



BRIDGES

WINTER 2003

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

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Kennedy Center Third Annual Photography Contest

First Place, "Reflecting on 90 Years in the Same Village," Molly Jones, Shaanxi Province, China



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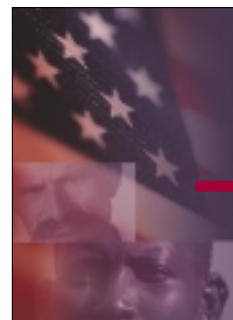
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Published by the David M. Kennedy Center for International Studies, Brigham Young University, Provo, Utah. Copyright 2003 by Brigham Young University. All rights reserved. All communications should be sent to *Bridges*, 237 HRCB, Brigham Young University, Provo, Utah 84602.
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Director's Message

Rodney B. Boynton, associate director



There is something peculiarly ironic in the fact that as millions of people watch what appears to be the first, prime-time war on television, simultaneously the same instantaneous communication dynamic is driving terror over an unknown disease that began in Asia tagged "SARS" (Severe Acute Respiratory Syndrome). We have not been immune to either factor at the Kennedy Center. In fact, as students linger in the Herald R. Clark building foyer to watch the latest CNN Iraq update, international study programs in Asia were cancelled.

This spring, university administrators have been holding daily safety and security consultations for the hundreds of faculty and students who are studying around the world. The familiar saying, "the world is our campus" is quite literal.

The *Wall Street Journal* recently reported that study abroad programs have been making hard choices, both financially and programmatically. Schools who own physical facilities in Asia are clearly the hardest hit, but anyone planning credit hours, semesters, years, and degrees, understands that such uncertainty can be unwieldy at best and disastrous at worst. Deciding how much risk is acceptable and when to draw the line and bring students home has major implications for everyone. So far, academic study programs in most other parts of the world continue to run, and we continue to plan for more in the future.

The Kennedy Center and various other international programs across campus will weather this storm and continue to offer an even more geographically- and disciplinarily-diverse program, from formal faculty study abroad to international field study and volunteer programs. Meanwhile, we take solace in T.S. Elliot's words in "Little Gidding" (from his "Four Quartets"): "We shall not cease from exploration/ And the end of all our exploring/ Will be to arrive where we started/ And know the place for the first time."

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THE PARADOX OF RELIGIOUS PLURALISM AND RELIGIOUS UNIQUENESS: “CAUSE MY CHURCH TO BE ESTABLISHED”

by Elder Charles Didier, Presidency of the Seventy

First of all, I would like to thank the International Society for the invitation to address this distinguished audience tonight. I use the word *distinguished* on purpose as it means literally “to separate by pricking” (*Webster’s New Collegiate Dictionary*). Your mark of distinction, of excellence, is your testimony of the divinity of Christ and His restored Church on the earth today. Using this mark in your professional field is making a difference in the way The Church of Jesus Christ of Latter-day Saints is being known, recognized, and established in the nations of the world.

As for myself, my field is as general as it can be as a General Authority, and my only distinction is to prick the hearts of people with the word of God, as mentioned in Jarom 1: 11–12:

Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was. And after this manner did they teach them. And it came to pass that by so doing they kept them from being destroyed upon the face of the land; for they did prick their hearts with the word, continually stirring them up unto repentance.

This proselyting message will never change; it is eternal in our mortal perspective. It is, of course, associated with the verb to *prick*, which also means to affect with anguish, grief or remorse, or repentance! Where did it start?

From the very beginning of the history of mankind, man has been characterized by physical and spiritual needs as we may refer to the so-called primitive man of Africa, Australia, or Neanderthal, or to our biblical religious ancestors Adam and Eve. Their physical needs were their first priority in order to survive, and the earth became their first resource. Three essential questions were asked on a daily basis.

The man: "What are we going to eat tonight?"

The woman: "What am I going to wear tomorrow?"

Both of them: "Where are we going to find shelter and protection from the elements around us?"

But after being satisfied with an answer to their physical

needs, namely, from the earth, there came the quest for knowledge about themselves, their existence, their hopes and pains, their future. How to face the challenges of life and, especially, death? Spiritual or philosophical needs emerged rapidly and were answered by revelation by God or by worshiping man-made idols. It seems that there was always an inborn need for worship or religion. It is the Greek historian Plutarch who wrote, "In history I have found cities without ports, cities without palaces, cities without schools, but never have I found cities without places of worship."

Religious, as well as social, economical, or political, pluralism developed from the beginning in one form or another. The one religious form, the original, came by direct revelation from God giving knowledge of who to worship and how to worship and giving mankind a plan of happiness, also called the plan of redemption. Another religious form was a deviation from divine revelation that could be defined as human divination leading to a worship of man-made idols or man-created gods. This deviation, by the name of apostasy, would take place by defection from true knowledge or renunciation of true faith. It is interesting to note that despite eras of apostasy, they were always followed by a restoration of the true nature of God and His plan of redemption for His children. Such a period of establishing or restoring true religion was called a "dispensation"—God literally dispensing divine knowledge for the benefit of His children. Thus, in this religious pluralism, people had to deal with a fact called divine revelation and not only the uniqueness of it, but also that this divine revelation had been witnessed by men called prophets, and their testimonies were recorded in sacred books.

Atheists, pagans, or idolaters did not have such written or revealed evidence except their own. In the Book of Mormon, Alma the prophet, confronting Korihor, the Anti-Christ, asks him, "And now what evidence have ye that there is no God, or that Christ cometh not?" The answer is plain and direct, "I say unto you that ye have none, save it be your word only" (Alma 30: 40). Evidence throughout the centuries testifies of the existence of God—even though some may choose to deny that there is one.

For example, returning to our beginnings, we read of what happened to our religious ancestors, Adam and Eve, as they were pondering and praying about their spiritual needs. From the book of Moses, a prophet, in the Pearl of Great Price we read, "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord" (Moses 5: 4–5).



As for myself, my field is as general as it can be as a General Authority, and my only distinction is to prick the hearts of people with the word of God . . .

Religious uniqueness has always been declared by revelation from God, by angels—his messengers, or other means, and through prophets called by Him. Religion, a revealed system of beliefs, ordinances, rites, and a way of life, was to become an integral part of life to save man from his mortal and imperfect condition. A Savior and Redeemer was announced to bring to pass the immortality and eternal life of man through the Atonement. His name would be Jesus Christ, the Messiah, the Son of God.

Jumping over the centuries, we find the same reality today. The recent dedication of the Nauvoo Illinois Temple, a house of worship, is a vivid and modern example of what happened yesterday with Adam and Eve and what has continued in all the various dispensations of the

and afflicted ones, with all the poor and meek of the earth; that the kingdom, which thou hast set up without hands, may become a great mountain and fill the whole earth; That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners; And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth (Doctrine and Covenants 109: 72–74).

Is that prayer different from the dedicatory words of President Gordon B. Hinckley, our present prophet, for the Nauvoo Illinois Temple? Let us

review a short excerpt:

Now, Beloved Father, this is Thy house, the gift of Thy thankful Saints. We pray that Thou wilt visit it. Hallow it with Thy presence and that of Thy Beloved Son. Let Thy Holy Spirit dwell here at all times. May Thy work be accomplished here, and Thine eternal purposes brought to pass in behalf of

Thy children, both the living and the dead. May our hearts reach to Thee as we serve within these walls. May all who are baptized in behalf of those beyond the veil of death know that they are doing something necessary under Thine eternal plan. May those who are here endowed understand and realize the magnitude of the blessings that come

of this sacred ordinance. Seal upon them the covenants which they make with Thee. Open their eyes to a clear perception of Thy divine purposes. As they move into the beautiful celestial room, may their minds be brought to an understanding of Thy glorious plan for the salvation and exaltation of Thy children.

May those who gather at the altars in the sealing rooms, whether in their own behalf or in behalf of their forebears, comprehend by the power of the Spirit Thy divine will concerning the eternity of the family—fathers, mothers, and children, joined together in an everlasting union. May they receive a vision of Thine infinite ‘plan of happiness’ which Thou hast designed for Thy faithful sons and daughters (Dedicatory Prayer, 27 June 2002).

Again, from the beginning until now, all that has been done to exercise the true worship of a living God and His Son Jesus Christ has been accomplished through the establishment of the Church of Christ upon the earth. Modern revelation confirms it over and over, as I quote from the Doctrine and Covenants, section 1, verse 30:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually.

One God; one Savior; one plan of salvation; one church; one priesthood; one set of ordinances of salvation—that uniqueness has always been the subject not only of questioning this assertion but especially of criticism leading

Religion, a revealed system of beliefs, ordinances, rites, and a way of life, was to become an integral part of life to save man from his mortal and imperfect condition.



gospel. May I first refer to the words uttered by the Prophet of the Restoration of the gospel, Joseph Smith, in his prayer of the dedication of the first temple in this modern dispensation of the fulness of the gospel, the Kirtland Temple:

Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick

even to persecution. Elder Dallin H. Oaks once said, "Anyone who preaches unity risks misunderstanding" ("Weightier Matters," BYU Devotional, 9 February 1999). One may add that one is not only risking misunderstanding but also risking life—as we have witnessed in the cases of Joseph Smith the Prophet and even Jesus Christ, the Son of God.

How do we deal with that paradox of uniqueness declared by God and pluralism advertised by the world as being politically correct? Is it religiously correct to condemn and silence or persecute nonbelievers or members of other faiths?

One of the early apostles, Paul, said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1: 16). Another apostle, James, asks the following question, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). Lehi warned his son Jacob, "For it must needs be, that there is an opposition in all things" (2 Ne. 2: 11).

As simple and innocuous as it may seem, establishing the Church of Christ among religious pluralism has not only been met by skepticism but also by opposition, persecution, destruction, and violence by believers and nonbelievers. Religion or church are too often associated with chauvinism and exclusion. Being recently in Palmyra and Kirtland, I rediscovered the reality of the persecution endured by the early Saints trying to establish the restored Church of Jesus Christ.

Has the situation changed in the beginning of this twenty-first century? Are new religious movements or the restored Church exempt from religious or state persecution? Apparently

not, as it is quite evident in view of the destruction of sacred sites, sacred lives, and sacred values all around the world in our days. The devastating human effects of religious wars, that we thought belonged to the Dark Ages of civilization, are alive and doing well in the Middle East, Nigeria, Kashmir, Sri Lanka, India, Indonesia, and Bosnia-Herzegovina, to mention only a few. The more insidious of these wars is also being fought in the Western nations dealing with religious freedom and human rights ver-

sus the amazing explosion of religious plurality among the traditional religions. Paradoxically, this awakening of various new religious movements has been accompanied by a growing extension of the exercise of religious freedom and rights, but also with increased restrictions to limit that new freedom to worship how, where, or what we may. Religious exclusiveness related to nationalism, patriotism, or favoritism is not new and will continue, as we recently saw in an incident in Russia between the Orthodox and the Catholic churches. Tolerance does not seem to belong to the religious vocabulary!

The major monolithic religions, Judaism, Islam, and Christianity, also seem to build more than ever before the physical and spiritual walls of intolerance, hate, and distrust among them. All three are major revealed religions based on words of prophets recorded in their sacred records: the Torah, the Qur'an, and the Bible. In essence, all have the same source and foundation!

How can ordinary people, who are members of these religions, deal with constant references to war? The most challenging temptation of this twenty-first century will be to turn to



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oneself and to use reason to deal with religion or to simply negate the role of religion, churches, and priesthood. The recent scandals affecting priesthood leaders and church shepherds in the Catholic Church will neither help the growing desertion of their faithful nor prevent growing distrust for church leaders of other confessions.

The dogma of the existence of God is a message of love to help us to be transformed to become like Him. A dogma is a promise, it is hope that will change life by faith. It is up to the individual to accept it or to tear it down. Logical reasoning, relativism, and the modern propensity to discard judgments to be politically correct are the temptations to change the divine nature of God into a natural god, the divine instrument of love and salvation into a worldly instrument of friendship and unconditional salvation, the divine righteousness into hedonism. That is much easier to believe when there is almost nothing left to believe in.

The Lord has warned us about this calamity in very clear terms:

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall (Doctrine and Covenants 1: 16).

What is the Lord's solution? He called a Prophet, Joseph Smith. He gave him commandments. He told this Prophet and

Religious pluralism and religious uniqueness, despite being a major cause for contention and wars, can coexist even if at first glance it seems unsolvable as a paradox. The one and only truth can exist without excluding or condemning the unbelievers and others. Religious freedom has a double edge but addresses both sides of the table and should assure communication, friendship, and peace despite the differences.

So are there any doubts about the uniqueness, the reality, the

necessity to share and expose the gospel of salvation to mankind? The Lord has spoken in our day. His Church will continue to be established in all the nations of the earth, missionaries will continue to share their testimonies, there will continue to be persecution, but we have a spiritual duty and a spiritual assignment to declare the message of the

Restoration that Jesus is

the Christ, that Joseph Smith was the Prophet of the Restoration, and that The Church of Jesus Christ of Latter-day Saints is the church led by Jesus Christ. It is our motivation to do so without imposing our message or restraining the agency of others.

The eleventh Article of Faith is a declaration of love and respect as "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." It is not different from the various international declarations trying to cope with the mortal challenge for an individual to decide for himself or herself without the intervention of the state or a church or a court to join, belong, or leave a religion or a church. The Universal

Declaration of 1948 states, "Everyone has the right to freedom of thought, conscience, and religion; this right includes the right to change his religion or belief." It has been repeated in every possible assembly of government and church leaders as it was recently in Rome in the International Symposium on Human Rights in Islam. In his message to the symposium, Kofi Annan, Secretary General of the United Nations, stated, "Human rights are the expression of those traditions of tolerance in all cultures that are the basis of peace and progress. Human rights, properly understood and justly interpreted, are foreign to no culture and native to all nations." He then went on to refer to Imam Ali, the fourth Khalifa after Prophet Muhammed, who "instructed the governor of Egypt to rule with mercy and tolerance toward all his subjects, for 'your subjects . . . are your brothers in religion or your equals in the creation.'"

Apparently, everyone agrees today, too often in words only, that religious freedom and the exercise of human rights can or should be applied equally to all political regimes, cultures, nations, and particularly religions. The Vienna Declaration and Programme of Action of 1993 states:

All human rights are universal, indivisible, interdependent, and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional peculiarities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights.

The one and only truth can exist without excluding or condemning the unbelievers and others.

his followers to proclaim the restored truths unto the world that the fulness of His gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. Then, in His preface to the doctrines, covenants, and commandments given in this dispensation, the Lord said:

For verily the voice of the Lord is unto all men, and there is none to escape; . . . And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . . Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear (Doctrine and Covenants 1: 2, 4, 11).

There is still a major difference between the word of the law and its intentions and the reality of the world and its traditions. We can help by building bridges of communication, friendship, and peace instead of elevating walls of incomprehension, hate, and war. It is not only our duty but also our responsibility to claim our religious uniqueness.

What is the conclusion of this very short examination of religious plurality and religious uniqueness, that unique paradox? We must look and listen as Joseph Smith did when he prayed to know which of all the sects was right, that he might know which to join. The vision was of the Father and the Son, the message was the greatest message ever given again to mankind: "This is My Beloved Son. Hear Him (JSH 1: 17)." It was the message of love: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Jesus Christ is the Son of God sent to bring to pass the immortality and eternal life of man. He is the central part of the plan of salvation, and the ordinances of salvation are found in His Church, The Church of Jesus Christ of Latter-day Saints. This message is unique and is an invitation for the honest and sincere to find out for himself or herself as Moroni the prophet concluded his exhortation:

... remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a

sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things (Moroni 10: 3–5).

The invitation is not coercive. It is given with respect for others' beliefs; it is given in the spirit of love and recognition that we may be different in our religious thoughts but we are essentially the same—all are spirit children of our Heavenly Father. Our quest for happiness and peace is also the same, and eternal life is a result of agency and choice.

May the Lord help us to remember our religious uniqueness among the religious pluralism of our days, but may we also that we do it the Lord's way and not the world's way, as He commanded us to love our neighbor as ourselves.

In the name of Jesus Christ, amen.

This talk was given at the Thirteenth Annual International Society Conference fireside 18 August 2002.



We can help by building bridges of communication, friendship, and peace instead of elevating walls of incomprehension, hate, and war.

What's So Great About America?

