



BRIDGES

FALL 2001 ANNUAL REPORT

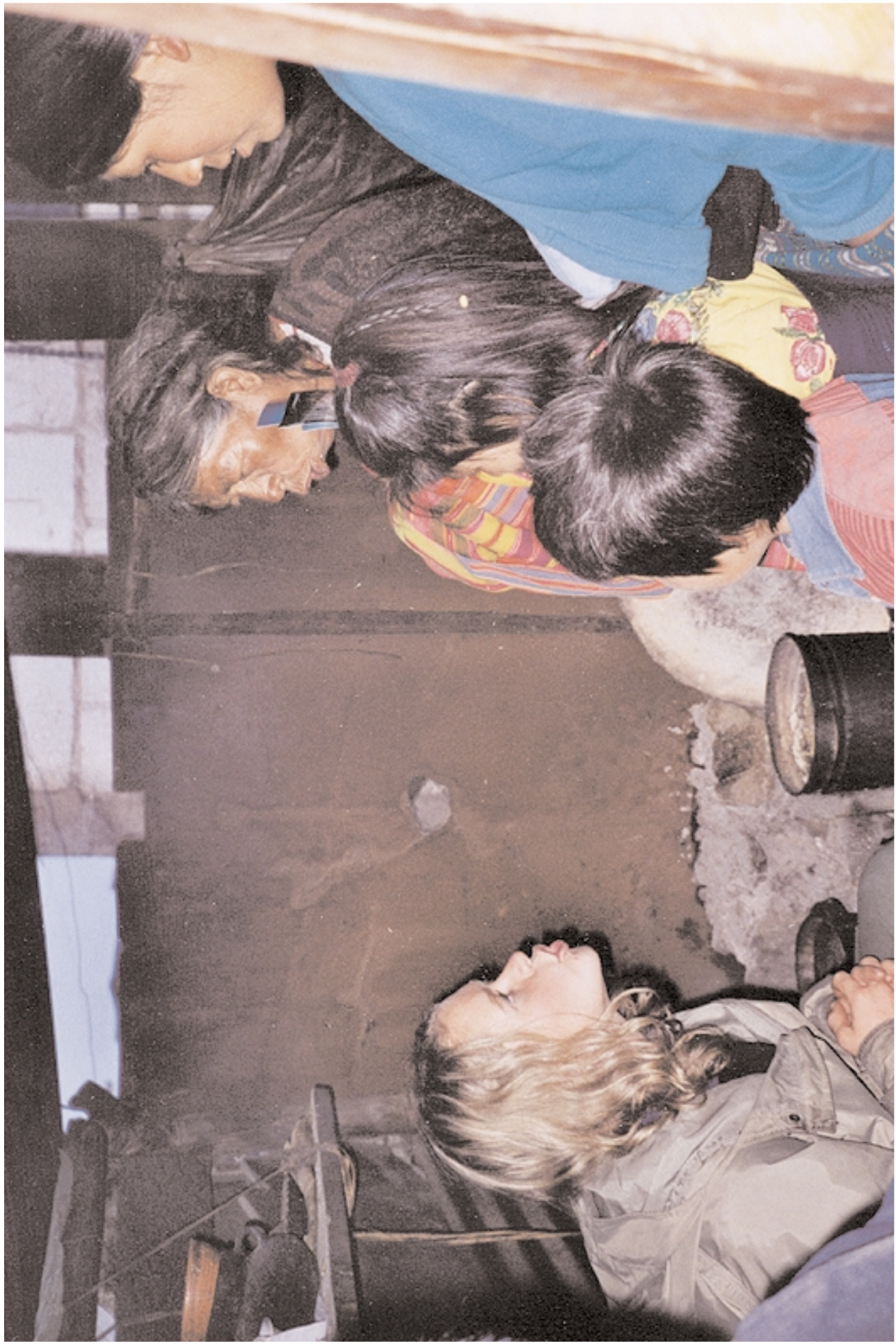
BRIGHAM YOUNG UNIVERSITY • DAVID M. KENNEDY CENTER FOR INTERNATIONAL STUDIES



A Tale of Two Cities:
Economic Development
in Southern Brazil

Islam and
Western Culture:
Navigating *Terra
Incognita*

The Shrinking Planet:
International Business
in Asia



Kennedy Center First Annual Photography Contest

First Place: "K'iche Lesson" taken by Malcolm Botto-Wilson in Santa Catarina, Guatemala



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

2000–2001 ANNUAL REPORT ISSUE

2 Director's Message

FEATURES

4 A Tale of Two Cities: Economic Development in Southern Brazil

"The sharp contrast in the tale of these two cities is an entrée to understanding the general economic development principles that can be adopted by other communities in developing and developed countries that are struggling with problems associated with rapid urban growth."

—by Donald L. Adolphson, professor of public management, and Romanna Remor, MPA

12 Islam and Western Culture: Navigating Terra Incognita

"Navigating the cultural conflicts between Islam and the West is not a trivial challenge given sharply contrasting worldviews; the two domains of knowledge are poorly matched. Islam offers a totalized worldview encompassing all spheres of community intercourse: political, economic, social, etc. The West isolates the spheres of knowledge and action and enshrines the individual."

—by Allen W. Palmer, professor of communications, BYU, and Abdullahi A. Gallab, professor of international communication, Hiram College in Ohio

18 The Shrinking Planet: International Business in Asia

"We thought it would be best if students could learn about business with an international perspective onsite. And so that was the experiment: could we teach international business as well as basic marketing, basic operations, management, and strategy from an international perspective by taking the students to Asia."

—by Diana C. Simmons

COMMUNITIES

23 Campus

27 Alumni

29 World

Donald B. Holsinger, PUBLISHER
Jeffrey F. Ringer, MANAGING EDITOR
J. Lee Simons, EDITOR
Diana C. Simmons, ASSISTANT EDITOR
Robert H. Boden, DESIGNER

Published by the David M. Kennedy Center for International Studies, Brigham Young University, Provo, Utah. Copyright 2001 by Brigham Young University. All rights reserved. All communications should be sent to *Bridges*, 237 HRCB, Brigham Young University, Provo, Utah 84602.

Phone: (801) 378-2652

E-mail: kcpublications@byu.edu

Director's Message

Donald B. Holsinger, director



Difficult Questions, Difficult Answers

I've recently spent time in Vietnam responding to the challenge of assisting that nation to adjust its education policy framework to accommodate the new reality of market economics, open borders, deregulated trade, privatized services, and so on. What kind of education system would best serve the interests of the economic and social transformation underway? That is a difficult question. I fear the answer is no less difficult. Vietnam has had a substantial history of Soviet-style education and curricular and structural matters are now set. High-cost vocational and technical schooling that places vocation-specific skill training into the secondary curriculum is no longer the answer.

In the global marketplace jobs change frequently, and the best skills are those that make the worker flexible, productive, and trainable. These attributes derive from the standard academic curriculum previously prized for its ability to secure university entrance. When I told Vietnamese educators that they should open their doors wide to children who previously never had the smallest chance to enter a high school and they should study more or less the same kinds of things that, in earlier times, were taught only to the elite, they find that a hard answer.

Contrast this with our international and area studies programs that are also replete with their own difficult questions. Should I take an interdisciplinary major? Is it sufficiently rigorous? Will I master a recognized body of knowledge? Can I find a job? Will graduate schools accept me? Will my girlfriend (boyfriend) think I am an irresponsible romantic? If those are difficult questions, what about the answers?

Over the years many people have come to believe that an interdisciplinary focus on global problems, or a region of the world, can provide the academic basis for a university education. Nations must relate to each other, whether in matters of trade, religion, or culture, as well as in struggles for power and influence. What should we know today, and teach our students, that will make them flexible, productive, and trainable?

The answer is a difficult one, and there is always some chance that I am wrong. But my own experience in attempting to address some of the world's most difficult education problems suggests to me that both depth and breadth are necessary. Nothing is more disconcerting to me than the bright BYU undergraduate who charges off to save the world in a summer. The world is full of poor people who don't know much. If you hope to help the poor, you are going to have know something or be able to do something they can't already do for themselves. A difficult answer? Yes, but in this business that is how things are.

For some students, a broad curriculum comprised mostly of courses from social science and humanities is a sufficient foundation to understand what you need to know about the world. From there, something profoundly more specialized is in order. Good luck to our new students!

Financial Report and Student Demographics

2000–2001

Endowments

	CURRENT FUNDING LEVEL	ADDITIONAL FUNDING REQUIRED	PROPOSED LEVEL
David M. Kennedy Endowment	\$3,931,523	\$21,068,477	\$25,000,000

International Study Programs Endowments

Mae Covey Gardner European programs scholarships	670,926	n/a	n/a
L. Covey Richards Performing groups and general scholarships	143,195	n/a	n/a
Howard B. and Mary D. Nelson France, Italy, and Spain scholarships	89,047	n/a	n/a
Study Abroad Endowment Asia, Latin America, Africa, Middle East scholarships	335,359	4,664,641	5,000,000
Subtotal	1,238,527	4,664,641	5,000,000

Other Endowments

Chen Fu Koo—Asian Studies	125,653	n/a	n/a
Palmer—Korean Studies	58,596	441,404	500,000
Asael E. Palmer—Canadian Studies	32,587	n/a	n/a
Asian Studies	18,902	981,098	1,000,000
Subtotal	235,738	1,422,502	1,500,000

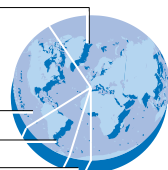
TOTAL	\$5,405,788	\$27,155,620	\$31,500,000
------------------------	--------------------	---------------------	---------------------

Current Operations

	1999	2000	2001
Endowment Earnings	\$272,403	\$249,717	\$270,000
Interest and Other Revenue	86,400	102,527	96,428
Gifts/Grants—Working Capital	487,418	575,904	590,418
TOTAL	\$846,221	\$928,148	\$956,846

Summary of Cash Inflow

University Budget	59%
Gifts and Grants	25%
Endowment	12%
Interest & Other Revenue	4%



STUDENT DEMOGRAPHICS

Male	592
Female	388
Married	239
Single	741
Graduate	31
Undergraduate	949

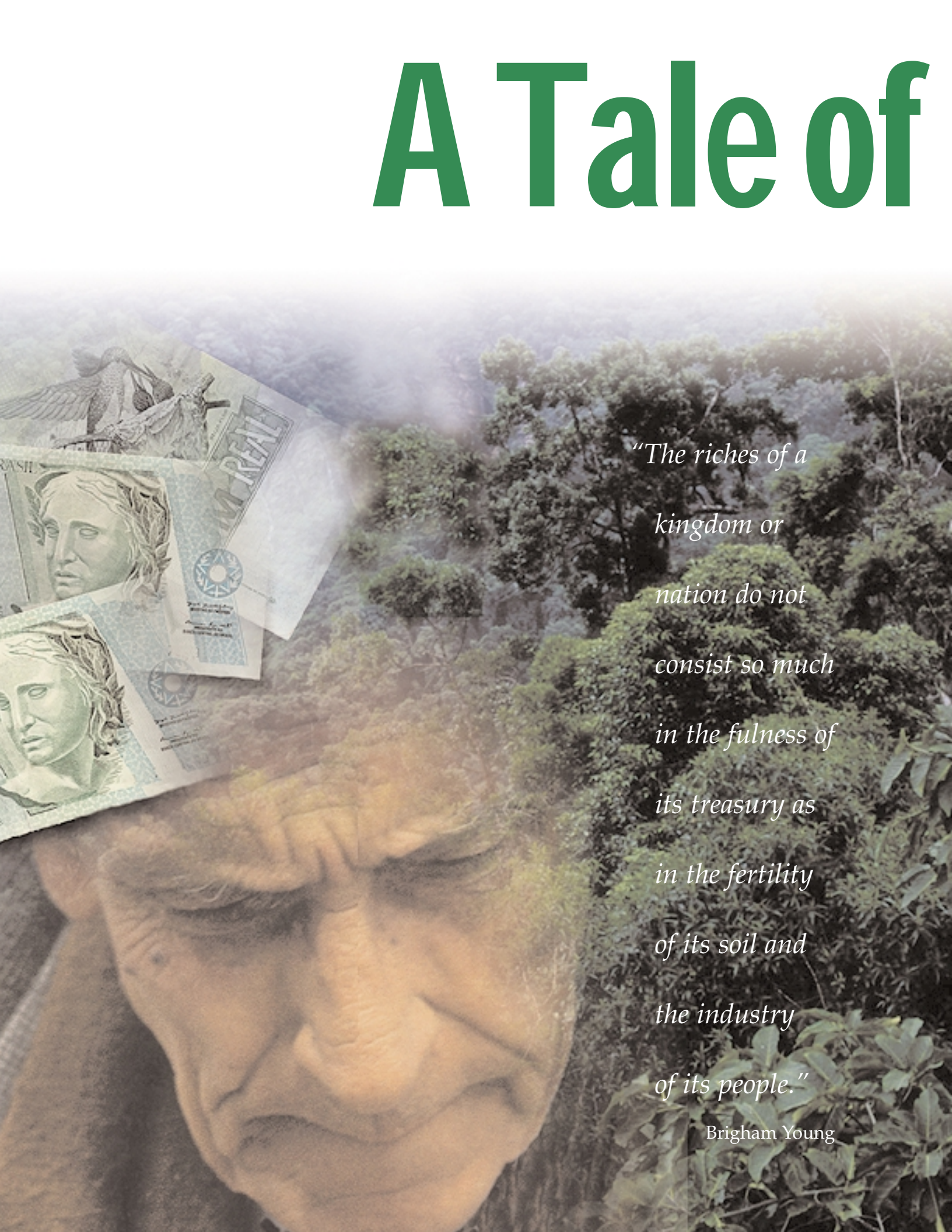
Total Students	980
-----------------------------	-----

Non-USA	10%
USA	90%

Average Age	22.85
Minimum	17
Maximum	57

Average Cumulative GPA	3.34
--	------

A Tale of



*"The riches of a
kingdom or
nation do not
consist so much
in the fulness of
its treasury as
in the fertility
of its soil and
the industry
of its people."*

Brigham Young

Two Cities:

Economic Development in Southern Brazil

by Donald L. Adolphson, PhD, and Romanna Remor, MPA

INTRODUCTION

Many communities are recognizing that economic growth, as currently practiced, has many perils. Well-intended efforts to stimulate economic growth and to create jobs in the community, often result in unforeseen costs that may diminish or negate the good created by the jobs. This is a preliminary report on an early phase of a larger project to put decision-making tools in practicing managers' hands that will help them understand the long run ecologic consequences as

opens the possibility to learn by foresight and analysis rather than by painful trial and error.

The initial phase described hereafter is basically descriptive, comparing the economic development strategies of two cities in southern Brazil. The first city, Curitiba, understood intuitively how to incorporate the value of human and natural capital into decision-making and economic development strategy. We highlight the strategies of Curitiba by comparing it to another city, Criciúma, that has many similari-

ties to Curitiba, but adopted very different economic development practices and has had a very different resulting experience than Curitiba.

officials, city economic development directors, and city planners. These meetings included an extensive interview with Jaime Lerner, currently governor of Paraná and former three-time Curitiba mayor and the visionary who inspired the innovative and highly successful economic development strategy practiced by Curitiba for the past three decades.

While in Curitiba, Remor was called by her political party's leaders to accept the nomination for mayor of Criciúma, her hometown of 200,000 citizens.

CRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBA

well as the short run consequences of economic development strategies and policies.

We believe the key to doing this is contained in President Brigham Young's quote [at left], where he identifies three distinct types of capital: financial capital (fulness of the treasury), human capital (industriousness of the people), and natural capital (fertility of the soil). President Young also recognized the primacy of human and natural capital over financial capital as the key to prosperity.

The long-term project is analytical and prescriptive in nature, developing tools for decision makers to understand clearly the tradeoffs between economic and ecologic costs. These tools are based on systems ecologist Howard T. Odum's work, who developed a comprehensive framework for valuing natural capital in terms of the energy required to make a product. His framework is called Energy Memory Analysis, or *emergy* analysis for short. Odum's emergy analysis gives decision makers better tools for understanding hidden costs and thus

ties to Curitiba, but adopted very different economic development practices and has had a very different resulting experience than Curitiba.

INITIAL PROJECT BACKGROUND

This project was conceived while reading the book *Natural Capitalism: Creating the Second Industrial Revolution* by Paul Hawken, Amory Lovins, and Hunter Lovins. The book's focus is on creating profitable and sustainable businesses that strengthen the base of human and natural capital. One chapter is devoted to a description of these concepts applied at a community rather than an organizational level. The community used in the example was Curitiba, Brazil. Last summer, Adolphson, along with his wife, Judith, a part-time faculty member in BYU's MBA program, traveled to Brazil to get a firsthand look at Curitiba.

