for Service

When Rochelle developed breast cancer, the chemotherapy led to congestive heart failure—all of which led them to reevaluate their priorities. “We looked at each other and said, ‘Listen, is it really our aim in life, no matter how



many years we have with each other or not, to have me spending five nights of the week in meetings?' Life as a rabbi is like being called as a bishop—only it's for life!" he exclaimed. "I decided to see if I could do something different. I retired, and God was good to us. She got better. And so as soon as she was better, we said, 'You know what? We can do this.' And we took off for Israel."

That was fall 2003. What they found in Israel was an opportunity to teach at Hadassah Neurim,² a youth village near Netanya, on the Mediterranean Sea. "If you look at a map of Israel and find Tel-Aviv, go north along the Mediterranean Sea and you'll find Netanya. Then north of Netanya is Hadera. In-between Netanya and Hadera, you'll find our school." They taught English and Judaism to fourteen- to eighteen-year-old students. "Every single Israeli high school kid has to learn English. They can't get out of high school without it. And, naturally, they hate it. Like all kids who take required languages in school! English is not the most popular thing. Rochelle and I volunteered as adjuncts in the English Department. These are kids who are disadvantaged in some way, because they're orphaned, because they're poor. They must show a social worker, or a social work department, that they would be better off in a residential setting away from their home," Wenger described.

"The best students are kids who are culturally isolated, like Ethiopian Jewish kids. A third of the school is Ethiopian. Most of them have been in Israel under five years. They learn Hebrew, because that's the native language of the country, and they're learning how to function in this fast-paced, Israeli society after coming from Ethiopia, which is a very

rural, primitive, backward place. And, in addition, to get out of high school, they have to learn English," he quipped. "The kids are fast. Those young people are magnificent; they're wonderful. One of the reasons why they're at Hadassah-Neurim is because their families have decided that they want the kids to be in a more Israeli society than they would be in their home. One third of the kids are from the former Soviet Union, some of whom are there because they want to train to be Olympic athletes—one of the programs offered by Russian coaches in track and field.

While in Israel, the Wengers began receiving e-mail from Anchorage. "When Haim went to Alaska, naturally, he went to a synagogue. Their rabbi had just left, and one of the congregation asked, 'What is your father doing?' 'Well, he's retired from Kol Ami in Salt Lake City, Utah, and he's teaching.' 'What's he doing that for? We have no rabbi here; we need him,'" said Wenger. Before long, the congregation contacted him directly. "We heard from your son that you might be available to help us out for the High Holy Days, for our bar/bat-mitzvahs, do some counseling, and teach some converts."

Last spring, Wenger began the long commute between Salt Lake City and Anchorage for Passover. He then let the Kennedy Center know that he would not return to teach until a full-time rabbi could be found. "It's difficult to encourage rabbis who are trained as we are trained to want to live in Alaska—far away from colleagues. We don't have the kind of hierarchical system by which the major Jewish organizations appoint and assign and send someone out to Alaska. The person has to agree," said Wenger. "A rabbi must be prepared to live in one

of the most beautiful places on earth but in very, very isolated circumstances. They had one rabbi for sixteen years. He was wonderfully successful there. The next one was not so well fitted. Now they're taking their time to find the next one." Wenger is also teaching adult education Hebrew and the history of Israel during his Alaska stays.

In retirement, Rabbi Fred and Rochelle Wenger are far from the rocking chairs on the porch motif. In addition to his commute to Anchorage, they plan to return this winter for three months to teach at Hadassah Neurim. He summed it up this way, saying, "At age sixty-four, I'm finding myself with a life that's moving in all different kinds of exciting directions." 🌍

Notes

1. The Union of American Hebrew Congregations was founded in Cincinnati in 1873 by Rabbi Isaac Mayer Wise. Representing an estimated 1.5 million Jews, at the 2003 biennial convention the general assembly approved the name change. The union has grown from an initial membership of thirty-four congregations in twenty-eight cities to more than 900 congregations in the United States, Canada, the Bahamas, Puerto Rico, and the Virgin Islands.

2. Jointly owned by Hadassah Zionist Women's Organization and the Jewish Agency and run by a nonprofit association, Haddasah Neurim is one of five Youth Aliyah Villages originally established to care for children rescued from Nazi Germany or orphans whose parents were killed in the Holocaust. The focus is now on at-risk children. Hadassah Neurim serves 260 boarding students and 240 day students and is one of the largest youth villages in Israel.

ISP Receives New Direction

Former BYU administrator T. Lynn Elliot has traveled extensively overseas to prepare him for his role as the new International Study Programs (ISP) director



and assistant director for the Kennedy Center. "It is a thrill for me to come back to the center, where I studied as a graduate student almost twenty years ago," said Elliot. "I believed strongly in the mission of the center then and this belief has only grown over time."

While a student at BYU, Elliot joined the International Folk Dance Ensemble on a tour of Japan, Korea, and the Philippines. By the time he received a BA in economics and a master's degree in international relations, he had toured twenty countries and discovered a strong interest in international education.

His next step was to pursue a PhD in foreign affairs from the University of Virginia. While completing his doctorate, Elliot served as an assistant director for a study abroad program in Poland.

Elliot previously served as coordinator for performance tours with Performing Arts Management in 1991. In this capacity, he arranged tours for BYU performing groups in over forty countries, including groundbreaking tours to Vietnam, Indonesia, Armenia, and West Africa. He left BYU in 2001 to serve as the associate director and study abroad director for the Utah Valley State College International Center.

"I am excited to be associated with this program. BYU has one of the largest and most innovative university programs for sending students abroad," said Elliot. "The reason for this, I believe, is that BYU's faculty is more globally oriented than just about any university in the nation or the world." He assumed his new position in June 2004, replacing Rod Boynton, who had been with ISP since 1981. Boynton was called to serve as mission president in Milan, Italy.

Administrators and faculty are also excited to have Elliot on staff. "We are pleased to have Lynn join us," said Jeff Ringer, director of the center. "His experiences abroad and professionally will be a great asset to the center."

ISP recently made adjustments to their administrative staff to better serve departments and students involved in the many study abroad, international volunteers, international internships, and international field studies programs.

New Coordinators for Degree Programs

Three international degree programs are excited to receive new coordinators this year. James A. Davis, Asian studies; Darren G. Hawkins, international studies; and Thomas E. "Ted" Lyon, Latin American studies, join the Kennedy Center for a three-year commitment.