*by Dinesh D'Souza, Robert and Karen Rishwain Research Fellow
at the Hoover Institution, Stanford University*

What I'd like to talk about is the special role of America in the world today, and the enormous controversy which surrounds the position of America as the world's only super power. We are one year into the war against terrorism, and we have made some military progress, it seems, in this war. And yet, I want to suggest that we have not made very much intellectual progress in understanding the nature of this conflict, the nature of the enemy—what this fight is all about. You remember that right after the terrorist attack President Bush announced, "This is not a war against Islam." Islam, he assured us, is a religion of peace. The Islamic concept of Jihad, we were told, does not record the holy war, but is a kind of moral campaign to cleanse one's inner soul. Tony Blair, Prime Minister of Britain, said, "I don't like the term Islamic terrorist, because the vast majority of Muslims are not terrorists." Now, I would suggest to you that all of these statements that set out the intellectual background of our understanding of this war are either dubious or manifestly untrue.

For example, it is certainly true that the vast majority of Muslims are not terrorists, but isn't it also true that the vast majority of terrorists are Muslims. The Islamic concept of Jihad is a fairly elastic concept. If you read the Qur'an and the Islamic commentaries, you can read about many different types of Jihad—the Jihad of the pen, the Jihad of the tongue—but right in the middle, right up there, you'll read about the Jihad of the sword. And historically the Islamic empire, like most other empires, established itself by force. I think we need to step back for a moment and reconsider the true sources of this controversy, and one way to look at that is to ask this question, "What is it about America's role in the world that is simultaneously the source of great magnetic attraction to many people and yet at the same time is a source of intense hatred and repulsion on the part of others." I mean, think about it, America has this dual status in the world. Immigrants are drawn to America and come here from many different countries. You can go into a hotel in Barbados or Bombay and you'll find the bell hop is whistling the theme song from *Titanic*.

There's this fascination with the idea of America that has to be explained. But on the other hand, you have a certain intense criticism of America. Some of it comes from European intellectuals, some of it comes from Islamic radicals. Interestingly, some of it comes from people in America. How often do you turn on the television and see some professor of romance languages at Oberland College denouncing the United States' foreign policy: our foreign policy is the cause of all these problems; we have been a wreck in these countries for centuries; no wonder they are lashing out at us.



How did Western civilization become the dominant civilization in the World?

This is what I want to look at, and I want to begin, perhaps, by looking at the three main schools of anti-Americanism abroad. The first is the European School. You hear it most intensely from the French. I know what the French are saying, they're saying "We don't like the threat of America because the thread of American ideas is making the whole planet look alike. We're going to be planet America." What's going to happen to the French language, the French restaurant, and the French intellectual? All of these wonderful things are being overrun by the ugly golden arches of McDonald's. The French are the European critics in the name of homogeneity.

Then you have the Asian critique. You hear them in Malaysia and Singapore and China—Asian critics like Lee Kuan Yew, former prime minister of Singapore. What they say is, "Look, America and the West are very prosperous, but they are also socially and morally decadent." In other words, America and the West knows how to create wealth and knows how to create technology but doesn't know how to create social decency. And if you look at America, you will find high crime rates, high divorce rates, a popular culture that is often trivial, if not disgusting. The Asian critics say, "We think we can do better; we think we can combine prosperity on the one hand with social order and social decency on the other hand." That is the Asian view.

Then you have the Islamic critique of America. The Islamic critique of America is, in a way, the most timely, and I think, in some ways, intellectually the most challenging, because it is the most fundamental. It strikes at the root of what America is all about. The Islamic critics are saying two things. First, they're saying, "Look, everybody else in the world is trying to selectively import Western civilization. Everybody else in the world wants some aspect of the West, but not the rest. For example, let's look at the Chinese. They want Western capitalism, but they don't want Western democracy. The Islamic view is, "Listen, you can't do that. The idea that you can selectively import America and the West is an illusion. If you import the West, then you import what America has to offer; you get the whole package. And if you get the whole package, hey, it is going to have a disastrous effect. It's going to undermine faith in Allah; it will transform political and religious structures; it will create a moral revolution that will leave the whole Islamic world unrecognizable from what it has been since the days of the prophet Mohammed." The Islamic critics fear this, and I will suggest this morning, that they are completely right. There is something that is subversive about the idea of America and the West.

And what I want to do is to try to say what that is. I want to begin by saying a few words about Western civilization, and

then I want to say a few words about America. We live in a world that is decisively shaped by Western civilization. This is a little bit of a puzzle. You know, if you enrolled in the typical American school or college, you hear about the sin of Eurocentrism. I don't know if you've heard the word "Eurocentrism." What it basically means is putting Europe or the West, in the center. The only problem with this is that we live in a world where Europe and the West *are* at the center and does define and shape our universe.

Now what do I mean by this? Well, if you came to my native country of India and you walked around you'd see an amazing sight. You'd see millions of Indian men are going to work everyday in suits and sweating profusely. Why? Because the suit is, if I may say so, most *ill-suited* for the Indian climate. If you were to go into any of the Indian parliamentary buildings, you would see British-style parliamentary debates. And if you went to the Indian law courts, you would see dark-skinned fellows in white wigs issuing verdicts. You might say, "Well yeah, that's the legacy of Colonialism." Well yeah, but the British left India in 1947! The Indians could have easily said, "Well you know, the British are gone, let's take off these hot suits, or let's stop speaking English, or let's go back to traditional Indian ways of resolving disputes," but, my point is, the Indians didn't do that. Apparently, voluntarily, they decided to continue, if you will, in the Western way.

That's my question: How did Western civilization become the dominant civilization in the world? Now, historically it was not so. If you go back in history, let's say to the year 1500, not so long ago, the two most dominant civilizations in the world were the civilization of China and the civilization of the Arab-Islamic world. These were the most advanced in learning, in knowledge, in exploration, in wealth, and literature. By almost any measure of civilizational achievement, these cultures were on top and Western civilization, then called "Christendom," was the relative backwater. How did this backwater civilization accumulate so much economic and political and military and cultural influence that by the nineteenth century it was shaping—and having conquered—virtually the entire world? How did this happen?

One explanation, a very popular explanation that's taught in American schools and colleges, is that Western civilization became affluent and became successful essentially through oppression. Western civilization is defined by these unique crimes of slavery, colonialism, and imperialism. Basically, the idea here is that the West only got rich because it was able to conquer and beat up all the other fellows and take all their stuff.



This argument has become very timely today because it is a domestic, moral engine driving the so-called reparations debate. Jesse Jackson came back from the World Conference on Racism, and said, "Listen, I'm not going to focus on affirmative action. I want reparations—financial reparations for Colonialism for the Third World, financial reparations for slavery to be paid by whites to nonwhites in America." And then abroad you hear the same argument, the same notion that attributes Western success to oppression when used to rationalize terrorism. The West has been oppressing these cultures for centuries; it should not be surprising when they try to lash out in a kind of belated retaliation against Western oppression. My question is, "Is this argument in fact true?" Did the West become rich in this way? If you look at history you see that there is nothing particularly Western about slavery or Colonialism. Both are, in fact, universal institutions.

Consider Colonialism. The British ruled India for a couple of hundred years, but long before the British came to India, India was invaded and occupied by the Afghans and the Persians and the Mongols and the Moguls and the Turks and the Arabs. I'm not a math major, but by my count the British were something like the eighth colonial power to invade India. There's nothing Western about Colonialism, and, interestingly, there's nothing Western about slavery. Slavery too has existed in every known culture. The Chinese had it; the Indians did; the Greeks and Romans had slavery. Slavery was common all over Africa. American Indians had slaves long before Columbus arrived on the continent. What I am saying is that there is nothing distinctively Western about slavery.

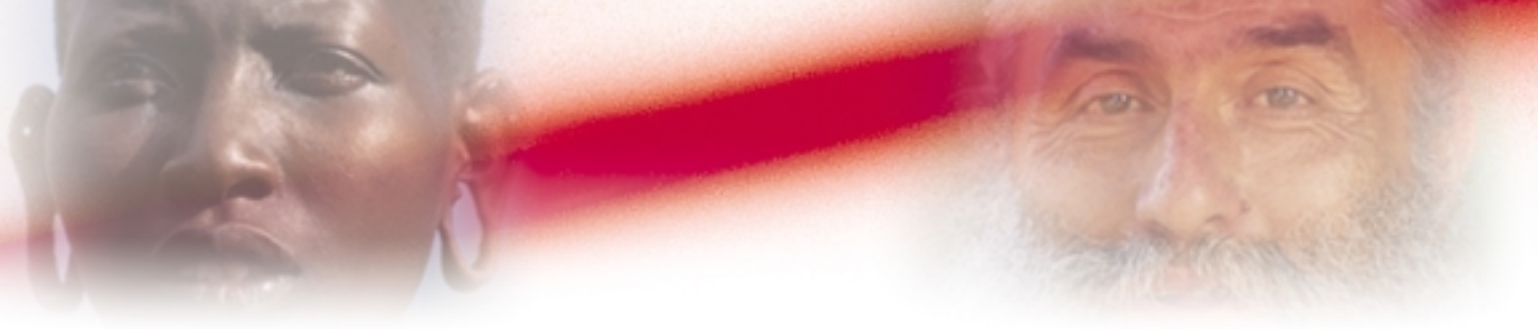
In fact, what is distinctively Western is the movement to get rid of slavery. Emancipation, abolition—this is the Western idea. Never in world history, outside the West, has there been an anti-slavery movement ever. Now, don't get me wrong, in every slave culture, the slaves don't want to be slaves. You've got runaways and slave revolts in every known slave society. But what I'm saying is that never in world history has a group of people eligible, not to be slaves, but slave owners mobilized against slavery. Think of what Abraham Lincoln said. He once said, "As I would not be a slave, so I would not be a master." Lincoln doesn't want to be a slave, we understand that. Interestingly, he doesn't want to be a master either, and he's willing to expend a lot of treasure and, ultimately, blood to get rid of slavery. All of this gives a bit of new light to the so-called "reparations debate." My own view of reparations was rather neatly stated by, of all people, Mohammed Ali. You will recall that in the 1970s Mohammed Ali fought for the heavyweight title against George Foreman. The fight was in the African nation of Zaire—somewhat insensibly called "The rumble in the jungle." Anyway, Ali won the fight and emerged victorious and returned to America. As he got off the plane, a journalist shouted at him. "Champ, what did you think of Africa?" Ali

said, "Thank God my granddaddy got on that boat." Think about it. This is Ali being Ali, but I want to suggest that behind the script Ali is making a quite interesting and provocative claim. He is saying, "Look, these institutions of slavery and Colonialism were oppressive for the people who lived under them, true. But by a strange paradox of history, they have left their descendants better off."

In other words, what he is saying is that my grandfather living in India might have been worse off under British Colonialism, but isn't it true that I, Dinesh, am better off. Isn't it true that India is in many ways better off. Think about it, India today is a democracy. The educated middle class speaks English. India, like China, is making enormous contributions to Western technology. Look at the presence of Indians in Silicon Valley. An Indian entrepreneur was just quoted as saying that the computer revolution in India will realize Gandhi's dream of wiping a tear off of every Indian's face, which shows the degree to which India is looking to technology—and American technology—for its economic redemption. The same could be said of slavery. Obviously the slaves were much worse off as the result of slavery, but is Jesse Jackson worse off? Here's a guy who flies around in a private jet, his boy's son is a congressman, isn't it true that he is a hundred times better off, and, by the way, not just materially. I'm also talking in terms of freedom—being able to speak his mind, being able to vote. Just look at any comparable group of Africans on the continent of Africa. Okay, I said a few words about the West, and now I want to say a few words about America and then open the floor for some discussion.

The question I want to ask about America is "Why is America simultaneously so attractive and so repulsive?" Why do some people love it and other people hate it? To answer this question, I began by reading some of the immigrant literature on America—being myself an immigrant to this country. The immigrant literature on America says that immigrants come to America for one basic reason: to make money, to get rich. This argument, by the way, is very popular with the critics of America, because it attributes the appeal of America to greed. I want to suggest that this is a partial and a narrow and perhaps even a wrong view of what is truly significant and appealing about America. Now there is a small grain or molecule of truth in this claim.

What is the molecule of truth? Well, the molecule of truth is this, that more than any other country, including, by the way, all of Europe, America provides a remarkably good life to the ordinary guy. What I mean is that the rich guy lives well anywhere in the world. Think about it, if you're a rich guy, you're going to thrive anywhere. In fact, let me suggest that if you are a really rich guy, you might be better off to live outside of America. You know why? Because you can buy some stuff abroad with money that you can't buy in the United States.



What is that? One such thing is the pleasure of being a superior human being; the pleasure of aristocracy. What do I mean by that? Well, consider the example of Bill Gates. If Bill Gates were to walk the streets of America and stop people at random and say, "Hey listen, I'll give you a hundred dollars if you kiss both my feet." What do you think the typical American response would be? The typical American response even from the electrician is going to be, "Bill take a hike, you know you might have more money than me, but you're not better than me."

In other words, money buys you a lot of stuff, but it doesn't, in America, buy you the right to be better than anyone else. The social egalitarianism in America limits the prerogative of wealth. But be that as it may, the point I'm making is, the affluent person lives well anywhere. America is distinguished by the quality of life it provides to the common man. We live in a country where the construction worker will walk into a coffee shop and spend four dollars for a non-caf latte. We live in a country where the maid drives a car, and a pretty nice one. A friend of mine has been trying to come to America for several years—the poor fellow cannot get a visa—and I finally said to him, "Why are you so eager to come to America?" He said, "Because I am determined to move to a country where the poor people are fat." Yes, it is true that America does, materially, offer a lot. But what I want to suggest is that is not the whole story. That is not even the main story.

Not long ago I asked myself a very simple question. "How would my own life have been different if I never came to America—if I'd stayed in India?" I grew up in a middle-class family. My father was a chemical engineer, my mom was a housewife; I didn't have great luxuries, but I didn't lack any necessities either. And while my life is better materially, in America, it's not a radical difference. In fact, my life has changed a lot more in other ways. If I'd stayed in India, I would probably have spent my entire life within a one-mile radius of where I was born. I would have married a girl of my identical social and religious cast and ethnic background. I would today, without a doubt, be a doctor like my grandfather or an engineer like my dad, or maybe a computer programmer. And I would have a whole set of opinions and views on religion and politics in society that could be easily predicted in advance. What am I saying? What I'm saying is that my destiny would to a large degree have been given to me. Not that I would have no choice, but the choices would be within defined parameters.

By contrast, to the degree that probably most of us take for granted, in America, by and large, you get to write the script of your own life. In America, your life is like a blank sheet of paper, and you are the artist. In America, your destiny isn't given to you, it's constructed by you. This it seems to me, the idea of

being the architect of your own destiny, this is the hugely important idea behind the appeal of America. And it is especially appealing to the young—anywhere in the world. If you corral a young person in Riyadh or Barbados or Baltic or anywhere, and you say, "Listen, you have two choices, somebody else can tell you how to live your life, or you can decide yourself. Is there really any doubt how virtually every young person would choose? This, in a nutshell, is to me the appeal of America.

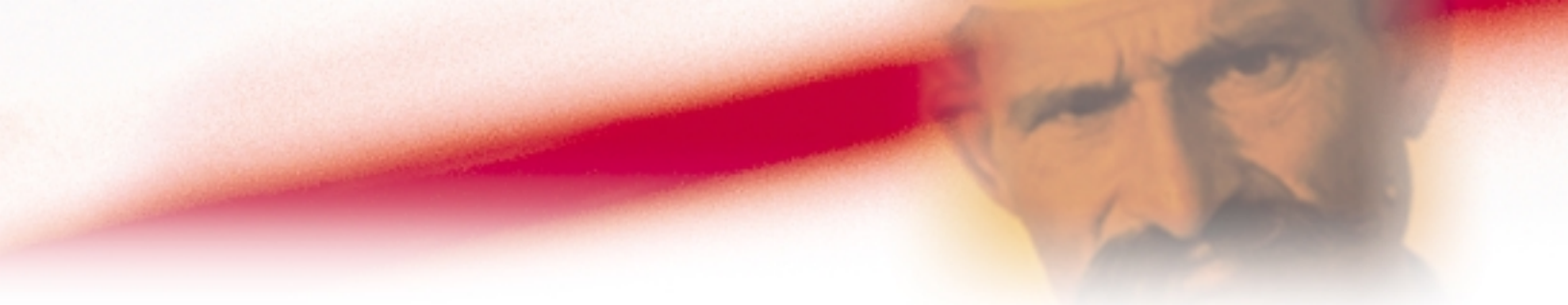
I want to go on and say a word about what makes America so controversial and—for some people—so hated. Part of the dispute focuses on foreign policies. And many people abroad, certainly in Europe, some in the Arab world, some in America say, "America may be a good country, but American foreign policy is despicable. Because American foreign policy is basically based on hypocrisy. Essentially, America talks about one thing and does another. America talks about democracy and human rights, but she has supported and continues to support dictatorships and unelected regimes all over the world. In the 1970s and 80s we supported Somoza in Nicaragua, Pinochet in Chile, the Shah of Iran, and Marcos in the Philippines. Who are we supporting now? Musharraf in Pakistan, the royal family in Saudi Arabia, and Hosni Mubarak in Egypt. The argument is, "America can't be believed; America is hypocritical and duplicitous in its foreign policy; no wonder the rest of us are upset."

