

HUMANITIES



“Humanities” Is Always Plural

By Dean J. Scott Miller



RECENTLY I attended a world civilization class taught by Christie Cowles Charles, one of our outstanding English teachers. She began the class by sharing her story of growing up in Southside Chicago, a blonde Mormon girl in a predominantly

black elementary school. Choosing the best actors for the main parts in a play, Charles says, “we voted my blonde, Mormon friend to play Rosa Parks and my African-American friend to play the white bus driver—to our teacher’s consternation.” Making paper black-and-white masks to play their “parts” (“it didn’t matter what our *actual* race was,” she says), the students “grew colorblind together.”

There is an irony to the fact that as we get to know others and experience the many diversities we carry around within us, the superficial differences and outward appearances that so often signal diversity come to matter less and less. Scott Page, an economist at the University of Michigan, has made a convincing case for the value of what he calls “cognitive diversity” (as opposed to “identity diversity”). Cognitive diversity is the unique combination of experiences and skills we each bring to the groups within which we interact. According to Page, groups with broader cognitive diversity are better at solving complex problems than are groups of brilliant, but very similar, people.

Unlike *deer* or *fish*, the term *humanities* is always plural—its singular form, *humanity*, being both subject and source of this odd collective noun. Mirroring the collective genius of humanity, the humanities reflect the multitude of complex, sometimes contradictory factors that make each of us unique. At the same time, those factors can resonate with similar or complementary traits in others, heralding a collective difference that promises solutions to life’s thorny problems. The humanities, like

humans, only flourish when two or more gather.

Restored truth teaches us that God’s greatest work, and the source of His glory, is humanity. In scripture we read of Moses on an “exceedingly high mountain” (Moses 1:1), alternately beholding the glory of God’s creations and being terrorized by a ranting fraud who demands worshipful attention. After experiencing these highly contrasting emotions in quick succession, Moses invokes God and is once more favored with vision and understanding. God shows him the earth, among many worlds and their inhabitants. Moses asks why, and how, God created worlds *without number*, to which God replies, twice, they are “numbered unto me, for they are mine” (Moses 1:35, 37). God then offers a key to comprehending the infinite number and variety of humanity: “For behold,

this is my work and my glory—to bring to pass the immortality and eternal life of man” (Moses 1:39). As mortal Moses puzzles over how God can comprehend the numberless multitudes, God’s matter-of-fact reply suggests that when we work for the benefit of others, they become, to us, distinct, “numbered,” and cherished individuals.

Once, decades ago, I made my own trip to exceedingly high mountains on a solo journey around India. I’d always yearned to visit Kashmir, a fabled land of beauty, to do some trekking in the Himalayas, but my student budget required that I take a winding 12-hour bus ride to get there. The trip began ominously at the terminal with a burly police officer dragging a passenger off the bus and beating him with a baton. After that, things were quiet for the first hour or so, but during one of our pit stops, a young Kashmiri man, roughly my age, struck up a conversation, and we spent the rest of the ride deep in discussion. He had polished his English as an itinerant merchant, most recently in Oman, selling Kashmiri carpets to rich Arabs. He made this trip several



times a year, had a wife and two children in Srinagar, and was an observant Muslim. Our swaying, gravel-road conversation passed through stages, from the lowlands of superficial personal details, to foothill observations about life, to loftier confessions of faith and conviction.

As the miles and hours passed on our journey, we both recognized at a particular moment that we shared the same hopes for life in a better world, the same awe in the presence of God’s creations (natural and human), and the same dismay at the inhumanity we saw around us, exemplified by the beating we had witnessed at the start of our trip. After passing through a mountain tunnel, we entered the Vale of Kashmir, shared a last roadside meal, and finally arrived at the Srinagar bus terminal. It was nearly midnight, and as we parted in the dark I knew that our conversation had converted us from total strangers to spiritually bonded travelers of the same road. Among the numberless multitudes of India, we had come to number each other as friends and brothers.

We need courage to venture out into the unknown, to confront the countless masses and, within them, find new brothers and sisters. The divisiveness that prevails today tempts us to limit our interactions to a smattering of like-minded folks around us. But as we reach out and “number” others, our collective diversity offers hope for solutions to the complex problems we face. When we multiply, rather than divide, we humanize an impersonal world and anticipate a future when, like God, our glory will lie in knowing, and numbering, all humanity.

**The humanities,
like humans, only
flourish when two
or more gather.**



HUMANITIES | SPRING 2017



12 The Relevance and Challenges of Diversity

As we increasingly confront diversity, we may find initial discomfort but also increased opportunity for success. Humanities faculty share perspectives on the diversity around us.

14 Finding God in the Silence

The dramatic story of Jesuit priests bringing Christianity to Japan captured the attention of an ailing Japanese Catholic author, an award-winning filmmaker, and a Mormon professor of Japanese. Together, they brought the story to the world.

By Melinda Semadeni

18 Reading Beyond the Cliché

More often than not, a close reading reveals fissures in common interpretations of a text and leads to a more profound, more beautiful, and a more human understanding of the written word.

By Corry L. Cropper

02 | PERSPECTIVE

Echoes of Lost History

04 | ANTHOLOGY

Agency—Disciplined thinking—What was it, *really*?

06 | HUMANITIES REVIEW

Addressing the UN—Learning Greek, without sight—*Calvin and Hobbes* and schizophrenia—Farewells, books, notes, research

22 | ALUMNI DISPATCHES

The best books, in the digital age—From MA to MD

24 | VOX HUMANA

With All Due Respect

25 | CROSSROADS

Lexical Common Ground

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Echoes of Lost History

When Spaniards conquered the Maya people of Mexico and Central America, they specifically targeted their ancient written texts for destruction, committing entire libraries of books containing thousands of years of history and religious beliefs to the flames. So successful were these invaders that today fragments of only four pre-Columbian Maya texts survive. Fortunately, a few members of the old highland Maya royal court compiled what they could of their traditions in the mid-16th century. Among these precious documents was the *Título de Totonicapán* (text overlay, left), a long treatise written by Maya noblemen in about 1552, soon after the Spanish conquest. Although ostensibly a land title meant to defend indigenous territorial and sovereignty rights, the Totonicapán document contains a wealth of information on ancient Maya myths, history, ceremonialism, and society. It also seeks to harmonize Maya history and religious doctrine with that contained in the Old Testament as taught by the first Spanish Dominican missionaries. BYU's Allen J. Christenson, a professor of comparative arts and letters, is working on the first English translation of this important text, a project that promises to give the ancient Maya authors an opportunity to speak to a new audience for the first time in nearly 500 years.

Background photo: Modern Maya participate in a ritual procession in Santiago Atitlán, Guatemala. Photo by Allen Christenson.

LEXICON

agency ['eɪ.dʒən.si]

noun. The capacity to act

AGENCY SETS APART SOMETHING as an action, as opposed to something that just happens in the world. When my arm goes up because of a muscle spasm, it happens to me. But when I raise my arm to ask a question, it is an instance of agency. I actively make it happen. Agency is typically thought to involve at least two factors. First, the agent must have some options open to her. If I have no choice about what I do, my agency seems compromised. But agency requires more than mere possibilities. For something to be considered an action, the agent must direct her movement in some relevant sense. Actions speak for the agent, saying something about who she is. We are complex creatures—made up of such things as desires, cares, values, reasons, and preferences—and people disagree about what makes a movement speak for the agent or, put differently, about which particular aspect of the person has agential authority. Although people disagree about details, they generally agree that movements are actions to the extent that they flow from whatever has agential authority—desire, reason, cares, or something else.

—JUSTIN F. WHITE, PHILOSOPHY



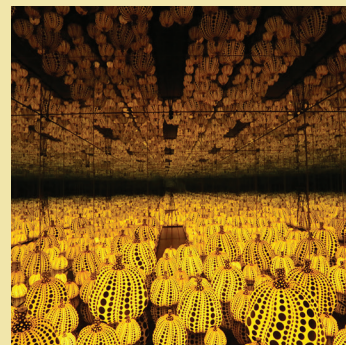
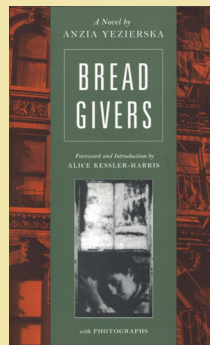
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Finding Balance in India

EMILY JANUARY PETERSEN didn't fly to India in July 2016 just to tour the Taj Mahal. Petersen, a visiting assistant professor in the BYU English Department, and Breeanne Matheson, a PhD candidate at Utah State University, interviewed Indian women about their workplace experiences as technical writers and editors. Preliminary findings of the research suggest that women with degrees in hard sciences often turn to technical writing for work-life balance; the study has also revealed that women are often left out of engineering and science career fairs and that technical writing is a field in which they can find work.

BOOKSHELF

What BYU Humanities professors are reading.



YAYOI KUSAMA. ALL THE ETERNAL LOVE / HAVE FOR PUMPKINS

Bread Givers

Bread Givers, by Anzia Yezierska (1925), offers up the quintessential “American” tale: the immigrant story. Sara Smolinsky is a young Jewish woman growing up in Hell’s Kitchen, dreaming of a better life, and working hard to achieve that life through education and grit. Yet this thinly veiled autobiography suggests that the “American Dream” is just that—a dream and not a reality for many Americans. Through Sara’s struggles, we see that being female, poor, non-Christian, and foreign means one has to work at least twice as hard to be recognized as “a person” entitled to the rights and promises of America. At the same time, *Bread Givers* models ways that we can bridge differences and celebrate a diverse America through compassion, understanding, and a desire to see the humanness in all.

—KRISTIN L. MATTHEWS, ASSOCIATE PROFESSOR OF ENGLISH

Infinity Mirror Rooms

For an art historian, exhibitions are texts. To me, nothing captures the concept of infinitude more compellingly than Japanese artist Yayoi Kusama’s dazzling “infinity mirror rooms.” Those who enter these darkened spaces are immediately bathed in a sea of endless light—emanating from illumined polka-dotted pumpkins, floating lanterns, or suspended LEDs—reflected in the mirrors that line the floors, walls, and ceilings. And for a few brief moments, time is suspended, space is expanded, and self is obliterated. Hers is an alternative, even feminine, modernism that rejects the linear and hierarchical and refuses the cult of the individual; rather, her art rejoices in equality, plurality, and connectedness. Last summer, as I stood in one of Kusama’s immersive environments in a London gallery, I felt an exquisite sense of plenitude and at-one-ness. This is the stuff art dreams are made of. (Several of Kusama’s infinity mirror rooms are touring the United States through 2019, with stops in Washington, DC; Seattle; Los Angeles; Toronto; Cleveland; and Atlanta.)