In Brazil, they joined BYU MPA student, Romanna Remor, who was completing an internship for the mayor of Florianópolis, a city not far from Curitiba. Through Remor's connections, the trio met with government



Romanna Remor making contacts in Brazil.

Remor, only twenty-five years old at the time, had never run for political office, but accepted the challenge and finished a strong third in the election. Her platform to put conscience in the political process and create economic development was modeled after Curitiba's.

The contrast between Criciúma and Curitiba was striking. The cities have similar geographical, cultural, and natural resources. However, their economic development policies over the past four decades have been very different—the results have also been very different. The sharp contrast in the tale of these two cities is an entrée to understanding the general economic

development principles that can be adopted by other communities in developing and developed countries that are struggling with problems associated with rapid urban growth.

One difficulty in thinking about economic development strategy is that it is very hard to see the long-term consequences at the time the strategy is set in place. It is much easier to see long-term effects with hindsight than with foresight. Fortunately, Curitiba and Criciúma have provided us with three decades of hindsight with which to view the long-term consequences of the two cities' economic development strategies.

TYPES OF CAPITAL

In order to comprehend the differences in the two development strategies, it is necessary to recognize the different types of capital that define community prosperity. For our purposes, a three-way classification is useful: financial capital, human capital, and natural capital.

The more basic forms of natural capital are the soil, sun, rain, and other services of nature that make it possible to grow trees that bear fruit.

The difference between the conventional approach practiced by Criciúma and the innovative approach taken by Curitiba can be understood by considering the different ways in which they treated financial, human, and natural capital. Figure 1 represents the differences between conventional and natural capitalism. The conventional view, driven by tradition and sophisticated tools for measuring financial capital, treats financial capital as the primary measure of wealth, including natural and human capital only to the extent that they have a market value. The alternate view highlights natural and human capital as the foundation for building a strong and lasting economy.

Let's consider how these different mind-sets play out in the two cities' economic development. We will see that it is easier to destroy human and natural capital than it is to preserve

getting a small slice of the incredible wealth streaming from "black gold" extraction, as the coal became known among them. With demand for coal booming at home and abroad as a result of the skyrocketing oil prices in the early 70s, Criciúma appeared to be on the right track to economic growth and prosperity.

On the other hand, Curitiba was coming out of the 60s characterized as a third sector economy, concentrating a significant part of its activities on the public sector. The few industries, then, were a few brick factories, coffee processing toasters, timber, cold storage plants for meat products, and absolutely nothing else. As a result, the city started to experience problems such as congestion, pollution, unemployment and other problems resulting from a growing population ethnically diverse but with no common identity that could tie them together and to the collective space they shared and lived on.

Curitiba briefly considered conventional approaches, including widening

CRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBA

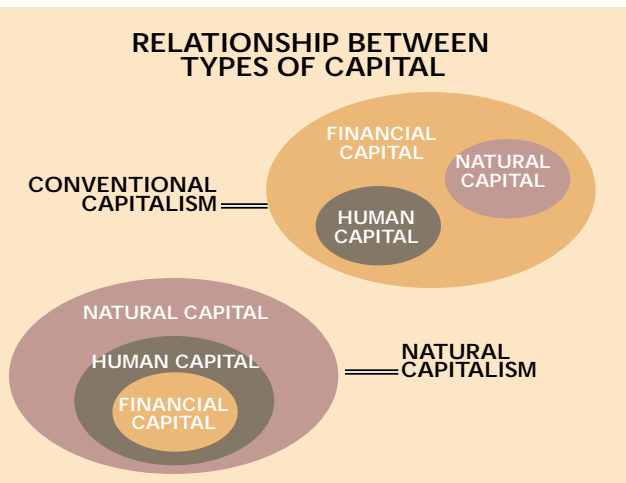


Figure 1

The familiar example of an orchard illustrates each one. Financial capital is used to buy such things as land, equipment, and seeds. Human capital in the form of agricultural knowledge and willing hands is added. An additional important yet subtler form of human capital is the social structure, culture, and set of beliefs that motivate the volunteer workers. The trees are one form of natural capital, a product of nature.

and build it, but that investments of time, money, energy, and creativity in human and natural capital can be very high return, low risk investments.

BRIEF CITY BACKGROUNDS

Both Curitiba and Criciúma experienced explosive urban growth, nearly tripling in the three decades from 1940. Curitiba is the larger of the two with a population of 1.5 million compared to 200,000 for Criciúma. Both also began to experience the

same effects of rapid urban growth, such as congestion, pollution, crime, and disease.

Criciúma was coming from an affluent era of economic abundance brought about by the enormous demand—especially during World War II. Its one natural resource turned into the city's economic anchor: mineral coal. People from all neighboring towns were crowding out the city with the hope of



View of the stunning glass opera house
Opera de Arame

the city's main streets to add more lanes and offering tax breaks to anyone who promised jobs. Resistance to both practices was unexpectedly fierce. Curitiba decided to take the less-traveled road for their own sake. Thus grew in strength the idea of an integrated, global planning that could address the changing city needs with a broader, long-term perspective. Criciúma, on the other hand, followed the conventional course, moving as its expansion guided, but with no sense of their future.

The two cities are compared and contrasted with the four economic development facets: the planning process, transportation planning, organizational and institutional structures, and attracting businesses.

PLANNING PROCESS

Curitiba recognized the desirability of developing an integrated planning process to guide its economic development strategy. There were three primary transformations addressed by the plan once they were recognized as equally crucial to city development: the physical, economic, and cultural transformations. No action should be taken and no policy implemented if they were not compatible with the great Curitiba envisioned in the plan. They were, in fact, considering the environmental, economic, and human related transformations.

When the Director Plan draft was finished, public hearings were held in order to discuss the plan with community organizations. That was a crucial

continuity for years to come. Even though elected public officials were out of office every so many years, Curitiba's citizens now had a clear idea of their expectations of, and duty to, government—they wouldn't settle for less. According to Governor Lerner (Adolphsons' interview, 2000), "It wasn't just me. We had a team. And we made a decision early to stay with this. Each of us through our professional training would have more lucrative opportunities come along. We have kept the commitment." This continuity and commitment is a unique and vital aspect for the human capital base built by Curitiba's leaders.

Meanwhile, people came to Criciúma as the local economic boom was still ruling. In fact, the economic, political, and cultural life revolved almost exclusively around coal extraction, processing, and commerce. The interest for the city, whose diverse ethnicity was similar to Curitiba's, was very utilitarian in nature—based solely on the riches derived from coal mining

go down to the darkness of the mines and handle heavy tools. However, neglecting the city's human capital brought serious consequences to its development, resulting in a huge mass of sick, unemployed people who didn't know how, and didn't have the physical conditions, to do anything else when they lost their jobs as mines ran out of coal.

TRANSPORTATION

Curitiba's transportation planning exemplifies the innovative approach used in responding to many challenges. Recognizing the problems caused by downtown traffic congestion, they made a commitment to reduce traffic in the downtown area and resisted the temptation to knock down the turn-of-the-century buildings that lined the downtown in order to widen the city's main streets and add more lanes.

Instead, they addressed the issue by turning the space between the two squares into a pedestrian mall, an emblem of the drive for a human-scale

moment, for by evoking community feedback and inputs in the process, there arose that certain magic that turns apparently simple ideas into catalysts of feelings—creating an identity for the people in relation to space and time, a driving force that would ever after permeate life in Curitiba and the relationship between those that govern and those that are governed.

Community inclusion in the process was significant because people developed proper expectations about the public officials' role in creating public value and their own share of responsibility in the process. Public officials' awareness of the need to involve community in Curitiba's development created an ethos of co-responsibility. That, in turn, resulted in program and policy



Downtown Curitiba plaza that prevented the construction of a freeway

activity. All other non-financial considerations were neglected, or subordinated, to the financial ones.

Neither the mine owners nor the city's public officials thought that they should invest in the workforce. All they needed were people who would

city. As for the rest of the traffic system, they carefully replotted its flow not only to make the downtown function without cars on its main streets, but to also direct growth throughout the city. And instead of buying up buildings and tearing them down to widen streets, planners "stared at maps long enough to see that existing streets would do just fine"—as long as they were considered in groups of three parallel avenues. Traffic on the first avenue would flow one way—into town. The middle street would be devoted to buses (this was indeed justified as will be noted). A block over, motorists headed out of town. And more important, such changes were all integrated into the city Director Plan. Once the planners had designated five "structural areas" leading away from city-center, they started to tinker with zoning. Along their main routes, high-density buildings were permitted. Farther from the main roads, density decreased.

They considered a subway, which was an attractive option in many

CRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBA

respects, but was too costly—they had also made a commitment not to spend money they didn't have. Not satisfied to have a second rate city, they asked how could inner city traffic be reduced with the resources they had. The answer—old buses.

They responded to this challenge by first designing the best system they could with existing buses. They did this through careful route design and fare structure. With increasing ridership, they were justified in investing more money to bus system development. They recognized that one subway advantage is riders can exit and enter quickly because tickets are purchased off the subway and there are no stairs. To achieve these same advantages without a subway, they designed modernistic bus stations, where tickets could be purchased, that were raised to the level of the bus floor. So successful was this design that Curitiba lent New York several of its leading tubes and special buses, causing “looks of bewilderment” at

Maybe, a simple—but sound—answer to that puzzle is the fact that when making their transportation system, they used all the resources (such as intelligence, discerning abilities, creativity, and good will) available from their rich human capital source.

Criciúma's urban planning, or lack of it, illustrates exactly the opposite approach: an over-dependence on financial resources in handling the city's problems—an approach quite common in capitalism's conventional model. If transportation plans are not integrated into global planning, any changes in the transportation or traffic systems need to fit the whole program for the city. Otherwise, individual attempts have to be periodically made by different public officials every time a new term starts in order to plug the leaks. Most of the time one effort ends up causing some other problem in the long run.

This was the case in Criciúma. Each city administration that would take office would also change the city's traffic system here and there as an attempt

closed, re-opened to traffic, turned into one-way lanes and then back to two-way streets, turned into a pedestrian mall, and then something else. No one had any idea where they wanted to get, not even the administrators themselves. The public transportation system was finally reformed in the first half of the 90s, but the cost was high and quality of services inadequate.

The contrast in transportation planning between Curitiba and Criciúma points to the dangers of an over reliance of financial resources, while neglecting human ingenuity. If traffic engineers had been consulted when the first signs of trouble appeared, not only the traffic problems would have been solved, but the city would also have preserved significant financial capital.

ORGANIZATIONS AND INSTITUTIONS

Brazil's political institutions have a history filled with inefficiency and corruption which has hindered change, reform, and community participation.

CRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBA



Photos courtesy Curitiba Municipality

Above: Futuristic “pods” protect waiting passengers and allow easy access to buses

Right: User-friendly neighborhood library space (a view from inside the lighthouse structure)

the “space age pod” donated by the Third World to the “Mecca of World Finance,” according to the Daily News. Curitiba also attracted a Volvo plant that provided quality employment for citizens and a strong connection to the community for one of its corporate citizens. The quality is high and the cost is less than that of Criciúma, which serves approximately 10 percent more riders.



to improve traffic flow in the most critical points. What came to happen over and over again was that one administration would end up adding more pieces to the already chaotic puzzle that constituted city traffic flow. Streets were

The creation of public value is simply neglected and forgotten. In the midst of this scenario, Curitiba radically reformed and successfully implemented rather revolutionary programs, creating public value in the truest, most real sense this term might ever have. Why? Because they put effort into building their social institutions. How? They first identified, organized, and mobilized the city's political and social institutions.

Before pouring sums of money into programs and projects and departments and divisions in the city, public officials recognized the need to reform them all. All institutions were evaluated; those able to justify their existence were to be reshaped in ways that increased their value to the public in both the short and long run. Many shifted focus from mere operational management to stimulating innovation. Thus, the conventional orientation downward (toward organization control) was replaced by an outward (toward results) and upward approach (toward renegotiated policy mandates).

Curitiba adopted a matrix organizational model that integrated all projects among relevant departments and allowed for joint responsibility across departmental boundaries. Some thought this could never work, but Mayor Cassio Taniguchi, who had twenty-five years of experience with the Curitiba experiment, concluded that it could work for them. The benefit is that it encourages integrated solutions to city challenges. It also requires a high degree of open communication and trust between departments and good management direction to see that all relevant departments are involved from the project's inception. These ingredients matched very well with Curitiba's human capital built over a quarter of a century through open, transparent, and effective government.

In Criciúma, public officials understood that public institutions' main objective, at best, was perfecting their organizations' operations in their already existing roles if that meant creating or enhancing real public value,

instead of searching for innovations that could result in changing those very same roles. In other words, social capital—as human and natural capital—was not an important issue.

As a result, policies, projects, programs, and management itself were often unsuccessful in Criciúma. For, according to Mark Moore in *Creating Public Value*, success on the public sector depends on the conception and execution of those policies, projects, and programs. However, if they were ill conceived in the first place, as an isolated measure, and not integrated into global planning for the city, their conception becomes a bad influence in the execution phase. Both conception and execution create a public waste of money as they turn out to be incompatible to many other policies, projects, and programs already in place. The final “product” is anything but the creation of public value.

That explains the difficulties that the city and its dwellers are currently facing. The city has at least \$90 million

in debt, unemployment, increasing crime and violence rates, pollution, poor sewage and water systems, deficient public illumination, chaotic traffic, growing poverty rates, severe complaints about the local public health system, among other things.

ier. Many industries that used coal made the transition to oil, to the despair of the “Criciúmenses.” The federal government made some effort to attenuate the crisis by passing a bill that established 20 percent of all coal purchased must be national, but this may have aggravated the problem even further by masking it. For without this paternalistic measure, Criciúma might have learned earlier that all towns based on the interaction of non-renewable resources must eventually find another basis for their economy.

Failure to anticipate such left Criciúma with tons of coal residue piled up in open air. The black sulfuric acid and brimstone mounts polluted soil, water, and air with one of the highest incidences of acid rain. The river that cuts across the city, Rio Mae Luzia, became an unsuitable water supply for the city and its surroundings because of its toxicity. Green areas became rare, and, to this day, the color that best characterizes the city is a

CRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBACRICIUMACURITIBA



Jardim Botânico Fanchette Rischbieter built on a former dump site

in debt, unemployment, increasing crime and violence rates, pollution, poor sewage and water systems, deficient public illumination, chaotic traffic, growing poverty rates, severe complaints about the local public health system, among other things.

INDUSTRIAL CITIES

Criciúma—as every other city in Brazil—wanted to develop, grow. Unfortunately, they didn't learn soon enough the painful lesson that relying solely on one commodity or economic activity left them vulnerable to depletion of nonrenewable resources or shifts in the global market. In Criciúma, both things happened. First, coal became economically unviable as the foreign, cheaper, and higher quality coal started entering the Brazilian market. In addition, fuel oil use increased, being cheaper than coal and transported eas-



Water cascades into a city park's man-made reservoir

blackened gray. The coal mining activity stained not only the mining workers' lungs, but also the trees, the streets, the buildings, the water, the air, and the city's history for years to come.

As the 70s approached, some movement began toward the need to diversify and develop industry. Two industrial districts were developed but they were never integrated into a city global development plan and they failed to

Interestingly enough, Curitiba's vector of development was also as an industrial city, but a successful one. The industrial city was one of the most important of the Director Plan's goals, which had been carefully thought through, discussed with the community, and, after the idea had been integrated into the city, implemented. Only then were industries brought in. It's important to point out that the concern for the city's natural capital was always present in the industrial project's planning and execution.

They attracted those industries in a rather interesting way, by sending letters business executives' wives in Brazil and abroad. The letters lauded good schools, community life, safety, parks, traffic, and all the other good things the city would offer to their families. In simple terms, they used quality of life as a bait to attract the kind of industries that would enhance their environment and community values, thus bringing along with them real net benefits. And because the industries valued those elements as well, they became co-responsible to keep it that way. It was an implicit agreement between the new industries and the community and environment.

future software park, which is soon to be a reality—once more putting Curitiba ahead of its time. Another innovation was the fact that they didn't confine that area to industrial ghettos, where life is defined by smoke, plants, and machines. Rather, they put in streets and services, housing and schools, parks and churches—among other things—and linked the area solidly to the bus system. In fact, "integration" is a word one hears constantly from "official" Curitiba since every policy and program, from planning to implementation stages, seeks to knit together the entire city—rich, poor, and in-between—culturally, economically, and physically.



those goals. These businesses wouldn't mind firm local rules if they were clearly stated and fairly enforced. And if they minded, they were not a good fit for Curitiba.

age small amounts of financial capital to obtain good results.