Is there any merit to these criticisms? In my view, these criticisms are fundamentally misguided because they miss the central defining element of American foreign policy—a defining element that if you think about it is a deeply moral element—and it is the following: American foreign policy is

American foreign policy is based on the principle of the lesser evil.

based on the principle of the lesser evil. The principle of the lesser evil simply states that in the real world, which is not a philosophy seminar, we are often not choosing between the good guy and the bad guy but between the bad guy and the *really* bad guy. And the principle of the lesser evil says that it is sometimes, in fact, frequently permissible to ally with the bad guy to get rid of the worse guy. The classic example of this was in World War II, where we allied with a really bad guy, Stalin, to fight somebody who posed a greater threat at the time, Hitler.

And if this was morally defensible, as I believe it was, then I want to suggest that many of America's alliances with surrogate dictatorships, and they were that, were fully justifiable because they were part of a great alliance against an evil empire—the Cold War.



By the way, we won the Cold War, and the world is much better off, much freer as a result. And you might say, "The Cold War is over." Why are we supporting right now unelected regimes in the Muslim world? And my answer to you, once again applying the principle of the lesser evil is, yes, I agree that Musharraf is a dictator. Yes, I agree that the election that he recently held was a sham. But my question is, "What is the practical alternative?" What is the alternative to Musharraf? Is it Al Gore and Joe Lieberman? Well, if it were then we should support them. But what if the alternative to Musharraf is the Bin Laden guys? Then I would suggest that the principle of the lesser evil dictates that we should in good conscience support the lesser evil against the greater evil.

The classic example, by the way, of the failure of a purely moralistic foreign policy was given in the 1970s. Remember when Jimmy Carter became president, he said, "I'm concerned about human rights, and, by the way, I noticed that we are supporting the Shah of Iran. How can I, in good conscience, talk about human rights when we are supporting a man who undermines human rights? I can't. Therefore I should work to get rid of the Shah." And that's what we did; we got rid of the Shah. And what did we get? Khomeini. We got the guy who lit the match that has set off the Islamic conflagration in the twenty-two countries of the Muslim world. Without Khomeini, I doubt that we would have had Bin Laden. Were human rights better off as a result of what Jimmy Carter did? In my view, clearly and emphatically no. That was a disastrous failure of U.S. foreign policy.

Alright, I said a word about foreign policy, and now I want to say a final word about virtue, because it seems to me that at the deepest level of the Islamic critique of America, one that many American conservatives can sympathize with, is the argument that America may be materially prosperous, but it is morally rotten. America may be an economically successful society, but, in terms of values, it is unsuccessful. And the most intelligent Islamic critics of America cannot be rebutted by many of the things that we hear President Bush and other people saying. If you read all the articles about America recently, you know we have the 4th of July and so on, "America is prosperous; America is free. America extends rights to women; America is pluralistic." The most intelligent of the Islamic critics would reply, "Well, yeah, of course America is all these things, but frankly who cares. Those things are not the most important things to be. American society is based on freedom, but Islamic society is based on virtue." They will say, "Freedom is a flawed idea, because freedom is frequently used badly." Look around you in American culture. Isn't it true that lots of people misuse and abuse their freedom? They will say, "Here in the Islamic world, we might be poor, but we are trying to implement the will of God. We might be failing, but at least we're trying, and that makes us morally superior to you."

I want to leave you with this question. "How does one begin to answer this kind of lofty argument?" I want to leave you with my own way of answering it. I think that the Islamic premise that virtue is an important goal of society is absolutely true. I further agree with the Islamic radicals that virtue is at some level a higher principle than liberty. However, I want to suggest that what the Islamic critics are missing, or ignoring, is that *liberty is the essential prerequisite for virtue*. To put it somewhat differently, *without liberty there is no virtue*.

Imagine the case of a woman in Afghanistan or Iran who is legally required to wear a veil, a *hijab*. In my opinion, this woman is not modest. Why? Because she is being compelled; she is being forced. *Only when you choose freely can you choose what is good*. This is the real moral argument for the free society, which is not just that we are more free, even though we are, or more prosperous, even though we are, or more pluralistic, even though we are, or we treat women better, even though we do. The real moral argument for the free society is that the free society is ultimately the only society that makes provisions for virtue, because *a coerced virtue is not a virtue at all*. It was Edmond Burke, a long time ago, who said, "To love our country, our country should be lovely." And what he is saying is that a true patriot, the highest form of patriotism, is not based on the idiot assertion "my country right or wrong." And the highest form of patriotism is not even based on loving your country just because it is yours. The highest patriotism in Burke's view is based on loving your country because it is good.

Fundamentally, that is the interesting and important question facing us today—especially a relevant question in the university context, which is can we give rational and intelligent assent to the idea of America? Can we love our country according to this high standard, and the argument that I've been trying to hint at in my talk, and that I develop further in my book, is that at the end of the day we can. Enough of the American idea is an unflawed idea. It is in some ways a flawed idea. But applying a comparative or historical standard, the American experiment on balance, has worked better than any other experiment in the world. There have been many revolutions by the way, the Russian revolution, the French revolution, only one—the American revolution—has in a sense succeeded. Only one has produced a society that is today, in many ways, the hope for the world.

I want to leave you with the thought that this rational patriotism, this Burkan standard, can be met, and we can, at the end of the day, love our country, not just because it makes possible the good life, but also because it makes possible the life that is good.

This lecture, given at the Kennedy Center 19 September 2002, and the question and answer session that followed, are online at <http://kenedy.byu.edu/events>.

A Creative Approach to Making International Friends

by Elisabeth Liljenquist

The BYU performing groups have touched the lives of millions across the world beginning in the early 1960s. "It makes a lot of friends for the school and the Church," said Edward Blaser, BYU Performing Arts Management director. "It breaks down barriers." Since 1971, the groups have toured one hundred countries and performed over thirty-five hundred times, making a lasting impression on nations worldwide.

For example, BYU is said to be the best-known American university in China. "Americans who go to China will hear about BYU and wonder, 'Why BYU? Why not Harvard or MIT?'" said Blaser. Since 1979, China Central

Television has taped every BYU performance in twenty-one tours to China. "They put them on the air many holidays of the year, so millions of Chinese see them," he explained.

Performances are designed to appeal to families and promote

good values. Because of 9/11, Randy Boothe, Young Ambassadors director, says his group is "committed to building bridges of understanding. We take great care to ensure that our students are prepared to represent the university, the Church, and our nation." Prior to leaving, each

group takes a culture class on the countries they will tour and even learn language basics. While touring, the groups reach out to the margins of society and "take performances to places where the people would

not normally be able to see them—hospitals, orphanages, rest homes, schools,"

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according to Boothe. The tours also provide a unique outlet for students to share their talents. "It's one thing to perform here on campus for this audience, but it's quite another to try to please an audience in Stuttgart," said Blaser.

After 9/11, however, the groups were kept close to home. "We decided, 'Let's reroute, let's be cautious,'" said Blaser. Subsequently, BYU cancelled all international tours until 2003, rerouting to North America. BYU now takes extra precautions with student safety. "We keep a sharp eye on State Department bulletins, and we work closely with Church security," said Blaser. BYU also added a terrorist activity section to its tour handbook.

Although prohibited from traveling far in 2002,

the groups still reached a worldwide audience in the Winter Olympic Games, which aired to an estimated 3.5 billion people. "We looked at it as the peoples of the world coming to us instead," said Blaser. "We did over 150 performances in two and a half weeks." Fifteen groups participated in the Olympics—several in the opening ceremonies and at the medals plaza. The International Folk Dance Ensemble, Living Legends, Young Ambassadors, and Dancers' Company all participated in the Church's production, *Light of the World*.

Getting its groups in the Olympics took convincing from BYU. "The choreographers and the production people weren't too familiar with BYU," explained Blaser. "We kept inviting them down to see the groups, and we finally sold them." As

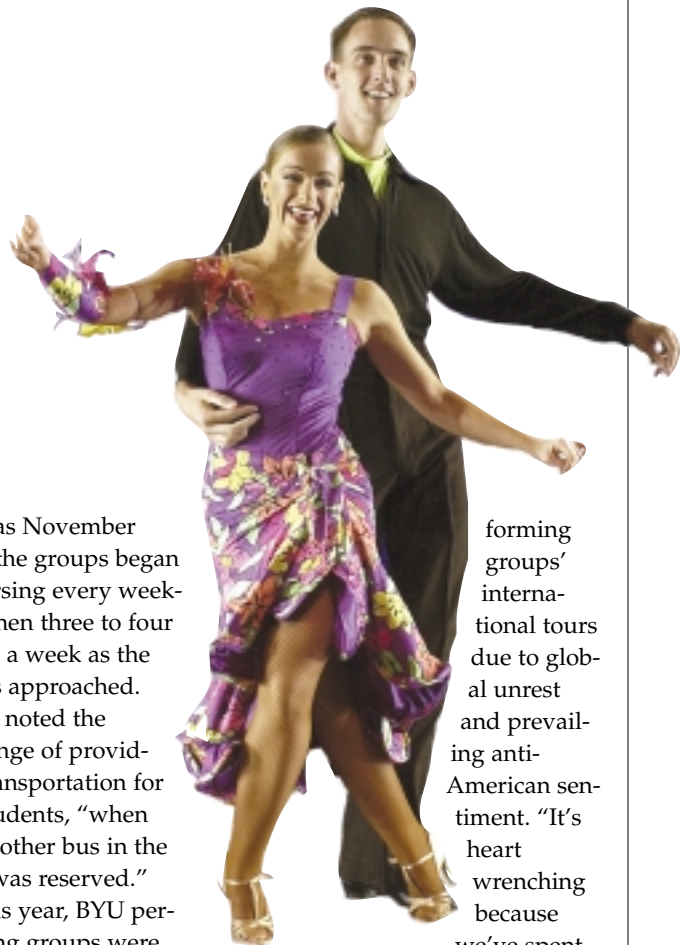
early as November 2001, the groups began rehearsing every weekend, then three to four nights a week as the games approached. Blaser noted the challenge of providing transportation for the students, "when every other bus in the state was reserved."

This year, BYU performing groups were back on their spring international schedule—with tours planned in sixteen countries including France, Spain, the Ukraine, South Africa, and Australia—until 27 March, when BYU administrators and the Board of Trustees made the decision to cancel the per-

forming groups' international tours due to global unrest and prevailing anti-American sentiment. "It's heart wrenching because we've spent

so many hours preparing the shows and getting everything ready by attending culture classes, learning the language, and writing and translating scripts," said Boothe. He noted that although he and the students are disappointed, he understands the concern.

For BYU Performing Arts Management, the cancellation means a lot of lost work in planning and the added burden to inform hotels, air-





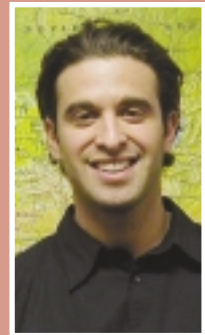
lines, and dignitaries of the change. "While the decision is disappointing, we also understand it was made as a cautious and prudent step in light of current world conflicts," said Blaser. "As we notified our presenters in all sixteen countries, they readily understood the decision and are hopeful we will return another time soon." With insufficient time to plan stateside tours for spring, Performing Arts Management is working to schedule performances in Utah County.



Former Young Ambassadors East Russia and Japan Tour—May 2001

Jason Celaya

The first thing we did was go to an orphanage in far East Russia. There's a high rate of children without parents there—a high rate. There were a lot of kids and they were a little nervous and standoffish. They didn't know if they should approach us, and they knew we couldn't communicate with them. Our director said, "Let's perform for them first." So we went into a room and performed for them. We saw their faces start to light up, and maybe they only recognized a few of the songs, but after that they were jumping on us, hugging us to the point where an hour later when we were leaving, a lot of the kids were crying and saying "I love you" in their broken English. It was a great way to start out the tour.



Wyatt Darling

In Japan, we visited a school for the mentally retarded and physically challenged. We performed for them like we would for any school—of course their level of participation was different, but it was so amazing to see the way the Japanese people treated their mentally ill or their physically challenged. They were treated very well, and they received all of the training and resources that they should have. When we go to a school where there are little kids, or the physically challenged, the administrators and the faculty notice and feel the Spirit so strongly, because they know that this is a service and that we didn't have to come and perform for these people who don't really know, necessarily, what the show is about. I noticed that the faculty and the administration really took to heart what was going on.





Omar Kader— Contracting for the Future

by J. Lee Simons

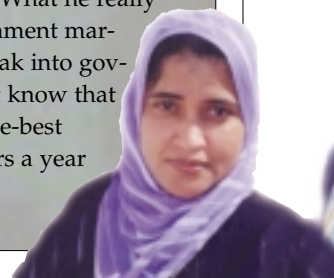


Omar Kader, president and CEO of Pal-Tech, Inc., launched his Washington, D.C.-based company in 1987 to “provide high quality services that exceed customer expectations.” Pal-Tech is a management consulting firm that focuses on training, technical assistance, and management.

Kader, who was born in Provo, Utah, to Palestinian immigrants, received his undergraduate education at BYU, earning a double major in political science and international relations. He followed that with an MA in political science and PhD in international relations from the University of Southern California, where he wrote his dissertation on foreign policy and international terrorism. Kader then joined BYU’s faculty and served as assistant dean in the College of Social Sciences, where he taught political science and international relations.

He left the university in August 1983 for a year-long sabbatical in Washington, D.C., where he served as the executive director of the United Palestinian Appeal, a Palestinian charity, and later as executive director of the Arab-American Anti-Discrimination Committee (ADC), a civil rights group. “I had one year. I wanted to get out and get some experience and come back. I went out to run a charity that was building schools and educational and health facilities in the West Bank, in Palestine,” Kader explained. “After a year I called BYU and said, ‘I think I want to stay longer.’ The dean and I both agreed that maybe this is what I really wanted in life.” That was the beginning of his connections both in the Middle East and in Washington.

“I stayed with the charity until 1985 and with the civil rights organization for a year. Then I looked at my travels in the Middle East, and the development opportunities,” said Kader. In the beginning, Kader concentrated on commercial work with event management. He had projects overseas assisting with trade and information exchange conferences. What he really wanted to do was break into the government market. “It took me a couple of years to break into government contracting. Most people don’t know that the U.S. government market is the single-best market in the world—two trillion dollars a year in one sitting,” Kader stated.



Pal-Tech has contracts with the Department of Health and Human Services, the Department of Labor, the Department of State's Foreign Service Institute, the office of Personnel Management, and the United States Agency for International Development (USAID). Today, they have approximately 150 employees located in the United States and abroad and an annual revenue of \$19 million. "The government contracts out almost everything in the defense industry, and all the foreign aid is contracted out or worked through nongovernmental organizations. There are thousands and thousands of contractors here in town getting big shares: computers, training,—you name it, the U.S. government buys it," marveled Kader. "There are a lot of competitive bids, and it's a pretty open market, so I decided I would get into the Middle East sector." His previous work there had connected him with people in the IT area, health care and nutrition, population, and policy.

"I also got involved in the democratic process in other nations. We work with countries setting up their court systems, election systems, their civil society and electoral systems, or parliamentary systems. There's a lot of reform work that's going on, so we've set up a couple of court systems with the Palestinians, and we've done a little

bit of that in Egypt, and some in Jordan," Kader reported. To that end, he has become an international election monitor. "Any time they're having an election in the Middle East—and the United States is going to monitor any of those elections—I've had the privilege of being on the team. I was on the Carter team in 1996, when we monitored the Palestinian elections. There were forty others on that team, and President Carter came with us on that one," he said.

Election monitors ensure that the procedures are based on international standards. Monitors read the policies, procedures, laws, codes, etc. to make sure they are in compliance and assist with implementing those standards. Kader said, "Then you evaluate them based on their performance, and at the end of the election, they receive a stamp that says, 'This was an open and fair election,' or it wasn't." He has served as an official international election monitor and observer of elections in Morocco, Yemen, and Palestine.