—HEATHER BELNAP JENSEN,
ASSOCIATE PROFESSOR OF ART HISTORY

QUOTE

“Writing . . . is a form of disciplined thinking. It’s more valuable now, it’s more necessary now, I would argue, than ever before because no previous generation has lived in a society which so thoroughly interferes with sustained thinking.”

—SCOTT RUSSELL SANDERS,
BYU’s 2016 Nan Osmond Grass Lecturer

FROM THE WORLD OF HUMANITIES

The Supernatural: Myth or New Media?

BUT WHAT WAS IT REALLY?

That’s a typical academic response to popular reports of supernatural phenomena, particularly relating to ghosts, ghouls, spirits, UFOs, and other encounters with the paranormal. Religious experiences fall into a slightly different category, if only because they are usually tied to theology and ritual practices. Most skeptical observers can use logic to explain what believers witness through an eye of faith, whether these observers deem these visions “real” or merely “psychological.”



Do encounters with the paranormal arise from fraud or myth or a cultural reaction to traumatic change?

But when spiritual encounters unmoor themselves from religion and take a form that might appear on a cable TV show, the academic tentacles begin waving more wildly. “But what was that ghost, ghoul, or spirit *really*? (Ah, it was a dream . . . a shadow . . . a prank . . . a drone . . .)”

One of the famous standoffs between credulity and academic skepticism occurred in the 19th century over the subject of spiritualism. Spiritualists believed that deceased persons might communicate with the living through a series of knocks, bell ringings, and table spinnings. While most scholars view the séances that conjured these spirits as fraudulent, they attribute the fascination inspired by these beliefs to changes in the rhythms of everyday life. As explained by Bernard Dionysius Geoghegan of Coventry University in a 2016 essay, “Literature on the arrival of railways in the 19th century, for example, is filled with accounts of the technological disturbance of domestic routines, the sense of everyday life controlled by remote or invisible forces, breakdowns in the distinction between here and there, appearances of doppelgängers” (uncanny doubles), and other strange wonders. (See “Mind the Gap: Spiritualism and the Infrastructural Uncanny,” *Critical Inquiry* 42 [2016]: 899–922.)

Geoghegan recently discussed these ideas with our BYU Humanities Center. Refuting conventional academic wisdom that the supernatural was a cultural reaction to traumatic

change within traditional societies (as a result of urbanization, the shuttering of old industries, and so forth, all of which made the world seem strange), Geoghegan argues instead that the supernatural *anticipates* material change by filling in blanks in our cognitive pictures of the world. Spiritualism, he observes, “exploited gaps in familiar modes of scientific explanation,” fashioning networks of belief and shared

Geoghegan argues instead that the supernatural anticipates material change by filling in blanks in our cognitive pictures of the world.

experience that linked individuals to each other and to the thought of wondrous new possibilities that did not overwhelm as much as redirect the imagination. Supernatural phenomena thus served important conceptual and social functions, Geoghegan argues. They effectively played the role of media in connecting people to each other, to the reality of the unseen, and to unrealized futures that would take material form in the lives of their descendants.

So, what was the supernatural *really*? For Geoghegan it was more than fraud, than myth, than credulity. It was a tool, a medium—a wonder.

—MATTHEW WICKMAN, FOUNDING DIRECTOR
OF THE HUMANITIES CENTER

The Humanities Center promotes innovative scholarship and teaching in the language, literature, thought, culture, and history of the human conversation.

Addressing the UN—in Arabic

RACHEL LOTT AND JAMIE CLEGG, two BYU Arabic language students, were selected to participate in a United Nations General Assembly based on essays written in Arabic. The pair felt honored and humbled when they realized they were among only 10 winners chosen to represent Arabic from among applicants worldwide.

Representing six languages, 60 winners spent a week in New York, where they worked in groups to address world issues, presented before the council of the UN, and interacted with international diplomats.

Making the Cut

Lott and Clegg took on the challenge of writing an essay about “global citizenship, cultural understanding, and the role that multilingualism can have in fostering both.” To answer this question, both students drew on experiences they had while on study abroad in Jordan.

“It was a really intense program,” says Clegg, a recent BYU graduate from Kaysville,

Utah. “We spent several hours a day speaking to natives. Twice a week I went to an orphanage, and I loved spending time with the kids there.”

Their experiences in Jordan and the mature insights they shared helped set them apart through every stage of the competition.

The competition involved a rigorous three-stage screening process, including the essay, an academic transcript and a letter of recommendation, and finally a Skype interview with a native Arabic speaker to assess their language abilities.

International Connections

In July 2016, Lott and Clegg attended the Many Languages, One World Global Youth Forum in Hempstead, New York, and spent a week addressing one of the 17 Sustainable Development Goals established by the United Nations. “In the end, it’s all one goal: to make the world a better place,” says Lott, a junior at BYU.

Lott and Clegg spent a week working with other Arabic-speaking students to research climate change, their assigned topic, and to create an action plan addressing the issue. “My favorite part of all this was working with people from so many different countries and cultures, even ones I hadn’t heard of before,” says Lott. “Everyone there spoke at least three languages, and a lot of

Their experiences in Jordan and the mature insights they shared helped set them apart through every stage of the competition.

people brought desserts or souvenirs from their homes to share with people.”

Then each student chose a subtopic and developed an individual speech to present in their respective language at a special meeting at the United Nations in New York. Lott prepared to speak about the use of composting to reduce climate change. Clegg outlined a plan for raising awareness of climate change.

“The night before [the meeting], people were pacing around and memorizing or reading their speeches over and over again,” Clegg says. “It was kind of terrifying to present to the UN, especially in Arabic.”

Following their speeches, the students attended a dinner with UN diplomats from all over the world.

A New Vision

Lott and Clegg returned from New York with a new vision of what they can accomplish.

Lott, studying International Relations, is back in Jordan working as a teacher’s assistant for the BYU study abroad program.

Clegg, who graduated in August 2016, is applying to graduate schools to study comparative literature in Arabic. They are both excited to see what doors their Arabic opens in the future.

—NATALIE IPSON, BYU UNIVERSITY COMMUNICATIONS



BYU Arabic language students Rachel Lott (left) and Jamie Clegg (right) won the rare opportunity to address the United Nations.

August 2016

August 16

Education Week: Humanities and Belief

“The Human Conversation: Learning to Talk Through Differences”

John Rosenberg, BYU Professor of Spanish

September 2016



September 15

Truman G. Madsen Lecture on Eternal Man

“The Sacred, the Human”

Marilynne Robinson, Pulitzer Prize–Winning Author

September 23

Humanities Center Annual Lecture

“Philosophical Fundamentalism Today”

Gregg Lambert, Syracuse University

October 2016

October 5

Café Europa

“Immigration and Islamization in Europe”

Nicholas Mason, Quinn Mecham, Chantal Thompson



Perceiving Greek with Sightless Eyes

BY AGE 11, Erin Nightingale knew she wanted to learn Greek. Her fascination with Greek mythology started with the Percy Jackson books and grew when she learned how many cognates in English stem from ancient Greek. But at BYU, when the humanities major and editing minor enrolled in Greek 101, she had a significant disadvantage: she can't see.

Mark Thorne, visiting assistant professor of classics, taught Nightingale Greek 102 and 201. Translating Greek into something Nightingale

Most braille systems cannot display foreign characters, not to mention ancient Greek's complex system of diacritical marks.

could read in braille proved challenging. Only a limited number of combinations are possible with braille's six-dot system, and most braille systems cannot display foreign characters, not to mention ancient Greek's complex system of diacritical marks.

But using technical code, the Accessibility Office was able to transform Nightingale's hefty Greek textbooks into braille, while Thorne learned the code so they could pass assignments back and forth. "Working with a blind student has reinforced to me how much the books we have—which you think are just text—are not," he says.

While most students can quickly look up a word in a dictionary or glance from the text to the footnotes and back, Nightingale scrolls



With a driving desire to learn Greek, Erin Nightingale did not let her blindness stop her; neither did Mark Thorne, visiting assistant professor of classics, who accepted the challenge to help her.

through paragraphs of text trying to figure out where the notes and vocabulary sections start and end. Once she finds the definition or explanation she is looking for, she then has to go back and find her place again.

Although Nightingale says learning Greek was difficult, her persistence paid off, and she is now taking 300-level Greek courses. "Learning ancient Greek has taught

me a lot of patience," she says, not to mention plenty of persistence. "People can do anything they set their minds to; it just may be harder for some people than others."

Thorne says Nightingale's attitude is inspiring. "She loves Greek, it turns out. When you have the motivation, the challenges are just opportunities."

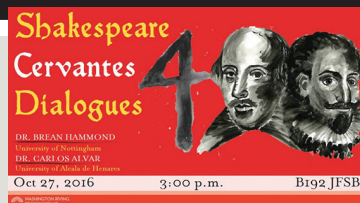
—KIMBERLY A. REID

October 13
Honored Alumni Lecture
"From Scrolls to Scrolling: A Life of Books in an Age of Distraction"

Paul Allen, Co-Founder
Ancestry.com

October 27
Washington Irving
Professorship
Lecture
"Shakespeare
Cervantes Dialogues"

Brean Hammond, University of Nottingham
Carlos Alvar, University of Alcala de Henares



November 2016



November 4
Women's Studies Annual Conference:
25 Years of Breaking Stereotypes
"Faithful Non-Orthodoxy: Forging
Female Strength within LDS Theology
and Tradition"
Jennifer Finlayson-Fife, LDS
Relationship and Sexuality Counselor



When Your Brain Gets Transmogrified

MARTINE LEAVITT was reading *Calvin and Hobbes* one rainy day when the thought occurred to her that Calvin might be diagnosed with schizophrenia.

