

HUMANITIES



*all these things shall
give thee experience
and shall be for thy good.*

Mortality: The Ultimate Learning Experience

By Dean J. Scott Miller



HOW, EXACTLY, DO WE LEARN BEST? We ponder this mystery as students and as teachers, using both theory and personal experience in our quest for enlightenment. A new pedagogy recently foregrounded at BYU is called “experiential learning,” transcending hands-on learning by adding reflection to the mix, akin to the Socratic notion of living the “examined life.” It involves off-campus activities, such as study abroad programs, internships, and field study, as well as on-campus lab and research assistant work. There is an implied level of immersion, a change of pace and venue, and a depth of reflection that make it quite different from simply taking a vacation or working a job.

The theme of mortal experience is taken up in several classic works of world literature. Western texts, such as Dante’s *Divine Comedy* and Goethe’s *Faust*, contain protagonists who must both see and physically undergo a range of tragic experiences, on earth as well as in hell, purgatory, and paradise, in order to ultimately secure God’s grace. Asian classics such as *The Tale of Genji* and *The Story of the Stone* have characters whose wide-ranging and often devastating experiences in life ultimately provide the insight necessary for them to achieve enlightenment and escape the bonds of mortal suffering. In some ways, one may view the Ivory Tower itself as positioned in a kind of Garden of Eden, from which our student Adams and Eves need to go forth into the world to really learn the ropes of mortality: greater language proficiency, cultural interaction, historical and social consciousness, and other professional and eternal competencies. Students in the College of Humanities have, for decades, been greatly enriched by immersive travel programs that focus on language and cultural understanding.

I have been fortunate to have directed a number of such experiences, including study abroad trips to a small archipelago 620 miles off the coast of Japan, the only means of

transport being a 28-hour ferry ride. While on the islands, we took an excursion boat to watch humpback whales breaching, and breathlessly listened through the hull to their haunting songs. One year our group included an immigrant from Hong Kong to New York City whose impoverished life experiences had never allowed her to learn how to swim. One day we went snorkeling in the crystal-clear waters among coral formations filled with brightly colored fish, and she sat onboard as the other students shouted with excitement over a green and purple parrotfish eating lettuce from their hands. When she asked her peers about the fuss, several students took it upon themselves to teach her how to swim. With a life jacket, snorkeling gear, plenty of willing tutors, and a good deal of trial, error, and adjustment, she mastered the basics well enough to enjoy, for the balance of the trip, an unimaginably rich undersea environment she could never have experienced without learning how to swim.

Perhaps swimming is the ideal metaphor for experiential learning. No amount of classroom instruction or YouTube videos will turn someone into an instant swimmer. One must actually get in the water, start moving, and then use experimentation and reflection to figure out how to stay afloat and eventually move forward. As one French philosopher describes it, “a profound complicity between nature and mind” allows us to connect our actions with our perceptions.¹ These kinds of whole-bodied experiences can lead to profound and deep learning quite different from that in a classroom, since the cloistered nature of academic learning can sometimes cause us to forget that we learn with our bodies as well as with our minds. But that is not to say that all experiences are pleasant!

Joseph Smith once found himself in the depths of mortal suffering and saw little justice and less hope in his life—an experience none of us would envy. Hearing of

further deprivations and violence against the Saints, he was nevertheless trapped in a dirty, cold basement jail for five months, unable to do anything about the persecutions raging against those he loved. This is when he asked God “Why?!” And God’s reply? “*The things of God are of deep import, and time and experience and careful and ponderous and solemn thoughts can only find them out. . . . All these things shall give thee experience, and shall be for thy good.*”² God emphasizes

God emphasizes the role experience plays in understanding eternal things and invites Joseph—and, by extension, us—to trust Him.

the role experience plays in understanding eternal things and invites Joseph—and, by extension, us—to trust Him rather than our own narrow perspective and to allow our anxiety and fear to yield to the assurance that all our experiences can eventually prove beneficial. God’s view of time and experience is very different from ours, and He can situate and contextualize experience within time’s continuum in a way precluded by our limited mortal perspectives.

There are moments when we inevitably ask the question, “Why?!” in response to our desperate gasping for air in the sea of life. As we learn to float, then dog paddle, then swim, we are learning reflectively by considering new perspectives, experimenting with other ways of addressing the challenges, and moving forward to fulfill the measure of our particular creation. Mortality is the ultimate learning experience. As Joseph Smith learned, even the many and terrifying experiences of our lives, the things from which we find it hard to even think of recovering, will ultimately yield blessings.

¹ Gilles Deleuze, *Difference and Repetition*, trans. Paul Patton (New York: Columbia University Press, 1994), 165.

² Dean C. Jessee and John W. Welch, “Revelations in Context: Joseph Smith’s Letter from Liberty Jail, March 20, 1839,” *BYU Studies*, vol. 39, no. 3 (2000), 295–6; see also *History of the Church*, 3:295–96; D&C 122:7.



The Humanities Communications Team prepare a photo shoot for the feature "From Various Points of View," using paper cutouts, LED lights, fishing line, and all hands on deck.

To see the results of this project, turn to page 19.

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READER
RESPONSE TO
HUMANITIES
MAGAZINE



Humanities Communications Team photographer and cinematographer Elijah Thomas (BA Philosophy '18) plans to pursue a career in law after graduation. The dean and Thomas spent a beautiful October afternoon outside the JFSB shooting an updated portrait for the prologue page. Be on the lookout for Thomas' work throughout this and future issues of *Humanities* magazine.

More Than Just Student Jobs

IN APRIL OF THIS YEAR, Elder Dallin H. Oaks of the Quorum of the Twelve Apostles visited the president's leadership retreat in the Hinckley Center. Said Elder Oaks, "To accomplish its mission, BYU must have all parts of its community united in pursuing it." Elder Oaks also quoted from President Worthen on this topic: "Every person involved in this enterprise has a role to play . . . no matter what his or her particular role may be." . . .

That got me thinking: Do students see their BYU employment opportunities as spiritually strengthening? Do they see those responsibilities as character building? Do they consider BYU employment as intellectually enlarging? Do they see BYU jobs as leading to lifelong learning and service? Those, incidentally, are the four aims of a BYU education.

I add my own voice to those mentioned above. My hope would be that our student employees find their work experience as contributing toward accomplishment of the aims of a BYU education. Indeed, I would be gratified to hear students say that interaction with their supervisor was a powerful and positive contributor to their BYU experience. We might all want to consider that perspective as we go about seeking to accomplish the many tasks before us. These are, after all, more than just student jobs.

Brian Evans
Administrative Vice President and
Chief Financial Officer
Brigham Young University



WE WANT TO HEAR FROM YOU.

With such articulate BYU alumni in our college, we'd love to receive your feedback! Send your response to humanitiespr@byu.edu



APRIL 2017

APRIL 20 Associate professor Jeff Turley was named department chair for Spanish and Portuguese.

APRIL 30 Carl Sederholm, department chair for comparative arts and letters, won the Popular Culture Association's (PCA/ACA's) Ray & Pat Browne Award for Best Edited Collection in Popular Culture and American Culture for *The Age of Lovecraft*.

MAY 22 Utah Poet Laureate (2012–2017) and professor of English, Lance Larsen, was named English department chair.

JUNE 28 English major Brandon Randall (BA '18) won \$43,002 by playing three games on the popular television game show "Jeopardy!"

AUGUST Professor of English Keith Lawrence received a 2017–18 Fulbright Scholar Teaching Award to teach in the English Language Department at Beijing Normal University.

AUGUST 18 Dean J. Scott Miller delivered an address at convocation. For the full remarks, visit humanities.byu.edu/speeches/.

AUGUST 21–25 Nineteen humanities faculty

presented at 2017 BYU Education Week. Visit bit.ly/EdWeek17.

AUGUST 28 During University Conference, President Worthen gave an address entitled "BYU: A Unique Kind of Education." For the full remarks, visit bit.ly/KJWSpeech.

SEPTEMBER 2017

SEPTEMBER 15 English Reading Series (ERS) hosted friend and former English faculty member Douglas Thayer. Doug recently passed away and is remembered on page 23 and at bit.ly/MormHemingway.

Other ERS notables this semester have included Pulitzer Prize-winner and former U.S. Poet Laureate Natasha Trethewey, multiple O. Henry and Pushcart Prize-winner Rosellen Brown, and many others.

Join us every Friday at noon in the HBLL Auditorium. Admission is free! Visit <http://ers.byu.edu/> for more information.

The Endless Capacity of Human Beings

TWENTY-PLUS YEARS AGO, when I received a community college credential to teach basic English skills, I thought it would be a temporary job. For years, I lived with a familiar and enduring disappointment in myself that I do not have an advanced degree. I had no idea how much my capacity would grow throughout years of teaching.

I have since realized that my education did not stop after I received my degree. Studying the humanities taught me how to learn. It taught me that the more I learn, the more there is to learn—my version of Socrates's quote via Einstein: "The more I learn, the more I realize how much I don't know." Studying the humanities gave me confidence.

Although my talent is not to create remarkable things, I can develop a talent for valuing others' creations. When I am moved by art, music, and literature, I feel proud to be part of humanity. I rejoice in the human experience, and as Lehi, I am "desirous that my family [and my students] should partake of it also" (1 Nephi 8:12). Through studying the humanities, I learned that the human need to create and to communicate may be as important as the need to breathe and to eat.

In addition, this year one of my sons received a PhD in linguistics from a college of humanities. Another son received two advanced degrees: in communications and in computer engineering. These three events created within me a deep satisfaction with my capacity, which overflowed when my third son's wife said to me, "I am so thankful you took your sons to concerts, art museums, and historical sites. Because of that, my husband is knowledgeable and supportive of my music career."

How important is human capacity? Why study the humanities? In my classroom, I often paraphrase Arthur Bassett, a chemist-turned-humanities professor who greatly impacted me at BYU. One of the things he said was that the answers are not as important as the questions.

Susan Griffiths Pynes
BA Humanities, '78

Feedback: "The Relevance and Challenges of Diversity"

OVERALL I ENJOYED the spring 2017 diversity article. Nonetheless, I felt somewhat unsettled because I found the article imbalanced or incomplete. It seems it champions diversity as an ultimate virtue that leads only to good—despite the title that mentions the challenges of diversity—but failed to acknowledge or discuss the real harms that come from diversity, especially when taken to the extreme. In other words, I found the article in tone and substance perhaps more of an effort to be politically correct, rather than seek balance and truth. Most any virtue, taken to the extreme, transforms into a vice.