While traveling in the Middle East, Kader kept running into American consultants who were doing what he deemed the "exciting" work:

water development, education reform, private sector development, import and export, and government reform. "I thought, 'That's the kind of rewarding work you want to get involved in.' So I came back and started working toward that goal," resolved Kader. "My first project was with water, where they were trying to set up water-sharing regimes and protocols throughout the Middle East. The second one was trying to get the private sector up to standards for international trade. You can't just export and import; you've got to have standards. For example, there's a lot of food produced in the Middle East—say, tomatoes. They don't know how to can them properly and label the cans for export. The European market is wide open for fruits and vegetables for export. But unless they are produced in a canner, that is, unless they meet the international standards for hygiene, you can't export them."

Kader has discovered a very large niche to capture for development. "The United States is trying to promote that kind of trade because these countries buy

the technology from us, and they buy the expertise

from us. They want to sell their products, but, in order to sell their products, they have to buy the expertise from somebody else to go to market," Kader said. "I thought this would be a great way to help private sectors develop their markets. And it works—we're doing that in Egypt in a very large project, right now. We're doing pilot programs in the schools, K-12, and in universities, for computerized tech learning online—distance learning. And the other program is to get Egypt into the World Trade Organization (WTO) by upgrading their standards."

Pal-Tech, with seven offices in the United States and two in the Middle East, now specializes in training services, technical assistance, interactive technology solutions, and outreach and stakeholder involvement, while holding to their core values: commitment to customer service, customer satisfaction, and ethical behavior. Since 1997, they have experienced a 24 percent annual growth rate—90 percent of that growth is due to repeat business.

"The U.S. government has country-by-country projects, and they may give you global projects. They'll say, 'We want you to do this kind of work anywhere we need it,' and then we wait for it to come up," Kader related. "In the last year, we've been to thirty-forty countries worldwide where we do a lot of interactive multimedia upgrading and training. We'll be going into Latin America, Africa, the Middle East, Asia, and—I just got back from the Middle East and Georgia. I'll be going back out to

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Armenia soon—we do work all over.”

Kader said the origins of government contracting go back as far as the graves at Gettysburg, which were put out to bid; the contractor who won the bid to bury the bodies botched it. He didn’t bury them deep enough, and when the spring thaw came, all the bodies raised, and they had to re-issue the contract.

Pal-Tech’s 150 employees work to implement their five core competencies across the globe, and their projects are not all centered in the Middle East. “At the State Department, we’re a prime contractor at the Foreign Service Institute, where all the diplomats worldwide come back for training. We develop training materials and distance learning for all the embassies worldwide,” Kader said. “That could be safety work; it could be language learning; it could be orientation for dependents if they get deployed. We’re developing multimedia material there, for training, and it’s essentially distance learning. The second area with them is that we are programming an entirely new registration system—admissions, registration, registrar’s office—everything that a college would do, except that we’re building it around the State Department’s Foreign Service Institute. In the new system, everyone in the Foreign Service is tracked just like an undergraduate or graduate student—their credits, their training materials, all the classes they’ve taken in the past—and we just monitor them over their career. The programming—pure, hard IT program-

ming—has nothing to do with multimedia and distance learning.”

Pal-Tech’s contract with the Department of Health and Human Services is to work in the Head Start Program—the inner-city program for disadvantaged children. “We have a dozen social workers on staff as the national support service contractor for the Head Start Bureau. We make sure that we have all the core competencies that are required for their teachers, and we produce the materials—newsletters, conferences, etc. We do two hundred conferences a year for them—nationwide. We have a ton of material that we’re producing back and forth on how to complete the grants, we review the grants, and we fund their 2,200 bureaus nationwide,” stated Kader. “The reason I like this project is that it’s like international work, because you’re dealing with the disadvantaged poor within this country. It’s like going to a Third World country.” That should be a hint to others looking out there that we have plenty to accomplish right here in the U.S.

Pal-Tech also works with USAID in three areas. “We do 1) IT, 2) health, population, and nutrition work—that’s one bundle, we call it global health, and 3) democracy and governance,” Kader said. “When the IMM work goes around—trade and training, everything’s online. We have the international trade database, and we work directly with the WTO out of Geneva. Then we go to the countries that need training and show them how to find buyers and sellers for every product in the world. And there are over five thousand com-

modities worldwide, every item—right down to mules and horses—listed in six-digit numbers—who buys them and who sells them.” Kader spends much of his time training to get the trade regimes of various countries in compliance with international standards so they can be competitive.

The work to reform within other governments may be the most fulfilling for Kader. “The rule of law works with courts, and the democracy and governance deals with the executive branches of government to make it transparent. We work to build—actually create—advocacy groups that sculpture civil society,” he remarked. “We create NGOs and lobbyists, and say, ‘All right, here’s how you get the government to change. You go to the legislature, and you make them pass bills and allocate money for your causes.’ For example, the handicapped in poor countries are the first neglected—people who have disabilities of all kinds. So you organize them, because that’s a legitimate advocacy group.”

Currently, Pal-Tech is upgrading the Department of Labor’s worldwide computer capabilities—matching job opportunities with job requirements. “We have taken the software to around forty countries, and we’ve got about eighty to go—just setting up their IT,” Kader said.

When asked what he had found most surprising in his work, Kader had a ready answer. “You can really make a

difference in people’s lives, in small ways. You don’t need really big ways. You don’t need billions of dollars. People only need opportunity; they just need a chance. And that is the big surprise in my experience,” Kader reflected. “I could give you two examples. The first one is international—what you could do to people’s lives internationally, to turn them around and make them competitive, give them opportunity, get their lives going—it’s just stunning how little it takes to help people to make their lives better. It’s very refreshing how that happens. The second surprise is the people inside the company—I found that very few people in industry recruit women or minorities. And if you could get a mix of every kind of American: white, black, Hispanic, Asian,—everything you could get—you would have the most competitive workforce in the world. Nobody recruits women; they recruit men. White males can’t manage a diverse workforce unless they know how to deal with them.

White males coming out of MBA programs



are skilled and talented, but they lack experience in how to work in a diverse workforce.

"We've had more trouble hiring people who know how to deal with minorities and women. And it works both ways. You've got to be able to have African-Americans, Asians, and Hispanics who can deal with white males as well. It's just smart variety. You want variety—and then you can have the best workforce in the world. When you do, you can go overseas and develop the same thing. It surprised me to find out that I had to work at designing my workforce—you can't just haphazardly hire."

With the continued unrest between the Israelis and the Palestinians, and now the war with Iraq, Pal-Tech's work has been affected. At the time of this interview, they had received a notice that the staff in the West Bank/Gaza were voluntarily evacuating because work has been disrupted. Although he relies primarily on nationals to staff operations,

his consultants travel back and forth for two-week stays. "The two-year Intifada that has been going on between the Israelis and Palestinians has been devastating. The Israelis have essentially destroyed about \$400-\$600 million worth of infrastructure that the aid community has built over the last seven to eight years," Kader imparted. "As we got ready for the millennium, most of the infrastructure—including the sewers—had been destroyed. And the United States has decided not to pay attention."

Dr. Omar Kader is also an active participant in civic affairs. He was a member of the White House delegation at the peace signing between Israel and Jordan in 1994. He frequently provides expert commentary to news organizations and conducts public speaking engagements on the development of political issues in the Middle East. For more information, see Pal-Tech's web site at <http://www.pal-tech.com>.



Pal-Tech training capabilities include:

- Needs assessment
- Instructor-led training
- Curriculum development
- Materials development
- Training development
- Training implementation
- Training of trainers
- Training evaluation
- Internet/Intranet training
- CD-ROM/multimedia
- Knowledge management
- Web site development
- Video training
- Hybrid and web-based training

Pal-Tech provides technical assistance in the following sectors:

- Workforce development
- Health
- Management information systems
- Education
- Early childhood development
- Monitoring and evaluation
- Small and medium size enterprise development
- Democracy and governance

Pal-Tech interactive technology services include:

- Interactive multimedia
- Web design and development
- Distance learning
- Digital media lab support (networking support, help desk, troubleshooting)
- Develop programs from prototype to delivery
- Quality assurance
- Network security
- Regulatory compliance, including SCORM and Section 508
- Microsoft Certified Partner

Pal-Tech outreach and stakeholder involvement services include:

- Publications writing, editing, layout, and design
- Policy analysis
- Document production, dissemination, and tracking
- Planning, managing, and conducting conferences, workshops, and conventions
- Developing conference and meeting support materials including agendas, briefings, reports, and visual aids

Times Correspondent Kicks Off New Series

Brigham Young University is one of more than one thousand schools nationwide to benefit from the *New York Times* Partners in Education (PiE) program. Those benefits will now include a guest lecturer each fall and winter semester sponsored by the Kennedy Center.

The first guest was Adam Clymer, chief correspondent in Washington, D.C., who addressed "Privacy and Secrecy in the Shadow of War," Thursday, 20 March.

"The *New York Times* is pleased to

be able to bring Adam Clymer free of charge to the Kennedy Center for its lecture series," said Nanci Ashworth, education manager for the Rocky Mountain region. "The mission of our PiE program is to assist educa-

tors in using the *New York Times* as a resource to foster students' intellectual growth and curiosity, civic participation, and personal success."

Cory Leonard, assistant director of the center, said, "The *Times* continues to be an excellent source of timely information and useful analysis on international affairs. We see this new partnership lecture series to be another way to make the world come alive on our campus."

Clymer, who became chief Washington correspondent of the *New York Times* in April 1999, has written on major issues in government and politics. He had been Washington editor since 1997. Before that, he was assistant Washington editor, in charge of Congress coverage since 1991. He won the 1993 Everett McKinley Dirksen Award for distinguished reporting on Congress. Clymer's book *Edward M. Kennedy: A Biography*

was published in 1999, and he contributed to *Reagan: the Man, the President*, a book by *Times* reporters published in 1981.

IR News

Top honors students and faculty from the international relations major (IR) were hosted at a luncheon in March. "This was an opportunity extended to the top twenty students," said Ray Christensen, IR coordinator and associate professor of political science. "I felt students and faculty would have an opportunity to get to know each other, and students also got to know each other better."

The informal event afforded faculty and students time to mingle in an atmosphere apart from the classroom. Christensen said he felt everyone enjoyed themselves, and he will strive to repeat the informal luncheon each fall and winter semester.

Also on the schedule for the next academic year is an opportunity for IR students to participate in a unique study abroad experience. "This will be of particular interest to students who want to combine international relations and politics," said Christensen.

During winter or spring 2004, students may join Christensen, Kennedy Center Director Jeff Ringer, and Kristine Hansen, associate professor of English, in London. The program description reads in part:

Stand in the middle of political history in the making. Be a first-

hand observer to the saga of the Royal Family, to the excitement and rollicking give-and-take of the British Parliament, to the ongoing strife between Britain and Ireland, and to Britain's jockeying to position herself in the newly-

emerging European Alliance and in world politics in general.

Look for more programs details online at <http://kenedy.byu.edu/isp/studylondon.html>.

Mission Fever

An interesting but not unexpected phenomenon is occurring at BYU. Missionaries are returning from their full-time service to study the cultures in which they served. Among the degrees the Kennedy Center offers are Latin American Studies and Asian Studies—majors that attract a large amount of returned missionaries from these areas.

From a love of the culture to a desire to understand the global community, students list a variety of reasons for choosing these majors. Bethany Beyer, a graduate of Latin American Studies, who served in Houston, Texas, wanted to determine "whether or not living in America had an impact on the lifestyles of Latinos." Beyer plans on helping Utah Latinos "overcome the all-too-real barriers that they face because of language and also prejudice and misunderstanding."

Jared Elison, (Bangkok, Thailand) decided on Asian Studies when he noted that "China, India, Southeast Asia, and Indonesia contain well over two billion people. I figured I better understand since our world is becoming more global." Elison hopes to work in a U.S. embassy and later become a psychologist for the Foreign Service or CIA.

Larry Walton (Tokyo, Japan) also found himself deeply interested in the cultures of Japan, China, Korea, and Mongolia. "My decision to study Asian culture when I got back was sort of an afterthought, but I'm very glad for it." Walton has considered working for the State Department with Asian cultures or even teaching Asian Studies. "I'm not quite sure right now," he said. "I'm just content in studying something I love so much."

For Carl Smith (Tijuana, Mexico) and Nathan Welch (Brazil, Salvador South), who both intend to be medical doctors, the love of Latino culture and its history motivated them to study Latin America. Smith was intrigued by Latinos' "mixed histories, their hospitality, language, and of course, their food." Having done medical research in Mexico in 2002, he plans on volunteering with non-

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profit organizations such as Operation Smile. "The abundant poverty in my

mission compelled me to want to return and help many of the families that we associated with," he said.

Welch, vice president of the Student Association for Latin American Studies (SALAS) will serve the Latino population in the U.S. "I hope to do an internship dealing with healthcare and Latin Americans in the

Provo area rather than go to another country," he said. He feels his knowledge of Latino languages and culture will help him relate to the U.S.'s largest minority.

Area Studies majors feel that the study programs and internships are the most beneficial resources that the center offers. Jonathan Wade, a student facilitator for International Study Programs Volunteers' program, Employment Services, recruits students to go to Latin America and teach a Church-designed workshop that helps people obtain an education, secure employment, or even start small businesses. Wade, a Latin American Studies minor, works to pique interest in students to do the program. "I'm against the notion that you're done with that aspect of your life because you've served a mission."

As the Church continues to grow globally, the Kennedy Center is likely to see the missionary trend continue, bringing new meaning to BYU's motto: Enter to learn. Go forth to serve.

For information on degrees or international study options, see our web site at <http://kennedy.byu.edu>.

Changing the World One Banquet at a Time

With their Thirteenth Annual Hunger Banquet in February, Students for International Development (SID) continued to

inform students of the disparities between developed and underdeveloped countries. The

banquet is a microcosm of present-day world conditions, representing the food distribution in First-, Second-, and Third-World countries. "The first Hunger Banquet, had maybe a hundred people there. Now it's two nights with five hundred people each night," said Julie Johnson, SID co-president.

Hunger Banquet participants were randomly assigned a meal based on actual statistics. "So 325 of the five hundred people represented the Third World, 110 the Second World, and 55 the First World," said Johnson. First Worlders were seated at tables in the center of the room; their meals came from local restaurants, including Carrabas, Ottavios, and Los Hermanos. Second Worlders ate pizza and sat in chairs on the edges of the room. The majority, Third Worlders, shared small portions of beans, rice, and tortillas among one another and sat on blankets on the floor.

If all the participants did not get a great meal, they certainly received great entertainment. Elder John K. Carmack, an emeritus member of the First Quorum of the Seventy, spoke on the Perpetual Education Fund and the power education has to change lives. Several entertainment groups performed including the Capoeira club, Fiddlesticks—a Celtic band, and Hari Krishnas from Spanish Fork.

As much as possible, the banquet atmosphere mimicked situations found in the Third World. "We had 4-H girls from the community sell

flowers and chocolates; something you might find in developing countries, like kids on the street selling stuff," said Johnson. The second night of the banquet, a few students role-played as tourists who walked around taking pictures of Third-World students. "A lot of questions were raised about how the Hunger Banquet was set up," said Johnson.

Johnson noted the various reactions of those in attendance. "Some of the First-World people would stand up and bring their whole plate over to a group on a blanket," she said. "Other times, Third-Worlders would revolt and steal food or takeover a First-World table."

This year, the Hunger Banquet raised almost seven thousand dollars to support humanitarian projects. SID received twenty grant proposals and had the difficult task of deciding what to fund.

"It's a productive learning experience for the club, because we talk about how we are going to evaluate the proposals," said Johnson.

Among the degrees the Kennedy Center offers are Latin American Studies and Asian Studies—majors that attract a large amount of returned missionaries from these areas.

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SID voted for these five projects to fund:

- 1) Laura Vicuna Shelter is for sexually-abused girls in the Philippines. SID will contribute to the education fund for girls who turn eighteen and have to leave the shelter.
- 2) National Organization of Benin Peasants. SID will help fund a community hall for a village in Benin, Africa, to use as a community-education center and

a place for the women to weave mats to sell.

3) Paramita Group helps Tibetan refugees "find adequate voice to realize their economic, social, and cultural aspirations," according to Johnson. SID will provide funding for training manuals.

4) Lulu is a project in the Sudan that helps rural communities produce lulu oil (from nuts to be used for cooking) that can help them both in short-term and long-term development.

5) Bala Shanti is a group in India that works to get kids in school. SID will fund several primary school entry fees.