This simple thought inspired *Calvin*—a young adult novel that explores the complex and often-misunderstood world of mental illness. The book recently earned Leavitt the Governor General's Literary Award, one of the most prestigious literary prizes in Canada.

Calvin tells the story of a boy by the same name who was born the last day *Calvin and Hobbes* was published. Seventeen years later, he has a schizophrenic

episode in class in which he hears voices in the form of a tiger named Hobbes. Calvin treks across frozen Lake Erie in the middle of winter, convinced that comic-strip writer Bill Watterson is the key to his recovery.

Leavitt, a recent visiting professor of English at BYU, has won several other awards for her young adult novels addressing poverty, abuse, and addiction. Her hope for *Calvin* was to portray mental illness in a more hopeful way, opening the way for candid discussion.

—NATALIE IPSON, BYU UNIVERSITY COMMUNICATIONS

FACULTY FAREWELLS

DEATHS

LORNA RUTH NIELSEN BEST, professor emeritus of English, passed away December 14, 2016. She taught English literature at BYU for many years, influencing scores of students as she taught content, writing, and critical thinking skills until retiring in 1998. She married Brian Best in 1982, and together they continued teaching at BYU, in England, and in Nauvoo, Illinois. She will be greatly missed for her intelligence, insight, quick wit, and generous love.

RICK WALTON, adjunct professor of English, passed away on October 7, 2016. Walton received his BA in Spanish, his MA in English, and his elementary education certification from BYU. He taught Writing for Children and Adolescents in the English Department for 15 years. Many Utah children's book authors claim Walton as teacher, mentor, and cheerleader. He wrote more than 60 books for children, including joke books, picture books, a collection of poetry, activity books, and mini-mysteries. He loved to read, travel, play the guitar, study foreign languages, and write.



Annie Bush



Melvin J. Thorne



Rick Walton

RETIREMENTS

ANNIE BUSH, director of the French Writing Lab and French Speaking Lab, retired in January 2017. Bush was born and raised in Bordeaux, France, where she graduated in English studies from the University of Bordeaux and taught high school English. She later worked in translation for the Church for 10 years and eventually moved to the United States. In January 1993, Bush was asked to direct the BYU French Writing Lab and, later, the Speaking Lab, where she worked for 24 years before retiring to spend more time with her grandchildren, serve a mission with her husband, and pursue other great adventures.

MELVIN J. THORNE, of the Department of Linguistics and English Language, retired in April 2017. He received a BA in philosophy from BYU and an MA and PhD in American studies from the University of Kansas. Before joining the BYU faculty, Thorne worked as assistant managing editor for the Church's Curriculum Editing Section and as director of publications for the Foundation for Ancient Research and Mormon Studies. Since 2000 he has taught courses in editing, book publishing, and publishing software. He also served as the director of the Humanities Publication Service.

November 2016

November 17

College Barker Lecture
"La identidad dialectal de las islas hispánicas del Caribe"
Orlando Alba, BYU Professor of Hispanic Linguistics



November 18

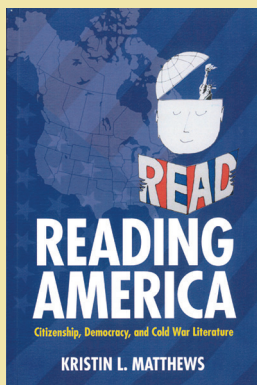
English Reading Series
"Modern Fairy Tales"
Shannon Hale, Young Adult Fiction Author

December 2016

December 8

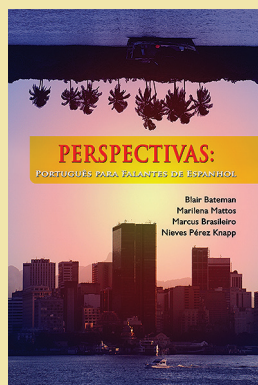
Women's Studies Colloquium
"Amazons of the Frontier, Harems of the New World, and Other Tall Tales"
Heather Belnap Jensen, BYU Associate Professor of Art History
Daryl Lee, BYU Associate Professor of French





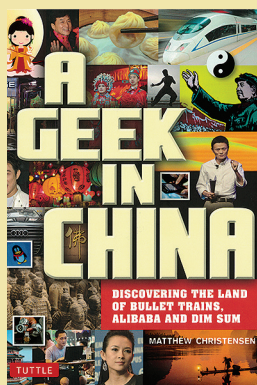
**Reading America:
Citizenship, Democracy,
and Cold War Literature**

Kristin Matthews



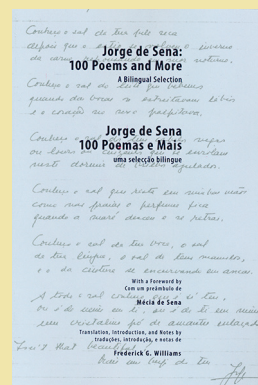
**Perspectivas: Português
para Falantes de Espanhol**

Blair Bateman



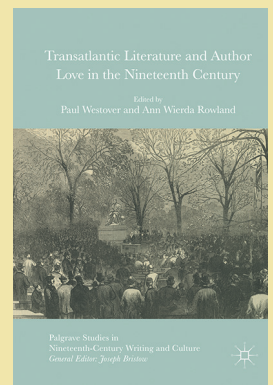
**A Geek in China:
Discovering the Land of
Bullet Trains, Alibaba and
Dimsum**

Matthew Christensen



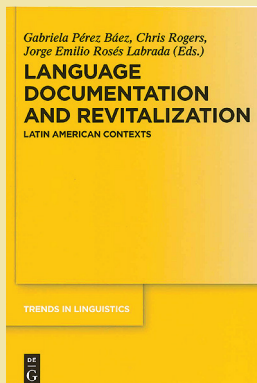
**Jorge de Sena: 100 Poems
and More, A Bilingual
Selection**

Frederick G. Williams



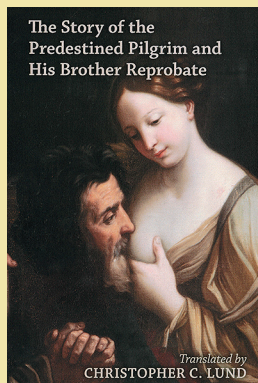
**Transatlantic Literature
and Author Love in the
Nineteenth Century**

Paul Westover



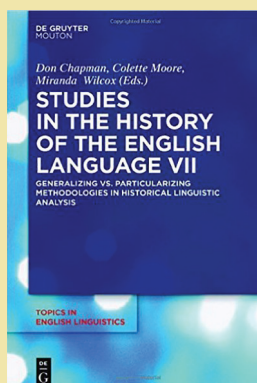
**Language Documentation
and Revitalization: Latin
American Contexts**

Gabriela Pérez Báez, Chris
Rogers, and Jorge Emilio
Rosés Labrada



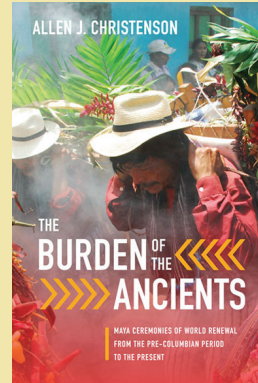
**The Story of the
Predestined Pilgrim and
His Brother Reprobate**

Christopher C. Lund



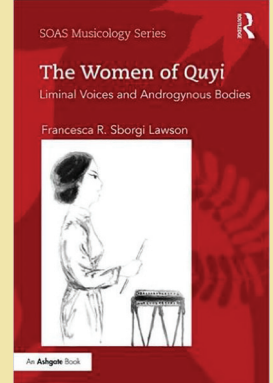
**Studies in the History
of the English Language
VII: Generalizing
vs. Particularizing
Methodologies in Historical
Linguistic Analysis**

Don Chapman, Colette
Moore, and Miranda Wilcox



**The Burden of the Ancients:
Maya Ceremonies of World
Renewal from the Pre-
Columbian Period to the
Present**

Allen Christenson



**The Women of Quyi: Liminal
Voices and Androgynous
Bodies**

Francesca Lawson

January 2017

January 20

Environmental Lecture Series

“Dominion and Global
Stewardship in the
Anthropocene”

Chip Oscarson, BYU Associate
Professor, Comparative
Arts and Letters

February 2017

February 4

Humanities Center
Annual Symposium

“Getting It: Art and
Attunement”

Rita Felski,
University of Virginia

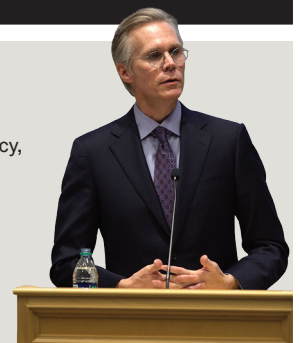


February 9

P. A. Christensen Lecture

“Is There a Place for Ultimacy,
Intensity—Spirituality—in
Literary Studies? No?”

Matthew Wickman,
BYU Humanities Center
Founding Director



American Studies

Several American studies students recently returned from excellent internship experiences. This semester's lecturers include **Neil York** (History, BYU) and **Jeffrey McCarthy** (Director of Environmental Humanities, University of Utah).

Asian and Near Eastern Languages

Van Gessel was one of a select number of non-Japanese citizens to receive a commendation from the Foreign Minister of Japan in 2016 for "promotion of mutual understanding between Japan and the United States." Student **Darrell Day** competed in the 2016 International Chinese Bridge (汉语桥) Speech Contest in Hunan, China, and placed in the top 10 of more than 150 contestants from around the world. **Shu Pei Wang** received the BYU Douglas R. Stewart Teaching and Learning Faculty Fellowship.



Student Darrell Day (left) placed in the top 10 of the 2016 International Chinese Bridge Speech Contest.

Comparative Arts and Letters

James Swensen received the Butler Young Scholar Award from the Charles Redd Center for 2016–19. **Heather Belnap Jensen** received a 2016–17 John Topham and Susan Redd Butler BYU Faculty Research Award for her book project *Artistic Frontiers: Mormon Women Artists Abroad, 1880–1945*. **Charlotte Stanford** received the university's top award for research related to women, which will allow her to continue her research on women laborers during the reign of Henry VIII. **Allen Christenson** wrote a book chapter, "Who Shall be a Sustainer? Maize and Human Mediation in the Maya *Popol Vuh*" in *A Global History of Literature and the Environment*. **Marc Yamada** wrote "Between Documentary and Fiction: The Films of Kore-Eda Hirokazu," for the *Journal of Religion and Film*.