We have already mentioned the transportation system. In a similar vein, the water treatment system is another excellent example. In the 1950s and 1960s, Curitiba followed a traditional flood prevention approach spending millions of dollars on channelization projects. When Lerner came to office, he changed the strategy from fighting floods to exploiting water as a gift of habitat. They used strict laws to protect sensitive riparian zones and rebuilt the river capacity to contain flood waters. This natural flood control strategy in effect leverages the money spent on flood control. The result was increasingly effective flood control with a significant reduction in financial capital.

laws on air and water pollution and green area conservation.

"What we've found is that regulations attract good industries, the kind we want," said Oswaldo Alves (*Yes!*, summer 1999, Bill McKibben, p. 24–28), a member of the team that turned CIC into reality—a good one.

of-control job-seekers influx from the surrounding cities—an eventuality that would offset the very benefits they were hoping to create for the local community.

At a time when very little was known about computers and information technology, they left room for a

connected to the Internet. The *Farol do Saber*, designed with lighthouse towers, became a prototype in the democratization of knowledge.

THE IMPORTANCE OF HUMAN AND NATURAL CAPITAL

Human and natural capital, though not as easily measured as financial capital, can be thought of as an inheritance of additional financial capital. The inheritance accumulates interest, and if no more than the interest is spent, the base inheritance will not diminish. If more than the interest earned is spent, the base is diminished and will earn less interest. Unless spending is reduced, the base will continue in this downward spiral resulting in less income.

Following this reasoning, a wise community will do everything it can to preserve and build both its human and natural capital base. A community may draw down the human and natural capital base occasionally and replace it later, but any continual

draw is not on a sustainable course—as witnessed in Criciúma. This principle is well understood by the visionary leaders who put Curitiba on its present course and misunderstood by many economic development directors throughout the world.

Systems ecologist Howard T. Odum, mentioned at the beginning, has performed some of the most significant work in the valuation of natural capital. He observes everything of real value such as food, clothing, minerals, fuels, technology, electricity, and biodiversity “has to be produced and maintained by work processes from the environment, sometimes helped by people and sometimes not” (*Environmental Accounting*, Odum, 1996, Wiley, p. 6).

Odum uses his knowledge of these work processes to measure the value of natural capital in terms of the energy invested in creating a product. He calls the process energy memory, or emergy analysis. In this way, Odum measures natural capital’s objective

CONCLUSION

The fundamental difference between Curitiba and Criciúma is their perceived relationship between the three types of capital: financial, human, and natural. Criciúma has followed the more traditional economic development path, focusing primarily on the more-easily-measured financial capital and only secondarily on human and natural capital’s more subtle aspects.

Curitiba was blessed with leaders who understood natural capital’s value and had the courage and foresight to act on this understanding. Can other cities replicate what Curitiba has done? The answer is not clear. Much of what they accomplished was to create a culture of innovation, participation, and co-responsibility. Without this human capital foundation, copying programs developed in Curitiba will not lead to the same success they experienced.

However, their success shows that a city can thrive and prosper by deliberately building and maintaining a strong human and natural capital base. In addition, if decision-making tools based on emergy analysis can be put into the practicing manager’s hands, natural capital’s value will be easier to see and justify. The combination of studying a working model like Curitiba and having tools to better see the hidden cost of strategies that diminish the human and natural capital base, will help other communities to adapt Curitiba’s development strategy to their own communities. 🌐

CRICIUMACURITIBACRICIUMACURITIBACRICIUMA



Above: Cascading waterfall refreshes visitors to this park in Curitiba

Right: Farol do Saber or Lighthouse of Knowledge—a familiar lighthouse-library structure in Curitiba, and the prototype for nearly fifty others—each unique—throughout the city

value, independent of what market participants believe the value to be. We are free to build and develop economies, ignoring natural capital’s true value, but we are not free to escape the consequences of diminishing the natural capital base, whose value we have chosen to ignore.

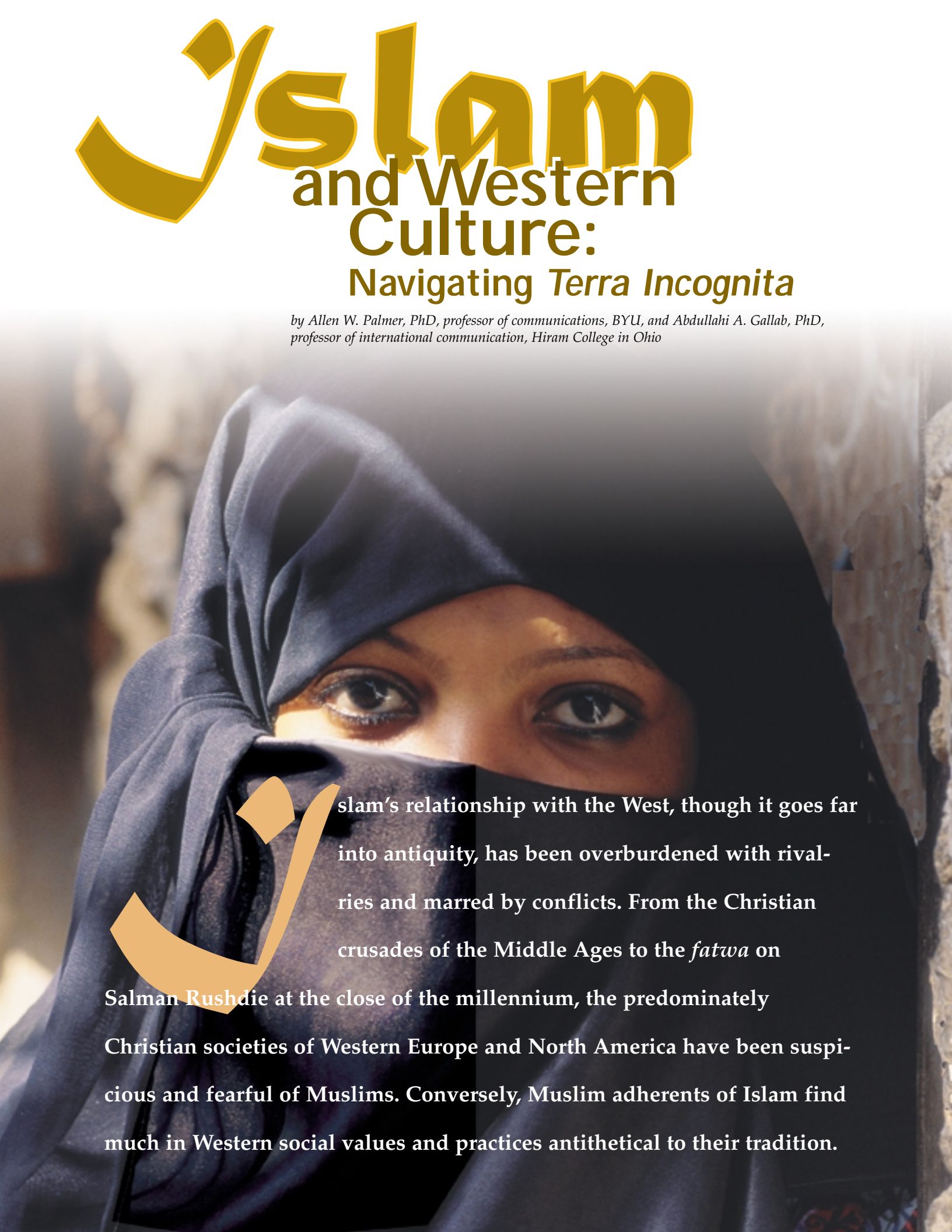
Emergy analysis provides decision makers with tools for estimating the value of nature’s work and people’s work that goes into any product and to do so on the same scale. This helps planners to see and avoid hidden costs before commitment to a policy. Emergy analysis has been applied to numerous important issues faced by developing regions including deforestation, energy development, water resources and international trade (*Maximum Power*, Hall, 1995, University of Colorado Press, p. 218).

Islam

and Western Culture:

Navigating *Terra Incognita*

by Allen W. Palmer, PhD, professor of communications, BYU, and Abdullahi A. Gallab, PhD, professor of international communication, Hiram College in Ohio



Islam's relationship with the West, though it goes far into antiquity, has been overburdened with rivalries and marred by conflicts. From the Christian crusades of the Middle Ages to the *fatwa* on Salman Rushdie at the close of the millennium, the predominately Christian societies of Western Europe and North America have been suspicious and fearful of Muslims. Conversely, Muslim adherents of Islam find much in Western social values and practices antithetical to their tradition.



The arena of conflict between these communities is changing rapidly, primarily due to the technological innovations of the information age and the confrontation of cultures. No longer are geographical boundaries adequate to separate these cultures. Western values are propagated by TV programs via satellite into the Islamic nations of the Middle East, Asia, and North Africa. At the same time, Muslims of the diaspora are creating religious and cultural enclaves using Arabsat and the Internet, as well as traditional channels.

Yet, recent Islamic migrants to Western nations face the dilemma of finding their authentic voice in popular Western culture, balanced against their fears of cultural assimilation and loss of identity. Muslims as a group have had less success compared to other religious or ethnic minorities, like the Jews or African Americans, in opening "a window on the multidimensionality of what can be called cultural ecology" (Mowlana, 1996, p. 178). They seek to know how is it possible to move toward the center of Western culture without compromising deeply-held religious beliefs and traditions.

Navigating the cultural conflicts between Islam and the West is not a trivial challenge given sharply contrasting worldviews; the two domains of knowledge are poorly matched. Islam offers a totalized worldview encompassing all spheres of community intercourse: political, economic, social, etc. The West isolates the spheres of knowledge and action and enshrines the individual. Despite overtones of "civic religion" in Western societies, they are extrinsically secular; traditional Muslims are overtly committed to the sacred as the cornerstone of community and family life.

The clash that arises from conflicting worldviews leaves emotional and psychological scars. Among recent migrants to Europe and North America, many Muslims agree with American Islam scholar Yvonne Haddad (1991) in their "frustration and dismay as they continue to experience prejudice, intimidation, discrimination, misunderstanding, and even hatred" (p. 3). Yet, in the midst of these uncertain encounters,

Islam and Western society are finding ways to adapt, if incompletely, to each other's worldviews and values.

ISLAM'S STRUGGLE FOR ACCEPTANCE IN THE WEST

Muslims' compatibility with Western cultural values taps into the broader question of how they have adapted to conditions historically in all their respective host nations. The Islamic world consists of diverse ethnic, cultural, and geographic populations, and faces the challenge of uniting diverse national cultures.

There are thirty countries, mainly in Asia and Africa, with a total population of about 900 million, in which Muslims have an overall majority; many more countries have sizable Muslim minorities. The total Muslim world population is close to 1.5 billion, one-quarter of the total world population (Hoogvelt, 1997).

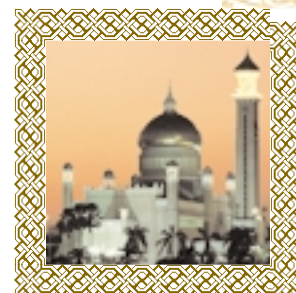
The Muslim population has grown rapidly in Europe and North America in the past two decades. There is a growing Islamic presence in the United States, although it is concentrated primarily in a dozen major urban centers (El-Badry, 1994). At the close of the twentieth century, there were approximately thirty-five million Muslims in Europe and North America, with about 1,250 mosques and Islamic centers in the United States.

Adaptation of Islamic peoples into a secular society depends on their resourcefulness. In the recent analysis of Islam in diaspora, there is evidence of a "tentative ascent" into Western society (Haddad, 1991; Esposito, 1992; Haddad and Smith, 1993; Lebor, 1997; Haddad & Esposito, 1998; and Haddad, 1997). Arabs in general find acculturation to be somewhat more difficult than other immigrants, especially those who are more distinctly identified as Muslims (Gordon, 1964; Tavakoliyadzi, 1981; Naff, 1983; Abou, 1997; and Faragallah, Schumm & Webb, 1997.)¹

No longer satisfied to be strangers in a strange land, some Muslims are beginning to claim a kind of cultural ownership in America. They point to Black African slaves who held Islamic beliefs until as late as the early part of the twentieth century. Earlier, migra-

tion of the Melungeons came to North America prior to the 1600s. Scholars assert that Muslim groups may have preceded the Plymouth Plantation and Virginia settlements on the shores of the "new world." Moors who were expelled from Spain made their way to the islands of the Caribbean, and from there to the southern United States. The first waves of Arabic immigrants from Lebanon and Syria occurred in the 1870s and 1880s (Haddad, 1997).

Even though Muslims embrace different religious traditions (i.e., *Sunni* and *Shi'ite*) within the broader Muslim community (*umma*), they share, to a significant extent, a common textual language (i.e., Arabic), and common religious beliefs based on the *Koran* with their basic duties expressed in the five pillars of Islam: profession of faith, prayer, almsgiving, fasting, and pilgrimage. Traditional Muslims affirm, as did Pakistani anthropologist Akbar S. Ahmed, one of the leading interpreters of Islamic values for Western audiences, "Islam is essentially the religion of equilibrium and tolerance; suggesting a breadth of vision, global positions and fulfillment of human destiny in the universe" (Ahmed, 1992, p. 48).



THE CHALLENGE OF ISLAMIC UNIVERSALISM

More than two decades ago, Edward Said (1978) argued that Western values were dominating the Arab and Islamic worlds by a curious twist of global consumerism: Arabs exchanged their oil in the open world marketplace for a foreign and antagonistic Western culture. Said argued, "The Arab and Islamic world remains a second-order power in terms of the production of [global] culture, knowledge, and scholarship" (p. 323).

Muslim adherents disagree about the power of Western values to secularize Islamic culture. Traditionalists argue either for severance of Islamic nations with Western institutions, or for globalization of Islamic values. Among a new class of Muslim neo-fundamentalists—a

group Oliver Roy (1994) calls *lumpen intelligentsia* or “Islamic new intellectuals”—there is concerted effort to counter Western science and ideology with equivalent concepts drawn from the Koran and *Hadith* or *Sunnah*, the most widely accepted authoritarian guides to the Islamic canon.

Some Islamic intellectuals are ambivalent, too, about the desirability of a “public sphere” for common discourse, and the role of democracy from which Western societies derive their

base for rationalized public action. At best, Muslims have deep ambivalence about their role as “co-citizens” in the West (Hofmann, 1997). At worst, Islam’s defensiveness amounts to what has been

described as “a holding operation against modernity” (Sivan, 1985, p. 3).

Simultaneously, the West has been reluctant to embrace Muslims at or near the “cultural center.” Those who distrust Islam’s collective motives point to the uneven treatment of outsiders (*dhimmi*) in mixed populations where Islam has been dominant (Ye’or, 1985). The history of Muslim-Christian dialogue includes periods of great hostility and open war, as well as times of uneasy toleration, peaceful coexistence, and even cooperation toward shared goals (Kimball, 1991). A growing consensus, however, suggests Islamic-Western tensions may be growing with the expanding information society (Yamani, 1994).

Among those most fearful of Islam’s designs for global expansion are writers like noted French-Catholic historian Jacques Ellul (1985), who cautioned, “Whether one likes it or not, Islam regards itself as having a universal vocation and proclaims itself to be the only true religion to which everyone must adhere. We should have no illusions about the matter: no part of the world will be excluded” (p. 28).

Some Islamic leaders do promote the goal of internationalization and globalization. Such designs have been

circulating in the Islamic world at least since the days of early Islamic modernists Gamal Al-Din Al-Afagani (1839–97) and Mohamed Abdu (1849–1905). More recently, Egypt’s Sunni leader or Mufti, Nasr Fareed Wasil, affirmed that Islam should not be reticent in developing its case for globalization. He argued that Muslims should not fear globalization and should seek to benefit from all the means of progress in science, economics and wealth. In his opinion, Muslims should be careful to protect themselves from the negative effects of this kind of expansion, remaining aware of the danger of being dissolved in the world and losing their identity (“An Interview with Egypt’s Mufti,” 1998).

The dialogue between Islam and the West over fundamental disagreements in worldviews has occurred quietly, behind the controversies (Lewis, 1994). In the short term, whether Muslims find a voice in Western culture depends on the success they achieve in developing strategies to blend two radically different “cultural ecologies” (Mowlana, 1993). The Western secular model privileges a rational, reasoning mind in the pursuit of individual and collective fulfillment; and Islam’s model emphasizes justice and tradition as the basis of a legitimate community and family life.