SID is making sure the funds are used in the best ways. "We may have enough money to fund a few more projects, but we won't know until we cut the checks to these places," concluded Johnson.

For more information on SID, see their web site at <http://kennedy.byu.edu>.

One Student at a Time

The Foreign Service Student Organization's (FSSO) excitement for the Foreign Service is gaining a following

according to FSSO President Matt Krebs, "It seems that the level to which we advertise is the number of students that come—there's a direct correlation."

The organization's unique advertising approaches seem to be working, including planting transparencies in teachers' boxes to be displayed in classes. A current member of FSSO's staff learned about the club when her French teacher laughingly displayed the transparency in class. "She thought, 'Oh, my gosh! That's perfect.' and she contacted us," said Krebs.

Interest for the career seems to be growing rapidly at BYU although

FSSO has only been organized for three years. An information meeting with retired FSOs Blaine Tueller and James Palmer last semester had over a hundred students in attendance. Surprisingly, FSSO attracts students beyond its immediate audience at the Kennedy Center. "We're getting more response from outside the Kennedy Center than inside by far," said Krebs. Many of those interested are foreign language students looking for a career in which to use their skills.

For the past two years, FSSO has been working closely with State Department Recruiter Cindy Wood to increase student interest in taking the Foreign Service written exam. During International Education Week last semester, Wood ran a display about the Foreign Service with FSSO officer Matt Whitton. "When I went, they had students waiting—four or five in a line at a time—to talk to Matt or Cindy," said Krebs.

The only organization of its kind in the U.S., FSSO is a rare gem for the government. "We're definitely the only student organization getting people informed and interested about it [the Foreign Service]," said Krebs. "That's why the State Department loves us."

Now, with an eighteen-member staff, FSSO is ready to expand its influence on campus. Along with information and encouragement, FSSO offers prep-classes for the written exam. This year the organization

expects to have "four or five hundred students taking the exam," according to Krebs.

In February, FSSO held an "Evening of Diplomacy" which offered students a chance to mingle with six retired Foreign Service officers and learn more about the career. "That was the magic of the evening—that so many people could discuss the Foreign Service to their hearts content," he said. The party went an hour over schedule and was consid-

ered an astounding success. Krebs also feels it was an "opportunity for students to learn how to handle themselves at formal functions where they're meeting people of influence." At the function, students were addressed by a retired Foreign Service officer and were entertained by live singers, pianists, and violinists. "No doubt many great contacts were made by students and many were converted to careers in the Foreign Service," said Krebs.

Despite increasing interest from students, Krebs feels their task is far from over. "We need people who are BYU graduates established globally," said Krebs. "So until we've contacted every student—so they can know what it is and decide if it's for them—we haven't finished."

For more information, see their web site at <http://kennedy.byu.edu/fssso>.

SALAS: A Home Base for LAS

The Student Association of Latin American Studies (SALAS) is the Kennedy Center's newest organization. Advised by Latin American Studies coordinator, George Handley, the association was officially organized in September 2002. "Our opening event was during International Education Week where we hosted a lecture by Elder Carmack," said Erika Edwards, SALAS president.

This semester, SALAS officers will formulate their goals and objectives. "I see it as instrumental for the students in the major because of its interdisciplinary approach," said Edwards. Because Latin American Studies majors study a variety of disciplines including sociology, humanities, and political science, they rarely have the same teacher more than once. According to Edwards, SALAS provides students "a home base to get to know professors on a more intimate level as mentors." Edwards also feels that "by hosting guest lectures in different fields that have an emphases in Latin America," SALAS can help students expand their educational experience.

To complement its educational purposes, SALAS also contains a service component. "We want to

FSSO held an "Evening of Diplomacy" which offered students a chance to mingle with six retired Foreign Service Officers and learn more about the career.



focus on service within the Hispanic community," said Edwards. "There's a lot our students have to offer in linguistic abilities and in their cultural understanding." Presently, SALAS members volunteer at Joaquin Elementary School translating for ESL students. "Students will go after school to help them with their homework or go during school to help them understand what the teacher is saying," said Edwards. Others have volunteered at the Provo Public Health Center translating for families with children needing immunizations. "There is a huge need especially because the Provo Hispanic population is growing so fast," Edwards said.

By default, all Latin American Studies majors and minors are members of SALAS, but getting them involved is Edwards' present challenge. She also hopes to interest incoming freshman in the Latin American Studies major. "So many of us discover it after we return from missions or studies abroad," she said. "We want to make them aware that this is open to them as well."

An Alternative Way to Remember

International Outreach is a class that allows students to chronicle their international experiences in a unique way. John Collins, an international relations major, developed a desire to see Africa on his mission in France. "I served with Africans and Arabs, so I've always wanted to go to Africa since then."

Collins went to Senegal in 2000 for a three-month study abroad with the French department. Now in International Outreach, he feels he is learning to "interpret, but also understand culture through different perspectives." In addition, as part of the course work Collins is compiling his knowledge of Senegal into lesson materials called *CultureGuides*. "It gives me a chance to go back to my pictures and my journal and talk with people that went with me," said Collins. "It's forced me to get back into the culture."

Outreach students must also make presentations to local elemen-

tary and high school students. "The hard part is making the information interesting," explained Collins. "I'm more interested in the topics for older students, but how do I make it interesting for elementary kids?" Collins usually teaches elementary students where Senegal is located, what the people eat, and what kids their age are like. "For teenagers, I talk about slavery and colonialism, Islam and its effect on the culture, what role Senegal played in the slave trade, and how colonialism has impacted what they are doing now," he said.

If students' *CultureGuides* have substantive quality, they may be published as lesson plans for teachers. "You need to put in the time," said Collins. "But it's something you enjoy, so it's worthwhile."

Above all, International Outreach allows students to relive their experiences abroad. "It's a way of going back without paying all the money," said Collins.

For more information on International Outreach or CultureGuides, visit their web site at <http://kennedy.byu.edu/InternationalOutreach>.

An Evening of Excitement and Flare

International Outreach's bi-annual International Cultural Showcase has come and gone once more, still maintaining its reputation as an outstanding display of cultural excitement. Countries from around the world were represented as natives and students alike shared their talents in marvelous color and beauty.

"I was amazed at the variety of performances," said John Lyon, a former BYU student. "I

was really astonished at the people and how they demonstrated their heritage."

The event unfolded with a tap club performing the American clas-

sic, "Stray Cat Strut." The cultural tour then expanded to the Pacific islands with Termone, a group led by Joseph Ahuna, performing dances from Hawaii, Tahiti,

Tonga, and even New Zealand, while a live band kept them (and the crowd) moving. Ahuna finished with the traditional Native American "Hoop Dance," deftly controlling twenty-two hoops simultaneously.

The Taekwondo Club, led by Paul Him, then put on a traditional Korean martial arts display. "The board smashing at the end of the performance was wicked!" stated student Greg Hansen. Next, the show featured music from around the world with the French Choir and Outreach student Huong Cio, singing typical French and South Korean songs, respectively. The night also showcased dance performances by Naira Galoustian, a native Armenian, Claudia Rios, who performed the Flamenco, and audience members as they joined performers on stage to learn different dance forms. The night ended with the audience filing outside for an encore performance of Ahuna's fire dance demonstration.

The evening was filled with passion and excitement, bringing together foreign and American students and uplifting and teaching everyone involved.

Outreach students must also make presentations to local elementary and high school students.



Countries from around the world were represented as natives and students alike shared their talents in marvelous color and beauty.

Africa Colloquium

A near-capacity crowd of students filled the HBLL auditorium to hear visiting professors speak on slavery at the Third Annual African Colloquium, "From Slavery to the African Diaspora," on Thursday, 20 February. "The colloquium went extremely well. We had a mix of difficult topics with a specific focus to present to undergraduates," said William C. Olsen, BYU anthropology and African studies professor. "We received positive feedback from everyone."

Visiting faculty were stunned to learn of student interest and participation in things African at BYU. Seventy students are minoring in African Studies, with classes taught fall, winter, and spring. There are four to seven faculty-mentored field studies projects in Africa every year. This year, ninety-plus students are enrolled in programs taking place in seven African countries: Senegal, Ghana, Mozambique, Uganda, Tanzania, Namibia, and South Africa. All this in spite of the fact that there are only two full-time faculty engaged in African studies: one in the social sciences and one in anthropology.

Visiting Professor John Middleton said, "The conference was certainly a success, using as measurement both the impressive size of the audience, and the pleasure experienced by your visitors." Middleton also expressed appreciation for the campus. "It was a great pleasure for me to meet Professor Olsen and his colleagues, and the other guests. I was impressed by the university itself and the friendly, yet serious, atmosphere. I also learned a great deal."

The presentations encompassed a variety of issues dealing with slavery: "Creolization and Slavery among 'Mozambiques' in Mauritius and Brazil," Edward A. Alpers, professor of history, UCLA; "Slavery and Emancipation in French West Africa," Martin A. Klein, emeritus professor of history, University of

Toronto; "The Civil War and the Slave Trade: Remembering Violence in Sierra Leone," Rosalind Shaw, associate professor of anthropology, Tufts University; "Islam, Capitalism, and Emancipation in Senegal," James F. Searing, professor of history, University of Illinois at Chicago; "Slavery in Sudan: a Tool of Cultural Hegemony in

Disguise as Strategy for War," Jok Madut Jok, assistant professor of history, Loyola Marymount University; "Swahili Slavery: How Long Should It Be?" John F. M. Middleton, emeritus professor of anthropology, Yale University.

During the noon hour, the film *Global Africa* was screened. Question and answer sessions followed each presentation, and students mixed with visiting faculty during breaks. Next year's theme will focus on art, music, and performance.

Seeking Knowledge Through Field Study

Ethnobotany, child welfare, agriculture and African culture were only a few of the topics addressed during the Fifth Annual Field Studies Inquiry Conference held at the Kennedy Center, Wednesday through Friday, 5-7

March. Different regions of the world were the focus on respective days. "The three-day conference was a forum for students to present their international research and findings, as well as an opportunity for the university and local community to listen and participate in discussions touching on global issues," said Kathryn

Gourley, one of the organizers for this year's event.

"A number of the presentors indicated that their family or friends had watched them on the webcast," said Susanna Johnson, conference co-chair. "Overall, the Inquiry Conference was a tremendous success from the presentations to the number of those in attendance. The presentations seem to be more academically solid and culturally insightful each year."

Wednesday was designated as "World Day" with presentations from countries such as the Philippines, Marshall Islands, Tonga, and India. Thursday highlighted "Latin America" with presentations from Mexico and Guatemala. Friday featured "Africa" presentations on South Africa, Ghana, and Tanzania. All students who participate in a field study receive faculty mentoring—an invaluable contribution to students' academic development—particularly concerning their research papers, which are the culminating field study experience.

"One of the key factors for such a large attendance this year is the faculty. They were extremely supportive and helpful. We were so thankful for their support," said Johnson.

"I think this year's conference really provided a forum for students and faculty to come together to discuss important international issues. The conference really proved to make the 'world our campus' as knowledge, experiences, and research findings of an international nature were

discussed," Gourley reported. "Those interested in cross-cultural or international studies found the conference particularly beneficial," said Gourley.

The Inquiry Conference was webcast live and archived for convenient viewing at <http://kennedy.byu.edu/inquiry>.

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Microenterprise Conference: Empowering the Poor

BYU continues to make huge forward strides in the fight against global poverty. At the Marriott School's Sixth Annual Microenterprise Conference, 13–15 March, Lee Perry, associate dean, announced a new center aimed at helping the under-privileged become self-reliant. "We are on an outreach mission," said Perry. "We feel like this can spread to many other business schools." Perry stated that with the Center for Economic Self-reliance, the Marriott School wanted "to send a message to our students that there are higher things than getting a bigger salary or better stock options." The center, which will focus on research, will be completely funded by outside donations. "We are all on the same mission to help the world's poor," said Perry.

The conference offered four tracks of lectures and workshops: 1) Research Symposium 2) Microenterprise Sessions 3) NGO training 4) Self-reliance. Joseph Ogden, Marriott School assistant dean, said the conference is the largest "of its kind held anywhere." The conference was attended by local, national, and international nonprofit organizations, financial institutions, educators, students, and volunteers. According to Warner Woodworth, a BYU organizational behavior professor, the attendees—approximately five hundred in all—had already donated \$220 million to help bring microenterprise to about five million people.

Larry Reed, of Opportunity International—a microenterprise institution, gave a keynote address at Friday's plenary session. He outlined the goals of microenterprise: eradicate poverty and hunger, achieve universal primary education, promote gender equality and

empower women, reduce child mortality, and improve maternal health.

Reed also spoke of the positive trends exhibited by microenterprise clients. He reported that in India, seventy-five percent of long-term clients graduated out of poverty. In Ghana, one-year-old children of clients were significantly healthier



than those of non-clients. In Bolivia, loans to women resulted in greater self-confidence and leadership skills. Reed emphasized that "the poor can repay loans at very high rates" and encouraged his audience to see them

as assets, not liabilities. "They can become producers, who can not only produce for themselves, but for others," he said.

Reed reported that currently, microenterprise institutions lack sufficient funds to serve more people. He called upon the private sector to help. "God has already provided the resources we need to address this problem," he said. He concluded with a story of a woman who lived on a garbage dump in the Philippines. She obtained a microenterprise loan and one day, a large storm arose when she was on her way to a meeting. When she forgot her loan payment and ran back to get it, the garbage dump collapsed, crushing her in the process. Reed lamented that microenterprise had not found her earlier so she could have improved her livelihood and moved off the dump before this tragic incident. "It's a life or death issue everyday," he said.

Canadian Consul General Guest at Annual Palmer Lecture

Colin Robertson, Canadian consul general in Los Angeles, spoke on "Prospects and Challenges for

Canada-U.S. Relations" at the Asael E. and Maydell C. Palmer Annual Lecture Series in Canadian Studies on Thursday, 3 April at the Kennedy Center. As consul general, Robertson is responsible for Canadian interests in California, Utah, Arizona, Nevada, and Hawaii, and consulates in San Francisco and San Jose.

Throughout his career, Robertson has served in various political positions including as a member of the team that negotiated the Free Trade Agreement with the U.S. (1985–87) and as director general of public affairs at the Canadian Department of Citizenship and Immigration (1994–96).

"The Palmer Endowment was inspired by Delbert Palmer who worked tirelessly to develop Canadian Studies at BYU," said Earl Fry, Canadian Studies research program coordinator. "In collaboration with Delbert Palmer and Brigham Card, professor emeritus at the University of Alberta, I started the Canadian Studies program in 1980."

In the twelve years since its inception, the Palmer Distinguished Lecture has featured



leading Canadian academics and two former prime ministers of Canada. "BYU is noteworthy because it has the largest enrollment of Canadian students among institutions of higher learning in the United States," said Fry. "Approximately a dozen BYU faculty and staff now work on an

informal basis as part of the Canadian Studies Research Program."

The Palmer Distinguished Lecture in Canadian Studies is funded by the Palmer family in honor of Asael and Maydell Palmer. Asael was an acclaimed agricultural scientist in Canada. Both Asael and Maydell were actively involved in The Church of Jesus Christ of Latter-day Saints and in their community in Alberta, Canada.

"They can become producers, who can not only produce for themselves, but for others."

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Jennifer Boehme

In 2000, Jennifer Boehme received a BA in international studies, with a development emphasis, and a double minor in TESL and Scandinavian Studies. "There were a few pivotal experiences at BYU that changed my career path," she

stated. "Three professors in particular helped shape and influence the work I am doing today. Gary Bryner's introduction to development and many of Valerie Hudson's classes

brought together my social consciousness with my interest in international affairs." Prior to that, Boehme said she had been fixed on working in the political arena.

"I also had the privilege of studying development and its theories with Warner Woodworth. Warner is a visionary who believes in the power people have to make a positive change in the world. As I studied the integrated nature of development, I became fascinated by the complexities of appropriately serving our brothers and sisters," she said. "At first, I was disturbed by the number of people who are trying to do good, but whose activities not only go awry, but in the process also hurt the lives of the people they are trying to assist. I became committed to educating both people trying to assist the poor and those we are seeking to serve."

Mother Nature and other events conspired to shift Boehme's course during the spring of 1999. "I was involved in creating a group then-called HELP Honduras and traveled with them to assist in the aftermath of Hurricane Mitch. The process of preparing and serving was an amazingly challenging and rewarding experience," Boehme declared. "We worked with FINCA International in their microcredit banks and assisted in Honduras' recovery from Hurricane Mitch."