English

Martine Leavitt, visiting professor of creative writing, won the Canadian Governor General's Literary Award for Young People's Literature for her novel *Calvin*. **Greg Clark** recently began his two-year term as president of the Rhetoric Society of America and organized the society's 2016 conference. He also presented on his book *Civic Jazz* at the Burlington Jazz Festival. **Jon Ostenson** organized the Utah Council of Teachers of English (UCTE) meeting. **Nick Mason** collaborated on the "Manuscripts, Print, and the Organization of Knowledge" symposium held at the Wordsworth Trust in Grasmere, England. **Brian Roberts** planned the "Archipelagoes, Oceans, Americas" symposium held at BYU and lectured at the University of Potsdam symposium on American territorialities. **Brett McInelly** was a visiting research fellow at the Centre for Methodism and Church History at Oxford Brookes University. **Emron Esplin** gave master's classes on Borges and Poe as an invited guest of La Universidad de Castilla-La Mancha in Albacete, Spain. **Joey Franklin's** book *My Wife Wants You to Know I'm Happily Married* was a finalist for the Utah book award. **Eric Eliason** was invited to present at the opening of a black-velvet painting exhibit at the Glenbow Museum in Calgary. **Emily January Petersen's** dissertation received an honorable mention for the 2017 Conference on College Composition and Communication Outstanding Dissertation Award in Technical Communication.

French and Italian

The department hosted **Father Gregory Haake**, professor of French at Notre Dame, who studied the French early-modern religious pamphlets held in BYU's library and met with faculty and students to share his research. **Corry Cropper's** chapter "Like a Furnace: Alfred Jarry's *The Supermale*, Doping, and the Limits of Positivism" appeared in the book *Culture on Two Wheels: The Bicycle in Literature and Film*. **Yvon LeBras** published a book chapter in *Textes missionnaires dans l'espace francophone*. **Jennifer Haraguchi** wrote "Teaching Ignatian Spirituality to Rich and Poor Girls Through Dramatic Performance in Seventeenth-Century Florence" for the *Sixteenth Century Journal*; she also wrote "Istruzione alle maestre (Instruction for Teachers): A Model Text for Women's Lay Conservatories in Seventeenth- and Eighteenth-Century Tuscany" for *Early Modern Women*. **Bob Hudson** co-authored an article with former master's student **Kristen Foote** entitled "Decanting the Rabelaisian Casks: Accessing Neoplatonic Poetic Fury in Baudelaire's 'L'âme du vin'" published in *Nottingham French Studies*.

German and Russian

Rob McFarland and **Michelle James** received a mentoring grant for their work with Sophie: A Digital Library of Works by German-Speaking Women. **Grant Lundberg** published an article, "Izenačevanje narečij," in the Slovenian journal *Dialogi*. **Teresa Bell** is involved in organizing the annual German fair for 650 high school and junior high students. **Rob McFarland** received a Humanities Center professorship that started in fall 2016. **Christian Clement** is the editor of a historical-critical eight-volume edition of the works of the early-20th-century German philosopher-esotericist Rudolf Steiner.

Linguistics and English Language

Jacob Rawlins won an award for outstanding article in *Business and Professional Communication Quarterly* from the Association for Business Communication. At the second annual Law and Corpus Linguistics Conference, **Mark Davies** and **William Eggington** joined Associate Justice **Thomas Lee** of the Utah Supreme Court in a panel to discuss the application of corpus linguistics to the law. **Suzanne Bills**, editing manager at the Joseph Smith Papers, will join the faculty as an assistant teaching professor for editing courses beginning spring 2017. **Earl Brown** from Kansas State University will join the department as an associate professor in linguistics, beginning in August 2017. **Matt Baker** from Iowa State University will be an assistant professor for editing courses beginning in August 2017.

Philosophy

The Philosophy Department is in the process of developing videos on key philosophers and philosophical issues for what will become their own YouTube channel.

Spanish and Portuguese

The department welcomed **Bethany Beyer** as a visiting instructor of Portuguese and **Benjamin Cluff** as a visiting instructor of Spanish. **Mara García** received a special recognition from the Peruvian ambassador during his visit to BYU in January 2017; she also received the Premio Mundial a la Excelencia Académica from the Unión Hispanomundial de Escritores, was named an Ambassador of Vallejo by the city of Santiago de Chuco in Perú, and was named Universal Ambassador of Culture by the Mayor's Office of Tarija, Bolivia. **Doug Weatherford's** translation of a book by Mexican author Juan Rulfo was hailed by the BBC as "one of 10 books to read in 2017."

A Universe of Disciplines

Recent Examples of Cross-Disciplinary Faculty Work

PHILOSOPHY

Anderson, Travis T. and Dennis J. Packard.

"AI Jump Start: A Reappraisal of Editing for Continuity and Discontinuity in Film and Video Games."

Papers from the 2014 AAAI Workshop, edited by Rémi Ronfard, Paolo Burelli, and Arnav Jhala. Palo Alto, CA: AAAI Press, 2014.

CINEMA

ARABIC

Belnap, R. Kirk, Jennifer Bown, Dan P. Dewey, Linnea P. Belnap, and Patrick R. Steffen.

"Project Perseverance: Helping Students Become Self-Regulating Learners."

In *Positive Psychology in SLA*, edited by Peter D. MacIntyre, Tammy Gregersen, and Sarah Mercer, 282–301. Bristol: Multilingual Matters, 2016.

RUSSIAN

FRENCH

Cropper, Corry L.

"Réintroduction à la littérature fantastique: Enlightenment Philosophy, Object-Oriented Ontology, and the French Fantastic."

Nineteenth-Century French Studies 44, nos. 1 and 2 (2015): 25–45.

LITERATURE

PHILOSOPHY

Downs, Samuel D., Edwin E. Gantt, and James E. Faulconer.

"Levinas, Meaning, and an Ethical Science of Psychology: Scientific Inquiry as Rupture."

Journal of Theoretical and Philosophical Psychology 32, no. 2 (2012): 69–85.

ETHICS

PSYCHOLOGY

FRENCH

Flood, Christopher Martin.

"Forging Satire from Scripture: Biblical Models and Verbal Violence in the Prelude to the Wars of Religion."

In *Polemic and Literature Surrounding the French Wars of Religion*, edited by Katherine S. Maynard and Jeffrey W. Kendrick. Kalamazoo, MI: Medieval Institute Publications, Western Michigan University, 2017.

RELIGIOUS STUDIES

PHILOSOPHY

Jensen, David A.

"Representing the Agent Through Second-Order States."

Philosophical Psychology 26, no. 1 (2013): 69–88.

PSYCHOLOGY

PSYCHOLOGY

Klein, Ilona.

"Post-Traumatic Stress Disorder: When Primo Levi's Ghosts Haunt His Poetry."

Mosaici (April 26, 2015).

ITALIAN

PHILOSOPHY

Mower, Gordon B.

"Hume on Suicide."

The European Legacy 18, no. 5 (2013): 563–575.

PSYCHOLOGY

CHINESE

Bourgerie, Dana Scott.

"Education in the Cambodia Chinese Diaspora."

In *The Routledge Handbook of Heritage Language Education: From Innovation to Program Building*, edited by Olga E. Kagan, Maria M. Carreira, and Claire Hitchins Chik, 161–178. New York: New York: Routledge, 2017.

EDUCATION

FRENCH

Olivier, Marc.

"Glitch Gothic."

In *Cinematic Ghosts: Haunting and Spectrality from Silent Cinema to the Digital Era*, edited by Murray Leeder. New York: Bloomsbury Academic, 2015.

CINEMA

Fall 2016 and Winter 2017 Humanities Center Research Group Events

Adaptation Studies: Networks, Nodes, and New Approaches to Adaptation Studies, *February 24–25*

Archipelagoes, Oceans, and Americas: Reenvisioning the Americas as an Assemblage of Spaces, *October 6–7*

Jazz-Blues for the Humanities: Guest Speaker Elijah Wald, *October 12*

Medieval and Renaissance Studies: Guest Speaker Jane Hatter, *September 29*

Romantic and Victorian Study Group: Guest Speaker Deidre Lynch, *March 2*

Translation Studies: Symposium on Literary Translation and Translation Studies, *March 9–10*

Other Humanities Center Research Groups

African Worlds, American Modernity, Derrida and the Question of Religion, Environmental Humanities, Humanities Lab, Psychoanalysis Reading Group, Urban Humanities, Women's Studies Teaching and Research (WSTAR)

The Relevance and Challenges of DIVERSITY

In January, the College of Humanities convened a conversation on the subject of diversity, inviting faculty and staff in the college to come together to share their thoughts and insights.

THE VALUE OF DIVERSITY

Rob McFarland, Department of German and Russian: I recently read in *Scientific American* about a study that asked, “Is there a correlation between who does scientific work and its quality?” They found that, after analyzing data from 1.5 million scientific papers written



In a discussion led by Humanities Center director Matt Wickman (top, left), college faculty and staff shared their experiences and perspectives on diversity. Participating with Wickman in the conversation were Agnes Welch (top, right); Mark Thorne, Marie Orton, and Zina Petersen (bottom, from left); and Rob McFarland and Mel Smith (right, left and middle).

over more than 20 years, scientific groups that are from diverse racial backgrounds actually do better science—better than the “old boys” who get together and support each other and all believe the same thing. Their teamwork, apparently, is better, and a diverse team does better science.

Marie Orton, Department of French and Italian: The benefits exist on the wider cultural level, but sometimes there is anxiety about that. For example, over the past 30 years, there has been a cultural shift in Italy because people now come from 90 different countries. This change has really redefined Italy as a multicultural society, which represents an uncomfortable cultural shift for Italians. And this leads me to ask, “Why do we see change as loss?”

Zina Petersen, English Department: Diversity threatens privilege.