Said differently, the article on diversity seemed to lack a diversity of opinions on the topic. For example, one person quoted in the article asked: "Why do we see change as loss?" Yet no one asked the converse: "Why do some see change as gain?" Of course the question itself is somewhat misguided. In and of itself change is neither good nor bad, neither a gain nor a loss. The question must be more specific: change from what to what? Only then can it be evaluated as either a gain or a loss. I will be saddened if the BYU Humanities College only sees the positive side to diversity but no negatives. The negatives exist, and they are considerable.

Best regards,
Tracy Allred
BA German, '83



INTERNATIONAL CINEMA IS TURNING 50!

How did International Cinema (IC) shape your college experience? Did you have a relationship that began (or ended) at IC? Was there a memorable film or scene that changed how you see the world? We want to hear from you. Share a favorite IC memory, picture, or story at int-cinema@byu.edu.

OCTOBER 2017

OCTOBER 5 Richard Culatta, CEO at International Society for Technology in Education, gave the 2017 Alumni Honoree Lecture entitled "Why the Tech Industry Needs More Humanities Majors." For more information, see page 22.

OCTOBER 6 During the Humanities Center Annual Symposium, Amanda Anderson of Brown University and the Cornell School of Criticism and Theory discussed her book *Bleak Liberalism*.

OCTOBER 9 Professor of linguistics and English language, Alan Manning, was cited on the *Today Show*, *Washington Post*, *Science Daily*, and more for his IEEE article, "Bad News First: How Optimal Directness Depends on What Is Negated." For more about this study or another of Alan's recent publications, "Mark Twain's Mormon Girlfriend," visit bit.ly/mormongf.

OCTOBER 13 During the ORCA Symposium, six

students—Allen Kendall, Rachel Casper, Terence Wride, Heidi Herrera, Gina Fowler, and Heidi Pyper—presented on their research projects from various humanities disciplines. For more information about the students and their projects, visit bit.ly/orca17.

OCTOBER 19 Bruce Fink, a celebrated psychoanalyst, delivered the Britsch Lecture entitled "Lacan on Love."

OCTOBER 31–NOVEMBER 2 Día De Los Muertos celebration. Chinese Flagship Assistant Director Rita Cortez collaborated with Spanish faculty, Lucia Villarreal and Annalyn Osborn whose BYU student mariachi group added a musical tribute to this Mexican tradition.

NOVEMBER 1 Matthew Christensen's book *A Geek in China: Discovering the Land of Bullet Trains, Alibaba, and Dim Sum* was awarded gold in the guidebook category by the Society of American Travel Writers Foundation (SATW). Christensen is the Chinese Flagship Center director and a professor of Asian and near eastern languages.

NOVEMBER 9 Dana Bourgerie, department chair and professor of Asian and near eastern languages, presented the Barker Lecture entitled "From Papeete to Phnom Penh: Speaking of the Chinese Diaspora."

DECEMBER 7 Noel en France, a BYU French Department tradition involving students, faculty, and alumni, featured French Christmas music and a presentation by professor of French Chantal Thompson.

2018 will be a year of anniversaries! Along with IC's 50th, the Foreign Language Student Residence (FLSR) will be celebrating its 25th! Current or past residents should watch [facebook.com/byuflsr](https://www.facebook.com/byuflsr) for more about the spring celebration.

DECEMBER 2017





Pilgrimage and Patterns

SOMETHING INTERESTING HAPPENED at the end of the total solar eclipse. The moon slipped off-center, the shadows slid away, the stars faded, and those of us who [had traveled miles] and were moved to tears 60 seconds earlier gathered our things and began to walk away. The sun was still mostly eclipsed, but we were spoiled. For one moment it looked like the sun had exploded and we stared at the heavens. But almost instantly the normal patterns of daily life clicked back into place, and we didn't even stay for the third act.

I've been persuaded that just as good authors establish patterns in their writing, the Divine Author of our existence establishes patterns in His dealings with His children. These patterns aren't immediately apparent and require us to be readers of our own experience—to see threads of divine intervention as constituting a larger design. God's intervention in our lives is nothing if not excessive—the brilliant design of it, the precision with which it addresses our personal concerns, the kindness of it. The mundane and the transcendent are enmeshed: there's gridlock traffic on I-15 and a stunning sunset. The patterns of life are simply more complex and more dimensional than we might recognize.

It was because one of the most familiar patterns in my life shifted for a moment that I realized my thoughts [here] are not about patterns but about moments of rupture—moments when familiar patterns do not hold. These moments can reveal something profound about God's power and care for us, but only if we use language to understand and preserve them. Scholars in the humanities know what every scholar of faith knows: events that are recorded, shared, analyzed, and preserved have the power to change lives; events that pass unremarked—that are not discussed or written down—simply do not, no matter how spectacular.

—MARY EYRING,
ASSISTANT PROFESSOR OF ENGLISH

Adapted from her 2017 BYU Education Week talk, "Models and Mentors: My Journey as a Scholar of Faith." For more perspectives on the solar eclipse, including ancient Greek philosophy and Mayan culture, visit the College of Humanities website, bit.ly/eclipses17.

LEXICON

experience [ˌɪkˈspɪəriəns]

noun. Practical contact with and observation of facts or events

“EXPERIENCE IS HANDS AND FEET to every enterprise.” Ralph Waldo Emerson’s aphorism highlights the value of experience, even as he spends the rest of his essay entitled “Experience” struggling with the difference between *having* an experience and *learning* from it. Experience in an academic context is almost always a good thing; but we’re not always certain *how*. We face this challenge in the humanities with experiential education programs such as internships and study abroad. Students seek opportunities that enhance their classroom learning or bridge their training to nonacademic contexts. Thus, experience can help us make connections between the classroom and our personal, professional, civic lives. Active, concrete, and immersive experiences are among the most memorable parts of a university education. But to articulate those memories after deliberate reflection enhances their value and can often translate experiences into greater purpose or meaning.

—FRANK CHRISTIANSON, ASSOCIATE DEAN IN HUMANITIES
AND ASSOCIATE PROFESSOR OF ENGLISH

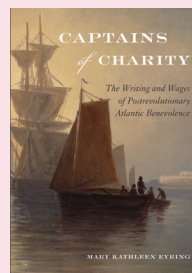


ON-SITE

Peace Through Understanding

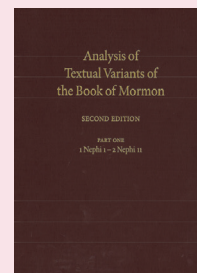
THREE PROFESSORS—Troy L. Cox, Matthew Wilcox, and Gregory L. Thompson of the Linguistics and English Language, Center for Language Studies, and Spanish and Portuguese departments respectively—traveled to Bogotá, Colombia, in July to present at the 39th Language Testing Research Colloquium (LTRC), hosted by the Universidad de los Andes. Their research presentations encompassed various aspects of second language acquisition. Through their participation at the first LTRC held in Latin America, these professors and the graduate students who worked with them helped to build bridges in a country where, according to plenary speaker Ana Maria Velásquez, second language learning is used as a tool to build peace.

FACULTY BOOKS



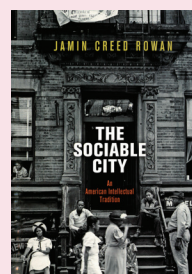
Captains of Charity: The Writings and Wages of Postrevolutionary Atlantic Benevolence

Mary K. Eyring



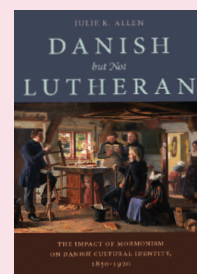
Analysis of Textual Variants of the Book of Mormon, Second Edition

Royal Skousen



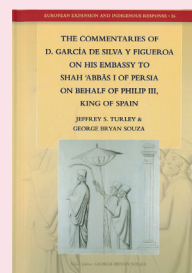
The Sociable City: An American Intellectual Tradition

Jamin Creed Rowan



Danish but not Lutheran: The Impact of Mormonism on Danish Cultural Identity 1850–1920

Julie K. Allen



The Commentaries of D. García de Silva y Figueroa on his Embassy to Shah 'Abbās I of Persia on Behalf of Phillip III, King of Spain

Jeffrey S. Turley and George Bryan Souza



Archipelagic American Studies

Brian Russell Roberts and Michelle Stephens



KEN BUGUL Glissement et fonctionnements du langage littéraire

Christian Ahihou



Poets of São Tomé and Príncipe

Frederick G. Williams

QUOTE

"I feel like life doesn't have tidy resolutions and neither should writing. Like a skater gliding off into the distance, you can sense where [the story] is going but you do not see the end."

MARGOT SINGER

ENGLISH READING SERIES, OCTOBER 13, 2017

FROM THE WORLD OF HUMANITIES

In Britain, Walking. And Walking. And Thinking.

THIS SUMMER I spent two months on a study abroad, touring the UK on a British literature and landscape tour. The curriculum focused on understanding British literature of different eras as well as developing creative writing skills. But creative writing was a new pursuit for me. Until then, blogging was the most creative writing I had done outside of my personal journal, so I am a novice at best. Everything that follows is reflective of this experience.

I am a person who spends more time than is healthy worrying about my body. From poor body image in my adolescence (who didn't/ doesn't struggle with that?) to embracing organic food and being aware of food's effects on me, I feel that I have a lot of experience thinking about my body. Hiking around the UK, however, has shifted my perspective in interesting ways.

A few weeks ago, I was agonizing trying to finish a paper. I spent upwards of 40 hours reading, writing, thinking, outlining—sitting in front of my computer physically stationary but intellectually laboring. I was utterly unaware of or at least ambivalent towards my body as I privileged the intense focus of my mind. When I finally hit send, I waited for a sense of relief and freedom, but it was a little underwhelming; mostly I felt exhausted and drained.

A few months ago, after a grueling seven-hour hike to a summit and a moment of spontaneity, I jumped in Loch Lomond. I dunked my head and felt the water rush over me, erasing the physical pain of the former days. The cold water shocked my senses and clenched my muscles, but I felt so free.

In ten days, I hiked more than one hundred miles. I experienced a wide range of pain. My feet ached. I had some pretty gnarly blisters, one of which became infected. Burning quads attended me as I climbed up steep ascents. I had this wicked nerve in my big toe that still flares up every now and then. I kept finding random bruises all over—on my legs and my arms. My sunburn on my face gently ached (yes, it had been sunny in the UK enough to burn the paler among us). I was aware of my body in different ways than ever before.