After their return, the group explored ways to continue what they

had begun. "We became convinced of the positive effect this experience could have on both the students volunteering and on the people we were serving. We grew the organization, moved off BYU's campus, and became a federally recognized not-for-profit corporation, HELP

International," she explained.

After graduation, Boehme became their executive director. She said, "Summer 2003 will be our fifth summer of training and sending students to Latin America to partner with local organizations in helping to eliminate poverty and human suffering."

Working with HELP International has given Boehme a broad range of experiences. "Being in a small organization has meant that I am involved in every facet of the organization, ranging from Third-World development activities, financial planning, and long-term strategy, to marketing and training. My education at the Kennedy Center encompassed a broad range of topics including political environments, development theories, and understanding of cultures and economies,

which are vital for our success as an organization," she said. "For students desirous of a career in international development, BYU offered a unique opportunity for a multidisciplinary degree. With my degree, I garnered knowledge from a number of fields. I found this multidisciplinary education extremely helpful in my career—very few things in this field are not interrelated."

Recalling her passion for the right kind of service objectives, Boehme said, "Attempting to undertake a development intervention without understanding the political, cultural, and economic background and history of our participants could produce horrendous consequences. On the other hand, going into a community with an intimate understanding of those factors, coupled with development techniques geared toward learning the needs of the people and

facilitating their own growth and development, leads to positive outcomes and lasting change."

Boehme's involvement with her organization has brought a sense of fulfillment on a global scale.

"Directing and growing HELP International has allowed me to take steps towards educating both our American populous and those persons in developing countries who take steps to better our world," she concluded.

For more information about volunteering with or donating to HELP International, please contact Jennifer at (801) 374-0556, or by e-mail at jennifer@help-international.org.



"I found this multidisciplinary education extremely helpful in my career—very few things in this field are not interrelated."

"My education developed my ability to clearly communicate, analyze, and maybe most importantly, to express my opinion in open dialogue."

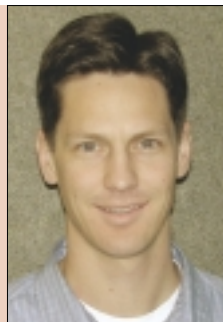
Mark D. Fellows

Mark D. Fellows graduated in international relations from the Kennedy Center in 1996. "My education [in the center] developed my ability to clearly communicate, analyze, and maybe most importantly, to express my opinion in open dialogue," said Fellows. Upon receiving his undergraduate degree and hoping to learn more about government

operations and management, Fellows immediately entered the Romney Institute of Public Management.

Graduating with an MPA in the middle of the IT/.com boom, Fellows went to work as a business analyst and technology consultant to state and

local governments with American Management Systems. "As a consultant, the ability to communicate with all types of people from many different cultures and backgrounds allows you to adequately lead, direct, and, in my case, hopefully, make governments more efficient," Fellows remarked. "My international relations degree laid the foundation for these skills. Wherever you go in this nation, California, Illinois, Pennsylvania, or Oklahoma, there are people from different international cultures. Understanding their values, their beliefs, and their backgrounds allows you to be more



effective in establishing relationships that build successful consulting engagements."

After leaving AMS almost three years ago, Fellows now lives in Folsom, California, and works for ea inc. (<http://www.ea-inc.com>) as a program manager. "I feel very lucky, because I graduated with my master's when there were plenty of jobs to choose from. As the economy softened, I had developed the skills needed to survive in a niche of the economy that continues to grow," Fellows reflected. "I've been fortunate enough to be invited to speak and participate in several national and regional conferences including the Government Finance Officers Association and the International City/County Management Association's (ICMA) annual conferences. Currently, I am one of only a few members of the private sector that has been asked to participate in ICMA's eGovernment Task Force."

His advice to current students is that if he had to go through the program again, "I would have participated in Washington Seminar. I attended the Jerusalem Center for Near Eastern Studies for a semester in 1995. Even though the center is currently closed, I would search out other opportunities to study abroad during your academic career."

Fellows and his wife, Becky, have three children: McCall (4), Parker (2), and Carson (two months). He said, "The greatest challenge I find is balancing the demands of family, church, and work, and fulfilling your duties to all of them."

Sergio I. Flores

A 1993 graduate in international relations and native of Bolivia, Sergio I. Flores said, "One of the best experiences of my life was to study at BYU and especially at the Kennedy Center; I made a bunch of international and local friends. I got an education that has helped me to get new ideas from the different topics and classes and from the experiences of other international and USA students in order to help my country for its development."

After graduation, Flores returned to his country to work for the Ministry of Finance. "As advisor to the undersecretary of budget, I had the opportunity to apply what I had learned about international public policies, political science, and international trade (business)," he said. "They gave me the responsibility to coordinate an international economic trade agreement with Mexico in the area of goods and services. I also worked in the elaboration for the public budget for 1994 and 1995."

Two years later, he began work for the undersecretary of tax policy. "I was addressing fiscal reforms relative to the internal revenues, customs, and international agreements, in order to reduce the Bolivian deficit, increase the national revenues, and the global economy," said Flores. "We were also working with international development organizations such as IDB, the UN, and World Bank, to get some financing for the reforms."

This experience led to an opportunity with the United Nations in the Department of National Development, where he managed twelve projects for the economic and public finance sector. "I learned all the international procedures of the UN and IDB," said Flores.

In 1997, Flores left to attend Texas A&M University to pursue an MBA. "After the MBA, I came back to Bolivia and got a post graduate in public strategy. And in December 2002, I completed a second MBA at the Catholic University of Bolivia. They have an agreement with Harvard University, therefore, I had access to the same material Harvard students do. I decided on this to exchange experience and to know the national reality of applying the USA education system," Flores explained.

In the meantime, Flores had been working on a project of structural reform in international commerce.

He faced the challenge of changing the Bolivian customs structure, international procedures, and international trades and agreements to increase revenues on imports.

Now he is back at the Ministry of Finance as a senior advisor and coordinator of international cooperative projects with the vice ministry of tax policy (formerly called the undersecretary). "We are now dealing with a new tax reform in order to have a better tax collection system. I am also coordinating negotiations with the IMF, in order to reduce the national deficit, and have external cooperation (financing), so the government can work in public investments," said Flores. "Now my intention is to get into politics with a new technical and international vision. I want to help our economy from a higher position or at the embassy."

"International relations helped me to be a better professional with a global vision of how Bolivia can take advantage of other countries' experiences, (i.e., reforms, both economic and social) and to have international experience in business trade and international commerce. I also learned how to negotiate with international organizations such as the UN, FMI, IDB, and WB."

"International relations helped me to be a better professional with a global vision of how Bolivia can take advantage of other countries' experiences, (i.e., reforms, both economic and social) and to have international experience in business trade and international commerce. I also learned how to negotiate with international organizations such as the UN, FMI, IDB, and WB."

Eric T. Jensen

Eric T. Jensen attended ROTC at BYU and was commissioned as an officer in the U.S. Army upon graduation in 1989, with a BA in international relations. "My first assignment was to Fort Knox for basic officer training, where I was taught basic officership as well as basic military tactics within the Armor branch," said Jensen. "After nine months, I was assigned to a unit known as a Divisional Cavalry unit in Germany. When I arrived in Germany, my unit was doing the last border patrol between what was then East and West Germany. While in Germany, I was leader of a platoon of soldiers, including three tanks and five armored personnel carriers."



"International relations helped me to be a better professional with a global vision of how Bolivia can take advantage of other countries' experiences ..."

"I was looking for a way to satisfy my compulsion to give military service and also work in the international law arena."

Jensen's education and upbringing, as the son of an Army officer, piqued his interest in international issues, particularly international and comparative law. "I was looking for a way to satisfy my compulsion to give military

service and also work in the international law arena," he explained. "While in Germany, I discovered that the Army had a program to send me to law school—fully funded. I would have to commit to staying in the Army as a JAG officer for six years after that.

Of course, that sounded like something that would allow me to pursue both my professional interests, so I applied and was accepted."

Thereafter, he attended law school at the University of Notre Dame. Jensen noted that the "educational highlight" was spending the entire second year at Notre Dame's London campus, where he focused on international issues, adding to the solid foundation he gained at BYU.

Upon graduation and successful passing of the Indiana Bar, the Army transferred Jensen to Alaska, where he got his first chance as prosecutor for eighteen months. "Though I enjoyed criminal law, I still longed to do international law. I received the opportunity to deploy with Task Force Eagle to Bosnia, so I left Alaska and spent the next four years in Germany, including two deployments to Bosnia and several trips to other spots such as Kosovo, Macedonia, and Poland," Jensen reported.

In the summer of 2000, he returned to the U.S. to attend a ten-month course at the U.S. Army JAG School in Charlottesville, Virginia, on the grounds of University of Virginia (UVA). "During the course, I once again focused on international law and wrote a paper that was recently published in the Stanford Journal of International Law." After completing the course, Jensen was assigned to

teach international and operational law at the school, where he began his second year this fall.

"There is no doubt that my education at BYU, particularly my association with Dr. Eric Hyer, Dr.



Valerie Hudson, and others, has had a significant impact on my professional qualifications and ambitions," Jensen attested. "While at BYU, I worked as a teaching assistant for Dr. Hyer, which involved teaching a Friday class. That whetted my appetite for teaching and helped

guide me in my decision to teach at the Army JAG school now. Also, the background in international relations and national security studies has been the foundation for my work in the Army.

"More importantly, the ongoing mentoring from Dr. Hyer (even this many years after graduation) has not only been a great professional benefit but also a wonderful example for me as I try to fill my role as a professor," said Jensen. "I certainly would recommend (and have done so many times) BYU's international relations and political science departments to prospective university students, not only for the intellectual expertise they will gain there, but also for the leadership and overall educational experience they will receive."

Stan Larson

"For students wanting to enter the business world, BYU's international relations program offers a solid and versatile education," according to Stan Larson, vice president of sales at Del Costa Cheese. "A broad understanding of cultures, economies, and political environments are absolutely necessary to be successful in business or political endeavors whether in Johannesburg, Paris, or Los Angeles."

Having graduated in 1988 in international relations, Larson began



his career in business as an analyst for Nabisco Foods in the San Francisco Bay Area. By 1995, he was serving as the national merchandising manager for Nabisco located in Winston-Salem, North Carolina. He later assumed a marketing role in East Hanover, New Jersey, working for the Planters Nut Company. His career path then took him back into sales in the western U.S. Through a merger, Larson joined Kraft Foods as a national account executive. During this time, he completed his master's degree in organizational management (University of Phoenix, 2001). He recently accepted the position at Del Costa Cheese, based in Pleasanton, California.

"International relations was, for me, a lesson in global economics. I learned that everything, every action, every event in the world interacts with everything else for good or for bad, depending on your perspective. The broad IR curriculum allowed me to pull together everything from international economics to urban geography to business management to political science as I formed my impression of the world that I would soon jump into when I left BYU," said Larson.

A. Jamal Qureshi

A 1998 graduate in Near Eastern studies, Jamal Qureshi was born to immigrant parents in Englewood, Colorado, he said, "My father is from Pakistan, and my mother is from Norway. I lived in Dhahran, Saudi Arabia, until I was ten years old. After that I grew up in Littleton, Colorado."

While at BYU, Qureshi attended the Jerusalem Center in the intensive Arabic program. "I was privileged to serve a mission to London, England, where I received my second education in world affairs—meeting people from over 140 different countries and territories and getting to work frequently on my Arabic skills," he explained.

"My Arabic language instruction and courses in both ancient and modern history of the Middle East stand out as having set the thought patterns that laid the ground for my

I learned that everything, every action, every event in the world interacts with everything else for good or for bad . . ."

professional career," said Qureshi. "Having lived in Saudi Arabia as a child, where my father worked as an expatriate engineer for the state oil company, Saudi Aramco, I came in with an interest in the Middle East, but I left BYU with a much deeper understanding of the social and political dynamics driving events in the region."

He credits Professors Michael Rhodes (Ancient Near Eastern History), James Toronto (Islam and the Gospel), Dilworth Parkinson (Arabic), and teaching assistant Nader Neiroukh (Arabic—Jerusalem Center) as the instructors who taught him far more than "the subject matter of their courses."

In his final year at BYU, Qureshi was admitted to two prestigious programs: the MA program in international relations and economics at Johns Hopkins University's School of Advanced International Studies (SAIS) in Washington, D.C., and the Center for Arabic Study Abroad (CASA) at the American University in Cairo.

"I deferred my admission to SAIS for one year, and having just gotten married, took my wife off on a one-year crash course in the Middle East in Cairo (she was able to spend the year working at a local pre-school, where she loved teaching both Egyptian and expatriate children)," Qureshi recounted. "I was fortunate to also have received funding for my intensive Arabic studies at CASA from the Fulbright foundation, which provided an opportunity to meet numerous scholars in many fields of research in Egypt. The CASA experience was unforgettable and gave me the opportunity to make a major leap in my Arabic skills. I must say, however, that without my time in BYU's Arabic program, and specifically the intensive Arabic program in Jerusalem, it would have been hard to reach the level necessary to be accepted into CASA. Indeed, there always seems to be a significant number of BYU students who make it into CASA alongside people from far more high-profile institutions."

Following that intensive year-long experience, Qureshi did not opt

for relaxation. "After our year in Egypt, I did a summer internship at the U.S. Consulate in Jerusalem in 1999. Jerusalem is a small post, and at the time had no Arabic-speaking Foreign Service Officers (FSOs) assigned to it, so I was fortunate to immediately participate in a meaningful way" attested Qureshi. "I learned a great deal about the pros and cons of life as an FSO, as well as the manner in which Washington utilizes its diplomats around the world—sometimes commendably, sometimes quite poorly. In addition to writing several cables, I and another intern wrote the first-ever State Department Religious Freedom Report for the Palestinian Territories. To this day, our report is the benchmark from which subsequent FSOs have based their reports."

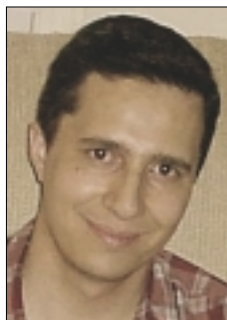
That summer did allow for reunions with former classmates and church service. "We revisited friends I had made while a student at the BYU Jerusalem Center. I also tried to make myself useful to the Church by writing a report that I gave to church officials summarizing the status of Palestinian church members throughout the Occupied Territories at the time," said Qureshi.

He and his wife, Chanthavone, returned to the States, where Qureshi began school at SAIS. "I chose a concentration in the energy, environment, science, and technology program, as I felt that I already had a solid regional background in Middle Eastern issues and needed to gain some more practical skills. Along those lines, I also did an economics sub-concentration in international finance, and cross-enrolled in marketing and accounting courses at the University of Maryland's MBA program," he said. "SAIS provided an immensely satisfying intellectual atmosphere from both top-notch instructors (many internationally-recognized experts in their fields) and an incredibly diverse and international student

body. My experiences as a missionary meshed nicely with others who had been in fields as diverse as the peace corps, venture capitalism in Southeast Asia, the Latin American power sector, international journalism, and Wall Street to name just a few."

With little actual work experience, Qureshi took advantage of a connection and employed much persistence to undertake several internships during his time at SAIS. "In the summer of 2000, I interned at the U.S. Treasury Department's Office of the Assistant Secretary for International Affairs (OASIA). A friend in my local ward is a high-level employee of the department and pointed me to where I should apply after he heard I was looking for an internship. I was in the Russia, Eastern Europe, and Central Asia office, and, despite being a relative novice at economics and knowing next to nothing about the region, I suddenly found myself assigned as the temporary Treasury Department desk officer for Latvia and Lithuania! In practical terms, that meant reviewing all IMF documents concerning the countries and making any comments on the proposed plans from a U.S. government perspective," he said. "I also worked on other projects such as writing a report on the Russian electric power industry restructuring, and would occasionally represent the Treasury Department at the inter-agency task force on the proposed Baku-Tblisi-Ceyhan oil pipeline."

"For my second internship I wanted to work in the private sector, so after sending in resumes and talking to former employees I got on with Taylor-DeJongh, a firm that performs advisory services to structure financing packages for large infrastructure projects worldwide. The firm has a particular focus on the Middle East and Latin America, with my own work there largely involving performing due diligence research on markets in those and other regions," said Qureshi. "Perhaps one of the most obscure but interesting tasks was research on wireless phone mar-



"I left BYU with a much deeper understanding of the social and political dynamics driving events in the Middle East."

kets in Africa. It was pretty interesting to see tiny countries, sometimes wracked by civil war or famine, with wireless phone networks whose technology far exceeded American networks (my Internet communication with a Sudanese operator at Sudatel became a prime example). After completing a course on modeling power projects at SAIS, I corrected the financial model for a proposed Brazilian power plant, too.