DEMONIZATION OF MUSLIMS IN WESTERN MEDIA

Muslims are critical of Western media because of their invasiveness. Within Arab nations with controlled borders, the deluge of messages and images conveyed by communication technologies from around the world is perceived as a “cultural invasion” (Ghaffari-Farhangi, 1999). As Ahmed (1992) assessed, the average Muslim is “as disgusted as he is confused with his own sense of impotence in shaping reality around him; he can no longer challenge what is real or unreal, no longer separate reality from the illusion of the media” (p. 3).

Others have observed the struggle to develop a comprehensive theory for mass communication to compete with Western theories of communication (Hussain, 1986; Pasha, 1993; El-Affendi, 1993; and Al-Hajji, 1998). It is not wide-

ly appreciated, however, that very few efforts have been advanced—West or East—pertaining to the role of media in acculturation of ethnic groups (Kim, 1988, 1995; Korzeny & Ting-Toomey, 1992).

Ahmed (1992) has been especially outspoken about the role of Western media creating an inverse version of Islam’s worldview, saying, “By their consistently hammer-headed onslaught, [mass media] have succeeded in portraying a negative image of it. They may even succeed in changing Muslim character” (p. 38). The Western media offend Muslims at two levels: first, Muslims are often demonized in media programs as fundamentalists, terrorists, or religious zealots; and, second, many Western cultural practices, including drinking alcohol, gambling, and permissive sexual activities are too offensive for Islamic moral-ethical tradition.

Growing more astute to political action, Arab and Islamic action groups now address the imbalances in the negative images that have been used in media programming for at least two decades (Al-Disuqi, 1994; Ghareeb, 1983; Kamalipour, 1995). American movies that Muslims interpreted as particularly offensive were Arnold Schwarzenegger’s *True Lies*; 20th Century Fox’s *The Siege*; Hanna-Barbera’s *Arabian Nights*; Disney’s *Aladdin*; and MGM’s movie and video *Not Without My Daughter*.

Television has been condemned most frequently because of its invasiveness. It conveys the modernist message in the most enticing forms directly to Islamic homes. This amounts to a “destructive campaign [of] ideas diametrically opposed to Arab and Islamic concepts, encouraging loose morality and immediate satisfaction, placing love and life and its pleasures over everything else, totally oblivious of religious belief, and of punishment and reward in the hereafter” (Silvan, 1985, p. 4).

Islamic parents are offered a wide range of guidelines on American customs, mix-gendered activities, and media use. In the book titled *Parents’ Manual: A Guide for Muslim Parents Living in North America* (1976), Islamic parents are offered a wide range of guidelines designed to avoid conflict.



Muslims are urged not to celebrate birthdays, for example, because they are an expression of an unacceptable selfishness. Even though most American holidays, such as Christmas and Easter, have essentially been secularized, they are “one more element in the mass culture which each year enables manufacturers and merchants to take in millions of dollars through an elaborate system of gift exchange” (p. 117). Mixed-gender activities, such as dating, dancing, and swimming, are regarded as sexually permissive.

Muslim attitudes toward the invasiveness of American television and movies are especially harsh:

Many (TV) programs are downright harmful and vicious in their effects. Among the harmful programs, which should be strictly avoided by Muslim children and adults, we would list the following: shows depicting illicit sex or center around sex themes, including comedies, and shows depicting crime, violence, sadism, depravity, and anything which can be considered degrading to religion, moral values, or human dignity (*Parents' Manual*, 1976, pp. 139–140).

Of particular worry to conservative Muslims are the romantic subplots and vivid violence in many media programs.

Alternatives to such entertainment have been scarce until recently. One of the first in a series of Muslim-friendly productions is the children's cartoon *Salam's Journey*, a forty-minute, U.S.-produced, animated movie created by Hollywood-trained artists and producers. Using fictional characters, the film weaves a story from the Koran about the adventure of a young boy in an Ethiopian kingdom. The avowed goal was to sell at least 100,000 copies of the film. The creators sought to create a plot based on friendship, trust in God (*Allah*), and family values. The production scrupulously avoided un-Islamic images and messages.

Missing in the dialogue over accommodation of Islamic values in Western culture, however, are the voices of young Muslims who find new ways to invent religious traditions in a modern milieu. Perhaps

their adaptation was best described by a *Newsweek* magazine journalist in a portrayal of Islamic youth who are caught between competing values, “American Muslims, wealthy, wired, and standing on the fault line between cultures, are well positioned to bring a 13-century-old faith into the next millennium” (16 March 1998).

Living in a cultural/religious island within American society, young Arab Muslims find America is what the consumer magazine called “a laboratory for re-examination of their faith.” They are finding ways to balance many of the tensions over traditional thought and religious practices, as well as racial and ethnic politics, economic opportunities, and religious traditions.

POLITICAL ACTION TO FIGHT NEGATIVE PORTRAYALS

Islamic resistance to offending media portrayals is also achieved by increasingly well-organized political groups. Among the advocacy groups organized to protest negative stereotyping in media are the American-Arab Affairs Council, American Arab Anti-discrimination Committee, and the Council on American-Islamic Relations (CAIR).

CAIR has organized twenty local chapters in major American and Canadian cities to train volunteers as monitors of local media programs and to report ethnic-religious slurs. In turn CAIR publishes national “action alerts” about media problems, such as topics on radio talk shows, magazine articles, and books.

In its response to the movie *The Siege*, CAIR distributed hundreds of “community response kits” to challenge the unfair portrayal of negative Arab stereotypes. CAIR suggested, “There are two kinds of Islam in America, Hollywood's version and the real thing. We are inviting moviegoers to local mosque open houses so they may learn more about the reality of the American Muslim community” (CAIR Action Alert No. 191, 5 Nov 1998).

Management of broadcast and news operations have been targeted in order to change the persistent negative images. In a widely distributed *Know Your Rights* pocket guide distributed to Muslim activists, instructions were

offered about how Muslims can approach newspaper editors and media managers to get favorable response:

React quickly to news of the day of negative coverage. If possible have the letter in the hands of an editor on the same day in which the negative coverage appears. Be authoritative. Speak on behalf of an organization, even if you have to create that organization. Be passionate or even controversial, but avoid rhetoric and defamation.

More abstractly, Muslim outrage over negative images can be traced historically to prohibitions in early Islam against graphic images of all types. Those most severely punished on the Day of

Judgment—along with the murderer of a prophet and the seducer from true knowledge—will be the maker of images or pictures (Boorstin, 1992).

SPEAKING FOR ISLAMIC VALUES

The diversity of the American Muslim community is a distinct obstacle to effective organized political and social action. One factor that contributes to this diversity is the absence of a cultural leader or spokesperson, one clearly identified as a defender of Islamic values and worldview in the mainstream media. Among the media personalities who are variously identified as representative of the Islam cultural tradition are numerous professional athletes who have changed their names (i.e., boxer Muhammad Ali).²

One of the famous “cross-over” Islamic personalities recognized by both popular Western culture and traditional Islam is former singer-songwriter “Cat” Stevens, who is a respected leader in Britain's Islamic community. A popular recording artist and folk singer in the late 1960s and early 1970s, Stevens changed his name to Yusuf Islam in 1977, after his conversion to the Islamic faith. A written account of his religious conversion outlines his



emerging awareness of the incompatibility of his religious convictions with Western cultural identity:

I wanted to be a big star. All those things I saw in the films and on the media took hold of me, and perhaps I thought this was my God. I decided then that this was the life for me; to make a lot of money, have a great life. Now my examples were the pop stars. I started making songs. So, what happened was I became very famous. I was still a teenager, my

name and photo were splashed in all the media. They made me larger than life, so I wanted to live larger than life, and the only way to do that was to be intoxicated with liquor and drugs (Islam, 1999).

Upon embracing an Islamic world-

view, Cat Stevens/ Yusuf Islam sold his musical instruments and avoided public performances. His faith, he explained, was "religion not in the sense the West understands it, not the type for only your old age. In the West, whoever wishes to embrace a religion, and make it his only way of life, is deemed a fanatic. I was not a fanatic" (Islam, 1999).

Of particular relevance, Yusuf Islam agreed to act as a spokesperson for the Islamic community in the heat of the ideological battle over Salman Rushdie's controversial novel *The Satanic Verses* (1988). Rushdie's fictional version of Koranic history provoked a dramatic response from fundamentalist Islam, particularly among *Imamite Shi'ites* of Iran. Rushdie tested Muslim resolve with his writings, bringing notice to the collision of cultures in the new mediated global arena. What resulted was both new popular awareness and precedent to deal with such worldview conflicts. Rushdie's offense to Islam arose from the unitary allegiance of traditional Moslems to their family and community; and, in turn, the defense of Rushdie's artistic freedom by Western literati was rooted in the liberal values of freedom and self-expression (Palmer and Gallab, 1993).

ELECTRONIC MEDIA AND THE ISLAMIC LIFEWORLD

In order to maintain their identity, Muslim individuals and groups, similar to other minority groups in Western society, have created different types of cultural and communicative strategies to main their dual cultural citizenship. Muslims have employed cultural and communicative strategies to balance their dual cultural citizenship. Through these strategies, they maintain a life-world that reinvigorates the religious, cultural, and social heritage with Islam. So it happens that through these processes of communication and interaction, group formation and mutual solidarity (i.e., "cultural enclaves") are formed (Gallab, 1997).

The development of new electronic media have made global pathways even more feasible for the Islamic life-world, opening the realization to many adherents that Islam can maintain its spiritual center and still extend its geographic reach. To the degree Islamic leaders are committed to globalization, it is clear that they are fearful and apprehensive about the Western colonization of their life world, in Habermas' terms. Through colonization of the electronic pathways, Western values can intervene into the religious sphere, which depends on communicative action and dialogical discourse.

One solution to this dilemma is for Muslims to further the processes of enclave building. The dynamics of enclave formation leads to a discourse of constraint and empowerment as an existential strategy to combat U.S. media offenses even while it tends to reinforce the marginalization of the Arab-Islamic voice in American culture.

Even though communication technologies played a powerful role in the globalization of Western values and images, those technologies gained acceptance more slowly in most of the Islamic world. Where they gained a foothold, Islam creates a "highly distinctive" communication system with "considerable influence on the content, production, and distribution of modern communications media" (Mowlana, 1985, p. 406).

Technology may have been an obstacle for Islam at political and manage-

ment levels. Broadcast systems in Arab countries have operated without general agreement about a philosophy arising from pan-Arabic or pan-Islamic, or even national, goals (Boyd, 1982). Egypt, in particular, has become the leading source of offending programs and publications. Other non-Arab Islamic nations such as Indonesia and Malaysia have moved toward a less defensive global posture, but remain uncertain about the future challenge of communication and technology.

Vast distances, language diversity, and lack of central planning inhibited broadcasting from achieving its potential in the Middle East. Others have argued that media technologies were particularly ill-fitted for the social and cultural traditions of the Arab world. Media systems in Arab countries operated for several decades without a philosophy tied to the goals of the countries (Boyd, 1982). Further, Arab broadcasting operations seemed to have no way to accommodate a method of systematic audience feedback or research, contributing to a tradition stressing top-down programming decisions.

The development of electronic networks and individualized media has made new cultural pathways possible for enclave Muslims. Hundreds of world wide web sites have been created on Islamic topics, but such initiatives are poorly coordinated and do not contribute significantly to the advancement of institutional Islam like the older television and radio systems.

The information age has created a new communication regime enhancing a mutual process of empowerment among the ranks of Muslims throughout the world. Perceived from within the daily developments in Muslim everyday life, technology is critical to this empowerment process.

The introduction of Arabsat has changed the landscape of Arab and Islamic communication. Now, as the third generation of this powerful communication device has been launched early this year, a pragmatic assessment of social, economic, and cultural change is necessary. Most Arab regimes were apprehensive of the negative political impact of direct TV broadcasting. Judging from the bitter



conflict that radio had promoted in Arab political and social life during the sixties and seventies, those fears were behind the delay in utilizing Arabsat successfully. Now, satellite broadcasting is the area of pride and competition between different Arab states.

Arabsat has a dual role to play in the communication processes inside and outside the Arab World. The massive regional flows of cultural, religious, and entertainment programs through the different Arab Satellite TV channels has created a new Arabic showcase of popular culture. New waves of Arab entertainers, newscasters, intellectuals, politicians, religious speakers and reciters of the Koran, and writers from different Arab countries have become part of the new public mapping of a new terrain of complex inter-Arab discourse.

On the other hand, Arabsat has made a significant stride in feeding the Islamic and Arab Diaspora with news, information, and entertainment through direct broadcasting. By supporting local Arabic TV stations in the West, like MBC in London or ANA in the U.S., and making it easy to receive distant Arabic TV stations, Arabsat facilitated the creation of global information broadcasting which ranks alongside other major electronic media in the West. Such services provide an alternative communication system that empowers Muslims in the West, who have been living under the threat of powerful Western media and adverse cultural practices.

Taken as a whole, these social and technological developments that now accompany globalization are significantly changing the long-standing antipathy between Islam and Western nations. Even though tensions are not entirely resolved, the promise of mutual understanding is making inroads in the uncertain relations between Islam as one of the world's great religious traditions, and the predominantly Christian West. ☪

Source: Religion and Popular Culture; Studies on the Interaction of Worldviews, edited by Daniel Stout and Judith Buddenbaum, Ames: Iowa State University Press, 2000. Used by permission of the authors.