As an academic, my work and my life revolve in the sphere of ideas. I think and talk and read and write, all things that separate my mind from the physical world around me. When I interact with the sensations of the world, it is with the intent to analyze and categorize and theorize. Spending so much time exerting my physical body, however, brought me out of the ethereal and into the visceral, temporal world. I felt connected not only to the nature around me but to my body. I

Spending so much time exerting my physical body has brought me out of the ethereal and into the visceral, temporal world.



appreciated what this body of mine could do. I marvel at the ways she was able to climb every summit and carry me safely back down. She recovered from injury. She fought off infection. She metabolized food in ways that made me understand for the first time in my life what it must be like to be a twelve-year-old boy. It's been amazing to think about.

Of course, I can't totally sign up for a life only in the physical world—here I am writing to contemplate and theorize that world. I am curious as to how this experience connects with, conflicts with, or complicates my reality in the realm of ideas. I think my body is informing my mind in important ways. The notion of connecting with something mind, body, and soul has taken on a new meaning. These rambling thoughts feel like the beginnings of a long essay. I feel like I could explore these ideas for days.

Who would have thought I'd ever write creatively? And who would have thought my feet would carry me here?

—HOLLY BOUD

HUMANITIES CENTER INTERN

Students Take on Experiential Learning

ASIAN AND NEAR EASTERN LANGUAGES

Cambodian Oral History Project

Wesley Crump, plant genetics and biotechnology major and chemistry minor

In 2016, I worked as a research assistant for Dr. Dana Bourgerie, managing the American volunteer efforts for the Cambodian Oral History Project. Later, I was given the opportunity to go to Cambodia as the in-country intern. There, a member of the Church asked me to do a video interview of him. He realized he wanted his posterity to be able to *see him* as he told his life story. I readily agreed, and the next day I listened to him tell, in as great of detail as he could remember, his life story.

He told how he never really liked school. His father would ship him off to a relative's house to go, but he would run back home time after time.



He told of the period right before the Khmer Rouge and how his whole family loaded onto a ship that led them to refugee camps and eventually to the USA. He didn't want to get on the ship, so he suffered many years alone.

He told how his parents miraculously got in contact with him and eventually led him to join the Church in Cambodia. He told of how he locked up and left his house in the coastal province of Kampong Saom and moved to the city of Phnom Penh to be active in the Church. He told of his family life there, of his many jobs, and eventually his trip to Utah to see his brother, sister, and mother. (His father had died just a year before).

Most importantly, he told of the sacrifices he has made for the gospel and how the gospel has been the most important thing in his life. He finished with some words of encouragement about following Jesus Christ,

spoken to his posterity and to all who would watch his interview.

While listening, I remember having the distinct thought that even if this is the only history that gets preserved because of my time in Cambodia, I think it will actually be worth it. This project is important. I feel very grateful to have had the opportunity to play a small part in it.

To read more about the Cambodian Oral History Project, visit <http://cambodianoralhistories.byu.edu/>

STARTALK

BYU is known worldwide for its language-learning programs—which serve more than just college students. During the summer, professors in the College of Humanities offer high school students the opportunity to participate in language-learning programs, including Mandarin Chinese STARTALK and Arabic STARTALK. Though the programs take different approaches, each provides important language and cultural learning activities.

Steven Riep, associate professor of Chinese at BYU, explains, “The most important part of language learning is reinforcement. STARTALK teaches students the vocabulary and language skills they need in context.”

Kirk Belnap, BYU professor of Arabic and former director of the National Middle East Language Resource Center, says that after attending STARTALK, some students are able to “reach levels of proficiency in Arabic in their freshman year that used to be reserved for graduate students.”

In 2017, Arabic STARTALK students met with refugee high schoolers in Salt Lake City. “It was an amazing experience for both groups. The STARTALK students gained an understanding of why [learning Arabic] is so valuable, and the refugee students were astonished to see there were Americans trying to learn their language,” Belnap says. “A lot of the refugee students [we met were] not really thinking about going to college, but when they saw that they have useful skills, they could see the possibilities.”

More than anything, students who come to these programs gain confidence in their language ability. “These kids start their next school year as the kinds of students high school teachers dream of. They participate, they ask questions, and they aren't afraid to speak. They become essential assets to the classroom,” says Riep.

Belnap agrees, saying, “If parents understood all of the ‘hidden’ benefits of language camps, they would be clamoring to sign up their kids. So many of these kids gain great self-confidence and curiosity, which extends to all parts of their learning.” Through these programs at BYU, high school students can begin the path of Humanities+ even before they “enter to learn, go forth to serve.”

COMPARATIVE ARTS AND LETTERS

Spain Museum Internship

Heidi Herrera, art history major



Heidi Herrera completed a 2017 summer internship at the Museo Nacional Centro de Arte Reina Sofia in Madrid, Spain, where she studied Picasso's *Guernica* (1937). She recently presented about this experience at the BYU Humanities Center's 2017 ORCA Symposium. In her words, “Seeing *Guernica* for the first time was overwhelming. I had spent months examining its details, cataloging digital renditions of the mural piece by piece: the Mater Dolorosa in one frame, the wailing horse in another. Standing in front of *Guernica*, surrounded by swarms of onlookers in the artist's native country, speaking his native language, I was inundated. Its sheer size. Its frozen characters all coming together—as if I had never seen the

image before—held me captive to their inescapable despair.”

Her ORCA presentation, entitled “The Women of *Guernica*: A Compilation of Interpretations” focused on criticism of Picasso’s work from a feminist perspective in relation to other artists of his time.

ENGLISH

Wordsworth Trust

Nicole Jacobsen, English literature and French studies double major

As an intern primarily focused on the curatorial aspects of the Wordsworth Trust, I have the opportunity to work hands-on with many of the Trust’s manuscripts. During the past two months, I have been involved in a project to locate and transcribe all of Mary Wordsworth’s unpublished letters in our collection. The Jerwood Centre’s collection includes over 500 of her manuscripts, so the search has been quite a treasure hunt. I feel much better acquainted with Mary, her life, and personality after having read through and carefully copied over the writing of many of these letters.

In order to complete a transcription, I first have to locate the letters which haven’t been transcribed, take care while handling them, and then meticulously read over the sometimes quite minuscule handwriting. In order to save on postage, words are crammed in wherever possible, often written in different directions on the same sheet of paper. After the first few letters, I started to notice patterns in her script which helped me decipher the trickier words.

As a twenty-first century American student, I live in a completely different frame of reference to Mary’s world in rural England more than two hundred years ago. Context clues are essential in discovering her intended meaning, but sometimes they aren’t enough. I often search several iterations of place names before stumbling across the Lake District landmark referred to in the letters.

Allusions, too, can puzzle. I recently came across a phrase that I read as “Castle of Indolence,” certainly a dramatic way to refer to the family home! Context clues—her reference to Rydal Mount as “Idle Mount,” and a self-mocking manner that seemed to highlight her insecurities about the lack of recent productivity coming from the poet’s household—made the phrase seem pertinent, but I looked up the phrase to be sure.

It turns out that “Castle of Indolence” was a poem published in 1748 by the Scottish poet James Thomson. In 1802, William Wordsworth published a poem entitled “Stanzas written in my Pocket-Copy of Thomson’s Castle of Indolence,” confirming that James Thomson and his poem must have been household names for the Wordsworths.

Discoveries like these fill out an image of Mary as a well-read and knowledgeable woman, able to keep up with her husband’s written work and often serving as his amanuensis—a literary assistant or scribe. The letters reveal a lighter side of Mary than what is portrayed in any of the stern portraits of her. In contrast to the passion and strong emotions of Dorothy, her wit and tenderness set her apart and give her personality that Wordsworth biographies often don’t explore with much depth.

I have enjoyed getting to know Mary Wordsworth as more than just William’s wife—her letters are a great resource to gain insight into her personality and individuality. It’s uncommon to be able to read intimate communications between close friends, and having access to the letters in the Wordsworth Trust collection is a valuable resource. Imagining what my own correspondence would reveal about my personality and character is a little daunting, but as I read and transcribe, I feel like Mary is allowing me a little glimpse into her mind and heart through the words on

the page.

The letters that have been transcribed as part of this project are available to search and read at bit.ly/wtrust.

As a twenty-first century American student, I live in a completely different frame of reference to Mary’s world in rural England more than two hundred years ago. Context clues are essential.

FRENCH

French Camp

When hosting French Camp, the BYU French Department makes an extra effort to provide an experience that students will remember for the rest of their lives. Robert Erickson, BYU professor of French explains, “Many professors support the camp in various ways as part of their faculty service or teaching requirements. Some of the professors really go all out. We’ve had Chris Flood dress up as a monk, and Bob Hudson come dressed as King Francis I. Chantal Thompson teaches about language and culture in France and French-speaking Africa. There’s a lot of hidden work that goes into making French Camp a success.”

Adam McBride, the upcoming 2018 camp director, says he is extremely excited for next year. “No two French Camps are the same. The class subjects depend on the different faculty and student instructors involved: we’ve had cooking classes, fencing, literature, and a class where we watched and discussed French movies and music videos.” He continues, “I love to see the progress students make and their enthusiasm to use their language to make friends and connect with peers.”

French Camp is an intensive three-week summer program on campus for highly motivated high school students. Visit frenchcamp.byu.edu for more information.

LINGUISTICS

Adam Goff, linguistics major

In Fall 2016, I worked as an intern with MultiLing, an international localization company with headquarters in Provo. MultiLing translates patents for international companies because there is no such thing as a universal patent—each country has a different patent process, format, and laws! Patent localization involves a lot of people: translators, formatters, lawyers, and coordinators. I had the opportunity to work with people from all different backgrounds, education, and countries, which is an experience I hadn’t really had before. Through this experience, I learned a lot about business communication and how to organize myself efficiently so we could gain the trust of our clients and help the company prosper.

Adam Goff, continued

Before my internship, I was studying linguistics because I enjoyed it—linguistics is fun and interesting. My internship with MultiLing showed me that I have a possible future career in localization; it taught me how to apply the critical thinking and communication skills I've gained from studying linguistics to an occupation.

Barrett Hamp, linguistics major

The experience I gained from Ecuador Study Abroad in the summer of 2017 would have been impossible to get inside a traditional classroom. For one thing, we lived right over a river in a house with a grass roof, and we could hear the sound of the river anywhere in the house. But my main objective was to learn Quichua (a dialect of Quechua native to north-western South America), and the best way to do that is by immersing yourself in the language.