"My third internship, also in the private sector, was in the firm with which I am now employed, PFC Energy. After meeting several of the senior analysts at the firm during on-campus presentations at SAIS, and after one prior failed attempt to get an internship with them, I contacted a SAIS alumni who worked at the firm who thought highly of me and set up interviews at the firm for me. The result was a brief two-month internship during my last semester at SAIS. In fact, this was more of a trial period for possible full-time employment than an internship, and I was essentially asked to show my abilities through my work at the time," Qureshi divulged. "Thankfully the internship went well, and, after some further conversations during the summer, I did receive a full-time job offer."

During the summer of 2001, after his graduation from SAIS, Qureshi interned with the Upstream Public Affairs Division of ExxonMobil in Houston, Texas. "I specifically requested to intern with the upstream division in Houston. That summer with a very large private sector firm was a nice complement to my previous internships with the government and small private sector firms. I was exposed to an entirely different type of organization, where I conducted a study of social and political trends in Tamaulipas, Mexico, for the first half of the summer, and then was transferred to the Middle East and Central Asia office where I participated in the budget process for the region and conducted analysis on political trends in the Persian Gulf and elsewhere," he said. "Coincidentally, at the end of the summer I also helped negotiate a

consulting agreement between ExxonMobil and PFC Energy that involved past (and future) colleagues from the latter."

With his varied experience and degree in hand, Qureshi did not lack for job offers. "I credit my time at BYU with having given me the foundation of knowledge that guided me into my interest into geopolitical affairs, which in turn led me to explore the range of opportunities available. It was that exploration of opportunities that showed me that international affairs encompasses a vast array of fields, with energy issues being one that I have found a great deal of interest in—thanks to its direct connections to politics, economics, and U.S. foreign policy," he offered.

Eventually deciding on the offer from PFC Energy, he accepted a position as a Global Oil Market and Middle East analyst. "Though an offer from the Foreign Service remains open through the end of this year, I started this job the week after 9/11 and quickly found the firm embroiled in analyzing what the attacks would mean to the international system. Our clients include energy companies of all sizes, governments, and financial institutions. All of them had a dire need to understand the impact 9/11 would have on their operations and bottom line," explained Qureshi. "Since joining PFC Energy, I have been trained to understand and analyze global and regional oil market supply, demand, and inventory fundamentals. While there are many consulting firms out there who understand the quantitative aspect of oil markets, what I like about us is that we are one of the few firms that has a strong grasp of both the numbers and the geopolitical issues that are crucial to understanding them. For me, that means opportunities to continue to utilize and expand my knowledge of Middle Eastern affairs and Washington politics to inform our analysis, as well as building new knowledge of other regions of the world and energy markets."

On the home front, life is just as busy. "My wife is blessed to be a full-time homemaker. Our eldest daughter Jamilah Sengdao is two years old and keeps us very busy with her hyper fun streak. Our twin sons Tor Anouvong and Raad Anourak (our "Sons of Thunder"—both mean thunder, Tor in Norwegian and Raad in Arabic) were born in October 2002 and are keeping life both hectic and fun," he said. Qureshi recently had his computer-designed Arabic calligraphy piece of the Psalm of Nephi accepted for exhibition in the Sixth Annual International Art Competition at the Church's Art and History Museum in Salt Lake.

And as if that were not enough to keep him completely engaged, Qureshi is launching a nonprofit-sector initiative. "I am working with two fellow BYU alumni who studied Arabic (James Phipps in Washington, D.C., and Marvin Schroeder in Houston, Texas) to form a nonprofit organization called the Middle East Translation and Analysis Project (METAP) that will publish Middle Eastern press translations and analysis for distribution to key opinion shapers in Washington and beyond."

Denny C. Roy

Denny C. Roy used his international relations degree from the Kennedy Center as a springboard into academia. "The Kennedy Center program can be an excellent bridge between the bachelor's and doctorate degrees for a student preparing for an academic career," said Roy. Graduating from BYU in 1987, Roy credited the preparation for his career to the excellent instruction he received in IR and helpful mentoring from professors like



Ladd Hollist and Ray C. Hillam. His bachelor's degree from the Kennedy Center earned him credit for an MA thesis and one full year of course work, and, after graduating, Roy went on to the University of

"The Kennedy Center program can be an excellent bridge between the bachelor's and doctorate degrees for a student preparing for an academic career."

Chicago, earning a PhD in political science in 1991.

While earning his doctorate, Roy served as an assistant political science professor at BYU. From 1992–95, he lectured in political science at the National University of Singapore. Following a three-year research fellowship at the Strategic and Defense Studies Center at the Australian National University from 1995–98, Roy became a visiting professor at National Security Affairs at the Naval Postgraduate School in Monterey, California. Currently, Roy serves as the senior research fellow at the Asia-Pacific Center for Security Studies in Honolulu, a Department of Defense institution. He specializes in China-related international security issues. “The analytical skills I use in my job today are the ones I gained at the Kennedy Center,” said Roy.

Mahonry J. Sanchez

After returning from a mission to Belgium, Mahonry J. Sanchez knew that “international” would be part of his education and career. “I had a great experience at BYU. After having returned from a mission, I knew I loved languages, and I knew I wanted to be involved in the international arena for a career,” said Sanchez. “The Kennedy Center provided a lot of experiences which helped me prepare and be anxious to work abroad and deal with different peoples and cultures.”

Sanchez worked to enhance his opportunities through one of the center’s award winning programs. “The highlight while at the center, was preparing for the Model United Nations program. Even though at the end I was not able to go, I learned about working with different countries, interests, and cultures, and how to be effective in getting things accomplished in such a complex structure of procedures,” Sanchez professed. “The time I spent at the center definitely helped me to determine that I wanted to work in the international arena.”

Following graduation, Sanchez was hired to manage the corporate

accounts in Mexico for Icon Health & Fitness, the leading manufacturer in home fitness equipment. “As time went by, my responsibilities increased. Currently, I am responsible for our international operations, with the exception of the countries belonging to the European Union,” Sanchez reported. “Outside of that region, I supervise people who manage smaller regions and countries. Within countries, we work with distributors and retailers who distribute and sell our products.”



His work offers Sanchez the opportunity travel frequently, too. “It has been a blessing to be able to work with all types of cultures, peoples, and religions, as I travel to over sixty countries in a continual effort to grow our business,” said Sanchez. “One day I could be in Moscow, Russia, and the next day in Saudi Arabia, then the next day in Chile or Korea. It has been a unique growing experience for me. And I am grateful for the preparation BYU and the Kennedy Center provided me to be able to contribute to other societies in the smallest of ways.”

“It has been a blessing to be able to work with all types of cultures, peoples, and religions, as I travel to over sixty countries in a continual effort to grow our business.”

Global Report

Promoting Peace Through Human Development in Exiled Tibet

by Blaine J. Johnson

As the U.S.-led war on terrorism gains momentum, three BYU students quietly work on the flank to counter terrorism in a very unique way. For the past two years Jason Monson, David Farmer, and I, Blaine Johnson, have been developing what is referred to as “substantive responses” to conditions that give rise to terrorism. Late last year, we established the Paramita Group, a nonprofit organization dedicated to promoting peace and human development in potentially-violent communities.

All three of Paramita Group’s founders have participated in an International Study Program (ISP) Field Study during their time at BYU. In fact, that is how we met. Between the three of us, we have been to Asia six times in just four years. Co-founder David Farmer noted, “ISP has provided us with experiences that are unavailable to students at most universities. Without having seen the reality of life outside America, it would have been very easy for us to not concern ourselves

too deeply with the suffering of others. Now we feel it our responsibility to do something.”

The Foundation is Set

In 1998, I spent four months with two other BYU students at the Grameen Bank in Dhaka, the capital city of Bangladesh. While there, I researched how Islamic values and Bangladeshi culture interact with the increasingly-pervasive Western economic system. In particular, I researched how trust, kinship, and morals positively influence the microfinance process.

Shortly thereafter, I joined up with the India Field Study program. During my first week in India, I traveled to Dharamsala, home of the Tibetan Government-in-Exile.

Kundun or *Seven Years in Tibet* are two movies that chronicle the 1950s Chinese army invasion of Tibet, which resulted in it being annexed as a Chinese province. The resultant political oppression of the Tibetan people pushed waves of asylum seekers into the Himalayan Mountains and into south Asia, where they now live as refugees. Very few of us, myself included, understand what I learned from visiting the settlements. I was disturbed to learn that Tibetans are still being tortured in China, that monks are still being killed for practicing their religion, and that nuns are still being raped. I was shocked to hear that over one million Tibetans, one-fifth of the entire population, have been killed since the Chinese seized control of Tibet. As distressing as it was to learn about the atrocities that the Tibetan people continue to suffer, perhaps the most difficult to understand was that nobody has had the courage to come to the assistance of the



Tibetan people. I wanted to do something, but I had no skills, no schooling, and, most importantly, no money to return.

After returning home from India, I began working with ISP as the India Field Study facilitator. As such, I returned to India three more times. This gave me the chance to continue my research into the relationship between culture and development. In particular, I studied the relationship between Buddhism and human development. In the field, I realized that the world was unfolding at a rate much faster than academia's ability to devise solutions. The classroom was lagging behind the real world. Through ISP, I arranged internships with various organizations in Asia. I worked with several NGOs in India, including the Grameen Bank in Bangladesh.

In early 2001, I returned to Dharamsala with the field study group for one month, during which I completed an internship with the Tibetan Government-in-Exile. I worked with staff members in the Department of Home to draft a simple, savings-led microfinance model that responded to Buddhist philosophical assumptions as opposed to Western assumptions and Buddhist socio-economic objectives as opposed to capitalist objectives. As we worked on the model, I recognized that microfinance might serve as the perfect foundation for human development in Tibetan refugee settlements.

One simple lesson came from *Development as Freedom*, written by Amartya Sen, a Nobel prize-winning economist. Sen argues that proper development must promote capabilities of the people to choose and live the kind of lives that they value. From a Latter-day Saint perspective, that made so much sense, and I saw that Sen's theories, once integrated into development strategies, would work beautifully in Tibetan settlements.

Creating the Model

I believe that there are a number of communities throughout the world that, despite terrible oppres-

sion and suffering, have not taken up terrorism. What we see in many places around the world are people who have every reason to use force to defend their families and their freedoms, but yet they refuse to do it. We want to round up support and amplify their voices *before* they become so desperate that they have to resort to terrorism to get attention. We believe that a "war on terrorism" will be ultimately ineffective so long as we don't learn to respond to those who refuse to use violence as a political tool.

While conducting an interview for one of my courses, I spoke with a Tibetan scholar who was living in exile in India. Together we ran down a list of well publicized militant movements that have successfully advanced their causes in the past half century: Bangladesh, East Timor, PLO, Aceh, and Sri Lanka. But, try as we might, we could not think of any nonviolent political movements outside the United States that had been equally successful. At that point, I realized that, in a sense, we were all responsible for the rise in terrorism. Because we have not given enough support to nonviolent movements, we have made terrorism the only valid option for the oppressed. Soon after that experience, I looked for different ways to support nonviolent struggles for freedom.

I began to entertain the idea of starting a nonprofit organization dedicated to training refugees as community social workers who would work within the settlements creating savings groups, teaching literacy classes, providing basic health care services, and promoting human development in general. With the help of Monson and Farmer, the Paramita Group began to take shape and Tibet was the perfect place to start. Since Tibet's forceful annexation, exiled-Tibetan leadership under the Dalai Lama has remained firmly committed to nonviolence.

The Tibetan situation reminds me of the account of the Anti-Nephi-Lehies in the Book of Mormon who took a vow of nonviolence. In Tibet, there are six million people that have

thrown down their weapons on the insistence that violence is ungodly. Since fleeing Tibet, Tibetan refugees have protested and rallied for autonomy, but their protests have been largely ignored. In the Book of Mormon the Nephites supported the Anti-Nephi-Lehies in their vow, but nobody has come forward in the case of Tibet. Not even America has been very anxious to assist the Tibetans. If we want to fight terrorism we must begin to support and help those groups that don't use it.

Monson, co-founder and student in the MPA program, is also committed to supporting nonviolent political movements as a means to curb the rise of terrorism. "Because we've ignored them, many Tibetans are growing impatient with nonviolence and are pushing for the government to use more forceful techniques." Monson pointed out that a recent study shows that over 60 percent of Tibetan youth favor the use of violence to regain Tibetan sovereignty. "In this instance we have given the Tibetans no choice but to create a stir in the world through violent protest. I hope before that happens we can create some options."



Johnson with Tibetan children.

Becoming Agents for Change

To be of assistance to the Tibetans and other nonviolent movements has been my goal since that first trip to a Tibetan settlement four years ago. Farmer, Monson, and I hope that we can find support in Utah Valley and the Latter-day Saint community at large for our project. "Whenever I sit and talk with a Tibetan refugee, I can't help but think that they are now going through what my ancestors did 150 years ago. Because Tibetans are not permitted to freely practice their religion in China, thousands of them are forced to walk hundreds and

hundreds of miles through dangerous mountain passes to find a place where they can worship God freely. Thousands have died making the journey. Sometimes I feel useless sitting in church talking about the hardships the Mormon pioneers faced, when I know that at the same time thousands of people are going through the same thing today. Given my heritage, I feel a special obligation to prevent such suffering.

Despite our ambitions, we three students understand the challenges we face in realizing our goals. When I tell people what it is that we do, I get a lot of mixed reactions. Most people are very supportive, but I think many people who hear about our ideas think we are too idealistic or perhaps even a little naïve. You know, they are probably right. But given the present state of the economy, our chances of promoting peace in Tibet are much greater than finding a job in Utah. And maybe peace isn't as unrealistic as it seems. Things are coming together well for us.

Since the formation of the Paramita Group, I moved to Bangkok to pursue a master's degree in Buddhist studies. The school I attend is full of Buddhist monks and provides me with a wonderful opportunity to explore the compatibility of religion and human development. Many of the monks that I attend class with are part of a social movement within Thailand called "Engaged Buddhism." Over the last few decades, many Buddhists in Thailand have become proactive in their communities. They are actively engaged in rural development projects, volunteerism, AIDS prevention programs, and education. I have found it quite fascinating to see how religion can serve as a catalyst for good in a community.

The engaged Buddhist monks that we work with aren't your stereotypical monks who sit in the monastery meditating on emptiness all day. They are students of economics, agriculture, poverty alleviation, and conflict resolution. They are learning how they can go out into the world and help eliminate the suf-

fering of the poor and the sick. Because they are monks, the community provides for their material needs, leaving them free to focus on social and spiritual development of the community. This makes them the perfect social workers.

Our vision for the Paramita Group is to recreate that same sort of fervor within the Tibetan settlements among the monastic and lay populations. To do this, we are presently working with a number of Buddhist monks to develop training manuals that can be used to train volunteer-Tibetan social workers in various development strategies such as microfinance and literacy. Monks and community leaders from all over Asia come to a training camp outside Bangkok to learn what they can do in their communities to promote human development and alleviate human suffering. The Paramita Group will work with this training camp to put together a number of training manuals that we can use to train Tibetan monks how to manage savings groups, organize literacy classes, and provide simple health care to their constituents.

The first manual will be a simple crash course in microfinance—based on a model devised and used by a Buddhist monk on the Thai border with Cambodia. For almost ten years he has been supervising 110 savings groups in villages serviced by his monastery. Participants in his program are not only encouraged to save money, but they are also encouraged to invest it wisely and to use it to help others in need. In other words, it is a microfinance program that encourages not only economic growth and self-reliance, but it also promotes trust and compassion for others, or social and spiritual capital.

Although we are in a very formative stage, we are being coached through the process of nonprofit management by a number of people and organizations. In particular, the Tibetan Government-in-Exile granted permission for us to work under their auspices to run a pilot project in a refugee settlement in India.

When our manuals are completed, we will use them in the field.

"We don't have the resources yet to do all the things we have permission to do, but we are beginning to transfer our ideas into action," said Farmer. "We actually have a number of projects that we believe will be very useful in the settlements. For example, we have begun working with Mel Bartholomew, author of *Square Foot Gardening*, America's best-selling gardening book, to create a manual that will train Tibetan social workers and monks how to produce vegetable crops more efficiently. By using Bartholomew's method, the Tibetans will be able to grow more of the herbs that are required to produce the traditional medicines that have long been used in Tibetan communities."