Asian Studies

James A. Davis took over the Asian studies coordinator position while maintaining a strong interest in geography. Currently an associate professor in the Geography Department at BYU, Davis specializes in cultural geography and tourism studies.



"I've always had an interest in Asian studies," said Davis. That interest was piqued when he served a mission to Japan in 1973. Upon returning home, he double majored in geography and Asian studies at BYU and graduated in 1978. Davis found this background proved invaluable as he continued his education and his teaching career.

Higher education came through a master's from California State University, Fullerton, and a PhD from Arizona State, both in geography. He joined BYU's faculty in 1990 within the geography department.

Asia has been the region of most personal interest to him. As the new coordinator, he is getting to know the faculty and really starting to understand the position as the fall rush settles down.

"This is great for students who are looking to create their own program more than in other areas," Davis said. "A strength of the program is that it can meet diverse positions and needs." He hopes to increase publicity and help both students and faculty more aware of the program. He also is working toward more faculty coordination and understanding between international study programs.

Davis stressed that internships are significant, and every student in the program is required to complete one before graduation. "Internships are important not only for networking, but also because they give students the opportunity to travel," Davis said.

He is working with students and faculty to continue facilitating a great program. The Asian studies major currently has thirty students enrolled.

Davis sums up his challenge, "My job is to start coordinating."

International Relations

Darren G. Hawkins comes to the international relations coordinator position with a strong background in political science. A University of Utah graduate, Hawkins completed his undergraduate work with a double major in political science and Spanish. He received a master's and a PhD from the University of Wisconsin—Madison, both in political science. Hawkins taught at Dartmouth College and Tulane University before joining BYU's faculty in 1998.



Hawkins claims an interest in working at BYU from his earliest teaching experiences. He discovered a connection with the Kennedy Center through his position in the political science department. Hawkins found the position as coordinator of international relations a natural fit. "The international relations major is excellent," Hawkins said. "It's a nice

opportunity to learn what's going on inside other departments."

The international relations major is only two years old, replacing the international studies major, which had been previously the international relations major—yes, it's confusing. Found to be too broad, international studies was redefined with a focus on political science and economics. Hawkins wants to use his new position as a way to "create and continue to have high quality interdisciplinary studies for majors with a balance of breadth and depth."

Other goals include maintaining student interest, facilitating faculty involvement, and breaking down boundaries between disciplines. "It's so easy to focus on your own special piece of the world," said Hawkins. "International relations allows faculty to talk across disciplines, which ultimately benefits students as well."

He also enjoys getting to know the students better and finds his new role is more hands-on in students' lives, which has proven very rewarding. An open-door policy is always in place, and Hawkins encourages students to come talk with him. "I'm here to help," he said.

International studies currently has about 320 majors enrolled.

Latin American Studies

Ted Lyon, coordinator for Latin American studies, has worked extensively with various BYU programs. "I am thrilled at the opportunity to again work with this exciting interdisciplinary program in the Kennedy Center," Lyon said. "The privilege of working with colleagues and students from many colleges and departments excites me."



Lyon is currently a professor of Latin American literature in the Department of Spanish and Portuguese at BYU. He graduated from the University of Utah with an undergraduate degree, then completed a PhD at the University of California—Los Angeles. He went on to teach at the University of Oklahoma, the University of Wisconsin, and Glasgow University in Scotland. His published works on Latin American culture, art, and literature have appeared in numerous journals and in three books, with a fourth one in progress. Lyon also served as the Kennedy Center's director of undergraduate studies from 1989–96.

"I firmly believe in international education," Lyon said. He is pleased with the program he inherited, saying it was very well run previously, and he hopes to continue that way. Some ideas for advancement include increasing student scholarships, adding more books to the library and facilitating students studying at foreign universities, which has been done too little in the past (See "More Title VI Opportunities" in this issue). He would also like to increase opportunities for faculty members to go abroad.

"What I like about the Kennedy Center is the ability to combine disciplines," Lyon said. The coordinator position allows Lyon to synthesize subjects he loves such as history and literature. Lyon sees interdisciplinary teaching as challenging and fun, and more rewarding to the students. Often faculty are too "compartmentalized" Lyon said. Single disciplines have their place, but if they can marry two related subjects, the benefits are enormous for students and faculty.

Lyon is also advising the Student Association of Latin American Studies. "I find more delight in teaching students than in publishing," he frankly admitted. "When you have completed your studies, it is most important how well you think, organize, and communicate with other people." Lyon hopes to accomplish these goals with both the student association and the Latin American Studies program, which currently has ninety majors enrolled.

Becoming Ambassadors to the World

Each semester, students, faculty, and the community at large have the opportunity to explore current events, scholarly research, and diplomatic issues through the Global Focus Series. Formerly called the International Forum Series, the noon lectures are free and archived online for convenient viewing by anyone with an interest in the topics.

"We have tried to narrow the scope for lectures, to go beyond merely 'international things' and focus on issues and ideas that are more important to informed 'citizens of the world,'" said Cory Leonard, Kennedy Center assistant director.

In addition to the Global Focus Series, "Ambassadorial Insights" and "Area Focus Lectures" hone in on important regional issues, and the Book of the Semester highlights significant authors and their works.

"The center has offered an impressive number of lectures highlighting key global issues and new faculty research," said Leonard.

He explained that the real drive behind the Global Focus Series comes from Section 88 of the Doctrine and Covenants, which advocates studying many different subjects. Leonard referred to Elder John A. Widtsoe's explanation of the section, where Widtsoe said that theology is only one area in which we should be educated, and he explained, "God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their calling as His ambassadors to the world" (*Priesthood and Church Government*, 1950, pp. 55–56).

Leonard stressed keeping an open mind as a listener when approaching the lectures because each promises



"The purpose of the Global Focus Series is to impact its listeners."

great variety. "We intentionally include such diverse professionals as journalists, ethicists, businesspersons, lawyers, educators, as well as academics from various disciplines," he said.

The purpose of the Global Focus Series is to impact its listeners. "The lectures are aimed toward anyone who wants to better understand the world," said Leonard. "We seek the curious, serious scholar who isn't afraid to cross disciplines as well as the student wanting to enrich his or her views of the world."