REFERENCES

- Abou, S. "The Metamorphoses of Cultural Identity," *Diogenes*, 177, 1997, pp. 3-13.
- Ahmed, A.A. *Postmodernism and Islam: Predicament and Promise*. New York, N.Y.: Routledge, 1992.
- Al-Disuqi, R. "Influencing Decisions on Palestine: Muslim Image in Contemporary American Fiction," *The Muslim World League Journal*, 21, June 1994, pp. 47-55.
- Al-Hajji, M. N. *Egyptian Television and Islamic Revivalism: A Perspective on Islam and the Mass Media*. Unpublished dissertation. Department of Telecommunications, Indiana University, 1998.
- "An Interview with Egypt's Mufti," *Asharq al-Awsat Daily*, 25 Nov. 1998.
- Boorstin, D.J. *The Creators*. New York: Random House, 1992.
- Boyd, D.A. *Broadcasting in the Arab World: A Survey of Radio and Television in the Middle East*. Philadelphia: Temple University Press, 1982.
- El-Badry, S. "Understanding Islam," *American Demographics*, 16:1, 1994, pp. 10-11.
- El-Affendi, A. "Eclipse of Reason in the Muslim World," *Journal of International Affairs* 47 (1), 1993, pp. 163-194.
- Ellul, J. "Preface," B. Ye'or. *The Dhimmi: Jews and Christians under Islam*. Canbury, NJ: Associated University Presses, 1985, pp. 25-33.
- Esposito J. *The Islamic Threat: Myth or Reality*. New York, Oxford University Press, 1992.
- Faragallah, N.H., Schumm, W.R. and Webb, F.J. "Acculturation of Arab-American Immigrants: An Exploratory Study," *Journal of Comparative Family Studies*, (Autumn), 28, 3, 1997, pp. 182-224.
- Gallab, A. A. *The Thread of Conversation: How Do Non-Mormon Individuals and Groups in Utah Maintain Their Cultural Identity?* Unpublished dissertation. Sociology Department. Brigham Young University, Provo, Utah, 1997.
- Gans, H.J. "Toward a Reconciliation of Assimilation and Pluralism: The Interplay of Acculturation and Ethnic Retention," *International Migration Review*, 31, 4, 1997, pp. 875-918.
- Ghaffari-Farhangi, S. "The Era of Global Communication as Perceived by Muslims," *Gazette*, 60, 4, 1998, pp. 267-280.
- Ghareeb, E. *Split Vision: The Portrayal of Arabs in the American Media*. Washington, D.C.: American-Arab Affairs Council, 1983.
- Gordon, M.G. *Assimilation in American Life: The Role of Race, Religion and National Origins*. New York: Oxford University Press, 1964.
- Haddad, Y.Y. *The Muslims of America*. New York: Oxford University Press, 1991.
- Haddad, Y.Y. "Islam in the United States: A Tentative Ascent." (<http://usis-israel.org.il/publish/journals/society/march97/haddad.htm>), 1997.
- Haddad, Y.Y. and Esposito, J.L. *Muslims on the Americanization Path?* Atlanta: Scholars Press, 1998.
- Haddad, Y.Y. and Smith, J.I. *Mission to America: Five Islamic Sectarian Communities in North America*. Gainesville: University Press of Florida, 1993.
- Hofmann, M. W. "Muslims as Co-Citizens in the West—Rights, Duties, Limits, and Prospects," *The American Journal of Islamic Social Sciences*, 14, 1997.
- Hoogvelt, A. M. M. *Globalization and the Postcolonial World: The New Political Economy of Development*. Baltimore: Johns Hopkins Press, 1997.
- Hussain, M. "Islamization of Communication Theory," *Media Asia* 13(1), 1986, pp. 32-36.
- Hwang, B. and He, Z. "Media Uses and Acculturation Among Chinese Immigrants in the USA," *Gazette*, 61, 1, 1999, pp. 5-22.
- Islam, Y. "How I Came to Islam." (<http://catsteven.com/articles/convert.html>), 1999.
- Kamalipour, Y.R. *The U.S. Media and the Middle East: Image and Perception*. Westport, CN: Greenwood Press, 1995.
- Khawaja, M. A. "Fundamentalism and International Media," *The Muslim World League Journal*, 23, 1995, pp. 8-13.
- Korzenny, F. & Ting-Toomey, S. *Mass Media Effects Across Cultures*. Newbury Park, CA: Sage, 1992.
- Kim, Y.Y. *Communication and cross-cultural adaptation: An integrative theory*. Clevedon, UK: Multilingual Matters, 1988.
- Kim, Y.Y. "Cross-cultural adaptation: An integrative theory," R. Wiseman (Ed.). *Intercultural Communication Theory*, Thousand Oaks, CA: Sage, 1995, pp. 170-193.
- Kimball, C.A. *Striving Together: A Way Forward in Christian-Muslim Relations*. Maryknoll, N.Y.: Orbis Books, 1991.
- Lebor, A. *A Heart Turned East: Among the Muslims of Europe and America*. New York: St. Martin's Press, 1997.
- Lewis, B. "Islam Partially Perceived," *First Things*, 59, 1996, pp. 40-44.
- Mowlana, H. "The New Global Order and Cultural Ecology," *Media, Culture, and Society*, 15, 1, 1993, pp. 9-28.
- Mowlana, H. "Radio and Television," J.L. Esposito (Ed.). *The Oxford Encyclopedia of the Modern Islamic World*, New York: Oxford University Press, Vol. 3, 1995, pp. 405-407.
- Mowlana H. (1996). *The Global Communication in Transition: The End of Diversity?* Thousand Oaks, London, New Delhi, Sage Publications
- Naff, A. "Arabs in America: A Historical Overview," S. Abraham and N. Abraham (Eds.). *Arabs in the New World: Studies on Arab-American Communities*, Detroit: Wayne State University, 1983.
- Palmer, A. and Gallab, A.A. "The Global Mediated Confrontation over Salman Rushdie and The Satanic Verses," Unpublished paper. Conference on Media-Religion-Culture, University of Uppsala, Sweden, 1993.
- Pasha, S. "Toward a Cultural Theory of Political Ideology and Mass Media in the Muslim World," *Media, Culture, and Society*, 15, 1993, pp. 61-79.
- Roy, O. *The Failure of Political Islam*, Cambridge: Harvard University Press, 1994.
- Said, E. *Orientalism*, New York, NY: Vintage Books, 1978.
- Schimmel, A. *Deciphering the signs of God: A Phenomenological Approach to Islam*, Albany: State University of New York Press, 1994.
- Schlesinger, P. "Islam, Postmodernity, and the Media: An Interview with Akbar S. Ahmed," *Media, Culture, and Society*, 15, 1, 1993, pp. 29-42.
- Sivan, E. *Radical Islam: Medieval Theology and Modern Politics*, New Haven: Yale University Press, 1985.
- Tavakoliyazi, M. *Assimilation and Status Attainment of Middle-Eastern Immigrants in the United States*, PhD Dissertation, University of Minnesota, 1981.
- Women's Committee, Muslim Students' Association of the United States and Canada. *Parent's Manual: A Guide for Muslim Parents Living in North America*, Indianapolis: American Trust Publications, 1976.
- Yamani, M. A. "Islam and the West: The Need for Mutual Understanding," *The American Journal of Islamic Social Sciences*, 14, 1994, pp. 88-98.
- Ye'or, B. *The Dhimmi: Jews and Christians under Islam*, Canbury, NJ: Associated University Presses, 1985.

NOTES

- Many Muslims are not Arabs, and conversely, many Arabs are not Muslim, yet the categories persistently and incorrectly overlap in Western discourse.
- Others who have become visible in the Western "star system" of celebrity are tangentially identified more with the Arab-American community and less with Islam. None of these persons, however, claims an overt public Muslim identity as explicitly as Nation of Islam leader Louis Farrakan. Regarded as a national political-religious movement, the Black Muslim movement leaves few doubts as to their distinctly Islamic national identity, but they tend to displace traditional Islamic religious discourse in the public sphere with American racial politics.





In May 2001, Brigham Young University sent out its fourth group of undergraduate business students to Asian sites:

Tokyo, Singapore, Vietnam, Beijing, and

Hong Kong. Sponsored by the David M.

Kennedy Center for International Studies

and the Marriott School's Center for

International Business Education and

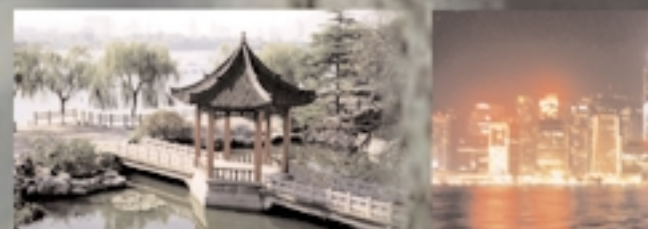
Research (CIBER), the Asia Study

Abroad program is designed to build

excellence in business education with an

international perspective, while fulfilling

BYU's mission to "go forth and serve."



The Shrinking Planet: International Business in Asia

by Diana C. Simmons

The annual business excursion, which originally involved only graduate students, expanded in 1997 with the intent of teaching undergraduates the fundamentals of international business. An important step because, according to Bill Giauque, professor of operations management—"The world is getting smaller." Not only has McDonalds seen the advantages of international expansion, but many other businesses are branching into new areas. Asia seems particularly advantageous—it's relatively cheap as Giauque pointed out (labor is about two dollars a day), and it also represents an enormous market—approximately 1.2 billion people in China alone. Asia is an ideal place to study international business because of its variety of governments, economics, and cultures, according to Kristie Seawright, director of CIBER and founder of the program.

"We thought it would be best if students could learn about business with an international perspective onsite. And so that was the experiment: could we teach international business as well as basic marketing, basic operations, management, and strategy from an international perspective by taking the students to Asia. We found it to be more successful than we had anticipated," Seawright said.

The program, which takes place during spring term, is open to students

with a strong interest in business who attend BYU, BYU-Idaho, or BYU-Hawaii.

PREPARATION

Although the students don't actually leave the United States until the middle of spring term, preparations for the trip begin as early as January to allow students the time to obtain visas and immunizations. Academic preparation occurs during the first four weeks of spring term. In order to prime students for the experience, directors and teachers involved with the program feel it necessary to study companies before departure. "The idea is not to just go out and see things, but to figure out how they do things," Giauque noted. In order to do this, students must be able to compare. "Students visited with Swire bottling here; we talked about who they are and what they do worldwide, and then we visited the bottling plant in Hong Kong, which is the tallest bottling plant in the world," said Joan Young, undergraduate director of the Marriott School and director of this year's program. Students also visited Disney and Modus Media in the United States before visiting their foreign counterparts.

Since a cultural understanding is an essential part of business, students

must learn about the Asia's cultural aspects as well. They listened to guest speakers, studied *CultureGrams*, and read a book about China prior to this year's trip. Students were required to sign up for an "expert field" such as a cultural site or a place of business they would be visiting, and present their information to the class. By doing so, students were able to gain more from their Asia experience.

BUSINESS MODELS

The program presents a valuable opportunity for students to increase their understanding of business because they see it in action, and they also have the chance to talk with managers in each aspect of business: marketing, financial, operational, etc.—opportunities most students wouldn't have otherwise. Comparisons of companies in and out of the United States magnifies what adjustments are made—an important aspect in understanding what makes for a successful business—just as the comparisons of businesses within the same country show why some are prosperous and others are not. To fulfill the requirements of the latter, students visited various shoe plants in Vietnam, including Nike.



The Forbidden City



Students visit the Forbidden City



The marketplace



The opera in China

Visiting the Nike plant was a powerful experience for many students. After visiting the local shoe plants Joshua Holt, professor of business management at BYU-Idaho, was convinced that Nike was “the Cadillac of plants—no bad smells, clean conditions, people waiting in line to get a job.” On the other hand, the conditions in other local shoe companies were less than pleasant. “It is such a shock because we visit other local plants, and Nike is so much nicer,” Seawright said. “It’s a good way for students to realize that they need to look at some of these issues from the workers’ perspective.” Due to the significant amount of bad press Nike has received in the United States, some may still doubt these reports. In that case, Terry Lee, associate chair of business management, challenged, “I took videos. I can show anybody the videos.”

As students become more aware of cultural, economic, and governmental differences, they can better grasp what kind of alterations are necessary for international expansion. “It’s impossible to be successful in global business without understanding the cultural differences and what makes things work,” stated Joseph Ogden, assistant dean over external communications for the Marriott School. “Proctor and Gamble was unsuccessful in Japan for many years because they took their U.S. model and attempted to just roll it out in Japan.”

Now, however, they are learning to adjust. “The little sample packages for us,” said Val Hawks, associate professor of manufacturing engineering and engineering technology, “are their biggest market. The Chinese can’t

afford the big bottle of shampoo, so they’ll use one of those little packets on their date night.” Michelle Silva, a student participant this year, added, “The wording on their shampoo bottles is altered, so that Asians don’t buy shampoo that is intended to treat oily hair, thinking it will make their hair oily.” Students quickly learn that seemingly small differences like these can have a big impact on how the product is received.

In some cases, it is not just the marketing of the product that makes a difference, but how the actual product appears. The Disney company in Japan found it necessary to alter some of their products for the Japanese market—specifically, Winnie the Pooh. “They changed Pooh’s face a little bit and softened it; it was too harsh for the Japanese,” said Young, “and the sales increased rapidly afterwards from about 15 percent of their sales to about 30 percent.”

When conducting business in Asia, it is important to remember formality and the expectations involved. “In Asia, gift-giving is a part of the formalized business culture,” Seawright related. “We give gifts to our hosts for two reasons: one is, of course, in gratitude for them taking the time to help us; the other is for students to learn how to do that. They need to see that behavior.” Of course, one must be careful when choosing gifts. “We, as we get gifts, discuss them with natives,” Seawright said. “We have learned that we can’t give clocks in China. The word for clock is very similar to death, and to give a clock to someone is very insulting.” The group usually chooses to give Marriott School or BYU memorabilia, such as pens or t-shirts.

SERVICE

Without a doubt, one of the highlights of the program is the service aspect—the kind of experience that students come home with new insight and appreciation for life. One of these activities is visiting and contributing supplies to a Vietnamese orphanage for hearing-impaired children. “In Vietnam,” said Rachel Kearl, a student participant in the 2000 program, “the people were so friendly and warm and generous. Everywhere we went people wanted to talk to us and spend time with us, and at the orphanage it was all of that times ten.” Similarly, Ogden said, “The Vietnamese people seemed to be some of the most genuine, sincere people that I’ve encountered. The kids were very sweet.”

Although it might seem communication would pose a barrier, it didn’t cause much of a problem. “It was interesting. At first the orphans and students just kind of looked at each other, but once they started playing, it was really fun,” said Young. Kearl reported, “We communicated through jump rope, Frisbee, and pictures. They responded so warmly.” Visiting the orphanage is a significant part of the program that broadens the students’ perspectives. “These children have three and a half strikes against them,” Seawright said, “and they are still happy. They realize it’s not money that makes you happy, it’s not having a future or being able to hear, it’s love.”

Another service activity involves visiting microcredit projects. It is “more of a service-learning activity,” according to Seawright, where students have the opportunity to visit microcredit projects to see how people have used the money to build up their businesses and discover the strengths and weaknesses of the business. “Learning takes place on three differ-



Tokyo skyline



Torii Gate



Students in Tokyo



Miyajima Island



Students and advisors visiting NEC Technologies Corporation

ent levels,” Seawright explained. “First of all, they understand business problems and how to solve them in a small way; second, they write cases, which helps them visualize how a specific problem fits into the whole scheme of the business; and third, they learn how to give consulting advice appropriately, where they build self-esteem while sharing ideas that help the microentrepreneur.”

According to Beth Haynes, professor of economics at BYU–Hawaii, whose group visited a project in the Philippines in 1999, the opportunity to interview microentrepreneurs in Manila was one of the most memorable experiences. “They were located deep in neighborhoods of wretched poverty. Talking with individuals who live in these circumstances, but who also have hope and, through microcredit, an opportunity to become self-reliant, had a profound impact on me and on the students.”

After interviewing the people, students wrote cases—reports detailing what the entrepreneurs were doing and how their businesses were working—that are now used to help train other entrepreneurs. Jen Fernholz, a BYU–Hawaii student, said, “I was actually able to enter two households and, through the help of a translator, actually talk to the people about what their lives were like and how they run their small businesses from their homes. That was probably my favorite part of the program. I really felt like I connected and saw more of the way that these amazing people live their lives.”

Subsequent visits to microcredit projects have taken place in Vietnam, where the experiences are equally

memorable. “Some of the people were doing really amazing things,” said Kearn. “It was cool to see what some of them were doing with five or ten dollars. Small amounts of money to us, but they were producing. People are unique individuals and when you give them the chance to succeed, and to grow, and to be, they jump at it. That was awesome to see.” Silva remarked that the people were so grateful for things that we would take for granted. “These families were excited just to have indoor plumbing,” she said. Ogden added, “It was interesting to see what they bought when they got a little money. The first thing they bought in every case was a toilet; the second thing was a new roof.”

Students return with the realization that by contributing just a little bit, they can really do a lot. “The students just get an awakening, and they suddenly realize how much is out there, and the impact that they can have, small or large,” said Young.

CULTURAL INTERACTION

Another part of the program includes interacting with Asians and learning about their culture. “In every country we try to give the students a chance to interact with the people,” Young reported. One of the ways they do this is by using public transportation: buses, subways, taxicabs, and pedi-cabs (bicycles with seats on the back). “That was a cool experience to sit on the subway and ask someone directions. You start to talk to them, and it just kind of snowballs,” said Kearn. Other interactions were more formalized, where the group met with students from local universities—

Vietnamese college students went with them to the orphanage, and they met students from Nankai University in Tianjin. It was during such an experience—while visiting with English students in Ho Chi Minh City two years ago—that the idea of handing out BYU pins came into the picture and caught on.

“I was so proud of our students,” Seawright recalled, “They reached out, they tried to understand the culture, they talked about our culture, and the students were thrilled about interacting with these Americans. Afterwards we wondered what we could do to help them remember our students and how they felt when they were with them.” Seawright had a spark of genius—the BYU pins she kept with her. She passed them out to each student, who then gave them to their Vietnamese friends as a token to remember them by. “It’s become a tradition,” Seawright said. Now, she does them out to the students before the trip. Kearn explained, “Every time we met someone we were supposed to give them one. It represented a group of people who hopefully left good things, good memories.”

During the trip, the group also had the opportunity to visit the Hong Kong and Tokyo temples, memorable experiences. Seeing the Hong Kong temple was a particularly emotional experience for Hawks, who served his mission there, and whose mission home actually stood in the spot where the temple now stands. “I turn the corner and see a temple, Moroni standing there, and it sends shivers up my spine,” he said. Students also had the



Students touring
NKK Steel in
Keihin, Japan



Hong Kong harbor



Singapore sunset



Skyscrapers in Singapore

chance to visit cultural sites, such as a Buddhist shrine in Tokyo, where they saw the largest Buddha in the world; the Cu Chi tunnels in Vietnam; Little India in Singapore; and Tiananmen Square—where they flew kites—and the Forbidden City in Beijing.

COLLEGIATE BONDING

The significance of the Asia experience did not lie only in the East—some of it came straight from the United States. “A portion of the insights you gain from an experience like this have to do with people. How they relate to each other; how they appear at first compared to after having spent a few weeks with them. These insights are reminders that people have strengths, talents, gifts, and weaknesses. That’s true no matter what nationality you are, no matter where you live,” said Hawks. Others expressed the same. “One of the students talked to me and said, ‘I am so glad I came. I really got to know my fellow classmates. I saw another side of them. We built friendships.’ In a way, I think that’s at least as valuable as the things we saw. It was just a lot of fun,” Giauque recalled. Ogden agreed, “We all became really close, kind of like family. It’s a great way to build a relationship with somebody.”