McFarland: There has always been a power dynamic to diversity. Diversity is—my definition—a diffusion of power. In order to have a collection of sovereign subjects who are all free and all working together, there must be a devolution of central power, and if not, it’s not really diversity. Diversity can’t just be a question of race or a question of ethnicity but a concept of diversity of opinion, diversity of genders, and different existences. A monoculture doesn’t make for good science or good decisions, but to transcend that takes a renegotiation of power, which is really difficult. . . . A monoculture is so vulnerable to being wiped out—Ireland potato famine style—whereas diverse cultures, where the mixture happens, are much more resilient.

DIVERSITY AT BYU

Mark Thorne, Department of Comparative Arts and Letters: As a visiting professor, I felt that BYU was shockingly white. But diversity at BYU is not skin color diversity, it’s experiential diversity. And that is so visible to me and to my wife as well. She said, oddly enough, that the Provo/Utah County area is *the* most culturally aware pocket of the United States she has yet visited because of the overseas mission experiences of so many of the students and employees here. We cannot go to the local barber without them telling us, once they meet my wife, who is Korean, how their brother or cousin or nephew served in the Seoul mission, and that’s been a real surprise, based on our initial outside impression. . . . The challenge, of course, is to not succumb to the fallacy that they have fully embraced a diverse mindset, because we are all still shaped and molded by our backgrounds.

Agnes Welch, Center for Language Studies: I work with nearly 60 adjunct faculty at the Center for Language Studies, where we teach more than 60 languages each year. Conversations about intercultural



communication often come up among our adjunct faculty—how to blend one’s own religion with BYU’s Latter-day Saint faith (we have teachers who are Muslim, Hindu, Catholic, and members of other faiths). One of their conclusions is that there are basic essentials underlying all cultures, and we need to think beyond the apparent differences to find the cultural “mass” of the world. Our teachers understand that they play an important part in identifying that “mass” even though they only teach one or two classes. They are constantly interacting with returned missionaries who have spent one to two years immersed in other cultures, and, in that respect, diversity is both real and relevant in our language classrooms.

DIVERSITY AND FAITH

Mel Smith, Office of Digital Humanities: I grew up in a farming community in Idaho, and I had never been outside the United States. I got called on a mission to Japan, and I was awestruck by the cultural differences—not only the way the Japanese people did things, but the way they thought and the way they responded to me. It opened my eyes. The opportunity that my religion gave me to experience other cultures really helped me start to think about the whole idea of what it means to be diverse and what might be Mormon culture as opposed to Mormon doctrine.

Thorne: As a Southern Baptist, it wasn’t my religion, per se, that fostered my appreciation of diversity since, growing up in a white, Midwestern culture, my religious experience was culturally composed of the people that we knew. It was as I got older, traveled a bit more, and started studying the history of the early Christian church as a classicist that I thought, “Those other Christians sure don’t look like me.” And I was intimidated at first but then realized, “I don’t think God is intimidated by that. Maybe I shouldn’t be either!” That encouraged me to realize that the diversity of the body of Jesus Christ is not really a problem in the gospel.

Petersen: One of the things that we borrow from the Protestant tradition is the idea that the threats to our faith are the world, the flesh, and the devil, but as Mormons we sometimes concentrate on the world being the evil thing.



And the world seems to be this incredibly hostile, nasty, scary place that is just doing everything it can to destroy whatever is good and lovely. That can lead to a bellicose mentality: “We must fight the world!” This is sad, because I like a lot of things about the world. When we’re being told to fight and remain afraid, I instead think, “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7), and that doesn’t involve freaking out; it involves looking for that which is “lovely, or of good report or praiseworthy” (Articles of Faith 1:13).

Matt Wickman, Humanities Center: I experience diversity in my religion in a couple of ways. One, I find there is a remarkable thing that happens when you are able to reach points of agreement with people from extremely diverse backgrounds. Unity is always hard-won, I don’t care where you’re from. Unity amidst diversity always blows my mind. Two, I think being a person of faith means having the capacity to imagine the world other than it is—to see the world, other people, one’s self, as more or better or more actualized than they are, which in some way is seeing diversity in things that appear the same.

Welch: I was raised a Buddhist and went to an all-girls Catholic high school, where I started

Humanities faculty point out that confronting diversity can often generate initial discomfort, but it also opens up great opportunities for learning, growth, and success.

being exposed to Christianity and the idea that there’s a God. I grew up with a shrine in my home, burning incense in the morning and at night, but I joined The Church of Jesus Christ of Latter-day Saints because my mother was really a pioneer in the Church in Hong Kong. But I didn’t have a good, firm foundation to my faith, and my hang-up in believing the Church was a silly thing. It wasn’t the Book of Mormon. It wasn’t the idea of God or Jesus Christ. It was “Why, if this is the one and only true church for the world, did Heavenly Father choose somebody in America; why did it have to be a white 14-year-old boy?” It sounds really racist, but I was 14 at the time and trying to sort it all out, and that was my obstacle to overcome. Then I realized that if there is a true God, and Jesus Christ, whatever message they want to deliver to their people, it has to be global, it has to be for all colors and all races, it has to benefit all humanity—period. I think once I had the wisdom to understand that, I accepted it. This is a global church, and because we know that, diversity has to be one of the basic considerations you apply in your work, in your family, and at church. ■



BY MELINDA
SEMADENI

Finding God in the Silence

The dramatic story of Jesuit priests bringing Christianity to Japan captured the attention of an ailing Japanese Catholic author, an award-winning filmmaker, and a Mormon professor of Japanese. Together, they brought the story to the world.

It was a harrowing choice: renounce one's faith or submit to excruciating torture and possibly death. In the early 1600s, tens of thousands of Japanese Christians—along with the Jesuit missionaries who taught them—faced that decision as the country's new rulers banned the fledgling religion, which had grown rapidly after being introduced to Japan 70 years earlier.

During what came to be known as the *Kakure Kirishitan* (Hidden Christian) period (1614–1873), Christians were detected when they were forced to step on *fumie*, tablets showing images of Jesus or the Virgin Mary cradling the infant. Those who refused were identified as Christians and persecuted or killed as a result. To avoid that fate, however, some believers chose to step on the tablets and apostatize from the faith.

“The Japanese government was very efficient in wiping out any traces of Christianity,” says BYU Japanese professor Van C. Gessel, who as a young man was captivated by this harrowing tale as told by Japanese Christian author Shūsaku Endō. Endō's novel *Silence* has recently been made into a movie by Academy Award-winning filmmaker Martin Scorsese, who hired Gessel as a literary consultant. In an unlikely collaboration across time and distance, a Japanese Catholic writer, an Italian-American Hollywood director, and a Latter-day Saint professor have together helped bring this story of faith and discipleship to the world.

THE STRUGGLE FOR FAITH

While hospitalized for a persistent bout of lung disease in the 1960s, Endō learned about the Japanese martyrs from the *Kakure Kirishitan* period and wondered why some chose to apostatize and some

chose martyrdom for their beliefs. “Endō saw in these stories his own quest to cling to faith in the face of pain and suffering and God's purported silence,” says Gessel.

Years earlier, after the divorce of his parents, Endō (1923–1996) had been introduced to Catholicism by his mother. His conversion and his struggle with Christianity became a recurrent theme throughout his writings, and the stories of the *Kakure Kirishitan* would make their way into his most famous book, *Silence*.

Silence is based on a historical account of a Father Ferreira, one of the Jesuit priests commissioned to bring Christianity to Japan. Set in the 17th century, it tells of two young Catholic priests—Rodrigues and Garupe—on a mission to

minister to the underground Christians and find their mentor, Father Ferreira, who is alleged to have apostatized.

Published in 1966, *Silence* has remained consistently popular in both the United States and Japan and was named one of the 100 Best Spiritual Books of the 20th century.

Gessel first read Endō's *Silence* as a young returned missionary in early 1972. The narrative of Jesuit priests teaching Christianity to the Japanese people struck a chord, given Gessel's own proselytizing experience in Japan. The story influenced him so deeply that, as a graduate student at Columbia, he wrote a fan letter to Endō offering to translate one of the author's books into English.

Gessel received a quick and enthusiastic reply and they began a regular correspondence and working relationship. Gessel would eventually become Endō's official translator; to date Gessel has translated five novels and two short story collections by Endō.

"I had the unique opportunity, over the course of more than 20 years, to know and work closely with Endō, both as his translator and as a friend. It was a privilege few translators these days are able to enjoy, and I got to know him as a deeply thoughtful, captivating writer and as a delightfully humorous man," says Gessel.

LESSONS OF SILENCE

Why do so many readers relate to the journey of protagonist Father Rodrigues to bring Christianity to a foreign land? Gessel suggests that perhaps they find themselves in the story of the young Jesuit priest, or perhaps they see in the novel their own struggle with silence from God.

The reader experiences inner conflict and growth along with the main character. "When Rodrigues first comes to Japan, he's naïve and inexperienced in teaching his beliefs in a foreign land—not unlike LDS missionaries,



As a graduate student in New York City in the 1970s (above), Van Gessel corresponded with and then met Japanese Catholic author Shūsaku Endō, becoming the author's official English translator. Decades later, as a BYU professor, Gessel



became a consultant on a film version of Endō's most famous work, *Silence*, directed by Academy Award winner Martin Scorsese (above). The film was released in late 2016; Scorsese's team relied on Gessel for expert advice (opposite).

confident in themselves and in their message—but there are barriers to people of any background in responding to a new faith," says Gessel.

The theme of silence threads throughout the novel as the priest witnesses the torture of the underground Christians and tries to make sense of the deafening silence he feels from God when his pleas for divine aid seem unanswered. During a solitary period of hiding, Rodrigues is brought to his knees by the oppression and torture the Japanese converts are suffering on behalf of Christianity. He writes, "I pray but I am lost. Am I just praying to silence?"

"We all experience what Rodrigues experiences," says Gessel. "We offer prayers, sending up our petitions to Heaven, and often do not receive the immediate response we anticipate. At times, we also demand God to speak to us because we can't bear being left to make some decisions on our own."

Also compelling to many readers is the relationship of the priest Rodrigues and his

parishioner Kichijirō, which contrasts the themes of strength and weakness. Rodrigues sees the drunken Kichijirō, who brings the priests from Macao to Japan, as a weak Christian because he apostatizes and betrays him in "Judas-like fashion" to the Japanese authorities.