KC Resource Only a Mouse-Click Away

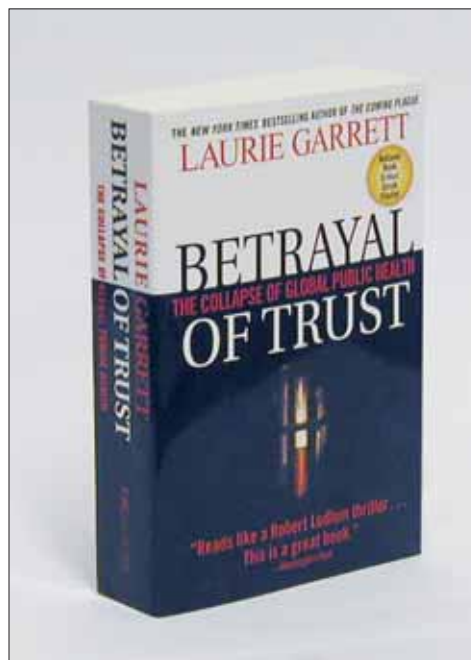
An interactive map on the Kennedy Center main page now connects to regional pages that then link to individual country pages for those wishing to learn more about a specific area of the world, or to prepare before planning travel to a country. Each country page offers five menus, each relating to BYU's



involvement: academic, art, athletes, alumni, and faculty. Simply visit the Kennedy Center web site at <http://kennedy.byu.edu> and click on the region you would like to explore on the map. Individual countries are listed on the left menu of each region page. Links to Kennedy Center lectures and articles, the International Society, CIA World Factbook, and the U.S. Department of State Background Notes and Public Announcements are included on the right column under Related Items.

If there is something useful you would like to see added for a region or specific country, please contact kcpublications@byu.edu.

Book of the Semester Announced for Fall 2004



Betrayal of Trust: The Collapse of Global Public Health by award-winning journalist Laurie Garrett was selected as the Kennedy Center's fall 2004 Book of the Semester.

Garrett lectured on the book during International Education Week on 18 November at the HBLL auditorium.

"This book brings together several important areas—including public health, medicine, and infectious disease research—through timely insight and analysis," observed Cory Leonard, Kennedy Center assistant director. "Globalization, a dominant force of our time, forces us to think of health problems solely in terms of local or national systems. These topics are global issues, and as we see from scenarios of bioterrorist attacks to the economic impacts of Asian bird flu, the consequences are enormous and far-reaching."

Published in 2000, in the book, Garrett takes the reader to various locations around the world, describing current catastrophic health conditions that are creating serious current and potential future global health problems. As informative as it is insightful, *Betrayal of Trust* pinpoints the link between health and global stability.

Known for her penetrating articles and books dealing with science and

health, Garrett is the only writer who has received all three big "P" journalism awards—the Peabody, the Polk (twice), and the Pulitzer. Since

1988, Garrett has been on the science writing staff of *Newsday*, where she has earned numerous awards. Before joining *Newsday*, she spent eight years as a science news reporter for National Public Radio (NPR) in both San Francisco and Los Angeles.

Garrett earned her bachelor's in biology from the University of California—Santa Cruz and began work on her graduate degree in the Department of Bacteriology and Immunology at the University of California—Berkeley, though she never completed her degree as she chose to pursue journalism instead. Both Wesleyan Illinois

University and the University of Massachusetts—Lowell awarded Garrett doctorates in humane letters *honoris causa*.

Though she is from Los Angeles, Garrett currently lives in Brooklyn Heights, New York City. Her earlier work, the *Coming Plague: Newly Emerging Diseases in a World Out of Balance* (1994), received rave reviews for its poignant insights into potential plague sources around the world. For more information about Garrett, visit her web site at <http://www.lauriegarrett.com>.

Each fall and winter semester, a new book is selected as the Kennedy Center's Book of the Semester. Books are chosen according to relevancy to current events, international affairs, and for their overall quality.

"The Book of the Semester affords an opportunity for non-required reading," commented Jeff Ringer, Kennedy Center director. "Our hope is that every student, faculty member, and administrator will take the time to read this timely text and attend the related lectures and discussions."

For more information about the Book of the Semester, visit <http://kennedy.byu.edu/events/BkotSem.html>.

More Title VI Opportunities

Latin American studies (LAS) students are hoping to enjoy more scholarships, research opportunities and field work through an extensive Title VI grant beginning in 2006. Enacted in the 1960s, Title VI is legislation that provides for nondiscrimination funding in federally assisted programs, such as education. Under a Title VI grant,



"The hope is that by getting this type of grant, we'll increase involvement and interest in Latin American studies."

institutions and universities may set up a National Resource Center. The center would provide funding and direction for extended scholarships, trips to Latin America, and in-depth research projects for the department.

"The hope is that by getting this type of grant, we'll increase involvement and interest in Latin American studies," said Ted Lyon, LAS coordinator and professor of Spanish at BYU.

BYU applied once for this grant in 2002 but was turned down. To increase their chances and make the application stronger, this go-round the department has teamed with the University of Utah. Lyon assures that both schools are trying to improve outreach to the local academic communities in Utah, as well as possibly other states. By joining together, the universities hope to establish a partnership that will help dispel some of the rivalries between the schools said Lyon. They are asking for about \$400,000 annually to split between the two schools. Ideas for using the money include improving the library, increasing the class offerings, and supplying more team-taught courses that synthesize subjects within the major. "We don't have enough of those here at BYU," Lyon declared.

LAS at BYU offers several advantages that faculty believe will be influential in obtaining the funding. "We have a large number of professors who have spent at least two years in Latin America," announced Lyon. "The reason is obvious—missions." BYU also teaches extensive Portuguese, a rarity for most large universities, and offers studies in Quechua, a native language of Peru and Bolivia, and Guarani, native to Guatemala.

Title VI grants are given on a three-year basis. If provided, this grant would cover 2006–09. The lengthy application, to be submitted in November 2005, has already been underway for two months. To begin the refining process, Lyon will fly to Washington, D.C., in October and meet with a Title VI committee to hone down the application details.

In order to qualify for the grant, departments must show evidence of a strong program. This means the university must have a LAS library, a supportive faculty, and a thriving interest among the student body. "One way to get a grant is to show other things have been going on for a while," Lyon said. Previously, the program has been supporting students, but with the grant, opportunities will skyrocket. "Europe can give fellowships to graduate students up to \$14,000 per student," stated Lyon.

Across the country, there are about fifteen of these programs in action. The University of Arizona, University of Southern California—Los Angeles, and a Notre Dame/University of Michigan partnership have implemented the programs successfully. "It's a terrific program," said Lyon. "We're excited about the possibilities."

Photo Contest

This fall brought another round of competition in the fifth annual Kennedy Center photo contest. Of the more than 200 photos entered, only sixteen were selected for display in the HRCB gallery. The top three photos also received cash prizes and a spot on the inside covers of this issue.