I spent most of my time in the kitchen of that house with the native Kichwa women, talking to them and helping with food preparation. That is how you learn a language, by joking around and making mistakes. Unfortunately we don't have a kitchen full of Quichua-speaking women on BYU campus! In classes I had learned anthropological and linguistic theory, but I could not apply the theory until I was out there, talking with people who have a very different linguistic background from mine.

Rachel Casper, linguistics major;

Jenna Snyder, English major and TESOL minor

Jenna Snyder and Rachel Casper, 2016–17 ORCA grant recipients, studied how composition and TESOL (teaching English to speakers of other languages) teachers grade papers that are written by non-native English speakers. To find what the teachers valued while grading papers, assistant professor Grant Eckstein, Snyder, and Casper studied grading differences using eye-tracking technology. “There is a camera placed above the screen where the teacher is reading, which

tracks the reflection of the eye,” says Snyder.

Mentored by Eckstein, Casper found evidence that composition teachers and TESOL teachers grade their students' papers differently: composition teachers focus on organization and word choice while TESOL teachers focus on rhetoric and grammar.

To eliminate bias from the test, the teachers did not know the nationality, background, or linguistic status of any essay writer. “Teachers

have a number of biases, which affect how they read a text,” explains Casper. “One is an ethno-linguistic bias. Even seeing a student's name can affect a teacher's reading of the text.”

One of the researchers' important finds was that composition teachers gave the essays of non-native English speakers lower scores than did TESOL teachers. Though the sample size is too small to be decisive, Casper hopes that further research will make the training of composition and TESOL teachers more interdisciplinary. “They come from very different [backgrounds] in language teaching, and there's a lot to be learned from one another,” she says. Both Casper and Snyder have presented their research locally. Casper and Eckstein have presented regionally, nationally, and even internationally, and coauthored the paper “Seeing Eye to Eye: Differences in Grading by Composition and TESOL Teachers,” which will be published next year.

GERMAN AND RUSSIAN

Kaylee DeWitt, communications and Russian double major

Kaylee DeWitt interned with the Russian newspaper, *Vesti Segodnya (Russia Today)*, as well as freelanced for other papers such as *The Baltic Times* in Riga. In addition to writing articles and finding story ideas, Kaylee interviewed a number of influential people, including members of the Latvian Olympic team, protestors at an anti-NATO rally, the British ambassador after the announcement of Brexit, and even the first lady of Latvia. During her internship, Kaylee published six articles and contributed to several others.

Ethan Welch, physics and Russian double major;
Emily Welch, physics-astronomy major



In Riga, Ethan and Emily Welch interned at the Baldone Astrophysical Observatory, which houses 22,000 astroplates dating from 1966–2001. Emily's task entailed digitizing some 5,000 plates so that they could be processed and used in modern research. Ethan was tasked with modernizing the observatory's optical system and translating and formatting two scientific articles for publishing. The first traced the orbit of Pluto in newly digitized plates; the second traced fifty asteroids, including seven that, at the time of observation, were the earliest known observations of those asteroids.

Humanities Pathways: Which professions do our alumni pursue?

BYU COLLEGE OF HUMANITIES ALUMNI CAREERS
2001–2012 Graduates



| Education/Research | | Marketing/Media/Communications | | | | | Business Management Administration/Consulting | |
|--------------------|---------|--------------------------------|---------------|---------------------------|-------------|---|---|--|
| 25.27% | | 17.36% | | | | | 13.26% | |
| 9.53% | 7.13% | 5.43% | 5.27% | 4.73% | 4.34% | 2% | 1% | |
| Law | Finance | Sales | Self Employed | Information Technology | Health Care | Social Service/ Public Policy Engineering/ Manufacturing | Military/Athletics/ Entertainment Architecture/ Construction | |

the Don Quixote Effect

Empathy Grown from the Page

Living a life immersed in the humanities has lessons to teach us about connecting with the “other” and embracing diversity.

In the April 2017 Humanities College convocation, the BYU Mariachi Band and Choir performed “De colores,” a Mexican folkloric song with melodies dating to 17th-century Spain and with lyrics originating in both Spain and Mexico. Diverse in origin and in its formal composition, “De colores” has been sung throughout the years in settings as varied as children’s classrooms and farm worker protest rallies.

*De colores, de colores
Se visten los campos en la primavera.
De colores, de colores
Son los pajaritos que vienen de afuera.
De colores, de colores
Es el arco iris que vemos lucir.*

This song translates to English as follows:

*In colors, in colors
The fields are dressed in the spring.
In colors, in colors
Are the little birds that come from outside.
In colors, in colors
Is the rainbow that we see shining.*

“De colores” is generally thought of as a celebration of the diversity of God’s creations. In a similar vein, a lifelong study of the humanities will enable you to more fully appreciate the diversity of our world.

The Literary Hero

As a student at the University of Utah, President Gordon B. Hinckley majored in English and minored in ancient languages, an extension of the love for literature he acquired growing up in a house full of literary works. As an adult, he filled his own house with approximately 1,000 literary, historical, and philosophical volumes. Concerning the study of books, President Hinckley once said:

It is both relaxing and invigorating to occasionally set aside the worries of life, seek the company of a friendly book and . . . look into unlived days with prophets. Youth will delight in the heroic figures of Homer. . . . The absurdity of Don Quixote riding mightily against a windmill may make your own pretentiousness seem ridiculous. . . .

by Greg Stallings



Don Quixote

Don
Quixote
de la Mancha
by Miguel de Cervantes

Books speak to our hearts when, through reading, we gain empathy for the other—

From the reading of “good books” there comes a richness of life that can be obtained in no other way. It is not enough to read newspapers. . . . But to become acquainted with real nobility as it walks the pages of history and science and literature is to strengthen character and develop life in its finer meanings.¹

I love these words from President Hinckley. Not only do they indicate that the study of great works of literature is an essential part of a university education, they call us to “look into unlivd days,” to imaginatively put ourselves onto—or in—the path of a fictional character, that is, to experience *empathy* alongside the great literary heroes, like Don Quixote de la Mancha, whom the prophet curiously refers to here as a “prophet.”

What kind of hero is Don Quixote? Superficially, he is a madman. He initiates his eccentric adventures—riding on a horse throughout his native land of Spain alongside his faithful squire Sancho Panza—following countless nights of binge reading. The novel states: *In short, he became so absorbed in his books that he spent his nights from sunset to sunrise, and his days from dawn to dark, poring over them; and what with little sleep and much reading his brains dried up.*

Or, in the Spanish original, “se le secó el cerebro.”

Perhaps we can gain a deeper understanding of Don Quixote as a literary hero by considering the well-known academic article published in 2004 called “The Don Quixote Effect.”² This article describes the results of a scientific study showing that filmic works with a quixotic theme often leave a short-lived effect of empathy and even altruism on medical students and residents.

Responding to this research, Jack Coulehan suggests that even longer-term effects of empathy may occur when future doctors become regular, long-term readers of literature, suggesting that as teachers, “we can also engender the Don Quixote effect through the . . . use of short stories, poetry, essays, and drama, . . . combined with reflective discussion.”³

All of this suggests that there are a myriad of reasons why you should continue reading after graduating from this university. Studies and exit surveys indicate that university graduates by and large do not read books after graduation. That is why I want to stress today that there is growing evidence that, to borrow

President Hinckley’s phrase, the reading of “good books” can play an important role in virtually every walk of life, from business and teaching to parenting or making art.

The Idea of Empathy

Recently the media has been flooded with articles concerning the benefits of the humanities for the professions.⁴ Much of the research on the intersection of humanities and professions turns on the idea of empathy, of deeply connecting with an “other”—an idea beautifully expressed by Robert Coles, who writes:

When you read, you are in the company of another person. The other person’s words and thoughts become part of yours, and connect with you, and reading is a kind of human connection. It’s an embrace of another person’s thoughts, ideas, suggestions, premises, worries, concerns.⁵

Reading thus opens our hearts to others, an idea also expressed by President Hinckley, when late in his life he said that the study of humanities “gives an aspect of living that is essential. You need technology. You need the professions. You need all of those things, but we need the *heart* also, and the humanities speak to the heart.”⁶

Books speak to our hearts when, through reading, we gain empathy for the other—men and women of different creeds, cultures, and colors. The great African-American writer Richard Wright shared such a life-altering experience through reading when he wrote the following:

Now [the impulse to dream] surged up again and I hungered for books, new ways of looking and seeing. It was not a matter of believing or disbelieving what I read, but of feeling something new, of being affected by something that made the look of the world different.

As dawn broke I ate my pork and beans, feeling dopey, sleepy. I went to work, but the mood of the book would not die; it lingered, coloring everything I saw, heard, did. I now felt that I knew what the white men were feeling [emphasis added].

men and women of different creeds, cultures, and colors.

*Merely because I had read a book that had spoken of how they lived and thought, I identified myself with that book.*⁷

Wright's experience demonstrates the Don Quixote effect. Cervantes scholars often describe a chiasmic motif of mutually becoming other that occurs in the latter chapters of the famous novel: the *Quixotification* of Sancho coinciding with a *Sanchification* of Don Quixote that parallels the reader's own interior process of developing empathy for the other. Perhaps Don Quixote's brains shrivel up through excessive book study, but his heart grows exponentially as a result of reading.

The song "De colores" eventually reveals this message:

*De colores, de colores
Sí, de blanco y negro y rojo y azul y castaño.
Son colores, son colores
De gente que ríe, y estrecha la mano.
Son colores, son colores
De gente que sabe de la libertad.*

Which translates as:

*In colors, in colors
Yes, black and white and red and blue and brown.
All the colors, colors
From people laughing, and shaking hands.
All the colors, colors
From people who know freedom.*

The Spanish word *estrecha* in the phrase "*estrecha la mano*" means not just a handshake but an *embrace* of hands. When we laugh and celebrate with others, when we reach out and

embrace people of *all colors*, we share in the diversity of God's creation. This unity recalls the description given by Elder Jeffrey R. Holland—another English major—about a diverse choir in which "there is room for those who speak different languages, celebrate diverse cultures, and live in a host of locations."⁸

Please consider following President Hinckley's recommendation to study good books and to find a place for the humanities in your future. As you do so, you will gain a deeper appreciation of the diversity essential for your temporal and spiritual progress. I know that your future is bright. And I encourage you to keep in touch with your professors and mentors here as you move through life. We are proud of you, and we hope to reconnect with you often.

Greg Stallings is a BYU associate professor of Spanish and Portuguese. This essay is adapted from an address delivered at the BYU College of Humanities convocation April 28, 2017.