Monson added that "special attention" is given to make sure that Tibetan culture and wisdom is preserved in the application of these projects. "We want to be sure that the Tibetans don't lose their unique identity as they develop," he said. Monson suggested that this was in keeping with the Dalai Lama's request that all projects providing assistance to the Tibetan people be sensitive to the fragile nature of Tibetan culture. "The Tibetans have a completely different set of motives; they value their religion and culture more than they value commodities and wealth. Since the assumptions and objectives of Western development models are directly opposed to the aspirations of the Tibetan people, imbalanced economic growth will only serve to break down Tibetan identity."

As these tense times of war in Iraq continue, we remain resolved. I believe that if we can give real support to nonviolent movements *today*, and if we can promote human development in under-served areas *today*, we can prevent the same thing from happening elsewhere.

For more information on or to lend support to the Paramita Group, visit their web site at <http://www.paramitagroup.org>.

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A Much-Needed Gift

Even after they return home, BYU China Teachers continue to serve the people of China in remarkable ways. On behalf of BYU's School of Nursing, Carol and Sterling Ottesen delivered a donation of textbooks last summer to Shandong University Nursing School in Jinan Province.

As China Teachers for two years—in Jinan and Beijing—the Ottesens taught English to Shandong University students and experienced firsthand the needs of the nursing students there. "Their textbooks are so outdated that they are relatively useless," explained Carol. She remembers the first time students looked through the couple's medical books. "They'd never seen color overlays of the human body," she said.

In June 2002, when they decided to accompany their son on a business trip to China, the Ottesens contacted BYU School of Nursing. "They're response was amazing," said Ottesen. In Jinan, the Ottesens were embarrassed by the attention they received. "We wanted the focus to be on BYU and the Church," Ottesen remarked. In gratitude for the donation, the school prepared a dinner, a special ceremony, and a huge sign reading "Welcome China Teachers and BYU School of Nursing."

Because the donated books are relatively current—none more than two years old—Shandong now has a significant advantage over other Chinese nursing schools. "You wouldn't believe the prestige it gives them to have books in English," said Ottesen. "This is a more significant contribution than we can realize here."

Fenglan Lou, dean at Shandong, wrote, "Our school was in desperate need of English nursing books. . . . Your far-sighted behavior will be remembered by everyone in our

school and thus encourage us to make our school one of the best nursing schools in China." In 2000, Shandong Medical College digni-



taries were hosted by BYU's School of Nursing during a trip to Provo.

Ottesen noted the gratitude of Shandong students and faculty. "They're just so hungry to be up-to-date," she said. "They are such a bright, sensitive people. We continue to be impressed with them."

The China Teachers program is sponsored by the David M. Kennedy Center for International Studies and BYU to help build relationships of trust with the People's Republic of China. For more information, see their web site at <http://kennedy.byu.edu/chinateachers.html>.

Re-examining Literary History Outside a Historical Context

Without fanfare, a group of six scholars met the first week of March on BYU's campus for a three-day planning conference. No press release; no posters to advertise. But the purpose of their meeting will in years to come change the course of literary history. "How can we avoid doing violence to literature by placing them in the proper context," is one question Steven Sondrup, Scandinavian Research Program coordinator at the Kennedy Center and comparative literature professor, and his five fellow scholars will address over the next seven to eight years.

They have been charged by the International Comparative Literature Association to compile, edit, and publish a three-volume set of research on Scandinavian literature comparable to a work by Mario J. Valdés, *Literary Culture of Latin America*. That three-volume set, in Spanish and Portuguese, is set for publication by Oxford University in September 2003.

"Valdés looked at regional literary histories instead of period or national histories," said Sondrup, who will be the principle editor of this project. "His methodology proved so intriguing it attracted attention and caused scholars to re-think their notions of literary history." And that re-thinking led to the current project.

In addition to Sondrup, the first meeting included leading North American scholars in Scandinavian study from the University of Wisconsin, Berkeley, and UCLA, who will guide the project. "Our conference was most exciting. The chemistry was terrific, and people worked together very well," said Sondrup. The team will expand to include six additional scholars from the Nordic region and four from continental Europe. Ultimately, they expect over one hundred specialists to participate in this ground-breaking project.

All material will be sent to Sondrup at BYU for editing and translation. "We will be reaching widely to the scholarly community to ask a number of questions: What impact did geography have on literary culture with Scandinavia on the fringe of Europe? What have the

islands, ocean barriers, or terrain too rugged to breach meant in the course of literary history? What places do people go to when they leave? Why in Finland do the forests play such a large role?" Sondrup explained. He said language would be another way the group will explore literary contributions. No less

than thirteen languages have been used in the area: Medieval, Norse, Latin, modern Estonian, Finnish, Swedish, Danish, two Norwegian

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"We will be reaching widely to the scholarly community to ask a number of questions."

languages (one similar to Danish and one constructed by Ivar Aasen—Nynorsk—exist side-by-side), Faeroese, Norn (there is an effort to revive this one spoken on the Orkney and Shetland Islands off the coast of Scotland), Icelandic, and Inuit.

"In the past, literary histories

"Voices that were not part of the national agenda were not included, whether that meant New England Puritans or the Federalist approach where women were not represented and no other regions were studied, or the fact that American literature missed languages other than English."

have been associated with the nation to which they correspond," said Sondrup. "Voices that were not part of the national agenda were not included, whether that meant New England Puritans or the Federalist approach where women were not represented and no other regions were studied, or the fact that American literature missed languages other than English." Scandinavia, which includes Denmark, Norway, Sweden, Finland, and Iceland, have only had their current borders since 1905 said Sondrup, so to look at literature using those national boundaries results in a cultural *faux pas*.

For example, the cultural landscape would naturally associate

Malmö, Sweden, with Copenhagen, Denmark, due to their visibility to one another across a narrow strip of water. Stockholm, on the other hand, is cut off from Malmö by a mountain range.

"Those denied access to institutions of higher learning were also denied access to literature," Sondrup attested. "Poverty, lack of education, minority or immigrant populations, and indigenous people" are also among the voices left unaccounted for using a national schema according to Sondrup, citing the nomadic Sámi (Laplander) and the Inuit as two examples.

Sondrup related a bit of history from the late ninth/early tenth century to illustrate the rich, literary mine his group will be exploring. "A vibrant European culture fled political repression in Norway to live in Greenland. These people had subsistence farming and tended sheep. The climate was milder," he said. "They had a bishop from Rome and contact between Greenland and North America from the tenth to the middle of the fourteenth century. And Columbus is known to have visited Iceland."

However, climatic changes occurred and the people in Greenland lost touch with the outside world from the middle of the fourteenth century until the eighteenth century.

"The Europeans could not adapt or possibly plague killed off the majority, and the others were assimilated by the Inuit. A Protestant missionary group remembered them and went in search. They arrived to find only the Inuit, but stayed on and translated the New Testament to Inuit in the middle of the eighteenth century," Sondrup recounted. "They set up a press. Folktales were collected, printed, and distributed. Using the art of engraving, the missionaries created illustrations." Greenland remains part of Denmark to this day.

For more information, or to support the fund-raising efforts for this extensive project, contact Steven_Sondrup@byu.edu or Erlend_Peterson@byu.edu.

Theodore Okawa: Serving Abroad

Early October 2001, at a time when the nation still reeled in shock from the events of 11 September, Theodore Okawa of BYU's International Office was called up to serve his country in the fledgling war on terrorism. On 28 October, Okawa received his official orders and a week later was in Fort Benning, Georgia, learning the ropes. "The folks that initially talked to me on the phone couldn't tell me anything. So I had one week—finally with orders in hand—to get a lot of things done," said Okawa.

With so much to get done, Okawa wasn't able to pack his bag; that task he left to his kids whom he wouldn't be seeing for a year. "I thought it was quite remarkable because as I opened the bag, the things I needed came out in the order that I needed them," said Okawa. "I arrived, and I needed copies of my orders—there were my orders sitting right on top; I needed to put on my uniform and that was the next thing that was there."

After two weeks in processing at Fort Benning, Okawa was shipped to Camp Zamba, Japan, near Tokyo. Only then did he learn about Operation Freedom Eagle in which he would participate: a counter-terrorism operation in support of the Philippines.

The southern islands of the Philippines, unlike the rest of the predominantly Christian country, are eighty percent Muslim and lie close to the world's largest Muslim-populated country—Indonesia. The islands of Mindanao, Basilan, and Jolo are plagued by two terrorist groups: the Moro Islamic Liberation Front (MILF) and Abu Sayef—a break-off group with links to Osama Bin Laden. Both of these groups originally stem from the Moro Nationalist Liberation Front, a group started in 1969 that later reformed and became a political party in the Philippines.

Although Abu Sayef is significantly smaller than the MILF—approximately six hundred members compared to MILF's fourteen thou-

sand armed soldiers—it is by far more active and more dangerous. Okawa described this group as promoting “an uncompromising adherence to the radical Islamic doctrine and hav[ing] this penchant for domestic violence, which has manifested itself primarily in kidnaping and ransoms for money.” This is the same group who kidnaped American missionaries Martin and Gracia Burnham. Following 9/11, the Philippines asked for U.S. aid to control these groups. “And after 9/11, we were more than happy to help them,” said Okawa.

With foreign military bases constitutionally outlawed in the Philippines since 1991, however, this was more easily said than done. “The situation is sensitive because Philippine nationalists do not want foreign forces on their soil,” said Okawa. “They’ve gone through occupation with Spain, with the United States, and during the wars with Japan. So they don’t even want friendly forces on their soil.” With no direct access to the Philippines, Okawa said the U.S. was very limited in their mission “to provide an integrated plan to strengthen the Philippine Security Forces’ capacity to combat terrorism and to protect Philippine sovereignty.”

U.S. Army Pacific established an intermediate base in Okinawa, Japan, to mobilize troops going to Basilan Island, the focal point of the Abu Sayef activity. “We were essentially operating out of Japan to support this project in the Philippines,” said Okawa. His job was to organize personnel. “Personnel in the army is like Human Resources in private industry,” he explained. His responsibilities included cutting orders, making assignments, dealing with morale issues, and coordinating services like food, transportation, and mail.

“What we did primarily was give them a lot of equipment—primarily helicopters—and taught them how to use and maintain the equipment,” said Okawa. “And we sent in Special Forces, mostly Green Berets to train them.” The official operation kicked off in February 2002. By political agreement with the Philippines, the

U.S. could maintain no more than 630 troops in the Philippines at one time. To anticipate potential logistical problems, the first battalion of Special Forces was moved into the Philippines in January and began training the Philippine armed forces. A few months later, the second special forces battalion was rotated in. All of this coordination went through the joint-reception center in Okinawa.

With a troop ceiling, Okawa had to be creative in providing the necessary facilities for the troops. “We got civilian contracts to provide most of the logistical things down there—the mess facilities. Normally we would have soldiers cooking and preparing the food,” said Okawa. “Everything that could be provided by civilians under a civilian contract was done.”

As facilities for the troops were being established, however, U.S. Army Pacific discovered that Basilan Island had little infrastructure. “The Philippine government and armed forces came to an agreement with U.S. forces that they would allow us to send engineers beyond the limit. The engineers built roads, put in sewage systems, and access to whatever water was needed,” said Okawa. When the engineers were fired upon, the Philippines allowed Marines in to protect them while they worked. “So we were able to get a couple thousand U.S. forces down there,” said Okawa.

In April 2002, Okawa transferred from Camp Zama to Okinawa to head up the joint-reception center for a sick subordinate. “That was an interesting experience for me.

I saw the troops as I sent them down, and I saw the troops as they returned; if we sent three people down, we had to bring three people back,” said Okawa. “If we sent a hundred people down, we had to bring a hundred people back. Typically, we had two flights every-

day.” The flights to the Philippines generally contained supplies, including food and ammunition.

In June 2002, Filipino armed forces discovered where the Abu Sayef group was holding Gracia and Martin Burnham. In the subsequent fire-fight to free the hostages, Martin Burnham and the Chinese nurse also being held were killed. Okawa was present as Burnham’s body was brought through Okinawa on its way back to the States.

A month later, the operation was declared mission accomplished and officially ended on 31 July. “That doesn’t mean that they don’t still have terrorist problems from dissident groups in the Philippines. The feeling, though, is that we strengthened the armed forces of the Philippines enough, we gave them enough equipment, enough training that they should be able to handle whatever else comes up on their own, and we don’t need to be there anymore,” said Okawa, “So we’ve essentially pulled out of the Philippines and have put an end to that operation.” After a few months of tying up loose ends, Okawa was released from duty and arrived home on 31 October 2002.



The islands of Mindanao, Basilan, and Jolo are plagued by two terrorist groups: the Moro Islamic Liberation Front (MILF) and Abu Sayef—a break-off group with links to Osama Bin Laden.

During his duty time, Okawa had two major concerns: the welfare of his family and his ability to do his job. To help his family, Okawa relied on his Church leaders and his oldest son at home. “I was somewhat relieved in my worries because I had good home teachers and my high priest group leader stayed close to

make sure that everything was going okay," said Okawa. "My oldest son living at home stepped in to take my place as man of the house to try and relieve my wife of as much pressure as he could."

Having served twelve years of active duty and fifteen in the reserve, Okawa had sufficient experience to qualify him for the job, but with only a year of cumulative training in his fifteen years in the reserve, he felt out of step with current military procedures. "I've got one year of experience in fifteen years, and now I am a lieutenant colonel and everyone is looking at me like I know everything, and I've got all the answers," said Okawa. With faith and a lot of prayer, Okawa received the inspiration he needed to fulfill his assignment. "It was almost like the way my bags were packed by my children," said Okawa. "I would get little reminders of something I needed to deal with, and I got inspiration that would tell me 'work on this first,' so the Spirit was helping me prioritize. Sometimes the inspiration would be 'don't worry about it'—concerning things that I wouldn't have known I didn't need to worry about."

On one occasion, Okawa had a half hour to locate a group of soldiers that were out doing physical train-

ing; he drove to the gym in hopes they were there. As he arrived, he prayed for direction. He felt the distinct impression that they were not in the gym, but that he should go to Dui Park. As he got there, the group was running up to the park in formation. "There were so many experiences like that," said Okawa. "I felt like I was inspired all the time."

Also during his time in Japan, Okawa had the opportunity to serve in the Church. He invited colleagues to attend church meetings and also took time to seek out inactive Japanese members. When he noticed Japanese temple workers struggling to officiate in the English-speaking session at the Tokyo temple, he volunteered to be a temple worker. "It was just a great experience during that twelve-month period," said Okawa.

Now back in the States, Okawa has resumed his post as an international student advisor at BYU and feels he is fighting the War on Terrorism on a different front. On entering the U.S., international students from a number of Arab countries are required to register with NSEARS: National Security Entry Exit Registration System. This system monitors students' adherence to INS regulations while in the U.S. Recently,

a U of U student was arrested for not registering for enough credit hours. To prevent this from happening to BYU students, Okawa personally accompanies them when they register. During World War II, Japanese Americans were required to engage in a similar registration process, so Okawa sympathizes with these students. "While I recognize that this needs to be done," he said. "I want to help them get through it without having a really negative experience."

Okawa feels that "there is only so much that we can do militarily" and that lasting peace will come through tolerance and increased understanding. "We can prevent things from happening. We can defend ourselves. We can be influential militarily, but we can't really establish lasting peace militarily," said Okawa. "In the long run, that which will bring us peace really is that we don't have all these people hating us. I feel like the work I do as an international student advisor is to help these students who are Muslim have a good experience here," he said.

Since this interview was completed, Abu Sayef have relocated and entrenched themselves on the island of Jolo in the Philippines.

¡QUE VIVA ESPAÑA!

Study Abroad Spain 1983

20th Anniversary Reunion

Members of BYU's Study Abroad Spain 1983 group will celebrate with a twentieth anniversary reunion on 23 August, at 6:00 P.M., in 3223 Wilkinson Student Center. Families are invited, dinner will be served, memories shared, and tortillas eaten.

Invitations will be mailed out, however, addresses are missing for several members of the group. If you are one of them, or you know the location of someone who was in that 1983 Study Abroad group, please help us contact them. Please contact Trina (Bates) Boice at trina@boiceappraisals.com for more information.

Kennedy Center Third Annual Photography Contest

Second Place
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Angela Slauson
Guadalajara, Mexico



Third Place
"Dancing with Hooks"
Megan S. Morris
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*The major monolithic
religions, Judaism, Islam,
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seem to build more than
ever before the physical
and spiritual walls of
intolerance, hate, and
distrust among them.*