Part of the closeness came not just from daily interaction, but from sharing life-changing experiences together. Young recounted her experiences at Victoria Peak, Hong Kong, “It was at night, and we could see the whole city, and you could get a sense of the lightness in Hong Kong, and the students had

such a feeling. We sang the ‘Spirit of God’ out there on this little outpost, the Spirit was so strong, and just as we finished, this Chinese couple came on the path, and it was like they felt it too, and they stayed and talked to us for a long time. I think it makes a big difference just having these moments.”

Seawright believes experiences like these are due to high-caliber students. “We have spiritual experiences that we wouldn’t have with other groups of students. The students are anxious to learn, they’re excited, they’re trying to pull together the things they’re learning. They’re curious, inquisitive, anxious to learn.”

BACK HOME

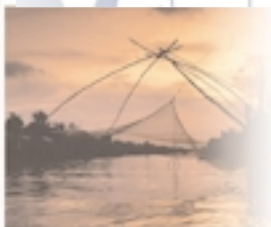
The idea is that after the students return from their trip, they will have added insights that will benefit them in their business careers. “I think the foreign business trips give students an incredible edge in their careers, because it gives them real solid snapshots of the differences across cultural borders,” said Ogden. Lee agreed, “It allows them to say, ‘Yes, I’ve been out there; I know what it’s about. I’ve talked to high-level managers; I’ve talked to workers.’ So it gives a per-

spective that people don’t have who haven’t been overseas. It gives them an insight that other students would not have, and therefore, as they get into their jobs, as they’re doing business, they’re going to be better able to talk about and direct how their part should be done if it’s facing some international competition or if they’re working with overseas partners.”

An additional benefit involves not necessarily business, but life skills. “Each student gained confidence in functioning outside of his or her comfort zone,” said Haynes. “By the time students have survived six Asian airports, sets of customs agents, currencies, and learned to ride buses, taxis, and pedi-cabs in multiple cities, they feel like they could get themselves where they might need to be in almost any corner of the world. They become citizens of the world.”

The business excursion offers students not only business insights that will benefit their careers, but insights into culture and people that gives them a greater understanding of what life is and what role they play. As Hawks aptly summed it up, “There are aspects relating to business, production, manufacturing, etc., that are different, but those are not as important; those are secondary things you learn. Most important is the culture and the people—the true education.”

For more information, contact the CIBER office at 378-6495, or International Study Programs, 280 HRCB, 378-3686. For a look at other international study options, check online at <http://kennedy.byu.edu> under International Study Programs.



Statuary in Hue, Vietnam

Joseph Ogden and students sitting in the world's longest corridor, Summer Palace in Beijing, PRC.

Fishing nets at Chau Doc, Vietnam

Market in Vietnam

Local resident taking a pig to market.



ENROLLMENT STATISTICS 2000-2001

Kennedy Center undergraduate degree majors continue to increase in enrollment each year. Last winter semester, enrollment reached an all-time high of 960 students. That number is up 116 over the previous year and 126 over the 1999 winter semester.

The almost 10 percent increase indicates students are enthusiastic about the interdisciplinary options available through the Kennedy Center. These majors are most attractive to students interested in the ever-shrinking global neighborhood.

In addition to the majors, many "extras" are offered to enhance the international experience, such as International Outreach, Foreign Service Student Organization, International Study Programs, Model United Nations, and Students for International Development.

Alumni have reported that they stand out from the crowd of applicants for further education or employment opportunities solely due to their Kennedy Center experiences.

Students interested in international or area studies majors should contact Kennedy Center Advisement, 273 HRCB, (801) 378-3548, kennedy_advisement@byu.edu.

SECOND ANNUAL PHOTO CONTEST

The deadline for the Second Annual Photo Contest has passed and judging is underway. Winning entries from last year's contest grace the inside covers of this issue. This year alumni and International Study Programs' directors were eligible to participate in the contest. Plan now to

participate for 2001-2002. Entries should illustrate the variety of international experiences and celebrate the diversity on our planet. If you have questions about what that means, you may view winners and honorable mentions from 2000 in the Kennedy Center south hallway or online at <http://kennedy.byu.edu/photo>, where you will also find contest rules and entry forms. We will post 2001 winners later this fall.

For more information, contact Kennedy Center Publications, 210 HRCB, (801) 378-2652, kcpublications@byu.edu.

MICROENTERPRISE CONFERENCE

The Fourth Annual Micro-Enterprise Conference, 5-7 April 2001, featured the "strongest collection of speakers in terms of numbers and diversity" according to Professor Donald L. Adolphson, chair of the event. Sponsored by the Marriott School; the Romney Institute of Public Management; the Center for Entrepreneurship; and donations from interested individuals, departments, and businesses, "The conference provides a gathering place for the worldwide network of people involved in helping the poor to help themselves through entrepreneurship. Each year, BYU and local communities have an opportunity to interact with the founders of this important work. Some participants come wondering what it's all about, some come to start their own organization, and others come to share their experiences as microcredit recipients," Adolphson said.

An important first this year was a pre-conference research symposium organized by Professor Gary M. Woller, who, with Professor Warner Woodworth, launched the first conference in 1998. Leading thinkers and practitioners in the microfinance industry discussed the microfinance evolution—client-centered programs. The symposium will become a permanent feature of future conferences.

"This year the breakout sessions were organized into four tracks: Frontiers in MicroEnterprise; Strategic Issues in MicroFinance; Domestic MicroEnterprise Practice; and the Role of Faith-based and Local Grass Roots Groups," Adolphson remarked.

At the closing session, John Hatch, founder and president of the Foundation for International Community Assistance (FINCA), became the first recipient of the Warner Woodworth Humanitarian Award. According to Adolphson, Hatch has been "a participant in each of the microenterprise conferences; a great friend of BYU and the Church; and devoted throughout his professional life to helping the poor move from poverty to a state of self-reliance.

"The award symbolizes the influence Warner has had in leading others, through his example and energy, to 'succor the weak, lift up the hands which hang down, and strengthen the feeble knees'" (Doctrine and Covenants 81:5).

This year's attendance is evidence of the increasing popularity and relevance of this conference. Adolphson, who has chaired the last three confer-

ences, noted, "Wonderful relationships are being established between BYU and this network of committed, effective laborers involved in the good work of poverty alleviation. Many of our visitors spoke of the spiritual refreshment they felt while spending these few days on campus."

GLOBALIZATION AND TECHNOLOGY

The conference "Globalization and the Information Technology Revolution: Their Impact on North America's Federal Systems" was held 1-2 June 2001 at the David M. Kennedy Center for International Studies. Sponsored by Canadian Studies, North American Studies, the Kennedy Center, and the Political Science Department, the conference addressed issues pertaining to economics, politics, and technology.

Featured speakers included Colin Robertson, consul-general, Canadian consulate-general; Frederic Morris, governor's policy advisor for science and technology, state of Washington; and Peter Kresl, professor of economics, Bucknell University. Earl Fry, political science professor at BYU, spoke on "Governance in Canada, Mexico, and the United States: The Challenges of Globalization and the Information Technology Revolution." Fry stated, "There are many challenges that will face residents in an era of unprecedented globalization and rapid technological change, and neither public nor private sectors can afford to be complacent. The overall quest must be to 'think globally and act locally.'"



The conference was funded in part through a conference grant from the Canadian Embassy in Washington, D.C.

THIRD ANNUAL WORLD FAMILY POLICY FORUM

Faculty, staff, and students joined members of the international community on 16–18 July for “Making the World Safe for Children,” the third annual World Family Policy Forum sponsored by the Clark Law School and the Kennedy Center.

This year the conference theme addressed philosophies behind children’s needs, global perspectives on children, and children’s issues in a UN context.

Presenters at the conference included: Sophia Aguirre, Catholic University; Allan Carlson, the Howard Center for Family, Religion, and Society; Michael Dennis, General Consul’s office, U.S. State Department; Patrick Fagan, the Heritage Foundation; Norval Glenn, University of Texas; Mohsen Naghavi, director general, Iranian Ministry of Health and Medical Education; Manjula Rathaur, senior lecturer in sociology, Vasant Kanya Mahavidyalaya; Francisco Tatad, former senator, Philippine Senate; and Anna Kajumulo Tibaijuka.

Proceedings from the 2000 conference are available from the World Family Policy Center, 273 HRCB, Brigham Young University, Provo, UT 84602, or www.law2.byu.edu/NGO_Family_Voice/.



TWELFTH ANNUAL INTERNATIONAL SOCIETY CONFERENCE

The International Society’s twelfth annual conference “Education, the Church, and Globalization” was held 19–20 August. The opening fireside Sunday evening featured San Diego Temple President Joe J. Christensen.

John Carmack, emeritus General Authority and newly-appointed director of the Perpetual Education Fund for the Church, was Monday’s keynote speaker. At the luncheon, Elder Alexander B. Morrison received the International Society’s award for his humanitarian service efforts.

Highlights from the conference included A. Terry Oakes, LDS Employment Services director, who stated that the Church currently has 201 centers with ninety-nine of those located internationally. Oakes also noted that 40 percent of those helped through the centers are not members of the Church. A new web site has been approved for Employment Services and will be launched in January 2002.

Garry R. Flake, Humanitarian Services director, showed that through the year 2000, 147 countries had received aid—over 1,400 projects received aid in 2000 alone. Projects ranged from funding a prosthetic eye program to placing beds donated by Wyndham Hotels to distributing truckloads of potatoes.

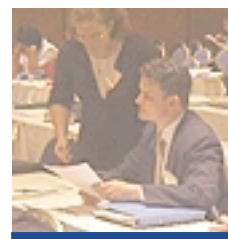
One story in particular stands as testament to the hand of the Lord in all things: a man in Oregon contacted Humanitarian Services saying he was retiring

and asked if they would come get his shoe repair shop to use elsewhere. They replied that they did not know how they would use it, but they would check into it. By e-mail they contacted the eighty couples serving humanitarian missions in thirty countries. On the same day in Moldova (in Eastern Europe), one couple had been working with a technical school to fulfill needs. They were told the school could use shoe repair equipment. They replied that they had no idea of the availability of such materials, but would ask. Upon returning that evening to their apartment, they checked their e-mail, and the first message notified them that the equipment was available. Once the equipment arrived in Salt Lake it was prepared for shipping to Moldova. A pickup truck arrived, and the driver explained his wife had been after him to clean out the garage. “Did they have use for heels and leather for shoe soles?” he asked. These, too, were loaded in with the shipment of shoe repair equipment and shipped to Moldova.

These conference proceedings will be published and available for purchase from the International Society, 218 HRCB, Provo, UT 84602, or int-soc@email.byu.edu.

STUDENTS TAKE NEW YORK

Brigham Young University’s fifty-three Model UN representatives ranked in the top ten percent out of nearly 300 universities present at the National Model UN Conference held 10–14 April in New York. Hosted at the United Nations and Grand Hyatt Hotel, the students addressed global, economic, and



environmental issues for three countries: the Dominican Republic, South Africa, and Bahrain.

“This year’s conference was larger than ever,” said Cory Leonard, student programs coordinator. Students spent each day debating, consulting, and compromising. “It’s like a five-day oral exam,” Leonard reported. Each session lasts three hours, during which time students are judged by committees of up to 200 members, composed of former conference delegates. Students are also required to write a resolution paper that addresses the issues and presents an acceptable solution for all parties.

The Kennedy Center’s UN program is an important educational opportunity for students. “It creates new academic and professional vistas for students from all majors and allows them to see UN, international affairs, and World Diplomacy up-close,” said Leonard. “It is a student lab for negotiation and leadership.”

For more information on BYUMUN, visit online under Student Programs at <http://kennedy.byu.edu>, or for the national conference online at www.nmun.org.

FSSO PLANS FOR FUTURE

The Foreign Service Student Organization (FSSO), sponsored by the Kennedy Center, made global news when the April issue of *Foreign Service Journal*, carried word of FSSO’s existence to officers around the world. Under the title “From BYU, Future FSOs of America” it states, “FSOs who worry that Foreign Service work might not be attrac-

Ernest J. Wilkins, right, receives award presented by his son, Alan



tive to new college graduates should be heartened by news of the founding of the first college foreign service club in the country." Zachary White, FSSO president, and Eric Talbot, FSSO executive director, said they were pleased to receive the global press.

FSSO hosted two officers on campus, John Dinkelman, an administrative officer in Ankara, Turkey, and Stephen Frahm, a consular officer in Seoul, Korea, who addressed members on 12 April. They covered what it means to be an LDS diplomat, including opportunities to further the Church as an expatriate—what is and is not appropriate; and how serving as a foreign service officer affects one's gospel living.

Education is a critical factor in foreign service life because officers' families are posted with them. Each assignment location is different, but schools are available and paid for as part of the benefit package. Because they were dissatisfied with the education options in Seoul, Frahm and his wife decided to home school their children with BYU high school courses.

Following their presentations, the two officers spent an hour with students answering questions, especially for those who passed the written exam and were preparing for the next stage—the oral exam.

White and Talbot have been busy working on the structure of the online database and completing *Guide to the Foreign Service* with Shawn Waddoups, FSSO publications director. "We are compiling these reference materials for interested students or

graduates. Currently, few resources exist to help students learn about the Foreign Service and prepare for the exams. We are striving to make FSSO the clearinghouse for State Department information and resources. We think that BYU is uniquely suited to this mission due to the students' international experience and the Kennedy Center's global resources," said White. "A strong, well organized international development community already exists on campus. Our goal is to provide the same kind of foundation for students who are interested in diplomacy. The university has been charged with becoming a leading facilitator of peace and understanding between nations, and we feel that preparing students for careers in diplomacy is central to that mission."

Anyone with Foreign Service ties or interest is invited to contact FSSO at fssso@byu.edu, or call (801) 372-3475.

WILKINS RECEIVES SERVICE AWARD

At spring convocation, Ernest J. Wilkins, founding president and director of the Language Training Mission at BYU, was honored with the Kennedy Center's annual Distinguished International Service Award. His son, Alan L. Wilkins, academic vice president of BYU, presented the award as graduates, family, and friends watched.

A native of Franklin, Arizona, Wilkins received a BA in Spanish from BYU and both an MA in French and a PhD in Hispanic American Studies from Stanford University. Fluent in Spanish, French, Portuguese, and German, his

language proficiency was a benefit throughout his life. He served a mission in Argentina and later served as a director on travel study tours to Mexico and Spain. During World War II, he served with the Counter-Intelligence Corps in France, Belgium, and Germany.

A long and full career also took him to many locations. From 1976 to 1979, Wilkins worked as director of projects at the University of Utah and authored English as a Second Language Teacher Training Methodology. He served as Midwest Director of Wider Horizons Project in Chicago, Illinois, where he conducted intercultural communication seminars for foreign language teachers; as director of "Languages for the World of Work" project, funded by the Office of Education through Olympus Research Corporation in Salt Lake City, Utah; as director of the Language Research Center at BYU with responsibility for research in intercultural communications, automatic language processing, and instructional design of language learning systems; and as project director for the Defense Language Institute in Monterey, California, where he evaluated their Korean and Japanese courses. Wilkins was a professor of Spanish Language and Spanish American Literature at BYU, during which he took a sabbatical leave in Spain. Eventually he returned to Europe with his wife Judith to serve as senior couple missionaries in Portugal for thirteen months.

Wilkins married Maurine Lee, daughter of President Harold B. Lee, in 1947, and they are the

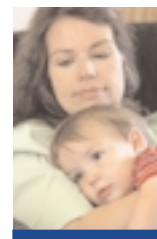
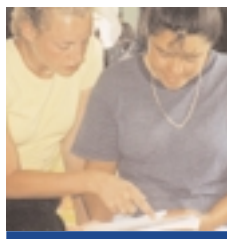
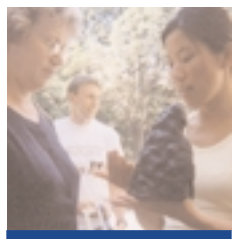
parents of four children; she passed away in 1965. Wilkins and wife Judith Shumway have been married for twenty-one years. Together they have thirteen children and currently live in Salt Lake City, Utah.

OFFERING UNIQUE SERVICE-LEARNING

Shahram Paksima, International Volunteers coordinator with International Study Programs (ISP), learned just how unique the international service-learning programs are at BYU, while attending the Fourth Annual Continuums of Service Conference "Converging Perspectives on Service and Learning." The conference was hosted by the University of California at Berkeley's Service-Learning Research and Development Center 25–27 April. "The goal of the conference is to promote awareness and share best practices in service-learning. The conference draws academics, practitioners, and community-partner organizations that have an interest in or involvement with service-learning," Paksima said.