1. Gordon B. Hinckley, "Good Books," *Millennial Star*, 21 December 1933, 829; emphasis added.
2. Johanna Shapiro and Lloyd Rucker, "The Don Quixote Effect: Why Going to the Movies Can Help Develop Empathy and Altruism in Medical Students and Residents," *Families, Systems & Health* 22, no. 4 (Winter 2004): 445–52.
3. Jack Coulehan, "The Possible Dream: A Commentary on the Don Quixote Effect," *Families, Systems, & Health* 22, no. 4 (2004): 456.
4. See, for example, George Anders, "That 'Useless' Liberal Arts Degree Has Become Tech's Hottest Ticket," *Forbes*, 29 July 2015, forbes.com/sites/georgeanders/2015/07/29/liberal-arts-degree-tech/#47c9173f745d; and Chad Bray, "Carlyle Co-Founder's Formula for Success: Study the Humanities," *New York Times*, 23 January 2014, dealbook.nytimes.com/2014/01/23/carlyle-co-founders-formula-for-success-study-the-humanities/?mcubz=1.
5. Robert Coles, quoted in Nicholas A. Basbanes, *Every Book Its Reader: The Power of the Printed Word to Stir the World* (New York: Harper Perennial, 2006), 263; emphasis added.
6. "Endowment Hosts Scholar," *LDS Church News*, 19 March 2005, ldschurchnewsarchive.com/articles/46997/Endowment-hosts-scholar.html; emphasis added.
7. Richard Wright, quoted in *The Open Door: When Writers First Learned to Read*, ed. Steven Gilbar (Boston: David R. Godine, 1989), 79.
8. Jeffrey R. Holland, "Songs Sung and Unsung," *Ensign*, May 2017.

Perhaps Don Quixote's brains shrivel up through excessive book study, but his heart grows exponentially as a result of reading.

Languages

FOR LIFE

INTERNATIONALLY, BYU is known as “the language university.” The 2017 edition of the pamphlet *Y Facts* reported that approximately 65 percent of BYU students speak more than one language.

Think about it: language is the most complex of all human behaviors, and most of you can communicate in more than one language.

THE COMPLEXITY OF LANGUAGE

Since we can all read English, I would like to demonstrate the complexity of language by giving you a simple English test. How would you read “St. Paul St.” aloud?

You probably said, “Saint Paul Street.” And your response to this simple task was likely not only correct but automatic. But can you explain to another person the rule for determining what the abbreviation “St.” stands for? Perhaps you would say that “St.” before a noun is an abbreviation for “saint,” and “St.” after a noun is an abbreviation for “street.”

Now test your rule on the following street sign, which I saw near Disneyland in California: “St. College St.”

Oops, there is no saint named College! However, there is a state college, so we will have to refine our rule for pronouncing the abbreviation “St.”

Yes, even *simple* language is complex. Language is so complex that we are often hard pressed to explain how it operates. Yet we are generally unaware of how complex language is. In some ways language is like the air we breathe: we don’t pay attention to it—unless there is something wrong with it.

THE CHALLENGE OF LANGUAGE LEARNING

Because language is the most complex of human behaviors, it follows that language learning presents a formidable challenge. In fact, language study is a discipline that supports all four of the aims of a BYU education. As you know,

a BYU education should be (1) spiritually strengthening, (2) intellectually enlarging, and (3) character building, leading to (4) life-long learning and service.¹

Let me show how language learning supports each of those four aims.

Language Study is Spiritually Strengthening

Reading the scriptures in more than one language gives you a more nuanced and fuller understanding of their intent than you can get from reading them in only one language.

Joseph Smith possessed a multilingual Bible, and in one speech he reported:

I have an old edition of the New Testament in the Latin, Hebrew, German and Greek languages. I have been reading the German, and find it to be the most [nearly] correct translation, and to correspond nearest to the revelations which God has given to me.²

This comment from Joseph Smith also shows the value of having a translator who understands the content of what is being translated. When translators do not know the intended meaning of the original text, aberrations will occur. Joseph’s awareness of the sometimes-conflicting translations of the Bible likely contributed to the caveat in the eighth Article of Faith that “we believe

Among the most complex of human behaviors, language learning is also among the most edifying.

the Bible to be the word of God as far as it is translated correctly.”

Elder Quentin L. Cook pointed out in his April 2017 general conference address that the Greek word translated as “virtue” in Luke 8:46 in the King James Version of the Bible is translated as “power” in the Spanish and Portuguese versions of that scripture.³ We do not know why the translators of the King James Version of the Bible chose to use the word *virtue* instead of *power* in Luke 8:46. But we do know that they translated the very same Greek word as “power” in Matthew 6:13, which contains the familiar wording “For thine is the kingdom, and the power, and the glory, for ever.”

As Joseph Smith found, misalignments between different translations of Bible texts are the result of choices made by translators—and those differences invite further study to determine which translation best

BY RAY T. CLIFFORD



aligns with the revealed truths of the restored gospel.

Language Study Is Intellectually Enlarging

The Austrian philosopher Ludwig Wittgenstein wrote, "The limits of my language mean the limits of my world."⁴

Even here there is a translation issue. In the original German form, Wittgenstein used *bedeuten*, which is usually translated as the English word *mean*.⁵ However, when talking about boundaries or borders, I think the word *define* is more consistent with the intent of the original statement, and one might even argue for the use of the word *determine*.

While Wittgenstein's rationale for this postulate is philosophically more complicated than most realize, the implication is easily understood that someone with ability in more than one language can operate in more areas of the world.

John Taylor put the relationship between the breadth of our language and the breadth of our perceived intellect much more bluntly. Speaking in the Salt Lake Tabernacle in 1852, he said:

It is good for the Elders to become acquainted with the languages, for they may have to go abroad, and should be able

*to talk to the people, and not look like fools. I care not how much intelligence you have got, if you cannot exhibit it you look like an ignoramus.*⁶

Some of you may be asking yourselves, "Wait, what about the gift of tongues?"

Elder Taylor anticipated your question. He went on to say, "You may say, I thought the Lord would give us the gift of tongues. He won't if we are too indolent to study them."

Language Study Is Character Building

What builds character? In my experience, for an activity to build character it must be inherently good, it must require concerted effort, and it must demand perseverance over an extended period of time.

Language study meets all three of these character-building prerequisites.

First, we know that language learning is good. In Doctrine and Covenants 90:15 we are counseled to "become acquainted with all good books." And as a reminder that not all good books are written in English, the verse adds, "and with languages, tongues, and people."

Second, studies show that learning takes effort. In the stairway between the third and fourth levels of the Harold B. Lee Library is a framed copy of Doctrine and

Covenants 88:118. As a student at BYU, I would read that reference every time I exited the library after a long night of study. In particular, the last line would catch my attention. It states, "Seek learning, *even* by study and also by faith" (emphasis added).

I remember asking myself why this revelation included the word *even*. Wouldn't it be sufficient to say, "Seek learning by study and by faith?" Was the word *even* added to emphasize that also in education, faith without works is dead? In any case, the phrase "even by study" became a slogan and a guiding principle during my educational pursuits.

Of course, faith is also necessary. It provides ongoing motivation for us to persevere in our studies, but expecting to learn by faith alone is not realistic. Remember the advice of John Taylor: we won't be given the gift of tongues unless we study languages.

Third, language learning requires perseverance. Perhaps you have heard of the popular notion called the "10,000-hour rule." That rule suggests that to become an expert at anything requires about 10,000 hours of "deliberate practice."⁷

Since many missionaries study and practice their mission language for 40 to 60 hours per week for up to two years, they

might devote between 4,000 and 6,000 hours to the study of their mission language. By the time they return, they could amass half of the 10,000 hours needed to become an expert in that language. The expectation that learners will devote thousands of hours to the acquisition of language skills clearly meets the third criterion for building character: perseverance over an extended period of time.

Language Study Leads to Lifelong Learning and Service

Just as having the ability to communicate in another language will expand your intellectual horizons, knowing another language will have a multiplier effect on your post-BYU opportunities for service and lifelong learning.

When we hear the word *service*, our first thoughts are likely to turn to service opportunities in the Church—and they are plentiful. However, service and learning opportunities abound in our vocations as well.

Regardless of where you serve, your language skills will make that service personally rewarding. You will get to know and come to love other peoples—and you will do so with a depth of feeling and understanding that would not otherwise be possible.

THE LANGUAGE OF THE SPIRIT

In conclusion, I would like to comment on another language that is available to us all but that is a foreign language to most of the world's inhabitants. It is the language that Joseph B. Wirthlin called "the language of the Spirit."

Elder Wirthlin described this language as follows: "There is a mighty power that transcends the power of messages conveyed by words alone, and this is the power of messages communicated by the Spirit to our hearts."⁸

Of all the world's languages, it is the language of the Spirit that best satisfies the aims of a BYU education. I have personally experienced the language of the Spirit in my life, and I know it exists. I would like to share some personal examples with you.

A Prompting for Preparation

After five years of marriage, my wife and I had not been able to have children, so we applied to adopt a child through LDS Social Services. We were told that the process would take about two years.

After only six months, my wife, Karen, informed me one morning that "our" baby had been born. She knew by a communication of the Spirit that this had happened. She had just had a dream in which a beautiful, blonde baby girl had come from heaven to be in our home. She asked if I would come home early that day so that we could go shopping for baby clothes, diapers, a baby carrier, and a bathinette.

Later that afternoon, as we returned from shopping, I was just unlocking the door to our apartment when the phone began to ring. It was the adoption agency calling to inform us that a baby had been born the night before and that when they had prayed about placing the child, they had felt inspired that this child was meant to be part of our family.

A Prompting for Change

Decades later, when I was working as the chancellor of the Defense Language Institute in Monterey, California, I was informed that BYU would be hiring a director for a newly created Center for Language Studies. I did a pros and cons analysis of my options and quickly

Regardless of where you serve, your language skills will make that service personally rewarding.

You will get to know and come to love other peoples—

and you will do so with a depth of feeling and understanding that would not otherwise be possible.

concluded that leaving my position in Monterey did not make sense. The logic of that conclusion was incontrovertible, but the Spirit kept nagging me to reconsider.

In response to those promptings of the Spirit, I went to the temple and prayed for guidance. "Should I apply for the BYU position?" was my simple question.

The Spirit's answer was immediate and direct: "Yes, and when you apply, you will get the position."

I have never gone into a job interview with such confidence as I did for that BYU position.

A Prompting for Healing

Almost two years ago I placed my hands on my wife's head. With the assurance of the Holy Spirit, I confidently blessed her that she would fully recover from the cancer with which she had just been diagnosed. That blessing has been fulfilled, and earlier this month my wife and I gratefully celebrated our 51st wedding anniversary.