Rodrigues observes, "Men are born in two categories: the strong and the weak, the saints and the commonplace, the heroes and those who respect them. In time of persecution the strong are burnt in the flames and drowned in the sea; but the weak, like Kichijirō, lead a vagabond life in the mountains."

But Gessel says that over time the priest changes: "Rodrigues comes to realize that he and Kichijirō are very similar. They are both frail humans who make mistakes, but there is forgiveness available if they strive to follow Christ. By the end, Rodrigues stops shouting his pride so loudly that he is reduced to silence. It is at that point—when he stops making demands on God—that God is able to speak to him."

As a parting thought towards the end of the novel, Rodrigues writes, "There are neither the strong nor the weak. Can anyone say that the weak do not suffer more than the strong?"

The story of Rodrigues invites reflective introspection, says Gessel. "*Silence* raises questions of 'How far do you go in standing for your beliefs?' 'What is real faith and conviction?' and 'What do you do in the face of persecution and doubt and human weakness and fear?'"

"Christ did not die for the good and beautiful. It is easy enough to die for the good and beautiful; the hard thing is to die for the miserable and corrupt."

—Rodrigues, *Silence*

A PASSION PROJECT

Years ago, before he entered film school, Martin Scorsese considered becoming a Catholic priest. Scorsese took a year of training for the ministry but failed out at the end of the year. As he puts it, “Christ said many are called but few are chosen, and I discovered I was neither called nor chosen.” So, when an Episcopalian minister later gave him the book *Silence*, the story of the young priests’ struggles resonated with him. He read it frequently, corresponded with Endō, and began a 28-year “passion project” to bring the story to the screen.

After being invited to consult with Scorsese on an adaptation of *Silence* for film, Gessel responded to hundreds of requests about the text, translation, setting of the novel, time period, and Japanese culture. He also shared his own personal translation of key portions of the novel with Scorsese’s team.

“I spent quite a bit of time encouraging Scorsese to consider the original Japanese because it’s quite different from what’s happening in the English translation. There were also tiny details they asked about,” says Gessel.

“There is a critical point in the narrative when a jailed Rodrigues hears sounds in the distance which he thinks are snoring, but they actually are the groans of Japanese Christians suffering torture. The filmmakers weren’t convinced that the Japanese word was *snoring*.” However, Gessel confirmed the translation and said, “I’m sorry if you don’t like having to make that sound in the movie, but it’s snoring.”

After a screening of the film in September 2016 with Scorsese, Gessel offered several suggestions to Scorsese’s team that they captured in the final cut. “I was amazed that a director of his stature was willing to listen to this scholar who translated for Endō. We had a lot of back and forth, but I am pleased with the film because I can see he was receptive to my explanations of the original text, as well as my own interpretations of it,” says Gessel.

Scorsese personally thanked Gessel for his assistance: “No words to describe my thanks to you for all you’ve done to help me realize *Silence*. Your guidance and support was incalculable.” The *Silence* premiere was held in Rome at one of the Vatican’s Pontifical Institutes.

NUANCES OF TRANSLATION

As Endō’s chief English translator, Gessel has a unique view of the nuances of the Japanese-to-English translation of *Silence*, which had already been published when Gessel became Endō’s official translator. Although Gessel attempted to get permission from the British publisher to do a new translation of the novel, he was unsuccessful. Gessel feels passionately about clarifying errors perpetuated in the translation—one error in particular.

“There is only one published English translation of *Silence*, and since many of the translations into other languages have been translated from the English, the mistakes are perpetuated in other languages as well,” says Gessel.

The translation error is highlighted during a signature moment of testing for Father Rodrigues, when he must decide whether he will apostatize by stepping on a fumie. The Japanese authorities tell him they will release the Christians who are being tortured if he will simply step on the fumie. As Rodrigues raises his foot he hears a voice speaking to him from the image.

“The English edition of *Silence* has the voice of Jesus Christ telling Rodrigues, ‘Trample!’ It is an imperative. It communicates, ‘Just do it!’ It presents this key moment to the reader as an angry command from Christ to Rodrigues to trample on His image. There is no sense of acceptance, love, or forgiveness when you make it a command. However, the voice of Christ in the original Japanese text actually tells Rodrigues, ‘It is okay for you to trample,’” says Gessel.

But is this simply a nuanced word or subtlety? Gessel argues that it goes to the heart of the novel and what he has confirmed was Endō’s intent.

“If there’s anything of the greatest importance in this book called *Silence*, it’s that one moment when Christ breaks the silence and speaks to the priest as he’s about to step on His image. In my translation,” says Gessel, “it is a loving, forgiving voice that tells him that it’s okay. Christ tells him that it is alright to step on the image because He knows what is in Rodrigues’s heart. He knows this is an act of love, and Christ is willing to forgive because he is trying to do something Christlike to help the persecuted Christians.”

Dr Van Gessel
No words to describe
my thanks to you for
all you've done to
help me realize
"Silence" — your
guidance & support
was incalculable —
M Scorsese

DOUBT THAT GROWS TO FAITH

A common misconception of *Silence*, says Gessel, is that it focuses on violence, when in fact it is about what any honest Christian goes through when dealing with doubt that can grow into faith.

It is clear that *Silence* has influenced Gessel’s perspective of God: “For me, the silence referred to in the novel has a double meaning—it is only after we humbly silence our own demands or stop putting conditions on God’s response to our pains and sufferings that He can break His silence and speak to us, give us comfort, assure us of forgiveness, and allow us to carry on and move past our own weakness and mistakes.”

WEB EXTRAS: Read Van C. Gessel’s alternate translation of *Silence* chapter 8 at bit.ly/silence_extra. You can also watch a lecture on *Silence* by Professor Gessel at bit.ly/silence_lecture.



By **CORRY L. CROPPER**

READING BEYOND THE CLICHÉ

TWO AGING PRIESTS were researching the history of marriage and the clergy. One afternoon, while in the archives reading medieval manuscripts, the older priest began to weep uncontrollably. His younger colleague asked why he was so upset. Through tears he explained, “The original text says ‘celebrate.’”

Like these fictional priests who discover that failing to read a single *r* from one word has led to an institutional misreading, in our world of scrolling text and pop-up ads, we, too, have institutionalized many incomplete or inaccurate textual interpretations. An eye-tracking study conducted by the Nielsen Norman Group in 2006 found that online readers’ eyes generally follow

a pattern that looks like the letter F. This means that reading online has accustomed us to read superficially, to look at images and a few sentences before moving on to the next link. This may be okay when reading tweets or when perusing deeply meaningful sites like KittenWar.com. But as humanities graduates, you are moving on to become judges who do the hard work of reading the Constitution,¹ translators who understand the value of nuance, managers who read through impersonal policies to find the human, and gospel scholars who carefully teach the scriptures. So today I would like to touch on three

ways to avoid misreading, three techniques to help you contribute more in your careers, in your wards, and in your families: (1) consider context, (2) explore contradictions, and (3) question simplistic interpretations.

More
often than not,
A CLOSE READING
REVEALS fissures in common
interpretations of a text and leads to a
more **PROFOUND**, more **BEAUTIFUL**, and more
HUMAN UNDERSTANDING of the **WRITTEN WORD**.

CONSIDER CONTEXT

“To thine own self be true.” This famous line from Shakespeare’s *Hamlet*, taken in isolation, has become a call to integrity, a line memorialized on inspirational posters, serenity medallions, and tattoos. But if we consider the context, we discover that this phrase has very little to do with authenticity. It appears in a list of contradictory platitudes Polonius shares with his son, Laertes, as the latter leaves for Paris. “Be thou familiar, but by no means vulgar. . . . Give every man thy ear, but few thy voice. . . . The apparel oft proclaims the man. . . . Neither a borrower nor a lender be. . . . To thine own self be true.” In today’s terms, Polonius might say, “A stitch in time saves nine, patience is a virtue, love is a two-way street, and in a relationship both must give 110 percent!” What’s more, Polonius’s oft-cited call for sincerity is itself hypocritical since he is a duplicitous busybody, obsessed with appearances. Read in context, Shakespeare’s message here is not about following one’s heart; rather, he is saying, “beware of banal clichés preached by middle-aged men”—an apt warning as you read essays by university professors.

EXPLORE CONTRADICTIONS

Robert Frost’s poem about two roads in a yellow wood has already become a classic example of misreading. Its famous last two lines, “I took the [road] less traveled by, / And that has made all the difference,” have been institutionalized by corporate America as the embodiment of individualism, as a celebration of difference, as a call to take risks. The poem has been used in car commercials, online ads, and in a trailer for a popular video game. The website for one well-known shipping company associates the road less traveled with the Latin proverb “Fortune favors the bold” and uses the poem to tout their company’s unique strategic innovation.

But notice the contradiction in the poem. The last line mentions the road less traveled, but earlier we read that the two diverging roads are really not so different after all. Consider these descriptions: “as just as fair,” “the passing there / Had worn them *really about the same*,” “And both that morning *equally* lay” (emphasis added).

The road only becomes “less traveled” in the poet’s retelling of events. In other words,

the road “less traveled” is a fiction the poet envisions “telling . . . / Somewhere ages and ages hence.” The creation of a fictional road “less traveled” points to that part of human nature that at times causes us to aggrandize the past and to situate past decisions in a personal teleology.

And as you probably know, the poem is not even titled “The Road Less Traveled.” It is called “The Road Not Taken,” which, when read with the phrases “sorry I could not travel both” and “I shall be telling this with a sigh,” suggests that the poem is *not* about bold decision making but instead about the poet’s regret that he is forced to choose between two equal options. Exploring this poem’s contradictions allows us to move beyond inspirational-poster

misreadings and to more fully appreciate the poet’s all-too-familiar dilemma.

QUESTION SIMPLISTIC INTERPRETATIONS

As members of a faith community without a local paid clergy, we all have the opportunity to carefully read, understand, and teach our sacred texts. You may remember what President Dieter F. Uchtdorf said about the parable of the lost sheep during general conference in April 2016: “Over the centuries, this parable has traditionally been interpreted as a call to action for us to . . . reach out to those who are lost. While this is certainly appropriate and good, *I wonder if there is more to it*”



Exploring context and contradictions allows us to
MOVE BEYOND INSPIRATIONAL-POSTER
MISREADINGS *and to more fully appreciate the text.*

(emphasis added). Even though “daily scripture study” is something of a mantra in our faith, we have accepted and even institutionalized interpretations of the scriptures that, like the parable of the lost sheep, merit another, more careful analysis.