Two main objectives drew Paksima to the conference: 1) to see if any universities do the kind of international service-learning ISP is doing, and if so, share best practices with them; 2) to see how ISP can improve their operations. "Other conferences are directed toward traditional study abroad, this is the only service-learning conference, and the focus is primarily domestic," he elaborated. "There was great excitement among the conference participants—400 to





© 2001 Chuck Wing, Deseret News

500—double last year's attendance; they had to turn people away."

The conference offered presentations in regular session periods interspersed with time for informal sharing between sessions and six scheduled, hour-long reflective sessions. Paksima explained, "The reflection sessions consisted of 5–15 people with an assigned topic. Jaws literally dropped as I discussed what we are doing at BYU—no other university is doing the type, nor the amount, of international service-learning we are."

"Penn State and University of Minnesota each have one international service-learning program, but we are the only university doing so many international service-learning programs. In addition, the only other similar organization, International Partnership for Service-Learning, has a credit-bearing program with some academic rigor, but it is not tied to any one specific university's degree programs. Many organizations are doing service, domestic, and international, but the blend with an academic degree program is cutting edge here at the university."

Apart from his own contributions to the discussions, Paksima came away with several ways to improve ISP's performance.

"Dick Cohn, of the Joint Educational Project at University of Southern California, held a session on the value of reflection within service learning. We have been able to adapt and implement those principles in our summer programs and in the prep class we hold prior to each program," he related.

"As a result of this conference,

we will better evaluate and document all ISP offerings. Already a session on evaluation and assessment helped us revamp our approach to assessing program satisfaction and learning outcomes in our group programs, and individuals will soon be able to report to us online," Paksima imparted. "Now I hope to focus on research and evaluation and write articles and present papers to share our best practices. We have hired a research assistant and will add a graduate student to do an in-depth review."

"The conference had good sessions, papers, groups, and workshops—anyone attending got something from it. I would like to see more international topics, and may consider doing a presentation myself," he said.

In the meantime, Paksima made contacts for the future, two of which he visited in New York in August. "The meetings couldn't have gone better, especially the meeting I had with Dr. Howard Berry, president of International Partnership for Service-Learning. What was initially a half hour appointment turned into a three-hour meeting where we discussed everything from academics to the service component, and partner organizations to student preparation, and new program development to community development, and service-learning principles. I shared how we approached specific points of international service-learning, and he shared how his organization approaches the same questions. We realized that many aspects of our programs are similar. Dr. Berry's last words were 'at last we have colleagues!' It was a truly inspiring

meeting," Paksima remarked.

"I also met with numerous staff members from Cross Cultural Solutions, an NGO that sends students and other adults overseas to do international volunteer work. Although their programs are not credit-bearing, the way they approach the relationship with international community partners is very similar to our approach," he concluded.

For more information, contact International Volunteers, 280 HRCB, Provo, UT 84602, e-mail isp@byu.edu, or online at <http://kennedy.byu.edu> under International Study Programs.

HUDSON IDENTIFIES CF LINK

Valerie Hudson, professor of political science and Kennedy Center Fellow, recently published a hypothesis paper on cystic fibrosis in the journal *Free Radical Biology and Medicine*. With two children, John, 4, and Thomas, 2, who have the genetic disease, it is no wonder Hudson is interested. After her first son was diagnosed in 1997, Hudson decided to do everything she could to find some way to help him and other cystic fibrosis patients. She began by researching journals and teaching herself human physiology and molecular biology.

"Cystic fibrosis is an incurable genetic disease in which the body produces an abnormal amount of mucus that coats the lungs and clogs the digestive tract. The chronically inflamed lungs are then susceptible to infections that eventually waste away the lung capacity, causing the patient's death," Hudson explained.

Her research, which could potentially alleviate the lung problems, focused on a chemical called glutathione—lacking in cystic fibrosis patients. Glutathione functions as an antioxi-

dant in the human cell and also thins mucus. By the time they are in their teens, cystic fibrosis patients have between 5 and 20 percent of the levels of glutathione on the surface of their lungs that healthy people do, causing their lungs to be more susceptible to damage from oxidants and to be coated in thick mucus.

Hudson hypothesized that, in the glutathione-deficient lungs, the immune system cells emit a significant amount of their glutathione in an attempt to make up the difference, but that instead makes them weak and defenseless. The solution to this, as she sees it, is the simple addition of glutathione in the body, which would strengthen lungs.

Though Hudson is a professor of political science, scientists and medical doctors agree that her theory is well-founded. Henry J. Forman, co-editor of the journal and co-director of the Center for Free Radical Biology at the University of Alabama-Birmingham, said, "It's valid as a hypothesis—it's testable, and the chemistry underlying the potential protective role of glutathione is there."

Hudson is currently seeking funding for the research. "It was never my intent to carry the baton forever, but to pass it to the professional community," she said. "In none of my material have I attempted to prove that glutathione works, but rather have attempted to demonstrate that there is ample warrant for a serious clinical investigation. It would be simple to do this trial and find out for sure."

Hudson's paper can be viewed at <http://members.tripod.com/uvic/research/glutathione.htm>.

Alumni Alumni



GARTH KNUDSON

Garth Knudson, a Kennedy Center graduate involved in e-business, attributes his success in life to “a great MBA, hustle, and blessings from above.” After graduating from BYU, Knudson worked as a research associate at Technology Catalysts International, where he had the opportunity to work with companies from Japan, Russia, Argentina, South Africa, and the States—not quite the Latin-American-specialist job he was looking for, but still opportune. “I traveled to Buenos Aires and New York City to learn about the companies and products in the chemical, oil and gas, biotech, and pharmaceutical markets,” he said.

“Working at this company made me decide to get an MBA,” said Knudson, who attended the Weatherhead School of Management at Case Western Reserve University in Cleveland, Ohio. They offered a dual-degree program in management and international studies with Thunderbird, the American Graduate School of International Management in Glendale, Arizona. “I liked the class size of 150, and the focus on personal growth and achievement,” he said.

Focusing on marketing and finance, Knudson enjoyed his time at school and worked part-time on consulting projects for Cleveland-based companies. It was during this time that he decided to expand his expertise to the Internet. “I developed a project focusing on Internet growth in Latin America,” he said. “I pitched the project to a

Thunderbird alumnus working for RealNames.com. She liked the idea and sponsored my project.”

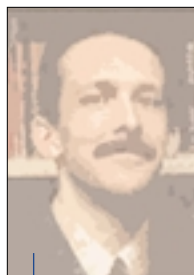
That project won him a spot at the Los Angeles Internet World Conference and a gig for RealNames analyzing Media Metrix statistics—a job which attracted his current employer. One month before graduation, Knudson secured a job with CareerBuilder.com, where he focuses on penetrating U.S. markets. “However,” he says, “e-business is definitely an international phenomenon, and the companies we’re targeting as clients have international divisions.”

Knudson graduated from Brigham Young University in 1994 with a BA in International Relations. He and his wife, Rachel, reside in Virginia.

MICHAEL MURDOCK

Michael Murdock’s interest in Asia began ordinarily enough as an extension of his mission to Taiwan. While at BYU, Murdock double-majored in Chinese and Asian Studies. The real turning point in his academic career took place while he pursued a master’s in international and area studies at the Kennedy Center. While there, he was offered a unique opportunity to study modern Chinese history at Cheng-chi University in Taipei; his son was born during that study period in China.

Murdock asserted, “That experience at Chen-chi paved the way” to his doctoral studies in history at the University of Michigan in Ann Arbor.



“Studying history at a Chinese university and my Kennedy Center MA set me apart from other applicants and got me accepted into graduate school. Without my Kennedy Center experience, my academic career would have definitely gone a completely different direction. It also gave me a first-rate chance to work closely with wonderful, committed mentors in Paul and Eric Hyer, Valerie Hudson, and Samuel Chao (no longer at the university). Those relationships continue today,” Murdock added.

After teaching stints at Bowling Green State in Ohio, Michigan State in Lansing, and the Dearborn campus of the University of Michigan, Murdock accepted an opportunity to return to BYU in the history department. Rating his job satisfaction as high, he also admitted the pressure to publish is extraordinary, but he appreciates the challenge.

He said it helps that he knew coming in that the expectations were high. “BYU is pushing to accelerate its scholarly contribution; because we are all under the same pressure to publish, solidarity develops, especially among the newer faculty.”

In August 2000, Murdock brought back a stack of materials on the Nationalist Revolution, missionary institutions, and the rise of nationalism in China from government archives in Taiwan. “During the 1920s, missionary educators in Christian schools taught China’s youth to appreciate liberal democracy, sympathy for the West, and Christian values. China’s revolutionaries felt



threatened by this agenda, because it competed with their own vision of close Russian ties, strong centralized authority, and an anti-imperialist (or anti-West) China.

“As a result, they worked to turn Chinese students in Christian schools against their missionary teachers and administrators. Since the missionaries refused to suppress their own students, they had no choice but to submit to the revolutionary government. Significantly, the revolutionary tactic worked against Christians but not other foreign educators. For example, when revolutionaries incited students to demonstrate against Japanese schools in the north, Japanese and warlord troops crushed the demonstrators. Missionary schools proved a perfect revolutionary target because they refused to employ force. Therefore, in a few years most Christian schools had become subject to revolutionary control,” he elaborated.

Murdock’s research will culminate in a book.

HENRIK ÖSTHED

Henrik Östhed, senior manager in Accenture’s Strategy Practice in Scandinavia, has managed major projects in the communications, high-technology industries, and health care and financial services sectors in the United States and Europe for the past six years. Östhed’s achievements include the creation of one of the largest integrated Health Management Organizations (HMO) in the United States, and the develop-





JAY ROLLINS

Jay Rollins, recently assigned as regional inspector general for audit with the U.S. Agency for International Development (USAID) in Pretoria, South Africa, was first bitten with the international bug while serving as a missionary in Central America. "My mission included parts of Costa Rica, Panama, Nicaragua, and Honduras. I was amazed that four countries so close together geographically could be so different culturally," Rollins said.

Upon completion of his mission, he returned to BYU, married, and changed his major to international relations. "I credit Drs. Stan Taylor and Ray Hillam for being positive influences during that time. I had the opportunity to serve an internship in Washington, D.C., where I observed the political and legislative processes—one of my most rewarding experiences," Rollins recalled.

After graduating with a BA in international relations in 1981, Rollins began working on his MBA at BYU's Marriott School, taking all the international courses he could. His career did not take long to begin. "Following graduation, I worked briefly as an accountant and budget director before being hired as a Foreign Service auditor with USAID in Washington, D.C. They sent me, my wife, and five children to Cairo, Egypt, where we lived for eight years. During our stay, we added two more children, who were born in local Cairo hospitals," he said.



Rollins' work in Egypt included conducting and overseeing performance and financial audits of USAID programs, activities, grantees, and contractors. Fond memories include the people they knew through the Church and the places they saw. "Our family had many church experiences as we worked with Latter-day Saint African refugees, visited the Holy Land, and took a group to Mt. Sinai and the Red Sea for youth conference," he related.

Until his recent reassignment, Rollins had been serving as assistant director of the Performance Audits Division of USAID's Office of Inspector General. "I am grateful to be able to work in a career that allows me to make a difference in the lives of poor people throughout the world, as well as provide for my own family," he reported. Rollins is looking forward to continuing his international career with USAID.

JEFFERSON SMITH

Jefferson Smith, a native of Houston, Texas, had his first international experience at age seventeen, when his family moved to Spain for six months. "I had a wonderful, very informal education. I knew I wanted to live like that," Smith said. After returning from a mission to Germany in 1995, he attended BYU. As a result of his American Heritage class, "I realized my deep belief in the Constitution and a love for the ideals of freedom and equality. I knew I wanted to work in law and government."

Smith took all the international political science classes he could find, and Professor Valerie Hudson soon became his friend and mentor. On one occasion, as Smith was researching online, he found the State Department web site and read about a career possibility as a Foreign Service Officer—the first time he had ever heard of such a thing. "It sounded like the dream job—traveling around the world, interacting with different cultures, changing jobs and homes every few years, while enjoying the security of a tenured career. So I signed up to take the FSO exam," said Smith.

In September 2000, that dream job came to fruition for Smith, wife Stacey, and his two children, Noah (3), and Caleb (1). The first move took them to Arlington, Virginia, until Smith received an assignment to Kingston, Jamaica, where he has been serving as a vice consul in the Consular section of the embassy since January 2001.

"I am really loving all the aspects of Foreign Service life so far—professional, social, family life, and church life," he reported. "The Kennedy Center program offered me an interdisciplinary way to broaden my education. Each course offered me something that has helped me in my personal and professional pursuits. Most of all, I gained a hope and faith that we can serve God by serving our country, and that we better serve our country (and others) when we serve God."

Smith received his BA in international studies from the Kennedy Center in December 1999.

ment of a European distribution strategy that affects sales, manufacturing, and back-office functions for product lines—effectively lowering costs and improving performance.

As an author of management documents and a leader of operating strategy practice in the Nordic countries, Östhed said, "My consulting approach is impact oriented with an emphasis on quantum leaps and developing solutions that are not only innovative, but also practical. Most of my work focuses on assisting executive management of major companies in addressing strategic, organizational, and change management issues."

In addition to his career accomplishments, Östhed sits on the board of directors for Global Data Group, an internet data management/collaboration services company, and is serving as chairman of a multi-country chapter of Brigham Young University's alumni association.

Östhed received a BA in international relations and economics at BYU, and earned an MBA with honors from the Stockholm School of Economics in Sweden, after which he was invited to the Wharton School at the University of Pennsylvania as a visiting scholar.

WorldWorldWorld

GLOBAL REPORT

INDIA'S SHANTI ASHRAM

by Emily Frost

8 January 2001

I am not supposed to look straight ahead for fear I'll catch some man's eye and give him the wrong idea. So, I look down and I'm forced to see the filth, poverty, and beggars on the street. And in an attempt to avoid that, I look up towards the sky, but the pollution fills my eyes and they well up with tears. So I close my eyes, and India begins to pass me by. As a result, I force myself to open my eyes and survey my surroundings . . .

I remember those first days in India and how overwhelmed I felt. I was confused, tired, and unsure of what I had gotten myself into. The sights and smells were almost more than I could bear. Sure, I had been to Third World countries and lived abroad before, but this just seemed like more: more poverty, more people, more excitement, more unknown. I was absolutely unsure of what to expect from India.

When I decided to go to India, I felt a strong desire about going, but I was not sure exactly why. I had some ideas of what I wanted to accomplish, but they were also vague, and I had no idea what I would do in a village in India. So I set off with a goal to learn and serve, but without an exact plan of how to do it.

14 January 2001

After stops in Bangalore and Coimbatore, we have finally made it to our village, Chavadi Pudur, and it is nice to be getting settled for a while.

I have to admit I was a little nervous about coming to the village.

However, I am really enjoying it here. Life is calm and peaceful, although significantly slower than what I am used to. I will have to be careful about not getting too frustrated with the pace of life here. It is definitely a change from my busy life back in Provo.

One of the hardest parts about living in the village was the lack of things to do. At first it was fun, almost a novelty. I felt relaxed and could do some reading and try to begin to understand how things were done in the village. The relaxation eventually began to be replaced with anxiousness. Sure, we could find things to do. After all, it took us most of a day to do our laundry and we did have to haul water daily, but I was finding myself wanting to spend a few days a week outside the village. Communication was a major barrier with the villagers, and I didn't have a research project to do like some of the other students, so I decided to look for something to

occupy more of my

time.

Past students had worked with an organization called "Shanti Ashram," so Loryn, a fellow student, and I decided that we would go and see what kind of projects they had going on.

23 January 2001

Today we went to Shanti Ashram, in the village of Kovai Pudur, and met with Vinu Aram. Her father originally founded the NGO many years ago, but recently passed away. Vinu went to medical school in Coimbatore and then worked as a doctor and with the Ashram for a few years. For the last year, she was at Harvard for a master's in public health. Now she has come back to India to work for Shanti Ashram. She is trying to get some health programs started, as well as to continue to document and

Emily Frost participated with International Study Programs in South Africa three times and in India once. Frost spent a period of time in Haiti and Honduras doing a family service project in 1997, and also worked on a relief project in Honduras after Hurricane Mitch in 1998. She graduated from BYU with a BA in history and minor in international development April 2001. Frost began study for her master's in forced migration at Oxford University in September.





First aid training begins by identifying basic supplies.



enhance their current programs.