This year marks the first time women dominated first, second, and third place in the contest. First place and \$100 went to Genevieve Brown's "Agua," an old woman giving her donkey water in Comedero, Mexico; second place and \$75 went to Katie Dedrickson's "The Street Musician," a violinist performing while walking on a tightrope on the streets of London, England; and third place and \$50 went to Allison Horne's "Mardi Gras Boy," a young child in costume in the midst of confetti in Binche, Belgium.

"My experience in Mexico has been one of the highlights of my education at Brigham Young University. There is something about being immersed in a culture that is completely different than what you have experienced that allows room for growth," explained Brown. "I was living in Comedero, a small village in Mexico, when I took the picture 'Agua.' I was actually in the middle of a literacy lesson, when the student's donkey showed up thirsty. Luckily, I had my camera and snapped the picture."

International study programs at BYU vary from study abroad to international volunteers, internships, or field studies. Each program is designed to give students the opportunity to take learning out of the classroom and into the world. International programs also help



students gain a broader global perspective as they learn to be at home in other countries.

Horne described her participation in the winter 2004 Paris study abroad program as “the time of my life. I feel like the world has been opened to me. My study abroad experiences have given me new insights that I will carry with me for the rest of my life.

“I learned to accept and embrace other cultures, as I tried to assimilate into them. I realized that you can’t judge a country by the actions of those that are in power. I learned things during my study abroad experience that I could not have learned in any other way.”

The aim of the photo contest is to allow students to share their experiences via photography and to collect photos for use on Kennedy Center flyers and posters. In addition to the photos by Brown, Dedrickson, and Horne, thirteen other photos received honorable mention and were taken by John Collins, Sara Milton, Katie Dedrickson, Matthew Adams (2), Tyler Gibb (4), Erin Rider, Kelly Hill (2), and Brooke Porter. All of them were honored at an awards reception held at the center on Thursday, 18 November. Students from programs varying from Art History Study Abroad in Europe to the Mexico Literary International

Field Studies program entered the contest and winners were voted on by the center’s faculty and staff.

Photos are archived for viewing online at <http://kennedy.byu.edu/publications/photo>.

Global Careers Workshop

October marked the first-ever Global Careers Workshop, an all-day event which gave students the opportunity to learn more about international career options. Speakers and panels presented information to help students better understand their potential futures.

The event started with “What is an International Career?” presented by Cory Leonard, Kennedy Center assistant director. After briefly discussing the definitions of international careers, he directed students to the International Society web site and database. The International Society facilitates those in international careers to network—whether a Latter-day Saint or not—with other professionals.

The keynote address, “What are Companies

Looking For?” was delivered by Walt Ames, vice president of A.T. Kearney Executive Search, in the Tokyo office. Ames focused on the recruiting side of international business, including what recruiters do and specifically what qualities companies are looking for in job candidates. “Companies are looking for those with the ability to do the job represented by education, experience, current compensation, and overall fit—a quality that can’t really be defined—but is evident

when it exists in a candidate,” explained Ames. “Basically, you’re doing well in an interview if the interviewers lean forward—if they are captivated with you.” He also noted that though language ability is a plus, many businesses do not make their final hiring decisions with language as a factor.

Ames, a former mission president in Japan, admitted that there are sacrifices in choosing a career that takes you overseas. Though the career opportunities are ample, family must be considered before taking any large steps in the career process. “As with anything, follow the Spirit when making these huge decisions,” he said.

Three focus panels on international law, international development, and government intelligence filled the afternoon. The day closed with “Foreign Service and International Diplomacy Presentation” given by Jordan Tanner, a career U.S. Foreign Service veteran. Tanner’s two-hour presentation offered students a firsthand account of the implications of working in international careers.



Derek E. Baird

Derek E. Baird has been invited by the Museum of Tolerance in Los Angeles and Dr. Mercedes Fisher, professor of education of Pepperdine University Graduate School of



"Those types of relationships are what make BYU and the American Studies program so great!"

Education and Psychology, to pilot a tolerance program. Baird's goal is to create an interactive environment that will be instrumental for the Tools of Tolerance program in the museum.

"As curriculum developer, Dr. Fisher and I will design and implement face-to-face and online training for law enforcement, educators, and the National Institute Against Hate Crimes," Baird explained.

He also intends to adapt these courses for online learning. "This will help uniformed and civilian personnel understand the dynamics of racism, bigotry, and discrimination and engage them in discussions about tolerance, diversity, and effective responses to situations in law enforcement," said Baird.

His previous experiences have helped prepare him for this task. He co-founded BlendedEDU, a web log that focuses on assisting education professionals to integrate web-based social networking media, such as blogs and newsgroups, into traditional and online classroom environments. Working with Maryanne Campo, Distributed Learning director at Northern Mariana College, Baird created the site as part of a presentation at the Washington Association for Learning Alternatives teachers' conference.

Baird also consulted with the Joseph H. Pendleton Chapter of the Military Order of the World Wars. This veteran auxiliary group worked with him to integrate social media

applications into their conferences. His work was put into action at the 2004 Youth Leadership Conference, held at the Marine Corps Base at Camp Pendleton.

A 1994 alumnus of the American Studies major, Baird attributes his achievements to dedicated professors at BYU. "I owe much of my post-BYU success to Dr. Neil York, Dr. Richard Cracroft, and Dr. Martha Bradley," he said. "I can't thank them enough for the foundation of knowledge they helped me construct, pushing me to develop critical thinking skills, and being such supportive, encouraging mentors." Baird continues a relationship with the Kennedy Center when he seeks advice or counsel. "Those types of relationships are what make BYU and the American Studies program so great!" he concluded.

Ryan R. Bird

Ryan R. Bird is managing a project that will move the production of Nike shoe boxes from Seattle to Ho Chi Minh City, Vietnam. "I am working with two organizations,



"I graduated in Asian studies, a selection I have not regretted."

New Toyo of Singapore and Alliance Packaging of Seattle," said Bird. This challenging job involves becoming a bridge of interest between Chinese, Vietnamese, and American cultures.