Let’s look briefly at the famous pride cycle found in the Book of Mormon as an example. We often hear explanations that the Nephites’ righteousness led to prosperity and wealth, which eventually led to pride and sin, which then led to destruction and suffering, which led to humility and finally back to righteousness. But this explanation of the cycle represents a superficial reading that, if taken as definitive, leads at best to a misunderstanding of the complexity of human nature and at worst to a belief that suffering is always a result of sin and that prosperity is always the reward for moral living.

Consider the example of King Lamoni. He is prosperous and powerful and a bit proud—somewhere between prosperity and pride, perhaps. But when he meets Ammon, he repents and comes to Christ. It is *after* repenting and accepting Christ that he begins to suffer: many of his people are killed, he loses his kingdom, and he is forced to live as a refugee in the land of the Nephites. This story suggests an alternate pattern: coming to Christ frequently increases suffering since Christians covenant to mourn with those that mourn and to relieve the burdens of the oppressed. Being Christian makes us vulnerable.

The Book of Mormon is filled with examples that contradict the pride cycle. There are examples of people who suffer and then turn to the Lord, but in Alma 62, after suffering through a long war with the Lamanites, we learn of a group of Nephites who “had become hardened, because of the exceedingly great length of the war” and who turn away from God (Alma 62:41).

There are people who allow blessings and prosperity to give way to pride and wickedness. But in Alma 1 there is a group that enjoys an “abundance of all things.” They even possess the Book of Mormon’s ultimate mark of decadence: “fine-twined linen.” But instead of falling into pride and wickedness, “they [do] not set their hearts upon riches” and remain prosperous (Alma 1:30).

IT IS EASY TO READ IN ORDER TO CONFIRM WELL-ESTABLISHED, BLAND INTERPRETATIONS. *But these interpretations can so often be overly simplistic—or worse, just plain wrong. CHALLENGE THEM.*

In Ether 10 we read about Morianton, who “because of his many whoredoms . . . [is] cut off from the presence of the Lord” (Ether 10:11). And yet despite his wickedness, he becomes exceedingly rich and prospers to the end of his long life.

Since repentance and obedience don’t guarantee prosperity, and since destruction and suffering can afflict even humble believers, we have to ask what to make of the promise repeated over and over again in the Book of Mormon: “Inasmuch as ye shall keep my commandments, ye shall prosper” (2 Nephi 4:4). Have we perhaps misunderstood the meaning of prosperity?

The word *prosper* actually comes from two Latin words, *pro* and *spes*: *pro* meaning “for” or “by” and *spes* meaning “hope.” Etymologically, prosperity (or “by and for hope”) is the opposite of despair. King Lamoni—like Nephi and like the believers in Ammonihah—enjoys prosperity because he has learned to live “by and for hope” in Christ, to glory in Christ, to root his identity in Christ, to seek his affirmation in Christ.

CHALLENGE THE CLICHÉ

When I was in the military, we were often given a Meal Ready to Eat for lunch—a bland, industrially prepared meal in a vacuum-sealed package. When reading, particularly when reading well-known works like *Hamlet*, poems by Robert Frost, or the scriptures, it is easy to approach them as texts ready-to-read, and to read in order to confirm well-established, bland interpretations. But these interpretations can so often be overly simplistic—or worse, just plain wrong. Challenge them.

Jacob, Alma, and Abinadi each propose readings that counter prevailing interpret-

ations of their day. Mormonism represents a reinterpretation of the scriptures contradicting the dominant understanding of the Bible in the early 19th century. Christianity itself is built on challenging a misreading of the law of Moses. I would suggest that challenging narrow misinterpretations of important texts is a key way to be Christlike.

I love to hear sentences like these: “People have typically understood the text this way, but . . .” or “Analysts have usually understood the market in these ways; however . . .” or “Teachers have traditionally assumed that students learn in this fashion, and yet . . .” or “Mormons have tended to read this passage as a metaphor of the latter days, but I wonder if there is more to it.” You might find the established readings are right and wise. But in my experience, more often than not, a close reading reveals fissures in the clichés and leads to a more profound, more beautiful, and more human understanding of the written word.

I am convinced that there is enough ability among BYU Humanities alumni to read skillfully and find answers in the scriptures to help the Church confront challenges, to read analytically and make your businesses more prosperous and more human, to read carefully and help your families flourish and *prosper* through hope in Christ. ■

NOTE:

1. See Thomas B. Griffith, “The Hard Work of Understanding the Constitution,” BYU Forum Address, Sept. 18, 2012. Available at speeches.byu.edu.

Corry Cropper is chair of the Department of French and Italian. This essay is adapted from an address delivered in April 2016 at the BYU College of Humanities convocation.

PROFILE

A Life of Books in an Age of Distraction

Tech entrepreneur Paul Allen (BA Russian, '90) makes the case for books in the digital age.

IN AN AGE inundated with ever-growing digital distractions, how does a society get back to meaningful connection and deep knowledge? At the College of Humanities' Annual Alumni Achievement Lecture, Russian major-turned-entrepreneur Paul Allen discussed the need to read and absorb meaningful books as a measure against losing sight of what truly matters.

"I have been able to think back on hundreds of books that have . . . expanded my mind, touched my heart, helped me feel connected to other people," Allen said.

Not only can books change individual lives, but "a book published at the right time . . . can change the world," Allen continued. "When a literate populous encounters an important work, it changes public opinion, and it literally turns wrongs into rights." As examples, Allen pointed to the influence on U.S. history of Thomas Paine's *Common Sense* and Harriet Beecher Stowe's *Uncle Tom's Cabin*.

As Allen reflected on his own experiences at BYU, he expressed his gratitude for an address delivered by the then BYU president Jeffrey R. Holland, who said, "What any true Zion would need—and the present world



BRADLEY SLADE

From Infobases to Ancestry.com, Paul Allen built a successful career in the digital revolution. But he is quick to point to the danger of mindless distractions as well as to the value of seeking wisdom in "the best books."

NAME:

Paul Allen

CURRENT POSITION:

Gallup Strengths Evangelist

CLAIM TO FAME:

Cofounding Ancestry.com in 1997

DEGREE:

BA in Russian from BYU

PERSONAL HEROES:Alexander Graham Bell,
Jeff Bezos, Warren Buffett**FAVORITE BOOK:***The Brothers Karamazov*

needs even more—is those educated and spiritual and wise who will sort, sift, prioritize, integrate and give some sense of wholeness, some spirit of connectedness to great eternal truths." Applying this to his own life, Allen worked tirelessly with family and friends to digitize all of the gospel writings, making them available in every home. In 1990 he cofounded Infobases, a publisher of religious and educational CD-ROMs. The company made the Inc. 500 in 1996.

"The [Doctrine and Covenants] says we should seek wisdom out of the best books," Allen said. "We all know that we gain salvation only as quickly as we gain knowledge, and that the glory of God is intelligence, and all of that intelligence is sitting there waiting for us to find it in these amazing books and these amazing libraries."

Over the years, however, technological distractions have slowly filtered in, robbing individuals of both time and initiative to devour life-altering literature. "Technology is everywhere; it's accessible, it's frictionless, and it's just beginning," Allen said. "We're going to be

entering an era of distraction that is unprecedented, that none of us is prepared to deal with."

Though Allen joked that although perhaps no one loves social media as much as he does, he warned that there is danger in allowing ourselves to become caught up in mindless distractions. "Our future existence probably depends more than any of us realize on the information we choose to consume on a daily basis," he said. "Consider the life you will live in 10, 20, 30 years if you spend hours ingesting social media compared to the amazing content that exists in those glorious libraries in Cambridge and Oxford."

Allen concluded, "I'm not afraid of the future because I believe that all of the good things and all the wisdom and knowledge that we need is in front of us—we just need to choose to embrace that and not get caught up in our devices."

—SYLVIA CUTLER

WEB EXTRA: Watch Paul Allen's alumni achievement lecture at bit.ly/lifeofbooks.

RETROSPECTIVES

Alumni tell how BYU and the humanities have made a difference.

From MA to MD

Christian Wright (MA English, '04) Baltimore, Maryland

THOUGH SOME MIGHT SAY that Christian Wright's studies took a significantly different turn when he went from a master's degree in English to a doctor of medicine, Wright's love for British Romanticism has in no way been eclipsed by his decision to pursue a medical career. Since becoming an assistant professor of pediatric emergency medicine at the University of Maryland School of Medicine in 2012, Wright has sought ways to practice the humanities in the medical field, from leading discussion groups with medical students on representations of medicine in literature—such as Leo Tolstoy's *Death of Ivan Ilych* and Raymond Carver's "A Small, Good Thing"—to starting a medical humanism group with one of the hospital's chief residents.

Wright's dedication to combining literary and medical interests is not surprising. When he was a master's student at BYU in 2004, his thesis, directed by Nicholas Mason, explored the relationship between British Romanticism

and the professionalization of medicine. This unusual approach to British literature pinpoints Romantic poets' branding of themselves as poet-physicians during the early 19th century. In his thesis, Wright argues that poets such as William Wordsworth coped with concerns about their professional status as poets by reimagining themselves as healing professionals like physicians. Wright points out that the poet John Keats, who himself was a licensed apothecary, also adopted the poet-physician persona to reconcile his two professions and identities.



Like these poets, perhaps, Wright's own professional identity is still tied to his humanities background, and he continues to use his master's degree and passion for literature in his work. Recently, Wright shared material on Wordsworth from his master's thesis during a meeting with the department of pediatrics at the University of

In his thesis, Wright argues that poets such as William Wordsworth coped with concerns about their professional status as poets by reimagining themselves as healing professionals like physicians.

We Want to Hear from You

How did a study of humanities at BYU affect your life? Please share your story on one of the topics below 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.

- *Classes that made a difference*
- *Teachers who made a difference*
- *Books that made a difference*
- *Ideas that made a difference*
- *The humanities in my life*

Maryland. "It was probably a surprise to my colleagues to get a reading of 'Resolution and Independence' at 8 a.m.," Wright jokes, "but it was well received."