Yes, learning other languages is important, but becoming proficient in the language of the Spirit should be our top priority.

Ray Clifford is director of the BYU Center for Language Studies and an associate dean of the College of Humanities. This essay is adapted from a BYU devotional address delivered June 13, 2017.

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2. Joseph Smith, *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith (Salt Lake City: Deseret Book Company, 1938), 349.
3. See "Foundations of Faith," *Ensign*, May 2017.
4. *Tractatus Logico-Philosophicus* (London: Kegan Paul, Trench, Trubner, 1922), postulate 5.6, 74, gutenberg.org/files/5740/5740-pdf.pdf
5. *Tractatus*, postulate 5.6, 144.
6. *Journal of Discourses*, (London: Latter-day Saints' Book Depot, 1854–86), vol. 1, 27.
7. Anders Ericsson and Robert Pool, *Peak: Secrets from the New Science of Expertise* (Boston: Houghton Mifflin Harcourt, 2016), 98.
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from various POINTS *of* VIEW

Introduction and Conclusion by Morgan Lewis

AFTER STUDYING SHAKESPEARE and theater in London for six weeks, I remember looking out the window on that final commute, etching into memory the lively discussions that had happened under pink blossoming trees in Hyde Park, the rhubarb and custard candies, the silent walk home trying to process the emotion a performance of Dr. Faustus had awakened. There's something about living abroad that changes a person at exponential rates. I left England different. I was more confident, carried a newfound love of theater, and had an exciting new career path.

Because I was so caught up in relishing my experience, I took for granted the amount of planning and work required to trek around England with 30 people.

It was a bit of a Disneyland experience—and I was blissfully unaware of the effort behind the scenery. The only time the façade

broke was when Dr. Amy Petersen Jensen's husband had an accident at the Cliffs of Dover. But then, the logistics of calling the ambulance and getting him to the hospital caused an interruption of only an hour in my life. The other director gathered up the rest of our group, and we continued to our next destination. Meanwhile, that accident continues to be a daily interruption in the lives of my professor and her family.

I recently had the opportunity to sit down again with Dr. Petersen Jensen and several other study abroad directors to learn about the sacrifices they make to maximize the experience for students.

ML: What was the impact of study abroad on you and your family?

Stephen Tuttle: On the one hand, it's a major disruption: to miss a full year of Little League Baseball kind of means you are done with baseball. It interrupts things that, if you don't do them regularly, you are probably never going to do again. Study abroad is fundamentally life changing. It comes at a cost, but it is a cost I would happily pay for the tremendous experiences we have had.

Did they pick up cricket instead?

Tuttle: (chuckles) No, not cricket. We watched a game of lawn bowling once, which is more complex than it appears. You really can spend a whole afternoon watching another culture do its thing, whether it's sport or something else. No cricket, though.

Leslee Thorne-Murphy: When I went to talk to my freshman son's school [to excuse him from the last month of the school year], the principal said, "I think this is a time when we do not want school to get in the way of education." I thought, "Wow! That's exactly it." There's a kind of education that comes from being there that can complement the classroom education and surpass it. I was really glad that the kids' schools recognized that.

Amy Petersen Jensen: When I became an associate dean in my college, I told them I wouldn't take the position unless they still let me go on study abroad! I do not regret that. I have to do all the work I am responsible for before I leave and still do stuff in the middle of the night, but it is worth it to have the experience.

Were there particularly challenging moments or comedies of errors unique to being abroad?

Chantal Thompson: We had the students stay with African families, and they didn't have running water or Wi-Fi. The students ate with their hands, like Africans do. They quickly adjusted and came to absolutely love those families.

Petersen Jensen: We were in London when the Manchester terrorist attack happened. We had a general safety plan, but when those events happened, our safety plan became much clearer. I think it helped the students to feel safe but also to feel some responsibility for their peers and deep compassion for the friends and neighbors whom they had been living with for two months.

Tuttle: In Stratford we had just seen *Julius Caesar*, a play that has a heavy amount of suicide in it. I heard from the students that one student was not responding well. I watched them sort of surround her and protect her. I saw that happen a lot of times—when a student would start to flag and the other students would rally around. They really are like a family in that way.

What is the least-recognized benefit of study abroad?

Thompson: I would say it is what President Worthen talks about: experiential learning. You're not learning with books or film; you're living it. And that cannot be replaced by any classroom experience.

Petersen Jensen: In addition to that, our graduating students sometimes struggle acclimating themselves to environments where there are people who are different from them. I think students who go on study abroad have experiences where they sit next to people they normally wouldn't sit next to. They have conversations with people they would never have had conversations with. I think study abroad better prepares them for that transition into the workplace or graduate school, where they are not going to be with a bunch of Mormons. That's not to say they aren't with a bunch of Mormons on study abroad, but if

it's planned carefully, there are a variety of opportunities for them to engage with the people around them. That's a real benefit of study abroad that I don't think we advertise.

Thorne-Murphy:

Confidence. I distinctly remember hiking beside a young woman in our program—the first time we were actually summiting a mountain—and for a moment she felt like she would not make it. But she did. And she went on to summit every mountain we climbed. All the students do things that I don't think they could do at another time. My students stay in hostels, and we cook our own dinners for the group. They have to come up with a recipe, make a grocery list, and go shopping. Everyone's pretty tired after hiking all day.

I think that, for a fair number of our students, is more daunting than the mountains!

What piece of advice do you wish a previous director had given you?

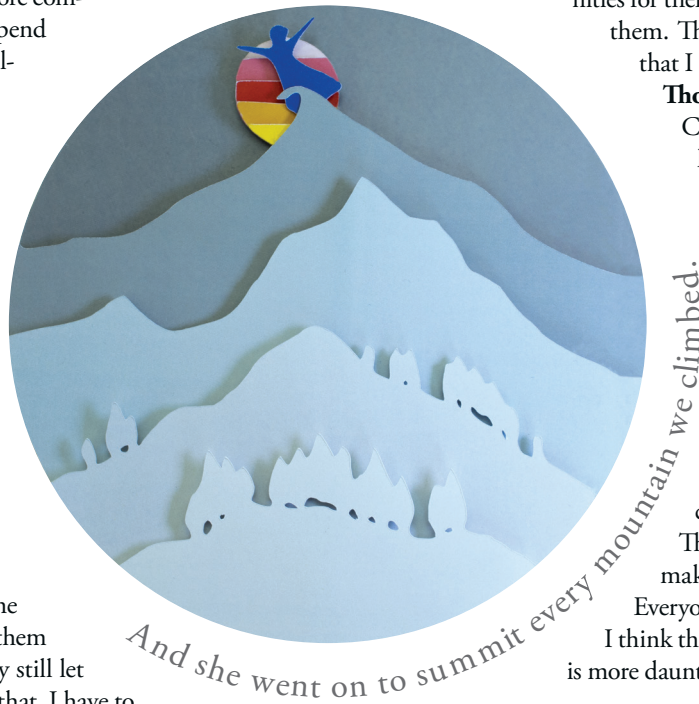
Tuttle: You can't plan to wing it. There are times when you think you can just go with the flow because you've done it before. One mistake I've made is just showing up. There are a lot of free museums in England, but I didn't realize that, for some museums, having 30 people just show up at their door in this time of heightened security seems threatening. They don't like that.

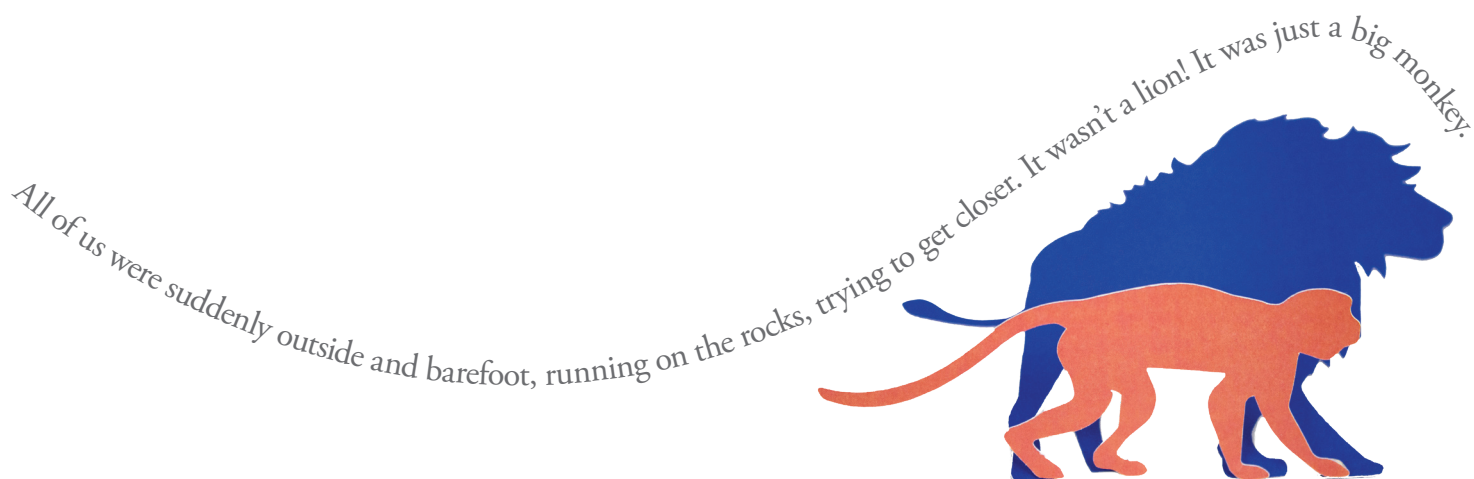
Thompson: Sometimes the prep classes can be too general, but you need to create that passion and not just talk about vaccinations. I have students read a novel about life in colonial Africa that exposes them to all kinds of traditions, so when they get there, they are already in the culture. The importance of the prep class and the importance of the director knowing the country well—you can't be discovering the place with them, you have to know it really well before you go.

Did your perspective change when you became a director? Did it change the way you teach in the classroom?

Thompson: You get to know these students really well because you are with them all the time, and you learn to love them. It makes all the difference.

Petersen Jensen: When I describe my experience as a study abroad director, I describe it as a privilege. That moment when you see the heart and mind and soul of these human beings who are going to go out into the world and do something fabulous—when you see them accessing power, gaining power—it's amazing. It's a gift. Morgan was one of those people.