Bird's first Vietnamese encounter came through serving a Vietnamese-speaking mission in Philadelphia. A love for the culture drove him to employment as an IT professional in Hanoi, Vietnam. In the spring of 1996, after spending over a year there, Bird felt it was time to meet his personal goals and pursue a professional degree. His confidence was enhanced by a visit from the Young Ambassadors to

Hanoi. He spoke with Ray Hillam, former Kennedy Center director, who assured Bird that his decision to attend BYU would be ideal for Bird's interests. His decision was confirmed shortly thereafter. "A few months later, as I was preparing to return to the States, President Hinckley visited Hanoi. His advice to me after hearing where I was from: 'Go home and marry a Utah Valley girl!' A year later I fulfilled the prophet's words."

Never a typical BYU student, Bird took advantage of all types of classes offered through the center. "I took classes any time they were available, including Internet classes, study abroad, and independent study all within the span of a year and a half," he declared. "I graduated in Asian studies, a selection I have not regretted."

Bird and his wife, Theresa, spent two years in California before he was accepted at Thunderbird's Executive MBA program in 2001. He graduated from the Garvin School of International Management in 2003.

Last year Bird, his wife, and their four children boarded an airplane to Vietnam. "We sold everything we could, brought all our belongings with us on the airplane and said goodbye. I had no job, just a lot of ambition and a strong faith that the Lord would take care of us," Bird offered. The skills and knowledge he had acquired were quickly put to use in his management position. One lesson he has learned: "You must control your own destiny."

Marcie Holloman

At the end of my freshman year in college, my family had just returned from living ten years in Asia back to the D.C. area. I used



"Through my research I felt like I was learning exactly what I wanted to be learning."

every resource I could to find internship opportunities, and I was offered a research intern spot at the



Congressional Research Service on Capitol Hill, focusing on issues of foreign affairs and national defense. At age seventeen, I was the youngest person to ever be admitted into their internship program at that time. The most important part of that experience was that I gained confidence in my ability to analyze and think.

Back at school in the fall, I found out about an opportunity to do an internship in Taiwan for the Foreign Commercial Service. This definitely met my thirst for adventure, so I jumped at the opportunity and moved to Taiwan for six months, living with eight Taiwanese girls and working at the World Trade Center in Taipei doing research and trade shows for American companies seeking business opportunities in Taiwan. I not only fell in love all over again with the Chinese people, history, culture, and language, I also realized what an impact democracy could have on bringing economic and social growth to a country.

One of the most influential parts of my college experience was my involvement with Students for International Development. Becoming involved in this small group of students was a very pivotal experience because I could be part of a community of like-minded people.

In my junior year, I declared an international studies major with a global trade emphasis and minors in Chinese and international development. And I received a call to serve in the Taiwan Taichung mission in November 1997. I felt right at home, and my love for the Chinese people and my career path deepened more than is possible to express.

Having returned from my mission, I attended the Microenterprise Conference on campus, where I laid out a plan of action to learn about microcredit, first in the U.S. and then take it to China. After competing with the Model United Nations team in New York that spring, I decided to stay in the city and volunteer at a microfinance nonprofit called Project Enterprise, a replication of the Grameen Bank in Harlem and Brooklyn. I recruited and trained women and men who wanted

to become entrepreneurs and work their way out of poverty by starting their own business. They were truly breaking the mold of their past and, as a result, changed the social and economic fabric of their communities.

Then in the fall of my senior year, the next part of my dream fell into place. I learned about an opportunity to train NGO leaders in China to set up a microcredit program. It was extremely rewarding to work with truly creative, resourceful leaders, who believed in the power of their people and were eager to learn how to apply the tools we offered them.

After returning from China, I spoke with my mentors at the Kennedy Center and from prior internships, and they helped me see that there was a common theme in all my interests: facilitating positive change and growth in people and organizations. One mentor suggested that the Marriott School's MOB program would equip me with the kind of skills and tools I would need to become an effective change agent and give me the flexibility to work in any sector.

My reasons for going to graduate school were to learn as much as possible about how organizations work and how to help people work together effectively—not to fit into a corporate mold or move up the ladder. I also worked with several classmates to start up PathWorks, a consulting group for small businesses in the area. Through my research I felt like I was learning exactly what I wanted to be learning, and through the consulting I applied my knowledge to real-world companies.

During my second year in graduate school, I took some incredible classes that allowed me to use my creativity and apply the skills I had spent so much sweat and tears to learn. I finally started to see how my broad range of interests could all fit together. That one realization was worth all the pain of graduate school!

Interestingly enough, one of the most significant experiences during graduate school was my involvement with Net Impact, a national organization of MBAs committed to promoting ethical business. In my second year, we tripled our BYU chapter membership, began an exciting community resource

center program in conjunction with the United Way, volunteered at the national Business for Social Responsibility conference, and won second place in the national Business Case Competition.

I can say that since graduation a year and a half ago, I've had nonstop adventure finding ways to apply the things I learned in school. Right after graduation, I moved to New York and through my contacts at Net Impact, I found a volunteer opportunity with United Nations Global Compact. I then piloted a project for MBA students at BYU and NYU to work with global companies to create an online learning community for ethical business practices.

Just when I was feeling really comfortable with my 'dream world' in New York, I was contacted by an alum from the MOB program to interview for a job at a mid-sized tech company in California to help their new HR director turn around the department and to help set up a new design center in Shanghai.

The two most important things I've learned since leaving school is that I'm never pigeonholed into one career path, and that I never have to wait to make a meaningful contribution in my corner of the world.

Anthony Rivera, Jr.

Anthony Rivera, Jr. works as a Native American Consultant for an engineering infrastructure firm CH2M HILL located in Orange County, California. Rivera provides business opportunities to Native American Nations.

He fondly reflected on his first experiences at the Kennedy Center. Evoking his days as a missionary in Hamburg, Germany, Rivera went door to door in the center in search of a job to supplement and enhance his ancient Near East studies. "This time, it was office doors of professors instead of residences in Germany," he recalled.

To his dismay, Rivera found that the positions he was interested in were already held by other students. His disappointment was quenched by the warm reception of Professor Kent P. Jackson, then the chair of Near



Photo courtesy of Paul Nelson—Japan



"I was able to learn directly from Middle Eastern students what it is like to live in countries of great turmoil."

Eastern Studies at the center. "My experience as a research assistant to Dr. Jackson brought me many fond memories of research, conversation, and mentoring within the halls of the center," Rivera remembered.

He is quick to attribute much to his professors. "Classes on Near East modern history taught by professor Arnold Green helped me comprehend the depth and complexity of the culture and politics of this area of the globe," stated Rivera. He also cited courses taught by Dr. James Toronto as beneficial to his studies. "I was able to learn directly from Middle Eastern students what it is like to live in countries of great turmoil and to empathize with their struggles," he commented.