—SYLVIA CUTLER



2017 Council for Advancement and Support of Education Awards

On March 10, District VII of the Council for Advancement and Support of Education presented the College of Humanities with a gold award and a bronze award in its annual Awards of Excellence competition for the BYU Humanities 50th Anniversary event and exhibit design. Thank you to everyone who participated in the celebration.

With All Due Respect

Political passion must not break our bonds of affection.

By Thomas B. Griffith

ONE OF THE LIMITATIONS of being a federal judge—though some would call it a perk of the office—is that I cannot express partisan political views. But it is impossible to work in Washington, DC, these days and not think about the recent presidential election.

Although I will not test the limits of what a judge may say about partisan politics, I will venture this: The quality of much of the discourse surrounding the presidential campaign was disheartening. I will leave it to scholars to determine why, but few would quarrel with the statement that America's political debates of late are unlikely additions to a canon that includes *The Federalist Papers*, the Lincoln-Douglas debates, the *Letter from Birmingham Jail*, and Robert F. Kennedy's extemporaneous speech invoking Aeschylus as he announced the assassination of Dr. King to a black neighborhood in Indianapolis. Something has gone wrong. The study of the humanities can help us here.

In his *Defense of Poetry*, Percy Bysshe Shelley wrote that the key to morality is empathy and that we grow in empathy by exercising our imagination, which means experiencing the otherness of the lives that literature, music, drama, dance, and art present to us. Importantly, that which impels our study of the humanities is nothing more and nothing less than respect for other human beings and a desire to understand them more fully. The study of the humanities starts with a presumption that another person has something worthwhile to teach us, so we marshal the tools of critical inquiry in the hunt for meaning in another's expressions.

Why is it that our current political discourse seems so far afield from this method of seeking understanding? I'm not naive. Because so much is at stake when the community makes rules about how we shall live, politics inevitably attracts many who care little about understanding others. They are drawn to power out of self-interest alone.

But neither am I cynical. There is another vision of politics. We learn from the sacrament

of the Lord's Supper and the temple endowment that the highest form of spirituality is most powerfully expressed when we work to make the effect of the Atonement radiate beyond ourselves and our families to create communities. Remember that it was the city builder Enoch whose example stirred the first generation of converts during the Restoration. To build a community that extends beyond family or congregation, as Enoch did, involves politics. Perhaps the greatest contribution of the American experience is to show that the highest aim of politics is to build communities upon a rule of law that recognizes the twin moral imperatives of the Declaration of Independence: liberty and equality. Negotiating their sometimes-conflicting demands is hard work, and we need a political discourse equal to the task.

Disagreement is critical to the well-being of our nation. But good humanists will recognize that those with whom we disagree are not our enemies; rather, they are our colleagues in a great enterprise. When we respect each other enough to respond carefully to argument, we are filling necessary roles in a republic founded on the insight that human rights are inalienable because they are given by God. "Civility," writes Peter Wehner, "has to do with . . . the respect we owe others as . . . fellow human beings. It is both an animating spirit and a mode of discourse. It establishes limits so we don't treat opponents as enemies. And it helps inoculate us against one of the unrelenting temptations in politics (and in life more broadly), which is to demonize and dehumanize those who hold views different from our own." Wehner continues, "Civility, properly understood, advances rigorous arguments for a simple reason: it forecloses ad hominem attacks, which is the refuge of sloppy, undisciplined minds."

Our greatest president, Abraham Lincoln, used this insight at the most perilous time in our nation's history in a call for a type of discourse that sought reconciliation amidst difference: "We are not enemies, but friends.



AP PHOTO / JOHN R. FULTON, JR.

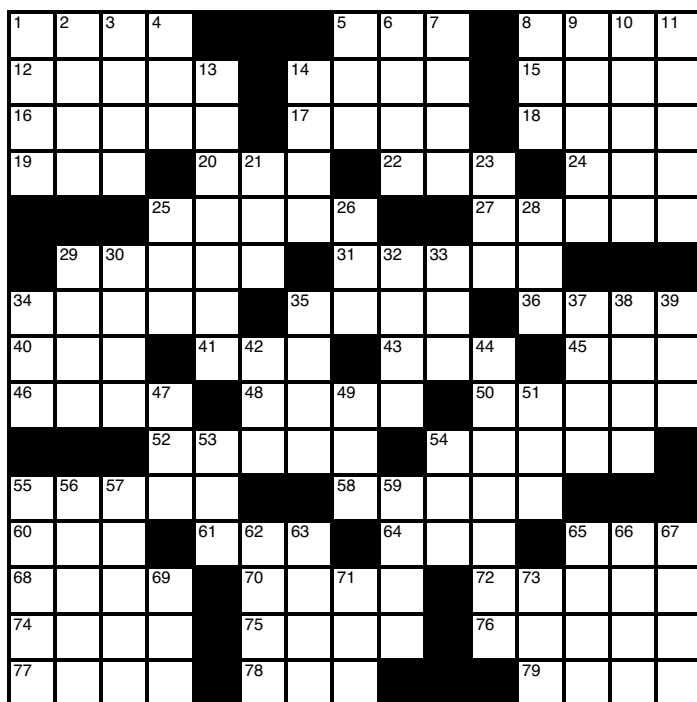
Our public discourse must rise to the level of civility and respect embodied in the Lincoln-Douglas debates, *The Federalist Papers*, and Robert F. Kennedy's extemporaneous speech announcing the death of Martin Luther King (above).

We must not be enemies. Though passion may have strained it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature." We cannot match Lincoln's eloquence, but his example of public discourse should guide us.

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.

Lexical Common Ground

By Fred Piscop



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

ACROSS

- 1 Vend (homophone of 14 Across)
 5 Caspian, for one (homophone of 5 Down)
 8 A tenor's companion, and a fish (homograph)
 12 Practices, as a trade
 14 Beehive section (homophone of 1 Across)
 15 Art deco notable
 16 Basketball hall of famer Hayes
 17 Cheesy tuna sandwich
 18 A rip, or a cry (homograph)
 19 Itty-bitty (synonym of 74 Across)
 20 Long ___, in the past
 22 Show sorrow (synonym of 33 Down)
 24 Wall St. whiz
 25 Sniff (synonym of 63 Down)
 27 Church recesses
 29 Bit of cereal
 31 Coveted movie award
 34 Keaton of *Annie Hall*
 35 Kodiak ___ (homophone of 35 Down)
 36 Begin (synonym of 55 Across)
 40 "Slippery" tree
 41 AKA, in business
 43 Your alma mater, abbr.
 45 Wall St. debut
 46 Salesman's tip, or a heavy metal (homograph)
 48 Normandy river
 50 More congenial
 52 Oath taker
 54 In the neighborhood, or shut (homograph)
 55 Begin (synonym of 36 Across)
 58 Visitor from afar
 60 Resistance unit
 61 UPS shipment unit, abbr.
 64 Call ___ day (quit)
 65 Ram's mate (homophone of 78 Across)
 68 Like excellent pastrami (homophone of 59 Down)
 70 Stood up, or a Valentine's gift (homograph)
 72 Way up or down (homophone of 10 Down)
 74 Itty-bitty (synonym of 19 Across)
 75 "unto us ___ is given"
 76 Former Egyptian leader Mubarak
 77 Portfolio nest eggs, abbr.
 78 A type of coniferous tree or shrub (homophone of 65 Across)
 79 Ties the knot

DOWN

- 1 Eject, as lava
 2 *Harper's Bazaar* rival
 3 Exist, and in person (homograph)
 4 Hawaiian keepsake
 5 Get the point (homophone of 5 Across)
 6 90-degree bends
 7 Kind of sax
 8 Make a wager
 9 Fields of study
 10 Steady look (homophone of 72 Across)
 11 Belgrade natives
 13 Munched on chips, say
 14 "Follow me!"
 21 "___ whiz!"
 23 Call from a 65 Across
 25 ___ Andreas Fault
 26 Low digit (homophone of 73 Down)
 28 Golf or tennis club figure
 29 Manicurist's tool, and gumbo thickener (homograph)
 30 Tibetan holy man
 32 Kemo ___ (the Lone Ranger)
 33 Show sorrow (synonym of 22 Across)
 34 Costa ___ Sol
 35 Unadorned (homophone of 35 Across)
 37 Snapshots, informally
 38 Olympics blade
 39 Neither here ___ there
 42 Package adornment, and acknowledgment of applause (homograph)
 44 Let loose, as a dog
 47 TiVo, for one
 49 Second Amendment org.
 51 Na+ or Cl-
 53 Needing no Rx
 54 Op. ___
 55 Conductor Sir Georg ___
 56 Churchill: "___ finest hour"
 57 Appliance brand
 59 Claim on property (homophone of 68 Across)
 62 Waitperson's burden
 63 Sniff (synonym of 25 Across)
 65 Freedom from hardship
 66 Clean energy source, and travel a crooked path (homograph)
 67 One of Pluto's companions
 69 Gov. Cuomo's bailiwick, abbr.
 71 Barnyard female, and spread seed (homograph)
 73 Roadside assistance offering (homophone of 26 Down)

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“Each encounter brings you a step closer. Each story is unique. By exploring the experiences of the Other, I was in search of understanding. Do we all have the same thirst for love, freedom and recognition? In a world torn between tradition and modernity, do our fundamental needs remain the same? Deep down, what does it mean to be human today? . . . Are our differences so great? Do we, in fact, share more values than we might have imagined?”

—YANN ARTHUS-BERTRAND



Caravan of yaks in the dunes near Skardu, the Indus Valley, Gilgit-Baltistan, Pakistan (35° 19' N, 75° 43' E). Photograph by Yann Arthus-Bertrand.

THIS MAGAZINE'S COVER is a collage of portraits taken by French photographer Yann Arthus-Bertrand, whose signature aerial photos have been viewed in traveling exhibits by nearly 200 million people. After looking at the beauty of the world from high above, he chose to zoom in on its occupants. “In the course of two years, we visited 60 countries and recorded some

2,020 interviews in our search for others' lives—above all, those about whom no one ever talks, and who tell their story here for the first time. I dreamed of a film in which the power of the words resonates over the beauty of the world.” These have been compiled into the film *Human* (2015), recently screened at BYU's International Cinema.