ML: I get emotional about it. Study abroad helped me to find my people. After that trip we created a group text. Every day we talk to each other, and right now we are all taking a class together. We had a book club this past summer—we read *Middlemarch* because we are insane! We meet each week and keep each other on track. I love them. They are my favorite people. And they are people I would never have met otherwise.

Do your families make lasting relationships with the students too?

Thompson: We still have reunions! Next week we are having a reunion, and the funny thing with this group is the way they communicate with each other. On Facebook they use the name “monkey lion” because when we were studying a novel in southern Senegal, one of the girls looked out the window while we were having this profound discussion and said, “There’s a lion over there!” All of us were suddenly outside and barefoot, running on the rocks, trying to get closer. It wasn’t a lion! It was just a big monkey.

ML: Thank goodness!

Thompson: (laughs) Right, thank goodness. From that point on, all the big monkeys were “lions.” So that’s the name we still use for each other.

Petersen Jensen: To my girls, the students are so complex, smart, and glamorous! There is nothing like being one of many in the Globe Theatre and trying to push your way up to the front so you can lean on the stage. Getting to do that with a group of 30 people is a bonding experience!

Thorne-Murphy: My children are like that too! But it also changed me substantially. I teach differently; I see my students differently. I understand the literature differently, just like my students. You have to know it well to go there, but that doesn’t mean you know everything. You still learn a lot while you are there. There is something about bringing together the intellectual engagement, the spiritual experience, the social interaction, the travel, the newness of the things you are tasting and feeling and seeing. All that comes together to make a unique experience you can’t have any other way.

*I still remember my brief stay in London nearly every day. I have flashbacks to reading Wordsworth at Tintern Abbey and feeling transcendent, to standing in the rain with the other groundlings at The Globe, to sipping tea in a garden in Stratford-upon-Avon. Our classroom was not only the small, muggy room on the top floor of the Hyde Park Chapel, but the darkened Olivier Theatre at the National and the crowded underground station at South Kensington. This classroom was cultivated carefully and purposefully by our study abroad directors, who were far more concerned about our experience than their own. It is because of my study abroad that my friends and I read *Middlemarch* this past summer and the words of George Eliot resonate with me now, “It is a narrow mind which cannot look at a subject from various points of view.” I will always appreciate these faculty who helped me to see in new ways.*



From left to right

Steve Tuttle: English professor; directed the British Literature and Landscape Study Abroad Program, a hiking tour of the U.K.

Amy Petersen Jensen: Associate Dean of the College of Communications and Fine Arts; codirected the London Theater Program

Chantal Thompson: French professor; founding director of Africana Studies

Leslee Thorne Murphy: English professor; assistant director of British Literature and Landscape Study Abroad Program, a hiking tour of the U.K.

Morgan Lewis: Senior studying English; attended the London Theater Program

PROFILE

Uniting Computer Coding and Humanities Thinking

Richard Culatta, the 2017 honored alumni speaker, uses his humanities degree in Spanish teaching to combat educational inequality in the United States and Latin America.



"I'M AN INCREDIBLY PROUD ALUMNUS of the BYU College of Humanities, especially because of the Humanities+ program," said Richard Culatta, the 2017 Humanities honored alumni speaker. Now the CEO of the International Society for Technology in Education (ISTE), Culatta helps schools solve educational issues through internet connectivity.

When Culatta was a student pursuing a degree in Spanish teaching, he became interested in tech solutions to solve global education inequality. Culatta conducted an ORCA project through the Rose Education Foundation to provide computers to students in rural Guatemala. "The moment we plugged in that cable, the moment that we

connected that school, these kids suddenly had a chance to compete on a world stage," he said. Internet connectivity is an important resource to fight global education inequality because it ensures that even students in developing countries can access information from experts around the world.

Culatta's interest in connectivity continued when he worked for the U.S. Department of Education in the Office of Technology. At that time, although 100 percent of school offices in the U.S. were connected to the internet on paper, few U.S. students had access to broadband connections, up-to-date hardware, or significant time in their school's computer labs. Worse, fewer were learning computer programming. This is a problem, Culatta noted, because "if we don't teach our students to code now, we've basically outsourced our ability to change the future." Teaching coding in public schools, Culatta explained, gives children a leg up on confronting a global market increasingly dependent on technology.

Learning the language of coding, however, is not the only asset for solving human problems. Humanities majors have much to contribute to the tech industry because of the unique way they are taught to think. According to Culatta, software engineers

are trained to ask, "How do we build it?" Humanities majors, however, are trained to ask questions like, "What are the ethical implications if we build it?" He explained,

"The skill of knowing how to solve problems and the skill of knowing what problems to solve are not the same thing—If we choose not to participate in these conversations, we allow others, who do not have the [humanities] background that we do, to take our seat at the table. The way you get invited to the table is to speak the language."

At the end of his presentation, Culatta issued a challenge to humanities students to identify prob-

lems, become uniquely qualified to solve those problems, and team up with others in their efforts. "We can build a world where technology decisions are being shaped by someone who understands language, culture, and art—where what we are solving is not more, and might even be less, important than how we solve it."

Culatta closed, "You have the ability to make that world a reality. Be a part of that conversation."

—HANNAH S. DAVIS

NAME:

Richard Culatta

CURRENT POSITION:

ISTE CEO

CLAIM TO FAME:

Former director of the U.S. Education Department's Office of Educational Technology under President Obama

DEGREE:

BA in Spanish Teaching from BYU

FAVORITE BOOK:

Abundance by Peter Diamandis

WE WANT TO HEAR FROM YOU!

Do you know an exceptional BYU Humanities alumnus/a who exemplifies language proficiency, cultural interaction, historical and social consciousness, or other applied humanities?

How did a study of humanities at BYU affect your life? How do you apply the humanities daily? We'd love to hear about the classes, teachers, books, ideas, or experiences that have made a difference to you. Please share your story in 50 to 200 words, and we will consider it for publication in a future issue of the magazine. Send your story to humanitiespr@byu.edu. Submissions may be edited for length, grammar, appropriateness, and clarity.

The Essential Experiential

FOR SOME STUDENTS AT BYU, a study abroad seems superfluous or unattainable—a fun adventure, but too expensive or not necessary for their educational careers. For Nathan Jellen, however, international learning experiences were an integral part of his education. Jellen, who received his bachelor's and master's degrees in French Studies in 2013 and 2016 respectively, participated in five experiential learning programs offered by BYU in four locations: Jerusalem, England, France, and Morocco. Best of all, thanks to scholarships and funding from BYU, it was completely affordable.¹

Though he was nervous to attend his first study abroad program in Jerusalem, Jellen soon caught the travel bug. He admitted, “I kept going to that study abroad board in the Kennedy Center, and I would pick through it every year and think, ‘What kind of experience do I want to try to have this summer?’ I would try to create a unique experience for myself *every* summer.”

Jellen acknowledged study abroad programs at BYU are unique from programs held at other universities. While other universities often view study abroad as “adventure trips” and turn over their programs to a third-party company, BYU organizes and conducts its own, sending faculty as directors and creating intentional, learning objectives-based experiences for participants.

There is something to be said for a student’s mindset on a study abroad, as well. “I’m sure there are still people who just see it as a trip,” Jellen said, “but I tried to make it something I was serious about. I hoped it would change my views and help me to grow.” These study abroad experiences did more for Jellen than he or his professors even sought. It was his final study abroad in Morocco that led him to his future career path. One course in the Morocco study abroad program taught students to look at the effects of French colonialism

in Morocco, specifically how French urban development allowed the French to assert their colonial power. “After that,” Jellen said, “I was able to see how urban development has an impact on us in our day-to-day lives, and I wanted to explore that more and its [possible] influence for good.”



“When you go back to BYU, you bring those experiences with you, and you begin to ask, ‘What can I appreciate in Utah that I wasn’t appreciating before?’”

The tangible interactions Jellen had while abroad, to him, provided the most valuable takeaways. “To be looking out at Wordsworth’s garden in front of you and be writing in your notebook, seeing what he might have seen—that kind of firsthand experience is especially cool. When you go back to BYU, you bring those experiences with you, and you begin to ask, ‘What can I appreciate in Utah that I wasn’t appreciating before? What is the beauty of [Provo] and how can that be valuable to my experience as a learner?’”

Nate Jellen is now enrolled in the professional Master of City and Metropolitan Planning program at the University of Utah and intends to pursue a career in urban planning with an emphasis in ecological planning. What began as his quest for unique summer experiences abroad has become a passion for creating unique experiences day-to-day for his community.

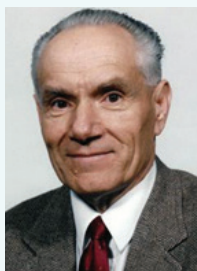
—MORGAN LEWIS

¹ Thanks to increasingly generous resources donated by friends of the College. To learn how you can help make experiential learning possible for students, contact andrewjayolsen@byu.edu.

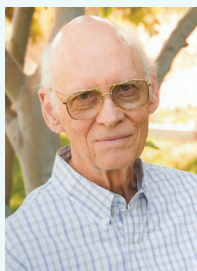


Marv Gardner

After a combined 40 years as a professor of linguistics and English language and editor and writer at *Ensign* and *Liahona*, Marv retired in September 2017. He made many contributions to his department during his years at BYU, including developing the national award-winning *Stowaway Magazine* and *Mormon Insights*, both of which give students authentic editing experiences. He also served as the BYU president of the Phi Kappa Phi honor society for two years. In a recent survey of alumni, Marv was “the most praised of all faculty for his efforts as a mentor,” according to President Worthen. He was remarkably innovative and will be greatly missed by students, faculty, and staff.



Marvin Hugh Folsom
1929–2017



Ted Ridenhour
1930–2017



Elouise Bell
1935–2017



Douglas Thayer
1929–2017



Roger Baker
1942–2017

Civic Charity and the LDS Ward

As members of the Church, we are well-positioned to help the nation negotiate the tension between liberty and equality.

By Thomas B. Griffith

IT WAS AN INTRIGUING INVITATION. Yale Law School asked me to join a panel discussion of “Mormonism in American Law and Politics” along with Amy Chua of Yale and Noah Feldman of Harvard. Both have written with great insight on the topic, and their comments were predictably articulate. As the lone Mormon on the panel, I tried to offer an insider’s view. But rather than talk about the past, I made a bold claim about the future: Mormons are uniquely positioned to help our nation negotiate the tension between our twin goals of liberty and equality—a tension that seems irreconcilable to many.