These experiences served as excellent preparation for graduate studies in 1993, when he entered Harvard Divinity School with a full scholarship to study with what he calls "some of the finest scholars in ancient

cultures and religions." He also worked on the editorial staff of *Harvard Theological Review* before completing a master's degree in theological studies.

Rivera pursued post-graduate studies at UCLA in 1995 as one of the early recipients of the prestigious Hugh Nibley Fellowship of Ancient Studies. Rivera served for a time as faculty with BYU's Ancient Scripture Department and with Saddleback College's Anthropology Department. But Rivera found a new direction for his work.

"It was at this period in my career that the call came to me to serve my tribe, the Juaneno Band of Mission Indians, Acjachemen Nation of Orange County, California," Rivera stated. "I was appointed chair of the tribe's Cultural Resources Agency in charge of preservation of the tribe's artifacts, burial grounds, and traditional properties."

His service continued with an appointment as a council member of the Tribal Government. This role put Rivera in charge of governing

the political affairs for his people. Today, while working as a consultant, he remains connected with the Acjachemen Nation as chair of the tribe's Cultural Resources Agency and plans to campaign for governing chairman of his tribe in 2005.

Rivera deems his time spent at BYU an overwhelming success. "The Kennedy Center experience in studying international politics and cultures has provided the necessary training needed to serve sovereign tribal governments within the United States," he affirms. "I cherish the time spent at the Kennedy Center and apply the lessons learned at BYU and Harvard in the success of all my career and personal goals."



Photo courtesy of Emy Cannon—Philippines



Two Villages in the

GUATEMALAN HIGHLANDS

by Jamie L. Huish

The sun is rising over a small Guatemalan village as a young college student rolls out of her sleeping bag and helps her host mother prepare a simple breakfast over the fire. There is no electricity, and the younger children haul water from a nearby well. As the day goes on, the student volunteers at a local health clinic, taking copious notes in her research notebook. The sun climbs higher and the men are returning from their corn fields for lunch in adobe huts. The student joins her peers and their professors for a bite to eat, and a discussion over the day's findings. Small Guatemalan children chatter in K'iche', their native language, at her feet.

For a small group of BYU undergraduates, this is summer break. Field study programs are usually reserved for students in the upper stages of graduate work, and serious research is widely considered practical only for those at the graduate or doctoral level—an idea that is being challenged by John P. Hawkins, an anthropology professor at BYU.

Humble Beginnings

An idea formulated in a coffee shop in Mexico City was the creative spark that became the first BYU Guatemalan field study program. Hawkins was chatting with colleague Walter Adams, then at Brown University, between sessions of the 1993 International Congress



Photo courtesy of Sara Anderson—Guatemala

of Anthropological and Ethnological Sciences. They questioned the presumed incompetency of undergraduate students in the research field and decided such an experience would serve as wonderful preparation for graduate school. In Hawkins' words, "On the whole, the stereotype is that undergraduates have inadequate

Rigorous demands are placed on the selected students. They comply with a set of rules that is clearly outlined: avoiding alcohol, illicit drugs, smoking, and any behavior seen as flirtatious or promiscuous. As required of all BYU overseas programs, students, many of whom are former missionaries, also agree to

be combined into a volume on that topic. "The grant gave us the power of enticement to say 'this is how it's going to be,'" said Hawkins.

Students often live with families that correspond with the theme. During the summer with religion as the focus, students lived with local religious leaders. In 2005, students



training in the discipline and less commitment to research."¹

The two professors combined their ideas to create a field study that would unite their research interests. They identified two Guatemalan villages as sites that would be conducive to research by groups of undergraduate students: Nahuala and Santa Catarina Ixtahuacan.

Launched in the summer of 1995, Hawkins annually accompanies ten to twelve students during the spring/summer terms. Each student is required to take a rigorous preparatory class the semester prior to departure, taught by Dave Shuler, International Study Programs (ISP) coordinator. Shuler provides instruction in culture, literature, and research methods. The program is also directed by a student field facilitator, a senior anthropology major who has participated in the program at least once.

The recruitment process for the field study can be intense. Students are required to be at least conversational in Spanish, and an optional class is offered in the indigenous K'iche' language. "We [show] them pictures of dingy outhouses, board-hard beds, and life in a sleeping bag. We [talk] about reactions to dogs, flea bites, rain and mud, and getting sick," said Hawkins.² Tough, dedicated, and cooperative students are sought for, and the groups become very close on the May to August trip. "The students are very mature. They conduct themselves as well as any graduate students," said Shuler.

refrain from proselyting about The Church of Jesus Christ of Latter-day Saints. "We [reiterate] frequently that we [are in] Guatemala to learn about other people's cultures, not to preach, teach, or persuade them about any aspect of ours."³ Students have responded favorably to these conditions, with few serious problems over the ten summers the program has been functioning.

"Programs like John's demonstrate that students are capable of serious research," said Shuler. "The better half of undergraduate research is equal to graduate research."

Securing a Future

The program changed in 2002, when Hawkins received funding through the National Science Foundation (NSF). Working with his colleague, Adams, Hawkins applied for the grant under the Research Experience for Undergraduates program, which provides funding for transportation, room and board, and a weekly stipend for ten students. The grant was awarded for two years, and then renewed for three years as the program continued to be successful.

Implementing the grant brought about several changes. The field work became more research oriented, with a stronger emphasis on publication. Each student submits a research proposal with very specific topics prior to going. Hawkins imposes a central theme, such as health or religious practices, as a focus each year. After the field study is completed, students compile their papers to

will be researching under the theme of kinship, family, marriage, and domestic relationships.

The grant also allowed BYU to combine with affiliate universities for a limited number of students. The University of Illinois at Chicago, Southwest Texas University, and University of Texas Panamerican each contribute one or two students for the group. Hawkins and Adams travel to each university to assist in the selection and preparation process.

Village Life

Students become an integral part of the two village communities. Previously the program ran for seven weeks, but at the request of students and faculty, it was extended to its current length of twelve weeks. "The longer the better," said Shuler. "This allows students to get in deeper with the community and strengthen relationships."

Indeed, relationships with the villagers proved to be crucial as Hawkins returned year after year. Interpreters, housing, and general living conditions are established for the following year, creating a strong foundation for the students to build on. "The genius of field studies is that it's the same faculty doing continuous research in the same location," said Shuler. "It's amazing."

The host families are attracted to the idea of "adopting" students for the summer because they receive pay for room and board well above the going rate. Students are encouraged to become like another child in

the family and help with chores and family duties as necessary.