Shanti Ashram literally means "a place to come together for social action." Vinu's father began with the idea that it would focus on projects at the community level. Vinu is trying to continue in her father's footsteps and make sure that any project they took on could be managed on a small level. They work in conjunction with traditional village leadership and all of the workers come straight from the community. Currently, they have programs that focus on literacy, education for children ages three to five, vocational training, self-help groups (similar to microcredit programs), inter-religious activities, and agriculture. When Vinu returned, the staff decided they would branch out into the health sector. At the time of my arrival, this was the area that needed the most work as it was only in the early development stages. Accessibility to adequate health care was an area of major concern that had not been addressed in past Ashram programs.

After talking to Vinu, I realized that it would be an amazing opportunity to collaborate with her on some of her health projects. She seemed to have a strong grasp of current ideas of "good development" along with the technical skills and knowledge to see them through. I have a great deal of interest in health care, having worked in township and rural health clinics in South Africa and having received my EMT training while in Utah. We decided to set up another time to meet and discuss what exactly I could do to

work with the Ashram.

6 February 2001

I met with Vinu again to talk about the health program they are going to start. They are going to focus on three main areas in the seven villages where they have Bala Shanti Schools (preschools). This would include over 200 children ages three to five. The first step will be to create a health card for each child, with birth information and immunization details and also questions about the general health and nutrition of the child. Because Vinu thinks (and I strongly agree) that no project should be without an aspect of education, the second area of focus is a health education cycle. The workers will go to the children's mothers and explain why they are taking the measurements and asking so many questions. The third step would be to create a complete database from the children's profiles. With the data, they can request help from the government, thereby making the Ashram the facilitator for better services. I am really impressed with both Vinu's foresight and insight. She is very organized, determined, and especially aware of the people she is serving.

There are also a few other things they are working on, including Vitamin A screening and giving hepatitis B vaccines. With today's technology, there is no reason for blindness due to a lack of Vitamin A, even the villagers have access to papaya, an excellent source of the vitamin. As far as hepatitis B goes, it is not a very common vaccine in India. However, 3 percent of the population gets it. When you consider India's population of almost

one billion, that is three million people!

Certainly, there was a lot going on in the health department at Shanti Ashram. It was easy to become involved. I was very interested in the idea of preventative measures for the villagers and had a little bit of experience with emergency medicine, having finished my instructor training for first aid at BYU and volunteering with both the BYU EMS and with an ambulance service in Cape Town. Vinu and I decided that a basic yet essential component of the health program would be first aid training. Many of the Shanti Ashram staff would be trained as first aid instructors for the course, then they would be able to go to the communities they were currently working with and present the information to the people.

We soon realized that we needed training resources. We wanted to present only very basic ideas to the people, but with concepts and examples that were specific to their situations. Unfortunately, we could not locate the necessary resources. Shanti Ashram is in Kovai Pudur, halfway between Chavadi Pudur, the village where I lived, and the city of Coimbatore. In Coimbatore and the surrounding villages there are almost one million people, but not one first aid training course was available for someone not directly involved in the health care field. So we had to start from scratch. We decided that I would work on creating a manual that would be used for the courses and we would

develop the teacher training course based on that manual. Vinu and I brainstormed on what the most important topics were to cover in the manual, and then I compiled basic information on how to treat the problems. I used my own knowledge, a wilderness first aid manual, and the book *Where There Is No Doctor: A Village Health Care Handbook* by David Werner (India version) to write the manual.

22 February 2001

The first aid manual is coming along really well. Vinu met with the medical school yesterday, and the man that does the translation was not there, but hopefully he will be around next week. Our goal is to get the translation done next week. On 3 March we are going to present the course to the Bala Shanti teachers and then to another group of women on sixth or seventh. Then, hopefully, I can watch one of those ladies give their own presentation to the mothers of the Bala Shanti children. They should be trained well enough to do their own training after two sessions with us. So, the goal is that we won't have to do any more teaching other than doing the initial training with the teachers. We are going to give all participants a training manual along with their own first aid kit.

We had more of a struggle getting the manual translated into Tamil than we had originally expected, but, luckily, there were several people at the medical school that were very interested in the project and were willing to use their resources for the translation. When we actually started training the instruc-



Emily with her first students in the first aid class.



Villagers meet in small groups to discuss first aid principles.

tors, only the English translation manual was finished. Vinu spoke directly to the participants in Tamil, but I had to work with a translator.

3 March 2001

We started off with prayer/meditation, and then I gave a brief introduction on what first aid is, who gives it, why we give it, and how to give it. It was all very general, and I followed with a brief introduction to the manual. Some people have questions about how much they can and should do, and shouldn't a doctor be doing these kinds of things. We told them that anyone could do first aid. It was awesome to see the women realize that they were capable of these skills. It is so amazing to see someone empowered with that kind of knowledge. Everyone took the course very seriously; they were taking notes, asking questions, and were very involved with the whole session. Vinu continued with information on the importance of first aid and how to identify things in the home or school that might potentially cause problems. Next, she talked about specifics of the manual and how to use it. After the course was finished, we got to introduce the first aid kit to the women. We were going to have someone translate for me, but the women were so anxious and confident that they gathered around and no one needed to translate. Afterward, one woman was even able to repeat everything back to the group in Tamil. I am impressed with the dedication of those at the training and am excited for the cycle of education to begin.

Vinu and I were both surprised at the interest and dedication of those at the course. We broke the course down into

three sections: precaution, prevention, and treatment. The idea behind the course was not just to train someone to treat extreme emergencies, but also to allow people to effectively deal with everyday minor ailments. For example, it is common practice to put coffee grinds or cow dung on open wounds to help them heal. After taking the course, we hope that people will abandon some of their past ideas about health care, and use some of the new sterile techniques we suggested. We would also like to establish a way for the women and men to refill their first aid kits at a low cost once they use up their supplies. Vinu suggested that we allow those that have completed the course to go back to their instructor and get the supplies they need through Shanti Ashram.

As a second phase for the course, we decided that the women should have time to actually do some of the skills hands on. They need the confidence to use the knowledge they have learned. Therefore, the second training session would focus on practical experience.

One of the women in the training group was interested in being a sort of coordinator for the program and ensuring consistency within the sessions. I am hopeful that the training will eventually turn into a sort of certificate course, where the men and women can have something to show for their hard work. I really feel like the course has been a great success. I ache knowing that I had to leave before everything was fin-

ished. I feel as if I left the project up in the air; however, the truth is that I am sure the project will be fine without me. I only wish that I could have done more before I left. I miss everyone.

12 March 2001

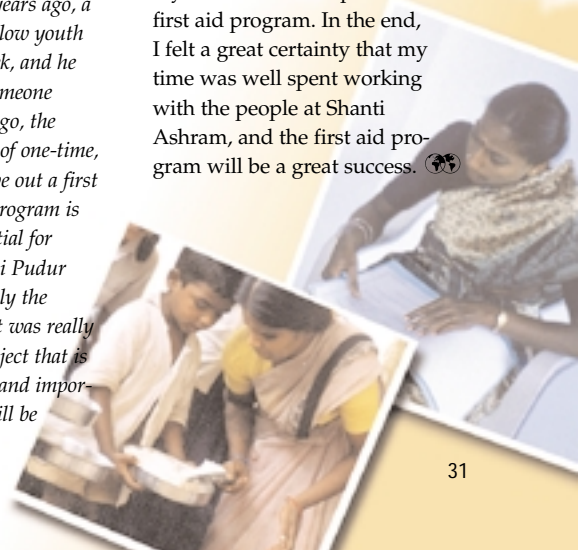
Tonight I gave a sad and somewhat abrupt goodbye to Shanti Ashram. I have gotten so attached to everyone there. It has been a real blessing to be involved with such amazing people and such interesting work. Vinu and I held the second session of our training. It is meant to be in two parts, but I think it is going to take at least one more class if they are going to be instructors. We did a more hands-on approach to some of the skills. The time was not nearly long enough, but I think it was still very valuable. They got to do some bandaging along with practicing what to do for someone who is unconscious. We also got more feedback on what they would like to change or add to the class. Everyone agreed that they wanted even more hands-on experience practicing some of the skills instead of just reading about them.

Vinu has done some research, and if this program gets going, it will be the only first aid course in the Coimbatore area. Many years ago, a doctor in town used to allow youth to come observe for a week, and he considered that giving someone training. A year or two ago, the medical school did a sort of one-time, two-hour lecture and gave out a first aid pamphlet. So if this program is successful, there is potential for great impact on the Kovai Pudur community and eventually the entire Coimbatore area. It was really exciting to work on a project that is so basic yet so necessary and important. Also, I feel like it will be

really good for the people of Perur Block but can also serve as a template for future programs in other areas. Once the manual is translated, it can be used anywhere in the state of Tamil Nadu.

It was extremely difficult to leave Shanti Ashram. I had formed great friendships with many of the women. We had been having an English conversation class on Saturdays combined with the first aid training; we had spent a lot of time together. It was hard to say goodbye, but I knew that they would be awesome in their new jobs as first aid instructors.

As I was sitting on the bus leaving my experiences in the village behind, I began to reflect on those days when I first arrived. I remember how confused I was in looking for something meaningful to work on. I can safely say that I found what I was looking for in Shanti Ashram. I was able to observe an NGO in action and see what it takes to go to the community with these programs. Along with seeing good development in practice, I was also able to use my own skills to help out the first aid program. In the end, I felt a great certainty that my time was well spent working with the people at Shanti Ashram, and the first aid program will be a great success. 🌍





SAFEA CONFERENCE

George and Diane Pace, China Teachers' program facilitators for the Kennedy Center, attended the State Administrators of Foreign Expert Affairs (SAFEA) conference, held 16–20 April 2001 in Guiyan, Guizhou province in the People's Republic of China (PRC). SAFEA is a Chinese government office involved in foreign teacher registration.

"The SAFEA directors complimented our groups for being an example of willingness to serve and sacrifice for the good of others. A spirit of materialism is a recent national phenomenon. An emphasis on loving, and serving, and willingness to sacrifice for one's country, takes place in the education of Chinese students from primary school through middle and high school, but it is 'not working.' We were requested to assist in influencing Chinese students to develop a desire to serve," Diane reported.

The Paces suggested using principle-based subject matter in the process of teaching English. "We told the group of our use of Stephen R. Covey's *Seven Habits for Highly Effective People* as an example of including universally true principles, while teaching English. Most of the group were familiar with Covey's book. Although religious materials are prohibited, other appropriate principle-based books were mentioned. We also discussed teaching service within the family as the foundation for all service," the Paces said.

The conference is held for foreign, nonprofit foundations and organizations who send educators to China—BYU is notably the only university involved. Over forty people attended from organizations; Chinese representatives from western provinces were invited to lobby among the foreigners for assistance at vari-

ous universities in their area—bringing total attendance to about one hundred.

"China is making a great effort to improve the conditions of its western provinces, the most impoverished part of the People's Republic of China. One of the main concerns is education. We were told that funding is available to assist our organizations in developing projects to train teachers in these rural areas. If all of the teachers in the USA were to go to China to teach, there would still not be enough teachers, therefore, projects for training teachers would be the most productive."

For more information about the China Teachers program, visit online at <http://kennedy.byu.edu/chinateachers.html>.

HAWKINS FULBRIGHT SCHOLAR

Darren Hawkins, professor of political science at BYU, has received a Fulbright grant to the Human Rights Center in Copenhagen, Denmark, for this fall. "Since 1948, when the UN published the Universal Declaration on Human Rights, those stated rights have become more entrenched and now subject to prosecution.

"I am interested in the evolution of those mere words that are now being tried in the courts," Hawkins explained.

Suvi Hynynen, a graduate student in international relations from Finland, will accompany Hawkins as a research assistant. She will be working on her senior honors thesis in conjunction with this research.



INNOVATION BRINGS GROWTH

CultureGrams experienced phenomenal growth while many other Internet companies faltered in 2000. Once a Kennedy Center publication, following their licensing to MSTAR.NET in 1999, CultureGrams took a marketing approach that has proven thus far to be quite successful. "CultureGrams' growth is due to our expansion into electronic media, without eroding the print edition sales," said Jim Baird, MSTAR.NET's vice president and CultureGrams' general manager. "Depending on whether you measure sales dollars or units sold, we saw a 27–30 percent growth in 2000 over the previous year."

New products also helped to boost sales. Last year they added three new countries: Guam, Mozambique, and Uganda (177 total countries available); and a CD-ROM set with individual, office, and site license options. Users may also download *CultureGrams* to hand-held devices such as Palm, Windows CE, and PocketPC. CultureGrams is poised for record sales again this year with more new products and electronic options. Geography/culture games are available online, and in August they will launch two kid-friendly selections: *StateGrams Kids Edition* and *CultureGrams Kids Edition*.

Their web site states, "Since its inception in 1974, CultureGrams has had one primary goal: to build bridges of understanding and friendship between different peoples." And publication has been guided by two principles found in the Doctrine and Covenants:

Teach ye diligently . . . things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a

knowledge also of countries and of kingdoms—(Section 88:78–79).

. . . and study and learn, and become acquainted with all good books, and with languages, tongues, and people (Section 90:15)[emphasis added].

With those principles in mind, Baird sees cultural awareness as a repetitive learning process. "Children must begin to learn when they are in elementary school—as young as first and second grade—then be taught again throughout their education," he said. "We recently conducted a twenty-five question geography survey of International MBA students at BYU. They averaged 60.3 percent. These are good students attending a university that focuses on the world as our campus who, in many cases, served international missions," Baird asserted.

In our twenty-first century global society, the need for cultural awareness will only increase. CultureGrams has instituted license agreements with schools and libraries across the globe to assist with that need; their products are being used by homeschools, teachers, libraries, universities, businesses, governments, and individuals around the world.

Samples, a full product line, and convenient online ordering may be accessed at <http://culturegrams.com>. Geography/culture games are at www.culturegrams.com/lpproducts.html.

**Kennedy Center
First Annual
Photography Contest**

(two second place
awards were given—one
for portrait, and one for
cityscape)

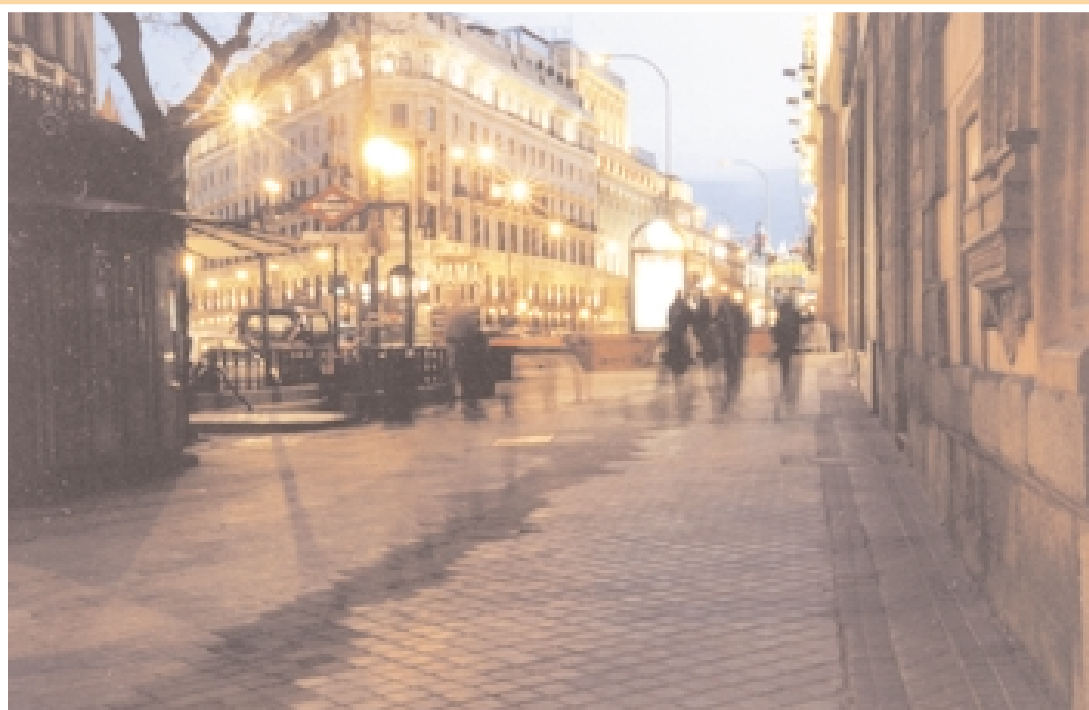
Second Place

**"Djenaba" taken by
Kevin Croxall in
Sanar Peul, Senegal.**



Second Place

**"Streetlight Magic" taken by
Jacob Ball in Madrid, Spain.**



ADDRESS SERVICE
REQUESTED



*“The riches of a
kingdom or
nation do not
consist so much
in the fulness of
its treasury as
in the fertility
of its soil and
the industry of
its people.”*

Brigham Young