Here’s how. The late Catholic scholar Steven Webb got it right when he wrote, “Mormonism is obsessed with Christ, and everything that it teaches is meant to awaken, encourage, and expand faith in him.”¹ But Webb’s description is incomplete. To Mormons, the Atonement of Christ not only forges a bond between an individual and God, it creates community. It was the story of Enoch’s City of Zion that captured the imagination of Joseph Smith and the earliest Latter-day Saints. And so it has continued. We don’t have much iconography, but if any symbol expresses who we are and what we are about, it’s the beehive, because the paramount form of religious expression in Mormonism is building community. And it’s the LDS ward where that takes place. As Eugene England pointed out, two features of the LDS ward work in tandem to create a laboratory for Christian living. With no paid help, all are called upon to pitch in. And because we are members of a ward by virtue of where we live and not because of a hankering to be among those we like, we end up working in close quarters with and even coming to love people we might not have initially wanted to have over for lunch.²

This may be where we can be of help. Our nation is rightly committed to banishing discrimination that holds back women and racial,

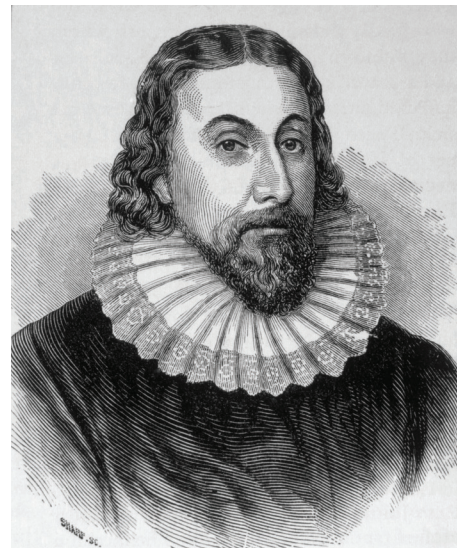
ethnic, and sexual minorities from full participation in our national life. Can we pursue that goal while allowing religious minorities to live consistent with their consciences? There’s the tension. Accommodation is needed, and on that front, it just might be that our experience in our ward laboratories can help. In 2015, the Utah legislature enacted one of the most far-reaching laws in the nation barring discrimination in housing and employment on the basis of sexual orientation or gender identity. Yet the law also protects religious liberty. Representatives of the LGBTQ community hailed the legislation as “landmark,” the result of a change from a relationship of distrust to one of mutual respect and understanding.³ According to those involved, small group dynamics were an important factor in achieving this success. The compromise was worked out not only around the conference-room tables of lawyers, but around the

dining-room tables of people who had become friends. As these friendships formed, ideas emerged about how each side could accommodate the needs of others while maintaining their own core values. Significantly, many of the players were Mormons or former Mormons who had experience in the dynamics of a ward. Is it too much to think that the skills gained from life

in a ward can help address the divides that separate our nation?

Mormons have a sense that we have a role to play in preserving the Constitution of the United States, and we teach one another to study its text and history. But I wonder if there might be something even more basic that we can offer as well? Matthew Holland, Utah Valley University President and former BYU associate professor of political science, has shown that a fundamental feature of the American founding—indispensable to the success of the Constitution’s structural protections of federalism, separated and enumerated powers, and its guarantee of fundamental rights—was the idea of civic charity.

Is it too much to think that the skills gained from life in a ward can help address the divides that separate our nation?



Massachusetts Bay colonist John Winthrop, 1587–1649

The fullest expression of this idea is found in Lincoln’s inaugural speeches, but it was John Winthrop who first recognized its necessity two centuries before. In a sermon delivered on the *Arbella* in the spring of 1630, rightly described as the “Ur-text of American literature,” Winthrop implored, “We must delight in each other, make each others’ conditions our own . . . always having before our eyes our commission and community in the work.”⁴

The Latter-day Saint view of the Atonement of Christ, put to work in wards and lived out in the villages, towns, and cities where the diaspora has taken us, can help supply the civic charity needed to realize the promise of the Constitution. Are we up to the challenge?

Thomas B. Griffith, a BYU humanities graduate, is a judge on the U.S. Court of Appeals for the DC Circuit. He has served as BYU general counsel and as legal counsel for the U.S. Senate.

1. Stephen H. Webb, “Mormonism Obsessed with Christ,” *First Things* (February 2012).

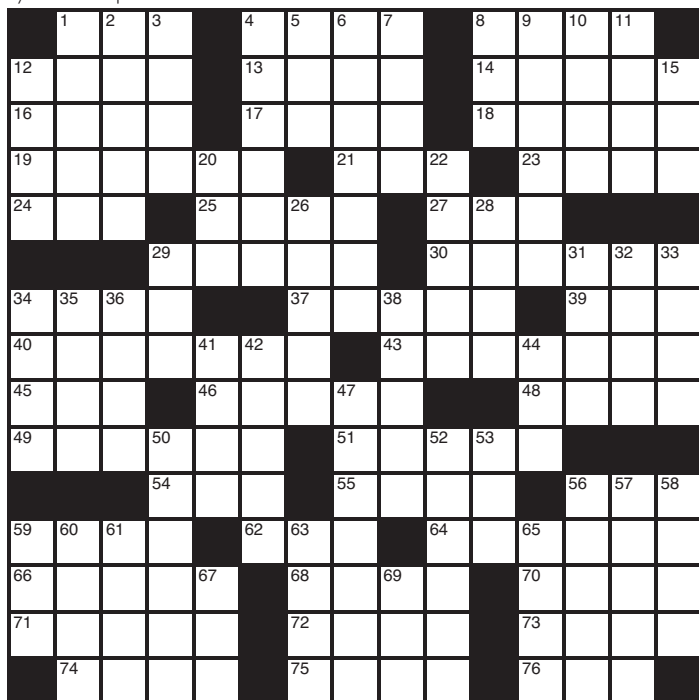
2. Eugene England, “Why the Church Is as True as the Gospel,” *Sunstone* 22, nos. 3/4 (June 1999), 61–69.

3. Laurie Goodstein, “Utah Passes Antidiscrimination Bill Backed by Mormon Leaders,” *N. Y. Times* (March 12, 2005).

4. Matthew S. Holland, *Bonds of Affection: Civic Charity and the Making of America—Winthrop, Jefferson, and Lincoln* (Washington, DC: Georgetown University Press, 2007), 1.

By Study, by Faith, and by Experience

By Fred Piscop



To check your answers, visit us online at humanities.byu.edu/magazine.

ACROSS

- 1 Take a chair
- 4 Experiential learning is a ___-changing experience
- 8 Napoleon's isle of exile
- 12 When studying abroad, you can explore ___ streets
- 13 Flightless Australian birds
- 14 Sarge's superior, informally
- 16 Frankfurt's river
- 17 Abel and Cain to Adam and Eve
- 18 Like a haunted house
- 19 A botanist's focus of study
- 21 Forerunner of Windows
- 23 Suit to ___ (fit perfectly)
- 24 Bulls, rams, and bucks
- 25 Prefix with "sphere," one side of the equator
- 27 Home of the Braves, abbr.
- 29 Ambulance's warning
- 30 Make seawater potable
- 34 A source of 6-down for BYU students
- 37 "Play it ___, Sam"
- 39 Where you can see the local fauna during your study abroad trip
- 40 While abroad, you use ___ currency
- 43 On your international research trip, you may buy souvenirs from street ___
- 45 Miami's state, abbr.
- 46 BYU students have helped provide clean ___ in Africa
- 48 The days before Christmas and New Year's Day
- 49 Begins to take effect
- 51 Bishop's headdress, in Britain
- 54 Chang's Siamese twin
- 55 "Not guilty," e.g.
- 56 Classic British sports cars
- 59 Poet ___ St. Vincent Millay
- 62 Healthful getaway
- 64 Research requires this
- 66 Visionaries
- 68 ___ Lake in ___ County in ___ state
- 70 ___ tradition: the stories the locals tell you on your study abroad trip
- 71 One mode of travel in desert countries
- 72 Elisabeth of CSI
- 73 Yes-___-___ answer
- 74 Extinct bird of Mauritius
- 75 Jekyll's alter ego
- 76 ___-com (internet company)

DOWN

- 1 Move like a crab
- 2 Research requires new ___
- 3 Fork-tailed shore bird
- 4 ___ Antilles (group of Virgin Islands)
- 5 Texter's "I think"
- 6 Research requires this
- 7 U.S. gas brand of old
- 8 Raised railways
- 9 While traveling abroad, you can meet the ___
- 10 Mode of travel in Venice
- 11 River in Leeds
- 12 Frosh, in a year
- 15 Traveling abroad is an ___-opening experience
- 20 Summertime weather fig.
- 22 ___ Hawkins Day
- 26 Had in mind
- 28 Knoxville's state, abbr.
- 29 Letters on an oil can
- 31 Sea of ___ (arm of the Black Sea)
- 32 Tribal history
- 33 Mix, as salad
- 34 Brush-___ (dismissals)
- 35 Part to play
- 36 Suffix with auto or bureau
- 38 The kind of showers that bring French flowers
- 41 "Heads ___ ___; tails you lose"
- 42 Jets and Sharks in West Side Story
- 44 The other half of Tweedledum
- 47 International service can give you this
- 50 Marked with a branding iron
- 52 Giggle syllables
- 53 Foes of the Luftwaffe, abbr.
- 56 ___ Castle (Havana landmark)
- 57 One way that research gets 6-Down
- 58 D-Day invasion city
- 59 Upper-left PC key
- 60 In research, you hope to avoid ___ ends
- 61 Pixar clownfish
- 63 Research requires you to ___ boundaries
- 65 While traveling abroad, you can try exotic ___
- 67 ___-mo replay
- 69 Tax return examiner, abbr.

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MARCH 20, 1839, Joseph Smith, Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae were imprisoned at Liberty Jail, where McRae acted as scribe for the prophet. His handwriting of “all these things shall give thee experience and shall be for thy good,” included in the front cover, was originally written in a letter to the Church and Edward Partridge. Later, this clause was included in D&C 122:7 and, most recently, the handwriting can be seen in the sixth volume of the Joseph Smith papers.

Because the handwriting could not be obtained in a high resolution format, to be included in our collage,

art director Jesse Petersen says it required “tracing each letter, mark, scribble, and scrawl.”

In her words, “The experience of slowing down to trace this, imagining the circumstances the prophet underwent, was special in itself. What followed was a greater understanding with—in Frank Christianson’s words from page 6—‘deliberate reflection’ and a deeper connection to the theme of this issue.”

Petersen adds, “As I oversaw the artwork, beginning with tracing the handwriting, I had a heightened awareness of the ultimate learning experience mortality lends us and gratitude for the blessings in my life.”