Shuler recounted an experience he had one summer while visiting a village school with the group facilitator. He recalled a child yelling the K'iche' name of the student and suddenly hundreds of people running toward them. The villagers enthusiastically

week. Attended by all students and professors, the classes serve as a time for continuing guidance and encouragement as the projects come together. Students debrief each other on their data and research, and cite what needs to be done in the future to enhance their projects. The day also includes presentations and dis-

their patron saints. Many younger members of the community wanted to leave Ixtahuacan, while the older members preferred rebuilding their former home.

Even the students were divided over the move. "It made for a dynamic academic discussion for the students, but it was very real," said



greeted Shuler and the student, who was fluent in K'iche' and lived with a local family. When the student had to return to the United States, Shuler recalls the tears that were shed as though it was the departure of one of the family's own sons. "I could tell no difference between him and other members of the family," Shuler said.

Field research is conducted as a part of students' daily lives. They are encouraged to volunteer several hours a week, working with villagers in various occupations that provide a natural outlet to form relationships.

One student, Amy Alexander, was researching sorrow and depression in Guatemalan women. She spent hours with an elderly woman cooking and doing daily chores. The pair hauled water, washed clothing on rocks, and collected sticks for the woman's fire. Through their chores, the student talked with the woman and learned her life story. "Eventually this was what gave her access to understanding the woman," said Shuler.

Students accompany many types of people on their daily routines. They visit schools, volunteer at clinics, and work as translators. Many work with nongovernment organizations (NGOs) to offer volunteer services. The community reaction in both villages has been very positive. "We're part of the community," Shuler said.

Students also continue their formal education with their professors. One day a week is devoted to class studies, where students review the work they have done over the past

cussions of the country and culture and how findings can be applied to particular projects.

Hurricane Mitch

In the summer of 1998, Hurricane Mitch struck Central America, causing detrimental damage to Guatemalan villages and towns. Landslides buried the hillsides in mud, making the earth so saturated with water that the adobe huts most villagers lived in melted. Floods changed the face of the land, making the village a shadow of its former self.

During this time, there were several BYU students working in the village of Ixtahuacan. These students rescued people, helped with cleanup efforts, and observed the culture in the face of a natural disaster. Their experiences eventually became the subject of many of their research projects.

Seeing the widespread destruction, the Guatemalan government proposed relocating Ixtahuacan to a new area in the mountains. Some residents pushed for the new location, a move from 6,800 to 9,800 feet elevation. The new location would be close to an international highway, with more outside access but a much colder climate.

Naturally, the move sparked debate all throughout the community. Old and young disputed the merits of uprooting to an entirely new place, leaving behind ages of ancestral ground. Deeply religious, some elderly K'iche' opposed the move, arguing it would displace

Shuler. The debate continued throughout the summer and as the students returned to the United States.

Ultimately, four-fifths of the community moved to the new location, named New Ixtahuacan, but referred to as "Alaska" due to the temperature change. Those who uprooted were "the young, the protestant, and the more educated," according to Hawkins.

To assist in the move, the government offered extensive aid. "They built an entire city," said Hawkins. New Ixtahuacan has cinderblock homes, electricity, and running water in every home Shuler said. The people settled into their new homes, even creating new myths about why they founded the town.

In spite of their acceptance of the move, the relocation has created problems. The higher altitude brings many upper respiratory diseases to a people unaccustomed to damp and fog. At first there was no way to get wood or grow corn. "They moved away from their land; this is the basis of their identity," said Hawkins. Transportation to and from their old corn fields costs a third of a day's wages. Many are becoming very dependent on aid from NGOs. This is difficult as well because it goes against the indigenous culture. "It contradicts the Indian identity of self support," said Hawkins.

The K'iche' struggle between two worlds. Many are caught between adapting to the modern

world and remaining entrenched in their traditional Mayan world. "They lead a very conflicted life," said Hawkins. The relocation seems to have triggered a surge in alcohol abuse and public drunkenness, spawned the first case of suicide, and led to the first occurrence of migration to the United States.

turn their efforts to the post-field experience by enrolling in an advanced writing class and a post-field seminar that synthesizes their experience and research with necessary skills to publish their findings. After months of writing and revision, the students compile papers ready for presentation.

dents gain confidence as their papers and their presentation skills become more polished. Students also become more aware of the importance of the ground they are covering. "Many of the papers display a gradually increasing awareness of a student's cultural ethnocentrism. We have tried not to edit out such



Despite these hardships and changes, many in the village are surviving. Few people return to Old Ixtahuacan because of a cultural emphasis on honor. "To return is an admission of defeat," said Hawkins. The K'iche' relocation provided many new angles for research and study for BYU students.

Publish or Perish

In the early years, the field study program had little concern for publication, but Hawkins realized his students were collecting valuable material. His goal became to "improve the program to make publication an easier and natural result." With the NSF funding, this became ever more important and is now one of the program's main goals.

Ideas for publication always begin long before students ever set foot in Guatemala. Starting with the preparation course, each student choose a topic conducive to field research within the scope of the overall theme. Students must enroll in a field method's course and a Mesoamerican course emphasizing Guatemalan study. Each class provides the needed preparation for developing a solid research proposal. That proposal is then investigated in-depth during the summer, and each student receives nine credit hours for their course work. Rough drafts of papers are encouraged to be written during the last two weeks of the field study to allow for any unanswered gaps to be filled.

Upon exiting the field, students

Conference presentations are almost unheard of for undergraduate students. Hawkins says this is an integral part of academia and strongly encourages formal presentation. Winter semester following their return marks the first presentation, which is accomplished at ISP's Field Study Inquiry Conference held at the Kennedy Center. From these comfortable proceedings close to home, students then work up to a regional conference such as the Utah Academy of Sciences, Arts, and Letters. National levels follow at the American Anthropological Association and the Latin American Studies Association. Hawkins believes strongly in the effects of proceeding to each level. "Students from our field study are the only undergraduates at these meetings," he said. "And they are the only ones getting published like this."

Currently, there are three volumes underway. The first: *Roads to Change in Maya Guatemala: On Field Schools, Nurturing Undergraduate Ethnography, and Understanding the K'iche'* will be published by the University of Oklahoma Press (2005). Volume two centers on health systems and is currently under review; volume three covers the Ixtahuacan relocation studies and is in development.

Hawkins said there are many benefits to an expectation of publication. Professional exposure and increased academic focus serve the students as well as the professors, and the program as a whole. Stu-

developing realization of their own naiveté, because it is of value to others to see fellow students struggle against the bands and blinders of our own cultural background."⁴

For more information on the opportunities offered by International Study Programs, see the web site at <http://kennedy.byu.edu>.

Notes

1. Hawkins, John P. and Walter Randolph Adams. *Roads to Change in Maya Guatemala: On Field School, Nurturing Undergraduate Ethnography, and Understanding the K'iche'*, p. 29.
2. *Ibid.* p. 37.
3. *Ibid.* p. 40.
4. *Ibid.* p. 77.

Equipment and Service for Mampong

In May 2004, Bill Olsen, adjunct professor of anthropology at BYU, headed a group of seventeen students traveling to Mampong, an Ashanti zone of Ghana that is forty miles northeast of Kumasi. Though it was the third BYU volunteer trip to the area since 2002, this marked the first time that the group brought medical equipment and supplies with them.

Medical supplies were collected mainly through Olsen's son, Ian. "My son used this as his Eagle Scout Project," Olsen said. Ian received donations from American Fork, Primary Children's, Mountain View, and Orem Community hospitals. "Hospitals routinely throw away or recycle old or outdated equipment," Olsen explained. "People were all too happy to contribute equipment." All in all, eighteen, thirty-inch nylon bags, loaded with laboratory and operating room equipment, blood transfusion, and other medical supplies, were taken to Ghana.

Normally, healthcare in Ghana is limited to the few on a "pay as you go system, which excludes many people who cannot afford healthcare," Olsen reported. The donated medical supplies will be of most use to that group at the Government District Hospital. "They promised the supplies will be used by those people free of charge," he said.

Two of the eighteen bags were infant and children's supplies given to the "Babies Home," a state-run facility for



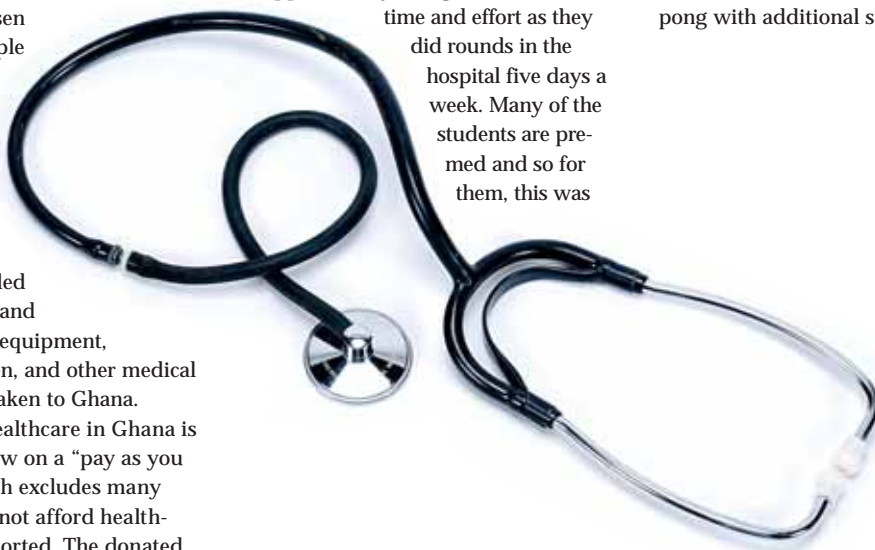
Students with their precious supplies.

children who are orphaned or had a mother die in childbirth. Part of this center's purpose is to take care of motherless infants and toddlers until they are five years old, at which age the fathers come to get them. The program enables fathers to support their family, while the small children get the care they need.

The students donated more than supplies—they also gave of their time and effort as they did rounds in the hospital five days a week. Many of the students are premed and so for them, this was

an opportunity to gain firsthand experience serving in their future field.

Overall, the experience was positive for both the BYU group and those receiving service. "We are looking at this as a long-term relationship," Olsen commented of the relations built with the donation recipients in Ghana. "We are hoping to do it again." Next spring, Olsen and students will return to Mampong with additional supplies.



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On 20 May 2004, as part of Utah's commemoration of International Trade Week, the Kennedy Center, in partnership with the Global Management Center and the State Office of International Business Development, sponsored a panel discussion on globalization.

There is no business, institution, or individual in the state of Utah whose daily life is not touched, for better or worse, by the forces of globalization. This panel explored the forces that drive globalization and how these processes influence ways of doing business and participating as consumers in the global marketplace. Globalization has many faces: good, bad, ugly, and indifferent. All of those faces are part of doing business in Utah. The panel included a discussion and multimedia presentation on what globalization means to Americans, Utahns, and consumers of the world.

Chair: Tina Lewis, director, Utah State Office of International Business Development

Moderator: Bruce Lindsay, MBA and news anchor, KSL News

Panelists:

Earl Fry, professor of political science, Canadian Studies coordinator, Brigham Young University

Warner Woodworth, professor of organizational behavior, Marriott School, Brigham Young University

Russell W. Belk, N. Eldon Tanner Professor of Business Administration, David Eccles School of Business, University of Utah

Scott Woodward, associate professor, School of Business, Utah Valley State College

Gary Bamossy, professor of marketing and director, Global Business, David Eccles School of Business, University of Utah

Earl Fry on globalization—

“

In referring to “globalization,” Dani Rodrik has suggested that depending “on who uses it, the term denotes an opportunity, an imperative, a source of anxiety, or at worst a curse.” Whether Americans like it or not, they are very much a part of a globalized economy in which international trade in goods and services, international direct and portfolio investment, the movement of people across national borders, and global currency transactions are at or near record levels. The U.S. now stands as the world's largest importer and exporter, the largest foreign direct investor and host nation for foreign direct investment, the largest holder of international assets, the leading host country for foreign-owned assets, and the leading recipient of immigrants—documented and undocumented. The challenge facing the United States is to maximize the clear benefits of globalization while mitigating the negative trends such as international terrorism, international organized crime, and the rapid movement of diseases which are no respecter of national boundaries. Globalization will require intense and sustained cooperation across national borders, because so many of the problems facing the world today are beyond the capacity of any one nation to solve single-handedly—even by the world's only remaining superpower.

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Kennedy Center Fifth Annual Photography Contest

Second Place
"The Street Musician"
Katie Dedrickson
London, England



Third Place
"Mardi Gras Boy"
Allison Horne
Binche, Belgium



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*“Often our
understanding of
God’s workings
are the
‘contracted notions
of men.’”*